

CHAPTER 2

HISTORY

Karnataka, located in the southern part of India, on the fertile Deccan plateau, is known for its rich cultural heritage. The landmass of undivided Bijapur district, situated on the northern part of Karnataka, had evolved during the cretaceous-aeocean age (approximately 6-7 million years ago). Although the land is lustrous with river Krishna and its tributaries-five rivers in all, along with a multitude of valleys, today, it is recognized as a drought prone area. But, the varied history of Bijapur district is helpful in understanding the various stages in the evolution of man and his cultural growth.

Due to many unique features, Bijapur district has acquired importance. This district is the home of the Imperial Chalukyas of Badami. Aihole, the cradle and laboratory of Hindu Architecture; Pattadakal a confluence of different temple styles, and internationally renowned and recognized as World heritage site; beautiful cave temples of Badami; famous as the park of many a *Gumbaz*, with world famous Gol Gumbaz in Bijapur proper, this district has many holy places, such as Mahakuta, Banashankari, Bagewadi, and Kudala Sangama. The sharanas like Konduguli Kesiraja and Devura Dasimayya of Pre-Basava period; the efflorescence of Veerasaiva movement like Basaveswara, Madivala Machideva, Nuliya Chandayya, Bavura Bommayya, Havinala Kallayya, Maggeya Mayideva, Chennabasavanna, Gangambike, Neelambike, Muktayakka, Guddavve etc. had this region as their centre of activity. The district had been the birthplace of Rannamayya who had the title "kavichakravarti", Nagachandra, who is famous as 'Abhinava pampa', Sarvajna the Vachanakara, Kumara Valmiki; Mahipathidasa and Krishnadasa who belonged to the Haridasa order, were from this district. The Pilgrimage centres like Inchageri mutt; Chikkapadasali barrage, built by the local agriculturists, based on the philosophy of Co-operation; Alamatti dam and Narayanapura dam across river Krishna; and Kotihal water falls etc. are in this district. Likewise, this district had sent to the state, prominent Chief Ministers like B.D. Jatti and S.R. Kanti.

B.D. Jatti had also served as Governor of Pondicherry and Gujarat, and as even became the Vice-President of India. Thus, known for its varied contributions, Bijapur district is rich in History and Culture.

Beginning with the Paleolithic man (approximately five lakh years ago), down to the emergence of United Karnataka (1956), the long march of this district is attractive and its contribution to Karnataka's culture is unique. Inscriptions dating back to 11th and 12th centuries state that, Bijapur was the capital city, at that time. Inscriptions of the tenth century reveal that, the district had got divided among the then administrative divisions like Tardavadi 1000, Hagaratige 300, Anandooru 300, and Belvola 300. Hundreds of pre-historic settlements have been found in different riverbeds of the district. This is an evidence of the fact that, the geographical conditions in the district were favourable for the settlements of Stone Age men. In many places of the district historical traces referring to incidents in the epics, like Ramayana and Mahabharatha have been found. It is generally believed that the district had come under the administrative control of the Nandas, the Mauryas, the Sathavahanas and the Kadambas. But, in its real sense, history of the district begin with the Chalukyas of Badami. The cultural contributions of the Chalukyas of Badami, who pioneered the history of the district, are immense. Tardavadi nadu was one among the important Nadus of Rashtrakuta Empire. Inscriptions echo the struggle of the Rashtrakuta kings and their feudatories for the welfare of Tardavadi Nadu. Chalukyas of Kalyana who had ascended the throne by setting aside the Rashtrakutas; Kalachuris who had been in power during the interregnum, and the Veerashaiva movement of the time, which evoked the rebellion in Kalyana, are note worthy.

