

REF: ICH-Fellow-SAK-FINAL REPORT -24-08-2019 (K3)

24-08-2019

To.,

**Suman Kumar**

Dy. Secretary  
(Drama/ICH)  
Sangeet Natak Akademi  
New Delhi-01

Subject: Regarding submitting ICH Final Report soft copy (PDF) and Hard Copy followed through post.

Your Ref: ICH Scheme/2019-2020 Dy. No.:**28-6/579** Dated 14/08/2019

Notification Seeking Final Report and UC  
ICH Scheme For the Cycle Year 2014-2015

**Sub: Scheme for safeguarding the Intangible Cultural Heritage and the Diverse Cultural Traditions Of India Project Titled**

**“Conservation of Oriental Script and Graphics of Coastal Karnataka Survey and Documentation of Rock-Art, Paleographic (palm leaf) Historical Fragile Sources“  
(Special Reference to Grantha or Tulu Malayalam Scripts and edicts).**

**Respected Sir**

**Herewith my final report of ICH Order Number Ref: 28-6/ICH-Scheme /43/2014-15/11242 and soft copy sent today 24-August-2019, see attached a PDF –file contains “Final Report” (Including Photos, Map and Write-up and by E0mail submitted, all for your consideration. Please see that everything is all right and you can take necessary action and oblige. Requesting the authorities to release third /Final report grant**

Thanking You

Yours Sincerely

S.A.Krishnaiah

(Researcher: Oriental Studies)  
28-6/ICH-Scheme /43/2014-15/11242

**Address  
7-22-C “Sumukhapriya”  
Purushottam Nagar**

FINAL REPORT

# “Conservation of Oriental Script and Graphics of Coastal Karnataka”

Scheme for safeguarding the Intangible Cultural Heritage and the Diverse Cultural Traditions Of India Project Titled

Thanking You

Yours Sincerely

S.A.Krishnaiah

(Researcher: Oriental Studies)

28-6/ICH-Scheme /43/2014-15/11242

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# Final Report

S.A.Krishnaiah

28-6-ICH Scheme/43/2014-15/11242

## “Conservation of Oriental Script and Graphics of Coastal Karnataka”

Survey and Documentation of Rock-Art, Paleographic (palm leaf) historical fragile Sources  
(Special Reference to Grantha or Tulu Malayalam Scripts and edicts).

Scheme: "Safeguarding the Intangible Cultural Heritage and Diverse Cultural Traditions of India" and the Sago Palm tree seeds spread over on different states of India and across the Globe.

**Area of Study:** The study area is pertained to South Canara Tulu speaking regions .  
(South Canara, Udupi and border region of Kasargod District of Kerala)



# Final Report

S.A.Krishnaiah

28-6-ICH Scheme/43/2014-15/11242

Oriental objects such as old manuscripts, scripts and edicts on different media (rock art, miniature paintings of manuscripts) and Tulu language scripts (Grantha) or of any kind on manuscript of Palm leaves or old paper materials or Bhurjva Patra /'Pandulipi' writings need to be preserved for the next generation.

.In search of knowledge source first ever documented and protected the heritage sources and pioneers are by our ancestors. Civilization and knowledge power of the alphabet and permutations has made up literacy mind in people who begin to write on palm leaf, composed designs, scripts, collected, preserved, everything done on the surface materials.

Sritala (Sago Palm tree Leaves :Corypha umbraculifera and Karitala (**Borassis** Flabelliformis and In Indonesia popularly named as Lontara (Java and Bali) tree leaf ) are extensively used before introducing the paper for writing and communicate one to one.

Sritala (Sago Palm tree Leaves :Corypha umbraculifera seeds or nuts not available because this tree is found red listed in the World.It's an endangered and endemic plant. Such plant tree identified



At the present situation the most important script and graphics which has been collected have already vanished or subsided and certain historical script and graphics i.e, Tulu Script fragile objects which are on the verge of fading also need systematic collection. Few selected stone inscription and copperplate inscription has been re-scribed on Palm Leaf, thinking that the stones and copper plates found very much corroded (slowly damaged)

The old manuscripts or rare manuscripts of any kind need to be preserved for the next generation. And it is a high time for library, archival museum, education institutes to motivate the awareness in social sector. Many NGO's have created something unique awareness in the society and it is need of the hour to preserve the tangible and intangible heritage source materials for next generation by the media of online or offline. Our focus is to bring awareness in the public, educated people that by either ignorance or by blind beliefs never to burn the manuscripts, never to dissolve in the water, never dump it under the coconut tree (or any green tree). Our own wisdom and knowledge system is hidden in the old manuscripts and it is possible to recreate or restudy the substance only by the way of understanding . Preserving it in a scientific manner and is must be safeguarded and by making use of the available technology.

## Introduction: **Objective. . .**

Objective of this ICH (Intangible Cultural Heritage) is to understand the status of ancient or Oriental Knowledge which are hidden in the palm leaf manuscripts and its various kinds of manuscripts

### **Writing Equipments, Writing Method:**

It is high time to consider and to preserve any oriental or intangible heritage manuscripts. Our vision and mission is conducting research, restudy the manuscriptology, rare books documentation, cataloging, followup of certain memorized accounts case studies, developing E-Content media Material for Class Room Teaching and enhancing the resource material by way of ethnographic studies.

Archive/library is repository of materials on unpublished manuscripts, books, popular and natural news, oral history, memorized speech, eye witness accounts.: i.e., collecting the paperclips, pamphlets, interviewing the leading activists, collecting Government. Records, transcription, photographs, scrap books, manuscript, or palm leaves materials.

In this regard I appealed with Karnataka Folklore University to re-introduce (Execute it under Guru-Shishya Parampara) in curriculum as an Alternative Education (Paryaya Shikshana) or World-View Education (Looka Shikshana ) i.e, Certificate and Diploma courses.

## Introduction: **Objective.** . .

Prof S.A.Krishnaiah and his team now working to safe guard few bundles of Palm Leaf manuscripts and old paper records and searching from house to house, village to village pilot survey work done regarding script and graphics of Palm leaf manuscripts and Inscriptions of Tulu lipi (script) Tulu language epics (Palm leaf records) work continued. Besides we are giving hands on training to few students under the title of “Lipi Shikshana” (Lipi Shastra) In a way “re-writing on Palm leaf”; as Lipikaara’. We are very much regretted the Sritala Leaves (Sago Palm tree) availability gradually subsided, the tree growth is very slow and red-listed in the World, considered as an endangered. With all difficulties few thousands of seeds collected of Sritala (*Corypha umbraculifera* or Sago Palm tree ) (approximately 30,000). . distributed across the globe.

Around 75 persons are have been given hands on training in the techniques of conservation and preserving the documents especially palm leaf manuscripts tanning process, scribing, e-stampage of stone inscriptions, awareness campaign conducted

Shri Vishvesha Thirtha Sripada (Pejeavar matha) Swamiji gave holy blessings with words said begin “Lipi Shastra “(Epigraphically classes ; give first preference to understand the Old Kannada language and Script, Tulu Script and edicts, and Samskrut . SA Krishnaiah in return hand over Palm Leaf seeds, writing Stylus made of Metal, and writing Desk which prepared SA Krishnaiah and team.



India is the land of many wonders and wisdom looking back from 21<sup>st</sup> century threshold ,living in the satellite space and computation age. The advancement of science, literacy research development has proved the Power of Knowledge is marvelous . Creative minds always searching wonders and wisdom through the ancient manuscripts. Of course human beings physical thirst may be fulfilled but the mental thirst of knowledge is unending. Research report says. . .”*Palm leaf manu-*

*script is one of the oldest medium of writing in India especially in Southern India.*

## **Review . . . Summary**

Prof N.Thirumalesh Bhat German and English language professor writes

### **A Laudable Move**

I find the movement “Paccevanasiri Abhiyana” (Sago Palm Leaf Tree: Manuscripts and Green India Vision: Save Movement) started by Sri S A Krishnaiah very laudable as it is for a noble cause of preserving a precious plant species. Wonderful creations of nature just vanish from the surface of the earth without attracting anybody’s notice or concern. The majority of us are unaware that this rare plant species Palmyra is an endangered plant and is being threatened with extinction. We only knew that the leaves of this tree were the medium for preserving our ancient texts. We have remained ignorant of the way in which this plant grows and gets distributed. It was a revelation that this special plant variety flowers once in 75 years and dies like the bamboo. And its seeds can be obtained only after this long lapse of time. Now is the time to collect the seeds of this tree after their recent flowering and fruit bearing season has passed. And Krishnaiah and his like-minded activists have taken up this laudable task of distributing the seeds to as many individuals and organizations as possible who can sow these seeds in their land and help the plant grow. It will add to our plant wealth, help preserve our greenery and keep our air fresh and pure. May this move be a big success!

N Thirumaleshwara Bhat-Manipal

English & German Language Professor.

## Brief introduction of the project

### “Conservation of Oriental Script and Graphics of Coastal Karnataka”

Survey and Documentation of Rock-Art, Paleographic (palm leaf) Historical Fragile Sources  
(Special Reference to Grantha or Tulu Malayalam Scripts and edicts).

It is very much a care to be taken to collect, safeguard, preserve various artefacts of oriental heritage sources to facilitate future study and to reconstruct the National History. At the present situation the most important script and graphics which has been collected have already vanished or subsided and certain historical script and graphics, objects which are on the verge of fading also need systematic collection. However, the museologist, historians, ethnographers need special awareness to judge the conservation point of view and to pass it on for the future days in the computation format.

Coastal Karnataka people speak Tulu language and UNESCO reports it is one of the subsiding or endangered language. Tulu is considered as one of the five major Dravidian Languages (the other four being Tamil, Malayalam, Kannada and Telugu). It is spoken by about 50 lakh people. The region where this language is spoken is situated on the West Coast extending from the northern part of the South Kanara district of Karnataka State up to the Kasaragod Taluk of the Kerala State.

Research says Coastal Karnataka itself has about more than 1,34,000 (One Lakh Thirty Four Thousand Manuscripts), ‘Historical Palm Leaf Manuscripts’ of different shape. (Dr.S.D. Shetty, Historian, Dharmasthal) . Otherwise regular rectangular shape minimum size 3 cm and

maximum found 87 cm in its length. Written on paper or black paper with 'korikagada' (light blue color paper) or 'katte kaagada' (hand made paper) also found in the name of 'keifiyats', record books, account books (*S.A.Krishnaiah, On Line Lecture Series. EMM Mysore University. 2016*)

Its high time to give top priority to safeguard and conservation treatment needed before degradation wherever available; palm leaf manuscripts found in and around the Coastal Karnatak and Kereal regions i.e, in many orthodox family, religious mutt, institutions or priest class community houses, old manner houses few individuals have collected for passion.

Our pilot survey report says that most valuable palm leaf manuscripts, historical script and graphic objects, rock art sites, miniature Paintings on palm leaf and paper , murals and Gairika-Red Ochre Kaavi Drawings of temple urgently need conservation and preservation and computation catalogue too.

continued . . .

**In-Door Collections:** In a way collection of Manuscripts in Indian Context still either from education institute nor an individual level we are very much possessive. Many of the institutes in the name of Museology (Museum/archives) has collected enormous manuscript but the maintenance is very poor for many reasons and found lack of infrastructure. Time can only judge how many manuscripts has survived in India, most of the collectors or libraries/archives do not have fumigation chamber for periodic check to avoid fungus and insects. The application of **citronella oil Cymbopogon (cidratus)** (Grass oil) keep the Palm leaves supple (flexible) from crumbling. Conservation is the protection of the original Manuscripts. This project purpose itself conservation of palaeographic and old palm leaf script , graphics writings; at free of cost through institute or academic forum or like minded whoever interested to conservation and computation of available Oriental Records/Accounts. We go from door to door; searching old records; get cleaned and feeding into database. Also given hands on training how to keep the records in a conservation order. People who have more than 50 manuscripts such people identified and such holders are given guidelines how to safeguard it through archaeology students. Over the years many volunteers who are have shown interest themselves to safeguard the intangible source materials as part of the great heritage before it subside. **See Paper Report. . .**



## .Professor with a passion to save the precious past

By Prakash S Indian Express: (Daily News) 17-July-2016. Page-5

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Email to S.A.Krishnaiah [jiivaka@gmail.com](mailto:jiivaka@gmail.com) or

<http://www.newindianexpress.com/states/karnataka/Professor-with-a-passion-to-save-the-precious-past/2016/07/17/article3532922.ece>





Prof S A Krishnaiah (left) in the temperature-controlled room where manuscripts are stored; a copperplate inscription | EXPRESS

# Professor with a passion to save the precious past

S A Krishnaiah, who heads Oriental Archives Research Centre and Gallery, uses modern methods to preserve ancient manuscripts

**PRAKASH S @Udupi**

A professor in Udupi is going all out to preserve and digitise rare palm-leaf manuscripts and copper plate inscriptions.

S A Krishnaiah, who heads the Oriental Archives Research Centre and Gallery, keeps them in an air-conditioned room with a dehumidifier.

The National Trust for Computation and Archival of Oriental Media was set up at the centre near MGM College two years ago.

“Good quality paper lasts about 150 years. We must train people in conservation techniques to save scripts, graphics and epigraphical evidence,” Krishnaiah told *Express*.

“I never seek ancient manuscripts for the gallery. People connected with religious institutions where I teach ask how they can scientifically preserve their priceless treasures,” he says.

Six months ago, he received seven Tamil manuscripts, which he carefully cleaned and returned. “I didn’t charge any fee,” he says.

“Most collectors and libraries have no fumigation chambers to check fungus and insect attacks. A gentle application of citronel-

la oil can keep palm leaves from becoming brittle,” he says.

Time, energy, and money must be spent to safeguard the knowledge contained in our manuscripts, he says.

Krishnaiah trains enthusiasts in using the stylus and other tools to preserve manuscripts. He has digitised seven manuscripts and nine inscriptions so far.

His daughter Musica Supriya, an M Tech student at Manipal University, is also keen on preservation, and assists him.



**“Good quality paper lasts about 150 years. We must train people in conservation techniques to save scripts, graphics and epigraphical evidence”**

S A Krishnaiah, Head of Oriental Archives Research Centre



Palm leaf manuscripts preserved by Prof S A Krishnaiah

## Gems at the centre

■ Among the highlights at the centre are 1,000 pages of *Gadugina Bharata*, a classic by the 15th century Kannada poet Kumara Vyasa.

■ This is a work recited by gamaka artistes across Karnataka, and studied as one of the most beautiful literary texts in the language.

■ The centre also displays copper-plate inscriptions from the Alupa dynasty, which ruled coastal Karnataka for a record 1,200 years.

■ A copy of *Tatparya Nirnaya* by saint-philosopher Madhwacharya, and a manuscript of the *Ramayana*, sourced from Turuvekere in Karnataka, are about 250 years old.



Sun, 17 July 2016

[epaper.newindianexpress.com/c/11777436](http://epaper.newindianexpress.com/c/11777436)



## **Survey of old palm leaf manuscripts , inscriptions, (Script and graphics ) and supporting for scientific conservation treatment: A Mission**

*Detail Photos and description given in the Next Chapters. . .*

**Conservation and Digitization work under progress Every two years once need proper care of conservation by applying special kind of gross oil –Male Kudiya Tribes extract the oil this home industry is completely neglected.**

*Notes-1 Tulu-Lipi (Script) and Tulu language manuscripts say around more than 800 pages or Palm leaves manuscript pages are ready for computation. On the other hand State Tulu Academy rendered partial support in the year 2007 . Its continued now with the ICH fellowship and updated and conservation work is being continued.*

**Concept and computation by S.A.Krishnaiah** (Seven Manuscripts Digitized and Preserved)  
**Tulu Lipi / Script and Tulu languages** Compiled and Computation Editor: Prof. S.A.Krishnaiah

- 1 Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old
- 2 Srimadbhagavataantargata Tulu Ramayana (Dharmasthala D.K. District) circa 400 years old incomplete.
- 3 Tulu-Bhagavato 1636 A.D. Poet by Vishnukavi (Mangalore University Collections)
- 4 Punyahavidhi (Dharmasthala –D.K. District) 150 year old
- 5 Antargata Srimannarayano (Dharmasthala –D.K. District) Only six pages
- 6 Mahabharata (Written by Arunabja Kavi, Circa 1545 A.D.) Dharmasthala Collection
- 7 Ananta Vrata Kathe 150 year old, Kasargod



## **The Origin and Evolution of Tulu Lipi or Tulu Malayalam Script**

Tulu script was initially used to write Vedic Sanskrit, and later Secular Sanskrit. Signs and numerical signs such as the noble text or epics.(Manuscripts) or the non-text manuscripts (infinite), the birth day reports , Horoscope, Pañcāṅga (Religious Calendar) Astronomy, which are written in Vedic Sanskrit are individually constituted. These are followed by Kannada numerical digits have been used to identify the Mantra Chapter and Page Number. This is the proof that the script is used by the people of Dakshina Kannada District.(Coastal Karnataka).

