CHAPTER II

BRAHMANIC SYSTEM OF EDUCATION

SECTION 1. PRIMARY EDUCATION

SECTION 2. HIGHER EDUCATION
PRIMARY EDUCATION

In the period under study Primary education was in Kannada, while higher education was in Sanskrit. It was known as Karnāṭaka-ṣikṣē or bāḷa-ṣikṣē or Karnāṭa-bāḷa-ṣikṣē and the Primary School teacher was known as Karnāṭa-Pandita, and also akkariga. Thus the three R's were taught in village schools which normally met in the precincts of temples. At the primary stage, the alphabets were taught. And after teaching the Kannada letters the children were introduced to Kannada language. That there were many temples and mathas unmistakably indicate a fairly wide spread literacy in the region. And also primary education was given in the centres of higher education, besides the houses of teachers.

(a) Commencement of Primary Education

Generally, after the upanayana ceremony the commencement of the teaching of the alphabets to children was done on an auspicious day as mentioned in the astrology. According to the Rāmāyana, Lava and Kusa began their education at the age of five or six. Kauṭilya states that "having undergone the ceremony of tonsure the student shall learn the alphabet (lipl) and arithmetic. After

investiture with the sacred thread he shall study the triple Vedas etc.\textsuperscript{1} Hiuen Tsang informs us that a child passed on the study of arts and sciences at the age of seven years.\textsuperscript{2} According to I-tsing the children learnt the letters of the alphabet etc., when they were six years old.\textsuperscript{3} In his work \textit{Vikramāṅkadeva Charitaṁ} Bilhana relates that the Prince Vikramāditya began his education after the upanayana ceremongy. Soon he mastered all the branches of learning, and became an adept in the art of warfare.\textsuperscript{4} Chālukya Somesvāra, the authors of \textit{Mānasollās} observes that after the performance of upanayana, a prince should be taught the Vēdas as well as the science of weapons.\textsuperscript{5} So it becomes clear that the primary education must have begun at the age of five or six.

The \textit{Lōkōpakāraṁ} mentions that the commencement of learning should be made on a good day, in a good week and during the period of a good star:

\textsuperscript{3} Takakusu, J. \textit{Record of the Buddhist religion by I-tsing}, Oxford 1966, p. 171.
\textsuperscript{5} Shirigondekar, G.K. \textit{Mānasollāsa of King Sōmesvāra}, Vol. II, Baroda, 1939, p. 20.
Several inscriptions help us to know the fact that the primary education began after the thread ceremony.

A record from Lakshmēśvara, dated 730 A.D. interestingly enough, tells us that the early Chālukya king Vijayādityas son mastered all the Śāstras (the sciences) and Śāstras (weapons) during his childhood:

"Vijayāditya Satyāśraya Śrī Prathivallabha maṇḍajadhirāja Paramesvara Paramabhattareśya priyātmaja Sāśa vevadigatanēka Śāstra Śastra...."²

Another record dated 1100 A.D. from Ranjōl in Bidar district states that, after the thread ceremony a child learnt all the Śāstras (Ā śiṣuṛatnaṃ kāṃ Prasanaṃ choṅlopanayanaṃ māḍisi vāṅiśānivanenaṁ bina nānā Śāstrangalu-manakkarin-odisidaru).³

Yet another inscription dated 1136 A.D. from Bēlur in the Hōsān district, tells us that Hoysala Viśṇuvardhana performed the thread ceremony of his adopted son, Bīṭṭiyānna, who within a period

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1. Iyengar Seshah iSko'pakaram; Madras, 1950, p.9.
2. SII. XX 6, 730 A.D.
3. TK.30, 1100 A.D.
of seven or eight years after that ceremony, became an expert in sciences and in the use of weapons.¹

Another record of 1186 A.D. mentions that the education began normally after the upanayana ceremony (Choulopahanādi kriyējālam niyuvarttṛsi Chatāddasa vidyādi samasta kālēgalām kalipuduvatanlr ddha).²

Thus it is clear that the children were sent for learning (schooling) as soon as they reached the age of five or six and they also learnt there many kinds of arts and sciences.

At the time of thread ceremony gifts were usually made to the Guru, as Gurudakshina. A record from Muttage in Bijapur district says that, on the occasion of the thread ceremony of Chālukya prince, Vikramāditya V, the whole village of Muttage was given as a gift to his teacher, Visnubhāṭṭa.³

1. EC. V, Bl, 17, 1136 A.D.
2. KI. I. 25, 1186 A.D.
3. BI. XV, p. 27, 1110 A.D.
THE INITIATION CEREMONY

The upanayana ceremony was considered as the most important ceremony in the life of a student. Upanayana literally means taking a student to a teacher in order to hand him over to the latter for his education.¹

The upanayana ritual that was followed is very interesting and instructive. The ritual began with a break-fast which preceded even the bath. A break-fast before the bath was unusual in Hindu rituals and its occurrence at the upanayana was obviously intendent to indicate that the earlier period of unregulated childhood came to an end and that serious and disciplined life was not to follow. The break-fast was followed by a shave, an invariable element in most of the Hindu religious observances. The boy was then given a bath and offered a loin-cloth (kaūpīna). This was to remind him that the upanayana commenced a new epoch in his life from which dignity, decorum and self-restraint could never be separated. A girdle (mēkhaṭā) was tied round his waist as a support for the kaūpīna. It was made of triple cord, the symbolism being intended to foster the belief in the scholar that he was being continuously encircled by the

three Vēdas. The upper part of the body was covered with a piece of cloth. With the above paraphernalia, the boy was taken to the sacred fire. Next, the boy was asked to stand on a stone, and was enjoined to be steadfast in the pursuit of his studies. Firm determination and singleness of purpose were most essential for a successful educational career and the necessity of cultivating them was emphasised on the student's mind by this element in the ritual. After that the teacher taking the pupil by his right hand, used to announce that he was doing so with the command and concurrence of the Goddess Gāyatrī. The teacher then touched the heart of his pupil and prayed that there should be a perpetual and perfect accord between them. With the learning of the Gāyatrī Mantra, the student began his journey on the road to knowledge; he was therefore invested with a staff, which was a traveller's symbol in olden days. While accepting it, the student prayed that with divine grace he might reach the goal of his arduous journey.

1. Ōṁ tatsaviturvarṇyaṁ
   Bhargo dēvasya dhīmahi
   Dhiyō yo naḥ pracādayat"

A Sirasangi record dated 1186 A.D. states that after the thread ceremony a certain individual called Riṣyaśringa became an expert in 14 vidyās, and all Arts:

"Chaulōpanayanādi kriyāgalaṁ nirūrattisi
chaturdāśavidyādi samasta kaḷegalaṁ
kalvipuduvātanirda dēśadōju"¹

The period for performing upanayana was different for different castes. According to Apastambha, the upanayana of a Brahmiṇ should be performed in the season of spring (Vasanta), that of a Kṣatriya in Summar (Grīhma) and that of Vaisya in Autumn (Ṣarad). In astrology the general rule is that the upanayana for all the castes should be performed in the five months from winter (Maṅga), perhaps because these constitute the auspicious part of the year known as uttarayana.²

During this period of study primary education commenced with the reading, writing of alphabets and mathematics.¹² Inscription

1. KI, I, p. 43 1186 A.D.
describe the primary education as bālasīkṣaḥ1 Kannadakkara Oduva,2 Kannadakṣaḥārāsīkṣaḥ,3 akṣara-śīkṣaḥ,4 Karnatakakṣaḥ5 Khandikabālasīkṣaḥ6 Karnatakabālasīkṣaḥ.7

In inscriptions the primary education teachers are referred to differently as Upādhyāya8 Akkariga,9 Karnātaka Pandita10 and Īja.11

The salary of a primary teacher varied from centre to centre or agrahāra to agrahāra. It was paid either in cash or kind. In the agrahāra of Narasīmhapura in Hassan district, an amount of twelve gadyāṇas annually was paid to a teacher for teaching twenty students.12 While in the Talagunda agrahāra, five gadyāṇas were paid,13 in the agrahāra of Mālinge it was six gadyāṇa,14 and in the

1. TK. 30 1119 A.D. and EI XXXVII-IV P. 89. 1132 A.D.
2. Ibid., 52, 1118 A.D.
3. EC. XI Ch 2.
4. Ibid., Dg. 39, 1168 A.D.
5. Ibid., VII. SK. 185, 1185 A.D.
6. Ibid., III 27, 1290 A.D.
7. Ibid., V AK. 138, 1174 A.D.
8. TK. 52, 1118 A.D.
9. EI, XX P. 67 1012 A.D.
10. EC. X KL. 160.
11. EI. XV P. 87 1058 A.D.
12. EC. V AK. 138 1174 A.D.
13. Ibid., VII SK 185, 1158 A.D.
14. Ibid., III. Th. 27 1290 A.D.
agrāhāra of Kondagōli it was 20 lokkiyana gadāyana. In the Degamva agrāhāra just half a vratti was paid. Thus the payment made to the teacher was not uniform.

The primary school teachers received lower salary than those who taught higher classes. In the agrāhāra of Talagunda, the primary school teacher received five gadāyāṇas. In the Dēgaṁva agrāhāra a teacher who taught higher courses received more salary, the three-fourth of a vratti (share). While the teacher for the primary section received only half of a vratti.

In the Kotavumachige agrāhāra, the primary school teacher named Nāgadeśiga, received 25 mattars of land and a house site on the condition that he should feed the students once a day and supply them cloths once a year. He was called Akkariga whereas the higher education teacher named Bhāṭṭa received 50 mattars of land and a house site and for feeding and clothing the students, who studied these subjects a separate grant of 25 mattars of land.

1. EL XXXVII p. 190, 1132 A.D.
2. JBBRAS. IX p. 275.
3. EC. VII SK. 185, 1158 A.D.
4. JBBRAS , IX p. 275.
5. EL. XX p. 64, 1012 A.D.
was made. An inscription dated 1064 A.D. from Sūḍī states that in agrahāra Sūḍī a teacher of higher courses received 30 mattars of land, while the teacher for the primary section received only 8 mattars of land.\(^1\) It shows that a primary school teacher received half the emoluments of the higher course teachers. Thus it may be concluded that the payment made to the primary school teacher was not uniform and it was lower than the salary paid to the teachers who taught higher classes.

(b) Agencies of Primary Education

In ancient Karnāṭaka the primary education was given in the houses of teachers, gurukulas maṭhas and agrahāras.

Mother naturally was the first teacher who provided good guidance to her son or daughter, and bring about regularity in child’s daily life. Altekar observes that it must have been given in the family as long as it continued to be the centre of education.\(^2\) That the primary education, ordinarily began at home first can be understood.

1. EI. XV, P. 87. 1064 A.D.
After learning a little in houses, the pupils usually went to the *gurukulas* to receive primary education. These *gurukulas* were situated at distant places from villages and towns. As such, most of them were situated in the forest. This *gurukula* system of education was beneficial both to pupils and society at large. The students were required to stay with their teacher, who performed all the duties himself. As a result of this self-reliance, self-help, sense of duty and the like were automatically taught to them by the teacher. Students had to work for their bread in the *gurukulas*. The hero of the *Mahābhārata* Sri Krishga also went to the forest to bring fuel as per the orders of his guru's wife. It is well-known that intimate friendship grew between him and Sudāma, at this time itself because both of them together used to go to the forest to bring fuel. Thus, their stay in *gurukula* enabled them to live in harmony and friendship.

Since the number of pupils in the *gurukulas* was limited it was feasible for the teacher to give individual attention not only to the studies of his pupils but also to all their activities. The students were required to perform their lessons well in advance before going to the regular classes.

There is little reference to the *gurukula* in the inscriptions. A record of 1179 A.D. for instance, refers to Kītāgāve *gurukula* thus
"Gurukulānvaya-ventendege-Parasamaya..... Kittagāvēya-gurukuladōlu-vādirudra-(devarnē) gidaru-tatusisyare-Sadarbhuvanastuta Charita..... ra..... rārtyarssakālāgamatatva"¹

But this inscription is damaged, particulars relating to gurukula in the Kittagāve cannot be made out.

Another inscription from Belgāum dated 1204 A.D. refers to the Bīchaṇa-gurukula as follows:

"Śri-Kārttviryya-nṛipati S'rīkaraṇ ādhipana-Bīchaṇa-gurukuladē lōk-ōttara-Sucharitra-vivēkar Mmaladhāri-dēva-munipar-nnegalādār"

"In the lineage of teachers of the best king Kārtavirya's Chief scribe Bīchaṇa flourished the great sage Maladharideva sublime of righteousness and intelligence."

Temples were also provided Primary education, several of them being also centres of higher studies. For example, an

1. SII. XX, 167, 1179 A.D.
2. EI. XIII, p. 28, 1204 A.D.
inscription dated 1092 A.D. from Tālgunda records that in the 
Prapavēśvara temple at Tālgunda, there were six panditas, teaching 
Ṛg-Vēda, Yajur-Vēda, Padapātha, Sāma-Vēda, Grammar, Rūpāvatār, 
Nyāsa, Prabhākara and Vēdānta, besides a teacher who taught the 
alphabet and Kannada.¹

Harihareśvara temple at Harihara in the Chitradurga district 
was the centre of Primary education. An inscription dated 1167 A.D. 
states that there were six Panditas to teach Ṛg-Vēda, Yajur-Vēda, 
Vyākarpa, Mīmāṃsa and the alphabet.²

Yet another example, is of the temple adjunct to the Kēśha 
temple of Kōṅḍagaṇḍī. The temple was a centre of learning there 
was arrangement both for primary and higher education a like in 
that centre. This is clearly understood with a help of an inscription 
there. This particular record mentions three donations in all.³

From this it is clear that temples were not only places for 
primary education, but also centres of higher learning.

