

STRUCTURE AND STAGES OF EDUCATION INSTITUTIONS UNDER NARASIMHA III PERIOD (1253-1292 A.D) IN HOYSALA DYNASTY

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ABSTRACT:

The present paper deals with the structure and stages of education institutions under Narasimha III period in Hoysala dynasty. This study focused on the different structure and stages of education institutions and growth of literature in the period. Education is played a very important role in the development of a place and this gave increase to the emergence of towns under Narasimha III in Hoysala Period. In Hoysala period, made a very well-known contribution in the field of education as well as literature. The epigraphical evidence informs us on several kinds of educational organization/ institutions that grew under Hoysala Narasimha III. The study major three objectives are - to study the review of education institutions under the King of Narasimha III period in Hoysala dynasty, to know the importance of education under the King of Narasimha III period in Hoysala dynasty, and to discuss the different stages of education institutions under the King of Narasimha III period in Hoysala dynasty. This paper concluded that the structure and stages of overall educational institutions and different stages of educations level and it is impact on Hoysala dynasty in villages and towns/ cities.

Key words: Education, Importance of Education, Narasimha III, and Stages of Education Institutions.

INTRODUCTION

Education is played a very important role in the development of a place and this gave increase to the emergence of towns/cities in Narasimha III Period and Hoysala Period. In this period, king of Narasimha has a significant and dynamic contribution or administrated to education and literate rate. The epigraphical evidence informs us on several kinds of educational organization/ institutions that grew under Narasimha III period. At that time period, the most important educational institutions/ organizations and they are – Agrahara, Brahmapuris, Ghatikas, Mathas and Temples. However, the different kinds of education informed in these institutions/ organizations was more/ less the same, individuals institutions/ organizations differed in their structure and nature. Agraharas were organized by the rural allocated to Brahmins for their nourishment. Bramhapuris covered of the localities in a rural or town set apart, especially for the teachers and did not differ from the Agraharas greatly in academic structure. Ghatika-sthanas were institutions/ organizations where specialized studies in one or more branches of knowledge were made. Temples and Mathas are also being an active centre of religion, imparted education with a religious bias in the rural development in this period. Chikkanayakanahalli is a famous inscription during the period 1261 A.D., revealed that the astrology had great influence on famous mind.

OBJECTIVES OF THE STUDY

1. To study the review of education institutions under the King of Narasima III period in Hoysala dynasty.
2. To know the importance of education under the King of Narasimha III period in Hoysala dynasty.
3. To discuss the different stages of education level under the King of Narasimha III period in Hoysala dynasty.

METHODOLOGY OF THE STUDY

The research study is mainly based on secondary data. The secondary data has been collected from various Epigraphic of Carnatica, Journal namely, Indian Historical Quarterly, Oriental Research, Karnataka Inscription, Mysore Archaeological Department Annual Reports, Quarterly Journal of Mythic Society, and published and unpublished thesis and articles and newspapers.

IMPORTANCE OF THE EDUCATION

Education is played a very important role in the knowledge of the villages and towns in this period as well as Hoysala period. Inscriptions give valuable information about the educational activities of Hoysalas Narasimha III period. Thus, Belur, Settikere, Turuvekere, Somanathpura, Heradigatta, Balaganchi, Maddur, Edature, Chitradurga, karuvangi, and Alugod are emerged as great centres of learning where different subjects were taught. Owing to importance of education, students and scholars came from different parts of the country and they became prominent centres of learning and this helped these places to emerge as towns as well as villages. Making endowments for education was regarded as an act of great piety. The wide spread of education status itself was reflected as an act of religious merit/ advantage. In this period, Kings members of the royal family, ministers and other officers extended their patronage for the cause of education. The period was different kinds of subjects and learning's namely- Vedas, Vedangas, Upanishads, Polity, Poetry, Drama, Agamasastras, Puranas, Dharmasastra, Nitisastra, Mahabharata, Ramayana, Languages (Sanskrit, Tamil and Kannada) Scripts (Brahmi, Tamil and Kannada) and logic.

