The functions of the Agrahāras were manifold. The most important of them was the promotion of education. Accordingly, we find that Agrahāras were centres of learning. It has been noted above that the brāhmaṇa residents of the Agrahāras were well versed in several branches of learning like Vēdas, Vēdāṅgas, Sastras, Purāṇas, logic etc. We can cite numerous examples in this connection. The Bandalike record dated 1204 A.D. states that in the 5 Agrahāras in Nāgarakhaṇḍa, one could hear the brāhmaṇas either learning themselves or teaching others, (manoragadinoduvudisuvudu), all the Vēdas (nikhila vēda) purāṇas, polity (sunitisāstra), logic (tarkka), āgama, poetry (kāvya), drama (nātaka), narrations (kathā), smritis and the rules of sacrifices. The brāhmaṇas of Talirur Agrahāra are described as well versed not only in the Vēdas, Sastras, and various branches of learning like logic, grammar, poetry, drama and music, but were also acquainted with many languages like those of Karnāta, Lāta and Drāvīḍa and all their alphabets (līpi). Because of their acquaintance with
these languages, they have been called Vidyādharas in an inscription dated about 1200 A.D. from the same place in Amsikere taluk.² Rightly therefore, the Agrahāras wherein these learned brāhmaṇas lived were called Vidyānīdhis or the treasure houses of learning. One such Agrahāra was Somanāthapura, described as Vidyanīdhi in an inscription dated 1268 A.D.³ Another place is also named Somanāthapura in T. Narasipur Taluk of Mysore District. This was made as an Agrahāra in 1269 A.D. by Soma-yadāndanāyaka, a general under Hoysala Narasimha III.⁴ This is described as Mahāgrahāra Vidyanīdhi Prasanna Somanāthapura in a record dated 1276 A.D.⁵ There are other similar lithic records wherein we find the descriptions of numerous Agrahāras amplifying that Agrahāras were centres of learning. Some records glorify the greatness of Agrahāras as centres of learning to such an extent that they even imagine that even the parrots of the Agrahāras could repeat the Vādas and the Mantras. To cite an example, the record of 1268 A.D. mentioned above says that even the parrots in some of the places of the Agrahāra were fed with Nyāya and nourished upon Mīmāṃsa and also that some of them could be seen arguing among themselves while some others were discussing grammar, rules of sacrifice, poetry etc.⁶ Leaving aside the exaggeration, the poet here obviously wants to emphasise
the intellectual atmosphere in the Agrahāras where, let alone, the people, even the parrots could be learned.

Maintenance of Teachers:

Agrahāras primarily being centres of learning where education was imparted to the students, proper arrangements had to be made for the maintenance of teachers and the taught who resided therein. It has been seen above that often the teachers were specialists in different branches of learning. They used to train students in these specialised branches.

Generally such teachers have been referred to as upādhyāya, ṛṣi, akkarīga, bhatta, bhattopādhyāya, pandita, ṛṣhīrya and the like, in the inscriptions. Gadag inscription of Vikramāditya VI, dated 1098 A.D. refers to an Upādhyāya, who taught Prabhakara in the school at Lokkigundi. An inscription of 1049 A.D. from Bagewadi in Bijapur district refers to a Chandayya bhattopādhyāya upādhyāya is mentioned in a record dated 1123 A.D. He is said to have teaching kauṭāraka. In another record we find reference to an ṛṣi, viz. a teacher, who taught the Manis i.e. the students in the Matha. Yet another record dated 1012 A.D. from
Kotavumachige refers to an Akkariga. He is described also as being well versed in grammar, which subject also was probably taught by him. An undated record from Tumgal in Jamkhandi taluk of Bijapur district refers to Chandapa Bhattopadhyaya. Reference has been made to a Sastri, who taught and recited the Mantras, in an inscription from Shikarpur in Shimoga district.

In appreciation of their learning and also as for their maintenance, were given liberal grants. To make liberal grants to such teachers for their maintenance, was considered an act of merit. It was believed that whosoever gave a Vritti to a teacher and provide for education would procure great merit, happiness and wealth. It was because such an act would further the cause of imparting knowledge i.e. Vidyadana. Annadana was indeed meritorious but Vidyadana was more so. Therefore, many people came forth with several grants. Such grants were generally in the form of permanent endowments created by giving lands or their income. Such grants were usually called Bhattavritti i.e. vritti, a permanent grant, in the form of land or money to a learned scholar (bhatta). To quote a few
examples — Kalas inscription of Govinda IV dated 929 A.D. mentions the grant of 12 gadyānas reserved for bhattavṛtti. A record of the Chālukya king Tribhuvanamalla Vikramāditya VI, dated 1111 A.D. from Bijapur district mentions the grant of land and a house site as bhattavṛtti by a pergeade named Kirtireja for reading the Purāṇa.

A twelfth century record from Kalkeri in Sindagi taluk in Bijapur district records the gift of land as bhattavṛtti for teaching Nyāśa, Prabhakara, Vedānta, Rigveda, Purāṇa etc. Land granted as Bhattavṛtti by the brāhmaṇas of Paṇḍugiri in the Māhāgrahara town Naragunda is referred to in an inscription dated 1078 A.D. from Dandapur in Naragund taluk of Dharwar district. That, one Bōleya Sōvīyanā, a teacher was given 12 gadyānas for his maintenance is mentioned in an inscription from Murundi in Arsikere taluk which is dated 1174 A.D.

Though as noted above, a teacher was called ṛṣi, upādhyāya, bhatta, akkariga etc. it is difficult to find out if these terms were used in relation to the position one held in the hierarchy. Some records however, do indicate that there was a sort of distinction
For example, in the Kotavumachige Agrahāra there existed a Bhaṭṭa and an Akkariga. The Bhaṭṭa was teaching Nyāsa and Prabhākara to the students while the Akkariga, taught subjects like Mathematics and Astronomy. In the details of grants made to them we find that the Bhaṭṭa received more shares than the Akkariga, i.e. Akkariga received 25 mattars of land and a house site whereas the Bhaṭṭa received 50 mattars of land and a house site. It was further stipulated that the former was to feed his students once a day, expenses towards which were to be obviously met from out of the grant made to him while there was no such stipulation attached to the grant made to the Bhatta. This would indicate that the Bhaṭṭa was a teacher of higher education, when compared to the Akkariga. He had specialised in certain branches of learning whereas the Akkariga taught the basic subjects like mathematics and astronomy essential for students of those days.

