

CHAPTER XIX

PLACES OF INTEREST

THE district of Bidar is rich in ancient cultural traditions as well as in historical associations. Its several hallowed spots and monuments bring back to memory scenes of its glorious past. Many celebrated spiritual personages strode the earth, worked and taught in this area which witnessed various events of historical, social and religious importance. The district provides many attractions to scholars, pilgrims and others. A brief account of some of the more important places of interest in the district is given in the following pages in an alphabetical order.

See under Shamrajapur elsewhere in the Chapter.

Aliabad (T*. Bidar ; P. †650 ; A. ‡477.9) is about seven kms. north-west of Bidar town. The village has a small temple dedicated to Ishvara, also called Rameshvara, in front of which there is a natural water-spring and a pond called "Papanash" ("destroyer of sins"). According to a legend, the *linga* in this shrine is one of the *jyotirlingas* and it was worshipped by sage Shukracharya and Ramachandra visited the place and worshipped at this shrine on his way back from Lanka to Ayodhya. There are two niches in which images of Shiva and Parvati made out of polished black stone are kept. During the months of *Shravana* and *Phalguna* (about August-September and February-March), special *pojas* are performed here on Mondays. Some neolithic sites came to light here a few years back.

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Agrahara
Aliabad

Alwai (T. Bhalki ; P. 2,428 ; A. 2,418.66), about 35 kms. north-west of Bhalki town, has a small temple of goddess Lakshmi. An attractive five days' annual festival is held at this shrine about the month of January.

Alwai

T.*=Taluk ; P.†=Population according to 1971 census
A.‡=Area in hectares, according to 1971 census in the case of villages, and according to municipalities and town panchayats in the case of towns.

Andura

Andura (T. Bidar ; P. 2,051 ; A. 978.89) is situated about 14 kms. west of Bidar town on Bidar-Humnabad road. The place has ruins of some Chalukyan temples. There is an inscription belonging to the period of Chalukya king Jagadekamalla II (1139-49 A.D.) and it mentions the temple of Naraneshvara which was being visited by members of the Chalukyan royal family. This village has been selected for being developed as a Jayanti village.

Ashtoor

Ashtoor (T. Bidar ; P. 1,674 ; A. 859.41) is about four kms. east of Bidar town in the low lands. The Bahamani monarchs, like other illustrious Sultans, were fond of constructing huge sepulchres. Several majestic mausoleums of their period are found in this place.

Tomb of Ahmad Shah al-Wali Bahamani.—This is a square-shaped vast and lofty building with very thick walls. It has three entrances from north, east and south. There are arches constructed on a large scale and arched niches of varying sizes outside the tomb. Some of the niches have small arched openings through which air and light enter inside. The arches of the niches on the walls have verses written in gold colour with a dark background. The interior is decorated with fine paintings. It is interesting to note that the *swastika* symbol has been utilised for ornamentation in this mausoleum (on its southern wall), and on the tiles of Diwan-i-Aam in the fort at Bidar. The dome of this tomb is three-fourths of an orb in shape with an octagonal base at the roof-level. There is a large hall with arches on all sides. According to Yazdani, “ The excellence of the paintings, however, does not consist in the variety of tints but in the lovely contrasts which have been shown in the colour schemes of the different panels. Again on the same wall, above the niche to the right of the door, is a square panel painted in the style of a book cover with floral designs in the margin, geometric patterns in the middle, and an intricate *Tughra* device at the centre. The tints used in this panel show the skill of the artist in blending colour . . . ” (“ Bidar—Its History and Monuments”, pp. 117-118).

Ahmad Shah al-Wali appears to have been held in high esteem and an annual *urus* is held here in his honour even now. It is also called “ Allama Prabhu *Jatra* ” by the people. It commences on the twentieth day of the month in which the Holi festival is celebrated and lasts for three days. For this *urus*, the chief priest is a *veerashaiva* Jangama, who comes from Madiyal village in Gulbarga district, dressed as a *darvesh* in flowing robes and reaches this place by walking and inaugurates the celebration of the *urus*. A large number of people gather here at the time of *urus*, make

offerings and perform religious ceremonies according to their own customs (*see also Chapter III*).

Tomb of Ahmad Shah's queen is situated to the east of his tomb and is constructed in the same pattern. The entrance into it is from the south. It contains five graves, one of which is said to be that of Ahmad Shah's queen.

Tomb of Ahmad Shah's son is also built in the same style. Its interior has remains of stucco works of floral designs and religious texts. The ceiling is decorated with paintings in the same way as in his father's tomb.

Tomb of Sultan Alaud-Din Shah II was perhaps constructed by Sultan Alaud-Din Shah II himself in advance. The tile panels and carvings on the black-stone margins of arches here are quite impressive. On a white background, blue, green and yellow colours are used for painting. There are three entrance arches from the south, east and north. The dimensions of the square base of this monument and of its dome are the same as those of the tomb of Ahmed Shah-al-Wali. The tomb has a square hall and several arches and niches. The ceiling of the dome has remains of paintings.

Tomb of Sultan Humayun stands by the side of the tomb of Sultan Alaud-Din Shah II. Its roof was destroyed by lightning some years back. The arches of this monument are of a different shape. The upper part of the walls inside has another series of smaller arches. The walls of this tomb are very thick and the monument is built entirely with black trap masonry.

Tomb of Malika-i-Jahan is the tomb of the wife of Sultan Humayun Shah. Malika-i-Jahan means "queen of the world". This monument lies to the south-west of the tomb of her husband. This is a smaller building. Its walls have three arches the middle of which (in the south) forms the entrance. The arches are elegantly decorated with stucco work. This monument contains four graves, the second of which is said to be that of Malika-i-Jahan.

Tomb of Sultan Nizam Shah is situated to the west of Sultan Humayun's tomb. Its massive walls are built of trap masonry. It is square in plan, has three entrances from the east, north and south. In the south, there is a large arch for the entrance. In the west there is a niche where religious texts were recited at the time of the rituals.

Tomb of Sultan Muhammed Shah III resembles the tomb of Nizam Shah. But the sizes of the arches are different to a small extent. The monument has three graves. The central one is said to be that of Muhammad Shah and the right one his wife's.

Tomb of Muhammad Shah Bahamani was constructed by Muhammad Shah Bahamani himself during his life-time. It is as stately as the earlier tombs of the Bahamani Sultans. It has massive walls and small arches arranged in three rows. The base of the dome in the roof is octagonal.

Tomb of Sultan Wali-Ullah lies among the main group of the Bahamani tombs. It has strong walls. There are remains of a parapet. A small door in the south forms the entrance. The dome has eight facets. The interior is square in shape.

Tomb of Sultan Kalim-Ullah is situated close to the tomb of Sultan Wali-Ullah and is similar in pattern. To the south-west of this monument, there is a small mosque which was used for saying prayers for the dead persons before their bodies were buried. The ceiling of this mosque has three compartments and there are also three arched openings of the same size.

Chaukhandi of Hadrat Khalil-Ullah is the tomb of saint Khalil-Ullah who was the preceptor of Ahmad Shah. It is called Chaukhandi (four-storeyed building), but it is actually only two-storeyed. It is erected on a high place which has many steps. The main vault has three graves, while the corridor has several more. A panel contains a religious text with decorated arches. The building is octagonal in plan. There are traces of fine decorations on the walls of the building. The thick walls are of black trap masonry and the interior walls have no plastering. A high octagonal enclosure surrounds the tomb proper. At the entrance, there is an exquisite inscription. The saint's tomb is in the centre of the interior of the monument. While internally, it is octagonal, externally it is square. This prominent building is altogether one of the excellent buildings constructed by the Bahamanis.

Besides these monuments, the visitor can also see the tomb of Shah Rukh Khan (?), the well which came to light recently in the low land to the south of the sepulchre of Ahmad Shah, the tombs on a platform under a neem tree, the tomb of Shah Raju, etc.

Aurad

Aurad (P. 6,633 ; A. 1,901), about 42 kms. north of Bidar town, is the headquarters of the taluk of the same name. This is an important centre of cattle trade. It has a well-known temple of Amareshvar, the *jatra* of which is held for seven days in February-March every year. This festival attracts a large gathering. The place has a high school, a junior college and a civil dispensary.

Aurad

Aurad (T. Bidar : P. 2,977 ; A. 2,161.49) is a village about 25 kms. south-west of Bidar town. It is known for red clay (red

ochre locally called *geirolo*) which is used for colour-washing of floors and walls. A fair of the local temple of Lakshmi is held about January once in three years.

Bagdal (T. Bidar ; P. 5,346 ; A. 1,669.41) is about 24 kms. south-west of Bidar town. It has a shrine containing the *samadhi* (tomb) of a reputed saint named Shripatananda Atmananda Swamiji who is stated to have composed songs in several languages. In his honour, an annual *jatra* is held about July. There is another shrine dedicated to Pandurang Maharaj, under the auspices of which also a *jatra* takes place about September for three days every year. The village has a high school and a health-unit type dispensary.

