

CHAPTER XIX

PLACES OF INTEREST

A GARKHED (Indi taluk) is a large village on the Bhima **Agarkhed** river about 15 miles north-west of Indi and seven miles from Lachyan railway station on the Hubli-Sholapur section. It was originally called Agra-Khetaka. To the south of the village is an old temple of Shankaralingadeva with a tapering spire. The *linga* is of white marble and was consecrated in about 1800 by the proprietor of the village to replace the original *linga* which was stolen. The temple has also two images of Virabhadra and Jakani. The village has also a Hemadpanti¹ temple called Dhairappana Gudi with an inscribed stone dated A.D. 1250. There is a belief in the village that any person or cattle bitten by a snake would recover if brought and kept near this temple. In the old days, the place was a reputed seat of learning. The Peshwa gave it as an Agrahara village to Krishna Dwaipayana-charya, a saint.

AIHOLE OR AIHOLLI OR AIVALLI (Hungund taluk) is a very **Aihole** old village and a place of great architectural interest containing several temples within its crumbling walls that enclose a space little more than 500 yards across and many more in the open fields outside. In all, there are about 70 temples at this place.

It is situated on the Malaprabha river, 13 miles south-west of Hungund and 16 miles east of Badami. The name Aivalli, which apparently is Ayyavole, the 'priests' holy village' or noble place (similar to Sanskrit Aryapura), has given rise to the legend that Parashurama, after fulfilling his vow of avenging his father's murder, came to the Malaprabha and washed his axe and at the sight of the river, the water of which had become red, cried "Ai, ai ! Holi" (Ah ! the river !). There is a fine old temple of Ramalinga and the car festival of this temple takes place every year on the seventh day of the bright half of Phalguna (February-March). A grant inscription is carved on the rock on the river bank. Between this rock and the village are the remains of a paved street and on both sides are the ruins of many temples. On a hill facing the village is a temple called Meguti. It is built in the southern or Dravidian style of architecture. The temple is enclosed by a

stone-wall and has perhaps been used at some time as a fort. On the outside of the east wall of the temple is a stone-inscription of the early Chalukya dynasty recording the building of a stone temple of Jinendra in the reign of Pulikeshin II. The inscription abounds in historical allusions and has proved very useful in reconstructing the early history of the Chalukyas of Badami.² The hill on which this temple is built commands a good view of Aihole whose most prominent building is a temple now known as the Durga temple. This is the only known temple in India which preserves a trace of the changes through which the Buddhist cave-temple passed in becoming a Jaina and Brahmanic structural temple. The inscription on the outer-gateway contains the name of Vikramaditya Chalukya who reigned from about A.D. 650 to 680. This was, at one time, considered the oldest known structural temple in Western India.³ But modern scholars have given earlier dates to the temples of Meguti, Ladkhan and Kontagudi in the same village. Especially the temples of Ladkhan and Kontagudi have been placed earlier to the Badami cave III, the date assigned for which is A.D. 578⁴. Except that the roof of the hall has fallen in, the walls and interior arrangements are perfect. The plan closely resembles that of the Buddhist *chaitya* hall. In the wall of the temple are niches with figures of the incarnations of Vishnu; between these niches are stone-lattice windows, and below is a belt of dwarfs, mythological scenes and arabesques. Of the 28 original veranda-columns, 12 are sculptured, and the rest are plain square blocks. The four pillars of the inner porch are elaborately carved. The shrine has an encircling pathway or *pradakshina* and is semi-circular at the back. The 'northern' tower is the most marked feature of this temple—resembling the *shikharas* of the temples of Orissa. The brackets from the side-columns of the porch to the central beam have disappeared. From the sculptural point of view, the work in this temple, though not very fine and intricate, is remarkable for its boldness and freedom. On a stone at the base of the temple in well-preserved old Kannada characters of about the end of the seventh century is cut: "The holy temple of Jina". This place has two cave-temples—one Jaina and the other Brahmanic—and one curious temple partly excavated and partly structural. The Jaina cave-temple is in the face of a rocky hill. The wall in front of the veranda is formed of large stones. At one end of the veranda is Parshvanatha, the twenty-third Jaina Tirthankara with a serpent hood. At the other end is a Jina with two female supporters. The hall is entered by a door divided by two small pillars. The shrine, which has a triple doorway, contains a sitting Tirthankara. To the right and left of the hall are two cells. The right cell contains an unfinished figure of Mahavira. The left cell is plain. Above this cave are numerous cell-tombs or dolmens.

The Brahmanical cave lies to the north of Aihole and faces south-west. It is a hall with two square pillars in front. On each side of the hall is a chapel, and behind it is a shrine. The chapel on the left is apparently unfinished and that on the right contains a sculpture of the ten-armed Shiva dancing with Parvati and Ganesha, all with high head-dresses. In the corners of the hall are larger figures of Ardhanari, Shiva and Parvati with Shiva's skeleton attendant Bhiringi. At the left end of the chamber is Varaha, the boar incarnation of Vishnu and at the right, Mahishasura or the buffalo-demon. The sculptures in this case are so simple that the cave must have been built about the beginning of the sixth century. On each side of the cave is a small temple, the roof of the left temple having a figure of Vishnu. Close by are two small shrines, and near them five much-worn memorial slabs. A stone column is lying in front of this cave. Of the other temples at Aihole, the special interest attached to the Huchchimalligudi with an inscription of Vijayaditya dated A.D. 708 is that it has been found to be strikingly similar to the temple of Parashurameshwara at Bhuvaneshwar in Orissa. The Ladkhan temple has two inscriptions of the eighth or ninth century. Another large temple has huge pillars with a finely sculptured image of Narayana and numerous other figures, and a small temple called Kontagudi contains several inscriptions. Sculptures and pillars have been removed in course of time from Aihole to build neighbouring temples. The State Government has recently constructed a Tourist Bungalow, Class II, at this place. The surroundings of the monuments as also the roads leading to them have been improved.

ALMATTI (Bagewadi taluk) is a village on the bank of the Krishna river. It is situated on the Hubli-Sholapur line of the Southern Railway. The dam site of the Upper Krishna Irrigation Project is located here. The late Hardekar Manjappa had his ashrama at this place and now a high school is being run in his name. Almatti

ALMEL (Sindgi taluk) is an old village 12 miles north of Sindgi and 2½ miles from Indi Road railway station on the Hubli-Sholapur section of the Southern Railway. The village is said to have been founded by the Kalachuri King Bijjala (1156-1167). The name Almel is said to have come from the Kannada *elu* (seven) and *mel* (meeting), i.e., the meeting of seven villages. The village has a temple of Ramalinga in bad repair which contains three lingas on one of which are four faces. Over the shrine is cut an elephant carrying three men in its trunk. Four of the ten pillars in the hall are sculptured. There is a ruined temple of Hanuman outside the village. Broken images lie around it. In the shrine are Hanuman, Ganapati and two lingas and door-keepers on the walls. A modern temple of Ishvara and a step-well near it are built of black stone. This temple seems to have been built and endowed Almel

by a Maratha officer in about 1780 A.D. The temple of Bhavani here is plain. The temple of Ramadeva contains white marble figures of Rama, Sita and Lakshmana and was enriched with a grant of land by the last Peshwa, Bajirao. Opposite the temple is a small shrine of Maruti. The temple of Pavadi Basaveshvara, which is solidly built, has a hollow spire and nine sculptured pillars and an inscribed stone near it. A short distance from the village is the tomb or shrine of one Galib Saheb who is said to have disappeared at this spot after a visit to his teacher Ali Ustad whose tomb is in a private house in the village. A large pond to the west of the village was repaired by the Government during the 1876 famine. To the east of the pond is a small shrine of Lakshmi. There is also a small ruined fort once held by a family of Nadagoudas (district headmen). A well in the village used to be called Ramatirtha is now called the mosque-well. In the tanners' quarters of the village, there is a blackstone well, called the Sisters' Well, with steps on three sides and 12 arches on the fourth. The well is said to have taken its name from two sisters who built it; it remained dry until a saint told them that unless they offered their lives, the well would never hold water. The sisters worshipped the gods, slept in the well, and in the night, the water suddenly rose and drowned them, according to a traditional story. The village was once head-quarters of a revenue division. It is a groundnut trade centre. There is a high school and an Inspection Bungalow, Class II.

Aralikatti

ARALIKATTI (Badami taluk), about half a mile east of Badami and a little to the right of the pathway over the hills to Mahakuta, is a holy place with a pool fed by a spring. There is a row of well-made images of Vishnu and other gods. Towards the east end of this row of images is an undated inscription recording the 'arrival of the goddess Mahalakshmi from Kolhapur.'

Arasibidi

ARASIBIDI (Hungund taluk), a ruined and deserted village about 16 miles south-west of Hungund, was an old Chalukyan city called Vikramapura, founded by Akkadevi, the aunt of the great Vikramaditya VI (1073-1126), in his honour. Under him the power of the Western Chalukyas (973-1190) was at its high. How long Vikramapura remained important is uncertain, but until the Kalachuri usurpation in 1160, it probably continued as a place of importance. Arasibidi has two ruined Jaina temples, two large Chalukyan and Kalachuri inscriptions in old Kannada on stone-tablets, and the ruined embankment of a lake.

Asangi

ASANGI (Jamkhandi taluk), is 10 miles west of Jamkhandi. There is also a hamlet called Asagi, about a mile east of Asangi. Both these villages are situated on the southern side of the Krishna river. At Asangi the forefathers of the ex-Ruler of Jamkhandi used to live. There was a big *wada* of this family in this village which is now in ruins. There is one temple of Venu-

Gopala in the premises of this *wada*. Asagi is an older village than Asangi. It is said that there was an *ashrama* of Agastya muni and hence Asagi is looked upon as one of the *tirthas* on the banks of the Krishna. Asangi is a handloom-weaving centre.

BABLAD (Bijapur taluk), is a village on the bank of the Krishna river, about 30 miles from Bijapur. There is an ancient monastery called Chandragiri Matha which has a large number of followers. It has some old Kannada manuscripts relating to *Kalajnana*. **Bablad**

BABLESHVAR (Bijapur taluk), is a large village, 15 miles south west of Bijapur. The temple of Siddheshvara in the middle of the village was built in 1780. The temple has a front hall with a sculptured spire. On the shrine lintel is a figure of Virabhadra. Outside the village is a temple of Ambal Muttaippa built like a mosque and with no images. The place is noted for a Veerashaiva monastery, known as Shantaveera Matha. It has a high school and a primary health unit. **Bableshtar**

BADAMI is the headquarters of the Badami taluk. The railway station of Badami is three miles from the town. The town lies picturesquely at the mouth of a ravine between two rocky hills and a dam to the east forming a large reservoir for the water-supply of the town. Here, there are four richly ornamented and well-preserved caves, two dismantled forts and a number of ruined temples and inscriptions. The oldest temple in Badami is perhaps the one called 'Malegitti Shivalaya' standing on the flat top of a large rock. There are two inscriptions in this temple and one of them dated A.D. 1543 is of the time of the Vijayanagara King, Sadashivaraya and records the construction of a bastion. All along the north of the reservoir are old temples, most of them built of large blocks of sandstone. The caves are all on the west face of the south fort. The lowest on the west end of the hill is a Shiva cave; the next, considerably higher upto the north-east, is a Vaishnava cave; the third still further to the east on the north face of the hill is also a Vaishnava cave and is by far the finest of the group. A little beyond it, is the fourth, which is a small Jaina cave. All the four caves are rich in mythological sculpture and unusually well-preserved. **Badami** ✓

Besides the inscriptions in the caves, Badami has 18 inscriptions ranging from the sixth to the sixteenth century. Most of the inscriptions are in the two or three groups of ruined temples on the bank of the lake. On the north bank of the lake is a temple of Teggina Irappa. To the north-west of the temple lies a large shapeless rock with interesting fragments of two inscriptions, low down on its north side. The upper six lines forming the first fragment are in well-cut characters of about the sixth century. The inscription has a special interest in that it is the

earliest Badami inscription, earlier even than the cave-inscription of A.D. 578. The second fragment was in three lines, of which only a few letters remain. The characters show that it is a Chalukya inscription of the sixth or seventh century. About the middle of the lake-embankment is the temple of the god Yogeshvara. It was probably an old temple of Yellamma. At the south-east corner of the town, leaning against a wall, is a fragment of black stone-tablet with a Western Chalukya inscription. The inscription is in old Kannada characters. There are remains of 27 lines, each of about 39 letters. Inside the town is an old temple, which has been made into a dwelling house. On the pillars of this house are three inscriptions, of which one on the front of the right pillar is a Western Chalukya Sanskrit and Prakrit inscription in 15 full lines and two letters in line sixteen. The Sanskrit inscription is dated A.D. 699 in the reign of the fourth Western Chalukya king, Vijayaditya, and records the installation of the gods Brahma, Vishnu and Maheshvara at the capital of Vatapi. The illegible Prakrit part of it probably records some grant. Prettily situated at the east end of the lake with red sandstone crags towering up as a background, is the Bhutanatha group of temples, the most important at Badami, consisting of a temple built in Dravidian style with two or three smaller shrines attached. On the outside of one of the stones in the north wall of the temple is an important old Kannada inscription of about the ninth or tenth century recording the grant of rich arable land to the venerable Shridhara Bhuteshvara. Near the cliff inscription of Kappe Arabhatta, a passage through the rock leads by flights of steps into the north fort. The walls of the passage have numerous short inscriptions, chiefly names of visitors and devotees in characters from the sixth or seventh down to about the thirteenth century. Leaving the passage on the left and going round by the back of the hill is an open shrine of Tattukoti Maruti. On the rock at the back of the shrine, are two one-lined inscriptions in old Kannada characters of the eighth or ninth century.

