CHAPTER V

SOCIO-RELIGIOUS ASPECTS OF THE TEMPLES

The temple is the mansion of god and a place of worship. It was the most beneficent Socio-religious institution of medieval times. It influenced the life of the people in many ways and greatly enriched their lives. Temple festivals and occasions of special worship attracted crowds. Artisans like architects, sculptors, painters, smiths and carpenters were employed in temples and showed their skills. The temple was the abode of music and fine arts. It was the place where dancing, singing and drama, devotional in character were performed. It was a centre of learning and served as the people’s bank. It was not only a place of worship but also a community hall where the residents of the village met and discussed common problems and sought justice. It provided boarding and lodging facilities to the ascetics, Brahmanas, students, guests and visitors. As a land owner, an employer, a consumer of goods, a hospital, in short as the nucleus which gathered round itself all that was best in the art of civilized existence and regulated them with the humanness born of the spirit of Dharma. All the temple activities were thus directed towards the promotion of the welfare and happiness of the community.
1. REASONS FOR BUILDING TEMPLES

Architecture, sculpture and painting were mainly intended to serve the ends of religion. Temples were the best architectural forms which reveal the deepest faith of devotees in religion. The construction of temples has been considered a sacred deed from ancient times. The temples of Karnataka, from the earliest times to the present, indicate the spiritual and religious content of the people and their absolute faith in god. The history of the construction of temples in Karnataka may be traced to the 2nd Century. The Buddhist stupa at Sannati, Gulbarga district, belongs to the 2nd Century, is the oldest religious monument in Karnataka. The religious merit accruing from temple construction was deemed the highest in medieval ideology. An inscription (1157 A.D.) from Muguta (Chitapur taluka) reads out the mind of a feudatory Madiraja, thus "Paramotsaradim Kalidevara Devalayamanachyutalayamam Vistaradim Kritarthano Jagadolu" (By constructing Kalideva and Achutaraya temples, Madiraja made his name gloriously immortal in this world). Some inscriptions of the region reveal devotion among the people. An inscription (1106 A.D.) at Tengali states that Kechchneyaditya Bhattopadyaya and his wife Srideviakka belonging to Kaundinya Vasistagotra erected Sri.Jagannatha Kesavadeva temple with great devotion at Tengali. The richer
classes such as the merchants, and the high officers of the state spent a considerable portion of their wealth for religious purposes especially building temples and providing their maintenance.

An inscription (1097 A.D.) from Harsur describes the devotion of Balisetti, a prominent merchant of this place who started constructing a temple of god Isvara, which was completed by his two sons Bhaskarasetti and Sagarasetti. Bichiraja the pergade of Martur in Chitapur Taluk, constructed a Trikuta temple dedicated to Bichesvara, Mahadeva and Kesavadeva and made grants for their maintenance.

The kings, feudatories and devotees considered giving land grants and gifts to the temples as a sacred duty. Kings and queens came to the temples to offer worship on occasions of festivals, to celebrate victory or coronation. In 1058 A.D. Somesvara I donated several lands to the temple and educational institutions at Nagai (Chitapur Taluk). Chandaladevi, wife of Vikramaditya VI and prince (Yuvaraja) Mallikarjuna donated several grants to the temple of Svayambhu Somanathadeva at Aland about 90 kms from Malkhed.

Religious discourses by religious teachers and learned scholars were also influential on devotees. Gunavarma I the
author of Neminathapurana who belonged to the Rashtrakuta period was perhaps the first writer on religious dealing. Jinasenacharya, the author of Adipurana and a preceptor of Amoghavarsha Nrpatunga, founded a Jaina pontifical seat in Malkhed. Aghorsaktipanditadeva was an ascetic in the Lokesvara temple at Handarki. Another Saiva teacher Hariharajiya is mentioned in a Harsur inscription. Kalyanasakti-panditadeva, a scholar in various subjects headed the Bibbesvara temple at Kalgi. Prabhachandra was the chief priest at Sedam and Arhanandi was a Jaina teacher of this place. Nagavirasiddhantadeva was a Yapaniya ascetic at Tengali. All these learned scholars impressed the devotees and prepared their minds towards religious activities.

2. PRACTICE OF NAMING TEMPLES

A common custom in the region was that of when naming the temple after its builder. The person was deemed to have become mingled with the god after his death. Some of them named the deity after oneself and others after one's near relative's name. Historically this practice goes back to 8th century A.D. when Chalukya king Vijayaditya built a temple of Siva now called Sangamesvara at Pattadakal, whose deity was called Vijayesvara. Lokamahadevi and Trailokamahadevi, the queens of Vikramaditya II, build at Pattadakal the temples of
Siva called Lokesvara, and Trailokesvara, now known as Virupaksha and Mallikarjuna respectively. Taila II constructed a temple of Chandalalesvara which was after his mother Chandaladevi.

Some inscriptions of Malkhed region also reveal this custom. Shankarabhattopadhyaya of Ankalgi constructed a Trikuta temple in 1077 A.D. and made land grants, whose deity was called Sankaradeva. Balisetti, a vaisya and prominent marchant of Harsur, started constructing a temple, but it was completed by his son Bhaskarasetti who named the deity as Balesvara (now Bhogesvara) in 1097 A.D. Gonkarasa of the Bana family built a grand temple at Kalgi and installed a large Siva linga which came to be known as Gonkesvara (presently Mallikarjuna). An inscription (1118 A.D.) at Handarki states that Mahamandalesvara Lokarasa of Haihaya family installed a linga after constructing a temple and named the deity as lokesvara and the temple of Anesvara of the same place was named after Anemarasa of Haihaya family. The Bibbesvara temple at Halkatta (Chitapur taluka) was named after Bibbarasa of Haihaya family and Anemarasa made some grants to it in 1158 A.D. Allahuliyadeva, the chief of Kollur, installed several Siva lingas in a temple and named them after his father Goggideva, his elder sister, Saviniramadi and elder
brother Kannamarasa as Goggesvara, Savinirmadesvara and kannamesvara respectively.  

The common people also took interest in building the temples. For instance, inscription at Bingali dated 1078 A.D. states that Kumbara Kakkayya and Sovimayya constructed the Nilakanthesvara temple at that place.

JAINA BASADIS

Like the Hindu temples, some of the Jaina basadis were also sometimes named after their builders. Kopparasa the Prabhu of Adki (Sedam taluk), although himself a follower of Vedic faith, constructed a Parasvanatha basadi in 1126 A.D. and named it as Koppajinalaya. It was also known as Adki Tenkanakoppajinalaya. Another instance is that of the Mahajanas of Sedam constructing a santinatha basadi and naming it as Brahmajinalya. This, but V.S.Kulkarni mistook it to be a basadi constructed by a person named Barmadeva.

3. TEMPLE ADMINISTRATION AND MANAGEMENT

A temple might be built by a noble person or a wealthy family but it was not regarded as the personal property of that individual or family; it was a public property. It was a meeting place of the public. The maintenance of temple had become more and more strenuous because of increasing number of
devotees and pilgrims punctual worship of god, hospitality of devotees and pilgrims and ascetics doing penance and meditation, requirements of holy men, etc. It became relevant that the temples should have appropriate administration. Inscriptions of the Malkhed region contain rich information regarding construction of temples and grants made for their maintenance.

A. TEMPLE ADMINISTRATION

During the medieval period temples were not only places of worship but they were also centres of socio-economic activities of the people. The temples were managed by kings, feudatories, mahajanas, village headmen and merchantile guilds.

