CHAPTER NINE

1 RELIGIONS

The religious history of South Kanara opens with the wide prevalence, as a state and public faith, of Śaivism. The Kigga inscriptions of Aluvarasa I and his son Chitravāhana I record royal grants made to the god Śiva named therein as Kilgāpa-śvara and Kilgāpadeva. The Sorab and Harihar Copper plate grants of the Badami Chalukya emperor Vinayaditya record grants made to devout Śaivite brāhmaṇas at the request of Chitravāhana I. The Mallam inscription of Pallava Nandivarman II records a grant, made at the request of Aluvarasa II, to god Subrahmapya. The god Somesvara, who is housed in the now ruined rock-temple at Udiyāvara, is referred to in the Udiyāvara inscription of Raṇasāgara as Chambukalla-Bhajjaraka, a name which has survived to this day. The Udiyāvara inscription of Aluvarasa II refers to this deity as Sambukalladeva. The Bhajjaraka of this ancient temple was the

1 The above chapter on religious conditions is based only on information contained in inscriptions from South Kanara. For a detailed discussion on this subject, see Saletor: Ancient Karnātaka, Vol.I, History of Tuluva, pp. 368-458.

7 Ibid., No. 279.
patron deity of the early Āḷupas and the settlement around this region, referred to in the records as Śivalī and Śiva-vallī, formed the nucleus of religious life in early Tuluva. Śivalī was considered so sacred in those early days that some of the records in their imprecatory passages, declare that anyone who sought to destroy the grants recorded therein would have committed the sin of destroying Vārāpasi and Śivalī. Gorawarāru i.e. Śāivite priests were held in high esteem by the early Āḷupa rulers. The Udiyāvara inscription of Āḷugarasa II states that the grant recorded therein was made in favour of the Goravaru. They also find mention in one of the Udiyāvara inscriptions of Vāramma alias Āḷugarasa IV.

The Śāivism of the early Āḷupa period appears to have been influenced by the cult of Śiva as Pāṣu-patī i.e. 'the Lord of beasts'. We had seen above, in Chapter II, the possibility of Āḷapagaṇa Pāṣupati, of the Halmidi Kannada inscription of about A.D. 450, being the earliest known Āḷupa ruler. One of the Udiyāvara hero-stones of the period of the civil war eulogises the deceased warrior as keen on annihilating those who were opposed to the Lord of the Pāṣupata sect (Pāṣupata-nambiran) (which may be interpreted to mean either Śiva-Pāṣupati himself or the Āḷupa ruler whom the hero served).

The Shiggaon plates of Vijayāditya record grants made by the emperor, at the request of Chitravāhana I, to a Jaina

8 See, for instance, Ibid., No.284; Ep.Ind., Vol. IX, pp.21 ff., Nos. VI, VII and VIII and plates.
10 ARMAD., 1936, pp.72 ff. and plate.
temple built by Kumkumadevi, the former's sister and the latter's queen at Puligere-nagara. This town was situated in the Kadambamapda which was at that time, under Alupa sway. Though this charter thus helps us to conclude that the early Alupas were wont to the observance of religious tolerance, no evidence has been found so far to suggest the prevalence, in South Kanara itself, of any religious faith other than Saivism in those early days.

We must discuss here the Kadiri inscription of Kundavarma. This important inscription is found engraved on the pedestal of an image which betrays predominantly Buddhist features of iconography. This, coupled with the presence in the same place of more Buddhist images, has led scholars to suppose that Buddhism had entered South Kanara before or during the reign of Kundavarma. It should, however, be noted that these Buddhist images are lone instances in the entire region. The inscription itself refers to the image as that of Lokesvara, a name which can be more convincingly attributed to Siva than to Avalokitesvara of the Buddhist pantheon especially in view of the occurrence of such names as Makharasvara and Bankasvara for Siva in later inscriptions from the region. This identification of Lokes-

