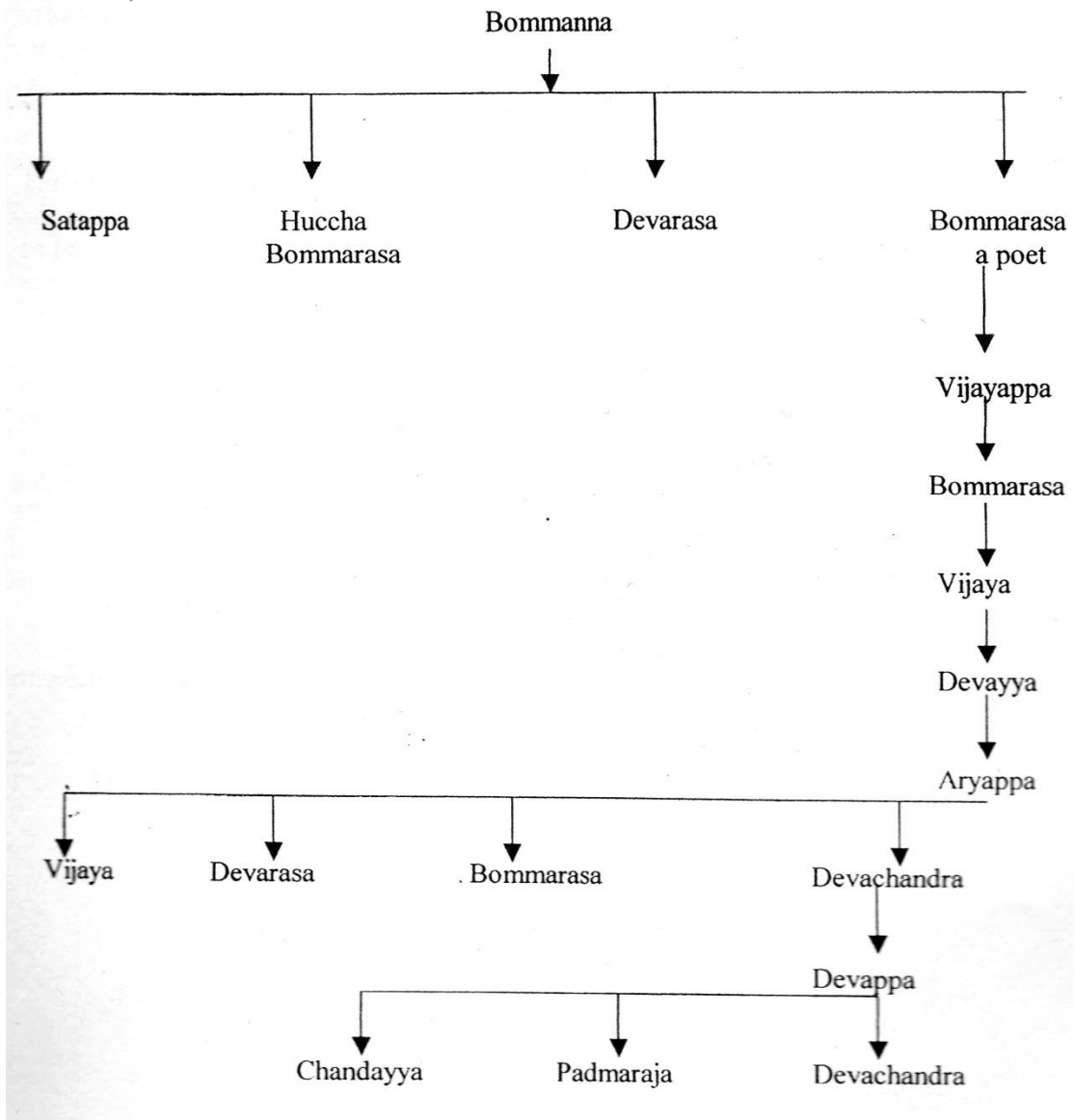


## **JAINA TRADITIONS IN RAJAVALI KATHA**

Rajavali Katha of Devachandra is a work completed in 1841 A.D. and its value lies in the traditions about Jainism, its history in Karnataka, the literature in Samskrit and Kannada, incidental references to ruling dynasties and contemporary religions. Its historical value is extremely open to doubt, but it furnishes a starting point for further research and hence cannot be dismissed as entirely fanciful.