1. EC. VII SK. 178, 1092 A.D.
2. EC. XI Dg, 39, 1167 A.D.
3. EI. XXXVII P. 189. 1132 A.D.
Some agrahāras provided both primary and higher education. Kotavumachgi in Gadag taluk of Dhārwāḍ district was an important agrahāra in medieval Karnāṭaka. This agrahāra provided both primary and higher education. There a teacher named Nāgadesīga teaching Ganitaṁ (Mathematics) Jōtiṣyaṁ (astrology), Chandaṁ (prosody), ālaṁkāraṁ (rhetoric), also taught reading and writing (bāreyalum bājisaluṁ). He was given a grant of 25 mattars of land and a house site. He also provided food once a day to the students there and supplied each of them clothing once a year. It shows that the primary teacher was partly responsible for the boarding facilities of the students.

The Narasīṁhapura agrahāra¹ in Hāssan District, was another famous agrahāra. It also provided both primary and higher education. The minister of Hoysala king Ballala-II namely, Heggade Ereyanna established a primary school with hostel facilities for the children there. The inscription mentions that he built a house in that agrahāra and appointed a teacher Boleya Soviyanna to teach Karnāṭaka primary school students (Karnāṭaka Bālasikṣhe). He received an amolument of twelve gadyānas for teaching twenty students. A female cook was attached to the boarding school. She received three gadyānas as salary.

In the agrahāra of Mashaḷ² in the modern Afzalpur taluk-

1. EC. V AK 138, 1174 A.D.
2. TK. 54, 1119 A.D.
Gulbarga district, at the time of Vikramāditya VI, his 
Dandanaśyaka Govindamaya established a primary school in that 
agrahāra and made a present of 30 matars of land to the primary 
school teacher, in charge of the and another grant of 10 matars of 
land to each teacher in the Yajurvēda Khandikege and Sāmavēda 
Khandikege.

Iṭṭage was yet another famous agrahāra in Karnāṭaka an 
inscription of the Chalukya King Vikramāditya VI dated 1112 A.D. 
from Iṭṭagi states that this agrahāra was established by the king 
who provided grants for the maintenance of the primary school 
teachers there. The record mentions a grant of gadyāṇas to the 
teachers who taught the students. To quote the passage here -

"allī Rūgveda-bālī-śī (śī) kṣheya khaṇḍikā1 
yashu (ju) ṛvēda-bālā-śī (śī) kṣheya 
khāṇḍikā2 ant-aṅgareda khaṇḍika nāḍav-aṅtagiya 
āśeṣa-mahājanāṁ nālūrvagge pohge varṣhakke 
pāṇa- vriadhya-lekkade-kōṭṭa-Lokki-gadyāṇaṁ- 
nūr-irppattu-ānkadoleḥ-paṃgadyāṇa-120 Ant-ā- 
ponna-varsha-vṛiddhiya-hanneraḍu-gadyāṇa 
nērvva-upādhyāyargge nālūrvvvaru-varṣaṁ 
pratī kōṭṭu naḍasuttaṁ barpparu."1

The instruction of youths in the Rīgveda 1 Khandika for the

1. E. I. XIII p. 49. 1112 A.D.
instruction of youths in the Yajurveda Khandika amounting altogether to 2 Khandikas, being (given) in perpetuity, there was a sum of one hundred and twenty gadyāna, in figures 120 gold gadyāna (entrusted) to the whole body of four hundred Mahajanas, for which they have to pay regularly at the rate of interest of one Paṇa per gold piece annually. Thus the Four-hundred are to deduct twelve gadyāna of annual interest on this gold and regularly pay it every year to the teachers; so the four-hundred shall maintain this much as long as moon, sun, and stars (endure) with universal respect (and) in freedom from all conflicting claims.

From this it follows that agrahāra Ittage also provided primary and higher education.

The agrahāra of Tajagunda had become famous centre of higher learning in the 11th and 12th centuries. In this agrahāra there were many primary sections like. As mentioned in the inscription subjects like Rigvēda-Khandika, Yajurveda-Khandika, Sāmaveda-Khandika, Sabdaśāstra, Rūpāvatāra, Nyāsa-khandika and prabhākara.

Besides higher sections engaged in teaching subjects like Rigvēda, Yajurveda, Sāmaveda, Kalpa, Sabadaśāstra, Rūpāvatāra,
Nyāsa, Prabhākara, and Vēdānta. Here the primary school teacher who taught Kannāḍa received five gadyāṇas and he was called Kannada ṕāḍhyāya. ¹

Koṇḍagūli, in Sindagi taluk of Bijapur district was a yet another famous agrahāra in 12th century. In that agrahāra there was provision for both higher and primary education. An inscription of 1132 A.D. belonging to the reign of the Chalukya king Somēvara III, records that three grants were jointly made by Kesimayya dandanayaka and Gaṇapati dandanāyaka for the purpose of feeding the teachers teaching several subjects, the last grant was meant for the primary education. They taught Kannāḍa alphabets (ākṣara), grammar (Vyākāraṇa) and Rūpavatāra (a Sanskrit grammatical work). All the three teachers received the same remuneration, viz., amount as 20 vartaka lōkki gadyāṇas. But here regarding remuneration no distinction was made between the teacher of primary section and the teacher of higher section.

Thus it follows that some agrahāras provided both primary and higher education.

¹: E.C. VII SK. 185, 1158 A.D.
²: EI, XXXVII 34, 1132 A.D.
(c) Subjects taught in the Primary Education

Some records help us know the subjects taught to children at the primary stage of education. An inscription of 1168 A.D. Akṣaḥaṇa śikṣaḥ and the record of 1118 A.D. Kannadakṣara mention the Kannada alphabet inscription of 1174 A.D. Kannāla bālaśikṣaḥ and record of Kannadakṣara heḷiḳoṭuvā ṣays that provision was made for primary education largely - consisted of teaching Kannada alphabets as the mother-tongue of the people in this area was Kannada. At some of the agrahāras other scripts and languages were also taught. Thus for example in the agrahāra Mālinge, the scripts and languages taught were Nāgara, Kannada, Tīгуla and Ārya.

Another inscription of 1057 A.D. from Hirē-Haḍagali, in Bellary district mentions that Tilu, Tivula, Kannada and Nāgara scripts were taught there.

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1. EC. XI Dg 39, 1168 A.D.
2. TK. 52, 1118 A.D.
3. EC. V Ḍ. 138, 1174 A.D.
5. EC. III Tn, 27, 1290 A.D.
"Nāgara-Kannada-Tigula Āryavanodi-Suva-bāla śikṣapādhyaḥ-yara jīvitakke varsha Ikke"
Perhaps it was necessary that students should be taught different languages in order to enable them to travel from one place to another for purpose of trade, pilgrimage and learning etc. Therefore, in agrahāras students learnt many Indian languages.

An inscription\(^1\) of 1012 A.D. from Kotavumachgi, referred to earlier states that, Nāgadesiga taught the students in primary section reading, writing (barēyaluṃ-bājīsaluṃ), and then (afterwards) he taught them mathematics (ganitaṃ) astrology (jōisam) Prosody (chandaṃ) rhetoric (alaṃkaraṃ).

A record of Kōndagūli\(^2\) in Bijāpur district of 1132 A.D. noted earlier, offers valuable information regarding the subjects taught to children at the primary education.

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1. E I. XX p. 67, 1012 A.D.
2. E I. XXXVII 34, 1132 A.D.
The teacher taught the primary students the alphabets (akṣhara), grammar (vyākaraṇa) and in Rūpāvata-ra, a work on grammar meant for the children as the author of Dharmaṅkirti claims.

The Chinese traveller I-Tsing gives an account of the subject taught in elementary education.

I. "The Śi-tan Chwang (Siddha-composition) for beginners - This is also called Siddhirāstu, signifying 'Be there success' ch. lit ('complete be good lucki') for, so named is the first section of this small (book) of learning.

There are forty-nine letters (of the alphabet) which are combined with one another and arranged in eighteen sections; the total number of syllables is more than 10,000 or more than 300 ślokas ........ Children learn this book when they are six years old and finish it in six months. This is said to have been originally taught by Mahēśwara-deva.

II. The Sūtra - The sutra is the foundation of all grammatical science. This name can be translated by 'short aphorism' and signifies that important principles are expounded in an abridged
form. It contains 1,000 ślokas and is the work of Paṇini. When children begin to learn the Sutra when they are eight years old and can repeat it in eight months' time.

III. The Book on Dhātu- This consists of 1,000 ślokas and treats particularly of grammatical rules. It is as useful as the above Sutra.

IV. The Book on the Three Kilās - Khīla - means 'waste land' so called because this (part of grammar) may be likened to the way in which a farmer prepares his fields for corn. It may be called a book on the three pieces of waste land. (1) Ashtradhātu consists of 1,000 ślokas; (2) Wen-cha (Manda or Munda) also consists of 1,000 ślokas; (3) Unadi too consists of 1,000 ślokas.

v. The Vritti-Sutra= (Kāśikavṛtī) - This is a commentary on the foregoing sutra (i.e., Paṇini's sūtra). It cites the next of the Sutra and explains minutely its manifold meaning, consisting altogether of 18,000 ślokas. Boys of fifteen begin to study this commentary and understood it after five years."¹

In the primary education, students were introduced to the study of Vedas, Puranas, Sāstras in a separate groups comparable to the present day classes in schools. These groups were known as Khandika. In epigraphs references are made to such sections. Similarly, the Rgveda Khandika Bālaśikśhe, Yajurveda Khandika Bālaśikśhe, Vedakandike, Śāstra Kandike, Pūrana Khandikeya.

According to Patanjali "A Khandika upādhyāya taught only those pupils who learnt section by section and it is explained by Monier Williams in his Sanskrit-English Dictionary as "one who learns section by section of a work." On the basis of this, Chidananda Murthy says that Khandika means the study of subjects part by part. The inscriptions support this view. An inscription

1. EI- XII p. 41, 1112 A.D.
2. SII- IX ii 250 1148 A.D.
3. Ibid.
4. EC- VI kd 51, 1169 A.D.
5. SII. XI 12, 1128 A.D.
dated 1124 A.D. from Alur refer to a section, where Rāg-Veda was taught.

"Rgvedada bālaśiksheya Khandidaıkdalli Svādhyaśageyava māniyara grāsakke."¹

Another record dated 1290 A.D. similarly refers to such sections.

"Ā Khandika bālaśikśeṣya upādhyāra jīvitakka varuṣhaṁ pratitaṁ taṇḍu makkāla makkαūḍappde Englendiggam kǒdaṭṭam......²

SECTION - II

Higher Education

The ghatikaś, agrahāras, brahmapuris and also mathas and temples etc., were centres of higher learning. Sanskrit was the preserve of higher learning. It was particularly encouraged by means of large special endowments. Making gifts to educational institutions was considered as an act of great merit, a crore-fold greater merit than that arising from Pilgrimages to holy places and

1. SII. IX I (ii) 210, 1124 A.D.
2. EC. III Tn. 27, 1290 A.D.
performing sacrifices. At these institutions sometimes only four, and sometimes as many as fourteen or eighteen subjects were taught. The four subjects were philosophy (anvikshiki), Veda (trayi), economics (Vartta), and politics (dandaniti) a group which was particularly suited to princes and which in fact first occurs in Kauṭilya’s Arthaśāstra. The fourteen vidyas were: the four Vedas, six angas (auxiliaries) Phonetics; Prosody, grammar, etymology (of difficult words), astronomy, ritual, Pūrāṇa, logic (tarka), exegesis (mīmāṃsa), and law (dharmaśāstra). To these were added medicine (āyurveda), archery (dhanur-vēda) music (gandharva-vēda) and economics (arthaśāstra). Some of the Brahmins and others who were learned in many of these branches of knowledge served as rājagurus while many of them spread themselves in different parts of the land edifying the towns and villages of their settlements as centres of higher learning. Gifts of lands, houses, and villages were frequently offered as inducements to these learned men to come and settle where they wanted. Ghatikās, agrahāras, brahmapurīs, māthas, and temples were largely the settlements of such learned Brahmins and others.¹

The Ghatikā

The word ghatika is derived from the Sanskrit original root ghat which means to take place or 'form'. Another derived from this root is ghatā which is used by Vatsyanana in the sense of a religious assembly. Inscriptions refer to the word 'ghatikā', 'ghatike', 'ghatige'. The meaning of ghatikā as a time measure of 24 minutes is well-known throughout India. In ancient and mediaeval Karnataka the word ghatika denoted an educational institution. It appears that education was given in ghatikās, as it is done today in the colleges.

The earliest mention of a ghatikā in this sense is found in Kokusthavarman's Tālagunda pillar inscription belonging to the earlier half of the fourth century A.D. It refers a ghatika at Kanchi which in those days was a big cultural centre. Mayurasarman, the founder of the Kadamba dynasty, went to this ghatika with his guru eager to study 'the whole sacred lore', probably there was no such institution in his part of the country and the ghatikā of Kanchi must have been well-known as a seat of higher learning.

3. EC. VII SK 176, 450 A.D.
4. EC. IV p. 193, 625 A.D.
Another earliest reference to the ghatika in the Cikulla grant\(^1\) of Indravarman I of Visnukundin family informs us that the king did found ghatikā, one of the ghatikās in the Cikula, in Tuni division in the Gōdāvari District.

A Śikāripura\(^2\) inscription of 1182 A.D. states that, in Kuntala there were many ghatikāstānas which were the centres of religious activities as well as the places of enjoyment of pure pleasures "dharmaṃke-neramum bhogakāgara munā-āda ghatikāsthānāmum". Another inscription\(^3\) from Sorab taluka refers to a number of ghatikās that flourished in the region. A Bedakinahala copper plate inscription\(^4\) of Ir̃vabedanga Satyāś-raya refers to 64 ghatikāstānas ("aruvatta-nālkum ghatikāsthānamum") along with many corporate bodies such as merchant-guilds and the like.