With the decline of Chalukyas of Kalyana, the dominant political dynasties- the Hoysalas to the south of Tungabhadra and the Seunas in the north had emerged as powerful political contenders for sovereignty, during the thirteenth century. **Successive invasions** of the Deccan, started with Alauddin Khalji of Delhi, and under the rule of **Muhammad bin Tughlak**, the southern provincial dynasties like the Seunas, the Hoysalas, the **Kakatiyas**, the **Pandyas** etc. disappeared. Though Tughlak had made Daulatabad as his capital, that was unsuccessful and, as such, he had to return to Delhi again. Taking advantage of the political disturbances of that time, within ten years, Vijayanagara (1336), and Bahmani (1347) Empires raised their heads. They began their one and a half century of mutual struggle for the possession of that fertile Raichur doab, lying between Tungabhadra and Krishna rivers. During that period, Bijapur remained one of the provinces of the Bahmani Empire. But the province of Badami was in the hands of Vijayanagara. With the disintegration of the Bahmani Empire, Adilshahis emerged with Bijapur as their capital. They fought many a battle directly against Vijayanagara till 1565, when it ended up in its decline. Bijapur, the capital of the Adilshahi Sultans, had acquired fame as 'the queen of the Deccan'. Culturally Hindustani Music; Urdu language; Urdu, Arabic and Persian literature; spread of Islam; advent of Sufi sect and Indo-sarasic architecture took deep roots in Karnataka, during the Adilshahi regime. Later Bijapur district had come under the political influence of the Mughals, the Marathas, the Peshwas, Hyder and Tipu, and British administrations. While provinces like Jamkhandi and Mudhol were under the local chieftains, some other provinces of the district had come under the administrative control of local rulers of Aundh, Kurundhavada and Jath.

During the British administration, under the control of Bombay Presidency it played a remarkable role in the Freedom Movement. The struggle echoed throughout the district and hundreds of freedom fighters had courted arrest. For the merger of Jamkhandi and Mudhol Princely States and unification of Karnataka, a number of struggles took place in the District. Thus the district had been in the mainstream of the State, and its history is unique. Here is an attempt to give a brief description of its history.

Sources

For reconstructing the History of Bijapur, there is rich and varied source material. As of now, hundreds of sites pertaining to Stone Age Culture have been reported. In respect of Anagavadi, a to Paleolithic site, survey and excavation has been completed. Similarly, much information on other sites relating to the remaining cultures are also available. With the help of these, it is possible to sketch the prehistoric life in the district.

Inscriptions: In rewriting the history of the district, inscriptions are the main source. More than 1300 inscriptions from the district have already been reported. They, on time scale, range from AD Sixth century to 18th century, and are found in the language of the period concerned, namely Kannada, Sanskrit, Marathi, Persian, Arabic and English. Some of them are Copper plate inscriptions and the remaining engraved on stones. During the period, those who administered the region viz., Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyana, Kalachuris, Seunas, Vijayanagara, Bahmani, Adilshahi and British; their Mandalikas Danda-Nayakas, Local officials and important Persons issued these, mostly concerning land grants. With the help of these inscriptions the political, social, economic, religious and cultural aspects of the district can be understood. Eighty percent of the reported inscriptions from the district are to be found published in South Indian Inscription volumes 11, 15, 18 and 20. Based on these an index of Bijapur District Inscriptions is published. Moreover, Persian and Arabic Inscriptions of the district are published in Epigraphia Indo-Muslamica volumes.

Coins: In understanding the history of the district, coins serve as additional source of information. Coin hoards of gold, silver and copper, of ancient period are reported from places like Bijapur, Alamela, Aihole, Hiremagi, Badami, Pattadakal, Kaladgi, Galagali, Kathrala, Hunugunda, Kenginal, Kolhara, Malaghana, Hanagandi, Hippargi, Koloru and Aliyabad. In Aihole one or two coins pertaining to the rulers of Satavahanas and Maharathi dynasties have been found. In the potin coins found at Hiremagi, on the obverse are found the depiction of the figure of a Bull and on the reverse, a hillock, crescent moon, srivatsa (?) a plan of fenced tree or hillock and river. On one coin, the legend 'sadara (?) Maharatisa' is found inscribed in Brahmi script. Padigar thinks that they were Maharathi coins. Out of the 48 reported coins from Kathrala, 22 have been doubtfully identified as Roman coins. Out of these, one is believed to have been issued by the Byzantine king Leo I (AD 457-474). Remaining coins are reported to have been distributed for preservation among the various museums including the Prince of Wales Museum in Bombay, and no more details are forth coming. However, in the light of reference to cities like Badami, Pattadakal, Indi, Kalakeri etc. found in Ptolemy's work., A guide to the Geography, it is likely that the Roman coins of Kathral attain more significance.