Devachandra and his elder brothers Chandayya and Padmaraja were the descendants of a Jaina Brahmana Bommanna, an accountant of Giripura.



Devachandra was born in 1770 A.D, and from his Fourteenth year he began to write poems. In his 22<sup>nd</sup> year (1772 4.1) he wrote Pujiyapada Charita in Kannada. Since his elder brother Padmaraja is also said to have written that work, both brothers must have co-operated in the production. Since Devachandra presented the Rajavali Katha to Mummudi Krishna Raja Wodeyar in 1841 he must have lived for more than 70 years. Rajavali Katha was his last work and before that he wrote Ramakathavatara, Sumeru Sataka, Bhaktisara, Satakatraya, Sastrasara, Laghu Vritti, Pravachana Siddhanta, Dravya Samgraha Dvadasanupreksha Katha, Dhyana Samrajya, Dvadasanupreksha Katha, Dhyana Samrajya, Adhyatma Vichara, Karnataka Samskrta Balanudi, etc. He says that when Mackenzie with Sardar Lakshman Rao came to Kankagiri, he asked for local records, Devachandra showed him his pujiyapada charita. Mackenzie took the poet along with him from Kamaraballi to Nagavala and giving him 25 Rupees asked him to send a written account of all the old traditions. Devachandra began his Rajavali Katha in 1804 and completed it in 1838 A.D. Therefore he took nearly 35 years in compiling it. In 1841 Deviramba, Queen of Chamaraja heard of the work and asked the author to complete it by adding the history of the Mysore Kings. Perhaps this was submitted to Krishna Raja Wodeyar III in 1841-42.

The work consists of 11 Adhikaras. Here I propose to give the translations and summaries of some of the passages in the Rajavali Katha as are likely to be of interest for the students of history, and literature. The author's chronology is at times fanciful, and as he writes of the Jaina point of view he criticizes, other sects, especially Sri Vaishnavas and Vira Saivas very harshly.

In the beginning, the author deals with creation of the 14 worlds, 64 vidyas, 4 castes and 18 subcastes and 101 kulas, charactersties of four castes, kuruvamsa, Harivamsa, Nathavannszr, Ugra vamsa from Kashyap, etc., Kurus ruled at Hastinapura, Ugras at Kashi, Nathas in Kundina, and at Ayodhya, supratishtnita, Subahu, Yasobahu, Ajitanjaya and others. These four families became famous because of the 24 Tirthamkaras, 12 emperors, 9 Bala Deva Vasudevas, 11 Rudras etc. Next an account of Vyasa, Krishna and Dasavataras is given. Jaina rituals and Festivals like Nandisvara Puja are dealt with.

Mallibhatta following Maskaripurana invented islam and composed Mullasastra according to the teaching of his master parsva Bhattaraka (115-188)\*.

\*The references in brackets are to the pages of MSS in the Mysore Oriental Library.

The story of Chanakya Maharshi and Navanandas is given (119). Bharadrabahu swami fearing a twelve year famine in ujjaini migrates (124-7), with Chandragupta Maharaja. Salivahana Saka started 136 years after Vikrama from Rudhiredgari in 556 (V.N) and 84 gachhas among jainas became separated. (135).

In the time of Vasupala of Indrapura, all Brahmins were jainas but later they abandoned the jaina religion and called themselves vedantis.[162].

In saka 200, Pujiyapada was born to Madhava Bhatta and Sridevi of Kollegala. Panini of Mudigondam was writing his grammar but before he could complete it his end approached and therefore he asked his maternal uncle, Pujiyapada to complete it. Pujiyapada not only wrote Jainendra Vyakarana but also wrote a Vritti to Panini's grammar (168). Nagarjuna also learnt from his maternal uncle or cousin Pujiyapada the art of converting base metals into gold. Kanakagiri was called Hemagiri and Parsva Jina, Padmavati and Brahma were installed. Siddha Nagarjuna was for some time at Hemagiri where some kings established Gopala and therefore he went to Sri Sailam (169-171).