The fortifications of Badami consist of a lower fort enclosing the town and on a level with the plain, commanded by two strong forts on the hills overhanging the town, the northern one being called Bavanbande-kote or fifty-two rocks fort, and the southern one called Ranamandala-kote or battle-field fort. The two forts stand about 300 yards apart, each about 240 feet above the plain. Both these forts were dismantled in about 1845. The north fort which is the larger and stronger of the two, is built upon detached masses of steep rock cut by narrow chasms into separate blocks. From a distance the fort appears on the north as if wholly built of masonry, but an examination shows the immense rocks joined by masonry. Over these rocks at irregular intervals, are bastions of various sizes joined by strong loopholed masonry walls. These bastions are in commanding positions. The walls were able to receive musketry and in some places were strong

enough to hold heavy ordnance. The passage to the fort was from the inner town. It lay over a series of stone steps and through several narrow gates. The south fort stands on the top of a bluff crag. The rock is sheer and is cut from the main hill by a chasm or natural ditch. The fort had an inner and an outer line of works. The inner line of works was higher than the northern fort and commanded both the larger fort and the town. A steep and narrow flight of steps led down to one of the strong masonry walls and passing through a door, the way ran up to another very small door which opened into the body of the fort. The only objects of interest in the fort are the caves in its west face.

Its remains, its neighbourhood to the sacred Aihole, Banashankari, Mahakuta and Pattadakal and inscriptional and other evidences indicate that Badami was the site of an early capital. Ptolemy (A.D. 150) makes a reference to a people called the Badiamaci which may be a trace of Badami. Inscriptions show that Badami was also called Vatapi and Badavi. An inscription at Badami, dated 1339, in the reign of the first Vijayanagara King Harihara I, records the grant of Badami to the two thousand *mahajanas* of Badavi and the building of a fort, presumably the north fort. Badami continued for several years in the possession of the Vijayanagara King, Krishnadevaraya, and later with the Adil Shahi kings. In 1746, by a treaty between the Savanur Nawab and the third Peshwa, Badami was ceded by the Savanur Nawab to the Peshwa, but it did not pass to the Marathas till 1756 when the Peshwa and the Nizam led an expedition against the Savanur Nawab. After it was taken over by the Marathas, the country round Badami seems to have fallen into a great disorder. In 1778, Badami was taken by Haidar Ali with other places in South Bijapur. In 1786, Badami surrendered to the allied forces of the Nizam and the Peshwa under Nana Phadnavis after a memorable siege of about four weeks. In the 1818 Maratha war, General Munro attacked Badami and took it after a considerable effort. In 1840, a band of 125 Arabs headed by a blind man, named Narasimha Dattatraya, entered Badami and took possession of the town and plundered the Government treasury and the market and Narasimha proclaimed himself the king. Within a week of his installation however, a small British force invested Badami and caught Narasimha and his followers who were tried and punished. The place has a high school. There are three rest houses and the road leading to the caves has been improved.

BAGALKOT is the headquarters of Bagalkot taluk and sub-division and is situated on the Hubli-Sholapur line of the Southern Railway. Close by flows the Ghataprabha. It is about 54 miles south of Bijapur. From inscriptions it is learnt that the old name of the town was Bagadige. A legend says that in *puranic* times the town was gifted to the Vajantries (*i.e.*, musicians) of Ravana,

Bagalkot

the king of Lanka. Nothing much is known about its ancient history. In medieval times, it formed part of the Vijayanagara kingdom. From 1664 to 1755, the area was under the management of the Savanur Nawab from whom it was taken by the Peshwa. By 1778, it passed into the hands of Haider Ali of Mysore, and was held by the Savanur Nawab as Haider's vassal. Subsequently, it again came into the hands of the Marathas by the treaty of Srirangapatna (1792). In 1800, the provincial manager, Anandarao Bhikaji of the Rastia family, lived at Bagalkot and built a palace, the ruins of whose river-front can be still seen. In 1810, Peshwa Bajirao handed over the area to Nilakantharao Sarsubedar who held Bagalkot fort with a garrison till General Munro took it in 1818. Under the Peshwa, Bagalkot had a mint which was abolished in 1835.

The civic affairs of the town are managed by a municipality established in 1865. It is a flourishing town and has become a centre of trade, commerce and industry and also of education. It has a cement factory, arts, science and engineering colleges, a polytechnic a higher secondary school, and three high schools. There is a Travellers' Bungalow, Class I, and an Inspection Bungalow, Class I.

Bagewadi

BAGEWADI is the headquarters town of the taluk of the same name, and is about 25 miles south-east of Bijapur and about 12 miles north-east of Telgi railway station. According to one account, Bagewadi was the birth-place of Basaveshvara, the great religious and social reformer. The temple of Basaveshvara has a hall used as a rest house, and four shrines of Ganapathi, Sangameshvara, Mallikarjuna and Basaveshvara. The temple faces south and has some figures on the lintel. In the hall is a well which is now closed. The shrine of Mallikarjuna has a spire. The modern temple of Vithoba contains the figures of Radha, Rukmini and Vithoba. The Rameshvara temple is old and is in the Chalukyan style. Of the chief wells in the town, one named Basavanna's well is said to be of the same age as the Basavanna temple. The Sarang well has an inscribed stone near its steps. Bagewadi is said to have been formerly called Nilagiri Pattana and afterwards Bagodi. There is a high school and an Inspection Bungalow, Class II.

Banthnal

BANTHNAL (Indi taluk) is a village with a reputed Veerashaiva monastery called Sangana Basaveshvara Matha. Recently, a rural Vidyapeetha has been set up here by the Mysore State Adult Education Council to impart training in agricultural and allied subjects. There is a large farm attached to the Vidyapeetha.

Basarkod

BASARKOD⁵ (Muddebihal taluk) is a small village six miles north-west of Muddebihal and 15 miles north-east of Almatti railway station. It has a Jaina temple, said to have been built by

Jakkanacharya, two Shaivite temples of Mallikarjuna and Murulingagudi or three-linga temple, and two inscribed stones. The Mallikarjuna temple is said to have been built about 1750 A.D. and the Murulingagudi about 1805 A.D.

BELAGALI (Mudhol taluk) is situated about seven miles to the west of Mudhol. The village has some ruined temples. It was once an important town. In the opinion of some scholars, this was the birth-place of the great Kannada poet, Ranna. **Belagali**

BELUR (Badami taluk) is a village ten miles south-east of Badami railway station on the Hubli-Sholapur line. It has an old fort which is now in ruins and a temple of Maruthi called Belurappa after whom the village is said to have been named. In the fort, partly underground, is a large Jakkanacharya temple of Narayana with an inscription of the Western Chalukya king, Jayasimha Jagadekamalla and his sister Akkadevi. In front of a modern temple of Hanumanta in the fort, is a Western Chalukya inscription in old Kannada characters. The village has a large population of weavers and potters. There is a high school. **Belur**

BEVUR (Bagalkot taluk) is about ten miles east of Bagalkot and seven miles east of Kadlimatti railway station. It has three old temples of Kalikabhavani, Narayanadeva and Rameshvara. The Rameshvara temple is adorned with sculpture. **Bevur**

BIJAPUR CITY lies on the north slope of the ridge that forms the water-shed of the Krishna and Bhima rivers. On all sides, for long distances, stretch waving treeless downs, the uplands covered with a shallow stony soil and separated by dips or hollows of comparatively rich soil. To the north, the country is peculiarly desolate, with a series of ridges. To the very walls of the city, the country is the same except that the monotony of the rolling plain is relieved by tombs and other buildings. On the west, stretch miles of ruins of the old town of Shahpur. South of Bijapur, the country changes. Though the same treeless ridges remain, there are between the ridges fairly rich hollows and within eight miles of the walls is the valley of the Dhone. On the east too there are miles of ruins which are, however, interspersed with fairly preserved noble buildings. From whatever direction it is approached, the distant glimpses of fort-walls and bastions and noble buildings combine to give Bijapur an air of striking grandeur. As one approaches from the west, the graceful minarets of the stately group of Ibrahim Roza buildings present a welcome sight with Gol Gumbaz rising magnificently in the background. As one approaches from the south, the handsome dome of Jami Masjid, rising above the walls and bastions, presents a pleasing sight. From the east, the dark grey mausoleum of Ain-ul-mulk rises conspicuously on the old battlefield dotted with tombs. **Bijapur City**

The walls that enclose the town are about $6\frac{1}{4}$ miles round and form an irregular ellipse of which the major axis from the Mecca Gate in the west to the Allapur Gate in the east is about $2\frac{3}{4}$ miles. They are surrounded by a deep moat 40 to 50 feet broad. These walls are massive and strong and are strengthened with 96 bastions of various designs and different degrees of strength. The platform which runs all round on the walls is protected on the inside by a battlemented curtain-wall running from bastion to bastion, and loopholed for both artillery and small arms. The construction of the walls was undertaken by Ali Adil Shah I (1557-1580) after his return from the decisive victory at Talikot. It is locally reported that the nobles of the realm were each entrusted with the construction of a bastion and a curtain-wall and that this perhaps explains the great variety in the design and detail of the different sections. On each of the leading bastions a stone tablet commemorating its building was let into the wall. Some of these tablets can still be seen. Five large gates led into the town within the walls, the Mecca Gate in the west, the Shahpur Gate in the north-west, the Bahmani Gate in the north, the Allapur Gate in the east and the Managoli Gate in the south. The ancient gateways are models of building and are immensely strong. The general plan in all is much the same: two massive circular towers with a doorway between, and above the door a platform guarded by a battlemented wall. The doors themselves are of thick wooden beams fastened together with iron clamps and bristling with 12 inch iron spikes. These gates were almost impregnable and no attempt seems to have been made to force them. Even Aurangzeb did not enter the city till it surrendered, and made no attempt to gain the gateways. He entered Bijapur through the Managoli Gate and to mark the circumstance, the name of the gate was changed to Fateh or the Victory Gate. The Mecca gateway, which was closed long back, was by far the strongest and most complex of all the gates.

The climate of Bijapur is salubrious and except for the two hot months of April and May, it is pleasant almost throughout the year. Bijapur was made the headquarters of the district in 1885 and since then it has been developing into a modern town served with civic amenities like water-supply, lighting, education and sanitation. Old dilapidated houses are being altered and re-built. Areas that were previously isolated wastes are now being covered with modern constructions. It is one of the most important tourist centres in the country. The total area of Bijapur city is 5.6 sq. miles. The civic affairs are managed by a municipality established in 1854. Till about the beginning of the 16th century the population of Bijapur was not very large. The ample water contained in the underground strata of the locality was enough to ensure adequate water-supply to the inhabitants of the town. By about the 16th century, the population had increased considerably. Ali Adil Shah I (1557-1580) built the large well in Shahpur, now known

as Chand Bavdi, and made channels to lead the water through the city. The channel which brought water from Toravi, three miles from Bijapur and distributed it through the city, was a vast work of no mean engineering skill.