THE KINGS AND QUEENS

Usually kings were interested in religious matters and in the welfare of the temples. They made gifts on special occasions such as the coronation ceremony or the commemoration of a victory over enemies. An inscription at Wadgeri dated 1077 A.D. Vikramaditya VI made several mahadanas on the occasion of his coronation. Another inscription from Tengali (1106 A.D.) states that Kechchneyadithya Bhattopadhaya and his wife Srideviyakka erected Kesavadeva temple at Tengali with the consent of Mahamandalesvara Bibbarasa. Then his son
Peddaraja and his wife Savitriyakka gave grants of a portion of their site. Further, this inscription also mentions that the Mahajanans and Prabhu of Tengali were to be the custodians of grants so made.

Even queens also looked after the administration of the temples. For example, Jakaladevi, a queen of Vikramaditya VI, ruling the village Ingalgi, is described as the sole authority of the entire village. Malayavatidevi, another queen of the same king, supervised the Agrahara of Diggave in 1186 A.D.

It is worthy of note that an inscription (1209 A.D.) at Ingalgi (Chitapur taluka) mentions a female ascetic chalavve as the head of a Saiva temple of the same place. She is described as Kshetra-Sanyasi and Mahanubhave, she was greatly respected by the members of the society. Even Mahamandalesvara Bijjarasa of the Haihaya family and Nagarasa, the pradbhu of Ingalgi, treated her with esteem and made several grants for the temple.

FEUDATORIES

The feudatories or Mahamandalesvaras and their subordinate officers also looked after the administration of temples and protected the grants made to the temples. For example, an inscription (1094 A.D.) at Ingalgi (Chitapur...
taluka) mentions that Jakkaladevi, queen of Vikramaditya VI gave grants to Indrasena Bhattaraka, a Jaina teacher. Officers like Samanta, Nadamanneya Malliga of village and Prabhu were assigned to protect the grants. A Sunkadhikari (tax collector) of Ingalgi also made grants for the god Lokesvara. These feudatory chiefs were also responsible in appointing Sthanikas (temple managers). Gonkarasa of Kalgi had given grants in the hands of Sthanapathi Ramesvara pandita who was the head of Svayambhu Kalesvara temple at Kalagi in 1173 A.D. Yet another inscription (1209 A.D.) at Ingalgi states that Siriyadevi the chief queen of Bibbarasa, and the tax officer Vasudeva Nayaka donated grants to the Sthanapathi Kattarajiya for god Lokesvara of Yanginlge (Ingalgi).

With the increase of the number of devotees, grants to temple by different persons also increased, various types of worships were introduced. Temple servants like priests, musicians, dancers, carpenters, blacksmiths, cultivators of flower gardens and temple lands, etc. came to be employed.

MANNEYA

The persons appointed for regular collection of tax (Sunka) was Manneya. He was the immediate local authority and was responsible for temple administration. An inscription at
Kalgi (1066 A.D.) mentions Manneya Bibbarasa. The ingalgi inscription (1209 A.D.) narrates that Siriyadevi the chief queen of Bibbarasa and Sunkadhikari (Tax collector) Vasudevanayak handed over grant to the sthanapati Kattarajiya for the god of Lokesvara. Another inscription of the same place 1094 A.D. states that Jakkaladevi, the queen of Vikaramaditya VI gave grants to Indrasenabhataraka who was a disciple of Sri Mallisenabhataraka Nadamanneya was one of the protectors of that grant.

PERGADE

The Pergade was an officer of village. An inscription from Martur (Chitapur taluk) 1123 A.D. gives an account of the family of Pergade of Martur, who constructed the Mahadeva and Kesava temples at Martur. An inscription at Tengli 1162 A.D. mentions that Pradhana Manepergade Dandanayaka gave grants to the Mahajanas of Tengali.

URODEYA

The head of the village (Ura) was known as Urodeya. Some inscriptions of the region refer to Urodeya as Prabhu. Besides village administration, he also looked after the maintenance of the Mahajanas. Donors presented their gift to the gods in the presence of the Urodeya or Prabhu. The Urodeya of Martur was
associated with the donations made to god Bibbesvara. The Prabhu of Kamaradagi made a gift of land for god Somanatha. The Urodeyas assisted by the Mahajanas were responsible for executing the gifts of land, endowments and other items made to the temples.

GAUDAS

The Gauda was also the headman of the village. Some villages had more than one Gouda or Gounda, depending upon their size. The Gaoudas made a gift of 100 mattar of land for the maintenance of Kalideva temple at Muguta (1157 A.D.). Dugga Gounda of Hodal provided a gift of 10 mattar of land and a garden to the god Ramanatha (1185 A.D.).

MAHAJANAS

Another noteworthy feature of temple administration was that learned men were entrusted with the management of the temples. The Mahajanas were the body of village assembly. These councils of Vedic scholars were in course of time designated as the Mahjanas of Agrahara who throughout the medieval period of Karnataka history, exercised administrative control over the villages in all matters.

From the inscriptions of the period it is clear that quite often entire village was gifted to the Brahamanas who
were learned scholars in different branches of knowledge. Some of them were priests in the temples. An inscription (1092 A.D.) from Nagai registers a gift of income for the worship of god Lakshmanesvara by the local traders in the presence of the four hundreded Mahajanas with the approval of Dandanayaka Kalimarasa. The three hundreded Mahajanas of Sedam constructed Shantinatha Basadi and named it as Brahmajinalaya in 1124 A.D. They lent 24 mattar of land, one flower garden and one gana (oil mill) for the eight kinds of worship of god Shantinath. The responsibility of protecting the gifts was entrusted to their sons and grandsons and as also kings. The Mahajanas of Agrahara Bandarawada received land grant and in turn made it over to god Somesvaradeva. Another instance is that of the Mahajanas of Tengali Agrahara who received the land grant made to the god Chandesvara. An inscription at Shiroli (chincholi taluka) records that Mahamandalesvara Sovarasa had given land grant for the maintenance of Shirivalli (Shiroli) Mahajanas. Particularly this grant was to be utilised for learning of all shatsras (sakalshastra), puranas and performance of rituals like Agnisthoma, Vajapeya and Yajna. This shows the importance of the Mahajanas in executing the religious rites in the temples.
The Mahajanás were also involved at the time of marriage and thread ceremony (upanayana) etc. For example an inscription of the 12th century A.D. at Sedam states that the marriage ceremony was conducted with the blessing of the Majanas of Agrahara Sedam.

MERCANTILE GUILDS

The artisans, craftsmen, merchants and traders worked as well knit groups called guilds. Broadly there are two categories of guilds viz., merchant guilds and crafts guilds. These merchant guilds are referred in inscriptions as settis, nakharas, nanadesis sreni etc. They were indeed the very pillars of support of temple administration and financially rendered their service to construct temples apart from making liberal grants for their maintenance. The five hundred Svamis of Ayyavole a well known mercantile guild of medieval Karnataka had its branches in the Malkhed region. An inscription from Hodal (1180 A.D.) refers to the Five hundred svamis of Ayyavole and another local guild called Nalasasiras. These trade guilds also acted as trustees. The settis of Nagai deposited gift of amount collected from the people and were empowered to spend the deposited amount for the temples. An inscription from the same place (1092 A.D.)
refers to a gift of income derived from cess on specified marketable goods for the worship of god Lakshmanesvara by the residents and itinerant traders in the presence of merchant community of Nagavavi and the four hundred Mahajanas. Some of the prominent merchant families were largely responsible for construction of temples and their administration. For instance the members of a single family, consisting of Kallisetti, his sons Bhaskara setty and Sagaresetti devoted their wealth for the construction of a Isvara temple. An inscription from shiroli dated 12th century A.D. records that Isvara-setti and his brother Narayanasetti gifted some lands to the Bhogesvara temples. It is thus clear that they might have been administering the temple constructed by them or granted by them. Marchants belonging to trade guilds like Muvattarubidamummuridandas and Ubhayananadesi were also described as the followers of Virabanjigadharma Adki inscription records that they made profuse grants to the Parsvanatha basadi in 1172 A.D.