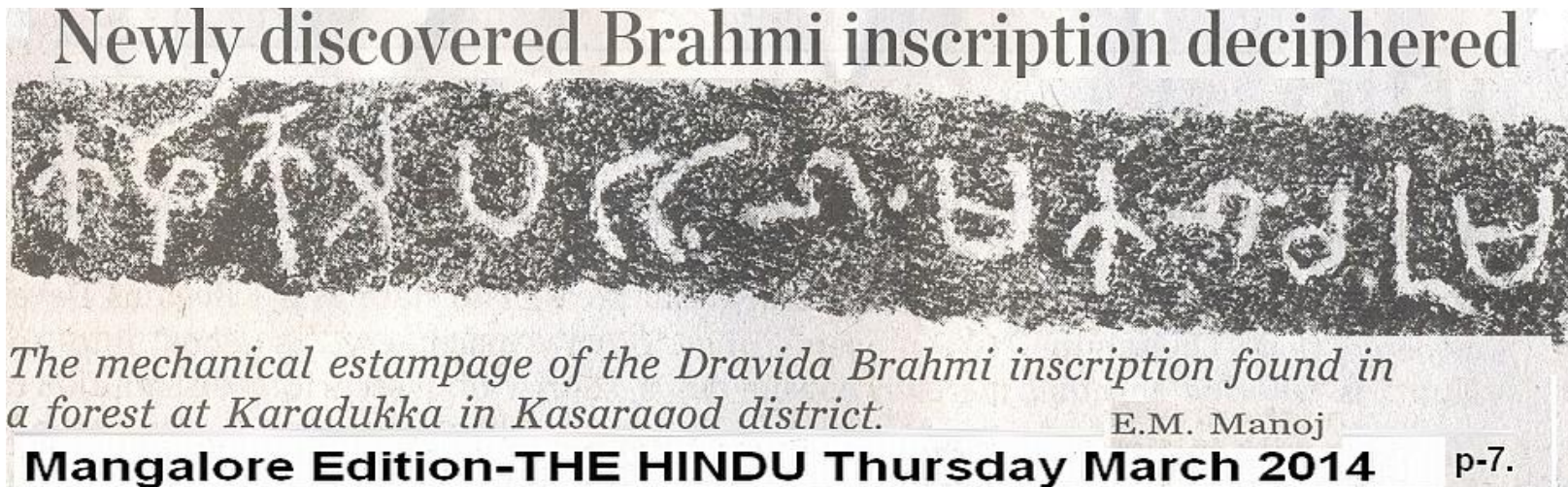
Formerly the script called as the ‘Grantha’ because it was used to write texts. Later, when this ‘Grantha’ Script was used to write in the form of ‘Arya Ezhuttu’ Lipi (known as Aryan language), Sanskrit, it became known as 'Arya Ezhuttu', gradually accepting the script and considered as an adaptation of 'Aryaezhuttu' which is intact way used form now it's called Malayalam Lipi (script.). It is said Malayalam developed into the current form mainly by the influence of the poet Thunchaththu Ezhuthachan in the 16th century.

The scripts are similar to each other within the Kerala before the Malayalm Lipi was called as ‘Tulu-Malayalam Lipi ‘ (script) . This ‘Tulu Malayalam lipi ’ is quite popular among the higher traditions community of Kerala and in Tulu Nadu (Coastal Karnataka Dakshina Kannada and Udupi)

‘Arya Ezhuttu’ a type of Lipi (script ) became popular in the reign of 9<sup>th</sup> century. Earlier the script (Lipi) the ‘Vattezhuttu’ which means ‘round shaped script’, very easy to scribe with stylus on palm leaf in a clock direction or reverse. In the period of 7th century perhaps ‘Tulu Malayalam Lipi’ took shape from South Brahmi Script. See \*

\* *In recent days (2014) Dravida Brahmi inscription discovered in a forest at Karadukka (Kasargod Dt.Kerala) reported from the Government of Forest Division- Karadukka. A notable epigraphist Mr. M.R. Raghava Varier, who visited the site and deciphered the inscription, told The Hindu March 2014 in a Press Note . .*

*. ‘the record reads, “. .kazhokora pattan makan charuma. “. A single line inscription read as per records the name of the person who was responsible for constructing the channel. Dr.Vedachalam (Tamil Epigraphist) of the view that the language of Karadukka script is Tamil and should be called Tamil Brahmi. There are 14 letters and use of dot (pulli) depicts peculiar to Southern Brahmi. SA Krishnaiah points out that ‘pulli’ (Chandra or dot) and ‘arapulli’ (ardhachandra-half dot) is uniqueness of the Tulu Malayalam Lipi.*



And only few learned religious people begin to use it and took wide propaganda. By the 7th century, the influence of Sanskrit was exerting pressure on the Malayalam language and the Sanskrit-Malayalam style of 'Manipravala', (another Script variation) which had been used to write the Kerala language till then, was only thirty letters (Alphabets) used to write the Sanskrit language. Academically differentiation made 'Grantha' (Lipi) earlier form of Vattezhuttu' and if the script/lipi of 30 or 32 (alphabets) used are mentioned 'Grantha' and specially written in Sanskrit then named as Granthastha' (Dr. Radhakrishna Bellur) Eminent scholar Dr. Venkataraja Puninchthaya said Vattezhuttu' had only 30 Akshara, to meet the Sanskrit language media further extended to 50 letters (improvised Grantha Lipi) in context this argument is still under debate among the scholars said. (Excerpted from Dr. Venkataraja Puninchthaya 1984 "Sri Bhagavato of Vishnu Tunga" (Kannada/Old Tulu Ph.D Thesis) Mangalore University

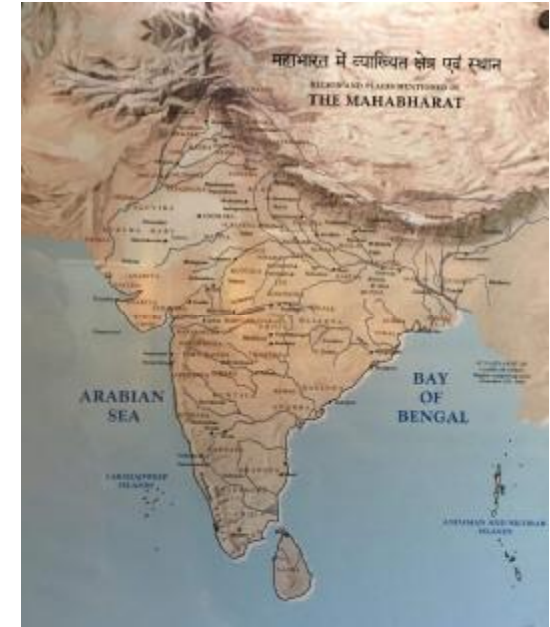
It is said the 'Vazhappally Sasanam' or 'Vazhappally' inscription is said to be the oldest rock inscription of the Chera (Kulasekhara) kings (who had Mahodayapuram as their capital) discovered in the state. Some historians are of the view that the Thrikkakkara inscription is the oldest. According to the inscription, the first Kulasekhara king was Rajasekharan. The inscription was written in the twelfth year (AD 830) of his rule. It says about the decision taken by the local rulers of the "nantuzhainadu" in the presence of Rajasekhara Perumal that those responsible for the failure to offer the nithyabali at the Thiruvattay temple should give "100 deenaram" fine to the Perumal. The inscription is cited as a proof for the command of the Perumal over local rulers.

<http://www.keralaculture.org/vazhapalli-plates/321>

**K.H.Kabbur (Krishna Rao Hanumanta Rao Kabbur) 1947 Cultural History of Karnataka Merchant. (Matunga, Bombay page-62**

The Sahyādri Khaṇḍa of the Skanda Purāṇa describes the countries situated in the Sapta Koṅkaṇa thus: Koṅkaṇa Kēraḷa, Tulaṅga, Haiva, Saurāṣṭra, Koṅkaṇa, Karnāṭaka and Karnāṭa,1. Gundert mentions the tradition of the expressions Virāṭa and Marāṭha instead of Karnāṭa and Saurāṣṭra, 2.The Prapancha Hrudyā refers to the Six Countries of Sapta Koṅkaṇa: Kūpaka, Kēraḷa, Mūśika, āḷupa, Paśu, Para Koṅkaṇa 3 But, we agree with Dr.B.A.Saletore when he says,that all these versions seem to have come into vogue from the middle of the eleventh century onwards. 4 The Bhāgavata Purāṇa also refers to the Sapta Drāviḍa Bhū 5, which is probably due to the sanctity given to the number seven.

- 1 Sahyadrikhanda,Uttarardha,VI,46-47.
- 2 Gundert,Malayalam-English Dictionary.
- 3 Prapauea-hrdaya,Ed.byT.GanapatiSastri,Trivendram.
- 4 B,A.Saletore,Ancient Karnataka I,Historyo/Tuluva,p.31.
- 5 Bhagavata Purana,IVSkandha,28,30.





To preserve the history for future generations and to help researchers across the Globe the Oriental Archives Research Center has been digitizing ancient palm leaf manuscripts, inscriptional evidences or fragile , rock art fossils (Graphic designs) indigenous mural arts and Gairika (Red Ochre colored drawings: Kaavi) and miniature paints on manuscripts and paper. Prof S.A. Krishnaiah has made an attempt to safeguard and pass on to the coming generation with conservational principals (applying conditional treatment to Palm Leaf Manuscripts and Estampaged Inscription Hand Print) and up-dating available Data 's to reconstruct the National History. (Manuscripts Data) in the Udupi District and inscriptional slabs as per the archeological safeguarded with the help of History retired teacher Mr.Shridhar Bhat Kalyanapura, (Researcher and Ethnographers) , Post-Graduates fellows Mr. Subhas Nayak, Shirva (History researcher) Mr. Shurtesh Acharya Mudubelle (History Researcher) and Dr. Radhakrishna Bellur (Post graduate College Kasargod – Lecturer and Epigraphist - Reader), The manuscripts collected from different sources are housed in a Oriental Archives Center at Udupi. (NTC-AOM).Our research report says in Udupi district, Coastal Karnataka and Border region Kasargod (Kerala State) the palm leaf manuscripts found that 60% of them were written in Tuḷu Malayāḷam Lipi or 'Vattezhuttu' (Grantha) Arya Ezlhuttu' towards North Canara named as Tigaḷārya/(lipikāra) -Tigaḷāri (Bāḷabandu Lipi) having differences copared with Tulu Lipi.

'Vattezhuttu' which means 'round shaped script', very easy to scribe with stylus on palm leaf in a clock direction or reverse. In the period of 7th century perhaps 'Tulu Malayalam Lipi' took shape from Southern Brami Script.

See the Chart appended : Tulu Language and Tulu script ; Inscriptions and relics. Few of the inscriptions read, few are very much corroded . **GIVE CHART AS APPENDIX I**

(Up-Dated )

- 1 Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old
- 2 Srimadbhagavataantargata Tulu Ramayana (Dharmasthala D.K. District) circa 400 years old incomplete.
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- 7 Ananta Vrata Kathe 150 year old, Kasargod

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Sri Vishwottamatirtha, seer (Swamiji) who flourished in the 20th century was a saint pontiff of crown personality. bore the responsibility of Sode Matha.

Srikrishna Matha followed the principles of Shri Vadiraja Yati, Vadiraja Tirtha **lived around** (c.1480-c.1600 ) was a Dvaita a philosopher, poet and mystic. A polymath of his time, he authored many works, on Madhva theology and metaphysics. It is said composed numerous poems in Sanskrit, Kannada and Tulu.

Researcher SA Krishnaiah visited the Sode Matha and met the Swamiji regarding Palm Leaf Manuscripts of Vadiraja Swamiji. At present Sode Matha having 2000 palm leaf manuscripts. We learnt from the Swamiji that in the year 1600 A.D. saint wrote in a folk style song of “Dhashavatara Varnane” for common people. The same is published in Kannada script and passed on print media in the year 1954 by Shri Hande Vedavyasa Dasa well known HariKatha Vidvan.

continued





Palm Leaf Manuscripts of Sodhe Matha in Tulu Script



Sri Vishwottamatirtha Shripada swamiji binding the thread for religious Grantha (Palm Leaf Manuscript)



Casting the metal stylus prepared and its process is seen in the photo. .



## **Methodology: Ethnographic Survey and Conservational Treatment for Script and Graphics (Historical Sources)**

Survey of old palm leaf manuscript ; available in Coastal Karnataka and Border region of Kerala. Working team (history students) of Oriental studies under the guidance of S.A. Krishnaiah, Prof Murgeshi T (archeologist) visited few fields, further under the guidance of History Teacher and Researcher Mr Sridhar Bhat , Sri Subhas Nayak (Kuvempu University Post Graduate in Archeology, Museiology) all together like Great Team visited to orthodox family, religious institutes, museum, individual collectors house and an attempt has been made to conservation to take care of traditional Knowledge System or source materials.

Survey of old palm leaf manuscript ; A pilot survey its un-ending process. For this purpose a cataloguing Database Made in Dual Language. Very purpose is to safe guard the data's for easy retrieval and motivating the younger generation to understand the how knowledge system been safeguarded through ages writings on traditional way. Most of the people in village or city if they have old records with dusty way or if its brittleness they think its waste and either they burn in a fire, or think that in-auspicious (Magical spell written-a hypothesis) and the blind belief system made them to discard it by way flow into a river or through all bundles at the bottom of coconut trees.

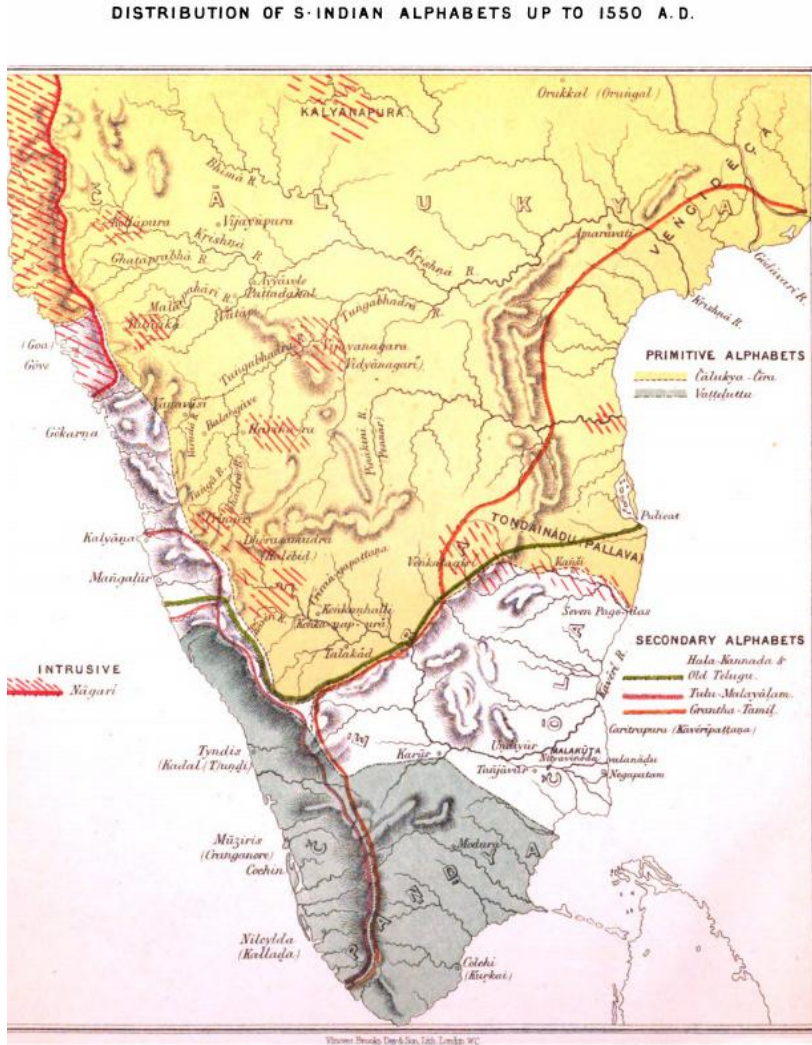
Some time not opened it the bundle of manuscripts or worshiped with religious rites, the wholly water is poured and retained within the red-cloth. Gradually such manuscript becomes like hardbound and get spoiled, no matter how important it is, only treated its religious. Without any conservation treatment how these manuscript can survive !! all due to careless, blind belief made thousands of manuscripts spoiled its man made disaster. We have lost many sources i.e, hand



Since 1983-84 . . I am (SA Krishnaiah) have been preserved many incredible heritage sources. For example to preserve Original Palm Leaf manuscript the solution we prepare to apply on its leaf as preservative, such conditional treatment given every two to 3 years. And protected in archival chamber with condition dehumidifier temperature not to increase 40% RH. One drop of oil (natural gross oil imported Citronella) which cost to us Rs 10/= . (excluding labor/manual cleaning, reading/ digitizing/ transcription work/making similar font/ many hard work which have accepted its our duty to safeguard it forever. We have accepted the challenge its our duty to save The Great Heritage: Incredible India. **See paper Clip Note** Many of our co-workers /researchers in a team spirit working hard and learning many things, our team goes from door to door and state to state to cross check the situation of available manuscripts, or script and inscriptional –archeological status, rock art site. In a humble way visit the heritage sites either to clean the environment nor clean it the surrounding areas. This kind of work of service which can not be measured in terms of money. So I called my self its “Great Team. . . India” Working team (history students) of Oriental Studies under the guidance of S.A. Krishnaiah, Eminent Historians has extended the moral support that only appreciation which never fulfill our means. Dr Devara Konda Reddy, Prof Shesha Shastry Anantpur, Prof Murgeshi T (archeologist) Prof Hapa Nagarajayya, Jain swamiji, they all have high regards on this work, Since more than a decade we worked out visiting many orthodox family, religious institutes, museum, individual collectors house and an attempt has been made to give attention for the conservation, and guiding them to supplement the cleaning tools to keep the records or manuscripts intact care, if they feel its uneasy to maintain the Oriental Manuscripts or its knowledge system ; all Oriental Days materials collected and preserved with in Archives House situated in Udupi. Mysore University Oriental Studies has bestowed accreditation as to be the Expert Committee Member for the development of University, South Zone Culture Center bestowed as search cum selection committee member.

Seven Manuscripts Tulu Lipi and Tulu Language restored, digitized, preserved it with great care.

