

Cultural Contributions of Women in Ancient Karnataka

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Abstract:

Throughout the history of Kannada Nadu, hundreds of brave women who fought with their own swords for the protection of the citizens of the state during the attacks of foreigners are seen in Kannada. In contrast, Katakana had great women history who administered villages, divisions, towns, religious groups and social institutions. A woman dedicated everything to the betterment of society from the ancient to at present. Women who perform endless duties within the family have been proving time and time again that their capabilities are not limited to that. Her sacrifice, perseverance, bravery and determination are role models for all. Today, International Women's Day, we salute all those brave women. A woman's mind is soft and sweet. Female able, tender; Whatever she was, she was neglected, confined to the kitchen between the four walls. But despite looking like that on the outside, her determination is strong inside. She has shown that she is strong because of her self-proclaimed activism. "They don't have to be leaders only if they are physically strong. Rather, those who have wisdom, intelligence, creativity, and innovative ideas deserve to be leaders. There is no difference between men and women here," Wangari Mathai, a Nobel Prize-winning Kenyan writer, said when turning the pages of history. She has done it; she is doing it. The heroines of Karnataka are a good example of how adventurous and courageous she is.

Key Words: *Defence, Administration, land and culture, Rani Abbakka, Portuguese, Hoysala, Umadevi, Bommala Devi.*

I. Introduction:

As a force of humanity, as a mirror of society, as a clever administrator, as a daughter of the country, and as a defender of the land, she has shown that she has not fallen behind in the defense of the country. Then, today, and forever, the women who fought for the country at the sacrifice of their lives even when they were only within the four walls, the women who proved that the hand that weighs the cradle can rule the country, have gone down in history. There are also women from Katakana.

Involvement of Women

Let us take a brief look at his achievements. Women in history who immediately come to mind are Shantale, queen of Vishnuvardhana, Rani Abbakka of Ullala, Kittura Chennamma, Belavadi Mallamma, Keladi Chennamma, Onake Obavva, who fought till their last breath to save their land and culture. Each one has a different story, but the purpose is the same. It is the defense of the state, the defence of the citizens. From there the struggle for the freedom of the country continued. Women fought bravely and sacrificed their lives for the country as no one was less.

All of them are role models for women. A valiant woman of the Chauta dynasty who ruled the coast of Karnataka. A brave woman who ruled Tulunad in the latter half of the 16th century. Abbakka, who was clever as a child, was encouraged by her father and father-in-law who taught her archery and swordsmanship. She learns tactics and military skills from her father-in-law. Ulla was a prosperous port then. After the Portuguese invaded Goa their evil eye naturally fell on Ulla. His four years of continuous attempts to conquer Ulla and the neighboring towns failed because of Rani Abbakka. She valiantly fought and thwarted every attack of the enemy. She attacked and defeated the forts and naval bases where the Portuguese were stationed. Perhaps in the history of the Karnataka coast, there is no other woman who has shown such bravery. Abakka Devi was admired not only in Tulunad but also in Karunad for defeating the Portuguese. Her fame and respect increased. Rani Abbakka, who fought against the Portuguese all her life, died in 1570. That Chautarani's prowess is still an inspiration to all.

In ancient India, women were respected in the family and society. Especially mothers were highly respected. The rank of mothers was superior to that of fathers. But as the days went by, the status of women gradually started to decline. Women's status had declined by the time the Middle Ages were reached. Her legal rights, political rights and educational rights also disappeared. She was the object of satisfying all men's needs. It is a matter of pride that the Hoysala Empire respected women even in the Middle Ages. Especially mothers

were seen with love, devotion and respect. This is evident from many inscriptions of the Hoysalas. Several inscriptions describe the activities of the people of that time, their loyalty, and their beliefs. Many inscriptions state that lakes, temples, and idols of deities were established in memory of their mothers or to bless their mothers. For example, in AD During the reign of Narasimha Hoysala in 1088, Bettagowda's son Pandavagaunda built a lake and a temple and established a Linga of God Choleshwara in his mother's name. Similarly, during the time of Hoysala Vishnuvardhana, the governor of Undigeyahalu and Balavarivana villages, Munijetti K. built a temple for Krishnadeva and gave charity for the upkeep of the temple and wrote in the inscription that its virtue is for his mother. There is a ruined Basadi in the southern part of the village called Valladahalli. Close to that is AD.