**Duties and Qualifications of the Teacher:**

The information we get from the contemporary source-material regarding the duties of a teacher in ancient days, is scanty. The main function of a teacher
was *adhyayana* i.e. self study and *adhyāpana* i.e. teaching. But it was not all. As in the ancient days when the Gurukula system was in vogue, the teacher, besides teaching, was also expected to take care of the students who were studying under his guidance by providing food and shelter to them. He was to bestow personal attention on every student for the development of his individual personality apart from making him proficient in different subjects. The Kōtavumachige Agrahāra referred to above states that the teacher, Nāgadesāga, who was teaching mathematics, prosody etc, was given 25 *mattara* of land and a house site not only for his own maintenance but also for feeding his students once a day and clothing them once a year. 21

We do not know much about the qualifications prescribed for a teacher — may be a *bhatta* or *upādhyāya* in the Karnataka region. But, interestingly enough, in the contemporary period, in Tamil-nāḍ we find instances where the qualifications of a *bhatta* were specified. The Uttaramērūr record is highly interesting in this regard. It refers to the provision of a *bhattavritti* made by a lady. Therein some qualifications of the doneś who was to receive the *vritti* have been specified. Accordingly the *bhatta* was to be
proficient in one Veda besides having a complete knowledge of one of the Vedangas and he was to be proficient enough in expounding the same to the pupils who were taught these courses. Another record dated 999 A.D. from Anur in Chingleput district lays down more detailed rules. Therein it is said that a bhatta was to be a Samavedi, but learned in one more Veda besides the two of which he was to teach. He was also to be proficient in grammar based on the system of Panini. The other subjects he had to teach were alankara-sastra and 20 chapters of mimamsa-sastra. It was also stipulated that he had to provide four students with one meal a day — probably the midday meal. It is further laid down that the bhatta was not to be a native of the village, but must come and settle down from another village.

These are indeed some particular instances, but even such instances are not found in the records of Karnataka. Yet their glowing description of the scholarship of these people and the statements in inscriptions that these bhattas were to be learned in all the Vedas and other subjects only indicate that they could enjoy such high position only with due qualifications and proficiency. We find for example, a person receiving a bhattavritti was to teach Nyasa, Prabhakara, Vedanta,
In another instance we find a reference to the effect that the *bhattas* who were teaching the *tapodhanas* i.e. the ascetics, were donated some land. Another record dated 1111 A.D. refers to a grant of land and a house site as a *Bhattavritti* for reading *Puranas*.

Reference has been made above to *Nagadesiga* who was proficient in mathematics, prosody, astronomy, poetics and also grammar. Similarly, *Divakara Sarma* of *Devarata Kausika gotra* of *Saliwage* village had specialised in Rigvedic studies. *Eremayya Dikshita*, who was versed in the *Lakulisa-siddhanta* is referred to in a record dated 980 A.D. from *Kurihatti* in *Navalgund* taluk of *Dharwar* district. Eloquent descriptions of the *Mahajanas* show that they were well versed in various branches of learning such as the Vedas, Vedangas, *Mimamsa*, grammar, philosophy, astronomy and the like. The *Mahajanas* of *Nirgunda* in *Holalkere* taluk are mentioned in a record as devoted to *Upasana* and *Agnihotha*, *Yajna* etc. This record of 1307 A.D. further states that they were engaged to in the six-fold duties (*karma*) of a *brahmana*, namely *vajana* (performing sacrifice), *vajana* (conducting sacrifice), *adhvyayana* (study), *adhvapana* (teaching) and *dena* and *pratigaha* (giving
and receiving gifts). They were also proficient in the four Vedas — Rig, Yajus, Sama and Atharva — and other branches of knowledge like Vedanta and Prabhakara.

The 1000 Mahājanas of Hirekerur in Hirekerur taluk of Dharwar district have been similarly described in an inscription dated 1079 A.D. 400 Mahājanas of Ittiage Agrahāra, i.e. modern Ittiage in Dharwar district have been praised as sinless and blameless, famed for various modes of sacrifices by their own and other's hands, study, teaching, charity and also its acceptance from worthy persons.

In an inscription dated 1083 A.D. of Vikramaditya VI, from Savadi in Ron taluk of Dharwar district, the Mahājanas of Sayyadi are said to have been proficient in the smritis of Manu and Yajñavalkya as also in the epics viz., the Rāmāyaṇa and the Mahābhārata and the Purāṇas, grammar and the Vedāṅgas. The name ending of the individuals also denoted their proficiency in different branches of knowledge. For example, Kramita, Jyotisṛ, Vāyākarana etc. appended to the names of the individuals indicate that those individuals had specialised in those particular subjects. Kramita, for example, which is a form of Kramavit, stands for a person who was proficient in reciting the Vedas in a particular
manner. Jyotiśa was proficient in astrology. Vayyakarana was a person who had specialised in grammar. Sometimes, such scholars bore epithets indicating of the subjects in which they were masters. For instance, Kavitilaka Vittaya, Somēvara Vaidya, Sāmavedi Pāndita, Sarvva- sāstra Ādityabhātta, Bhāgavata Sīrāngabhātta, Pāniniyāra Kēśavabhātta and Dāsagranthi Īśvaraghalīśāsa are some of the numerous names that occur in inscriptions. The epithets associated with them mainly Kavitilaka, Vaidya, Sāmavedi, Bhāgavata, Chaturvedi, Tarkkika Chudānaṇi and the like only suggest that they had attained mastery in literature, medicine, Sāmaveda, the four Vedas, logic and the like. Sarvasāstrada Ādityabhātta was obviously a person well versed in many branches of knowledge. Bhāgavata Sīrāngabhātta indicates a person well versed in expounding the Bhāgavata Purāṇa.

Naturally, depending upon the teachers who had specialised in a particular subject, some of the institutions had become specialised centres of learning for teaching particular subjects only. Thus, for instance, we find that in Agrahāra Lokkigundi, i.e. modern Lakkundi in Gadag taluk of Dharwar district, the principal subject taught was Prabhākara i.e. a work of the Mīmāṃsā school of philosophy started by Prabhākara. Prabhākara and
Nyāsa which are supposed to be works on grammar were taught in Kotavumachige Agrahāra. Mainly the works of Bhāskarāchārya were taught in institution founded at Pāṭan in Chalagaun district by Bhāskarāchārya's grandson Chaṅgadēva, the chief astrologer in the court of the Sena king Singhaṇa II. Kaumāra and Katantra grammar is said to have been taught in Māṅgoḷi Agrahāra.