**Distribution of South Indian Alphabets up to 1550**

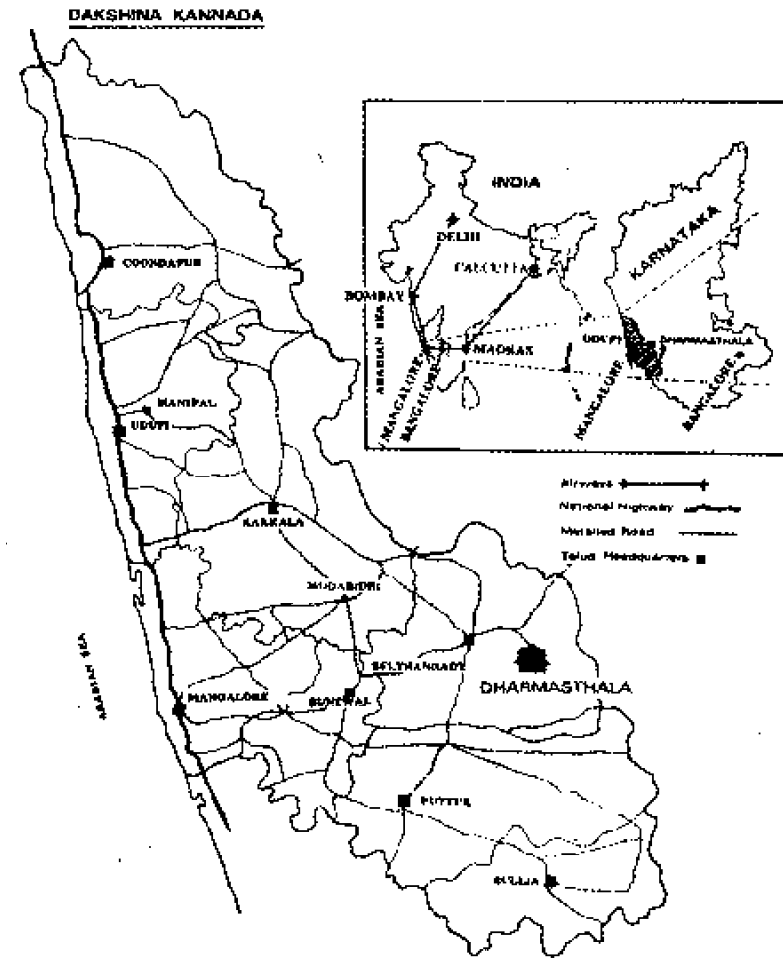


**Tulu Language Manuscripts and Inscriptions Re-Studied Conceptual Mapping : Highlighted in Blue Color**



Seven Manuscripts Tulu Lipi and Tulu Language restored, digitized, preserved it with great care.

**Tulu Language Manuscripts and Inscriptions Re-Studied Conceptual Mapping : Highlighted in Blue Color**



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**Conservation of Oriental Script and Graphics of Coastal Karnataka; Survey and Documentation of Rock Arts, Palaeographic (palm leaf) Historical Fragile Sources (Special reference to *Grantha* or *Tulu***



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## Coastal Karnataka-South West Kerala: Conservation of Script and Graphics

Earlier Alupa dynasty had very good trade system and the whole of the coastal belt called as Malbar region. History tells us of the Arab traders who carried vigorous trade with South Kanara and Malbar. In subsequent centuries the Portuguese, the Dutch and the British successively had their hold on the export trade in rice.

Karnataka is one of the southern states of the Republic of Indian. It is bordered on the north by Maharashtra, the east by Andhra Pradesh, the southeast by Tamil Nadu, and the southwest by Kerala. To the west is the Arabian Sea. Karnataka is the eighth largest state in the Indian union, 2011 census report estimates at the population of the state to be 6 crore. Total population of Karnataka as per the census report is 6,11,30,704 at an increase of 82,80,142 in the last 10 years (2001 to 2011). Native speakers of 2011 census 1.85 million people, Karnataka state to be 6 crore population. Total population of Karnataka as per the census report is 6,11,30,704 at an increase of 82,80,142 in the last 10 years (2001 to 2011). Its capital is Bangalore. Under British rule, and even after Independence until 1973. Earlier the capital was called Mysore. The Indian census report of 2011 reported a total of 1,846,427 native Tulu speakers in India.<sup>[4]</sup> The 2001 census had reported a total of 1,722,768 native speakers,<sup>[9]</sup> According to one estimate reported in 2009, Tulu is currently spoken by 3 to 5 million speakers in the world.<sup>[10]</sup> There is some difficulty in counting Tulu speakers who have migrated from their native region as they often get counted as Kannada speakers in Indian Census reports<sup>[1]</sup> [https://en.wikipedia.org/wiki/Tulu\\_language](https://en.wikipedia.org/wiki/Tulu_language)

## **Coastal Karnataka Having 30,000 to 40,000 Palm Leaf Manuscripts. !?**

Still we have found and our survey report says in the Coastal Karnataka itself having more than 30,000 to 40,000 manuscripts in and around. The script or graphics (neglected/forgotten) considered the oriental heritage materials. During the survey safeguarding models (conservation) are demonstrated, also who wish to get hands on training either students or oriental study students given toolkit (cleaning the manuscript, e-stampage inscription) for maintenance as care taker, very purpose is safeguard from disaster and transfer for the future generation computation or digitizing attempt made to preserve the oriental, historical heritage sources. Database of available knowledge system and catalogue work has just begin i.e, digitize or computation work in appropriate way under the guidance of experts.



- 1) Brief introduction of the project
  - 2) Objectives of the data creation or documentation of the project
  - 3) Implementation of the project
  - 4) Time frame of the project
  - 5) Specific area of the respective state in which the art form (s) is practiced- Geographical, typographical and other related aspects that the project may cover
  
  - 6) Photo (Preliminary level) related to the project / art form
  - 7) Conclusion of the project as you have envisioned
- “Conservation of Oriental Script and Graphics of Coastal Karnataka Survey and Documentation of Rock-Art, Paleographic (palm leaf) Historical Fragile Sources“**  
**(Special Reference to Grantha or Tulu Malayalam Scripts and edicts).**

Ref: 28-6/ICH –Scheme / 43/2014-15/11242 As I received your letter on 6th Feb 2015

## **Five Languages in Karnataka, Including Tulu Vanishing: UNESCO**

**New Delhi, Jul 9 (Agencies):** Five languages in Karnataka, including Tulu and Kodava, may vanish due to fast dwindling of number of its users, a UNESCO study has warned.

According to UNESCO's Atlas of World's Languages in Danger, the other Karnataka tongues that are at risk of extinction are Koraga, Kuruba and Irula. The world body has listed a total of 196 Indian languages as endangered, including eight in South India, of which five are from Karnataka. UNESCO treats all these languages as "vulnerable".

UNESCO, which recently conducted a worldwide survey on endangered languages, has cautioned that unless the concerned authorities take immediate steps, "these languages may vanish by the end of this century". UNESCO also emphasized that efforts should be made by communities, which speak these languages, to preserve them to maintain cultural diversity. Kodava, which is also called Coorgi's is spoken mainly in Kodagu district. According to the 2001 census, the total number of Kodava speakers are 166,187, compared to 1,22,000 in the 1997 census. Tulu, which is spoken in Udupi, Dakshina Kannada, Kasargod and the Western Ghats had 17,22,768 speakers as per the 2001 census, compared to 19,49,000 in the 1997 census, the UNESCO report said.

## **Tulu Folk Songs Describe Traditional Writing Script Practiced As ‘oole’**

•Tulu folk songs – *Pāḍḍana* – describe the boundary of Tulu Nadu as extending from Nileshvara on the south to Gokarna on the north. There are etymological similarities between ancient Kannada words and Tulu words. There are different Tulu terms to describe a dinner plate, for example, *baṭṭalu* or *kaṅgaṇa*. Palm leaf as ‘oole’ (writing script practised, narrative accounts literature accounts (prose, poetic and epics) found in the early writings manuscripts popularly called ‘oole kaTTu’ or ‘tāḍōle’ in Kannada named as ‘tāḷegariprati’ . In a ‘*Pāḍḍana*’ refers a messenger or communicator is identified as ‘ōledamāṇi’ on the other hand ‘ōle’ is palm leaf decked as ear ornament. in the tribal’s of Coastal Karnataka and Kerala.

See : Sculpture of Maiden (light holder). .her ear ring is of ‘palm leaf spiraled) Fieldwork Photo

Among the ancient ornaments karnikā was important. It is also called tālāpatra, tārāpatra , or talbār , an ornament in imitation of palm leaf (Borassus Flabelliformis) . It is now not in use, but palm leaf covered with lac is still worn on the ear. The leaves are cut up onto neat bracelets and worn by Santhal Girls. Lacquered palm leaf is worn as ear ornament in South India. T.N.Mukharji, Art manufacturers of India 1st Publication 1888, Aryan Book International, reprinted, New Delhi 2000, P 102, 151

See : Sculpture of Maiden ( Śilpa : praṇāma mudra) .her ear ring is of 'palm leaf spiraled) Fieldwork Photo At the back side inscription found (not identified its content). Temple Premises Guruvayur Temple. Kerala



**Tulu Folk Songs Describe  
Traditional Writing Script  
Practiced As 'oole'**

**It's said this sculpture may  
belong to 14th century.**

**(Photo Courtesy)  
Shobha Karnanik-Bengaluru)**



## Rock Art Sites –Fieldwork Source Materials.

Rock Art Site found and under the guidance of Archeology professor and with the help of researcher Sri Subhas Nayak Shirva, (Kuvempu University) partially conservation work done, the area. Buddhana jaddu in Karkunje, Udupi District, Karnataka.





## **Survey of old palm leaf manuscripts , inscriptions, (Script and graphics ) and supporting for scientific conservation treatment: A Mission**

Around 75 persons are have been given hands on training in the techniques of conservation and preserving the documents especially palm leaf manuscripts tanning process, scribing, e-stampage of stone inscriptions.

Understanding the script and graphics, database, preservation, conservation, copying the replica image of source material used to reconstruct the history.

### **Narrative report regarding Rock Art Sites**

- Bhimana Pare Buddana Jaddu in Karkunje village of Kundapur Taluk (Karkunje) a place near Nerlakatte of Kundapur region , Archaeological Museums & Heritage Dept Mysore, Mulki Sundarram Shetty College-Shirva-Udupi archaeology history students, historians, folklorist, ethnographers altogether begin to safeguard the historical site. Social Anthropologist and Marin Trade early routes to India researcher Prof Galey Jean Claude (Paris) supported the conservation activities.
- Prof Murgeshi T Historian (Archaeologist of Shirva College) explained how this rare pre-historic site found in the year 2009 since then Shirva College students and historians begin to consecrate the sites, year by year found pre-historic rock art designs, further exploration conducted.

- Great Team Indiana Restudy Centre decided to begin its work with scholars and writers , gradually found the possibility of the rock art design of Buddana Jaddu goes back early settlement of aboriginals of circa 2000 B.C. (4000 years B.P) found new engraving stag, peacock and spiral, eight spokes sun ? and foot prints of 12 pairs in different directions, and human figure, Bull, cart etc.

**Notes-1:** Earlier to this the exploration work began on 26<sup>th</sup> Dec 2011 to 1-January 2012, Shirva MSRS college students, Brahmavar college Prof.Prashant Shetty, altogether worked out day and night found and explored the Chalcolithic- Neolithic rock art drawings viz stag, peacock, Nandi, sun with eight spokes motif, few more magical spiral and cup motif of Neolithic period found. The drawings or rock art found on the surface level of the basalt rock unearthed- bull motif with different cart, pegs attached spiral wheel, mounted Nandi is very unique, Sun motif eight spokes design, human being and more than 12 different size of foot prints chiseled with the help of sharp stone instruments, stone marker, other fossils like pottery pieces, sharp instruments, hand held axe, are collected and preserved. During our fieldwork local historian Sridhar Bhat has helped in the conservation task as coordinator. (work is under progress)

Continued. . .

•

**Pre-historic rock art designs, further exploration conducted S.A.Krishnaiah's field-work dairy notes Buddana Jaddu Rock Art Site**

**Notes-2:** Looking the feature of the rock art motif early-pre historian rites of aboriginal tribes perhaps used this area. S.A.Krishnaiah from a folkloristic point of view gave hypothesis that spiral, foot print and human figure high lights the ritual process and the foot print and human figure perhaps drawn when an intensive trance of a person who commended, casting his ritualistic shadow on rock; in context the ritual carvings drawn which highlights giving up the power of spirits, after chiseling or drawings made with sharp instrument later as a ritual processes might have been continued, offered food to on the drawn figures said. Examining the excavation site and noted that drawn sketches Surface level laterite red (ferrous) and bottom place found a hard rock slab of Buddana Jaddu place- see Photo appended.

Footprints discovered at Buddhana jaddu in Karkunje



Bison and some animal representation by the tribal's Bhimana Pare

S.A.Krishnaiah 28-6-ICH Scheme/43/2014-15/11242 . Final Report

## Footprints discovered at Buddhana jaddu in Karkunje





Shamanic or pseudo inscription graphics at Bhimana Pare Buddhana Jaddu in Karkunje ; Rock Art Site



# Shamanic or pseudo inscription graphics at Bhimana Pare Buddhana Jaddu in Karkunje ; Rock Art Site

Surface level laterite red (ferrous) and bottom hard rock a slab of Buddhana Jaddu place-  
Photo by S.A.Krishnaiah





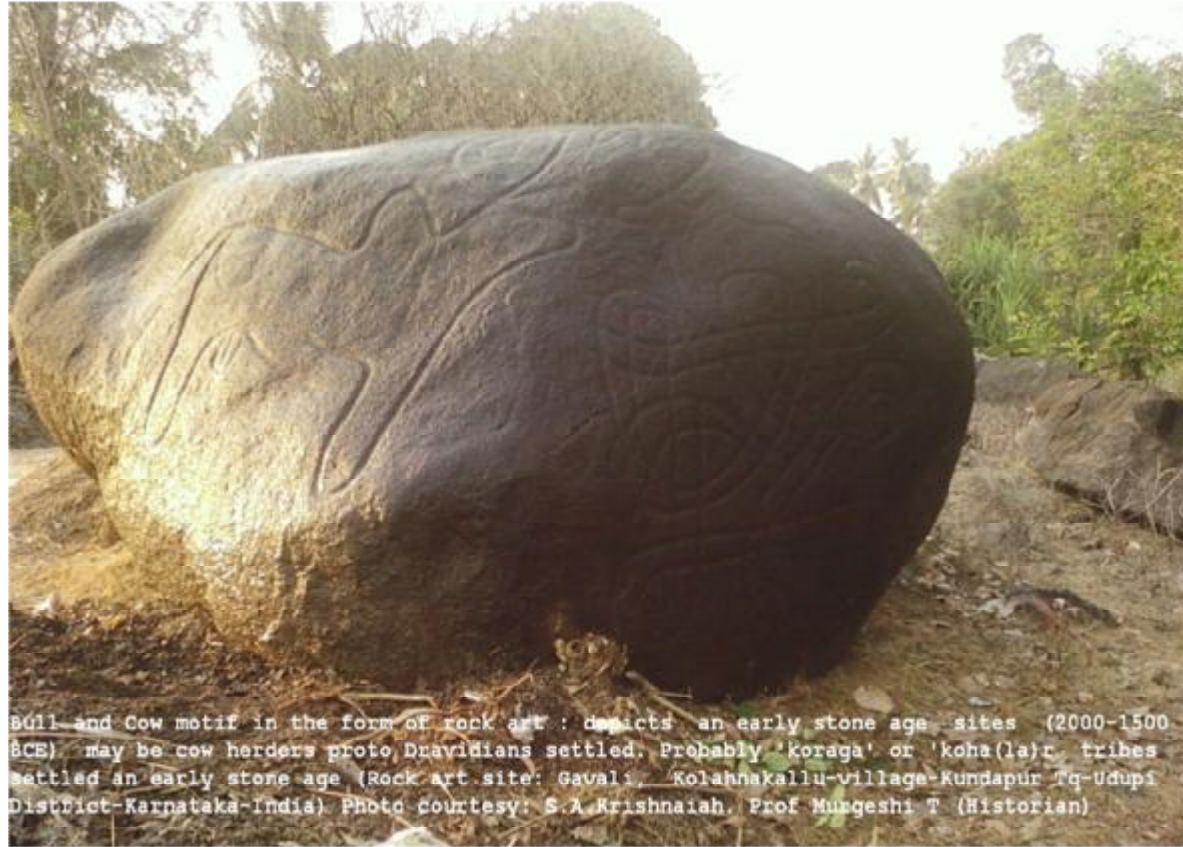
Bull drawn at rock art site Bhimana Pare Buddhana Jaddu in Karkunje ; Rock Art Site

Bull /Nandi carried on hand held a native carrying ladder on shoulder and dancing A Living Culture is still prevailed in Kerala. These research documentation have been appreciated by the scholars it's a worthy conclusion studied by SA Krishnaiah

Bull drawn at rock art site Bhimana Pare Buddhana Jaddu in Karkunje ; Rock Art Site



**Gavali rock art megalithic site: Conservation Task completed** Gavali highlights the 'mandala' rock art of the tribal folk. Historians Late Dr. Vasanth Shetty, Jagadish Shetty, Dr.Sundar Adiaga Prof. Narasihma Murthy many more researchers opinion is

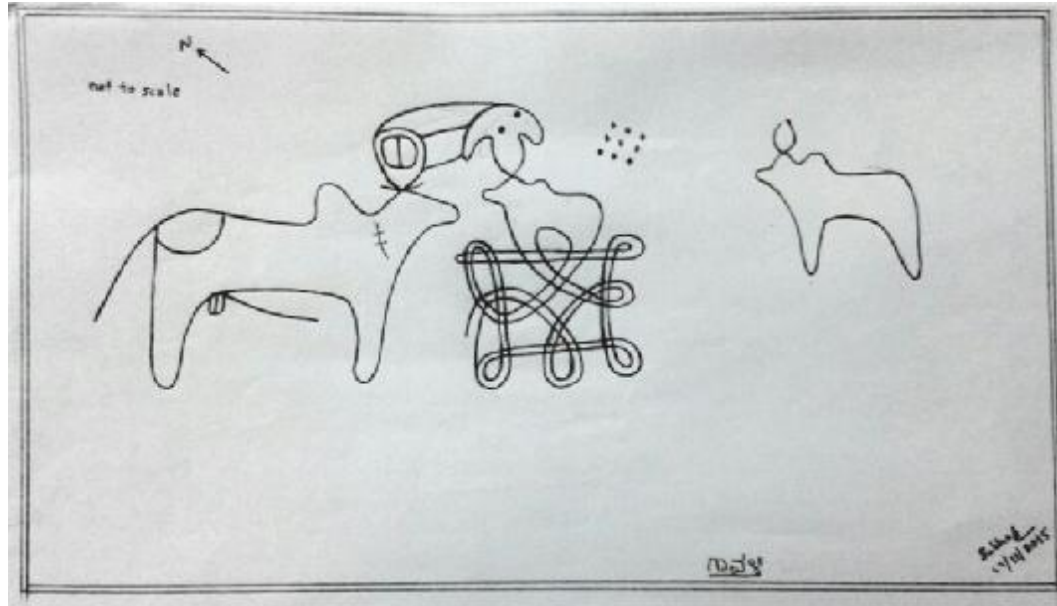


Bull and Cow motif in the form of rock art : depicts an early stone age sites (2000-1500 BCE) may be cow herders proto Dravidians settled. Probably 'koraga' or 'koha(la)' tribes settled an early stone age (Rock art site: Gavali, Kolahnakallu-village-Kundapur Tq-Udupi District-Karnataka-India). Photo courtesy: S.A.Krishnaiah, Prof Murgeshi T (Historian)

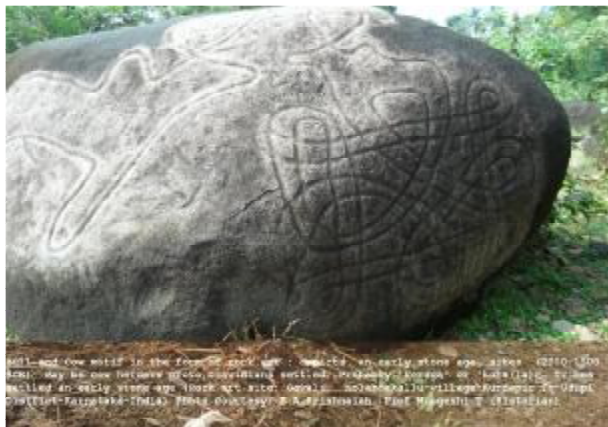
that 2500 years back a particular community cow herders perhaps lived with prosperously. The extinction of Nandi or Bull cult further continued with association of Naga worship, to protect the harvest and domestic animals side by side people begin to adopt the nature worship of trees, pantheon cult (deiva or Bhuta), sun moon worship, tree worship, wild animal such as tiger, wild boar worship, elephant worship is still seen in the form wooden Icons.