11 En.Ind., Vol.IX, p. 18, No. 11 and plate.
12 Ibid., Vol.XXII, pp. 317 ff. and plates.
vara with Śiva is further supported by an inscription of A.D. 1215 from Mundkūru, Mangalore Taluk, which refers to Śiva as Lōkōśvara. Kundavarma is described in the inscription as pād-āra-vinda-bhramarah Bālachandrasikhāmapī. Bālachandrasikhāmapī, in the context in which the phrase occurs, is most convincing as an epithet of Śiva, meaning he who has the crescent moon on his forehead. The Buddhistic iconographical features in these Kadiri images are therefore to be taken not as evidence for the prevalence of Buddhism in South Kanara but as evidence of the influence of Buddhist iconographical prescriptions on the works of the sculptors who made those images. In this context, it may be pointed out that the Nātha-pantha school of Śaivism had allowed itself to be greatly influenced by Buddhism and that it was the prevalent faith at Kadiri at least from the middle of the 12th century. The earliest epigraphical reference to a Nātha-pantha deity occurs in the Kadiri inscription of the reign of Kavi-Ālupendra, palaeographically assignable to the middle of the 12th century and recording grants to the Śaivite god Mañjunātha. It will otherwise be very difficult to explain away the prevalence of Buddhism at Kadiri alone and during Kundavarma's reign alone and its absence elsewhere in that region before and after.

15 ARIE., 1929-30, 530.
16 Barth: Religions of India, p. 213.
17 This inscription is being reported in ARIE., 1964-65, App. B.
Saivism continued to be the chief religious faith of the state and the people during the period of the medieval Ájupas. Unlike the records of the early period, which are mostly in the nature of hero-stones, the inscriptions of the medieval Ájupas, belonging as they do to a period of comparative peace and progress, provide copious attestations to the religious leanings not only of the rulers and their individual subjects but of various organisations and guilds. The implicit faith of the rulers of South Kanara and their subjects in the efficacy of devotion to the gods cannot be better illustrated than by referring once again to the Sujēru inscription of A.D. 1305 from which we learn that Baṅkidēva II made a successful appeal for rains to the deity Timirēśvara at a time when his kingdom had been hit by drought.

The example in leading a life of religious faith was set by the king himself. We have seen that the royal court was graced, whenever the ruler granted audience, not only by his officials and princes but by the priests (purōhitaru), preceptors (dēṣīpurusharu) and ascetics (rīshīvaru).

A number of Saivite temples, with Śiva for the main deity, were built in many towns and villages of the Ájupa kingdom during this period. Such were the temples of Mārkapēśvara at Bārakēru and Kachcēru (Udipi Taluk), Baṅkēśvara at Māṅgālēru (Mangalore Taluk), Baindēru and Paṅvuvari (Ooondapur

18 ARSIE., 1930-31, No. 338.
Taluk) Lōkesvara at Mundkuru (Mangalore Taluk), Timirēsvara at Sujēru (Mangalore Taluk) Kōtēśvara at Āvarē and Pādebēṭtu (Coondapur Taluk), Kāntēśvara at Beḷuvāyī (Mangalore Taluk) and Sōmanāṭha at Bārakuru and Handāṇ (Uḍipī Taluk) and Pāḍuvarī (Coondapur Taluk). We learn from the available inscriptions that these temples were rendered rich in lands and in money by generous gifts from the rulers as well as the people.

Śiva’s consort in her ruthless form as Durgā had a number of temples dedicated to her from early medieval times. As the main deity of a temple at Mūḍabidure she was known as Dur-gādēvi and Bīḍireya-Dēvi. Inscriptions in her temple at Nīlavara call her as Mīruvāra-Bhagavati and Durgā-bhagavati.

The trade guild known as the nakhara was responsible for the building of a temple for Śiva, named Nakharaśvara, at the trade centre of Basarūru as early as in A.D. 1154. The Nakharaśvara temples, in particular, appear to have provided an important place to Gapapati for Nakharaśvarada-Gapapati figures prominently in inscriptions referring to the Nakharaśvara temples of Basarūru and Pāpamburu (Mangalore Taluk).

The Hindu Trinity Brahma-Viṣṇu-Mahēśvara are mentioned in an inscription of A.D. 1302 from Mangalore as receiving the pīṇḍa-dāna given by the Āḷupa ruler Bêmeśevara II

19 fill., Vol.IX, part I, No. 393.
20 Ibid., Vol.VII, No. 117.
The period of the medieval Alupas is important for the religious history of South Kanara in that we get evidence, for the first time, for the prevalence of the cult of Vishnu-Krishna and of Jainism. The earliest reference to a temple dedicated to Vishnu-Krishna occurs only in A.D. 1236 and the deity is called Gopinatha. Vaishnavism was apparently the faith of a minority until it received a great fillip through the teachings of the great preacher Madhavacharya towards the end of the thirteenth century. Even as it is, we will notice, in the passages to follow, that available inscriptions do not properly testify to the wide prevalence in South Kanara, during the Vijayanagara period, of the cult of Krishna, a fact which is otherwise copiously evidenced by other sources.

