CHAPTER XIX

PLACES OF INTEREST

Endowed with rich historical and religious heritage, Belgaum district offers to the visitors fascinating river valleys, enchanting hill-ranges and deep rugged rocky valleys and some parts covered by evergreen forests. Forests here have animal sanctuaries too. Several ancient places in the district like Saundatti, Godachi, Sogal, Konnur, Raybag, Yedur, Shabarikolla, etc, have been referred to in several religious and traditional works. Foreign travellers like Travernier, Mandeslo, Gamelli Careri, Captain Moor James Burgess and others have left a graphic picture of the district especially the river valleys and towns. Places of pilgrimage like Saundatti, Tavadi, Godachi, Mangsuli, Chinchali, Kudachi, Appachiwadi, Yedur, Hirebagewadi, etc, are visited by devotees from far off places. Some places are noted for their archaeological remains like forts, wadas, temples, mathas, basis, mosques, churches and monuments of antiquity. Some places are noted for the industrial units, power projects, forests and other natural scenery. Some other places are of sentimental value as they are associated with historical figures like kings, heroes, poets, saints or other noble personalities. No district in Karnataka may boast of so many forts as Belgaum, some of them in picturesque surroundings. In this chapter an effort is made to cover places of importance from different view points.

Adhalli (Athani tq, P : 1,689) which is at a distance of 18 km from Athani situated on a left deviation road from the Athani-Bijapur road, appears to be an old place. The place has temples of Hanumanta, Shankarlinga, etc. The Hanumanta temple, a stone

P = population of 1981 ; tq = taluk ; tq hq = taluk headquarters. For municipal towns see Chapter XIV also.
structure built recently has its garbhagriha in a slight depression. Outside the temple is a Saptamatrika panel built in the wall. To the left, is an unpublished inscription slab built into the wall in Later Chalukyan characters dated Saka 1119. A herostone is also kept to the left corner of the main entrance. The Shankarlinga temple (tilled) is surrounded with temple remains and broken antiquities. A mound there can be excavated to unearth many more antiquities, and a bust image of a lady is at the surface. Near the village towards the south-east, there is a small hillock atop which is a fallen Shiva temple covered with earth. Facing this is a broken Nandi and a mound with many antiquities. A little away from this temple is a dargah, ascribed to one Peer Pachcha. The village proper has a mosque built recently by using some antiquities of a temple. Kohali, (P 4,061), 20 km from Athani (near Adhalli) has an old temple locally called Sangameshwara, on the bank of the confluence of Hirehalla and Sindurahalla, described as Kudala Sangama. The temple, a trikutachala, is totally renovated and in the garbhagriha one Chalukyan pillar and one unpublished inscription slab are seen. Nearby, is a new Shivalaya, built completely in stone in Maratha style. The other temples of the place are Beerappa, Durgavva and Basavanna. There is also an Appayya Swamy Matha. The place has a mosque. The annual jatra in honour of Sangameshwara is held during Deepavali when about 3,000 people assemble. Sharana Kohura Bommayya is described as from this place.

Ainapur (Athani tq; P 12,381), at 24 km from Athani is an ancient place located on the bank of the river Krishna. The earliest reference to the place was in 1639 when the German Traveller Mandelslo notices it as ‘Eynatour’. In 1791 Captain Moor sent to help the Marathas against Tipu describes Ainapur as having good buildings both in the Hindu and Muslim styles. In 1842 it lapsed to the British on the death of Gopalrao Patwardhan of Miraj. Some believe that Ainapur must have originated from Jainapur. But Ainapur sounds more like Ayyanapura or an old agrahara. The place has temples dedicated to Brahmadeva, Vishwanatha, Siddheshwara (Gramadevata), Venkataramana, Hanumanta, Ramalinga etc. The Vishwanatha temple is a typical Later Chalukyan building with a garbhagriha, an ardhamantapa, a navaranga and a mukhamantapa. The garbhagriha is star shaped, and has a Kadambanagara shikhara now plastered. The navaranga pillars have both circular and octagonal cross sections and walls have pierced windows. The Brahmadeva, a few yards from this is a fine Post-Vijayanagara structure with a Ganapati
on the lintel of the garbhagriha. The temple premises also have two heronstones and other broken antiquities. On the outskirts of the village, in an elevated place is a partially dilapidated temple (empty) presently called gumpa. This temple has a garbhagriha which is star shaped and has a finely engraved exterior and there are beautiful line carvings of Natyasaraswati, Madanikas etc. The doorway of the garbhagriha is profusely decorated. It must have been a Vishnu temple. Outside the temple, below a banyan tree is a broken Chalukyan Vishnu image and other pieces of sculptures. The Ramalinga temple atop a small hillock in the outskirts of the village is built in Post-Vijayanagara style. It has a garbhagriha and a mukhamantapa with an arched opening at front. A separate four-pillared small Nandi Mantapa outside the temple is partially damaged. On another small hill nearby is a newly built Yellamma temple. The Siddheshwara temple also outside the village is a totally renovated structure in the Post-Vijayanagara style. The annual jatra of Siddheshwar takes place in January when the car festival and a cattle fair are also held which attract nearly 50,000 people. The Adinatha and Parshwanatha bastis are built in Later Chalukyan style. The Adinatha basti facing east has a garbhagriha, an ardhamantapa, a navaranga and a mukhamantapa. The image of Adinatha is believed to have been brought from a village near Bijapur. Inside the navaranga to the right of the entrance of the ardhamantapa is a recently installed standing image of Gommateshwar. The Parshwanatha basti also in the Later Chalukyan style has a garbhagriha, an ardhamantapa, a navaranga, and a mukhamantapa. The garbhagriha has a bronze image of Parshwanatha installed later. To the right corner of the navaranga is an old Parshwanatha statue and to the left is a meditating Mahaveera statue, both of Later Chalukyan times and have inscriptions on their pedestal. In the right corner of the navaranga is a small opening in the floor leading to an under-ground chamber. One Acharya Kuntusagarji, a Jaina guru is said to have lived at this place about hundred years ago. In the mukhamantapa is placed a small pillar engraved with Sahasra Jinabimba. Facing the temple is a very old Manastambha, measuring about 12 metres in height. Atop the garbhagriha is the conical shikhara (recent addition) which has a mantapa inside where a marble image of Neminatha is installed. The Venkataramana temple in the Brahmin street has many Chalukyan antiquities like a broken Narasimha, a Vishnu, etc. There is a Sati stone with inscription built into the wall of the Hirematha, dated Saka 1414 which states that when Yaloji son of Nagoji died, his two
wives Chinnambika and Nagaji entered fire and became Mahasatis. The place has a mosque (renovated) and a dargah ascribed to Sayed Ummer Quadri. The urus is held three days following Bakrid when nearly 1,000 people assemble.

Akkol (Chikodi tq, P: 7,462; ten km from Nipani), with the suffix kol standing for kola or a tank, has temples dedicated to Mahadeva, (Balekundri) Panth Mandira, Maruti, Bhairoba, Beeroa, Yellamma, Lakshmi Narayana (old), Margubai and Padmavati. The Mahadeva temple is an old stone structure. An inscription on the pedestal of the Lakshminarayana image in the same temple is dated Saka 1514 and its purport is not clear. The Bhairoba is also called Bhaaravanath belonging to the Natha Pantha. The temple has fine glass paintings serving as torana. It has two Dwarapalakas at the entrance. The annual jatra is held in honour of Bhairoba during Chaitra when nearly 5,000 people assemble. The Parshwanatha basti is a new structure with the image of Parshwanatha (seated) carved in black stone.

Ammangi (Hukeri tq, P: 4,762, 10 km from Hukeri) is a place of considerable antiquity. The placename is mentioned as Ammanika in the Bhoj plates of Kadamba Shantivarman. A very beautiful monument of the place is the Parshwanatha basti with a garbhagriha and open mukhamantapa. The garbhagriha has the image of Parshwanatha, but its pedestal has a lion indicating that originally it must have had an Adinatha image. Inside the navaranga are placed one inscription slab and one Vishnu statue (half completed) in Chalukyan style. The shikhara over the garbhagriha is in Kadambanagara style. The inscription inside the basti dated Saka 1179 is damaged and records a gift of land to a Goddess. In the Madar lane is an Ishwara temple locally called as the Joningappa temple, now totally damaged. It has some herostones and other antiquities. Nearby is on old Hanuman temple in which are placed one broken herostone, and other antiquities like Ganapati, Nandi, etc. The Mallikarjuna temple (huge and modern) outside the village is the gramadevata. The jatra is held during Makara Sankranti for five days which attracts about 10,000 people. The garbhagriha has fine brass designs depicting several mythological themes. Within its compound are small shrines of Veerabhadra and Bhramaramba. Opposite the temple in a mantapa are placed several sculptures like Shringi, Nandi, Bhringi and a slab with inscription. The inscription which is worn out, records in characters of the 12th century repairing of a holy pond. The place has a
mosque and a dargah ascribed to Madarsab Bvasab and the urus is held annually when about 1,000 people assemble.

Ananthapur (Athani tq, P: 5,844; 27 km from Athani) is located on the highway leading to Khilegaon. The place name is ascribed to the Maratha commander Anandrao Raste, and also the mud fort at this place. The place has temples dedicated to Jagadamba, Vishnu (inside the fort), Mallikarjuna, Veerabhadra, Vithoba, Yallamma and Mahadeva. The place has a mosque (recent one) and a dargha ascribed to Peer Daam Sab whose urus is held in the month of Moharrum. There are five herostones and two of them have inscriptions completely worn out. An inscription stone found during excavation near a bridge on the Athani road states that one Bommanna became the subject of praise on account of his renovating the Jaina temple called Ratnaturaya and it further states that the temple was affiliated to the Samantana basti of the Moolasangha etc. This is in characters of 12th century.

Ankalgi (Gokak tq, P: 6,655; 30 km from Gokak), a place located on the bank of the Markandeya is a celebrated Veerashaiva Centre. The placename appears to be connected with the flora, ankali (Clidion spiciflorum). The place has temples dedicated to Lakshmi, Basaveshwara (recent) and Maruti. The Adavisiddheshwara Matha is named after the famous Veerashaiva saint Adavisiddeshwara who lived here about two hundred years ago. The Matha has the gadduge of Sri Adaviswami and behind it is that of Siddeshwara Swami (the guru of the former). The Matha has shrines of Veerabhadra, Akkahmahadevi and Ishwara. The Matha has a fine lecture hall and well designed balconies with walls adorned with modern paintings and has fine wood work. Annual jatra of the Matha is held during Shivaratri for five days when a huge cattle fair is also held, which attracts nearly 20,000 people. The place has a mosque and one Dargah (chilla) ascribed to Mahaboob Subhani Baghdadi and another atop a small hillock. The urus is held simultaneously at both the places in the month of Rabi-ul-Akhr when about 500 people assemble.

Appachiwadi (Chikodi tq, P: 1,729) located at two km from Kurli and 16 km from Nipani, is a pilgrimage centre for the Nath Panth this as it has the samadhi of Halasiddhanatha of the Nath Panth. This Samadhi built in Indo-Islamic style has a central dome and two other small domes with minars in the front. Halasiddhanatha is believed to have expired in Saka 1734 (c 1812 AD). There is another
tomb of Bhimabai Shintre, a devotee of the saint. A little away from this tomb is a secluded but peaceful place where there is a huge temple like structure, described locally as the place which Halasiddhanath used for meditation. The annual jatra is held in honour of Halasiddhanath for five days after Dasara when more than one lakh people assemble. An oracle is also expressed during the jatra. Appachiwadi has a Mahavira basti also. Kurli (14 km from Nipani) is a place of considerable antiquity. There are temples dedicated to Mahadeva, Lakshmi, Halasiddhanath (huge), Narasoba, Masoba, Vithoba, Datta, Yellamma and Mahadeva. The Halasiddhanath temple here sponsors a Dollina Kunita troupe of the Kurubas, locally called gaje. The Mahadeva temple which is about 200 years old has stylistic images of Durga, Ganapati, etc. There are two hero stones in front of the Maruti temple and one more near Narsoba temple. At a forest nearby called Adavimala is another small temple of Halasiddhanath. On the way to Appachiwadi is the Agate Maharaja Balabhadra Ashrama. Here is the samadhi of the saint, hailing from Dandi near Hrishikesh (Uttara Pradesh). Adi, 14 km from Nipani, is named after Adavi Mallaya or Mailara Martanda temple on a hill. To reach this, one has to climb 400 steps. This hill is two km from Adi proper. Adi village has the Mallikarjuna Matha below the hill, where a jatra is held on Shravana Somavara when 10,000 people assemble. The place has a Siddheswara Matha, a branch of the Ankalagi Matha founded in 1937. A jatra held here on Kartika Poornima when 4,000 people assemble. Adi has also temples of Vithoba, Maruti and Lakshmi.

Arabhavi (Gokak tq, P: 8,640; six km from Gokak) is a celebrated Veerashaiva centre. In 1791, Captain Moor identifies it as Aarbyengh and describes that the place was having beautiful mango groves around a stupendous building which is ornamented with sculptures. The chief attraction of the place is the Durdundeezhwa Matha built in red sand stone. This colossal stone structure with massive pillars and sloped chajjas decorated with stone chains etc is a fine monument. It has a garbhagriha, and an open mantapa. The pradakshinapatha is above the jagati, created mainly to facilitate the witnessing of the beautiful carvings on the outer wall (all recent ones). The garbhagriha has the gadduge of Swami Durdundeezhwa, who is said to have entered the samadhi alive. Outside, there are corridors having Dravidian pillars both hexagonal and square shaped and their abacus have stone chains. Behind the Matha, the right-back is a cave opening leading to a dark chamber described as the place where
Durdundeeshwara Yogi used to meditate. In the backyard of the temple is the Akalugudi, which has a tomb of the cow and it is locally believed that milk was oozing out of the tomb and it is revered as Kamadhenu. According to tradition, it is believed that Swami Durdundeeshwara (perhaps originally a Natha Panthi), hailed from Uttar Pradesh and settled down at this place about 600 years ago. The annual jatra is held during Ugadi for three days when nearly 20,000 people assemble, accompanied by a cattle fair. Within the precincts of the Matha is another old artistic temple built in Post-Vijayanagara style, locally called the Basavanna.

Arjunwada (Hukeri tq, P: 1,919; five km from Hukeri), has recent temples of Lakshmi, Shankaralinga, Vithoba, Dattatreya and Venkatesha. This village is believed to be the creation of a Maratha officer called Arjuna, and all these temples are recent. The Venkatesha temple was built by one lady of the Shirgaonkar family, former Maratha officials. The Inamdarwada built by the Arjunwadkar is still there in a bad shape. Outside the village is the Shankaralinga temple, though renovated, appears to be old. It has a garbhagriha and an open mantapa. Saptamatrikas, Ganapati and Gajalakshmi images are placed inside the garbhagriha. In front of this temple, there is another temple, renovated in RCC and painted. There is a mound with some antiquities in front of this temple. There was also a very important inscription slab near this temple which is dated 1260 of Yadava Kannara and it records that during his rule two officers Chavunda Setti and Nagarasa made grant of the village Kavilasapura to one Hala Basavideva of the family of Sangana Basava. Much importance is attached to this record by Fleet and subsequent scholars as there is a mention of Basava, the protagonist of Veerashaivism during the days of Bijnala. Basava is mentioned as the son of Madiraja, the chief of Beegewadi in the Tardavadi-1000. The district Nulnadu mentioned in the inscription is clustered round the village Nulegrama (25 km west of Hukeri) and it also mentions some places around Arjunwada like Kochcharige (Kochari), Masaragutti (Mosaraguppi), etc. This famous Arjunwada Inscription and another boundary stone with writings like "Basavana kei" etc, found here, have been exhibited at the Karnataka University campus at Dharwad. With the help of the 1260 record, the temples here are identified as of the Halashankara and Mosarashankara. The area requires to be excavated.

Asoga (Khanapur tq, P: 811; five km from Khanapur) located on
the left bank of the Malaprabha river is a fine picnic spot with picturesque surroundings. The placename is mentioned as 'Asoke' in an inscription on a herostone (broken) which is in 12th century characters found near the Ramalinga at the same place. The Asoke plates of Kadamba Jayakeshi dated 1113 AD record a grant by the king of the village Kupattoggarika (modern Kuppatageri) to one Shivasakti, for the worship of God Galageshvara and other charities. At Baloge (Khanapur tq), there is a Galageshvara temple which might be the same as mentioned in the record. Asoga has a Ramalinga temple, a tiled structure (completely renovated) on the bank of the Malaprabha. The temple has a mukhamantapa, a spacious hall and a garbhagriha. There is no navaranga. Beside the temple was another Shiva shrine (in laterite) now in ruins, There are many herostones and Mahasati stones of which a few have inscriptions on them. Remains of the earlier structure are strewn all over the place. The annual jatra takes place during Shivaratri when about 5,000 people assemble. The place is noted for floriculture.

Athani (tq hq; P 27,549) an important gateway to Karnataka, 148 km from Belgaum is situated at the borders of the Maharashtra State. The earliest mention of Athani is by the German traveller Mandelson in 1639, who notices 'Atteny' city as one of the chief markets between Bijapur and Goa. In about 1670, the English Geographer Ogilby notices Attany as a greatest trading town. In 1675, Fryer, the English traveller also notices Hattany as a mart town in Bijapur. In 1679, 'Huttany' was wrested from Shivaji by the Mughul general Dilir Khan who sacked it (see p 102). During this time, the English factory at Karwar had large dealings with Athani. There was a residence built by Dilir Khan here. In 1720, Athani was taken by Nizam-ul-Mulk. He soon after made it over to his ally the Kolhapur chief, who in 1730, transferred it to Shahu of Satara. In 1788, Rennell calls it Atoni or Hattany with an English factory. In 1792, Captain Moor calls it Atni, a large town well populated and thriving and it was a place of much trade, importing merchandise from Surat, Bombay, Raichur and Narayanpeth in the Nizam's country.

The place has temples dedicated to Amritalingeshwara, Ramalinga, Kalmeshwara, Narasimha, Siddeshwara, Hanumanta, Ganapati, etc. The finest among them is the Amritalingeshwara temple, a monument of Later Chalukyan style with profuse carvings and highly artistic pillars in the navaranga. The temple has a
Garbhagriha, a navaranga and a fallen (renovated) mukhamantapa. The entrance of the navaranga has pierced windows. The perspective of this beautiful building is lost due to indiscriminate encroachments around, and the exterior of the garbhagriha has fine figures and designs in high relief. The Nandi mantapa is across a modern road. Atop the entrance of the mukhamantapa is a recently built stucco shikhara with many stucco sculptures. The Siddheswara temple on the Bijapur road is the gramoveda and the domed temple is completely renovated by the Adilshahis. The remains of an earlier structure like Chalukyan pillars are built into the wall. Annual jatra and a cattle fair is held in January when about 50,000 people assemble. The place has a Raghavendra Matha built in 1953. But, it is locally described that it was earlier founded in about 1948 at the instance of one Bhimdas Hoogar, who has also composed kirtanas ending with Guru Vithala. The earliest of the Mathas is the Gachchha Matha founded by a Veerashaiva saint, Murughendra Shivayogi (see p 191). Within the premises of the Matha is the gadduge of the Swamiji. The Matha is housed in a very old building. The annual jatra of Shivayogi is held during January/February when more than 50,000 people assemble. Besides this, there are Moti Matha and Gotkhindi Matha described locally as the branches of the Jagadguru Peetha of Chitradura. The Rama Mandira at Athani was founded by saint Samartha Ramdas. Besides the garbhagriha (tiled), there is a passage leading to a secret chamber after descending nearly eight metres and in an attached garbhagriha a crude Maruti image is installed. The place was a centre of under-ground activities during freedom movement.

The place has ten mosques such as Jamia Mosque (Mullah lane), Khazi Lane Mosque, Choudhury Mosque, Bazar Mosque, Market-yard Mosque, Kali Mosque, a mosque in a private field, Sath Bade Mosque, Mukeri Mosque and Nabandh Mosque. The Jamia Mosque described as the earliest, is a fine building of Ali Adil Shah's period. There is a dargah ascribed to Mian Quadri Shah at the Kazi Galli and the urus is held in the month of Safar. There is another dargah near the local tank and the chilla of Mahboob Subhani Baghdadi in the Mulla lane. The urus is held in the month after Moharrum. In the outskirts of the town, there is yet another dargah of Diwan Shah of Adil Shahi times and the urus here is held in the month of Moharrum.

Avaradi (Sampaon tq; P 2,004) is on the outskirts of Kittur is a place with rich antiquity. The placename is mentioned as
Avaravadi in an inscription dated 1123 AD of Goa Kadamba Jayakeshdeva found at the same place. The place has an ancient Kalmeshwara temple on the bank of a tank. But the inscription (now kept in Kittur Museum) mentions the temple as Chatteshwara-deva. It states that Jayakeshdevarasa and his queen Mailala Mahadevi made land grants to the temple. Another inscription of the Kalyana Chalukyan king Jagadekamalla is of his 12th year of rule mentioning Mailaladevi as administering Avaravadi. The Kalmeshwara or Chatteshwara temple has a garbhagriha, an ardhamantapa, a navaranga and a nandimantapa closed at the other end. The garbhagriha and the ardhamantapa have short square shaped Chalukyan pillars. The partially damaged shikhara over the garbhagriha has a shukanas with beautiful keerimukka projecting. The entrance of the garbhagriha has decorative sculptures in high relief. Inside the ardhamantapa are placed impressive sculptures of Saraswati and Durga inside the two niches on either side. The entrance to the navaranga is at present the main entrance of the temple as its front portion is half covered with earth. Inside the navaranga are placed some loose sculptures of Daksha Brahma, Bhairava, a huge Saraswati and a slab of Saptamatrikas. To the left side of the Nandimantapa is another extension mantapa which has two images of Vishnu and Surya (broken). Beside the consorts of Surya are carved two persons with animal heads. The Nandi facing the garbhagriha is about 1.3 metres in height. Other antiquities and the inscriptions found here are now preserved in the Kittur Archaeological Museum. Other temples of the place are Bhairava (locally called Padiyappa) atop a small hillock now in a dilapidated condition, Dyamavva, Durgavva, Hanumanta, etc. There is also a branch of the Kadarolli Adrishyappa Matha where annual jatra takes place during Shivaratri.

Awaradi (Ramdurg tq, P: 3,079) is situated at a distance of about 12 km south-east of Ramdurg and about 2 km from Sureban on Ramdurg-Ron road. A Veerashaiva Matha here known as Sri Phalahareshwara founded by a mystic Sharana Shivamurthyswamy in about 1810 is held in high reverence (see p 192). There is the samadhi of this Swamy here and he was a contemporary of Chidambara Dikshit of Murgod. The rulers of Ramdurg, Nargund and Torgal were devotees of the Peetha. Other antiquities of the place are temples dedicated to Kalmeshwara, a Later Chalukyan temple, Ramalingeswara (outside the village) and temples dedicated to Basavanna, Maruti, etc. A big annual jatra of Phalahareswara is held in December.
Badagi (Athani tq. P 2,018; 24 km from Athani), ancient ‘Badige’ of a Kokanur record has temples of Kalmeshwara, Durgavva and Dyamavva, Hanumanta and Mahalingaraya. There are two mathas, Appayyaswamy Matha and Sadhu Matha. The Kalmeshwara temple is in Later Chalukyan style with a garbhagriha, an ardhamantapa and a navaranga. The temple appears to be once a trikutachala as the navaranga has three entrances. The lintel of the garbhagriha has a Ganapati indicating that the temple must have been a Shivalaya. Above the lintel is a fine carving depicting the story of Kiratarjuneeya and other sculptures. Above the main entrance to the temple, a Saptamatrika slab is fixed. On the outer walls of the garbhagriha are fine sculptures of Umamaheshwara, Chouri-bearers, Ganapati, dancing Madanikas, drum-beaters and some erotic sculptures. An unpublished inscription outside the temple is covered in a platform and only the top portion is visible.

Bailhongal (tq hq; P 26,465; 43 km from Belgaum) is one of the oldest towns in the district with a hoary past. The place appears to have derived its name from the fact it stands on a rising ground in the middle of a large plain or bayalu to the east of a large pond. Hongal appears to stand for the tree hunagalu or kindal (Terminalia paniculata, Roth). Bailhongal is the headquarters of the Sampgaon tq. The place has temples dedicated to Mardi Basaveshwara, Hanumanta, Veerabhadreshwara, Ramalingeshwara, etc. The Ramalingeshwara temple or Karigudi is a Later Chalukyan monument with a garbhagriha, a shukanasa and a navaranga. The Chalukyan pillars are painted at the time of renovation (1972) and four devakoshitas have recent paintings. There is no shikhara over the garbhagriha. The garbhagriha has a Shivalinga though one of the two inscriptions near the temple have Jaina Tirthankaras in their top portion. The one makes a mention of Trailokyamalla of the Western Chalukyas and the inscription is mostly worn out. The other record is dated Saka 1086 and is of Ratta Kartavirya, partly damaged. But, it registers a gift of land to a Jaina basti and also mentions Bahubali Siddhantadeva and Rajigavunda. A record found near the Tahsildar’s office dated 1070 A.D speaks of one Mahasamanta Gandamarasa. Another found behind the house of one local Jangama is of Ratta Anka, recording a grant to Jaina basti. The place also has Tippe Matha (a branch of the Murusavira Matha), Rudrakshi Matha and Gombigudi (a Shiva temple). There is another small temple on a small hillock near the town dedicated to Basavanna locally called Maradi Basavanna said to have been founded by Channabasavanna
on his way to Ulavi. The place also has a dargah ascribed to Haifizbasi in addition to a mosque. This region is closely associated with the history of Kittur State. It was in Bailhongal fort that Rani Chennamma of Kittur was kept under detention from 1824 till her death in 1829. The local Kalmatha (now in ruins) has the tomb of Chennamma, on which a small seated statue is installed. It has a park around. The place has a Catholic church (more than 100 year old) and a chapel of the London Mission. During the Quit India Movement, there was firing at Bailhongal killing seven freedom fighters on 17-8-1942 (see p 152).

Balligeri (Athani tq, P: 2,709; 18 km from Athani) is a place with considerable antiquity. The place name is found mentioned in a record as ‘Balamgeri’. The name bali or bale indicates the origin of the place name from banana gardens it once had. At the outskirts of the village, there is a small hillock atop which is a Basavanna temple. There are four herostones, two inscription slabs of Chalukyan times and one Surya image, all fixed into the wall. The temple is a trikutachala with Shivalingas in all the three garbhagrihas (star-shaped). Perhaps, this must have been the Narasimha temple as mentioned in the inscription, fixed on the wall of the verandah of the temple. The record speaks of Tribhuvanamalla Bijdala and gives an account of Kalachuri family and mentions a grant of village Umbaravani (Umrani) as gift to God Narasimha (1156). Reference to this temple is said to be found in the Kohalli (Athani tq) record. The second slab fixed in the outer wall also of the same king is damaged and states that Bijdala’s younger brother Mailugi was administering Belvola-300 with his wife Lakshmadi at Mulgunda, and announces a series of grants to Parshwanatha Tirthankara when the temple was constructed by the king’s Minister Kalidasa Chamupa. Nearby, the Basavanna temple is another trikutachala in later Chalukyan style, now called the Veerabhadra. The central hall of the temple has Chalukyan lathe-turned pillars and a Sapatmatrikas slab is fixed in the wall. Outside the temple, beneath a tree is the broken statue of a Chalukyan Lakshmi Narasimha perhaps of the Basavanna temple originally. A little away from these temples is a big tank. On the opposite bank of it are temples of Banashankari, Yellamma, Parashurama, Ramalingeshwara and Maruti. The Ramalingeshwara temple has a Jaina Tirthankara in the lalata of the garbhagriha and this perhaps is the one referred in the above inscription. Near the local mosque at the gateway, there are antiquities like an elephant and a huge Ganapati (measuring about one metre in height).
Basidoni (Parasgad tq, P : 1,774; 22 km from Saundatti) is a place of considerable antiquity. The place name is referred to as agra hara Basidone in a record from GoreBal of Harihara II of Vijayanagara. The place has temples dedicated to Ramalingeshwara, Maruti, Dyamavva and Basavanna (atop a small hillock). An inscription found in the compound of the Dyamavva temple dated 1554 is damaged and broken at the bottom. It refers to a Vodeya probably a Vijayanagara officer and further details are lost. The jatra of goddess Dyamavva takes place in Vaishakha Shuddha Poornima once in three years (last one in 1985), which will attract nearly 1,000 people. A car festival is also held on the occasion. The place has a Shivananda Matha (a branch of the main Matha at Gadag) and this appears to be an old Matha now being renovated. Behind the village, beside a hill is the Ramalinga, a small rough cavern from which water trickles into a small pit and in the cavern are a small Shivalinga and Nandi. The place must have secured its name from this tank (done) getting water from tricklings (basi). Nearby is a thatched Kalmeshwara temple with a Shivalinga and a Nandi.

Bedkihal (Chikodi tq, P : 7,771; 22 km from Chikodi) is a place in the tobacco belt, located on the bank of a stream called Bedkihalli. The place has temples dedicated to Siddharayi, Vithala, Maruti etc. The Siddarayi temple is a huge Nathapantha monument of considerable interest and is perhaps in memory of Saint Halasiddhanatha. There is a Parshwanatha basti (recent) but the image is Chalukyan with a makaratorana in the prabhavali. The Bedkihal plates of the Chalukyan period dated Saka 921 states that one Revana took the oath in presence of 12 bidus, the sixteen of the eight Nadus an the 500 Ayyavole to kill one Samananaaka who had killed an itinerant trader, etc. The place has a mosque and remains of an old fort. It was a centre of indigenous sugar manufacture during previous centuries.

Belavi (Hukeri tq, P : 3,238) or ancient Bellambi, eight km from Hukeri is a place of considerable antiquity. Another record in Nagari of Yadava Krishna dated Saka 1169 mentions the place name as ‘Bellubi’. The place has more interesting epigraphical records than monuments. The one inscription in a private compound is a grant made for a feeding house to Brahmanas by Mahasamanta Ankayyarasa of Belluvabbe in Saka 973. Another in Marathi is of Yadava Krishna, as already noted, also mentions Dalvai Bhogadvayadeva. The
Belgaum District

place has a new shrine of Kallappa and near that is placed an old Parshwanatha image with Yaksha and Yakshi. Not far away from this are two herostones and one Saptamatrika panel and other antiquities.

Belwadi (Sampgaon tq; P 6,487; 13 km from Bailhongal), once the centre of a Desagati under Bijapur has pre-historic remains outside the town at a place called Dundappana Gudi. This temple itself indicates Early Chalukyan origin, now renovated, and is a Shivalaya. The notable monument in the town is a temple of Veerabhadra, a Later Chalukyan monument renovated in Vijayanagar times. The temple was renovated in 1969 and a new image was installed in 1986. A small Sati stone is among other sculptures found near this temple. The garbhagriha is in Chalukyan style and the shikhara over it is in Kadambanagara style, a later creation. The old statue is deposited in a shrine near the Bharamadev temple, where there is an old pitha. This must have been originally a Shiva temple. The annual jatra takes place in Vaishakha for seven days when nearly 10,000 people assemble. The fair festival is held on the full moon day and wrestling competitions are also held during the occasion. The place has Mathas like Virakta Matha, Hosa Matha Kenjede Matha, Bhadravvana Matha, Atithayyanavara Matha, Kottayyanavara Matha and Duradhunecshwara (branch) Matha. On the wall of the remains of the fort is a Mallikarjuna Shrine with Later Chalukyan antiquities. The palace of the Belwadi Desagati now houses a high school. In the compound of the school is a broken Veerabhadra image. Of the four inscriptions found at the place, one dated 1075 AD of the days of Chalukya Someshwar II speaks of a Sahasrakuta Jinalaya of the place for which generous grants were made. The Jinalaya has vanished. Belawadi, was in an administrative unit called Polagunda-30 then and had 32 mahajans to look after its civic affairs. Another broken record is dated 1070 speaking of another grant to the same, now extinct Jinalaya. Belawadi Mallamma wife of Isha Prabhu Desai accepted the challenge faced by her husband in an encounter with Shivaji's army (see p 117). The place has a mosque and a chillla of Mahboob Subhani Bagdadi.