Situated in a tract which is often subject to scarcity conditions, Bijapur city is fortunate in having the best water-works in the whole of the Division and the credit for this goes to Sri M. Visvesvaraya with whose name the Bijapur water-works are associated.

There are four large public gardens in the city (i) the Netaji Park, (ii) the Gagan Mahal Park, (iii) the Municipal office garden and (iv) the Sikandar Park. The Municipality owns and maintains a Station Dharmashala. There are several rest houses maintained by the Government (*vide* Appendix). There are five markets: the Monteath Market, the Nehru Market, the Azad Market, the Open-site Market and the Mutton Market. The city is a centre of trade, commerce and industry as also of education. There are arts, science and commerce colleges, a Sainik School, a polytechnic, three higher secondary schools and five high schools.

The following paragraphs give a brief account of the places of interest in Bijapur city.

Adalat Mahal: This building originally consisted of two storeys with wide verandahs elevated on large wooden pillars. In consequence of its having fallen to decay, the Raja of Satara had some parts taken down, and the only remaining parts to be seen in 1844 were the ruined fountain in the garden and the terrace where people were allowed to present themselves. The structure was just like a skeleton on the mass of ruins before its conversion as a residential building for the use of the State. It is now used as the residence of the Deputy Commissioner of the district. Situated about a mile and a half from the railway station, it is now a stately double-storeyed structure standing in the midst of a picturesque surrounding of green trees. To its south can be traced the remains of the fountain and walls of the royal gardens of the Adil Shahs. Beyond this garden, further to the north, is a mosque said to have been built by Aurangzeb. Besides the Adalat Mahal are the ruins of Suraj Mahal, now converted for use as servants' quarters.

Afzal Khan's Cenotaph: Outside the city walls, about $2\frac{1}{2}$ miles from the Shahpur gateway are the cenotaph and mosque of Afzal Khan. The story of Afzal Khan's last expedition and tragic end is one of the most thrilling in Deccan history. He began the construction of his own mausoleum during his life-time, and the double-storeyed mosque attached to it appears to have been finished in A. D. 1653. The tomb was never completed and was still in the hands of the architect when Afzal Khan went on that

ill-fated campaign against Shivaji. His body was never brought back to his own sepulchre, but was interred upon the slopes of Pratapgad, close to the spot where he was cut down by Shivaji. Consequently, the central unpaved space in the floor of the cenotaph, where his grave should have been, remains undisturbed to this day. Close to the tomb on the west is the attendant mosque. This is a two-storeyed building. It is possible that the upper floor was intended for the exclusive use of Afzal Khan's women-folk, the lower prayer chamber being too small to allow of a portion being partitioned off for their use. On the south side of the mosque and cenotaph are the ruins of Afzal Khan's palace.

Afzal Khan's wives' tombs : About six furlongs to the south of Afzal Khan's tomb are his wives' tombs situated in a grove of trees and on a large masonry platform are eleven rows of graves, all being those of women amounting in all to 63 with an open empty grave, which should have made the 64th. Tradition tells us that Afzal Khan was so impressed with the prediction of the astrologers that he would not return to Bijapur, he had all his wives drowned before setting out, and all but one, who escaped, were buried here. Close by is an old well in which they are said to have met with their death.

Ain-ul-mulk's tomb and mosque : About a mile and a half to the east of Bijapur is the tomb of Ain-ul-mulk standing out as a very conspicuous object upon the wide stretch of plain. It is a massive square building, surrounded by a well-proportioned dome. The mosque is a very ornate building and a good example of the richly decorated plaster buildings in Bijapur. In the tomb is said to have been buried Ain-ul-mulk Kanani, one of the nobles of Ibrahim I, who rebelled against that king and was killed in 1556.

Ali Adil Shah I's tomb : Situated in the south-west quarter of the town, Ali Adil Shah's tomb is a plain modest building consisting of an outer row of five arches enclosing a central chamber. The inner chamber has three arches on each face, but they are solid with a door-way in every central arch. The stone coffin and the carved wooden canopy which once surrounded the grave are no longer there. A low earthen mound in the centre of the chamber now marks the last resting place of the most warlike king of Bijapur. This severely plain structure was the earliest royal tomb to be constructed in Bijapur.

Ali Adil Shah II's tomb : To the north-west of the citadel, about 100 yards from the outer moat, is a large square building, roofless and with unfinished arches in dark basalt. This is the tomb of Ali Adil Shah II (1656-72) probably begun on his accession to the throne in 1656 and intended to rival Gol Gumbaz,

the tomb of his father, Mahmud Adil Shah. The building was conceived on a magnificent scale but was destined never to be completed. The platform is 20 feet high. This great elevated basement, on which the arches of this unfinished structure stand, is 215 feet square, while that of the Gol Gumbaz is 158 feet square. In the centre, on a raised platform, are the tomb stones of Ali Adil Shah II and some of his family members, the graves being in the crypt below, which is entered by a door on the east side. The whole structure with the lofty basement would, if it had been completed, have been a most graceful monument in Bijapur. Though exposed for nearly 300 years to the rigours of climate, the arches of this roofless monument are well preserved, a fact, which speaks much for the excellent material used. The building is one of the most striking ruins in the city.

Ali Shahi Pir's mosque and tomb : The mosque is a square measuring 36 feet 6 inches each way with a curious wagon-vaulted roof. The mihrab is unusual in several ways. It is a nine-sided recess, two sides in the front being open into the body of the mosque. The coloured tile-work that decorated the front of the mihrab is no longer there. The facade of the mosque is very pleasing by the effect obtained by the introduction of a great number of receding lines of moulding round the arches, giving them a deep set appearance. This little mosque is well and solidly built.

Hazrat Sayyad Ali was one of Bijapur's saints in the time of Ali Adil Shah I who is said to have constructed this mosque to his memory. He was a *Shahid* (martyr), being killed in a battle. Outside the gate on the north-east of the mosque is the tomb-stone over the grave of the saint.

Amin Dargah : This is one of the most sacred places in Bijapur and is located about a mile to the west of the city. It is the tomb of Hazarat Khwajah Amin-ud-din, a saint and son of Shah Burhan-ud-din, who died in A.D. 1664. The building is said to have been erected by Afzal Khan. It is a very conspicuous landmark for miles around owing to its elevated position.

Anand Mahal : This building stands facing north in the centre of the citadel and was built by Ibrahim Adil Shah II in 1589. It is one of the handsomest palaces of Bijapur but is now sadly ruined. It is two-storeys high with an open front platform reached at each end by a broad flight of stone steps. The lofty basement gives dignity to the frontage. The roof was throughout beautifully ornamented in stucco work, while the central wall opposite the entrance seems to have been inlaid with coloured stones and ornamented with inscriptions and paintings. The roof also formed a handsome terrace from which the ladies of the palace could see the outside world. The Anand Mahal was restored and

converted for State purposes and now houses the Gymkhana Club, Inspection Bungalow, Soil Conservation Office, District Development Board and the District Agricultural Office. A portion of the eastern wing is the residential quarters of the Assistant Commissioner.

Andu Masjid: This is a two-storeyed building and not a two-storeyed mosque, the upper floor being a prayer chamber while the ground floor is a hall or rest house. There is no *mimber* (pulpit) in the mosque and this may give the clue for its elevated position. Women's mosques have no pulpit for the reason that no man can enter them to address the worshippers. The mosque is about the best built of any in Bijapur. Ornamentation has been sparing and discreet. Along the top of the south end of the terrace is the first course of a parapet or screen-wall. In the back-wall of the mosque is a large central mihrab, and a small niche in each of the side bays. A lengthy Persian inscription around the entrance doorway records that the mosque was built in 1608 by Itbar Khan, one of the nobles of Ibrahim Adil Shah II and Sultan Mahmud.

Aras Mahal: To the south-east of the Adalat Mahal stands the Aras Mahal which, according to an old Persian chronicle, was a pleasure palace built by Ali Shah II in 1669. This splendid palace was in hopeless ruins when it was restored and converted for State purposes. It is now the residence of the District Surgeon.

Archæological Museum: This museum is housed in the upper storey of the great outer gateway of the Gol Gumbaz. It was founded in 1912 with the object of collecting, preserving and exhibiting antiquities of historical and archæological interest of Bijapur and the surrounding areas. The collections, exhibited in the nine improvised chambers in the upper storey, include the relics of the Adil Shahi period, inscribed slabs, sculptures, paintings, manuscripts, sanads, Persian and Arabic calligraphy, textiles, china earthenware, wooden carvings, coins, arms and weapons. On the ground floor are arranged lithic records and sculptures belonging to Hindu dynasties that ruled in the Deccan, many of which are historically very significant.

Ark-killā or citadel, nearly in the centre of the city is one of the most interesting parts of Bijapur. It was chosen by Yusuf Adil Shah as the site for his fort. The present citadel is nearly circular, a little less than a mile round. Its defences are a strong curtain wall with several bastions of considerable strength on the south and east, a rampart, mound and ditch. The citadel was not completely fortified till the reign of Ibrahim Adil Shah I. The original design seems to have been to build a double wall round the fort with two moats, and to have the space between turned into a garden with ponds and fountains. On the east only

one wall was built, though its base was guarded by a curtain-wall running from bastion to bastion. At present the main entrance to the citadel is on the south-east. Originally, five well-fortified gates are mentioned, but of three of these no trace remains. Though its palaces are in ruins and its water courses and fountains dry, an air of kingly dignity clings to the Ark-killa, and rouses a feeling of reverent admiration for the noble remains of a famous dynasty.

Asar Mahal : On the crest of the eastern glacis of the citadel is the Asar Mahal which, of all the royal palaces, has alone escaped destruction. It was built by Sultan Mahmud about 1646, and as it was intended to serve the purpose of a Hall of Justice, it was originally called Adalat Mahal. To make it accessible from the royal residence, a covered passage was carried on piers across the moat to connect it with the citadel. The walls and ceilings of the rooms are painted with landscapes and figures and leaves. The room off the south side of the gilded hall is a gorgeously painted apartment. Aurangzeb, it is said, was incensed at seeing the human figures painted on the walls, and ordered the faces of all the figures to be destroyed. On the ground floor, at the foot of the southern staircase is a closed room which was the *kitabkhana* or library. Out, in the front of the building is a great square tank still fed by the Begum Tallao and Toravi conduits. On the edge of this pond, near the southern entrance are some wonderfully large slabs of green stone and slate, and in the front verandah is a beautiful oblong slab of shell marble said to have been brought from Arabia. From the balcony on the upper floor one can have a beautiful view of the eastern part of the town.

Aurangzeb Idgah : Near the municipal high service reservoir is situated the Idgah built by Aurangzeb in 1687, after the capture of the city, as a place of assembly for Muslims on occasions of Bakrid and other festivals. It is a large square enclosure measuring 130 yards each way. The building which is uncovered is uniformly plain. At each corner of the enclosure are small towers with steps leading to the top probably for the *mauzzan* to call for prayers.

Balaji Mandira : About a furlong and a half from where the Rama Temple road takes off from the Basaveshwara road stands the Balaji Mandira. The temple was constructed about 50 years ago out of public funds contributed by the mercantile community. The idol of Sri Balaji is beautifully made in black marble.

Ratullah Khan's Mosque : This building was for some time used as a school. The most peculiar feature in the building is the ceiling. Two transverse cross arches divide the interior into three equal bays, each of which is a longer rectangle. In order to fit in a circular dome into the middle of these, two smaller and transverse arches, resting upon the haunches of the greater arches, are thrown

across to divide the long rectangle into three parts. This arrangement obviates the use of pillars within the mosque, two of which would have been needed, had the ceiling and roof been worked out in an ordinary way.

Bukhari Masjid: This is said to have been built by the famous Chand Bibi for a *moulvi* of the Bukhari family. The mosque is in a large square once enclosed by a row of archways of which only those on the south and east still remain. In the centre of the east-side is a handsome gateway of polished green stone ornamented with carvings, while above the door is a Persian inscription also cut in a polished green stone.

Chand Bavdi: This well was built by Ali Adil Shah I in 1579 in honour of his queen Chand Bibi. It is situated in the north-west corner of the town about 150 yards south-east of the Shahpur Gate. The entrance is spanned by a single arch, approached by a descending flight of steps. A passage runs round the well, and rooms were built in the centre of the three sides, with windows facing the well. This well is older than the Taj Bavdi, the bigger well situated near the Mecca Gate. As the general plan of both these wells is much the same, apparently the Chand Bavdi served as a model for the Taj Bavdi.