OKKALU AND HITTU

The term Okkalu means a cultivator or household. The cultivators usually grouped themselves into batches of fifty or sixty. They also acted as witnesses to gifts even as trustees of charities and owned land in common. But as a body they
were making grants for charitable purposes. The Hittus indicate professions and also the village council. An inscription at Ingalki records that eight Hittus (eight village councillors) along Pradhans had jointly given grants for various worships of the god.

TRUSTS

The administration of some temples was under the control of Trusts. An inscription at Ingalki (1094 A.D.) records that Jakkaladevi a queen of Vikramaditya VI, gave grants with great devotion to Indrasena Bhattaraka and his disciple Sriman Mallisena bhattaraka. This grant was authorised to be execute by Samanta Nadamanneya, Malliga of village and prabhu. This shows they were the heads of the village and acted as trustees and protectors of grant. Another inscription of the same place (1148 A.D.) narrates five Mathas, eight Hittus and pradhana. They had jointly given grants for the performance of various rituals in Lokesvara temple. It is obvious that there was a sort of trust of village heads. Jaganath Kesavadeva temple at Tengali seems to have been under the trustees of Tengali prabhu and Mahajanasa. An inscription at Tengali (1106 A.D) says that gifts and endowments of the temple were protected by them. Okkalus (assembly of household) were making grants for charitable purposes and they also acted as witnesses to gifts.
even as trustees of charities

B. TEMPLE MANAGEMENT

The passage of time made temple's functioning and maintenance complex. Increase in the number of devotees led to increase in special worships to God. As a result some changes were effected in the nature of the services in temple. Livelihood of the priest and his assistants maintaining staff for music and dance which formed part of the ritual of worship, preventing dilapidation of temples etc., made it inevitable to appoint a person to look after the administration and management of the temple. The person who held such responsibilities was known as sthanapati or sthanika.

The term sthanapati or sthanika is derived from sthana. He dealt with the affairs of temple and acted as its manager. The sthana which he holds may be understood as temple office. The terms referring to temple manager in inscriptions are sthanapati, sthanacharya, Devaracharya etc. The sthanapati was in charge of both temple and its property. The lands of Mathas and agraharas attached to the temples were under the authority of sthanapati. An inscription from Gobbur 1170 A.D. records that Kalyanashakti was the sthanapati of the Kalideva.
temple. The Kalgi inscription (1173 A.D.) mentions Ramesvara Pandita as the Sthanapati of Svayambhu Kallesvara temple. Ingalgi inscription (1209 A.D.) informs that Kattarjiya was the sthanapati of the Lokesvara Temple. Devaracharya Shri. Kalyana-sakti-pandita was incharge of Gonkesvara Temple at Kalgi. The functions of sthanapati were different from those of the priest. The term relating to the temple priest, mentioned in inscriptions is Pujari. For instance, Shiroli inscription (1154 A.D.) records Yasanajjaka as the pujari (priest) of Kesavadeva temple. Tengali inscription (1162 A.D.) also mentions Yasanajjaka as the priest of Chandesvara temple. Rayadandanatha was the priest of Ramanatha temple at Hodal.

APPOINTMENT OF STHANAPATI

The appointment of sthanapati was done by the kings, feudatory chiefs, Mahajanas, urodeyas, goundas, hittus and local people. But inscriptions in the region under study do not refer to the appointment of Sathanapati. H.S. Gopal Rao observes that possibly the eldest member of ascetics was appointed as the sthanapati.

Two types of sthanapatis existed in the temple: one was household sthanapati; another was ascetic sthanapati.
the 10th - 12th centuries ascetic sthanapaties were more in number.

QUALIFICATIONS FOR THE POST OF STHANAPATI

The Sthanapati being the sole authority of Temple management, had to possess certain indispensable moral qualities. In addition to meeting various kinds of routine expenditure connected with daily worship, celebrations of festivals, repairs to temple buildings, the maintenance of the temple architect, carpenter, blacksmith, etc., he was expected to be sincere, learned and experienced person. The Harsur inscription (1097 A.D.) states that Sri Mukunda, perhaps the Sthanapati of Isvara temple, was a master of all the sastras and was the head of the Mahajanas. Local merchants made grants for his dhyana dharana and maunanusthana. There is an important inscription at Martur (1123 A.D.) which mentions Vijnanesvara Bhattaraka, probably a household Sthanapati, who was highly praised for his scholarly merit.

FUNCTIONS OF STHANAPATI

The main functions of the Sthanapati were to receive gifts and endowments and serve as the managing agency to carry out the aims and objectives of donors. He also supervised the various activities of the temple like food offerings,
celebration of festivals, oil for lamps, worship, the cultivation of a flower garden, maintenance of education in mathas and payment to temple servants. It is interesting to note that Mulasthanadeva temple at Ingalgi had a female ascetic Chalavve as the head of the temple. An inscription of the same place (1209 A.D.) describes her as Kshetrasanyasi and Mahanubhave. Even Mahamandalesvara Bijjarasa, the Prabhu, Heggade Basavayya and the Panchamatha of Ingalgi showed reverence to her and made grants to the temple of which she was managing the affairs.

An inscription at Kalgi records donations made over to Sthanapati Ramesvara for the services of god Kallesvara such as worship, dance, angabhoga, rangabhoga and renovation. Ingagi inscription (1209 A.D.) mentions that Mandalesvara Bibbarasa and his chief queen Siriyadevi gave grants besides an oil mill to the Sthanapati of the Lokesvara temple.

4. TEMPLE FINANCE

INCOME

The prosperity of temples for their multifarious activities depends on sound finance. Among the sources of temple finance, grants from devotees occupied an important position. A majority of grants were from the kings, queens,
feudatory chiefs, officers, village heads, guilds and individuals. These grants consisted of villages, lands, taxes, cash money, oil mills, house sites, etc. Inscriptions of medieval times furnish umpteen examples of such grants.

VILLAGE GRANTS

Since king was the supreme authority of the state, he used to grant villages as charity. At times the feudatory chiefs, ministers and officers after obtaining permission of the king, made similar grants for the maintenance of temples. Thus, when Kalchuri Sovideva was ruling, Viragonkarasa, the chief of Gonkanadu, donated in 1172 A.D.\textsuperscript{72}, the village Ankalgi for the charity of Bhogesvara temple.

LAND GRANTS BY KING AND FEUDATORY CHIEFS

Sometimes the grants to the temples were in the form of land. A damaged record of the time of Rashtrakuta Indra III from Mogha 918 A.D.\textsuperscript{73} (Chincholi Taluk) records a gift of 300 mattars of land for god Aditydeva, installed by Chandiga and the gift was handed over to Balachandra Bhatta. The Kalgi inscription of Somesvara I (1066 A.D.)\textsuperscript{74} a similar grant for Bibbesvara temple by Mahamandalesvara Bibbarasa. An inscription of Somesvara II (1071 A.D.)\textsuperscript{75} at Ingalgi mentions a sumptuous grant of 360 mattars of land to god Lokesvara by
Mahamandalesvara Bacharasa. It was to be made use of providing for angabhoga, rangabhoga of the god and renovation of the temple. A series of grants consisting of land, house site, etc., for the maintenance of members of the religious establishment at Nagai by Mahamandalesvara Lokarasa of the Haihaya family is registered in a record of Vikramaditya VI (1076 A.D.)⁷⁶. Another inscription of the same place (1093 A.D.)⁷⁷ refers to a gift of land for the worship and other services of god Siddhesvara by Mahamandalesvara Anemarasa, a feudatory of Vikramaditya VI.