On a silver coin found at Kolar, 'roaring lion' is found in the obverse and on its reverse a conch shell, a pair of lamps with a script of sixth or seventh century characters inscribed as 'Sree Prithivi'. Based on this, Padigar has argued it has a coin of Badami Chalukyas. The 110 gold coins reported from Aihole, are stated to have belonged to the period of the Gangas and the Chalukyas of Kalyana. The six gold coins found in Malaghana, bear on their obverse Sree Jagadekamalla' inscribed, and are ascribed to Jagadekamalla II of the Chalukyas of Kalyana. From the treasure-trove reported from Hunugunda, eleven coins of Seuna Ramachandra are found. Few Gold coins of Vijayanagara kings have been found in Bijapur. About 820 gold, silver and copper coins belonging to the period of Bahmani kings are found at Bijapur and Hanagandi. One gold coin of Mughal Emperor Aurangzeb's time is found at Kolhar and silver and copper coins are found respectively at Kathrala and Bijapur. In one of the secrete treasures found at Bijapur, five copper coins of the Kutbshahi dynasty have been found. Silver coins belonging to the Maratha period have been reported from Bijapur and Galagali, along with one copper coin found at Bijapur. Coins of the East India Company have been reported from Galagali and Kathrala. Some coins belonging to other ruling families are also found in the secrete treasure found at Kathrala.

From a study of these coins we know about the coins that were in circulation during the administration of different dynasties in Bijapur and about the places where they were minted at, etc. From a copper coin found at Bijapur, it is understood that Bijapur functioned as a mint during the reign of Aurangzeb. Above all, these coins are helpful in understanding the trade, commerce and economic conditions of that time.

Architecture: In understanding the history of the district, ancient architectural remains form one more important source material. Beginning with Chalukyas of Badami, down to provincial rulers of Mudhol-Jamkhandi, the architectural remains spread extensively in the district, help us to understand the different facets pertaining to the society of the past. The sculptural representations found on the temple exteriors at Badami, Aihole, Pattadakal, Sirur, Alamele, Sindagi, Kondaguli etc., reflect the social life of the period. In this direction, the Islamic architectural remains at Bijapur, Badami, Toravi etc., are also helpful. Similarly, a number of Herostones and Mahasati stones; Gosasa stones and Lajjagowri sculptures of the Chalukyas of Badami, inform us about the social and religious observances of the time. Prehistoric paintings and Drawings found at Sidilaphadi, Kulahalli, Badami, Kutuganahalli etc., and paintings of the historical period found at Badami, Aihole, Bijapur, Guledgud etc., help us in understanding the history of the district.

Literature: In rewriting the history of the district, literary works of Srivijaya, Ranna, Bilhana, Vijñaneswara, Nagachandra etc., historical writings like Ramarayana Bakairu, reports of foreign visitors like Ptolemy, Huen-Tsang, Nikitin etc., historical writings pertaining to Muslim administration, by Tabataba, Isami, Shiraj, Zuvairi, and Ferishta; Kitab-I-Navaras by Ibrahim II; besides the Portuguese and Dutch records are available. Similarly, there are reminiscences of freedom fighters, Modern Novels, Dramas, Newspapers, and Folk songs etc., are the other source materials to determine the role of the district in the freedom struggle. With the help of all these it is possible to reconstruct the history of the district.

Epic Tradition: In the district, which is rich in culture, its epical background is equally rich. Many places in the district have landmarks that link them with events of Ramayana and Mahabaratha. River Krishna that runs in the middle of the district; river Bhima, a tributary of river Krishna, in the north-east; and the river Malaprabha that runs as the southern border of the district for a distance, and after taking a northern direction joins river Krishna; have all got great epic significance. River Krishna is famous as Southern Ganga, descended from heaven itself, and referred to as such in Skanda, Vayu, Padma and Brahma puranas along with Sabha parva and Bhishma parva of Mahabaratha, Mangalashtaka and Jataka stories. Sacred places like Babaladi, Jainapura, Chimmalagi, Mutturu, Shoorpali are on the bank of this river. The river Bhima, referred to not only in Matsya, Brahma, and Vayu puranas, but also in Mahabaratha, has puranic significance, and is said to be the Bheemarathi River born of the sweat from the brow of Lord Shiva Himself, as desired by King Bheemaka of Ayodhya. Sacred powers of the river are dealt with in 'Bheema Mahatme' which refers to Indi as "payakshetra'. Dhulakheda on the right bank of the Bheema river is believed to be the sacred place where Daksha Brahma performed a Yajna and Goddess Parvathi, performed penance. The villagers show the mound of ashes in an area spread over nearly 13 acres of land near that village, even now, as the place of the yajna. The remnants of this mound of ashes that belonged to the Neolithic culture, is a noteworthy feature. Yeduru (Chikodi taluk), on the other side of the river, is also known as the place of a yajna, performed by *Daksha Brahma*. Malaprabha, also known as Malapahari, is believed to be the sacred river and remover of the sins of mankind.