Belgaum (Dt hq, P: 3,00,372) the divisional as well as the district headquarters and Velugrama of inscriptions is one of the oldest towns in the State, lying at a distance of 502 km from Bangalore. The place is on NH 4 and directly approachable from Bangalore by rail as it is an important station between Bangalore and
Miraj. There is also an airport at Sambre about 12 km east of Belgaum. It was made the capital city under the Rattas during the 12th century. The earlier inscriptions and other sources mention it as Velugrama or Ikshugrama, the earliest mention of the latter being in the Nesri Plates of 805 AD (See p 84). It was called by name Azam Nagar and also Mustafabad during Muslim period. According to a local legend in about 225 BC it was ruled by one Jakkadeva who built a mud fort and it is even identified as the one, the remains of which are seen in the Vadgaon-Madhavapur area. Excavations at this place have revealed a prosperous town of the Shatavahana times. The present name is derived from Velugrama or Venugrama (village of bamboos), which was later termed as Belagugrama, Belugav and ultimately Belgavi or Belgaum. The Shatavahanas and Chalukyas administered the territory and the Nesri plates of the Rashtrakutas speak of a grant to a brahmin of the place. It came into prominence under the Goa Kadambas and the Rattas. Later Belgaum was administered by the Yadavas of Devagiri and the Vijayanagara rulers. In 1472, the Bahmanis conquered it and later it fell into the hands of Bijapur in 1489. Asad Khan, a noble of Bijapur who ruled from Belgaum for about 38 years (from 1511 to 1549) has left indelible impression of his great personality and benevolent rule over the area. He died at Belgaum and his tomb is in the city area. In about 1550, Sher Khan a Bijapur commander built the present town of Shahpur originally called Shahpet. In 1673 Shivaji plundered Belgaum. The Mughuls who possessed it after the fall of Bijapur gave it to Savanur Nawab. Later it was handed over to Chatrapati Shahu only to collect chauth, etc., but his hold on the city was only nominal. Though the Treaty of Warna recognised Kolhapur's right over Belgaum region, it was only nominal. Belgaum continued under Savanur to be acquired by the Marathas only between 1754-1756 from Ilachi Beg, Savanur commander. It continued under the Marathas till its occupation by the British in March-April 1818 and was the headquarters of a Sarkar (district) under them with 15 Paraganas (taluks). From 1802, it was under Sadashiv Pandit a Maratha officer. Foreign travellers who visited Belgaum in 17th century have left good impressions of this City. During 1857 mutiny, Belgaum was in considerable danger as the fort was put in a state of defence and its breaches were repaired to house Artillery. In 1858 the mutinous leader Baba Saheb of Nargund was sentenced to death in Belgaum. His samadhi and some other tombs are at the Military Dairy. Ralfe Fitch (1583) calls the place “the first town between Bijapur and Goa”
and a flourishing market for precious stones. Geographer Ogliby (1680) calls "Belgaum-Chapur" (Shahpur) as one of the four eminent castles in Konkan. Italian Careri (1695) calls it a populous city and a place of much trade with a large market. Belgaum was one of the five military stations that were established in the old Bombay Presidency. It is the headquarters of the Maratha Light Infantry Regiment. It was made the district headquarters in 1838 after separating it from the then Dharwad Collectorate in 1836. Later in 1878, it was made the headquarters of the Southern Division under the Bombay Presidency. After 1956, Belgaum continues to be the Divisional headquarters headed by a Divisional Commissioner.

The place has many interesting monuments of which those inside the Fort, originally Pre-Muslim, opposite the Circuit House are of importance. At the entrance there are two shrines, one of Ganapati and another of Durga, and a Mahishamardini and four Matrika statues are also seen. There are two bastis in Later Chalukyan style, one of them Kamala Basti, built in 1204 by one Bichana or Dichiraja, a minister of Kartavya a IV of the Ratta dynasty. The Kamala basti or Ratta Jinalaya of inscription has a garbhagriha (star shaped) an ardhamantapa and a vestibule leading to the frontal mukhamantapa. The garbhagriha has the seated image of Neminatha carved in black stone. The prabhavali has makanatoranas and other floral carvings. The inscription refers to the Basti as Shantinatha, probably Neminatha image must have replaced it later as the former (damaged) is now seen in the navaranga. There is a Kadambanagara shikhara atop the garbhagriha with a shukanasa projecting from it. The lathe-turned pillars of the navaranga are beautifully engraved with floral and other geometrical designs. The ardhamantapa ceiling has intricate carvings with a pendant in the centre. The entrances to the ardhamantapa and garbhagriha have pierced windows. The navaranga wall niches have individual sculptures like Shantinatha and Padmavati. Just above the entrance to the ardhamantapa are fine carvings of dancers, drum beaters and other musicians. Inside the ardhamantapa are the fine image of Mahaveera and at the western wall is the Parshwanatha image. One of the striking features of this basti is the well executed mukhamantapa, which has hexagonal ground plan surrounded by the kakshasana with three entrances. The ceiling of the mukhamantapa has floral designs in high relief with a pendant of lotus projecting from the centre, a marvellous creation in stone. It is this which
has given the name Kamala to the monument. It has Ashtadik-palaka images on eight directions of the ceiling. Atop this is a hexagonal dome. Two inscriptions from here are now in London.

On the opposite side, to the right of the Kamala basti is another ruined Jain temple without garbhagriha and ardhamantapa. It has a navaranga and an open mukhamantapa. The navaranga pillars are massive and have circular as well as square cross sections with fine finishing. The mukhamantapa and the navaranga are constructed on an elevated jagati which surrounds even the pradakshina patha. The doorway (Chalukyan) of the navaranga has intricate carvings of fine floral and geometrical designs. The parapet of the kakshasana in the mukhamantapa has rows of dancing figures, fine geometrical motifs in a row and other figures of animals like elephants. Other bastis of the town are Chikkabasti of Parshwanatha in Mathagalli, Dodda Basti of Neminatha in Basavana Galli, Chandraprabha Basti (Koregalli, Shahpur), Hosur basti and Anigol basti all recent ones. Pangul Galli has the Mahavira Basti of the Svetambara sect. In the present parade grounds (in the fort) a little away from the Safa Masjid is a temple (mostly Shaiva i.e., Ishwaradeva of inscription) now with only a navaranga. Its garbhagriha and ardhamantapa are completely razed to the ground. The pillars of the navaranga are circular as well as square with well engraved floral and other geometrical designs. It has four entrances. Its lintel has fine sculptures of Brahma, Vishnu and Maheshwara in the company of other parivara devathas, indicating the temple being a trikutachala. There are pierced windows with well carved floral and other designs on them. The central circular dancing diya and the deep Bhuvaneswari in the ceiling are very impressive. On the outer walls are fine sculptures in relief of madanikas in different poses.

The town proper has temples like the Kapileswara, Ananthashayana, Maruti (Marutigalli), Shiva, Vithoba, Dyamavva, Military Mahadeva, etc. The Ananthashayana in the Ananthashayana street is a small new temple with a fine image of Later Chalukyan times of reclining Vishnu on serpent with fine rows of miniature shikharas below the statue. It was renovated in Saka 1774. Beyond this, in the same street is the Veenapani Matha of the Vaishnavas. Here, is a fine Maruti statue playing veena, a Hayagriva image and Raghavendra virdavana. The Kapileswara temple appears to be the oldest as the 1204 Kamala basti inscription makes a mention of this and is renovated now. The garbhagriha has flat Peetha with a Shivalinga. A
huge hall before it has modern paintings on Puranic themes on its walls. Within the precincts of the temple in a mantapa is an image of Kalabhairava holding trishula, shankha, khadga and varadahasta. A Ganapati shrine of the Peshwa times is also beside the mantapa. The annual fatra is held during Shivaratri when the palanquin procession is taken out. The Maruti temple has some antiquities of Later Chalukyan times, though the temple is a new one. To the right of the main temple is a shrine with two Shivalingas, one Nandi, crude images of Varaha and Narasimha and another image of Maruti with a fine metalic prabhavali. In another room in the compound are two herostones. There is also an Ishwara shrine with a Ganapati image of Maratha times and Maruti. Behind the temple in two niches are images of Lakshmi and Saraswati. There is also a Raghavendra Matha in the old town. There are many Veerashaiva Mathias and Kalmatha is the famous one among them. The Naganur Matha (branch), Karanji Matha, Ganachari Matha and the Gombi Matha at Shahapur are notable among them. Shahpur was in former Sangli State.

The city has more than 25 to 30 mosques; of them, mention may be made of Safa Masjid and Jami Masjid (both in fort), Jumma Masjid (Adilshahi times) in Darbargalli (which has Chalukyan pillars), Maligalli Mosque, Bagwangalli Mosque, Chandugalli Mosque, Khadargalli Mosque, Police Headquarters Mosques (two), Shivajinagar Mosque, Azamnagar (near JN College) Mosque, Mecca Masjid (recent), six mosques in cantonment area, one each at Mujavargalli, Bapatgalli (Adilshahi times) and Kasabag galli, six at Shahapur and two at Anigol. The Fort strengthened by the Adilshahs, has fine ramparts.

The Safa Masjid inside the fort is the earliest according to several inscriptions found there. The Masjid is built in typical combination of the Mughul and Deccan styles with minars domes and arches. It has two minars in the front with huge wooden doors decorated with profuse carvings depicting floral as well as vegetal designs. There is a staircase leading to the balcony and also to the open terrace. Outside the mosque, to the right is an underground passage believed to lead to Yellurgad. The mosque in all has three entrances to the Jamiahall with arches (painted) having floral and calligraphic designs. Inside the big Jamiahall are circular (plastered) pillars and two have Persian inscriptions engraved on already existing Nagari inscription in Kannada language. These pillars were of old temples. The inscription on one of the pillars in the Safa Masjid dated 1199 AD of Kartavirya IV states that at the
instance of the mahajananas of Ikshugrama, the muligas (original residents) and gavundas of several villages, he conferred gifts of money to God Isvaradeva. Further, Kartaveerya is said to have been protecting the 84 (Mahajaras) of Ikshugrama from his nelevidu at Venugrama (KI, Vol II p 115). Another Kannada inscription in Nagari letters is found on another pillar, dated 1261, and is of Sevuna Krishna, registering a grant to Brahmin scholars. The Persian inscriptions on the pillars of the Safa Masjid are in 16th century characters and contain mainly holy verses from the Quran and in one, the author's name is mentioned as by Abu Talib in the Majid-i-Safa. The Persian inscription to the right of the main entrance dated 1518 records the date of the laying of the foundation of the mosques by Asad Khan and the verse was composed by Quadri-Nizam-ud-Dawwani. Another above the main entrance dated 1519 also speaks of the same construction by Asad Khan. The Jamia Masjid in the fort was constructed in 1585-86 by one Sher Khan, an official of Ibrahim II of Bijapur, as per the Persian inscription in the mosque. Beside this mosque, is a dargah of Khanjar Wali on the tomb of whom is a calligraphic writing comprising the epitaph and a Quranic text but no date is given. The urus of the famous Bhashiban (Prophet's clan) dargah is held in the month Ramzan when nearly 25,000 people assemble. Qawali recitations are also held during the occasion. Other dargahs of the town are Khathal Wali (on the national highway), Murad Ali Shah, Asad Khna and Mahboob Subani (chilla) in Chandugalli. The urus is held in the Kathal Wali dargah during the month after Ramzan and nearly 20,000 people assemble. Another dargah near the present pool is called Kiswar Khan's (S/o Asad Khan). But he was not actually buried here, says, Stokes in his report on Belgaum.

Belgaum also has impressive churches built during the British rule or in the earlier period. St Mary's Church in the camp area was built in 1869 and one Rev Francis Gell designed the building. This imposing stone church of the Anglicans has fine piers in the prayer hall and gorgeous stained glasses at its doors and windows. The paintings on the inner walls have pleasant colour combinations and they are fine drawings on Biblical episodes. In front of the west porch almost at the meeting of the four chief Cantonment roads, stands a lofty memorial cross raised in memory of the 64th Regiment soldiers who fell in the 1857 mutiny. Near the garrison cells is a chapel belonging to the London Mission Society where Presbyterians used to worship. Of the Roman Catholics chapels, St Mary's of
Mount Carmel near in the camp (originally built in 1823), St Anthony's in the Sadar Bazar and a third near the Commissaria Cattle Lines are notable. St Anthony's Chapel in the Sadar Bazar was chiefly intended earlier for the prayers of the Madrasi 'Christians'. The Cathedral of our Lady was built in 1957 and is an imposing structure. The St Anthony's (1971) and the Immaculate Conception (1852) are the three major Catholic churches in the city. The Methodist (Protestant) Church (1947) opposite the district offices compound is a beautiful example of the Renaissance styles. Other churches of the town are Anglican Church of North India (Camp), Seventh Day Adventist Church and the Churches in Azamnagar and Vadgaon area.

Belgaum was the Centre of Freedom Movement. Tilak launched his Home Rule League from Belgaum in 1916. The town had the honour of hosting the All India Congress Session in 1924, that was the only session which was presided over by Mahatma Gandhi, and the only session held in Karnataka. In Tilakwadi area a Congress well stands as a testimony to this. (See p 143). The town has some beautiful parks such as Sambhaji Udyán, Shivaji Udyán (Shahpur road), Dr Babasaheb Ambedkar Park, Nath Pai Park and the Military Mahadev Park (Camp) with a modern temple in it. Kanbargi (seven km from Belgaum) in Corporation limits of the town has picnic spots. The place name is mentioned as Kanamburige in a record of Kartavirya IV dated 1204 found at Belgaum. It has a spot called Ramteertha in the middle of a rocky hill, and a Ramalinga Shrine with a pond nearby. In the outskirts of the village, in the middle of a rock opening is the Siddheshwar temple, considerably old. The village proper has a basti. On the pedestal of the Bahubali image in this Parshwanatha basti an inscription dated Saka 1785 records the installation of Bahubali image at Kanaburgi by one Upadhye. Yamanapur (five km from Belgaum), a Notified Area Committee has an old mosque and a dargah, both imposing structures beside the highway and the dargah ascribed to Peer Mir Shah Wali and Chatri Mohammood. The place also has a Maruti temple and Ramateertha of Kanaburgi is approachable (two km) from here. Sambre (12 km from Belgaum) has an Airport and the Village proper has temples dedicated to Beerdevaru, Maruti, Yellamma, Dymavva, Kalmeshwara and Vithoba. Near the Beerdevaru temple are two herostones built into the wall. The jatra in this temple is held during Shivaratri. Vadgaon Madhavpur (or old Belgaum) presently a part of the City is a pre-historic site. (Also see Chapter II
History). This had been the headquarters of the Junior Kurundwad State. Basavana Kudachi (six km from Belgaum) has a famous Basavanna temple, old, recently renovated, where jatra with fire walking ritual takes place on Phalguna Poornima. The place has a Shantinatha basti.

Bellad Bagewadi (Hukeri tq. P: 6,224; 18 km from Hukeri) has temples dedicated to Siddeshwara, Kalmeshwara, Dyamavva, Vithoba, etc. The Siddeshwara temple is locally described as 300 years old. The Siddeshwara jatra is held in the month of March which attracts more than 4,000 people, during which physical exercises, wrestling, horse-riding, cycle race, etc are held with great enthusiasm. There is a considerably old neatly designed well locally called Basavanna Bhavi where there is a small Ganapatipule shrine inside the ascending steps. The Jaina basti called the Chavvisa Tirthankara, is a fine Later Chalukyan monument with a garbhagriha, an ardhamantapa and a spacious navaranga. It has a Manastambha. Another image of (Chalukyan) Tirthankara has inscription on its pedestal which begins with the words ‘Yapaneeya Sangha’. Another image of Tirthankara, placed in the mantapa of the shikhara (modern) is described as brought from Kargaon. The basti has been renovated in Saka 1277 (1355 AD). The place also has Mahantesha Matha and Jadesiddeshwara Matha (Ananda Ashrama). The Padi Basappa temple (a tomb) is on the Station road and old township must have been around this place as it has been identified as a pre-historic site. A recently built basti of Mahaveera is also seen near this temple. This basti is connected with Bharatesha Gurukula which runs a Junior college with hostel. The place has a mosque and a dargah ascribed to Peer Hazarat Bakr Hussain (renovated in 1986) and the urus is held in the month of Moharrum when nearly 4,000 people assemble. Jaganur (25 km from Chikodi), Chikodi tq is approachable from Bellad Bagewadi (three km) and had a big Maruti temple of the Uppars. The Nagarkhana in front is impressive. Annual jatra of Maruti is held in November when more than one lakh people gather. Other temples of the place are Lakshmi, Ramadeva, Vithoba and Beerappa. The temple has an inscription, mostly buried, said to have been brought from some nearby village (Vijayanagar, Chikodi tq), described as of Vikramaditya VI. The place has a fine Indo-Sarcenic building (mosque ?) of considerable antiquity, now highly damaged.

Bhairapur (Hukeri tq. P: 1,104; 23 km from Hukeri) located on the border of Maharashtra is a place of considerable antiquity. The
place has temples of Bhairoba (Natha Panthi), Mahadeva, Lakshmi and Maruti and another Bhairoba temple across a stream. The Bhairoba temple proper is in a deep valley amidst enchanting surroundings. The jatra in honour of Bhairoba is held in the month of Magha when nearly 4,000 people assemble. An inscription at the place found is of the Rattas dated Saka 1159 which registers a grant of land, house etc. by the Queen Lalitheyadevi (ARIE, 1942-43).

Bhimgad (Khanapur tq), a hill-fort at a distance of about 24 km from Khanapur, is on the Hemmadge–Talawade road and 10 km from Talawade. It is built on a detached spur of the Sahyadri and has steep sides and a flat top which is reached by rock-cut steps. Ascribed to Shivaji, the fort is about 1,380 ft from north to south and 825 ft broad from east to west. The fort has one gateway and the walls are in bad shape. The water supply is from a spring. Bhimgad occupies the summit of an extraordinary rock with sides about 100 mt in perpendicular height. Except on the south, where a pathway, broad enough to allow two or three men abreast, leads to the summit, the fort is inaccessible. In the upper fort are some guns.

Bhoj (Chikodi tq; P: 8,342; 24 km from Chikodi) is one of the ancient towns in the district with a hoary past called Bhoyija in old records. The place is noted for a copper plate inscription dated Saka 232 of Shantivarma Kadamba which registers a royal gift of some village to Duggamara Chaturveda Bhatta and Sridhara Chaturveda Bhatta, two scholars. This record has been termed as spurious, but still it is an old document. Another inscription slab in a private house is dated 1236 AD and refers to the land donated to the feeding house of Sarvadhikari Basavayya. The place has a Parshwanatha Basti (renovated) and the main image is of Chalukyan times. There is also a Mahavira (recent) Basti. Other temples of the place are Maruti, Kadasiddheshwara and Mahadeva. Near the Maruti temple is a Mahasati stone and a herostone. The place has a mosque.

Bidi (Khanapur tq; P 2,867; 19 km from Khanapur) a Hobli centre now, was earlier a taluk headquarters till 1868–69, when it was shifted to Khanapur. It is a place of considerable antiquity and it was a part of the site of an ancient capital Kirusampagadi (Golihalli) of inscriptions under the Gove Kadambas. The placename Bidi is always expressed with its adjacent village called Adi. Earlier,
by about 1690, Bidi with Sampgaon was held by the Desai of Kittur. In 1779, Bidi was given as a gift to the Savanur Nawab by Haider Ali, but later it once again came under Kittur Desai. In 1829, Sangolli Rayanna revolting against the British, burnt the Mamlatdar’s office at Bidi. In 1844, a party of 800 troops was stationed at Bidi to guard against the insurgents who threatened the Belgaum district during the Gadkari Revolt. The place has temples dedicated to Veerabhadra, Bharmadeva, Bhavakeshvari, Kotilingeshwara, Dattatreya, Maruti, Vithoba, Lakshmi, etc. The Veerabhadra temple is a stone structure built in later Chalukyan style with a garbhagriha and an ardhamantapa. The garbhagriha (renovated) has a standing statue of Veerabhadra measuring nearly one metre in height. There is a big tank to the left of the temple. This temple at the entrance of the village also houses two well engraved herostones. The Bhavakeswari temple or Bakavva as it is locally called is perhaps the Kalikadevi temple mentioned in an inscription. This temple on the bank of the local tank has a thatched roof. Near the tank are two herostones which have inscriptions. Though the initial part of one of the records is lost, it records the death of one Hanumanna Surya Nayaka, who had obtained the favour of Brahmayadave and Goddess Kalikadevi. This inscription is in 12th century characters. Another herostone built into the tank-bund near the temple is of Kadamba Jayakeshi’s period belonging to the 13th year of his rule and mentions one Kamaya Dannayaka and refers to the capture of cattle by one Habbeya Nayaka. The Bharmadeva temple as locally called, might have been the Brahmayadave temple mentioned in the above inscription. But, now this is a small thatched structure. Lakshmi or Dyamavva shrine is also a small tiled structure. The image in the Maruti temple (tiled) is believed to have been installed by Sri Vyasaraya Swamiji. The Kotilingeshwara is another tiled structure, right on the steps leading to the tank. There is a dargah ascribed to Peer Dhari Naik. The place also has a Catholic church. Adi (P: 781) adjacent to the Bidi village is a separate revenue village, has a temple dedicated to Kalmeshwara, which is a recent structure partially renovated with brick and mortar and has tiled roofing. It has a garbhagriha of earlier times with a Chalukyan doorway. To the left side of the garbhagriha is a fine Vishnu image in Later Chalukyan style. There are pierced windows at the entrance of the garbhagriha. The place has a Jamia Mosque built in 1938 and a dargah ascribed to Peer Lotenshah Baba and urus is held in the month of Rajjab when nearly 1,000 people assemble.
Chachadi (Parasgad tq, P : 4,138), is a place of rich antiquity and is 18 km from Bailhongal. The placename is found mentioned as Chachchaki mahaagrahara in a record dated Saka 1124 of Ratta Kartaveerya found at the same place. The place has a huge temple of Sangameshwara in Later Chalukyan style with a garbhagriha, a navaranga and a nandimantapa after it. The navaranga has a wooden door leading to the nandimantapa. Inside the navaranga is one herostone. There is a nakakshasa surrounding the navaranga and the outer parapets have small images of divinities like Vamana, Rama, etc. The repaired walls of the navaranga have images of Vishnu, Durga, Shiva, placed in niches. Backside wall has sculptures like Surya and Saptamatrika slab fixed into it. In the back-yard of the temple are two broken herostones having inscriptions. The one is in characters of 13th C and mostly damaged but describes the valour of two warriors who died in the fight for the recovery of cows from the enemies in a cattle raid led by one Basavagunda. Another inscription dated 1124 of Ratta Kartaviryaa ruling from Venugrama records a land grant to God Sangameshwara by Urodeya Vamarasa and others of the Maha Agrahara Chachchaki. The gift was made to one Nagarasideva. The jatra of the Sangameshwara is held on the last Monday of Shravana day when nearly 5,000 people assemble when the char festival of the God is held. Opposite the Sangameshwara temple is a huge Shivalinga of a fallen temple locally described as Ramalinga. Outside the precincts of the Desai wada, enclosed by the fortification is another temple, of Narayana which is a trikutachala. The central garbhagriha has a Shivalinga, and Vishnu and Shanmukha are installed in the left and right garbhagrihas respectively. The navaranga is quite spacious and its front portion has an inscription (now buried) in characters of about 12th century, which records the gift of the village Nagarapala to the God Bhogishwara of Mudagade by Mahamandaleshwara Kannakairara and Kongajarasa. Another inscription slab built into the pedestal of the image of Narayana at the same place is in characters of about 18th century AD, seems to record the renovation undertaken by Mudeya the son of Chapa of Thavati. Other temples of the place are Dyamavva, Yellamma, Basavanna, basti (only the image) and Durgavva. There is a Matha of Adiveppaswamy and shrines of Lakshmavva and Banashankari. In front of the Dyamavva temple is an image of Chalukya Bhairava (one metre in height), and two images Ganapati, one Veerabhadra and one herostone. In the bazar road is a fallen basti. Its garbhagriha has a Parshwanatha image with makaratorana in the prabhavali and a
loose Mahishamardini image is also placed, and another broken big
tirthankara image with attendants is lying on the road side in Kumbar
street. The place also has two mosques (recent) and two dargahs.
The one is ascribed to Dilar Peer and the urus is held in the month
before Bakr-id when about 3,000 people assemble. The wada of
Chachadi Desais is in good condition with fortifications all round.
The wood work depicting floral and geometrical patterns in it are
elaborate and beautiful.

Chikodi (tq hq, P: 22,789; 72 km from Belgaum) is a place with
considerable antiquity. It is a town on the bank of ‘chikkakodi’
meaning a small stream. (There is a neighbouring place called
Hirekodi). The English Geographer Ogilby in 1680 notices ‘Scocoery’
as a village of some note on the road from Goa to Bijapur. In 1720,
Captain Moor described Chikodi as a large and respectable town with
extensive market pleasingly situated on a rivulet. In 1827, Captain
Clunies notices Checkorie as a town belonging to Kolhapur. The
place passed hands so many times during the 18th and 19th cen-
turies. It was made a taluk centre way back in 1836 itself when
Belgaum Collectorate was created. It was a Pranth headquarters
also till the other day and after integration, it continues to be the
hq of a revenue Sub-division under the charge of an Assistant
Commissioner.

The place has temples dedicated to Venkatesha, Datta,
Mahadeva, Basavanna, Ganapati (Swayambhu in a small hillock
nearby), Vithoba, Beereshwara, Yellamma, Margu Bai, Maruti, Kala
Maruti and Banashankari (wada). The Datta temple has beautiful
images of Narasimha and Saraswati. The Mahadeva temple in
Mahadevagalli is a trikutachala built in Later Chalukyan style. The
three garbhagrihas have Shivalingas. Below this is another temple
in which are placed a portion of an inscription slab (in Later Cha-
lukyan characters) and images of Saraswati and Mahishamardini,
The temple pillars (Chalukyan) are found completely replaced in
the days of Peshwa. The Parshwanatha basti in the Kumbargalli
(completely renovated) has two Chalukyan pillars. The Adinatha
basti is described as 300 years old, has also a Suvrata Tirthankara
statue in Chalukyan style. There is a loose inscriptive slab in
Nagari script with engravings on both the sides. The place has
a branch of the Nidsoshi Matha, one Charamurthy Matha and
Prabhudevaragudi (in the Market yard). This Prabhudevaragudi
is locally described the oldest; but it is evident that this
must have been recently renovated by using the Chalukyan pillars of an old monument. The garbhagriha is empty. The Parti Nagalinga shrine on the Sangli road has the bust of the Sadhu, described as a mendicant who was begging with a parti (coconut shell) in his hand. Patches of old fortifications with a huge doorway are still found in the town. The place has five mosques like Pool Masjid (150 year old), Jame Masjid (Zarigalli, biggest), Bhagwan Masjid, Syedgalli new Mosque and Hospet Mosque (Masabigalli). The Kulkarni Wada in the town is a beautiful stone structure and its interior has wood carvings and coloured glasses. A great skill in wood work is exhibited. There are dargahs ascribed to Ashavali Shah (near Pool Mosque), Khaderde (no urus), Mahboob Subhani Baghdadi (chilla-Gauspak), Loten Shah Baba (Zarigalli), Arabshah Baba (at Hallatti), Maulali (chilla near Prabhudevaragudi), and Masab Bi (chilla). The urus is held in Ashavali Shah Dargah in the month of Ramzan when about 400 people assemble. The urus is held in Mahboob Subhani dargah in the month of Zilhaj which attracts about 5,000 people and Qawali programme is also held.

Chinchali (Raybag tq. P: 11,335; eight km from Raybag) is a celebrated pilgrim centre with considerable antiquity and is located on the bank of the Krishna. This is a pilgrim centre of Mayakkadevi visited by hundreds daily and the village proper has a very big temple dedicated to the Goddess. It has two garbhagrihas facing each other, diagonally. The main sanctum has the image of Mayakk and the other garbhagriha has the image of Hiridevi described as the sister of Mayakk. The mukhamantapa is built in wood which has many artistic designs. In front of the main entrance are two small shrines of Brahma to the right and Mahadeva (with Vishnu image). The outer niches on the top of the wall have images of many female deities. In the prakara, an exit to the left leads to a big banyan tree, having sculptures of Brahma, Narasimha, Ganapati, etc near it of Chalukyan times. There is a small platform with Chalukyan stone designs. Surrounding the adjacent wall in the prakara are corridors used for resting and in several small enclosures are placed images like Naga, Bramha, Beera, Ashtadikpalas, etc. Facing the temple is a tall deepastambha and behind it is a very tall imposing Nagarkhane with a huge gate. This temple of Later Chalukyan times is fully renovated in Maratha style. The placename is mentioned as Chinchali in a Ratta record of 1201 at Raybag. A kolayani in the town is surrounded by small shrines of Mahadeva, Dattatreya and Venkoba or Venkatesha. The town has a recently built Mahaveera basti and
another small temple of Mahadeva. The annual *fatra* of Mayakka takes place during Magha Poornima for seven days, when about 60,000 people assemble, including many from Maharashtra. A big cattle fair is also held. Noted national worker R S Hukkeriker was born here.

**Degaon** (Sampgaon tq, P: 2,655; 24 km from Bailhongal and five km from Kittur) is a place of rich antiquity. The placename might have originated from its temple complex Devagrama meaning a village of God. The striking monument here is the magnificent Kamala Narayana temple which has three separate *garbhagrihas*, *ardhamantapas* and *navarangas* in a row and a common long *mukhamantapa*. The three *garbhagrihas* have the images of Narayana, Lakshmi Narayana and Lakshmi respectively. The Kamalanarayana temple was constructed in 1174 AD by Kamaladevi, the wife of the sixth Goa Kadamba chief Shivachitta Permadi (perhaps a Hangal Kadamba princess). The queen is said to have also founded an *agrahara* here. The *garbhagriha* of the central Kamalanarayana has a Kadambanagara *shikhara*. But, there is no *shukanasa*. There is a *kakshasana* at the *mukhamantapa* on which there are series of sculptures, at the exterior. The one inscription slab fixed to the wall of the Kamalanarayana is dated 1174 AD (*EI* Vol IX page 266) of Kadamba Shivachitta Permadi. One pilaster in the same temple states that the pilaster was made by the sculptor Nageya or Nagayya. The doorway of the *garbhagriha* has series of sculptures in relief, depicting dancing girls, one girl playing instrument, another girl writing on a leaflet, etc. There are also several secular themes. The scenes, Krishnaleela, Kaliyamardana, Govardhana, Bakamardana, Dhenukamardana, Dashavatara, etc, have also been depicted at the same place. The lower panels of the doorway have lines of lions and the pillars have *floral* and other geometrical designs. The Bhuvaneshwaris in the *navaranga* ceiling are considerably deep with *floral designs* and intricately carved pendants projecting in high relief from the centre. The place also has a branch of the Shivananda Matha of Gadag and a recently built Jaina Mahavira *basti*. A herostone set up near the Basavanna temple (new) dated 1159 AD is much damaged but seems to record the death of a chief in a cattle raid. One Manneya Nagana set up the memorial stone. *Degalolli* a village (P 828) very close to Degaon is a place of considerable antiquity, the name being derived from Degulahalli. The place has a Jaina *basti* (1972), Madivalappana Matha (a branch of Garag) and a Shivalaya. The Shivalaya (locally called Ramalinga), of Later Chalukyan style
has a garbhagriha, a navaranga and an open mukhamantapa. The navaranga has profusely carved deep Bhuvaneshwari depicting fine floral designs. One of the pillars here has a later Kannada inscription very crudely carved. The mukhamantapa has a kakshasana and its outer parapets have beautiful carvings of Hindu mythology and other secular themes. Some loose sculptures of Surya, Vishnu (later date), etc., are placed inside the navaranga. The garbhagriha has a Kadambanagara (partly fallen) shikhara with an impressive shukanasa having a well-carved Nataraja projecting from it. Nearby is another shrine in which a Gajalakshmi panel is being worshipped.

Devarashigehalli (Sampgaon tq; P 2,519; 30 km from Bailhongal) has temples of Basavanna, Junjappa, Hanumanta, Yellavva, Kumareswara and Karevva and two mosques. The Basavanna temple has a garbhagriha with Linga and another extension to the right which also has another Linga. The main temple has a navaranga, but no mukhamantapa. The navaranga has an inscription not legible. There is a herostone and a Mahasati stone in this temple. In front of this is a Surya shrine with a fine image of Later Chalukyan times. An inscription in this is of 1093 AD of the days of Vikrama VI recording some grants to Maheshanilaya. The Kumareshwara temple has an image of a hero seated on horse, an interesting antiquity.

Dhupdal (Gokak tq; P: 6,272; 18 km from Gokak), located on the bank of the Ghataprabha is a fine picnic spot. The place is the site where a dam had been constructed in 1883 across the Ghataprabha. Now on the other side of the dam a beautiful garden has been raised. In the background on an elevated place is an old Inspection Bungalow (1883). From here one can witness the dam site and the picturesque garden on the other side of the river. The park here has colourful illuminated fountains. The village proper has two bastis.