A damaged inscription⁷⁸ from Nidagunda (Chincholli taluka) states that to commemorate his victory over Hoyasala Vishnuvardhana, Vikramaditya VI gave a gift of garden land to god Kesavadeva. Kannada Sandivigrai Hiriya dandanayaka Bhommanayya contributed an endowment to the god Visvesvara at Ingalgi⁷⁹. Sinda Madiraja of Alande-1000 had given a piece of his land for the service of god Kalideva at Muguta ⁸⁰. Mahamandalesvara Chandimarasa of Kollur with the consent of the Kalachuri king Sovideva made the grant (1169 A.D.)⁸¹ to Ramesvara temple which also called Pancha Lingadeva. The grant was for worship, perpetual lamp, renovation, Angabhoga and rangabhoga. Another inscription of the same place (1189 A.D.)⁸² records that Mahamandalesvara Allahuliyaadeva feudatory of
Somesvara IV, had given similar grants to god Kamnesvara on the day of solar eclipse, for worship, *angabhoga*, *rangabhoga*, repairs to the temple and for feeding arrangements.

**BY ROYAL FAMILY**

Aland inscription (1084 A.D.)\(^3\) records a gift to god Somesvara for *rangabhoga* and burning perpetual lamp and four mango-trees by Yuvaraja Mallikarjun, son of Vikramaditya IV, who was governing over Alande-1000. His mother Chandaladevi, also made grants to the same deity. She also appears in an inscription at Kalgi (1110 A.D.) which records her grants along with another son Jayakarna. Jakaladevi, another queen of Vikramaditya VI, administering the village Ingalgi, made a gift of 380 mattars of land in favour of a Jaina temple called *Jinendra Mandira* (1094 A.D.)\(^4\).

**BY MINISTERS AND OFFICERS**

The Ministers and officers of different cadre were voluntarily involved in donating gifts to temples. They include *Mahapradhana*, *Mannevergade* (Revenue Officer), *Kannada-Sandhivigrahi*, *Perggade*, Manneya, Urodeya and Gauda. Manneya Bibbarasa of Kalgi had given a grant for Bibbesvara temple in 1066 A.D. Dandanayaka Mallideva of the same place made a grant for worship in *Kalesvara temple*\(^5\). Bichiraja and Pergade,
Urodeya and Maneya Singha of Martur made a grant for the service of god Kesavadeva. In another instance, Mahapradhana, Manevergade and Heggade are said to have provided certain grants for Bhogesvara temple at Tengali. Pergade Chandimarasa of Tengali had offered certain Mattars of land to Bhogesvara, i.e., 5 mattars., to Sankesvaradeva, 5 mattars to Kesavadeva and certain mattars of land to teachers.

BY VILLAGE ASSEMBLIES

The Mahajanas were also designated as village assemblies who contributed much for the development of temples and enhancement of their income. Nagai inscription (1148 A.D.) registers a gift of income for some construction in the temple of Siddhesvara by the headman and all the Mahajanas of the agrahara of Nagavi. The other inscription of the same place states that the four hundred Mahajanas of Nagavi made gifts for the services of god Siddhesvara in 1093 A.D. The three hundred Mahajanas of Sedam made a gift of forty mattars of land, a flower garden and an oil mill for the maintenance of Santhinatha Basadi. The Mahajanas of Shirol and Tengali lent land grants in their respective places.

BY GUILDS

Various guilds which functioned in the region, took
active part in local administration besides their economic activities, and they themselves figure as generous donors of grants for temples. The merchant community of Nagai like *settis* joined the local residents and the Mahajan as in donating a gift of income which was derived from marketable goods for the services of god Lakshmanesvara (1092 A.D.). An inscription of Hodal (1180 A.D.) records that *Ayyavale aynarvaru svamis* i.e. the Five-hundred Svamis of Ayyavale a reputed mercantile guild of medieval Karnataka, the Mummuridanda, Ubhayananadesis and Kannada Nalasira were local guilds provided a gift of land, an oil mill, *enne sauttu* (oil-spoon) and Tippesunka for the service of god Ramanatha. Another inscription (1243 A.D.) at Adki, which is assigned to the reign of Seuna Singhana gives registers grant of an oil mill for god Parsvadeva.

**BY OTHER INDIVIDUALS**

Some other individuals also contributed through land grants, gifts, oil mills, etc., to the temples. An inscription (1162 A.D.) at Tengali which records that Chachayya and his son Chammayya made a grant of 10 mattars for the maintenance of the Mahajan as. Bhattopaddaya, another person of the same place had given 10 mattars for the service of god Chandesvara and a site for three wells for god Kesavadeva. A 12th century
inscription at Kalgi mentions two persons viz., Malloja and Bammoja who appear to have made a gift to god Gonkesvāra.

5. TEMPLE AS A BANK

The records registering in the form of land endowment, site gifts etc., to various temples revealed that the temple served as the people’s bank in those days. Regular payment to the temple servants was inevitable. Some donors made cash grants to the temples. Stanapathi lent money to the needy persons on fixed rate of interest and he utilised this amount with the direction of donors for said purpose. An inscription (1103 A.D.) at Rudrawadi mentions that Chandaladevi, the queen of Vikramaditya VI, granted 20 gadyanas for the maintenance of Kesavadeva temple. The money so granted was lent out at an interest which helped a large number of people especially traders who needed money for capital investment. Besides temples also had their own financial resources in the form of sale of land produces taxes and dues. This amount was also used for lending.

6. TEMPLE AS AN EMPLOYER

The temple offered ample employment opportunities to number of people for their talents and services, architects, craftsmen etc, who exhibited their skills in fine arts. For the
daily routine in the temples gave employment to a number of priests, scholars, musicians, trumpeters, dancing girls, the cultivators of flower gardens, the makers of garlands for the various deities, the servant who kept the precincts of the temple clean, the potters who supplied pots, the weavers who supplied cloth for the deities etc. The temple staff irrespective of class and caste called Padamula-Parivara.

MANAGEMENT

All the responsibility in a temple, including its income and expenditure, were managed by a manager (Sthanapati). He accepted temple gifts and endowments and arrangement was made for their utilisation. The inscriptions of Gobbur (1170 A.D.), Ingalki (1209 A.D.) and Kaigi (12th Century) refer to the manager as Sthanapati. He represented the temple staff. King, Manneya, Urodeya, Guilds, Mahajanasa and others assisted him in temple management. However, he enjoyed absolute power over his temple servants.

PUJARI OR PRIEST

The pujari (Priest) was the performer of daily worship in a temple. His main job was to offer worship in the temple. He was not necessarily a master of all sastras nor a highly learned person. He was next to Sthanapati in cadre of temple.
management. Some times he received grants from the devotees. Acharya Rudra Sakti, a priest in Lokesvara temple at Ingalgi (1071 A.D.), received grant of 360 mattar of land from Kalabbarasi, the wife of Mahamandalesvara Bacharasa. He served under the supervision of Sthanapati and was considered a bridge between god and devotees. He had to perform the worship (angabhoga) by his own hands. Usually the god in every temple was worshipped twice a day. The pujari was chosen by mahajananas and urodeyas. In course of time, his post became hereditary. People revered the pujari or Acharya. He was expected to lead an austere life and possess virtues and moral conduct. The inscriptions of Malkhed region indicate that some temples did not have the post of Sthanapati. For instance, the Lokesvara temple at Ingalgi (1071 A.D.), Kesavadeva temple (1154 A.D.) at Shirol, Ramanath temple at Hodal (1185 A.D.) and Gonkesvara temple at Kalgi (12th century) did not have Sthanapati. The inscriptions of these temples mention the priest or Pujari.

