CHAPTER V

WOMEN'S EDUCATION
In ancient times it was said that those who had no education were no better than beasts. To lead a cultural life that is distinct from the life of animals, one should have education. Man enriches his life through education and contributes to the spread of peace and happiness among people at large. To achieve this end, education is a dire necessity for both men and women. The life of an uneducated man can be compared to a house without human habitation and a lake without water. Education is quite essential for the growth of head and heart.

The benefits that we derive by imparting education to women are innumerable. Swāmi Vivekananda asserted thus - "Educate your women first and leave them to themselves, then they will tell you what reforms are necessary for them."¹ Positive aptitudes and tastes can be cultivated only through education. It is well said that home is the first school and mother the first teacher. In this context it is more than necessary that good education should be given to mother. If mother herself is not

educated, how can she educate her children? For, is it not through the mother herself that the child gets educational values? It is by the educational values obtained in their childhood from their mothers that great men like Shivaji, Mahatma Gandhiji and others attained greatness.

The mother is the first and foremost teacher. An inscription dated 1125 A.D. states that a woman taught her son, speak the truth, cultivate good manners, and protect those who were in peril.

Another inscription dated 1411 A.D. refers to Lakshmīdhara's childhood during which period his mother taught him the following valuable lessons:

Lakshmīdharaṁtyanaṁ."
"Get the tanks and wells dug for the sake of the people, construct the temples, save those who are in trouble, never desert your friends, protect your pupils" etc. Afterwards when Lakṣhmīdhara learnt all śāstra and kāvyā, he was made a minister of the state.

Pampa states in his Ādipurāṇa that women should compulsorily study and cultivate good character (śīla) and humility (vinaya).

1 vayasanani śīlavu
nī vinayamaneyada vidyeyin pārīdoṣena
itedemvado nīve jaga
tvāvaneyariraka nimagamaggalarotare

A brief review of the status of women in ancient India is of relevance for a proper understanding of the women's education and status in Karnataka.

The Vedic Age may be considered as the golden age in the history of Hindu women in more spheres than one. In the field of education woman was equal to man. She was also to get full facilities in the field of education. We find that some of the hymns of the Rgveda were originally given by women.

Brahmavādini Rōmāsa, a lady of great learning, composed hymns in the first mandala of the 126 asthaka and seventh sūkta of the Rgveda. Viśvāvara, another lady of great learning, composed the hymns in the first mandala of the fourth asthaka and 28th sūkta of the Rgveda. Lopamudra, yet another lady was the author of the hymns in the first mandala, second astaka, fourth adhyāya, one hundred and seventyninth sūkta of the Rgveda. Apala, yet another lady was the author of the hymns in the eighth mandala, sixth astaka, sixth adhyāya, ninetyfirst sūkta of the Rgveda. Saraswati was the author of the hymns in the seventh mandala, seventh adhyāya, twenty-fourth sūkta of the Rgveda. Ghosa, Atrya and Paulami were also authors of mantras and rose to the rank of rishis.¹ The Śāmavēda mentions Nodha, Ākrishṭabhāsha, Śikatanivāvani and Gaupayana as Rishikas and Brahmavādinis.²

There were some sacrifices like Sita sacrifice, Rudrabali, Rudrayāga, which could be offered by women alone. According to Altekar the Sita sacrifice was intended to promote amongst others, a rich harvest. The Rudrabali was intended to ensure prosperity and fecundity among the cattle, whereas Rudrayāga was intended to secure goodluck to maidens in marriage.³

The Manasollasa composed in 11th century A.D. bears evidence to the existence of learned women in the palace. The king was advised to spend the first part of the night in the company of women, who were versed in singing or in playing musical instruments, and of those who were learned (Vādagdha), skilful in the use of words (Vākyachātura), witty and humorous (parihāsa vīnōdin), who could appreciate the import of and sentiments in literature (Sāhitya rasabhavajña) and expert raconteurs (Kathanakovida).  

According to the Harita Dharmaśūtra women students were divided into two classes, namely, Brahmavādinīs and Sadyodvāhas.  