**Regional conception map /Drawings supplemented See Next page** Thus it shows footprint of Bull or Nandi cult existed since the megalithic period circa 2500 years old.



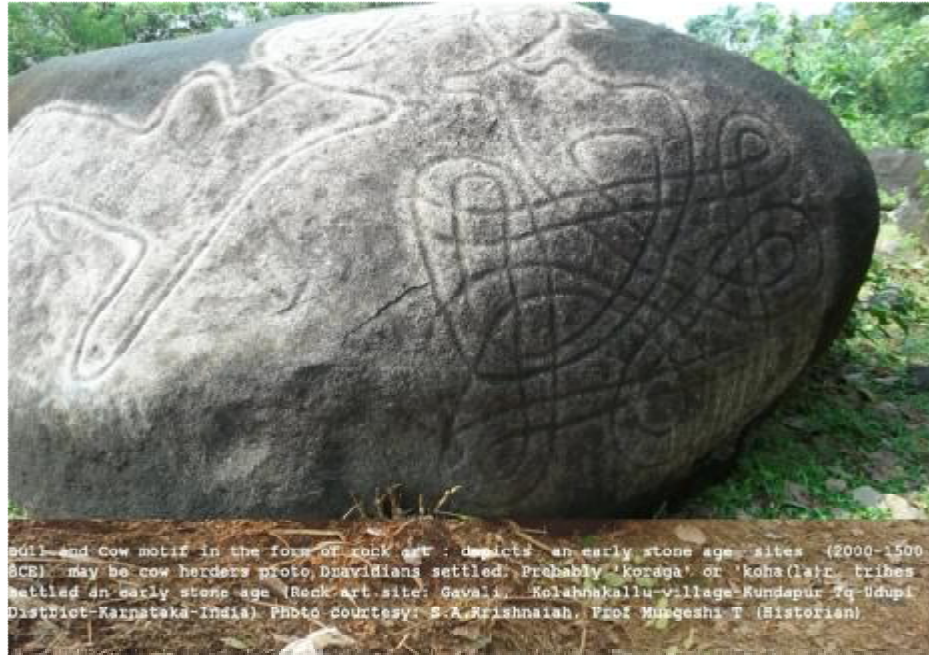


Gavali Rock art site Drawings  
 Conceptual Mapping  
 Mapping by Subhas Nayak  
 Shirva (Researcher)





## After Conservation of Gavali rock art site



•Every six months , a group of enthusiastic conservation team members clean the site under the guidance of archeology Prof.Murugeshi.T and support rendered by S.A.Krishnaiah(ICH fellow) Further this volunteers service shared with archeology and history researcher Mr. Subhas Nayak Shirva. . Amd Shrutesh Acharya (Both are Kuvempu University graduates) I am guiding with them, Subhas has made systematic study of these sites and re-drawn the rock art sites pictures.

Tulu scripts

a	ā	i	ī	u	ū	
ಅ	ಆ	ಇ	ಐ	ಉ	ಊ	
ɾu	rū	e	ē	ai	ō	au
ಠ	ಠು	ಏ	ಐ	ಌ	಍	ಎ
ka	kha	ga	gha	ña		
ಕ	ಖ	ಗ	ಘ	ಙ		
ca	cha	ja	jha	nya		
ಚ	ಛ	ಜ	ಞ	ಞ		
ṭa	ṭha	ḍ	dha	ṇa		
ಠ	ಠ	ಢ	ಢ	ಣ		
ta	tha	da	dha	na		
ತ	ಥ	ದ	ಧ	ನ		
pa	pha	ba	bha	ma		
ಪ	ಫ	ಬ	ಭ	ಮ		
ya	ra	la	va	śa		
ಯ	ರ	ಲ	ವ	ಶ		
śha	śa	ḥa	ḷa			
ಷ	ಷ	ಱ	ಱ			

Few scholars still claims that Tulu dose not have script and its just ignorance of the study about inscriptional and manuscript evidences. According to our study of inscriptions written in Tulu Script and in Tulu language goes back 982 A.D. C. Dr. Padmanabha says Tulu does not possess a long literary tradition of its own. The earliest piece of literature available is an inscription which is at present ascribed to the 15 century A.D.

The inscription is written in Tulu in the so called Tulu script and in Tulu language. But our epigraphic study reveals that Tulu inscription with date goes back to 10th Century, non dated inscriptions found in Coastal Karnataka and in the border of the Karnataka which reveals that Tulu Script was used in the early 8th century AD. In depth study work has been done through Prachya Sanchaya (Oriental Archives) Samshodhan Kendra Based in Udupi (A Unit of NTC-AOM) the accredited high committee member for the Oriental Studies of Mysore University.

Apart from these literary writings we have plenty of folk literature of the oral tradition. The folk poems called the *Paaddanas* contain a rich treasure of the Tulu language and culture. Peasant songs, rowers' songs, stories, proverbs, riddles etc. of the oral tradition have really contributed much to the development of the Tulu language and literature.

Tulu possesses a script of its own in which Brahmins used to write the *Vedic Mantras*. This script resembles that of Malayalam. In the earlier days the script was named as 'Grantha' 'vaṭṭezuttu' kōl ezuttu, 'ārya ezuttu perhaps influenced through 'Brāhmi' (Tamil Brāhmi' ?)

**Tulu Lipi / Script and Tulu languages Compiled and Computation Editor:  
Prof.S.A.Krishnaiah –Up-Dated work as follows**

**Survey of old palm leaf manuscripts , inscriptions, (Script and graphics ) and  
supporting for scientific conservation treatment: A Mission**

- 1 Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old
- 2 Srimadbhagavataantargata Tulu Ramayana (Dharmasthala D.K. District)  
circa 400 years old incomplete.
- 3 Tulu-Bhagavato 1636 A.D. Poet by Vishnukavi (Mangalore University Collections)
- 4 Punyahavidhi (Dharmasthala –D.K. District) 150 year old
- 5 Antargata Srimannarayano (Dharmasthala –D.K. District) Only six pages.
- 6 Mahabharata (Written by Arunabja Kavi, Circa 1545 A.D.) Dharmasthala Collection
- 7 Ananta Vrata Kathe 150 year old, Kasargod

# 1 . Punyahavidhi (Dharmasthala –D.K. District) 150 year old

*PUNYAHA VIDHI*  
*(Tulu Language and Script)*  
*150 years old Palm Leaf Manuscript*

*Compiled and Edit By S.A.Krishnaiah Udupi (ICH Fellow)*

**The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Punyaha Vidhi"  
It depicts Havana, Anushtana and Puja rites of Hindu Religion. It's said the Palm Leaf Manuscript of 150 years old .(Intanjible). Oriental  
Manuscript Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal-Karnataka, Editor: Dr.S.R. Vighnaraj**

**Compiled and Digitized Up-Dated Computation**

**Prof.SA. Krishnaiah (ICH Fellow) Udupi 576 102 E-mail: jivaka@gmail.com**

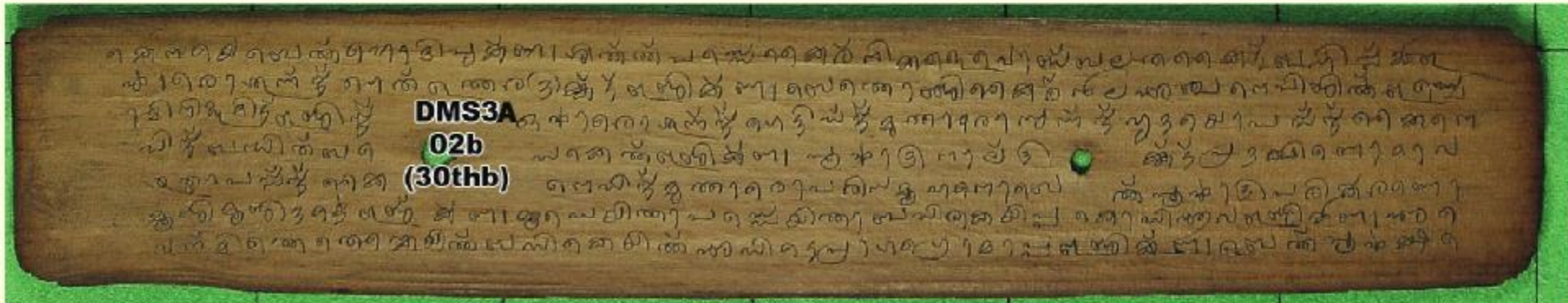
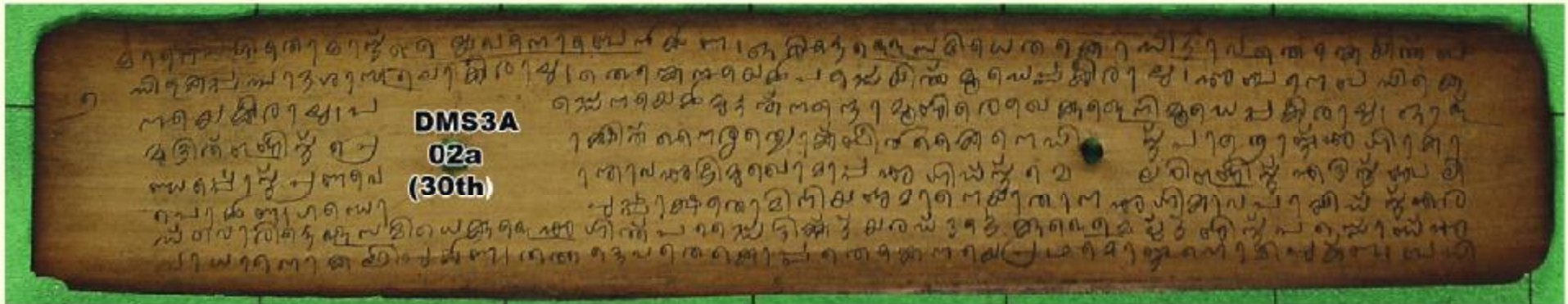
**Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.**







**Palm Leaf Manuscript of 150 years old .(Intanjible). Orintal Manuscript Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal-Karnataka, Editor: Dr.S.R. Vighnaraj**



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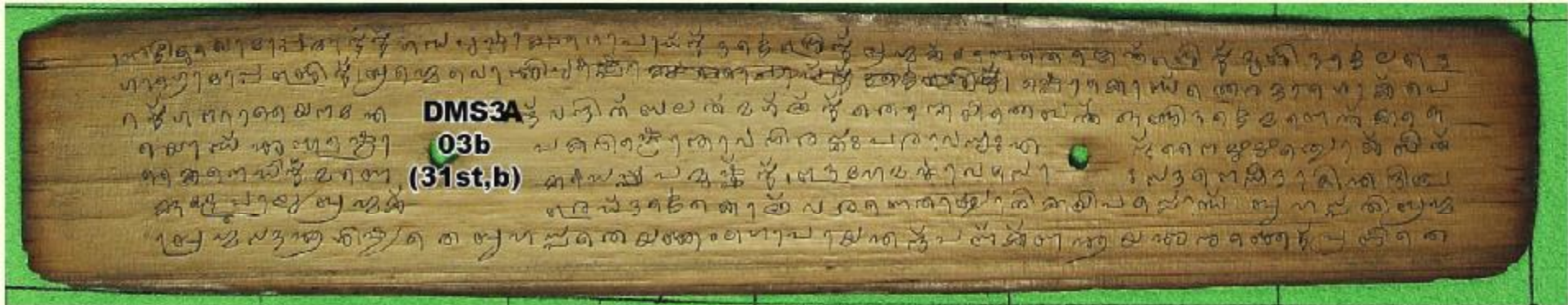
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**Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.**



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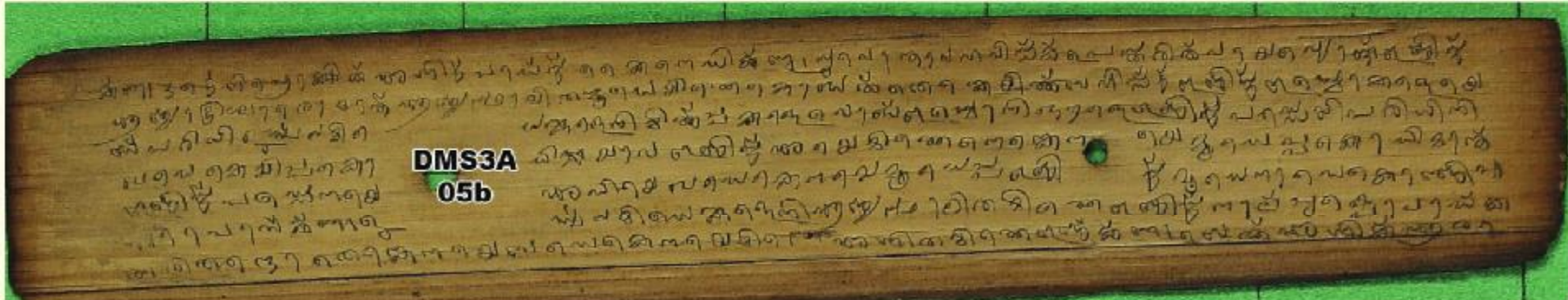
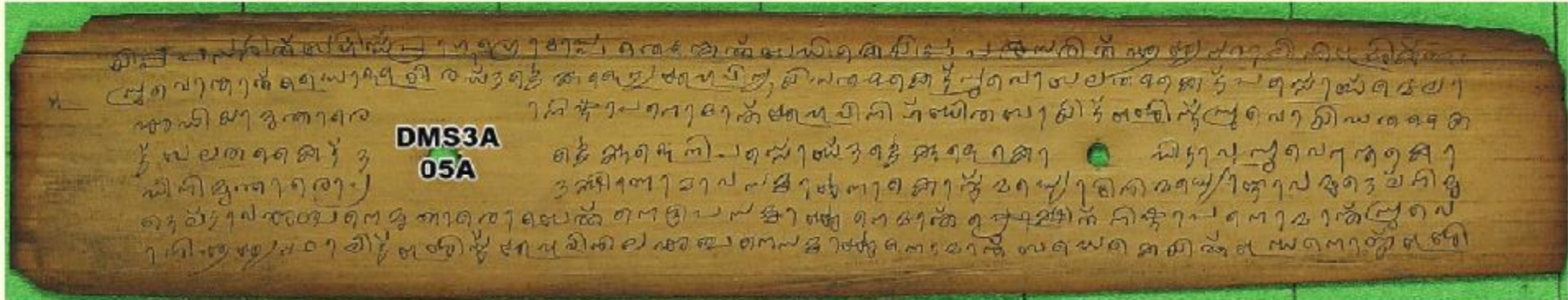
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**Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.**





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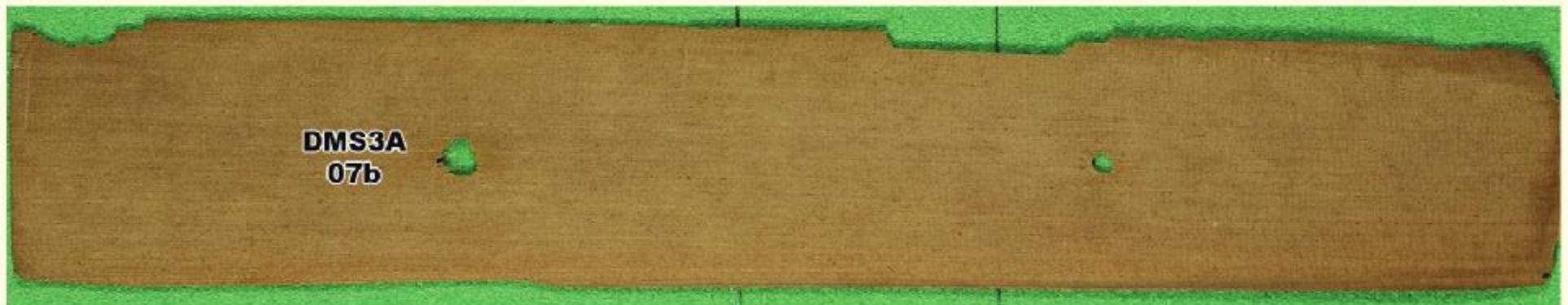
Prof.SA. Krishnaiah (ICH Fellow) Udupi 576 102 E-mail: jivaka@gmail.com

Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.









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Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.