Provision for the Students:

As in the case of the teachers in the Agrahāras, the students also were provided with necessary facilities so that they could pursue their education without hindrance. The grants were made to meet the essential needs of the student viz. accommodation, food, clothing, etc. We know from the Vedic literature that in those early periods, the student during his stay at the Gurukula, was resorting to alms for his daily maintenance. Great sanctity was attached to students maintaining themselves on alms. The number of students were limited in number at that time and it was easy to lead a happy student's life on such food which they could get in plenty. Not only that, even such students were welcomed and treated with great regard. People thought it meritorious to part the food with the students who were engaged in pursuit
of knowledge. Though it might have continued to some extent, it does not appear to have been very common in the mediaeval days in Karnataka. It may be noted that reference is made to some literary works wherein we find students resorting to begging alms. For instance, Vaddarādhane, a Kannada work, we find a lady named Kaśyapi sending her two sons Agnibhūti and Vāyubhūti to her brother Gurumitra, where these two boys were made to beg for their food. In those days educational institutions were established and were endowed with property and money for the maintenance of students and teachers. Hence it was not absolutely necessary in all cases on the part of the students to beg for their food or other needs. In this connection we can cite a number of examples to show that provision was made for the maintenance of students. We have seen above that Nāga-edeśiga of Kotavumatiche was given grant with the condition that he should feed the students once a day. Similarly we have seen that in Tamilnad when bāttavrittis were granted, there was in some cases at least, a stipulation added binding the donee to feed his students once a day. These are some particular instances but generally Agrahāras, Temples and Mathas attached to them, received handsome donations not only for worship and offerings in the temple, but quite often for feeding
the ascetics, pilgrims and the students also. Thus it may be surmised that the donors who founded educational institutions made provision for the maintenance of the students. Numerous instances recorded in inscriptions corroborate this view.

Some examples may be noted here. An inscription dated 1029 A.D. records a grant of land and oil mills made by Suggaladēvi, queen of the Chalukya king Jagadēkanalla Jayasimha II. The income from this grant was to be utilised for feeding and clothing the ascetics and students and rendering them medical aid. The Belavatti record of the Chalukya king Ahavamolla, dated 1067 A.D. also purports to record a similar grant. Here the grant was made to Somesvara Pandita, for the repairs, worship and offerings etc. in the temple of Kogaleśvara and for feeding and clothing of the students and the ascetics. Tabunda inscription dated 1158 A.D. in fact lays down that three female cooks were appointed for cooking food for the students. These cooks were also paid a regular sum of money and cloths. Any number of examples to this effect can be quoted.

Like the kings, other members of the royal families and officials, and local authorities, evinced keen interest
in the welfare of the students. Education then, as even today, was not the close preserve of the government. In fact, educational activities were not considered obligatory on the part of the government. Private institutions and individuals took such responsibility on themselves with a sense of duty. The Mahājanas, who were the members of the body which looked to the smooth administration of the Agrahāras, also made liberal grants for educational purposes. As will be seen further below, the Mahājanas were actually the custodians of the several endowments and grants, made to the Agrahāra, its residents, temples therein and the like. But they also made grants for the welfare of the students. To illustrate the point we may note a record from Belūr, for example which states that the Mahājanas of that place made a grant for the feeding and clothing of the students.\(^{46}\)

Not food alone, but even oil was provided for bath once a week. The Talagunda inscription, referred to earlier, records this provision also. Likewise arrangements were made for medical attendance to students (medicai) and also for (pathyoudha) proper food for the sick. This again is recorded in this Talagunda inscription itself.\(^{47}\) To quote another example
an inscription of A.D. 1066 from Marasa inahalli which records a grant for this purpose. It records the grant made for food, medicine, clothes for the students studying there. To quote the passage here:

Uttaresvara mathadaloduvu keluva

tapodhanargam chhatrargam-

asanaechadana pathyousadarthamagi

vidyastrakkendu

Another record from Devur in Sindgi taluk of Bijapur district is another example of this. Such provisions are found recorded in a number of other inscriptions.

With such facilities the students naturally took to their studies seriously. The period of study was considered as a period of penance. But they had also occasions to relax. The general public also took keen interest in the activities of the educational institutions and the students therein, in whose welfare they were interested. The festivals of the year afforded opportunities for the public to invite the students for feasts. An inscription from Salotgi dated 945 A.D. best illustrates this point. This belongs to the Rashtrakuta king Krishna III. Gajendrasanarayana, an
officer under that king, instituted a school in the Traipurushadevalaya at Salotgi and Chakrayudha. The officer of Salotgi made a grant of land and house sites for the benefit of the students and teachers. Students from different parts of the country used to come here for education. The interesting point to be noted here in this inscription is that the residents of the place invited the students and the teachers on festive occasions like marriages etc., for food. They also volunteered to contribute a stipulated amount of money, on such occasions like marriage, upanayana and choula. It is noteworthy that this practice is to some extent in vogue even to this day for contributions are made on similar occasions to Mathas and to institutions which impart or aid education.

In this manner, the students hailing from different parts of the country for prosecuting studies received the help of the zealous citizens, who by their handsome donations used to further the cause of education and they also earned merit for themselves. A distinction may probably be made between the students coming from other parts of the country and the students belonging to the Agrahara itself. Not much clear evidence is forthcoming in this respect. Yet, from
what little evidence we have, we may probably draw such a distinction between the external students and the permanent residential students. The former are described as Pravasiga chhatra while the latter are called Desiga chhatra. The Gadag inscription of Vikramaditya VI refers to the grant made for the teachers holding lectures on Prabhakara doctrine and also to students studying the subject. The students here are described as Pravasiga chhatraru. Reference to Desiga chhatra is made in a record of 1018 A.D. belongs to Chalukya Jayasimha II.