The Brahmavādinīs were of high excellence in scholarship. They were life-long students, they studied the Vedas, and also other subjects like Purva-mimasa etc.. Ghūsha, Sūrya, Rōmāsa of the Rig Vedic fame, Sulabha of the Mahābhārata fame, Sabari of the Rāmāyana fame, Garge of the Upaniṣhads were the great Brahmavādinīs of ancient period. In the philosophical disputations held under the auspices of King Janaka of Videha, the philosophical questions were initiated for discussion by the lady philosopher Gargi, who had the honour of becoming the spokesman of the

distinguished philosophers at the court. She launched her attack on Yājñāvalkya, the newly arrived philosopher, with an admirable coolness and confidence. Just as an experienced archer would get ready to attack his enemy with two piercing arrows kept at hand, she shot two test questions at him and asked him to answer them if he could. The topics of her enquiry were so abstruse and esoteric in character that Yājñāvalkya declined to discuss them in public. The searching cross-examination of Yājñāvalkyā by Gārgei show that she was a dialectician and a philosopher of great erudition.¹

Atreyi was another distinguished scholar of Vedānta. She studied under the sages, Vālmiki and Agastya. Some of these lady philosophers practised celibacy and remained unmarried throughout their life.

There was another category of women students called Sadyodvāhās who could enter into matrimony after attaining education. They studied till their marriage at the age of 15 or 16. During the eight or nine years that were thus available to them for study, they used to learn byheart the Vedic hymns prescribed for the daily and periodical prayers and for those rituals and sacraments in which they had to take an active part after their marriage. There is a reference to this in the Rāmāyana, Sita is described as offering her daily Vedic prayers.²

In the age of great epics, women continued their brahmacharya vritti and they also studied the Vedanta and other subjects. For example, in the Ramayana we find Kausalya, at the time of the installation of Rama as Yuvaraja, offering oblations to the fire with mantras. Similarly, when Vali was proceeding to fight with Sugriva the former's wife Tārā performed Swastyayana with the muttering of mantras. Sita was well-versed in Puravara and in dharmaniti. At the ādra of Mātanga near Pampākshētra, there lived a woman (student) of the Sabara clan (Sabari) who had attended upon the great teachers of the ādra. She had all along been admitted to the study of the highest branches of knowledge like, Vijnāna, nityam abahiskrata, that is to say, she was taught the highest knowledge along with men students without any distinction. Even Janaka had a philosophical discussion with Bhikshuni Sulabhā.

In the Mahābhārata, there were some members of the royal family like Sulabh, Śiva, Arundhati, Gautami, Kunž, Draupadi, Damayanti, Savitri, who were well-versed in the Vedas and other subjects.

Further, in the *Mahābhārata* it is said that Arjuna (Brahanna[l]e) in the disguise of a eunuch was employed by the king Virata to teach dancing, singing and music to princess Uttara. Mādhavi, the daughter of Yayātiraja called Sangīta Sarsvati, was well-versed in music (Sangīta).

During the period of *Brahmanas* and *Upanishads*, the position of women declined. During this period *Upanayana* for girls began to be gradually prohibited. The discontinuance of *upanayana* was disastrous to the religious status of women. The life was limited only to home-work, and to such studies as of music, dance and other fine arts. She got education at home only. She did not go to *āśramas* for higher education.¹

The authors of *smritis* wanted women to obey and serve men in all respects. That is why they have been denied educational facilities and freedom of movement. According to Manu 'She should stay under the authority of her father, husband, and son in the period of childhood, youth and old age respectively.'² He further says that 'the women need not perform sacrifices, vows, etc., to attain heavenly bliss but to do service for their husbands for the

The new religions like Buddhism and Jainism gave much importance to women. Buddhism admitted women into the Sangha and introduced them to education and philosophy. Like the Brahmavādinis in Hindu circles, several women in Buddhist families used to lead a life of celibacy with the aim of learning philosophy. Among the authoresses of Therigathā, who were believed to have attained salvation, 32 were unmarried women, and 18 married ones. Amongst the former, Subha, Anopama and Sumidtia belonged to rich families and are said to have been wooed by princes and rich merchants.