Yashodhara of Champakapura gave Srisaila to his son Sridhara who performed penance there and hence the hill was called Sriparvata and later Srisaila. To the south of it, at the foot of a Vata tree he obtained Siddhi, therefore the place is called Siddha Vatam. Amaravatthi is so called because the Chatur Nikayas gathered there for Kevala Puja. Sridhara was performing penance at the foot of a Arjuna tree surrounded by Mallika creepers and when the Khecharas worshipped the saint with Mallika flowers it was called Mallikarjuna. When Nagarjuna went there he established a God called Mallikarjuna (172-178).

Causes for the decline of Jainism. In Kalyanapattana, Samyaktva Chudamani Bijjala, son of Chanaka Raya was ruling with his queen Gunawati and minister Sambuddhi. A Jaina Brahmin of Mandige near Ingulesvar became a Saiva Brahmin. His son was Lingabhatta who had a son Madi Raja. To Madi Raja and his wife Madala, a daughter and son (Basavaraja) were born. Basava worshipped Kalika and obtained several charms and spells. After the death of his parents he became a Brahmin hater and did not perform the marriage of his sister Nagamma. Basava and his nephew Chenna Basava destroyed 6700 Basadis and preached Vira Saivism. Mari Bijjala's mother secretly followed Jaina religion and asked her son, and the minister Buddhi Sagara to oppose the activities of Basava (Account of various Vira Saiva Sects).

In Kanchi, the king Sivakoti's younger brother Sivayana established 1Crore of Sivalingas. Samanta Bhadra converted the king. Sivakoti's son Srikantha became king after his father became a monk (189).

Prabhachandra Svami worshipped Jvalamalini and two brothers Akalamka and Nishkalamka, sons of a Jaina Brahmana. They defeated the Buddhists and Vira Saivas. Then Bhattakalamka of Sudhapura composed Akalmkashtaka.



In saka 780. 64 Jaina Brahmanas were brought to Sravana Belagola for the worship of Gomatesvara (213).

Amara in the time of Bhoja (216-217).

Kudugalur in Kuduga Nadu was named Terakanambi. The Nava Cholas Vira Pratapa, Santa, Deva, Bhu Deva, Bhima, Rudradharma and Kalikalachola ruled, three were Jains, two Saivas and two Vaishnavas. Dharma Chola seized by a Brahma Rakshasa built many jaina, saiva and vaishnava temples and was relieved at Devapura (219).

Hasti Mallishenacharya, with his disciples Parsvapandita, Lokapalacharya etc. and Jaina Brahmanas of three gotras came from pandya country and stayed in Jangala Desha. Nine other gotra Brahmins came to Karnataka and stayed at Arikuthara. They were serving under Hoysala Ballala. 700 Jaina families had violated caste customs and 515 refused to perform prayaschitta but the other 185 families of Gerusoppa, Bhatkal etc. remained true Jains.

At Saligrama the Vaidikas were about to sacrifice 21 goats which were rescued by Jaina saint Dharmacharya and some Brahmins began to use Flour (Pistapashu). Madhwacharya established Madhwa religion.

Kalinga Raja Usurped the Chola throne. Panchalas leave his kingdom and go to Orugala Pratapa Rudra and having learnt puppet play, kill Kalinga Raja and his ministers. A Jaina Brahmana named Vidyananda adopted Maha Bharata and Ramayana stories for puppet plays (223).

Among the Jains several sects like Sthanikas and Behara come into existence. Among the Jaina Kshatriyas Banga, Chautala, Ajila, Savanta, Heggade became separate. In Kumbhakonam, there were 12 Jaina sects. In Kanchi, Chola, Kerala and Pandya countries, the Jaina Brahmanas formed 5 sects-Upadhyaya, Pandita, Naigara, etc., similarly 14 sects of Vaisyas, 14 of Kongas, and 12 of Mateyalas occurred.