Dodwad (Sampgaon tq; P: 7,173; 19 km from Bailhongal) is a place with considerable antiquity. According to a record of Dodwad its agra-hara was founded by Kadamba Permajadi and it was under Navalgunda Kampana. The place is referred to by Captain Moor in 1790 as a pretty large place with good looking newly repaired fortifications. The place has a Veerabhadra temple immediately after the agase (entrance) of the village. The Veerabhadra image is about one metre tall flanked by Ganapati and a standing female deity. An inscription in front of the temple has a Jaina Tirthankara at the top
portion and is of Later Chalukyas dated in the c 1081 AD, badly damaged and seems to record a gift by a Mahasamanta. This temple has been renovated in 1962. Nearby is a herostone with a worn out inscription in 12th century characters. Other temples of the place are Dyamavva, Hanumantha, Ramalingeshwara, Basavanna, Karevva, Sangameshwara and Ganapati. The last named is of Maratha times with a 1.5 metre tall image. The Ramalingeshwara appears to be an Early Chalukyan monument with pillars of the time, renovated under Vijayanagara. Near the hospital one image of Mahishamardini and a Mahasati stone are found. The place also has a small shrine of Mahabaleshwar. One Vishnu statue on the wall behind the Linga, a small Hanumanta in the left wall facing the Linga are seen in the sanctum. This is an old temple with an under-ground cellar, now completely renovated. There is another Hanumanta shrine near panchayat office and also a small Vithoba shrine. The Sangameshwara temple also called Kalmatha has a tomb of a saint (name lost) from Kamaalapura. A herostone in front of it is damaged and worn out, but seems to record the death of Kallayasahani and also mentions Mahapravahana Svarasa. Near this is a Brahmadevaragudi described in memory of a hero Brahma. The Basavanna temple is behind Sangameshwara. The place has a hill mud fort described as of Maratha times. A herostone lying in the fort of Kadamba Shivachitta Vajradeva is broken and worn out, but records the death in a great fight of Vijaya Sahani, son of Raya Sahani Sodapa who was a dingariya (servant) of Vajradeva, in the characters of about 12th century. Another herostone set up near Basavanna temple outside the village records the death of Lahada who was a dingariya of king Jyakeshi. On a stone set up in Yamoji lane, only a few expressions of the Early Chalukya prashasti are legible. One more herostone set up in the market place, not legible, is also in characters of 12th century. The place has a mosque and a dargah ascribed to Rajabaksh (chilla) of Yamanur and during Phalgun all the people of the Maratha community worship the tomb. The place had been in Sangli state before Independence.

Examba (Chikodi tq, P : 10,867 ; 11 km from Chikodi) is a place with considerable antiquity. Examba was in the Koravalli Kampana. The Adinatha Basti (built in 1155) in Later Chalukyan style has a garbhagriha and an ardhamantapa and a spacious navaranga. It has an inscription belonging to the rule of Kalachuri Bijjala and is dated 1165 AD. It refers to a Shilahara chief Vijayaditya as the subordinate of the king. A herostone here dated 1139 AD is also of Bijjala's
time and records the death of one Padevala Jinna. Other two bastis of the place are of Shantinatha an Neminatha (both fallen). The former was built by an officer of Shilahara Vijayaditya when they were administering from Valavada. A record dated 1235 AD from the same place states that Kesiyamayya Dannayaka made a grant of land for a feeding house with the consent of Ratta Lakshmidivarasa. Other monuments of the place are Adinatha and (Svetambara) Vasupujya bastis and temples of Vithala, Ganapati, Yellamma, Mahadeva, Beeredeva (big one) and Dattatreya. The jatra of Beeredeva is held during Magha when nearly 30,000 people assemble. Hind Kesari (wrestler) Sripati Kanchinal belongs to this place. The place has a mosque and a dargah ascribed to Panand Peer (Adilshahi times) and urus is held in Chaitra annually when about 5,000 people assemble.

Ghodergi (Hukeri tq; P: 3,665; 22 km from Hukeri) is very near to Gokak Road railway station and is a place of considerable antiquity. The place has temples dedicated to Ramalinga, Niravanappa, Gajalingeshwara, Neelakantheswara, Lakshmi and Maruti. The Ramalingeshwara temple in Later Chalukyan style has a garbhagriha (star shaped), shukanasa and a navaranga. The navaranga pillars are in granite with both circular and square cross sections. There are some loose sculptures of the Saptamatrikas (slab), Surya, Ganapati, Umamaheshwara, Vishnu and Kartikeya are placed in the niches of the navaranga. Most of these images are in Later Chalukyan style. The Gajalingeshwara (old) temple is being renovated. The Neelakantheswara temple also in Later Chalukyan style has Chalukyan pillars. The huge beams in the navaranga above the pillars in four corners here have eight relief sculptures of Varaha, Narasimha and other secular scenes. In front of this are two well engraved herostones and in the Lingayath cemetary two more hero stones, crudely carved are seen. The place has the Shivananda Matha, Virakta Matha and Nirvaneshwara Matha of Yogikolla. Near the Virakta Matha are two more herostones. The Gajalingeshwara jatra is held annually when about 5,000 people assemble. A top a hill is the Nirvaneshwara for whose jatra held in Shravana (Monday), about 5,000 people assemble including many from Kodagu. The place also has a mosque and a new Apostolic Church.

Godachi (Ramdurg tq; P 2,175; 14 km from Ramdurg) a celebrated pilgrim centre with temples like Veerabhadra, Kalamma and Maruti. The Veerabhadra temple in Vijayanagar style has a
garbhagriha (with Chalukyan doorway) and a spacious mukhamantapa. The Veerabhadrara image is recent. Marriages are held in the temple in good number. People from places like Pune, Bangalore, Bombay, Bidar, Kalburgi, Kolhapur and other cities visit this place daily, and especially on Amavasya or Poornima days. The temple has choultries all around. The annual jatra is held in honour of Veerabhadrara in the month of December when more than 30,000 people assemble. The placename appears to have originated from the plant kodachi (godachi, Zizyphus xylopyrus, Willd). The copper plates of Chalukya Kirtivarman I were found here. According to a legend, Shivasharanas on way to Ulvi fought a battle here. The former Jahgirdar of Torgal is the trustee of the Veerabhadrara temple.

Godachinmalki Falls (Gokak tq; 16 km from Gokak) is at a fine spot located to the west of the Gokak-Konnur road in a deep green valley. The Godachinmalki or Markandeya Falls is actually located in a rugged valley, approachable from Godachinmalki village by walking through an irregular forest route for about 2.5 km. The Markandeya takes a first jump from a height of about 25 metres and flows into a rocky valley and after a short distance from here it takes a second jump from an height of about 18 metres. Later the river joins the Ghataprabha near Ghodgeri. Presently the water fall is not easily accessible. It can be also reached from Nirvaneshwara Matha near Ycgikollla only by foot, or from Pachapur (six km) via Mawanur.

Gokak (tq, hq, P: 42,496: 65 km from Belgaum) is located in between the South bank of the Ghataprabha and an hill-fort locally called Mallikarjuna or Panchmigudda or Malliksaheb Gudda. The placename has been mentioned as 'Gokage' in an inscription dated 1149 AD at Kerur in Chikodi taluk and 'Gokave' in a record from Bijapur dt. Goki (Schrebera swietenioides, Roxb) trees are found in abundance in the area even now to indicate the origin of the placename. The Kerur inscription describes that one Hemmadi-devarasa, a feudatory of the Kalyana Chalukyas was administering Koravalli division from Gokage. It was a taluk centre as early as in 1836. The town being protected by a fort could be seen at the river bank. The place has temples dedicated to Siddheshwara (garbhagriha in a cave), Venkatesha (old), Varahararasimha nearby (Vijayanagar image), Mahalingeshwara, Dattatreya, Shankaralinga (17th-18th century), Raghavendra Matha, Ambabai (Renuka), Maruti (three), Lakshmi (3 shrines) Yellamma etc. The oldest temple of the town, Mahalingeshwara, is built in the Later Chalukyan style and has a
garbhagriha an ardhamantapa and a mukhamantapa. The pillars of the mukhamantapa have kalashas with flowers hanging. This temple has been described as a Ghatikasthana of antiquity, a centre of learning. The garbhagriha has a Kadambanagara shikhara which is partially renovated. Its premises also have new shrines of Parvati and Dattatreya. Both the Maharaj, a disciple of Chidambara Dikshit, was born here and a prayer hall is built here in his memory at his place of birth. The Parshwanatha Basti here, renovated in 1933 has an old Chalukyan image of Parshwanatha with inscription on pedestal, now replaced by a new image. There are also Adinatha and Yaksha images of this date. Mallappayyan Matha, Hire Matha, Durdundeeshwara Matha, Charanti Matha, Sampadana Matha (Guruvarpeth) etc., are seen here. The place has in all ten mosques. The Jumma Masjid in the fort area is the earliest. It has been partly renovated recently in 1980. There is a Ganjikhan near this, situated on the banks of the Ghapatrabha river, built in 1636. It had a well designed water supply arrangement where water was lifted by wind mill during the 19th century. The mosque is ascribed to a lady named Khush Nazira and her tomb is also seen nearby. The mosque was built in 1681. Other mosques of the place are Mulla Masjid, Hosapete Masjid, Bombay Chawl Masjid, etc. There are six dargahs ascribed to Mastan Sab, Ahamad Shah Baba in Lakkadigalli, Jangli Shah (Fort area), Sadhu Sab, Haider Shah etc. Urus is held at Ahamad Shah dargah in the month of Moharrum annually when nearly 2,000 people assemble. Urus is held at Jangli Sab dargah in the month of Rajjub when about 5,000 people assemble. The Mallikasab dargah atop the hill is housed in an old building. The lintel of this had a figure, now erased. Nearby is another dargah of Madarsab, new one, without roof. The hill is fortified. The place also has a Catholic Church built recently. Gokak is renowned for its fine wooden handicrafts of Gokak toys, and also sweet meat kuradantu. Nearby are fine picnic spots like Yogikolla, Bhairavikolla, Karevvanakolla and Yellavavana-kolla all around Gokak.

Gokak Falls (Gokak tq, P: 11,517; six km from Gokak), located right on main road is a celebrated tourist centre in the district. The place is also approachable from Dhupdal village (three km) through a low level bridge which is closed during rainy season. The river Ghapatrabha after a winding course of a long route takes a leap of 52 metres over the sand-stone cliff amidst a picturesque gorge of the rugged valley. "Except in width and colour of the water, the general features of the fall, its height, shape and rapidity above are
much like those of Niagara'. The falls are horse-shoe shaped at the crest, with a flood breadth of 177 metres. During the rainy season, the thick reddish brown water sweeps far over the brink of the cliff with a dull roar which can be heard from some distance. July to September is the season to visit it. The place has industrial importance in the district because of the location of Gokak Mills from 1885. The place has the credit of generating electricity here for the first time in the country in about 1887. The generating station is down below the rocky gorge and there is a ropeway to reach this low lying spot. There is a hanging bridge across the river measuring about 201 metres and the height above the rock bed is 14 metres.

One of the interesting features of this place are the beautiful monuments on the either banks of the rocky gorge. The earliest record here is the rock inscription of Damodara Nripa engraved on a rock to the right of the waterfall. These two lines in box-headed characters may be assigned to the latter half of 6th C AD and it eulogises Damodara, a king of the Kadamba family. The place, formerly a part of Konnur revenue village, and now under a Notified Area Committee, has temples dedicated to Shahnukha, Mahalingeshwara, Basavanna, and an old structure near Mahalingeshwara. Across the river in the Dhupdal village are temples of Datta, Kadsiddeshwara, Mallikarjuna and another old structure (empty). The Shahnukha is a small shrine, slightly below the ground level in Rashtrakuta style with a small garbhagriha having a Linga and Nandi. At the entrance are two stone elephants serving as railings. Near Mahalingeshwara to its right is a beautiful Mahadeva shrine with Rashtrakuta pillars and its garbhagriha outer wall has rows of pilaster decorations with turrets atop and has some erotic sculptures. The shikhara over the garbhagriha is in Vesara style with a shukanasa. It is clear that this temple is older than the Mahalingeshwara as the sculptures are damaged by weathering. To the left of the Mahalingeshwara is an old temple now entirely covered with tile roof and it is a Later Chalukyan monument. It has a garbhagriha, an ardhamantapa and a navaranga. The navaranga pillars are in Later Chalukyan style and the garbhagriha is empty. There are motifs of Yaksha, Yogi, etc seated in a meditating posture on the walls and pillars. Now, it is occupied by a Matha. The Basavanna temple, as locally described, is a fine Shiva temple built in Later Chalukyan style. It has a garbhagriha, an ardhamantapa and an open mukhamantapa. The garbhagriha has a Kadamba-Shamgara shikhara. The mukhamantapa has a kakshasana and the entire temple is painted with fast oil colours.
which has spoiled the beauty of the structure. The huge Mahalingeshwara temple, as it is locally described is called Tatakeshwara in a record of 1153 of Ratta Kartaveerya III found in the temple. It speaks of the grant of a village Kondanur (Konnur) in Kundaragi Kampana to the temple. The record also speaks of two more grants of Kalachuri times. This temple in Later Chalukyan style is a splendid monument of the place and has a garbhagriha, an ardhamantapa and a spacious open mukhamantapa. It faces the river (north) and is on its tataka (bank). It has no navaranga. The garbhagriha has a stellar ground plan with a tall shikhara with intricate sculptures of Hindu mythology. Its mukhamantapa with kakhasana around is very spacious. Outside, to the right of the pradakshina is a beautiful tall image of Surya. Under the steps leading to the river is an underground cellar. Across the river, there is a small “Dattamandira” to the right of the hanging bridge. This beautiful monument is in Early Chalukyan style and can be identified as a Durga temple. There is a garbhagriha and an ardhamantapa and a small mukhamantapa. The shikhara over the garbhagriha is square shaped in Vesara style with a well defined shukanasa. On the backside of the shikhara is a seated Durga in high relief. Inside the mukhamantapa are fine Early Chalukyan pillars supporting the low ceiling. This ceiling has beautiful carvings of Saptamatrikas with a Kalika image in the centre. The garbhagriha has a Shivalinga (not of this temple), Surya and a three-faced Mahesha (now called ‘Dattatreya’) images, all loosely placed over the panipeetha. Within the precincts of this temple is another flat roofed shrine with two Early Chalukyan pillars locally called Mallikarjuna. A little far away from this is the huge Kadasiiddheshwara temple built perhaps by Early Chalukyas and expanded by later Chalukyas with three garbhagrihas (trikutachala), ardhamantapas (three) and a common navaranga. This temple faces the Mahalingeshwara on the northern bank, the central garbhagriha facing the south. The garbhagriha to the left has a Kadambanagara shikhara (partially fallen) and the other two shikharas have totally fallen. The shikhara has pilaster decorations and sculptures of Varaha, Ganapat, etc and a projecting shukanasa has a Nataraja. In the central shukanasa, there might have been a dancing Vishnu. These two garbhagrihas (one facing the south and the other, west) appear to be later additions made to the original Shivalaya. All the three garbhagrihas are having Shivalingas and the ceiling of the ardhamantapas have fine carvings of astadikpalakas in high relief. The navaranga pillars have square as well as rectan-
gular shafts with cushions at the top. The central shrine pranala at the exterior has a nude female figure with its vagina used as the outlet. This beautiful temple is not accessible to the public and is under unauthorised occupation. To its east, is another temple in Vijayanagara style, with square Dravidian pillars. It is being used as a godown by some private party. One Vishnu Shastri claims to have located some caves near Gokak Falls. By undertaking necessary conservation work to the temples and providing better tourist facilities, the Gokak Falls can be developed into a fine tourist centre.

Golihalli (Khanapur tq; P 873; 22 km from Khanapur) is a place of rich antiquity. Kirusampagadi, the secondary capital under the Goa Kadambas is identified as modern Golihalli as referred to in a local inscription dated 1160 AD. Hampadevi, queen of Vishnumchitta administered her territory from here. The place has three temples in a row beside the highway dedicated to Kalmeshwara, Rudreshwara and Kotilingeshwara. The Kalmeshwara temple as it is locally called has been mentioned as the Somesvara temple in an inscription dated 1160 AD found at the same temple. The temple has a garbhagriha (renovated), a fallen ardhamantapa and a navaranga. There are pierced windows at the entrance of the ardhamantapa. The inscription is built into the wall of the navaranga, worn out, and is dated 1150 AD and is of Goa Kadamba Shivachitta. One Chavayya, the minister of the king, installed God Someshwara at Kirusampagadi and also made a land grant, house sites, etc, for the services of the deity. On the same slab is another record also of Shivachitta (dated 1163 AD) making a grant of money collected by way of taxes on various mercantile commodities, by different guilds from various villages, headed by five hundred swamis of Ayyavole. The Rudreshwara or Rudraswamy temple as locally called is also built in Later Chalukyan style with square as well as lathe-turned pillars. It has a garbhagriha, an ardhamantapa with the navaranga now fallen. There are pierced windows at the ardhamantapa. A beautiful loose sculpture of Shiva and Parvati is found in the ardhamantapa. The Kotilingeshwara or Siddhalinga temple as locally called, appears to be originally a Jaina basti according to the inscription found in the same temple. The temple has a garbhagriha, an ardhamantapa and a dilapidated navaranga. The left wall of the navaranga has an inscription slab, which states that Mailaladevi the queen of Jayakeshi II and her son Permadideva made a land grant to a Jaina basti constructed by one Mallisetti at Kirusamapagadi. To the left
side of the temple is a big tank which might contain many antiquities. The other temples of the village like Maruti, Dyamavva, Maravva, etc., are all recent constructions. The place had a mud fort, now in bad shape. Near the Maruti temple, an image of Kartikeya is seen. Beside the highway are Mahasati and herostones with figures in high relief. The place has a mosque and a dargha.

Gunji (Khanapur tq, P 1,672; 13 km from Khanapur) located on the Belgaum–Panaji highway has temples dedicated to Kalmeshwara, Ganapati, Ravalanatha, Mavulidevi (recent and tiled), etc. The Kalmeshwara temple with only a garbhagriha appear to be old, as the Shivalinga Pitha has Later Chalukyan features. It has been completely renovated and there is a mound and remains of an old temple are lying all around the area. The Ganapati temple is also recently renovated. It is locally described that this sculpture of Ganapati and that of a Vishnu and a Shivalinga were found beside the temple under a mound. The Shivalinga and Vishnu (of Later Chalukyan style) are placed inside the garbhagriha of the Ganapati temple. The Ravalanatha temple is a fine modern cement structure. In front of this temple are placed five herostones. Another tiled Shiva temple in the outskirts of the village has a huge Shivalinga. The jatra takes place both at this temple and the Ravalanatha temple during Dasara for five days and nearly 10,000 people assemble. The place has a mosque and a dargah ascribed to Gaji Peer and no urus is held. Kiravale (five km from Gunji) is an important Natha Panthi Centre. It has a Goraknath Matha described as one of the oldest, where Kalabhairava is worshipped by a Natha Pantha Swamiji, hailing from Utara Pradesh. Another place called Dongargaon (seven km from Gunji) has a Matsyendranatha Matha, also described as an old Matha where again Kalabhairava is worshipped by a Swamy who is also from Utara Pradesh. At Balemadi (two km from Dongargaon) there is another Natha Pantha Matha and the place is located near Watra on the Londa–Belgaum road.

Halshi (Khanapur tq, P 3,596; 14 km south–west of Khanapur) called Palasika, Palashi and Halasige in inscriptions, is a place with rich antiquity. The name appears to have been derived from palasha in Sanskrit (Butea frondosa, Koern; muttuga in Kannada). It was the secondary capital of the Early Kadambas (seven copper plates of theirs were located here) and a minor capital under the Goa Kadambas who ruled between 980-1250 AD. It is one of the oldest towns in the district with many monuments. During the days of
Early Kadambas it was a centre of confluence of Jainism, Vaishnavism and Shaivism. It was the headquarters of a very big province called in inscriptions as Halasige-12,000, constituting parts of present Dharwad and Belgaum districts. The place has temples dedicated to Bhuvaraha Narasimha, Kapileswara, Suvarneshwara, Kalmeshwara, Hatakeshwara (Gramadevata), Gokarneshwara and a Jaina basti. The Bhuvaraha Narasimha temple is a huge complex built in the Later Chalukyan style, with two garbhagrihas facing each other. The temple was originally single shrined, but during later periods another garbhagriha was added. The original garbhagriha had a two-handed crude image of Narasimha which is placed to the left corner of the garbhagriha. A new huge image of seated Narayana is installed in its place. The temple has an ardhamantapa and a navaranga. The ardhamantapa doorway has fine pierced windows on either sides. The navaranga has massive octagonal granite pillars and a circular dancing dias in the centre and the ceiling has an inverted lotus motif. The temple has two entrances, one to the north and the other to the south and the garbhagriha is facing east. Though there are two garbhagrihas only the main garbhagriha of Narayana has a shikhara built in Kadambanagara style and is later renovated. Facing the Narayana image is another garbhagriha (a later creation) with a standing image of Varaha installed in 1186-87 by Vijayaditya III. A beautiful Surya image is seen to the left of Varaha. There is a fine statue of Narayana (perhaps a later creation) to the right wall of the ardhamantapa. The entire temple is on a Jagati which is star-shaped around the garbhagriha. Inside the navaranga there is a stone inscription in the Nagari script, leaning to the right wall. This record in Sanskrit is dated 1169 AD, and registers a gift of the village Sindavalli. The record mentions that the temple was built by Shivachitta and one Matayogi installed the image of Ananta-Viravikrama Narasimha in 1169 AD at the instance of the King's mother. In the same slab, there is another inscription of Vishnuchitta Vijayaditya 1172 AD recording the gift of a village Bhalika to the deity. To the right wall of the Narasimha temple is another inscription in the 14th century characters (also in Nagari, Kannada language) registering a gift of land to the same God.

The Shankara Narayana temple to the south-east corner of the main temple facing east is a small shrine with a garbhagriha and an ardhamantapa, ceiling of the latter having a beautiful Bhuvaneshwari. The pierced windows on either sides of the ardhamantapa have beautiful carvings depicting mythological themes. Adjacent to this
temple are small shrines of Maruti and Garuda. A lone beautiful statue of Lakshminarayana is seen inside the Garuda shrine. Surrounding the main Bhuvaraha Narasimha temple, inside the prakara are small shrines of parivara devatas like Ganapati, Ashtadikpalakas, Mahishamardini, Subramanya, Dakshinamurti, Rati-Manmatha, Vithoba and Yakshi. Within the precincts of the temple is a Matha ascribed to a Shaiva yogi (name lost) who is supposed to have lived here a few centuries ago. The annual car festival is held during Ashwayuja Shuddha Poornima (Shige Hunnime) when nearly 10,000 people assemble. The image is carried in a wooden car which has fine carvings.

The Kapileshwara temple built in the Later Chalukyan style on the Nagargali road amidst fields has a fallen garbhagriha and the remains of a ruined navaranga. Inside the garbhagriha is a huge Shivalinga and loose sculptures of Mahishamardini and a dwarapaalaka. Facing the temple is a small tank on the bank of which are two mounds with antiquities. One of the mounds has a sculpture of Adisesha, half-visible above the ground. The Suvarneshwara temple (at the outskirts of the village) also of the same style has a navaranga, ardhamantapa and a garbhagriha. The roof of the navaranga is completely fallen, but pillars are intact. The pillars are huge and have square as well as circular cross sections. The navaranga has three entrances and there are stone elephants on either sides of the main entrance. The surroundings of the temple have many mounds with antiquities. Within the precincts of this temple is a stone building (locally described as a matha) which is below the ground level and the roof portion is visible. The Kalmeshwara temple inside the mud fort is facing the east and built in the Later Chalukyan style. It has a garbhagriha, an ardhamantapa and a fallen navaranga. The garbhagriha has a huge Shivalinga and there is no shikhara. A loose Saptamatrika panel is kept leaning to the left wall of the ardhamantapa, the ceiling of which has a Bhuveneshwari. Facing the garbhagriha is a huge Nandi. Inside the navaranga (no ceiling) which has massive pillars, is one image of Ganapati (of later times). There are three entrances to the navaranga with stone elephants at the main entrance serving as railings. Many antiquities are strewn all over the area and there are many mounds in the front yard of the temple. The kakshasana parapets have many floral carvings on them. The ground plan of the garbhagriha is star shaped. The area is believed to have housed the palace.
The Hatakeswara temple in the Harijangalli has only a fallen garbhagriha without shikhara and an ardhamantapa, whose entrance has pierced windows. There are remains of a fallen navaranga and a spacious mukhamantapa. The kakshasana around the mukhamantapa is in good condition. The pillar remains and many other antiquities are hidden beneath a big mound in front of the temple. One of the earliest monuments in the place is the Jaina basti, which is referred to in inscriptions as Jinalaya. According to the Halshi plates of Mrigesha Varman (Early Kadamba ruler) this basti was built by him during the 5th century AD to herald the victory over the family of Tunga-Ganga which finally lead to the decline of the Pallavas of Kanchi. Another copper plate of Kadamba Ravi Varma also gives further grants to the Jinalaya at Halshi. It registers a gift of land called Kardamapati at Palasika for the anointment of God Jina. Yet another copper plate of the same king also registers a land grant to Jinendra for having obtained the favour at the feet of the mother of Damakirti. But, at present the Jinalaya is in a highly dilapidated condition. The garbhagriha is empty. The place has a mosque (tiled structure) locally called Jamia Masjid and to the left side of the mosque is a dargah ascribed to Peer Syed Nuruddin-Quadri. There is also Roman Catholic Church built recently. Ramateertha (four km from Halshi) located atop a small hillock is a fine picnic spot. One has to walk the distance and climb the hillock through an irregular rocky route in order to reach this place. Atop the hillock are the two temples of Rameshwara and Veerabhadra, which are built in the Later Chalukyan style. Both these temples are built on the banks of a rocky stream locally described as Ramateertha. The Rameshwara temple, facing east has a garbhagriha, an ardhamantapa and an open mukhamantapa. The shukonasa has a simhalalata motif. There is a kakshasana surrounding the mukhamantapa covered with parapets which are covered by slanting chaftas as the extension of the ceiling. Inside the ardhamantapa are kept fine sculptures of Mahishamardini, Adisheshsa, Ganapati (later times) and Shanmukha. In front of this temple to the right is the small shrine of Suryanarayana (locally described as Veerabhadra) facing north. The temple has a small garbhagriha (with a fine Surya sculpture), an ardhamantapa with a broken sculpture of Saptamatrikas. On the opposite bank of the stream (Ramteertha) are the remains of a temple, where broken images of Veerabhadra, Saptamatrikas and others are placed. Behind this temple in between several huge rocks is a natural cave opening. One has to slowly crawl through a narrow passage for about three to five metres and
afterwards the cave widens so as to allow one to standup to witness a spacious hall measuring about 6 metres × 8 metres. The corner of the hall has a peetha (brick and mud) described as the place where a yogi used to meditate. One more cave opening here is not easily accessible. From this tall hill one can witness the captivating aerial scenes of the Sahyadri ranges. Given necessary amenities Halshi and its surroundings can became a fine tourist complex.

Handibadagnatha (Khanapur tq, 24 km from Khanapur) a celebrated Nathapanthi centre is situated atop a huge hill which is more than about 650 metres high. To reach this beautiful spot one has to travel on the Khanapur-Londa road upto Kumbarda and take deviation to the left to walk in an irregular forest route for about five km in a serpentine fashion. The Matha, founded by the Nathapanthi about 900 years ago at this place is called the Handibadaganatha Matha. There is a wooden structure with a profusely carved dooway said to have been renovated by Rani Chennamma of Kittur. The garbaagriha has the statue of Handibadaganatha, seated on a horse, resembling Revantha. It is said that the statue was installed by Parashurama. The temple has a garbhaagriha, a navaranga with two sun windows in the ceiling and a mukhamantapa with enclosures all round. Opposite the navaranga facing Handibadagnatha image is the statue of Kalabhairava. To the right passage of the predakshina (outside) is a natural cave opening below a huge rock and one has to crawl for a distance of about ten feet to reach a small hall with limited height. In its centre is an earthen pot with a lid, placed over a heap of clay and the belief is that water in this pot never dries up and is said to have been there from 600 years ago. Perhaps, this pot gave the name 'Handi' as the prefix to the God 'Badaganatha'. According to tradition Badaga(North)natha Swamiji is said to have come from Babak Bukara near Kabul along with other Nathapanthis on their way to Kadri (Mangalore, DK).

The belief is that once in 12 years several Nathapantha Sanyasis come walking (traditionally called Jundi Yatra) from Haridwar to Kadri (DK), each carrying a pot of holy water of the Ganga; in case the pot brakes at any place the Swamiji should stay there. Badaganatha had to stay at this place near Kumbarda as the holy pot broke here. Sangolli Rayanna, while on revolt had taken shelter at this secluded place in hilly forests. During the annual jatra held at Shivaratri nearly 10,000 people of all communities assemble. The Matha houses one or two Nathapanthi swamis hailing from Uttar
Pradesh. Viewing from the top of this hillock one can witness the enchanting ever-green hill ranges and the natural landscape.

**Hattargi** (Hukeri tal, 12 km from Hukeri) on the Pune-Bangalore highway has temples dedicated to Shikhareshwara, Kalmeshwara, Lakshmi, Parameshwara, Hanumanta, Brahmadeva and Siddheshwara. The Shikhareshwara temple is a beautiful Later Chalukyan monument and has a *trikutachala* but only two *garbhagrihas* remain and the one to the left of the central *garbhagriha* is totally fallen. The *garbhagriha* has a *rekhanagara shikhara*, the only *shikhara* of the kind in the district. The main *garbhagriha* has a Shivalinga and the other one is empty. An unpublished inscription slab in this temple is reported to be moved to Hukeri, but could not be traced. The Kalmeshwara temple is another Later Chalukyan monument with a *garbhagriha*, *ardhamantapa*, and a *navaranga* (with no ceiling). In front of this temple is a herostone and an image of Surya and within the precincts of this temple is a small Ramalingeshwara shrine below the ground level. The Veerabhadra temple has remains of a fallen Later Chalukyan temple. The Parameshwara temple has two herostones built into the wall. Inside the *navaranga* are placed a Saptamatrika slab and an image of Shiva-Parvati (recent statue). The temple is recently renovated. The Brahmadeva temple is an ordinary stone structure. Near the Veerabhadra is a broken Linga with a Chalukyan *panipeetha*. The annual *jatra* in honour of Veerabhadra (*gramadevata*) is held after Yugadi Padya when about 5,000 people assemble. In the cemetery are small shrines of a Shiva and Brahma. The former temple is below the ground and latter has a Chalukyan Surya statue measuring about 1.5 metre in height. The place has a mosque.

**Hirebagewadi** (Belgaum tal, P 8,398; 19 km from Belgaum) has temples dedicated to Prabhudevaru, Veerabhadra (old), Belli Basavanna and Gramadevate. The Prabhudevaragudi is described as built in memory of Allama Prabhu's visit to the place. Now it is under repair. The Hirebagewadi plates of Yadava Kannaradeva dated 1249 AD (Nagari) records the confirmation of the King at the request of his Minister Chaudisetti of the grant of a village Tamrapuri in Venugrama Desha to 110 brahmanas which had been made by the Mahamatya Mallisetty in the presence of God Vishnu at Pundarika Kshetra (Pandharpur, Sholapur district). In the Harijan Keri are small shrines of Gurgevva and Marevva. The place has a Nijagonappana Matha. A small *gadduge* of Desai has near that two herostones. Near the Maruti shrine is a Mahasati stone. The
Veerabhadrā is an old Chalukyan shrine now renovated. The place also has Nagendraswamy Shivayogi Matha who hailed from Tarihal and is described as died here in 1960. He has authored kalajnana texts. Many herostones of the place are said to have been taken to Kittur Museum. The jatra of Belli Basavanna is held during Yugadi which attracts about 10,000 people. The place has two mosques and a dargah ascribed to Sharif Sayed Mohamed Gouse Khadri (hailed from Arkad); and the urus is held after fifteen days of the jatra when about 25,000 people assemble. The peer is described as a disciple of Hazarat Shah Khadri. The followers of the peer are drawn from different parts of the country (mostly Hindus) from places like Konkan, Maharashtra, etc. The land for the dargah was granted by Desai of Hire Bagewadi.