Jainism which was as important as Buddhism continued the process of allowing due freedom to women as Buddhism did. Women were admitted into the fold of Jaina monasteries as in the Buddhist vihāras. Mahāvira looked after women with great respect and taught others also to do the same. Jainism encouraged education being given to women. There were as many as 36,000 Śrāvikas engaged in spreading Jainism in India. Many Jaina women of Karnāṭaka have left their fame in history by living the actual

1. Ibid., Ch. IX.
principles of Jainism in their day to day life. Some of the more famous were Jakkiyebbe, who ruled over the Nāgasakandā. Attimabbe, Sāntale and others. There is a record mentioning the presence of lady students in some institutions where religious education was imparted. An inscription from Vidarpalli refers to an important Jaina institution which consisted of a large number of students. There 500 students (Pillaika) were studying under a lady teacher Kānakavira Kurattiyar, who was the disciple of Gūnakirti Bhāṭṭara. Along with these students it seems there were also about 400 nuns living in the nunnery.

There is no reference to the lady students admitted into the centres of learning in ancient India. The state of women's education in ancient Karnātaka was not different from this. Anyway nothing is known about women having learnt in any centre of learning. Yet as an exception to this condition that prevailed during those times, there are references to the profound scholarship of women made in inscriptions and literature. In the Gathasptasati of Hala, the Satavahana ruler, there are references to seven poetesses viz., Rēvā, Rōha, Mādhavi, Anulaksh̄̄mi, Pāhai, VadHAVah and Sasiprabha.

2. SII iii No. 92.
WOMEN'S EDUCATIONAL CENTRES

The poet Pampa in his *Adipurāṇa* mentions that Rishabha, the Jain Tīrthankara taught his daughters Brahmi and Sūndari, writing and arithmetic and all other sciences. In *Vaddārādhane* it is said that Nāgaśī, became a great scholar when she was taught by the distinguished Jaina teacher, Sūryamitra Bhattāra at home and the teacher happened to be her father. Thus, the family was for a long time an educational institution.

Several lady students went to *āśrama* for pursuing their studies. For example in *Uttara Rāma Charita* by Bhavabhūti, we find Atreyī receiving her education along with Kusa and Lava, under Valmiki. Mālatimādhava, another work of Bhavabhūti mentions Kāmaṇḍakī as being education along with Bhurivasa. Sabari studied under the Mātanga rishi at the Mātangaśrama, near pampaṅkṣhetra. This would show that at the time of Bavabhūti students, both boys and girls, joined *āśrama* schools and received education under same teacher.

4. Ibid.
In the same monastery the women studied, for example in the monastery at Vedāl, there were about 500 students, both boys and girls, studying under a lady teacher, Kanakavīra Kurattiyar, who was a student of Gunakirti Bhaṭāra.

In Karnāṭaka during period under review, there were instances of both men and women teachers as well as of male students studying under a female teacher and female students studying under a male teacher and both male and female students studied together under one teacher. For example, in Gōravūra basadi\(^2\) Mattavārada basadi\(^3\) Sōratūra Baladeva jīnālaya\(^4\) Puligere Anēsajje basadi\(^5\) etc. But there are no references to women students studying in agrahāras, brahmāpuris and ghatikās.

Contemporary epigraphs make it clear that, generally higher education of women was confined to the members of the royal family and also to the families of high officials and the rich class. But here and there we get some descriptions of the common women who were given education.

1. SII, iii No. 92, p. 169.
2. MAR. 1943, 16, 1200 A.D.
3. EC.V CK. 52, 1120 A.D.
4. SII. XI.(i) 111, 1071 A.D.
5. IA-. XVIII 173, 1073 DP.
Thus for example an inscription dated 900 A.D. refers to Saminirmidi, daughter of Nagarjunayya and Nandinge, as being famous for the knowledge of all Śāstras.

"Svasti Śrināgārjunayya nandigabbeya magatā
Sāminiṃrmaḍī Sarvaśāstra Prasiddhi Śī." 

The slab on which this record is inscribed there is the figure of a woman seated on a bench holding a palm-leaf book in her hand. The bracket figures at Iśvara temple in Jalasangi in Bidar district, Mahēśvara temple at Chinchanasora in Gulbarga district, and Nārāyaṇa temple at Saṁketēvara in Belgaum district provide sufficient evidence of women having taken to writing and reading.

Till recently no inscription written by women was found. But one such inscription written by a lady called Hadishettikavve is found in the village Nulgēri in the Ranebennūṭataluka of Dhārward district. It is properly deciphered by the editor. Hadishettikavve was the first woman writer in our history.

