CHAPTER VII
SOME IMPORTANT AGRAHARAS

We have tried to study till now the general nature, functions and the working of the Agrahāras in ancient and mediaeval Karnataka. We now propose in this chapter, to describe some of the famous Agrahāras which flourished in Karnataka during the period of our study. Fortunately for us, inscriptions provide good many details about many Agrahāras. Though of course most of such details and descriptions are of a conventional type, they do give us a fairly good idea of these Agrahāras. This chapter thus provides practical examples for the critical study contained in the previous chapters.
Gadag, a taluk headquarters in Dharwar district of the present day was an ancient Agrahara. In inscriptions it is variously called Kardugu, Kratupura, Kritapura, Galdugu and Kaléugu. Its antiquity is indicated by a number of inscriptions found in and around this place and also the architectural monuments like the temples of Trikutesvara, Sarasvati and Viramahayana. Historically, the antiquity of Gadag can be traced to the Rashtrakuta period. But, legendary sources associate this place with Janamejaya. It is stated in a lithic record that this king Janamejaya performed a sarpavaga here and at that time he granted this place to the brahmanas. The passage runs thus:

\[
\text{asti dakshinapathe Selvala-trisastamadhye} \\
\text{krutuko nama mahagrahah yah kila sakala-} \\
\text{bhupala-chudamanina Pándukula-tilakona} \\
\text{maharaja-Janamejayena sarpayaga tapovidyā-} \\
\text{vrittasampannēbhyaḥ nānā-gōtrēbhyaḥ dvē-} \\
\text{saptāyai brahmasyebhyaḥ dattah...}^1
\]

The above story explains the meaning of the name Kratupura as the city where the sacrifice was performed.
But the place actually appears to have got its name through a plant known as Galdugau or Gajaga (Guilandina bonducella Linnaeus) as it is commonly known. The places getting names from the plants was a common feature in early days. Annigeri, for instance, gets its name from Hanni, a kind of grass. Narugunda also owes its name to a type of fragrant grass. Mulgunda, was also so called because of the thorny plants around the place.

Geographically, Gadag was situated in the territorial division Belvola-300 which was a part of Kuntala. This division comprised of the most of Dharwar district excluding some southern areas, the southern parts of Bijapur district and eastern and north-western parts of Raichur and Belgaum districts respectively. Other noted cities in this division were Annigeri, Lokkigundi, Kuknur, Sirsangi and others. Situated in the heart of the famous kingdoms like those of the Rashtrakutas, Chalukyas and the Seunas, Belvola played an important role in the history of the early Karnataka and naturally therefore it figures very frequently in the inscriptions. Poetic descriptions of this area are also not wanting. For example: a record says

İleyemba satiya kuntala
kalāpdentesedu Kuntaladēśa-
kkalavatta chinna pūvene
belagidudolāvalavenippa Belvoladēśam...
In the period under study, Gadag does not seem to be an extensive Agrahāra. This is indicated by the number of Mahājanas of this place which was seventy two in number. In the contemporary Agrahāras like those of Kuknār and Lokkigundī, the number of Mahājanas was as big as 1,000. The Mahājanas of Gadag also were noted scholars, well versed in various branches of learning. An inscription extolls them as follows:

\[
\begin{align*}
\text{Samastasvēda-vādāna-mirasasā-smriti-purāṇa-} \\
\text{tībāsprangatah sarva-gāstra-vikhyatān} \\
vejana-vejena-ādhyāmā-ādhyāpana-dāne-
\text{pratigrahana-satkarma-niratah mahāraha-} \\
\text{Janamejaya sarpayasastrvijah sakala-kalākusāla} \\
\text{Śrī Trikūtesvaradēva-Śrī-pāda-} \\
padmāradhakā Śrī Vīrmārayonadēva-Śrī-
\text{pāda-prasād-āsādita-samasta mahimānō-} \\
dvijārṇāna \ldots \ldots \\
\end{align*}
\]

Being learned, they were the donees of the Agrahāra Kardugu. Being the owners, they were the trustees of the grants; they took part in the administration of the place. They were entitled to make grants to the temples. Here, an inscription from the same place refers
to the Mahājanas of Gadugu as making grant of gold, fields and flower gardens to Svayambhu Trikūṭēśvara.\(^4\)

In the same way, they made certain grants to the temple, tank and a satra of the place.\(^5\) As they were like the trustees of the grants, grants that were made, were entrusted into their hands. For example a Kalachuri inscription of Sankamadeva refers to a yogi named Sahajānandadeva who made grant of land to the temple of Svayambhu Mañavēśvara of Kratupura, and this was entrusted into the hands of the Mahājanas of the place.\(^6\)

Not only this; they had their voice in the matters of administration also. These Mahājanas participated in a meeting held with regard to the settlement of revenue and other affairs. One such instance may be quoted here. An inscription dated 918 A.D. refers to Mahajanasa participating in the settlement of revenue of Battakere along with Mahāśrimanta, the governor of Belvola.\(^7\)

Another interesting instance may be worth mentioning here. A record, dated 1008 A.D., of Irivabedanga Śatyaśrāya refers to the seize of Kaldugu. The record being damaged, the details cannot be made out. But it appears that a person named Sobhanayya proved himself to be a traitor to the king whose officers naturally demanded the surrender of this person. Obviously this person had taken shelter in or belonged to this Agrahāra. In this connection Kaldugu was laid siege to. It seems however, that the Mahājanas
The Agrahāra was a religious centre and a city of temples. Among the more famous of the temples we see today in Gadag are those of Trīkūṭēśvara and Sarasvati and Vīranārāyana. But inscriptions refer to many more. For example, Śrīmanathē, Yāmēśvara, Mādhavēśvara, Svayambhu, Śankarānārāyana, Mallikārjuna and the like. The Trīkūṭēśvara temple appears to have gained prominence from a very early period. Inscriptions record a number of grants to this temple by various persons. For example, a Māhāmandalēśvara named Indrēṣi made gift of land to the god Trīkūṭēśvara. The record is dated 1185 A.D. Rayarasa, a Māhāmandalēśvara is said to have made grant of land to the same deity. Grant of gold, fields and flower gardens was made to the above mentioned deity by the Mahājanas of the place is known from a record dated 1213 A.D., of Gadugu. Another record dated 1226 A.D., mentions a grant of two golden banners made to the temple mentioned above by Chandavve, the daughter or disciple of Kriyāśakti pandita.

The temple of Śankarānārāyana attracted people from
outside also. In about 1101 A.D. it received a grant from the Mahäjanas of Lokkigundi. This temple is said to have been built by Maddimayya-nayaka during the time of the Chalukya king Vikramaditya VI. The record also registers gifts of land and money made by him for the worship of god and also for the upkeep of the tank and the Satra.

Another epigraph dated 1037 A.D. refers to the gift of land to the god Traipurusha and Baraha-Narayana by Maddimayya-nayaka. Yet another epigraph refers to gift of gold and land made to god Bhogäsvara of the place.

These temples were headed by ascetics of the Kālamukha sect, who were known for their learning and character. To give examples, Kriyasakti-pandita was the one who was the achārya during the period of western Chalukyas. He is mentioned as the achārya of Svayambhu Trikutesvara of Galdugu. The Siddhánti Chandrabhushana pandita seems to have succeeded Kriyasakti-pandita. A Śrēva record dated 1213 A.D. refers to Kriyasakti-pandita, who has been mentioned as the disciple of Chandrabhushana pandita.
Gadag was an educational centre also. More particulars have not been found in this regard. But we find the grants made for Bhattacharji and Chatterjeevatti. This indicates that provision was made for education in that place.

Gadag is a place of significance in the literary history of Karnataka. The god Viranarayana who is continued to be worshipped till today was the aradhya-daiva of the poet Kumaravyasa of the century. He wrote the famous Kumaravyasa Bharata at the feet of the god himself. This poet is referred to in an inscription dated 1539 A.D. of the Vijayanagara king as being blessed by this god:

Kavi Kumaravyasagge prasannanada
Gadugina Sri Vira-Narayanena samriddhiyali. 19

Thus from at least the beginning of the 10th century till the late medieval period, Gadag maintained its importance as an educational and religious centre.
References and Notes

1. S.H. Rittis. The Glory that was Gadag in K.L.E. Society’s College of Arts and Science, Miscellany, p. 21 ff.


2. Karnataka Bharati; p. 80.

3. The Glory that was Gadag, op. cit., p. 21.

4. ARSIE, 26-27, Bk. No. 9.

5. Ibid., 32-33, Bk. No. 184.

6. Ibid., 26-27, Bk. No. 3.

7. Ibid., 32-33, Bk. No. 184.

8. Ibid., Bk. No. 179.

9. Ibid., Bk. No. 3.

10. Ibid., Bk. No. 6 (1219 A.D.).

11. Ibid., 26-27, Bk. No. 9.

12. Ibid., Bk. No. 1.

13. Ibid., 32-33, Bk. No. 184.

14. Ibid.,


16. Ibid., Bk. No. 15.

17. BKI., I, No. 150.

18. ARSIE, 32-33 Bk. No. 181

This is the picture of Haveri as painted by an unknown poet of an inscription of this place. Though a panygric, it is indicative of the prominence, Haveri enjoyed in the early days.

Today, Haveri is a taluk headquarters in Dharwar district. Formerly, the taluk offices were housed in a near about village known as Earajgi. In the mediaeval days however, it was situated in a division known as Basavura-140 which was a part of the bigger division of Banavasi-12000, which again was a part of Kuntaladesa. On the basis of epigraphs the antiquity of this place can be traced back to the 10th century. It is mentioned in a Rashtrakuta record of this period. But, legends take
back the antiquity to a still earlier period. As stated in a record from this place, it was Nala of legendary fame who built this city and made it an Agrahāra. There is a tank near this place which is known as Heggere or the Big Tank. The hero Nala is associated with this tank also. The passage indicating such association is not very clear but, it seems to state that Nala found it to be an auspicious place and built the city here. That is why it is mentioned in some inscriptions as Nalapurī.

Inscriptions refer to this place by various names like Pavari⁴, Hāveri⁵, Hāhari⁶ and even Hāverī.⁷ In the legendary fashion again, the meaning of this is explained in an inscription.⁸ It is stated that once a serpent came across the flowing water and Nala considering it an auspicious spot built a tank here. On account of this tank the place came to be known as Hāverī, which is a combination of ḍūv i.e., serpent, and ēri i.e., tank (embankment).

Hāverī is referred to as a Mahāgrahāra⁹ and Anādi¹⁰ Agrahāra indicative of its antiquity and its importance. But, historically speaking, it appears to have been converted into an Agrahāra in 1067 A.D. as an inscription of this date ascribes this act to Chalukya Sōmēśvara I.¹¹
From then on, till the days of the Sênuñas, a number of inscriptions extol this place as a famous Agraḥāra. It however appears that after sometime the Agraḥāra fell into bad days, probably during the struggle for power between the Hoysalas and the Sênuñas. It was revived by Chāvundaṛāya, an officer under Sênu Kannara.12

As expected in an Agraḥāra, the Mahājanaś of this place were learned in various branches of study. They were 400 in number. As a record tells us, that they were proficient in the Vēdas, Logic, grammar, Purāna, Kāvyā, Nātaka and so many other subjects. The relevant passage runs thus:

//anāka tarkka vyākarana purāna kāvyā nātaka
bharata vatsāvanādī vidyāsārasāra vichāra
chaturāmnanaṁ paravādi kumbhi-kumbha-sthala
vidārana prachanda pāñchānanaṁ...nyāya vāṣe-
shika sānkhyā buddh ārata mīrāmaṁka-prabala
shaddarshana sarovara virājita rājakaṁsaraṁ-
bharatī karma-vatashēraṁ... sakala vēda-
vedāngopāngāsthādaśa purāna vēda dharma-sāstra-
bhu-bhrutkṛīḍā kūnjaraṁ....13
The assembly of these Mahājanas is referred as a sabhā and it is described as an abode of god Brahma himself.

\[
\text{brahmavasam-aseha-vēdanilayam vidvāchar-} \\
\text{airāvritaṁ prithvīmandala mandanām Mālayuri-} \\
\text{rajādvijānaḿ mahat-prakhyāta pratibhāpāra} \\
\text{pravibudha-prāmanika-prāṇika-prastutyan} \\
\text{prativāsaraḿ pratyamuh prōdyatsabha-mandalam}
\]

It was in fact an abode of Sarasvati. The poet describes thus:

\[
\text{vak-kantakula-mandiram sukhavaham vāsbhāmini-} \\
\text{bhushanam} \\
\text{vāgmukhyamukhe nūtne ratna mukuraḿ vāg-} \\
\text{vaibhavām sōbhate}
\]

By their learning and scholarship the Mahājanas commanded the respect of the members of the royal families and the officials. A record of Bhūlokamalla Sōmeśvara III, speaks of a renewal of a grant made after washing the feet of the Mahājanas of this place.