It is not known when exactly Jainism entered South Kanara. Existing temples of the Jains do not point out a much earlier date than the end of the thirteenth century. The reference to Parshvadeva in the passage Bidireva Parshvadevaru Baravisi in a much damaged inscription from Mudabidure belonging to A.D. 1215 and to the reign of Kulasekhara I has been taken to evidence the prevalence of Jainism in that region at least as early

21 Ibid., No. 222.
as in A.D. 1215. But this inscription as well as another belonging to A.D. 1205 and to the same place and reign record grants made to the Saivite goddess Durga. In the context in which it occurs, Parsvadeva can only be taken to stand for the proper name of an individual and not as the name of a Jaina dynasty.

It has also been suggested, on the strength of an undated Varanga inscription, which has been discussed in detail in Chapter IV above, that Jainism was prevalent in South Kanara during the reign of Kulasekhara I. But we have pointed out above that this Varanga record belongs not to Kulasekhara I's reign but to that of his successor Kupapa. Kupapa was a Santara prince and was therefore a Jaina by faith. The mention of the Jaina preceptors Maladhāridvā, Madhavachandra and Prabhāchandra in that record should be read with reference to Kupapa's brief rule over the Jalupa kingdom and not with reference to the prevalence of Jainism in South Kanara itself. Further, as has been shown in Chapter IV above, not only Kulasekhara I but his predecessors and his successors, with the exception of Kupapa, were Saivites and made generous gifts to Saivite temples. Kupapa's immediate successor Dattālupa II was actually a devoted disciple of the Saivite preceptor Gaganāsivachārya.

Jainism in South Kanara received royal patronage only

24 ARSIB., 1928-29, No. 526.
after the advent of Hoysala authority over the region. Ballāja III’s queen Chikkāyitāyī herself was a Śaivite and, during her sway over South Kanara, made grants to the gods Kōṭīsvara of Hatyaṅgaḍī (Coondapur Taluk), Vīrāṣvara of Hosāḷa (Udipi Taluk), Kāntēśvara of Kāntāvara (Karkala Taluk), Sōmanātha of Bārakūru and Durgā-bhagavati of Nīlāvara (Udipi Taluk) and the brāhmaṇas.

But the Hoysala feudatory Lōkanātḥadevarasa, whose possessions included portions of the Karkala Taluk of South Kanara, was a Jaina ruler. His inscription from Hiriyaṅgaḍī, belonging to A.D. 1334, records grants of lands by a number of donors including the ruler’s sisters Bommalaḍēvi and Soma-laḍēvi, to the basti of Śāntinātha built at Kārakāḷa by the disciples of the Jaina preceptor Kumudachandra-bhaṭṭārakadeva. From this, it may be safely concluded that Jainism had made gains in South Kanara at least early in the fourteenth century.

The Āḷupa ruler Kulasaḵhara III was much influenced by Jainism. His inscription from Mūḍahidure, belonging to A.D. 1384, states that he was a worshipper at the feet of the Jaina preceptor Charukirtti (ṛṣimacḥ-Charukirtti diva-śripāda-padārādhaka) and that he was seated on his jewelled throne at a basadi (name damaged in the record) at Bidire. The inscrip-

26 Ibid., No. 225.
tion records grants made by the ruler to the Jaina deity Pārśvanātha.

This, however, does not prove that Kulasēkhara had become a convert to Jainism. His immediate successor, Vīrapāṇḍya-
dēva II, who is the last known of the Ālupa rulers, is seen, in his only available inscription from Mügabidure, dated A.D. 1397, making grants to the goddess Durggādēvi showing thereby that, during their long existence as a ruling family from the middle of the 7th to the end of the 14th century, the Ālupas had displayed unswerving faith in their original religion, Śaivism.