In 1287 he donated some land under the Kachi Sea lake to Honnamaragowda of Honnasigere. Kambhadandanayaka named that lake after his mother. Machaiyya Dannayaka, the son-in-law of Anke Dandanayaka, minister of the Devas of the Hoysala Balla, died in AD. In 1314, he built a lake in the name of his mother Mayakka at a cost of three thousand to four thousand Honnas (Gold coins), according to a stone inscription under the lake of Thamadi Nanjaiyava's plain in Awarehalli. What is known from the above-mentioned inscriptions is that the Hoysala people had love, devotion and respect for their mother. Another point of interest is that similarly, many inscriptions reveal that mothers also had the freedom and financial power to donate land to build a temple, or a lake and plant a hero stone in the memory of their relatives. During the reign of Viniaditya, Ketalade's mother Veeraputra had sacrificed his life to protect the cows of the village. This inscription describes how the mother erected a hero stone to commemorate it.

A stone inscription near the door of the Dodda Kaleshwar temple in Dodda Hobli explains that the AD. In 1293 Kusakali, grandson of the great Chattavai leader, laid down his head in service. His mother, Chattavva, planted the Veeragall and wrote this episode. Another inscription states that when a son builds a lake for his mother, the mother pays three thousand in the name of her son. Machasamudra Lake in Ainhund Gadyana. This not only shows Mamathe's affection for her son but also her independence and financial strength. History Professor Dr. N. Saraswati, Proposes the main role of women in Hoysala period sculpture, commemorating the contributions of women through sculpture in worldly, spiritual, mythological, social and religious contexts, dance skills, aesthetic sense, decoration, divine beliefs, rituals of female dancers of Hoysala period like Shantaladevi, Bommala Devi, Umadevi. He informed the students about various topics including Women's hairstyles found in sculpture, various ornaments like ole, nose, necklace, hand-knotted tiara, dab etc. various designs, various dance poses, Sita Kalyanadrasya, Durbar image singing, music, Madanike dances, emotional dance poses, Vishakanya idol sculptures, various music. He explained to the students the sculptural art form which reflects the rare fine art skills of different types including tools, Pagade, women wrestlers, tribal costumes, and mango vines.

There is a stone inscription dated 1145. The inscription mentions that Jinabasadi was built by a virtuous saint named Devaraya. It mentions that the Hoysala Vishnuvardhana gave Suranahalli to his minister Devaraya in appreciation of his praiseworthy knowledge. There Devaraya has made a prayer to build a Jain basadi and pray that its virtues reach his parents. Similarly, Hoysala Gounda, a feudatory of Vishnuvardhana's time, built a basadi in memory of the death of his mother Chattavegaundi and gave it to the Hoysala Narasimhadeva, equal to the temple and the basadi, in front of the residents and farmers of the town. The inscription states that it was donated in 1160. Similarly, another inscription at Nelamangala states that when the governor Khanandiya's grandfather, grandmother and mother Channavva died, he installed a linga on the lake and called it Garanjeshwar and donated certain land to it. Bhujabala Veeraramanatha Devarasana Minister Kambhaya Dandanayaka AD.

A stone inscription near the Shantaleshwara temple at Elegunda reveals something worth noting. That is how a mother has demonstrated her maternal affection towards her daughter and granddaughter. It tells that when that mother Hoysala Vishnuvardhana's mother- in- law Jakkatte died prematurely, her daughter (younger) Shantale and granddaughter Chikka Shantale were built in memory of them two Ishwara temples named Shantaleshwara and Boppeshwara at Elegunda in Niragunda with three parts of the money given by her son- in-law. The inscription - states that Shantale's mother – Machikabbe followed the Sallekhanavrata and attained Nirvana when the queen of the Hoysala Vishnuvardhan's throne passed away. It depicts the love, affections that a mother has for her daughter and the courage, will power and spirit to face difficulties. In this way, the inscriptions reveal that in the Hoysala society, high- class mothers were respected, loved, admired, and financially empowered.

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