PERFORMING ARTS

Temple was the center of music and fine arts. Music and dance were mainly devotional in character. The earliest reference to music and dance is found in the Vedic period. At the time of performing sacrifice, certain Vedic hymns were
recited in musical tune. The Rigveda describes Indra as the chief of dancers. The earliest reference to dancing-girls in temples of Karanataka is found in a record of Virupaksha temple at Pattadkal. During the medieval period dancing, music and singing was also a part of worship. Nagai inscription mentions a group of singers (haduva-samudaya), actors (patradaver) and four sules (dancing girls), they were also called suleyaru of forty pillers. Land grants were given for their maintenance. An inscription at Handarki (1118 A.D.) states that patrapavada (actors and their attendents) Kambada-suleyar (dancing girls) were recruited in the temple of Lokesvra. It may be added here that this period produced the most comprehensive treatise on music. Chalukya Somesvara III wrote no fewer than 2500 verses on music in his encyclopaedic work Manasollasa.

Sarangadeva, the auditor-general of the Yadava king Singhana (1210 - 47 A.D.) was the author of Sangita-ratnakara (ocean of music). The Yevur inscription (1077 A.D.) states that Ravideva, the Dandanayaka of Vikramaditya VI, was a noted musician of the time.

These examples indicate that temples gave encouragement to musicians, dancing-girls and other artists.
EDUCATION

In many temples arrangements were made for imparting education. Temples received grants for imparting education and for providing boarding and clothing to students. Several teachers in different subjects were employed. Isvara temple at Harsur\textsuperscript{120} received grants for reading sastras. The Bhogesvara temple at Shiroli accepted grants for the maintenance of teachers and students\textsuperscript{121}. Some temples engaged scholars, for reading puranas; for instance, a grant of 40 mattars was made for reading the puranas at a Matha attached to a temple in the evening\textsuperscript{122} \((\text{Mathadalu - purana bodhisuva, purana bhattarge mattars-40}).\)

OTHER SERVICES

Grants donated to the temples included provisions for the renovation of temples. Some temples had their own Kalkutiga\textsuperscript{123} (mason). Four kallukutigas were employed for the repairs to the temple at Nagai\textsuperscript{124}. The sculptor, the carpenter, the blacksmith, the potter and weaver were others employed in the temples.
Inscriptions of the Malkhed region give some information about worship of god. Angabhoga, rangabhoga and naivedya are three types of offerings as part of worship. Many devotees including kings and queens usually made grants to the temples for the performance of worship. Angabhoga performed in the morning was for personal pleasure of the god like anointing the image, burning lamp, incense and offering flowers. Rangabhoga included singing, dancing and drama performed in the sabhamantapa (navaranga) i.e., the hall infront of the sanctum. Naivedya consisted of offering food to god.

NANDADIVIGE (Perpetual lamp)

The garbhagriha of the temple is completely dark even during day time as it has single entrance. It is difficult for devotees to see the image of the god. This necessitated burning a lamp perpetually in the garbhagriha. It was a common practice of donors to make provision for burning Nandadevige. Thus Gonkarasa of Martur had given an oil mill for god Bibbesvara (1123 A.D.). The Mahajanasa of Sedam presented an oil mill (Gana) for god Santinatha (1124 A.D.). To the Kalideva temple of Muguta (1157 A.D.) were given two oil mills by Madiraja.
SNANA (ABLUTION)

Angabhoga Starts with Snana, the Sacred bath performed by the priest to the image of god. Gaduge a jar used for bringing water for bathing the god. The god Kamanesvara was bathed with Sacred water brought from Bhimarthi river on the day of presenting grants to the said god at Kollur (1189 A.D.). It is obvious from the inscriptions that there was the practice of washing the feet of the priest. The feet of Acharya Kalyana -shakti, the priest of Gonkesvara, temple at Kalgi were washed by Gonkarasa before donating endowment to the temple.

PUJA (WORSHIP)

After conducting the ritual bath of the deity, the image of the deity smeared with sandal paste mentioned as gandha, decorating the god with flowers and cloth, showing the lit lamp to the deity, etc. Incense was burnt while performing worship. For all these purposes varieties of gifts were offered by devotees and flower-growing gardens were also donated. For example, Mattaru of 200 for flower garden was offered to the god Shankaradeva at Ankalgi by Dandanayaka Rudra Bhattopadyaya (1077 A.D.). Mahamandalesvara Yammarasa of Kamaradgi along Eight Hittu donated a flower garden to the temple of Somanatha (1104 A.D.). They also made provision
for Dhupa, Dipa and Naivedya. Kechchneyaditya's wife Savitri at Tengali provided for a flower garden to the god Kesavadeva (1106 A.D.). The Mahajanas of Sedam gave a flower garden (Hutota) for god Shantinatha (1124 A.D.).

TYPES OF WORSHIP

Worship of god thrice a day was known as the god's trikalabhoga. A grant was made for this purpose to god Ramesvara at Nagai. Kannada Sandhivigrahi, Hiriya-dandanayaka and the four hundred Mahajana of Nagai appointed priests for worship thrice a day (trikal-puja-purusha) in the temple of Siddhesvara. Mahapuja i.e. (special worship) was arranged by the three hundred Mahajanas of Sedam to god Shantinatha on the day of Sankramana. Mahadandanayaka Kopparasa gave flower garden and oil (enne) to god Parsvadeva of Koppajinalaya at Adki for special worship (mahapuja).

The routine daily worship was known as nityapuja, and it included ablution, smearing the deity with gandha, clothes put on the deity, decorating the deity with flowers, chanting hymns, beating the drum, offering Dhupa, Dipa and Naivedya, etc. The Mummaridandas and Nanadesis of Adki made grant for nityapuja to god Parsvadeva (1172 A.D.). Occasional special
worship such as on amavase (New moon day), purnima (Full moon day), Chauthi and on other auspicious days, was known as Naimittika. Apart from providing for worship deity grants were made for two special worship viz., to chitra and pavitra. The Ingalgi inscription (1071 A.D.) mentions Kalabbarasi wife of Bacharas, who gave grants for rangabhoga, anghbhoga, renovation chaitra and pavitra.

**NAIVEDYA (FOOD OFFERING)**

Naivedya (food offering to god) was performed after offering flowers and burning incense. It was the last part of angabhoga. The word Naivedya appears in many inscriptions. The donors usually made the provision of food offerings to the god. Though, food offerings were made in the name of god, it was actually utilised for feeding of temple servants and pilgrims.

An inscription from Adki (1172 A.D.) mentions that the following gifts were made to Koppajinalaya at Adki by Mummuridandas, Svamis and Nanadesis.

hongebhathe
adke
ballihaga -1, Manasinge ,ele (betel leaves)
Another inscription from Banamagi (chitapur taluk) mentions that Machigauda of Banamagi donated land grant of 12 mattars for worship, naivedya, chaitra, pavitra, angabhoga, rangabhoga, dhupa and dipa. Yet another inscription at Nagai mentions a gift of land 9 mattars for those who prepared naivedya (naivedya -maduva- banasiga).

