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THE ROLE OF TEMPLES UNDER HOYSALA PERIOD: A HISTORICAL APPRAISALS

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Abstract

The article presents the role of temples and their impact on development of Hoysala period. The dynamic temple structure activity arose from the social, cultural and political events of the Hoysala period. The stylistic transformation of the Karnata temple construction tradition expressed religious trends propagated by the Vaishnava and Virashaiva theorists as well as the growing military skill of the Hoysalarulers who favorite to exceed their Western Chalukya overlords in artistic achievement. The temples are also played a part in providing most important utility facilities to the rural community and they are – building tanks, wells, satras, etc. These are all impact on livelihood for rural peoples during the period of Hoysala dynasty.

Keywords: Importance of Temples, Role of Temples in Hoysala period, and Major Temples.

Introduction

The temples of initial medieval periods forward because great centres of cultural activities from South India. The large and small temples are constructed during that period, for instance, the Hoysala architectural style, including the temple of Chennakesava at Belur, the temple of Hoysaleswara at Halebidu, and the Kesava Temple at Somanathapura. Other important instances of well Hoysala craftsmanship contain the temples at Belavadi, Amrithapura, Hosaholalu and Nuggeshalli. The study of the Hoysalastyle of architectural has revealed a small Indo-Aryan influence while the influence of Southern Indian style. The erstwhile of temples constructed to Hoysala independence in the mid-twelfth century represent noteworthy Western Chalukya influences, while later temples hold some features salient to Chalukyan art but have other creative decoration and enhancement, features exceptional to Hoysala artisans. About one hundred temples have survived in modern day Karnataka state, mostly in the Malnad (hill) districts, the native home of the Hoysalarulers. An inscription showed obviously medieval Kannada language at temple places give facts of the temples and offer respected evidence about the history of the Hoysala rule.

Importance of Temples

The temples were a fountain of well arts such as – music and dance. Among the several important services that were offered to the god, angabhoga and rangabhoga. Particularly, the god in the temples is frozen like a human being and was certain all the facilities from the early morning till the night sayanotsava was performed. Naturally for the recreation of the god music and dance were also provided several periods during the puja. Mostly, after the abhisheka and mangalarati the god was given with the presentation of the four vedas and later with music and dance. Today all temples and forms an integral part of the daily worship.

Role of Temples in Hoysala Period

Hoysala temples included various traditions of Hinduism and encouraged travelers of diverse Hindu religious movements. The most of the Hoysala queens were largely interested in music and dance, it is natural that they took initiative in the appointment of musicians to the temples so that good and melodious music could be concentrated to the main god. An inscription of Marale at the time of Vishnuvardhana (1130 A.D)¹, it is states that the ruler visited the temple, sat there,

¹. EC., VI, Cm. 237.



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presented the worship and made funded for among others, provision for the selection of a singer in the temple². An evidence has already been made to the singing of Javali in the temples. An inscription of Belur of the period of Narasimha from the Kesava temple, in this inscription provides for the payment of the singers in this temple. In the Hoysala sculptures, these several instruments/ tools are represented in amply. Dance occupies a well than music. Even the architectural machineries of a Hoysala temple attests to this. Navaranga whether closed/ open was the place where dancers used to dance as an offering to the god.

Most of those temples have earthly features with wide range represented in their sculptures. That looks in the popular temple of Chennakeshava at Belur devoted to Vishnu and in the temple of Hoysaleswara at Halebidu devoted to Shiva. The Keshava temple at Somanathapura uses unique ornamentation, severely Vaishnavan. The inscription of Channakesava temple at Vishnuvardhana (1117 A.D)., it is evidence that the ruler sanctified the god Vijayanarayana and made an endowment of various villages for the conservation of among the others artists (patrapaguda). This reveals that the temple has the musicians and the dancers from the day of the dedication of the temple itself.

The temple of Kesava at Somanathapura had a training centre as known as nagavas. They were given proper training in the performance of their duties, dancing, handling the Chamara, etc.³. The training centre worked under supervision and officer of a Mokhariti. While nagavasa itself received three hundred gadyanas, the mokhariti received thirty gadyanas for the conservation. The dance in temples obtained great inspiration and motivation from the one of the Hoysala ruler queens who were talented in this art.