Hooli (Parasgad tq, P: 4,913; nine km from Saundatti), a place with rich antiquity and is perhaps one of the oldest towns in the district. This ancient agrahara town has a number of Later Chalukyan temples. The place name has been mentioned as Puli in a record dated 1181 AD found in the Panchalinga temple of the same place. It has also been mentioned variedly as Poovalli, Pooligrama, Poolipura, Puli Agrahara, Mahagragara Puli, Chudamani Puli, etc. It had 1,000 scholarly mahajananas, perhaps 100 each in its various streets like Ghaisasageri, Kalasavalligeri, Shiveyageri, Raviyanageri, Kokkulageri, Kattiyageri, Yerandageri, etc. The earliest record of the place are the copper plates of Badami Chalukya period which states that at the behest of the king Sendraka Ravisakti, Mangalesha made grants to the temple of Shantinatha in the village Kiruvattakere which was under his authority. The celebrated poet Chikkananjeshu belonged to this place who authored Raghavanka Kavya and mentions the place as Puvali. Hooli was a celebrated Kalamukha centre as a record in Madaneshwara temple gives its guru parampara from Pulidevaru. These saints excelled in grammar, vyakarna, tarka and imparted learning. One of the striking monuments of the place is the huge Panchalingeshwara temple. The temple has four inscriptions i.e., two slabs in the navaranga and two outside, of which one is broken (illegible). The slab set up in the navaranga is dated 1181 AD of Ahavamalladeva, son of Bjjala and is partially damaged. It records a gift of land for the water shed (Aravattige). It also records gifts of lands to the God Tiguleshwara and for the renovation of the town hall. A second slab set up in the same temple of Tribhuvanamalladeva (Vikramaditya VI) is dated Saka 1084 (EI XVIII p 208). A third slab set up outside the temple is of the same prince and
is damaged. The temple has a large outer mukhamantapa an inner mukhamantapa with a trikutachala (in a row) at the back and one garbhagriha each on the other two sides, making a total of five. This was originally a Jaina basti as the lintels of the garbhagrihas have partially erased Tirthankaras. The Badami Chalukya record had referred perhaps to this. The central garbhagriha to its right has small Mantapas where images of Ganapati and Vishnu are enshrined. Two pillars of the outer mukhamantapa have Kannada inscriptions. Some of the ceilings have inverted lotus in the centre, but a few of them are also plain. The navaranga has a Saptamatrika slab and images of Bhairava, Vishnu, a Tirthankara, Ranganatha and Varaha, etc. The outer mukhamantapa has kakshasana and the shikharas over garbhagrihas are in Kadambanagara style, renovated.

The other temples of the place are Andhakeshwara, Tarakeshvara, Banashankari, Madaneshwara, Dakshina Kashi Vishveshwara, Rameshwara, Narayana, Veerabhadra, Kalmeshwara, Kere Siddheshwara and Agastyeshwara. The Andhakeshwara temple on the bank of the local tank (Nagarabhavi) is a fine dwikutachalas in Later Chalukyan style. Its doorway has intricate carvings of floral designs and a Gajalakshmi on its lintel. There are two ardhamantapas in front of the garbhagrihas of which one has a kadambanagara shikhara. The navaranga pillars are polished and lathe turned. The premises of the temples have four inscriptions one of Chalukya Tribhuvamalla, another of Kalachuri Tribhuvanamalla and two others of Chalukya Someshwara. Behind this is the temple of Tarakeshvara, which has a mukhamantapa with a kakshasana (fallen), a close navaranga and a garbhagriha. The garbhagriha has a Kadambanagara shikhara with a shukanasa. Entrance of the navaranga has fine dancing couple and Nagakanya couple all in a series. Above the entrance of the garbhagriha are a series of players of musical instruments. Near the Tarakeshvara temple are three herostones of which one dated Saka 907 records the death in a fight of Pergade Padapayya and Pergade Vittappaia. Behind this is a renovated Banashankari temple with Vijayanagara image. Two inscription stones are below the ground. The Madaneshwara temple also called Karigudi has an open mukhamantapa, a navaranga, an ardhamantapa and a garbhagriha. Near the Hooligudda are some lathe turned pillars and a Yajnyaakunda in front of it. The Dakshina Kashi Vishveshwara temple on the bank of the tank is another Later Chalukyan monument. The pillars of the navaranga have peculiar shape with broad base and two of them have iron rings atop. Next to it is another small shrine of Kalme-
shwara in the same style. The Rameshwara temple nearby has a Vishnu image on the lintel of the garbhagriha. Two more shrines are seen on the tank opposite to Kashivishweshwara, the Kere Siddeshwara (a trikutachala in Vijayanagar style) and the Narayana (ordinary). The Agastyeshwara Gudi to the east of the tank bund is in Dravidian style with a mukhamantapa, navaranga and a garbha-griha. One inscription slab built into the wall is of Kalachuri Bijjala dated 1162. Above this are fine sculptures of Vishnu (Sheshashayana), Brahma, Lakshmi and Bhudevi. The drinking water for the village is pumped from this big tank. Nearby is the Veerabhadra temple, renovated and has three inscription slabs two having Tirthankaras at the top. One of them speaks of one Lacchiyabbe building a basti in 1042 and granting land. Second of 1045 announces another grant to the basti by one Nemanna. Third dated 1097 speaks of the renovation of a Vishnu temple at Hooli. The place has the Sambayyana Matha, Hire Matha, Shila Matha (Rambhapuri), Siddhananjeshha Matha and Bhrihan Matha. The Sambayyana Matha also called Hooli Ajjana Matha was founded by one Sri Umeshwara Shivacharya. It has branches at Enag and Sutgatti. The Hirematha (oldest) was founded by Swami Neelakantha Shivacharya. There is also the Panchavannige Kashi Jangama Matha and Shivayogi Ashrama Matha. It also has holy ponds like Nirmala Tirtha (Hudedh Bhavi), Nagar Bhavi and Manikya Tirtha. The place has a fort built in 1674, ascribed to Shivaji. The Harimandira of the place, built by the Warkaris recently has the bust of one of the devotees, Venkareddi Hooli, a famous freedom fighter of the place.

Hukeri (tq hq, P 15,545; 48 km from Belgaum) is a place of considerable antiquity. Aetiological studies indicate that the place name Hukeri is supposed to have been derived from 'Huvinakeri' (street of flowers). During Adilshahi times good quality roses grown here were taken to Bijapur. The recorded history of this place begins from the 14th century, but in and around Hukeri there are evidences to prove the existence of the place even earlier and influence of Jainism and Shaivism. In 1347 the name of the Amir of Hukeri occurs in the list of the new nobility. In about 1500 AD Hukeri and its neighbourhood were under the charge of one Fateh Bahadur, a captain of one thousand horses. In 1502 it came under Yusuf Adil Shah who administered it through one Ain-ul-mulk Gilani. During his rule (lasted for 40 years) he built the Hukeri Fort and the largest of the Hukeri tombs. He was succeeded by his brother Fateh-Mulk (1547-1568) in whose time a third tomb to the east was built. The

*57
successors of Fateh Mulk were two Bijapur officers Ranadaula Khan and his son Rustam Zaman, notable figures. Rustam built the Chini Gumat and the fine Kadam Rasul mosque (near bus stand) in 1680. On Rustam’s promotion to Miraj, Hukeri with (Ullagaddi) Khanapur was given to one Abdul Kharid. Kharid was dethroned by the Raja of Parhala. Later Raja of Panhala died in 1643 and an attempt to secure the succession for a surviving son failed. From 1668 to 1686 Hukeri is said to have been held by Mudhol Ghorpade. Shivaji tried to capture it. After the fall of Bijapur, the entire region was under the Marathas. Hukeri was under the Desais of Vantmuri. In 1763 Madhavarao Peshwa captured Hukeri and handed it over to Kolhapur, but soon withdrew it from Kolhapur and in 1770 appointed his own Mamlatdar. In 1804 Hukeri with Chikodi and Manoli sub-divisions (taluks) were given by the Peshwa to the Nipani Desai as reward for the help he had rendered to General Wellesly. Later it came under British as a Mahal till it was made a taluk in 1907.

The Muslim monuments of Hukeri are interesting to note. It has mosques like the Jamia (oldest), Janana, Kali, Kadam Rasul, Bagwan, Momeen, Taleban (new Gajabarwadi), Mokhasi and the Ganjul Bahar. The Jamia Masjid has fine wooden engraved Mihrab. The Kadam Rasul mosque was built in 1680, has minars (in front) and a big hemispherical dome in the centre. It has a stone on which the Prophet (Rasul) is believed to have stepped, and is built by Rustum Zaman. The Kali-Masjid in Saudagar Mohalla has a Persian inscription above the entrance which states that Mansur Khan, an officer under Ain-ul-Mulk demolished a temple and laid the foundation of this mosque in 1582 AD and completed it in 1585. Hukeri has dargahs ascribed to a lady Mansahib (with inscription of 1568), Hamidu’Din (near Gajabarwadi Ganjul Bahar Mosque), Alam Bukhari (in the precincts of Jamia Masjid), Karim Bhasha (near Mecca or Janana mosque) and of Ayesha Sultana (daughter of Feroze Shah Bahmani). The urus here is held at the Mansahib dargah in the month of Rabi-ul-Awal when about 1,000 people assemble. The dargah of Shah Hamidu’Din has an Arabic inscription to the south wall which contains throne verse and is in characters of about 15th century. The Kadam Rasul has an Arabic inscription on its sarcophagus which reads ‘Ya Allah’, ‘Ya Muhammud’ in very late characters. The Alam Bukhari Dargah near Jami Masjid also has an Arabic inscription which contains throne verse and is in characters of about the 15th century. A loose slab in the Munsiff’s Court of
Ali Adil Shah I is dated 1561 in Persian is badly damaged, but tries to record the completion of some lofty structure. Another loose slab on the brink of a ruined step-well in Pir-Ka-Mala also in Persian records the text of Mahdar (decision by assembly) made by the mahajas and balotiyans (Balutedars) of Hukeri to the effect that one chawar land of Jaisetti situated in the vicinity of Karanja (fountain providing drinking water to town) and the guest house (mehman khana) constructed for public use by Mansur Khan. A Marathi version of the record is also seen. The place has five more such fountains with tanks built around them. The larger tomb here was built by Ain-ul-Mulk in 1509, but he was not buried here. The small gummat was constructed by his brother Fateh-ul-Mulk in 1555. The fort was constructed by Ain-ul-Mulk in 1505. The other two dargahs (empty) are also used for Government purposes. Of these, Chini Gumat with glazed tiles was built by Rustam Zaman. At Gajabarwadi is the dargah of Gajbarsaheb, built in about 1498 by Ketagauda, Desai of Nanadi.

The place has Mathas like Shivamoggi Matha, Kundargi Matha, Gadduge Matha, Niluvangi Matha, Bagewadi Matha, Galatag Matha, Budihal Matha, Kallayana Matha, Gundagi Matha, Bhandari Matha, Haveri Matha and Mallesha Matha. The gramadevata is Maruti whose image is one metre tall. Ishwara temple in Gajbarwadi is a recent reconstruction. There is an old temple of Someshwara and nearby is a small shrine of Kalabhairava in dilapidated condition. There is a Vithala Mandir of Vijayanagara times and a herostone near which there are some Later Chalukyan antiquities. There is another Maruti temple (near Post Office). There are three Jaina Bastis two in the town, and one outside which is built in 17th century. The Adinatha Basti and Parshwanatha Basti are side by side. Images of both the Bastis have makaratorana in their prabhavalis indicating their antiquity. A stone lying inside the fort (the old Munsiff office) mentions “Trikirti Yapaneeya Sangha” and is in characters of 12th century. An unpublished Nagari inscription is found near the Vithala Mandira in about 15th–16th century characters.

Inchal (Parasgad tq, P: 5,080; 45 km from Saundatti and six km from Bailhongal) has temples called the Karigudi or Ramalinga, Durgavva, Veerabhadra, Dyamavva, Hanumanta, Kalmeshwara or Bhairaveshwara, Nagalingeshwara and Mallaiah. The Karigudi or Ramalinga temple in a field is a Chalukyan trikutachala with three
garbhagrihas and a navaranga, but there is no mukhamantapa. The central garbhagriha has an ardhamantapa but the Kadambanagara shikhara above the former is in bad shape. A 14th century inscription slab is lying near this temple, beginning with invocation of God Gavareshwara and referring to Sivasihmasana. The Bankanatha amidst fields is another Later Chalukyan temple with a garbhagriha an ardhamantapa and a navaranga. In front of the temple is a Nandi Mantapa (with inscription) but there is no mukhamantapa. The garbhagriha has a later renovated octagonal stepped shikhara. The navaranga has three entrances. Outside the temple, in and around a small pond, are antiquities like Early Chalukyan and Vijayanagar pillars of a fallen temple. In the precincts of the temple is a small shrine of Ganapati, the standing image which is damaged but restored, in a standing posture, measuring about one metre. The garbhagriha of this temple is little lower than the ground level. Near the deepishambha is a seated male life-size image whose head is lost but it is very beautiful. The Durgavva temple in the village proper is a double shrined monument and one of it has two images of Mahishamardini. Near the Veerabhadra temple are remains of a Bakavvangudi where sculptures of Bakavva, Ganapati, Uma Maheshwara and a herostone are found. The Dyamavva temple has a Jaina inscription (unpublished) in a very bad shape. Two wooden images are enshrined and many pieces of Later Chalukyan sculptures are found lying near it. The Hanumanta temple has many old images, of Vishnu, Ganapati, two Dwarapalakas (in Rashtrakuta style) and a herostone (opposite the temple). Nearby, on the road side is a broken Surya image. The Kalmeshwara or Bhairaveshwara is a small Later Chalukyan shrine with many antiquities like broken Ganapati, Mahasati stone and a nishidhi stone with inscription. Among the remains is a lintel of a fallen temple which has a Jaina Tirthankara with Chauri-bearers on it. The inscription here is of Tribhuvanamalla, begins with a homage to Trimurti and ends abruptly after giving the king’s prefixes and refers to Vijayaditya. The Nagalingeshwara is just a huge Linga placed in an open ground in the premises of a fallen temple. The Mallaiiah temple has relief sculptures of Shiva-parvati in Vijayanagara style. The place has a Shivayogeswara Sadhu (Adwaitha) Matha founded by saint Shivappa about 200 years ago and they run a Junior College and a high school. On the entrance of the Matha, a Kannada inscription slab is fixed beside the steps. The car festival in honour of Shivayogi is held for seven days during Ugadi when about 10,000 people assemble.
Itagi (Khanapur tq, P: 6,302; 22 km from Khanapur) is a place of considerable antiquity. A stone inscription set up in the Village Chavadi is very much damaged and is in characters of about 13th century AD. The place has temples dedicated to Narayana, Kalmeshwar, Ramalingeshwara, Hanumanta (two), Mallikarjuna, Durd undone shwara, Lakshmidevi, Veerabhadra, Akkamahadevi, Basavanna, a Virak Matha etc. The Narayana temple which has fallen, is being completely renovated, appears to be a Later Chalukyan temple. The Narayana statue which is about 1.5 metre is a typical Later Chalukyan creation with mudaratoranas in the prabhavali. This standing image is quite impressive. There are pillars and doorways of the old temple strewn all over. It also has an unpublished inscription slab fallen on the ground, broken into two. The Kalmeshwara temple is locally described as built by Malasarja of Kittur. It has fine wooden pillars and profusely carved doorway depicting mythological scenes of dashavatara and an orchestra group with impressive dress and hair styles. The Ramalingeshwara temple is located on the other bank of the local tank, described as Talvarkoppa, appears to be considerably old. The place also has a mosque built recently.

Jamboti (Khanapur tq, P: 1,980; 17 km Khanapur) is a fine picnic spot situated atop an ever-green hilly forest surroundings. The traditional belief is that it was the birth place of Jambavati the daughter of Jambuvanta. Bears were once abundant in the forests surrounding the place. In 1820 Dr Marshall who visited the place noted that it was ruled by a Maratha sardesai named Venkata Rao. Nanaasheb, father of Venkat Rao has noted in his diary that Jamboti forest was full of tigers and every year he generally killed several of them. The place has a forest IB in enchanting surroundings, the new peth and the old village where the Desai's wada is seen. The Inspection Bungalow was built in 1914, and it is after this that the new peth of merchants called Rampurpeth came into existence. The peth area has a Rama Mandira, a recent structure with a spacious hall and marble images of Rama, Seeta and Lakshmana. Ramanavami is observed with a jatra here when nearly 1,000 people assemble. The place has a Roman Catholic Church and mosque (both recent). Jamboti is a midway to reach Kankumbi, Chorla and the Vajrapoha Falls. Another highway is being contemplated connecting Goa with Belgaum via Chorla, Jamboti etc. This was the transit point to collect customs between Goa and Belgaum
Jugal (Athani tq, P: 6,167; 45 km from Athani) is located on the bank of the Krishna. The place is associated with a temple called Yugaladevi, identified with Parvati. But the temple is not seen now. Some say that the Goddess is identified with Masabti. The place has now temples dedicated to Mallikarjuna and Hanumanta. There is an Adinatha Basti (recent). A branch of the Yadur Kadasiddeshwara Matha is also there. Two inscriptions were located in the place, one set up near a private house is of Shilahara Vijayaditya ruling from Valavada in characters of about 12th C. Another fragment, placed in the Village Panchayat Office, is of the same family. The place has a dargah of a lady, Masabti and the urus is held in the month of Rajab when a huge gathering is seen. Masabti is described as the wife of the peer at the dargah of Miraj, and both hailed from Bidar. Across the river Krishna (two km from Jugal) towards north (in Maharashtra) is the celebrated pilgrim centre Khidrapur which has a huge and marvelous Later Chalukyan monument in honour of Kopeshwar (or Kopnath).

Kabbur (Chikodi tq, P: 9,271; 19 km from Chikodi) has been referred as Piriya Agrahara Karburu in a record of Ratta Kartavirya dated Saka 1126, found on a pillar in the Kalmeshwara temple of the same place. The placename might have originated from karbu (kabbu) sugarcane, which is even today grown in the area. The place has a huge Kalmeshwara temple in Later Chalukyan style with three garbhagrihas (trikutachala), a spacious navaranga and a separate spacious mukhamantapa. All the three garbhagrihas have Kadambanagara shikharas with shukanasa projecting from them. One of the pillars of the navaranga has an inscription dated Saka 1126 of Ratta Kartavirya ruling from Venugrama and records a gift of money derived from the levy on the sale of horses to God Swayambhudeva Chakravarti Kalidevaraswami of Piriya Agrahara Karburu. Other temples of the place are Siddheshwara (big), Bhutala, Vithala, Itraya and Lakshmigudi. The Siddheshwara jatra is held once in three years in Shravana when about 5,000 people assemble. In the outskirts of the village amidst fields is a Vishnu temple built in 1648 AD according to a nagari inscription found near the temple. The sculptor was one Krishna, belonging to Pandurangapura (Pandharpur). The village proper has an Adinatha Basti (recent). There is also a fine mosque (old) of Adilshahi times and a dargah (name lost).

Kadrolli (Sampgaon tq, P: 3,618; 19 km from Bailhongal) is a place with considerable antiquity. The placename is mentioned as
Kadaravalli in two records of the place dated Saka 1075 AD and 1098 AD of Chalukyan ruler Bhuvanaikamalla and Tribhuvanamalla respectively. The placename ascribed to a fight (kadana) between Chennabasavanna and Kalachuri army appears to be not correct as it was so named even earlier. The place has temples of Veerabhadra, Hanumantadeva, Dyamavva and Rudravdeva. The Veerabhadra temple (completely renovated) has three inscriptions and some Chalukyan antiquities. The one slab set up in front of the Veerabhadra temple is dated 1075 AD of Chalukya Bhuvanaika Malla (Someshwara II) records the remittance annually for the angabhoga of the deity Sankaradeva of Kadaravalli by one Keshavaditya. Another slab at the same place dated 1098 of Tribhuvanamalla (Vikramaditya VI) states one Arikesaridava of the Ganga family was administering the Manneya of Kadaravalli-30. It also registers cash grants to the deity Rameshwaradeva by Tardavadi Indayya of Kadaravalli. There is one more inscription on a slab, not published, with its face hidden, near the temple. Another slab set up on the bank of the Malaprabha also of Chalukya Tribhuvanamalla (no date) is incomplete. The Parshwanatha image of the place is said to have been preserved in the Kittur Museum. The place has Adrishyananda Matha (Lingayat) also called Seema Matha and Khandoba Sadhu Matha (Sri Rama Mandira). The Veerabhadra jatra is held on the Basava Jayanti day. The place also has a mosque (recent).

Kagwad (Athani tq, P: 9,828; 30 km from Athani), approachable from Shedbal Railway Station is a place with considerable antiquity. Its placename is attributed to the local deity Kaggodaraya, a Jaina deity. But a village (bada) with red soil (kaga or masari) appears to be the origin of the placename. The place has temples dedicated to Kaggodaraya (Jaina), Ganapati, Maruti and Santubai. The Kaggodaraya temple (also basti) has a renovated mukhamantapa and a garbhagriha. The garbhagriha has images of Kaggodaraya along with his female companion Katamma. (Some identify these with Brahmanatha and Padmavati). There are many Jaina images in bronze. Lingayats are priests here. To the left of the garbhagriha is a cave opening leading to a underground chamber. One has to slowly descend for nearly five metres to reach a small hall in front of another garbhagriha and it is the navaranga of another basti. There is an image of Parshwanatha placed above a renovated panipeetha. To the left of the image is another cave opening leading to another underground chamber. One has to descend slowly for another five metres to reach another small hall in front of which is another small passage leading
to a second *garbhagriha*. The *garbhagriha* has a seated image of Shantinatha, about one and half metre tall. The image is placed on a renovated *panipeetha*. The small *navaranga* in front has Chalukyan pillars. To the right wall of the *navaranga* is a small inscription (Nishidhi) slab, dated Saka 1314 (other details not clear). There are three more such chambers underground, the local people say, but the subsequent passage is closed. Near the Maruti temple is the newly constructed Panchayat building and while excavating its foundation a buried stone structure (a dwelling house) was noticed. It is not explored. The Santoobai (regarded as sister of Kaggodaraya) temple is a tiled structure with a *garbhagriha* which has a seated female deity. The Devi is worshipped especially by young mothers with their newly born child. Annual *jatra* here takes place during Magha (a cattle fair is also held) which attracts nearly 10,000 people. To the left side of the Santoobai temple is a small shrine of Kirkirappa. The image is in seated posture and the temple is also locally called Ayyappaswami. The place has a branch of Inchageri Matha and the *samadhi* of Brahmanna Maharaj. There are two mosques. In the *wada* of the Patwardhan family is a small shrine of Maruti. The Patwardhans were related to the Miraj family, and their *saranjam* lapsed to the British in 1857.

**Kakati** (Belgaum tq, P: 5,239; 10 km from Belgaum) situated on the Pune-Bangalore highway is the birth place of Rani Chennamma of Kittur. The place is mentioned as ‘Kakatiyabada’ in a record dated 1250 AD from Mamadapur (Gokak tq) of Yadava Kanharadeva. There is a view that the Warangal Kakatiyas hailed from this place. The place has an old *wada*, Chennamma’s parental residence of the Kakati Desais. The place has temples dedicated to Siddheshwara (being renovated), Kalmeshwara, Lakshmi and Maruti. Off the highway there is a hill fort with a watch tower at an elevated place. The place has a mosque (recent).

**Kakkeri** (Khanapur tq, P 3,186; 30 km from Khanapur), situated on the Khanapur-Haliyal road and 10 km from Alnawar station is associated with famous Veerashaiva *sharana* Dohara Kakkayya, who is believed to have died here in a scuffle with Kalachuri army on his way to Ulvi from Kalyana in the company of Chennabasavanna. His *gadduge* (concrete structure) amidst the fields stands testimony to this. The *gadduge* has a small *garbhagriha* which has a considerably old seated stone image of Kakkayya with Chauri bearers on both the sides. He is engaged in Linga worship.
Outside this gadduge is a huge interesting herostone which has four stages. In the lower panel war scene and a fort are depicted. In the second panel, a person is carried in a planquin with a chatra in the background, indicating a prince being carried, accompanied by Chauri bearers. In the top panel is the Kailasa scene and the female hand of a Mahasati. Another herostone, a Ganapati statue and another small inscription, mostly worn out are all lying near the herostone. Annual jatra at the samadhi is held during Shivaratri for three days when nearly 5,000 people assemble and many marriages also take place. Near this gadduge is a huge Prajnodaya Ashrama (built recently), which is headed by a virakte. The place also has other temples like Veerabhadra, Basavanna, Maravva, Mockamma, Durgavva and the Adavi Siddheshwar Matha. The Veerabhadra temple has two Uma Maheshwara sculptures. There are two old temples, one is locally called Bishtadevi, built in Indo-Saracen style with a dome, where a herostone is worshipped and has many other sculptures all around. These are built at least three centuries ago. The other one is in a dilapidated condition with no deity and no roofing. The Bishtadevi jatra is held once in a year for two days when about 15,000 people assemble. The place has a Catholic church locally called St Anthony's Church. There is also a recently built mosque.

Kalabhavi (Sampgaon tq, P: 1,809; 18 km from Bailhongal) is a place with considerable antiquity. The placename must have been ancient Kummudavada as mentioned in a local record and identified by Dr Fleet. The place has a basti dedicated to Adinatha, now an ordinary structure. But the image, two meters high, of seated Adinatha in Later Chalukyan style has a prabhavali with Chouri-bearers and mukkode. In front of the basti is a partly broken inscription slab dated 814–15 AD which speaks of a grant made by Ganga Shivamara II in the days of Amoghavarsha I to the Kummudavada Jinalaya situated in Kadaravalli-30. Other temples of the place are of Ramalinga, Kalmeshwara, Dyamavva, Maruti and Vithala (modern). The Ramalinga temple, renovated with brick has many antiquities like a Saptamatrika panel, broken image parts and a broken inscription slab. The inscription slab badly damaged contains a grant of 300 kamma of land to some temple situated in Kummudavada. The Kalmeshwara temple, renovated in 1986 has a broken image of Shiva-Parvati. The Dyamavva temple has an eight-handed Mahishamardini image of Vijayanagara times. The newly built Maruti temple has on its walls many antiquities like
images of Surya, Daksha, Vishnu and a herostone. A slab set up near the steps at the entrance of the Maruti temple is badly damaged, but is an umbali grant to some matha, written in later characters. Another slab built into the floor in front of the image of Maruti, speaks of a similar grant. It mentions Maleyalapandita, his disciple Tejorasi Pandita, God Nageshwara and Annigere, in characters of about 12th century. There are four herostones set up in front of the same temple, and a fragmentary record mentions Chiknayaka, in characters of 14th century. The remaining herostones are also damaged and one mentions the wife of (name not clear) Millinayaka. The place has a small mosque near the entrance of the village and an inscription slab built into its platform is badly worn out and seems to register a gift of land to Viraktamurti by one Basappa.

Kalloll (Gokak to, P 9,988; 11 km from Gokak) is called Kallole in a Ratta inscription. The place has the famous temple of Kallolapka (Maruti) which is mainly of the Voddha community. Other temples of the place are, the Ramalingeshwara, Kalmeshwara, Yellamma, Dyamavva, Durgavva, Beerappa, Siddharudha and the Sadashiva. The huge Kallolapka temple is an ordinary structure and in front of which in an enclosure is a queer statue of Katamuttappa, standing with folded hands. There is also the head of a Jinabimba, in a shrine near the temple. The Ramalingeshwara temple in Later Chalukyan style has a garbhagriha, an ardhamantapa, a navaranga and a mukhamantapa. The garbhagriha has a Kadambanagara shikhara which is partially renovated. The navaranga pillars have fine finishing and are lathe turned. The ceiling of the navaranga has a shukanasa slab with a seated Shiva in relief, perhaps wrongly placed there while renovating the temple. The mukhamantapa is a huge hall with kakshasana surrounding it. The Kalmeshwara temple in Vijayanagara style has a garbhagriha and a navaranga. The ceiling of the navaranga has partially fallen. The jatra of Maruti (Kallolapka) is held during hostilu hunnime for two weeks when about 50,000 people assemble. The striking monument of the place is a trikutachala basti which has ardhamantapas (three), a navaranga (common) and an open mukhamantapa. The central garbhagriha has a seated image of Shantinatha, the left garbhagriha has a seated image of Chandranatha and the right one an image of Suparshvanatha. All the three garbhagrihas have star shaped ground plan and the central one has a Kadambanagara shikhara. The navaranga pillars are lathe turned. The navaranga ceiling has an inverted lotus as pendant and other floral designs. There are loose sculptures of a Jaina Saraswati (small) and a seated
image of Neminatha. The *mukhamantapa* has a *kakhasana* with inclined outer parapets which have fine floral and other geometrical designs at the exterior. An inscription slab is also placed in the *mukhamantapa*. The inscription mentions the place as Sindhana Kallole in Kurumbetti Kampana and speaks of the construction of the Parshwa Jinalaya of the place by Rajarasa of Hagaratagenadu, who was the son of a brother of Chandrikadevi, the mother of Ratta rulers Kartaveerya IV and Lakshmideva. (Hagaratage is in Gulbarga district). Kartaveerya made a grant of 2,000 *kammas* of land to this *basti* in 1204. The inscription was composed by famous poet Parshwa Pandita, the author of *Parshwa Purana* in Kannada. The inscription indicates the place to be a commercial centre.

*Kankumbi* (Khanapur tq, P: 1279; 38 km from Khanapur) is located amidst thick forest and has a pleasant location. The origin of the place name is described traditionally that when Kullaka Muni was meditating here holy waters oozed out from his *kumbha* and this became 'Kulakumbhi'. The local people even today call the place Kulakumbi. The place has the origin of the Malaprabha outside the village. The place has temples of Mahadeva and Rameshwara near the place of origin of the river. The Mahadeva temple is built in laterite, has a *garbhagriha*, a spacious hall and a *mukhamantapa*. At the four corners of the *garbhagriha* are massive pillars of granite in Rashtrakuta style with *kalasha* motifs. The hall with a central columnade with long aisles on the sides has semi-circular roofings with rafter like engravings in laterite on the inner ceilings. The *navaranga* pillars are circular and of laterite. The plan of the temple resemble a *chaitya*. To the left side of the *garbhagriha* entrance are placed loose sculptures of Revanta or Khandoba (two) and Kalabhairava and a Ganapati. A bronze female image is kept behind the *garbhagriha* in a niche built in the *pradakshina patha*. Outside the *mukhamantapa* is an open tiled *mantapa* at the entrance of the temple near the tank. The Shanteri shrine (a new tiled structure) nearby has a Gajalakshmi image in the *sanctum*. There are relief sculptures of Mahishamardini, Durga and two herostones also in this *sanctum*. In front of the temple is a big laterite tank described as the source of the river Malaprabha and facing it is a small shrine of Ganapati. A little away from the temple is a spot locally called Tirtha where there is a small stream in which milky water (*tirtha*) is said to appear during the *muhurthta*, when planet Guru enters Makara, once in twelve years. During the occasion a *jatra* is also held. The water appearing here flows underground, near the structures of the
bathing ghat which is now mostly dilapidated. The Rameshvara temple situated a little away behind the Mahadeva amidst fields is another laterite structure with a garbhagriha and a spacious semi-circular roofed hall with arches in between two pillars. To the right of the garbhagriha is a Saptamatrika slab built into the wall. The garbhagriha has a Shivalinga. There are two images of Revanta (seated on horse) and there is a built-in pradakshinapatha. To the left of the main structure is a raised hand in stone covered with bronze, enshrined in a small canopy, described as the place of origin of the Malaprabha. To the left side of its entrance are placed images of a Ganapati and a Mahasati stone. The Mahasati stone has its usual palm motif, and the one inside the small shrine may be in imitation of this. There is a vague legend of one Mallavva performing sati rites here. Behind this is a big pond built in laterite described as the origin of the waters of the Malaprabha. Malaprabha teertha first originating from here flows to the tank near the Mahadeva temple, and finally to the bathing ghat in a subterranean flow, is the belief. Sada (five km from Kankumbi) on the Chorla road is the top-most point in the surrounding peaks and a very secluded village. It has a well-built hill fort of laterite ascribed to Shivaji. An old cannon is also placed inside the fort. There is also a Bhagavati temple. It is locally described that the Maratha people who live here now have purity of practices and certain rare customs. The hill had many old buildings (now in ruins), perhaps the quarters of the Killedars and nearly 60 wells are seen in the area.