State and Education:

It may not be out of place here to discuss in brief the responsibility of the government in the promotion of education in older days. The aim of the State was to promote the welfare of the people, which included providing for necessary education. Consequently, the rulers and the government authorities used to make liberal grants for the purpose of education. But it appears that it was not incumbent on the government to look after education as in the modern days i.e. there does not seem to have been a regular department of education and regular funds spent for this purpose.
Because essentially contributing to the spread of education was considered in those days as a holy act of merit (punya), and many people came forth to promote the cause of education by instituting the Agrahāras and making generous grants for their maintenance. The rulers and other authorities also participated in this act of serving the cause of education more in their personal capacity. That is how we find that when a king or an officer instituted an Agrahāra or announced a grant of land or money for the sake of education in a different way, the purpose mentioned is generally the earning of punya either by the donor himself or his ancestors or both. We have noted in the earlier Chapter that how the grants were made, by the kings and other officers, for this purpose. When the Agrahāra Brahmasamudra was created by the minister Naka, an officer under the Hoysala king Narasiṃha, it was for his own merit that he created the Agrahāra. In the same way, when the Agrahāra Madhusūdhanapura was created, it was for the merit of the king Viraballāla that an officer Madhūha created this Agrahāra.

Subjects Taught in the Agrahāra:

The main aim of education in the early days
was not for material gain alone but something higher than that -- the realisation of one's own self. Naturally, therefore, higher education consisted mainly the study of philosophical subjects, associated with specialization in different sciences. Vedic literature figures prominently as being studied in the Agrahāra. Most of the inmates of the Agrahāras are described as well versed in the knowledge of the four Vedas and the Vedāngas, and many other Sastras. There are numerous references in inscriptions to the effect that these were taught. Along with them were studied Itiḥāsa (History), Tarka (Logic), Gaṇita (Arithmetic), Nāṭaka (Drama), Sāhitya (Literature), Mīmāṃsā, Purāṇa, Dharmaśāstra, and the 6 Darśanas (the six principal systems of Hindu philosophy) viz., Sāṅkhya, Yōga, Nyāya, Vaiśeṣika, Mīmāṃsā, and Vedānta. Some inscriptions refer to Nāṭakāśāla (Theatre), attached to a temple. Though Nāṭakāśāla does not itself suggest the teaching of dramaturgy, the fact that Bharata figures as a subject studied in the Agrahāras indicates that dramaturgy was also studied at least in some places.

Courses of Study:

Mention is made above of the subjects generally studied in the Agrahāras. A point that requires some
Primary Education:

What was the condition of primary education in early days is indeed a bewildering problem. The information that we get from our sources is too scanty, to give a clear picture of primary education. Yet, we do get some glimpses of this in the inscriptions.

Primary education, obviously, commenced with the reading and writing of alphabets and mathematics. That it was so in the period of our study is only vaguely indicated. We came across, for example, in inscriptions such expressions as balasikshe,58 (teaching the young), Kannata balasikshe59 Kannadakshara śīkeśe60 (teaching the Kannada alphabet), Kannadakshara - hēlikoduvava (a teacher who taught Kannada alphabet). These expressions indicate that provision was made for teaching of Kannada alphabet. Obviously to the young students in the Agrahara. Kannada was naturally the mother tongue of the people in this area and Kannada language and literature flourished from a very early period. It was but natural therefore that primary
education commenced with the teaching of Kannada. Reference to Kannadadupādhyāya (teacher of Kannada) also subscribes to this view. But, it is to be noted that in some places at least other scripts and languages were also taught. Thus in the Agrahāra, Mālīṅge the scripts and the languages taught were Nāgara, Kannada, Tigula and Ārya.\textsuperscript{61} Nāgara, Kannada, Tigula and Ārya are taken to mean respectively Sanskrit, Kannada, Tamil and Marathi.\textsuperscript{62} By about the 12th century, due to commercial contacts, besides other reasons, people speaking different languages like Tamil and Marathi settled in Karnataka. A record from Hāngal refers to the street of Rāmēśvara-dēva, probably a temple set up by Nandana-pilīle, where Tamil merchants (Tigula bevahāri) had settled.\textsuperscript{63} The children of such people had to be provided with proper educational facilities and it was but natural that arrangements were made for teaching such children, their languages and scripts.

After the child was taught the alphabet, he was initiated into the recitation of Mantras from the sacred literature like the Rīgvēda. Reference is found to a grant of 20 gadyānas for the maintenance of the Rīgvēda bālasīkhe in the Mahāgrahāra Mālādālūr, (i.e., Ālūr, in Mundargi taluka of Dharwar district)
by the Mahāpradhana Surigeya Nāgarasa, in a record dated 1124 A.D. of Chālukya Viramaditya VI. In another record from Murundi in Arsikere taluk, it is said that arrangements were made for the feeding of the students (māṇi) of that place. Obviously this indicates that the student was made to memorise many such verses before he commenced higher studies. Besides acquainting the students with texts of sacred lore, there was also the necessity of laying solid foundation of sound knowledge. This was done by introducing the students at that young age itself to subjects like grammar and logic. This was a sure method of sharpening the intellect of the student and making him use his talents to express himself clearly. It is interesting to note in this connection that some inscriptions specify the actual text book that was to be taught. For instance, an inscription from Kondaguli mentions Rañgavatāra as one of the books of study. It is known from other sources that this Rañgavatāra is a work on grammar meant for junior students. It was written by a Buddhist monk Dharmatī. Another instance may be cited here. A book called Sūtra charahe referred to in an epigraph dated 1099 A.D. of Vikramaditya VI from Gadag.
Higher Education:

As regards the higher education, the material is, indeed very scanty. As noted above, a number of subjects are found mentioned in relation to an Agrahāra either as being taught there or as being mastered by the Mahājanas. But there is no means of knowing the actual course or the period of the study of these subjects. What all we can gather from these references is that these were the subjects taught and sometimes, as mentioned earlier some Agrahāras had specialized in teaching some particular subjects. That various subjects were taught in one Agrahāra is also clear from such instances as at Talagunda, where subjects like the Rigvēda, the Yajurveda, the Pada-Khāṇḍikā, the Kalpa Khāṇḍikā, Samaveda Khāṇḍikā, Sabda Śāstra, Rūpavatārya Nyāsa, Prabhakara Vedānta are mentioned. Mention may also be made to an inscription from Kalkēri, which refers to subjects like Nyāsa, Prabhakara, Vedānta, Rigveda, Purāṇa taught in that place.

