CHAPTER-6

EDUCATIONAL, LITERATURE, AND CULTURAL ACTIVITIES

6.1 AGRAHARAS, BRAHMAPURIS & GHATIKASTHANAS

The educational activities in Alande 1000 region continued to flourish due to the liberal patronization, in terms of donations, land grants to providing money and other provisions by the Kings, Nobles, Merchants and the individuals is remarkable and their love of learning is well illustrated. Making endowments of education was considered highly meritorious. One inscription point out, how encouragement of education earned merit. It says whatever merit arises from pilgrimages to holy bathing places. Whatever merit from performing sacrifices, a crore fold greater merit shall the man obtain who makes gift of learning. An epigraphical record from Saradagi dated AD 1011 illustrated the rulers love of learning through the land grant for Vidyadana (free tuition and boarding) to the temple of Shankar Narayan Deva.

Record from Nippani of Gulbarga district dated Saka 960 (AD 1038) throws light on Somaladevi the Governor of Alande 1000, take installing leading role in the image of goddess Saraswati and granted 3 mattars of land and two gardens for the worship of Goddess and maintaining Vidyavathis and a preceptor. It also records of fifty gadhyanas of gold by the same queen.
Agraharas:

Particular note must be made of a special category of villages called Agrahara villages granted to Brahmanas who were selected for their learning and religious and intellectual pursuits. These Agraharas were great centres of learning. Usually the king or with his consent his officers granted a village to an individual in recognition of their services. The chief danee became the head and called as Mahaprabhu or Urodeya whose position is hereditary. The ownerless land will become the property of the whole Agrahara.

Some Agraharas had hamlets under them, which were known as Kaluvalis. The Agrahara were enjoyed certain immunities which were not given to ordinary villages. The Mahajanasa were exclusive they made strict rules of pre-emption making clear that if any among the share holders mortgaged or sold his share to a Sudra, he should not belong to his place. The eight rights of full possession (ashta bhoga) was given to Agrahara. The Agraharas were exempted from the forced labour (bitti) and free from the obligation of providing lodging and boarding to royal officers on tour. They could not be entered by soldiers and persons accused of high treason.

Though there were intellectual disputations over the talents of various sects but never the clashes between people of different faiths. Numerous temples for duties irrespective of their own personal pre-delictions were built by the rulers and extended liberal endowments for the services to be rendered to the deities and maintenance of the temples.
Constructing the temple considered as a merit. Right from the granting of land and constructing of Tank, cannals, wells, grants reveals their attitudes towards the social concern.

Agraharas played a very important role in raising the social, educational and cultural standards. They constituted centres of learning and seats of higher education, fostered in more or less religious environments which afforded suitable opportunities for the development of character of the pupils coming into constant personal contacts with the teacher. Each Agraharas was under the management of Mahajanas. Mahajanan were even called as Urodaya (Chief of village) as he used to carry out generally accepted principles of the village administration.

Agraharas being the religious centres were safe places. Though the enemies used to plunder the other villagers than that of the Agraharas, Agraharas used to receive grants from enemies also instead of its plundering. Thus the most safest places were Agraharas. Hence the queens were used to live in Agraharas with its heads.

Asramas, Ghatikas, Mathas, Agraharas and Brahmapuris continued to be haunts of the seekers of knowledge in this age as well. The ancient practice of granting land to learned Brahmans continued.
Educational activity is considered as the basis of the intellectual and moral culture of the land. What kind of education and the provisions were existed for the acquisition of knowledge both religious and secular during the reign of the Chalukayas of Kalyana rulers and followed by their feudatories to be known by the contemporary inscriptions.

Education and literature was generously patronized by Kings, noblemen, merchants and common people. Making endowments for Education was always considered highly meritorious.\(^6\)

The pattern continued down the centuries indicating the rulers Love of learning is well illustrated through the Aihole inscription, Salotagi Agrahara. Vikramankadeva Charita of Bilhana states about the education of two princes that Someshvara I was learned in Vedas, Agamas and Itihasa, where as Vikramaditya VI, as an infant, mastered all the scripts and developed into a poet and an orator. Princes should be educated not only in the subjects of Veda, Vykarana, Dharma and Kala but he should also be conversant with the theory and practice of ‘dhanurvidya’. The statement made by Someshwara III denotes the importance of imparting of education to the princes.

