iJRASET
International Journal For Research in Applied Science and Engineering Technology

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 7 **Issue:** VIII **Month of publication:** August 2019

DOI: http://doi.org/10.22214/ijraset.2019.8076

www.ijraset.com

Call: 08813907089 | E-mail ID: ijraset@gmail.com

International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.177
Volume 7 Issue VIII, Aug 2019- Available at www.ijraset.com

Performance and Functioning of Guilds in Hoysala Period

Dr. H. M. Mohana[1]

Abstract: ***The study focuses on the performance and functioning of guilds in the Hoysala period. The guilds are very important role in the protection of the workers, traders, craftsman's, organization of the temples, especially weaker sections of the society. These are main functions and objectives are - to contribute of grants to temple constructions, they recognized a monopoly of trade in their locality/ within a particular branch of industry/ commerce; they set and maintained standards for the quality of goods and the integrity of trading practices in that industry; they worked to maintain stable prices for their goods and commodities; and they sought to control town or city governments in order to further the interests of the guild members and achieve their economic objectives; they were protected to workers in the society; and lastly point out that the they were highly effected preservation for artists and crafts of the society.***

Keywords: Historical Background, Concept of Guilds, Laws, Importance, Role and Functions of the Guilds in Hoysala Period.

I. INTRODUCTION

The Hoysala Kingdom guilds are a unique and multi-planned form of institution, which united the main objectives and functions are a democratic government, a trade union, a court of justice and a technological institution. The skilled workers of the guilds contributed a congenial atmosphere for work during the period. They acquired raw materials for manufacturing, controlled quality of manufactured goods and services and their price, and situated markets for their sale. Though reveals through the Eurocentric blinkers they have been misunderstood. It was reflected that the Hoyasala guild system also followed by the European feudal or the manorial system of the high Middle Ages, owing to majorly to increase in the trade. These European guilds identified as Merchant Guilds and Craft Guilds lasted in some places until 12th and 13th century, though perhaps their golden age was in the 13th and the 14th centuries. The craft guilds existence the direct producers were very important than the merchant guilds. But, the Hoysala guilds were very more important and complex organizations. Hoysala guilds have been a matter of some debate, both about their functions and antique.

A. Historical Background of Guilds

The Five Hundred of Ayyavole were a merchant guild from Aihole that provided trade links between trading societies are - Tamil Nadu, Karnataka and Andhra Pradesh. They have been stated in inscriptions from the 9th century[2]. It was formerly a large town/ city of the Chalukyas of Badami and a place with various temples and brahmans, many of whom look to have become engaged in the trading various activities of the Five Hundred. However, the most of the Ayyavolu were merchants, especially those involved in long-distance trade. Their inscriptions between the 9th and 14th centuries record their endowments made to temples and throw light on their trading activities or commodities. They were followed to religious of the Veera-Banaju-Dharma; that is, law of the noble merchants. They were have logo of Chakradwaja[3] and it also bull was their symbol which they displayed on their flag; and they had a reputation for being daring and enterprising[4]. They are known as Ayyavole in Kannada, Ayyavolu in Telugu, Aryarupa in Sanskrit, and Ainuruvar in Tamil, functioned in Southern India and Southeast Asia. They became more strong under the Cholas.

B. Concept of the Guilds

A guild is an association of artisans/ merchants, who administer the exercise of their craft/ trade in a particular area. The initial kinds of guild made as a confraternities of tradesmen, normally operating in a single city and covering a single trade. They were organized in a way something between a specialized association, a trade union, a cartel, and a secret community. They sometimes depended on grants of letters patent from a monarch/ other ruler to enforce the flow of trade to members of their self-employed, and to preserve ownership of tools and the supply of materials, but were generally regulated by the city government.

[1]. Author, # M 12, 10th Cross, JC Engineering College Opposite, University of Mysore Quarters – 570006, email ID: mohanksrtc69@gmail.com, Mobile No: 8861768630
[2]. A History of India, by Burton Stein and David Arnold, p.120.
[3]. SII. IX. i. 297, 1177 A.D.
[4]. Peranakan Indians of Singapore and Melaka: Indian Babas and Nonyas--Chitty Melaka, by Samuel Dhoraisingam, p.3

©IJRASET: All Rights are Reserved

A durable legacy of traditional guilds are the guildhalls built and used as guild meeting-places. Guild members found guilty of cheating on the public would be fined or banned from the guild.