HISTORY OF KING OF NARASIMHA III (r. 1253–1292)

During his rule over the Hoysala Empire, internal feud between the king and his brother Ramanatha ruling from Kannanur came to the forefront. He also had to face invasions from the Seuna who attacked his regal capital Halebidu. However, Narasimha III was able to inflict defeat on these incursions and safeguard his kingdom. He was succeeded by his notable son Veera Ballala III.

Biography of Hoysala Narasima III

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Education Status of Hoysala Narasimha III: Stages

In this period the most education development of the villages and towns and it is also five important categories and they are - Agrahara, Brahmapuris, Ghatikas, Mathas and Temples. Agraharas came into existence from early period. It was contributed to the Brahmanas for their learning and scholarship. It is a composite word consisting of two terms agra and hara or ahara; Agra refers to foremost. Ahara refers place i.e., land certain to the foremost i.e., Brahmanas. As the word ahara also refers food or livelihood it is also interpreted as land granted for food i.e., for the maintenance of the agras, the Brahmanas. It has also been interpreted as the "Stadium" general or the school of universal learning. D.C. Sircar feels that the 'agrharas' were generally approved to Brahmanas when they returned from the gurukula after finishing their studies, in order to enable them to settle themselves as 'grihasthas'. Person following various professions also lived in that rural. Agrasharas were approved to an institution of Brahmanas settled there for the purpose of conducting religious and activities of educational.

Stages of Education Institutions in Narasimha III

The research study may classify various types of educational institutions under the following heads:

1. Agrahara
2. Brahmapuris
3. Ghatikas
4. Mathas and Temples.

Agrahara

Agrahara is an important institution of education and learning in both villages and towns. These are functioned the purpose of small university centre. It was usually created by converting the existing villages. However, these institutions some of the various scholarships provide to Brahmanas, with these were called known as Vidyanidhis. Agrahara institution is an important centres are following as

given in Table-1. An inscription of Bellur states that Perumakla Dannayaka, a general of King of Narasima III, made Udbhava narasimhapura called Bellur into an agrahara. The Brahmanas of the place were versed in the rig, yajus, sama and atharva vedas and vedangas and were proficient in all learning.

Table-1 Stages of Agraharas Institution under Narasima III in Hoysala Dynasty

Sl. No	Agraharas	Places	Year of Established	Founder
1	Udbhava Narasimhapura	Belur	1261	Perumaledeva Dannayaka
2	Bharatiprakasapura	Settikere	1261	Gopala Dannayaka
3	Sarvajnasrivijaya-Narasimhapura	Turuvekere	1263	Mahapradhana Sandhivigrahi, Savanna Dannayaka
4	Vidhyanidhi Prasanna	Somanathapura	1268	Soma Dannayaka
5	Brahmalapura	Heradigatta	1272	Nonambisetti
6	Udbhava Visvanathapura	Balaganchi	1276	Perumaledeva Dannayaka
7	Narasingachaturvedimangala	Maddur	1277	Chikka Ketayya
8	Gopinathapura	Edature	1283	Biraya Dannayaka
9	Perumalepura	Chitradurga Brahmapura	1285	Perumale Dannayaka
10	Vighnasante	Igganasante	1286	Appaya, Gopala and Madhava
11	Svayamprakasapura	Karuvangi	1287	Bariteya Dannayaka
12	Sarvajna Prasanna Kesvapura	Alugod	1290	Perumale Dannayaka

An inscription of Arasikere, belonging to King of Narasimha III, registers that the great senior merchant, the senior Bhandinambi setti's son-in-law Kandanambi setti, converted Muttana Hosavur as an agrahara. In 1261 A.D. King of Narasima III granted an agrahara to minister Gopala-dannayaka, after clubbing the two villages settigere and Hosager in asandinad. This is known from the inscription from Chikkamagalur.