In the Pandya country Vira Pandya's son was ruling in Southern Mathura. The Jangamas converted Kuna Pandya to Vira Saivism. There were Jaina Brahmanas like Gopacharya, Gunabhadra Yatindra; and his son Mallipandita, the minister, when coming from the king's court caught hold of a masth elephant and pushed it aside. Therefore he was called Hastimallisheha. He was a poet in two languages (Ubhaya Bhasha Kavi Chakravarti). Kuna Pandya tried to compel him to become a Lingayat; therefore with his sons Parsvapandita and others, he came to Kerala with Brahmanas of 12 gotras and 50 Sudra families, and stayed at Vijayapattana. Kuna Pandya destroyed 985 basadis in the pandya country and 50 in Mathura alone. Neminatha the family god of the pandyas was hidden away and Kushmandini was renamed Minakshi. The Andis there persecuted the Jains and celebrated the festival of Pikes [Sramana Sulada Habba].

A smārtha Brahmana named Sankaracharya studied under a Jaina teacher and becoming a Suddha Saiva; he came to Sringeri. Where he concealed the Jina image in the Basadi and the goddess now called Saraswathi was worshipped by him. He wrote many commentaries and acquired many followers (228).

The Jaina Families who came from pandya country to Vijayamangala were honoured by Ballala Raya and settled at Chhatratraya pura.

In the family of the Ballals was Vira Bhupa who became the pandya ruler of Modhura. His ancestors were Ratnamalini, Kirtitapati, Vikrama Vijaya, Vikhyata, Sura, Satyandhara, Brahma, Somakirti. Virapandya's son Kuna pandya became a Vira Saiva. His queen Achala, being pregnant was sent to Karnataka. Her son Sala ruled at Dora Samudra (232).

Betta Hoysala Deva ruled at Talakad and in Arikuthara, renovated the Trikuta Basadi in 1029 Durmukhi, Jyeshtha Bahula, Arkavara, Tularasi, Brhaspati. His eighth minister was a Vira Saiva named Machiraya, who caused a tank to be constructed at Kolalur. His wife Santravve completed the tank and caused the temples of Santalesvara to be built by Denkachari. In S.1104 Plava, Vaisaka, Sec, 5, she obtained a grant from Ballala. She also built the Chenna Someshvara temple at Huligere and Virupaksha temple at Hampi. Abhinava Pampa wrote "Jinaksharamale Mallinatha Purana" and "Rama Charita". Vira Ballala made his younger brother Sindhur Ballala a Vira Saiva the governor of Tondanur (247). Enemies were attacking the kingdom of the Badshah every year and the daughter of Badshah took a vow not to marry any one except him who stopped the attacks. Ballala promised to stop the attacks but refused to bow down to the Sultan. The Sultan became angry and asked his servants to kill Ballala. However they cut off only one finger and therefore he was called Bettu Ballala.

In the Dravida country was born the Vaishnava Brahmin Ramanuja who began to preach Srivaishnavism in Vidyanagara, but the Jainas there defeated him and confiscated all his honours. Therefore in a dejected mood he began to fast. His daughters Bhāngare and Singare consoled him and promised to convert all Jainas into Srivaishnavas. Being accomplished dancers and musicians they came to Hoysala country. Ballala received them and in order to teach them the principles of Jainism ordered the Jaina poets to write in Kannada and Samskrit. Aggala Ranna, Honna, Janna Karnaparya, Madhura, Rajahamsa, Nagavarma, Keshava and Nemichandra wrote in Kannada. Ballal's subordinates Kshemankara, Damodara, Padmanabha also caused puranas to be written by Nayasenacharya. Digambare Dasa Nutna Kavita Vilas (?) wrote Dharmamrta. Nemichandra wrote Lilavati to rival Kadamabari (250). Among the Jinas who came from Dipangudi, the Brahmanas of Bharadvaja gotra settled in Arikuthara and Terakanambi. The sons of Parsva Pandita of Sri Vatsa gotra Chandraparya, Chandranatha, Chandnarya etc., became famous. Chandaparya's second son Brahma Suri wrote Kaivalya Kara.



Chandranatha and others of Chatratrayapura settled at Kanakagiri (251).