Good number of Epigraphical records informs about the Education and its centres were the Ghatikas, Agraharas, Mathas and Temple, arrangement for primary education that to in Kannada and higher education in Sanskrit are recorded. Primary
education was known as Karnataka Shiksha or bala Siksha and the teacher was known as ‘Karnataka Pandita’. 7

One inscription points out how the encouragement of education earned religious merit for donors. It says ‘Whatever merits arises from pilgrimages to holy bathing places, whatever merit performing from sacrifices, a crore fold greater merit shall the man obtain who makes gifts of learning.’ 8

I. The noted Agraharas

The Agraharas were group of settlements of Brahmins who formed a corporate body in a village by itself and act as a center of education. The authority incharge of Agraharas were known as Mahajanas.

Mashal:

An Epigraphical record form the place of Mashal dated December 28 1119 AD mentions the place as “Sarvanamasydagrahara Masivaladahai denotes, that village Mashal (Afzalpur Tq) was an important centre of Vedic education”. This School has separate division for the study of the Vedas, Darshanas & Puranas. The teachers of the respective subjects received some grants for their services, A separate school was their Bala Siksha. It appears that Kannada was the medium of Instruction in primary stage and Sanskrit in higher stage.
Bandarwada:

An Epigraphical record of place (Bandarwada of Afzalpur tq) refers Sarvanamsydagrahara. Bandarwada Sri Someshwara Devarge throws light on a noted Agrahara’s existence in this place 15 on the bank of Bhima River.

Bodhan:

Bodhan of Aland Taluka was mentioned, as it was located in the Narvani 2 of Gonkanadu and referred as “Saraswathipura” must have a noted center of scholarship.

Madiyala:

Madiyala is mentioned in inscription as Agrahara Madiyala which has the heritage of the preceptors of its own kind served as the centre of education by the eminent scholars like, sarveshwara, Dhruveshwara & Ishwara.

II. Brahmapuris:

The Brahmapuris, as the name indicates, were quarters of Brahmins in parts of cities or towns that had arrangements for the imparting of education to youngsters. Kings & generals. While on tour used to give grants to establish brahmapuris.

Rudrawadi:

An Epigraphical record of Rudrawadi dated AD 1103, refers to the existence of Brahmapuri at this place attached to the Keshavadeva Temple appears to be an outstanding Vedic educational institution under Sarvakrituyatu Vikramaditya
Bhattapday Somayaji of Rudrawadi. Somayaji was regarded as the Panamaradhya of Vikramadithya VI. The above said matter is also supported by an inception from Afzalpur dated July 1107 AD 18. The epigraphical record of the same place dated AD 1117 refers grants of two villages of Jawalagi & Babaleshwara for the maintenance of the Keshavadeva Temple by crown prince Mallikarjuna Deva.\textsuperscript{11}

**Nimbargi:**

Nimbargi was the noted centre of education & culture of Alande 1000 region. Not only more temples were constructed in the same place but also built sattras of feeding houses & provided drinking water facilities to travelers by installing “Arvatige” on the roads. King Someshwara III donated a village named “Shivarajana Halli” to the Brahmapuri of Bimbargi in 1135 AD.\textsuperscript{12}

**III. Ghatikas:**

Ghatika was an institution, which was at the apex of the educational system. The authorities of the Ghatikas is known as Mahajananas, who were autonomous. The Ghatika was housed in a temple. For the reason, it who considered as sacred as the temple it self.