As the heads of the Agrahāra village, their presence was required by the donors while making grants. To give an example here: an inscription of Chālukya Tālla III
records a gift of money income made to the temple of Siddhēśvara in the presence of the 400 Mahājanae of Hāveri. It is disclosed in a record of Hoysala Viraballāla that a gift of money made by one Surigeya Perumāleyaṇa to one Galatige Malli-setti for a perpetual lamp in the temple of the god Siddhāntadēva in the presence of the 400 and others.

There are instances to show that on certain occasions the Mahājanae themselves made certain grants jointly with some officers. To quote an example here - a record of Kalachuri Somēśvara refers to gifts of taxes made by Māyī Chamūpa and 400 svamīs for worship of the god Siddhēśvara. Another epigraph from Kabbūr gives reference to Mahāmandalēśvara Haripaladeva and the 400 Mahājanae who made grant of land to a lady named Vachchambāryye, who has been mentioned as the daughter of Lokki-setti.

Experts as they were in various śāstras, they could wield śāstras or weapons also with equal compitance when occasions arose. A record praises them as those who could put down 'even the strongest enemies.
The Mahājana took active part in administration also. On one occasion, they granted the Heggāde of the office of Heggāde of Aluruto an individual named Muddada-Chandi-Seṭti. Similar distinction was confirmed by them on Lakkīsetṭi by granting him a similar office of Kabbūru.

Hāvēri was situated in a strategic area very near the borders of the Senua and the Hoysala kingdoms. Consequently, it witnessed a number of battles in the 13th century. They used to be many cattle raids and border fights also. It was the responsibility of the Mahājana to protect the place from such dangers. They used to encourage the young men of the place to fight for their village. When some of the heroes so fighting lost their lives in the battles, they would honour them by erecting
memorials and maintained the dependents of such heroes, 
by making handsome grants. For example it may be noted 
that in a record of Sēuna Singhana a person who received 
this honour is described as a servant of the Mahājanas. 
They made a grant on another occasion in memory of Sōveya-
Nāyaka who fell fighting in a battle at Kābbūry.24 
Significantly the grant is described as Nettarugey i.e. 
the grant made in recognition of the blood spilt by the 
heroes for a noble cause. Many a hero from Hāvēri 
appears to have lost his life in such battles. For example 
a record from Hāvēri refers to the death of [Ma]lēya of 
this place in a battle at Banavase.25 Another hero 
JōyaNāyaka by name led the Sēuna army against the capital 
of the Hoysalas and died fighting.26 

Hāvēri was a noted religious centre. Many 
temples came to be built in this place of which Siddhānāsvara 
is prominent. In fact, it is the only surviving temple 
today in this place. Other temples that are mentioned in 
the inscriptions are those of Gōpāla, Indrēśvara, Vināyaka 
and the like. Many other inscriptions of later period 
record, numerous grants made to this temple on various 
occasions.27 

By the side of this temple is today seen a smaller
dilapidated shrine with the figure of the deity Narasimha. Though the temple appears to be as old as Siddhēśvara, it is curious that no inscription of this place makes any reference to this temple. The temples of Vīnāyaka and Gopāladeva are not to be traced at all. Some inscriptions refer to a Jaina monastery also ( Jinamandira ). But, no structure of this description survives today.

Reference has been made to Heggere, or Hiriya-kere or the big tank of the place. As stated earlier, its construction is ascribed to king Nala of epic fame. As the legend goes, Nala came here for hunting ( Mrgava-nimitam ) and took a fancy to construct a tank here. This tank is referred to in as early a record as that of 1067 A.D. belonging to Chālukya Sōmesvara I. In course of time it received a number of grants from various people. But as a record puts it, they were discontinued for some reason or the other. In 1134 A.D. however, they were renewed by the Kadamba chief Mallikarjuna. This tank was considered as a holy place also. One of the inscriptions of this place tells us that an officer Heggade Rudradēva came here for bath on the Uttarayāṇa Sankramana day. It may be noted that this practice of taking a dip in this tank on this auspicious day is seen even today among the people of Haveri and near about areas. In the eyes of a
poet of an inscription of this place there is nothing to be at this tank in sweetness, coolness, purity and beauty. In the eyes of the poet:

iniyala kutadante ruchi chandraka-
raṇśuvinante tanpu ba-
nana kritiyante sarpyalaghu chandanadante
sugandha-bandhuraṁ
munikuladante nirmala-enippa jalaughadhinoppi

torppagānd-
tana-menisįrdda Ḥavariya heggerevaṁ
Malachakravarti madidam 33

Thus this Agrahāra of Ḥāveri surpassed even the heavenly cities like Bhūgamvari and Alakapura.

puruhutana puradolma-
chharisuvudidu Bhūgamvari bhūgamanure mān-
dō
karipu/Kuberanalaka

puradalakama nadasi koydūdu chelviṁ ... 34
References and Notes

2. Ibid., p. 63.
3. Ibid., p. 64. Also see ARSIE., 33-33.
   Bk. No. 102.
5. Ibid., Bk. Nos. 77, 87, 80.
6. Prabuddha Karnataka, op. cit., p. 64.
7. ARSIE., 32-33, Bk. Nos. 85, 89.
8. Ibid., Bk. No. 103; And also see Prabuddha
   Karnataka op. cit., p. 64.

hariva hari nīrgge yaddām baraluragaṃ kanḍu

Nalenadakattise nirbharadīṁ Havēriyenaḍu paramārthaṁ

nāma-madudakritayugadolu

9. Prabuddha Karnataka, op. cit., p. 64.
   ARSIE., 32-3, Bk. No. 102.
10. ARSIE., 32-3, Bk. No. 98.
11. Prabuddha Karnataka, op. cit., p. 64.
12. Ibid., p. 73.
13. Ibid., p. 68 ff.
   ARSIE., 32-33, Bk. No. 104.

*Prabuddha Karnataka, op. cit., p. 69.*

15. Ibid., No. 83.

16. Ibid., No. 104.

17. Ibid., No. 80.

18. Ibid., No. 88.

19. Ibid., No. 79.

20. Ibid., No. 119.

21. Ibid., No. 102

Also see *Prabuddha Karnataka op. cit. p. 65.*

22. ARSIE,, 32-33, No. 106.

23. Ibid., Bk. No. 118.

24. Ibid., No. 120.

25. Ibid., Bnk. No. 76.


27. For example, a Seuna record of this place mentions a gift of money made by a person named Joyidēva-Nāyaka, for a perpetual lamp in the temple of Siddhēvara of the place. (ARSIE., 32-33, Bk. No. 89). A Hānala record mentioned above refers to a grant of money made by Surigeya Perumāleyanna to the God Suddhāntadēva of the place (ARSIE. 32-33, Bk. No. 88).
28. ARSIE., 32-33, Bk. No. 103.

29. Ibid.

30. A record dated 1157 A.D. refers to a gift of money made by an officer named Rudrādeva to his tank Hiriyā-kere (ARSIE., 32-33, Bk. No. 103). Gift of taxes made to this tank by another officer Ratnabhāṭṭa is referred to in the same inscription.

31. Ibid., No. 104.

32. Ibid., No. 103.

33. Prabuddha Karnataka, op. cit., p. 72.

34. Ibid., p. 65.
ITTAGI

Sakala-dvīpa-kalāpamam migua jambudvīpa-
dolu kirtti-ve
ttu karam bhāratavarshaṁ-irppūd-ādu varsh-
ōtkrishtaṁ-amt-allī vi
śva-kula-śambula-janma-bhūmi bhūvana-śri-
tamya-ha r'ɪmyāgara-ōchu-
likey-irkkuṁ bahu-dharmma-dhānu-nivahakk-
ædum-bolam Beolvale

Nareyamgal-panneradum
dhar-āmgaṇa-tilakaṁ-enisi Beolvale-ṇadolu
karamoppī törkkum-avarol
dore-vetta mahā-a-grahāra-īṭṭagey-esegu

The above verses describe the location of the
Agrahāra Īṭṭage, in a poetic fashion. As these verses
put it, it was a village situated in a small division of
Nareyamgal-12 in the famous Beolvala-ḍēśa, which was a
part of Kuntala comprising roughly ancient Karnataka.
Beolvola, as we have seen, covered parts of Dharwar,
Belgaum, Bijapur and Raichur districts. Nareyamgal, the
headquarters of the 12 villages is modern Naregal in Rām
Ittage is a place of antiquity. From the days of Chālukyas of Čaḍāmi till the late period in history, it was a famous and flourishing town. Perhaps it prospered best in the period of Chālukyas of Kālyāna, when a general Madhava by name, bestowed his attention on this place and constructed an excellent temple of Śiva. A poet of these days called this temple the emperor among temples (Devalaya-Chakravarti) and even the modern scholars of Indian art and architecture agree with this author when they look at this temple.

Judging from the provenance of the record, in this place, it is possible to presume that Ittage was a famous place even in the days of Chālukyas of Čaḍāmi. During the reign of the Rāṣṭrakūtās, Kṛiṣṇa III, presented the whole of the Belvola province along with some other areas to the Ganga chief Būtuga, the governor of Talakadu in recognition of his services and his heroism in the famous battle of Takkolam, which the king fought with the Chōḷas. Since then, Belvola and adjoining regions came to be governed by the Ganga chiefs.
When exactly this place was turned into an Agrahāra is not known. But surely by the date of the famous inscription of Chālukya Vikramaditya VI in this place viz., 1112 A.D. it had been an established Agrahāra. In the words of the poet:

\[\text{īdu Kanak-ādriy-aṁte vibudhārayam-int-īdu} \]
\[\text{nōḍa naga-lo} \]
\[\text{kāḍa vol-ananta-bhōgi-jana-sēvita-int-īdu} \]
\[\text{āiudha-vardhīy-am} \]
\[\text{daḍe puruṣottama-sthiti-karam Dhanad-achalad-} \]
\[\text{amdadimdam-im} \]
\[\text{tīdve Mahēśvaravāsatham-enadār-āro tad-} \]
\[\text{agrahārāma} \]

In hyperbolic terms indeed he compares it to the Kanaka or golden mountain. Since both gave shelter to the vibudhas meaning the gods in relation to the mountain and the learned brahmanas in relation to the Agrahāra.

The Agrahāra was humming with activities befitting these brahmanas.

\[\text{Kali-ma sak-ārtha-dhūmaṁ-enie-irlde negarttewa} \]
\[\text{hōma-dhumay-a} \]
\[\text{ggalisi nacha(bha)m-baraṁ milirdēu(rdu) nāka-} \]
\[\text{nādi-prachura-pravāha-sam} \]
That Vedic studies themselves reached a new dimension because of the scholarship of these brahmanas.

There was no branch of learning which was not mastered by the 400 brahmanas of the place. They were in fact the very embodiment of scholarship. To quote the passage here:

\[
\text{Sakala-\textit{vyakaranamgalum vividha-ved-}\hspace{1em} \\
\text{\quad arthamgalum mūrtti-gom\hspace{1em} \\
\quad du kala-sastra-sametam-olagise tamman\hspace{1em} \\
\quad brahmavidya-vēsē}
\]
No sin touched them nor any blemish either. They all were busy in discharging their duties.

Reference has been made above to the temple of Mahādeva constructed by Mahādeva Bandanatha, who was born in this place. In the eyes of the poet the gods themselves built it with the earth as the floor, the Kulaparvatas, the pillar, the very directions, the walls and the nymphs of the quarters as the neatly carved sculptures and the very golden mountain as the pinnacle. The description runs thus:

Dhare ramagam kula-parvvat-ali tala-
prabhamgala diva-bhitti-bhi-

tti ras-alemkrita-chitra-putrikeye(ya)r-
\[\text{\textendash}a dig-dēviyar-ddēgulam

giri-rajam Kanak-adri pom-galasm-
\[\text{\textendash}a Mahādevar-a
The golden pinnacle of this temple was nothing short of the bright orb of the sun rising on the top of the Udaya mountain. This was the last word in the creative art and even the god Brahma could not think of creating such a master piece.