Khāṇḍikā:

Both at the primary and higher levels students were taught different subjects in separate groups comparable to present day classes in schools.
groups were known as Khandika. To cite one or two examples here — an inscription dated 1124 A.D. from Álur gives reference to a class, where R̄igveda was taught. To quote the passage here:

R̄igveda dā balāsiksheyā khandikaddali
svādhya yageyva maniyara grāsakke ... 71

Another record from Mālāngi may be quoted in this regard. 72 We come across in inscriptions, terms like the R̄igveda-khandika, ‘Śastra khandika, Purāṇa khandika and the like. A few examples may be noted. Grant of land and money made by an officer under Vikramāditya VI named Sūrageya Peramānādiyarasa to the 200 Mahājanas of Māladālūr, for the maintenance of the R̄igveda khandika is recorded in an inscription of 1124 A.D. 73 An officer called Hermadiyarasa who was a Mahāmanda-leśvara of Kalachuris is said to have made grant of land and two oil-mills for conducting a Purāṇa-khandika at the Agrahāra Ingalēśvara, in 1128 A.D. 74

[In an epigraph, from Brahmasamudra in Kadur district, it is said that grant was made to ‘Śastra khandika. 75] Grant of money made by Chandaladēvi, the queen of Vikramāditya VI, to the R̄igveda-khandika and the Śastra-khandika is mentioned in an inscription from Kaṭgēri in Badami taluk of Bijapur district. 76 Another
inscription dated 1239 A.D. from Boguvallipura in Tarikere taluk mentions a grant of 2 Vṛttis for four Veda-khandikās.\(^7\)

Likewise, Rigvēda-khandikā Bālaśikshe\(^7\) stands for a class of primary students studying Rigvēda. Similarly, Yajurveda khandikā Bālaśikshe\(^7\) stands for a group of young students studying Yajurveda. In all these cases, khandika obviously stands for a group or a class. It comes from the Sanskrit word Khanda, meaning a portion or part. This term is used in relation to land also, where it means a unit or measure of land. In relation to subjects, it stands for a particular group a unit, class or division pertaining to a particular subject.\(^30\)

This is corroborated by a statement in an inscription that a particular teacher should teach a particular class throughout the year.\(^31\)

The above discussion shows that stress was given on Vedic studies for we find reference to them in the description of almost all the Agrahāras. On the one hand it was essential that the Vēdas were to be studied orally, coming down from the teachers to
the students in a successive way. So, provision was necessary for teaching the Vedas in all places. On the other hand, the aim of Vidya or knowledge was emancipation of the self and therefore education, furthering this cause, was given more importance. However, training in useful arts and sciences were not altogether neglected. Subjects like Sahitya, Arthasastra, Astrology, Samudrika and medicine were also taught.

The Method of Study:

We thus get large number of references to various subjects that were taught in the Agrahāra. But, it is difficult to know the actual method of teaching this subject. We do not know for instance if there were any gradations in teaching or if there were any text books for this purpose. Occasionally, however, we do get references to such works as Rūpāvatāra of Dharmakirti and the works of Bhāskarāchārya as noted earlier. Yet another work mentioned in this context is Sūtra-chārehe figuring in an inscription of Vikramaditya VI. But we have
no other details regarding this. Some other works mentioned are, Asthadhyeyi of Panini, Dharmasåstra of Manu, Ramayana and the like. We are also in the dark regarding the system of examining the students after they completed their study. Surely, the present day examination system was absent in those days. The teacher who taught a particular subject satisfied himself that the student mastered the subject well and certified to that extent. Further, the proficiency of a person in a particular subject was put to test in learned assemblies, when arguments and counter-arguments used to take place in the presence of scholars.

Higher Studies in Kannada:

It will be proper to consider here to some extent, the position of higher studies in Kannada. It is to be admitted that our main sources, namely epigraphs, are silent over this point. As seen above, a number of subjects of study have been mentioned in the inscriptions; but, Kannada literature does not specifically figure anywhere. Though of course as also noted earlier, Kannada was taught in the primary stages. Does it mean that higher studies in Kannada
language and literature were not pursued or that they were not encouraged? It could not be. The growth of Kannada literature from the very early days, both the quality and quantity shows that there was intense activity in the growth of Kannada and this could be done only with the proper knowledge and study of the language and literature. As early as in 10th century, the Rāṣṭrakūṭa king Hripatuṅga or a protegé of his, produced a work on poetics called Kavirajamarga and this work also mentions quite a few literary figures of earlier days. Poets of repute like Paṃpa, Ranna, Janna and a host of others and scholars like Nagavarma and numerous others, all testify to the fact that Kannada was studied seriously and it was widely understood and cultivated. Hosts of inscriptions from 7th century onwards, written in chaste literary Kannada, using various types of figures of speech and metres that are found throughout length and breadth of Karnataka, mentioning in many cases, the authors of such inscriptions is a clear evidence to the study of Kannada language and literature at all levels. Unfortunately, we are not in a position to know how exactly they were studied.
Useful Arts and Crafts:

Similar is the ease with the study of useful arts and crafts. We know for certain that fine arts like music and dancing were encouraged and zealously studied. Music and dancing were in fact a part of services in the temples and handsome grants were made for those who promoted them. Mahājanas of Sattūr made a gift of musical instruments to the temple of Isāna-Iśvara-Udaiyar is mentioned in a record from Sattur. Grant of land made to Devadāsis and their bands is mentioned in a record dated 1018 A.D. of Jayasinghadeva II of the Chālukya family. Any number of such instances may be quoted in this regard. Even queens and princesses mastered this subject and took pleasure in calling themselves as Nātyavidyādhari, Saṅgītavidyādhare and Sakala-kalādhare. References are found in inscriptions to various musical instruments and even Nātyaśāla, Bharata or Bharatagama i.e., Nātyaśāstra or Bharata is mentioned in some cases as a subject of study. Sculptures in numerous temples exhibit a number of dancing figures holding various types of musical instruments. All these instances only prove that fine arts were studied, encouraged and they flourished well.
Likewise, architecture, carpentry, smithy and other useful arts, also flourished in the land in the period of our study. Sutradharas (sculptures) and architects figure in hundreds of inscriptions as authors of sculptures and temples. Thousands of temples came to be built by various rulers of different dynasties and the officers in different periods. History shows that right from the 6th century onwards, there was intense building activity and many architectural masterpieces came to be constructed. The artists of Kannada made new experiments in the building art and evolved a new style of Karnataka architecture. All this could be done when architecture was seriously and scientifically studied and practiced.

