



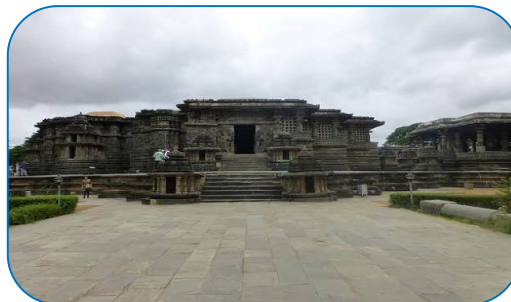
THE MEDIEVAL ENGRAVINGS OF SOUTH KARNATAKA

Dr. M H Mulla

Assistant Professor of History , Kittel Arts College Dharwad.

ABSTRACT

In the medieval engravings of South Karnataka, there are various references to strict awards offered to the sanctuaries, Agraharas and Brahmanas of the locale. These awards were made by lords, Palegars, dealers, exchange societies, craftsmans and other social gatherings. The motivation behind this paper is to ask into the strict awards made by Morasu Vokkaliga Palegars, leaders of South-Western piece of Karnataka having their decision seats at yelahanka, Suguturu, Avati, Harapanayakana halli, Chikkaballapura. It is contended that awards were made because of reasonable commitment and to accomplish authenticity and strict assent. An undertaking is made here to decipher the various sorts of strict awards made to the sanctuaries, Agraharas and Brahmanas in South Eastern piece of Karnataka.



KEYWORDS: *Suguturu, Avati, Harapanayakana halli, Chikkaballapura.*

INTRODUCTION

The sanctuary is a vehicle of religion worked for the satisfaction of the otherworldly wants of the individuals. It was and is an incredible social and monetary element and a wellspring of strict motivation for the individuals. The Hindus give more significance to danam., i.e., blessings. It is appointed in the dharmasastras of the Hindus that a bit of income of each man ought to be separate and dedicated to noble cause. Making an endowment of land or gifts as administration of blessing and so on., to an individual or establishment was viewed as exceptionally commendable. In the early period the recipients of land endowments were brahmanas. Giving area to brahmanas and sanctuaries for propagaton of Vedic dharma and leading different administrations to the divine beings in the sanctuary was a typical practice. The Anusasana Parva of the Mahabharata commits an entire section to the recognition of giving bits of land (bhumidana prasamsa). Indeed the Dharmasastras consider the gifting of land as profoundly worthy. It is well to review here the renowned scene wherein Lord Vishnu in his Vamana manifestation mentioned the ruler Bali to offer him three stages of terrains as blessing lauding the significance of bhudana, as the basic conviction is that the land contains all the riches (ratnagarbha).

In the medieval society government, religion and sanctuaries were indistinguishable piece of society. Ruler was viewed as either the delegate of god or by god. Before the development of god as an element the rulers believed themselves to be living divine beings on earth. It was their obligation to secure the enthusiasm of the individuals.. In course of time the ruler needed to sustain this by supporting the methods for god to men through the organization of religion by building sanctuaries and keeping up them by awards. Making an endowment of land to an individual or organization was viewed as profoundly worthy. In the early period the recipients of land endowments were brahmanas. Giving area to brahmanas and sanctuaries for propagaton of Vedic dharma and directing different administrations to the divine beings in the sanctuary

was a typical practice. Sanctuary turned into a significant foundation, thus required a high pay. Sanctuaries appear to have been all around put on account of the awards made by the rulers, imperial relatives, chieftains, authorities, corporate bodies, for example, sabha, ur, nagaram and rich and poor people.

OBJECTIVES

The present examination is intended to satisfy the accompanying explicit destinations.

1. To know in detail the land awards and different blessings made by Morasu vokkalu palegars
2. To comprehend the reason behind these sgrants

METHODOLOGY

Recorded and expository strategy is utilized in the present examination. The whole examination is mostly founded on essential wellspring of data. Auxiliary information is likewise used to enhance the data gathered from essential sources.

Awards and blessings were made to advance the Hindu religion of both Saivism and Vaishnavism and to build up the assets of the sanctuary and to do the sanctuary exercises uninterruptedly like performing puja, commending celebrations, and so on. Sanctuary turned into a focal point of socio-social merriments and a position of philosophical talks. It take up society's strict enthusiasm as well as filled in as social, instructive and monetary organization.

The various engravings of the period under investigation talk about the different events of making blessings. There was a tremendous assortment in the reason for which the awards and endowments were made to the sanctuaries with the conditions to keep up the predefined benefits in the sanctuary from the intrigue or pay of the gave thing, for example, Religious legitimacy, nourishment contributions, never-ending lights, supply of article of love, festivity of celebrations, recitation of sacred writings, bolstering of Brahmanas and monks, fix and redesign.