Chota Asar: This is a small mosque standing in a dilapidated enclosure. It is remarkable for the amount of rich ornament in stucco which covers the wall, ceiling and part of the facade. The manner in which the design is carried out on the walls is worth noticing. Instead of forming the ornament, as it is elsewhere, at once in raised plaster on a flat surface, the workmen have cut into the thick flat coating of plaster on the walls and removed that part of it which filled the interstices between the lines of the pattern. The consequence is that although the design is in raised plaster, yet it is on the same level as the general surface of the wall.

Chinchadiddi Mosque: In the east centre of the citadel, perched upon a lofty bastion of the citadel walls stands the Chinchadiddi mosque. It is a very plain building. It derives its name from the diddi (postern gate) below the mosque which gate was perhaps approached once through some chinch (tamarind) trees.

Chini Mahal or Faroukh Mahal: This building consists of one large lofty *darbar* hall in the centre and of a series of rooms on each wing. It was built by Yusuf Adil Shah. The terraced top of the building commands a fine view of the ruins of the citadel. No hall in any other palace in Bijapur can compare with it for size and loftiness. The Chini Mahal is called so from the amount of broken china found about there when excavations were carried out. The building has been converted for the use of public

offices, and the offices of the Deputy Commissioner, the District Judge and the District Superintendent of Police are all housed in it.

Gagan Mahal : About 200 feet to the west of Anand Mahal stands the Gagan Mahal said to have been built in about 1561 A.D. For many years it served the two-fold purpose of a royal residence and durbar hall until the Sat Mazali and surrounding block of buildings were completed. The main building is now roofless and is nothing but a vast empty shell of masonry. In the durbar hall of this building were enacted many of the most momentous deeds recorded in Bijapur history. It was here that the noble queen Chand Bibi sat for many years at the helm of the State. It was here that the glory of the Adil Shahs departed for ever, when Aurangzeb, after his capture of the city, commanded the unfortunate king, Sikandar, to appear before him in silver chains. The main architectural feature of this palace is its great central arch which has a span of 60 feet 9 inches.

Gol Gumbaz : About two furlongs to the west of the railway station stands the Gol Gumbaz, transcending all other buildings in Bijapur in simple mass, and dominating the landscape for miles around. For sheer size few other buildings in India can be compared with it. Its noble proportions and magnificent dome are seen to the fullest advantage from a distance. This vast mausoleum stands out with most striking effect when viewed from the upper hall of the Asar Mahal. King Ibrahim had raised the beautiful pile of the Ibrahim Roza which was the last word in decorative and luxurious magnificence. Realising that it was impossible for him to go further on the same lines, Mahmud struck out in a different direction altogether, and endeavoured to dwarf it and everything else by stupendous mass. The Gol Gumbaz is the antithesis of the Ibrahim Roza in that the strong virility of conception of the one contrasts with the delicate femininity of the other. The Gol Gumbaz is, however, only one item in an architectural scheme and comprehensive composition of considerable magnitude comprising, besides a mosque, *nagarkhana* or drum house and gateway, a sarai (rest house) and other structural amenities associated with the imperial mausoleum, all contained within a single walled enclosure. For all its size, Gol Gumbaz is a simple building, just a great square hall, enclosed by four lofty walls, buttressed up by octagonal towers at the corners, and the whole surmounted by a hemispherical dome. The sides of the square which are 9 feet thick are built of cut stone and rise externally to a height of over 100 feet. At each corner of the square, outside, is an octagonal tower divided into seven storeys, the outer face of each storey being pierced with lancet-shaped windows. At the base of the dome outside, a platform runs round the building, protected on the outer side by a masonry parapet. Climbing a few steps from the platform one goes into the interior

of the dome through a doorway at each angle of the building. A notable feature is the massive cornice which runs round the building between the tops of the arches of the walls and the parapet. It is the heaviest in Bijapur and is one of the most daring feats accomplished in the country. The projection is about 11 feet 6 inches from the walls and 90 feet above the ground. The whispering gallery that runs round inside the dome is another remarkable feature. Access is gained to it from the terraced roof around the base of the dome by eight small doorways through it. All except two have now been closed. On entering the building, a person is struck by the loud echoes which fill the place in answer to his foot-fall ; but these sounds are intensified and become clearer on entering the gallery. The slightest whisper is heard from side to side and a conversation may be easily carried on across the diameter of the dome, in the lowest undertone, by simply talking to the wall, out of which the answering voice appears to come. Above the southern door, hanging from an iron chain, is a large stone, which is locally said to be meteoric and to have been brought from Arabia. There is also a version that this meteorite fell in the vicinity during Mahmud's reign. Upon the great raised platform, 77 feet square and 24 feet high in the centre of the mausoleum under the dome, are the counterfeit tombs of the grandson of Sultan Mahmud, Mahmud's younger wife, the Sultan himself, his favourite mistress, his daughter and his elder wife. Real graves are in the crypt or vault immediately below. To the west of the great mausoleum is the mosque which is attached to the tomb. It is a well-proportioned and elegant building with slender minarets and rich deep cornice. The general style and finish of this mosque show that it was not due to want of skilled labour that the Gol Gumbaz was built so plainly and was covered with plaster instead of richly chiselled stone-work. Recently, a beautiful park has been laid out around this monument.

Greenstone Sarcophagus : Fifty yards to the south of the tomb of Ali Adil Shah I is a beautifully cut and moulded tomb-stone in a dark greenish-black basalt, standing upon a high and extensive platform. The owner of this tomb-stone is unknown. The platform on which the greenstone sarcophagus stands is in itself a splendid work of art, while the tomb-stone rising from the centre of the platform in its simple grandeur is not surpassed by any of the more stately tombs of the city.

Ibrahim Roza : About 600 yards to the west of the city stands a beautiful and picturesque group of two buildings, a tomb and a mosque, enclosed by gardens on three sides. The mausoleum is that of Ibrahim Adil Shah II and the mosque attached to it is separated by a large fountain and reservoir. This group of buildings is no doubt the *magnum opus* of the Adil Shahs. Ferguson declares it to be "a group as rich and as picturesque as any in India, and far excelling anything of the sort on this side of the

Hellespont". The magnificent group stands upon a high terrace, in a great rectangular enclosure about 400 feet square, with a lofty entrance tower in the middle of the north side ornamented with four graceful minarets. The tomb which is by far the most ornate building in Bijapur forms a square 116 feet and consists of an inner chamber about 54 feet square surrounded by a double row of arches forming two open colonnades. It is surmounted by a dome resting on a second square rising out of the flat roof of the building, with its base ornamented by a number of small minarets. The columns of this colonnade are curiously wrought from the springing of the arches, in imitation of wood-carving, and the arches themselves are of a very quaint shape and are incrustured with carvings in a beautiful variety of designs. Enclosed by this inner colonnade is the square chamber forming the tomb. The exterior walls of the sepulchre are most elaborately decorated. Opposite the tomb is the mosque. Its front is perhaps a more pleasing composition than the front of the tomb, the five arches being simpler and grander. At each corner of the mosque is a tall graceful minaret and between each of the corner minarets are six smaller ones richly decorated in plaster work. The carving of the cornice and brackets of the mosque is equal if not superior to the carving on the tomb, while the front is further ornamented by hanging stone-chains, each carved out of one stone ending in thin, carved and elliptical stones. The conception, design and profusion of the richest decorative details mark this building as the culminating point of the Deccani style of skilled and delicate architecture. The expense of the building must have been very great. A Persian inscription near the south door gives some record of the cost.

Jahaz Mahal: Beside the Asar Mahal and apparently forming with it a part of a group of buildings connected with one another is a ruined building called Jahaz Mahal. It is said that in this building were the offices of the admiralty. Bijapur then possessed a considerable fleet. With bare walls and hollow gaping doorways and windows from which all its wood-work was removed it now stands as a wreck.

Jala Manzil: Immediately in front of the Sat Mazali is a neat little structure called Jala Manzil or Jala Mandira (water pavilion). It stands in the middle of a small reservoir. It was, no doubt, intended as a pleasant place to sit in and while away the hour. Unlike some other pavilions in Bijapur, this one does not appear to have had pipes laid through its masonry for a water display.

Jami Masjid: About 1,200 yards east of the citadel stands the great Jami Masjid where the Friday sermon was delivered. Ali Adil Shah I, on his return from his victorious expedition against Vijayanagara, his coffers overflowing with the spoils of war, and his head full of new plans for the better defence and adornment of his capital, first turned his attention to the erection of a suitable place

of worship for the ever-increasing population of the city. Though he and all the later kings paid much attention to it, it was never finished and the minarets which should crown the end of each wing remained unbuilt. As it now stands, the mosque is a rectangle about 400 feet from east to west and 280 feet from north to south. The main or eastern gateway enters on a large quadrangle the three sides of which are the mosque, and in the centre is a large fountain and a reservoir. Including the great open courtyard, embraced between its two wings, it occupies the greatest area of any building in Bijapur—about 91,000 square feet. If the 56 feet long wings are added, the area of the square totals upto 1,16,300 square feet. The columns in the main building divide the floor into 45 equal squares. A series of black borders divides the polished cement floor into spaces, each large enough for one worshipper and gives it the appearance of a chequered or tessellated pavement. The main building has 2,286 such spaces. The most beautiful feature of the building is the dome. Though less than half the diameter of the Gol Gumbaz dome, it makes up for want of size by extreme elegance. Before the great central *mihrab* hangs a heavy curtain, and when this is drawn aside, a sight of gorgeous colouring is revealed. The whole front and recess are covered with rich gilding upon a coloured ground. There are representations of tombs and minarets, censers and chains, niches containing books, vases with flowers, and the whole is interspersed with bands and medallions bearing decorative inscriptions. Among the latter are these:—

“Place no trust in life; it is but brief.”

“There is no rest in this transitory world.”

“The world is very pleasing to the senses.”

“Life is the best of all gifts, but it is not lasting.”

The mosque is still used by the Muslims of the city and the call to prayer may be heard today as in the time of the Adil Shahi kings.

Jod Gumbaz (Twin Domes) : About 400 yards to the east of Mecca Gate are two domes, which on account of their close proximity and likeness to each other are called Jod Gumbaz. The floors of both the tombs are at a very considerable elevation above the surrounding ground level. This is due to the vaults, containing the graves, being built upon the ground rather than beneath its surface, as is the case in most tombs. These two tombs are the only buildings, besides the Gol Gumbaz, that have galleries within the domes, but owing to the small diameter of the domes, they have no distinct echo.

Karim-ud-din's mosque : About 200 yards to the south-west of Anand Mahal stands a curious structure which gives the impression of an old and dilapidated Hindu temple. This is Karim-ud-din's mosque, which is the earliest dated mosque in Bijapur. This Karim-ud-din seems to have become the Governor of Bijapur

in the early years of the fourteenth century. A Kannada inscription upon the face of a pillar inside the mosque gives A.D. 1320 as the year of the construction by one Revayya, an architect of Salotgi, under orders of Karim-ud-din. This building is a rectangular enclosure with a handsome vestibule in front, the portico of which spreading into the wings fills the front of the mosque. The style of architecture belongs to the oldest Hindu buildings in the Deccan, massive slabs of granite passing from one column to the other to form the roof, and lying in close contact with each other without cement or other joining substance. According to Henry Cousens, this building had been erected from a miscellaneous lot of material obtained from one or more Hindu temples. It is also said that originally it was an Agrahara Hindu College, which was converted into a mosque by Muslims of Malik Kafur's irruption.

Kulkarni's Kalanidhi: This is a personal collection of very rare and valuable pieces of art and antiques with historical importance—paintings, bronzes, sculptures, coins and some scarce books. The collection includes some rare and unpublished photographs of Mahatma Gandhi as President of the Indian National Congress held at Belgaum and of the historical peace-march in Naokhali. There are also some rare Gandhian antiques and several photographs of men and events that made history in India's fight for freedom from 1920.