The Delhi Padsah married his daughter Varanandi, to the sword of Ballala and sent her to Karnataka. Bangaramma and Singaramma requested the king to invite their father Ramanuja and the Srivaishnavas. The king became a hater of Jains and was converted by Ramanuja. He destroyed 700 basadis in Tondanur, 16 in Hedatole, 100 in Kalasavadi and the 5 temples meant for Jains, he established 5 Narayanas. Ramanuja toured the country with the title Jainebha Kanthirava and at Tirupati, Kasi etc., established Vishnu images. He was accompanied by 1000 panchamas who were named Tirukuladasas.

In Melugote, the Jinalaya was uprooted, Cheluva Raya was established, from S.1119 to 1200. Meanwhile near Adagur the earth opened and Ballala requested Hanasoge Chandramunisvara to remedy it. The monk consecrated a pumpkin and put it into the hole and the earth closed up. Therefore he was called charukirti and Ballala jiva Rakshapala.

The Delhi Sultan when he sent Varanandi had ordered that drums should be placed at an interval of one 'garuda' in order to the condition of his daughter. When the queens of Ballala made fun of her beauty, she caused the drums to be beaten. The Sultan sent viziers, each with 1 lac of horses and 18 lacs of foot soldiers; Malliga Sudar, Malliga Junnar, Malliga Vazier opposed Ballala near chandra drona parvata. Varanandi entered the cave in the hill and died. Ballala fought for 7 days but could not succeed and therefore entered another cave and perished.

Sindhu Ballala and others became Sri Vaishnava, Jaina Vaisyas settled at Venkatapura; Dasagauda, Banajiga, Tirukuladasa, Chautala became separate sects. The Sravakas of Devihalli, Kedaravalli, Adugur, Savantana halli and Hongere gave much wealth to Bangaramma and Singaramma and promising to worship in the name of Vishnuvardhana and Ramanuja, escaped conversion. Therefore they are called Gaudas. Until then there was no sectarian difference. Due to Ramanuja, Samkara Bhatta and Rudraradhya the sects became separate.



1179 1298  
In the days of the Ballālas from S. 1112 to 1220, several Daṇāyakas ruled as governors. Kēśava was the mahā pradhāna of Ballāla ; In Nilagiri, Mādhava and his descendents at Beṭṭada Kōṭe ruled. Mādhava, Bhīma, Mādhava and others built the Vāsudēva temple. Chandaṇṇa ruled in Heḍatale. Gōvinda, Śrīpati, Dēvaṇṇa and Venkaṭapati ruled in the north. Beṭṭada Kōṭe Govinda (Manchaṇṇa) was attacked by Nilagiri Sōma and committed suicide by leaping over a precipice. Kūchi Rāja of Hire Bēgūr became a Vaishṇava. These Daṇāyakas ruled up to 1250. Meanwhile Lakshmaṇa Dēva Rāya was ruling. [257].

In Vidyānagari, Kṛshṇa Rāya ruled. Among the Kirātas were Pratāpa Rāya, Hamsa, Pratāpa Rudra, Immaḍi Jagadēva, Rāmadēva, Kampa, Sāḷuva Kampila Rāya, and Rāmachandra ruled for 200 years.

Meanwhile Bhartṛhari a Mimāṃsaka was ruling and the ryots refused to pay more than  $\frac{1}{6}$ th of the produce as tax. Therefore he became detached from the world and composed Bhartṛhari Śataka. In his family was born Rājendra whose son was Sārangadhara [260].

In Kummata, the chief of Bēḍas Kampila had a son Rāma. Rāma's step-mother Ratnāji fell in love with him and tried to kill him ; but he escaped [261].

Members of the Ballāla family went to the north and stayed at Vijayanagara. Some became the chiefs of Kārugahalli, Arikuthāra, Talakād and Mūgur. Chandra Vamśa rulers stopped at Kalūle and Hullinahalli.



