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Donation of Houses in the Notified Inscriptions of Hadagali Taluk**Dr. Nagaveni A.**18th ward, Manmathkeri
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Hosapete Taluk, Ballari Dist.
Karnataka State**Introduction**

Hadagali is situated to the South West direction of Ballari district in Karnataka. It is 150 kms away from Ballari district head quarter and 341 kms away from state capital. Presently Hadagali is a taluk center and town municipal council. This place was once called Huvina Hadagali but over a period of time it has been called Hadagali though official records still maintain the full name Huvina Hadagali. The geographical area of the taluk is 2,34,317.17 sq.km. This taluk has three Hoblis; Huvina Hadagali, (99,406.18) Hirehadagali (68,262.12) and Itagi (,648.12)1. As per the 2011 census, the total population of the taluk is recorded 1,95,219 (98,853 Male and 96,366 Females). This taluk was ruled over by many dynasties such as Mauryans, Shatavahanas, Badami Chalukyas, Dwarasamudra Hoysalas, Kings of Kummatadurga, Kurugodu Sindhs, Rashtrakutas, Kalyani Chalukyas, Devagiri Yadavas, Kakatiyas, Nolambas, Sevunas, Vijayanagra Kings, and feudal lords, Mysore Wodeyars, Mysore Sultans and the British. All these dynasties have contributed their bit for the cultural exuberance of this area.

The present paper is focused on donation of houses as notified in the inscriptions. A total of 130 inscriptions have been notified in this taluk. The inscriptions reveal that Chalukya and Hoysala dynasties were very generous and the kings of these dynasties made generous donations for the welfare of public. Donation or charity is regarded as the most sacred act of humans. The word Donation (Daana in Kannada) is defined as gift as per the Kannada dictionary published by Kannada Sahitya Parishat (page 3862, Vol-4). The ancient Hindu scriptures have termed Donation as a means to attain redemption from sins. Dana leads to one of perfections, this can be characterized by unattached and unconditional generosity, giving and letting go3.

Every individual has a duty or dharma towards their family, friends, extended family and society. Hinduism emphasizes on charity or giving aimed at public benefit. This could be charity in the form of building a rest house, school, drinking water or irrigation well, planting trees, and building care facility among others. Ancient treatise Agni Purana describes that donation of house is one among the sacred donations. Donation of house is basically providing shelter to the homeless. It can be a house or a place to dwell to the poor and needy. There was a practice during the monarchy to donate houses for the smooth conduct of religious ceremonies and social activities. The inscriptions notified in Hirehadagali, Huvina Hadagali, Mylara, Holalu, Magala, Rangaopura and Rangapura villages reveal that many houses were given in donation to the poor and the needy.

Mylara: An inscription dating to 1.2.1046 which corresponds to the reign of Chalukya King Trilokyamalla that Mahamandaleshwara Gandaradityarasa was in charge of the administration in Sindhwadi, Kogali, Naragunda Agrahara and Bennevuru villages and during this period Heggade Kalidasaiah donated 2 houses and one shop to Chillukacharya. The inscription mentions this in the 27th line (Sha Sam page-329).

Hire Hadagali: An inscription situated in front of Bhimeshwara-Demeshwara Temple at Hire Hadagali village dating 24.4.1057 mentions that Mahamatya Demarasa, upon the consent by

Chalukyan king Trilokyamalla, built Demeshwara Temple and with this he donated a house, a field and irrigated land to the entire village. This can be found on the 50th line of the inscription (Sha Sam 52 page 360).

Huvina Hadagali: One can find various inscriptions at the entrance of Keshava Swamy Temple in Huvina Hadagali. These inscriptions speak of various donations given by philanthropists. One inscription reveals that Shura Brahmana Senapathi Raviga and his wife Rebbala Devi, when Mahamandaleshwara Tribhuvanamalla Pandya was serving as Mahamandaleshwara of Nolambawadi 32000 during the reign of Chalukyan King Tribhuvanamalla, built Keshava Swamy temple at Puvinaposavadangile village. Raviga also donated a house in order to enable Brahmins to cook food and rest. The inscription reveals this at 57th line6. (Sha Sam 83, page 415).

Kotnakal: The inscription dated 27.7.1178 states that Vijayapandyadeva donated a house and an orchard for the religious activities to be held in the name of Koti Shankara. This can be noticed at the 67th line of the inscription8 (Sha Sam-81, page 408).

Holalu: This inscription dated 3.7.1194 is situated to the east of Veerabhadra Temple. The inscription mentions that during the reign of Hoysala King Immadi Ballala a person named Basaveya Nayaka died during the battle with robbers. The villages donated a house to Chowda Nayaka, son of Basave Nayaka, in fond memory of Basave Nayaka. This can be noticed at the 17th line of the inscription9 (Sha. Sam-35, page 340).

Holalu: The inscription at the Ananthasayana Temple states that Pandya Deva was ruling Nolambavadi 32000. A person named Annaiah Bhatta donated a field and a house for the religious ceremonies of the temple. The 23rd line of the inscription reveals this 10(Sha Sam 40, page 349).

Hire Hadagali: The inscription at the Veerabhadra Temple dates to 11th-12th century. It says that Madimayya nayaka and his son Bachimayya Nayaka donated a land a house to the temple. This is noticed at the 31-32 lines of the inscription11 (Sha Sam56, page 372).

Hire Hadagali : The inscription at Bhimeshwara-Demeshwara temple state that during 8.1.1212 when Hoysala King Vishnuvardhana Immadi Veera Ballala was ruling Hallavura region, his queen Padumala Devi was ruling over Hadagali. Gangimayya Nayaka who visited the queen at her palace offered to donate land in the name of the god. This is described in the 69th line of the inscription12 (Sha Sam 53, page366).