Glimpses of educational activities of this Agrahāra can be gathered from scanty references to the grants such as, for the maintenance of the teachers, for the Khandika etc. For example, the record mentions the grant of some gadyānas to the teachers who taught the students. Mention is made of Rigveda-bālaśikṣheya khandikā and Yajurveda bālaśikṣheya-khandikā. Grant of 120 golden gadyānas was made to the Mahājanas of the place.
for maintaining these Khandikās from out of the interest accrued thereon at the rate of 1 pana per year for one gadyāna. It was stipulated that this amount of interest viz. 12 gadyānas per year, was to be paid to the two teachers obviously in charge of these Khandikās.

Thus it becomes clear that Agrahāra Ittage was a prominent Agrahāra in the mediaeval days.
References and Notes

1. El., XIII, p. 44 (v.33).
2. Ibid., (v.34).
3. A record of Chalukyas of Badami has been discovered in the place. The record is badly damaged and no details are available.
4. Recently in 1968 a copper plate grant of Ganga Mārasimha has been discovered at Kukkanur which is not far off from Itgi and which was also situated in Belgola.
5. El., XIII, (v.35).
7. Ibid., (v.40).
8. Ibid., (v.41).
9. Ibid., (v.63).
10. Ibid., p. 47 (v.65).

// alli Ru(Ri)g vēda-bāla-si(si)ksheya
khandika 1 yashu(ju)rēda-bāla-si(si)
ksheya khandika 1 ant-ā-eradu khandika
nadav-ant-ūṣiy-āśeṣha mahājanaṁ
nalnūrvṛgge pomge varshakke pana-
vriddhiya-lekkade kotta Lokki-gadyānaṁ
nūr-irppattu aṁkodolāṁ poṁgadvāna
120 ant-ā ponna varsha-vṛiddhiya
hanneraṇu gadvāna nṛvṛ-ucādhvavargge
nālānṛvyvvaru varsham-prati kottu
nadasuttam barpparu

12. It is known from other sources that 10 panas
make 1 gadvāna. c.f. BKI., ii, p. VI.
KONDAMGULI

The Agrahāra Kodamguli of ancient days is the present village Kondguli in Sindgi taluk of Bijapur district. As many as eight inscriptions discovered here testify to the important position occupied by this village in 12th - 13th centuries. All these inscriptions refer to this place as an Agrahāra. We are not in a position to state how ancient this Agrahāra is. But since the earliest of the records found here is dated 1107 A.D., it is clear that by then it had been a famous Agrahāra. It may not be wrong to suggest that it was made an Agrahāra in about 11th century A.D. if not earlier.

An Agrahāra as it was, it was naturally a centre of education and these inscriptions give us a glimpse of the educational activities of this place. Two 12th century inscriptions mention a ‘sāle’ obviously denoting an educational institution. But, an inscription of 1132 A.D. gives some more interesting details. Among other things this inscription records grants of land and money to the Mahājanas of the Agrahāra with a stipulation that the interest on the money should be utilised for maintenance of the teachers. Reference is made to three teachers who taught different subjects both at primary and higher level. For example, mention is made of a teacher who
was to teach Sūtrasamhitā and Piriya granthas. It has been suggested that this Sūtra samhita is considered as a mistake for Sūta samhita which is a well known religious work forming a part of Skandapurāṇa. What is denoted by piriya grantha is not clear, obviously, the expression stood for some important works on Dharmaśāstra. Another teacher was to teach Samhitās, probably the Veda, Yajñavalkya Samhitā i.e. Yajñavalkya-smriti and some Kriya granthas. What these Kriyagrañthas or small grantha stood for is also not definite. It has been suggested that they denoted Kāvyas and Nātakas.

But of course we cannot be certain about it. The third teacher used to teach the young children. He was to teach akshara (the alphabet), grammar and in particular Rupavatara, a work on grammar meant for the children as the author Dharmakīrti claims. It is interesting to note that this work was very popular in the South in the 12th century. Another reference to this work is in a Tamil record of Chola Virakesarivarman. Yet another inscription of Karnataka refers to this work. This inscription is from Talagunda in Shimoga district, which was also one of the most ancient and famous Agraharas in Karnataka. It is also to be noted that though there was a difference between the teachers teaching different subjects in the sense that two of them taught the advanced subjects while
the third one primary, the remuneration received by all the three was the same viz., 20 vartaka-lokki-gadvana each. It may be recalled that in one case at least a distinction was made between the teachers teaching higher subjects and those teaching elementary subjects as in the case of teachers at Kotavumachige. Another noteworthy point is that only a few inscriptions mention the actual books studied in the early days. This inscription is one such.

The inscriptions in this Agrahara speak of a number of temples in those days. Mention is made of the temple Sômeśvara built by Kesirāja dandanāyaka, in the record of 1107 A.D. A broken inscription from this place indicates that another temple, Jyôtiśvara by name, was also built by this officer. The same officer was one of the donors of the grants to the teachers mentioned above. The inscription of 1132 A.D. referred to above mentions the temple of Kesavādeva. Mention is also made of yet another temple viz., Mallikārjuna.

Kondguli was obviously a fairly big place. This is indicated by the number of names of the bīdi, vīdi, or kēri (streets) of this place mentioned in the inscriptions. For instance, an inscription of 12th century
found on the wall of the Hanuman temple here speaks of four streets around the sale (saleva suttalum nalku bidiyim) or the educational institution. Yet another inscription found outside this village speaks of Suryavidhi i.e., Sun's street; Somavidhi, of the street of the Moon, Saleyakori, i.e. the school street and the gorava gari, the street of the ascetics. The naming of the streets is itself quite suggestive.

Interestingly enough it may be seen that the inscription dated 1132 A.D. noted above refers to different types of coins like Varttaka-lokki-gadyana and Kataka-priva-gadyana. More important is the term Varttaka-lokki-gadyana, which probably indicated that the coins have minted at or by or for the Varttaka i.e., the merchants. These remind us of Lokki-priva-sraheya gadyana, Lokki-achchina-gadyana and Lokkigadyana figuring in many other inscriptions. Obviously they refer to the gold coins issued from the mint at Lokkigundi i.e., Lakkundi. The exact nature of these coins is, however, not known. This rare type of inscription is reproduced below, important as it is for the study of the system of education in ancient Karnataka.
na 'srima oh-Chalukya -Bhūloka-mallade-
vara vijaya-rajya-uttar-ottar-a
bhivri(vri)dāhi-pravardhaṇanam-a-chand-rā-
rka-tār-ambaram saluttam-ire Mahura-
da nelevi�inolum(lu) sukha-samkathā-
vinoḍadim rajya-gṛtuttām-irālu
'srimach-Chalukya-Bhūloka-varshada 7 ne-
sya Paridhavi samvatsara d Pushyada
Paurāṇamāṣye Aditya-[vṛ]d-uttarā-
yāna-samkramaṇa-parvad-amdu 'srimat-sa-
vṛvanamasyad-agraḥaram Kamḍaunu-
ly-dṛṣṭa-mahājanamā[li](li)mge
'srimat-ksi[m]aya-damānayakarum Ga-
ṇapati-damānayakarum[mi]kudi vidya-[da] -
na-nimittav-āgī Sutra-[ṣh]ā[ṣh]ta-plri-
va-granthamgalam(1am) pelva(lva)v-upadhyaviجرge pomna
vṛddhiyale grasa nadavant-āgī
pomge timgali(li)mge visam na-
lkara vaddiyanalu kotta vartaka-
lokki-gadyana 20 matta[m]
señhiteyum ki[,ri]ya granthamga-
lum(lum) Vajñavalki sahita pélva(lva)
upadhyayarge poëma v[ri]dhiya-
le grasa naḍavaṁt-agi poṁ-
ge timgali(li)mge visam nalka-
ra vṛiddhiyim koṭṭa vartaka-lo-
KKI-gadya na 20 mettav-aksha-
ra-vyakarana-Rupavataram-im-
t-intumam perdu va(ba)la-śikshe-
yam marpa upadhyayarge poṁ-
na vṛiddhiyale grasaṁ naḍevaṁ-
t-agi poṃge timgali(li)mge
visam nalka[ra] vṛiddhiyim ko-
ṭṭa vartaka-lokki-gadya-
na 20 I dharmavam mahāja-
namgalu(lu) nadasuvaru

śrimatubha(mad-Bha)mCharIga[m] Rāmadē-
va-māyakaru sauparna-
da tambula-danakko(kke) pom[ge]
timgali(li)mge visam 4 [Faxa]vri[ddhi]-
yalu koṭṭa kataka-priya-
gadyaṇa 10 mattam Brahmade-
va-bhaṭṭaru tambula-danakk-a
vṛiddhiyale koṭṭa katakām ga-
dyaṇa 2 'śrimat-saranama-
syad-agrāhāra Kōṇḍamguliya-
śēśa-mahajanamgalu(ļu) 'sri
Kēśavadevargē dīpa-dē-
nav-agi ganaṇavileya-
lli dēvas[da]ļu sollage
yenneyam kottaru mattam pu-
shpa-ḍanav-āgy-are vattaru
tōntamam kottaru
References and Notes

1. SII., XX, No. 67.
2. Ibid., Nos. 302 and 319.
4. Ibid., p. 190.

Sūtra charhe figuring in
The Gadag Inscription of Vikramāditya VI,

ARSIE., 32-33, Rk. No. 177

5. Ibid.,
6. Ibid.
7. EC., VII, Sk. 185.
8. El., XX, No. 67 ff.
9. SII., XX, No. 69.
10. Ibid., No. 67.
12. SII., XX, No. 319.
13. Ibid., No. 302.
Ummachige or Kōtavumachyū in Gadag taluk of Dharwar district was an important town situated in Nareyamgal-12, a subdivision of the famous Belvola 300 in the early days. The ruined fort and the temples like those of Somēśvara and Kalmēśvara in this place stand as testimonies to the glory that it enjoyed in the past. Originally known as Ummachige, it appears to have got the name Kōtavumachyū obviously because of the fort (कोटेण्ड) which was probably constructed in a later period. The meaning of Ummachige however is not quite clear. Still later, in the Vijayanagara period, it was given another name viz., Sadasivarayasamudra, as is known from an inscription, in the Jaina temple here, which reads 'Sri Umachigeya pratinama Sadasivarayasamudra'. Obviously, it acquired this name on account of a tank constructed by or at least during the rule of the Vijayanagara king Sadasivaraya.

The interesting aspect of the Agrahāra Ummachige is the educational activities conducted there. An ordinary village in the early days, it was converted into an Agrahāra in 1012 A.D. A record at this place commemorating this event states that during the time of
the Chalukya Vikramaditya V, Dandanayaka Kesimayya, an officer in charge of the divisions of Belvola 300 and Purigere 300, converted this town into an Agrahara and granted it to Maunara/Sridhara-Bhatta of Rōna, with the permission of the king. The donee, made it over to the 104 Mahājanas and made proper arrangements for the worship of the deities and the feeding of the ascetics etc.

The record speaks of the teachers who taught different subjects and therefore received some grants. For example, a teacher teaching Nyāsa and Prabhakara got 50 mattars of land and a house site. For the students, who studied these subjects, 20 mattars were allotted. A teacher named Hāgadeśiga teaching Gañita, Jyōtisa, Chchandas and Alamkāra got 25 mattars of land and a house site on condition that he should feed the students once a day and supply them clothings once a year. The designation of these two teachers and the amount of grants received by them indicate a sort of distinction between the two. The first one, teaching Nyāsa and Prabhakara, got 50 mattars of land and a house and is called a Bhatta. The second one teaching Gañita, Chchandas, Alamkāra etc. gets 25 mattars of land and a house site out of which, he had to spend for the feeding of the
students and their clothings. He is called Akkariga. Obviously Bhatta was of a higher status as he had to teach specialized subjects like Nyāsa which probably stands for a grammar, work, and the Prābhakara, a work of mimamsa. Hence, he could enjoy a higher income. Akkaria on the other hand which obviously stands for a teacher in general was perhaps to teach the young students, the elementary arithmetic, metre, poetics etc.

Another interesting feature of this inscription is that it prescribes fines for certain crimes. These fines were to be collected obviously by the Ulīdu or the headman of the place. The fine for using abusive language was two nanas, for beating, 12 nanas (surigogilade), for threatening with dagger, three gadvānas, for stabbing 12 gadvānas and a bachelor committing adultery 3 gadvānas. A bachelor was also prohibited entering mandapas with weapons in hand. It is also stated that the money so collected together with some other incomes was to be utilised for the maintenance of a tank called Devimgere.