1. EC. X BP. 65, 900 A.D.
2. Desai, P.B. A History of Karnataka, Dharwad, 1981, Plate IX.
4. KI. IV 34, 1109 A.D.
From this we can infer that women were given education, however small might have been their number. It can be said that women got education in administration as well along with general education. Jakkiyabbı, wife of Nālgāvunda, who fought and died for the sake of his king was appointed in his place, as an heir to him. She discharged the duties of her post and position efficiently. When she retired from the office she nominated her daughter for that post.¹

**PARTICIPATION IN MILITARY CAMPAIGNS AND ADMINISTRATION**

Lithic records reveal that some women had knowledge of military arts and sciences and took part in administration, particularly queens and princesses. For example a Ganga inscription records that Sāviyabbı accompanied her husband to the battle-field. She is shown in sculptures as an amzon riding a horse and flourishing her sword with a man on an elephant opposite to her.² Another instance is mentioned in the Sanjan plates of Amōghavarsha, dated 871 A.D. These plates state that Amōghavarsha was born in Sarbhan, when his father, Govinda III had campaigned against the northern rulers. It shows that Gundamabbe the mother of Amoghavarsha was also along with her husband Govinda III.³

¹. EC, XI Cd 74, 968 A.D.
². EI, II Introduction, p. 44.
³. EI, XVIII p. 45 871 A.D.
Akkādēvi, sister of Jayasimha II, the paternal aunt of Chalukya Somesvarā I, had many titles, like, Ranabhairavi, Uchchanda bhairavi, which are indicative of her active participation in battle-fields.1 Another inscription from Beluru, in Bādāmī taluka, Bijāpūr district, dated 1022 A.D. while describing her distinguishing qualities states thus: "She who is charming by reason of her virtues (guṇada-bedāngī) and 'she whose speech is single and uniform (ēkavākye) and who is a very Bhairavi in battle and in destroying hostile kings."2

An inscription dated 1106 A.D. mentions that Chāgaladēvi, the wife of Tōragaleya, a great feudatory led a military expedition against subordinate chief of Nālagunda. Further, there is another such instance. Women of the royal family held important positions, and they administered some parts of the kingdom. According to the Maḥākuṭa pillar inscription of Maṅgalēśa, the queen of Pulakāśi I,

1. EI. XVIII p. 246.
2. IA. XVIII pp. 270-75 1022 A.D.
3. SII IX, 10, 1106 A.D.
Durlabhadēvi belonging to Bappura lineage administered the areas surrounding Bādāmi. The Kuruttakunta stone slab inscription of Vijayaditya refers to Loketinimmadi, who governed the Kuruttakante and Mupamna. Revakanimmadi, daughter of Amoghavarsha and wife of Ereganga administered the region of Edēkorenadu. Sripurusha's daughter-in-law, Kāmchiabbe, who was the wife of Duggamāra was entrusted with the task of governing the territory of Agali. Sripurusha's queen, Vinayavattī governed Malayellur. Maijaladevi, the chief queen of the king Chālukya Trailōkyamalla Somēśvara I, was the governor of Banavāsi twelve-thousand. An inscription dated 1054 A.D. refers to another queen of the same king, namely, Kōtaladēvi who was holding the governorship of the agrahāra Ponnavaḍa. It was a great education centre of that time.

Kānchalamāhādevi was the queen of Bhuvanaikamalla Somēśvara II. A record from Gudigeri, in Dhārwaḍ district, states that this queen was ruling from her capital Mūlagunda, evidently the area round about it.

1. EL, IX p. 15.
2. SII, XI (I) p. 2.
3. Ibid., p. 4, 837 A.D.
4. EC, X, Mg 80.
5. Ibid, XIV p. 291.
6. ASIE, 1932-33, APP.D. 72, 1053 A.D.
7. IA, XIX p. 270, 1054 A.D.
8. ARSIE, 1938-39 APP-E No. 110.
The famous ruler of Kalyana Chalukya, Tribhuvanamalla Vikramaditya VI had more than 20 wives¹ some of whom took part in the administration of the country. An inscription dated 1080 A.D. refers to Piriya-arasi Lakāmidevi who was governing Droṇapūra, the modern Doni in Dharwad district². Another inscription from Sudi dated 1084 A.D. mentions that she was ruling from Kalyana, the capital of Chalukya kingdom³ and in 1095-96 A.D. she was administering the eighteen agrahāras and the city of Dharmapura.⁴ In 1110-11 A.D. she was placed in charge of Nittasange.⁵