Magala: The inscription at the Venugopala Swamy temple dates back to 2.3.1215 and corresponds to the reign of Hoysala King Vishnuvardhana. During his rule, people of this village donated a house to the temple. This is elaborated in the 5st line of the inscription13 (Sha Sam 65, page 387).

Magala: The inscription at Suryanarayana Swamy Temple reveals that Garuda Mammarsa, the priest of Sri Somanatha, donated a land a house to the temple. This is evident in the 8-9th lines of the inscription14 (Sha Sam 69, page 394).

Kuruvatti: At the entrance of Mallikarjuna Temple, an inscription dating to 15/1/1225 states that Veeranarayana Simha Deva donated 36 cents of land and 12 houses in the service of God. This is found in the 7th line of the inscription 14 (Sha Sam 9 page 317).

Rangapura: The inscription at Narasimha Temple is dated back to 14.10.1225. it states that the Dandanayaka of Polvala donated a land and house to Sri Narasimha in the presence of 200 people. This is described in the 19-20th line of the inscription 15 (Sha Sam 75 page 400).

The above mentioned inscriptions drive home the point that houses were donated in plenty to conduct religious ceremonies and most of the houses donated to temple were facing North, South and West. However, it is to be noted that houses facing the East direction were not donated. As per Vastu Shastra, a house facing the east is considered auspicious and a house facing the south is considered inauspicious.

Karnam Virupaksha Gowda in his book Hadagali taluku Samagra Shasanagala Adhyayana says that houses which were facing the south were donated in large numbers and this fact reminds the fact that people had blind beliefs and this blind beliefs are still continuing in our society. His remarks make us think that unused and unfit houses were used to be given in the name of charity. And this belief has been interpreted as Daana. If this is the reality, should act of charity be given much importance?

In the backdrop of the inscriptions, it may be wrong to come to a conclusion that Daana or charity has its own limitations or it is bound by superstitions. But it should also be noted here that houses facing north and west were also donated. Whatever be the direction of the house, the direction of the truth is always at the right spot and direction. The ancient people were not superstitious but they had the ability to foresee the truth and sense vision of righteousness. People in the modern era, have cultivated the habit of building houses facing the north or east. Many people hesitate to shift into a house which faces the south direction. It is clear that the modern educated man has little common sense despite having degrees from reputed institutions.

The author of this paper is the opinion that donating a house is indeed a commendable charity from anybody and it should be appreciated whole heartedly.

Sr. No	Village	Period	Donor	Purpose	Number/ Direction
1	Mylara	Chalukyan King Trilokyamalla, 1.2.1046	Kalidasaiah Heggade	To conduct religious ceremony of Chillukacharya	2 houses
2	Hirehadagali	Chalukyan King Trilokyamalla 24.4.1057	Demarasa	For religious ceremony	Groundfloor
3	Huvina Hadagali	Chalukyan King Tribhuvanamalla Deva .24.11.1090	Rebbala Devi, Wife of Army Chief Raviga	For religious ceremonies of Lord Keshava and for the Brahmin priests	1 house
4	Kotnekal	Vijayapandya Deva.27.7.1178	Vijayapandya Deva	To conduct religious ceremonies of Lord Koti Shankara Deva	One Storey House
5	Holalu	Hoysala King Immadi Veera Ballala 3.7.1194	Villagers of Holalu	In fond memory of Basave Nayaka who laid down his life	1 house
6	Holalu	Pandya Deva	Sons of Annaiah Bhatta	For religious activities	Pooja room
7	Hirehadagali	11 th -12 th century	Madimayya Nayaka, his son Bachimayya Nayaka and his son Malliyanna	To conduct religious ceremonies of Lord Mallikarjuna	2 houses
8	Hirehadagali	Hoysala King Vishnuvardhana Immadi Veera Ballala 3.7.1194	Mahapradhan Gangimayya and Dhavanam	To build a tank	1 house
9	Magala	Hoysala King Vishnuvardhana Veera Ballala 2.3.1215	Harihara, Govinda and villages of Magala	To conduct Pooja	1 house

10	Magala		Garuda Mammaraasa	Bavoja, the priest of Lord Somanatha	1 house
11	Kuruvatti	Yadava Veeranarayana Simhaddeva 15.1.1225	Yadava Veera narayana Sima Deva	In service of Lord Ahamalleshwara	12 houses
12	Rangapura	Hoysala King Veera Narasimha 14.10.1225	Mahapradhani Polvala Danda Nayaka	In servie of Sri narasimha	1 house facing West

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2. Census of India 2011, Census Commission of India, Archive.
3. Manasollasa, Sarvajna Someshwara, page 143
4. Kannada University Shasana Samputa-1 Ballari Dist Hadagali-23 page 329
5. KVV Sha Sam-1 Hadaga-52 page 360
6. KVV Sha Sam-1 Hadaga-83 page 415
7. KVV Sha Sam-1, Hadaga-81 Page 408
8. KVV Sha Sam-1, Hadaga-35, page 340
9. KVV Sha Sam-1, Hadaga-40 page 349
10. Kannada Nighantu, Ka Sa Pa-4 page 3862
11. KVV Sha Sam-1 Hadaga-56 page 372
12. KVV Sha Sam-1, Hadaga-53, page 366
13. KVV, Sha Sam-1, Hadaga-65, page 387
14. KVV, Sha Sam-1 Hadaga-69 page 394
15. KVV, Sha Sam-1 Hadaga-9 Page 317
16. KVV Sha Sam-1, Hadaga-75 page 400.