The inscription also mentions a number of temples, most of which of course are now non-existent. For example, mention is made of the deities Somesvaradeva, Bagiyabbēsvara, Āditya, Bettada-Bhagavati and Narayana, a temple built...
by Āyehagavunda is also mentioned. It is however impossible to trace these temples today. Since the inscription is interesting, it is reproduced here.

Svasti Samasta-bhuvan-āsraya-Srī-Prīthvi-
vallabha-mahāra-
jadhiraja-paramesvara-paramabhattarakam
Satyārava-ku-
le-tīlakam Chālukyābharanam ārimat-Tribhuvana-
malla-Vikrama-
madītvadevara rajyam-utterottar-ābhividdhi āg e 
salutta-
m-ire Samādhigata-pamche-mahāśābda mahāsama-
ntādhipati
maha-prachanda-dandānayakam pati-meche-he-gandam
ārimad-Dandana-
vakam Keśavayamal-Belvola-mūnuram Puligere-
mūnurvan su-
kha-samkathā-vinōdadin-āluttam-ilāyu 'Srīmat-
Tribhuvanamalla-
devaram pra[ī]tthisi Ronada Maunara 'Srīdharā-
bhattargce 'Saka-varaha 234-neya
Paridhāvi-samvatsarañadā Pushya 'sudāha ashtami
Ādityavara vuttra-
yana samkrantiyandu Nareyaṅgal-Panneraḍaragana Ummachi-

[ge]yam sarvābhyaṃtara-siddhiyagi sarvān-
masyav-aggraḥāram ma-
di sāsanam belgode ghalige verasu paddedu
kudise kude padded-āyu-
ran-a-Srīdharabhāttar-nūralvar-mmahājanake
bharanam-geydu tavagam
mahājanakram prajégem mā đi vyavastheyuṁ dharma-
brayad-upabiyada
mānyeda bhūmiya nīvēsanada premānamu m-e nt-ene
Sōmēsvarādēvargge ma-
ttar-aru Bhagiyabbēśvarakke māttar-ppanneradu
elkoti-tapodhanara
satrakke māttar-ppanneradu Aychagavundana degulakke
māttar-ayudu māney-o-
ndu Adityādēvargge māttar-aydu māney-ondu Bettada-
Bhagavatige
māttar-aydu māney-ondu Narayānadevargge māttar-aydu
māney-onda-
nt-ayveddu māttar-kkeyyuman-āvara nīvēsanamsaluvām
Bendevabhatārara sam-
tatiya brahmačaryaṃyavulle neishthika-tapodhanar-
agiy-anubhavisuvar

Marakabbe-Bhataṛiye māttar-ppanneradu māney-ondu
Nyasam Prabhaṅkara yuvaṁ
vakkhanisi gunāśaśanadīha bhāṭṭa-vṛtti
mattar-ayvattu maney-ondu okhaṭṭarggge
mattar-irppattaydu ganiṭam jōīṣa-cchāhanda-
valaṁkāravuvaṁ-abhaya... veyumhams-
reyalum bājisalum balla āba-saṃskārvullata
Nagādēṣigagge nityasthiṭhī-o-
ndī poltal-āharamuṃ varīṣhak-ondu kappadavuvaṃ-
īkṛī-ōdisi gunāśaṇ-
naḍī-āv-akkargg-vṛtti mattar-irppattaydu:
maney-ondu kuruva-gey-mattar-panne-
radu maney-ondu galeṭgā-gey-mattar-ṛu maney-
ondu nāvīda-gey-mattar-em-
tu maney-ondu parekārargge mattar-panneradu
maney-ondu gunāśaśamadi-
naḷvāra satrakke mattar-mūru manc verad-arṇu
dharmma-vravakkaṁ vupatiyakkaṁ
mattar-mūru Urodevargge manyada keṭ-mattar-
innūru maneg-enga-
vyagala virppattagge-nilāḍa āṭa niyeśaṇam mūru
"sāvva" ta sūmkāṃ gana-vayilīg-
kūde mu-
ttīge padiyale vajnadāl-ondu gadyanaṁ....
-ayuḍu paṇam maḍu-veyal-er-
ḍu paṇam maṇiyal-ondu paṇam Bā[du] ṛa Kāra-
punnami ḍīpalle mūru parvavolam
pratyéka vondu gadyäna int-inituv-úrodevargge
orbar-orbarem baydade dandav-eradu
panam badidade panneradu panam surige-giltade
muru gadyanav-iridade panneradu gadya
nam jàti-bhedav-aridu dandavañ vîsësham-mälpa[r ]
mañi súle-góđade muru gadya
nam prâyaschittam-golvanu muru gadyanam maniy-
ayudha berau mandap-
ërâl-sallad-int-i-dandadolem kava[r]ttelolav- apûtrika-dravyada āśāvandhadolam putti-
da dravyamuvam kale maddeleya panamum Bëyimagerege
Idam-úpekshidatäm
kereyan-odeda pûtakam-akkum parikhayai modalág-
eña murugge .. ni-
veśanam kotta yikkavavargge gámundarggani kiljatiya
mukhyarggam pra-
tyèkm maney-ond-âchandr-ârkka-tarambari manýada
satradá dharma- bra-
yad-upabiyad-ent-anituv-edsya këy-mattar-anûruman-
ally-alli-
ye nîvësanângaluman-enitu dushkâlêr-adadam
mahâjenaî kaðu-
duvar-idakke tappîdavar-Kurukshëtradolam
Vâranâsiyolam
elu-kôtí Brahmanaruvan-elu-kôtí tapôdhararuvan-
elu-kôtí
kavileyuvan-ālida pañcha-mahā-pātakaṃ-
akkuma Sanañyo-
yām dharmma-sētuṃr(sētur)-nipānāṃ kālō kālō
palaniyo bhava dibhih
sarvaṉ-ēṭām-bhāgīnāḥ partthivendrāṃ-bhūyō
bhūyō vāchatē Ramabhadrān
Sva-dattam para-dattam vā yo herēta vasundharām
shashti varsha-sahārani vishīyam jaya-
te krimīh Bahubhir-vvasudhā bhukta rajabhīs-
Sagar-ādibhiḥ yasya yasya yadā
bhūmi-

s-不太好 yasa tasya tada naśaṃ Gōvindaḥ bhatta
hareda Ḍhāṛgajam kandariśa māṇgala maha-śri
References and Notes

1. SII., XV, No. 696.
2. ET., XX, p. 67.
3. Ibid., p. 66 (n.2).
4. Ibid., p. 66.
5. Ibid., p. 68 (1. 36-41).
6. Ibid., p. 68.
Kukanūr or Kuknūr of the present day is a small village in Yalburga taluk of Raichur district. In the mediaeval days, however, it was a place of repute, being an Agrahāra and the seat of a Śākta deity Jyeṣṭhādevī. A number of inscriptions found in this place speak of the glorious days it enjoyed in those days.

The sthalapurāṇa of this place calls it Chandrahāsapattana and Kuntalapura. But inscriptions however, do not mention any such name. Instead, they show that even in those days it was known as Kukanūr, the present Kuknūr being the colloquial form of the same. It is however difficult to explain the meaning of this term. It is likely that it owes its origin to or at least closely associated with an individual known as Kukka and hence Kukkana ūru i.e., the place of Kukka.

Leaving aside the sthalapurāṇa, the antiquity of this place goes back to at least the seventh century. Here is found an inscription of the early Chālukya king Vikramādiṭya I (655 - 681 A.D.). As many as 20 inscriptions between this period and that of Vijayanagara have been found here. This place was converted into an
Agrahāra at least by 1090 A.D. But it is curious to know that a record of 1174 A.D. speaks of the place as being made an Agrahāra by Chāvundarāya, a subordinate of the Sēnā king Kannara. Further, the record tells us that it was laid down that a stipulated amount was to be paid by the donees of the Agrahāra. It only indicates that very soon after its becoming an Agrahāra, in the 11th century, it fell into decay after some time and therefore, it was revived by Chāvundarāya mentioned above. But inscriptions show that the Agrahāra met with a similar fate sometime at a later period when it was revived by the Vijayanagara king Harihara II, who granted it to a brāhmaṇa named Gandīna Bhāṭappayya, on condition that he should rehabilitate the people in the Agrahāra.

Geographically, Kuknūr was situated in Belvola-300. It was itself headquarters of a division of 30 villages. The inscriptions describe this place thus:

ā Kuntaladēsakke tila-
Kakritivol Belvālam virājikunadaro
Śrī kukkanūru mūvattu
Lokastutavalli Kukkanūرسورعیسیو�ه

5
In one of the inscriptions it is described as Trimśad-gramadhipatīm Kukkanurum\(^7\) i.e., Kukkanur, the chief of thirty villages. Some of the other villages included in this division of thirty villages were Mangalur, Siriyur, Bedevatti, Kallur, Muduvolal, Bennekallu, Talakallu, Belukude, Hadalagere, Edeyahalli, Katarike, Kalasevalli, Selagara, Benatur and Avarstige. Of these, only the first seven can be identified with Mangalur, Sirur, Bedevatti, Kallur, Mudhol, Benakal and Talakal — all in Yalburgi taluk.\(^8\)

From the number of the \textit{Keris} or streets and the number of \textit{Mahājanas} referred to in the epigraphs it is clear that Kukkanur was quite a big Agrahara. It was divided into fortyeight Keris or streets\(^9\) and the number of the Mahājanas was 1000. Inscriptions describe this Agrahara as a place of plenty and a beauty spot, full of tanks, fields, flowers and fruit gardens and with numerous temples. The temples and streets echoed with the sound of the recitations of the Vedas. To quote a passage here:

\[\text{palavum mantapadim deguladinda punyavithiyim chauvatadim}\]
This place was surrounded by fruit trees. The paddy fields around enhanced the beauty of the place. The tanks like Devayanakere, Kadlagere, Maginigere, Sabbegere, Erenegere, Heggere and the like and also the fertile soil contributed to the richness of the place. The inscription says:

\[
\text{olakevakaradollam-ganapati beleyuttirdanam}
\]

\[
\text{Sri Svayambhu-}
\]

\[
lalitam kemmanatannam janavenu vagaldurddanam}
\]

\[
bhumi guddam
\]

\[
beleyuttirdappudellam jalaka narivari maineyam
\]

\[
matta vinn-
\]

\[
ssala-dascharyamgalaraayade palavenu arbbannisar
\]

\[
kKukkanuru
\]

The brahmana residents are highly praised in the inscriptions. It is said that on account of the brahmana sālas, sacrificial pits (brahmakundadi) and also on account of the brahmana residents, who resembled Brahma, this place was considered as standing on par with Brahmaloka. It was inhabited by very learned brahmans, and was full of temples and tanks. According to an epigraph:
The residents of the place are described thus:

vāra patibrātānaye-aṅganevara śakalācān-
anvitaru-
gurumarudagni vipraparitraiptikararu-
vasudhāmerottanaru
parādara pāmaraakkerajanaṁ śivabhaktinyuktar-
emba sa
cholaritade kukkanur krutayugam nelegondav-
enal tōrugum..14

The Mahājanas of Kuknur were 1000 in number. They were learned scholars and able administrators. They are described as excellent brāhmaṇas endowed with sacred knowledge, virtuous character, scholarship and modesty.