The things of awards incorporate town awards, land awards, cash awards, award of creatures (dairy animals, sheep) utensils, decorations, articles important for love and awards of different levy and charges.

Land awards to strict organizations were called Brahmadeya, (for example given to Brahmins) Devadana (gave to Gods) and Agrahara (Settlement – of ministers). These grounds gave to the sanctuaries and cloisters separated from being utilized as would be expected tenure likewise conveyed a privilege vested with the sanctuary specialists to call for unpaid work (called Vishti) as a strict support of the sanctuary from the tillers on the gave land.

Grounds were given as brahmadeya either to a solitary Brahmana or to a few Brahmana families which went from a couple to a few hundreds or much in excess of a thousand, as found in the South Indian setting. Brahmadeyas were constantly situated close to significant water system works, for example, tanks or lakes. Regularly new water system sources were built when brahmadeyas were made, particularly in regions reliant on downpours and in dry and semi-bone-dry areas. At the point when situated in zones of concentrated farming in the stream valleys, they served to incorporate different settlements of a subsihena level creation. Here and there, at least two settlements were clubbed together to shape a brahmadeya or an agrahara. The assessments from such towns were doled out to the Brahmana donees, who were additionally given the privilege to get the gave land developed. Limits of the gave land or town were regularly painstakingly differentiated. The different kinds of land, wet, dry and nursery land inside the town were indicated. Here and there even explicit harvests and trees are referenced. The land gifts inferred more than the exchange of land rights. For instance, much of the time, alongside the incomes and financial assets of the town, for example, laborers (cultivators), misans and others were likewise moved to donees. There is additionally developing proof of the infringement of the privileges of residents over network terrains, for example, lakes and lakes. Therefore, the Brahmanas became supervisors of farming and high quality creation in these settlements for which they sorted out themselves in to gatherings.

This paper focusses on the various kinds of strict awards made by Morasu Vokkaliga Palegars, which demonstrates significance given by the Palegars to religion, training and to the farming and furthermore to the Brahmanas who were the principle characters responsible for strict elements of the sanctuaries.

The districts comprising of Kolar, Bangalore, chikkaballapura, Hosur, Dindigal and kanchi were known as Morasu Nadu or marasu is confirmed by number of engravings. It is acceptable to accept the term as marasu which intends to cover up, to keep oneself out of view as per Kittel . It shows that Marasu area had been uneven spot. Kannada scholarly works notice about chasing clan of marasu locale were known for fighting abilities. The Vokkaligas of this district would have the name Morasu Vokkaligas.

The Palegars of Morasu Vokkaliga people group became a force to be reckoned with after the decay of Vijayanagar Empire. They were the subordinates of Vijayanagar domain and turned out to be incredible before sixteenth century's over. For over 250 years they administered the south eastern piece of Karnataka. They had the option to build up a sorted out and stable organization during this period. They were liable for the ascent of numerous urban areas, towns, fortifications, agraharas, maths, sanctuaries and some more.

The significant chieftains or Palegar families who controlled at better places of Kolar, Bangalore country and Chikkaballapur locale and their strict awards are as per the following :

1. MASTI PALEGARS
2. YELAHANKA NADAPRABHUS
3. PALEGARS OF SUGUTURU
4. AVATI NADAPRABHUS
5. HARAPANAYAKANAHALLI PALEGARS

There are numerous references about the strict awards made by Yelahanka Nadaprabhus, Palegars of Suguturu and Avati Nadaprabhus and this paper has concentrated on these awards beloged to three palegar families

YELAHANKA NADAPRABHUS

The Kempegowda family is the conspicuous feudatories of Vijayanagara who were the leaders of Bangalore-Magadi. Initially they were Yalahanka Nadaprabhus, later having Bangalore as their home office. The Yelahanka Nada Prabhus were Gowdas or tillers of the land. They had a place with the morasu vokkaliga group, The precursors of which were move from canjeevaram. They were not much the same as the Gangad Gowdas of different parts Karnataka the natives of the dirt. After the Adilshahi battles in 1637-38 A.D they moved their central command from Bangalore to Magadi and Savanadurga from where they administered till they were over tossed by Mysore Dynasty in 1728 A.D. It is this group of Kempegowda which established the frameworks of the cutting edge city of Bangalore. It is depicted them as hailing from Yenamanji Puthur close Kanchi in Tamilnadu and furthermore as decedents of the organizer of the Avati Nadaprabhus.