In Kānṭaka area we find references to ghatikāsthāna from early days. Inscriptions refer to ghatikās situated in places like Kaḷasa in Kundagōla taluka, Dhārwād district\(^5\), Tintaṇi-Sirivrā in Surapur taluka in Gulbarga district,\(^6\) Mōrīgēre in Hīrehaḍagālī taluka, Bellary district,\(^7\) Nāgāvi in Jevarāgi taluka in Gulbarga

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1. EI. IV p. 193, 625 A.D.
2. EC. VII 5K. 197 1182 A.D.
3. EC. VII Sb. 268 1245 A.D.
4. KI. IV 55, 1000 A.D.
5. EI XIII p. 333, 930 A.D.
7. SII. IX (i) 101, 1045 A.D.
district, in Ron taluka, Dharwad district, Poṭṭiyur (Modern Hoṭṭūru) in Siggavi taluk, Dharwad district, Tūmbala in Bellary district. Ghalige Kukanuru in Yalabūrgi taluka, Rāichur district, Havinabāge in Rāyabag taluk, Belgaum district, Lakshmēśvara in Sirahatā taluk in Dharwad district, Ghatige attached to the temple of Śvayambu-Dakshiṇa-Somanātha, Henjeru in Anantapūr district, Kadalevāda in Sindagi taluk of Bijāpur district.

The ghatikā is also called ghatikāsthāne and ghatige. The word ghatikā is interpreted differently by scholars. K.B. Pathak has translated it as a religious centre and he is followed by Rice while translating the Tālgunda pillar inscription, mentioned above. But Rice observes elsewhere that the word seems to indicate the 'chief place of assembly for Brahmins'. According to Kielhorn the ghaṭikā was the same as the Brahmapuri.

1. HAS. VI pp. 3-4 1058 A.D.
2. EI. XV p. 89, 1060 A.D.
3. Ibid., XVI p. 84, 1064 A.D.
4. SII. IX (i) p. 166, 1068 A.D.
6. INKKS. p.16, 1127 A.D.
7. SII. XX 99, 1128 A.D.
8. EC. XIV Si. 23, 1167 A.D.
9. SII. XX 154, 1172 A.D.
11. EC. VII p. 113.
12. Rice, B.L. Mysore and Coorg from the inscriptions, p. 77.
D.C. Sircar\(^1\) thinks that the ghatikā means establishments for holy and learned men "probably founded in most cases by kings." According to Prof. R. Sathianathaier\(^2\) "The ghatikā does not seem to be a college or any place of higher learning, but the Brahmanic quarters of Kāńchipuram which Mayūraśārma entered for gurukulavāsa and that it was for making arrangements for it, that his old guru Viraśārma had accompanied him." According to Minakshi\(^3\) ghatikā means the place or institution where scholars and students strove after knowledge. Prof. S.V. Venkateswara\(^4\) points out that the ghatikā was an institution of higher learning, where both the teacher and the students met and discussed, and where "by the clash and contact of cultured scholars and highest knowledge could be obtained in religious literature (Pravācanaṁ nikhilaṁ). He further said that standard of learning was so high that even scholars "who had completed their study had to approach this institution in all humility and gather crumbs of knowledge."

G.N. Ghoshal says that "probably ghatikā means a permanent educational establishment founded by a king or a great noble."

But the ghatikā was not a religious centre as K.B. Pataka opines, nor was it a Brahmapuri as understood by Kielhorn. Innumerable inscriptions stand from Karnataka bear ample evidence to show that the ghatikā was a centre of higher education. An inscription of 1058 A.D. from Nāgāl clearly states that the ghatika was the centre of higher education.

Generally, the ghatikās were attached to a temple. The ghatikā of Nāgāl was attached to the temple of Tralipurusadeva and Madhusudana. The great ghatikāsthāna of Henjeru was attached to the Nonambeshvara temple. The famous ghatikā of Kadalevāda was a part of Śrisvavavāmbhu Sōmanātha temple.

Kings, queens and members of the royal family, believed that donations to temples, mathas and other educational institutions would get for the donor merit (pūnya) ensuring happy life in the next birth. Therefore, kings and generals established ghatikās.

2. HAS. VIII p. 38, 1058 A.D.
3. SII. XX 154, 1172 A.D.
For example, the ghatikā of Nagai was established by Sandhivigrahi Madusudana Mahāmandalāśvara Jayakēsidēva established the ghatikā at Purīgēri; Jayaśimha II, the Chālukya ruler established Jayasimhadevasu ghatikā at Tintīṇi.

(b) The characteristics of ghatikās

The ghatikā was an outstanding educational institution of Karnāṭaka. That was distinguished from other educational institutions with a few characteristic features as follows:

1. A high standard of scholarship
2. A large number of students
3. A library
4. A time-table
5. Liberal endowments.

The inscription at Nāgāī gives many interesting and instructive details of a typical ghatikā that flourished there.

1. HAS. VIII p. 15 1058 A.D.
2. SII. XX 99 1128 A.D.
A HIGH STANDARD OF SCHOLARSHIP:

The teachers of the ghatikā were known for their high standard of scholarship. They were well-versed in the Veda, Vēdāṅga and other sciences. They also participated in debates and discussions.

In the ghatikā of Nāgāl there were six teachers, three teachers of the Vedas and three sāstra teachers. The three sāstra teachers taught Bhattādārśana, Nyāsa and Prabhākaradārsana. The other three teachers taught probably Rgveda, Yajurveda, and Samaveda.

In the ghatikā of Tintinī, Dugganārāyanabhatta was well-versed in Vēda, Vēdāṅga, and was specialized in the yajus'-sākha. He taught, yajus'-sākhā to hundred students.

Students who distinguished in acquiring knowledge and attained distinction in scholarship in a ghatikā were known as

1. HAS. VIII No. B. 1058 A.D.
A record dated 713 A.D. describes one of the Brahmin donors, Madhava Sarma as ghatikāsāhasa.


1. EC. Ill Md 133, 713, A.D.
2. EC. VII SK 235, 1207 A.D.
3. Ibid.
4. Ibid.
5. SII. XV 101, 1161 A.D.
6. SII. IX p. I 162, 1093 A.D.
7. EC. VII SK 235, 1207 A.D.
8. SII. IX P. I 250, 1148 A.D.
A LARGE NUMBER OF STUDENTS

The second characteristic feature of a ghatikā was the enrolment of a large number of students. In the ghatikā of Tintini, there were hundred students studying the Yajus-sākha while in the Nāgai ghatikā, there were four hundred students studying in one campus, two hundred on another campus and fifty-two on the third campus. According to C.R. Krishnamachāralu, "It is possible that all the three schools were parts of one big institute, having about 1,000 students, but living in three or four separate campuses resembling the university of Nālanda."

A LIBRARY

The third characteristic feature of a ghatikā was a good library. There was a well arranged library in the Nāgai ghatikā. The inscription records that there were six Sarasvatī-Bhādharigas i.e., Librarians who managed the collection of manuscripts and other literary works.

2. HAS. VIII pp. 23, 26, 39.
3. Ibid.
5. HAS. VIII B, 1058 A.D.
Today, at Nāgāi the archaeological relics like the building with a sufficiently wide courtyard, rooms on its left and right sides, the big halls and a special hall therein with stone benches there, confirm that this was a great seat of learning which possessed a library hall, for the use of a large number of students and teachers there.

There was a library in the Anubhava-māntapa at Kalyāṇa in the 12th Century A.D. An inscription dated 1204 A.D. from Belgaum district, states that Palm leaves used for writing were in the market and a tax was levied on their sale. Certainly the libraries maintained manuscripts written on Palm leaves.

A TIME TABLE

Another characteristic feature of a ghatikā was the time table followed there. Every activity of the ghatikā was according to the prescribed time table. There were two officers called

3. El. XIII p. 18, 1204 A.D.
ghatikā prahāri and the Kāpina ghatiyāra. The editor of the Nagai inscription translates these two terms as the person who strikes the hour and the watchman of the ghatikā. These two officers received land grants equal to that of the learned scholars there. Therefore, these two persons were not just employees meant for merely striking the bell and watching the building. It may be suggested that these two persons had to shoulder greater responsibilities. The Kāpina ghatiyāra was probably responsible for the general administration of the ghatikā while the ghatikā prahāri was probably incharge of the regular conduct of classes and the like according to the prescribed rules. Therefore, ghatikā prahāri and Kāpina ghatiyāra had their own duties and responsibilities, not simply watching the building and ringing the bell. In Gujarat under the Chalukyas there was an officer called ghatikā-graha-karaṇa, whose business was to supervise the buildings of the ghatikās.

1. HAS. Ins B p. 5.
2. Ibid.
In the ghatikā of Nāgāi there were one ghatikā prahāri and three Kopina ghatiyāras. In the ghatikā of Henjeru there were four ghatikā prahāris.

LIBERAL ENDOWMENTS

Yet another characteristic feature of a ghatikā was the liberal endowments that were made to it: kings, generals, officers, philanthropist made to meet the needs of students, teachers, librarians and other workers in a ghatikā. The Nāgāi allocated for their maintenance as follows.

Inscription referred to above gives us interesting details regarding the lands granted to the person working in the ghatikās there. It records that each of the two expounders of Bhatṭadarsana and Nyāsa was given 30 mattars of land while the expounder Prabhākara was given land measuring 30 mattars of land was given to each of the Librariean and 30 mattars of land to the ghatikāprahāri and 1,000 mattars of land for the maintenance of students there.

1. HAS. VIII p. 15.
2. Ibid.
3. EC. XIV Si 23, 1167 A.D.
4. HAS. VIII p. 15.
In the Tintani ghatika the king made a grant of 300 nivarttanās of Krishna bhumi (black soil) for the feeding of 100 students studying the Yajus-sāksha.\(^1\)

An inscription of 1064 A.D. from Śūḍī records the grant of land made for the maintenance of teachers and students in the ghatika there. It states that among others land measuring 300 mattars was given for providing food to students attached to the matha; land measuring 30 mattars was given to the expounder to the students there; while land measuring 8 mattars was given to the teacher of the primary classes and land measuring 20 mattars was given for the maintenance of the students of the ghatika (ghatikā māṇiyarggam).\(^2\)

**TEACHERS IN THE GHATIKĀ**

Teachers in the ghatikā were well-versed in the Veda, Vedāṅga, Upanishad, Tarkka, Vyākarapa, Vātsāyana, Pūrāṇa, Itihāsa etc. An inscription\(^3\) of 1017 A.D. from Tintipi, Shorapur taluk in Gulbarga District, refers to one Dugganārayaṇa-Bhaṭṭa of the

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2. El. XV p. 87, 1064 A.D.
Tintiniśirivara ghatika as a scholar in Yajur-veda, who taught that subject to 100 students of that ghatika.

An inscription dated 1058 A.D. from Nagai mentions that there were six teachers. Three teachers expounding the philosophy of Kumarila Bhaṭṭa, grammar and prabhākara, and the other three teachers taught Vedas.

STUDENTS IN THE GHAṬIKA

The students of the ghatika were called manis in several records from Nāgai, Sudī, Tuṃbala, Morigere and Lakṣmesvar. All these inscriptions mentioned that grants of land were made for providing food and clothing to the students there.

In the ghaṭikās the number of students admitted to study a subject was fixed. For example, in the ghaṭikā at the Nagai, the inscription dated 1058 A.D. that there were four hundred students studying different subjects - One hundred were studying Kavisaṇu (i.e., Sukra), another hundred Vyāsa and another hundred

1. HAS. III pp. 13-16.
2. Ibid.
3. Ibid.
4. EI. XV p. 89, 1060 A.D.
5. SII. IX (1) p. 166, 1068 A.D.
6. Ibid., 101, 1045 A.D.
7. Ibid., XX 99, 1128 A.D.
Manu. The broken condition of the inscription does not enable us to determine what the fourth hundred of students were studying. In the same place on another campus 200 students were studying the Vedas and 52 the Sāstras. An inscription of 1017 A.D. from Tintini refers to 100 students studying the yajus-sakha at the Traipurusha-Sala built by Dugganaryanabhaṭṭa.

SUBJECTS TAUGHT IN THE GHATIKAS

The ghatikā was a higher centre of learning. Naturally philosophical and advanced subjects were taught by specialists there. In the ghatikās the study of Vedic literature figures prominently. In most of the ghatikā the four Vedas and the Vedāṅgas, and many other Sāstras were taught. In the ghatikā of Nāgāi on one campus 200 students studied Vedas and 52 students Sāstras. On the other campus there four hundred students were studied different subjects like, one hundred students were studies Sūkra one hundred Vyāsa and one hundred Manu (while yet another

2. Ibid. Ins. B. p. 15.
4. HAS. VIII p. 15, 1058 A.D.
hundred students were studying another subject?). Besides these, students there were taught subjects like Dharmasāstras, Prabhākara, Nyāsa, Bhāttadarsana and other subjects.1

An inscription dated 930 A.D. from Kālāsa, Dharwāḍ district states that the students there were taught subjects like Grammar, Polity, the science of literary composition, legendary lore, the great logic of Ekaksharamuni, practice of writing of interpretations.

"Vyākaraṇaṁ - artha-sāstra-
anikaṁ sāhitya-vidyē-īthāsaṁ mikk
Ekakshara-mi (mu) ni-tarkkaṁ
Tīkam-barēyal-samagrābhāya (dīsurō)²

In the ghatika of Tiṃṭiṇiśirivāra 100 students were studying the yajus-sākha.

MANAGEMENT OF THE GHATIKĀS

A ghatikā was administered by the Mahājanas of ghatikāstana and Stānāchārya.