Kalleswara temple at Hippargi in Sindagi taluk is stated to have been built by Jamadagni, whose father was Parasurama. Parasurama, who hated the Kshatriyas circumambulated the world 12 times, killed all the kshatriyas he met and on his return journey dipped his blood stained axe in River Malaprabha, at its course, near Aihole. Consequently all the river water turned red. People who saw that shouted Ah! Holi. In course of time that became Aihole- is the belief of the local people. Nandavadagi in Hunugund taluk is locally opined to be the capital of the Nandas. While Rama was in the woods, it is opined, had come to this part of the country and Mahakuta, Aihole, Badami, Bagalkot, Galagali, Hippargi localities formed part of Dandakaranya. Shivalingas found in Kundargi and Galagali are stated to have been installed by Lord Rama. Sitimani is opined to be the human habitation from the days of Ramayana, and worshippers of Sita are found here. During his sojourn in the forest, Lord Rama is said to have resided here, and at the footprints in front of the temple, atop the hill nearby, is an inscription of 15th century known as ' Lord Ramanatha's lotus feet'. Around the villages, Rampura, Jadaramakunte, Bilikerur, Beerakhabbi, that are beyond the Sitimani hillock, stories of Ramayana is prevalent. Bagalkot village is said to be the land granted to the music troupe of Ravana, the lord of Lanka.

Aihole-Badami are connected with a curious epic story of the demon brothers, Ilvala-Vatapi. These demon brothers, lived in Vatapi, located south of the mountain Vindhyas. Ilvala desired a son equal to God Indira. But, the Brahmins refused to grant him the desire. Therefore, the demons hated the Brahmins, and pretended to honour those Brahmins, who came to them, as guests.

Vatapi, the eldest of them, would turn into a ram and become food for the guests. After the guests had partaken their food, Ilvala would call Vatapi to come out, and Vatapi, now in the form of food in the stomachs of the guests, would come out slitting their stomachs. Unaware of the powers of Agastya, who had come from the north, these brothers, with their evil thinking, planned to kill Agastya. But, Agastya, by virtue of his divine powers, had understood that. He had taken the food offered by Ilvala, and uttered 'Vatapi Jeernobhava' (whereby he had digested Vatapi and), thus he had put an end to vile brothers. Dejected by this, Ilvala sought the help of the saint and begged for moksha. Accordingly, Ilvala became a hillock near Aihole and Vatapi became another hillock near Badami. In memory of Agastya, to this day there is a pond in Badami, known as Agastya's pond.

According to the sthalapurana of Mahakuta, God Vishnu who had killed Simhasura, the demon, disappeared in the Pushkarini at Mahakuta. Thenceforward the pond came to be known as Vishnu Pushkarini. Monkey faced daughter of Devidasa, lord of Kasi, got liberated after a holy dip in this Pushkarini. Because of this, the lord of Kasi is stated to have built the Mahakuteswara, Mudhi Mallikarjuna and Virupaksha temples. In the middle of the river Krishna, at Galagali, the rocks exhibit stray marks of depression. They are believed to have been caused by the touch of cowherd Krishna's hand held stick, which had come from the banks of river Yamuna. It is opined that Galagali got its name from the sage who had performed penance here. An inscription, published in 1155, from Hosur refers to a land grant to God Mallikarjuna, situated near Kapilashrama and the mention of Kapilashrama is note worthy. An inscription from Ingaleswara, dated 1176, informs that Ingaleswar, also known as Kasipura of Karnataka, was an agahara, built by Janamejaya. We learn from the Katageri inscription of 1178, that Marichasura established Traipurusha temple of the place. Marichasura, the maternal uncle of Ravana, installed the Linga in the temple and it takes us back to the days of Ramayana and points to the epic background of Katageri. That it was an Agrhara, built by Janamejaya, is seen from Katageri inscription belonging to the period of Kalachuri Sankama. A Land grant inscription of 1189, reported from Kadlewad, belonging to the time of Someshwara IV, brings on record that the self-manifest Somanatha temple of Kadalewad agrahara got Navidige, a village situated in Kummasi-30 as grant, was also the southern Kasi and provides the puranic information that it belonged to Sage Agastya. Many places like Kolhar, Pattadakal, Bijapur, Kadalewad, Madabhavi, Nimbala etc., are referred to, as Southern Kasi, in ancient inscriptions, is an indication of their religious prominence. Mankani's inscription of 1206, records the name of that village as Markandeyapura.