Bagdal

Basavakalyan (P. 25,592 ; A. 3,238) was until recently known as Kalyani and Kalyan and has been also called Qasba Kalyanabad in some Bahamani records. Situated about 80 kms. south-west of Bidar town, it is the headquarters of the taluk of the same name. This place came to prominence towards the close of the tenth century A.D. when the capital of the later Western Chalukyas was shifted here from Malkhed. It extended over a large area and attained great celebrity as the metropolis of an empire, as a centre of wealth and prosperity, as a seat of learning and as an abode of spiritual wisdom hallowed by illustrious saints like Basaveshvara, Allama Prabhu, Akka-Mahadevi, Channabasavanna and Siddharama. Vijnaneshvara, the renowned law-giver, and the author of a highly valued treatise on law known as *Mitakshara*, was at the court of Chalukya Vikramaditya VI. He goes into raptures while describing the splendours of the capital city of Kalyana and exclaims that no other city like Kalyana existed in the past or present and would never exist in future. The great Sanskrit poet Bilhana who wrote "*Vikramankadeva Charita*" also adorned the court of Vikramaditya VI and he too has sung the glory of this city in glowing terms. The later Western Chalukyas ruled an extensive empire till the end of the twelfth century with a break of a few years when the Kalachuris had seized power. It was at this place that there was the upsurge of the revolutionary *Sharana* (Veerashaiva) movement led by Basaveshvara, Allama Prabhu and their associates, which attracted like-minded persons from various parts of India. The illustrious *sharanas*, who came from all strata of the society composed inimitable *vachanas* here and founded the "*Anubhava-Mantapa*" where they carried on deliberations. This protestant movement, which aimed at radical religious and social reforms, gained formidable popular strength. When the traditionalists and the imperial power headed by Kalachuri Bijjala clashed with it and made violent attempts to suppress it, there was an upheaval which

Basavakalyan

shook up the imperial authority and brought about a different chain of social and political events.

After a period of Sevuna and Kakatiya rule, the city of Kalyana passed into the possession of the Tughluqs, Bahamanis, Barid Shahs and Adil Shahs and then in 1656, it was captured by Aurangzeb. Later, it became a part of the Nizam's dominion and was given as a *jagir* to a Muslim nobleman. Most of the many splendid monuments of Kalyana of the Chalukyan times do not now exist. From a few epigraphs that have been hitherto found at Kalyana, it is gathered that the city had temples of Bhimeshvara, Madhukeshvara, Hatakesvara, Mahakaleshvara, Pampeshvara, etc. Some stone images of Chalukyan times such as those of Nataraja, Bhairava, Varaha, Mahishasuramardini, Surya, Ananthashayana, Keshava, Shiva-Parvati, Tirthankaras, Ravana, etc., and other sculptural remains that survived here and there have been now kept inside the fort. Several remains believed to be associated with the memories of eminent *sharanas* of the twelfth century, such as caves and shrines, were in recent years, renovated by the efforts of Shri Channamallappa Warad and others.

Fort.—In the north of the town, there is an old, strong, spacious and interesting fort situated on rocky ground. It appears to have been originally constructed by the Chalukyas of Kalyana, and it was renovated and altered later. It has ancient gates. Inside there are some small canons, besides a big one measuring about 694 cms. in length which is popularly called as Nav-gaz. There are also several other canons of which one is 435 cms., and another is 277 cms. in length. There is a shrine having no image, but it is said to have been dedicated to Lakshmi. This temple was closed during the Muslim rule covering it with stones. Later, it was discovered. The inner shrine and its roof are in good condition and it is adjacent to what is pointed out as a palace of Bijjala. At the top of the frame of the shrine, there is an icon of Ganapati. There is a wheel which is called "*Charaka mota*" with the help of which buffaloes were used to draw water from a well. There is a wooden railing or wooden platform, which, it is said, was a court of justice of the Bahamani period. On the walls of the fort, some Hindu and Jaina icons can be seen. There is a single approach to the fort, which is from the south. "..... defences of the fort are so cleverly arranged that the fort was almost impregnable against the war apparatus of those days. If one takes a walk along the glacis, the several tiers of fortifications, one above the other, present one an impressive sight" ("The Deccan Forts" by J. N. Kamalapur. Bombay, 1961, p. 99). Most of the bastions found here are circular in shape and a few are square or octagonal. Some of the bastions are still mounted with pieces of ordnance few of which are of extra-ordinary size.

Basaveshvara Temple is situated in a central place of the town. A large number of devotees from far and near visit this well-known place of worship. Every Monday devotees gather here for special worship. An annual fair is held under the auspices of Shri Basaveshvara Devasthanam Samiti of Basavakalyan in the month of *Vaishakha*.

Parusha-Katte is located to the north of the Basaveshvara temple. It is a stone platform. *Parusha* means philosopher's stone. It may be incidentally stated here that the Singiraja Purana mentions six extra-ordinary *parushas* (powers) of Basaveshvara. According to a tradition, this spot was hallowed by its use by Basaveshvara who used to sit here and give alms to the needy persons and also sometimes initiated his disciples and composed *vachanas*. Near this *Parusha-Katte* can be seen relics of a Chalukyan temple. Now a school is being run here by Shri Basaveshvara Devasthanam Samiti, Basavakalyan. An icon of Durga was discovered while digging the earth near this place. Closeby there is a mosque.

Prabhudevara Gaddige.—Allama Prabhu Deva, the illustrious seer and associate of Basavanna, known for his profound spiritual attainments, is believed to have resided here. He presided over the deliberations of the renowned *Anubhava-Mantapa*.

Tripurantaka Lake.—This is a well-known ancient lake situated about five kms. from Basavakalyan town proper. It is associated with the hallowed memories of the *sharanas* of the twelfth century. On the bank of this tank, there is a temple of Ishvara called Tripurantakeshvara and Nandi. A Kannada epigraph which was found here, records that one Basava, a royal washerman of king Tailapa III, made a grant to Madivala Makeya. This inscription is now kept in the fort. There are many laterite caves nearby the lake, in which, it is stated, *sharana* saints used to meditate. A village called 'Tiprant' (derived from the word Tripurantaka) is closeby. It has a small shrine of Hanuman.

Akka-Nagamma's Cave has some elegant stone pillars. Akka-Nagamma was the sister of Basaveshvara. Inside this cave, there is another cave which is said to be that of Channabasavanna who was her son. The local people also say that this cave contains the *samadhis* of Chalukya Ayyana and his *guru*.

Basaveshvara Mahamane-ground, *Arivina-Gavi* and *Arivina-Mane* are pointed out behind Akka-Nagamma's cave. *Mahamane* means great Abode which was respectfully called so by the people. It is believed that Basaveshvara resided here. The words *Arivina-Gavi* signify cave of knowledge where he is stated to have spent

some of his time meditating in seclusion. *Arivina-Mane* means House of knowledge. It is in the form of an old *mantapa* by the side of the *Arivina-Gavi*. It is narrated that numerous *sharanas* used to visit the *Mahamane* for spiritual deliberations and to seek spiritual guidance and blessings from Basaveshvara and that a large number of people were daily fed here freely. There is a temple of Ishvara and Nandi and a students' hostel nearby.

Nuliya Chandayya's Cave is a spacious one. He was famous for his intense devotion to *kayaka* and composed many *vachanas*.

Ghanalinga Rudramuni's Cave is in the midst of a *bilva-vana*. Rudramuni was a *vachanakara sharana* contemporary of Basaveshvara. The *Panchasootra Cave* is closeby.

Vijnaneshvara Cave is also near Rudramuni's cave. It is said that Vijnaneshvara, the great ancient authority on Hindu Law, used this spot for his *sadhana*.

There are several other caves of *sharanas*.

Madivala Machayya's Honda (pond) is situated south of Prabhudevara Gaddige. This pond is believed to have been used by Madivala Machayya, a valiant disciple of Basavanna, for washing the clothes of his *sharana* associates. He was a washerman by occupation. A shrine is dedicated to him here. There are two *Shivalingas* in its *garbha-griha*.

Bandavara Oni in Sastapur is said to have been the street where there were rest houses for visiting *sharanas*. Nearby there is a pond called *Channabasava-Techtha* which is considered holy and is used or *Shivapooja*.

Kambli Matha is named after Kambli Nagadeva, a noted *sharana*. It is said that he used to sit on a blanket spread on the ground and do meditation here.

Siddeshvara temple is located about two kms. from Basavakalyan town on the way to Shivapur. As saint Siddharama is said to have taken his *Ungadeekshe* here, it has also been called Siddharama or Siddharameshvara temple. A shrine of Revanasiddha is also situated closeby.

Basava-Vana is near Prabhudevara Gaddige. On the occasion of Basaveshvara Eighth Centenary celebrations in 1967, 770 plants of different categories were planted here in memory of 770 *Amara-Ganangalu* who lived at the time of Basaveshvara. It is maintained by the Horticulture Department. There is an idol of Nandi here (*see also Chapter IV*).

A new spacious *Anubhava-Mantapa* is being constructed behind *Rudramuni's cave* by the Basava Samiti, Bangalore, its foundation-stone was laid by the late Maharaja of Mysore. The building is in the shape of a huge *Shivalinga*. The *shikhara* (tower) of this structure can be seen from a long distance. It is proposed to have a central library and a museum, and cottages for *sadhakas* and visitors, here. It is said that the renowned ancient *Anubhava-Mantapa* of the twelfth century was situated about this place.

Mahanta Matha (also called Gosai Matha) is situated near the fort. The forefathers of the Gosais are stated to have migrated from the north and established this *matha* at Basavakalyan, Bhalkeshwara *matha* at Bhalki and a third one at Chitaguppa. They are traders by profession. Their tombs built in north Indian style of architecture are found near Basavakalyan, Bhalki, Chitaguppa and Humnabad.