The large number of Vijayanagara inscriptions dating from A.D. 1345 and, for purposes of this thesis, upto 1565 show that Śaivism maintained its position as the principal religion of the region but that Jainism and, to a lesser extent, Vaishnavism had also risen to great popularity. The principal city of South Kanara in those days, Bārakūru, was the scene of hectic religious activities and housed within its bounds temples dedicated to the deities of all these three faiths. Inscriptions copied from this ancient city refer to the Śaivite temples of Mārkaṇḍēśvara, Nāgēśvara, Bhairavadēva, Chaṇḍikādēvi and to three different temples of Somanātha in the city’s three quarters, Taṁbulagere, Maṇigāragakāri and Mūrukāri. Another important Śaivite temple at Bārakūru was that of Kelleṅgēreya-Vināyaka which was rendered rich by many grants by its devoted followers, the avivarunāmasāstā-alāru (avivarunāmasāstā-alāru kopaṅgavanta)

27 Ibid., No. 22.
This temple also contained subsidiary shrines for Mahādeva and the Vaishnavite deity, Gopi-nātha.

Among the Vaishnavite temples at Barakurū were those of Gopinātha, Nārāyana and Vishnuśūrthi. The Jainas had at least three temples in that city, two of them dedicated to Pārvanātha and Adiparamesvara and the third called Māṇikya-basti.

Throughout the length and breadth of South Kanara were a number of temples of Śiva differently called Mārkapāñcā-vara, Kōtiśvara, Kōpinātha or Kōtiśvara, Sēnēśvara, Kāntēśvara, Timirēśvara, Nakharēśvara, Nandikēśvara, Tuluvesvara, Gōkarpēśvara, Mahābalēśvara, Kundēśvara, Krumandilēśvara, Sōmēśvara, Sōmanātha, Vīrabhadra, Mahāliṅga, Pañchaliṅga, Mahādeva, Śaṅkara, Śaṅkarānārāyapa, Visvanātha and Amṛitanātha. Besides these, temples for Śiva, called by them Maṇjunātha, were built at Kadiri, Baptvāla-mūḍa and Bāṅgārakuduru in Mangalore Taluk and Idu in Karkala Taluk. We have stated earlier that a temple for Maṇjunātha was in existence at Kadiri even in the 12th century during the reign of Kavi-Alupēndradēva. This school of Śaivism, which was much influenced by Buddhism, does not appear to have spread in South Kanara outside the Mangalore and Karkala Taluks.

Other temples dedicated to Śaivite deities were those for Śiva's consort, differently called Bhagavati, Durgābhagavati, Durgāparamesvari, Hīṅgulādevi, Maṅgalādevi, Hoḷaladēvi and Mūkāṃbika. At Pāpambūru (Mangalore Taluk) was a temple dedicated to Umā-Mahēśvara.
Many of the Śaivite temples named above were in plural numbers and in many villages. For instance, we learn from available inscriptions of the period that there were at least ten temples in different villages dedicated to Mahādeva during this period.

Vaishnavism received a tremendous fillip in the second half of the 13th century through the teachings of one of the greatest sons of South Kanara, Madhvāchārya, the founder of the Dvaita school of Philosophy. While even a cursory examination of the present day religious schools of South Kanara will prove the wide prevalence of Vaishnavism in that region, it is difficult to assess the impact of the great teacher's preachings on the minds of the Tuluwas during the period with which we are concerned. If the number of temples is taken as an indication, it is apparent that the wealth and numbers of the Śaivites was greater than those of any other faith in South Kanara during the Vijayanagara period right until the empire's fall. The temple of Kuṭumba at Udipi, around which revolves the whole edifice of Madhvāchārya's school, finds its earliest mention in an epigraph only in A.D. 1366-67, almost five decades after the founder's death. And, for the period under question, only a few temples are heard of dedicated to Vishnu-Krishna differently called Vishṇumūrti, Kuṭumba, Narasimha, Chakrapāṇi, Gopinatha, Narayana, Sūranārya, Lakṣmanārāyaṇa, Janārdana, Tirumala, Viṣṇu and Rāmacandra. Another Vaishnavite deity held in great reverence by the followers of Madhvāchārya and referred to in the records of the period is Ānjaneya.
As in the late medieval period when we hear of a temple for Brahma-Vishnu-Mahāśvēra, the Hindu trinity, called this time Trimūrti, had a temple at Keragāla in Goondapur Taluk in A.D. 1347.