The temples and mathas were most education centres are a well-developed detail in the early of South India as well as Karnataka during the Hoysala time. The educational organizations are divided into four centres and they are Agrahara, Brahmपुरi, Ghatikasthan and Mathas, it is imperative mention that the all of them had a temple as their center. These are all attached to temples. Hence, all the educational organizations of the time were blessed with the existence of a temple. The most temples look to have given these education organizations/ institutions a place to work. For instances, an Agrahara at Hariharapura was formed along with the formation of within the temple of Kesava (1174 A.D)⁴ and another Agrahara was started in Kannegere (1175 A.D)⁵ during the period of Ballala II.

An inscription from Harihara mentions that the temple of Harihara had a school of innovative knowledge, possibly a ghatikasthan⁶. An inscription of the period of Ballala II mentioned that an officer by Devanna constructed a matha in the confines of the temple of Markandeya at Khandeya. Moreover, the Kalamukhasthanapatis temples were the beneficiaries of the gifts intended for educational organizations. The temple of Kedaresvara at Balligave is mostly designated as an earliest university. In the beginnings earlier, the Hoysalas also donated to the progressed of this matha and the temple and for the education. An evidence from the researcher, students and other person were thrilled by the devotion of Siva in the temple of Kedaresvara involved to the mathas. Traipurusha temple has been majority of the education institutions. These temples include Brahma, Vishnu and Mahesvara. This temple also mentioned that the ruling god of these organizations was Traipurusha and most important activities took place in the temple. For example, even the school education is known as Traipurusha sale.

Table- Famous Temples of Hoysala Period (1113-1268)

Name of the Temples	Location	Established of Year	Under the King
Amriteshwara	Amritapura	1196	Veera Ballala II
Chennakeshava	Aralaguppe	1250	ViraSomeshwara
Ishvara	Arsikere	1220	Veera Ballala II

². Ibid., IX, Bl. 479.

³. EC., V, Tn. 88.

⁴. Ibid., Ak. 112.

⁵. Ibid., VI, Cm. 179.

⁶. EC., XI. Dg. 39.



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Mallikarjuna	Basaralu	1234	Vira Narasimha II
Chennakesava	Belur	1117	Vishnuvardhana
Viranarayana	Belavadi	1200	Veera Ballala II
Lakshmidevi	Doddagaddavalli	1113	Vishnuvardhana
Hoysaleshvara	Halebidu	1120	Vishnuvardhana
Someshvara	Haranhalli	1235	ViraSomeshwara
Lakshminarasimha	Haranhalli	1235	ViraSomeshwara
Lakshminarayana	Hosaholalu	1250	ViraSomeshwara
Lakshminarasimha	Javagallu	1250	ViraSomeshwara
Bucheshvara	Koravangala	1173	Veera Ballala II
Nageshvara	Mosale	1200	Veera Ballala II
Chennakeshava	Mosale	1200	Veera Ballala II
Lakshminarasimha	Nuggehalli	1246	ViraSomeshwara
Keshava	Somanathapura	1268	Narasimha III

The mahajanas was main involvements of the mahajanagathering met and expalined several problems and managed their business in the temples attached/ located in the agraharas. Thus, the temples given space to the associates of the agraharas to participants their business. In fact, the mahajanas of the agraharas acted as the Hariharesvara temple at Harihara (1168 A.D)., noted that the funded made for the illumination of the temple, along with other funds are food to the brahmanas, recitation of Rig and Yajurveda etc. and were handed over to the one hundred and four mahajanas of the agrahar of Harihara. All these mentioned it becomes clear that temples played an important role in the filed of education in a variety of conducts.

The temples of the time played the role of a financial organization of various kinds. As mentioned the maintenance of the temples depends up on the gift in type and cash. An inscription of Vishnuvardhana (1133 A.D) at Bastihalli, he was camping at Bankapura, when he received the prasada from the Jaina temple. More popular and biggest temples had more funds the administration of which was also complex. The Kesava temple at Somanathapura, which had more number of gifts of a diversity of resources. The total income of this temple consisted of 3387 gadyanas and 3 panas derived from a variety of sources are siddhaya from the devadanas, revenue from three villages Mareyahalli, Hongeyahalli, Hadiravagilu and Mureyahalli and revenue for garden and wet land.