Sadananda Saraswati Matha with *Peetha* is the chief seat of Ananda Sampradaya founded by a seer and mystic named Sadananda. It is of *Dattatraya parampara* and has much following in Karnataka and neighbouring States. A tradition says that Sadananda as a boy was an intense devotee of God Vishwanatha of Varanasi and when he came to Kalyana in the course of his pilgrimage, he heard the echo of the *namasmarana* of Datta and felt a spiritual urge to settle down here as a monk which he did. One Ramananda of Varanasi also came to Kalyana and became his disciple. Swami Sadananda is credited with having performed some miracles by his *yogashakti*. A Veerashaiva householder built this monastery for the saint. Swami Sadananda Saraswati took "Jeevanta Samadhi" (got entombed as a living person) on a *Vaishakha Shuddha Panchami*. A monk of a particular order heads this institution by succession. The monastery has a temple which has many images.

There are some relics of a Chalukyan temple on the main road in the bazaar where the large Jame Masjid now stands. In the potters' colony, ruins of a Jaina temple are found scattered. There is a big mosque in the same place. There is a shrine called *Urilingapeddi matha* on a small hill near the town, which contains a *samadhi* said to be that of *sharana* Urilingapeddi. Largely Harijans visit it.

Quazi's Mosque or Peer's Dargah.—On the way to the fort through the main road, there is a graveyard of the family of the former Nawab of Kalyan. It includes a big mosque and a tomb of a *fakir* named Peer Pasha. This place is also called "Peer Pasha Bungalow". The tomb has a big hall of pillars of the Chalukyan style, in which there are other small tombs also. There is a pond

behind this monument on the bank of which are lying some sculptures of Chalukyan temples. It is believed by the local people that Madhukeshvara and Bhimeshvara temples of the Chalukyan period were situated here.

Sher Sawar or *Bagh Sawar Dargah* is situated very near to the present inspection bungalow. Syed Tajuddin was born in Khorasan, a city of Iran, and came to Kalyan in 1387 A.D. when the Bahamani king Muhammad Shah II was ruling from Gulbarga. Legends say that he rode on lions and used snakes to tame the lions. He became famous as Sher Sawar or Bagh Sawar. His tomb was built by a Bahamani Sultan. An annual *urus* is held in the month of *Shawwal* (three-weeks after the Ramzan), when thousands of Hindus and Muslims gather here to pay homage to his memory.

The town is also a commercial and educational centre. There is Khuba Basaveshvara College of Arts and Science, a general hospital, an inspection bungalow, a tourist home and a *dharma-shala*.

Belkhera

Belkhera (T. Humnabad; P. 1,536; A. 1,649.78), about 16 kms. south-east of Humnabad town, is famous as the birth-place of several *sharanas*. Veerasangayya is said to have been a native of this place. Rudramuni Shivacharya, who was the Rajaguru of some Chalukya and Rashtrakuta kings, hailed from Belkhera. There is a hill called by the local people as Renukaragudda (Renuka's hill). The village has a Veerashaiva *Matha* in which the *gaddiges* of many *sharanas* can be seen.

Bhalki

Bhalki (P. 13,099; A. 518) is an important town situated about 40 kms. north-west of Bidar town. It is the headquarters of a taluk of the same name. The place has been called Bhallunke, Bhaliki and Bhalikki in inscriptions. Kumbara Gundayya, a potter by occupation and a well-known saint, hailed from this place. A chieftain named Ramachandra Jadhav built a fort here. It was the headquarters of a *Paigah* taluk held by a family of nobleman known as Khursheed Jah under the Nizam. The town has an Ishvara temple known as Bhalkeshvara in which there are small shrines dedicated to Basaveshvara, Balamuri Ganapati (a rare figure with its trunk turned to the right side and in the standing posture) and Kumbheshvara. The temple holds an annual fair about March-April. There are old Veerashaiva monasteries known as Channabasava Hirematha, Bhalkeshvara *Matha* and Mahanteshvara *Matha*. There is an inspection bungalow, a civil dispensary, two high schools, and Channabasaveshvara College of Arts and Science.

Bhatambra (T. Bhalki; P. 4,229; A. 2,956.50) is about 8 kms. north-west of Bhalki town. It has an old, large and strong fort. The place has a temple of Veerabhadra which holds an annual *jatra* for two days during April-May and a Gurubasaveshvara *Matha*. The village has a high school. The Hyderabad-Karnataka Sahitya Sammelana was held here in 1955.

Bhatambra

Bhimalkheda (T. Humnabad; P. 4,851; A. 4,212.41) is a village about 41 kms. south-east of Humnabad town. It has an ancient cave in which some *sharanas* are said to have meditated and two temples, one dedicated to Veerabhadra and the other to Hanuman. A *jatra* is held for Hanuman about the month of April. There is a high school and a veterinary dispensary.

Bhimalkheda

Bidar (P. 50,670; A. 1,300) is situated about 740 kms. north of Bangalore, 116 kms. north-east of Gulbarga and 130 kms. north-west of Hyderabad. It is the taluk headquarters, sub-division headquarters and district headquarters town of the same name. It is on a highly elevated and healthy Deccan plateau and it enjoys a fine climate. A traditional tale says that the history of the place goes back to the days of Mahabharata. The place is also associated with the legendary story of Nala-Damayanti.

Bidar

In 1321-22 A.D., the town of Bidar was taken by Muhammad-bin-Tughluq who was then a prince. Later in 1341 A.D. when he was the Sultan at Delhi, he gave it to one Shahab-ud-din who rebelled against him in 1345 A.D. In 1347 A.D., Allaud-din Hassan Bahamani made it a part of his kingdom. Sultan Ahmad Shah Wali Bahamani (1422-36 A.D.) transferred his capital from Gulbarga to Bidar for various reasons such as its fine climate, central position and natural defences and renamed it as Muhammadabad.

Athanasius Nikitin, a Russian traveller, who was in the Deccan with the assumed name of Khwaja Yusuf Khurasani from 1469 to 1474 A.D., spent many months at Bidar as a Parsian Shi'ah. He has described Bidar as "the chief town of the whole of Mohamedan Hindusthan". The town was about 24 kms. long. There was brisk trade in horses, cloth, silk and pepper. The court of justice was situated within the fort of Bidar. The nobles lived a luxurious life.

After the decline of the Bahamanis came the Barid Shahi Sultans. Ali Barid, who became the ruler in 1543 A.D., played an active role in the confederacy of the Deccan Sultans which inflicted a crushing defeat on Vijayanagara in 1565 A.D. The Adil Shah of Bijapur sent an expedition against Bidar and took it over in 1619 A.D. Malik Amber, having entered into an agreement of neutrality

with Outb Shah of Golconda, attacked Bidar and pillaged it. In 1631 A.D. a Mughul army led by Asaf Khan occupied Bhalki and laid seige to Bijapur. But it was repulsed. In 1636 A.D., Adil Shah, having acknowledged the overlordship of Mughuls, had control over the border tracts of Kalyana, Bidar, Chitaguppa and Bhalki. In 1656 A.D. Aurangzeb captured Bidar and Kalyana and renamed Bidar as Zafarabad, and Shahjahani coins were issued with the mint name of Zafarabad on them. It continued to be under the control of the Mughuls of Delhi; in 1724 A.D., Nizam-ul-Mulk Asaf Jah of Hyderabad established his authority over the area, as their Subedar of the Deccan.

The Bidar Fort.—It is considered one of the most formidable forts of the country, and is an interesting bulwark. It is said that Sultan Ahmad Shah Bahamani constructed a large and strong fort at Bidar between 1426 and 1432 A.D. on the site of an ancient fort which is even now known as the *Purana Qila*. It is situated in the eastern part of the town and has within it ruins of palaces, mosques and other buildings which had been built of trap rock. Stone and mortar were used to build the fort-walls. Yazdani says, “..... engineers and architects of various countries were employed on its design and construction.” (Bidar, Its History and Monuments, pp. 28-29). He carried out a detailed survey of the monuments at Bidar for the Nizam’s Government. The fort is entered from the south-east by a zigzag passage protected by three gateways. The entrance gate has a lofty dome, the interior of which had been painted in bright colours. Traces of these paintings can be seen on the pilaster. The external circumference of the fort is about 4.0 kms.

There are about 37 bastions. There are some large guns on the big bastions which contain the names of their manufacturers. One of them is 4.72 metres long, 63.5 cms. across the muzzle and 48.26 cms. in bore. There is a very huge gun-bastion in the fort. On the eastern side of the bastion is a shrine named after Veerasangayya, the *shikhara* of which has a modern appearance. It contains the *samadhi* of Veerasangayya, a local hero who was a Veerashaiva devotee. There were a large number of magazines in the fort for storing arms, and explosive materials, the remains of which may still be seen behind the ramparts near all the important bastions.

Burjs.—There are about seven gates besides the main entrance from the city side. They are (1) the Mandu Darwaza, (2) the Kalmadgi Darwaza, (3) and (4) anonymous, (5) the Delhi Darwaza, (6) the Kalyan Darwaza and (7) the Karnatak Darwaza. A good view of the Kalyan Burj, which stands in the

west, can be had from the court of the Delhi Darwaza. Towards the south of the Kalyan Burj, is the Petla Burj. It was called so on account of its curtains. The Lal Burj or the red bastion was built out of red masonry. About three-fourths of a furlong from the Lal Burj is Kala Burj. It was called so as it was built of dark trap masonry. The object of these *burjs* was to strengthen the defence line at this point for the protection of the Takht Mahal against cannons. Muttamma Burj is to the west of the town and is octagonal in shape. Its roof has been destroyed.