Landa Kasab Gun: In the middle of the southern fort wall of the town stands the Landa Kasab bastion on which lies the Landa Kasab, the greatest gun of Bijapur. It is 21 feet and 7 inches long and has a diameter, at the breech, of 4 feet and 4 inches, while that at the muzzle is 4 feet and 5 inches and the estimated weight is about $46\frac{1}{2}$ tons. It is made, like most of the iron guns of that period, by fagotting iron bars together. The gun was apparently mounted on an iron pivot, but it now lies propped on logs of wood. On the muzzle on one side are marks where it has been struck by cannon balls probably from the artillery of Aurangzeb who besieged the city from this quarter. Closeby on the same bastion is another small iron gun 5 feet and 9 inches long with a calibre of about $9\frac{1}{2}$ inches. On half a dozen other bastions of the fort wall lie guns similarly manufactured. Though exposed for more than 250 years to the rigours of the climate, these guns show no sign of rust or decay.

Mahalakshmi Temple: This temple was built by the late Sri Pandurangarao Anantarao Desai, a noted pleader and philanthropist of Bijapur. The construction of the temple was undertaken in 1909 and completed in 1915. The main deity, Mahalakshmi, is installed in the sanctum over which rises the *gopuram* (tower). An audience hall extends from the facade of the ante-chamber to the southern front wall of the temple. There is an upper storey with a balcony on the south wherein is located the Adwaita

Granthalaya containing Vedic and other religious literature freely open to the public of the town. All the images in the temple are of white marble.

Malik-i-Maidan : About a 100 yards to the north of Phatka Gate, stands the Serzi Buruj or Lion Tower named after two heraldic lions carved in stone to the right of the entrance which leads to the tower platform. The bastion is not very high but is of great diameter and very strong. In the centre are two raised circular platforms for cannon, on one of which lies supported on beams of wood the great gun of Bijapur, the Malik-i-Maidan (Monarch of the Plain). Next to Landa Kasab, this is the largest in Bijapur. It is estimated to weigh about 55 tons and was cast at Ahmadnagar in 1549 by a Turkish officer in the service of Burhan Nizam Shah I. This colossal piece of ordnance differs from the other Bijapur guns in that it is cast and not welded. Its composition is unknown, but when struck, it sounds like a bell and is probably of the same alloy as is used in making gongs. Outside, it is of a dark-green colour, the surface polished like glass, while it is adorned with inscriptions in Persian and Arabic beautifully cut in relief on the upper surface in three separate panels. The great muzzle is fashioned into the shape of the head of a lion or dragon through which the 'Monarch' belched forth destruction. It is said to have been taken to the great battle of 1565. The gun was brought to Bijapur in A.D. 1632 as a trophy of war and was set upon its present bastion. Its value as a piece of ordnance is questionable, for though the ball must have been very large owing to the expanding shape of the bore, the range could not have been great. It was several times proposed to be transferred to England as a curiosity, but the difficulty of carrying it to the sea coast was considered too great. This grand old gun was nearly meeting a sad fate in 1854 when by some misunderstanding it was put to auction and actually sold for its metal for Rs. 150 by a local subordinate magistrate. The sale was, however, cancelled and the Malik remains one of the most interesting and historical objects in Bijapur.

Malika Jahan Begum's Mosque : About a 100 yards to the west of the citadel stands this mosque built in 1586 by Ibrahim Adil Shah II in honour of his wife, Malika Jahan Begum. This building is a fine specimen of the more delicate phase of Bijapur architecture. Stucco ornament also enters into the general scheme of decoration. The mosque is also called Janjiri Masjid on account of the small stone chains that once adorned its cornice.

Malik Sandal Mosque : This mosque and its courtyard show a strange mixture of Hindu and Muslim architecture. The roof is borne not on arches but on eight-sided columns, with Hindu pedestals and capitals. Except for the central dome and the western *mihrab*, the construction is in Hindu style. The ordinary design and want of ornament make it unlikely that Malik

Sandal, the architect of Ibrahim Roza, had anything to do with this mosque. According to one account, this mosque was built by a courtesan who grew religious and built a mosque. The small rooms and cells might then be intended for other women of her class who wished to follow her example. The fact that the chief tomb-stone in the courtyard is of a woman supports this story. It is said that Malik Sandal himself had his last resting place in Tikota, 15 miles west of Bijapur, which was probably his *inam village* where he retired in his old age.

Mecca Masjid : Near the centre of the citadel a lofty wall encloses the Mecca Masjid, so called because it is said to be a correct imitation of the mosque at Mecca. It is one of the prettiest as well as the smallest mosque in Bijapur. It stands in the centre of a paved yard, and is surrounded by an arched corridor supporting a terrace which runs round the mosque on a level with the roof. The general style of the building and its architectural details seem to belong to the reign of Ibrahim Adil Shah II and perhaps built under the supervision of Malik Sandal.

Mehtar Mahal : Strictly speaking, this is not a palace, but an ornamental gateway leading to a mosque and garden. According to one account, the name means the "sweeper's palace". When Ibrahim Adil Shah I was stricken with leprosy, an astrologer told him that if he gave a large sum of money to the first person he saw on waking next morning, the money would be spent in works of charity, and that the king would recover. Actually, the astrologer meant himself to be the first man. Unfortunately, the king rose a bit earlier than usual since he had a restless night, and the first person he saw was a sweeper. Following the advice of the soothsayer, the king gave the sweeper a treasury order for a large sum. He was forced to take the gift, and being unable to spend it, resolved to fulfil the wise man's prophecy and built a mosque which would eclipse all the buildings in Bijapur. This mosque was the Mehtar Mahal. The style of the ornamentation and the carvings seem to point to the time of Ibrahim Roza when the decorative art of Bijapur was at its best. This period also agrees with a second account which assigns the building to a certain Mehtar Gada, who is stated to have been a Minister of Ibrahim II. Nothing has been discovered in history regarding this Mehtar Gada. A third account also current in the town is that the gateway and mosque were erected by a mehtar (head) among the Fakirs or Muslim mendicants. The mosque to which the Mehtar Mahal is the entrance is a small low building of little architectural importance.

Moti Gumbaz : About two furlongs to the north-west of Ibrahim Roza stands the Moti Gumbaz or pearl mosque. Its white dome is seen from a considerable distance. Of the origin of the name of the Pearl Mosque, a story is told that the inside

of the tomb was whitened with a wash largely composed of pearls ground to powder.

Mustafakhan's Mosque and Palace : About 200 yards to the north of Jumma Masjid road stands this mosque, a very lofty and substantially built edifice. The mosque stands on a platform about 5 feet high. Behind this mosque are the ruins of Mustafakhan's palace, portions of which have been preserved and patched up. It must have been an extensive residence judging from the extent of the different blocks of buildings, courtyards, gateways, tanks and gardens.

Narasimha Temple : This temple, popularly known as Narasoba's temple is in the west centre of the citadel. The temple is dedicated to god Dattatraya. The audience hall was a stone structure, but it has now been replaced by a gabled corrugated iron cover standing on wooden pillars. Ibrahim Adil Shah II seems to have taken great interest in this temple and is reported to have also worshipped in it.

Nau Gumbaz : This "mosque of the nine domes" is situated about 200 yards to the north-east of Mustafakhan's mosque. The peculiarity of this building is its multiple doming. The body of the mosque is divided by its arching into nine bays. Save for the want of a little more height in the arches, this mosque is remarkably well-proportioned in all respects.

Pani Mahal : In front of Aras Mahal, upon one of the bastions of the old citadel wall, are the ruined walls of a little pavilion known as the 'Pani Mahal'. This was originally a little garden house or pleasure resort, occupying an elevated position. It was probably called the Pani Mahal as it overhung the surrounding water of the moat. The few small walls that remain are covered with clean-cut surface ornament. The masonry of these walls is particularly well-finished.

Parshwanatha Temple : The temple is almost a square and is strongly built with semi-polished stones. The small entrance door in the south leads into a rectangular hall into which open three doors of the shrine along the western wall of the temple. On a small raised platform in the shrine are some Jaina statues, the central one being that of Parshwanatha. There are three other Parshwanatha temples in Bijapur city. The structural style of these temples resembles that of similar temples in Gujarat.

Rama Mandira : It is an oblong structure, 40 feet by 60 feet, with the temple proper constructed in the middle. It was constructed about 50 years ago by some devotees of Shri Rama from the Marwadi mercantile community. The sanctum is a 15 feet square situated in the middle of a hall. The walls and the floor of the

sanctum are fixed with coloured tiles, and white marble idols of Rama, Sita and Lakshmana are installed in it.

Rukmangada Pandit Samadhi : To the south-east of the city just beyond the city limits stands a modest rectangular building. It is the Samadhi of Rukmangada Pandit who is said to have been born in 1610 A.D. Son of a judicial officer under the Adil Shahs, he became a great physician, musician, philosopher and yogi credited with supernatural powers. It is believed that he performed many miracles such as enabling the born dumb to speak, turning flesh into flowers, curing leprosy-patients and stopping the ravages of cholera epidemic, etc. It is also believed that he played a distinguished part in repelling the first invasion of Aurangzeb. A great festival is held annually on the anniversary of the philosopher. In front of the *samadhi* are outhouses for the use of pilgrims.

Sangit Mahal : About the centre of 'Nauraspur' (a new city built by Ibrahim Adil Shah II four miles to the west of Bijapur, which is now in ruins) within a high walled enclosure, are the remains of the Nauras or Sangit Mahal which is a duplicate on a smaller scale of the Gagan Mahal in the citadel of Bijapur. Most of the palace is a mass of ruin. A small stream encircles the palace on two sides, and surrounding all about a 100 yards off, a lofty wall secures privacy. With the hills round Nauraspur in the background and the ruins of other palaces on every side, the situation of the Sangit Mahal is extremely picturesque.

Sat Manzil : This seven-storeyed palace is the corner structure of a large quadrangular range of buildings on the west of the citadel overlooking the inner most. From every quarter of the town and citadel this building is seen to rise high above the surroundings. At present it rises to a height of five storeys or 97 feet in all, but a narrow staircase rises from the fifth to a sixth which does not now exist. It is said to have been built by Ibrahim Adil Shah II in 1583 as a palace, but if this were so, it must have been far more extensive than it is at present for its accommodation is very limited. It must have been an adjunct to the whole of the palace buildings rather than a separate one in itself. It was once supposed to contain exquisite ornamentations and paintings, but there are now no traces of these except for some paintings in the stucco work of the ceilings of the different floors. The top of the building commands a picturesque and over-all view of the city, which well repays the toil of climbing.

Siddheshvara Temple : The construction of this temple was begun about 50 years ago and was only recently completed. It is a rectangular structure about 40 feet north-south and 100 feet east-west, the external walls being built of polished stones from Badami. In the sanctum beyond is the polished brass bust of

Pannaga-bhushana Shiva or Siddheshvara with only the face visible over the pedestal. A high tower rises over the sanctum.

Taj Bavdi: About a 100 yards east of the Mecca gateway is situated the Taj Bavdi. It is stated to have been built by Malik Sandal in honour of Queen Taj, wife of Ibrahim Adil Shah II. The well is 223 feet square and 52 feet deep. Inside of the archway a broad terrace or landing juts out into the water of the tank, from which flights of stone steps on both sides lead down to the water's edge.

Travellers' Bungalow and Circuit House: About a mile and a half from the railway station stands the Travellers' Bungalow and Circuit House within a large open space enclosed by a compound wall. It was constructed out of the ruins of Yakut Dabuli's Mahal. The Circuit House, which is a part of the building, is a first class bungalow fully furnished. The Travellers' Bungalow which forms the other part has got two suites. The whole building has got a high plinth and is airy and well-maintained.

Upari Buruj: On a high ground about 260 yards south of Chand Bavdi is the isolated tower known as the 'Upari Buruj' (lofty tower). A Persian inscription near the top states that it was built about A.D. 1584. The tower is round and about 80 feet high and is climbed by a flight of stone steps winding round outside. Whether it was ever useful in defence is unknown, but it was furnished with all the necessary war materials, guns, powder-chambers and water cisterns. Its two guns are curious as they are of great length with bore of somewhat small calibre.

Yakut Dabuli's Tomb and Mosque: To the north-east of Adalat Mahal is an extremely pretty little square building surmounted by small minarets. This is the tomb of Yakut Dabuli. The side-walls are ornamented with handsome open stone windows which are well-carved. The mosque close by is a larger and more important building than the mausoleum.