In yet another record they are described thus:

...em negalā-grahāradaudagranigalu
samvāpta-sastra sa-
jana ranavādvararthijana kalpā kujar-
kkavitā-mahārṇava-
Further, the record mentions the Mahājanas as learned in various branches of learning like Tarkka, Vyākaraṇa, Vatsyāyaṇa, Purāṇa. To quote the passage here:

Śvasti yama niyama svādhyāya dhvāna

dhārana-śamādhī-jāna-sādāṃśopahārādi

śāṃpannar akhila prāṇī pṛaṣannar aṅkā

Tarkka-Vyākaraṇa-Purāṇa-Kāvya-Nātaka
Kukkanur was a noted religious centre also, especially the sacred seat of the goddess of Jyeṣṭhā, "the revered Mother of the Universe". All prowess and sovereign status among the gods and goddesses are narrated at length in an inscription of this place. This place was called Siva-sakti-surat-sampūta-kṣetra i.e., hollowed abode ever radiant with the presence of Siva and Śakti. Many Siddhas, yogis and yoginis settled in this place. Jyesthādevī was the presiding deity of Kukkanur. Inscriptions speak highly about her. Jyesthā was also called Kalikāmahaśaya and Mahalakumī and attracts a large number of devotees. Following are a few verses describing this deity:

pralavamāvyaśītanirppalu
pralavāśībe kalardu Bhairavām Bhairavana
giliyirkkuvana-Kalike
mulidade kadupinde kattuvalu nālayeṇaṁ

tam bhavamañgoda visuttam
sthāmbhisuvalu sativa nevalendavamatiyaṁ
sthambhisuvalu vāktatiyam
sthambhisuvalu jyeṣṭheylli pagevēdāgum

sāraṇendakabhavāpradhānaphalamam
daiṣṭhuvalu-rcokki mā-
karisuttaippa-māḍāṇḍhānappu-khalanayuddipam
tāma cā
erādīmkottone nande bīsi kalevalu
tatkaṃyemam tāma bhi-
kara kākānana kazālante gurimālpalu jyeṣṭhe
sāmanye

ēraguва barasidilem nere-
dareyattuva kālamraṭtuvam nūnguva pē-
rarakeya pr-reactira mā-
ruradar barōdukalārppa-kalikeyam

osayisidatana vasuvam
vasumatiyumandu vodāvipalu besayisala-
vasu vasumatiyasu nisugala-
nasamajase kālikombe kundasuttaippalu
Among the several temples, the temple of Jyeśthādevī stands prominent. The present construction however appear to be later. Two other temples are situated in the compound of this temples only. They belong to the 10th - 11th centuries A.D. But they are now in a dilapidated condition. Inscriptions refer to other temples like Hanumantadēva, Gavaresvara, Tōtigēvara, Brahmēvara, Ganesvara, Mallikārjuna and others, and grants were made to these temples on a large scale.

When the Kuknūr Agrahāra was rehabilitated in 1379 A.D. the temple of Jyeśthā was also renovated along with the other temples by the donee Gandina Bhōttappayya. In the fifteenth and sixteenth centuries A.D. there was disturbance by the turushkae i.e., Muslims when they set fire to this place, which caused damage to the temple also. Later this is said to have been repaired by an officer named Devarayagauda-Desai who was in charge of Naḍagauḍīke. Devarayagauda Desai was the great grandson of Bhattachārya, who was the high priest of the goddess Jyeśthādevī.
Kalesvara was a devotee of Jyestha, whose forefathers were the Kalamukha Saiva gurus of the temple Nagesvara at Sudi. He was known for his virtues and learning. He was also called Siddhanti, on account of his knowledge.

Thus in the early and mediaeval Karnataka, Kuknur enjoyed the prime position of an educational centre, a seat of religion.
References and Notes

1. HAS., Vol. 18, p. 25.
3. JB BRAS., XII, p. 44 ff.
4. A.P. Govt. Ar. Series, No. 9, p. 32.

Sri vīra-pratāpa-Harihara-Mahārāya
anādi-agrabāravāda Kukkanūra sasīrvṛṣge
mukhyarāda śrīmen-Mahāsthānad -
ācāryayarāda Gandīna Bhattappayyagalige
kotta Kukkanūra-grāmāda prabhutvakke
salluva tējasāmyav-entendare
Kukkanūra agrahāravu khilavāgi hōdallī
jīrṇōddhāravam mādi Kukkanūra Śrī-Mahāmāya
āṅgarāṅga bhōgakkenā ..... chaturvēd-
ādhyayena sthāpanegam samarpisida
Kukkanūra grāmākke salluva.....

5. P.B. Desai: Sasana-Parichaya, p. 86.
6. Ibid., p. 81.
7. JB BRAS., XII, p. 43.

Sāra nālvattentu

erigalim balasi bāleya banadiṁ
nārangiṅa taniyangalī-

nṛjantire Kukkanuru kangesedikku

10. Ibid., p. 82.

11. Ibid., p. 86.

12. Ibid.,

brahmaṇa śālevinī
brahmakundadi nivā-

brahmarenippa dvījarindā Kukkanuru

brahmalōkakke dorevāytyu

13. HAS., 18, p. 55, (11.7-9).


15. Ibid., p. 82.

16. Ibid.

17. Ibid., p. 83.

18. Ibid.

19. HAS., 18, p. 25.


23. Ibid.

24. Ibid., p. 90.


ariyada siddhántam nere-
yariyada mantram+lar iyadāgama veleyolu
peravillene neredarivino-
larivina kaniyenisidam kalēśvaradēvam

nejnarpparikshisalu sa
brajham śastra-jña-nakhila-tarkajñanā kā-
vajyānām daivajñānā sa-
rbbajñānā śrijaśajaguru Kālēśvaradēvam
Another famous Agrahāra of mediaeval days not far off from Gadag, was Lokkigundī. It is at present a small village in Gadag taluk but the inscriptions of this place speak the glories of its ancient past. An Agrahāra town of considerable size, this place played an important role during the periods of the Chālukyas of Kalyāṇa, the Seunas and the Hoysalas. It was then known as Lokkigundī. This name again owes its origin to a plant or shrub known as Lokki (Vitex negundo or Trifolium Lin.). Situated in the heart of Belvola, it was also a strategic place. It was a stronghold of the Chālukyas of Kalyāṇa towards the end of twelfth century, and it came to be captured by the Hoysalas for some time, soon after the fall of the Chālukyas. But when Sēuna Singhāṇa conquered Belvola and the area further south, it became a part of a Sēuna kingdom.

The antiquity of Lokkigundī can be traced to the beginning of the eleventh century A.D. The earliest epigraphical reference to it occurring in an inscription of 1007 A.D. But legends take back the antiquity still beyond. As the record tells us, the epic hero Rāma is credited with the establishment of this Agrahāra. It is
known therefore as Ramaradatti Agrahāra² i.e. an Agrahāra donated by Rāma. Geographically Lokkigundi was situated in the Belvola-300, the extent of which is noted earlier. As in other cases, the poets of the inscriptions of this place do not lag behind in describing the glory of this place. One of them instance avers that it surpassed even the cities of gods. In the words of the poet:

'srīge vibhūtinge dharmma-kkāgeram-

enai-Indranasak-Amaravatigam

Bhūgāvatigam sale mālagippudu
dhārege Lokkigundi grāma.³

Yet another poet has this thing to say:

Grāmō-rajati Lokkigundir-itī yō-bhūdeva-
puny-akarah kahōni-mandala-mandanām Kali-
bala-chhēda-kṛiva-kōvidāh yatra bāyōma

samavritāṁ suvra-griha/śrēni-patak-ōtkaraiaḥ

samkīrmā prithvi-mahā-ali-vilāsad-yūpair-
apārair apī∥∥ ⁴

It is further praised as a glowing tilaka on the forehead of Belvola and a necklace on her neck.⁵ In an interesting
way an inscription tells us that when god Brahma
desirous of comparing the importance of the city of Indra
with Lokkigundi, weighed them in a balance, on which the
scale where this weighty town of Lokkigundi was put
stuck to the earth while the other with Bhogavati rose
up and sprang to heaven. Limitless indeed is the fancy
of the poet! To quote the passage here:

sarasijayoni binnani-ariyalk-Amaravati
Lokkigundiy em b-erauduman-eyde tugal-
Amaravati muttidud-urdhva-lokkamam i dhareyole
Lokkigundi nelesitt-ene bannipar-ar-jjagakk-
alam karisuva Lokkigundiya mahatvamumam
dore-vetta binnapuma 6

Lokkigundi, according to the inscriptions, was a
place of plenty. The records mention the artisans and
merchants of the place. It has been described as the
city of Kubera on account of the bazaars, filled with
richness. Valuable commodities like sandal wood, rubies,
pearls and other precious commodities were sold in this
place.

Srikhanda-karppura-vichitra-vastra-manikya-
muktadit-ad-amga-bhogam vast-unaneyam yata
An Agrahāra town as it was, it consisted of 1,000 Māhājanas, who were, as usual, masters of different branches of learning. Inscriptions are indeed eloquent about the greatness of these Māhājanas. For instance, a record puts it thus:

\begin{quote}
Vimalārava-śrīgī pempige Lākshmi-kara-
saundaryyakk-atiśayakara-śauryakke
śiśōtkara santāśthā praddānākkananvamita
vivekakke satykatte sauchacharanakkascharya
gāmbhiratege parikisalk anya-samānya
martyaru.
\end{quote}

In another inscription they are praised in this way:

\begin{quote}
Sādāhame-ārtha-sukh-ātma-samgati-jushō
ved-ādi-vidya-vidas tathur-yyatra-par-ārtha
sadbhāna-parah śri Lokkigundyaṁ dvijah yeshām
kumde-parāge-pandura-yaśorāir-ādiśam-bhitishu
jyotāna-jyotir-adhah-kritau-krita-ghan-ārambhah
samuj(?) rimbhatē.
\end{quote}
As in all the other Agraharas, many of the subjects like the Vedas, Vedangas, Purana, Dharmasastra etc., were taught here. It is to be noted that this institution seems to have specialised in Prabhakara. This school of Prabhakara is said to have been established by the minister named Somesvara. Chalukya king Vikramaditya VI had appointed him as the minister of his kingdom and also as the superintendent of religious affairs. He is said to have constructed a lecture hall (vyakhyanasala) for teaching Prabhakara doctrine of Purvamimamsa. The inscription also records grants made by him for the maintenance of students and teachers (upadhyaya) of this institution.

It is interesting to note that the students here have been mentioned as pravasiga chattrar. Pravasiga chhattras as noted earlier, had been taken to mean the students coming from outside places.

Another point to be considered in this regard is the mentioning of a text book named Sutracharcha. More details about the book are not available for the record is broken at the end.

A religious centre as it was, it was full of
temples. Inscriptions mention several temples of the place. To name a few here, Nannesvara, Trikutesvara, Telligesvara, Marulesvara, Kasivisvesvara, Prasannakesava, Madhusudhana and the like. The temple of Kasivisvesvara is the most elaborately finished temple in the village. It is said that it is one of the most ornate types in the Karnataka area. It is believed that this temple became a victim of the Chola invasion in the eleventh century A.D. It was however rebuilt after some time. Modern scholars have described this as a master piece of decorative architecture.

During the eleventh and twelfth centuries A.D. the temples at Lokkigundi were given grants in the form of land, villages, money, gold oil etc. for their maintenance by the kings, officers and other people of the village. To give a few examples — A record dated 1075 A.D. from Lakkundi mentions a gift of tax on oil mill and a garden made by the Mahajanasa of the place to god Marulesvara of the place. Another record dated 1080 A.D. mentions a grant of land made to the god Marulesvara by the merchants of the place. Two shops given as a gift to the god Nannesvara is mentioned in an inscription of 12th century A.D. Certain gifts made to the god Telligesvara by a local officer (Ura heggade) is mentioned in a record of 1140 A.D.
Achisetti of Lokkigundi made a gift of gold to the god Madhusūdhana.\textsuperscript{19} A Perggade named Tribhuvanakēsava made a gift of gold for the offerings to the god Kavatālēśwara is referred to in an inscription of 1152 A.D.\textsuperscript{20} Six panae made by Bācharasa to Asitara Kēśavāditya for perpetual lamp in a temple is mentioned in an inscription from the same place.\textsuperscript{21} A person named Āchisetti installed a deity Kēśavādēva at Lokkigundi.\textsuperscript{22} He also made a gift of money out of income from minting transactions to the god Mallikārjuna. It is mentioned in a record of Chālukya Sōmesvāra IV.\textsuperscript{23} A person Ayachisetti is credited with the grant of gold to Asitara Kēśavāditya.\textsuperscript{24} Another person named Aṇikāra-Sankara-Setti made grant of 5 panae for the worship of god Nāmēśvara. The record is dated 1186 A.D.\textsuperscript{25} Marulimayya perggade, consecrated the image of Marulēśvara and made grant of land to the same temple.\textsuperscript{26} King Vīraballāla II is said to have made a gift of a village Hombalalu in Belvola-300 to the god Trikūtēśvara while he was camping at Lokkigundi.\textsuperscript{27}

A characteristic feature of this Agrahāra is that Jainism also flourished in this place. A number of basadis came to be constructed by the generous kings and queens. More famous among them were Kammata Jinālaya, and Nāmpiyyabasadi. Inseparably associated with Jainism
and Lokkigundi is the towering figure of Attimabbe, a devout lady with an insatiable literary taste. Her generous donations to the Jaina temples and monks were innumerable.