Katakol (Ramdurg tq, P : 9,337; 22 km from Ramdurg), has a fort and was under Kolhapur State before Independence. The place has temples dedicated to Parvatishwara, Kalmeshwara, Rama-lingeshwara, Basavanna (new), Veerabhadra, Kudti Gudi of Ishwara and Dattatreya. The Parvatishwara temple has an Early Chalukyan doorway with a garbhagriha and a navaranga. The Kadambanagara shikhara over the garbhagriha is completely damaged. The Kalmeshwara temple in the Later Chalukyan style has a garbhagriha, a navaranga and a mukhamantapa. The pillars of the navaranga are lathe-turned. The Kadambanagara shikhara over the garbhagriha has been renovated completely. Opposite the temple is an inscription slab half hidden and is dated Saka 1470 of Sadashiva of Vijayanagara and records an exemption of taxes on the barber community. The Ramalingeshwara temple also in the Later Chalukyan style has a garbhagriha, an ardhamantapa, a navaranga and a small mukhamantapa. The navaranga has Later Chalukyan pillars. The entrance of the
garbhagriha has pierced windows. The navaranga ceiling has a square Bhuvaneshwari with an inverted lotus in the centre. The Veerabhadra temple in Later Chalukyan style has a garbhagriha, an ardhamantapa, and a navaranga. Ardhamantapa ceiling has a beautiful floral design at the centre. Navaranga has 32 cornered stellar design in the ceiling. The Kudtigudi, as locally called, is another Later Chalukyan Shiva temple with a garbhagriha and a a small navaranga. The shikhara over the garbhagriha is in Kadambanagara style. The place has an Ananthananta basti (recently built) in the basti lane. The old fallen wada of the place (where formerly government offices were located) has fortifications all around. A herostone with a damaged inscription is found near the wada. Another piece of the record is found in the Lakshmi shrine in the fort. This record is in Later Chalukyan script. The place has the Hirematha, Kumaragangadhara Matha and Chouki Matha (on the tank-bund), all of the Lingayats. The placename appears to be derived from kattida kola or embanked tank of the place. The place has a mosque and a dargah ascribed to Hasan Shah Mohammed Sab built in 1955.

Kerur (Chikodi tq, P: 9,107; eight km Chikodi), is mentioned as ‘Kerevor’ in a Chalukyan record from the same place dated Saka 1071. The place has temples dedicated to Mahadeva, Aranya Siddheshwara, Hanumanta, Kalmeshwara, Lakshmi, Basavanna, Kere Siddhadevaru and Vithoba. The Mahadeva temple has a garbhagriha, an ardhamantapa and a navaranga. The navaranga pillars have kalasha motif and the ceiling has a Bhuvaneshwari decorated with Ashtadikpalas. The Aranya Siddheshwara temple in the outskirts of the village, has small shrines of Malesiddha, Amukha Siddha and Bhutala Siddha. The Kalmeshwara (old) is renovated. Inside the temple are placed sculptures of Vishnu, Umamaheshwara, Saptamatrikas, etc (all in Later Chalukyan style). There are two herostones and one Mahasati stone in one private compound. There are two stone elephants, said to be of a tank called Anekere. The Lakshmi temple has a Kalabhairava and Kubera (late Vijayanagara time) images. The Dyamavva temple has a huge painted wooden statue, seated on a lion. Nearby, remains of an old Bharmappa temple, broken pieces of a Kannada inscription and a broken Bhairava image are found. An inscription slab built into the platform of the Hanumanta temple dated Saka 1071 is of Chalukyas of Kalyana and it records gifts of land, house, etc to god Mulasthana Koppeshwara of Kerevor Agrahara in Koravalli-150. The donors were Jayadevavyya, Jayasimhadeva who was governing the Koondi-3,000, Ratta
Kattamadeva and Hemmadidevarasa who was administering Koravalli-150 from Gokage when Kalachuri Bijjala was in charge of (melalke) of Koondi-3,000. Another fragment of an inscription built into the wall of the Bharamappa temple speaks of a person who was highly learned, in the characters of about 12th century.

The place has a Parshwanatha basti with a garbhagriha and a navaranga. The pillars of the latter are in Chalukyan style and its ceiling has a beautiful Bhuvaneshwari. The pedestal of the Parshwanatha has an inscription which reads Gunabhadradevaru of Mulasaanga Senagina, etc in characters of about 15th century. The place has a Sadguru Ashrama where mass marriages take place and a branch of Inchala Shivananda Bharati Matha. The jatra of Aranya Siddheshwara takes place for five days in March (Phalgunu) when about one lakh people assemble. The new temple of Aranya Siddhadeva is being built inside the village by engaging skilled sculptors. The place has a mosque and two dargahs ascribed to Hyderabad Khaza Kabir Peer and Mahboob Subhani (chilla) and the urus is held in the months of Akhr and Dastgir respectively, when 1,000 people assemble.

Khadaklat (Chikodi tq, P: 11,012; 16 km from Nipani) located on Chikodi-Nipani Road is a place with considerable antiquity. The placename is mentioned as Latti in a record from the same place dated 1174 AD (even now in local parlance, it is called so) and also Lavati in a copper plate. This place in the tobacco belt has temples dedicated to Mahadeva, Ramalinga, Shankarlinga, Marugavva, Maruti, Vasekhan, Vithoba and Mahadeva (small shrine near Chavadi). The Mahadeva is a Later Chalukyan temple and has a garbhagriha (star shaped with Kadambanagara shikharra), an ardhamantapa and a navaranga. The navaranga entrance has two big images of Ganapati placed on either sides, each measuring about one metre. In front of the temple, on a platform are placed sculptures of Durga, Ganapati and Bhairava, and a broken piece of Vishnu image. Inside, the niches of the garbhagriha are placed sculptures of a dancing Durga, Saptamatrikas, Umamaheshwara and Bhairava. The Ramalinga temple inside the village has Later Chalukyan doorway. This Shankaralinga temple is also a Chalukyan monument with a small Shivalinga inside the garbhagriha, an ardhamantapa and a navaranga. The lintel figure of the garbhagriha is erased. Outside the temple are a broken image of Lakshminarasimha and an image of Vishnu without head. This must have been a Vishnu temple. The Marugavva is a plain temple and there are two
herofoones nearby. Near the Village Chavadi one more heroestone and a damaged Ganapati image are seen. Near the Maruti temple is a Saptamatrika’s slab and a broken piece of a heroestone. The place has a Parshwanatha basti built in Later Chalukyan style with a garbhagriha, an ardhamantapa and a navaranga. The Parshwanatha (seated) is in black stone, about one metre tall and has an inscription on its pedestal. A small Shantinatha image is placed in the navaranga. An inscription slab built into the wall of this basti is dated 1174 AD, records a gift for the repairs and maintenance of the fort of the agrahara Latti and gift of 20 he-buffaloes to God Hamchikeshvar of the same place by the 500 Swamis of Ayyavole and other merchant guilds. The place has a mosque and a dargah ascribed to Gayib Peer Sheban. The urus is held annually when about 10,000 people assemble.

Khanapur (tq hq, P: 12,513) located on the Belgaum-Panaji road at a distance of 28 km from Belgaum is a commercial centre. It has been the taluk headquarters since 1829, when the office was shifted from Bidi, as a consequence of the burning of the Taluk kacheri by Sangolli Rayanna. Some people from the place are said to have been associated with the Supa Uprising of 1858-59. The place Khanapur is said to be named after a Bijapur officer Khan Bahadur. The place had a fort which has now completely vanished. Khanapur has temples or Maruti, Shanteri, Shiva, Vithoba, Ravalnath, Ambabai, etc. The Shanteri shrine in stone has a Gajalakshmi in the garbhagriha. The Shiva shrine (tiled) appears to be old and has a broken Saptamatrika panel. There is also a branch of the Smarta Kavale Matha (also called Kaivalya Matha), which has its headquarters at Kavale in Goa, of the Gauda Saraswats. The Matha has the samadhis of three Swamijis ascribed to Atmananda (buried alive), Ramananda and Ramananda II. The place has a Jain basti dedicated to Shantinatha, a tiled structure, decorated with wooden pillars. The garbhagriha has an image of Shantinatha in blackstone, said to have been discovered from a tank near Kittur. Behind the statue are sculptures of Yaksha and Yakshi. Outside the garbhagriha to the left corner is placed a standing statue of the Chandraprabha in black stone. Its pedestal has an inscription of Later Chalukyan period. The place has a chapel and a Roman Catholic Church. There are totally six mosques and the Jamia mosque in the Sayida galli is described as built by Khan Bahadur of Bijapur. The place has three dargahs ascribed to Gajbar Sab (chilla), Sabu Sayida (near the Sayidagalli Mosque) and Khadir Shah. The urus is held in the
last mentioned in Rajjab and nearly 1,000 people assemble when qawali programmes are also held. On the banks of the Malaprabha there is a small Panchamukha Ishwara Linga in white marble in a shrine. The place has the Central Pottery Institute.

Khilegaon (Athani tq, P: 2,425; 38 km from Athani) situated on the border of the Maharashtra is a place of pilgrimage. The place has temples dedicated to Basavanna, Hanumanta, Motu Basaveshwara and Sangamanatha. The Basavanna temple is a huge complex with a garbhagriha (modern) having a Nandi and also statues of Neelamma and Akkanagamma. This temple is believed to have been built by Bijapur rulers, recently renovated completely. Surrounding the temple inside the wide prakara are small shrines of Karaveerappa, Akkamahadevi, Huchchappa, Dhavalappa, Hanumanta, Kadasiddheshwara (Linga) and Bharamappa. The annual jatra takes place for five days beginning from Ugadi Padya, when more than 10,000 people assemble. There is a huge kalyana mantapa also.

Kirhalshi (Khanapur tq, P: 573; 19 km from Khanapur), situated on the Khanapur–Nagargali road appears to be an old town under the Goa Kadambas. The placename appears to correspond with Halshi, which is hardly six km from here. In the interior of the village, across the fields there is a Kallappangudi, built in laterite. It has a Later Chalukyan Shivalinga and many broken antiquities are lying all around the place. There is a mound near which is one plain inscription slab, and this appears to have been a Vishnu temple. Many antiquities are strewn all over, which include Varaha, a Chalukyan Vishnu, a Revantha seated on a horse, etc. Some Jaina images from here are said to have been taken to Kodachwadi and installed in a basti. The village also has a Lakshmi temple. Halaga (three km from Kirhalshi) a place also located on the same road has a Kapileswara temple. It has a Later Chalukyan Linga and the main building is totally renovated with brick and mud. There are many antiquities like a seated Brahma, pieces of herostones, one broken Bhairava, etc. On the road side are three herostones, and under a tree, a Mahasati stone are seen. The other temples of the place are Hanuman, Lakshmi, Maravva, Gopalmaharaja Matha, etc. At Lakshmi temple, the jatra takes place once in twelve years.

Kittur (Sampgaon tq, P: 11,457; 26 km from Bailhongal) the former capital of a minor principality is a place with considerable
antiquity. The Desais of Kittur held it and Rani Chennamma, an illustrious woman warrior of Karnataka revolted against the British in 1824. (See p 128). The earliest record of the place is an inscription found in the local Basavanna temple dated 1188 which registers a grant by the Kadambas of Goa and also makes a mention of the agrahara of Degaon near by. It was then called Gijaganahalli. Kittur state reached its zenith during the Mallasarja Desai. In 1779 Parashuram Bhau obtained Gokak and took the Kittur Desai a prisoner. In 1785 Tipu seized Kittur and placed a strong detachment at Kittur. The Chief interest of Kittur is its fort, now in ruins. The place has a Nathapanthi Matha in police line area, and temples of Maruti (in fort), Kalmeshwara (old, renovated), Dyamavva and Basavanna, the last named a Later Chalukyan monument now completely renovated. It has an inscription. The place also has Kalmatha, Chauki Matha and Hirematha of the Veerashaivas. The place has a mosque and a dargah (near Chauki Matha) ascribed to Peer Murtun Saheb. Noted Veerashaiva saint Garagada Madivallappa and Madhwa scholar Hucchacharya belonged to this place.

The Archaeological Museum at the place is managed by the State Department of Archaeology and Museums. It has a rich collection of antiquities found in and around Kittur, which include a few of the weapons, swords, mail-coat, shield (one tortoise shell with paintings), engraved wooden doors and windows of the Kittur palace, inscriptions, herostones, Surya, Vishnu (three) both from Kadrolli, Vishnu and Surya from Devarashigehalli, Subrahmanya from Manoli, Durga from Hirebagewadi and many more antiquities. There are some modern paintings too. The tourists visiting Kittur can see the Kittur Chennamma Residential School, and nearby places like Awaradi, Degaon and Degalolli. Some paintings on wooden planks in the now ruined palace here have been preserved in the Hirematha of Amminbhavi near Dharwad.

Kochari (Hukeri tq, P: 3,242; 13 km from Hukeri) has been expressed as ‘Kottasi’ ‘Kochchari’ and ‘Kochcharige’ in earlier records. The place has temples dedicated to Basavanna, Lakshmi, Durgavva, Durudundeeshwara, Bhairappa, Vithoba, Maruti, Kalmeshwara or Ramalinga and Kalabhairava. The Basavanna temple is an old shrine recently expanded. The small tiled Lakshmi temple’s jatra is held once in five years during Ugadi. A damaged inscription near the Maruti temple dated Saka 978 of Chalukya Trilokyamalla
registers some gifts to the temple of Trikuteshwara. The Kalme-
shwara temple has only a garbhagriha with a Chalukyan doorway
and around the temple are pieces of Chalukyan pillars. The
Kalabhairavagudi (amidst fields) also in the Chalukya style is
dilapidated. There is a mound and many antiquities are strewn all
over the area. A Kalabhairava image of Later Chalukyan style was
unearthed from this mound. Perhaps this is the Trikuteshwara temple
referred in the above inscription. But, no traces of the remaining
two garbagrihas can be found as the area is covered by earth. The
place has a mosque and a dargah (chilla) ascribed to Mahaboob
Subhani Baghdadi and the urus is held annually.

Kokatnur (Athani tq, P : 10,783; eight km from Athani), located
in a bowl shaped area is a place of rich antiquity. The place name
Kokatnur is found mentioned as ‘Korggatanur’, an agrahara in two
inscriptions from the same place. The place has temples like the
Papanasi, Siddharameshwara, Kadasiddheshwara, Amritalingeshwara,
Veerabhadra, Mallikarjuna, Appayyasmami, Durgavva, Beerappa,
etc. The Papanasi temple (also locally called Kalmeshwara) is built
on the bank of the Papanasimala and appears to be the earliest
structure. It is a trikutachala built in Later Chalukyan style having
three garbhagrihas, a navaranga and a mukhamantapa. All the three
garbhagrihas have Shiva Lingas though there are Gajalakshmis in the
lalata of the left and central garbhagrihas. The right garbhagriha has a
Vishnu over the lalata. Perhaps this is the Traipurusha temple
mentioned in a record of 1050-51. There is a deep Bhuvaraneswari
in the navaranga with Later Chalukyan pillars. There are pierced
windows at the entrance of all the garbhagrihas. The pillar base in
the mukhamantapa has fine carvings of a Brahma, a Tandaveshwara
and Mahishamardini all in high relief. The outer walls of the
mukhamantapa have fine decorative carvings with floral designs. The
outer walls of the star-shaped garbhagriha has fine rows of images.
The temple has three inscriptions. One dated 1235 of Yadava
Singhana, standing inside the Kalmeshwara temple is damaged, but
records a gift of land and garden made by Parvara-Ballaha Mall-
mayya, the Mahaprabhu of ‘Mahagrahara Korggatnur’ included in
Kanambade-300 which was a sub-division of Karahada-4,000
province, for the benefit of the temple of Bhavashuddhadeva of the
place under Parvara Ballaha Basavarasa. The second grant to the
same institution appears against the name of Deshiya Dannayaka
Nagarasa the then administrator of Kanambade-300. The second
inscription slab lying in the same temple is very badly damaged and
records a certain grant made for the benefit of the Papanasi temple of the Korggatanur agrahara. The third inscription slab also in the same temple is of Yadava Ramachandra, dated 1306 and registers a series of land grants made for the benefit of the Kallinathadeva temple of Bellalige in Karahada-4,000 province by several gavundas and manyakaras. The Siddarameshwara temple is also in the same style but partially renovated. It is said that four pillars of this temple have been taken to one temple at Savalgi. The Amritalingeshwara temple is a small shrine. The Appayya Swamy temple on the outskirts of the village is a recent structure. The place has a recent Mahaveera basti. On the other bank of the Papanasi, there are four shrines in a row of Vithoba, Linga, Ganapati and Linga. There are two inscriptions, now whitewashed. In a private garden, there is a Paramananda temple with Chalukyan pillars. Near a private house in the village an inscription slab is thrown. Dated 1050–51, it announces a grant of village Jannawada by Mahamandaleshwara Jogapparas to the Traipurushadeva built by one merchant Koochasetty (Karnataka Bharati, 3–2, p 45). The place also has three mosques and a dargah (name of peer lost). Two km away is Yellammawadi where there is a famous Yellamma shrine where the jatra is held.

Konnur (Gokak tq, P: 20,252; 11 km from Gokak) located on the right bank of the river Ghataprabha is one of the earliest settlements in the district. The placename is mentioned as ‘Kondanur’ and was the headquarters of a vishaya as stated in a copper plate record (from Bhoj) of Kadamba Shantivarman, and in another inscription from Konnur too dated Saka 955, it is called so. The place has hundreds of passage chamber (megalithic) tombs to the south of the village spread over five acres of private land (see p 74–75). The locals call these tombs as Pandava houses and the Jains as munivasada guhelulu. The place has temples dedicated to Chikadeva, Mahalakshmi, Hanumanta, Mahadeva and Basavanna. The Chikaleshvara or Chikadeva temple in the Later Chalukyan style has a garbhagriha, an ardhamantapa and a renovated navaranga. The garbhagriha is star shaped and has a Kadambanagara shikhara with a shukanasa. A well carved dancing Shiva is affixed in the centre of the shukanasa. The navaranga was renovated in 1973. The inscription of Chalukya Someshwara I here speaks of a grant of land to a temple, whose name is lost, and is dated Saka 955 (c 1033). Next to this is a Mahalakshmi temple which is a recent structure. The annual jatra of Mahalakshmi is held during Davanada Hunnime when about 2,000 people assemble. To the left of the Mahadeva temple is a beautiful Chalukyan temple
with only a garbhagriha and an ardhamantapa. There are fine carvings in relief of yogis on the top portions of the pillars of the navaranga. The Maruti temple is also renovated and has an inscription near it in a house, dated Saka 1536 (1614) speaks of a grant by Bharama, one of the seven gavundas of the place. The place has a Parshwanatha basti in the basti galli which is a fine Later Chalukyan monument. It has a garbhagriha, an ardhamantapa and a renovated navaranga which has an inscription slab dated 1087 of Chalukya Tribhuvanamalla (Vikrama VI) registering gift of land, etc. to the basti by one Nidhiyamagamunda. The record speaks of Chalukya Prince Jayakarna, Governor of Koondi. The garbhagriha is star shaped and has a Kadambanagara shikhara partially renovated. Along the outer walls of the garbhagriha and ardhamantapa are the fine sculptures of the Tirthankaras in relief and other floral and geometrical desings. The place has one more Parshwanatha basti built in 1970. Konnur has the Kadasiidheshwara Matha and the Maradi Matha. The jatra of the former is held annually on the Davanada Hunnime when more than 3,000 people assemble. The Maradi Matha has a gadduge ascribed to Kenjayya Swamy. Near the Chikaleshwara temple is a dargah ascribed to Peer Shah Hussain Khufari Barijan Qadri and the urus is held annually when about 2,000 people assemble. Another dargah ascribed to Gayabisab is on the station road and one more to Pathan Sab near the Kadasiddheshwara Matha. The place has two mosques and the Jumma Masjid is of the Adil Shahi times.

Kothali (Chikodi tq. P: 3,080; 10 km from Chikodi) has a recently created Jaina centre atop a small hillock locally called Shantigiri. The hillock is approachable through a deviation from the main road (two km). The entrance to this huge open air complex has a beautiful gateway. There are the three standing statues of Chandraprabha (five metres tall), Shantinatha (seven metres) and Mahavira (six metres) all in white marble installed on an elevated platform at the centre, surrounded by a flower garden. All around this are open sheds (also called Kamalamandira) built in U shape which house the seated marble images of all the 24 Tirthankaras. To the left of the gateway is a big hall called ‘Samavasarana Bhavana’ meant for religious congregations and it has small shrines of Ashtama Nandishwara Mandira, Panchameru Mandira, Parshwanatha Mandira, Adinatha Mandira and Bharata-Bahubali Mandira. The Ashrama was founded by Acharyarathna 108 Sri Deshabhushana Muni Maharaj in 1967 and it is named after him and later in 1979, the present complex was completed. The jatra is held on Vaishakha shuddha
saptami when nearly 5,000 people assemble. The Shantigiri Ashrama also runs a residential high school on the traditional gurukula pattern in the village below, managed by a separate trust. The village proper below the hillock has a Adinatha basti (with a black stone image) and temples dedicated to Brahmadeva, Basavenna, Yellamma, Hanumanta, Durga and Marugavva and a mosque.

Kottalgi (Athani tq, P: 3,784; 32 km from Athani) located near Maharashtra border is a place with considerable antiquity. The placename is mentioned as Kottilage in a record from the same place of king Chalukya Jayasimha. The place has temples dedicated to Kotilingeshwara (it is not certain whether the placename is connected to this), Siddheshwara, Beersappa, Vithoba, Maruti, Kalalinga, Yellamma, Lakshmi (two) and Marugavva. The Kotilingeshwara temple built below the ground level is an ordinary shrine and has an inscription slab built into the wall, of Jayasingdeva dated 1022 recording a land grant made for a choultry and mentions Kottilage agrahara. The Siddheshwara temple in the Later Chalukyan style has a garbhagriha, an ardhamantapa, a navaranga and a mukhamantapa closed on one side. The pillars of the navaranga are lathe-turned and have fine floral and other geometrical designs. Many antiquities have been built into the wall. The mukhamantapa (modern) has complex stone pillars. The ceiling of it has recent sculptures. The garbhagriha has a shikhara (renovated) with a shukanasa. The outer walls of the garbhagriha have many sculptures like a Saptamatrika panel, Vishnu and many other Gods. Behind the temple is a small mantapa where standing images of Durgi and Bhairava in Chalukyan style are seen. This was a celebrated centre of the Kalamukhas and this appears to reflect in the services at the temple even now. The recent Maruti temple has three herostones, one of which a turugol, well wrought. Inside the garbhagriha are kept two Chalukyan images of Mahishamardini and a Varaha with Lakshmi. The Kalalinga is an old temple with a Chalukyan door frame at its garbhagriha and is under renovation. Nearby is the gadduge of Sadhumutyya. The place has two mathas locally called Akkamahadevi matha and Basavanna matha and three mosques. Kakmari (three km from Kottalgi, P: 3,451) on the Telsang road is a place with antiquity. The place name is ascribed to a local female deity described as Kakumari of whom a legend is also narrated. There are temples dedicated to Kalmeshwara, Basava, Amajeshwari or Kakumari, Bhajaranga, Rameshwara, Durgavva and Lakshmavva. The Kalmeshwara temple in Later Chalukyan style is in a dilapidated condition. It is locally said that there had been an
up-published inscription, now lost. The place has a branch of the inchageri matha and a recent mosque.

Kudachi (Raybag tq, P. 18,491; 20 km from Raybag) located on the right bank of the river Krishna is a celebrated pilgrim centre due to its dargahs. The placename could be ascribed to flora kodochi or godachi in Kannada (Zizyphus xylupurus, Wild). The place is described as the birth-place of Alla-ud-din, the founder of the Bahmani dynasty. The place has four prominent dargahs on the bank of the Krishna. One is ascribed to a lady Hazarath Masheba Ashrafe Djoahan who came from Arabia or Baghadad about 800 years ago. The urus is held in the month of Rajjab when about one lakh people assemble. Next to it is the dargah ascribed to Makhdum Shah Wali. It is a fine structure with a hemispherical dome and minars in the front. Its arch over the main entrance has two Persian inscriptions dated 1521-22, one recording the death of Fakhr-i-Aulia Khundmir Kamal, son of Sayyid Makhdum Wali and the other invokes prayers for Makhdum Khundmir. Next to this is another dargah ascribed to Khutub-ul-Khaibab Hazarath Bundagi Makhdum Sheikh Shiraz-ud-din Baghdadi who was the teacher of Makhdum Shah Wali. He is said to have received a land grant of 18,000 acres at Kudachi by Alla-ud-din I of the Bahmani dynasty. The urus is held in this dargah in the month of Shaban when about one lakh people assemble. One more dargah is ascribed to Mukhdum Farmir Saheb Junaidi who was a contemporary of Alla-ud-din I. The urus is held in the month of Bakhr Id. Near the railway station is another dargah ascribed to Ghousul Azam Peeran-Peer Dastageer. The place has six mosques and the Makhdum mosque is the oldest described as built by Bahaman Shah. The village proper has recently built Veerabhadra temple and Vithoba mandir. Kudachi is also a pre-historic site.

Kulgod (Gokak tq, P: 4,332; 29 km from Gokak) located on the Gokak-Bijapur road has a temple dedicated to Maruti which is considerably old (renovated). The garbagriha has loose sculpture of Chalukyan Vishnu. The shikhara over the garbagriha has many erotic sculptures in stucco. In the backyard of the temple are two images of Tirthankaras (Parshwanatha and Neminatha), also of Chalukyan times. There are remains of a fallen basti. The place is the birthplace of the popular playwright Kuligodu Thammanna, the author of Sri Krishnaparipath.

Kundargi (Gokak tq, P: 1,903; 32 km from Gokak) located on
the bank of the Markandeya river is a place of considerable antiquity. The place was the headquarters of a sub-division mentioned as Kundaragge-70. This could have been the headquarters of the region called ‘Kundaranadu’. The place has temples dedicated to Lakshmi, Basavanna, Bharamappa, Hanumanta and Mallikarjuna. It is locally described that the capital of the deepastambha (about 10 metres in height) facing the Lakshmi (Kunduravva) temple can oscillate. The village proper has a huge tamarind tree whose trunk has a cave opening measuring about two square metres, described as the place where Adavi Swamy used to meditate. Presently, a tiled shrine with a Shivalinga installed in it is built around the tree. A stone inscription in front of the Basavanna temple (under renovation) is of Chalukya Vikramaditya VI, and refers to officials Maheshvarayarasa and Mahamandaleshwara Permadiyarasa. Across the Markandeya river is the original Kundargi Matha in whose premises is the Sangameshwara temple, a fine Chalukyan structure. It has a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa. The ardhamantapa has two thick Chalukyan pillars and pierced windows with fine floral designs. The shikhara over the garbhagriha is in Kadambanagara style with a shukanasa. Now, it is being renovated. Within the precincts of the matha are the gadduges of Adavi Swamy and Siddharama Swamy. At the outskirts of the village, atop a small hillock the remains of a Chalukyan basti were found and they have been shifted to the river bank. The place has a mosque and a dargah ascribed to Peer Avval Shah Wali and the urus is jointly held by the Hindus and Muslims of the place during the annual jatra of Lakshmi. Noted freedom fighter Annu Guruji stays here.

Madabhavi (Athani tq, P: 11,960: 19 km from Athani) is mentioned as ‘Madubhavi’ in a record dated 1238 AD of Yadava Singhana. The place has temples dedicated to Siddheshwara, Beerappa, Hanumanta, Ramalinga, Vithoba, Mahadeva and Malinga. The Siddheshwara, the gramadevate is a new structure. The Hanumanta temple has a damaged inscription slab which appears to be of Vira Bijjala and registers a grant to the temple. The Ramalinga temple in Later Chalukyan style has a garbhagriha, a navaranga and a mukhamantapa. The shikhara over the garbhagriha is totally fallen. Near the shrines of Durgavva and Lakshmi are two herostones and a broken image of Kalabhairava and other antiquities. The Mahadeva temple is a dwikutachala in the Chalukyan style. The pillars of the navaranga are massive and lathe-turned. The temple compound has a damaged inscription dated 1238 AD of Yadava Singhanadeva, registering gifts
of land etc to a Shiva temple at agrahara Madhubhavi by Mahavaddavyavahari Chattaya. Another damaged inscription slab built into the plattfrom of a mosque is worn out and only the opening verse in praise of the God Sambhu can be made out, in the characters of 12th century. It is said that the Parshwanatha image of this place is now installed in a basti at neighbouring village of Siddhawadi. The place also has a mosque.

Mamdapur (Gokak tq, P: 7,527; 14 km from Gokak), is mentioned as ‘Kurumbetta’ in a record of Yadava Kannadaeva dated 1250 AD. The place was called Mamdapur during Adilshahi times. The place has temples of Basavanna, Beeredeva, Brahmapa (atop a small hillock) and Hanumanta. The Basavanna temple in typical Later Chalukyan style is a trikutachala, with three ardhamantapas, a common navaranga and an open mukhamantapa. Thenavarang a pillars have square as well as circular forms. All the three garbhagrihas have Shivalingas. To the right corner of the entrance to the navaranga is an inscription of Yadava Kannara dated 1250 AD. The garbhagriha has no shikhara but the ground plan is star shaped. The place has remains of a hillfort locally called Mohamadsab Gudda and the place is named after him. These are the remains of an old temple of Bramha (empty). The village proper has two Hanumanta temples, a mosque and a dargah ascribed to Kadiwali and the urus is held annually. The place has the samadhi of noted educationist D C Pavate, born here. Nearby this village is a tiny hamlet of Shivapur (two km from Mamdapur) has a Mallaih temple atop a small hillock. This appears to be of earlier period.

Mangsuli (Athani tq, P: 7,816; 26 km from Athani), is a celebrated pilgrim centre of the Mailara (Khandoba) worship. The huge temple complex of Mallaih has other shrines like Malachi, Ambabai, Banayi (Kurubatti), Ganapati, etc. Before approaching the temple, at a considerable distance, there is a small old mantapa with Later Chalukyan pillars near a tank. The Mallaih temple has a huge nagarkhane at the entrance with a (30 metres) tall tower. There are two garbhagrihas, the main sanctum has an image of Mallaih and to its right is the small garbhagriha of Malachi. The garbhagriha has a shikhara (modern) and its mantapa has an image of Kalyala Siddha. Other small shrines in the terrace of the Mallaih temple are Kadasiddeshwara and Basava. On Chaitra Shuddha Pratipada the sun’s rays directly fall on the Mallaih image and only a small
hole in the door enables the sun's rays to pass through. The Ambabai shrine has a crude sculpture of a Mahishamardini. Under a banyan tree is a fine Chalukyan Vishnu image (described as found in a forest). The annual jatra in honour of God Mallaiah is held in Chaitra for five days when more than 50,000 people assemble. A big cattle fair is also held on the occasion. The temple must have been originally a Later Chalukyan structure (whose pillars are found in the village, scattered), later renovated in Indo-Saracenic style. The village proper has an Adinatha basti (recent) and temples like Vithala, Maruti, Beerappa and Yellamma. The place has a mosque and a dargah of Rajabux and the urus is held corresponding to the Rangapanchami.