Kempe Gowda-II's rule was noted for the foundation of numerous Agraharas-enriched Hamlets-and bestowal of altruistic awards to the sanctuary ministers. A copper plate from Magadi of the year 1630 A.D shows award of 2 towns in particular Kanchugarahalli and Shingahalli to Rameshwara sanctuary. Little girl in – law of Kempe Gowda-II gave Venkatakrishna Sagar Agrahara to seventeen Bramanahas to get for the acquisitions of legitimacy to her dad in-law and relative. In 1605 A.D. forty eight occupations were given to Kempapura Agrahara and to Ivarakantapura Agrahara. Vyasraya matha of sosale was given with 5 towns close sondekoppa and a tank by name vyasaraya somudra for the aquisition of legitimacy to his dad.

Destined to Kempamma the principal spouse of Kempe Gowda-II, Kempe Gowda-III was an enthusiast of Lord Shiva and an incredible fan. Kempe Gowda-III gave Kotagara siddappannahalli by naming it as Srinivasapura within the sight of his dearest god Veerabhadra Swami. The foundation of maths and of establishment of Lingas and the development of tanks arrived at its prime during his period. Aside from the foundation of a sacred kashi Math, Alalukuppe the town of Magadi Seeme was given for its improvement. As indicated by a copper engraving the towns Hanchikuppe, Vota, Atimagere and Kempapura of Magadi Seeme

were given to the administration of god Veereshwara. He got famous as Malekemparaya as he spared the individuals from dry season by revering ruler shiva. Alongside development of Kempasagara tank to beat dry season circumstance, he allowed agrahara to twelve brahmanas and for the workers(Bhovies) wild oxen were conceded in Halashettahalli and Sripathihalli.

Venkata Krishnajamma, the spouse of Hiriya kempe Gowda-II, child of Kempegowda II inspired the convention by building up Venkata Krishna sagara agrahara and giving it to the Brahmanas to get the legitimacy for her in - laws.

Dodda Veerappa Gowda, child of Kempe Gowda III gave Kallikere of Eleyuru Hobli, and Donkanapura town to fifteen brahmanas to get legitimacy to his folks. He allowed seegekuppe to Shringeri matha, Arebedarahalli to Kukke Subramanya and Allalukuppe to Kashi matha , while building a tank. The assessment of the town has been absolved for the Rathotsava of god. Gifts to Hindu maths, for example, Kashi and Sringeri may have a political expectation for his reality.

Kempaveerappa Gowda, the last leader of the Yalahanka administration of Magadi joined all the sub towns of Kallikere of Dankanapura, which his dad had just given, renamed them as Mummadi Doddaveera Sagar and gave them to fifteen brahmanas to pick up legitimacy to his folks. He joined Kadasinganahalli, Kvagala, Tatasamudra towns together, named it as mummadi kempa veera sagara and gave it to sixteen brahmanas. An award engraving [devashasana] which alludes about award of Honnappa Bedarahalli in the wake of naming as subbarayapura gives in full detail the genealogy of yelahanka prabhus. It shows up kempaveerappa Gowda had renamed his dad's enrichments. During the foundation, Krishnapalya of Kalya was allotted for administrations, Jattahalli towns and Shirupathihalli were allocated for Deeparadhane and the town Shiranahalli were appointed for Rathotsava.

During the foundation of Someshwara sanctuary at Magadi , he had given land for the mahajanas of twentyfour occupations and offered significance to the instructive advancements. For the administration of Gavigandhareshwara of Magadi and for the neighborhood Panchanga , Ungasagara Agrahara was given by him.

PALEGARS OF SUGUTUR

This family was known as the palegars of suguturu having the middle at suguturu and bit by bit broadened their control from shidlaghatta in north to bilagondanahalli in south and in east till Kolar, Mulabagal and Punganur. There are around 105 engravings accessible about this family from fifteenth century to nineteenth century. Numerous engravings talk about sanctuaries structure, redesigns and establishment of divinities, directing of celebrations and everyday pujas. Chennakeshava sanctuary of Sugutur is their fundamental commitment. Halasara, the senior sister of Chikkaraya Tammegowda, has offered pinda to the progenitors as prove from an engraving by etching 16 divine beings single foot line drawing and referencing underneath the names of Devatas and Rishis as Vishnu, Rudra, Rama, Seethe, Karthikeya, Kamadeva, Dakshinagni, Aahavaniya, Grihaspatya and Valmiki, towards the north of Dhanushkoti Tirtha on the Avani slopes the spot which she has depicted as divine beings showed up before Seethabhagavathi.