The sthanika had to be associated by a more number of assistants who were specific in particular professions. The sthanika as known as mangers, inscriptions call them had to perform variety of duties are preparing the budget of the temple; and to administer the several activities both spiritual and financial. An inscription of Belur (1269 A.D)., it as evidenced that the manager had to arbitrate at the period of agreements. This agreement was entered into in the presence of Srivaishnava of the temple of Lakshminarayana at Tondanur and Kesava temple at Nagamangala. Another inscription of Ballala II period (1314 A.D)., it mentioned noted that the sthanapathi was engaged in determining the fund of house sites and other privileges to the field of local people. The sthanika existence largely dominant as of their situation could give funds to the individuals with the agreement of the nalprabhu/ even levy fines for minor offences against the temple and temple property. An inscription of Narasimha III, it mentioned that the genuineness of a sthanaka, even to the extent of forgoing his own life for the sake of the temple. It evidences the existence of a celebratory stone for Kalleayya the sthanika of the temple of Kaledeva, who perished while collecting the siddhaya of the temple. The sthanikas commonly received remuneration by the ruler/ the local bodies in type, by way of land funds. An inscription from Belur of the period of Ballala II (1174 A.D), it reveals a gift of the rural Nitru in Tagarenadu to thirty Srivaishnavas who were the sthanika⁷. This evidence also mentioned that they had to perform daily facilities, meditation, obligation, recitation etc. Another inscription of Poysaladeva from Dabbe

⁷. EC., Bl. 17.



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Agrahara (1099 A.D.), it refers to gift of two parts of fertile wet land to DevarasiPandita, the sthanapathi of the Kobesvara god by Kobigavunda of Darvve⁸.

Sthanika there were several workers, who worked a variety of duties associated with the temple. According to Kesava temple and it was located in Somanathapura has a list of workers while giving the statement of expenditures and they are – Vaishnava Brahmanas, acharyas, researchers reading puranas, nambis, hadapa, waterman, chouri bearers, senabova, camphor wavers, rangavalli decorators, cooks, kitchen guidance, garland makers, male servants, grain keepers, manson, bodygurds, servants, goldsmith, potter, washeman, barber, treasurer, seal officer, suppliers of perfumes and maintainer of satra. These are all workers/ employees obtained the funds in cash as in the case of the Kesava temple. The temple had a mainly works for administration of financial in addition to the main role as a spiritual centre. As per inscription from temple of Amritesvara at Belur (1178 A.D.), its evidence that the rule of Ballala II records of 25 occupants of this place were given 50 gadyanas as a loan from the temple treasury and others did not have any claim over it⁹. They were exempted from paying several interests, fine, tax, etc., but had to be the guards of the temple in lieu of interest.

An epigraph from the Channakesava temple (1273 A.D.), its evidence from that the rule of Somesvara states that the funds of two gadyanas by PattanasvamiSankara¹⁰. The interest on this capital was stipulated to be used for feeding the travelling brahmanas. The Vaishnavas and the mahajanas were essential to preserve this fund. As another inscription of Viranarayana temple from Viradevanahalli revealed that a tank was constructed by using the grants belonging to the Viranarayana temple under king of Ballala II¹¹. An inscription of Lakshminarayana temple (1179 A.D.), it records of Ballala II period, it revealed that the brahmanas of the Agrahara sole many lands¹².

Conclusion

It may be concluded that the above information about the major role of temples in the Hoysala dynasty and there was some important role in the music and dance, educational systems, financial administration, many workers/ employees, etc. Therefore, temple was full with activities of different nature and preservation. Furthermore, the temples were energetic with activities and that is the reason why even after periods, utmost of the temples are still living and have become the carriers of tradition and modern innovation. The truly role of the temples in general and those of the Hoysala period. Most of the Hoysala temples obtained munificent funds by the rules of the Vijayanagara dynasty as also the Wadeyars of Mysore. This has been of great support in protective the Hoysala temples to this presents.

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- Ibid., Ak. 112.
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- Ibid., IX, Bl. 154.
- Ibid., Bl. 7.

⁸. Ibid., Bl. 191.

⁹. Ibid., IX, Bl. 154.

¹⁰. Ibid., Bl. 7.

¹¹. Ibid., IX, Bl. 438.

¹². Ibid., IV, Krp. 69.



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