There was arrangement in the fort to pour out boiling oil on the invaders outside. There were separate parts reserved for storing gun-powder. There are many tunnels inside the fort. There was a deep well which was the source of supply of drinking water. The fort is surrounded by a big trench. A *Karez* was laid out for water supply to Bidar town and a line of manholes commencing from Fateh Darwaza to the moat of the fort can still be seen. This fort was constructed in much the same way as the fort of Gulbarga. A French traveller named Thievenot, who had come to Bidar in 1667 A.D., has also described the fort.

Takht Mahal (Throne Palace) had two side pavilions with lofty arches. It had a spacious hall, at the back of which was the Sultan's room. The building had stately dimensions and exquisite surface decorations. The coronations of several Bahamani and Barid Shahi Sultans were held here.

Tarkash Mahal is said to have been built for a Turkish wife of the Sultan. From the remains of the decorative work found in the ornamentation of the walls, it can be said that the Mahal was built or extended by the Barid Shahi Sultans who had kept large harems of ladies of different nationalities.

Rangeen Mahal literally means the coloured palace. Its walls were originally decorated with tiles of different colours. The walls of this Mahal are very thick and are of black stone. It is noted for its artistic quality.

Shahi Matbakh (royal kitchen) adjoins the Rangeen Mahal towards the west. Originally it appears to have been the residence of a prince or some dignitary. The *Shahi Hamam* (royal bath) is situated very near the royal kitchen. Quite close to the royal bath there was a *Lal Bagh* (red garden) so named on account of its beautiful layout or due to the red flowers grown there.

Gagan Mahal ("heavenly" palace) was originally built by the Bahamani kings, and some alterations and additions were made by the Barid Shahi rulers. It has two courts. The outer court was

used by the male staff and guards. In the inner court also, there are rooms in either side of the covered passage for the accommodation of the guards. The main building of the palace was for the use of the Sultan and his harem.

Diwan-i-Am (Public Audience Hall) (?)—was also called Jali Mahal. It is situated to the west of the *Zanana* enclosure. The building has two entrances, one through the east and the other through the west. At the backside of the main hall, there are three rooms. The central room was probably the Sultan's chamber where he sat before coming into the audience hall. The spacious halls adorned with tile work were perhaps meant for ministers and other top officers of the court.

Solah Khamb Mosque which is said to have been built in 1423-24 A.D. by Qubli Sultani is on the western side of the *Lal Bagh* and is known so as it has 16 pillars in the middle part of the prayer hall. It is also called *Zanana Masjid* as it is situated near the *Zanana* enclosure. It was an important mosque as the Friday prayers and state functions of a religious character were held here. It is about 90 metres long and 24 metres wide. There is a well beyond the southern wall of the mosque.

Old Naubat Khana appears to be the residence of a commander of the fort. It has a spacious hall with a room to the west and a platform in the front. In the north, there was a reservoir to which water was supplied from the well. The hall has beautiful windows in its back through which a good view can be had of the city wall and the buildings of the town on that side. The platform, which is in front of the building, is very extensive and was a place of pleasantness.

In view of the considerable strategic importance of the town, there must have been old enclosure walls which were, however, demolished. The present ramparts and bastions of the town appear to have been added during the 15th century A.D. The town is entered by five gateways.

Shah Ganj Darwaza.—The older name of this gate was *Makki Darwaza* (Mecca Gate). During the time of *Nasir-ud-Daula Bahadur*, a grain market by name *Shah Ganj* was constructed, and the gate was renamed as *Shah Ganj Darwaza*. The gateway consists of two arches out of which one is fitted with a pair of massive wooden doors studded with iron knobs and bands. The *Munda Burj* is very near to this gate.

Fathe Darwaza is situated at a distance of about one km. from the *Munda Burj*. This important entrance to the town was constructed with great care. The name, which means victory gate,

was given by Aurangzeb when his army marched through the town triumphantly in 1656 A.D. Its former name was Nauras Darwaza.

Mangalpet Darwaza has been built at a distance of about a km. from the Fathe Darwaza. It was rebuilt in 1850 A.D. Its doors are strengthened by iron bars and are studded with iron pikes.

Dulhan Darwaza is to the north of the Mangalpet Darwaza. (Dulhan literally means a bride. Dulhan darwaza, therefore, signifies either the bride of the gateways or the gateway associated with some unknown bride). It appears to have been rebuilt in recent times, but its wooden doors are missing.

Talghat Darwaza is situated at a distance of roughly one km. from the Dulhan Darwaza. It is the most picturesque of all the gateways of the town. It has two lofty arches, one on each side of its inner and outer faces.

Chaubara means a building facing in four directions. This is an old cylindrical tower, constructed probably as an observation post. It rises to about 22 metres above the ground-level commanding a fine view of the entire plateau from the top. The base of the tower is circular in shape, measuring 55 metres and is about 5.2 metres high with arched niches built along its lower parts. There are several steps from the east leading to the terrace of the basement. The girth of the tower at the terrace level is 34.77 metres. Sufficient space at the foot has been left all round for visitors to walk round. A winding staircase of eighty steps leads from the northern side to the top of the tower. The base of the upper parapet of the tower measures 26.23 metres in circumference. Light and air are allowed to pass through the four rectangular openings.

Madrasa of Mahmud is an imposing ~~ancient~~ building of the Bahamani period. It is a unique monument both in plan and in the general style of architecture. In the reign of Muhammad III (1463-1482), Khwaja Muhammad Gilani (Mahmud Gawan) built this *Madrasa* (college) at Bidar in 1472 A.D. It has a high basement and occupies an area of 62.53 metres by 54.9 metres and is entered by a large gateway on the east. In its front, it has two lofty towers of about 30.50 metres high. It is a three-storeyed building housing a mosque, a laboratory, lecture halls, professors' quarters, students cubicles looking on to an open courtyard. The front of the building is adorned with tiles of various hues and shades. There are also two stately minarets on each side, the height of each one being 43.53 metres. These are decorated with tiles arranged in a zigzag pattern which used to lend a unique charm

to the building. There is a big pillar which is 39.96 metres long in the premises of the *madrassa*. Extracts from the holy Quoran have been engraved on some parts of the walls, the remains of which can be seen. The students of this institution were taught Arabic and Persian languages, theology, philosophy, mathematics, etc. They were given free boarding and lodging facilities besides free education. The teaching staff also lived with the students.

Though the building suffered much damage due to lightning, in 1696 A. D., negligence and climatic conditions, it still retains much of the original architectural features. It was later used as a barrack for cavalry. The rooms near the left *minar* were utilised as a powder magazine. The powder by some accident exploded and blew up greater part of the edifice, destroying the tower and entrance and causing dreadful havoc around.

Jami Masjid comprises a court hall measuring 44.23 metres from north to south and 43.31 metres from east to west. The prayer hall which is divided into seven arches has an imposing facade towards the court. The central one is slightly larger in dimensions. The arch-heads, supporting the ceilings, rest on low but massive columns. The *mihrab* from where the Imam conducted the service has a pentagonal plan at the base projecting from the hall. The height of the dome including its finial is about 10 metres from the level of the roof and 20 metres from the floor of the prayer hall. The chain and pendant device of the Barid Shahi architecture can also be seen.

Kali Masjid is situated at a distance of roughly one km. to the south-west of Bidar railway station. As its trap masonry is of dark colour, it has been called the *kali* (black) Masjid. The dome of the mosque rests on a high square base having an open arch on all sides. It has a main hall with two minarets. The arches of the facade of the mosque have large spans. The towers are octagonal in shape with neat bands. The vaults of the ceiling in the interior are elaborately decorated with plaster-work and one of them adjoining the *mihrab* is divided into many squares. Diffusion of Hindu and Muslim workmanship can be seen in the building. According to a Persian inscription dated 1694 A.D. the mosque was built by an architect named Abdur Rahman Rahim during the reign of Aurangzeb.

There is a small dome called the Mint to the south of the *Madrassa*. This little building might have been used for minting of coins in a larger structure which was probably adjacent to it. However, there is now no trace of the latter.

Takht-i-Kirmani is very near to the *madrasa* towards the fort, It is called so as it contains a couch which was associated with the saint Khalil-ullah Kirmani. The gateway has a large arch. The main arch has four smaller arches, built in its sides. The smaller arches have been arranged in two rows, one above the other. It is noteworthy that a series of form of *rudraksha* beads have been engraved along the border of the arch-head. There is a hall measuring 9.46 metres by 10.98 metres and it is divided into three apartments by arches. In the centre of this hall, the couch is placed on a wooden platform, which is well-carved and gilded in the Persian style. The local people highly rever this couch and a large number of people visit it during the month of *Muharram*.

Manhiyar Ta'lim.—In the old days, there were four physical training schools (*Ta'lim Khanas*) at Bidar, out of which one was housed in this building which is now in a dilapidated condition. Here, the pupils were taught wrestling, club exercises and fencing and such others as are displayed during the mock fights of *muharram* festival in India. The *Ashur-Khana* here consists of a hall with three arched openings in the front and a small room at the back. These *Ta'lim Khanas* were also called *Tahdid Khanas* (punishment houses), as the culprits received punishments under the surveillance of the staff of these institutions.