**Nagai:**

The most famous Ghatika of the age was Nagai: stretched in two campuses had 257 members of 400 students respectively known as Ghatikasalas.
Salient features:

1. 200 scholars studying Vedas & other 52 studying Sastras.
2. Three Vedic teachers, three sastra teachers for teaching Bhattadarshanas, Nyasa and Prabhakara,
3. Six Saraswati Bhandarkas (Librarians) and one time keeper (Ghatika Prahari)

Maintenance of the staff for running this institution was as follows.¹³

<table>
<thead>
<tr>
<th>Land</th>
<th>Purpose</th>
</tr>
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<tbody>
<tr>
<td>35</td>
<td>Mattars of land each of the Expounder of Bhattadarshana</td>
</tr>
<tr>
<td>30</td>
<td>Mattars of Land each of the Expounder of Nyasa.</td>
</tr>
<tr>
<td>45</td>
<td>Mattars of Land each of the Expounder of Prabhakara.</td>
</tr>
<tr>
<td>40</td>
<td>Mattars of Land each of the Expounder of Grantha Bhandarka</td>
</tr>
<tr>
<td>30</td>
<td>Mattars of Land each of the Expounder of Ghatika Prahari</td>
</tr>
<tr>
<td>1000</td>
<td>Mattars of Land each of the Expounder for the boarding and lodging.</td>
</tr>
</tbody>
</table>

Patrons:

Queen Somaladevi, King Someshwara I, Yuvaraju Mallikarjun Deva, Vikramaditya VI and Sarvagnya Chakravarthi Someshwar-III granted land grants for the maintenance of the educational centres.

1085 Inscription belongs to the reign of Vikramaditya-VI reveals the mater relating to Lokarasa the Mahamandaleshwar of Hoyasalaya family liberally
patronized and made the grants to Bhattas, teachers, Bhattas of Bruhmapuri, signers and the prostitutes.

1093 Inscription:

The said inscription belongs to the period of Vikramaditya VI dated AD 1093.

The Ancient Agrahara of the Chalukyas of Kalyan is surrounded with a Siddeshwara temple consisting with 400 Brahmanas-Anemarasa, the chief of the Aralu 300 and Mirinte liberally granted gifts infront of 400 Brahmana. It further refers to the grant made by Kannada Sandhi Vighrahi Madhuvarasa along with the 400 Mahajananas.

Alande Vedanga Bibbaras of the officer in charge of Rudrawadi is referred in the inscription of A.D. 1124 of the same place. The revenue of the two villages by name Honar Javalagi (Modern Annuru & Javalaga) were given to the temple and brahmanas as the gift. Alande Vadang Mahamandaleshvara, Mallideva was residing at Nimbargi is mentioned in the AD 1135 Epigraphical record. Alande pergade Gomallanayaka appealed to mallikarjuna the crown prince, for the endowment to perpetual lamp to got Someshwara.

Vasudeva Bhattoppadhyaya:

The most reputed scholar during Vikramaditya VI was resided in Agrahara of 50 Brahmanas of Rudrawadi Huge donations interms of gift and endowment to the
Agrahara of Rudrawadi is mentioned in the Chinna Tumbalam inscription of Bellari.15

**Female Education:**

Several records of the time speak of the education of highly accomplished princes well versed in Fine-arts such as Music, Dance and also proficient in administration. These versatile women were provided education in their respective palaces.

The Virasaiva movement of 12th Century which was known for its protestant ideology revolutionized even the system of education. A great impetus to education in the regional language was given by the leaders of the movement. They preached what they actually practiced in terms of Kayaka, the dignity of labour in their writing known as Vachanas to be popularized through the Mathas. Thus Mathas, served the cause of education. Those mathas were categorized as Viraktamatha, Odisuvamatha and Salimatha.

The Mahajananas of Agrahara had a great respect in the society due to their scholarship of learning. Even the people of the other classes respect them. They were acted as the protection and promoters of education for instance. The 400 Mahajananas of Nagai always took active part in the development of Nagai Ghatikasthana. They used to deposit the money with the trading community of the same place for the security purpose. Thus the temple acted as a bank.
The Merchant of village Harasur (Kalaburagi 79) by name ‘Ketiseth’ constructed the Baleshwara temple at 1091 AD and entrusted it to the Mahajananas of the same place. Danda nayaka Bammannayya and the others became the protection of grants.