Bettenahalli engraving dated 1559 AD from Kolar taluk alludes to a land award given to cleric Nanjaiah for rendering administrations at the sanctuary of god Veerabhadra in Beethanahalli. An Inscription dated 1556 A.D. found at Nandagudi town of Hosakote taluk talks about ascribing tank, lakes, whole suvarna salary, grains of a town to meet out the costs of Amruthapadi naivedya [food offering]. The engraving dated 1560 A.D. found in Anupahalli tells that Anupahalli was skilled as gift to the Prasanna Gangadhara Linga sanctuary of Shivaganga for getting ready Amruthapadi Naivedya [food offering]. In a similar way 3 towns Mugabalu, Rama gowdanahalli, Kilu hosahalli were invested to the cleric Nilakantiah redirecting the distinctive pay of town Mugabalu of Hoskote taluk to plan Amruthapadi, Deepotsava, Ratotsava for the Veerabhadra and Someshwara Deities. The engravings of these chieftains uncover about town of land blessing to Gopaldaswami divinity of Kendatti town of Kolar taluk, Eshwara sanctuary of Nelavagila town of Hosakote taluk and Ekambaranatha and Kamakshamma sanctuary close Antaragange on Kolar slopes to

meet the costs of periodic customs. Therefore Suguturu chieftains have demonstrated their strict intrigue in the development of sanctuaries as well as suffering enrichments for performing everyday pujas and different customs.

Engraving dated 1574 AD tells that Rayasamudra and Thammapura town were conceded until further notice to Ashesha Veeramaheshwaras. Engraving dated 1609 AD of Busanahalli gives data about Mummadi tammegouda skilled the town Busanahalli to Devanaradhya of gurumatha. An engraving dated 1662 AD records the endowment of Doddanallur town to sadabasadevaraiiah by Tammappagowder of Sugutur. Subsequently the suguturu rulers being aficionados of veerashaiva religion belittled number of veerashaiva gurusand Sharanas through blessings, awards and enrichment.

AVATINADA PRABHUS

The leaders of Avathi are famously known as Avathinada Prabhus, having Karagadamma as family goddess, Bhairava as tribal god were essentially farming class, assume a significant job from recorded perspective. Avati, presently a town in Devanahalli taluq was previously the seat of a little realm which began as a feudatory administration during Vijayanagara times. It was in the past known as Ahuti.

Bhairava Bhupalaka, child of the originator of this palepattu Doddabhiaregowda, made legitimate courses of action in every one of the sanctuaries of the encompassing zones of Nandihills to perform everyday pujas and different customs ceaselessly through awards and gifts. An engraving records the award of the town Kuduvatti, by Bhairava the ruler, to his master Nadeeshvara of Nandi. Sonnappa Gowda was the Avatinadu prabhu under the ruler Veerasadashivaraya of Vijayanagar. At the sets of Vijayanagar ruler he made Mudigere town as enrichment to Chennakeshava sanctuary of Mudigere for the exhibition of amrutapadi, deeparadhane, panchapara, ratotsava and different administrations. At Nandi hardly any engravings gave by Marayya Gowda express that he had deserted a blessing to god Venkateshwara, wanting legitimacy may collect to his dad and mom. Around 8-9 engravings dated 1697 A.D were found in Begur, Devanahalli, Somanahalli and Singarahalli vilages of Devanahalli Taluk and Maluru and Veluru towns of Shidlaghatta taluk. These engravings record that Immadi Sonnabairegowda invested numerous towns and furthermore arrives for contributions and administrations in the sanctuary of Sri Madanagopalaswamy of Devanahalli.

Doddabairegowda proceeded with his family custom of setting up Agraharas, enrichments to the sanctuaries. The engraving dated 1716 A.D advises that he gave Mavalipura town to a brahmin Subba Bhatta by changing its name as Doddabairasagara and changing over it as Agrahara. In the year 1792 A.D, Agatta town was supplied to the Chennakeshava sanctuary at Vadigenahalli for directing ceremonial exercises of the sanctuary.

Avathinadu comprised of individuals following various religions for instance: Shaivism, Veerashaivism and Vaishnavism. The rulers were strict big-hearted towards all the strict individuals. They were considerate towards all the strict masters who came their contact and furthermore allows had been made to them with the expectation of prosperity of father, mother and of the individuals. Among them in the wake of performing Shivarathri pooja the pay of the town Karepura towards the south of Nandi slopes was conceded to Nandishwara gurukula one of the celebrated clerics was one such model for this.

Data about Avathinada prabhus had made enrichment of Mulegasu seeme to stone maths at Tippuru town developed by Namah Shivaya Kempisetti has been inscribed. The engraving dated 1651 A.D at Budihalu town tells that Immadi Baichegowda of Avathinadu prabhu has talented Budhalu town to Srimath Sajjana Guru Sadacharasampanna Srilinga Chakri as puradharma from 1638 A.D till 1696 A.D.