Khanqahs (monasteries).—The *Khanqah* of Hazrat Nur-Sammani has a large hall, which was used for accommodating the disciples, and a mosque for their praying. The hall has a cell at its back in which perhaps the Shaikh used to meditate. The *Khanqah* of Hazrat Shah Abu'l-Faid has a large enclosure and is approached through an arched gateway. The posts and the arch-head of this gateway are made of polished black stones. The *Khanqah* of Shah Wali-Ullah-al-Husaini has a spacious hall with three arched openings. Masonry pillars support the arch-heads. There is a small dome in the east, which is approached through a large arch. The monastery of Shah Ali Husain Qutb II is near that of Shah Wali-Ullah-al-Husaini. It is built of trap masonry and has an arched gateway.

The great monastery of Mahbub Subhani has several buildings, among which a mosque is of special interest. The parapet of this mosque has overlapping arches, and the prayer hall has three arched openings. There is another monastery of this saint, which is called *Chhoti Khanqah* as it is the smaller one. It has a gateway, a mosque and a hall with a court in front of it. The *Khanqah* of *Makhdum* Qadiri is close to the *Chhoti Khanqah* of Mahbub Subhani. This has several buildings within an enclosure.

The main block has a double hall with five arched openings. The tomb of Mukhdum Qadiri is situated on the Bidar—Chidri Road. Very near to the *Khanqah* of Mukhdum Qadiri stands the *Khanqah* of Hazrat Minnat-Ullah Bi. An epigraph here states that the original monastery was built by Yad-Ullah Shah and it was later renovated by Min-Allah Shah in 1696 A.D.

Baridi tombs

The Baridi tombs lie about two kms. west of Bidar town. There were formerly gardens around them. The first tomb is of qasim Barid. It resembles the sepulchres of Wali-Ullah Bahamani and Kalim-Ullah Bahamani. It is built on a platform with a flight of well-polished steps. Its dome has a tapering shape and is divided into eight facets. Amir Barid, it appears, began construction of his tomb during his own life time. But he died suddenly at Daulatabad and his tomb remained incomplete. This is an imposing edifice constructed on a platform, with lofty portals in the south. There is a spacious hall without roof in this tomb. Ali Barid too built his own tomb which shows great improvement upon the Bahamani mausoleums. Its platform measures 47.28 metres on each side. The enclosure walls rise to a great height. There is a large dome with a circular base decorated with niches and mouldings. A mosque consisting of an open court, a cistern, a prayer hall and an arcade, is attached to his tomb.

The sepulchre of Ibrahim Barid is of the same type as that of his father, Ali Barid, and likewise presents a stately appearance. In this building, there are three graves, the central one being that of Ibrahim Barid and the other being of his wives. There are here other tombs of the members of Ibrahim Barid's family. The tomb of Qasim Barid II faces the grave of Ibrahim Barid. It has been built on a 1.83 metres high platform with well-dressed steps. The circumference of its dome measures 25 metres. The walls on each side have a big arch. The tomb of the wife of the Sultan is also by the side of her husband's tomb here.

Khan Jahan, who was the son of Qasim Barid, might have constructed his mausoleum during his own life time. It is built with well-chiselled masonry and has steps on all four sides. The dome rests on a circular drum. *Tomb of Abdullah Maghribi* is of a saint of that name who lived during the period of Barid Shahs. This tomb built on a platform has a large enclosure and is crowned by a dome.

Barber's Tomb.—This is an elegant structure built in the shape of a pavilion. G. Yazdani says that it could not be ascertained from contemporary history whether the designation of the tomb was correct or not (pp. 166-167 of his "Bidar—Its History and Monuments").

Jharani Narasimha Cave Temple.—This is an old Hindu temple dedicated to Narasimha. It is excavated in a tunnel, and now just above adjacent to it there is the Farah Bagh Mosque. A legend says that Vishnu after killing Hiranyakashipu, slew another giant named Jharasura; at the time of breathing his last, Jharasura beseeched Vishnu to reside in the cave in which he was living and to grant boons to devotees; granting this last wish of his, Narasimha came to this cave. There is a roughly carved image of Narasimha on a stone wall at the end of the cave. For seeing this image, the visitor has to wade through a canal, the length of which from the steps to the shrine is about 91 metres, the breadth being about 2 metres. The flow of water in the channel is continuous. The depth of the water in the channel is generally 1.37 metres. A good number of devotees visit this temple.

Nanak Jhira Sahib.—The water spring here, which nestles amidst serene and enchanting surroundings, is situated at a distance of about three kms. from the Bidar Town. It has become widely famous as Guru Nanak Jhira Sahib with its recently constructed sprawling and splendid Gurudwara complex. It is attracting numerous pilgrims and visitors from many parts. A *sarovar* (lake) and *Amrut-kund* have been built. A number of suites and rooms have been provided for lodging the pilgrims. There is a *Guruka-Langar* where free food is served during certain hours, irrespective of castes and creeds. A hospital called the Guru Nanak Hospital is also being run.

Guru Nanak (1469-1539 A.D.), the celebrated social and religious reformer from the Punjab, who was the first of the series of ten Sikh Gurus, undertook extensive tours to preach harmony and goodwill to all sections of the people in a crucial period of Indian history. In the course of his such travels, accompanied by a Hindu follower and a Muslim follower, named Bala and Mardana respectively, it is stated, he visited Bidar and stayed below a rock. Many people of the City congregated there to have his *darshan* and to listen to his *Hari-Kirtan* and message. According to a legend, at their instance for fine water to drink, the saint, renowned for his spiritual attainments, touched the rock with one of his wooden sandals and removed a rubble, as the result of which there was a continuous gush of nice water. Two *fakirs*, it is stated, named Jalal-ud-din and Yakoob Ali, who were residing nearby, also met him and became his admirers. (vide "Gurdwara Sri Nanak Jhira Sahib", Bidar).

This spring is also said to have been associated with the name of saint Sayyid Muhammad Hanif "owing to an inscriptional tablet fixed into the wall above the mouth of the spring" according to

G. Yazdani (vide his "Bidar—Its History and Monuments"). It appears that this Sayyid migrated from Gilan in Iran to the Deccan during the time of Ahmad Shah-al-Wali, became an influential person and was called Hazrat Sayyid-us-Sadat. His tomb, which is located near the tombs of later Baridi kings, is much venerated. Actually, there are two tombs here of similar size, in one of which he is interred, while in the other are buried his wife and daughter and a son of his.

The Basava Mantapa at Bidar is a centre of cultural, literary and histrionic activities. This institution was founded in 1968 by the efforts of Swami Lingananda, Shri Channabasava Swami Pattadadevaru and others. It arranges lectures by learned persons and group-discussions on the various aspects of Karnataka's past and present, and also encourages youngsters to develop their talents by providing them facilities at the Mantapa to display their proclivities. The institution has its own spacious building in a central locality of the Bidar town. Later, several such *Mantapas* were started in the various other towns of the district.

The Bidar town is fast growing. It is a large commercial and educational centre. It has B. V. Bhoomaraddi College of Arts and Science, Government First Grade College, Akka-Mahadevi Women's College, Commerce College, Karnataka Law College and Government Polytechnic. The place is the home of Bidari-were industry which is a famous handicraft. The Bidari articles are well-known for their artistic elegance and beauty both in India and abroad.

Byalhalli

Byalhalli (T. Bhalki ; P. 1,293 ; A. 896.67) is about 20 kms. south-east of Bhalki town. A dam is being constructed across the river Karanja here (*see* also Chapters I and IV).

Chalkapur

Chalkapur (T. Bhalki ; P. 2,169 ; A. 1,468.94) lies about 30 kms. south-east of Bhalki town. There is a temple of Chalkamma which has some impressive modern wall paintings of various saints and deities. The Chalkamma-gudda (hill), which is nearby, has small shrines of *Moola-Chalkamma* and *Ishwara*. A *jatra* is held for Chalkamma twice a year, in October and April. Another fair takes place here for Hanuman about April.

Chandakapur

Chandakapur (T. Basavakalyan ; P. 1,269 ; A. 954.18) is a village about 20 kms. south-west of Basavakalyan town. According to a legend, Ramachandra, the hero of Ramayana, had camped at this place during his exile. There are two ponds called *Amrit-Kund* and *Seeta-Nahani kund*, and shrines of Ramalingeshvara, Somalingeshvara and Revanasiddeshvara. An annual *jatra* is held for Ramalingeshvara about the month of March. There is also a shrine of Chandikadevi after whose name the village is called.

Changler (T. Humnabad ; P. 2,177 ; A. 1,592.46) is a village situated about 38 kms. south-east of Humnabad town. It has an old shrine dedicated to Veerabhadreshvara for whom a *jatra* is held about November. At the main entrance to the temple, there is a pond called *Teertha-kund* with an Ishvara shrine. Nearby there are images of Basaveshvara, Etala and Betala.

Changler

Chintaki (T. Aurad ; P. 1,760 ; A. 1,541.84), about 16 kms. south-east of Aurad is noted for the *dargah* of Shaik Sahab in whose honour an annual *urus* is held for about two days. The village has a health-unit type dispensary.