## "Punyahavidhi' Manuscript Wooden Strip



**The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Punyaha Vidhi"  
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**Compiled and Digitized Up-Dated Computation**

**Prof.SA. Krishnaiah (ICH Fellow) Udipi 576 102 E-mail: jiivaka@gmail.com**

**Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala and Members.**

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## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

### *Vinayaka Stuti Manuscript*

*(Tulu Language and Script)*

*150 years old Palm Leaf Manuscript*

*Compiled and Edit By S.A.Krishnaiah Udupi (ICH Fellow)*

*Compiled and Digitized Up-Dated Computation Prof.S.A. Krishnaiah (ICH Fellow) Udupi 576 102  
E-mail: jivaka@gmail.com Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late  
Sitarama Kulala and Members.*

*Vinayaka Stuti Manuscript (Tulu-language) The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named 'Vinakaya Stuti' (Text contains: Lord Ganesh Puja and Reciting Hymns/Mantra, Used Tulu Dialect of Madhva Brahmana's) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old. (Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal-Karnataka*



## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

Compiled and Digitized Up-Dated Computation Prof.SA. Krishnaiah (ICH Fellow) Udupi 576 102  
 E-mail: jivaka@gmail.com Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007. Late Sitarama Kulala

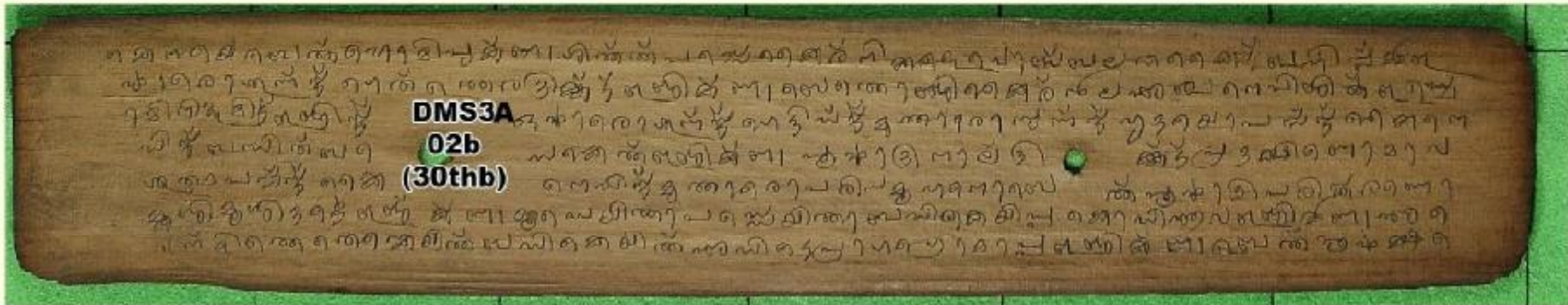
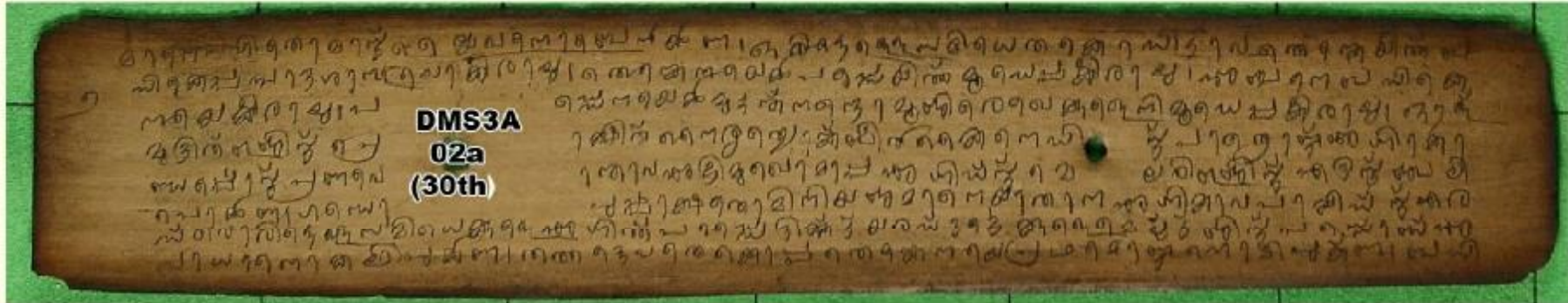


The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Vinakaya Stuti" (Text contains: Lord Ganesh Puja and Reciting Hymns/Mantra. Used Tulu Dialect of Madhva Brahmana's) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old .(Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal- Karnataka



## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

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 Late Sitarama Kulala and Members.



The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Vinakaya Stuti" (Text contains: Lord Ganesha Puja and Reciting Hymns/Mantra. Used Tulu Dialect of Madhva Brahmana's) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old .(Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal- Karnataka

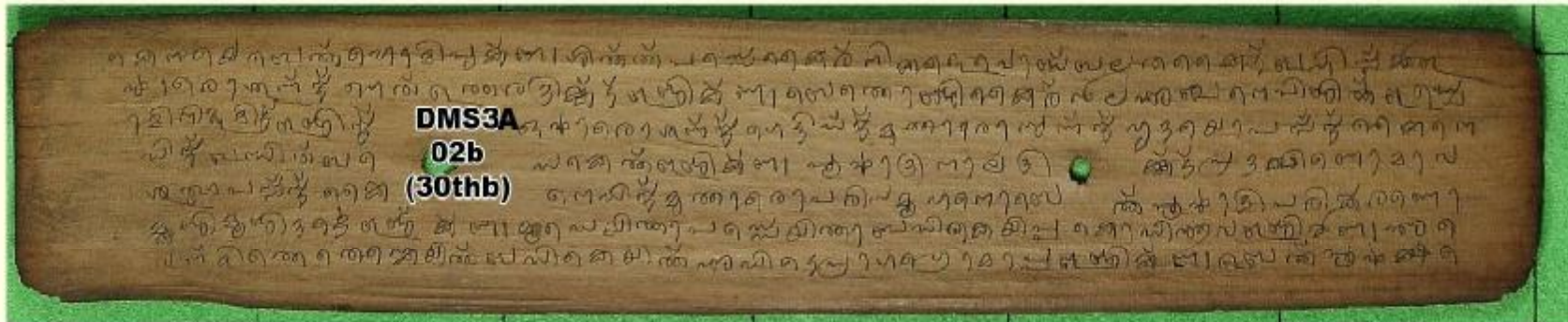


## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

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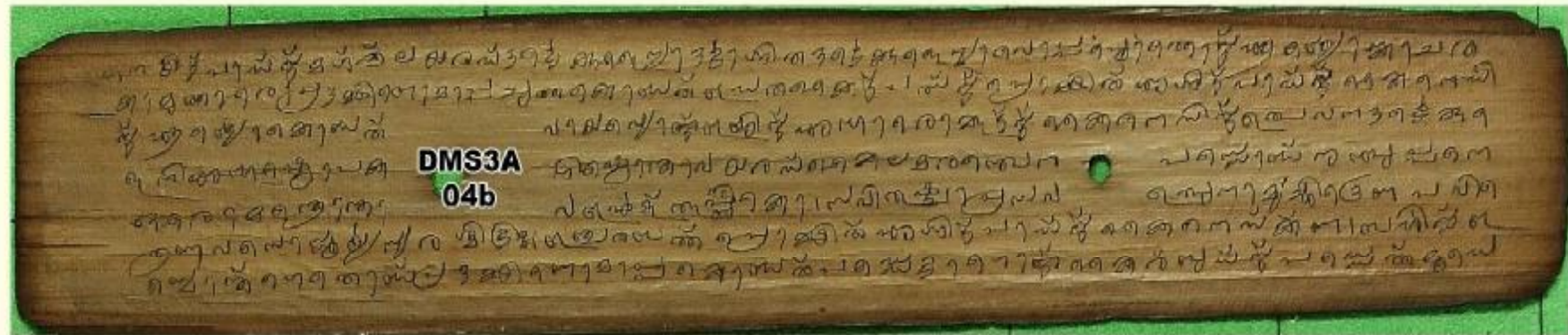
## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

ಮಹಾ ಕರ್ನಾಟಕ ಸಂಘ - ಉತ್ತರ ಕರ್ನಾಟಕದ ಅಧಿಕಾರಿಗಳ ಸಂಘದ ಸಂಯೋಜನೆ ಮತ್ತು ಪ್ರಯತ್ನಗಳಿಂದ ಈ ಪುಸ್ತಕವು ಪ್ರಕಟವಾಯಿತು. ಸಂಪೂರ್ಣ / ಪರಿಷ್ಕರಿಸಿದ / ಅಧಿಕಾರಿಗಳ ಸಂಘದ ಸಂಯೋಜನೆ ಮತ್ತು ಪ್ರಯತ್ನಗಳಿಂದ ಈ ಪುಸ್ತಕವು ಪ್ರಕಟವಾಯಿತು. 8

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## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

ಮಹಾ ಕವಿಗಳ ಸಂಕಲನ - ಸುತ್ತಲಿನ ಜನರಿಂದ ಸಂಗ್ರಹಿಸಿದ ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ - ಕವಿಗಳ ಸಂಕಲನ

8

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## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

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 E-mail: jivaka@gmail.com Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007.  
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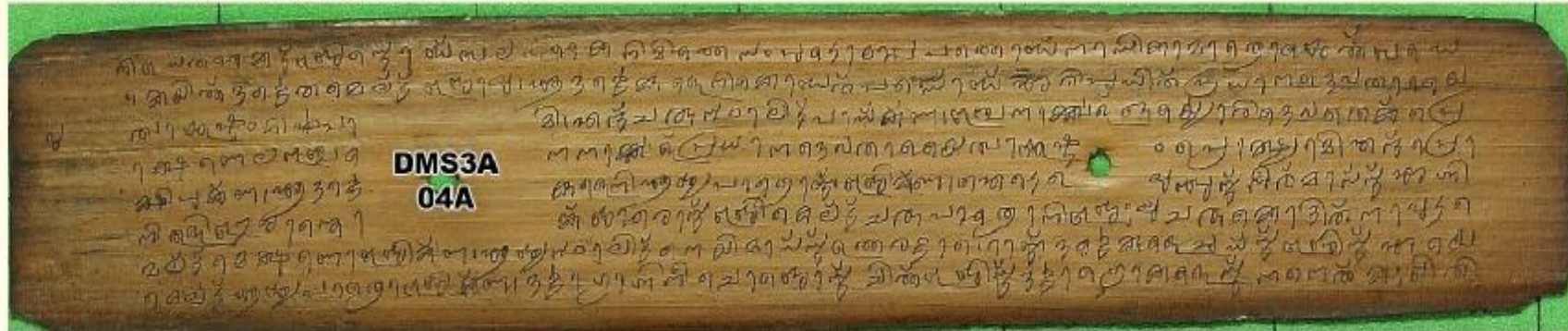


The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Vinakaya Stuti" (Text contains: Lord Ganesha Puja and Reciting Hymns/Mantra. Used Tulu Dialect of Madhva Brahmana's ) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old .(Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal- Karnataka



## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

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## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

ಮಹಾ ಕವಿಗಳ ಸಂಕಲನ - ತುಳು ಭಾಷೆಯಲ್ಲಿ ಬರೆದ (ಕೂಡಲೆ ಬರೆಯಲಾಗಿದೆ) ದಿನಾಂಕದ ಪ್ರತಿ ಸಂಪಾದನೆ ಮತ್ತು ಅದರ ವಿಷಯ - ತುಳು ಭಾಷೆಯಲ್ಲಿ ಬರೆದ ಅಂಶಗಳನ್ನು (ಪುಸ್ತಕ) ಅಂಶಗಳನ್ನು ಸಂಪಾದಿಸಿ (ಪುಸ್ತಕ) ಸಂಪಾದಿಸಿ ಕೊಡಲಾಗಿದೆ.

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E-mail: jivaka@gmail.com Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007.  
Late Sitarama Kulala and Members.



The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Vinakaya Stuti" (Text contains: Lord Ganesha Puja and Reciting Hymns/Mantra. Used Tulu Dialect of Madhva Brahmana's) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old .(Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal- Karnataka

## 2- Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old



**"Vinayaka Stuti" Manuscript ; Wooden Strip**

*Compiled and Digitized Up-Dated Computation Prof.SA. Krishnaiah (ICH Fellow) Udupi 576 102  
E-mail: jiiivaka@gmail.com Courtesy: Karnataka Tulu Sahitya Academy President and Members of 2007.  
Late Sitarama Kulala and Members.*

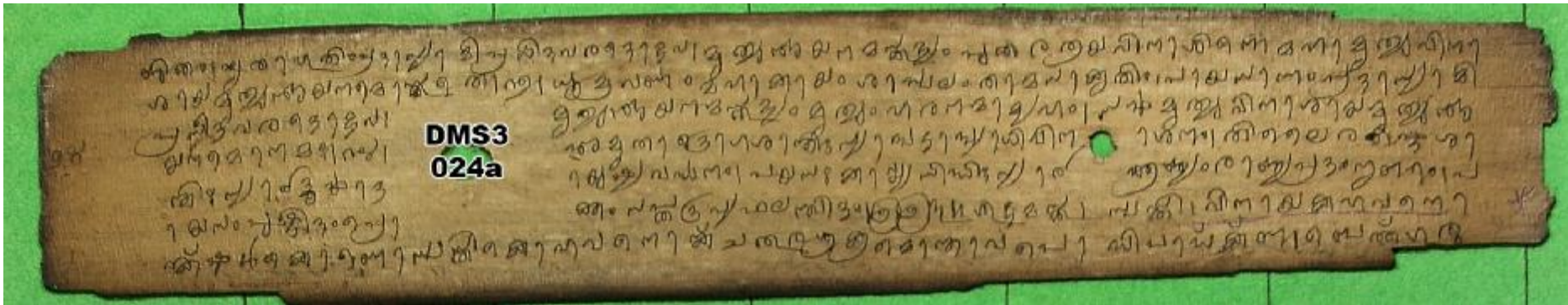
The language and Script of manuscript is in the Tulu Script, Palm Leaf Manuscript text named "Vinakaya Stuti" (Text contains: Lord Ganesha Puja and Reciting Hymns/Mantra. Used Tulu Dialect of Madhya Brahmana's) and depicts 'Hooma' 'Havana' and Puja rites of Hindu Religion. Collected from Sri Venkataramana Adiga, Dharmasthala, Collected by Dr.S.R.Vighnaraj. Palm Leaf Manuscript of Circa 150 years old .(Intanjible). Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal- Karnataka



1 Vinayakastuti (Dharmasthala –D.K. District) circa 150 years old

Palm leaf MS Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.) Text : Vinayakastuti (⌘ÉÁiÄPÀ ÅÜv). Script : Tulu ( ° | - vÄ¼Ä), Language : Tulu ( ¨ÁµÉ : vÄ¼Ä). (from folio 1 to 23 other work.)Folios – 24(A) to 28(A) ) top two, 28 (B) blank (7 sides).

**Tulu Lipi / Script and Tulu languages** Compiled and Computation Editor: Prof.S.A.Krishnaiah



- 2 Tulu Ramayana (Dharmasthala –D.K. District) circa 400 years old available; incomplete. Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthal (D.K.) Text : Srimadbhagavataantargata Tulu Ramayana (Part of DMS1)  $\text{ಶ್ರೀಮದ್ಭಗವತಾಂತರ್ಗತ ಕುಳು ರಾಮಾಯಣ}$  Script : Tulu (° | - vÄ¼Ä), Language : Tulu (° | - vÄ¼Ä). Folios – 1(A) to 4(B), (8 sides only).

**Tulu Lipi / Script and Tulu languages** Compiled and Computation Editor: Prof.S.A.Krishnaiah



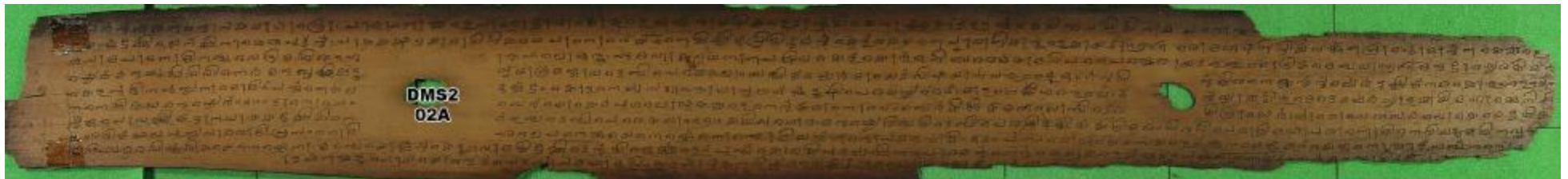
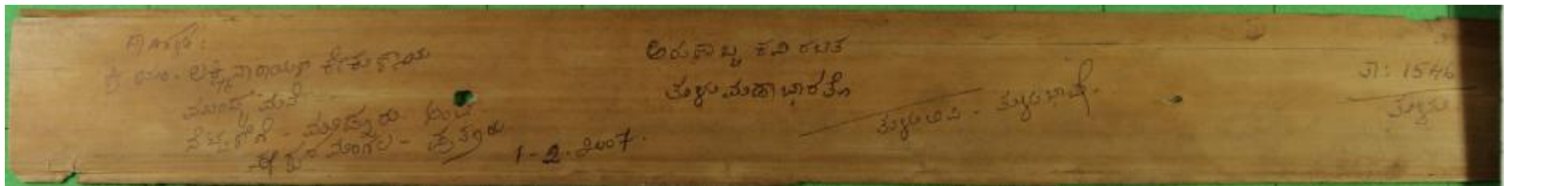
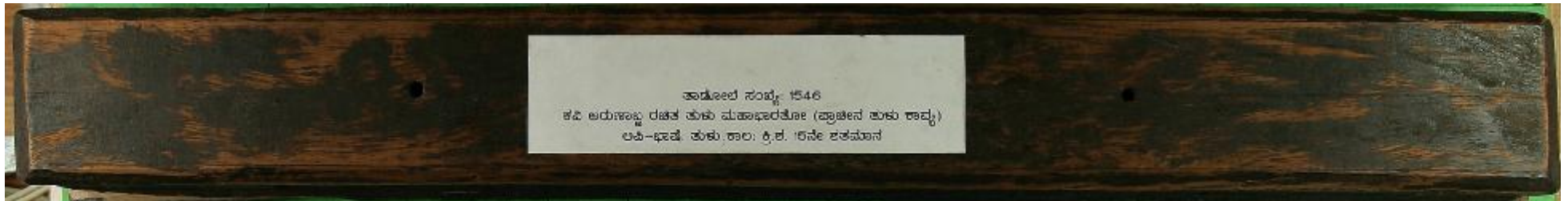


### 3 Tulu-Bhagavato 1636 A.D. Poet by Vishnukavi (Mangalore University Collections)

Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.)