An inscription of Turuvekere of Vira Narasimha during period of 1263 A.D, refers to the formation of an agrahara at of Turuvekere. An inscription of Davanagere, dated 1268 A.D., belonging to King of Narasimha III, registers that Soma a general under King Narasimha III, started an agrahara through devotion to dharma, on the bank of the Kaveri. This agrahara was occupied in teaching mimamsa and tarka, that level the parrots were able to description the lessons. An inscription of T.Narasipur taluk during period of 1276 A.D., of the reign of the King of Narasima III informs us that the King established an agrahara in the name of Vishnu and gave 3000 measures of land which belonged to him. The inscription also means to Karnata Balasiksha which refers primary education in Kannada language.

In 1278 A.D., King of Somesvara's subordinate Chikka Ketayya described here as Mantri Manikya made a grant to god Allala Perumale of the agrahara Maddur also called Narasinga Chaturvedimangala.

An inscription of Chikkamagalur, dated 1287 A.D., informs that Bachisetti offered his life in protecting the agrahara of Svyamprakasapura against certain mischief mongers of a neighbouring village. In recognition of his bravery his family was rewarded with a large palanquin and a canopy to be enjoyed forever by the brahmanas of the village. Education in agrahara was financed partly by State and partly by private endowments, thus making a favourable condition for the Mahajanas to utilize their time for the cause of education. The Agrahara consists of important endowment sources namely; Bhatta vritti and Akkariga vritta were provided to the teachers for their maintenance the institutions. The other facilities provided to free boarding, lodging and clothing, etc. In these work in institutions

are Mahajanans stated that after the general management and other municipal duties and with public works.

Brahmapuris

Brahmapuris played an important place in the upgrade of education in towns. Brahmapuris are settlements of Brahamanas in cities and towns and they differed from the agraharas as they formed only a part of city whereas agrahara were independent units. The town of Balligave consists of seven Brahmapuris, three puras, and five Mathas. In particular, the functions and objectives of both these institutions are same. Kings, general and noblemen of the Hoysala Kindom made liberal grants to the development of brahmapuris. As the number of cities and towns are being small in the ancient time, the number of brahmapuris is also small. Hence, large number of brahmapuris in Hoysala inscriptions as compared to the number of agraharas. An inscription of Chitradurga taluk, states that Perumaladeva dannayaka is felt that to have purchased some lands under the Kuruba-Kaleya tank near Chitradurga and marking out their boundaries with stones and to have formed the whole into shares and given them to the brahmanas of the brahmapuri of Perumalapura which King had established. This Brahmapuri institutions are probably connected with worship and some other services to the Gopala Krishna temple at Chitradurga.

Ghatikasthanas

The third kind of education institution/ organization of the period was ghatika/ ghatikasthanas under Hoysala Narasima III. In Tamil inscription it is referred to as ghatikai. The exact meaning of this word is not known. However, all scholars have agreed that it is an institution teaching education of higher level. Prof.S.V.Venkatesvara said that the ghatika was an institution of the highest learning where both the teachers and the taught met and analysed where “the Knowledge could be obtained in religious literature are given below:

1. Ghatikasthanas flourished in Kuntala – Shimoga district.
2. Nagai - Gulburga district.
3. Terdal- Bijapur district

Mathas and Temples

Mathas and Temples are other famous types of educational institutions/ organisations. In both temple and matha had major features of religious sentiment they served several purposes. Temple was an in the field of worship and religious instruction namely recitation of the Epics and Puranas. Matha is a place where students lived and received instruction in both religious and secular. Endowments are made to the temples and from the income it maintained the expenses connected with worship of God and the payment of temple domestics. A temple in the Kolar district had 52 families of domestics including readers of Puranas. In fact, that it became of social and cultural activities during the Hoysala period with particular emphasis on dance, music, recitation of religious discourses and the like. Mostly, temples had mathas attached to them where the acharyas and others stayed. Thus, matha and temple had close relationship between the two. The temples also served the religious and ritualistic essentials of the inmates of the mathas. The Kamukha priests is also known as attached with Mathas were great educationists. In this period, Rajaguru Rudrasaktideva was prominent kalamuka priest. Gifts of land provided to maintenance of Mathas and it was namely lands were called Mathapura lands. Other as per 1265 A.D, observed that the grants of the village for the Rajesvara temple at Talakadu by the Sthanapatis of five Mathas.