Manoli (Parasgad tq, P: 11,948; 14 km from Saundatti), surrounded by the Malaprabha is a place of rich antiquity. The placename has been mentioned as Munipura or Munivalli, in a stone inscription dated Saka 1145 of Yadava Singhana. It must have been a centre where the Jaina Munis stayed and the noted scholar Pushpadanta is described as stayed at this place. The place is also called Shinde Manoli as Kolhapur Sardar Shinde built a fort here. The place has temples dedicated to Panchalingeshwara, Banashankari, Murulinga, Tarakeshvara, Mallikarjuna, Renuka and Rudra Muneshwara in a single huge complex and also Verakesha, Vithoba, Shivalingeshwara, Hanumanta and Udachavva (in fort) Veerabhadreshwara, Harihareshwara, Ganapati and Kalamma. The Panchalingeshwara complex is in the Later Chalukyan style with a garbhagriha, an ardhamantapa, a navaranga, a vestibule (passage) after it, a Nandimantapa with three mukhamantapas on its three sides. The garbhagriha has five Lingas in a row and a Kadambanagara shikhara with a shukanasa and the latter has a crudely engraved a Hoysala lanchana, placed in front of it. The navaranga has fine lathe-turned pillars and its niches have fine sculptures of a Mahishamardini, a Surya, two Saptamatrika panels and one Ganapati. All these icons except Ganapati are in Later Chalukyan style. The mukhamantapas have double-curved chajjas, kakhasana all around and the slanted parapets which have beautiful engravings of the floral and other geometrical designs on their outer portions. An inscription slab in the inner prakara of the Panchalingeshwara temple dated 1222 of Yadava Singhanadeva, records the foundation of a Shaiva settlement, Shivapura by Jogadeva Chamupa and registers land grants made to the Brahmanas at Munipura and other villages. Inside the mukhamantapa is another inscription slab dated Saka 1777, which states that the nagarkhane and other structures of the Panchalinga temple were
constructed by Sataviravva, wife of Shivalingappa Bali Channappanavar. Another inscription inside the compound of the same temple is dated Saka 1739 and states that the temples of Sri Ramalinga and other gods were renovated by Ramachandra Solapura who was the headman of the village. The Banashankari shrine is of later period which has a modern icon seated on a lion, near which is a modern inscription in Nagari script. Nearby this is the Murulinga temple, a trikutachala with all the garbhagrihas having Shivalingas. There are three ardhamantapas, a common navaranga a vestibule (passage) leading to a Nandimantapa and three mukhamantapas. On the top of the mukhamantapa, a Hoysala lanchana sculpture is placed. The shikhara of the Tarakeshwara temple has a statue of a lion on the roof. This ordinary structure has a garbhagriha, an ardhamantapa and a navaranga. Nearby, the shrine in Vijayanagara style of Boramma as locally called, is perhaps the Kariyavvanagudi of the inscriptions. The deity here appears to be Mahalakshmi. The Mallikarjuna temple in Later Vijayanagara style has a garbhagriha, a navaranga, a Nandimantapa and a mukhamantapa. The garbhagriha has a Linga and no shikhara. Besides, it has a small garbhagriha with a female deity locally called Boramma. In front of this temple are fine stucco figures which include Ganpati, Ishwara, Saraswati, etc. In smaller shrines attached to this are installed sculptures of Bhairava and Shiva in Later Chalukyan style and also damaged icon of Shanmukha. The sixth temple in the Panchalingeshwara complex is of Renuka with two images in the garbhagriha, one of them recent. The Rudramuneshwara gadduge here is a small shrine renovated in Muslim style. At the main entrance of this complex is a modern inscription, perhaps a copy of earlier one dated Saka 1333 speaking of the construction of nagarkhane by one Shivalingavva Bali. The Udachavva temple in the fort, now in ruins has an inscription dated 1252 of Sevuna Krishna states that sixty Vokkalus of Munindravalli made grants to the temple of Jagadishwara. The gift was entrusted to a learned Kalamukha, Sarveshwara. One more record of Kariyavva temple is a nishidi stone in 12th century characters, it states that it was set up in the memory of Munichandradeva of Munivalli belonging to Yapaneeeya Sangha by his disciple Gangeve. Another record (also a nishidi stone) in characters of 12th century records the demise of Palyakirtideva the spiritual son of Munichandradeva. One more nishidi (damaged) seems to record the demise of another Acharya of the same line. The Venkateshwara temple on the river bank has four Chalukyan pillars. The statue here is installed in 1928 after
Belgaum District

an earlier one damaged in a caste scuffle. The Venkatesha temple complex is ascribed to one Mardan Singh, Subedar of Nargund. There are also shrines of Maruti, Varaha, Govindaraja and SriRama Panchayatana. There is another Maruti shrine on the river bank and a Pundarika shrine in the river bed in front of the Venkatesha. Beside the Venkatesh is the Vithoba temple renovated in Saka 1851 by one Nasikar Maharaj. There is also the Kaivalya Ashrama founded in 1972, after shifting it from Gurl Hosur. In it, is the samadhi of Bothe Maharaja desciple of Chidambara Dikshit. The place has mathas like Hanagal Kumara Swamy Matha, Somashekhara Matha, Virakta Matha, Chandrashekhara Matha, Chauki Matha and Savalagi (branch) Matha, (all of the Verrashaiva faith). The jatra (car festival) of the Panchalingeshwara is held during Shivaratri when about 20,000 people assemble. The teppotsava in honour of Kumaraswamy is held during Makara Sankranti and the car festival of the Venkateshwara is held on the Vijayadashami day. The Maruti temple in the fort is a fine building of Maratha workmanship, ascribed to Shinde. Its stone walls and pillars are beautiful, decorated with fine geometrical designs and friezes. The one metre tall Maruti statue is of Vijayanagara workmanship with Vajrayantimala. The fort here occupies an area of nearly 22 acres. On the other side of the fort, on the river bank is a katte where a 17th century Madhwa saint Adavyacharya or Vishnuteertha is believed to have been teaching. The Raghavendra Vrindavan in the town is described as the fifth in the series. In the bazaar road are the Harimandira and Veerabhadra temple. The place also has a mosque.

Megundikolla (Ramdurg tq, five km from Ramdurg) located amidst quiet hilly surroundings is a pilgrim centre and a picnic spot. It is a part of Hale Torgal village, and has the temple of Megundeshwara or Rameshwara in Later Chalukyan style with a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa with kashasana. The Navaranga pillars are lathe turned. Another temple to its left is a Chalukyan Durga temple renovated in Vijayanagara times with a female deity seated on a lion. In the opposite hill is a cave opening set with a door frame and a hill with thick projection called Naligiphadi (tongue slab). The village proper has shrines of Maruti and Dyaamavva. The place Hale Torgal has a Jumma Masjid and a dargah ascribed to Zander Shahwali and the urus is held in Moharrum when about 4,000 people assemble.

Mudalgi (Gokak tq, P: 17,812; 32 km from Gokak), has an
old Vithoba temple. Though renovated it is Later Chalukyan as materials like lathe-turned pillar, doorway, etc are seen and the old plan is retained. It has a garbhagriha, ardhamantapa and navaranga. The huge shukanasa pendant of the shikhara is fixed in a wall of the navaranga, and a modern statue of Maruti is affixed in its centre. It has a Kadambanagara shikhara over the garbhagriha. Other temples of the place, all recent, are the Basavanna. Hanumanta, Yellavva, Subodharanga and the Ecrappa. The Revanasiddheshwara temple is in a cave with Linga and Nandi in it. There is a Nilakantheshwara Matha here. The famous Rangabodha Matha of the place has a grihastha brahmin as the head and it has a considerable following (see p 192). The Subodharanga temple in the outskirts of the town is a pilgrim centre where annual jatra is held on Yugadi day when about 3,000 people assemble. The place has a mosque and a chilla of Mahaboob Subhani. Many Jatiga families, known for their talents in impersonation, are settled here. Far away from the town, in a private field (of one H M Naik) is an unpublished inscription, which remains hidden under the earth.

Mugalkod (Raybag tq, P: 12,472; 21 km from Raybag), is mentioned as ‘Mugulikodu’ in the spurious Bhoj plates literally meaning hill (kodu) of mugali tree (Mimusops elengi, Linn). The place has an unpublished (Kannada) inscription near the Basavanna temple, now preserved in the local police station. The place has fortifications and is described as a pre-historic site. The place has temples dedicated to Hanumanta, Basavanna, Chennabasavanna, Beeredevaru (two), Taladappa and the Adivappana Matha. The matha of Yellinga Maharaja who was a disciple of Siddappa Maharaj of Lachchana is a huge complex with many interesting stucco sculptures. The matha has occupied an area of nearly 23 acres and has two gudduges ascribed to Yellinga Maharaja (expired in 1986) and Siddappa Maharaja, the guru of the former. Annual jatra is held on Sri Ramanavami day.

Mugutkhan Hubli (Sampgaon tq, P: 8,769; 26 km from Bailhongal), is a place on the Bangalore-Pune highway. The place is named after Bijapur officer Mugutkhan who died here. The place appears in a Devagiri Yadava Copper plate dated 1249 wherein, it is stated that a minister reigning at Mudgal granted lands in Bagewadi village in the Hubballi-12 unit. The place has temples dedicated to Ashwathanarasimha, Ishwara, Vithoba, Kalmeshwara and Grama-devate. The Ashwathanarasimha temple on the bank of the Malaprabha is a Vijayanagara structure though renovated. The deity is
believed to have been installed by noted Madhwa saint and scholar, Yadavaraya of Yakkundi. Beside it is a small Ashwatha katte called Achutarayana Katte, named after the Vijayanagara king, who is said to have also built a Dharmashala here. Within its precincts is the mritika vridavana of Satyadharma Teertha and Satyavrita Teertha of the Uttaradi Matha (the moola vridavana of them being at Holehonnavar and Sangli respectively). There is a Sweteshwara shrine. Two Chalukyan pillars and a Vishnu image are found in the matha. Opposite this is a Nandia in Vijayanagara style and a Deepasthambha with an image of Maruti at the base, described as being worshipped by Madhwa saint Huchchacharya. The area is believed to be the site of Sage Chyavana’s yajnya and had a grove of pipal trees here. The Ishwara temple in the town appears to be old but renovated and the car festival is held on Vyshakha Poornima when about 10,000 people assemble. Nearby, in the river bed is a small shrine of Gangavva built in stone. The place has the Tavaga Swamy Matha (new). There is also a mosque and a dargah ascribed to Mugut Shah Wali, whose urus is held after Ramzan when about 5,000 people assemble. The place has a sugar factory.

Mullur (Ramdurg tq, P: 1,650) situated on the Ramdurga–Saundatti road at a distance of eight km from Ramdurg, is surrounded by picturesque hills. The place has a Ramalinga temple in quiet surroundings, renovated in Vijayanagara style in a place called Ramateertha. Outside the temple are a Linga, a dwibahu Ganapati, and broken pieces of sculptures are strewn all over. Beside this is a fallen temple and inside it is a fine statue of Mahishamardini and one image of Vishnu. There is a natural pond. Other temples in the village are Hanumanta, Dyamavva, Durgavva and Basavanna. A damaged record on a herostone (broken) formerly found near the Ramalinga dated 973 AD seems to record the death of one Nalchuga. The place has a Hire Matha of the Lingayats which has affiliation for five villages around Mulluru.

Murgod (Parasgad tq, P: 8,604; 10 km from Bailhongal) is a very interesting town with its religious importance. The placename is mentioned as Mudugade in inscriptions. The place has a huge Mallikarjuna temple in Later Chalukyan style with a garbhagriha, ardhamantapa, a spacious navaranga and two mukhamantapas. The garbhagriha has a Kadambanagara shikhara. The ceiling of the navaranga has a Bhuvaneshwari decorated with several floral designs.
The *mukhamantapa* to the south of the *navaranga* has a *kakhasana* covered by slanted parapets. An inscription slab is built into the left wall of the *mukhamantapa* which is dated Saka 1473 of Sadashivaraya of Vijayanagara and refers to the grant of a village Doddavada in the Navigunda Kampana to the Brahmanas. Facing the *navaranga* is a *nandimantapa* with a huge Nandi, whose original head is gone and some other crudely finished head is fixed. A statue of a hero engraved at the feet of the Nandi is broken. The Nandimantapa also has a short Kadambanagara *shikhara*. In front of the Mallikarjuna temple is another temple of Surya, but no image is found. It has a *garbhagriha*, an *ardhamantapa* and an open *navaranga* with nine pillars which are lathe-turned and has fine finishing and three entrances. The *navaranga* has a *kakhasana* all around. The *garbhagriha* has a fallen Kadambanagara *shikhara*. The *navaranga* also has a Kadambanagara *shikhara* with a crowning *kalasha* atop. Behind the Mallikarjuna temple is a small shrine of Boramma or Bhramaramba. To its left is an image of Parvati-Maheshwara in Vijayanagara style. Other temples of the place are Mudi Mallikarjuna, Ganapati, Maruti, Siddalingeshwara (fallen), Dyamavva, Marthandeshwara, Dattatreya, Rama and Karigudi. The annual car festival in the honour of Siddhalingeshwara is held during Shivaratri when about 5,000 people assemble. The Veerabhadra temple of the place is of Vijayanagara times with a Kadambanagara *shikhara*. Kengeri, a part of Murgod is the place of noted saint Chidambara Dikshit (see p 189). There are *samadhis* of Chidambareshwara and Diwakara Dikshit. The annual *jatra* is held here for seven days beginning from Margashirsha Shuddha Padya. A *samadhi* of Lakshmi, Chidambara Dikshit’s mother is also seen here. The place has Dhuredundeshwara Matha and Gangadhara Madivaleshwara Turamuri Memorial Mantapa. The Matha was founded by Mahanteshwara Swamy of the Arabhavi Matha, a noble saint (see p 190). The annual car festival in honour of the former is held on Phalguna Ekadashi. The Matha has a beautiful Chalukyan door frame brought from Sogal. Other *mathas* of the place are Garagada Madivaleshwara temple (*matha*) and Gavisiddheshwara (with a Linga in a rocky cave). It is locally stated that Chennabasavanna stayed at Murgod for a day during his journey to Ulvi. An underground temple called Jambulingeshwara is shown as the place of his stay. The place has a mosque and a *dargah* ascribed to Chamen Shah and the *urus* is held after Chaitramsana when about 500 people assemble. The place is a celebrated centre for bangle industry. The town had been identified as the capital Triparvata of
of the Kadambas by K.B. Pathak. But inscriptions speak of Murgod as Mudugade (perhaps meaning eastern fort) and not as murukodu (three hills). A Chalukyan (Bhogishwara) temple on the nearby Erapura hill has vanished, but there were three inscriptions, one of Someshwara I dated Saka 974, another of Vikramaditya VI and a third of Trailokyamalla, all referring to the place as Mudugade and more than one temple under the Kalamukhas. Two Vijayanagara records at the place are of Sadashivara's times, one (1551) speaking of grant to the Mallikarjuna and another (Saka 1469) speaks of barbers of Toragalenadu being exempted from certain taxes.

Nanadi (Chikodi tq., P: 3,502; nine km from Chikodi) has two Mahadeva temples in Later Chalukyan style each with a garbhagriha. One is in an elevated place. The navaranga of the other is also fallen and the entrance of the garbhagriha has pierced windows. There is a loose sculpture of Vishnu (of later period) and in the only devakoshta (niche) remaining, a Ganapati is installed. Other temples of the place are Vithoba, Halasiddheswara, Mallikarjuna, Dyamavva (Lakshmi) and Taloba (Harijan Galli). The Mallikarjuna on a hillock is a new temple, with a 100 year old Linga and a rough statue of Durga inside. The shikhara in brick is plastered. On a hill towards Sadalga is a huge complex of Halasiddhanatha Gadduge. It is in the Muslim style with a central dome and two short minars. Kuruba priest undertakes service here and annual jatra takes place in the month of Chaitra when nearly 20,000 people assemble. The Nanadikar Desai heads the trust of this shrine.

Nandagaon (Athani tq., P: 4,544; eight km from Athani) has a huge trikutachala temple (now empty) in Later Chalukyan style with three garbhagrihas, one ardhamantapa, a common navaranga, a mukhamantapa, a vestibule and a hexagonal outer mukhamantapa. The central garbhagriha has a Ganapati over the lalata of the entrance and the other two garbhagriha lalatas to the right and left of it have a Ganapati and a Vishnu respectively. Above the garbhagriha entrance is a beautiful sculpture of Nataraja with Dikpalas and also makaratoranas. There are pierced windows at the entrances of ardhamantapa and garbhagrihas. The pillars of the navaranga are lathe-turned and have fine engravings of floral and other geometrical designs. The ceiling has a bhuvaneshwari with an inverted lotus in the centre. Above the entrance of the central ardhamantapa are fine sculptures of chauri bearers. Facing the navaranga is a mukhamantapa with a dancing dias.
at the centre. After this is a vestibule leading to a hexagonal outer mukhamantapa surrounded by kakshasana and pierced windows. These windows have fine engravings in relief depicting stories from Hindu mythology. The ceiling of this mukhamantapa is beautifully designed with a deep Bhuvaneshwari adorned with inverted lotus petals and other floral designs. This hexagonal shikhara has a flat top. The doorway of this mukhamantapa is well decorated with two dwarpalakas on either sides (measuring about two metres in height) and one of it has fallen on the ground, but is in good shape. Outer parapets of the kakshasana have fine engravings of floral and other geometrical designs. This beautiful monument requires immediate conservation. The other temples of the place are Hanumanta (two), Basavanna, Lakshmi, Bharamadevaru, Vithala, Durgadevi and Yellamma. There is a Sadashiva Matha of the Veerashaivas and the Siddharudha Matha. The place has an Adinatha basti (recent), a mosque and a dargah ascribed to Shamsuddin. But no urus is held.

Nandgad (Khanapur tq. P: 1,165; 10 km from Khanapur) on the Khanapur-Haliyal road is a place created by Kittur Mallasarja and was initially called Pratapagad and later Anandgad. It grew to be a commercial centre under him. It has temples dedicated to Narayana, Durga, Maruti, Vithala and Dyamavva, and also one Virakta Matha, Sangolli Rayanna’s memorial and one Jain basti. The Narayana temple appears to be old and it is locally stated that the Narayana statue in the temple has been taken to Kittur Museum. Not far from the town is a ruined fort called Pratapagad which was built by Kittur Mallasarja in 1809 to commemorate the grant received by him of the title of Prataprao by the Peshwa. Inside the fort is a Durgadevi temple. The Desai is said to have encouraged merchants to settle here, attracting them from Khanapur. In 1830 Sangolli Rayanna was condemned to be hanged at Nandgad. As he passed along the road to the gallows he pointed out a spot for his burial, stating that a great tree would spring from his mortal remains. He was buried in that same spot and a huge banyan tree very close to the road is shown as the one which grew from Rayanna’s grave. Under the shade of this tree is a small temple of Radha-Krishna. The tomb has a memorial pillar with a memorial plaque. The place also has a Catholic church and a mosque. Tatteshwar (five km from Nandgad), located amidst a forest has a small Shiva temple of the Goa Kadambas. It has many loose sculptures of which mention may be made of Ganapati, Saptamatrika’s Panel and Veerabhadra.
Nandikurl (Raybag tq, P: 6,308; ten km from Raybag) is a village on the banks of a stream locally called Karkanadi. The village has temples and shrines of Basavanna, Hanumanta, Siddheswara, Beerappa, Lakshmi, Taladappa, Marugadevi and Santoobai Matha. There are also two mosques and one basti which is new, but the Parshwanathala statue in the sanctum has an inscription on the pedestal of the Kalyana Chalukya times. The Basavanna temple, which appears to be several centuries old (and the place Kurli has suffix Nandi because of this temple) has been renovated, and has several antiquities, thrown in front, of which are the huge head of a damaged Nandi statue and images of Ganapati, Kali with eight hands and some hero stones. There is another herostone near the Hanumanta temple. Across the stream amidst groves of ketaki and tamarind, called Bana are five Lingas, four in depression and a new temple is being built at this quiet spot. A jatra is held at this spot on the third Monday of Shravana. Jatra is also held at the Beerappa temple in the village in Shravana.

Navilutirtha (Parasgad tq, ten km from Saundatti), a low valley situated in between the two hills, is an enchanting place. Formerly, it was full of peacocks, frequently flouting round the pond (Malaprabha basin) and thus the place was named Navilutirtha. The folk story of the place is that a peacock with golden wings hard pressed and too weary to fly over the chain of hills which rise to the north of the gorge, perched on a large rock and cried pitiously. The river heard its cry, made its way by cutting the hill, but the peacock escaped. Presently, the place has a dam built across the Malaprabha named after Indira Gandhi creating the Renuka Sagar reservoir (see p 296). The dam was completed in 1975. A beautiful statue of the Malaprabha with a pot in her hand is installed here, carved by Basavanna Shilpi. Located amidst panoramic hilly settings, this is a calm and quiet picnic spot. It has a well furnished IB for tourists maintained by the Department of Irrigation.

Nesargi (Sampaon tq, P: 5,429; 18 km from Bailhongal), mentioned as Nesarige Piriya Agrahara in a record of 1252 from Manoli has temples dedicated to Basavanna, Mallapur Mallaiah, Jodugudi, Veerabhadra and Maruti. The Jodugudi are twin beautiful Chalukyan temples with Kadambanagara shikharas facing east. The shukanas of one temple has a seated Durga in high relief and the other has a smaller seated Durga with eight hands. In between them is a
small (empty) shrine. The temple's navaranga is fallen. One inscription slab found in the temple is dated 1219 AD of Ratta Kartavirya IV who was ruling over Nesargi from Venugrama and records that one officer Habbeya Nayaka and his wife Mayidevi built the twin temples at the place called Habbeswara and Manikeshwara respectively. A Saptamatrika panel is placed in the navaranga of one temple. Nearby is the gadduge of Chenna Malleshwara, who hailed from Srishailam. Near Maruti Temple is an old Kalmeshwara temple, perhaps of Vijayanagara times. It has small Tirthankara motifs behind the navaranga in three places. Near the temple is a seated image of Bhairava in Vijayanagar style. One of the interesting monuments of the place, the Veerabhadra temple, is a Later Chalukyan Jaina basti. It has a garbhagriha, a navaranga and a mukhamantapa. The garbhagriha has a shukanasa, which appears to be originally of Rashtrakuta times, as its pillars have those features. Earlier, this shukanasa itself served as the mukhmantaapa as the present navaranga and mukhamantapa are later additions. At present there is a Shivalinga inside the garbhagriha. The navaranga has lathe turned pillars and its ceiling has a considerably deep bhuvaneswari. The lintel of the doorway of the navaranga has an image of Tirthankara. In the square ceiling of the mukhamantapa beam are small images of Tirthankaras in relief. There is a kakshasana all round the mukhamantapa and the inclined parapets are partially fallen. In front of the basti is a broken Parshvanatha image with a Chalukyan inscription on the pedestal. A herostone kept in front of the Hanuman temple outside the village is badly worn out and contains word the Tippa in characters of about 11th century. The village has a Roman Catholic church. Near the village, on a hillock is the temple of Mallaiagh (Mailara Martanda) and four other shrines of his parivara devatas.

Nidsoshi (Hukeri tq, P: 5.27; 10 km from Hukeri) has a Veerashaiva Matha called Sri Siddha Samstaha Matha (see p 193). This matha is connected with the Arabhavi Matha. The premises of the Matha has an Ishwara temple which is a huge building renovated in the 18th century. Many Chalukyan pillars are used in the main structure. The matha has the gadduge ascribed to Chinmayarooppi Durdundeeshwara. The ornamental gold crown in the matha has well engraved floral designs. The matha has a beautiful silver palanquin, with profuse artistic designs, formerly owned by the chief of the Jamkhandi State.
Nipani (Chikodi tq, P: 41,783; 24 km from Chikodi), located on the Pune-Bangalore highway is a town of recent growth, very near to the Maharashtra border. The earliest mention of the place is in around 1800 when its Desai Siddojirao Nimbalkar also called Appa Saheb was engaged in the siege of Nerli fort between Sankeshvar and Hukeri (see p 131). The modern town came into existence by the merger of villages called Nipnal, Sakharwadi and Erandwadi. The place has temples dedicated to Mahadeva, Venkatesha (about 175 years old), Rama Mandir, Vithoba, Maruti (three), Datta Mandir (at Sakharwadi), Akkamahadevi and Ambabai. There are Jain bastis dedicated to Adinatha (new), Rishabhadeva (Swetambara) and Chandraprabha (Swetambara). The place has six mosques viz, Dargah Masjid (oldest), Jumma Masjid (largest) in the Bazar area, Bhagwan Masjid, Mecca Masjid (Mahant Galli), Madeena mosque (Shivajinagar) and Shan-e-Diwane mosque in Diwan Galli. The place also has a big dargah (chilla) ascribed to Mahboob Subhani Baghdadi (Dastagar), said to have been built by a sardar called Chavan and is being daily visited by both the Hindus and Muslims. The urus is held for eleven days in the month of Rabi-ul Akhr when nearly over one lakh people assemble. Other dargahs of the town ascribed to Daval Mallik and Raja Bagsavar. The place also has a Protestant Church and a Roman Catholic Church. Erandwadi has temples of Mahadeva (Lingayat Matha) and Gramadeva and the jatra of the latter is held in Phalguna Pratipada when about 10,000 people assemble. The Jawaharlal Nehru water works (two km from Nipani) now managed by the Town Municipal Council was inaugurated in 1961 and it is a fine picnic spot. (The reservoir is partially spread over Maharashtra also). Nipani was a notable centre of freedom movement and a national school was started here. During the Quit India Movement, the mob damaged many public buildings and a heavy punitive fine was imposed on the town. The place is a leading tobacco growing as well as marketing centre in the State, and there is a Tobacco Research Centre. Nipanikar Wada in the town has some fine mural paintings in the private living rooms. If proper protection is not given these will vanish. About two km on the Chikodi road is the somadh of Virupaksha Lingayya Swamy, known as Samadhi Matha. Mamadapur (Chikodi tq, P: 2,432) located near Nipani has a fine temple dedicated to Ambabai. This temple, a wonderful imitation of the Later Chalukyan style, built in highly polished black stone and is ascribed to the Baba Saheb Nimbalkar of the Nipanikar family (19th century). It has a garbhagriha (star
shaped), an ardhamantapa, a navaranga and a mukhamantapa. The navaranga has lathe-turned pillars. The lintel above the garbhagriha entrance has fine carvings of stories from Hindu mythology. The shikhara over the garbhagriha is in Kadambanagara style. Outer walls of the garbhagriha have individual sculptures of dancing Madanikas, Chauri-bearers, musical troupes and other social themes. There is a huge nagarkhane at the entrance which has a spacious jagati on either sides. The temple is in a quiet place amidst a grove.

**Pachapur** (Hukeri tq, P: 6,659; 29 km from Hukeri) has a railway station and the tall watch tower on its hill-fort of the Adilshahi times is visible from quite a long distance. A Bijapur officer called Pacha built it. The place has a Mallikarjuna temple in Later Chalukyan style, fully renovated, but the doorway of its ardhamantapa has lattice windows and the navaranga has lathe-turned pillars. The Parshwanatha basti of the place has its deity installed in 1678 AD as per an inscription on its pedestal. There is also a Durgamahasati shrine. The place had been the taluk headquarters under the British prior to its shifting to Belgaum, and was an active centre of freedom movement right from 1905 and Annu Guruji belongs to this place. The Hidkal Dam (Hukeri tq) across the Ghataprabha built at Hunur-Hidkal village close to this place is 53.34 mtrs tall with 51 TMC capacity (see p 298). There is an Inspection Bungalow nearby and antiquities from the submerged villages have been displayed near the Dam. While excavating, many fossils have been unearthed near the dam site and a few more are preserved at Hukeri High School.

**Panth Balekundi** (Belgaum tq, P: 4,270; 17 km from Belgaum) is a celebrated pilgrim centre in the district. The place has a Dattatreya temple built in 1905 of the Avadhoota Sampradaya. The temple has a RCC mantapa, an open enclosure and a modern garbhagriha, with Dattapadukas installed by the Panth Maharaj. Behind this is a stone platform and it is described that the Panth Maharaj (born at Daddi, Hukeri tq, in 1855) was cremated here. Now it is centred by an audumbara tree. Panth Maharaj was a disciple of a Veerashaiva Saint Chennabasavappa whose gadduge is also there behind the temple (see p 189). The premises of the Matha has a Rameshwara temple, a tiled structure. The place has a mosque (recent). A spinning mill started in co-operative sector is functioning here.
Parasgad Fort (Parasgad tq) lies in the village area of Saundatti, about two km to the south. This rugged rocky fort, stands on the south-west edge of a range of hills immediately overlooking the black soil plain down below. The hill which measures about 500 metres from north to south and about 300 metres from east to west, is irregular and a good deal is covered with prickly pear and brushwood, and the fort is ascribed to Shivaji (1674). Its sides are rocky and almost perpendicular. A road leading to the Yellamma temple passes from the side of another kaccha road leading to the fort. Atop the hill-fort is a small ruined shrine of Maruti. The fort is uninhabited and is in a highly damaged condition with remains of old houses and has a deep gorge in between, leading to the steps towards Yedravi. Nearby, after descending several hundred steps leading to this village is a hollow in the rock with a spring half-way of the ascent, having a tank 30 metres long and six metres broad. This is called Ramteertha. Here in a cavern are statues of Jamadagni, Parashurama, Rama and Seeta and Shivalinga and Nandi. The fort wall is further beyond Ramteertha and then there are steps again, leading to Yadravi village (three km from Saundatti) called Elerame in an inscription (Saka 901 of the same place), found on a platform near the Bharamappa temple of the village proper.

Pattankudi (Chikodi tq, P: 6,072; five km from Nipani), has temples dedicated to Mahadeva (Matha), Yellamma (two), Mahalakshmi (huge), Bharamappa, Vithoba (two) and Maruti. The Mahalakshmi shrine renovated and expanded recently is said to have been built during the 16th century. The annual jatra takes place on the first Friday or Tuesday before Ashwayuja Amavasya. This attracts nearly 10,000 people. In the outskirts of the village on the Chikodi road is the temple of Halasiddhanatha, a huge structure belonging to the Nathapanthis. Across a stream is the tomb of Parashurambhau Patwardhan of Miraj who died in a war here against Kolhapur in 1799 (see p 124) and three other tombs (only platforms). During the Mahalakshmi jatra cycle, horse riding and other races are held in the ground around the tomb. The Parshwanatha basti in the town in later Chalukyan style with a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa. But it has been fully renovated but the pillars and garbhagriha doorway are old. There is another Parshwanath basti of the Panchama Varga Jains in the town. The Pattankudi plates of the Shilaharas found here
are dated Saka 910. The place has a mosque and a dargah of Jangali Peer.

Rakaskop (Belgaum tq, P: 894; 16 km from Belgaum), literally means a hamlet of a rakkasa (giant), who is stated to have lived on a hillock near the village and a cavern in laterite on the hillock resembling a huge seated human figure is shown by the people to remind his past existence. Here is a dam, across the Markandeya, supplying drinking water to Belgaum. The reservoir is visible from this hillock mentioned above, which be reached by climbing steps after crossing a park behind the reservoir. There is a rest house near the steps. The hillock has a flat maidan atop and a recently built Shiva shrine. From this hillock a panoramic view of the reservoir and a view of surrounding villages like Tuliy, Belavatti, Savoli, etc can be had. The Rakaskop village proper has the temple of Pancharashidevi and also a Peerana Devasthan where Muharum festival is celebrated by the Hindus and Muslims.

Ramdurg (tq hq, P: 27,555), headquarters of the erstwhile princely State known as Ramdurg Samsthan till its merger in 1947 (see p 130) and at present the taluk headquarters is situated at a distance of about 104 km east of Belgaum on the right bank of the Malaprabha, surrounded by hill ranges. Two neighbouring villages viz, Kilabur and Turnur together form the Municipal limits of Ramdurg. It is said that the earlier name of the place was Bhujabaladurga, a fort built by Shivaji. Parts of the Fort are still seen. It was named Ramdurg when one of the rulers here brought an image of Rama from Kashi and installed it in the palace. Rama, it is said had, earlier built the fort and many neighbouring places associated with the Ramayana like Shabarikolla are identified. The place has a town municipality since 1866. Around 1930, the present wada (palace) and other important buildings like Turnur wada (summer palace) were constructed. At present parts of the palace building houses the local college and some Government offices. The Venkateshwara temple here, also called Ramadeva on the river bank was built by the native rulers. There are also temples dedicated to Ganesha, Shankarlinga, Narayana, Maruti, Amba Bhavani, Durgadevi, all said to be about 200 years old. There are also Mathas where gaddugues of Yechcharappaswamy and Maleyappaswamy, the mystic yogis who sanctified the place by their miracles. There are modern temples of Gramadevata (Dyamavva), Basavanna, Pandu-
ranga, Vithala, Akkamahadevi and the Raghavendra Matha. In
addition, there are the two Veerashaiva mathas viz, Virakta Matha
and Shivamurtheshwara Matha. The well built bathing ghats,
constructed about 100 years ago in the Western part of the town
known as Padukote has number of shrines. The place also has a
mosque and eight darghas and three uruses are held at the darghas. At
the annual jatras in honour of Venkateshwara (Ugadi) and Sankamma
(April) about 10,000 devotees congregate. Ramdurg, in addition
to being a noted trading centre, is also famous for its handloom
products and quality chappals.

Ramtirtha (Athani tq, P: 707; 33 km from Athani) is located in
a rocky valley, and the place name is traditionally ascribed to a tirtha
(tank) in the precincts of a temple called Rameshwara, believed to
have been spotted by Sri Rama. The huge Rameshwara temple
complex here is a fine Later Chalukyan monument. The main temple
with three garbhagrihas, an ardhamantapa, a spacious navaranga and a
mukhamantapa has a massive wooden doorway. The stellar main
garbhapriha has a Kadambanagara shikhara (renovated). The lathe-
turned pillars of the navaranga have fine intricate floral and other
geometrical designs and the ceiling has a deep bhuvaneshwari with
Ashtadikpalas. There are two inscription slabs kept outside the
entrance to the navaranga. One of them dated 1167 speaks of a grant
of land from Sindevura to Rameshwara in the days of Bijnala. At the
main entrance of the navaranga are two huge dwarapalakas. The
mukhamantapa has a kakshasana with wider parapets and their outer
portions have fine carvings of various mythological and other themes.
The outer walls of the navaranga and garbhagriha have lines of elephants
at the lower panels, miniature shikhara above them and many female
sculptures, mostly depicting mythological and social themes like a
lady playing mridangam, another combing hair etc. Around the
garbhapriha inside the prakara are small shrines of Naga and Rati-
Manmatha, Kartikeya, Narasimha and Maruti. The Narasimha
temple has an inscription on the front wall, of Vikramaditya VI of
1115 calling the place as Teerthada Rameshwara. The image of
Narasimha in Chalukyan style has Dashavatara figures in prabhavali.
A Maruti statue is fixed in the wall to its back. On one of the pillars
inside the prakara there is a record dated 1560, informing of repairing
the Amareshwara temple by one Appaji. Behind the main temple is the
Parvati shrine in depression. It has a garbhagriha beneath a rock
and a small navaranga. Beside the image in the garbhagriha is a
narrow natural cave opening, inaccessible. Facing the main temple is a very huge modern deepastamba. Nearby is a fine image of Kalabhairava in Chalukyan style installed in a shrine. To the south of the garbhagriha is a huge stone tank which is called Ramtirtha. The place and its surroundings are in a pleasant environment and a shallow stream has to be crossed to reach the place.