Piriya Ketaladevi, another queen of Vikramaditya VI, was administering Siriguppe, Koḷanur and Siriyūr, in 1091 A.D.⁶ Yet another queen of Vikramaditya VI, Padmaladevi was in charge of the administration of the agrahāra Mahagoli in 1116 A.D.⁷

2. SII, XI Pt. ii, p. 145 1080 A.D.
3. EI, XV p. 100 ff. 1084 A.D.
4. IA, X p. 185, 1085 A.D.
6. SII, IX (i) pp. 145-146, 1091 A.D.
7. Ibid., p. 189.
Dr. Derrett, has pointed out that the Hoysala queens not only wielded administrative authority, each with her own ministers and stewards under her, but also conducted on occasions military campaigns of not too exacting nature. Bammaladêvi, the chief queen of Hoysala Vishnuvardhana, ruled over many divisions of the Hoysala dominions, Asundi 500, Miragunda 300 and other districts. She was well-versed in the Aśvavidya. It shows her keen interest in horsemanship and cavalry.

Umâdevi was the chief queen of Ballâla II. In 1209 A.D. she was administering the division of Magure 300, and was helped in the government by the great minister Kumara Panditayya Dannayâka. When king Ballâla II was busy fighting against the Sevunas she fought against Malladêva of Sinda family and defeated him.

WOMENS EDUCATION IN FINE ARTS

Vâtsâyana in his Kâmasûtra mentions that women should study 64 Kalas (Arts). Amongst them Gitâm (Singing), Vâdyam

2. EC. V AK 124, 1138 A.D.
3. Ibid, 58, 1140 A.D.
4. Ibid, 40, 1209 A.D.
5. EC. VII Hn 37, 38, 40., 1196 A.D.
(Playing on musical instruments), \textit{Nrityāṁ} (dancing), \textit{Alekhyāṁ} (painting) were the most prominent in the women's education.\(^1\) We learn from Kautilya's \textit{Arthasastra}, 'that female slaves were taught "arts such as singing, playing on musical instruments, reading, dancing, acting, writing, painting, playing on the instruments like \textit{Vīnā}, pipe and drum, reading the thoughts of others, manufacture of scents and garlands, shampooing and the art of attracting and captivating the mind of others.\(^2\)

In inscriptions references are made to several examples of members of the royal families like queens and princesses learning the arts like music, singing, and dancing.

Jakkisundari, wife of \textit{Mahāsāmanta} Sudraka was well-versed in all the arts, and is referred to as \textit{Sahaja sarasvatī}, \textit{Vīśāla Vidyādharī} indicating her vast learning.\(^3\)

Sūggaladēvi the chief queen of Chālukya Jayasimha II was noted for her learning. An inscription describes her as \textit{Kalikala Sarasvatī}.\(^4\)

\begin{itemize}
  \item \textsuperscript{1} Upadhyaya, S.C. \textit{Op. Cit.}, Ch. III, Sl. 15.
  \item \textsuperscript{2} Shamasastry, R. \textit{Arthasastra}, pp. 141-142.
  \item \textsuperscript{3} EC. XI Cd. 74 968 A.D.
  \item \textsuperscript{4} SII, XX, 23, 1029 A.D.
\end{itemize}
Kāncalāmāhādevi, the queen of Chālukya king Bhuvanaikamalla, learnt all arts (sakala kaladhari, Sringāra vidyādhari)\(^1\).