Vira Sūra of Kārugahaḷi renamed Vāṣantikadēvi as Chāmuṇḍi built the city Mahishāpura. He was succeeded by his son in-law. They are Toreyas. They claim that their ancestor, when there was a deluge saved himself by holding on to a gourd and he was called Mṛtyunjaya. To him and his wife Śakti were born all the gods etc. His descendants came to the south to Nidugana Koṭe, Singapaṭṭana and Jānana Kōṭe. They worshipped Māramma.

After the death of Vira Ballāḷa, the Delhi Paduśāh destroyed many Jaina Basadis and built mosques. In Chandra drōṇa Parvata, Chaityas were destroyed, the Fakirs were placed, and two maṭhas Nirvāṇa matha and Phalanāramathā were made for Hindus, and in Ś. 1305 Jaya grants of taxes and land were given. The Delhi Pāduśāh and his wife maintained themselves by sewing, and having taught his Fakirs the mantras of Atharva Veda called them Khādir lingas. They wore the linga, vibhūti etc on one leg and nāma, etc. on the other [272].

Harihara Rāya tried to reconcile Śaivas and Vaishṇavas. In the time of Vira Bukka Rāya Vedāntāchārya and Appayya Dikshita had disputes. [273 - 274].

Vira Bukka made, Tirumala Tatayya and other Śrī Vaishnavas to agree to a compact with the Jainas. In Ś. 1290 Kīlaka Bhādrapada Śu. 10. Thursday, when there was a dispute between Jainas and Vaishṇavas, the Bhavyas of Ānegendi, Penugoṇḍa, Kalleda Paṭṭana etc., complained to Bukka about the Bhaktas and Bukka ordered that there is no difference between the two Darśanas in Kovil Tirumalai, Perumāl Kōvil, Tirunārāyaṇapuram and other places. [277].

Kṛṣṇadēva Rāya the son of Vijayanagra Sōmaśekhara Rāya and a Kuruba girl Dīpada Malli, was ruling a great kingdom. Among his 8 sāmantas were Kumāra Harihara, son of Dēva Rāya; Dēvaṇṇa Rāya, Bhujanga Rāya, who are sent to govern the south. They came to Terakaṇāmbi

In Saka 600, Kudaganūr was named Terakaṇāmbi by a Kshatriya Lambakarna who ruled for 50 years. Then Goṇḍe Chōla for 20



years, Pārthiva Rāya for 40 years his son Narasinga, his son Ahōbala, Achyuta, his adopted son Pārthiva Rāya, Pratāpa Rūdra, Chāma Deva Rāya, Bukka, Mālava Rāya, Prabhu Dēva, Tamma, Nārasaṇṇa, Vira Narasimha ruled. Then Chikka Rāya, Mādhava, Rāya of Śivana Samudra, Venkaṭapati, Chandra giri Rāya, Govinda Rāya etc., ruled for 620 years upto Ś 1310.

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Triyambaka Rāya established the God Triyambaka and built Triyambaka Pura. After him, among the three who came from Ānegondi, Devaṇṇa Rāya settled at Ummattur. His grandson was Bhujanga Rāya. Harihara Rāya was at Terakaṇāmbi in Kuḍuga Nādu. His son Vira Rāya became the ruler Tagaḍur in Hiriya Nādu. He gave Maleyur to Vijaya of Kanakagiri. [280].

There was a famine in Vijayanagara and two princes came to the south and obtained from the ruler of Terakaṇāmbi a stone oil-mill and some land. Near the temple of Para Vāsudēva Rāma rāya built a fort. Ummattur Dēvaṇṇa Rāya, Tagaḍūr Prabhu Rāya, Somaśekhara of Soma Samudra, Paṭṭa Rāya of Beṭṭaḍa Pura, Nanja Rāya of Periyapaṭṭaṇa, Chengaḷva Rāya of Kallahalli Rāghava, Mādhava etc., were ruling when the Kārugahalli chiefs were governing Mysore and 30 villages. Then Krishna Rāya who came from Vijayanagara married a potter woman of Mysore and ruled five villages. His daughter was a servant in the palace of the Toreyas, and she was about to be forcibly married to the Toreya. Two princes of Yādava Ballaḷa family of Vijayanagara came and having killed all the enemies, Rāja Wodeyar married her. But the Nāyaka killed Rāja Wodeyar whose wife being pregnant escaped. Abhichandra of Sōmavamśa was ruling Hadināḍu and six other districts. His guru was Bhānu kīrti. In Kuntūr maṭha there was one Nanjaya who with the help of his servant killed Abhichandra and Bhānuchandra and ruled as Nanjarāja wodeya. After him his servant Mādarasa ruled and was killed by demons. He became an evil spirit and his worshippers the Uppaligas of Saragūr built Mādēśvara temple. In Mūgur Anantanātha Jinālaya was destroyed and Dēśi linga established. The yakshi image was thrown into a dust heap and was named Tippā Dēvi.