Bilgi

BILGI: Eighteen miles north-west of Bagalkot is Bilgi, the headquarters of the Bilgi taluk. The chief objects of interest in and about the town are ponds and temples from three to four hundred years old. About 200 yards from the north gate of the town is the Arettina-bhavi (six-bullock well). In the inside of the well is a shrine of Mahadeva. Inscriptions in Kannada, Marathi, Persian and Sanskrit record that it was built in A.D. 1708. South of Bilgi are the pond and the temple of Siddheshvara. In front of the temple is a lamp-pillar cut out of one stone and 30 feet high with an inscription recording that it was built in A.D. 1589. The place has a high school and an Inspection Bungalow, Class II.

CHADCHAN (Indi taluk) is a village on the Bijapur-Pandharpur road and is about 19 miles from Indi Road railway station. There is an old temple of Paramananda said to have been constructed on a spot where Saint Prabhudeva had encamped. A Sangameshvara fair is held every year, during which a large-scale trade in cattle takes place. The people of this place took an active part in the freedom struggle and constructive programme. It is a place also noted for cultural activities. There is a colony of weavers and a high school. The place has an Inspection Bungalow, Class I.

Chadchan ✓

CHANDKAWATHE (Sindgi taluk) is a small village, nine miles north-west of Sindgi and 31 miles south-east of Indi Road railway station. The village has a temple of Ramalinga with a flat roof and six square sculptured pillars. About half a mile from the village is a temple of Paramananda-deva, the Lord of Supreme Happiness. The temple which had gone out of repair was repaired by the villagers recently.

Chandkawathe

CHATTARKI (Sindgi taluk) is a small village 10 miles from Sindgi. It has a temple of Dattatraya with 30 square sculptured pillars and a square spire. The images in the temple are of Ishwara and Ganapati and there are also several figures both male and female. The temple is in good order and is in use.

Chattarki

CHIMAD (Jamkhandi taluk) is 15 miles south-west of Jamkhandi. The village has a well-known holy place of Chimad Maharaj, called "Raghunatha Maharaj Matha". Every year on the Naga Panchami day a fair is held with a car festival.

Chimad ✓

CHIMMALAGI (Bagewadi taluk) is a holy village about four miles from the meeting place of the Krishna and Ghataprabha rivers. Its old name is said to be Chinmayakshetra. The village has two old Kannada inscribed stones, but so worn out as to be almost entirely unreadable.

Chimmalagi

CHITRABHANKOT (Mudhol taluk) is a small village on the bank of the Ghataprabha, about nine miles south-east of Mudhol. It is known for an ancient cave, in which the Jnaneshvari Swamis of Lokapur performed their penance more than a hundred years ago. The cave is at a distance of five furlongs from the village. It is entered through a narrow path, which leads to a big open hall, where water also is available.

Chitrabhankot

CHOLACHAGUD (Badami taluk) is a small village about three miles south of Badami. It is an ancient place. There are inscriptions dating back to eighth century A.D. The chief object of interest is the temple of Banashankari or Shakhambhari Devi worshipped as the goddess of forests. An important fair is held every year and about 60,000 people attend it. There is a perennial

Cholachagud

tank in front of the temple. The old temple was in the Dravidian style and it has been rebuilt in a modern style. The present temple is a granite building with a small dome. The village is noted for its betel leaves. The betel gardens are irrigated by the Saraswathi nala and the Harishchandra Tirtha.

Devangaon

DEVANGAON (Sindgi taluk) is a village on the Bhima about 12 miles north-east of Sindgi. The village is said to have been founded by a person named Devanbhatta and has temples of Kalmeshvara, Mallikarjuna and Shankara-linga.

Devara-Nimbargi

DEVARA-NIMBARGI (Indi-taluk) is about 18 miles to the west of Indi Road railway station. It is the birth-place of Gurulingappa Maharaj. There is also the samadhi of this saint here. The village has an old temple of Maruti. It is said to have been built about 1480 by Dhanayi, a Kuruba woman.

Dhulkhed

DHULKHED (Indi taluk) is a holy village on the Bhima, 15 miles north of Indi Road railway station. It is said to have been the scene of the legendary sacrifice of Daksha Prajapati. Ashes are found wherever dug in the gaothana area of about 13 acres in the village. There is an old temple of Shankaralingadeva and the linga, which is considerably big and made of sand, is greatly venerated.

Gaddanaferi

Gaddanakeri (Bagalkot taluk) is about five miles west of Bagalkot. On a hill near the village are buildings in the Bijapur style of architecture. They have the tombs of a saint, Maleyappa Ayyanavar, and his son Manappa. Near these two, are plain tombs of members of the family and a shrine of Hanumantha. The saint's tomb is worshipped especially in seasons of scanty rainfall.

Galagali

GALAGALI (Bilgi taluk) is a large village on the Krishna about 14 miles north of Kaladgi and 32 miles north-west of Bagalkot railway station. The village is said to have been originally called Galava Kshetra. There are seven caves believed to be of Galava and other sages. It is said that about a mile and a half north of Galagali is a large temple in the bed of the Krishna and that during the famine of 1876-77 when the water became unusually low, the upper part of the temple was seen. On the bank of the river near the village is a small temple dedicated to Yellamma. The village has four other temples of no great interest. There is a high school here.

Golageri

GOLAGERI (Sindgi taluk) is a village about 14 miles from Sindgi and 47 miles from Indi Road railway station. There is a temple of Gollaleshvara said to be about 600 years old. According to a tradition, a shepherd boy named Balala installed the *linga* in this temple. The idols of Avamma and Malkamma found in the temple are also notable. The *ratha* of this temple is said to be the biggest in the area. An annual fair is held.

GULEDGUD (Badami taluk) is a large town 14 miles north-east of Badami and six miles from Guledgud Road railway station. It is one of the oldest towns in the district. It first stood on the top of a nearby hill and even now relics of the old town can be seen there. The present town was built in 1705 A.D. on the site of a dry lake. It is now the biggest and most flourishing town in Badami taluk. It is noted for manufacture of *choli* cloth, which is marketed all over India. There are about 5,000 handlooms in this town. The civic affairs of the town are managed by a municipality. There is a higher secondary school as also a high school. **Guledgud** ✓

HALLUR (Bagalkot taluk) is a village about 13 miles east of Bagalkot. There is a large temple of Basaveshvaradeva said to have been built during the Cholas. A yearly fair is held at the temple in December-January. **Hallur**

HALSANGI (Indi taluk) is a village about nine miles from Indi Road railway station. There is an old fort of the Adil Shahi times. Every year an *Urus* of Dada Peer Saheb is held here. It is a place noted for traditional learning and literary and cultural activities. The Kannada poet 'Madhura Chenna' lived here. There is an 'Aravinda Mandala' devoted to the study of Aurobindo's philosophy. There is also a high school named after Aurobindo. **Halsangi**

HEBBAL (Bagewadi taluk) is a small village about 12 miles south of Bagewadi. About 300 yards from the village is a fine Chalukyan temple. Of the three other temples situated near this temple, one is built on the bank of the hollow in which the temples lie. The third temple has some architectural beauty. **Hebbal**

HIPPARGI (Sindgi taluk) is a large village about 15 miles south-west of Sindgi. Its old name was Pippali. There is an old temple of Kalmeshvara here said to have been built by Jamadagni, the father of Parashurama. The chief object of worship is a *linga* called Kalmeshvara. There is a local legend that the renowned Sanskrit poet, Kalidasa, was a devotee of Kalmeshvara. Half a mile east of Hippargi, is a temple of Shri Martanda. The temple is said to be more than 500 years old. There is a high school and an Inspection Bungalow, Class II. **Hippargi**

HORTI (Indi taluk) is a large village about 12 miles south-west of Indi and has two old temples of Siddheshvara and Mallikarjuna and two small temples, one of Ishvara and the other whose name is not known. The lintels of the shrines in all the first three temples bear a figure of Ganapati and the fourth temple has lions' heads in addition to Ganapati. **Horti**

HUNGUND is the headquarters of the Hungund taluk. It is a growing town with a good market. The nearest railway station, Bagalkot, is 30 miles west. Most of the wells in Hungund are **Hungund**

impregnated with sulphuretted hydrogen. On the hill overlooking the town are the remains of a Jaina temple called Meguti. The temple pillars are square, massive and of unusual design. In the town just below the hill is the temple of Ramalingadeva with 16 Chalukyan pillars, square and tulip-shaped. A fair in honour of god Sangameshvara is held in the town every year. A type of yellow talc is found on the hill overlooking the town. This was perhaps the reason for its old name *honna kunda* or *honna gunda* meaning abounding in gold. There is a higher secondary school and an Inspection Bungalow, Class II.

Ilkal

ILKAL (Hungund taluk) is a municipal town about eight miles south of Hungund. It is a centre of the weaving and dyeing industries in the district, specially famous for its sarees. There are three temples, one of Banashankari, another of Basavanna and the third of Vyankoba. The first two temples are modern in the open style and have no architectural interest. The third is a solid stone structure. The pillars are said to have been brought from Aihole. The stone roof is carved into rafters and battens in imitation of old temples but the temple is open-fronted. The town has two high schools.

There is a Veerashaiva Matha here presided over by a Virakta Swami called Mahantaswami. The founder of the Matha was a great saint whose memory is highly respected even today by all sections of the people in the area.

Inchageri

INCHAGERI (Indi taluk), a village situated on the Bijapur-Sholapur road, is about six miles from Horti. This is a place hallowed by the residence of saints like Gurulinga Maharaj, Bhausahab Maharaj and Girimallappa Maharaj who spread their spiritual messages from here. A number of their followers meet here once a year and observe a *saptaha*. There are hills round about. About a thousand acres in the neighbourhood of this place have been earmarked for afforestation. There is also a cattle breeding centre here.

Indi

INDI is the headquarters of Indi taluk and sub-division. It is $3\frac{1}{2}$ miles south-east of Indi Road railway station. In the Bhima Mahatmya, Indi is described as Payakshetra (the milk-spot). Here the temple of Shanteshvara is in good repair and is still in use. It has an octagonal spire adorned with figures. There are two high schools and an Inspection Bungalow, Class II.

Ingaleshvar

INGALESHVAR (Bagewadi taluk) is a large village six miles north-east of Bagewadi. It is an ancient place. There are eight old temples, two of which are cave temples. From inscriptions it is gathered that three of them were built in 1128 A.D. by one Neelakantha Nayaka. The largest temple, which is dedicated to Someshvara, contains 36 round pillars. On an octagonal stone in

the roof of the porch are representations of the nine planets. At the door are female doorkeepers and on each side of the door are cells in one of which is a *linga*, with Ganapathi. Over the shrine is Lakshmi with elephants. The shrine contains a *linga*, a *nandi* and a figure of Ishvara on the lintel. The Narayana temple has 24 round pillars. There is a finely carved image of Narayana about four feet high. This image is said to have been installed during the time of the Peshwas, in place of an old image of Gopinatha. Above the door and on the lintel of the shrine, which contains a *linga*, are elephants. Above the shrine of Narayana are figures of ten incarnations of Vishnu and on both sides are carved figures of sages.

To the south of the village is a temple of Shobhanadeva facing east. On the ceiling there are finely carved *dikpalakas* surrounded by other figures. Over the shrine is Lakshmi with elephants. There is a *linga*. Of the 18 pillars, four are sculptured and one is inscribed. The temple of Kalmeshvara is about the size of the temple of Narayana. The temple of Kalappa contains figures of females, birds, probably *garudas*, and serpents. In the shrine there is a *linga*. The temple of Paramananda is not of much architectural interest.

Of the two cave temples, which are in a nearby hill, one is of Siddheshvara and the other of Akka Nagamma. To the former, the entrance is through a window-like door, facing north-east. Passing through three rooms, each two steps lower than the last, the passage inclining all the while to the left, one reaches the shrine which is about 15 feet below the level of the first excavation. The image of Siddheshvara is in a sitting posture. The ascent from the shrine is by a winding passage similar to that by which it is reached. A neighbouring cave dedicated to Sangameshvara has a *linga* on a raised platform. On a stone are five female figures. In Akka Nagamma's cave temple, which is ruined, there is a female image.

The Narayana temple has two inscriptions and the Someshvara temple one, all in old Kannada characters, recording the grants relating to the temples, the names of the builders and the dates. The village has a high school.