The problem as to how these arts and crafts were taught. We do not have any reference to any educational institutions where such subjects were taught. In all probability these arts and sciences were practiced in a hereditary way and came down from father to son as a family heritage. Perhaps for this reason, there was no need for special institutions for teaching such subjects. Families of sculptors and architects mentioned in inscriptions strengthen this surmise.
Education of the Princes.

It may not be out of place here to touch upon the education of princes. Description of princes and kings in epigraphs as well as literature indicate that they used to be well versed not only in Rajañīti but even in various other arts and sciences. To refer to only a few of them, Narasimhadeva, the eldest son of Hitimarga is mentioned as learned in the science of politics, of elephants, archery, grammar, medicine, bharata/sāstra, poetry, Itihāsa, dancing, singing and instrumental music. King Madhava II of Gāṇga family was an expert administrator and an author also. He is reported to have written a Vṛtti on Dattakasūtra. Durvinita, also of his family, was a reputed scholar and he wrote, among others, a commentary on the 15th Sarga of Bharavi's Kiratarjunaya. It is well known that the Chalukya king Somesvara III was a master of many subjects and was the author of the encyclopaedic work, Mangasollasa or Abhilasitartha Chintamani.

In the very early days of our history, we are told that the princes used to join the Gurukulas of famous sages, and get their education. But, when
we come to the later historical period, it becomes difficult to think if such system continued. We cannot also say that they used to live in the Agrahāras and pursue their studies. But, it is certain that the princes were trained and were given proper education by learned teachers and men with practical experience. The royal preceptor the Rājuguru generally undertook the responsibility of training the princess. In inscriptions, we find references to such learned men, who were designated Rājuguru of different princes. To quote an instance, Lakehmīdhara bhāṭṭopādhyāya was the teacher of Yuvarāja Mallikārjuna, a son of Chālukya Vikramāditya VI. Vishnubhatta of Muttage Agrahāra was likewise the preceptor of Vikramāditya V. This Vishnubhatta is described as having obtained proficiency in the Vedas, Vedaṅgas, Mīmāṃsā, Tarka, Purāṇas and Dharmaśastras. Īśavarādēva is said to have gained a position equal to that of the best generals after teaching the king Narasimha, letters, accounts and also arts. To quote the passage here —

arasāṅga Narasimheng- aṅkaramumam - lekkha-
mumām ojeyim tilipi kālā parinatayam meradu 
chamūvararol samanāgi sandam- Īśvara dēvām...
It is worthwhile noting in this connection a record belonging to the kings of Gahga family. It refers to the prince Satya\textsuperscript{\textemdash}Vakya Nolamba\textsuperscript{\textemdash}deva, who learnt science of politics, riding on elephants, and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Arthasastra, Itihasa and Puranas, dancing, singing and instrumental music.\textsuperscript{99}

Munificent grants were made to such teachers by the kings, officers and others. For example, a record of Senna Jaitagi of 1492 A.D. refers to a grant made by the Mahapradhana Sovideva dandanayaka to a Rajaguru.\textsuperscript{100} The name of this Rajaguru appears to be Kanva Upadhyaya. We come across many such instances of early and mediaeval period in inscriptions.

**Education and Women:**

Incidentally, we may, at this point, refer to another aspect of education viz., Education of Women in Ancient Karnataka. It is well known that women took active part in the social, religious and other walks of life like art, and even in administration. This would be possible only when they received education.
and training from the study of the sources in these fields. As we have found, they did receive requisite education even from the Vedic times. Facilities did exist for their education. We come across names of large number of women who were philosophers of repute and literature, besides being well versed in fine arts. Gosha, Visvavara, Maitreyi, Sulabha, Gargi and others are too well known to be discussed here. Many of them were the seers of the Vedic Mantras and philosophers of the highest order. Ramayana and Mahabharata mention a number of ladies, who were conversant with fine arts. We come across many such instances in the historical period also. It is indeed true that in the later days Indian women lost this covetable position and possibly she was denied the benefit of higher education to some extent. Nevertheless, she was not altogether barred from having higher education if she so desired. That is how we find even in mediaeval period, a number of women who are ranked high as thinkers, authors, experts in fine arts and as administrators too.

This was true of Karnataka, and interestingly the epigraphs of this region contain a good deal of information about many such women. We come across a
large number of queens and other women holding administrative charge of different regions. Silabhāttārikā, the queen of Rāṣṭrakūṭa king Dhruva, was a prominent lady of the period. 101 Akkādevi, the sister of Jayasimha, was the governor of Pannāleya Kōte, along with Kisukādu 70, Togare 60 and Māsavādi 140. This is referred to in an inscription from Śūḍi in Vēnu taluk of Dharwar district. 102 An epigraph of 1070 A.D. refers to Lachchaladevi, wife of Udayāditya of Chālukya dynasty describes her as Sakala-kalāchāri (accomplished in all arts), Vīvēka Chudāmāni (the head jewel of intelligence) and Sāradā dēvi-labdha varaprasāde i.e. an obtainer of a boon from the Goddess Sāradā. 103 Kētaladēvi, wife of Sōmēśvara I, was the governor of the Agrahāra Ponnāvaḍa. 104 There was a number of women described variously as Abhinava sarasvati. 105 An inscription dated 1076 A.D. of Chālukya Sōmēśvara III, mentions his younger sister as ruling over the Agrahāra Ningūndī. 106 Agrahāra Māngola was under the rule of Padmaladēvi, the queen of Tribhuvanamalla Vikramāditya VI. 107

To achieve so much in respective fields, these women must have had proper education. But, unfortunately, though we learn that women used to master
in various subjects, and would be expert administrators also, we have no information about the mode of education given to them. There is reason to believe that in the very early days, like men, women also lived in the Āshāramas of the rishis and got their education. But, in later days when the educational institutions like Agraharas and Mathas were set up in towns and cities, we do not know if the women were admitted in such institutions. We find references to the nuns in Jaina monasteries. But it is hard to say whether there were lady students in the Agraharas. In one instance, we find reference made to a grant of money for providing Sīra to the students. Sīra, which ordinarily means the garment of a woman. But it also means a garment in general. Therefore, we cannot conclusively prove that lady students were admitted to such institutions.