Chintaki

Chintalgera (T. Bidar ; P. 906 ; A. 511.92) is at a distance of about 22 kms. south of Bidar town. Under the auspices of the local temple of Veerabhadra, an annual *jatra* is held here. On the hill closeby is situated a shrine of Venkateshvara, under the auspices of which an annual fair is held about January.

Chintalgera

Chitaguppa (T. Humnabad ; P. 13,413 ; A. 337) is an important town situated 12 kms. south-east of Humnabad town. It is noted for its handloom industry and was formerly the headquarters of the *Paigah* taluk held by Nawab Moinuddowla and was also, known as Moinabad. There is a *dargah* (tomb) of a saint Salar Makdoom, in honour of whom an annual *urus* takes place for two days. There is another *dargah* of Karimu'lla shah for whom also an annual *urus* is held. Another important annual event here is a fair held to venerate Baloba about the month of August. There is an ancient cave said to be of *sharana* Madivalappa. The town has the *samadhi* of another saint named Mahaduappa Devarshi who died in 1967. He was celibate and was much venerated by the people of the surrounding areas. His life-size marble statue has been installed in his *matha* at Chitaguppa by the Gowlis (dairy men). There is a high school, a Government junior college and a civil dispensary here.

Chitaguppa

See under Tajlapur.

Dubulgundi (T. Humnabad ; P. 5,923 ; A. 1,270.08), previously called Karimabad, 14 kms. north-east of Humnabad town, is well-known for its old Veerashaiva monastery called Kumbarageri Matha. It has a town panchayat, a high school, a health-unit type dispensary, and a veterinary dispensary.

Dattanagar

Dubulgundi

Fathepur (T. Bidar ; P. 535 ; A. 267.70), about 12 kms. north-east of Bidar town has a lofty tomb of Fakhr-ul-Mulk Gilani who was one of the dignitaries of the Bahamani court. The monument is erected on a high, spacious and long-stepped platform. The shape of the dome represents an intermediate stage between the hemispherical dome of the early Sultans of Delhi and the stilted turnip

Fathepur

shaped dome of the Mughuls. The walls here have decorations with two series of arches. Some faded traces of paintings are visible on the ceiling of the monument.

Gadwanthi

Gadwanthi (T. Humnabad; P. 1,969; A. 2480.19), about two kms. north-west of Humnabad town, was the birth-place of Basavantappa Swami, a reputed *sharana* of the 19th century. The place has a well-known Veerashaiva *Matha* associated with his name (*Basavantappa Swami Samsthana Matha*).

Ghatboral

Ghatboral (T. Humnabad; P. 4,389; A. 3,282.93) is a village about 16 kms. north-west of Humnabad town. It was also called Ghattada-Boriville in an inscription dated in the year 1,082 A. D. This is famous for its Shankar Tala fair which takes place about August and attracts a good gathering. The village has sugarcane and jaggery production units. There is a high school, a primary health centre and a veterinary dispensary here.

Ghodwadi

Ghodwadi also called Ghodwadi Shareef (T. Humnabad; P. 2,079; A. 720.09), about 21 kms. north-west of Humnabad town, has the *dargah* of a well-known Muslim saint named Ismail Khadri in whose honour an *urus* is held every year in the month of *Muharran*.

Gornalli

Gornalli (T. Bidar; P. 835; A. 369.00) lies about three kms. south of Bidar town. The tomb of Mahmud Gawan, the celebrated prime minister of the Bahamanis who was beheaded under tragic circumstances by orders of Muhammad Shah III, is about one km. from here. The tomb which is located on a hillock amidst a cluster of neem trees has a platform, with a square design.

An inscriptional tablet mentions that Mahmud Gawan, who was innocent, was murdered. There are also several small-size tombs here which are perhaps of his relatives and teachers of the *madrassa* which he had established at Bidar. About a km. south-west of the tomb of Mahmud Gawan, there is a pretty mosque with a rectangular court. It has an epigraph of Amir Barid II. Closeby there are two tombs constructed on a platform. They appear to be of some distinguished persons.

Goria (B)

Gorta (B)(B=Buzrug) (T. Basavakalyan; P. 2,311; A. 1,729.39), situated about 18 kms. north-east of Basavakalyan town, has been called Gorante in inscriptions. It was an *agrahara* village and a centre of learning. There was a Rudreshvara temple near the present Hanuman shrine said to have been constructed by Rudra Mishra, a preceptor of Chalukya Vikramaditya VI. There were also Nagareshvara and Malleshvara temples and Jain *basadis*. The place has an old Mahadeva temple constructed in rock stones. Each of the pillars of this temple is made of a single stone. The

temple has a ruined *mantapa* called *Nartakiya Mantapa* which has a sculpture of Nandi. Under the auspices of this temple an annual *jatra* takes place for two days about March--April. There are also shrines of Gorakhnath and Mahalakshmi, the annual fairs of which attract a large gathering of devotees. The village has a high school.

Hallikhed (B) (T. Humnabad ; P. 8,704 ; A. 2,361.56), a large important village, situated about 22 kms. north-east of Humnabad town, was formerly the headquarters of *Paigah* of Ikbat-ud-Dowla. It has a co-operative sugar factory. The place is noted also for its temple of Naganathaswami and its annual *jatra* which is held about October. According to a local legend, the wife of the headman of the area vowed that if a child was born to her, Naganathaswami would be fed with milk by the child. But after the birth of the child, she forgot to do so and the child died by the bite of a snake. In front of the temple of Naganathaswami a *samadh* for the child was constructed which is venerated by people of the area. There is another temple of Sangameshvara which has at present no idol of the presiding deity. There is a shrine dedicated to Vishvambharanand Swamiji, which holds an annual fair about January. A dam is being constructed near this village across the river Karanja (See under Byalhalli elsewhere in the Chapter). There is a high school and a primary health centre here.

Hallikhed(B)

Hallikhed (K) (K=Khurd) (T. Humnabad ; P. 1,987 ; A. 1,300.46), situated about 13 kms. south-west of Humnabad town is important for the borewell sunk here which yields 20,000 gph. and is of artesian conditions and overflowing. The overflow is about 3,000 gph.* The village has a panchayat.

Hallikhed(K)

Harkud (T. Basavakalyan ; P. 1,423 ; A. 1,229.99) lies about 35 kms. south-west of Basavakalyan town. It has a well-known *matha* (monastery) of Channabasaveshvara in honour of whom a *jatra* takes place about the month of January when wrestling matches are also held. The village has a high school.

Harkud

Hilalpur (T. Humnabad ; P. 1,056 ; A. 506.25), which is about 12 kms. north-east of Humnabad town, has the ruins of a Chalukyan temple. There is an old mutilated stone inscription here which appears to mention about the existence of a Shiva temple here.

Hilalpur

*gph=gallons per hour. 1 gallon=4.546 litres.

Hudgi

Hudgi (T. Humnabad ; P. 4,666 ; A. 2,579.85) is an important progressive village about five kms. east of Humnabad town. It has a mechanised co-operative milk dairy. The village has a noted Veerashaiva *matha* which is giving encouragement to Sanskrit education. Two temples here of Karibasaveshvara and Venkamma hold a *jatra* about April-May of every year. There is a high school and an Ayurvedic dispensary here.

Humnabad

Humnabad (P. 16,357 ; A. 129.00), previously called Jayasingapura, situated at a distance of 52 kms. south-west of Bidar town, is the taluk headquarters town of the same name and a trade centre. It is said to have been built by a Chalukya king Jayasimha in 1040 A.D. It was formerly in the Paiga Taluk of Chincholi and has a ruined fort. There is a well-known old temple of Veerabhadreshvara here facing east. Veerabhadra has a sword in his right hand and hero's tabor or a valiant shield with silver covering in his left. Just below the right hand an idol with folded hands having the head of a goat can be seen which is called by the local people as Dakshabrahma. By the side of the *garbhagriha* are shrines dedicated to Bhadrakali and Nandikeshvara. The *shikhara* of the *garbhagriha* contains the figures of the 28 *leelas* of Shiva, ten incarnations of Vishnu and the stories of the *puranas*. There is a pond near the temple, which has been beautifully constructed. The *jatra* of Veerabhadreshvara is held for seven days about January-February. There are two huge pillars on either side of this temple one of which rotates and is known as the 'Swinging Pillar' as a gentle push appears to make it sway a little. The town has a high school, a junior college, an Industrial Training-cum-Servicing Centre, an inspection bungalow and a civil dispensary.

Jalsangi

Jalsangi (T. Humnabad ; P. 1,387 ; A. 1,539.81) is an ancient village about ten kms. north-east of Humnabad town. A local legend says that this place was the capital of the kingdom of Virata of the Mahabharata times, where the five Pandava brothers spent sometime of their exile. On the bank of the tank at this place there is a notable temple of Ishvara which is in ruins. According to a lithic record, this monument was constructed during the reign of the Chalukyan monarch Vikramaditya VI. Its outer walls contain some fine sculptures one of which is a remarkably well engraved figure of a lady who is depicted as inscribing a Sanskrit epigraph in Kannada characters, which is of about 1100 A.D. and refers to the wearing elegant ornaments. There are also images of Ganesha and reign of Vikramaditya VI. There are several other graceful representations of female figures in various dancing postures, wearing elegant ornaments. There are also images of Ganesha and

a goddess which is pointed out as that of Parvati by the residents of the village. There are relics of several other buildings at this place.