JAINAPUR (Bijapur taluk) is an old village on the left bank of the Krishna about 25 miles north-west of Bagalkot and 18 miles south-west of Mulwad railway station. The name of the village is said to have been derived from its old Jaina inhabitants. Another version says that it may also be the old Muslim Zainapur. It has three temples, Lingada Katti, Papanashana Katti and Ramathirtha, all on the Krishna river. The temples are used and are in good repair. **Jainapur**

Jamkhandi

JAMKHANDI, the capital of the former Jamkhandi State before its merger with Bombay State, is 34 miles from Kudchi railway station and 35 miles south-west of Bijapur. It is now the headquarters of Jamkhandi taluk and sub-division. The civic affairs of the town are managed by a municipality. The town is supplied with water from a reservoir on a hill. An annual cattle fair is held in April. There are four temples in the town, those of Uma Rameshvara, Jambukeshvara, Kalmeshvara and Basavanna. Outside the town are other famous temples. There are several pretty buildings in the town. The durbar hall is now used as a college auditorium. 'Rama Nivas,' a spacious and beautifully built rest house, is situated on a hillock. Jamkhandi is a growing town and is a centre of trade, commerce, industry and education. An industrial estate is located here and there are two colleges, one of Arts and Science and another of Education and two high schools.

Kakhandaki

KAKHANDAKI (Bijapur taluk) is an old village 16 miles south of Bijapur. It has a temple of Mahipati Swami which has no roof and is apparently unfinished. The village has three other small temples of Sangameshvara, Mallikarjuna and Karavirabhadra. On the north-west of the village is the black mosque, a domed building in good repair and in use.

Close by is the Haraleshvara *Kshetra* noted for a highly venerated *linga* believed to have been installed in the twelfth century by some leading Shivasharanas in memory of Haralayya, a devoted disciple of Basaveshvara. It has a holy pond associated with the name of Paramayya, another reputed Veerashaiva devotee. There is also a Veerashaiva Matha here.

Kaladgi

KALADGI (Bagalkot taluk) is on the right bank of the Ghataprabha river 45 miles south-west of Bijapur and 14 miles west of Bagalkot railway station. Till 1884, the Bijapur district was known as the Kaladgi district and the headquarters of the district was also at Kaladgi. Close to the town near the Ghataprabha, some of the best millet crops are grown. The climate is rather hot and dry and during the greater part of the year, the plain round the town is dull and dreary. There is a high school and also a primary health unit. The place has an Inspection Bungalow, Class I.

Kanamadi

KANAMADI (Bijapur taluk), a village about 11 miles from Tikota, is noted for beautiful old temples of Dharesha and Jakkavva. The annual fair attracts people from far and near.

Karadi

KARADI (Hungund taluk) is a village ten miles north-east of Hungund and five miles south of the Krishna river and has three temples and three old inscriptions. The temples appear to be of Jain origin. One of them dedicated to Basavanna has an image of the bull resembling a bear (*karadi*) is said to have given its name to the village. Two of the inscriptions are dated 1153 and

1553. It is said that Ramaraya of Vijayanagara had encamped here, during the fateful war of 1565 A.D. The village has a high school.

KELAWADI (Badami taluk) is a small village 11 miles north of Badami and about four furlongs from the Guledgud Road railway station. On the east of the village near a pond is a well-carved old temple of Ranganatha. In this temple is an old Kannada stone-inscription of the Sinda chiefs (1210-1280), under whom Kelawadi was the headquarters of a sub-division called the Kelawadi Three Hundred. **Kelawadi**

KERUR (Badami taluk) is a flourishing fortified village 11 miles north-west of Badami. The fort is now in ruins. The village is noted for its handloom industry. It has several temples, the most important of which is the Banashankari temple. A full-fledged health unit is functioning here. **Kerur** ✓

KORWAR (Sindgi taluk) is a large village about 15 miles south of Sindgi. It has a well-known temple of god Hanumantha, which is looked upon as a *jagruta sthana*. According to a legend, the image was installed by sage Agastya. An annual car festival, which is held in the month of *Chaitra*, attracts a large number of people from the surrounding areas. **Korwar**

KULAHALLI (Jamkhandi taluk) is a village about three miles from Banahatti. About two miles from the village is a hill called Gombigudda or hill of pictures on the slopes of which are discovered a number of pre-historic pictures (for details please see Chapter II-History). **Kulahalli**

KUMATGI (Bijapur taluk), about ten miles east of Bijapur city, was a pleasure resort of the Adil Shahi kings and nobles. The village has a lake and nearby there are remains of mansions and water pavilions. The latter were highly remarkable constructions provided with a network of cisterns, fountains and water spouts. On the walls of the pavilions, there are some noteworthy paintings which are fading out. One of them vividly depicts a game of polo. Another shows a wrestling match in progress, watched by sitting and standing spectators. A third one is a picture of a musician playing to noble ladies. It is said that these frescoes exerted some influence on later day paintings. There is an Inspection Bungalow, Class II, at this place. **Kumatgi**

KUNDARGI (Bilgi taluk) is a small village on the Ghataprabha river 14 miles north-west of Bagalkot. The village has an open-fronted temple of Hanumantha with square stone pillars with chamfered sides. A little further on, is a temple of Shiva facing east and differing in plan from the usual temples. **Kundargi**

Lachyan

LACHYAN (Indi taluk) is a village on Bijapur-Hotgi railway line and is about seven miles from Indi. There is a monastery of Shri Siddhalinga Maharaj, a primary school teachers' training institute and an agricultural high school. Every year at the time of *makara sankranti*, a fair of Shri Siddhalinga Maharaj is held and a large number of people assemble for the occasion.

Mahakuta

MAHAKUTA : See under Nandikeshvar.

Mahalingpur

MAHALINGPUR (Mudhol taluk) is a trading town 12 miles north-west of Mudhol. It is named after the temple of Mahalingeshvara which stands on the top of a hill. There is a Veerashaiva monastery called Mahalingeshvara Matha. The town is a centre of handloom weaving and its sarees find a ready market. The civic affairs of the town are managed by a municipality. A yearly fair is held here in honour of the god Mahalingeshvara in September-October and is attended by about 10,000 people. The town has a high school.

Mamdapur

MAMDAPUR (Bijapur taluk) is a historical village about 22 miles south-west of Bijapur. The story goes that Mahmud (1626-1656), the sixth Adil Shahi king, wanted to know what the Konkan was like. His Prime Minister built ponds, laid out fields, and planted Konkan trees on the site of Mamdapur which so pleased the king that in about 1633 he consolidated the villages round about and named the new village after himself, thus fulfilling the prophecy of a saint, Kamal Sahib, who had foretold the event. The saint's tomb is in the market place and is highly venerated. Outside the village is the temple of Baila Hanumantha. A temple of Siddheshvara in the village is a good specimen of modern stucco architecture and contains a large stone-image of Basavanna. Mamdapur has two large lakes called the Great Lake and the Small Lake. Both the lakes are formed by earthen dams faced on the water-side by strong well-built stone-walls. Both these lakes were built by Sultan Mahmud in 1633 as shown by inscriptions set in the dams. On one of the lakes are the temples of Mahalingeshvara and Madivaleshvara. The chief local industry is the weaving of waist-cloth, robes and bodice cloth.

Mankani

MANKANI (Bagalkot taluk), a small village on the right bank of the Krishna and 20 miles north-east of Bagalkot, contains a small stone temple of Ishvara facing west. Set into the wall inside the temple, is a Kannada stone-tablet of the Devagiri Yadava king, Singhana II (1209-1247). Near the village is a pool which is flooded every year by the Krishna.

Miragi

MIRAGI (Indi taluk) is 21 miles east of Indi Road railway station and is noted for its temple of Sangameshvara. The Nad Nala joins the Bhima river here. Ramananda Swami who lived

some 200 years ago is stated to have practised penance here. Even now Miragi is looked upon as a holy place.

MUDDEBIHAL is the headquarters of the taluk of the same **Muddebihal** name. It is 17 miles to the east of Almatti railway station. The town comprises the villages of Parvatagiri and Muddebihal. Muddebihal was founded about 1680 by Paramanna, an ancestor of the present Nadagauda of Basarkod, and the fort was built by Paramanna's son, Huchchappa, about 1720. The town has a small temple of Ishwara, which has round pillars and a plain lintel. There are two high schools and an Inspection Bungalow, Class II.

MUDHOL was the capital of Mudhol State before its merger. **Mudhol** It lies on the left bank of the Ghataprabha, about 12 miles south of Jamkhandi. It is now the headquarters of the Mudhol taluk. In the old days, the place was called Muduvolal, meaning a 'beautiful town'. It was the birth-place of the celebrated Kannada poet, Ranna. There are remnants of a hermitage said to be his. There is also a stone bust which is identified as that of the poet. The civic affairs of the town are managed by a municipality. The *wada* or the residence of the ex-ruler is in the centre of the town and like all other houses is flat-roofed. On the northern side of the town there is an old *dargah* of a Muslim saint. There is a cotton-ginning and pressing factory in the town and there are two high schools. The place has an Inspection Bungalow, Class I.

MUTTUR (Jamkhandi taluk) is a small but beautiful garden-village situated on the southern bank of the Krishna river, eight miles north of Jamkhandi. **Muttur** The village is well-known for the beautiful and well-built Lakshmidēvi Mandira. A yearly festival is held on *makara sankranti* day.

NALATVAD (Muddebihal taluk) or the Forty Gardens originally called Nilavati Pattana is a large village about 13 miles south-east of Muddebihal. **Nalatvad** The village has three temples. In 1802, Nalatvad was plundered by the Beda chief of Surpur. There is a high school here.

NANDIKESHVAR⁶ (Badami taluk), a garden village, is three miles east of Badami and is of great interest archaeologically. **Nandikeshvar** In one of the inscriptions found in the Badami caves, there is a mention of "Lanjigeshvara", which may be the present Nandikeshvara. Close by is Mahakuta, the site of numerous temples and *lingas*. The enclosure in which the Mahakuta temples lie is reached from the Badami side down a steep flight of stone steps, at the foot of which is a doorway guarded by door-keepers and are said to be figures of the demons, Vatapi and Ilvala⁷. The enclosure, which is bounded by a stone wall is small but contains numerous

temples in various styles, chiefly Chalukyan and Dravidian. In the middle of the enclosure is a pond called Vishnu Pushkarini Tirtha, said to have been built by the sage Agastya. In the pond is a *mantapa* containing a handsome four-faced image of Brahma. The Mahakuteshvara temple has six inscriptions, all on pillars. One, dated in the reign of the Western Chalukya king, Vijayaditya (696-733) records a gift by a courtesan; another dated A.D. 934 records a grant by Bappuvarasa, a chief of Kataka and the third records the gift of a pillar as a votive offering. The other three inscriptions are of no particular interest. Mahakuta is known as "Dakshina Kashi". The Mahakuteshvara fair is held every year, when about 8,000 people assemble.

Nandavadgi

NANDAVADGI (Hungund taluk) is an old village, 15 miles south-east of Hungund. The village is said to have been the capital of Nanda Raja. In front of one of the gates is a raised seat or *katte* on which is an old *neem* tree and a stone bearing the *chakra* or discus of Vishnu. People suffering from pain in the stomach are supposed to be cured if they devoutly walk round this tree. In the fort is a large temple of Ishvara. Near the temple is a one-stone pillar about 9 feet high exclusive of the capital which is missing. It is probably a triumphal column or *jaya stambha* built by one of the later Kadamba kings. There is an inscription which is much worn out.

Nimbal

NIMBAL (Indi taluk) is a village with a railway station on the Gadag-Hotgi line. This village is said to have been the residence of Jakkanacharya, a great architect of Karnataka. Here, a spiritual centre was started by the late Prof. R. D. Ranade, a philosopher and mystic. His followers gather here to observe meditation weeks.