Jainism rose to great heights and was the religion of a large section of the people and of many of the local ruling families, especially during the 15th and following centuries. Many trade guilds and local assemblies caused the renovation of old and the building of new Jaina bastis all over the region, particularly in the Jaina strong holds of the Karkala Taluk. It was during this period that Kārakāla, Mūḍabidure and Vēpur became great centres of Jainism. While it was not the case with the other parts of the Tuḷu country, Jainism became the principal faith in these populous townships, all three of these situated in the Karkala Taluk. The large number of Jaina bastis, which are masterpieces of architecture, even today stand in silent witness to the heyday of Jainism in these towns during the 15th and 16th centuries.

Inscriptions of this period from Mūḍabidure contain many stanzas in praise of the devotion to Jainism of the Kaḷasa-Kārkāla and Māgire rulers, of various guilds and individuals and even of the young ones. Thus an inscription of A.D. 1429 of the reign of Dēvarāya II, which names Mūḍabidure as Vēṇupura, says:

The author of another inscription of the same year and reign describes the young lajids of Müğabidure as balakar-ell&R-udgha-Jina-dharmma-ratar and as aninda-Jin-ōdita-sāstrasālicas.

Devotion to Jainism was a common seal among many ruling houses and their services to their faith were done without any reference to the territorial limitations of their own tiny principalities. As an instance, we may quote the inscriptions of the Nagire rulers at Kārakāla and Müğabidure and the building of the Pārśvanātha-basti at Bārakūrū by the Kaḷasa-Kārakāla ruler, Pāṇḍya-bhūpāla in A.D. 1408, discussed in Chapter VI above.

At Müğabidure, which is eulogised in one record as Jina-dharmmad-āgaram, there were many exquisitely built Jaina-bastis.

29 Ibid., No. 196.
30 Ibid., No. 198.
The earliest epigraphical reference is to the Guruga-la-basti of Chapdora-Parsvadeva in A.D. 1390. Since in this year some grants made to the basti are recorded, the basti itself must have been built earlier. The Mucabidure record of A.D. 1430 of Devaraja II records the building of the Tribhuvana-chudamani-mahachaitya by the Jain preceptor Abhinava-Charukirtti-pandita with the assistance of the people of Salike-nagu, the Chauja ruler and the aruvaru-ballajugalu and with the money granted by the imperial governor Devaraja-Oseya. The extent of support which Jainism enjoyed in those days in South Kanara is evidenced by the statement in the record that the governor made the grant on the orders of the emperor himself. In A.D. 1430, Bhairava of the Nagire ruling house provided copper covering (samrapoddake) for the third story of the Tribhuvana Chudamani Chaitya of Chandra-Jina built by the halaru at Mucabidure. In A.D. 1451, a number of seftts caused the mukha-mandapa of the Tribhuvana-Chudamani-Chaitya to be built and were also responsible for carrying out a number of repairs.

We have seen, in Chapter VI above, that the Nagire ruler Bhairava I, when his illness had turned fatal in A.D. 1461,
made grants for worship to the deities Chandranāthasvāmi, Sup-
ārāśva-tīrthaṅkara and Chandraprabha-tīrthaṅkara of the same Tri-
bhuvana-Chuḍāmāṇi Chaitya. A number of such inscriptions
testify to the growth of Jainism and Jaina temples in that city
at the hands of the imperial authority, local rulers, local guilds
and the commoners.

Kārakaṇa was one of the capital cities of the Jaina
rulers of the Kaḷasa-Kārakaṇa-rajya. These rulers expended much
of their wealth on constructing Jaina bastis and in spreading
Jainism among their subjects. The greatest achievements in this
field of this family of rulers were undoubtedly the two Jaina
cōlāsī at Kārakaṇa and Vēṇūr, fashioned after the 10th century
cōlōssus at Śravapa-bēḷagōḷa. The bigger of these two Gummāṇa
images is at Kārakaṇa and was caused to be made by Viṇa-Pṛṇḍaya I,
the son of Bhairava I, in A.D. 1432. The statue at Vēṇūr
was erected in A.D. 1604 and hence is outside the purview of
the present work.