The above examples categorically reflect the rich epic background of the district. Similar epic background of the neighbouring districts of Belgaum, Dharwar, Gulburga and Raichur further strengthen the fact that in the rural areas, incidents connected with Ramayana and Mahabharata are proudly proclaimed in the folk beliefs and are indicative of the sentimental bondage of Indians with those great epics. The epic stories those found current in proto historic settlements of early period are critically evaluated and ample information of importance is already brought to light by scholars.

PRE-HISTORIC PERIOD

Famous as a land of five rivers, Bijapur district is endowed with all the natural resources necessary for the activities of the primitive men. Kaladgi and Bheema rock cliffs in the district have got the required Quartzite, Chert, Chalcedony etc., rock layers, essential for the primitive man in making stone implements. The fertile land around river Krishna and its tributaries Bheema, Doni, Malaprabha and Ghataprabha has incessantly been the home of many settlements of the Stone Age man and his activities. The fact that primitive man preferred to live on the riverbank and valleys is seen from the sites excavated in north Karnataka. The life and activities of the prehistoric man in the district are romantic, and the scholars are inquisitively working to know these. In this direction British Geologist, Bruce Foote, the father of archaeology, had for the first time in 1888 reported about the prehistoric findings in Khyad and Danakasirur of Badami taluk in the region of Malaprabha. He had found stone implements of the first stage of the Old Stone Age culture dating back to about two lakh years and has laid the foundation for the study of the Pre history of the district. About seven decades afterwards, in 1949, Zainer FE of London University, examined archaeological sites at Khyad, (Badami Taluk), and Menasagi (Ron taluk). Further, Sankalia H.D, Joshi R.V, Sundara A, Narayana Babu P, Pushpa R.S, Dev S.B, Paddaiah, Rajguru S.S, Banerjee K.P, Narasimhaiah B, Kori Setter S, etc., have surveyed the river valleys of Malaprabha, Ghataprabha, Krishna, Bheema and Doni and brought to light hundreds of settlements of archaeological interest. Besides the scholars mentioned above, others like Deshpande MS, Seshadri M, Padigar SV, etc., have worked to throw extra light on the district's Archaeology. Their writings have succeeded in taking the Archaeology of the district back to about five lakh years. Sundara A, who has played a very important role in the excavation of ancient settlements and Archaeological studies of the district, has written briefly the archaeology of the district. From this it is possible to understand the life of the people in the district during prehistoric times.

By comparing and contrasting the various stages in the evolution of man in the district during prehistoric times, with the background of human evolution in different parts of the world and by a critical evaluation, it is possible to understand the archaeology of the district. The first Stone Age culture of Karnataka that could stand equal to Sohan culture of the north and Hand axe culture of Madras in the south is about three to five lakh years old. The Stone Age industry of this culture tallies with the Madras, Godavari and Gujarat industries of Stone Age implements and is comparable with the Narmada and Mayoornanj stone implements industry, alongwith those found scattered in the African continent. In the varied environment of Karnataka, so far about 200 Early Stone Age settlements, 150 Middle Stone Age settlements, and 50 Later Stone Age settlements are reported. Out of these, 80% of the settlements are in the northern plains of river Bheema and hilly areas of Kaladgi.

Early Stone Age Culture (circa. 5, 00, 000 to 2, 00, 000 B.C.)

The area around the five rivers in the Bijapur district, served as the home for the activities of the Old Stone Age man. Implements belonging to the Early Stone Age are found in a number of places in the vicinity of river Krishna, and its tributaries Ghataprabha and Malaprabha. Places like Khyad, Danakasirur, Badami, Nandikeswara, Shivayogimandira, Pattadakal, Aihole,