The process of institutionalization of educational centres in Alande 1000, administrative division spread light on education and liberary progress. It is stated that Agraharas established for imparting higher education.

**Salaries for teachers:**

It is to note that, Agraharas helped the society in following respects.

1) Heightening self esteem with great knowledge.

2) Helped adoption of relevant practice rituals.

3) Helped development of sacred and sacramental beliefs.

4) Worked as agencies of socialization and communication.

5) Social and academic support and spread of classical knowledge.

Education was an embodiment of virtues and intrinsic values. The education provided during the period was embedded with strict and stringent disciplines. The lesson of responsibility, submissiveness, compliance and devotion were taught as a part of education.
6.2 LITERARY DEVELOPMENT

An outstanding feature of Kannada literature during 12th Century is the rise of a unique literary style of its own kind called Vachana. Vachana style of literature means a prose passage and the term was used such as the champukavya to distinguish the passage from the verse. The mystics, headed by Basaveshwara, gave a new dimension to this word to denote a special type of composition which contained all the qualities of a poem, still renamed prose.

The origin of this kind of literature is traced to 12th Century and Jedara Dasimaiah is said to be the pioneer in composition. Basaveshwara and his contemporaries like Akkamahadevi and other Saints both (female and male) have enriched it to water mark. The distinct form of literature is written in simple language in association with the similies and metaphor of their livelihood experiences to deliver high philosophical ideology in a simple language. The vachanakaras vigorously condemned evil practices and the meaningless rituals of the society. They have served the purpose of education through creating the awareness to attain one god (absolute truth).

The Chalukayas period witnessed the outburst of Sanskrit and Kannada literature, due to the liberal patronization of the rulers.

Vadiraja, the great scholar belonging to Jaina faith was patronized by Jaisimha II. The two epics Yasodharacharitam and Parswanath charitaham were to the credit
of Vadiraja. It is said that he composed another work by name Pramanathraya the work was assigned to the logic study.

The Mahakavya Vikramankadeva Charitam was composed by the court poet Vidhyapati Bilhana reveal the heroic deeds of his over lord Vikramaditya VI, in a “classical imagery and brimming with poetic fancies”. Vijnaneshvara, the giant of the Indian jurisprudence composed Mitakshara, a commentary on Yagnavalkya smriti. It is the only work of Hindu law followed allover India except in Bengal, which occupies an outstanding position in Dharmashastra literature.

It is evident that the Chalukyan emperors not only patronized literary activities but also known for composing the literature with far reaching excellence. Someshvara III, was known as Sarvajnabhupa compiled an encyclopaedic work by name, Manasollasa. Which is stated as a magnum, opus to the field of science, arts and scholarship. The encyclopedia spread the light on over 100 topics such as polity, food, architectures, dress, cosmetics, gems, music, medicine and so on.17

Jagadekamalla II wrote Sangitachudamani, a work on music, the earlier was the successor and the son of Vikramaditya VI and Chandaladevi, where as the later was the successor of Someshvara III. Parshvadeva was the author of Sangita Samayasara, along with Matisagara and Dayapala to them Someshvara III was the chief patron.
Dayapala was the Grammarian of the period, who authored the book ‘Rupasiddi’ which throw the light on Shakatayana school of learning. Durgasimha, a Sandivigrahi under Jaisimha II, who resided at Aland is stated to the authorship of Panchatantra, a translation of Vasubhaga Bhattas Sanskrit panchatantra, the store house of the knowledge of polity.

Someshvara I patronized the scholars such as Chandraraja, who composed Madanatilaka a work on Kamashastra. Sridharachaya wrote Jatakatilaka, a work on Astrology and Chandraprabha charita were of the valuable works of immense importance in the literature of the time.

Kirtivarmana, the brother of Vikramaditya VI wrote Govaidya on Veterinary science. Nayasena, the noted grammanian contributed Dharmamruta, Nagavarma II, basically a teacher of military art (Katakopadhaya) was also authored Kavyavalokana, Bhashabhushana and Abhidana Vastukosha.