It has been observed by Chidananda murthy that the condition of women's education in Karnataka was deplorable and that the members of the royal and other rich families only used to get education to some extent. The main reason for such contention appears to be that there are not many references in epigraphs to ordinary women, who were learned. But, such a
contention is not very accurate, because generally, inscriptions pertained to grants made by members of the royal families and as such the commoners hardly find a place in such records.

We come across some instances of women, who were not members of royal families, yet, holding high positions and are highly praised. From this it can be said that they also received requisite education depending upon their choice and ability.

So far as the Agraharas are concerned, it is to be admitted that we have no means to know if women participated in educational activities, either teaching or learning, in such institutions. Inscriptions do not throw much light on the social life and activities of ordinary women in those days and that too in the Agraharas. Literature also does not enlighten us on this point.
References and Notes

1. *G., VII, Sk. 225 (1204 A.D.)*

2. Ibid., V, Ak. 130.

   svasti yama - niyama - svadhyaya -
   dhyana - dharana - maunavsthana - japa -
   samadhi - sila - guna - sampunnaram deva -
   dvija - gurupuja - niratarum veda - sastra dy -
   aneka - tarkka - vyakara - kayya - nataka -
   Bharata Chutmanaram Karpa -ta - Dravila -
   nana - desa - bhasha - visesha - lipi - nipuna

   Vidya dhararum dhaityya - dhar - dhararum
   enisida 'srimad - agraharam - Talirur - aseha -
   rolage

3. Ibid., XI, Dg. 36.

   sr - vitya - nidhi prasanna -
   Somanathapurav - emba agraharam ....

4. Ibid., III, Tn. 97.

5. Ibid., This is engraved in continuation of the above.
6. Ibid., XI, Dg. 36 (1.25)

nirmita - dharma - 'silena -
kavibhiyyena varnaye | agraharas sukhadhara -
Kaveri saritas - tate// kvapi kvapi nayavali -
parimilan - mimamsaya mamsalah kvapi kvapi
cha'sabda - yajna - kavita - samvavadukah
/sukham 'sri vidya-<nidhi - Somanatha - nagari
sa bhati bhusha bhuvah

7. BI., XV, p. 355 (v. 67)

8. BKL., I, No. 83 (1.28)

9. SII., XX, No. 83.

10. Ibid.,

11. BI., XV, p. 89 (1060 A.D.)

12. Ibid., XX, p. 68 (1.28)

13. SII., XX, No. 162.

14. EC., VII, Sk. 185.

15. Ibid.,

brahmanyad devatas sarvva vidya -
dane pratishitah upadhyayasa tò vrittin
datvadhaya|ate janain kin|na dattam bhavet
tena dharma - kamartha - darsina (m)
16. El., XIII, p. 333 (1. 71)

17. SII., XX, No. 72.

Somagrabhaha nimittam purana

bharatavritthe sarvya namasyavagi padeda

Revadasa bhattara keytim badaga bitta

piriya-kola marthareth...

18. Ibid., No. 300.

bhattavritti Nyasadere mattaru 15

haral mattaru 10 Prabhakaradere matta 20

paral-matta 10 Vedantadere matta 15

haral-mattaru 10 Rigvedderere matta 15

haralamattaru 10 Puranadere mattaru 15

haral-matta 15

19. ARSIE., 8.34, f/k No. 65.


21. El., XX, p. 68 (1. 27-8)


23. SII., XX, No. 300 (12th cen. A.D.)

24. El., XV, p. 89 (1. 42)
svasti yama - niyama - svadhyaya - 

dhyāna - dhāraṇa - maun - anuṣṭhāna - japa - tāpa 

samādhi - sīla - guna - sāmpānnaṃ 

aupāsaṇaagniḥotra - dvīja - guru deva - 

puja - tatpararum Markakoḍajvala - kirtarum 

yāja - yajana - adhyayana - adhyāpana - dāna 

pratigraha- shat - karma - niratarum Rig - Yajas - 

Sāmā Atharbhāraṇa - veda - vedaṇta - Prabhakara - 

pravīna guna sampannarum enisaḍa/srimat - 

sarba - namasyada mahāgraḥaraṇa 'srimad 

Udbhava - Somānathapurav-ada Nirugundada Samdu 

ōyinnur ṣippattu - mahājananagalu .... 

30. KI., IV, p. 71. 

31. KI., XIII, p. 53 ff ( v. 41 )
32. **BKI., II, No. 129**

svasty - anavarata - parama - kalyana-
bhyudayav - anavarat - adhyayan† - adhyapanā -
yajana - yajena - dana - pratigraha - kriyāsaktarum -
Manu - Yājñavalkya- pranīta - smrīti - vihita-
dharmān anuraktarum Ramayana - Bhāratadi-
purāṇ-ārtha - viohāra - kūvida - vyakarana-
vedānga - vidya - visaradav - pparopakar - ārtha-
sampadit - arthurum duṣṭha - nigraha - visis'[ha-
pratipalana - sametaru/erī Mulasthanadeva-
padaradhākarum/erīmata Sayyadiya urodaya-
pramukha mahajangalu .....

33. **KI., IV, p. 109.**

Four ways of reciting the Vedas viz.,
Pada, Jāta, Krama and Ghana may be noted in
this connection.

34. **SII., XX, No. 78.**

35. **BKI., I, No. 45.**

36. **SII., XX, No. 109.**
It may be noted in this connection that an inscription from Salivage refers to Divakarasarma who had specialized in Rigvedic studies. I. A. XIX, p. 147.

Similarly, an inscription from Kurihatti in Navalgund taluk, dated 980 A.D. refers to Ereyama Dikshita who was versed in Lakulisa - Siddhanta.