Janawada (T. Bidar ; P. 2,860 ; A. 1,329.21) is an important village about 12 kms. north-west of Bidar town. It is said that in eighteenth century, two Jagirdars of this village, namely, Bala Rai and Rustum Rai, who were imprisoned by the Marathas got freed by favour of Guru Govind Singh, the tenth *guru* of the Sikhs. These two persons along with Mai Bhagoji, a highly respected saintly Sikh lady, came here thereafter. According to her desire, after her death here, her ashes were taken to Nanded and placed there where Guru Govind Singh's shrine stands. The place is considered holy by the Sikhs who have built here a Gurudwara where the holy book called Guru Granth Sahib is read daily. The village has a high school and a primary health centre.

Janawada

Certain villages are being developed as Jayanti villages (*see* Chapter IX).

Jayanti villages

Kallur (T. Humnabad ; P. 1,863 ; A. 1,620.8) is about four kms. south-west of Humnabad town. According to a tradition, Basaveshvara had camped at this place, and had bathed in the pond here, which thereafter became well-known as *Basava-teertha*. Nearby this *Basava-teertha*, there is *Basava-Teertha Mandir* and a *Veerashaiva matha*.

Kallur

Kamthana (T. Bidar ; P. 4,790 ; A. 2,204.01), a village which lies about eleven kms. south-west of Bidar town, has a noted old Jaina *basadi* dedicated to Parshvanatha, under the auspices of which an annual fair is held about February. White clay, which is available at this place, is made use of for manufacturing pots and other utensils.

Kamthana

Karaknalli (T. Humnabad ; P. 1,191 ; A. 1,368.90), a village about 42 kms. south-east of Humnabad town, has the *samadhi* of Bakka Prabhu, a famed saint, and a temple dedicated to him. A *jatra* is held for five days about March for paying homage to him.

Karaknalli

See under Dubulgundi .

Karimabad

Khanapur (T. Bhalki ; P. 147 ; A. 828.63), popularly called Mailara, is a small village about 26 kms. south-east of Bhalki town. It has an old and well-known temple dedicated to Mailaralingeshvara (Mailara Mallanna) called Mahabhairava Mailara in an inscription. A Chalukya king Jagadekamalla II had donated to this temple some lands on the eve of his coronation and also in the name of his father, and is said to have also built the *shikhara* of this temple. It is said that the eastern main gate of the temple was erected by Ahalyabai

Khanapur

Holkar who also donated some lands to the temple. The temple is situated in the midst of fine natural surroundings, on the bank of a pond at a short distance from a stream. A *jatra* is held here about December-January for four days, which is attended by people from various parts of Bidar and Gulbarga districts and also from the neighbouring districts of Andhra Pradesh and Maharashtra.

Khatak-Chincholli

Khatak-Chincholli (T. Bhalki ; P. 4,284 ; A. 1,990.98), a village at a distance of about 24 kms. south-west of Bhalki town, has a Veerashaiva Matha called Hulikunte *Matha* which is said to have been founded in the 13th century. The first chief of this *matha* is stated to have been Shantalingeshvara in whose honour a *jatra* is held about August. Branches of this *matha* are also at Basavateertha and Handikhera (both in Humnabad taluk) and Dhanura and Janti (both in Bhalki taluk). The village has a *gaddige* of saint Siddharaj Manik Prabhu, which is visited by a large number of his followers. The village has a high school.

Kherda (B)

Kherda (B) (T. Basavakalyan ; P. 1,717 ; A. 1,842.35) lies about 14 kms. south-east of Basavakalyan town. A medium-sized irrigation project called the Upper Mullamari project is taken up here for providing irrigation facilities in parts of Bidar and Gulbarga districts (*see* Chapters I and IV).

Kinni

Kinni (T. Basavakalyan ; P. 1,633 ; A. 1,161.95) is a village at a distance of about 22 kms. south-east of Basavakalyan town, where a well-known annual fair is held in honour of Sharana Basaveshvara about February.

Kohinoor

Kohinoor (T. Basavakalyan ; P. 3,580 ; A. 2,764.53), previously called Kolur and Kollur, is about 35 kms. south-west of Basavakalyan town. It has a *dargah* (tomb shrine) of Hazrat Zindasha Madar, which is held in high reverence. An annual *urus* is held in honour of the saint for three days. There is a high school and a health-unit type dispensary here.

Lakhangaon

Lakhangaon (T. Bhalki ; P. 3,111 ; A. 2,191.86), about 23 kms. north-east of Bhalki town, has Someshvar *Samsthan Matha*. A festival called *Barasi* is conducted here about the month of April. There is a high school and a medical sub-centre here.

Mailara

See under Khanapur.

Malkapur

Malkapur (T. Bidar ; P. 1,281 ; A. 481.14), about eight kms. south-east of Bidar town, is noted for two tombs, one of which is assigned to Sayyid Shah Muhib-Ullah and the other is that of

Shah Habib-Ullah. The first one resembles the mausoleums of the Bahamani kings. The face of the walls on all sides of the building have arches. This monument is in a dilapidated condition. The second tomb has three entrances from north, east and south, and on the west there is a *mihrab*. The walls inside have some plaster decorations, and Quranic verses are carved on the arch heads and alcove of the *mihrab*.

Manik Nagar (T. Humnabad ; P. 861 ; A. 530.96), situated amidst idyllic surroundings about three kms. north-west of Humnabad town, is a fine modern village. According to a tradition, in olden days, this place was called Manichuru Kandara. The village has the *samadhis* with shrines of the renowned and highly venerated saint Manik Prabhu, who is called "Sakalamatacharya" for the catholicity of his religious outlook, Yogi Manohar Manik Prabhu, a scholar-saint, Martand Manik Prabhu and Shankar Manik Prabhu. The latter three were descendants of the first. Shri Martand Manik Prabhu launched the work of development of Manik Nagar and got the shrines of the first Manik Prabhu, and of saint Venkamma constructed. In honour of the first saint Manik Prabhu, a *jatra* is held at Manik Nagar for about four days about December, when Datta *jayanti* (birth-day of patron saint Dattatraya) is also celebrated on a grand scale here under the auspices of the Manik Prabhu *Samsthan* establishment which is headed by a successor of the first Manik Prabhu. The *Samsthan*, which receives help from devotees spread over many places, is running a noted residential public school, a high school and a Hindi Vidyalaya here (see Chapter V).

Manik Nagar

Matala (T. Basavakalyan, P. 5,130 ; A. 1,033.03), about 15 kms. south-west of Basavakalyan town, had, according to a legend, the hermitage of sage Markandeya. A good number of *sharanas* are said to have stayed in this place. It is now called after saint Manteshvara who lived and died here. There are shrines dedicated to Balakrishna, Anjaneya and Basaveshvara. A ruined fort also can be seen here. The village has a high school and a primary health centre.

Matala

Mirkhal (T. Basavakalyan; P. 3,566; A. 3,194.24), about 19 kms. north of Basavakalyan town, has a temple of Anantashayana constructed recently. An inscription dated 1097 A.D. refers to this place as Markhal and mentions that Manevergade Dandanayaka Mahadevabhatta donated lands to the local deity Someshvaradeva. The image of Vishnu in the Anantashayana temple is a fine one made out of granite stone and is well polished. Vishnu is lying on Adishesha and Lakshmi is sitting beside him. The remains of an old temple, which appears to be of the Chalukyan times, can still be seen here.

Mirkhal

Moinabad

See under Chitaguppa.

Molkhera

Molkhera (T. Humnabad ; P. 1,037 ; A. 714.56), seven kms. west of Humnabad town, is noted for a spacious and beautiful cave of a famous Veerashaiva saint called Molige Marayya. He was a ruling chief from Kashmir and his original name was Raja Mahadeva. He gave up his all and came to Kalyana (now Basavakalyan) being attracted by the teachings of Basaveshvara and lived a saintly life. For the living, he was doing *molige-kayaka* (occupation of fetching pieces of fire-wood from the jungle and selling). An annual *jattra* is held here in his honour. The village is included in the group-panchayat of Manik Nagar.

Morkhandi

Morkhandi (T. Basavakalyan ; P. 2,418 ; A. 2,326.73), which lies at a distance of about 16 kms. west of Basavakalyan town, is known for ruins of an ancient Chalukyan temple constructed on the bank of a tank. There are only a dilapidated *mantap* and a *garbhagriha* which has no image. The village has also relics of a Jain *basadi* (temple).

Muchalam

Muchalam (T. Basavakalyan ; P. 2,824 ; A. 1,752.84), about 12 kms. north-east of Basavakalyan town, was the birth-place of saint Nagabhushana Shivayogi. There is a small shrine containing his marble image. In his honour, an annual fair is held about December. He was delivering impressive *pravachanas* (discourses) in many places of the area for the benefit of the common people who loved and respected him greatly. He founded an *ashram* at this place. There are shrines dedicated to Ramalingeshvara and Mahadeva also. There is a high school and a medical sub-centre here.

Mustapur

Mustapur (T. Basavakalyan ; P. 106 ; A. 183.06) lies about nine kms. north-east of Basavakalyan town. A project is being executed here across the Chulki-*nala* stream which is a tributary of the Karanja river, for providing irrigation facilities in the taluks of Bhalki and Basavakalyan (see also Chapters I and IV).