Chāmaladēvi, the queen of Chālukya king Tribhuvanamalla, Vikramāditya VI was well known for her learning and musical attainments. She was learned and well-versed in all arts. In the epigraph she is described as an abhinava sarasvatī (new Sarasvati) and the nṛtya vidyādhari expert in the art of dancing.\(^2\)

Ketāla, another queen of Vikramāditya VI, was well-versed in all arts (Sakala Kalādhari) and learned (abhinava Sarasvati). The inscription refers to her also as "anēkadeśa-bhāsa-sangīta-vidyādhari." (Expert in singing songs in many languages).\(^3\)

In an inscription dated 1123 A.D. Santala, the queen of Hoysala Vishnuvardhana, is described as "she resembling a second Lakshmi; free from defects in the knowledge of all arts; expert in vocal and instrumental music and dancing a rampart to the Jain faith, delighting in gifts of food, shelter, medicine and learning"\(^4\)

\(^{1}\) M\(\text{XXVIII} \ p. 33\), 1096 A.D.
\(^{2}\) SII. IX (1) 159, 1090 A.D.
\(^{3}\) SIIr IX (1) 159, 1090 A.D.
\(^{4}\) EC, II Sb 162, 1123 A.D.
Another inscription describes as an expert in music, expert of the science of music and an expert in musical instruments and dance her (Sangīta Sangata Sarasvatī, Sangītavidyā Sarasvatī, Gitavādyanāratya sutradhāre). It shows that she was perfectly trained in the arts of music, singing and dancing.

SOME FAMOUS WOMEN OF ANCIENT KARNATAKA

VIJAYABHAṬṬĀRIKE

Vijayabhaṭṭārike, also known as Vijaya, Vijayakka, was the queen of early Chalukyan king Chandrāditya, she was the first and foremost Kannada lady to throw the gauntlet in the literary world. She was a great Sanskrit scholar. Her name was second only to that of Kālidās. She had respect only for three Sanskrit poets, namely Brahma, Vyāsa and Valmiki. For she says;

Uddamakavigalavrisuvāri Muvarē
Kamala sabhavanōbbā (Brahma)
Saikatādbhavanobba (Vyāsa)
Valmikadidudisidavanu tānobbā (Vālmiki)
nānivadiranella vadipenu tanebāgi
Avarigādina mattōrvarāradurēm
taṁtamam padyakke, taṁtammēgadyakke
Ā kaviśreṣṭārē samanēdaa melmayana
Siddhagōlisalu munde bandaridanānirppa
Karnāṭā sāmrājjā nannēdaa kālannu
rabhasadidalavāla taleya melotture.

1. Ibid., V BL 16, Ibid., Hn 116, 1120 A.D. 1122 A.D.
A distinguished critic and poet like Rājaśēkhara, compares Vijayabhaṭṭārike to goddess Sarasvati. And, she was the only person who knew Vaidarbhi after Kālidasa.

"Sarasvativa Karnāṭī Vijayānḳā Jayatsasā
Yā vaidarbha rāmavāsah kāli-dāsāda nantaraṃ."¹

The Kaumudimahotsava was probably her work. The central theme is an important political revolution at Paṭaliputra. It shows that ladies took interest in the complications of contemporary history and politics.²

ATTIMABBE

Attimabbe a Jaina lady, she was very much interested in literature. She also took deep interest in patronising scholars and poets and building temples to the Jaina tirthankaras. An inscription at Lakkīgüṇḍi in Dhārwāḍ district gives as many details regarding her religious life. She was noble philanthropic lady who earned the title of Dāṇachitāmani. In the epigraph she is compared to the sacred waters of the Ganga.³ To quote the passage here.

1. Ibid., p. 1110.
3. Ibid., p. 17, Vachana 48.
Ranna in his *Ajitanāthapūrāṇa* describes, her culture, education, devotion and affection as follows:

"Bīḷiyaraḷeyante gangā jaḷadantesēva Ajitasēna munīya-guṇā
daluyante negal-de kūpaṇā chaladante pavitra-mattēya
cītambaram
Alaradu kirīti muṭṭadu viṣhami maḥāsatīyidda mandalāṁ
delivevū gaṇapavītreyanā satiyam maḥāsatī
tilaka nattimabbarasiyam pe-se-golūdu puṇyakārakāṅ."

**UBHAYA BHĀRATI**

Ubhaya bhārati was another great scholar. She was well-versed in Veda, Sastra, Purāṇa, drama and literature. She was the wife of Maṇḍana-miśra. She sat in judgement over the verbal contest between her husband Maṇḍana-miśra and Saṅkara.

But when she realised that her husband was going to be defeated in the debate she offered herself for the contest. This

---

1. SII. XI (i) 52, 1007 A.D.
2. Ibid.,
shows that a scholarship and imagination she commanded. The home of this lady was a place where learned discussions were common.