These examples indicate that items related to naivadya were used every day for offering food to god.

PUJA ARTICLES

Donations were made for puja articles and as also articles for naivedya like plates, vessels, oil-spoons, bell, lamps, stand for burning incense, etc. Dhupa jagate (incense and bell) donated to god Bibbesvera at Martur. Yenne saut (oil-spoon), gandhavana (grind stone for sandal) were provided for god Ramanathadeva at Hodal.

FESTIVALS

Various festivals and fairs were celebrated in the temples, they appear in almost every month. Chaitra pavitra, sankramana, Ugadi, panchami, etc., were the main festivals associated with the worship of god, rites and ceremonies in the temples. Chaitra and pavitra are the two notable festivals.
celebrated in the temples. Chitra (i.e the full moon day of Chaitra month ) is also a new year day of the Hindu calendar. The term pavitra signifies sacred thread (yajnopavita) and it is celebrated every year between the full moon day in the month of asadha and the full moon day in the month of Kartika. Nagai inscription (1077 A.D.) mentions that donations were made by Dandanyaka Kalimarasa to god Lakshmanesvara with the conditions that angabhoga, rangabhoga and naivedya should be performed on the days of chaitra and pavitra. Donations were made to the god Somanathadeva at Kamaradgi (Chitapur taluka) for chaitra and pavitra. Bhattopadhyaya of Martur gave grants for puja, chaitra, pavitra and for renovation to god Chandesvara. Sthanapati Ramesvara of Kalesvara temple at Kalgi received grants for angabhoga, rangabhoga, chaitra, pavitra and renovation.

Donations and gifts were made to the gods on the occasion of sankranti and grahana. It is worthy to note that Utterayana sankranti as much importance as chaitra-pavitra. A majority of gifts recorded in inscription was made on this auspicious day. Nacharasa the Prabhu of Gonkanadu had given a flower garden to god Balesvara at Harsur (1097 A.D.) on the day uttarayana sankranti. Mahadandanayaka Bammanayaka donated grants for Naivedya and for feeding of tapodhanas at
Dagalmadagi (1100 A.D.). A gift of income for some construction in the temple of Siddhesvara was made by the headman and the mahajanas of Nagai (1148 A.D.) on the day of Uttarayana-sankranti. The Three hundred mahajanas of Sedam made an arrangement for mahapuja (special worship) on the day of Sankramana and grahana parva.

Grahana, is an eclipse. Inscriptions of the region clearly mention both Solar and Lunar eclipses. On these days gifts were given and special worship performed. In the month of Vaisakha on purnima, Sunday lunar eclipse (April 24, 1092 A.D.) a gift to god Lakshmanesvara was made by traders and mahajanas of Nagai. Another inscription of the same place records that on the day of Lunar eclipse a gift was made in favour of god Madhusudana by the Danadanyaka Kaliyarasa. Viragonkarasa made an endowment for god Gonkesvara on the day of Surya Grahana (Solar eclipse) at Kalgi. On the day of Solar eclipse a gift was made to god Kamnesvara at Kollur and worship was also performed Ugadi i.e., Hindu New Year Day, another festival, was also considered auspicious. An inscription from Ankalgi (1077 A.D.) states that Mahapradhana dandanayaka donated grants for god Shankaradeva on the day of ugadi-mahaparva.
An inscription at Adki records that gana (oil mill) was donated to Koppajinalaya on panchami by the Guilds. One of the most famous festivals in the month of Sravana is panchami or naga-Panchami which falls on the 5th day of bright half of the fortnight. Two inscriptions from Nagai record Bhadra purnima. On this day lunar eclipse occurred and chaitra purnima, vishnu sankranti on both the days grants were donated to god.

8. TEMPLE AS A REPOSITORY OF PERFORMING ARTS

It has been observed above that after angabhoga ritual of worship rangabhoga forms an important part of the ritual. This included performing arts like singing, dancing and drama. Music and Dancing conducted in the sabhamantapa [Navaranga] were mainly devotional in nature and they were meant to glorify god and to sublimate man.

The practice of performing dance and music for appeasing the god may be traced back to Vedic times. Usha and Asvini godesses were regarded as dancers in Vedic period. In the court of Indra Rambha, Urvashi, Menaka, etc., were believed to be reputed dancers. In course of time music and dance became a part of cultural activities in temples. Temples became the centres of these fine arts and these arts were patronised.
MUSIC

Ketaladevi a queen of Vikramaditya VI was noted for her learning and musical attainments (sangita-vidyadhari)\textsuperscript{175}. Savaladevi a queen of Kalachuri Rayamurari-Sovideve, was not only proficient in fine arts but also used to display her talents in public. Music was evidently an inherited gift in her family, her brother Bhairava was expert in playing on Brahmavina while her sister Vacaladevi was also proficient in the arts of music and dance.

These examples should suffice to indicate the popularity of music and dance in the royal circle. There were singers and Musicians (Haduva samudaya and Kalasutradhara) in the Rameswara temple at Nagai of the region\textsuperscript{176}.

DANCE

The association of courtesana or dancing-girls with temples known as devadasis, according to A.S.Altekar commenced in India by about 3rd century A.D. The earliest reference to temple dancing girls in Karnataka appears in an inscription of 778-79 A.D. in the Virupaksha temple at Pattadakal\textsuperscript{177}. The term devadasi is not traceable in the inscription of the Malkhed region. Dancing-girls are referred to in the inscriptions as 'sule' or Kambhada suleyar. Huien Tsang, the
Chinese pilgrim (7th Century A.D.) saw numerous dancing girls in the temples. The renowned temple of Somanatha in Gujarat maintained 500 dancing girls. The great Chola king Rajaraja provided 400 dancing girls to the Brihadisvara temple at Tanjore. The beautiful dancing figures singers and musicians carved on the interior and exterior of the temples of Chalukyas of Kalyana, imply that the art of music and dance had assumed considerable importance during this period. Vikramaditya VI constructed Chandalesvara temple at Itagi and selected beautiful dancing girls for the service of the god. There were four Khambhada-suleyar (Dancing girls) in the temple of Ramesvara at Nagai. They received grant of 36 mattars of land. The Kambha-suleyar were also attached to the temple of Lokesvra at Handarki. Lokarasa of that place has given grants for their maintence. An inscription of Nagai mentions that patrapavuda and kambhdasuleyar lived in the vicinity of temples. Such dancing-girls were given grants of land, money and house for their maintenance.

**Drama**

Inscriptions of the region frequently mentions the term *patra*. Another term *pavula* occurs along with *patra* in most inscriptions. There is difference in the functions of *patra*,
Paula and Kambhada-Suleyar. The word patra occurs independently in an inscription at Nagai.

It is clear from inscriptions that there were two groups of dancers in the temples one called patras and suleyar. Perhaps the number of suleyar were more than patras. Two patras attached to the temple at Ramesvara at Nagai received a grant of 40 mattars of land. Patra means actor in a drama. Patra paula means actors and their attendants. The troupe of patrapaula were patronised in the temple of Shankardeva at Ankalgi (1077 A.D.) and a specified grant was made for their maintenance. Another group of patrapaula was associated with the temple of Gonkesvara at Kalgi (12th century).

9. Temple as an Educational Centre

Education has occupied a place of importance in the thought of humanity from the ancient times. Education is like a vehicle which transfers human society from stagnation to continuity and growth. During the Vedic period education was religious in character. People in ancient India held education in high esteem. Great things can be achieved by knowledge which nourished like mother and leads to refinement of human character. Without education, man is like an animal. With
the establishment of Buddhist monasteries the tradition of imparting education in the monasteries assumed importance and it was continued by the priests and the acharyas of the Hindu temples and mathas in temple premises. Indeed, the socio-cultural and religious institutions of ancient India had been transmitted to posterity by a disciplined system of education. Of all gifts, the gift of education was considered to be the best. The earliest reference to a grant for education in the Deccan is found in a record; a lady of royal family of the Satavahana had given grant to a Vihara for education.