C. Laws of Guild

Separately, from their socio-economic conditions, the guilds must have trained significant political impact as well in those periods as is revealed by Thaplyal by mentioning from the writings and the scriptures at length. According to Thaplyal, it evidences that Guilds had their laws, based on customs and usage, regarding institution, production, fixation of prices of commodities, etc. These important rules were normally documented by the state. The laws were a safeguard against state domination and interference in guild affairs. The Gautama Dharmasutra enjoins upon the king to consult guild representatives while dealing with matters concerning guilds. In Kautilya's scheme, a Superintendent of Accounts was to keep a record of the customs and transactions of corporations. Manu enjoins that a guild member who breaks an agreement must be banished from the realm by the king. According to Yajnavalkya, profits and losses were to be shared by members in proportion to their shares. According to the Mahabharata, for breach of guild laws, there was no expiation. Yajnavalkya prescribes severe punishment for one who embezzles guild property. According to him, one who does not deposit in the joint fund money obtained for the corporation was to pay eleven times the sum by way of penalty. The guild rules helped in smooth functioning of the guilds and in creating greater bonds of unity among guild members.

D. Importance of Guilds

The study was focuses on the functioning, structure, law of guilds. The guilds are very important role of the 11th centuries in the Hoysala period. These are more important role in the village level. The important functions are - the localization of occupation was possible, secondly the hereditary character of professions was recognized, and lastly the idea of a guild leader or *jetthaka* was a wide range of accepted. Economically it was efficient to work in a body than to work separately, as a corporation would supported consists are - social condition, and when necessary, assistance could be required from other members. By gradual stages guilds developed into the most important industrial bodies in their areas.

II. ROLE AND FUNCTIONS OF THE GUILDS IN HOYSALA PERIOD

Guilds are known as organization or unity of the society in the Hoysala period. Guilds organization in the Hoysala period played a very important role in the community. They provided a way for trade helps to be educated and agreed down from the generation to generation. Members of a guild had the opportunity to increase in the society through effective hard work. They are protected members in some ways of critical positions. Moreover, the society of the crafts and trades into guilds had been an imperative feature of Indian urban life since Mauryan periods and they presently grew into caring and powerful organizations, which exerted considered impact over their individual members and over the society as a whole[5]. As per 1177 A.D, it refers to the two merchants are Hoysala Setti and Nemi Setti, who were the royal merchants in the court of Vishnuvardhana[6]. The merchant of Hoysala Setti was the pattanaswami of the capital Dwarasamudra and machisetti was the pattanaswami of Belligame (1181 A.D)[7]. The Kammatamalla Setti is known as Mahavada Vyavahari. He was the governor of a large district during the period of Vira Ballala II[8]. As an inscription of the Arsikere and Kodaganuru are famous cities of business centres in the Hoysala period[9]. As per 1141 A.D., Kesava nayaka was the head of the merchants.

A. Functions

Guilds achieved a variety of important functions in the local economy. They were:

1) Guilds were significant part of the skilled labour force in Hoysala towns was structured around the institution of their, which provided economic, educational, social and religious functions.
2) They recognized a monopoly of trade in their locality/ within a particular branch of industry/ commerce;
3) They set and maintained standards for the quality of goods and the integrity of trading practices in that industry;
4) They worked to maintain stable prices for their goods and commodities; and
5) They sought to control town or city governments in order to further the interests of the guild members and achieve their economic objectives.

[5]. Romilar Thaoar, op. cit., pp. 109-110.
[6]. MAR, 1909, p.51.
[7]. EC., VII, Sk. 119.
[8]. Ibid., VII, Sk. 247.
[9]. Ibid., V, AK. 77. And EC., XI. Dg. 149 and 161.

©IJRASET: All Rights are Reserved

6) They were protected to workers in the society.
7) They were highly effected preservation for artists and crafts of the society.
8) Guilds are performed main functions such as burials and dowries for poorer families.

B. Protection of Workers and Guild Members

1) Members of Guilds in Hoysala times received protection form excessive taxes imposed by the lords and land owners.
2) Competition between members was regulated by fixed pricing policies.
3) All members of guilds were obligated to retain all trade secrets.
4) The number of Guild masters and members of guilds were restricted to ensure there was sufficient business for each of the guilds.
5) Sickness Protection.
6) Protection for their members, goods and horses when travelling.
7) Help with funeral expenses. Orphans of members of guilds were also cared for Guilds funded the first non-religious schools of the Hoysala periods.
8) Working conditions and hours of work were regulated.