The furthestmost important matha as an educational centre was the popular Kодиya matha, which has been featured/ characterized as a university. Though, it began during the period of the Kalyana Chalukyas it progressed further during the period of the Hoysalas also and received good patronage through grants. There was a federation of five mathas at Balligave, called Pancha-matha. They were:

1. Hiriya-matha,
2. Bherundesvara-matha,
3. Panchalinga-matha,
4. Tripurantaka-matha and
5. Kedaresvara-matha.

Of these Panchalinga-matha was the earliest. A Venkatasubbiah thinks that this matha might have come into existence in about 1000 A.D and it belonged to Saiva ascetics known as Kalamukhas. A record of 1036-37 refers to Panchalinga-matha a place or college of the Kalamukhas. In 11th and 12th centuries the Kalamukhas were: the heads of many mathas and temples in Karnataka. Most of them were men of great learning. Of all the mathas at Belligave, the Kedaresvara-matha or Kodiya-matha, was a great centre of learning and was headed by the Kalamukhas. It might have come into existence between 1054 A.D and 1094 A.D. In inscriptions, the first mention of this matha is in the Shikaripura record of 1094 A.D and it refers to the third pontiff, Somesvara-Pandita, the first being Kedara Sakti Munipati, the founder of the matha and the second, shrikanthapati. SomesvaraPandita was responsible for the fame and prosperity of this matha. Inscription of 1156 A.D., refers to Vamamakti, who was the most eminent scholar in his time and it was because of him it became world famous. An inscription from Shikaripur dated 1162 A.D gives information regarding the subjects taught there. Subjects like the 4 Vedas, 6 Vedangas, 6 system of philosophy, also Buddhist and other philosophical system, the Siddhanta of Lakula, Yoga Sastra of Patanjali, the 18 Puranas, Dharmastras, Kavyas, Natakas etc.

During this period, temple also played an important role in imparting education to students. The principle objectives of these institutions were religious in character. Elementary education was mainly imparted in most of the temples and a few of them imparted higher education also. The temples also received grants from kings, chiefs, rich people, merchants and others. A record of 1029 A.D from Devur in Bijapur district records a grant made by Suggaladevi to a temple of the place Devapura for distribution of food, clothing and medicines for the students. Likewise, another record from Shikaripura dated 1158 A.D refers to Kesava dandanayaka who made a grant of land to the temple of Pranavesvara at Talgunda for its maintenance. Among the various expenses of temple mention is made of six teachers getting salaries for teaching Rigveda, Yajurveda-Padapatha, Samaveda, Kalpa, Grammar including Rupavatdra and Nyasa and Prabhakara and Vedanta. There was also a separate grant for two other teachers who were to teach Kannada and impart primary education. Temples and mathas were started with a religious motive. It temple was built for the purpose of prayer and worship. In case of mathas they were principally intended for the instruction of pupils. Thus no temple imparted higher education as a matha did.

CONCLUSION

It can be concluded that an overview of educational level of institutions/ organization under Hoysala Narisima III in Hoysala period. Thus, these different kinds of educational institutions were active during the Hoysala period under Hoysala Narasima III and helped the cause of education. An inscription of 1276 belonging to Hoysala Narasimha III mentioned in period found at Hosabudanur village 'srimad anadi Agraharam Mandayada Matrajanagalu' illustrated that Mandya was an Agrahara. According to inscriptions, Nagamangala was an ancient Agrahara. Even before the Hoysala period it was called Chaturvedi Bhattaraka Ratna Agrahara and was an important educational and commercial centre. There are references to renovation of this Agrahara in 1135 by the Bammaladevi, second royal queen of Vishnuvardhana. Neighbouring Belluru was also an important Agrahara and inscriptions of 12-13 centuries confirm that it was named Udbhava Narasimhapura. Marehalli near Malavalli was another important Agrahara under the Cholas in the 11th century.

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