Among the Tuḷuva kings Narasinga, Tamma, Narasaṇṇa, Vira Narasimha, Kṛṣṇa and Achyuta were ruling. Then Tirumala, 'Sadāśiva and Rāma Rājayya ruled and Rāma Rāja died on in Ś 1485, Raktākshi, Māgha Śu 1. After him Tirumala ruled from Māgha Śu 5, for 7 years 5 months and 12 days there from Āngirasa Ashāḍha Ba. 12 Śrī Ranga ruled and built Śrīranga Paṭṭṇa. [285].

Viranagere Māra Nāyaka was killing many. His minister Śantayya took the pregnant queen who belonged to the Beṭṭadapura family and protected her at Mallahaḷḷi. Her son was Rāja Woḍeyar who got the title because of the protection of a Jangama priest. Rāja Woḍeyar killed the followers of Māra Nāyaka with the assistance of Hale-Paikers and became the ruler. His minister was Dodda Śantayya. [286].

In the south Rāghava Rāya, Tamma, Ahōbala, Vira, Prabhu, Jagadēka, Vijaya, Bhujanga and Gōpāla ruled as Pāḷeyagārs. [288].

Śrīranga Rāya from Āngirasa remained at Śrīranga Paṭṭṇa. Venkaṭapati Rāya and Chikka Rāya ruled for 30 years. Śrī Ramedēva Rāya was ruling at Ānegondi from Ānanda Aśvija Ba. 3. Śrī Ranga Rāya sent for the Mysore Rāja Gouḍa, (Rāja Woḍeyar) who refused to face him. His minister Śantayya obtained a loan from Śrī Rangarāya and was rewarded with the grant of some villages. Śantayya was well versed in *Khagendramāṇi darpaṇa*.

Chaturmukha Śānti converted Nambira Nanjappa, who composed Ādiśvara Stotra as pancha ratnas. [370].

Rāja Nrpa seized Śrī Rangapattṇa and the princes of that place were placed in Mysore and given 23 villages. [371].

In Mūḍu Bidire Bhāirasa Woḍeya was ruling. Ratnākaraṇḍhāya for a time became a Lingāyat and wrote Basava Purāṇa and other Vira Śaiva works [374]. In Kallahāḷḷi Vijaya Bhūpāla's minister had two sons Nanjuṇḍarasa and Mangarasa. Nanjuṇḍa after hearing the legend of Kumṇaṭa Rāma Nātha, became a Vira śaiva and wrote Kumāra Rāma Sāṅgatyā. [375-6].



Brahma Sūri was the managing agent for Ummattūr chiefs; Viśālāksha Paṇḍita of the village Hangaḷa became the minister of Chikkadēva Rāya. Chikkadēva Rāya built the temple of Para Vāsudēva near Gundlu Pēt over the *Nisidige* of his father. He held an enquiry into the claims of the various sects. In 1684 Raktākshi, the Jangamas rose in rebellion and were suppressed by Chikkadēva. The Vira Śaivas murdered Viśālāksha Paṇḍita. Tirumalayyangār became the minister. Rājanṛpa was the disciple of Alagiya Singarāchārya. Shaḍakshari wrote Rājasēkhara Kāvya and became famous. Tirumalayyanga began to convert many to Śrī Vaishṇavism.