In the Kārakaṇa Taluk, apart from Kārakaṇa, Mūḍabidure
and Vēṇūr, Hiriyaṅgādi, Nellikara, Koraga, Varāṅga and Kera-
vase also fostered Jainism and contained Jaina bastis. Of these
Keravase enjoyed the position of being the secondary capital of
the Kalasa-Kārakaṇa rulers. Jainism had also made mark at Basa-
rūru, Bainḍūru and Hatyaṅgādi in the Coondapur Taluk and at
Guruvaẏankere in the Puttūr Taluk.

35 Ibid., No. 203.
Jaina pontificates were established during the fourteenth century at Kārakaḷa and Mūḍabidure. The earliest known pontiff at Kārakaḷa, in the inscription of the Hoysala foundatory Lōkanāthadevarasa, had the title of Bhānu-kṛtti while his successors were known by that of Lalitakṛttī. The pontiffs at Mūḍabidure were known as Chāru-kṛttī and some of them had the distinguishing prefix of Abhīnava. They were held in great respect by the Jainā disciples foremost among whom were the rulers of the Kālasa-Kārakaḷa-rajya from whom the preceptors received such epithets as vāla-guru and kula-guru. Many Chaityas in South Kanara were built and repaired during the fifteenth and sixteenth centuries on the advice of these pontiffs.

This chapter will not be complete without a discussion of the available material on temple administration. Early inscriptions are completely silent in this regard. It may, however, be presumed that the Saivite priests, gopavara, had a hand in the administration of temples in those early days. Many grants to temples in early medieval days were entrusted to the care of the senābava from which it may be concluded that he had also the business of looking after temple affairs in his village.

During the medieval period, an official designated sthānapati and primarily concerned with temple administration makes his appearance in the inscription. The caste label sthānika applied to a section of brāhmanas in present day South Kanara, who are solely meant for the profession of temple service is to be traced to this official designation of Sthānapati. The sthāna-
perhaps, however, was only one of the officials meant for temple affairs. Another temple official designated kartṭā also finds frequent mention in the later records. Practically every government servant serving in a given region, in the medieval days, was connected with the affairs of the temple in that area. The best illustration for this observation is provided by the Mangalore inscription of A.D. 1204 of the reign of Kulaśākhara Āḷupā I. This record lays down the following duties for the many officials and individuals:

sthāna-tantri: he should perform all his duties connected with the deity's svabhṛita-smāṇa on the occasion of every saṁ-
krānti;
pādamuladavaru: they should make available without fail and without reduction, the quantity of rice for the offering to the deity of everyday nivēđya;
adhvakṣha: he should everyday give discourses in the temple precincts;
saṁabōva: he should keep daily minutes on the above activities;
adhikārī: he should punish the above officials for any lapses on their part in carrying out their duties specified above and should, besides, make available oil for burning the perpetual lamp in the temple;
agnaglya-adhikari: he should arrange for oil for the lamps for Sivaratri and for rice for the brähmapas on the day of śrādhana.

Besides these, the inscription also stipulates that an individual named Āsrappā should guard the perpetual lamp from going off; that the dancing girls (kūtāduva-bāke-naśāvavaru) should come to the temple everyday as per the custom in vogue; that, if the king does not enquire into the matters and set right any lapses, he would have committed the sin of killing 1000 cows and brähmapas at Gaṅgā and Rāmeśvara.

Though such was the case even under the medieval Ārupas, during the Vijayanagara period, guilds and local assemblies were more frequently entrusted with the task of protecting and administering gifts and grants made to temples. Expressions such as Chaulikērīvallī mūvaru setṭikāraru halaru pratiṇālisuvaru, I dharmada pārpatya oḍetana Kōṣṭekērya halaru setṭikārārīge etc., are very often met with in the records of this period.

Jainism, though, like Buddhism, it was originally conceived as a classless religion fostering human equality, came to South Kanara as a religion which classified its followers much like Hinduism. The present day counterparts in Jainism for the sthāṇika community of Śaivism are called in South Kanara as Indras and they are Jaina brähmapas. However, during the Vijayanagara period, which embraces in a large measure the history of Jainism in South Kanara, sthāṇapati or sthāṇika was the title of some of the persons engaged in running the affairs of the Jaina
bastis as well. This was logical enough in view of the fact that sthāna generally denoted a place on which stood a temple or which was the property of such a temple. The Jaina bastis also had officials who were known as the kartṭā.