Text : Mahabharato <sup>°</sup> | - v<sup>1/4</sup>Å. Script : Tulu ( ° | - v<sup>1/4</sup>Å), Language : Tulu ( ° | - v<sup>1/4</sup>Å).

**Tulu Lipi / Script and Tulu languages** Compiled and Computation Editor: Prof.S.A.Krishnaiah





#### 4 Punyahavidhi (Dharmasthala –D.K. District) 150 year old


Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.) Text : Punyahavidhi s (ಽÀÀÁÀÀ «ÀÀ). Script : Tulu (° | - √À¼À), Language : Tulu (ÀÁÀ : √À¼À). Starts at 28(A) from 3<sup>rd</sup> line. 28(B) other folios 1(A) to 6(B), total 11sides.

The originals housed at the Dharmasthala Research Center, Palm leaf manuscript edited and safe guarded by Dr. S R Vighnaraj Researcher. It is said the work will be published very soon. . This is the first time that the old palm leaf manuscript explored through the digital format to share with common folk, academic readers, if not many people have-not seen how does the sago palm leaf contains letters without fading, its wonder Collection and editing: Dr. S.R. Vighnaraj, Chief Researcher, Sri Dharmasthala Manjunatheshvara Samshodhan Pratishtana, Dharmasthal Conception and compilation: SA Krishnaiah (Partial funded) Digitization: Dr. M.N.Sharma-Oriental Studies-Mysore University Museum and Conservation: , Documentation and Sponsored by: Karnataka Tulu Sahitya Academy Mangalore, earlier this manuscript possessed in a family of Sri Venkataraman Adiga, to safeguard the intangible manuscript the then hand over to Research center. Copyrights Reserved.

#### 4 Punyahavidhi (Dharmasthala –D.K. District) 150 year old

Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.) Text : Punyahavidhi (ಫಲಾಹಾರಿ ಕೃತಿ). Script : Tulu ( ° | - √¼¼), Language : Tulu ( ° µÉ : √¼¼). Starts at 28(A) from 3<sup>rd</sup> line. 28(B) other folios 1(A) to 6(B), total 11sides.

The language and Script of manuscript is in the Tulu; Text named 'Punya Vidhi' It depicts Havana, Anushtana and Puja rites of Hindu Religion. Its said the Palm Leaf manuscript of 150 years old. Archived at Sri Manjunatheshwara Cultural Research Foundation, Dharmasthal-Karnataka, whose editors are Dr.S.R. Vighnaraj

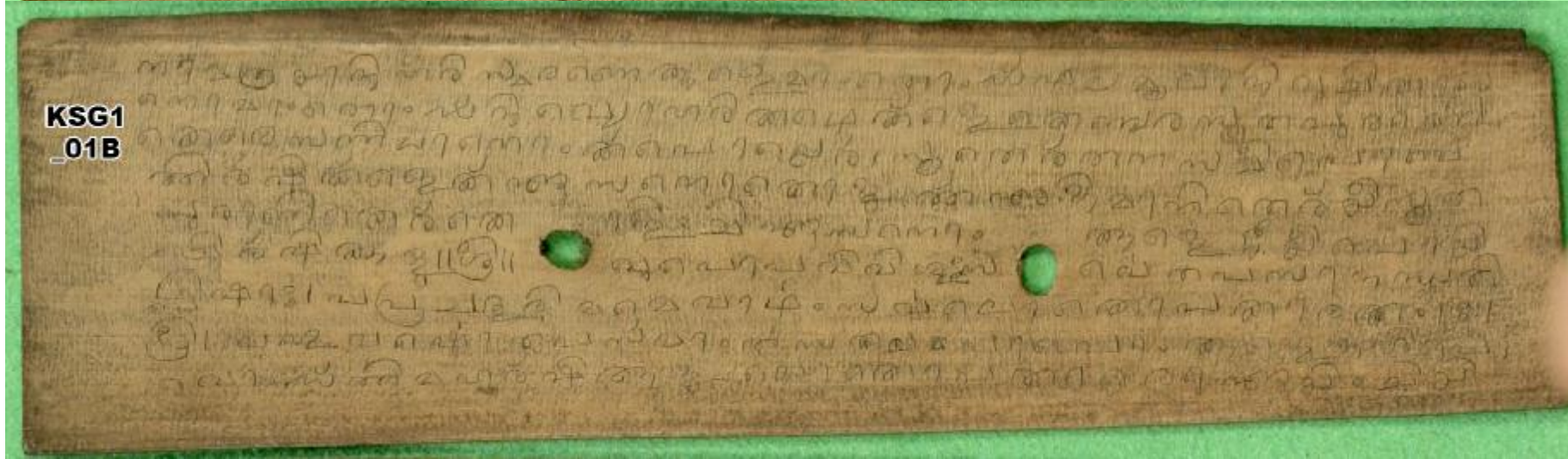
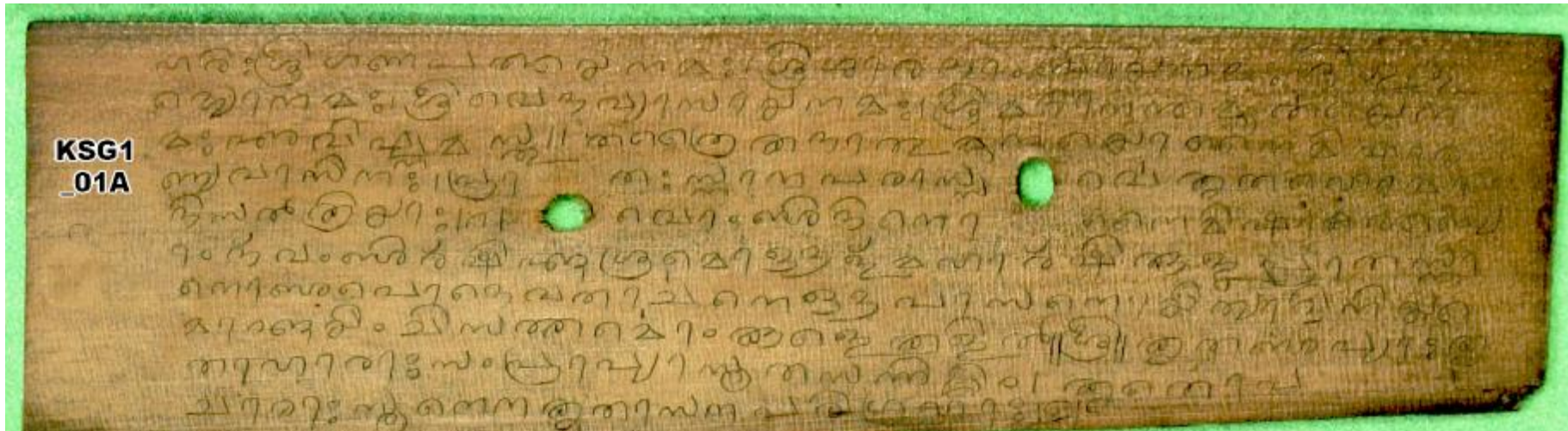


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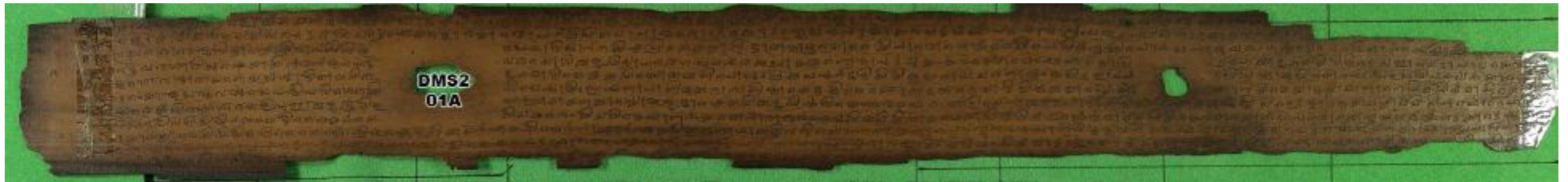
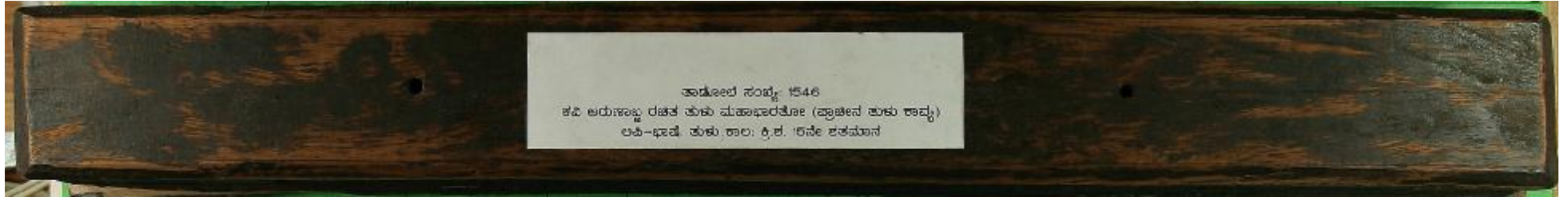
5 Antargata Srimannarayano (Dharmasthala –D.K. District) Only six pages

Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K. District). Text : **Anantavtathakathe** (CEAVA 1001). Script : Tulu ( ° | -V/A), Language : Tulu (1(A) 33(B). total 66 sides





6 Mahabharata (Written by Arunabja Kavi, Circa 1545 A.D.) Dharmasthala Collection  
 Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.)  
 Text : Mahabharato <sup>a</sup> <sup>o</sup> <sup>A</sup> <sup>g</sup> <sup>M</sup> <sup>E</sup>., Script : Tulu ( ° | - v <sup>1/4</sup> <sup>1/4</sup> ), Language : Tulu ( <sup>o</sup> <sup>o</sup> <sup>o</sup> <sup>o</sup> : v <sup>1/4</sup> <sup>1/4</sup> ). Folios – 1  
 (A) to 72(B), (144 sides only).



## 7 Ananta Vrata Kathe 150 year old, Kasargod

Palm leaf MS. Collection : SriDharmasthala Manjunatheshvara Samshodhana Kendra, Dharmasthala (D.K.) Text : Mahabharato <sup>a</sup>Ā°Á`ĀgMÆ., Script : Tulu ( ° | - v¼/Å), Language : Tulu ( `ÁµĒ : v¼/Å). Folios – 1(A) to 72(B), (144 sides only).



## **Objective: Collection , Preservation and Conservation of Manuscripts**

Various historical fossils, artifacts, script and graphics, archeological, oriental and epigraphically records (paleographic) rock art sites are a testimony to reconstruct the history of the bygone days.

They are to be protected, preserved and need to be conservation intangible culture in scientific manner. If we do not protect and preserve them, the oriental archival source may disappear forever.

There is a need to train and tune the people's mind by way of hands on training in the techniques of conservation, preserving Oriental archival source materials script and graphics, palm-leaf docu-

1. The archives /library of Manuscriptology should be housed in a strong building and situated in clean and healthy environs.
2. Before paper came to be used, historical documents, literature, Vedas, Ayurveda (Treatises on Heath) Jyotishya (Astrology) Vastuvidya ( treatises on sculpture , (construction), Itihasa (History), Purana (myths) Ganitha (Maths) Nyaya, (Judical issues) Tarka (Logic) Natya (theatrical performance) Chitra (miniature/arts, paintings), Tantra (geometrical drawings for rites) all ancient science, lore, every subject of mental text expressed , conceive of represented on palm leaves.

End Notes: In Kashmir Bhurja tree (the birch tree) were used as folios. Palm leaf as a media of writing used in Southern part of India, the palm tree leaves material must have made its appearance before the Christian era. British Museum, London collection reveals a Kharoshti Inscription of Taxila (Taxashila) 1<sup>st</sup> C.BC-1<sup>st</sup> C.AD. (see Photograph).



## Objective: Collection , Preservation and Conservation of Manuscripts

3. In a way collection of Manuscripts in Indian Context still either from education institute nor an individual level we are very much possessive. Many of the institutes in the name of Museology (Museum/archives) has collected enormous manuscript but the maintenance is very poor for many reasons and found lack of infrastructure. Time can only judge how many manuscripts has survived in India, most of the collectors or libraries/archives do not have fumigation chamber for periodic check to avoid fungus and insects. The application of **citronella oil Cymbopogon (cidratus)** (Grass oil) keep the Palm leaves supple (flexible) from crumbling. Conservation is the protection of the original Manuscripts.
4. Depending on who the donors or sellers are, some times unknown persons who bring these records of palm leaf Manuscripts, Bhurjva patra, or paper records ; the ethnographers collects it during their fieldwork. All these materials are of antiquity with or without curatorial notes. The person who preserved it (Palm Leaf Manuscripts) may be inherited but not always. The manuscripts may belong to religious institute, or temple house, inherited from the community people or early composers who have generously donated to university libraries or museums. Few of them with the sense of spiritual mind have worshipped it daily or once in a year on the day of Dasara festival (*Navaratri festival*) , which holds ceremonious ritual dedicated to Goddess of Knowledge, *Saraswati*. Most of the Manuscripts are unknowingly damaged and keeping such materials inside the house is believed to be inauspicious.

## **Objective: Collection , Preservation and Conservation of Manuscripts**

5. Naturally archives need adequate staff (Librarian, Curator, Technician) with the necessary qualification, experience and proficiency in research and technical know-how about documentation and preservation and conservation of materials.
6. It would be necessary to set up three rooms in the Archives of Manuscriptology (or Depend upon quantity of Manuscript records) one has to decide. Each room space should be of 500 sq ft to 800 sq ft. two of which should be equipped with air-conditioning and humidity control facility.
7. The capacity of the air-conditioning required for the area of the Archives/library should be decided in consultation with technical experts.
8. A modern documentation and archiving institution would do well to acquire digital equipment or devices for recording and preservation. Manuscriptology archives must have planetary camera system to scan the Manuscripts. A separate room to be spared as Lab and Studio, where application of solvent treatment, and scanning, indexing, transforming into paperless format all these shall be done like industrial process..
- 9 Applying *Citronella Oil* and mixed with chemical *Isopropyl Alcohol* (spirit) solution becomes as agent of cleaning the Palm leaf manuscripts. Our research experiment added two drops of pure distilled *turmeric sap* (*diluting agent removed or reduced*) which reacts (*antibacterial or anti fungal*)

## **Objective: Collection , Preservation and Conservation of Manuscripts**

- Its known fact every human being is having unforeseen, money problem, stress as setbacks, take as a challenge and come over all the way any kind of setbacks. Think that our survival itself for better comfortableness, but meantime let us spare our time, energy, money to safeguard the ancestors knowledge system which are hidden somewhere in the early writings, manuscripts, epigraphy, most of them are intangible heritage.
- The life is always challenging and co-existence is very necessary. If you don't have any problems or setbacks, and do your service as "work is worship".
- Look into the facts and findings of Manuscriptology research with new perspective, you should look the ethnographic or collected catalogue source data with an eagle eye. And think that ancestors has composed, documented single or multiple facts are very important, practically accept and feel yourself that you are contributing something new in the name of research or at least protect them before fading away.
- Some institute have manuscripts only for name sake, they claim that have protected well, needless to say many archives do not have condition temperature system and maintained without dehumidifier and air-condition facility. Its must to hold security measure to all archives and libraries have including fire extension package (cylinder) and first aid kit. Most of the library or archives have many drawbacks.



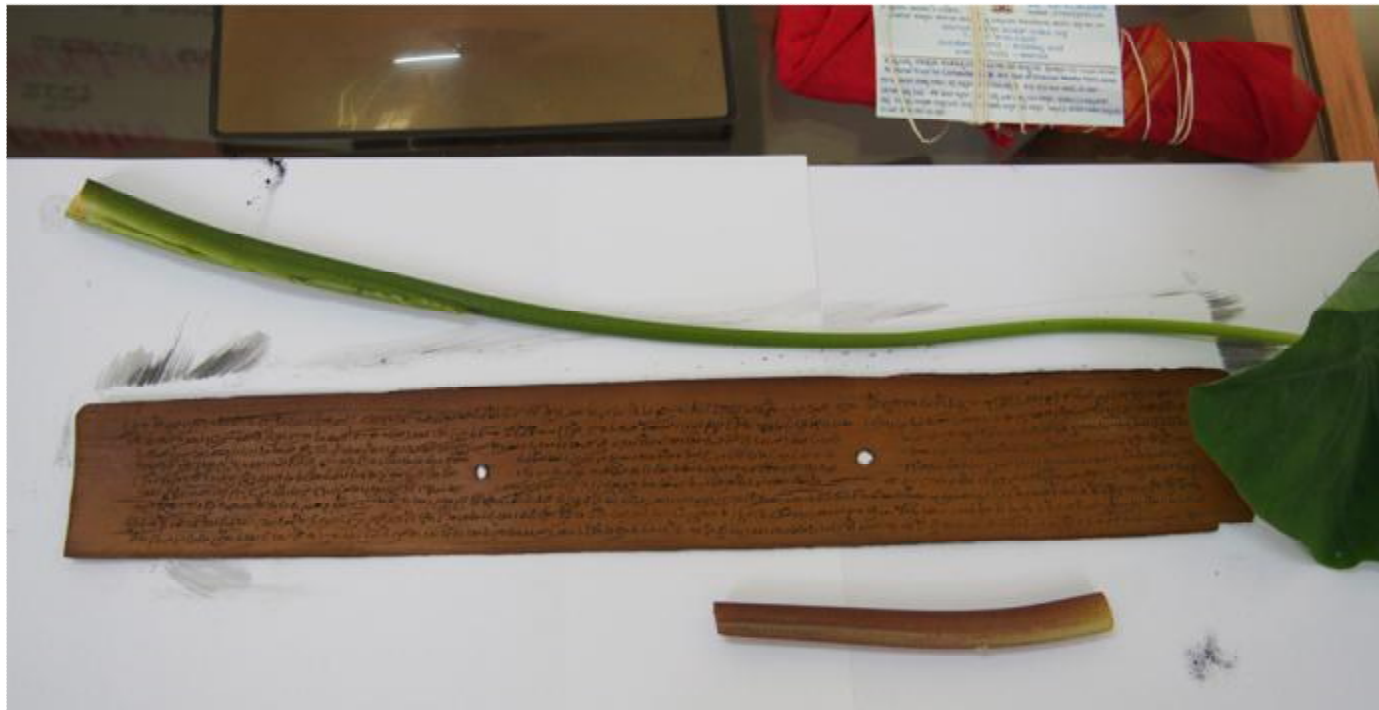
## **Objective: Collection , Preservation and Conservation of Manuscripts**

- Found that wrapped manuscript bundles are exposed to outside temperature, most of the Palm Leaf manuscripts has already brittle or termite attacked. Regret to say some of the education institute have kept them in a bad condition.
- One has to understand the value of the oriental sources before collecting the sense of conservation knowledge. Few of them considered it is to be a show off and prestigious. Collect, safeguard, preserve the historical heritage or any kind of Manuscripts (Script and Graphics) and voluntarily donate to worthy archival institutes or capable to maintain in condition temperature. Give prime importance to restudy research and facilitate for future study and to digitize the same with computation technology.
- Due to our own negligence and malfunction of administration the most important scripts and graphics which has been collected have already vanished or subsided. And certain historical script and graphics objects which are on the verge of fading also need systematic preserving. Preservation and conservation of knowledge has to be shared in the social sector, NGO archives or university archives has to come forward to run short term courses or long term course under the title of “ Indian Languages and Script Research Development”.