Nandgaon

Nandgaon (T. Humnabad ; P. 2,326 ; A. 1,637.01), eight kms. north-east of Humnabad town, is noted for the tomb-shrine of saint Hassan Peer in whose honour an annual *urus* is held.

Nagora

Sadhugat (T. Bidar) is about a km. from the main village called Nagora (P. 1,247 ; A. 1,199.21) situated about ten kms. south-west of Bidar town. There are shrines of Panduranga and Hanuman and two *samadhis*, one belonging to Eknath Maharaj and the other to Siddhupant Maharaj. A fair is held here for seven

days about March. Annual *aradhana* ceremony in honour of Siddhupant Maharaj takes place about October.

Narayanapur (T. Basavakalyan; P. 4,936; A. 3,677.40) is an important ancient village three kms. east of Basavakalyan town. The village has been mentioned as Tribhuvana-tilaka Shri Rama Narayanapura and Raya-Narayanapura in inscriptions. Probably, Rayanarayana was one of the titles of a Chalukyan king. The village has a Shiva temple of the Chalukyan times, constructed with a *trikutachala* (three-cell) design. Only its *garbhagriha* and a pillared *mantapa* are now remaining and they too are in a dilapidated condition. There are some fine *madanike*—like figures in different poses. It appears that the presiding deity of this temple was originally Vishnu. The place has ruins of several other shrines also. Relics of many images are lying scattered in the vicinity of the local tank. There are a few small shrines of Amba-Bhavani, Ishvara, Hanuman, Lakshmi and Madeppa Swami. An annual *jatra* is held here in honour of Madeppa Swami for two days about the month of July. Recently, two exquisite female figures of stone came to light at this place.

Narayanapur

Nawadgi (T. Bhalki; P. 931; A. 814.05), about 12 kms. south-west of Bhalki town, was the birth-place of a famous *sharana* named Revappayya who lived a few decades back. It has his *samadhi* over which a building has been constructed. Under the auspices of this shrine, a fair is held for three days about the month of December every year.

Nawadgi

See under Aliabad.

Partapur (T. Basavakalyan; P. 3,045; A. 2,488.22), about three kms. north-east of Basavakalyan town, is known for ruins of Shiva temples of the Chalukyan times. Perhaps, the name of this place is derived from one of the Chalukyan titles, which was Pratapa-Chakravarti. A handsome Chalukyan image of Surya (the Sun god), which was found here, is now kept at the Goswami *Matha* in Basavakalyan town. It is carved in a standing posture and its workmanship is admirable. The Veerabhadreshvara shrine here, which is of recent times, holds an annual fair about the month of March.

Papanash
spring
Partapur

Rajeshvar (T. Basavakalyan; P. 7,818; A. 4,099.01) is a large village about 20 kms. south-east of Basavakalyan town. It has a temple of Ramalingeshvara and another of Mallinatha, also called Mallikarjuna built recently. Out of the two, that of Ramalingeshvara, which is a stone structure, deserves a special mention.

Rajeshvar

Its floor and roofs are built with large slabs of black stones. There is a marble image of Nandi. The place has the shrine of saint Jagannath Maharaj in honour of whom an annual fair is held about April. There are *dargahs* of Hazrat Chutte Shahwali and Ibrahim Shahwali. The village has a high school and a health-unit type dispensary.

- Ranjolkheni** Ranjolkheni (T. Bidar ; P. 3,436 ; A. 2,195.10) lies about 19 kms. south-west of Bidar town. The Sinda feudatories appear to have ruled in this area and constructed several fine places of worship. From a lithic record it is evident that this place had ancient temples dedicated to Hajjeshvara, Hemeshvara, Bibbeshvara and Brahmeshvara. Some relics of such monuments are found in the village.
- Sadhughat** See under Nagora.
- Saigaon** Saigaon (T. Bhalki ; P. 3,574 ; A. 2,986.47) is at a distance of 24 kms. north-west of Bhalki town and has a temple dedicated to Hanuman, in veneration of whom a *jatra* is held about October-November. There is also a temple of Siddhalingesvara here under the auspices of which a *jatra* is held about February-March which is attended by a large gathering.
- Sangam** Sangam (T. Aurad ; P. 806 ; A. 392.85), a small village about 32 kms. south-west of Aurad, lies at the confluence of the Karanja and the Manjra rivers. There is an ancient shrine here of Sangameshvara. On the right and left sides of the walls of the *mantapa*, in front of the *garbhagriha*, there are paintings of some figures done in modern times which are pointed out as those of Gangadhareshvara, Akka-Mahadevi, Narayana, Neelambike, Ganapathi, Lakshmi and Basaveshvara. A *jatra* is held here for a week at the time of the Shivaratri festival.
- Santhpur** Santhpur (T. Aurad ; P.1,470 ; A.704.70), about 11 kms. south-east of Aurad, has the headquarters of the Aurad Taluk Development Board. It has an ancient temple of Mahadeva under the auspices of which an annual fair is held for three days about the month of April. The place has a high school and a primary health centre.
- Siddeshwar** Siddeshwar (T. Bhalki ; P. 2,054 ; A. 1,415.07), located about nineteen kms. south-east of Bhalki town, is noted for its temple of Siddeshwara. Just near this place of worship, there is the *samadhi* of Imam Sahib who was a devotee of Siddeshwara. He is held in high respect by the local people. The temple holds an annual fair about March-April for two days.

Shamrajapur (T. Bidar ; P. 447 ; A. 3,686.00), which was formerly called Agrahara, is about two kms. north of Bidar town. A large temple built here recently contains an impressive Anantashayana image of the Chalukyan period. The figure of Vishnu as Anantashayana is reclining on the couch of Adishesha, the primordial serpent. An image of Brahma with four faces is found sitting on a lotus that has emerged from the *nabhi* (navel) of Vishnu. On one of the *prabhavalis* of Vishnu, there are elegant carvings of the ten divine incarnations. At the end of the icon is goddess Lakshmi. An annual festival is held under the auspices of this temple for a day about the month of February. The place has also a shrine of Mahadeva.

Shamrajapur

Shivapur (T. Basavakalyan ; P. 439 ; A. 240.57), a small village about two kms. south-east of Basavakalyan town, is noted for its old temple of Siddheshvara, also called Kundaleshvara, situated on the bank of a lake. It appears to have been constructed in memory of a famous *sharana* named Siddharama. It is referred to by poet Harihara who says that Keshiraja Dannayaka worshipped at this temple.

Shivapur

Sirsi (T. Bidar ; P. 2,526 ; A. 1,450.31), about 24 kms. south-west of Bidar town is well-known for its red clay which is used for colour-washing of floors and walls (*see* also Chapter I).

Sirsi

Tajlapur (T. Bidar ; P. 836 ; A. 44.55), popularly called also as Dattanagar, is a small village about three kms. south-east of Bidar. There is a *matha* of Dattananda Swamiji and shrines of Ishvara (also called Dakshinamurthy) Hanuman and Ganesha. There is a small cave inside the *matha* which is said to contain the *samadhis* of Swami Dattananda Maharaj and his disciples. A fair is held in honour of Dattananda Maharaj for two days about January.

See under Basavakalyan.

Tiprant

See under Basavakalyan.

Tripurantaka
lake

Tugaon (Chalkapur) (T. Bhalki ; P. 1,110 ; A. 591.71) lies about 31 kms. south-east of Bhalki town. The river Karanja flows close to this village. During the month of *Phalguna* (February-March), devotees assemble on the banks of this river and offer worship to a Shivalinga here. A fair is held in honour of Hanuman for about two days in April.

Tugaon
(Chalkapur)

Tugaon (Halsi) (T. Bhalki ; P. 2,964 ; A. 2,673.81), situated at a distance of about 31 kms. north-west of Bhalki town, has a Lakshmi temple, the annual fair of which attracts a large number of

Tugaon
(Halsi)

devotees. This festival is held for three days about the month of December.

Udbal

Udbal (T. Humnabad ; P. 2,305 ; A. 2,315.79), about 16 kms. south-east of Humnabad town, is well-known for its temple of Yellammadevi which is frequently visited by devotees.

Umapur

Umapur (T. Basavakalyan ; P. 825 ; A. 661.37) is a small village situated about 18 kms. south-west of Basavakalyan town. It derives its name from its temple dedicated to Umamaheshvara. The stone image of Ganapati here is of a height of about 2.5 metres. It is standing on a stone platform. In front of the temple, there is a small pond in which one can see the reflection of Ganapati. The place has also a Jaina *basadi* with an icon of Padmavati.

Yadlapur

Yadlapur (T. Bidar ; P. 938 ; A. 445.10), a small village about ten kms. south-west of Bidar town, is noted for its monastery called the Charapattadhyaksha Shankaralinga Shivacharya Samsthana *Matha*. It was founded by a Veerashaiva saint named Rudramuniswami who was born at Sirsi of this district in 1785 A.D.

—The portions pertaining to archaeological remains are based largely on “Bidar—Its History and Monuments” by G. Yazdani, 1947 ; “Antiquarian Remains in Hyderabad State”, 1953 ; “History and Legend in Hyderabad”, 1953 ; and “History of Medieval Deccan (1295-1724)”, Vol. II, edited by H. K. Sherwani and P. M. Joshi, 1974 (all Government publications from Hyderabad-Deccan).