36. EII., XV, p. 355.
37. Ibid., XX, p. 67.
38. Ibid., I, p. 333 ff.
39. Ibid., V, p. 22.

Sri. Chidanandamurthy holds the view that the practice of begging the food was necessary for a student and he doubts if all the students depended upon the grants made for the purpose of feeding and clothing the students. But, there is no reason to doubt this at all. The fact that numerous records mention such arrangements and that they do not allude to the system of begging.
43. SII., XX, No. 23.
44. ARSIE., 46-7. No. 207.
45. EC., VII, Sk. 185.
46. GA, p. 149.
46 a. Inscriptions also refer to the supply of oil to vakkhana sale. An inscription dated 1111 A.D., from Ron refers to the grant made to Vakkhana sale i.e. a hall for giving lectures - BKL., II, No. 159.
47. EC., VII, Sk. 74.
48. SII., XX, No. 40.
49. Ibid., No. 23.
50. EI., IV, p. 57.
51. Ibid., XV, p. 355 (l. 67)
... A byakhyana Saleyolu Prabhakaramam
byakhyanam marupa - upadhyayargav - alli
keluvaprasasiga chohatrara grasaakkam
52. SII., IX, No. 80 (1018 A.D.)
53. EC., V, kd. 52.
54. Ibid., Ak. 118.
55. There are six Vedāṅgas viz, Śikṣā (rules of articulation and pronunciation), Chāhandas (prosody), Vyākaraṇa (grammar), Nirukta (etymological explanation of difficult Vedic words), Jyotি (astronomy) and Kalpa (ritual or ceremonial).


56. Mahājanaś of Koppapur have been described as well versed in Veda, Vedāṅga, Itihasa, Purāṇa, Mimamsā, Ganita (arithmetic etc.). To quote the relevant passage here —

... dharma - maumanasāthana - japa -
samadhi - sīla - guṇa - sampamnarum aupasanāgni
hotra - dvija guru devata puja - tatpararum ...
yajña - adhyayana ... Rig - Yajus - Samatharvvanā -
chatur - vedā - vedārtha- tatvajñarum Sarasvati -
Karnanavatamārūm nirmmala - vacha - prachandarum
... natak-etihasa - mimamsā - Bharata - ganita -
Vatsyayanādi - sakala - sāstra - pravīnarum
... anādi agraharan Kappātura - sasirvvarum.

EC., VIII, Sb. 276.
An inscription from Shikarpur taluk speaks of 1300 Mahājanas of Begur Agrahara, who were versed in the Vedas, Vedangas, etc. They were skilled in the Mīmāṃsā, Lōkāyata, Bāduśa, Sānkhya, Vaiśeṣika and other Sastras and Agrahayās. EC., VII, Sk. 13.

Similarly, the Mahājanas of Dharmavollal (i.e. Dambal in Dharwar District) Agrahara are stated to be proficient in Tarkka, Vyākarana, Purāṇa, Kavya, Nātaka, Bharata, Vatsyayana, etc. BKI., II, No. 175 (1124 A.D.)

57. BKI., I, No. 78.
58. EC., III, Th. 27.
59. Ibid., Ak. 138.
60. EC., VII, p. 206. Also see EC., VII, ch. 1 (71–3).
60 a. A record from Arasikere refers to Boleya-Soviānānna who seems to be a teacher.

To quote the passage here —

_Boleya_Soviānānna kārmācāra_

_balaśeṣa-āgni maṅga-vantagi_

EC V, Ak. 138.
61. EC., III, Tn. 27.

Nāgara - Kannāga - Tigul - Āryavan -

ōdisuva bala-sīkṣhe upādhyāra jīvitakke

varsha | kke

62. Ibid., (Translation)

The editor also suggests that

Tigulārya may mean Grantha.

63. KI., V, No. 105.

śri - Nandana śilleya Rāmesvara devara

Tigulabevahārigala keriya sīme

64. BKI., I, No. 173.

Rigvedada balasiksheya khandikadalli

śvādhyayam gayva maniyara grasakkē

65. EC., V, Ak. 138.

66. I—owe this information to Dr. S.H. Rittī.


...... [sutra - charche] 'emb.-intu

granō that

68. See page above.

69. EC., VII, Sk. 185.

70. SII., XX, No. 300.
Some writers, however, interpreted the term *Khandika* in a different way. Sri. A.M. Annigeri, for instance, understands the term to mean 'a kind of air or tune'. He takes the term *ugyaūh = sukhandika* to mean 'the reciter of the Rig and Yajur Vedas'.

Chidanandamurthy thinks that *Khandika* means the study of subjects part by part. But such a view is untenable. The use of the term...
Khandika in connection with various subjects clearly indicates that it stands for a class or group, studying that particular subject. The term comes from Khanda, a part, and in relation to land, it means a particular unit or measure of land. But in relation to subjects, it certainly means a group or a class.

81. SII., IX, I, No. 203.

82. Vaddaradhane, p. 3 ff.

83. See pages above.

84. I owe this information to Dr. S.H. Ritti. F. J., p. 338 ff.

85. ARSIE., 1932-33, App. D. No. 177.

86. KSSP., Vol. 40.

Also see Dr. S.H. Ritti: Silaasasanagala kelavu Kannada kavigalu in KSSP, Vol. 43, p. 1 ff.

87. MAR., 1917-24, p. 44.

88. SII., IX, No. 80.

Also see Hyderabad Archaeological series
No. 8. p. 34. It gives reference to grants made to songstress, drummers, singing party, dancers etc. To quote the relevant passage here —

trikāla bhogam māduva pulavigal

irvvaru maddalikāraṇu nalvarggam mattru [8] 0

māduva samudayar - eradarkkāṁ mattru 60

pātrav - eradarkkāṁ matta - 40 kambhāda - [8] 0

leyar - nalvarggam Matta - 36 ....


90. QJMS., XLVIII, p. 48.

91. Ibid., p. 47.

92. EC., V, Ak. 130.


94. Ibid., p. 273.

95. EC., XII, Ng. 269 (904 A.D.)

96. SII., XX, No. 71.

He has been described as:

Śrimād-yuvarājāṁ Mallikārjuna devarā

param - āradhyār - appā'srimād ayyamgālu

Lakshmīdhara bhūṭapādhīyayaru ....
98. EG., V, Ch. 203.
99. QJMS., XIV, p. 12.
100. SII., XX, No. 180.
101. El., XXII, p. 98.
102. BKI., I, No. 57 (1050 A.D.)
103. ARSIE., 1946-47, p. 92.
104. Ibid., 1933-34, pp. 169 (1076 A.D.)
   Also see QJMS., XLVIII, p. 46.
105. BKI., I, No. 117.
106. ARSIE., 46-7, No. 204.
107. SII., IX, No. 195.
   Also see QJMS., XLVIII, p. 47 ff.
108. An inscription from Bandalike mentions a lady named Jakkiyabbe as the *nāl-gavandi*. Her administrative ability is highly praised.
   EG., VII, Sk. 219.
   Also see QJMS., XLVIII, p. 51.