Nagarjuna pandita, a Jaina scholar composed this inscription was a man of no mean order in literature and styled him self as ‘son of the Goddess of Learning’ (Vagvadhu – nandana). This elegant and classical style echoed with pleasing sounds and Melodious tunes. She was praised as pure, faithful and virtuous like sita and parvati. This images of Jina is peerless in beauty. He is the traditional tutelary deity of your house, install it at ingunige which will ever be a source of inspiration to the followers.
Ranna – Gadayudda, Ajitanathpurana-The court poet of Eriva bedanga satyashraya wrote Gadhayudda and Ajitanathapurana in which his pattern Satyashraya was comapared with the Bhimasena of Mahabharata.

Chavundaraya II- Chavundaraya II was an official and he composed Lokopakara, a compendium of useful to the social life. He authored Chavundaraya Purana and others which were of remarkable.

Chandraraja – Chandraraja composed Madana Tilaka which deals with the science of Erotica gives the detailed information of the work, Shastra.

Shreedharacharya – Shreedharacharya was known for his outstanding work on astrology by name Jataka tilaka.

Kirtivarmana – Kirtivarmana, the brother of Vikramaditya VI composed Govidhya which gives the lot of informations with regards to the deceased of the cattles.

**Vachana Literature:**

Vachana literature flourished during 11 and 12th Centuries was a major turning point in the literary heritage of Karnataka. Its launched a now path as the growth of literature was not under the royal patronage. The vahcanakaras addressed to the masses of the period to establish a forum for the effective social change; they were
intended to create a clean and sober society as they were disgusted by the rotten social system.

Basavanna channabasaveshwar Allamaprabhu Akka Mahadevi and Siddharama stood as a strong pillars to over throw the evils of the society. Vachanakaras possessed the social conciousnes of high order composed the vachana which throws the light on the life of the commeners.

6.3 CULTURAL ACTIVITIES

The Alande 1000 region rulers gave much preference to construction of temples as the celebrated dynasties gave importance to Architecture and sculpture. The temple built by them were not only the centers of devotion and worship but also working as cultural centers. Those temples constructed during their region were of systematic and well planned. Temples particularly the hall of worship acted as the centers of the various events such as rituals, meetings and discussion of the local assemblies also. Thus the temple gained the multidimensional support due to its varied functions. Construction of temples is unique feature of this region is witnessed by several inscriptions.

The temple occupied the most prominent place in society. No only from the point of view of religious rituals and worship but also of education Fine art and social services. Temples being the places of the devotion, mental pleasure, happiness used to maintain artists like piper, parekara (drumma), the Varasiga (the flute player)
besides the hoovidaga (flower man) totagara (gardener) gandhakara (perform maker) Kumber (Potter) and other temple servants. The ascetics living within the temple premises were to live a life of chastity of to practice celibary was mandatory.\(^\text{17}\)

It is evident by the several epigraphical records, that the protection of the masses being one of his foremost function, kings used to perform certain religious function by offering grants and gifts to priests and temples on suitable occasions. Some of the musical instruments known in the period were flute, Kalamukha, Samudraghasha, trivali, turya and of course the drum.\(^\text{18}\)

**Fine-art:**

Dance and music also flourished during the period. All temples were provided with Orchestras and dancing girls. The Kalamukhas popularized this practice.

Manasollasa refers ‘Musicians attained their fame both in vocal and instrumental’. Reference are made to number of instruments in the works such as Sangita Ratnakara, Sangita chudamani, Sangitasara (Sarangdeva of Seunas). It is evident Chandaladevi, the principal queen of Vikramaditya VI adorned with the effithet of Nritya Vidhyadhare, Abhinava Saraswati clearly mentions her proffeciency in the art of dance and music.\(^\text{19}\)

Mahadevi daughter of crown prince Vikramaditya is said to perform the musical concert before the ambassadors shows that she attained the perfection in the field of fine art.\(^\text{20}\)
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