In 1697 A.D Gopalagowda, child of Immadi Sannabaire Gowda prabhu of Avathinadu had allowed number of towns for the exhibition of pujas and ceremonies for ever. This data can be seen in numerous engravings found in Madanagopalaswamy sanctuary at Devanahalli and furthermore in the towns which were allowed for the sanctuary. The names of towns blessed can be found in the engravings as Sometihalli, Madluru, Sethuhalli, Sagepahalli, Savakkanahalli, Hosakere, Upparahalli, Gopalsagar, Baijapura, Bairapura, Avarahalli, Singarahalli, Hiriyakere, Chikkonahalli, Hosapete, Mavalipura and so forth. As noted in the

engraving primary pooja customs followed in sanctuaries were Nityotsava, Pakshotsava, Masotsava, Somavatsa rathotsava, Parvakala, Mugulu rathotsava and so forth. Further advances were taken for ordinary helping of lights gits and nourishment conveyance as told by the engravings. An engraving additionally educates about gift of Upparahalli town to a bramhin subsequent to changing over it to Agrahara and renaming as Gopalsagar and making 25 occupations in the town. Alongside the ordinary pooja performing ministers, clerics who were reciting mantras, performing yagnas and enrichment of god and shyanubhogas were appointed various occupations in Gopasagara Agrahara. Engravings likewise tell about gift of grounds in Baichapura and Bairapura towns for the administration of pallakki, chatra and Chamara . An engraving tells tat in 1729 A.D Doddabaire Gowda child of Gopala Gowda had given the incomes of Settihalli and Angatta grama to the Chennakeshava sanctuary of Vadigenahalli for the presentation of Nityostava, Pakshotsava, Masotsava and rathotsava for the god.

An engraving records that during the time of Venkatapatidevaraya of Vijayanagara realm (1610 A.D) Haveli Bairappagowda II of Avathinadu gave Byrapura town to Puttannapandita and Timmannapandita subsequent to changing over it as one Agrahara for the value of his dad Bairappa Gwda

An engraving records that Doddabairappa Gowda child of Gopala Gowda gave Doddabairasagara to Subbabhata by joining two towns Kurubarahalli with sub-town Mavalipura and changing over it as one Agrahara . In spite of the fact that Avathinadu went under the control of Mughals, they proceeded with their gifts and blessing of Agraharas. One engraving alludes that in 1792 A.D Ramaswamy child of Chennamma and Doddabaire Gowda of Avathinadu gave wetlands close Nagarakatte of Sadali town to a brahmin.

CONCLUSION

In this manner from the above conversation we can arrive at the accompanying resolution.

Right off the bat, the general public was hierachically sorted out during medieval period i.e., when Morasu pategars were in power and for different reasons these pategars supported and advanced chosen social powers as significant organizations as legitimizing political gatherings. Pategars of Morasu Vokkaligas, in any case, hailed from remote territories, and towards the finish of fifteenth century, they developed as a regional force in and around South-eastern piece of Karnataka in the present Bangalore country, Kolar and Chikkaballapura regions. Since they were the new comers to the land and being the subordinates of Vijayanagara rulers at the outset were extraordinarily affected by ruler's strict and other considerate exercises. They had involved the plain and financially potential zones once more, they in any event need the help of the individuals who ought to affirm their political character. For that, the Pategars additionally realized that they had depend upon the most unmistakable social gatherings, for example, brahmanas. In this way, they began to recognize those individuals who have been getting a charge out of such a great amount of impact over bigger segments of the general public.

Besides these land awards were towards brahmanas as well as to different strict gatherings, for example, veerashaiva gatherings. In this manner developed various types of residencies, for example, brahmadeyas, devadanans and so forth. This training assumes a significant job in the formation of Brahman settlements, for example, agraharas, sanctuaries, mathapuras and ghatikas. Be that as it may, it likewise mirrors the pattern towards the arrangement of preivileged bunches in the social structure. Along these lines proceeded with the progressively requested society which is one of the highlights of primitive social development which began from the time of Hoysalas. Since brahmanas were the most favored segments of the general public, their transcendence additionally relied to a great extent upon the help of administering powers. It in the long run brought about the advancement of associated relationship.

Thirdly, the arrangement of brahman settlements and the giving of grounds to brahmanas and sanctuaries additionally had genuine repurcusions on monetary advancement. Also, in conclusion, the recently shaped offices, for example, agraharas and sanctuaries, some of the time autonomously, and some of the time, in the interest of ruling rulers, effectively associated with the agrarian development at the town level.

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