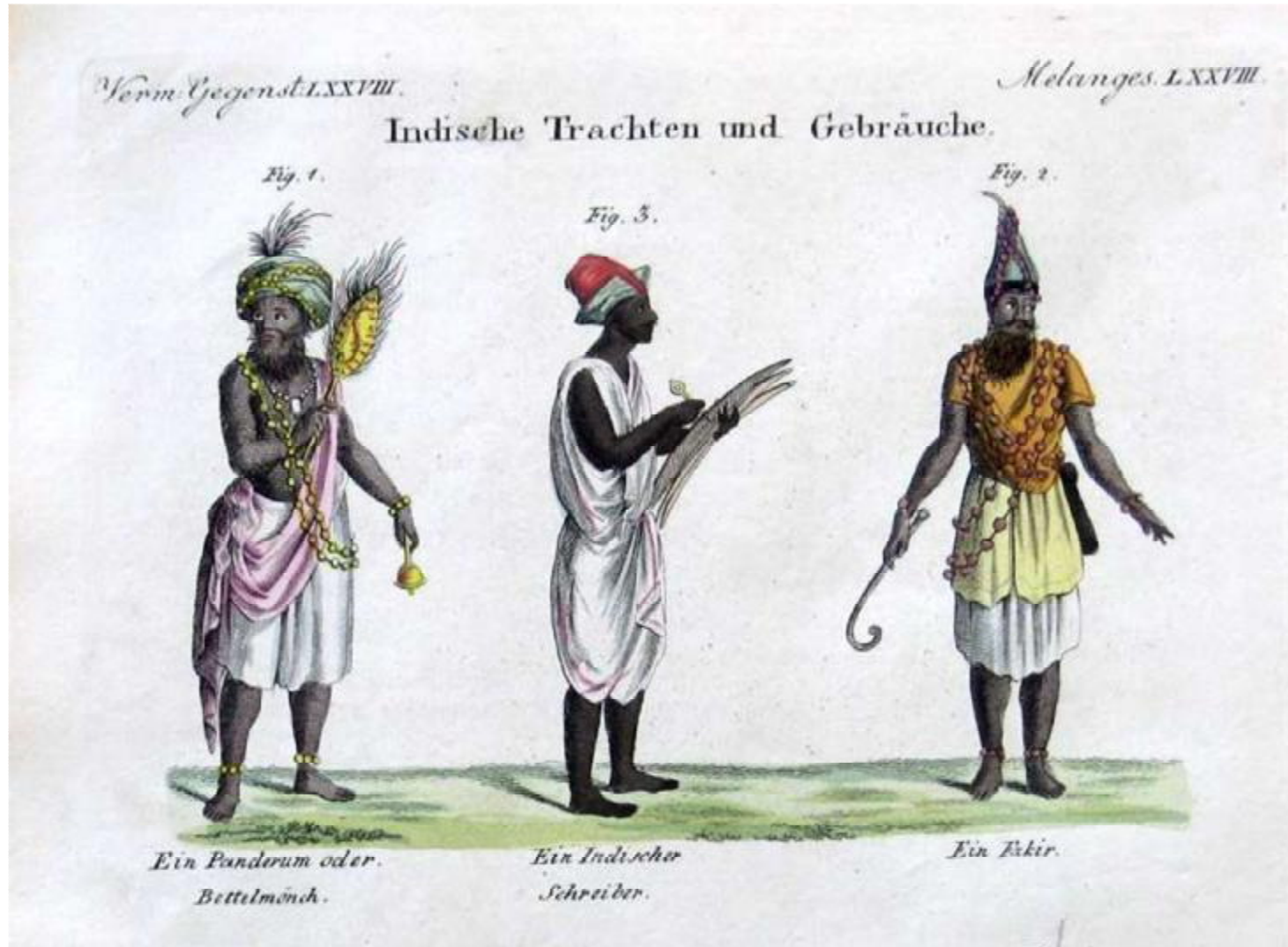
## **Objective: Collection , Preservation and Conservation of Manuscripts**

- Palm leaves had been popular medium used for over 2000 years in South East Asian Countries, think that how best shall be safeguarded with computation technology.
- Think that you are safeguarding the knowledge power of our Oriental Heritage materials and assume that you are passing on to coming generation with digital technology.
- Consider using planetarium photography and scan it, vectorize it and make it readable..
- Use Multi-Media technology to present the manuscript as itself listening text (add voice) make perfect flip over pages with 3D technology.
- Needless to say our focus is only manuscripts; but scripts on rock, metal, or on parchment leather also to be carefully studied, handled, e-stamped in proper way and extracted print (e-stampage) may be preserved for better understanding the epigraphic sources.
- Identify which scripts and its design or styles are different from region to region or state to state or country to country. Make your chart.
- People says Tulu Does not have script, recent research explored Tulu is found to have ancient script popularly used to write *Sanskrita* works in Coastal Karnataka, South India instead of *Devanagari*. File: G:mysore\_EMM\_3\_Final\_14-April-2016-ok\_copy-to-Chandrakumar

The native script writer uses water plant stem to read the palm leaf writings. This practice still prevails in North Canara. By applying fluid of the water plant stem forms a thin membrane which prevents further deterioration or damage. Thus extends the life of palm leaves. It is said that the life of paper is 150-200 years, whereas the life of palm leaf could be extended for more than 1000 years.







**The middle figure is an Indian scribe who is writing in palm leaves, in this engraving from F. J. Bertuch's 'Bilderbuch für Kinder', Weimar, c.1790-1830**

# Inscriptional scripts of oriental days, Brāhmi to Grantha , Tulu Malayālam/ vaṭṭezuttu

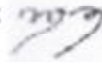
SI No: 00002


English-letters: aa


Phonetic: **A**


3-Tulu-DMS-1R:


2-Tulu-KSG1:

Tulu MS Puny-: 

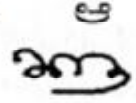
Tulu-150C: 

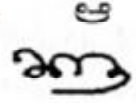
Brahmi-lipi-1: 

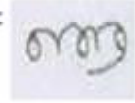
Aluparasa-9th-C: 

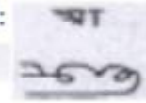
Vijayanagar-vari: 

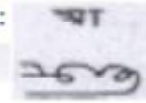
Vijayanagar 1383 vijaynagar-va-2:


Alupa-variation: 

Tigalari-Lipi: 

Tulu Udupi-Mutt: 

A-C-Burnell: 

Tulu Variation: 

Tulu Ms Kollur: 

Aluparasa-9th-C:

# Inscriptional scripts of oriental days, Brāhmi to Grantha , Tulu Malayālam/ vaṭṭezuttu

For the remaining alphabets go through the database file by name:Tulu-script-Dbase-2014-  
page-1-to-52-pdf.pdf

SI No: 00008  
English-letters: rii  
Phonetic: RU

3-Tulu-DMS-1R:  
2-Tulu-KSG1: 

Tulu MS Puny-:  
Tulu-150C: 

Brahmi-lipi-1:  
Aluparasa-9th-C:  
Vijanagar-vari:  
Vijayanagar 1383  
Vijaynagara:  
vijaynagar-va-2:

Alupa-variation:  
Tigalari-Lipi:   
Tulu Udupi-Mutt:   
A-C-Burnell:   
Plw LXXXI 

Aluparasa-9th-C:  
Tulu Variation:   
Tulu Ms Kollur: 





Termite eggs usually found in the palm leaf manuscripts; looks translucent white, shaped like jelly beans and are visible to the naked eyes.

Separating palm leaf manuscripts with special liquid (mix of Citrates' oil and water) and processing.



**How to separate palm leaf manuscripts that are sticking together (The Dharmasthala Method)** Shri Dharmasthala Manjunatheswara Samskriti Samshodhana Pratisthana has developed a method to separate the sticking manuscript folios. In a tray or bucket three liters of water must be poured and three spoons of **citronella Cymbopogon (cidratus)** oil must be added. The sticking folios must be submerged in the solution. After half an hour, the sticking folios must be separated using a knife and proper care must be taken so that the folios are not damaged. The separated folios must be left in the solution for another five minutes. Then they must be taken out and spread on a thin cotton cloth or on a newspaper or blotting. The folios must be kept for drying in a shade.(S.A.Krishnaiah, 2004).

- **How Extracted Grass oil of Hillock Tribal's Region** Citronella oil is extracted from grass called, *Cymbopogon (cidratus)* or *lavancha* grass. The Christian community of Kochi of Kerala and *Malekudiya* tribal community of Beltangadi of Karnataka have the knowhow of extracting citronella oil from the aforesaid grass. The grass is cut four or five inches above the roots. Around on quintal of grass is put in an oil extracting device and water is added. Then the grass is boiled for five to six hours. After the completion of the process you get around five liters of citronella oil. **(See Photograph Oil extracting device)**. Tribal community distill and rectified oil is called 'pullataila', Whereas Kundapur region the grass oil is called as 'sisirla'
- **How to use Para di chloro benzene (PDCB): used as an insect repellent.** Jayasihma P. says ". . .Take small piece of starch free muslin cloth and cotton, make swab and put some PDCB in the swab and tie it, two to three such sacks can be placed in a shelf **PDCB** (suitable quantity) in a bowl and place above the bulb in the fumigation chamber at the top (since PDCB is heavier than air the vapor comes down and settles).. . "



## Traditional Preservatives and Native Ingredients.

Baje (Sweet flag )	25 grams	Acruscalamas ARACEAE	
Kaalajiira (Black cumin )	25 grams	Centratherum an-theelminticum AS-TERACEAE	
Lavanga (Cloves )	25 grams	Sizygium aromati-cum MYRTACEAE	
Kari Menasu (Black Pepper)	20 grams	Piperlongum PIPERACEAE	
Paccekarapura (Champor )	5 grams	Cinnamomum cam-phora (L) Nees LAURACEAE	
Daalchini Chakke (Bark of Cinnamon)	5%		

- Orthodox or few individuals use native ingredients (preservative) such as Neem leaves, Basel leaves, (black pepper for metal objects) .

- Saraswati Mahal Library – Tanjavur library Retired Director Prof Perumal P. Curator, shared certain traditional preservative for Palm Leaves Manuscript to protect from **antibacterial or antifungal.** ([per.com](http://per.com))

- Prepare yourself and powder it, fill it up in a small sachet (cotton cloth) in 2 X 3 c.m packet. The same keep outside of the bundle and protect the palm leaf manuscript.

All the above ingredients put in the mixer jar, or use mortar, make it fine powder. Fill it up in a small sache (cotton) in 2 X 3 c.m packet. Manuscripts piled up together and traditionally pre-served in the wooden boxes,(kalembi) metal boxes, wooden boards, baskets, rock chambers (kalla kalembi).

## *OBJECTIVES (sp)*

- 1. Conduct survey regarding oriental media source and developing scriptography materials to enable research and restudy the heritage knowledge of languages or historic accounts and research in the field of paleographic sources or pseudo scripts (unreadable graphics) i.e. symbols, pictures etc.
- 2. Conduct short term courses or certificate courses or educational courses and support the computation work (script and graphics), which enable to understand the oriental media documents or records or objects i.e. Rock Arts of Neolithic Periods, Inscriptions, Ideographic Scriptures, Palm Leaf or Any other sources of oriental way documented or script-graphed.
- 3. Educate the young generation of the society to study an endangered oriental heritage.
- 4. Committed to develop and train the people to understand the “Modi” Lipi and develop special fonts for the benefit of document writers or government oriental records and to develop computation “e-Media material development for class room teaching of heritage knowledge”.
- 5. Support Green Computer Technology, preserve original source materials and restudy the materials and conservation process.

## *OBJECTIVES (sp)*

- 6. Interact with new educational programs based on the interactive use of original sources.
- 7. Publish such e-publications/e-books (hard and soft copy, online and offline) and other documents on above subjects.
- 8. Palm leaves had been popular medium used for over 2000 years in South East Asian Countries, think that how best shall be safeguarded with computation technology.



Conservation process by adding an aromatic hydrocarbon (Naphthalene ball) powder before wrapping.

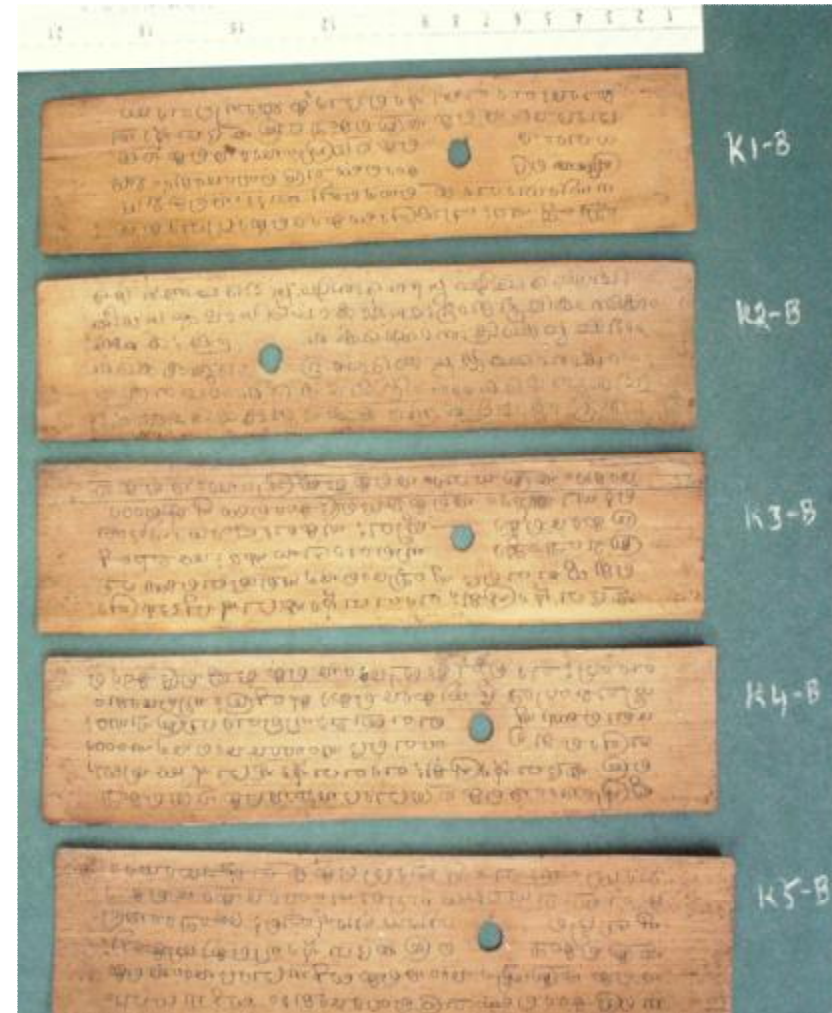


**Note:** Before tying up the manuscript a native technique have adopted that sprinkling the powder of Naphthalene Balls-(to make powder one has to crush and use it) and spread around it. . This technique is not advised, better to clarify with experts before use.

Processed Manuscripts: Tying up thread after complete process with saffron cotton cloth



Digitization (computation) of the palm leaf manuscripts in the lab by S.A.Krishnaiah; after conservation. (Conservation of Manuscript –Care : Hands on training will be given , contact E-mail [jiivaka@gmail.com](mailto:jiivaka@gmail.com))





## **Tulu Malayalam (Grantha / ārya ezuttu, kōlezuttu, vaṭṭezuttu ) Script and Tulu languages**

Tulu literary works available are a couple of epic poems namely '*Sri Bhaagavato*' **1636 A.D.** **Poet by Vishnukavi** and '*Kaveri*' 17th century A.D. •Another ancient Tulu works have also been discovered '*Deevi Mahaatme*', a prose work is one among them. All these works are written in the so called Tulu script. •Recently available all most seven poetic-narrative epics; manuscripts written in Tulu Malayalam script and language used Tulu has been conservation done in respective places, museum and digitized .

Recent research proves that some of the rock inscriptions depicts that Tulu script dates back of early 10<sup>th</sup> century. See Kidur Inscription (S.A. Krishnaiah , Murgeshi T, Radhakrishna Bel-lur) identified, similarly few more inscriptions explored.

After these literary works, with a gap of a few centuries in between, the renaissance of Tulu literature started in the first half of the last century as a result of the efforts initiated by German Missionaries. They translated books related to Christianity into Tulu and published them, using for the first time, the Kannada script for Tulu writings. Following these works, creative writings have







Hands on training about writing on palm leaves



Tanning the palm leaves using Method 2:Mud process  
Mud Process: 21 days green leaves to remain between mud slab; under wet condition



Wrapping the palm leaf after scribe, using a clean red cloth which avoids the bacteria's, fungi and insects because the bacteria's are allergic to red color .