1. Ibid.
2. EI, XIII p. 332, 930 A.D.
An undated inscription of Chalukya Vikramaditya II of Badami at Kanchi refers to the Mahajanas of the ghatika there. Some time, we find Stanacharya being incharge of ghatikastana, for example, an inscription dated 1181 refers to the Kalideva Svami being entrusted with the position as the Sthan of the ghatika there. The text is quoted here:

"inti ghatikastanadacharyaru mukhya elkoiyuva sankyata gaanagalu mahamanadaliyagi Teradala mulastananda Kalidevasvamige pratbaddam maadi".

GHAṬIKA AND OTHER INSTITUTIONS

Several inscriptions clearly indicate the kind of relationship that prevailed between the ghatika and other educational institutions viz., temple, matha, agrahāras, Brahma puri and schools.

Ghaṭikā and Temples

From the available material it can be established that the ghaṭikā was attached to a temple. As already noticed the ghaṭikā of Nagai was attached to the temple of Traipurusadeva and Madhusudana. The great ghaṭikāsthāna of Henjeru was part of

1. KI V. 98 1181 A.D.
2. HAS. VIII p. 38, 1058 A.D.
the Nonambeśvara temple. The ghatika of Puligere was attached to the temple of Svayambhu Dakśiṇa Somanāthadēva. The famous ghatika of Kadalevada was a part of Svayambhu Somanatha temple there.

Ghatika and Matha

The ghatika of Madusudana temple at Nāgai had a matha attached to it. The ghatika of the Kadalevāda was a part of Svayambhu Somanātha temple, the matha also attached to the temple, and the head of the matha was called Mathadāchārya. Sātiyānnayangala. In Sudi both a matha and a ghalige flourished together, and separate provision was made for instructing the students of a matha, called Mathada māniyar, and the students of ghalige were called ghaligēya māniyar.

Ghatika and Agrahāra and Brahmapuri

In the ancient days, sometimes an agrahāra was converted

1. EC: XIV Si 23, 1167, A.D.
2. ARSIE: (1935-36) p. 160, 1129 A.D.
3. SII. XX 154, 1172 A.D.
4. HAS. VIII Inc. C. 312 p. 34.
5. SII. XX 180, 1192 A.D.
6. EI. XV p. 39, 1058 A.D.
into a ghatikā. The agrahāra of Nāgāl was converted into a ghatikā.¹ The ghatikā of Kalasa was earlier a agrahāra, then it was converted into a ghatikā². The agrahāras of Huvinabāge³ and Tintanī⁴ were also converted into ghatikās.

Several scholars who had completed their studies in the ghatikās, afterwards went to agrahāras and brahmapuries and lived there. An inscription dated 1161 A.D. mentions the name of Isvara ghālisāsi who lived in Managōli agrahāra.³ From the inscription of 1093 A.D. it is known that Vāsudeva ghālisāsi lived in Kukanūra agrahāra.⁴ In the same way many scholars who had higher degree to their credit, also lived in brahmapuries. For example, in the brahmapuri of Lakshmesvara there lived many scholars like Seviyana ghālisāsi Trivikrama ghālisāsi, Nāgavishnu ghālisāsi, Maheśvarāditya ghālisāsaru, Chandra ghālisāsaru, Muddana ghālisāsaru etc..

Thus, there was close relationship among the ghatikās and the agrahāras and the brahmapuries.

¹ HAS, VII p. 11, 1058 A.D.
² EI XIII p. 329, 930 A.D.
³ INKKS. p. 75, 1127 A.D.
⁴ Nagaraja Rao, M.S. and Ramesha, K.V. Op. Cit; p. 51, 1017 A.D.
Agrahāras

Agrahāra was an institution of great antiquity. It was one of the few institutions which flourished in the early and medieval days and survived till a very recent period of history.

Meaning of the term Agrahāra

Kittel has taken the word Āhāra to mean food or livelihood. The term agrahāra may also be interpreted as land or a village granted for food, that is to say, for the maintenance of the agras i.e., the foremost viz., the learned brahmīns. Moraes, for instance, says that it constituted the real universities of medieaval India the "stadium general or the school of universal learning." Meenakshi also holds a similar opinion. According to her "when a whole village was settled by a number of learned brahmanas, it was commonly known as an agrahāra."

Antiquity and Evaluation of the Agrahāra

The agrahāras of later days may generally be compared to the gurukulas of Vedic and epic days, although there were fundamental differences between the two. Like the gurukulas the

agrahāras were residential educational institution. Unlike the gurukulas, each of which was headed by one sage, the agrahāras were managed by a group of learned persons called the mahājanas. Though the agrahāras were the grant villages of the Brahmins, people of other communities also lived there. But it was not so in the case of gurukulas. The gurukula was not a village, but only an āśrama (hermitage) of an individual. In the agrahāras, there used to be various teachers learned in different branches of knowledge and each taught the subject in which he was proficient. Though there were dissimilarities, they could be treated on the same level to a certain extent. For, Vedic traditional learning was common and the students were under the direct control of the teachers. Like the agrahāras, they were also maintained by royal Patronage. It is, therefore, proper to think that the agrahāras evolved from the earlier gurukulas.\footnote{Shantakumari, S.L. Op. Cit; p. 11.}

It is reasonable to surmise that in Karnāṭaka also almost in the same period as of the Guptas, such institutions came into existence. Talagunda, the original home town of the early Kadambas who came to power in the middle of the fourth century A.D. was an ancient agrahāra Mayūraśarma, the founder of this dynasty, was a Brahmin who received instructions in the Vedic studies and became learned and later on went to Kāñchi in pursuit
of higher studies accompanied by his grand-father Virasarma. Records of the later Kadambas state that Mayūrasarma brought a number of learned Brahmins from Ahichchhatra to settle at Tālagunda. This episode probably indicates that Tālagunda was created into an agrahāra by Mayūraśārma. Thus, the antiquity of the agrahāra in Karnaṭaka is likely to go back at least to the 4th Century A.D. In subsequent days this practice of instituting an agrahāra became more popular.

Conversion of ordinary villages into agrahāras

In inscriptions we come across the expressions like 'Agrahārikritya, which means, 'having converted (a village) into an agrahāra. This shows that the villages that existed previously as ordinary villages were converted into agrahāras. A few instances of such ordinary villages converted into agrahāras cited below illustrate this point.

In an inscription dated 1158 A.D., it is said that the village Navile was made an agrahāra and was granted to 136 Brahmins by the Kusus and others of the village. It is noted in a record dated 1163 A.D. from Hulleyakere in Araśikere taluk of

2. Puri, B.N. Cities of Ancient India; p. 1 ff
3. EC. VII, SK. 186. 1172 A.D.
4. Ibid., V, cn. 211, 1158 A.D.
Hassan district, that one Buchiraja described as *Sarvvādhiṅkāri* and *heggade* made a grant of the village Hulleyakere in Nirgundanādu as an *agrahāra*, to the Brahmins, who were learned in the Vedas, after obtaining it from Hoysala king, Narasiṁha-I. The information that the village Mallesvara was made an *agrahāra* by Hoysala Viraballala-II is obtained from an inscription from Tarikere dated 1185 A.D.

Joining of two or more villages into an *agrahāra*

The above instances have reference to single villages granted as *agrahāras*. But, there are instances where more than one village was granted as an *agrahāra* and in such cases, two or more villages were clubbed together to form an *agrahāra*. The reason for such grouping seems to be that a single village was not sufficient to meet the requirements of the educational and religious institutions, which was intended to be installed there. This might have necessitated the inclusion of one or more villages to form an *agrahāra*. A Rashtrakuta record of Nityavarsha Koṭṭigadēva dated on 968 A.D.

1. Ibid., AK. 172, 1163 A.D.
2. Ibid., VI TI, 20, 1185 A.D.
from Kyāsapura in Chitradurga district refers to the formation of an agrahāra after clubbing the two villages, Bidiravalli and Biravur by an officer named Paddayya.¹ Savasi and Guḍigere villages have been mentioned as one agrahāra in an inscription dated 997 A.D. found at Tālagunda in Śikārpur taluka of Śimoga district.²

We have further epigraphical evidence which goes to indicate that at times even more than two villages were granted so as to form one agrahāra. An inscription from Besagami in Śikārpur taluk which is dated 1118 A.D. states that one Virasomabhupati, who was governing Banavāsi and other provinces, made an agrahāra after converting three villages viz., Sēnavalli, Kāchchavi, Mavinahalli and Iṭṭipalli in Hāṇihallī-Kaṃpaṇa into one agrahāra and granted it to sixty-seven Brahmins of various gōtras, with all rights and free from all imposts.³ According to an inscription dated 1162 A.D. found at Dharmapura in Bilikere Hobli, in Hunsūra taluk of Mysore district, the three hamlets i.e., Aridavalke Buvanahalli and Tūrakavādi were formed into one agrahāra and named as Dharmāpura by a Hoysala general named Bittiyanna.⁴

1. EC XI Dg. 50, 968 A.D.
2. Ibid., VII SK 179, 967 A.D.
3. Ibid., 117, 1118 A.D.
4. MAR., 1943, p. 26, and EC IV Hn, 137, 1162 A.D.
Creation of new settlements as agrahāras

Some times new villages were brought into existence so as to settle the learned Brahmins, and these were then granted as agrahāras. An example of this type of agrahāra may be noted here. A record dated 1186 A.D. from Viradēvanahallī in Araśikērē talukā speaks of an officer Virayyadaṇāyaka as having established a new towship called Viraballālapura after clearing the woods.¹ Further, for the prosperity of the kingdom of his lord Viraballala, he constructed tanks named Rudrasamudra, Gangasamudra, Virasamudra and Achyutasamudra and fixed a revenue of four gadyāṇas for that town and presented that town as an agrahāra, free from all imposts to thirty-two Brahmins. Madhusudhanapura agrahāra was built by an officer named Madhuna. It is mentioned in a record dated 1199 A.D.²

Regranting of agrahāras

Sometimes whenever there was change in the ruling dynasty existing agrahāras were regranted as a gift to a number of donees. It is known from an inscription dated 1146 A.D. of Jagadēkamalla-II from Amminabhāvi in Dhārwād district that the agrahāra Amminabhāvi was restored to the god Mulasthāna by a Mahapradhāna Bommayyanāyaka.³

1. EC. V Bl. 175, 1186 A.D.
2. Ibid., Cn, 236, 1199 A.D.
3. SII. XV, 31, 1146 A.D.
The purpose of instituting the agrahāras

The main purpose of instituting agrahāras was the promotion of learning and cultural life and also providing means for the scholars who were engaged in the pursuit of knowledge, for a life of contentment free from needs and worries. The religious mindedness of the people was another reason for the institution of the agrahāra. People believed that donations to religious and educational institutions would get for the donor Pūnya or merit ensuing happy life in the next life or birth. Consequently, they used to undertake works like installation of free feeding houses and water sheds, construction of tanks and creation of the agrahāras etc. Among the acts of charity, vidyādāna was considered as most sacred and people from all sections of society came forth to contribute to this cause. Such acts on the one hand benefited the people, and on the other, earned merit for the donor.

We find that a number of kings and queens and also officials and people with means, used to make handsome donations, willingly, for the maintenance of educational institutions, teachers and students providing them with food, shelter, clothing and even medicine. It is this help from the donors that contributed to the spread of learning in the early days. Thus earning the merit for oneself as well as for the near and dear ones was one of the motives in establishing the agrahāras.
We may note a few examples in this regard. Brahmasamudra agrahāra was created by the minister Nāka, after obtaining the permission of the king Narasimha of the Hoysala dynasty, to secure fame by the works of merit and granted it to twelve Brahmins of the place.¹

Grant of the village Kolatur, same as Amritapūra, as an agrahāra by a certain Nāyaka (whose name cannot be made out in the record) for the long life, health and prosperity of his overlord, Viraballāla-II, is mentioned in a Hoysala record dated 1187 A.D. from Channarāyapattana taluk of Hāssan district.²

A record dated 1194 A.D. of the Hoysala king Viraballāla-II mentions that the agrahāra Madhusudhanapura was created by the minister Madhuha for the prosperity of the kingdom of his ruler, Viraballāla.³

Like the desire to earn merit, celebration of an event like victory was also an occasion for the formation of an agrahāra. For example an agrahāra named Koṭigānūru in Halapola-12, a

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1. EC, V, Kd. 52
2. Ibid., Cn. 152, 1187 A.D.
3. Ibid., Ar. 118, 1194 A.D.
subdivision of Kōgali-500 was dedicated to the temple of Kalidēva at Potvinapadangile by the king Vikramāditya VI when he obtained victory over a Dandanāyaka called Chiddayya.¹ The record is dated 1071 A.D. and it is from Huvinahadagali in Bellary district.