Instances are too many to be quoted which illustrate the spirit of religious tolerance which characterised the lives and deeds of the rulers and people of the period. It must be pointed out here that the example in religious tolerance was set up by the Vijayanagara emperors and their governors whose many and generous grants benefitted Śaivite and Vaishpavite temples and Jaina bastis in equal measures. The best illustration of this tolerant spirit is afforded by the hectic religious activities carried out by the Jaina adherents even after South Kanara, during Sadasivarāya's reign, had come under the sway of the staunchly Śaivite family of Keladi rulers who, as has been shown in Chapter VI, were responsible in eliminating from the pages of history all the Jaina ruling families of the region.

Religious festivals were celebrated with great enthusiasm and available inscriptions of the Vijayanagara period contain references to the festivals of Dīpāvalike (Dīvalige), Pañcha-parva, Śivarātri, Vasanta-yugādi, Vaisākha-hunnume, mūla-habba, Benakana-chauti, Tudiya-habba etc. We learn from an inscription of A.D. 1458 that Dīpāvalike was celebrated with a festival of lights lasting for three days (dīvaligava habbada mūru-dina dipāotsavada dharma).
Citizen's and merchants' guilds as also prominent individuals had their customary ranks and privileges on occasions of public celebration of religious festivals. Mutual differences and rivalries in this regard occasionally led to disturbances and clashes between rival groups of devotees. The most serious of such disturbances is found recorded in the Koṭēśvara inscription of A.D. 1551 of the reign of Sadasivarāya. This highly interesting inscription records that in the month of Karttika (in A.D. 1550) the entire Tuḷu-rājya had assembled at Koṭēśvara to celebrate the Tudiya-habba i.e. the festival of lights. At that time, for reasons not stated in the record itself, a serious dispute broke out and the assembled pilgrims were involved in armed conflicts. The temple precincts were defiled by the corpses of brāhmaṇas, śūdras and sacred cows and, consequently, the temple doors were closed and all worship and services to the deity were suspended. On Saturday the 11th of April, A.D. 1551, which is the date of the record, expiatory services were conducted under the orders of the then Muslim governor of Bārakūr-rājya, Ekadālakhāna and the temple doors were once again opened.

Temple honours to individuals and groups were ordered by convention and were strictly adhered to. Attempts at superseding these conventions occasionally resulted in disputes. We have referred, in Chapter VII above, to the agreement arrived at between the setṭikērṇa guilds of paduvakēri and mūkēri at Basarūru regarding the provision of sheep, areca-nuts etc., to the
temple of Devi on occasions of festivals and even regarding the streets through which they should take their respective articles to the temple.

The most common of grants made to temples was, naturally, land and it was called devasva even as land donated to brahmanas was known as brahmasva. Devasva lands were as a rule exempted from all or many of the land and agricultural taxes and the building of palaces by the rulers on such lands was expressly forbidden by such statements as arasige aramane katta va adikarav-illa. Even the construction of other temples on a devasva land are found prohibited in some inscriptions (e.g., t̄ devasvadalli idu gušiva katta salladu). Besides declaring land gifts to temples as tax-free, inscriptions also stipulate that the incomes in kind and in cash should go to the temples irrespective of the failure of the seasons (e.g., varushamurati banašgū varaśgū ennade .... madasi baharu). The purposes for which grants were made to the temples were scrupulously adhered to and any lapses in this regard were set right after due enquiry and at the earliest opportunity. We had seen above, in Chapter VI, that, as a result of an invasion of Śivalī in A.D. 1437 by the imperial governor Appappa-śeṣaya, the affairs of the famous Krishna temple at Uṇḍi had fallen into bad ways and that, in order to restore its original glory, the temple received a number of grants and that the idol of Kṛṣṇa, which

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had been removed elsewhere during the disturbances, was brought back and reinstalled in the temple.

Religious conditions in South Kanara remained much the same even after the fall of Vijayanagara; only the school of Madhvachārya gained greatly in its following and came to occupy a position of pre-eminence at the expense of Saivism and, in particular, of Jainism. This development, however, falls beyond the scope of the present work.