The 3rd century agrahara, brahma puri, ghatikasthana, matha and temples were centres of education. Many times temple itself was a centre of learning. Endowments were made for maintainence of teachers and students in the premises of temple.

TEMPLES AS AGRAHARAS

An Agrahara was a village exclusively assigned to a group of Brahmanas for their maintenance with a view to enable them to discharge their scriptural and religious duties. The council of Vedic scholars was in course of time designated as the Mahajanas of agrahara village, who throught the medieval
period of Karnataka history exercised administrative control over the villages in all aspects. In such villages lived people of different castes and communities but the receiving of endowment rights of those villages rested with the Brahmana donees alone.

The agraharas were usually created by kings, queens and generals. The well known agrahara of Rastrakuta times was at Salotgi in Bijapur district, established by Narayana, the chief minister of Krishna III. There were two hundred Mahajanans and Chakrayudha Buddaha was the head of them. The famous Agrahara in Malkhed region was at Nagavi. An inscription (1093 A.D.) of that place speaks of a gift of land for the services of god Siddhesvara of agrahara of Nagavi by Mahamandalesvara Anemarasa. Other gifts to the same deity were made by the four hundred Mahajanans of Nagavavi and the commander-in-chief Madhuvarasa. A gift of 40 mattars of land had been given to the Purana-Bhatta for reading puranas.

In the Agrahara sale associated with Balesvara temple at Harsur (1097 A.D.), Mukunda was a scholar of all sastras and he was designated as Guru of all. The Mahajanans of the agrahara managed educational activities in the vicinity of Balesvara temple. A damaged inscription (12th century A.D.) at Sedam
mentions that 300 Mahajanas of Dakshina Varanasi Agrahara at Sedam gathered under the headship of Lixmaih for to decide over the construction of a school (sale-Kattisalu). The inscription further refers to the term Upadhyaya. It is clear that the Mahajanas established a school and that a teacher (Upadhyaya) was appointed for imparting education. It is interesting to note that Sedam is described as Dakshina Varanasi. A grant of land was made over the Mahajanas of Sirivali (Shiroli) Agrahara for studying Sastras, Puranas, and for performing Agnisthoma and Vajapeya in Kesavadeva temple (1154 A.D).\textsuperscript{198}

Another inscription\textsuperscript{199} of the same place records that a grant was made for the maintenance of teachers and pupils of the school which was located in the premises of Bhogesvara temple. An inscription (1162 A.D.)\textsuperscript{200} at the Agrahara Tengali mentions about the Purchase of land donated in turn for the maintenance of Mahajanas and 300 mattars of land for saleya halli (school village) which was managed by the Kesava temple. Sometime land was purchased from temple property and the same was donated to the god. Lokesvara temple at Handarki\textsuperscript{201} (Sedam taluka) patronised teachers and a set of students. Endowment was given to Vidyarthi- santathi (student community) especially those learning Kannada.
An inscription at Mashal (Afzalpur Taluk) gives an account about the gifts of land for different branches of learning; 18 mattars for the study of Rigveda, 2 mattars to Bhatta for reading puranas and 20 mattars for bala-siksha and for Paragarappa Bramanarige (Erudite Bhramanas).

TEMPLES AS BRAHAMAPURAS

Brahmapuri was a residential quarters of learned Brahmanas within a village or town. It differed from an agrahara in that while the agrahar was a corporate body and its members were involved in governing village or town, the Brahmapuri did not possess such characteristics. A study of inscriptions of the region shows that an Agrahara could accommodate a Bramapuri within it. For instance, in Agrahara Nagai, there was a Bharhamapuri attached to the Ramasvara temple.

Mahamadalesvara Lokarasa gave a gift of 30 mattars to Brahmapuri bhattas and 20 mattars for reading puranas in the Matha. The Brahmapuri in Rudrawadi was attached to Channakesava temple (1117 A.D.). A gift 800 mattars of land was donated to Bhattopadyaya Somayaji and Brahmanas of Brahmapuri. Another inscription of the same date also mentions "Kaviratna-Bhushana-Vishnu-Battara-Kavya" i.e., poetic
composition of the jewel of poets Vishnu bhatta. An inscription of Kollur (1169 A.D.) mentions a Brahamapuri attached to the temple of god Mulasthana. An inscription (1171 A.D.) at Kalgi states that Hiriya Danda nayaka Mallideva had offered a piece of land of village for the food of Brahamanas, who were associated with Kalesvara temple. An inscription (1173 A.D.) at Banamgi (Chitapur taluk) records that the Gaudas (Villages heads) of village made a gift of land for the feeding of Brahamanas and reading Veda sastra in the Mallikarjuna temple.

TEMPLE AS GHATIKASTHANA

Ghatikasthana was institution of higher learning. Many scholars have different opinion regarding the actual meaning of Ghatika-sthan. In the views of K.B.Pathak and B.L.Rice Ghatikasthana was a religious centre. According to Dr. Fielhorn, the Ghatika was the same as Brahamapuri. D.C.Sircar in his Indian epigraphical Glossary defines it as an educational institution for advanced studies. The Ghatikasthana had the characteristic similar to that of an university. Mayuravarma, the founder of the Kadamba dynasty, went to the ghatika of Kanchi with a view to acquire higher knowledge in sacred literature. Prof. Sathianathair observes that the
ghatika in which Mayuravarma entered is neither college nor the
centre of higher learning but the Brahmanical quarters of
Kanchi.

But an inscription (1058 A.D) from Nagai clarifies the
meaning of Ghatikasthana as a centre of higher learing. The
above said dated inscription registers sumptuous endowments of
land for the Ghatikasthana of Nagai which was founded in the
Agrahara of Nagavavi by Madhuvarasa, an officer in charge of
peace and war. The gift of land was made after purchasing it
from the king Somesvara I when he was camping at Kollur. The
object of the endowment was to provide food and clothing to 200
students who were studying in the vedas, 50 students learning
the Sastras, 6 teachers teaching these subjects, 3 teachers
expounding the philosophies of Kumarila Bhatta and Prabhakara.
An arrangement was made for six libraries. Some teachers were
specialised in Bhatta Philosphphy. The Ghatikashana also known
as "Trai-Purasha-Devara -Sale" taught 250 students mainly is
two subjects viz., Vedas and sastras.

10. TEMPLE AS MATHA

The Mathas attached to temples also served the purpose
of education. In the place of Vedic Ashramas, Mathas were
evolved and they became the chief centres for imparting
education from the 10th century onwards. The mathas and temples through the ages served as nucleus of religious and spiritual needs of the people\textsuperscript{213}. God, religion, and education functioned together in the temples and mathas\textsuperscript{214}.

A matha called Gana matha associated with the Temple of Lokeshvara is mentioned in an inscription from Ingali\textsuperscript{215}. Pancha matha of God mulasthanadeva of the same place had a female ascetic Challave and five gods of matha viz., Siddharama, Bijjesvara, Revenesvara, Kanyesvara, and Nagesvara. A sumptuous grant of land was made for the maintenance of these mathas. Purana-bhatta was holding the charge of a matha of Ramesvara temple at Nigai\textsuperscript{216}, he received a gift of 40 mattars land for reading puranas in the matha in the evenings. Mahaman dalesvara chandarasa constructed at Kollur, a temple containing five lingas called Revanesvara, Echesvara, Kanayasvara, Paramesvara, and Ramesvara\textsuperscript{217}. In each of these mathas the acharyas held the charge and they received the grants for their maintenance.