Sometimes kings made permanent grants probably with a view to fulfill some vow or the other. This type of grant was known as Nityadāna or Nityabhumidāna. In order to fulfill this vow, an entire village came to be given away as dāna or gift. For example, the king Vikramāditya VI is said to have made the grant of a village Hiriyakurihatti, i.e., present Arekurihatti in Navalgund taluk of Dharwad district as Nityadāna.²

Coronation was also a worthy occasion for meritorious deeds. There are examples of liberal donations made by kings on such occasions. They also created and donated agrahāras on such auspicious occasions. The Rāṣṭrakūta king Gōvinda III is credited with the creation of 400 agrahāras during the time of his accession to the throne.³

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1. SII. IX (i) 135 1071 A.D.
2. Ibid., XV 49, 1154 A.D.
It is known from a Kalachūri inscription of 1161 A.D. that the village Managōli was granted to one Isvara ghaliṣāsa, by the Western Chālukya king Taila II, at the time of his coronation. This record is from Managōli in Bāgewādi taluk of Bijapur district.¹

Recognition of scholarship of the Brahmins was one of the reasons for the creation of an agrahāra. For instance, a record of the Kadambaśas of Goa says that Kamalādevi the queen of Śivachittapārmatīdeva, who recognizing the scholarship of the brahmins requested her husband to make also the grant of the village Degamve along with other villages. The king who agreed to this, in return is said to have consulted about this with his mother and after having obtained her permission seems to have personally examined the scholarship of the Brahmins along with his minister and after getting convinced, made a grant of Degamve to these Brahmins, who were acquainted with the Vedas, Vēdānga, Nyāya, Mīmāṃsa, Sankhyā, yōga, Vēdānta, Smṛiti, Itihāsa, Purāṇa etc.²

1. El. V p. 16, 1161 A.D.
2. JBBRAS p. 274 ff.
Agrahāra were also created by kings in memory of their relations. Thus we find that Hoysala Vishnuvardhana converted the village Kellavatti into an agrahāra in 1123 A.D. and granted it to the Brahmins for the beatitude of his deceased younger brother Udayaditya.¹

Quite a number of instances of agrahāras being created and granted to the Brahmins as dakṣinā or offerings on such occasions as the performance of a sacrifice or other religious and charitable deeds are forthcoming. For instance, a record of Chāluksya Taila II, from Modinur in Koppal taluk of Raichur district, dated 973 A.D. tells us that the village Modeyanur was granted to the officiating priest Arikeyadvadi Chṛḍḍopādhya-Somayaji by the king after performing Brahmandakratu.² From a record of Vikramāditya VI dated 1076 A.D. it is known that the agrahāra Muttage was granted as dakṣinā by the king to Vishnubhaṭṭa of that place.³ It is revealed in a record dated A.D. 1096 from Kallur i.e., modern Kallur in Manvi taluk of Raichur district that the village Kalluru was granted to a dandanāyaka named Vikramāditya-bhaṭṭopādhya-ya Sarvakratu Somayājin, as dakshina, on performing the Panchalangalakritu, by the king Tribhuvannamalla Vikramāditya-VI.⁴

1. EC. V Hn, 102, 1123 A.D.
3. EI. XV, p. 28. 1076 A.D.
For some reason or the other, when a group of Brahmins migrated from one place and desired to settle elsewhere, an agrahāra was created for them. A good example of this type is found in the agrahāra Nirgunda situated in Kōgaḷi-500. It was created in 1087 A.D. for housing a number of Brahmins who migrated from Dravidadesa.¹

Expiation of sin was also a good reason for creating agrahāras. In fact it was believed that performance of any religious and charitable deed would expiate a sinner from his sins. Hence, sometimes agrahāras were created. For example, when the king Viraballāla was searching for a suitable locality in the forest to build an agrahāra, the servants of the king killed a tiger, which had many cubs in its womb. In order to atone for the sin, the king built an agrahāra there with many temples.²

Yet another reason for creating the agrahāra was to facilitate regular services for the deity in the temple of a particular place. We find records registering grants of agrahāras for such purposes. In 1117 A.D. the Chālukya king Tribhuvana-malla Vikramaditya VI, created the Hittala agrahāra

1. EC, XII p. 50.
2. QJMS, XIII p. 755.
for the service of god Sōmesvara.\textsuperscript{1} For the daily services and repairs of the temples Viranārayaṇa and Achuteśvara, the village Muḍigere was made an agrahāra and was granted to the brahmins by the king Viraballāla in 1186 A.D.\textsuperscript{2}

These agrahāras were granted to brahmins who fulfilled the purpose for which these grants were made such as repairing the temples, offering regular worship to the deity etc..

Agrahāras, the repositories of learning

The agrahāras were essentially centres of learning. It has been noted above that the brahmin residents of agrahāras were well versed in several branches of learning like Vēdas, Vēdāṅgas, Śāstras, Pūrāṇas, Logic etc. We can cite numerous examples in this connection. The Bandalike record dated 1204 A.D. states that in the five agrahāras in Nāgarakhandā, one could find the brahmins engaged in self study or teaching others. (Maṇoragadīn-ōduvud-ōdisuvudū, all the Vēdas (nikhila Vēda) Pūrāṇas, polity (Sunitisāstra) logic (tarkka), Āgama, Poetry (Kāvya), dhārma (nātaka) narrations (Kathā), smrītis and the rules of sacrifices.\textsuperscript{3}

\begin{enumerate}
\item MAR. 1927, p. 123, 1117 A.D.
\item EC. V Bl. 175, 1186 A.D.
\item EC. VII SK. 225 1204 A.D.
\end{enumerate}
The Brahmins of Ta irur agrahāra are described as well versed not only in the Vedas, Ṛṣistras and various branches of learning like logic, grammar, poetry, drama and music, but were also acquainted with many languages like those of Karnāṭa Laṭa and Dravīla and all their scripts (Lipi).¹

Teachers

The teachers have been referred to as Upādhyāya, Oja, Akkariga, bhaṭṭa, bhattopādhyāya, Śāstri, Pandita, āchārya and the like in inscriptions.²

Students

The students have been referred to as Antevāsi, māni, Chātra, Vidyārthi, Brahmachāri and the like in inscriptions.³

Specialised study Centres

Naturally, depending upon the teachers who had specialised in a particular subject, some of the institutions had become higher

1. Ibid., V AK 130
2. See Chapter IV for a detailed discussion.
3. Ibid.
centres of learning for teaching particular subjects only. Thus, for instance, we find that in agrahāra Lōkkigundi, i.e., modern Lakkundi in Gadag taluk of Dharwad district, the principal subject taught was prabhakara i.e., a work of the Mīmāṃsā school of philosophy started by Prabhākara. Prabhākara and also Nyāsa which is supposed to be works on grammar were taught in Kotavumachige agrahāra. Kaumāra and Katantra grammar were taught in Managbli agrahāra.

Subjects taught in agrahāras

The main aim of education in the ancient days was not material gain but something higher than that the realisation of one’s own self. Naturally, therefore, higher education consisted mainly of the study of philosophical subjects, associated with specialization in different sciences. Vedic literature figures prominently as being studied in the agrahāras. Most of the inmates of the agrahāra are described as well-versed in the

1. El. XV, p. 355. 1098 A.D.
2. Ibid. XX, p. 67, 1012 A.D.
3. Ibid. V. p. 22.
knowledge of the four Vedas and the Vedangas\(^1\) and many other śāstras. There are numerous references in inscriptions to the effect that these were taught along with other subjects like Itihāsa (History), Tarka (Logic), Gaṇita (Arithmetic), Nāṭaka (Drama), Sāhitya (Literature), Mimāṃsa, Pūrāṇa, Dharmasāstra and the six Darśanas (the six principal system of Hindu Philosophy) viz., Sānkhya, Yoga, Nyāya, Vaiśeṣika, Mimāṃsa and Vīdānta.\(^2\) Some inscriptions refer to Nāṭaka sala (theatre) attached to a temple in the agrahara.\(^3\) Though Nāṭaka sala does not itself suggest the teaching of dramaturgy, the fact that Bharata figures as a subject studied in agrahāras indicates dramaturgy was also studied at least in some places.

The Method of Study

We thus get a large number of references to various subjects that were taught in agrahāras. But it is difficult to know the actual method of teaching done there. We do not know for instance if there were any gradations in teaching or if there were

\(^1\) Sanskrit-English Dictionary. There are six Vedangas viz., Śiksha (rules of articulation and pronunciation), chchandas (Prosody) Vyākaraṇa (grammar) Nirukta (etymological explanation of difficult vedic words), Jātīsha (astronomy) and Kalpa (ritual or ceremonial).

\(^2\) EC.VIII Sb. 276.

\(^3\) SIX.XI (i) 78.
any text books for this purpose. Occasionally, however, we do get references to such works in inscriptions. For instance an inscription from Kōndagulli mentions Rūpāvatāra as one of the books of study. It is known from other sources that this Rūpāvatāra is a work on grammar meant for junior students. It was written by the Buddhist monk, Dharmakīrti. A book called Sūtra charche is referred to in an epigraph from Gadag dated 1099 A.D. of Vikramāditya VI. But we have no other details regarding this point. Some other works mentioned are Astadhāyāya of Pāṇini, Dharmasāstra of Manu, Rāmāyana and the like.

ADMINISTRATION OF THE AGRAHĀRAS

The agrahāras administered by the mahājans, queens, and officers. For example, an inscription dated 1054 from Honwadga in Bijāpur district, states that Kētaladēvi the queen of Śomśvara-I was holding the governorship of the agrahāra Ponnavāḍa. This city is stated to have been situated in Bāga-50 in the division of

1. EI. XXXVI pp. 189 ff.
2. Ibid. I pp. 338 ff.
3. KSPP. Vol. 40.
Another record dated 1076 A.D. states that Sūggaladēvi daughter of the Chālukya monarch, Āhavamalladēva and the younger sister of Sōmesvara II, was administering the Niḍagundi agrahāra.² Padmaladēvi, the queen of Chālukya Vikramāditya VI was administering the agrahāra Mangolī in 1116 A.D. Mangōla was situated on the southern bank of the river Tungabhadra.³

An inscription dated 1085 A.D. from Dāmbala in Gadag talukq, Dharwāḍa district, states that Lakshmīdevī, the chief queen of Vikramāditya VI, was in charge of the administration of 18 agrahāras and the city of Dharmāpur.⁴ Maijaladēvi, another queen of Vikramāditya VI was governing the agrahāra Kannavāli in Sindagi taluka, Bijāpur district.⁵

Sometimes the officers were the administrators of the agrahāras. An inscription dated 1124 A.D. from Ālur in Dharwāḍa district, mentions that Surigeya Permadūlayaraśa, who was the Mahāmātya and Antahpurādhyaksha, was administering the

1. IA, XIX. p. 270, 1054 A.D.
2. SII. XI. (i) 117, 1076 A.D.
3. Ibid. p. 189, 1116 A.D.
4. IA. X. p. 185, 1085 A.D.
5. SII. XX. 61, 1095 A.D.
agrāhāra Mahadātura, under the Vikramaditya VI. Another record dated 1004 A.D. states that Brahmayya was incharge of the agrāhāra Tuṁbige, under Chālukya Beḍāṅga Satyāśriya. There are ever so many evidences in the records.

An inscription dated 1054 A.D. refers to an officer named Dāsimayya who was administering the agrahāra Kisugundi.

The mahājanas administered the agrahāra. It was an important body. It included the heads of the Brahmin families in the agrahāra. The number of mahājanas in the agrahāra was different from place to place. For example, there were twelve mahājanas in Guḍigēre agrahāra⁵ fiftysix mahājanas in Chinchali agrahāra⁶ eightyfour mahājanas in Aḷāṃbu agrahāra,⁷ hundred mahājanas in Siraguppi agrahāra,⁸ one hundred and four mahājanas in the Nagāvi agrahāra.⁹ One hundred and twenty mahājanas in

1. SII. XI. (ii) 174, 1124 A.D.
2. EI. XVII. p. 8, 1004 A.D.
3. SII. XI (ii) 204, 1054 A.D. and No.92, and 168, 1120 A.D.
4. Ibid. (i) 92, 1054 A.D.
5. SII XX. 193, 1217 A.D.
6. Ibid. XI (i) 24, 897 A.D.
7. MAR. 1930. 75, 1147 A.D.
8. SII. XVIII. 90, 1082 A.D.
9. SII. XV. 178, 1244 A.D.
Kattinakere agrahāra, 120 mahājanas in agrahāra Posavangadagi, two hundred mahājanas in Kakaṇḍike agrahāra and four hundred mahājanas at Jamakhandi agrahāra.

Further, it is known from a record dated 1084 A.D. that the number of mahājanas at agrahāra Hadli in Ramdurga taluk was fourhundred and twenty. In Bāgewādi agrahāra there were five hundred mahājanas. Another inscription mentions 1,000 mahājanas in the agrahāra of Ingaḷēsvara, in Bāgewādi taluka. There were 700 mahājanas in the agrahāra Hōsavuru the highest number of Mahajanas was 3,200. What did these numbers show? According to Altekar, the mahājanas often included not only the heads of the families of the village but also all adults of the agrahāras. But Chidanandamurti considers that this number included the Brahmin adults of the agrahāra or the heads of Brahmin families.

1. *SII. IX (i), 118, 1057 A.D.*
2. *Ibid. XVIII. 40, 994 A.D.*
3. *Ibid. XX. 95, 12th century.*
4. *SII. XX. 57, 1084 A.D.*
5. *SII. XV. 713, 1170 A.D.*
6. *SII. XV. 196, 1265 A.D.*
7. *Ibid. 219, 1207 A.D.*
It may be stated here that the smaller number indicated the heads of the Brahmin families in the agrahāra which the bigger number indicated the heads of the families and also the adult members of the Brahmin families there.

Generally, the number of mahājanas in an agrahāra was fixed. For example, the number of mahājanas of Balguli agrahāra in Harapanahalli taluka of Bellary district which was fifty in 956 A.D. remained the same in 1332 A.D. also. An inscription says that in 1170 A.D. the number of mahājanas at Nidugundi agrahāra in Dharwad district there was 400 continued to be the same in 1244 A.D. The number of mahājanas of Pōsavāḍangile agrahāra which was 120 in 849 A.D. continued to be the same even in 1090 A.D. 1148 A.D. and 1212 A.D.

But sometimes the number of mahājanas in an agrahāra increased. For example in the agrahāra of Rōṇa situated in Dharwad district, in the year 971 A.D. there were 84 mahājanas.

1. SII. IX. 66, 956 A.D.
2. Ibid. 344, 1332 A.D.
3. Ibid. XV. 114, 1170 A.D.
4. Ibid. 180, 1244 A.D.
5. SII. IX. 291, 849 A.D.
6. SII. IX. 158, 1090 A.D.
7. SII. IX. 254, 1148 A.D.
8. SII. IX. 330, 1212 A.D.
9. IA. XII. p. 256, 971 A.D.
and in 1021 A.D. this number rose in 104. There were 50 mahājanas of the Sōraṭuru agrahāra in 867 A.D. But that number rose to 200 mahājanas in 1071 A.D.