Attimabbe was a pious lady. Even after the death of her husband she continued to lead a religious life and she is credited with having constructed 1500 Jinalayas in different parts of the territory. She was known for her charity and generosity. The inscriptions describe her as Dānakārī. She was a patron of learned men and the famous Kannada poet Ranna, the author of Ajitanātha-pūrāṇa was patronised by this lady Attimabbe. It is further said that she got prepared 1000 copies of 'Santinathapurana' and distributed them. Attimabbe along with constructing the Jaina temples also made grants to these institutions on a large scale. A record dated 1007 A.D. mentions a grant made by Dānakārī Attimabbe to a Jaina temple constructed by her at Lokkigundi. She is even said to have induced the king Ahavamalla to make grants to a Brahmajinalaya, soon after his conquest over Gurjara country.

Grants were also made to these basadis by other persons of the place. A record dated 1076 A.D. mentions
a gift made to the deity Kalidēva of the place by Śankarakoti. Guṇanidhisetti and Anikāra- Nāgīsetti of Lokkigundī are said to have made a gift of land to the Basadi of Bellayajēmayya. Grants made to Santinātha of Kammatā Jīnalaya by the artisans of the place is referred to in an inscription dated 1185 A.D.

Another feature of Lokkigundī is that a mint was set up here. Coins issued from this mint are referred to in the inscriptions as Lokki-gadyānas and Lokki-śhrābi gadyānas. For example — 1000 Mahājanas of Mālānd-Ālūr are said to have received 130 Lokki-gadyānas from Mahādevayyānāyaka a servant (leika) of Chālukya Vikramāditya VI. Āchisetti, a goldsmith making gift of money out of the income from minting transactions for the worship and offerings of the Mallikārjuna is noted earlier. Another record, dated 1184 A.D., mentions a grant of gold made to the god Asitara Kēsavāditya of the place. Here Āchisetti has been mentioned as anikāra. To quote the passage here:

Hiriyakkaśālavām kondakenikāraṇā-Kammatad-
anikāraṇā-potthagrahakaṇa-alliya............ 39

Another record dated 1186 A.D. refers to one Sankarasettti, as making a grant of five panas to the god
Nannēsvāra. These two persons viz., Āchisēṭṭi and Śankarasēṭṭi appear to be connected with the mint at Lokkigundi.

Lokkigundi, was also a stronghold of Hoysala Ballāla II. Towards the end of the 12th century A.D. when the Chalukya rule was on the wane, there was a struggle for power between the Seuna king Bhillama and Hoysala Viraballāla II. Bhillama who was in the north wanted to extend his authority to the south of Malaprabhā, and Ballāla wanted to stretch himself to the north of Malaprabhā. A final decisive battle took place at Soraṭūr in June 1191 A.D. between the two. Though Bhillama held himself to be unconquerable on account of his great army of elephants, horses and foot soldiers, Ballāla pursued him from Soraṭūr to Lokkigundi and destroyed his forces. After this victory, Viraballāla made it as one of his military headquarters.

This is the picture of Lokkigundi which was a religious and educational centre. It reached its heydays between 9th and 14th centuries A.D. Though the glory of this place is vanished and it has been reduced to a small village, large numbers of ruined temples and inscriptions are left behind to speak of its former glory.
References and Notes

2. SII., XV, No. 103.
   Also see KL., II, p. 26 (1.16).
3. Ibid., XV, No. 67.
4. BI., XV, p. 354 ff (v.57).
5. Ibid., (v.66).

Belvolam-emb-ā lalanaya lalāta chandana tilakam-
   id-enisuvudu Lokkigrama

6. Ibid., p. 355, (v.60)
7. Ibid., v.61.
8. SII., XV, No. 119.
9. BI., XV, p. 354, (v.58)
10. Ibid., p. 355, (v.74)

vidvat-sahasram-upalabhyaj hi Lokkil-
gundvam-bhāsvat-sahasram-idam-ity
anumaya bhasa Prabhakaraśim-
pahitavan-īha vrittim-arham
sōmeśvaravya iti sarvva-jana prasiddahah

11. Ibid., p. 352 (v.26).

rājña tēna niyuktō-bhūdh(d) dharmma-karyasaḥ
   dharmma-vit kaschid-vidvaj-jan-ādhārō vasy-eme
purba-pūrushedh

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12. Ibid., p. 355, (1.67).

ā byākhyāna-sālevolu Prabhākaramām
byākhyānamam marpp-upādhyāyargasay-
allī kōlūva pravāsiga-chohātrara-
grāsakkan

13. ARSIE., 32-33, Bk. No. 177.
16. Ibid., p. 31 (1.15).
17. SII., XV, No. 558.
18. Ibid., 21.
19. Ibid., No. 222.
20. Ibid., No. 48.
21. Ibid., No. 125 (1174 A.D.).
22. Ibid., No. 135 (1179 A.D.).
23. Ibid., No. 61 (1184 A.D.).
24. Ibid., No. 62 (1184 A.D.).
25. Ibid., No. 70 (1186 A.D.)
27. SII., XV, No. 208 (1192 A.D.).
28. BKI., I, No. 52.

parama/Srī Jinanātha-gehavilasa
ccccandoha sandhiha-bha
sura-jainapratima-vichitra-mañi ghaasta
malika sankhe sa-
virad-aaynur-ivyu bhelvelinipinam nirman-
panam geydu bhu
bhardol dharmaman-Attimabbeyavol-int-a
rujvalam madidar

29. Ibid.
30. Ibid., Int. p. VIII.
32. BKI., I, No. 52.
33. Ibid., Int. p. VIII, And also see No. 53.
34. SII., XV, No. 533.
35. Ibid., No. 119 (1173 A.D.)
36. Ibid., No. 67.
37. BKI., II, No. 136.
38. SII., XV, No. 61.
39. Ibid., No. 62.
40. Ibid., No. 70.
The Agrahāra Naragunda of ancient days is the present Nargunda, a taluk headquarters in Dharwar district. It was also called Piriya Naragunda. The term Piriya indicates great or big. Piriya Naragunda was a famous Agrahāra during 11th - 12th centuries A.D. The earliest date in which we find a reference to this place is 1074 A.D. It has been referred to as a Mahāgrahāra in a record dated 1078 A.D. From the records, that are available, it is difficult to make out when this Agrahāra was created or, by whom it was created. But it can be said that this had acquired a position of importance much before the date mentioned above. The inscription describes the Agrahāra Naragunda thus:

Varajambudvipadol ranjisuvudu Bharatakṣētramḥ kṣētramḥ bah\n\
dhuramontā Kuntalam tadvishayadol-ati-sobhā- spadəm Bēvalam bit-
taradinda-nādoloppam badeudu padinentagrahāram tadabhyan-
taraddol Lakshmīvihāram negarddu Nargundā-

bhidhanagrahāram
Mahāgrañāra Naragunda was situated in Belvola dēsa and it was like a capital city at that period. It has also been described as a golden flower in the braid of the lady Kuntala. In the eyes of the poet Naragunda was like the mark of tilaka on the face of Belvola dēsa.

As said above, Naragunda was a Mahāgrañāra. It is interesting to note in this connection that it was one among 18 famous Agrahāras in Belvola dēsa. Some others of these eighteen Agrahāras mentioned in inscriptions are Savasi, Gudigere, Dāmbal, Rūvige, Mangoli, Hūli, Kurbet and Honvād.

Piriya Naragunda was a beautiful spot in Belvola dēsa. Numerous tanks filled with Amṛita like water, the trees that were bent to the ground on account of the
fruits, the cultivated fields with rich crops gave a
sight of richness to this place. Gardens were also filled
with trees yielding variety of fruits. They provided
shelter to the passers by. The peacocks danced, the
swans sang, the cuckoos cooed and the parrots prattled. 
This was how this Agrahāra appeared to a poet of an
inscription in this place.

The Agrahāra of Naragunda was big in size as
indicated by the number of Mahājanas in that place viz.,
220. Obviously because of this size, the Agrahāra was
divided into four keris or four wards. Of these, the
names of three keris or wards are found mentioned in
the inscriptions of the place. They were Mekkegeri, 
Hemamgeri and Paṇuvageri. Obviously, Paṇuvageri
got its name because of its location in the west. The
description of Hemamgeri indicates that it was a locality
where a mint was situated. An inscription refers to an
individual named Hemakuppati—Echisetti. It is well-known
that the famous Uttaramerūr in the South was also divided
into 12 wards during the Chōla period. But such instances
are rare in Kannada area. Inscriptions also refer to the
number of the Mahājanas of different keris. The total of
which was the number of the Mahājanas of the Agrahāras
as a whole. For example, we are told that the number of
Mahājanas of Hemāgeri was 55,²² that in Paḍuvāgeri was 55,²³ and the number of Mekkegeri was 35.²⁴ Obviously the remaining number 75 formed the Mahājanas of the fourth ward. These three wards appear to have been very prominent for in one inscription of Chālukya Taila III for it mentions only three kēris.²⁵

The Mahājanas of this Agrahāra have been highly praised, for their ability and scholarship. They had mastered all the Vēdas and the Sastras. They were always engaged in the performance of various religious rites. Kāvya, Naṭaka and other forms of literature were not beyond their reach. We find the description of the Mahājanas of Haragunda in an inscription thus:

\[
\begin{align*}
\text{prāṣṭhānānuṣaṇa} & \text{ vaisvādeva balihōma} \\
\text{prahvārindagniho} & \text{ trigalinā skhalitahitagni-} \\
\text{galinā sarvvaṃkratu} & \text{ Somaśa ṣigalinātma.} \\
\text{panaksha.} & \text{ rudyaṛvedavēdanta ve śigalim Śri} \\
\text{Narugundamūrjijitamanikum.} & \text{ ri mukhyarim.²⁶}
\end{align*}
\]

The Mahājanas of the different kēris have also been praised separately. For example an inscription tells us thus about the Mahājanas of Hemāgeri: having praised thus:
This ward itself has been eulogised thus:

\[ \text{adarolu mauptikaharada nayakmaniyol-} \]
\[ \text{udarteyi Hemaqiri karam-esedirkg.} \]

Those of Mekkegeri have also been praised as scholars in different branches of learning.

\[ \text{svasti yama niyama svadhyaya dhyana dharana} \]
\[ \text{monanusthana paravara nar} \]
\[ \text{yana-sesha Vaiseshika Narayika lokayata} \]
\[ \text{[sankhya] Baudha mimaasa adyanetka} \]
\[ \text{tarkka astra pravinar izyajursa-} \]
\[ \text{maharvvana vidita veda-nta] rashtadaa} \]
\[ \text{dharamma.... saradabhravibhrjita} \]
\[ \text{sesanka sankha gokahira dharpure nira-} \]
\[ \text{hara hara hara yasominata.. vidya.. viisitha} \]
\[ \text{vidvamsajana pujakar yajena yajenadhyas-} \]
\[ \text{nadhyanapana dana pratigraha dharmma niratara-} \]
\[ \text{nadi ........ Bhagavati labdha vara prasa-} \]
\[ \text{dareppa Sri manmahaharaharam} \]

Haugundada [Me] kkegeriya mahajanaa muvatt-
aivaru ...... 29

The Agrahāra Naragunda was a city of temples too.
Inscriptions of this place refer to the temple of Sūrya,30
Mūlasthāna,31 Dhavala Sankaradeva,32 Kirtinarāyana33 and
Sankaranārāyaṇa.34 A record of 1078 A.D. mentions the
grant of a number of ornaments made to the god Sūrya.
Similarly an inscription of 1130 A.D. refers to a grant of money by Rudradēva for reading scriptures in the temple of Dhavala Sankaradēva. The temple of Kīrtinarāyana was situated in Hemāmgēri. In 1147 A.D. it received a grant of land by two brothers Sānkara and Nārayana. Hemakuppāti Echisētti who perhaps was in charge of the mint was also one of the donors to the temple of Sāṅkumarāyana. He also made grants for the feeding of the poor people at Naragunda.

The merchants and vaishyas of Naragunda are also praised in the inscriptions. Rich men as they were, they made a number of grants at Naragunda. An officer Īśvarayya, the Rayabharī of the king, was also interested in the well-being of the place. He installed a number of watersheds and feeding houses and also built a tank naming it after himself as Īśvarasamudra.