**Stone Inscription: Tulu Script and Tulu language; explored at Kidur village of Kumble-Kasargod Tq-Kerala Team Work at field**



- 1 സ്വസ്തിശ്രീ മ
- 2 നദവയരട്ട
- 3 മഞ്ചസംഗത
- 4 മദ്മഞ്ചയ്യമ്പരയ്ക്കു
- 5 സ് മൂർ രതിന സങ്കത
- 6 മിന്ദൂര ദവാരമ്
- 7 പന്യന്തര മിഴ്ജ്ജത്
- 8 മോഡിമ്യട ചാട്തത്
- 9 തഹരിപ്ട ഹജ്ജത്
- 10 ചമന്യൂര പട്ട നദവ
- 11 നമര ഹരസ്മദര ന
- 12 പതതന്തഴ്ജ്ജന പ
- 13 നമന്യൂരമത മല
- 14 തിനാരമട മദ്പി
- 15 സസമപരിനതം

**Stone Inscription: Tulu Script and Tulu language; explored at Kidur village of Kumble-Kasargod Tq-Kerala**

Before e-stampage of a stone inscription found at Kiduuru ,Kasargodu-Tulu script and Tulu language .Circa 10<sup>th</sup> century old.



1. ಸ್ವಸ್ತಿಶ್ರೀಮ
2. ದನದೇವೆಯರಟ್ಟ
3. ಕಬೆಸಿಂಗರು
4. ಒಮ್ಮನೂತ್ತರದ್ದಡ್
5. ಸಾಜತ್ತಿನ ಸಜ್ಜತ
6. ಕಿದೆಯೂರ ದೇವರೆಲ್
7. ಪಸ್ಸಂತಲೆ ಯಿಜ್ಜತ್
8. ಕೇಂದಿಲ್‌ವು ಬೆಟ್ಟತ್
9. ತಪರಿಪಾಟ ಎಳಯತ್
10. ಕೂರ್ಯರ ಪುಟ್ಟವೆ
11. ರೇಕರ ಅರಸಾಕರ ಐ
12. ಪತ್ತಂದೆನೆಪ
13. ನು ಕಾಪುಯೆಂಕಾ ಕೂಡ
14. ನಿನ್ನಾರಯು ಮಲ್‌ಪಿ
15. ಸಸಾಪರಿನಾಹಂ

- 1-svastiSrl ma
- 2-danadEveyraqqa
- 3-kabesinMgeru
- 4-orfmbnnuutvarawwewu
- 5-sajettina saZkEta
- 6-kideyUra dEverekf
- 7-pssantale yijjat
- 8-kEMwikfvqbeqqt f
- 9-taripaq eLRut
- 10-koNyara paqqdYvae
- 11-rekara arsfkara Y
- 12-pattondenepa
- 13-nu kApuyenka kUwa
- 14-ntinAryaqa mak pi
- 15- sasaSaqpariNaham

## Stone Inscription: Tulu Script and Tulu language; explored at Kidur village of Kumble-Kasargod Tq-Kerala

Before e-stampage of a stone inscription found at Kiduuru ,Kasargodu-Tulu script and Tulu language .Circa 10<sup>th</sup> century old.





- 1-svastiSri kuMbacca pa
- 2-ddatintangaa veMdi
- 3-kAry0 vIra dEvernwa ka
- 4-vesiMhra mittanADikaqq
- 5-madaqqu nAwanta. .
- 6-kaqqut sUkkSitandaqqla
- 7 dEvikuNwarad ma\_Na
- 8-Ru \_rabha\_\_ pqak

Before conservation of the rock inscription at Gosadi temple , Kasargodu  
10<sup>th</sup> century old Cholas period- Tulu script and Tulu language



- 1-svastiSri kuMbacca pa
- 2-ddatintangaqa veMdi
- 3-kAry0 vIra dEvernwa ka
- 4-vesiMhra mittanADikaqq
- 5-madaqqu nAwanta. .
- 6-kaqqut sUkkSitandaqqla
- 7 dEvikuNwarad ma\_Na
- 8-Ru \_rabha\_\_ pqak

Yellow paper used for Estampage an experimental of the rock inscription at Gosadi temple , Kasargodu 10<sup>th</sup> century old Cholas period- Tulu script and Tulu language.



mahiSamarDini  
Kannada Script and Name of  
the Mother Deity

Kannada script on a closed copper bowl reads  
“Mahishamardini”(Mother goddess who killed Mahisha-an  
Anthropomorphic buffalo demon)

S.A.Krishnaiah (Researcher: Orietal Studies)  
Ref: 28-6/ICH-Scheme /43/2014-15/11242

60

At Gosadi temple: Kannada script on a closed copper bowl reads  
“Mahishamardini”(Mother goddess who killed Mahisha-an Anthropomorphic  
buffalo demon)





Vitla Mameshvara Temple  
10th or 11th Century  
**Tulu language and Script. Courtesy:  
Radhakrishna Bellur**

- 1-svasti Srl kuMbhaccAgamita
- 2-nanti BUmijjanta dEveruNd0
- 3-ppa dinana veShamanta
- 4-nvaraNq.vYkiMdEveRu Alaya
- 5-dEvarAtiNe bennawe
- 6-yAvLIrveRu sBeyA pa
- 7-da mUlaMkf sMdf bwacadinapahari
- 8-tf kAva umAmhESvarNqq
- 9-sarva parihAr0 veMdf
- 10-kadndaluLettaNfvAdyaM beM
- 11-bfqa Apattu vFNwAvaqa
- 12-ttahripaq pattAra bandi
- 13-ttf kaLevaqA varuvSONfqf



The place cleaned and safe guarded of this Heroic Stone at Kuudlu

Heroic stone found at Kuudlu, Kasargod ,Kerala state;  
cleaned and safeguarded.



Inscription at Parakila having Tulu script-unreadable found at Parakila temple,  
Kasargodu very much corroded (slowly damaged)





Inscription at Parakila having Tulu script-unreadable found at Parakila temple,  
Kasargodu



Kannada inscription found at Shiriya-Shankaranarayana temple Up-pala, Kasargodu very much corroded



Dr Radhakrishna Bellur a scholar, encouraging the ethnographic activities specially to study the inscription has given tools i.e, Bent brush, Dabber, special black paste instead of ink or powder to have estampage during the field work.

Kannada inscription found at Aila-Sri Durgaparameshvari temple Up-  
pala,Kasargodu





Kannada inscription found at Ambaru Sadashiva temple Uppala, Kasargodu  
Kannada inscription very much corroded

- 1-svasti Sri mInanqf bRhaspati
- 2-ppi tare tiMgL veNdi kArya
- 3-vaikindEveyAyiku ja(b)yasihma
- 4-dEvey mugrYra grAmakf
- 5-tawwya parihAr0 maMtnnula
- 6-kAteRu mugerrYYra grAmo kAt
- 7sUkoNeru. a(A) (be. je)vf.IAss(tu) oriye Anana
- 8-arasf kartAvf oppa saMkEta. A
- 9-grAmaNqf pattina grAmMkenchalAtf



10<sup>th</sup> Century King Jayasimha conquered five Kumbale magane (small villages)  
Inscription script and language is found in Tulu



Conservation at Kasargodu Post graduation research center museum-Tulu lipi  
circa 11<sup>th</sup> century ...very much corroded





Other Three side of the pillar contains Tulu Script and Kannada language; inscription dates back 10<sup>th</sup> century.S.A. Krishnaiah and team explored the new phases of Kota inscription. Conservation done during the fieldwork. See few more photos



Sri Hire Mahalingeshwara Temple Kota (Udupi Dt) A total of 27 lines are written in Kannada and Tulu scripts on the two sides of this pillar inscription. This undated inscription records a gift to the temple deity at Kota for the maintenance of a hand-lamp (“kai-velaku”) by King Kulashekharaluva, a ruler of the Alupa dynasty. An inscription related to this ruler dating back to 1175-76 A.D. was found earlier in Basrur village, which praised him as an emperor (“chakravartin”).

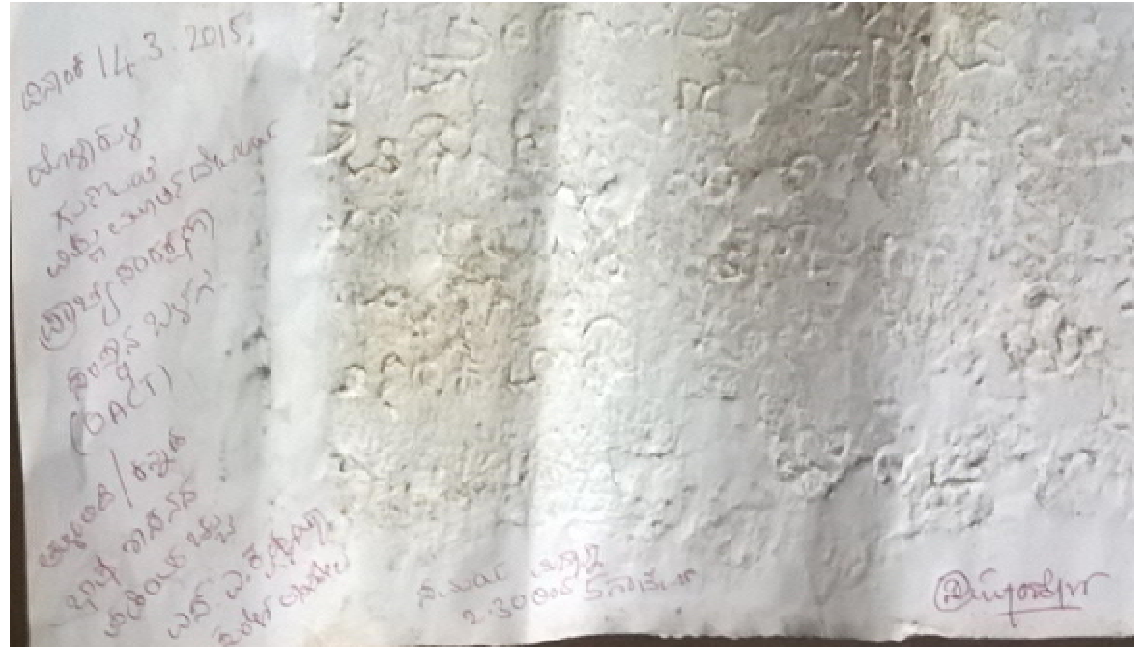
But the inscription in Kota calls him by name without any titles or epithets. So this inscription may be considered older than the Basrur inscription.

**Kota Hire Mahalingeshwara Temple inscription-front side Kannada script other three sides contains Tulu scripts**



History students (Hiriyadka-First Grade College) examining a copper plate inscription at Udupi



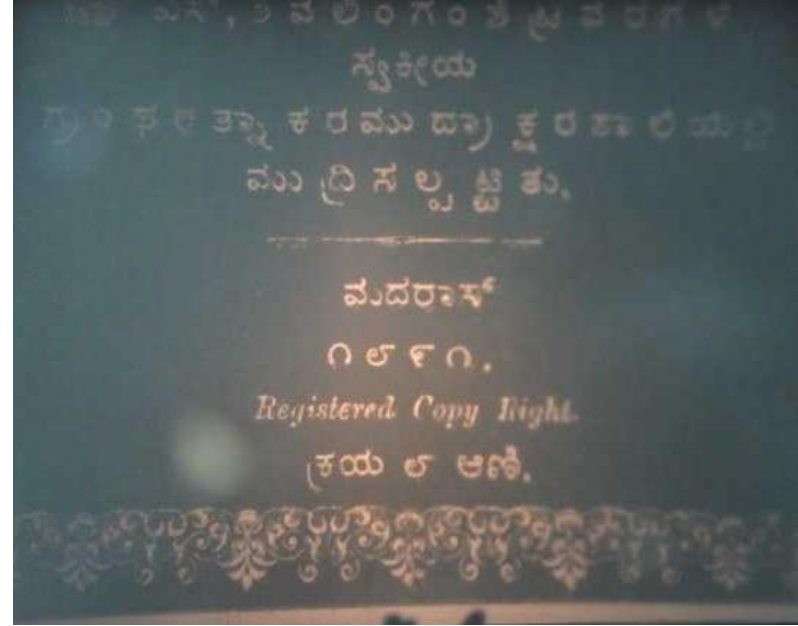
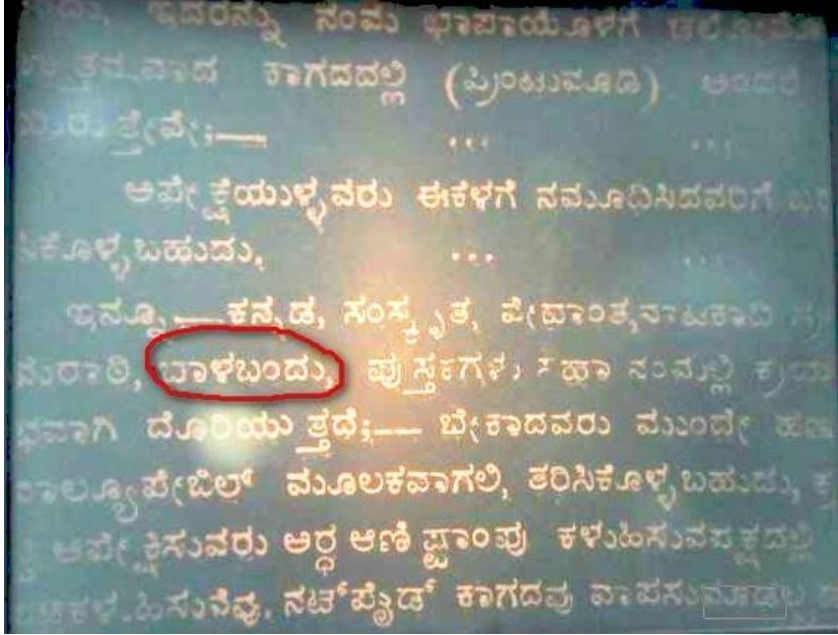


Prof Suresh Tandelkar, Hampi University Ph.D student supported during the fieldwork, S.A.Krishnaiah is taking the e-stampage at field.

**Kelakuli Vishnumurthy Temple of Kumta Tq-North Canara (Script: Tulu (Tiglari) language Kannada) work .**



Work under progress at Indagunji Vinayaka temple premises; Kannada and Tigalaari script used avenue of stone inscription found, thus need proper shelter and care to be taken, as a part of conservation few tips has been shared with temple priest and members of the region. North Canara (Script: Tigalaari, language Kannada)



Tigalaari (di) also called ‘Bala Bandu’ lipi (Madras 1891)

Tigalaari—means person who writes on palm leaf –writer (Lipikaara).

Dr. Rama Srinivasan Bengaluru.

Tigalaari means not language or script, scribe with stylus on palm leaf is Upadhayay

Work under progress at Indaganji Vinayaka temple premises; Kannada and Tigalaari script used avenue of stone inscription found, thus need proper shelter and care to be taken, as a part of conservation few tips has been shared with temple priest and members of the region. North Canara (Script: Tigalaari, language Kan-





Work under progress at Indagunji Vinayaka temple premises; (North Canara) Kannada and Tigalaari script used , e-stampage and partial conservation treatment given, in the next fieldwork the task will be completed.



**Chinese Inscription found at Shantadurga Temple: Work is under progress see next page. .**

A China inscription treated as ‘deevarakallu’ worshiped by the *Gudigar* community people. *Gudigar* community people are good crafts man and speak mother tongue Konkani (mixed dialect of Marathi) Perhaps migrated circa 1530 A.D. from Goa, identified as *Bhetalkar*, (name of the place in Goa ?) known for shamanic treatment so named after as *maaTagaar*, the community people also treated as musicians in the temple. •China inscription is being worshiped as ‘*deavarakallu*’ at Shanta Durga temple of *Gudigara Galli* (Lane). The inscription stone 4inch thick and front portion scribed Chinese letters, back side of the stone merged with wall of the temple (plastered). The stone is worshiped with lemon and as God ! ? no body explains what kind of deity or God. The Stone is seen at temple premises while taking round clockwise –at one end of the left portion slab plastered to the temple wall with cement. So nobody know the back side of the slab either empty or any iconic (extracted from Dr. K.G.Vasant Madhav’s book in Kannada “*karavali Karnatakada Kannada Shaasanagala Adhyayana*” (A Study of Kannada Inscriptions of Coastal Karnataka 8<sup>th</sup> to 16<sup>th</sup> centuries) Published by Nana Publications-Haleyangadi D.K. 574146, Year 2001 )



**Chinese Inscription at Kumta Shanta Durga Temple (North Canara)**



The inscription first read and brought into public by M.R.Shanbhag (expired) explored to historian *Dr. Suryanath Kamath*, (Great Historian) with corresponding history professors of China-Tokio University epigraphist Dr. Karoshima (?) sent notes to *Dr. Suryanath Kamath* regarding inscription. Inscription reads as follows in a Kannada Weekly magazine *Sudha* , Later an attempt has been made to read the contents by Prof Raghunath later *Prof Vasant Madhav* made an attempt to illustrate the inter relation of the Chinese sea trade .Under the title of restudy of the Chinese inscription *Dr. Vasant Madhav* says . . .according to Dr. Karoshima epigraphist ...*gum aanng Doong keiy u ka-shaang vengan . . .*” Its place of burial tomb/slab. According to illustration “ *Gu aang* “ a tiny hamlet/rural area of china. Interested to start new colony of Chinese in North Canara ?

After seeing the inscription many question arises. . . when this happened, year has not mentioned, how trader/ sailer (he) traveled and how the trader reached to Kumta place. . . nothing reveals. .



**Chinese Inscription at Kumta Shanta Durga Temple (North Canara)**

Dr. Suryanath Kamath gives hypothetical opinion that Chinese trader perhaps arrived on board circa middle of the 19<sup>th</sup> century .(There is need historical documents and scrutinize or review over the incident) *Dr. Vasant Madhav* (Historian) says according to geographical mapping of sea trade record says China had good trade system with Barkur during the reign of Vijaya Nagara period. . ) China ships even today popularly called as Junk in Karnataka. Most of the Coastal Karnataka museums have the collection of Chinese Jar (3 feet to 5 feet height). See *Barkur* fort and recent excavations photographs taken during the fieldwork.



**Chinese Inscription at  
Kumta Shanta Durga  
Temple (North Canara)**

- With the help of *Suresh Tandelkar* (*Ph.D. student of Hampi University*) an attempt has been made to give top priority to safeguard the chine's inscription at the Temple premises. Conservation care has taken. See the photographs enclosed before the conservation and after conservation



**Chinese Inscription at  
Kumta Shanta Durga  
Temple (North Canara)**



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