Raybag (tq Hq, P: 9,635; 96 km from Belgaum) is a place with rich antiquity and had been a flourishing educational and commercial centre. The placename is mentioned as Bage or Puvina Bage in several inscriptions (to distinguish it from Tadala Bage in nearby Indi tq). Raybag has been referred to as a Ghatikasthana in an inscription dated Saka 1185 from Hannikeri wherein the placename is mentioned as Tenkalu Bagi. Kannada poet Rajaditya hailed from this place and he mentions it as Poovina Bage under Agalenadu. It was a noted commercial centre and hq of a Sarkar under the Adilshahs, and had been looted several times by the Mughuls and Marathas. The British had a factory here. The place was a Mahal in Kolhapur State till it was merged in Belgaum district. The place has temples dedicated to Siddheshwara, Somanatha, Bankanatha, Hanumanta (two), Dattatreya, Vithala, Narasimha and Ambabai. The Siddheshwara temple is the gramadevata with a garbhagriha and an open mukhamantapa. The temple is described as built by the Peshwas. The mukhamantapa has three entrances and arches connecting the pillars. The garbhagriha has a Shivalinga. The main entrance has a nagarkhana and a gateway and to its right are many broken sculptures which include a beautiful gundubherundu motif in high relief. The jatra (car festival) of the God is held during the last Monday of Shravana and when nearly 10,000 people assemble. The Somanatha temple is a very beautiful Later Chalukyan monument. It has one garbhagriha and ardhamantapa and two mukhamantapas. This was originally a dwikutachala but now only one garbhagriha is intact. The shikhara over the garbhagriha is in Kadambanagara style but renovated. A huge Nandi is placed in the centre. The mukhamantapas are facing South and the other facing West has kakshasanas with inclined Parapets. The outer portions of the parapets have sculptures in relief of musical troupes like singers, drum beaters, dancing girls etc and some erotic and secular sculptures. The Bankanatha temple near a private garden is in little depression and has only a garbhagriha (low doorway) and a mukhamantapa. There is no navaranga. It is also in the Chalukyan style but renovated repeatedly. Nearby this
temple is a huge old tank which has steps all round and a pillared Mantapa to its right bank, resembling an ancient temple. Bankanatha is regarded as a siddhi devate and devotees believe that one has to visit Bankanath of Bagi along with Shankanath of Sankeshwar and Kopnath of Khidrapur (Maharashtra). The Narasimha temple in the Koshtigalli is far below the ground level. One has to pass through a narrow passage to reach a spacious navaranga in front of a garbhagriha. The image is in Chalukyan style said to have been found at Jalalpur. It has a built-in pradakshina and on the lintel of the garbhagriha are fine sculptures of mythological and other themes in high relief like Vishnu, Surya, Sheshashayana, Anjaneya etc. The Panth Bajeundri Maharaj is said to have been married at this temple in Saka 1804. Among the Hanumanta temples, the one built near the bus stand by the labourers of the area is a recent concrete structure, with old pillars of Chalukyan temples. The Vittalamandira facing a private garden is a recent structure but an old and highly ornamented Chalukyan Kalika statue is placed inside this temple. This image was unearthed in 1961.

The striking monument of the town is the Adinatha basti in the Jainagalli. This basti in Later Chalukyan style has a garbhagriha, an ardhamantapa and a mukhamantapa. The garbhagriha (star shaped) has a seated image of Adinatha and its entrance has fine pierced windows. In the ardhamantapa are installed two images of Parshwanatha and Chandraprabha also of the same period. The navaranga pillars are lathe turned and its ceiling has a deep bhuvaneshwari with an inverted lotus in the centre. The mukhamantapa has a kakshasona with inclined parapets and its outer portions have many floral and geometrical designs. There is a manastambha, about 18 metres tall. Outside the mukhamantapa is placed an inscription slab of Ratta Kartavirya IV (1201). It registers grants of the village Chinchhali to the basti. Another inscription to the left of the main entrance into the central hall of the same temple dated 1597 AD states that, at the instance of one Somasena Bhattaraka the temple was renovated by the Jaina Sangha and the image of Parshwanatha was installed. The Sanskrit version of the same inscription is engraved on a pillar. A slab set up in a niche in the west wall of the mukhamantapa has a fragmentary inscription dated Saka 963. The basti also houses a Jaina Matha called Sri Lakshmisena Maharaja Matha. There is one more basti atop a small hillock (two km) on the Chinchchali road. This Parshwanatha or Gad Basti is also in Later Chalukyan
style with a *garbhagriha*, a *navaranga* and a *mukhamantapa*. The hill has fortifications behind the *basti*. There are steps to reach the same. Another important record from Raybag is an inscription on a herostone lying near the library building of Kalyana Chalukya Vikramaditya VI. It states that one Chandarasa killed several renowned warriors and died in the battle field. The place has a Jamia Masjid named after Ranadaula Khan. This *masjid* has an Arabic inscription on the facade dated 1629 AD. It states that one Bijapur officer, Amin Mustafa Khan built the mosque. This is a fine structure with an imposing central dome and two minars in the front. A slab fixed at the corner of a field near the bridge on the station road has a Persian inscription which refers to the foundation of the *peth* designated as Mustafabad and remission of some levies on orchards in character of early 17th century. Yet another inscription slab set up on the bank of a stream near the locality is damaged and undated, but seems to refer to the revenue remission of a fruit garden for a period of three years. Raybag is even today renowned for its fruit gardens, mainly banana. The place has two *dargahs*, one ascribed to Sheik Bahudin Jisdi also called Langoti Wali, located on the Chinchali road and the *urus* is held annually in the month of Safar, when about 1,000 people assemble. Another *dargah* is ascribed to a Hukeri Peer and no *urus* is held. The Kolhapur Palace (two km from Raybag) is a beautiful building complex worth visiting.

**Sadalga** (Chikodi tq, P: 13,911; 28 km from Chikodi) also called ‘Shankarapura’ is a place with considerable antiquity. The place has temples dedicated to Vithala, Datta, Banashankari, Mahadeva and Maruti. The Mahadeva temple in Later Chalukyan style has a stellar *garbhagriha*, an *ardhamantapa* and a *navaranga*. The *shikhara* over the *garbhagriha* in Kadambanagara style is renovated and painted. The pillars of the *navaranga* have fine engravings of Hindu mythology in high relief. Facing the temple are, a herostone, a Mahasati stone (with worn-out inscription) and two fine sculptures of *chauri* bearers. The inscription speaks of Chalukya Tribhuvanamalla in characters of 12th century AD. The Banashankari temple is about 200 years old, renovated, and has a Rekhanagara *shikhara*. In the outskirts of the village amidst fields is a stone structure, the ‘Dhadigudi’ constructed in Maratha period. Outer walls of the temple have many relief sculptures like an elephant rider in a war scene, swans, *makara*, Nandi, rows of elephants, peculiar animal *motifs*,
BELGAUM DISTRICT

musicians, Nagabandha, a noble being carried in a palanquin and other social themes. This appears to be a Shiva temple though no image is seen in the garbhagriha. The place has three bastis locally called Dodda Basti, Kallu Basti and Shikhara Basti. The Dodda Basti, a modern structure, has an image of Parshwanatha with a makaratorana on its prabhavali indicating its Chalukyan origin. The Adinatha image installed outside has an inscription on its pedestal probably dated in Saka 1213. The Kallu Basti with an Adinatha image has a garbhagriha, an ardhamantapa and a navaranga (renovated), with Later Chalukya pillars. The outer walls have fine Chalukyan sculptures and other linear designs. The Shikhara Basti has a Chalukyan image of Paishwanatha. The place has a mosque and a dargah ascribed to Khaja Shamshuddin.

Sampgaon (Sampgaon tq, P: 7,214; ten km from Bailhongal), has been described as visited by Chennabasavanna on his way to Ulvi and the Balyalubasaveshwara temple here is ascribed to him, now a fully renovated mud-tile structure. The place has a considerably old Siddheswara temple, renovated and is in depressed ground level. There are some antiquities including parts of temple around and a dried tank. There is a beautiful Shanmukha stone image in this Shiva temple and two inscriptions, said to have been here, are stated as taken to Dharwad. A copper plate from Somsgaon, now preserved in the Bombay Prince of Wales Museum, is of Kadamba Harivarman, of his eighth regnal year. The Lakshmi shrine of the place is also of considerable antiquity. The place came into prominence under the Adilshahis and there are remains of a mud fort to the south of the town. This was the old town area and there is an old Mailara shrine here. There are two mosques, and one of Adilshahi times in the new town is a fine artistic structure and Koranic verses are engraved over the mihrab. Kittur Desais had their headquarters here earlier to Kittur. It was conquered by Mughul Prince Muazam in 1683. Sangolli Rayanna burnt the taluk office here in 1829 and the taluk hq was shifted to Bailhongal. Near the Mailara temple in the field there is an impressive sititale stone. There are two dargahs at the place. Sampgaon was a prominent centre of freedom movement and Wali Chennappa hail from here. Maradi Nagalapur, five km from Sampgaon is a place where Akka Nagamma (Chennabasavanna’s mother) is believed to have stayed for some time on way to Ulvi. There is a shrine built in her memory. The place has a Hirenmatha.
Sankeshwar (Hukena tq, P: 24,018; 12 km from Hukeri), situated on the bank of the Hiranyakeshi on the Bangalore-Pune Highway is a commercial centre known for its trade in chillies and place with considerable antiquity. The earliest known mention of the place is in 1488 when Bahadur Gilani, the Bahmani governor of the Konkan rebelled, took Belgaum and Goa and established his headquarters at Sankeshwar. Mahmud II, the Bahmani king came to Sankeshwar and the place later submitted to him. In 1659, Sankeshwar fell to Shivaji and the Hargapur fort nearby is ascribed to him. Traditional accounts call the place as ‘Saankyeshwara’ and it had been an important centre even earlier, when the Ratta temples (11th-12th century) are taken into account. There are two Ratta inscriptions at the place dated 1199 and 1202 of Kartaveerya IV and Maltikarjuna. The place has temples dedicated to Shankaralinga, Narayana, Lakshmi, Maruti, Vithoba, Banashankari, Beerappa, Basavanna and Dattatreya. The Shankaralinga temple on the bank of the Hiranyakeshi is a complex structure with a garbhagriha (star-shaped), an ardhamantapa, a navaranga and a mukhamantapa. The Kadambanagara shikhara over the garbhagriha is renovated and now has many stucco sculptures. The navaranga has massive pillars which are lathe-turned. The ceiling has a deep Bhuvaneswari decorated with floral designs and also Ashtadikpalas. The navaranga has three entrances with a kakshasana all round. The two entrances have open mantapas. The niches of the navaranga have fine images of Bhairava and Vishnu. Above the main entrance of the navaranga is a beautiful sculpture of Annapoorna. Facing the navaranga is a spacious mukhamantapa with massive pillars, and in the ceiling deep artistic Bhuvaneswari. The square portions have fine sculptures of Vishnu, Shiva, etc in relief. Around the Shankaralinga temple inside the prakara are small shrines of Hanumanta, Dattatreya (with Dattapadukas), Shankaralinga and the Shankara Matha (a branch of the Shringeri Samsthanas). A separate gateway leads to the Hiranyakeshi river where bathing ghats are seen and also samadhis of some of the Swamis. The Shankara Matha here was founded by one Vidyashankara Bharati Swamy (Devagosavi) in 1578. (See p 190).

The beautiful Narayana temple of the place in Later Chalukyan style has a garbhagriha (star shaped), an ardhamantapa, a navaranga and an open mukhamantapa. The garbhagriha has a Kadambanagara shikhara (renovated). The outer walls of it has fine individual sculptures of Krishna playing flute, Kalyamardana, Madanikas,
a lady writing an inscription, a lady wringing her long hair after bath, a lady holding a darpana and chauri bearers all in high relief, are beautiful creations. The two line Kannada inscription being written by the lady reads “kulahinashcha karmahinashcha napujayante”. Inside the garbhagriha is a beautiful seated image of Narayana with a prabhavali engraved with floral and makaratorana designs. The navaranga pillars are lathe turned and the ceiling has a Bhuvaneshwari decorated with ashtadikpalakas and other floral designs. Another loose sculpture of Vishnu is placed in a niche of the navaranga. The mukhamantapa has a kakshasana. The temple and its surroundings are in bad shape of maintenance. The Parshwanatha basti of the place is also in the same style. It has a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa. The garbhagriha is star shaped and has a Parshwanatha image. The shikhara is fallen. The navaranga has lathe turned pillars. Two images of Parshwanatha and Sambhavanatha are placed in the navaranga. The open mukhamantapa has a kakshasana. The outer walls of the ardhamantapa and navaranga have beautiful linear carvings. The place has a branch of the Nidsoshi Durundundeshwara Matha and the Puradevara Matha of the Veerashaivas. The place has a Jumma Mosque (old) and a dargah ascribed to Mahboob Subhani (chilla). There is also a recently built Protestant Church. Hargapur (three km from Sankeshwar) located beneath a huge flat hillock has recently built temples of Siddheshwara, Hanumanta and Marugamma. Atop the hillock is a flat land area well fortified by a laterite fort also called Vallabhagad, ascribed to Shivaji. Later, it came under Kolhapur. Within the premises of the fort are about fifty dwelling houses. A huge and very deep well atop is provided by an underground steps to reach water. Inside the fort are tiled shrines of Malliah and Maruti. To the south-west of this hill is another flat topped laterite hill with no greenary.

Saptasagar (Athani tq, P: 3,675; 16 km from Athani) is a prehistoric site with ashmounds, and is described as the site where Jana-mejaya or Saptarshis had performed yajnya. It is on the banks of the Krishna, and in the river bed, on the rocks, hundreds of Lingas have been engraved. The Krishna flows northwards here, and at a distance of two km the Agrani joins the Krishna. The place has a basti, a Shiva temple called as the Kashi Linga, the Hanuman temple, a Lakkavva shrine and a mosque. In the outskirts of the village, there is a fine lush green grove (in between the Krishna and its backwater called Korava Prabhudevara Madu) belonging to one Ghorpade
Bedekar, about 15 to 20 hectares in area, full of fauna like peacocks, owls, kemboooota, monkeys, foxes and rabbits. This is a wonderful, cool picnic spot and has a Vithoba temple on its verge with facilities for casual visitors.

Satti (Athani tq, P: 8,271 ; 16 km from Athani) located on the left bank of the Krishna is a place with rich antiquity. The place name is called Sattatti in a record of 1183. The place is a pre-historic site and a painting of sharp pointed Spoon Bill on a pottery piece found here has been identified as belonging to 2,000 to 1,000 BC. The place has temples dedicated to Kalmeshwara, Mallikarjuna, a trikutachala, Maruti and Veerabhadra. The Kalmeshwara temple in Later Chalukyan style has a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa. The garbhagriha as well as ardhamantapa entrances have pierced windows. The navaranga pillars (one of them has an unpublished inscription) are massive and lathe-turned. The ceiling has a deep engraved Bhuvaneshwari. The mukhamantapa is covered with mud walls and outside, beneath a mud jagati many antiquities are said to be hidden. Two more unpublished inscription slabs have been painted with colour and are in 12th century characters. Nearby this is the Mallikarjuna temple, facing east, a small structure in the same style with a garbhagriha and an ardhamantapa. Its navaranga is totally fallen but crudely renovated. In front of the temple is a mound where some antiquities might be found. A little away from this temple is a trikutachala temple which has a Lakshminarasimha image on the lalata of the main doorway to the navaranga. A copper plate from Muragundi, Athani tq, speaks of a grant to this Narasimha temple dated 1183 by one Soma Chamupati, Chalukya commander and also to the 200 brahmins of the agrahara of Sattatti. It has three garbhagrihas, three ardhamantapos, a common navaranga and a mukhamantapa. Inside the ardhamantapa is deposited by leaning it against the wall a chaturmukha Brahma statue, in Later Chalukyan style. The garbhagriha to the right of the main sanctum has a Shivalinga and the other garbhagriha to the left of it has a fine standing statue of Vishnu (Janardana) in Later Chalukyan style (measuring about one-and-half metres in height), removed from the panipeetha and placed leaning against the wall. The prabhavali of the statue has beautiful carvings of Dashavatara including the Buddha, Kalki, etc. The ceiling of this garbhagriha is partially fallen. The navaranga pillars are massive and lathe-turned. The entire temple is in
depression as the roof touches the surrounding ground. The main
doorway to the navaranga is profusely carved and has pierced windows
on either sides. Nearby is a Maruti temple, completely renovated.
Outside this temple, to the right is a platform described as the place
where a hero Algagaunda died in a battle and his wife Siddalingamma
committed sati. Nearby is a tall village gateway (agase) which
has a Chalukyan inscription slab built into it, speaking of the agrahara
at Sattatti. One image of Ganapati and a herostone are also kept
loosely near it. The Veerabhadra temple also in Later Chalukyan
style nearby has a garbhagriha and an ardhamantapa. At the outskirts
of the village is a recently built Basavanna temple with a modern
mantapa and a kalyanamantapa. On the bank of the river Krishna are
two temples of Srimama (modern) and Koteshwara (Brahmeshwara).
The Srimama, though recent, has a seated image of Trimukha Brahma
in white marble and the image of Srimama with Seetha and Lakshmana
in Later Chalukyan style. A little away from this is the Koteshwara
or Brahmeshwara temple in a dilapidated condition. It is described
that the Brahmadeva image described above originally belongs to this
temple. Many antiquities are strewn all over the area. The place
has a Jamia Mosque with a central dome and four minars appear to be
of Adil Shahi times. The minars have beautiful caligraphic writings
engraved on them. The place has two dargahs on the bank of the
Krishna ascribed to Peer Bahuddin and Nizamuddin and annual uruses
are held. Satti had been a notable centre of Quit India Movement.

Saundatti (tq hq, P: 26,404; 78 km from Belgaum) is one of the
oldest towns and celebrated pilgrim centre and headquarters of the
Parasgad tq. The placename is repeatedly found mentioned as
Sugandavarti and also Savadatti. It was a celebrated Jaina centre
earlier under the Bhaisas and later under the Rattas. It was the
original capital of the Rattas who flourished between the tenth and
the thirteenth centuries (see pp 90-91) and later when their capital
was shifted to Venugrama (Belgaum), it lost its significance as a seat
of administration. Earlier, the Bhaisas ruled from here (see p 89).
However, it continued as the headquarters of a petty division of 12
villages under Koondi division. The place has more than six inscriptions of the Ratta chiefs dating between 980 to 1229 AD. In
1730, Saundatti and Dharwad villages were granted to the Navalgund
Desai by the Savanur Nawab and in 1734, Jayagaunda Desai built
the fort of Saundatti which has eight bastions. The place has temples
dedicated to Ankeshwara, Puradeshwara, Nagarkere Mallikarjuna,
Venkateshwara (huge temple), Veerabhadra, Ulvi Basaveshwara, Mouneshwara and Dyamavva. The Puradewshwara temple in Later Chalukyan style is a *trikutachala* with three *ardhamantapas*, a common *navaranga* and two *mukhamantapas*. All the three *garbhagrihas* with pierced windows have Shivalingas. The *shikhara*, now damaged, over the central *garbhagriha* is in Kadambanagara style. The *navaranga* pillars are lathe turned. Inside the niches of the *navaranga* are images of Parvati and Veerabhadra. This temple is renovated very crudely. On the Ugadi day, the rising sun’s rays directly fall on the main Shivalinga. The outer walls have fine sculptures depicting Hindu mythology and there are inclined **chaityas** all round. The open *mukhamantapa* (a later addition) is also in the same style with massive pillars. The Ankeshwara **temple** (in Desaiagalli) built in Saka 970 by the Ratta chief Anka is in Later Chalukyan style and is below the ground level. It has a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a *mukhamantapa*. The *garbhagriha* has a renovated *shikhara* with a *shukanasu*. The pillars of the *navaranga* are lathe turned and have fine floral and other geometrical designs. Over the entrance to the *navaranga* is a beautiful dancing Shiva serving as a kind of *shukanasu*. There are descending steps to the *mukhamantapa*. In front of the temple, an inscription built into the wall is of Ratta Chief Ankarasa dated Saka 970. He built the temple. Another slab also built into the wall of the same temple is of Kartavirya II dated 1087 AD and states the he together with his wife Bhagaladevi renewed the grant earlier made by his grandfather Ankarasa. There is a modern *nagari* inscription outside the temple. Loose sculptures of Narayana and Ganapati are also seen here. The Veerabhadra temple in Katti Lane has a fine statue of Veerabhadra and is described as renovated in 1936. The place also has a Raghavendra Matha built with the help of Sirsangi Desai Jayappa IV in 1854. The fort has a Kadasiddheshwara temple, surrounded by four bastions. Around the Kadasiddheshwara temple in the inner **chaitya** of the **prakara**, there is a row of beautiful carvings of geometrical patterns with scores of designs numbering over 200, some having been painted. There are also remains of a **wada** and an old tank in the fort. The town has a renovated **basti** in Badigar Lane where there are two Ratta inscriptions, carefully preserved. Both of them are connected with construction of **bastis**, now non-existent. One dated 980 of Shantivarmanara; and another of Kartaveerya I renewing an earlier grant made by Bhaisa Merada in 875-76 AD. There are Veerashaiva Mathas like Kalmatha, Svači Matha and Mul Matha. The place
has two mosques, Jumma Masjid (Kaulipct) and a recent mosque on the main road. To the pilgrims for the Yellamma Hills, this is the nearest major bus stand, the Yellamma temple being five km from here (See Yellammanagudda). The Renukasagar of the Naviluteertha Dam touches the low-lying areas of Saundatti. There is a spot called Jogulabhavi here, where there is a temple, and pilgrims take a holy dip here before visiting the Yellamma Hill. The samadhi of Chidambar Dikshit was shifted to Saundatti from Gurlhosur as the latter place was submerged in the Naviluteertha project. This samadhi is in the area called Rampur at Saundatti which is humming with religious activities.

Savadi (Athani tq, P: 4,056; 28 km from Athani) is the ancient town Suvarnawada, mentioned in an inscription from Ramateertha (Athani tq). The village is full of antiquities of Later Chalukyan buildings all over. The Gopalakrishna temple here on the banks of the Krishna is a beautiful trikutachala of Later Chalukyan times with the image of Gopalakrishna playing flute in the central shrine and the two other garbhagrihas to the right and left housing Lingas. There are fine lattice windows at the entrance and beautiful relief sculptures all over. This fine temple is in a bad shape of preservation and its surroundings are shabby. The place has also a basti of Later Chalukyan style and the garbhagriha has a standing image of Adinatha with Kannada inscription in Later Chalukyan letters on the pedestal. Other parts of the basti except the garbhagriha have vanished. In front of this basti, towards east, is a newly built basti, facing north, with a seated, marble statue of Adinatha enshrined in it. Nearby are the lathe-turned pillars of the old basti. Across the river (formerly part of Savadi, but the river changed its course) is a small Later Chalukyan Uttareshwara (Shiva) temple and a Lakshmi shrine with Later Chalukyan pillars and a Saptamatrika panel. In the town, near the new Hanuman temple are an inscription (unpublished), one herostone and some pieces of Later Chalukyan antiquities. The Sangameshwara, Durga, Vithoba and the Veerabhadra and the other temples in the village and the image in the last named is considerably old. The place has a Virakta Matha and a dargah of Imam Jaffar, the urus at which is held at Davanada Hunnime when about 10,000 people assemble. There is also a stone mosque of considerable antiquity.

Shabakrikolla: See under Sureban.

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Shedbal (Athani tq, P: 10,645; 27 km from Athani) the last railway station in the district on the Bangalore-Miraj railway line is found mentioned as 'Shedambala' in a record of 1143 AD from Miraj (Maharashtra). The place has temples dedicated to Basavanna, Hanumanta, Vithoba and Yellamma. The Basavanna temple is in Later Vijayanagara style. The navaranga (granite) pillars are square shaped. There is a small shrine of Siddharameshwara in its premises. The annual *fatra* is held during Shivaratri when more than 7,000 people assemble. An inscription slab built into the school building in the temple premises is dated 1156 AD of Shilahara Vijayaditya ruling from Valeyavada and it registers income from tax levied on *kottalis* (guilds) and goldsmiths for a basti. The place has three bastis dedicated to Mahaveera (recent), Shantinatha (Dodda Basti) and Adinatha. The Shantinatha Basti in Later Chalukyan style has a *garbhagriha* (renovated), an *ardhamantapa*, a *navaranga* and a *mukhamantapa*. The pillars of the *navaranga* are lathe-turned. The ceiling of the *navaranga* has a deep Bhuvaneswari. The image of Shanthinatha is seated and is in Later Chalukyan style, with a *prabhavali* of *makaratoranas*. At the outskirts of the village is a new complex called Shantisagara Ashrama, founded by Shantisagara Muni in 1927. The premises has a statue of the Muni, a monolithic marble statue of Bahubali (measuring about four metres), Adinatha Basti (1945), a Tirthankara Basti, with 24 images installed all round and a *Samvasarana Mandira*. It also has a choultry. The village proper has a mosque (old) and a *dargah* ascribed to Peer Lala Mashakq and the *urus* is held annually when about 2,000 people assemble. Celebrated Jaina Muni Elacharya Maharaj and noted Kannada writer Mirji Annarao are from this place.

Siddhanakolla (Ramdurg tq) a quiet and enchanting place under Kallur revenue village (three km from Kallur), is situated at the bottom of a huge steep rock measuring about 35 metres tall, part of a long hill range. There is a metal road from Kallur right up to the cave. The cave opening is only about one square metre and the area in front of it is about three square metres with a perennial source of water trickling from the rock. Another lengthy cave beside this is described as leading to the Shabarikolla. There are steps leading to this point and a huge tank under rock cover. Down below on way to the cave is the Siddheshwara temple in Later Chalukyan style renovated in 1893. The temple has a *garbhagriha* and an open *navaranga*. Some pillars here appear to be Early Chalukyan. Inside
the navaranga are kept loose sculptures of Shanmukha and Vishnu. The garbhagriha wall has relief sculptures and series of pilasters, and some erotic sculptures. The garbhagriha has a Kadambanagara shikhara. On the way to the place, near some newly built Janatha Houses is a stone slab, fully buried in the middle of the road with an unpublished inscription. The annual jatra at Siddheshwara temple is held in December when about 2,000 people assemble.

Sirasangi (Parasgad tq, P: 2,407; 20 km from Saundatti) located in a valley is a place with rich antiquity. The place name is mentioned as Rishishringapur or Pirishingi or Hirishingi in two records from the same place dated 1148 of Jagadekamalla and another dated 1186 of Someshwara IV. It was a noted commercial centre of antiquity. The place has temples dedicated to Kalmeshwara and Bhairaveshwara or Kalamma. The Kalmeshwara temple is a trikutachala in Later Chalukyan style. It has three garbhagrihas, an ardhamantapa (only at the central sanctum), a common navaranga and an open mukhamantapa. The central garbhagriha has a Shivalinga locally called Kalmeshwara or Kamateshwara. The niches of the ardhamantapa have individual sculptures of Ganapati and Bhairava, and a Saptamatrika panel is fixed into the left wall. The navaranga has lathe-turned pillars with a Nandi in the centre. The niches of the navaranga have fine Later Chalukyan sculptures of Surya and Shanmukha. The garbhagriha to the right of the main sanctum has a Shivalinga and the other to the left of it has an image of Kala-bhairava. Within the compound in the inner prakara are small shrines of Udatamma (Mahishamardini), Amriteshwara and a Nagarakatte (outside). An inscription slab standing before the Kalmeshwara temple of Jagadekamalla II is dated 1148 and registers a grant to one Acharya Rudra Saktideva and for repairs of the Grameshwaradeva temple. The Kalamma temple was originally a Shiva (Bhairava) with one garbhagriha, an ardhamantapa and a navaranga, all in Later Chalukyan style. Even the record found here testify to this aspect. But the vestibule in front of the navaranga connecting a big common mukhamantapa is in between two more garbhagrihas, one to the right having an image of Bhairava and the other to the left having an impressive Chalukyan image of Kalikadevi. These portions were added later and are in Vijayanagara style perhaps renovated. There are ardhamantapas in front of both Bhairava and Kalikadevi respectively. The Kalika garbhagriha has a shikhara and outside walls have slanted chajjas all around. The mukhamantapa
has a sloping roof inclined by huge slabs and a *kakshasana* without parapets all around. In the Kalika temple is an inscription slab dated 1185 AD of Tribhuvanamalla Vira Someshwara IV. It gives a mythological account of the place called as Rishyasringa included in Kolanur-30 (Konnur near Nargund) division of the Kuntala country and mentions that the village is made sacred on account of the installation of Rameshwara, Lakshmaneshwara and Hanumanteshwara by Sri Rama himself. It is also mentioned that one Habbeya Nayaka constructed the temples of Hebbeshwara and Prasanna Bhairava at Rishyasringa. The palanquin festival of Kalamma is held at the Bannimantap during Ugadi festival for five days when about 15,000 people assemble. There are two small hillocks at the outskirts of the village, one having a cave locally called Maunappanagavi and the hillock is called Kallupuragudda. Inside the cave is a hall which can accommodate about 200 people and after this is a six metres long passage leading to a small pit having water. Inside is the *gadduge* of a saint locally called Maunappa or Manappa. Another hillock near Kalika temple also has a cave locally called Siddeshwara-gavi, approachable by climbing nearly 200 steps. Inside the cave is a Shivalinga. The hill has a *deepastambha* and beside it is a Bhaskara temple which is locally described as a tomb of a famous saint called Bhaskaradeva. The place has a branch of the Chitradurga Matha (with a *gadduge* of Mahalinga Swamy) and one Bhisagni Matha (not in existence now). The Bhavani Talav here was built by Lingaraja Desai (Sirasangi) between 1893–1905. Near a tank outside the village are three nishidhi stones and one of which has an unpublished inscription. The *wada* of the Sirasangi Desai (whose family came here from Navalgund) within a stone fort, now housing a high school has fine carvings and a beautifully engraved cupboard. Behind this are remains of a Shiva temple which has a *panipeetha* having eleven Lingas. The place has a mosque.

Sogal (Parasgad tq, P: 437; 16 km from Bailhongal), is a place with considerable antiquity. The placename is ascribed to a sage Sugola Muni who is believed to have lived here but one inscription speaks of ‘Sovala’. The place on a fine quiet hill has a number of big and small temples and is of great antiquarian interest, and once had thick forests. The temple dedicated to Someshwara has a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a *mukhumantapa*. The *garbhagriha* has an elaborately carved doorway and there are pierced windows on either sides. The *garbhagriha* has a Shivalinga as well
as a stone image. The temple is of Rashtrakuta times. The navaranga has square and octagonal pillars and some are also cylindrical (six). The square pillars of the navaranga have relief motifs of Narasimha, Varaha, Vishnu, Bramha, Bhairava, Surya, Tandavashiva, Chandra, Gajasura-samhara, Rati-Manmatha, Chouri-bearers and Durga, etc. The shikhara over the garbhagriha is a renovated Kadambanagara. The pendants of the shukanasa has images of Brahma, Shiva and Vishnu. Near the temple is a Later Chalukyan inscription dated Saka 902. It is composed by a poet called Vimaladitya, and refers to Emperor Taila II and Ratta Kartaveerya I, perhaps then ruling from Sogal itself. It records a grant to Suvarnakshideva and the Kalamukha sage Tribhuvana Singi Pandita by Kanchiyabbe of the Kuruba caste. The record says that tigers came to lend ears to the religious teachings of the place. Sogal was the headquarters of a division of 30 villages. Next to this is a Kalyanamantapa now renovated where the marriage of Shiva and Parvati is described to have taken place with old statue of Panchanana Shiva and Parvati, Shiva with basinga and other traditional ornaments. There are Ashtadikpalakas like Yama, Agni, Ishanya, Indra all broken lying near this building, all fine examples of artistic accomplishments of the period. To the right of the Someshwara temple is a Veerabhadra shrine, with a new image inside, but a broken statue of Later Chalukyan times is also found. There is another temple dedicated to Boramma or Brahamambha, where there is a seated Parvati engaged in penance is enshrined. The temple has Rashtrakuta features with four stone elephants at the four corners outside. Behind the Someshwara is a cave shrine with Siddheshwara Linga. Near this is a broken image of Shanmukha, seated on a peacock. Further from the Someshwara, atop a small hill is a modern shrine with a Linga. Near this is a broken Indra of Later Chalukyan period. Kanva Rishi is believed to have stayed here and a water spring from below the Linga is described as the source of the water fall at the place. Further, in another modern shrine of Kalika a Kalyani Chalukyan statue is enshrined on a separate peethha with camel and elephant. On the hill nearby to the east is an old fortification called locally as Kadambarayana Kote, may be of a Later Kadamba king. Now, it has a fallen brick structure. To the east of this temple is the Ajjappana Gudi (recent) across a small stream. A Surya-Chandra shrine of stone is also seen here. On the way to Someshwara temple in the midway is a small shrine called Girija temple (with five garbhagrihas) in a dilapidated condition.
The small water fall here is of the height of about 18 metres, and there is another smaller fall, near the Kalyanamantapa atop the hill. These are caused by a small flow from the hill. Near the bus stand at the bottom of a hill, there is a simple shrine with a Shivalinga. After the village, before approaching the hill are the remains of a fort which has two temples. One of Doddappaiah (Shiva) in Later Chalukyan style has a garbhagriha, and ardhamantapa and a navaranga. The navaranga has fine lathe-turned pillars. The temple is now under renovation. Nearby is a temple dedicated to Venkateshwara completely dilapidated with only six pillars and part of walls and remains of a navaranga and shukanasa. The lintel of the garbhagriha has Trimurti with a dancing Shiva at the centre. Sogala can be developed into a tourist centre.