Pattadakal

PATTADAKAL (Badami taluk), the ancient Kisuvolal or Pattada Kisuvolal, about 14 miles north-east of Badami, is an old town with temples and inscriptions. In a space of four acres, surrounded by a stone-wall with doors on the east and west, are four large and six small temples. The larger temples are all pure examples of the Dravidian or southern style of architecture. Though coarser than the Chalukyan style and perhaps less elegant, these temples of southern style have a certain boldness, stability and grandeur. The great temple which is dedicated to Virupaksheshvara is enclosed in a large quadrangle surrounded by small cells or shrines, as in Jaina temples. It has a massive gateway and a small gate behind. The great hall is entered by doorways on the east, north, and south and its roof rests on 16 massive square single-block columns in four rows. The shrine is 12 feet square with a circuit path lighted by six windows. The temple had 12 inscriptions. Several of these inscriptions have been removed from their

original site to the Kannada Research Institute, Dharwar. According to one of these inscriptions, the temple was built by Lokamahadevi, wife of Vikramaditya II, in commemoration of his conquest of Kanchi thrice. Of the other temples in Pattadakal, three are dedicated to Mallikarjuna, Sangameshvara and Chandrashekhara. The others are named Balgudi, Galaganatha and Adikeshvara. The temples are similar to the great temple in plan and in most of their details. Except Virupaksha's, none of these temples is used for daily worship. Besides these temples, Pattadakal has a group of temples, not remarkable for size or architectural beauty, but interesting as showing two chief styles of Indian architecture side by side. A very large number of inscriptions that have been found in Pattadakal are mostly in old Kannada characters. At the south corner of the village, is the temple of Papavinashana elaborately carved in the Chalukyan style and has remarkable pierced windows, the external sculptures being from the Ramayana. All the minute descriptions in the sculptures of Pattadakal temples put together, throw considerable light on the social life of those days. Pattadakal is a very old town and apparently the Petirgala of the geographer, Ptolemy. But it reached its height of prosperity under the Western Chalukyas in the seventh, eighth and ninth centuries when it was not only their secondary capital, but also a religious centre and a home of many skilled artists. A well equipped health centre has been set up here and a tourist bungalow is proposed to be constructed shortly.

RABKAVI-BANAHATTI (Jamkhandi taluk) is about 20 miles from Kudchi railway station. A joint municipality for Rabkavi and Banahatti was established in 1952. The town now comprises Rabkavi, Banahatti, Hosur and Rampura. The head-quarter station of the municipality is Banahatti, which is 10 miles from Jamkhandi. The main industry of the people is weaving and the main production is sarees of medium quality, most of which are transported to Hubli. The Shankaralinga temple at Rabkavi is an object of interest. Another important temple at Banahatti is Kadasiddheshvara temple, which stands on the top of a hill to the west of Banahatti town area. There are two high schools.

RAMATIRTHA (Jamkhandi taluk) is at a distance of $2\frac{1}{2}$ miles to the west of Jamkhandi. It was the residential quarters of the Rulers of Jamkhandi State till the State was merged in 1948. There is an exquisitely built palace named "Ramachandra Prasada". The Tripurasundari temple here is of marble and the image of the goddess is also of marble. There is also a temple of Rameshvara. A crafts training centre has been set up here by the Government.

SALOTGI (Indi taluk) is a large village six miles south-east of Indi. It is an ancient place and had been a seat of learning. It is recorded in an inscription dated 945 A.D. that there was a big college which attracted students from far and near. At the north

end of the village is an old temple dedicated to Shivayogishvara. This temple is said to have been built by one of the kings of Bidar, and some lands granted by the Bidar kings are still enjoyed by the temple. The temple verandas were built about 1680 by two bankers of Athani. A yearly fair is held in March-April. There is a high school here.

Sangam

SANGAM (Hungund taluk), at the meeting of the Malaprabha and the Krishna, is a village about 10 miles north of Hungund. On the river-bank is the temple of Sangameshvara which is built in the Chalukyan style. The *linga* in the temple is greatly revered. Sangam is looked upon as an important holy place. It is said that Basaveshvara had his education here and that, after his return from Kalyana, he became one with Kudala Sangama Deva here. A yearly fair is held. There is a high school. Near by is Rakkasa-Tangadgi, the place where the fateful battle of 1565 A.D. took place.

Shivapur

SHIVAPUR (Muddebihal taluk) is a small village 9 miles north-east of Muddebihal. The old name of the village was Sudagadu Siddara Hatti. Some grave-diggers established their residence here near a plain temple of Shiva which gave its name to the village. Near the village are the celebrated tirthas of Hagaratgi or Hagara-tangi.

Shivayoga Mandira

SHIVAYOGA MANDIRA (Badami taluk), situated on the bank of the Malaprabha, is about six miles east of Badami. Mahakuta, Nandikeshvara, Banashankari and Pattadakal are also close by. Amidst ideal natural surroundings and in the vicinity of ancient temples and historical places, an *ashrama* was established here in the first decade of this century by the efforts of the late Hangal Kumaraswamiji and Ilkal Mahantaswamiji. Spiritual and religious training, with an orientation for social service, is given here. There are caves for *yogasadhana* and *mantapas* for meditation. There is a fine collection of rare manuscripts, a library and a printing press. A Kannada monthly journal devoted to discussion of philosophical problems and religious and cultural topics is being published from this place. An oriental high school is also being conducted here, with a free general hostel.

Shurpali

SHURPALI (Jamkhandi taluk) is a small village on the northern bank of the Krishna river and six miles north of Jamkhandi. This village was given as an *agrahara* to Brahmins at the time of the Adil Shahs. A legend says that the famous Aswattha tree here took its birth from the tears shed by Parashurama. Under the shades of this tree is the ancient temple of Lakshmi-Narasimha. There is also an old *matha* called Sadananda.

Sindgi

SINDGI, the headquarters of the Sindgi taluk, is about 33 miles to the south-east of Indi Road railway station. The town is said

to have been founded by one Sindu Ballala about A.D. 1200. The town was originally called Sindapura. To the south of this place, is a temple of Sangameshvara. Devotees have to pass through five doors before they reach the shrine. The premises of Sangameshvara temple contain a shrine of the goddess Bhramarambika. The village has also got a monastery of the sage Jakkappayya. A yearly festival is held in memory of his death when the feet of priests are washed, the water falling into a small jar, which, however large the quantity of water, it receives, is said 'never to become full.' The story of the jar has given rise to a local proverb "Like the Bindgi of Sindgi", meaning a thing that never ends. Sindgi has also a palace-like temple of Nilagangamma or Bhagirathi. There is a high school and an Inspection Bungalow, Class I.

SHIRUR (Bagalkot taluk) is about 9 miles south-east of Bagalkot. The village has five temples and three inscriptions. There is a high school. **Shirur**

TALIKOT (Muddebihal taluk) : Situated about 16 miles north-east of Muddebihal, this is a town of great historical importance. It is also a busy trading centre. During the fateful war waged in 1565, which ended in utter rout and ruin of Vijayanagara army, the forces of the Muslim confederacy had their headquarters near Talikot. In about 1750, the third Peshwa, Balaji Bajirao, gave the town as a military estate to his wife's brother. On the fall of the Peshwas, the grandson of Anandrao made Talikot his headquarters and built a mansion or *Wada*. The town has two mosques and a temple of Shiva. The village of Talikot was a political *saranjam inam* until all these *inams* were abolished by a recent legislation. The place has two rest houses and a high school. **Talikot**

TERDAL (Jamkhandi taluk) lies about 20 miles to the west of Jamkhandi. It was the headquarters of the Terdal Sub-division of Sangli State before it was merged with the Bombay State in 1949. The town is surrounded by the remains of an old fort-wall and is known to have been a large trade centre with merchant guilds. At the northern-most point of the town, there is a temple of Sudagada Lakshmi or the Lakshmi of the graveyard. The town is now divided into seven sub-divisions. The temples of Prabhuswami and Neminatha are the most important in Terdal. Prabhuswami was a native of Kerur and came to Terdal as a Lingayat ascetic in the second quarter of the seventeenth century and lived for 14 years on the spot on which the principal temple now stands. The earthen pot of the Swami is preserved under a brass cover and worshipped. The Neminatha temple lies in the fort and is dedicated to a Tirthankara whose symbol is a conch shell. This temple has excellent ornamentation. The *dargah* of Abakhan Pir lies to the south-east of the town. The place has two high schools. **Terdal**

Tikota

TIKOTA (Bijapur taluk) is a large village situated 14 miles west of Bijapur railway station. When Ibrahim Adil Shah was the ruler of Bijapur, Taj Khan was his Prime Minister and it was he who built the Tikota wada and the well. With a view to settling at Tikota after retirement from political life, Taj Khan constructed a mosque here. Two great persons, Haji Saheb and Bhadkal Saheb, lived at Tikota during the earlier period of Adil Shahi rule. After they died, a dargah was built in their honour. Their tombs lie in this *dargah*. There is a high school here and an Inspection Bungalow, Class II.

Toravi

TORAVI (Bijapur taluk) is a large village four miles west of Bijapur. The village was raised to importance by Ibrahim Adil Shah II who about 1600 A.D. built several palaces in the village which are now in ruins. The mounds on both sides of the broad street between Toravi and the city gate of Bijapur prove that there was a grand road four miles long. There are several Hindu temples in this village, as also some mosques. The most important temple is that of Narasimha, which has gained for Toravi the honour of a *Kshetra*. A Kannada poet, Kumara Valmiki, composed a Kannada version of Ramayana in this temple of Narasimha and that work has come to be known as Toravi Ramayana. There is also a pond in the village, known as the Narasimha Tirtha, about 400 yards square. The village has forty old wells some of which are still in use and the springs used by Ibrahim for his water-works have overflowed and formed a water-course.

Tungal

TUNGAL (Jamkhandi taluk) is situated at the foot of a small hill called "Tungal Gudda". It is 14 miles north of Jamkhandi. The village is a well-known centre of producing good and coarse woollen blankets or kamblis.

Uppaldinni

UPPALDINNI (Bijapur taluk) is a village ten miles south-west of Mulwad railway station on the Hubli-Sholapur section. There is a big temple dedicated to Sangamanatha. Every year a fair is held.

Yelahatti

YELAHATTI (Jamkhandi taluk) is a village about two miles from Banahatti. A few miles away from Yelahatti there is a hill called Bhandigani which has a large natural cavern containing on the roof and sides some linear pictures in white paint probably belonging to the pre-historic age.

Yelagur

YELAGUR (Muddebihal taluk) is a small village thirteen miles west of Muddebihal and three miles from Almatti railway station. The name of the village is derived from a temple of Hanumantha, who is also called Yel-ur-appa or the Lord of seven villages. The temple is to the north, outside the village and is well-built. It contains 16 square sculptured pillars and a spire ornamented with figures and surmounted by a brass cupola. Three miles from

Yelagur on the south bank of the Krishna is a village called Sitimani, to the south of which is Sitigiri, a hill said to have been inhabited by Rama, Lakshmana and Sita. The hill has a pond with a small temple dedicated to Sita Devi. To the north of the temple is the hermitage of Janaka Muni. A dam site of the Upper Krishna Irrigation Project is located near this village.

NOTES ON CHAPTER XIX

1. Hemadpanta is believed to have been a celebrated physician in the Dvaparayuga or Third Age, who cured Vibhishana, the brother of Ravana, king of Ceylon. In return, Hemadpanta begged the services of some giant architects with whose help he built numerous temples and step-wells in the Deccan which are most commonly known as Hemadpanti remains. The historic Hemadpanta, who was a writer and temple-builder, was a minister of the Devagiri Yadava King Ramachandra (1271-1308). In Khandesh and the north Deccan, his name is now applied to almost all early Hindu buildings made of cut-stone without mortar. In the Kannada districts, Jakkanacharaya takes the place of Hemadpanta as the traditional builder of temples and wells of pre-Muslim period.
 2. For the English translation of the inscription, please see *Epigraphia Indica*, Vol. VI.
 3. *Bombay Gazetteer*, Vol. XXIII (1884), p. 546.
 4. S. K. Saraswathi : *The Classical Age*, p. 506.
 5. Basarkod is said to take its name from its being the site of the traditional combat between the 'Basavannas' of Bagewadi and Kuntoji when the horn of the Bagewadi 'Basavanna' was broken.
 6. Nandikeshvara or Nandishvara was a monkey-faced dwarf, who barred Ravana a passage to Sharavana, saying that Shiva and Parvati must not be disturbed. Ravana replying contemptuously, the dwarf retorted that a race of monkeys would destroy Ravana who then derisively lifted the mountain. Parvati was alarmed and Shiva pressed down the mountain with his toe crushing the arms of Ravana whom after '1,000' years of propitiation Shiva released, giving him the name Ravana from the cry or rava he had uttered.
 7. *Indian Antiquary*. Vol. VIII p. 23 : Vol. X pp. 102-105. Ilvala and Vatapi were twin demon brothers who dwelt in the Dandaka forest and played tricks upon several priests. The sage Agastya is said to have killed these demons.
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