These initial guilds look to have functioned as a kind of assembly, which had jurisdiction over various Nads or villages. Periodic assemblies were believed at a place within this jurisdiction which were managed over by a chief or Elder whose office was an inherited one held by one of the richest members of the guild and aided by a small council of senior members[10]. This association stable the rules of work, the quality of the product and its price and, then, safe-guarded both the artisan and the customer.

The Hoysala inscriptions make many references to artisan's guilds, which were severally are known as - Kottali, Gana and Vira Pancala assemblies. Though, the inscription does not specifically evidently the nature of these guilds, nor whether they were structured in the same way as the craft guilds referred to in the Jataka manuscripts[11].

The guilds in the Hoysala empire were an important part of life in Hoysala times. A higher social status could be achieved through guild membership, an encouraged people to do this. There were many advantages of becoming a member of a guild. Guild members in the Hoysala times were supported by the became sick. There were two main kinds of Hoysala guilds - Merchant Guilds and Craft Guilds. Craft guilds were created to protect craftsmen and traders against merchant guilds. They worked much in the way of the merchant guilds, shielding members from excessive taxes and providing care and protection for its members. Guilds were formed by people who produced the same type of product.

According to inscription of Malaguru (1117), it is related that the Hoysalacharya and his family. It is observed that the families along with the guild initiated dharma to succeed. The another inscription of the Nagaraghatta, it is also mentioned the artist Nagarachari, who is goldsmith of this place and is the chief of the blacksmith profession. the former of these inscriptions revealed that the guild was a general body to which members of all the artisan peoples in the field belonged. The another inscription relates that there are communities of specialized artisan.

According to Vira Pancala, it refers to these guild meetings were joined by all artisans, who had finalized their traineeship of "without a vacancy in the assembly"[12]. Moreover, such guild assemblies appear to have been reprehensive of all the members of the artist and artisan society, with including the washermen. Guild meetings in the Hoysala period, in the earlier guilds had jurisdiction over a number of nads, which confined many villages. Thus, an inscription at Isturu (1306) means that all the Vira pancala of the four nads, while an inscription from Mudavadi means to all the Vira Pancala of the four quarters. Another hand, the inscription of E.C.Gu 34 observed a number of villages over which the guild assembly had jurisdiction.

Guilds were provided to grants are not only protection works; they were helps to dancing girls of the god Vijayapura Ramanatha[13]. Another helps to reconstruction of the various temples like Kalamma at Nittur[14]. Vira pancala are created sante (weekly trade)[15]. Furthermore, legislatures of the artisan guild also are sat on the executive of the village assembly; with as observed that the eight professions and one profession is an artisan community[16]. Guilds are main

[10]. Basham. A.L., op. cit., pp.217-218.
[11]. Ghoshal U.N, Guilds and other Corporate Bodies, Cultural Heritage of India, Vol. II, pp.670-671.
[12]. EC., IX, Bn. 12.
[13]. Ibid., IV, Gu.34.
[14]. Ibid., XII, Gb.9; and Ibid., XI. Kn.92.
[15]. Ibid., X, Bp.72.
[16]. Venkata Ratnam A.V., op. cit., p.138.