The Gaddigi matha of Shivayogeesvara temple at Devantegnur, Gubbi matha of martur and Dodda matha at Rattakal were other well known mathas in the malkhed region.
The **mathas** were the houses of **tapodhanas** (ascetics, who were engaged in religious pursuits, preaching and learning). The **tapodhanas** are referred to as **naishtika tapasvis**. An inscription from Nagai speaks of many **Saiva** temples of **Trainpurushadeva** and **Ramesvaradeva**. The priest of these **mathas** are described as **Naishtika Tapasvi**. **Tapodhana of Lokesvara Temple at ingalgi** received a grant of 60 mattars for his religious pursuits. **Mahadandanayaka Bhammanayaka** had given a gift of donation for feeding the **tapodhanas** at Dagalmadgi. Since the temples and **mathas** were centres of different activities, it became inevitable to feed the **tapodhanas**, pilgrims, students, and teachers. There were **satras** (feeding houses) attached to some of the **mathas** for providing food.

11. **TEMPLE AS A FEEDING HOUSE**

The daily routine was performed in the temples by providing employment to a large number of priests, scholars, musicians, dancing girls, cooks, and many others. These servants were attached to temples. Educational centres like **Mathas**, **Brahmapuris** and **Ghatika sthanas** were associated with temples. In these institution teachers and students were engaged in teaching and learning. They had to be fed every day therefore
often a feeding house was attached to temple. Grants were made maintaining such feeding houses called satras.

*Anna-dana* i.e., gift of food has been regarded as a sacred deed from ancient period.

In several temples there was arrangement for food of priests, teachers, students, ascetics. Such feeding facilities were known as *acharya-dana*. The epigraphs of the region provide some details about the arrangement of food to the temple staffs. For example in the temple of Sankardeva at Ankalgi, certain grants were made to the satra (choultry) for feeding to the Brahmanas (*Brahamana-bhojanake*). These included the spices such as *arsina* (turmeric), *ingu* (hing), *menasu* (pepper), *jirge* (jeera), *bella* (jaggery), *bhatta* (rice-corn), etc. In the Kaleshvara temple at Kalgi the provisions so made were to feed only the Brahmanas. *Hiriya Dandanayak Mallideva* granted a piece of land to sustain feeding the Brahmanas associated with the above said temple. An endowment was made for feeding the servants of the Parsvadeva basadi at Adki. The revenue from tax in kind imposed on certain articles such as *adake* (betel nut), *menasu* (pepper), betal leaf (sold at the place), etc., was to be utilised for this purpose.
The land grant (Bhumi-dhana) was for the maintenance and feeding the teachers and students at Shiroli by the local traders. The tax collected from the loads of various articles like the loads of Yattu (bullock), Katte (donkey) and betel leaves, arsoma and adake (betel nut), was granted to the Brahmanas who were rendering service in the temple of God Mallikarjuna at Chinamalli (Afzalpur taluka). The Nagai epigraph furnishes the solitary instance of the feeding arrangements made for 250 students, 6 teachers, 6 librarians and servants of three temples Traipurusadeva, Siddhesvara and Ramesvara.

12. TEMPLE AS A PLACE OF JUSTICE

Though king was the fountain-head of justice, at times the temple served as final court of justice from ancient times. In cases of dispute, offences and doubts even today people go to the temple in the village and take an oath before the God. There are some instances recorded in inscriptions which indicate the role of temples in discharging justice. Villages assemblies or Gaudas conducted inquires into offences, violation of social customs and disputes in the sacred premises of the temple which gave a moral fervour and a spiritual vigour to judicial deliberations. Perhaps none dared to speak the untruth in such holy surroundings because of the fear of god.
Manneya Boppayya plundered the agrahara village Gandaradityana Holalu and killed some Brahmanas. The mahajanas of the place went to king Vikramaditya VI to seek justice. The king punished him and a decree was issued that his descendants should not have right to succeed to the manneya of Holalu. Boppayya accepted the punishment and gave an oath-letter to that effect, then after drinking water at the temple of Tripurantakadeva, he set up an inscription in front of god Trailokyamallesvara at Kuravatti in the presence of the Mahamandelesvara.

Although there are no records in Malkhed region referring to role of temple in judicial affairs, it may be summarised, on the basis of contemporary evidence elsewhere, there here too, temples did play a similar role.

13. TEMPLE AS A PUBLIC RECORD OFFICE

The temple was in fact a public record office during medieval times. Most inscriptions are found in the temple premises. Temple was considered as custodian of records. They were inscribed on stone slabs and copper plates. The inscriptions belonging to the Saiva temples usually bear a figure of a linga, a Nandi, a priest and a devotee at the top part while the inscription of Vaishnavas carry figures of
Vishnu, Sankha, Chakra and Garuda; the Jaina records carry the depiction of sealed jina. These inscription are not merely religious in character and mere records of donations, but they also contained facts relating to various activities of kings, queens, feudatories, gaundas and the people.

The earliest reference to the temple as a public record office may be traced in to famous Aihole inscription composed by Ravikirti, the court poet of Pulakesi II; it is located in a Jaina basadi at Aihole and describes the achievements of Chalukya Pulakesi II. The Nimbargi inscription mentions the defeat of the Rashtrakutas at the hands of the Chalukyas of Kalyana. An inscription (1157 A.D.) placed in the Mukhamantapa of the Isvara temple at Muguta refers to the construction of that temple by Madiraja and grants made to it by him. Besides, Madiraja's personality is also described. An inscription (12th century) on a piece of stone fixed in to the platform in front of the Anantasayana temple at Harsur gives an account of the origin and genealogy of the Kalchuris. Further this inscription describes about the beauty of golden pinnacle of the Vishnu temple constructed by Madhava. Another inscription (1172 A.D.) in the Bhogesvara temple of the same place mentions Madhava as the one of the donors. It also
reveals the genealogy of the Kalachuris who, according this record, belonged to the Lunar race.

Thus all gift and endowments were made by kings or local bodies or private individuals with the approval of the local bodies to the temple. These informations are engraved on stone slabs and walls of temples. It indicates that inscription installed in the temple complex served the purpose of communicating the record to the public as well as the succeeding generations.

14. TEMPLE AS PLACE OF PUBLIC GATHERING

Temples were also places of gathering. Crowds of natives and people of neighbouring villages belonging to different classes, castes and creeds, flocked in the vicinity of the temple to witness special occasions such as festivals, rangabhoga and on the day of presenting gifts and endowments. Usually donors presented their gifts or endowments to the sthanapati in the presence of Mahajanams, who acted as witnesses. It is worthwhile to note that according to Chidanandamurthy, the Mahajanams were no other than the Brahmanas of agrahara villages.

An inscription from Nagai (1093 A.D.) records that Mahamandaulesvaram Anemarasa of the Haihaya family, his wife and
subordinate officers gathered at the temple to make gift of land for god Siddhesvara. The earlier portion of same inscription gives the genealogy of the Chalukya rulers, while another portion of the same record speaks of the Mahajanasa and village headman gathered together in the same temple to make certain gift to the deity. An inscription from Ingalgi (1094 A.D.) found in the ruined Veerabhadresvar temple informs that the samanta, nadamaneya, malliga of the village and the prabhus had gathered in the temples on the occasion of giving grants to the god by Jakaladevi.

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