Some other times the number of mahājanas decreased and also increased. For example in the agrahāra Chikkerur, in the year 1048 A.D. There were 1,000 mahājanas and it remained the same in 1077 A.D., but, in 1083 A.D. the number was only 500. In 1130 A.D. that number rose to 1,000. Another inscription dated 1175 A.D. refers 1002 mahājanas of Kukanūru agrahāra, that number was 1,000 at the time of Vijayanagara ruler Harthara. Perhaps the break up of the joint families and the migration of the Brahmin families from one place to another might be the reasons for this increase or decrease in the number of mahājanas.

1. El. XIX. p. 223, 1021 A.D.
2. SII. XI (i) 12, 867 A.D.
3. Ibid. 111, 1071 A.D.
4. ARIE, 1957-58, 253, 1048 A.D.
5. Ibid., 250, 1077 A.D.
6. Ibid., 242, 1083 A.D.
7. Ibid., 235, 1130 A.D.
9. Ibid.
Qualifications of the Mahājanas

The mahājanas were well-versed in various branches of traditional Hindu brahmanic learning, such as the Vedas, the Vedangas, Vedaṅga, Purāṇa, Nyāya, Mimāṃsa, Āgama, Vaiśeṣhika, Lōkāyata, Sāṅkhya, Itiḥāsa, Sāhitya, etc. Several inscriptions mention their qualifications. To give a few examples here: a record dated 1049 A.D. from Pombulcha, i.e., modern Hōmbal in Gadag taluka, describes them as learned in Vedas, Vedangas, Vedaṅta, Purāṇa, Nyāya, Mimāṃsa, Āgama etc. The thousand mahājanas of Hirekērūr are described as a sacred mark on the forehead of the country of Banavāsi. They not only possessed the qualities like restraint, self-control, self-study, meditation etc., but also were well-versed in logic, grammar, history, poetry, drama and the like. They are compared to the swans in the lakes of nyāya, Vaiśeṣhika, lōkāyata, sāṅkhya, Baudha, and arhata and also have been mentioned as frightful elephants to the wicked people and proteutors of those who seek refuge and brave in carrying out the work.

An inscription from Harihar in Davaṇagēre taluka refers to the mahājanas of that place as well-versed in tarkka (logic),

1. SII. XI (i) 84. 1049 A.D.
2. KI. IV p. 72. 1088 A.D.
mantra and tantra, mahājanas of Hāruvanahalli i.e., Sōmanāthapura are mentioned as acquainted with rules of prosody and were students of science and great poets.

The four hundred mahājanas of Itṭage in Rāichur district, for instance, are described as well-versed in many subjects like Vyākaraṇa, Vēdartha, all the arts and sciences. The description runs thus-

Sakala-vyākaraṇamgalum, vividha vēdārthaṃgalum mūrtigōm
du kala-śāstra, samētam-ōlagise
tammaṃ brahavidyaśiśa
Shakar-amalana-charitra patray-amala
 jnanaraddhi sampannar -i
sakala-kshōṇige pūjyar Itṭageya
nālurvvar-ddvijānam -ōttamary

Some of the mahājanas are described as experts in various sāstras and also śāstras (weapons). The titles like sīhāpārakramar, dushtavidhvānsakaru, sīshṭajanāśrayar etc.,

1. EC. XI. Dg. 36.
2. Ibid., V. AK 123, 1237 A.D.
3. EI. XIII. p. 41, 1112 A.D.
4. SII. XI. (i) 52, 1007 A.D.
show that they were experts in the śāstras. A record from Hāveri in Dharwad district referring to the mahājanas of Hāveri agrahāras praises them as those who could put down even the strongest enemies.

Other Functions of the Mahājanas

The mahājanas of an agrahāra were engaged in self-control (yama), restraint (niyama), self-study (svādhyāya), meditation (dhyāna), silence (mauna) practising (anusūttāna), reciting, passages from the Vēdas (Japa), giving abalations (Hūma), and deep meditation (Samādi). Besides, they took to some other social, religious, economic, judicial and cultural activities.

Sometimes the mahājanas of an agrahāra acted as the trustees of grants made there. For example, Urodeya Nāgadeva made a grant of land to Bānarasiyamatha at the agrahāra Tumbige and this grant was entrusted into the hands of the hundred mahājanas of that place. Another record dated 883 A.D. states that a certain Chiddana donated 1,000 cows when he performed Gosāhāsradāna. At that time fifty mahājanas of Soraṭūra were made the trustees of the gift.

1. SII. V 845.
2. Ibid., XV 524, 1014 A.D.
3. Ibid., XI (ii) 20, 883 A.D.
We also find that sometimes the mahajanas themselves built temples. The three hundred mahajanas of Sedimba constructed a temple in honour of the deity Santinatha Tirthankara and made suitable gifts for its upkeep and also for conducting daily worship and other rituals there. A temple was constructed at a village Matur in 892 A.D. by the thousand mahajanas of the place. That an image of god Vishnu was installed by the two hundred mahajanas of Söratur during the time of Chālukya Vikramāditya VI is noted in a record from that place.

Sometimes the mahajanas went to the king as representatives of the agrahāra asking for gifts to temples etc. According to an inscription dated 1120 A.D. the mahajanas of Jakkoli agrahāra went to the king Chālukya Vikramāditya VI and asked a grant of a land to Sōmeśvara temple and the king granted the same. Another record mentions that the mahajanas of the agrahāra Somanāthapur went to the king Hoysala Narasiṃhadēva and asked for a grant of land to Lakṣmī Narasiṃha temple. The king donated the lands.

2. MAR, 1929 43.
3. SII. XV. 10. Vikramāditya VI.
4. Ibid., XI (ii) 168, 1120 A.D.
5. E.C. V. 'AK, 123, 1237 A.D.
The mahājanas themselves made grants to temples and installed memorial stones in the memory of the heroes. The mahājanas of Abbigēri granted some land to the Sōmesvara temple of that place. The hundred and twenty mahājanas of Kaṭṭinakēre are said to have made grant of land for the decoration and illumination of the god of the place.

Another record dated 1049 A.D. mentions that the thirty-six mahājanas of Bentavuru granted a land and a house site to Madimmayya, a hero who died while securing the cattle from one Madiraja, who had captured them unjustly and was driving them to Annigeri. An inscription dated 1230 A.D. from Hāveri states that the mahājanas of that place made a grant in the memory of Soveya Nayaka, who fell fighting in a battle of Kabbūrū. The grant is described as Nettarugōduge, i.e., grants made for the bloodsplit by the hero.

Sometimes the mahājanas settled disputes in the agrāhara. An record from Muttighatta refers to a certain Sōmagauda who

1. SII XI (ii) 176, 1125 A.D.
2. EC. V AK, 68, 1164 A.D.
3. EI XVIII, p. 214, 1049 A.D.
4. SII XVIII, 255, 1230 A.D.
demanded the document of loan after repaying the debt together with interest, from one Nagana from whom Sōmagauda had borrowed money pledging his land. But Naganna refused to return it and this was brought to the notice of the mahājanas who settled the dispute. The mahājanas of Naregalla settled disputes regarding the vrītties of Achalesvara temple. ²

The mahājanas were also engaged in public welfare activities, as maintaining alms-houses, construction of wells, tanks etc.. An inscription dated 1082 A.D. refers to the two hundred mahājanas of Kurtakoti, who made a gift of land for the tank of the place.³ Another record dated 1227 A.D. from Gijeyahalli in Hassan district refers to the gift of wet land made by the mahājanas of Kesavapura to Ikkalashetti, for having built the tank called Ekkala Samudra.⁴ In the A.D. 1124, at the time of Vikrarriaditya VI Surigeya Nagarasa, maternal uncle of Danjanāyaka Sūrigeya Hermmādiyarasa, granted a piece of land, house sites and some gold to the mahājanas of the agrahāra Moladaturu for the maintenance of a feeding house, a school for the study of Rigveda, a water shed and a tank.⁵

1. MAR, 1924, pp. 29-38.
3. SII. XI. (ii) 127, 1082 A.D.
4. MAR. 1928, p. 46 1227 A.D.
5. SII. XI. (ii) 173, 1124 A.D.
The **mahājanas** acted as banks for they received deposits on an agreed interest to be paid annually. An inscription dated 1112 A.D. from Ittage says that the four hundred **mahājanas** of that place received one hundred and twenty gold coins (gadyāna) for which they have to pay interest regularly at the rate of one pana per gold piece annually.¹

**Meeting Place of the Mahājanas**

Usually the **mahājanas** of an agrahāra met in a temple, or a assembly hall, or under a tree; A record dated 1144 A.D. states that the **mahājanas** of Huvinahadagli met in the Koṭisankaradeva temple.² Similarly, **mahājanas** of Balguli agrahāra met in a temple.³ An inscription dated 1241 A.D. states that the **mahājanas** of the agrahāra Brahmasamudra went to the 'Prabhu manṭapa or Sabha manṭapa' and seated themselves there.⁴ The **mahājanas** also met in an open place under a tree. For instance, the **mahājanas** of Hosaholala assembled under the banyan tree at the northern gate of the agrahāra.⁵

¹. *EI*. XIII. p. 58, 1112 A.D.
². *SII*. IX (i) 254, 1144 A.D.
⁴. *EC*. VI kd, 57 1241 A.D.
⁵. *MAR*. 1215 p. 56.
Like, ghatika and agrahāra, brahmapuri was also a higher educational centre in ancient Karnāṭaka. It was a settlement of learned Brahmins in parts of towns and cities. Moraes interprets it as a settlement of learned Brahmins in part of towns or cities. A number of examples may be cited to support this view. An inscription dated 1065 A.D. refers to a brahmapurīgeri of Arasiṇabidī. Another record speaks of brahmapurīgalli of Anpigeri. Kēri-gēri means a locality or street within a town or city. It shows that brahmapuri was a settlement of Brahmins in a city or town. Sometimes a city or a town had more than one brahmapuri within it. An inscription dated 1140 A.D. refers to two brahmapuris in the Dēvaranāvadagi. another record refers to three brahmapuris in the Balipura. The capital city of Anpigeri had five brahmapuris. Balligāve in Shikārpur taluka of Shimoga district had seven brahmapuris.

2. EC. VII 170, 1065 A.D.; SII XI (11) 190, 1112 A.D.
3. SII. XV 5, 1106 A.D.
4. Ibid., XX 111, 1140 A.D.
5. EC. VII SK. 277, 1165 A.D.
6. SII. XV 72, 1186-88 A.D.
7. EC. VII SK. 106, 108, 119, 123 etc.
Venkatasubbiah differentiates them thus - "An agrahāra was a corporate body possessing property while Brahmapuri did not seem to have been such a body, and there was no evidence in any inscription to show that brahmapuri dealt as a corporate body, with any property."¹

Several inscriptions that have been brought to light show that the brahmapuri was a corporate body. A record of Erige dated 1134 A.D. refers to the mahājanas of the brahmapuri.² Another record dated 1088 A.D. refers to the mahājanas of the brahmapuri thus: "Devāra brahmapuriyo Sommatanadalli makkalam Arasugalam brahmapuri mahājanamirddu"³

In a record dated 1166 A.D. from Lakṣhmēśvar in Dhērwaḍ district, we find that the grants made to a brahmapuri were administered by the king, guilds, the mahājanas, heads of the five mathas and the respected people of the place. The actual passage runs thus;

1. QJMS. VII p. 168.
2. Ritti, S. and Shelke (ed) Inscription from Nanded district. No. 31, 1134 A.D.
3. SII. XVIII 94 1088 A.D.
"Inti brahmapuriya dharma-mam
melāl-key-arasugaḷum nakaraṅgalaṁ
mahājananagalaṁ kuḍi pratipālisuvar.1

Another inscription of 1028 A.D. from Mulagunda, refers to
the one thousand mahājanas of brahmapuri there - "Brahmapuriya
mahājanamam Sāśirvarum parirakṣisuvār."2

It is interesting and instructive to note that though the
brahmapuries were occupied exclusively by Brahmins, yet other
people also had their share in the administration of grants. From
these examples, it becomes clear that the brahmapuris also had a
corporate body.

According to Kittel Brahmapuri was a city. The inhabitants
of which were Brahmins3. Moreas defines, it as a settlement of
learned Brahmins in part of towns or cities.4

The motive behind establishing brahmapuris was mainly to
earn merit or Punya for themselves and for their fore-fathers. The

1. SII. XX 144, 1166 A.D.
2. SII. XI I(i)64, 1028 A.D.
Chalukya king Tribhuvana Malladeva founded an agrahara and a brahmapuri and Bichayya purchased a piece of land and granted into the Choultry (Chchatra) of that place for the sake of his merit or punya and fame.¹

Another instance is that of Padmaladevi, the queen of the Kadamba king, Mallideva, who established a brahmapuri and the images of the Prasannakeshava, Narayana, and Madhava at Hullungura, in Puliğere-300 and granted it to sixty-four Brahmins of different gotras who were the devotees of Vishnu and well-versed in the Vedas.²

Epigraphs give us interesting details regarding the establishment of brahmapuris. An inscription from Balligave dated 1103 A.D. gives a vivid description of the founding of a brahmapuri thus - Once in a religious discourse (dharma prasanga) Kesava Dandanayaka was told about the importance of learning and the great merit and the accruing for encouraging it. Accordingly, he constructed a brahmapuri. For this purpose he acquired in the southern quarters of Balipura a piece of land, fertile enough to produce a variety of fruits from Sarvesvara Pandita of the

¹. KL H 28, 1180 A.D.
². Ibid. IV 24, 1245 A.D.
Pančchalinga temple there. Then he built commodious houses having raised seats in each chamber and well equipped and gave these houses to a group of Brahmins. Further, he provided each of them with vritti or livelihood by making a grant of land which would be a source of income to the Brahmins there. Another similar brahmapuri was founded by Śridhara Dandanāyaka and his brothers in 1166 A.D. at Lakṣhmēśvara.