©IJRASET: All Rights are Reserved

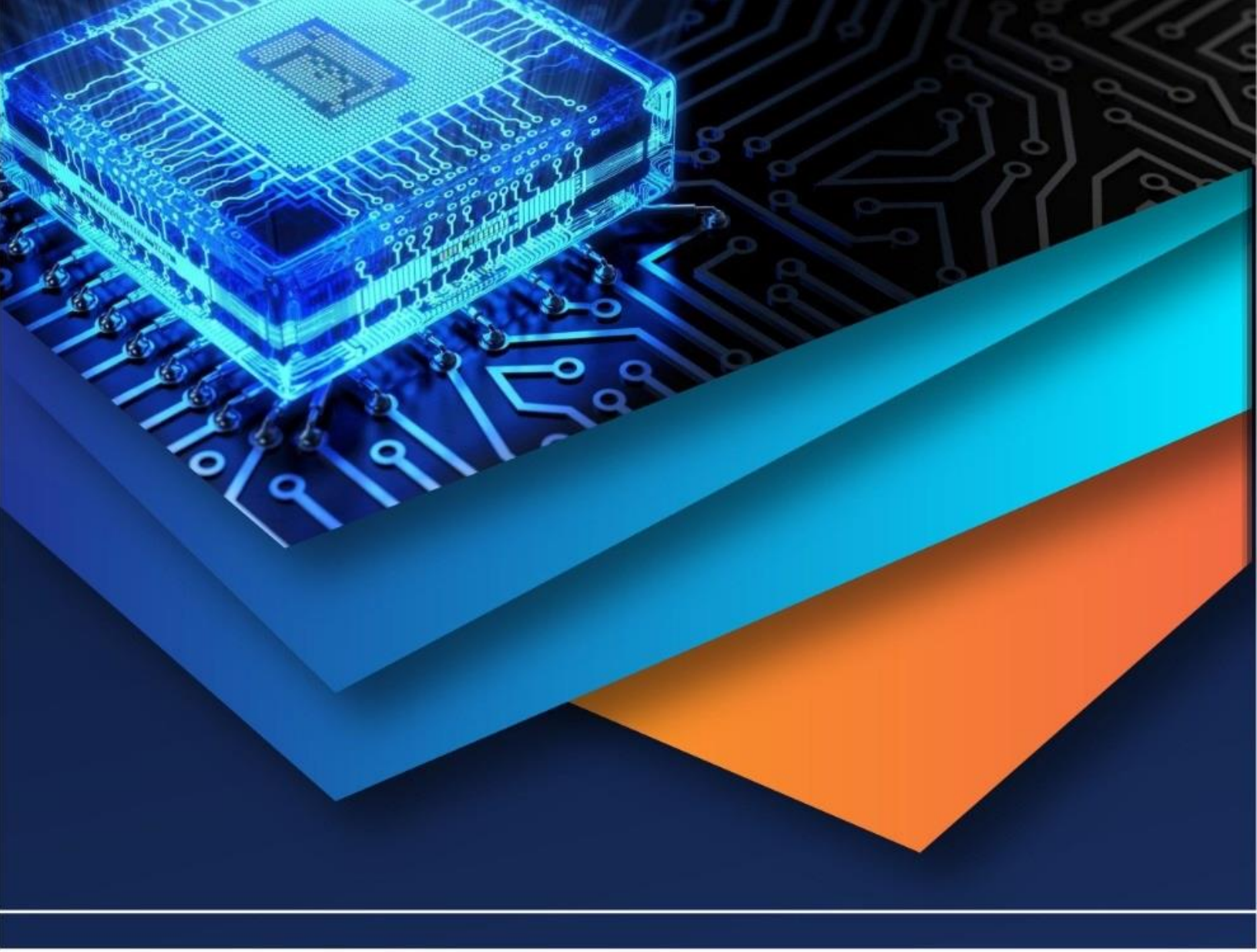
III. CONCLUSION

In this Hpoysala period, artist played an important part in the functioning of community by providing various of the needs of both religious and secular life. Therefore, the relationship was associated with the Kodi matha which has been referred to as an important religious college of the Kalmukha sect of Saivism. The numerous references to guilds in the inscriptions suggest that these organizations were a further refers by which the artist thought to identify himself. Also, like the other refers of identification analyzed the performance and functions of guild again emphasized the importance of the community. In Hoysala period, it relates to people of other guilds such as goldsmiths, ivory carvers, carpenters, and silversmiths also contributed to the completion of temples.

REFERENCES

[1] A History of India, by Burton Stein and David Arnold, p.120.
[2] Basham. A.L., op. cit., pp.217-218.
[3] Ghoshal U.N, Guilds and other Corporate Bodies, Cultural Heritage of India, Vol. II, pp.670-671.
[4] EC., IX, Bn. 12.
[5] Ibid., IV, Gu.34.
[6] Ibid., XII, Gb.9; and Ibid., XI. Kn.92.
[7] Ibid., X, Bp.72.
[8] EC., VII, Sk. 119.
[9] Ibid., VII, Sk. 247.
[10] Ibid., V, AK. 77. And EC., XI. Dg. 149 and 161.
[11] SII. IX. i. 297, 1177 A.D.
[12] MAR, 1909, p.51.
[13] Peranakan Indians of Singapore and Melaka: Indian Babas and Nonyas--Chitty Melaka, by Samuel Dhoraisingam, p.3.
[14] Romilar Thaoar, op. cit., pp. 109-110.
[15] Sheik Ali. B., (1972), Ed., The Hoysala Dynasty, Prasaranga, University of Mysore, pp.137-140.
[16] Ibid., p,161-168.
[17] Venkata Ratnam A.V., op. cit., p.138.

©IJRASET: All Rights are Reserved



10.22214/IJRASET

45.98

IMPACT FACTOR: 7.129

IMPACT FACTOR: 7.429

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)