Some of the Jaina Panditas like Chikkayya and Bomarasa became *namadhari*s. Jaina grants to Kanakagiri and Maleyūr were confiscated. When Chikka dēva went on northern conquest, he appointed Doḍḍa Devayya to govern the city. He destroyed 1700 basadis but the king stopped the persecution and imprisoned him. Chikkadēva died in Tāraṇa.

Doḍḍa Kṛshṇa Rāja's queen was seized by an evil spirit. When he went to Śravaṇa Belagola the spirit left her and therefore he gave grants to Gomatēśvara [396].

Kūna Pāṇḍya of Mathura was married to Padmāvati, a Chōḷa princess and they became Vira Śaivas. Abhi Rāma of Mathura was also a Vira Śaiva [400-1].

Kaḷale Nanja Rāja son of Vira Rāja, built the outer portions of Nanjangud temple and wrote many Viraśaiva Purāṇas.

Chikka Dēva Rāya held an enquiry into the claims of superiority of each caste—Pāṇchala, Kumbhakāra, Vyāḍha, Kuruba, Dēvāṅga, Okkaliga, Oilman, Golla, Uppariga, Kelasi, Washerman, Oḍḍa, Domba, Holeya, Mādiga [413-20].

Stories about Nāzar Jung of Golkonda, Fatah Khan of Kōlār, Daḷavōy Katti Gopāla of Tiruchināpalli, Rāja of Coorg, Kanakagiri and Pūjyapada, etc., 425-435].



History of Mysore. Yadu Vamśa a branch of Harivamśa. From Vijayanagara three princes came Vijaya Rāja married a potter woman in Mysore. Timma Rāja stopped in a village and the rest in Gobbalikere. Deva Rāja married the daughter of the chief of Hullahalli, Kṛṣṇājammaṇṇi. Padmāvati on the hill who was the family deity of the Ballālas was named Chāmunḍēśvari. The Mahābaleśvara temple on the hill was established by the Kārugahalli chiefs [444—448]. Six-fingered Chāmarāja married Padmamāṇi daughter of Dēva Rāja of Bilikere. His son Chāma Rāja married Aḷakājamma, the daughter of Kōṭe Chief. Their sons were Timma, Kṛṣṇa and Bōḷa Chema. Kṛṣṇa ruled at Kembal; Timma protected the chief of Sindhuvaḷḷa and at Nanjangūd obtained the title *Birudantembara gaṇḷa*. He defeated Ummattur chiefs.

Rāja Nṛpa and Beṭṭada Rāja, sons of Chāmarasa. Rāja Nṛpa ruled over 23 villages and married eight princesses of Beṭṭadapura, Nullahalli, Kaḷale, Mūgūr, Belugali etc., Chāma Rāja took Chennapattṇa, Maddur. Nāgamangala from Jagadēva Rayā. Kanṭhīrava Narasa [472]. Yalendūr Vanne Rāja who was at first a Jaina became a Virāśaiva and married Amṛtammaṇṇi the daughter of an Ārādhyā. Their son was Chikka Dēva Rāja whose classmates were Tirumalārya son of Singarārya, Shaḍakshari, and Viśālāksha Paṇḍita son of Bommarasa. Chikka Dēva became Kōvida Śikhāmaṇi, Tirumalācharya—Vidyā Viśārada, Viśālāksha Paṇḍita—Sāhitya Bhārati, and Shaḍakshari—Kavi Śekhara [475].

History of Chikka Dēva Raya and in Ś 1630 Bahudhanya, 1700 Basadis were destroyed by Vira Śaivas. Praise of Mummuḍi Kṛṣṇa [504—510].

History of Jainism. Choḷa, Ballāḷa, Daṇāyaka, Sāḷa, Kenga, Prabala, Jala Sāvanta etc, remained as Jains. Some of the Jaina Brāhmins divided themselves as Upādhyāya, Paṇḍita, Archaka, Indra, Sthānika. Some Jaina Kshatriyas became known as Chaturthas and Panchamas. Bhōgaras, Savuḍas. Pāḍiya, etc., became gurus (?) of Panchamas. Jaina bhaṇṭas below the Ghaṭṭas. In northern India Prajñas, Śravakas, Jinabhaktas. [518]. Principles of Jainism [527].