SUGGALADEVI

Suggaladevi, the chief queen of Chalukya Jayasimha was known was Kalikāla Sarasvati (the Goddess of learning). Further, the epigraph describes her as resembling a second Lakṣmī, free from defect in the knowledge of all arts. She delighting in gifts of food, shelter, medicine and learning.¹

She was a disciple of the great Vīraśaiva saint Devara Dāsimayya.²

There is a reference to another Sūggala, the queen of Dandanāyaka Lakṣhmana, in the Bēlur inscription dated 1220 A.D. It comprises the language of both the Suggalas thus:

1. SII. XX 23, 1018 A.D.
   Dvitiyā Lakāmī visistajana kāmadēnu Āśrita
   Jana kalpalatē rūpavidyādāri Kalī-kālā Sarasvati.

"Jayasinhakhsitih, pālakange Jagamellāṁ baṅisal pūndubhāl Śeyanā Śuggaladēvi kōṭta teredīṁ Ballāla bhupottam Priyaputṛange Kumāra Lakṣmodhi— nāthangē kottal mahāṇ priyayīṁ Suggaladēvi bhāṣeyaniḥchakraṁ Pōgalvannegam.¹

Here this inscription says that the language of Suggaladevi, wife of Dandanāyaka Lakṣmaṇa was the same as that of another Suggaladēvi, who was the wife of Chālukya king, Jayasimha II.

It is worth recording that the poet has considered Chālukya Suggale as an ideal woman scholar. Moreover the above mentioned inscription describes as Rupavidyādharī (women of siliestial beauty) and Kalikāla Sarasvatī from this her scholarship and position in art can be easily inferred.

KANTĪ

In Kannada language Pamba was the first poet while Kantī was first poetess. She was in the court of Hoysala ruler Ballāla I. Kantī is the name given to Jaina nuns or female devotees. There were frequent literary contests between Nāgachandra a famous poet and Kantī,² in which the latter gave a good account of herself and proved equal to the former.

1. EC. V II BL. 1220 A.D.
AKKAMAHADEVI

Akkamahādevi was born at Udutadi, in Shimoga district which was then the capital of king Kauśika, her parents were Sumati and Nirmala.

Akkamahādevi was a great Vīraśaiva mystic of the 12th century A.D. whose vachanas were of a high order. She went to Kalyāna and participated in the deliberations that went on in the Anubhavamantapa established by Basavēśvara, the founder of Viraśaivism.

SANTALADEVI

Sāntalādevī, the chief queen of Hoysala Vishnuvardhana, she is mentioned first in an inscription dated A.D. 1116 and the last reference to her is made in the year 1131 A.D. She died at Sivaganga, and in her memory the Śaṅtēśvara basadi was built there. An inscription dated 1117 A.D. from Belur in Hassan district, says that she was expert in singing, instrumental music and dancing.

1. EC, II Sb 143, 1131 A.D.
Vichitranartana Pravartana Patra Sikhamaniyum
Sakala samayarkshamanium
Sangita Sangata Sarasvatiyum
Pratidina yādiditarundhateyum
sautigandhastiyum. 1

Another record describes her as a Brihaspati in
discrimination, a Vāchaspati in ready wit, gentle sages and
dependants, the celebrated Sītā (herself). 2 The same inscription
gives details of her life history also. Her father Mārasingayya,
was a pērgade, her mother was Māchikabbe, her teacher was
Prabhāchandra Siddāntadēvaru.

She got so many birudus for example, Sangita Vidya
Sarasvatī Vidye yolvāgdevate, 5 Gitavadyānratya sūtradhare 6. An
inscription say that -

"Sāntaladeviya guṇamaṁ
Sāntaladeviya samastadānnonatīyaṁ
Sāntaladeviya śīla ma
chintyam bhuvanaikodāna-chitamaṇi. 7

1. EC. V BL 58, 1117 A.D.
2. EC. II Sb..162, 1123 A.D.
3. Ibid.,
4. EC. V Hn 116 1122 A.D.
5. Ibid.,
6. EC. II Sb 176, 1139 A.D.
7. EC. II Sb 162 p. 1123 A.D.