An Agrahāra as it was, Naragunda was a home of
poets also. The name of at least one poet of this place has come down to us and his work has remained in the form of an inscription. He is Sarvajña-pattavardhana who is the author of an inscription of this place, dated 1147 A.D. He profusely describes the scenic beauty of Naragunda, its material wealth and the learning of the Mahājanas. Many of the descriptions are of conventional nature, but the whole epigraph exhibits poetry of no mean order. About himself, the poet speaks thus:

rasadim sabdadinarthadi
nesedere 'sasanapadyamenalu posa
dese pasarisalu vira
chisidam Sarvajña pattavardhana vibudha

This poem of his is a combination of rasa, sabda and artha. Thus in the mediaeval period, Naragunda flourished as a Mahagrahara, an abode of education and learning.
References and Notes

1. KI., V, p. 36.
2. Ibid., p. 28.
3. Ibid., p. 33.
4. KSSP., Vol. 43, (ii) p. 5.
6. Karnāṭaka Bhārati (i), p. 80
7. KI., V, p. 114 (1.12)

Belvolad - aḻhāma veṁba paramyeanteled - eseyagāhāra tilakam Narāgunda

8. Ibid., p. 99 (1.15).
9. IA., XII, p. 47.
10. IA., XII, p. 47.
11. SII., XX, No. 21.
13. IA., XI, p. 47.
15. Ibid., p. 9.

moreva madāḷivolu jadiunmāda kōkiḷḷaḷivolu
pāṭhamaṁ parividigeyva rejaśūkṣavolu
manōharayānadinde sancharina marāḷavolu
nalidājuva māttamayūravolų nōlpəra
manamām palanchaleyut-i-Narugundame
renjikum kara

17. Ibid., p. 40, (1.18).
18. Ibid.
19. Ibid., p. 91.
20. Ibid., p. 37.
21. Ibid., p. 116 (1.36).
22. Ibid., (1.50).
23. Ibid., p. 36 (1.27).
24. Ibid., p. 43 (1.47)
25. Ibid., p. 115, (1.22).
26. Ibid., p. 100 (11.27-29).
27. Ibid., p. 92. (11.33-34).
30. Ibid., p.33
31. Ibid., p. 36.
32. Ibid., p. 92 (1.43).
33. Ibid., p. 104 (1.64).
34. Ibid., (1.29)
35. Ibid., p. 36 (11.28-29)
36. Ibid., p. 90(1.41).
37. Ibid., p. 98.
38. Ibid., p. 117.
39. For example, Ajavarmasetti made a gift of land for a feeding house in that Agrahāra (p. 28).
40. Ibid., p. 38.
41. Ibid., p. 105 (1.80).
42. KSSE, Vol. 43(ii), p. 4.
As many as fourteen inscriptions have been discovered in this place vis. Huli. This itself is sufficient evidence to show the importance and fame it enjoyed in the early days. Needless to add that many of these inscriptions extol the greatness of this Agrahāra in highly eulogistic terms.

This Agrahāra Puli, as it was called in those early days, was considered one of the 18 Agrahāras most famous in the Belvola country. An inscription from Dambal mentions this fact. To quote the passage here:

Belvolam chinamart-a naḍol-oppaṁba dedu
Padinēṁ-Agrahārakam-olpim...... anunamāṁ
Puli-puny-āgrahāram¹

Now a small village in Savadatti taluk of Belgaum district, this place was then situated in the division of Belvola 300, which was like the heart of Kuntala. An inscription speaks of this division thus:

vanadhi-parīta-bhūtala-vilāsavati-mukhad-ante
tōrppa cheḷvine kani Belavalakke tilak-
ākritiyanū-esed-irppa-Pūliy-ēn-Animisha-
Puli or the present Huli was an ornament of this division and it was like the emperor of towns. In beauty and prosperity it competed even with the divine city of Alakā. The passage runs thus:

Belvala-nalge podalda-sobheg-agram-enis-irppa
Puli tilak-akritiyam-esat irppud-a purañ
Sura-puramañ K[ul]beran-Alaka puramañ naguñ
vilasadim

This Agrahāra was fairly an extensive one. The number of the Mahājanas of this Agrahāra was 1000. Inscriptions indicate that it was divided into a number of wards, probably 10. The names of some of these were as follows.
Raviyanagéri,5 Kalasavalligere,6 Ghaisasagéri,7 Kattiyagéri,8 Siveyagéri,9 Kokkolageri10 and Yeranagéri.11 In one context, it has been stated that Raviyanagéri consisted of 100 Mahājanas and Ghaisasagéri, Kalasavalligeri and Siveyagéri also had an equal number of them. It is quite likely therefore that each of these wards had a 100 Mahājanas and since the total number was 1000, it stands to reason that the whole Agrahāra was divided into 10 wards though the names of all the streets are not known. 

The names of some of these wards are indeed significant. Raviyanagéri for instance appears to have been named after, Ravikimayya, who figures as one of the Mahājanas. Probably he was the chief in that ward, Ghaisasagéri was obviously a ward where the Ghaisāsa or Ghalsasas lived. It has been noted above that Ghalisāsa in general stood for a teacher.

As expected the Mahājanas of this place were learned, noble, and virtuous. Inscriptions are eloquent about their qualities as scholars and teachers. To quote a passage here:

\[
\text{jana pūjana-prīya rum Hirayagarbhāha-Brahma-}
\text{mukha-kamala-viniṛgatī-Ru(R)i-g-Yaju-}
\text{-Sama-Arthavyaṇa-samasta-vēdi(da) -vēdam-g-opām-}
\text{anēka-sāstā-asṭā-daśā-smṛi(smṛi)ti puranā-}
\]
kāvya-nātaka-dharma-āgama-pravīnaḥ saṅkṣet-avabhrī(tha) ṛavaśāna-papavitrikrī(kri)-
ta-gatraruṁ kāmohana-ka[l]āśa-sita-shat-ḥaṭra-
hemara-pāṇḍha-mahā ṣabda-ghatikā-bhūri-rava-ni-
nām(nā) ditarum-āeri [ta-jana ] kalpa-vri(vri) keharum-
shita-Kalām takarum-eka-vākyarum

samudhdharanaruṁ āri-Kāśavādyadeva-
labdha-vara-prasādarum-appa āra ṣe[m]an-mah-āgrahāram
Pūliy-ūr-odeya-pramu-
hā[ṣ]a[ṣa]śirvā-mmahājjanaṁgala ..... 13

In another place they are stated to have had mastery over
Rāmāyana, Mahābhārata, Manu, logic etc. 14

It is however unfortunate that details regarding
the students or the subjects taught are not available. But
the mention of teachers, their qualifications and the
subjects in which they had attained proficiency all go to
indicate the educational activities of this place.

Naturally, Puli was a famous religious centre also,
with a cluster of Śaiva and Vaishnava temples and also the
Jaina Basadis. Inscriptions mention a number of temples
such as those of Harihara, Kalakēśvara, Tikeśvara and
others. They also record a number of grants made for
the worship of the deities and the maintenance of the
temples. The temple of Narayana was constructed in
1082 A.D. by Kistavaya Ravikimayya, one of the
prominent Mahajanas of Raviyanganeri. This temple seems
to have gone to ruins after this date for we find that
this was rebuilt by an officer named Nakimayya by
about 1097 A.D. The temple of Harihara appears to have
been built by the same officer named Nakimayya. Of
the two Jaina monasteries referred to in an inscription
of 1145 A.D., one was constructed by the Kalachuri king
Bijjala II in 1162 A.D. and the other by a lady named
Lachchale.
References and Notes

1. IA*, XII, p. 47.
2. BM, XVIII, p. 191 (v.8-9).
3. Ibid., p. 203 (1.9).
4. Ibid., p. 197 (11.9-11).
5. Ibid., p. 185 ff (1.34).
6. Ibid., (1.37).
7. Ibid., (1.40).
8. Ibid., (1.52).
9. Ibid., p. 214, (1.13).
10. Ibid., p. 216, (1.42).
11. Ibid., p. 206, (1.42).
12. Ibid., p. 213.
13. Ibid., p. 175 (11.27-32).
14. Ibid., p. 216 (v.3).
15. Ibid., p. 179, (1.7).
16. Ibid., p. 184 (1.17).
17. Ibid., p. 184 (1.17).
18. Ibid., p. 203 (1.23).
19. Ibid., p. 175 (1.33).
Salotgi, now a small village in Indi taluk of Bijapur district was a famous Agrahāra in the early days. It was then situated in a small district of Karnapurī-vishaya, a bigger division of Tardavādi-1000, which covered a major portion of the present Bijapur district. A few inscriptions that are found here give a very clear and interesting picture of the educational activities of this place. An inscription of 1121 A.D. describes the location of this place thus:

\[
\text{Asti kaschijanapadasttarddavādātī viṣrutah}
\]
\[
\text{yadgrāma bahir-antāscha nanarāmōpasōbhitah}
\]
\[
\text{tatra dharmmasya vidyānāṁ athānāṁ pauthage ityabhit}
\]
\[
\text{agrahāra, sūrīkīrmna esaharana manohera?}
\]

Salotgi was an Agrahāra of considerable antiquity. The educational institution here attracted students from far and near. The institution is described in the inscriptions as 'Sāla', obviously meaning a big hall where the teaching was conducted. It was presided over by the god of Traipurusha i.e. the triad of Brahma, Vishnu, and Mahēśvara. It is interesting to note that in Karnataka, in early days, this triad was closely associated
with educational institutions. This hall, we are told, was constructed by Gajāṅkuśa Narayana, who was a minister of Rashtrakūta Krishna III. This minister, was a pious man and a poet too. In fact an inscription described him as the very personification of Dharma. To quote the passage here:

\[
\text{pradhānah Krishnarajasya mañtri}
\]
\[
\text{san sandhi vigrāhi Tasya yah pratihasto-}
\]
\[
\text{bhūt-prīyō dakshinahastavat niyuktas-}
\]
\[
\text{tena tēna tejasvī samdhivigrāha-karmmani}
\]
\[
\text{Paragōra-vidyānām kavimukhāḥ priyamvadāḥ}
\]
\[
\text{vas-tu dharma-rato bhāti dharma-vigrahavan īvā}
\]

Rightly therefore, he thought of constructing a hall meant for educational purposes. The inscription describes this hall in glorious terms. As mentioned earlier, it attracted people from various regions.

To this vidyarthisangha i.e. the group of students of this sālā the chief of Salotgi named Chakrayudha made a grant of land and money. It was also stipulated that certain amount of money was to be paid to this sangha by the brahmanas on such occasions like marriage, upanayana and Chūḍākarma. For example, it is stated that his...
'Saia-vidyarthisangha should be granted five pushpas on the occasion of a marriage. A similar amount was to be paid at the time of the upanayana and half the amount, on the occasion of the Chaula. Further, whenever there was occasion to feed the brāhmanas, the pariśat viz., the students and teachers of the institution were to be invited. Chakrayudha also granted fifty Mivaratnas of land and house sites to the teachers who taught in this school. It appears that in course of time such a famous institution fell into disrepair. Consequently, as stated in an inscription of 11th century a certain Kañchiga of this Selāra family who was a native of Kopanapura i.e. Koppal in Raichur district undertook the repairs and renovated the hall. As he himself says:

Mādisidena-ane Saileyan-i dita- Dantipriya-
avanisana-vol-mum

An inscription of 1129 A.D. belonging to Vikramaśādiya VI, also highly praised this Agrahāra. As this inscription puts it, it was an abode of righteousness and knowledge ( dharmaśva vidyaman sthanam ). It was full of learned people ( Saurikinmah ). The hall presided over by Brahma, Vishnu and Mahēśvara was such that it appeared
as though the Trinity lost all pleasure in the mount Meru and came here to settle down. The inscription says:

\begin{verbatim}
Brahma Vishnu Maheshanam 'salā tatratisālinī

Meroḥ pritim paritvaiya vatra sākshād-vāsāntīte\end{verbatim}

Perhaps the Agrahara continued to be famous in the later days also. But we do not have any inscriptions mentioning this place, 13th century onwards. Nevertheless, it can be concluded that from 10th to 12th century at least, the Agrahara of Salotgi, Pauṭhuge or Pavittage, contributed much to the spread of knowledge in this area.
References and Notes

1. EI., IV, p. 60 (1.19).
2. ARSIE., 33-34, Bk. Nos. 153-54.
3. For example, a gift of land made to the god Traipurushadēva of the sale at the Agrahāra Tumbige is referred to in an inscription dated 1086 A.D. ( BKI., ii, No. 132 ).