Sometimes, the brahmapuris were attached to temples. In such cases the residents of brahmapuris were associated with the performing worship in temples there. An inscription dated 1115 A.D. refers to Śrī Kalidevara brahmapuri, i.e., the brahmapuri attached to the temple of Śrī Kalidevaru.

Like the mahājanas of the agrahāra, the donees of the brahmapuri were also highly qualified and learned. Records generally eulogise them as in the case of the mahājanas of agrahāra. The mahājanas of a brahmapuri performed similar functions as the mahajananas of an agrahāra. For example, a record dated 1166 A.D.

1. EC. VII SK. 123, 1159 A.D.
2. SII. XX 144, 1166 A.D.
3. Ibid., IX p. I, 192, 1115 A.D.
describes the Brahmins of the brahmapuri at Puligere as learned in various branches of learning like the Védas, Tarkka, Vācaspatyā, Vyakarana, Panini, Dasagrantha etc.

Another inscription says that 38 Brahmins of Balligave brahmapuri were well-versed in Pūrāṇas, Srmati, Kavyās, Nātakaś, Bhāśa, Nāna Chamatkāra bhangi etc.

Like the number of mahājanas in an agrahāra the number of mahājanas in a brahmapuri was also fixed and also varied from one brahmapuri to another. For example, there were one thousand Brahmins in the brahmapuri of Mulagunda, seventy mahājanas of the brahmapuri at Sudi, forty-two mahājana in Vikramapura brahmapuri, sixty-four Brahmins in the brahmapuri of Hulluṅgilru, thirty-eight mahājanas in the brahmapuri at Balligame, twenty-five mahājanas in Naragunda brahmapuri, eight mahājanas in the brahmapuri at Akkalakōta, twelve mahājanas in the brahmapuri at Harapanahalli, and twenty-four mahājanas in Amṛutapura.

1. SII. XX 144, 1166 A.D.
2. EC. VII SK 128, 1169 A.D.
3. SII. IX (i) 162, 1028 A.D.
4. El. XV p. 75, 1010 A.D.
5. SII. XI (i) 88, 1053 A.D.
6. KI. IV p. 107, 1245 A.D.
7. EC. VII SK 123, 1159 A.D.
8. SII. XVIII 89, 1080 A.D.
9. KI. I 33, 1211 A.D.
10. SII. IX (i) 251, 1148 A.D.
11. ThiH. YT (i) 88, 1050 A.D.
Like the agrahāra, the brahmapuri also played a significant role in imparting education in those days. Provision was made for the maintenance of students and teachers by making grants of land or money to them. Enough details about the method of imparting education to students and the subjects taught in the brahmapuri cannot be obtained from the available sources. Still occasionally we come across records which give us some information about the teachers and the students in the brahmapuri. For instance, a record of Chālukya Sōmesvara I dated 1049 A.D. refers to a grant of fifty mattars of land to Sudi brahmapuri and to a teacher of the place by Kālidāsayya. Akkādēvi, who was governing Kiskuḍu-70, made a grant of land at Pampaya-tirtha to Nandiyanna Śhaḍangī Bhattopādhyāya and fifty-two other learned Brahmins of the brahmapuri at the capital Vikramapura as mentioned in an inscription dated 1053 A.D. It is stated in a record dated 1177 A.D. that a grant of five gadyānas for Purāṇa khandika and five gadyāṇas for Vēda khandika was made by Heggaḍe Narasimharasa and Heggaḍe Māchayya to the Brahmins of a brahmapuri at Huleyara.

1. SII. XI (i) 83, 1049 A.D.
2. Ibid., 88, 1053 A.D.
3. EC. XII CK 36, 1177 A.D.
As in the case of ghatikās, and agrahāras, kings, queens, and other members of the royal family, ministers and other high officers, made land grants to individuals or to a group of Brahmins in brahmapuris. An inscription dated 1044 A.D. states that five mattārs of black soil land was granted to Sridharayya by Puliyānna the head of Kuppekallū in Ballakunde-300. Another record states that Mājimayya of the brahmapuri was given five mattārs of land. A record from Bāgewādi of Bījāpur district states that fifty mattārs of land was granted to Battōpādhyāya a Brahmin of the brahmapuri thereby Bāchimayyasetti, son of Kālidāsayya.

Sometimes grants were made to a group of Brahmins of the brahmapuri. For example, an inscription dated 1055 A.D. states that the queen of Kadamba Mayūrāśarman gave 44 mattārs of garden land, 64 mattārs of red soil land to the 42 Brahmins of the brahmapuri of Vikramapura.

Sometimes, the Brahmins of a brahmapur were also provided with sites and well equipped houses. For example Keśava Dandanāyaka established a brahmapuri at Balligame, a Keśava

1. SII. IX (i) 98, 1044 A.D.
2. Ibid., XVIII 61, 1048 A.D.
3. Ibid., IX (i) 120, 1142 A.D.
4. Ibid., XI (i) 88, 1055 A.D.
temple, and built 38 well-equipped houses for the 38 Brahmans of that brahmapura. Another inscription refers to a grant of two sites to brahmapuri of Devara-navadagi.

Subjects taught in brahmapuri

The brahmapuri was a higher centre of learning. Naturally philosophical and advanced subjects were taught by specialists there. An inscription dated 1166 A.D. from Puligere, Dhārwad district states that the students there were taught subjects like Vēdas, Tarkka, Vācaspātya, Vyākarana, Pāṇini, Dasagrantha etc. In most of the brahmapuris the four Vēdas and the Vēdāṅgas and many other Śāstras were taught.

Thus these institutions served the cause of education and the growth of culture. Both were grants to the Brahmans for their maintenance and for teaching subjects of their interests. Sometimes both agrahāras and brahmapuris were rent free. Grants to both the centres were entrusted to one individual or many of them collectively. The donees were generally the owners of the land

1. EC. VII SK 123, 1159 A.D.
2. SII. XX iii 1140 A.D.
3. SII. XX 144, 1166 A.D.
donated, but, in some cases at least they were forbidden from selling or mortgaging the donated land. The donees of the agrahāras as well as brahmapuris were called mahājanas and they were men of high calibre and attainments. Their number also varied according to the size of the agrahāra or the brahmapuri as the case may be. The functions of the mahājanas of these institutions were also almost the same.

Mathas

Meaning and Composition

Mathas as religious institutions had their existence from the early times. According to Amarakōsha, mathas were choultries or philanthropic abodes. Matha is defined as the hut of an ascetic and students, a monastic school or a college and a Mathadhipati is defined as the head of such a monastery or a school.¹ Apte states that matha means the hut of an ascetic or a small cell or room, also a monastery and convent, seminary, college, or place of learning.² According to Moraes, "the matha was a typical Indian monastery with monks, ascetics and students' living within its precincts. These monasteries were invariably attached to some local temple or had some temples attached to them."³ D.C. Sircar defines

it as a monastery, which was a religious and educational institution.¹

The celebrated Advaitic teacher, the great Sankarācārya established four mathas for the propagation of his Advaita philosophy at Sringeri, Puri (Govardhana matha), Dvaraka matha (Sharada matha) and Badari (Jyotir-matha).² After sometime other teachers like the great Rāmanuja and Madhva, established their own maths for the propagation of their philosophy.³

Thus, the mathas were primarily started for the spread of religious principles and practices. In course of time they were slowly converted into the asramas where achāryas and yatris began to stay. Then students started going there to receive education from the achāryas and others and the mathas. Thus mathas became the centres of education also. The mathas in Karnātaka of ancient and medieval times were no exception to this. According to B.P. Majumdar, these mathas were just like the monasteries of medieval

¹ Sircar, D.C. Epigraphical Glossary, p. 201.
³ Ibid.
Europe. This statement is applicable even to the maths of Karnataka.

Along with imparting primary and higher education in these mathas, a kind of religious education was also given to the masses in the form of religious discourses (kirttanas), and recitation of puranas, which were conducted every evening. Due to this the mathas turned to be centres of culture and education. They also became the social and economic centres. They were also homes for the destitutes and the orphans.

An inscription of 1162 A.D. describes Kodiyamatha as follows "...... The place for the study of the four Vedas, namely, the Rig, Yajur, Sama and Atharva vedas, with their angas; the place where are expounded the grammatical works of Kūmāra, Panini and Sakatayana, the Šabdānuśāsana and other such works; the place where the six systems of philosophy (darsāna), namely, the Nyaya, Vaisēshika, Mīmāṁsa, Śāṅkhya, etc., as well as the philosophies of the Buddhists and others are lectured upon; the place where the yoga sāstras of Lakula Patanjali and others expounded; the seat of the eighteen purānas, of the books on dharmaśāstras of all the

1. Majumdar, B.P. Socio-Economic History of North-India, Calcutta, 1960, p. 156.
Kāvyas, nātakas and the various other sciences; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story-tellers, singers, drummers, flute-players, dancers, eulogists, the naked, the wounded kshapanekes (Jaina Sanyasins), ekadandins, tridandins, hamsas and paramahamsas; the place for the treatment of the diseases of destitute, sick persons and a place of security for all living things. 1

From this description the activities of this matha may be summarised as follows:

1. It was a place devoted to many branches of learning and teaching.

2. A choultry for mendicants of all climes and of all religions.

3. It had a hospital in which all kinds of diseased persons were treated.

4. A place of security for all living beings.

Regarding students who studied in mathas, inscriptions mention two kinds of students, ascetic students and ordinary

1. EC. VII. SK. 102, 1162 A.D.
students called Naishtika tapōdhanar and māniyara, and also described as tapōdhanar and chhātra. Tapōdhana or Naishtika students belonged to the ascetic group. The Naishtika tapōdhanars were life long celibacy (bhrahmachāris). After the completion of their education they were appointed 'Mathādipatis' or heads of mathas. According to Garuda pūrāṇa Naishtika means -

"Naistikō brahmachārīcha vasēt āchārya
sannitaū,
tadabhāvē tasyatanayē patnyām
vaisvānarepivā
anēna vidhinā deham sādeydvijtendri
yah.3

The tapōdhanars living in mathas followed certain regorous rules and regulations. An inscription describes the tapōdhanars as men of discipline and good character (Niyamastarum Sadācharar).

An inscription dated 1045 A.D. tapōdhanas and mānies from Morageri mentions the donation made for the maintenance of students in the mathas there after stipulating the rules governing the donation as follows:

1. SII. XVIII. 62, 1052 A.D.
2. EC. XI. Dg. 133, 1071 A.D.
3. KI. I. p. 20.
4. SII. IX I. 128, 1065 A.D.
"It is said that only those students who strictly observed the vow of celibacy were allowed to stay in the matha. It is also stated therein that the one who slipped in his celibacy was not allowed to stay there and was punished and banished from the place by the King or the village headman."

"Inti, i-parigrahavellaṁ-dēvargaṁ tapōdhanarggam be yisuvaridu sakeyd-udbar allī dusuṭarum tapōdhanar ādandadisa ādanda-lnde / naishṭikasthānam-illī naishṭhikar-allada tapōdhanaram nādan-āḷvarasum manneyanu Mōringēre ya-pannirvar- ṭuroḍeyaruvar irddu pōramaḍisi-avara santatiya naishṭhikaran-irisuvaru."¹

Those who are in this place drive away the brahmachāri who has trespassed the rule of celibacy and bring another brahmachāri in from the same place, another record from there dated 1093 A.D. states that

"i-stāna dallīrda tapōdhanaru brahmachāruamulla tapō.... brahmacharya-villadaṁ kaledu Avara santatiya brahmachāryamulla Tapōdhanaram nillisuvaru".²

1. SII. IX (i) 101, 1045 A.D.
2. Ibid., 163, 1093 A.D.
During their stay in the matha, the ascetic students were required to follow the strict rules enforced by the mathas. Otherwise they were expelled and also a fixed fine was levied on them for breaking the rules of the matha. A record dated 992 A.D. specifies the fines to be imposed on those who violated customs or commit adultery and other offences. The nose of the woman guilty of adultery was to be cut off and the adulterer put to death. Causing wounds and blood by beating was punished by a fine of 8 panās, 12 panās and 12 gadyānas.

"Paichamathastanavaṁ Pūrvamaryadeyōlpatri Palisuvadu muṟubaruvuvillī mūrmmane vārtegaramane pōkkade pannēraḍu gadyāṇa danḍaḥ haradarakkana ngadōlpāradarigēya pachchavaṁ kōṇdu pādarigēya mūganaridu pādarigna m kōldaru, pōydangēntu panaṁ ānēyaṁ mikkange pannēraḍu panaṁ miridage pannēraḍu gadyāṇaṁ danḍaṁ.\(^1\)

A record from Sudi in Dhārwāḍ district dated 1060 A.D. says that the tapōdhanars and other students who did not study properly, were sent out of the matha.\(^2\)

1. SII. IX (1) 77, 992 A.D.
2. EI. XV. p. 90, 1060 A.D.
Thus, the rules and regulations enforced by the mathas made the students devoted and to study properly and they were punished for violating the rules of the mathas.