Sulebhavi (Belgaum tq, P: 4,686; 16 km from Belgaum) is a railway station. The placename is interpreted as due to a well attributed to a prostitute. The place has temples dedicated to Lakshmidevi, Kalmeshwara, Maruti, Basavanna, Banashankari and Ganapati (1707). The Lakshmi temple, a tiled structure has fine woodwork and the wooden pillars and door frames are nailed with hundreds of coins offered to the deity. The jatra in this temple is held once in five years in the month of Phalguna for nine days when about 10,000 people assemble. The Kalmeshwara temple in Later Vijayanagara style has a garbhagriha and a navaranga. Beside the temple is a Veerashaiva Matha having a gadduge of a saint (name lost) who is described as hailing from Varanasi. Famous Hindustani maestro Kumara Gandharva was born at this place. Muchandi (three km from Sulebhavi) under Kalkamb revenue village is located at the foot of a small hill. The place has a Siddheshwara temple recently built. Facing the temple is the gadduge of Vishwabharati Siddhananda Swamy belonging to the Veerashaiva Panchacharya Matha at Rambhapuri. In the middle of the hill nearby this is the gadduge of Revanasiddheshwara. The jatra in honour of the latter is held during March/April when about 2,000 people assemble. Other temples of the place are Kalmeshwara, Balikadevi and Mahalakshmi.

Sultanpur (Hukeri tq, P: 2,220; eight km from Hukeri) is on the bank of the river Hiranyakeshi. The place has temples dedicated to Ramalingeshwara, Basavanna, Hanumanta and Lakshmi. The Ramalingeshwara temple in Later Chalukyan style (partially fallen)
has only a *garbhagriha* and an *ardhamantapa*. The *garbhagriha* which is empty has a Kadambanagara *shikhara*. Across the channel, near an old tank is an old shrine of Bharamappa with a broken unpublished inscription slab. The *jatra* at the Basavanna temple takes place during Ugadi when about 8,000 people assemble. The place has a mosque. *Ingli* (two km from Sultanpur) is located on the other bank of the river Hiranyakeshi from Sultanpur and has temples dedicated to Ramalingeshwara, Hanumanta, Lakshmi, Maruleshwara, Bharamappa, Kallappa, Vithoba and Venkatesha. The Ramalingeshwara is an old temple now renovated. Antiquities like Uma Maheshwara and a broken Durgi images are seen here. There is a view that this Ingli was the Ingaleshwara of Basaveshwara’s times. But, there are no antiquities here to support the view. The place has a mosque.

**Sureban** (Ramdurg tq, P: 2,845; 13 km from Ramdurg), is a place of commercial and historical importance closely associated with Nargund Revolt of 1858 and is called Manihal-Sureban. It is in this place where C J Manson then the political agent of the Southern Maratha Country was assassinated by Baba Saheb of Nargund on 29th May 1858 when Manson was camping here in a Maruti temple. In his honour, a cenotaph was erected by the British here. The place is also noted for its weaving of sarees named after it in addition to being a khadi production centre and Gandhi Ashrama. A noted highly revered exponent of Advaita philosophy Sri Shivananda Swamy of Gadag and his son Sri Atmanandaswami hail from this place. The place has a *samadhi* of Atmananda in addition to temples of Chowdeshwari, Vithoba and Shivanand Ashrama. A memorial pillar in memory of 1857 martyrs is now erected here in front of the Vithoba temple. *Shabari Kollata* (three km from Sureban) is a fine valley situated amidst hilly surroundings. The place is named after Shabari the temple is also called Shabari of Ramayana fame and she is said to have extended hospitality to Rama during his visit here. A *bogart* fruit tree is also shown within the precincts of the temple. The deity in the temple is Shakhambhari who must have been corrupted as Shabari. Shakambari or Banashankari is the family deity of weavers who are found in large number in the area. The temple has a *garbhagriha*, an *ardhamantapa* and a *navaranga* with lathe turned pillars and a huge *mukhamantapa* of a later date, though the original temple is in Later Chalukyan style. The *garbhagriha* has a *shala shikhara* of Vijayanagara style. In the *garbhagriha*, though
the peetha is Chalukyan, the image appears to be of a later date and the goddess is seated on a lion. There is a small Ramalinga shrine behind the temple proper. There is a tank to the right of the temple and a dharmashala to the further right, built in 1923. In front of the temple is a deepastambha built in 1945. There is a Samskrita inscription on a window panel, mentioning the starting of the ratotsava of the temple in the year 1089 AD. Shrines of Rama and Lakshmana are under construction here. The place is a quiet picnic spot amidst tall hill ranges which are in 'U' shape, surrounding the temple. The jatra is held during Bharata Hunnme when about 10,000 people assemble.

Tavadi (Chikodi tq, P: 1,277; five km from Nipani), or Tavandi or Stavanidhi as variedly called (seven km from Nipani) is a celebrated Jaina centre, addressed by Jains as 'Sri Atishayakshetra'. The place can be reached after a deviation to the right from Sankeshwar-Nipani (Highway) road. The place has the famous Brahmadeva temple complex in Later Chalukyan style with five small shrines in a row. But, the Brahmadeva temple is the earliest with a garbhagriha, an ardhamantapa and a navaranga. The garbhagriha has a short shikhara in earlier style and the pillars of the navaranga are lathe-turned. The Parshwanatha image (enshrined separately) is a fine standing statue in imitation of Later Chalukyan style. An inscription on its pedestal is dated 1400 AD states that the image was carved by one Jinnoja and installed by one Lakshmisena Bhattaraka and the basti was constructed by Laliyadevi, the great grandmother of Senaras. The Adinatha image installed in a separate shrine is about one metre tall. Next to it is Chintamani Parshwanatha also in the same style has an inscription on the pedestal in 13th century characters reading 'Dravila Sanghadha Suparshwadevaru'. Behind it is another small Parshwanatha image. There are loose sculptures of Neminatha and two other Tirthankaras. Next to this is the Shanthinatha also Chalukyan, enshrined separately. The temple complex have fine shikharas all in Kadambanagara style but renovated. On the upstairs in a small shrine, chaturasra in which is installed square abacus with images of Adinatha, Shanthinatha, Parshwanatha and Neminatha on its four sides, beautifully wrought. Behind the temple is a small hillock where the village proper is located. The village proper has temples like Maruti, Lakshmi, etc. On a rock, near the basti some foot prints and some big letters in Kannada are engraved. On the opposite hill is an on old temple of Koogu Brahmadeva (open)
which is approachable by steps. There is a Padmavati shrine too at the place. The place is a busy pilgrim centre. The temple trust provides a choultry and other facilities to the devotees. At the entrance of the town is the Bahubali Brahmacharya Ashrama, a recent building. The jatra is held during Vyshakha Purnima for three days when nearly 30,000 people assemble. Shippur (30 km from Hukeri) located on a left deviation from Bangalore-Pune road after Sankeshwar is a quiet place with considerable antiquity. The place has a Ramalinga temple in a deep valley approachable by descending about 100 steps. It is a trikutachala in Later Chalukyan style. All the three garbhagrihas have Shivalingas and the navaranga has fine Chalukyan images of Saraswati, Mahalakshmi, Vishnu and a Saptamatrika panel. The temple has a huge Kalyanamantapa built in honour of one Agnihotri Krishnagiri Maharaja. Behind the Kalyanamantapa are the two samadhis ascribed to Krishnagiri Maharaja and Appaiahswami (1978). The annual jatra is held on the last Monday of Shravana when about 2,000 people assemble. An inscription slab near the village panchayat office in Nagari letters (Marathi) and is illegible.

Telsang (Athani tq. P: 6,630; 35 km from Athani) is mentioned as ‘Tilasanga’ in various records. A record from the same place of Kalachuri Sovideva, states that Tilasanga as being included in a Kampana of 300 villages, a sub-division of Karahada Desha. It was a celebrated centre for learning in those days and is repeatedly referred as ‘Mahagrahara’. The place has temples dedicated to Satyappa-Sannappa, Vithoba, Venkataramana, Shankaralinga, Maruti, Yellamma, Durgavva, Kalmeshwara or Kalalinga and Basavanna. The Satyappa-Sannappagudi on Kalmari road built out of the Chalukyan temple material used to create five dolmen like shrines in which several stones are worshipped. The Vithoba temple has a fine standing image of Vishnu and Ananathashayana both in Chalukyan style and two Ganapati statues of later period, all kept in the open (tiled) enclosure. One herostone and two pillars with kalasha motifs are also lying outside the same temple. The Venkataramana temple has one more Vishnu (also standing) about one metre tall. This Vishnu statue is described as found while digging the land. Only the door frame is of Chalukyan times. This is perhaps an old Vishnu temple and the sculptures of Vishnu, Ganapati and Ananathashayana in Vithoba temple are stated as taken from here. The Shankarlinga is an ordinary temple which has a Chalukyan pillar portion built into
the main structure. The town is full of Chalukyan antiquities. An inscription slab in Grama Chavadi (now in the Karnataka University) is of Chalukya Jagadekamalla (regnal) and records a grant by the 500 Mahajananas of the place to a choultry. Another record built into the wall of the Virakta Matha is of Tribhuvanamalla (Vikramaditya VI), fragmentary, eulogises two Vaishya brothers Nachi and Kes. One more record in the Andani Matha is dated 1121 is damaged, which records a gift of land by Kankanada Ketanna for the maintenance of a local tank Kallakere. The Yellamma jatra takes place on the Kartika Hunnime when about 10,000 people assemble. The place has a mosque and two dargahs ascribed to Haji Mastan Sab and Sikander Sab.

Tigadi (Sampgaon tq, P: 3,791; 19 km from Bailhongal) on the Belgaum-Bailhongal road and is said to be one of the places sanctified by the Sharanas camping there on their way to Ulvi. The main objects of interest of this place include a recently built gadduge, of Kalyanamma, wife of Haralayya, said to have died here. In her honour, an image of Kalyanamma carved in black stone in sitting posture is enshrined in a small temple in whose honour, two jatras are held during Ugadi and Bharat Hunnime. There is a Veerashaiva Matha called Shivabasappana Matha or Siddeshwara. In the outskirts of the village in the fields is an impressive Indo-Saracen building with two domes, one of about 11 mtrs in diameter and another small, of Adil Shahi period nearby which, gold coins of the same period were said to have been found recently. The place also has a dargah of Hirekumbi Peer in whose honour, urus is held during Phalguna Poornima. On the bank of the local nala i.e, Hirehalla, there is also a temple dedicated to Chennabasavanna. Tigadi literally stands for a creeper in Kannada (Merremia Emarginata, Hall), and tigadi in local Kannada stands for bangles.

Torgal (Ramdurg tq; 10 km from Ramdurg) which falls in the Khan Junipet revenue village on the bank of the river Malaprabha has been called as Toragale in inscriptions (presently also known as Hole Torgal) and was the headquarters of Toragalendu a 6,000 province under the Seunas, and Vijayanagara also continued this place to be the headquarters of a province. Dr Flect has published a chronicle of the place found in Kannada in which the history of the place from the days of Bukkaraya has been narrated, and it speaks
of the Vijayanagara officer called Nagaraja who was taken captive by Ali Adilshah. Of the two Persian inscriptions of the place, found on the walls of the fort, one is of the days of Ibrahim I dated Shuhur 935 (1535 AD) speaking of the construction (perhaps extension) of the fort by one Ismail, son of Abdul Azeez. Another with a few Kannada lines at the bottom is of Ibrahim II of AH 991 (1583 AD) speaks of the construction (perhaps addition) of another part of the fort. Torgal, later came under the Mughals and the Marathas and Shivaji also claims to have built or expanded a fort here. Later, the place came under the Kolhapur branch who had granted Torgal and other villages to a Sardar called Shinde who had girls from their family married to the Kolhapur family. Two Kannada inscriptions in Later Chalukyan characters are preserved in the wada of the Shindes and one of them is of the Gove Kadambas and it speaks of Taila and Suggaladevi the overlords and a grant to some temple. Another record is broken. The Bhutanatha temple complex here is a huge site. The Bhutanatha proper has twin Chalukyan temples facing each other. The earlier one has a shikhara with a shukanasa over its garbhagriha and a cross shaped navaranga with parapets and kakshasana around. The entrance to this from the front is the common entrance to the other temple too and the other temple with a similar plan and size has a female deity installed in the garbhagriha. To the south of this twin temple are three more temples of which, the one in Later Chalukyan style has a Kadambanagara shikhara. There is another Shiva temple near this completely damaged with a Kadambanagara shikhara. The third one facing Bhutanatha is an ordinary temple with usual lay-out again of Shiva. To the south of the Bhutanatha, very near its garbhagriha, there is one plain flat square empty shrine and another similar shrine beside it in which the image of Durga is installed. There is one more Shiva temple beside this Durga temple with Kadambanagara shikhara and the parapet round the navaranga has relief sculptures on the frontal face. While entering the complex from the north gate, there is a small Ganapati shrine of Vijayanagara style. Altogether, there are nine temples here and of these, only Bhutanatha has sculptures around its garbhagriha and its parapets have some erotic sculptures also which have been damaged. The temples are in a neglected condition. The town has one Basavanna and one Durga temple also. Pattada Devara Gacchina Matha here is 600 years old, and there is also the Mahanteshwara Matha. The place has three mosques viz. Khasim Sab Bara Imam Mosque and Barapeth Mosque which are ordinary
structures and the Jumma Mosque, a fine structure of the Adil Shahi times. There are four dargahs of which that of Jinde Madar Shah is on a hill nearby and is described as a contemporary of Afzal Khan and Lagde Diwan is described as his desciple. His urus is held in Rabi-ul-Akhar when about 1,000 devotees participate. On the other side of the river is the dargah of Jafar Shah described as the desciple of Madar Shah whose urus is held in Rajjab on a small scale. There are two more tombs of which the one of Badke Shah is honoured by an urus in Shauwal and the other is of Malitake. The fort of the place is an imposing structure.

Turamari (Sampgaon tq, P: 2,530; 35 km from Bailhongal) located at the foot of a small flat hillock is an enchanting picnic spot. The place has temples dedicated to Ramalingeshwara, Honnattavva, Basavanna (new), Hanumanta and Dyanavva (two). The Ramalingeshwara temple is a tiled structure on the side of the hillock and the panipeetha and the Linga appear to be Chalukyan in style. The neighbouring hillock is a long range with a flat top having natural fortifications with huge boulders. In between the fortifications is a beautiful flat land area. Near the fort, atop a steep hill is an old temple which is renovated and locally called Basavannadevaragudi. It has an unpublished inscription slab in Later Chalukyan characters. Inside the fort are three herostones. The annual jatra is held during Shivaratri at the Basavanna temple when mass marriages are also held for fifteen days.

Uchagaon (Belgaum tq, P: 5,560; 12 km from Belgaum), is a place with considerable antiquity called Utsuganve in many Later Kadamba records and the headquarters of a division of 30 villages then. The place has nearly 40 herostones. The place has temples dedicated to Ganapati (two), Kalmeshwara (renovated), Vithoba, Lakshmi, Ravalanatha and Maruti. Near the Ganapati temple are two herostones depicting Turgol and some Chalukyan pillar pieces. One interesting monument of the place is the Suraveera temple (renovated) near which there are 23 herostones as well as Mahasati stones and parts of old temple kept in rows. This must have been a temple, meant for honouring heroes deceased in war. It has a garbhagriha, a mukhamantapa and a shukanasa in front of the shikhara with an image of Shiva affixed in the centre. Nearby is a Bhavkayi temple where a Gajalakshmi panel with Samudramathana scene at the
bottom is worshipped. Beside the huge village tank, some temple remains of Later Chalukyan times are seen, locally called the Vishwanatha temple. On the very bank of the tank is a fallen Ramalinga temple with many antiquities like a Saptamatrika panel, a Shivalinga, a Nandi, a head of Surya and a herostone. It is said that many more antiquities are submerged in the tank. The place has a mosque (Adil Shahi times) and a dargah ascribed to Shah Mohiyuddin Rahamathulla Alliyad. The place also has a Catholic Church.

Ugar Khurd (Athani tq, P: 14,390; ‘khurd’ means small; 34 km from Athani) on the left bank of the Krishna is a famous industrial centre. The placename Ugar is attributed to the God Ugreshwara who is also called Mahadeva. The place has temples dedicated to Ugreshwara, Vithoba, Vishwanatha, Raghavendra Matha, Venkateshwara and Ganapati. The Mahadeva or Ugreshwara on the river bank in the old township area, though renovated has the stellar garbhagriha of Chalukyan times intact. The Vishwanatha temple in Later Chalukyan style is completely renovated, but only the door frame of the garbhagriha is retained. The lathe-turned old pillar and other pieces are kept outside the temple. The wada of the Nayak of Adil Shahi times of the place is surrounded by fortification. The place is noted for the sugar factory and formerly the area was in Sangli State. Ugar Budrak (‘budrak’ means large; one km from Ugar Khurd) has a private temple of Padmavati having a considerable number of followers. The image of Padmavati in panchaloha is described as 500 years old. The special utsava of the goddess is held on Mahanavami when about 10,000 people assemble. Other bastis of the place are Neminatha and Adinatha and other temples like Mahadeva, Hanumanta, Yellamma and Sri Rama Mandira and also a mosque.

Ullagaddi Khanapur (Hukeri tq, P: 5,387; ten km from Sankeshwar) located on the national highway, is named to differentiate it from its name-sake Khanapur (tq hq). The place has temples dedicated to Hanumanta, Lakshmi, Ishwara, Basaveshwara and Yellamma. The Hanumanta temple has a Nishidi stone, engraved with inscription and another inscription slab is built into the wall of the same temple (both unpublished). The Lakshmi temple is a big structure recently built. Beside the garbhagriha is a broken image of Lakshmi in Chalukyan style. The jatra in honour of the Goddess
is held annually when about 10,000 people assemble. There is a Mahaveera basti (recent). The place has a Siddhadevra Matha. In the outskirts of the village amidst fields in a well are found broken antiquities like images of Surya, Vishnu, a herstone and a Linga. The place has a mosque and a dargah ascribed to Peer Dasthageer Sab (chilla).

Vajrapoha Falls (Khanapur tq, 23 km from Khanapur) situated amidst enchanting hilly surroundings of the Jamboti forest is a fine spot. To reach it one has to travel from Jamboti upto a point four km beyond Chapoli and then cross the river (only in December-January) Mahadayi twice (in between is a small hill) finally leading to an elevated flat hillock. Here the river Mahadayi flowing in a serpentine fashion takes a first jump from a height of about 60 metres forming a rectangular milky block and falls into the rocky valley making a thunderous sound and flows into another deeper valley where the river takes a second jump from a height of 50 metres. But it is difficult to locate a suitable witnessing platform for this second spot. It is locally said the second falls can be approached from Asoge near Khanapur by walking a distance of more than five to six km.

Vannur (Sampgaon tq, P: 5,640) is the ancient place Onanur, 18 km from Bailhongal, and has many antiquities. The Prabhugudi of the place fully renovated, appears to be a Rashtrakuta structure with kalasha motif on pillars. There is an inscription at the temple of Chalukya Vikramaditya VI of his eighth regnal year. The temple is called Hariradhityadeva of the Kalamukhas and Benekuppe village was granted for its renovation. Grants were made by crown prince Jayasimha ruling over Koondi-3,000 also, from Jayantipura (Banavasi). It was a centre of teaching also.

Yadawa (Gokak tq, P: 5,967; 43 km from Gokak) is a place with rich antiquity. The place was under the Tasgaon Patwardhans for long. The place has temples dedicated to Basavanna, Harideva, Bennekrishna, Rameshwara, Sri Raghavendra Matha and Narayana. The Harideva temple as locally described appears to be an old Jaina basti in Later Chalukyan style. It has a garbhagriha, an ardhamantapa, a navaranga and a mukhamantapa. The garbhagriha has no shikhara and the ceiling of the navaranga and mukhamantapa are
partially fallen. The lalata of the doorway of the garbhagriha has a Jina bimba while inside there is a Shivalinga, very loosely kept on a Chalukyan panipeetha. The square Bhuvaneshwari beams have 24 Tirthankara images (standing) in relief. The temple is in a very bad state of preservation. The Benekrishna temple is a modern tiled structure of Maratha times with an impressive image of white marble and a beautiful wooden screen. The Rameshwara temple nearby is another fine Later Chalukyan monument with a garbhagriha, an ardhamantapa and a navaranga. The entrance of the ardhamantapa have fine pierced windows. The mukhamantapa is totally fallen and rudely renovated. Nearby is the Raghavendra Matha. There is a Lingayat Chaukimatha neighbouring this temple. The Matha has an old palanquin which has fine paintings. A little away from this Matha is another Later Chalukyan temple of Narayana in the Basavannagalli. This temple has a garbhagriha, an ardhamantapa, a navaranga and an open mukhamantapa. The garbhagriha has images of Vishnu (in the centre), Suryanarayana and Lakshmi. In the ardhamantapa are placed fine individual sculptures of Vishnu, Ganapati and Maruti. The navaranga has impressive lathe-turned pillars and its ceiling has a deep Bhuvaneshwari surrounded by Ashtadikpalakas and an inverted lotus in the centre. In the front yard of the temple is a huge stone well which has a narrow passage leading to its water base. At the entrance of the village is a fallen Venkatesha temple. There is a big tank and across it is a fallen Parshwanatha has. The has has a fallen ardhamantapa, a navaranga and mukhamantapa. The dilapidated garbhagriha has a standing image of a Chalukyan Parshwanatha, its pedestal having an inscription. At Koppadatti on the main road under the same revenue village is a recent Lingadevara temple. It has a Nagari (Marathi) inscription (unpublished), whose top portion has a Vishnu image in relief. The slab is half broken. Facing the temple is a deepasthambha which has varieties of artistic motifs like elephants, parrots, a monkey being embraced by its young ones etc in lampstand projections. The place has rich lime stone deposits and recently a cement factory has been started. The famous saying of the local people is that Yadwad is famous for sunna (lime) and Gokak for banna (colour).

Yadur (Chikodi tq, P: 5,574) is a place on the northern banks of the Krishna, 19 km from Chikodi, to be reached from
Manjri or Examba. It is called so as it is on the left bank, edaduru, or perhaps yedeyuru place of dasoha. It is a famous pilgrim centre, having the Veerabhadra temple and this deity is the kuladevata of Lingayats and brahmins. This Veerabhadra—Virupaksha Linga, originally housed in a trikutachala stone temple of the Scuna (Yadava) times, now empty, found in the south-west corner of the compound or the prakara of the present temple, is housed in a new structure, about 300 year old, of brick and mortar, installed in a depressed garbhagriha which has entrance from three sides. A tall shikhara stands on the garbhagriha. The old temple built by Scuna Singhana II as per a record has lathe-turned pillars and of the three old garbhagrihas, one houses shayona mantapa of the God with a stepped pyramidal shikhara. Yadur is described as the spot where Daksha had performed sacrifice. Jatra at the temple is held on Chaitra Poornima, when 10,000 people assemble, and the cattle fair being held at the jatra has been discontinued since over a decade. The place has the Muruku Gudi, a damaged shrine with two Lingas, the Adrishyeshwara temple behind the Veerabhadra, a Hanuman shrine, ascribed to Satmutha Ramdas, a Biroba temple and a Vithala Mandir. The Kadadevara Matha of the place is of the Rambhagpuri line. It has branches at Konnur, Gundewadi (Athani tq), Manjri, Ammanagi, Nidsoshi, Nej, Shegunshi and Umarani of Jatt tq. There is a Panchalinga temple in front of this Matha at Yadur. One Anna Narasimha Deshpande of Ankale, Paragana Pachapur built the frontal mantapa of Veerabhadra in Saka 1752. (1830 AD) according to Marathi inscription. Peshwa Balajirao who camped here in 1754 had made grants to 121 dashagranthi brahmins at the place and also grants for the services in the temple. Wellesley who had camped at the place in 1803 speaks of mango groves at Eroor.

Yamakanmardi (Hukeri tq, P: 7,499; 13 km from Hukeri) is situated on a deviation road (four km) from Bangalore—Pune highway via Hattaragi. The placename is attributed to one Yamanakka the wife of Amritrao, parents of an officer under the Peshwas. The place appears to be a recent settlement with an agrahara of Peshwa times. The place has temples dedicated to Venugopal, Lakshmi, Hanumanta, Navakotinarayana, Vithala, Durga and Yellamma. Besides this, there is a fine temple complex of Peshwa times having shrines of
Sri Rama, Basavanna, Banashankari, Mahadeva and Venkatesha. The Banashankari temple has many Chalukyan pillars used while renovating (not from this temple). Inside the temple of Sri Rama is an image of seated Vishnu with Lakshmi on lap in Vijayanagara style. The tall shikhara over the Sri Rama temple is decorated in grandeur with stucco sculptures. In the heart of the village is a fine fort of the Peshwa times. The place has the Hunsikolla Matha which patronises sculptors, guided by master-craftsman Chandrashekhar Badiger. The entrance to this Veerashaiva Matha has a towering Maruti stretching his legs wide as a torana. This image and several others found in the Matha premises are painted with colours. A Linga with 770 smaller representations standing for Amarganas is installed here. The place has two mosques and a dargah ascribed to Peer Dastageer Saab and the urus is held in the month of Rabi-ul-Akhar, when about 5,000 people assemble.

Yellur (Belgaum tq, P: 9,612; ten km from Belgaum) situated at the foot of a small hillock locally called Yellurgad. The place has temples dedicated to Kalmeshwara (now under renovation), Lakshmi (Dyamavva), Dattatreya, Parameshwara and Chaugaleshwari. The Lakshmi or Dyamavva temple is a tiled structure with a wooden image. The jatra in honour of the goddess is held during Chaitra when about 10,000 people participate. A herostone is found in a street. The Chaugaleshwari temple is a huge structure with modern paintings. A broken Chalukyan statue of Gajalakshmi is seen here and wooden pillars here have beautiful designs at the capital. The Yellurgad (three km from Yellur village) also called Rajahamsagad situated atop a small hillock has a ruined fort. An underground passage in the fort is said to communicate with the Belgaum fort. Inside the fort is a Siddheshwara temple with some antiquities. The village proper has a mosque.

Yellammanagudda (Parasagad tq; five km from Saundatti) takes its name from the deity Yellamma temple atop and it is in Ugargol revenue village. On the way to the temple from the Saundatti town, one has to pass from the vicinity of the Parasagad fort. This temple of the Later Rashtrakuta or Later Chalukyan style has its stellar
garbhagriha intact with small relief sculptures of seated Tirthankaras at three points of the miniature decorative shikharas on the outer wall. The temple can be entered either from its front or from its two sides at points very near the garbhagriha. The prakara also has three entrances. Both the side entrances from the prakara have mantapas which are reconstructed by making use of Later Chalukyan pillars. On one of the pillars at the western entrance is an inscription indicating its construction by one Thimmappaya Nayaka in 1515 AD calling himself the door keeper of (‘rayara bagila’) Krishna-devaraya of Vijayanagara. Both the garbhagriha and the ardhamantapa have Later Chalukyan doorways. The navaranga has four massive Later Chalukyan pillars and the whole structure has been renovated. A frontal mantapa has been added in Saka 1820 as testified by two inscriptions in Kannada and Marathi. On one of the navaranga pillars is an inscription of Saka 1482 of the days of Sadashivaraya of Vijayanagara when one Vithapa, the Karyakarta of Venkatapati-rajayya (brother of Ramaraya) made some grant. The deity in the garbhagriha is not clearly visible as the whole area around it is covered by a screen. The shukanasa of the shikara has a female figure holding her hands in anjali pose. The nogarakhana to the right of the temple has Chalukyan pillars and a modern inscription in it speaks of the completion (renovation) of Sri Yellamma Devasthan between 1880-81. But, it is not clear whether the date is Saka or AD. To the north of the temple are two Later Chalukyan icons on which devotees pour salt and one of them could be identified as of Veerabhadra. Near this on the lower slab of the door frame is an unpublished twelve lined post-Vijayanagara Kannada inscription. Here in a room, a statue of some noble or a prince is enshrined and it is said that this statue was earlier found in front of the temple in a mantapa behind which the pillar with inscription now found at the western entrance existed. This indicates that the statue might be of Timmappa mentioned in the record. Outside the temple after the front gate, there is a small shrine of Kalabhairava called Ekanatha Joganatha Kalabhairava Matha with the Bhairava statue in Vijayanagara style, but the shrine itself is a recently renovated one. It belongs to the Nathapanthis and the legend on Renuka connects Ekanatha and Joganatha with Ekkaiah and Jogaiah who cured her of skin disease. A little farther, beside the road is the Matangigudi where a small metal image is installed and the priest here is of Cheluvadi community, whereas in the Yellamma temple, the
priests are Lingayats. To the west of the Yellamma temple, facing east is the shrine of Parashurama. Nearby is a small pond, only one square yard in dimension called yenme honda which is always full of fresh water. There are two more pits nearby called kumkuma honda and arishina honda. On a hill slope is another octagonal shrine nearby with a circular shikhara called Jamadagnigudi in which a recent stone sculpture of Jamadagni has been installed. Yellamma has been identified with Renuka and she is a very popular deity in this part of the country. During her jatra held in Chaitra and Margashira months three to four lakh people assemble. Dedicating men and women as Jogaiah and Jogiti to sing and propagate the glory of the deity was a custom widely prevalent in this part and also in parts of southern Maharashtra. To take oaths to render nude service was also prevalent in this place but this has been stopped since 1855. The whole of the Yellamma hill including the Parasagad fort is described as consisting of seven valleys and the deity is also called Elukolladavva. Her temples are all over and the one at Kokatnur (Athani tq) and at Chandragutti in Shimoga district appear to be notable among them. But the one here appears to be the original and it is quite likely that the original shrine was of some Jaina Yakshi (see also page 72 and page 812). The Yellamma hill also has a mosque.

Yogikolla (Gokak tq), also called Googikolla, six km from Gokak is an enchanting picnic spot and religious centre. The place name is derived from googi (owl) and kolla (valley) which is in between the horse-shoe shaped rocky hill ranges. In the middle of the hill is a cave-opening and one has to ascend 800 to 900 steps to reach this spot where beneath a huge rock roofing is the Mallikarjuna Linga and the image of Boramma (Bhramaramba) seated on a Nandi. Beneath this cave is the hidden place of origin of a stream which comes out from an outlet where a Nandi’s face is fixed and it falls into a rocky base from a height of just eight metres. Viewing from this mid-cave one can witness the aerial view of the deep valley amidst green as well as rocky surroundings where the river Markandeya flows. Annual jatra of Mallikarjuna is held on the last Monday of Shravana when nearly 5,000 peopleassemble. There is Nirvaneshwara Matha (two km from here) on the other bank of
the Markandeya river. This is another small cave opening. It has tombs of Digambareswara, Eranna and Nirvaneshwara. It is locally described that famous Veerashaiva saint Allamaprabhu stayed in this cave for penance and his disciple Nirvaneswhara opted to stay back here. In front of the Nirvaneshwara Matha is the gadduge of Rudramma a desciple of Nirvaneshwara. The Godchinmalki or Markandeya Falls is also approachable from here through an irregular forest route by walking nearly five km.