4. EI., IV, p. 60 (11. 26-28 )
5. Ibid., p. 61, (1.31).
   atra-vidyārthīnāh samti nāna-janapad-ūdbhavah

6. Ibid., p. 61 ff.
7. Ibid., p. 64 (v.3).
9. Ibid., (11. 54-56).
10. Ibid.
One of the foremost Agrahāras in Karnataka, of great antiquity is Talagunda, now a small village in Shikarpur taluk of Shimoga district. It was once a renowned educational centre and a religious seat. It was then called Tanagunda, Sthanakunduru, Sthanakunduragrama, Sthanagundhapura. It was situated in famous Kuntaladēsa which roughly stands for Karnataka.

The antiquity of this place can be traced to the early centuries of Christian era. The famous inscription of this place known as the Talagunda Pillar inscription mentions that the god Siva in the name of Pranavesvara, of this place was worshipped by the Satavahana king Satakarni. This was the home town of the Kadambas. Mayurasarma, the founder member of this family belonged to this place. One really wonders if this place was an Agrahāra at this time because the inscription referred to just now tells us that Mayurasarma went to the ghatikasthāna of Kanchi for pursuing his Vedic studies. But, a legend ascribes hoary antiquity to this place as an Agrahāra. This legend as recorded in an inscription of this place tells us that Mukkanna Kadamba a predecessor of Mayurasarma (whose historicity
is not beyond doubt ) obviously desiring to make this place an Agrahāra invited 32 brahmana families from Ahichchhatra and settled them here in this place. Later the number of the Mahajanās seems to have been increased to 32000. Though the number appears to be too inflated, the inscription indicates that a number of brahmana families came from outside to this place and settled here. Ahichchhatra, it may be noted was another place of antiquity. It has been identified with modern Rampur in Bareilly district of the Uttar Pradesh.

Inscriptions describe at length, though in a conventional way, the scenic beauty and the floral wealth of Talgunda. To quote the passage here:

\[
\text{adantene beleda maleyajala-valukina mara-}
\text{nele kalagaru ālikēra lavānga matulunga}
\text{chūta champaka baka bakula āśoka pūga}
\text{pūnangā nāga-lāta-viṭānadolu...}
\]

Even the birds had learnt the art of reciting. In fact this city excelled the heavenly garden Nandana. To put it in the words of the poet:

\[
\text{vōdina bādina tarkkada tarkkisvva}
\text{tantraḍa mantra-vādada kavi-patana-}
\]
The Mahājanas of the place were also very learned and known for their scholarship. As the lithic records put it, they had mastered a number of subjects including Bharatāśāstra. For example:

\[
\text{vedam nalk-svar-angam aru-kurunim} \\
\text{mimamse-kanda-trayaṁ} \\
\text{hadīna-duva tarrkkam aru-nadinent-} \\
\text{udvat-purana-smriti-} \\
\text{pradurbhava-viśēsha-vastu bharatādyān} \\
\text{chatukalē-kauśalam} \\
\text{Nādevangē tad-āsēviṁ dvījarīgā-} \\
\text{Śrī Tāṇaśundūrīne}
\]

The inscription further describes the Mahājanas thus:

\[
\text{vīśisṭagraharādhisavardhā śaśiḥchhatra-} \\
\text{samagatar-dvādaśa-saḥaṛa-gūṁhotra-} \\
\text{parīvrita-dvātrimśat-saḥaṛa-saṅkhyā-} \\
\text{saṃsātar-yama-niyama-guṇopēturu Brahmaś-} \\
\text{Chandra-Yamāṃī-pratishthītī—paṃcha-maha-}
\]
linga-sannihita-punya—tirthâda-
kavâgahana-pavitrikritagatrar

dharamasa-sat-patrar Mayûravarman-

nripasyâshtadasâsavamedhadhvâra-
dakshinopalabdha-chatus-chatvarimsad-

uttara-sata—gramadhishthayakar—ssendidha—
vipula—dharma—nirmâyakar aneka-yajña—
vabhritha-punyambu—nityabhishiktârdrâ—
murddhajar Mahâvira—vedi—bhvajar Brahma—
rajâ-sabhâ-pujâgra—grahigal âsrita-jana—
meno-rajîtaphala-dayigal Veda—Vedangopânga—
mimamsâdi-sastra-sat—tarka—smrîtî—purâna—

kavya-nâtaka—vishaya—srojini—bhaçkarar
budha-hridaya-kumuda-vana-mukula-nikara—
vikasita—sudhâkara—dambha—darma—krohdha—
lobha—mada—matsaryya—duryvishaya—durita—gna—
düraru/sishteshta—janaâhâraru/sarat—sama—
(subhrahbra—dugdharmanâ—Rajatagiri—himakara—
nibha—visada—yâso—rasigal—vidvaj—jana—ratna—
rasigal naya—vinaya—saujanya—satya—saucha—
In about the 11th and 12th centuries Talagunda had become a renowned Agrahara with a number of students studying there. Learned brahmanas proficient in all branches of learning are stated to have been always engaged in study and teaching. Even the birds as the records aver, had been conversant, with various subjects by listening the recitations constantly. As a seat of learning, many subjects were taught in this place. As mentioned in the records, subjects like Rigveda, Yajurveda, Samaveda, Kalpa, Sabdasstra, Rupavatara, Nyasa, Prabhaakara Vedanta and Kannada were taught here. There were 48 students studying in this place. Separate classes were
conducted for different subjects like Rigveda-khandiaka, Yajurveda-khandiaka, Samaveda-khandiaka, Sabda-sastras, Rupavatara Nyasa-Khandika and Prabhakara Vedanta-khandika etc. There were teachers to expound these subjects to the students. The inscriptions mention two Bhattavrittas and also the ghaliyaras, who have been mentioned as skilful teachers of Kannada letters. Elaborate descriptions of grants made to this institution are found in the inscriptions.

It is interesting to note that the grants included not merely the provision for the maintenance of teachers and students, but their other comforts such as medicine, clothing, food etc. The cooks who served the teachers and the students were not overlooked. Arrangements were made for that maintenance and also by supplying them cloths. For instance an epigraph tells us that provision was made for giving 6 panas every year to each of three cooks, who prepared food for the students and the teachers.
References and Notes

1. EG., VII, Sk. 176.
2. Ibid., Sk. 186.

Pavitra dvātrimāsvipra kutumberam
mundittu tundo

4. EG., VII, Sk. 186.
5. Ibid.
6. Ibid.
7. Ibid., Sk. 178.
8. Ibid.
9. Ibid.
Tilivalli, true to its name, was a famous Agrahāra and a seat of learning. There are as many as twenty six inscriptions in this place, and they speak of the importance it enjoyed in the early days. Though none of them help us in understanding the meaning of the place-name, it can be suggested that Tilivalli means a store house of knowledge comprised as it is of two terms Tīlīvu and hallī. Tīlīvu is a pure kannada term for jñāna or knowledge and hallī means a village. Tilivalli therefore was a centre of knowledge and that is what the ancient Agrahāra were.

This place appears to have assumed importance as an Agrahāra in the period of Chalukyas of Kalyāna. Reference is made to this place though not as an Agrahāra, in a record dated 1053 A.D. But a record of 1072 A.D. refers to it as Agrahāra Tilivalli, which means that it was already an Agrahāra by then.

This Agrahāra was situated in a small division called Nagarakhanda-70 comprising parts of Shimoga and Dharwar district. This Nagarakhanda was a part of the most famous province of Banavasi 12000. Nagarakhanda,
spread as it was between the rivers Tunga and Varada was naturally a fertile area, more so in the eyes of the poet. To him it was a beauty spot and a place of plenty. To quote his words:

Nānā dhānya phalōpabhōga subhaṁ
puṁśvālālāmkrītam

manātita tatāka-samukhulamīla tu
kūlyasamṛiddhākaraṁ

bhuṅārikuchabbhūshanām madhuḥaroddh-
nāḍhyavanyamṛitan

piṇaṁ Nāgarakhandadesamesaguṁ viśva-
bhara bhagodolu

kṛdaḥchāruramarālarasa-baka-kraunča[ṃ]n
payodbhasitam

tadāgaṁ bahu-chakravāka-mithunāṁ kāluhāra
padmōtphalā

pidāṁ baruhina-śarika sukapiṇadhvanabhira- nyāmtaram

nādolu Nāgarakhandā-dēśamesegum sarvva-
ṛttu saukhyaspadam

Tilivalli was the crest jewel of this division. It is indeed surprising that in spite of a big number of inscriptions discovered here we do not get details about the educational activities. They however describe in glorious terms the Mahājanas of this place who were 1000
in number. This number also indicates that Tilivalli was then a fairly big Agrahāra. An epigraph of 1118 A.D. which records a number of grants of money speaks also of a Khandikā which was granted 100 gadyānas.7 We have seen above that Khandikā stood for a class where a particular subject was taught. But, the record in question does not specify the subject to which this Khandikā pertained. It is interesting to note that this Agrahāra continued to enjoy the position of importance even as late as in 16th century. By that time it had became the headquarters of a division, as can be seen from the description Tilivalliya vēṅka in a record of 1581 A.D.8

Even in the earlier period, especially during the time of the Seuna was a military headquarters, because it is called a Thēne.9 Though an Agrahāra essentially meant for religious and educational activities, stationing a contingent of the army was perhaps essential because of the peculiar position it occupied. During the period of Seuna Singhana it was within the boundaries of Seuna kingdom but almost on the borders, the neighbouring Southern kingdom being that of the Hoysalas. It is well known that these two kingdoms were always at fight with each other and consequently places like Tilivalli which were on the borders witnessed many a battle and
became victims of cattle raids and other disputes. This is testified by a number of herostones found in Tilivalli and the area around. Being a prominent place it was naturally suited for a thana for stationing of the army.

One of the inscriptions at this place discloses the name of a poet also. He was Hudugeya Sōmayya and he composed an inscription of Seuṇa Singhaṇa II dated 1239 A.D. A study of the verses in the inscription show that his composition is of considerable merit.

Inscriptions also speak of a number of temples in this place and record numerous grants made for these temples. Most prominent however was that of Savantēśvara. It was built by Kalidēva Thakkura, the son of Savanta Thakkura, who was a subordinate of Seuṇa Singhaṇa. The poet tells us that this Savanta Thakkura fought valiently in a battle when the enemy attacked Tilivalli but lost his life. In the words of the poet this hero did not simply die but reached the presence of Sankara to uphold the family tradition that its members would rather step forward and die in the battle than step back and get defeated.
In his words:

*suruvaḥdhuṣ-ikkeladolu sīgurī cāmaraviṣke-
ratnakhatita vimānam baral-ēri-savulam tām
Harabhavanakkeydi kūdi-dam śankaraneṁ 13

Naturally therefore the god Isvara here was named as Sāvantēśvara, after the deceased Savanta Thakkura.

tanna tande va pesaridam ēri Sāvantēśvara
dēvaram pratisthyam mādi ā dēvara ēri-kāryya-
kkaṁ 14

This temple is one of the best examples of Chālukya style or Architecture.

Thus Tillavallī was an Agrahāra with a difference. It was an educational centre and it was the home of the heroes too.
References and Notes

1. SII., XX, No. 34, (1.71)
2. KI., II, p. 23 (1.23)
3. Ibid., V, p. 168 (1.34).
4. Ibid., (11. 30-34).
5. Ibid., (11. 34-35).

Nāgaraṅkhandadol-ante-bhōgī
phana maniyolippa
Tilivalli olam ....

6. Ibid., (11. 35-43).
7. Ibid., p. 61 (1.15).
8. Ibid., IV, p. 23 (1.23).

Tilivalli [ven]tevakke saluva

9. SII., XX, No. 34 (1. 11)
10. KI., V, p. 164.
11. Ibid., p. 173.

It is now known as Santisvara temple.

12. Ibid., (1.77).

tandeya pesarindam 'Sri Savantesvara
devaram pratiṣṭheyaṁ madi a-devara
'sri-kāryvakkam

13. Ibid., p. 70 (11.56-7).

Suravāḍīv-ikkeladolu siguri
chāmaravikte ratnakhaḥita vimānam
baral-ēri-sāvum tam Harabhavanakkal-
di kūdidam Šenkarana