The mathas were closely associated with temples. According to Moraes, all mathas were attached to some temple or had some temples attached to them. It is evident from a number of inscriptions. An inscription dated 1032 A.D. from Belur refers to a matha attached to the temple of Mallikārjuna of the place. Another inscription dated A.D. 1052 such that a matha was attached to god Jogeshvara temple at Motēbennur. Yet another record of Chālukya Somesvara I dated 1066 A.D. from Mārasanahalli in Indi taluka of Bijapur district tells us of a matha attached to the temple of Uttarēśvara of the place. There is an inscription dated 1148 A.D. from Muttige in Bāgewādi taluka of Bijapur district which refers to a matha attached to a temple of Tikēśhwara. An inscription dated 1068 A.D. from Nāgāli refers to a matha attached to the temple of god Madhusudan of the place. A record of Kalachūri Bijjala dated 1161 A.D. from Managōli in Bāgewādi taluk of Bijapur district tells us of a matha was attached to the temple of Kalidevesvara.

2. EC. VII. SK. 16, 1032 A.D.
3. SII, XVIII. 62, 1052 A.D.
4. SII, XX, 40, 1066 A.D.
5. SII, XV, 37, 1148 A.D.
6. HAS, VIII, p. 35, 1068 A.D.
7. El, V. p. 9, 1161 A.D.
Sometimes temples were attached to mathas. An inscription from Devura dated 1090 A.D. refers to the temple there as that of Baviyamatha. The description runs thus "Bāviya mathada srikali-devaswami devaru." Another record refers to Yogesvara mulastane as one attached to Pattakeraya Matha. (Pattakereya mathada pratibaddha belen Yogesvarada mūlastāna).

Sometimes in a village or a town there were more than one matha. We may cite one or two such instances here. A record dated A.D. 1054 from Sīkāripur taluka in Śimoga district refers to five mathas in Balligame. The existence of these mathas are referred to again in epigraphs dated 1113 A.D. and 1129 A.D. These mathas were dedicated to Siva Visnu, Brahma, Jaina, and Buddha respectively. In the mathas there, their respective philosophies were taught.

A record dated 1219 A.D. from Kudatini in Bellary district refers to the five mathas in that place and also records a land grant made to the students studying in the mathas.

1. SI, IX (ii) 149, 1090 A.D.
2. Ibid., 126.
3. EC, VII, SK. 118, 1054 A.D.
4. EC, VII, SK. 100, 1129, A.D. and 99, 1113 A.D.
5. SI, IX. 336, 1219 A.D.
The subjects taught in the Matha

The mathas generally taught the beginners, reading and writing. They were also centres of higher learning. Therefore, mathas imparted both types of education namely, primary and higher. In the Koṭiyamatha at Balligāmve, attached to the Kedaresvara temple, were taught both types of education. An inscription dated 1185 A.D. refers to a Kannada teacher who taught to the beginners. Another inscription of the same place refers to ascetics who studied the four Vedas, namely, the Rigveda, Yajuraveda, Sāmaveda, Atharvaveda with all their branches (Angas). It was the place where commentaries were composed on the Kumara, Paniniya, Sakātayana, Sabdānūśasana, and other grammatical works; where commentaries were written on the Nyāya, Vaiśeṣhika, Mimāṃsa, Sankhya, Baudha and other six systems of philosophy; where books were composed on the Akula Siddhānta, Patanjali, and other yoga śāstras, eighteen Purāṇas and the Dharmasāstras as well as various kinds of Nātaka. Kaumāravyākaraṇa was taught in the matha attached to the temple of Kalidēvesvara at Managoli in Bāğewādi taluka, Bijāpur district.

1. EC. VII, SK. 185, 1185 A.D.
2. EC. VII. SK. 102, 1162 A.D.
3. EI. V. p. 90, 1161 A.D.
EVENING MATHAS OR SANJeya MATHAS

As far as mass education was concerned the role of the mathas was very great. There discourses in the evening were conducted regularly. Hence they were called Sanjaya-mathas or evening mathas. It is known from one of the inscriptions from Nagai that 40 mattars of land was given as donation to an Acharya who read pūrāna to the people every evening in the matha adjacent to the Madusudhana temple as Nāgai.¹

Another inscription from Huvina-Hadagalli dated 1128 A.D. also gives the following description:

"Avaredi śaevinnēvara vintinitaṁ kājidevarāśidyaṁ
sanābhāva-nelasaṁ mādisiṁ Sanjemaṁ
Prapenoprachāra
visāvasapha mūraribhavana dvijesatrami."²

Yet another record dated A.D. 1107 from Dīggaṁ, Gulbarga district, refers to religious discourse Chikka yati to the people in the evenings of the matha thereof.

Another inscription from Arasikere taluka refers to an evening matha.³

1. HAS. VIII. p. 30, 1068 A.D. and 1085 A.D.
2. SII. IX (i) 158, 1090 A.D.
3. MAR. 1928. AK. 23.
From all this it is clear that mass education was conducted in the evening mathas.

Members of the royal family, officers, and others made grants of land etc., to mathas also.

For example, an inscription dated 1019 A.D. from Rugi, in Indi taluka, Bijapur district, states that Mahāsāmanta Dasiyavarmārasa made a grant of land for the offerings to be made in the Nagaresvara temple and for the maintenance of Bhalachandra Pandita and for feeding teachers, and students in the matha of that temple there. Another record from Marasimhanahalli in the same taluka, refers to a grant made for the maintenance of the students studying in the matha.

In 1029 A.D. Sūggaladevi, the queen of Chālukya Jayasimha II made a grant of land for the offerings to Śrimarasinghesvara temple of Devapur and for the feeding of the teachers and students in the matha attached to temple. It also states that a grant was made for providing medicines to students and teachers of that matha. A record from Sirur in Bagalkot taluka dated 1049 A.D. mentions a grant of land made to the matha attached to the temple of Pūrasiddeśvara. Another inscription

1. SII. XX 21, 1019 A.D.
2. SII. XX. 40, 1066 A.D.
3. SII. XX 13, 1029 A.D.
4. Ibid.,
5. SII. XI. I (i), 85, 1049 A.D.
dated 1051 A.D. from Motëbennur mentions a grant of land made for
the maintenance of Vidyarthi-tapödhvanars and mänis studying there
and also for the worship and offerings of the deity.¹

Yet another inscription dated 1010 A.D. mentions in detail
grants made for providing the needs of students like food, shelter,
clothing and medicines, who were studying there. The details of
the donations made to them are 16 godyañas for salt and oil, 12 for
16 clothes, 4 for cowdung wash, 2 for food, 2 for plates and 2 for
pickles and thus all together 38 godyañas.

"Uttarāyaṇa-Sankrānti-Adityavāradandu
Agnishtagōyandhārmmaṅkendu bīṭṭa, kaldaleya
Keyi tamma mūvattu tamma-maṭhada māṅigalge
Uppu-ennege-gadyāṇaṁ pāḍināru kappadakke
gadyāṇaṁ pänneraḍu endireṇge gadyāṇa-naṅky
apara-pakshada panchameya bhojanakke gadoana
eraḍu taligege gadyāṇaṁ eraḍu uppinakāyge
gadyāṇa eraḍu antu gadyāṇa 38.²

1. SII. XVIII. 62, 1051 A.D.
2. EC. VII. SK. 74, 1010 A.D.
Kedāresvara matha (Kodimathl) at Balligāmve

The Kedāresvara matha in Belligamve became a famous educational centre in the last part of the eleventh century. It shows that, the Kedāresvara matha was established by the Kaḷāmuka teacher, Kedārāsekti. Therefore, it was called Kedāresvara matha. As this matha was situated near the Ködī (sluice) of lotuses tank thus there was a big tank came to be called also as Ködīyamatha.

The description of this line of teachers of the Kedāresvara matha, convinces one that all of them happened to be great scholars and experts in all branches of knowledge. An inscription dated 1094 A.D. mentions Kedāraśakti who was supposed to be the founder of that matha as one who belonged to this line named Parvatavali, which was esteemed to be the foremost of the sect, celebrated in the world by the name of Sakti-Parse and the eminent ascetic Kedāraśakti, an ornament to the succession named Muvaraśekhaṇa santati. In the same record speaks highly of Śrīkaṇṭa, the disciple of Kedāraśakti ("Vasudheyaśit namatolakulisa-iltamanesrva jña katparasedarulunbaṃ").

Another record dated 1094 A.D. from Balligāmve, tells us

1. EC. VII. SK. 94, 1094 A.D.
2. Ibid.
that Somesvara Panditadeva who was the disciple of Srikantha, was proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning. He is further described as proficient in the doctrine of the Jainas, Lokayatas and Buddhists, in Sāṃkya yoga Mimāṃsa, Nyāya, Vaiseshika, Vyākaraṇa and Lākula-siddhānta.

Vāmasakti II was the last great achārya of this matha. He is described as the most illustrious of the heads of the Ködiya-māṭha. He took this matha to the zenith of its renown as testified by the patronage of many royal dynasties. An inscription dated 1168 A.D. describes him as being 'a very Pāṇini in grammar, a very Śrībhūṣanāchārya in philosophy and polity, a very Subhandhy in poetical composition, a Lākulsvarā in siddhānta, and a very Skanda in Śiva devotion.'

Thus, the Ködiymatha had a long lineage of 'Gurus' who were great scholars. It is no wonder that educational activities there were smoothly conducted by those scholars.

SARASWATI MATHA AT ITTAGE

General Māhadeva built in Ittage, a Māhādeva temple, Chandalesvara temple, Mūrtinārāyaṇa temple, and a matha for

1. EC. VII. SK. 94, 1094 A.D.
2. Ibid. 92, 1103 A.D. 99, 1113 A.D.
3. Ibid.
Saraswati, the goddess of learning. This *matha* became a patron deity for lexicographers, poets, logicians and Agamic studies, Vedic studies and a place of refuge to the good people. To quote the passage here:

"Sakalakālāsarasvatige-vajñaya-murttīge-vēda-murttīga prakatana mantra murttīga mutaksara murttigirale bhātkiye m sakala kala Saraswatiye madisidam Matham Somasta sa bdika kavi tārakīk agamika vaidika śikṣaṇa sajjanaśraya."

Further, the inscription records the grant of five hundred mattars of land for various purposes, including food, salary of teachers, maintenance of clock etc. To the students who studied Rīgvēda and Sāmavēda, cash amount was sanctioned for providing food etc.

**SRI RĀMĒŚVARADEVARA MATHA AT LAKŚHMĒŚHWARA**

An inscription dated 1123 A.D. from Lakśhmēśvara in Sirahatti taluka, Dhārwād district mentions a *matha* attached to Sri Rāmesvara temple. Therefore, that *matha* was called Sri Rāmēśvaradēvara *matha*. Agastya Pandita, a disciple of Svamīvēdhi Pandita, taught Kaumara Vyākaraṇa to the students who stayed in

1. EI. XIII. p. 41, 1112 A.D.
2. Ibid.
3. Ibid.
the matha there. Dandanāyaka Nāgavarmayya made grants for the
maintenance of the teacher, students, ascetics and scholars in the
matha. The relevant passage runs as follows:

"Sri Rameśvaradevara maṭhad-āchāryyabhelleya
santaṁodbavavṛśāmavēda paṇḍitadēvāra śīyaraṅgastya
paṇḍitadēvāra kālaṁ karcciyā maṭhadalu
Kumāra Vyākaraṇamaṁ pelvapādyāyāra jīvitakkaṁ
vallī kēḷva tapōdhanaraśāṁ-achādaḥakkāṁ padinālkum
bēralageṇalu mūvattāru (bā) rchi viḍīya
pramāṇina gaḍinba nāryaṇadēvuraḷḷiya
Ghaleyalaḷedu kattare mattappanربraκkaṁ

KALĪDEVAŚVAMI MATHA AT BALGULI

An inscription belonging to the reign of Jayasimha II dated
1018 A.D. refers to the Kalīdevaśvami matha at Balguli. It records
a grant of land made by the ruler for the offerings to
Kalīdevaśvami of Balguli and for the feeding of the teachers and
students in the matha of that temple.

1. SII. XX. 83, 1123 A.D.
2. Ibid. IX (i) 80, 1018 A.D.
SRI TIKESVARA MATHA AT MUTTAGI

Sri Tikesvara matha was attached to the Tikesvara temple at Muttagi, in Basavanagudi taluka, Bijapur district. An inscription dated 1148 A.D. from that place, states that Tikeya Shanange, son of Sankarayya purchased land from Sankaradeva, the headman of the village and his two sons. Further, he donated the same for the worship and repairs of the temple of Tikesvara and the matha attached to it, as also for the feeding and clothing of ascetics and pupils therein. The gift was entrusted to the teacher Yogivara.1

SVAYAMBHU MATHA AT YEWUR

A general and Sandivigrahā named Saviyanabhatta built a matha at Yewur. It was attached to the temple of Svayambhu. He also made grants for maintaining the temple and for feeding and clothing the students, ascetics and scholars in the matha.2

SRI KALIDVEESVARA MATHA AT MANAGOLI

A matha was attached to the Sri Kalidevesvara temple at Managoli in Bijapur district. An inscription tells us that Kaumāra and Katamira grammar were taught in that matha. The record

1. SII. XV. 37, 1148 A.D.
2. EI. XII. p. 290, 1077 A.D.
further says that a grant of 5 **mattars** of land was made to a teacher who explained the Kaũmāra in the **matha** and eight **mattars** for the worship and offerings to the goddess Saradadevi of the **matha** (goddess of learning) and for the provision of food for ascetics also.¹

**DUGGESVARA MATHA AT TUMBIGERE**

A **matha** was attached to the Mūlastinghānadēva at Tumbigere in Harapanahalli taluka of Bellary district. Perggade Chandimayya Nayaka made, with the consent of the king, a gift of 400 **kammas** of land for the god Mūlasthānadeva at Tumbigere, 300 **kammas** to the ascetics of the place and 6 **mattars** to the **matha**.²

Thus, we find a large number of inscriptions referring to the existence of **mathas** throughout Karnāṭaka. These **mathas** were actively engaged in spreading knowledge.

¹. Ibid. V. p. 9, 1161 A.D.
². SII. IX. '96, undated.