Benakanavadi, Nimbalegundi, Hale Kadivala, Hiremagi, Chikkamagi, Chalachagudda, Thammihala etc., around river Malaprabha, have the remains of Early Stone Age settlements. In the river basin of Ghataprabha, Anagavadi, Honnihalli, Sindagi, Edahalli, Kovalli, Bagalkot, Kadampura, Herakal, Asangi, Padasalagi, Mundaganoor, etc., are Old Stone Age sites. Similarly places like Kolhara, Beerakabbi, Sangama, Alamatti, Sitimani, Yalaguru etc., on the banks of the river Krishna, also have Early Old Stone Age sites. Among them, many are not original settlements. But, the discarded stone implements that were subject to periodical overflow of the rivers, got displaced and accumulated on the lower banks, and as such are displaced settlements. Among the Early Stone Age settlements discovered in the district, Khyad on the banks of Malaprabha, and Anagavadi on the banks of Ghataprabha are very important. Among these two, various models of hand-axes, cleavers, burins, discoid, choppers, scrapers etc., made of red quartzite are extensively found in Khyad. Therefore it can be argued that, in the near by area, around these settlements, there should have been an industry for the manufacture of stone implements. Moreover, in the fossilized sedimentary rocks of this area, are found the remnants of Rhinoceros.

Similarly, in Dhanakasirur, Pattadakal, Nandikeswara and Aihole, also these implements are found. Anagavadi on the banks of river Ghataprabha is the only site, in the district where Archaeological excavation is being carried out in small scale. Varied stone-axes, quartzite, choppers, sharp blades, and discoids have been found in the excavation. These implements appear to have been made in the same place or in the near by places and the site might have been a Factory site. Although stone tools reported from various sites of the district of Early Stone Age culture resemble Abbevillian characters of Europe, they are more nearer to Asshulian models.

Ordinarily, the Early Stone Age man lived in river valleys, mountain habitats, natural caves or stone shelters. In the collection of his food requirements like plant roots, fruits and hunting animals, he used implements made out of wood and stones. The pebbles selected were brought to the required shape by causing splinters on them and obtained blade like stone implements and made them sharp-edged weapons.

With stones, shaped like egg, apple, fig, almond, triangle etc, he made implements like single or double faced hand axes, flat stones that could fit into his fist, sharp edged knives, choppers, daggers etc. Using block on block technique and cylinder-hammer technique, he obtained the implements by working with one stone on another till he got the required shape. Places like Hunasagi, Islampura etc., in the neighbouring Gulburga district attest these facts. Scholars opine that this culture is as old as circa 2,00,000 to 5,00,000 years. Excluding his important daily activities like food gathering and hunting of animals, it has not been possible to know more about his social life, religious beliefs etc. However, it has been possible to know about his ability to think, select stones of different kinds, the techniques he used in making the implements, putting them into use and their geographical distribution etc. This stage, it is estimated, should have ended about 2,00,000 years ago. Even then, there is a possibility of this stage having prolonged. In the excavations at Anagavadi, evidences appear to show that it had reached yet another more advanced stage. This next stage is called as early Middle Stone Age. These changes also occurred in environment on fauna, flora, and climate alike necessitating changes in life supporting stone implements as it appears. At the beginning of the early Middle Stone Age stage, in Anagavadi,

stone implement models of Early Stone Age were few in number and are made of sedimentary rocks. Thus, a kind of link, although unclear is found, to bridge the Early Stone Age- Middle Stone Age cultures. But, since in other settlements this sub-stage character is not found, Sundara, opines that clear indications relating to this substage are not available.

Middle Stone Age Culture (circa.1,00,000-40,000 years)

The sites already identified in 1954 by Sankalia, as belonging to Middle Stone Age stage in Maharashtra and other areas, was also identified by Sundara in 1957 at Salavadagi. Implements collected till then at Salavadagi were studied by Seshadri, who had identified some of them as belonging to the last phase of Old Stone Age. In the meanwhile, K D Banerjee found at Thamminala, a similar site and was able to successfully distinguish the last phase of Old Stone Age from the Middle Stone Age stage. So far about 150 sites belonging to Middle Stone Age culture have been discovered in Karnataka. Accordingly, in the Bijapur district also, many settlements have been reported from the river plains of Krishna, Malaprabha Ghataprabha, Doni and Bhima. It appears that the climatic conditions and biodiversity as they prevailed in the Early Stone Age culture continued with out much difference during Middle Stone Age also. They also, like the Early Stone Age men, lived on the riverbanks, mountain cliffs and basements, are evidenced from many sources found in the district. Alamatti, Yalaguru, Sirimani, Beerakabbi, Kolhara and Padasalagi on the banks of river Krishna; Tamminala, Siddanakolla, Hoohalli, Sindagi, Sangama, Pattadakal, Bevinal, Aihole and Salagundi in Malaprabha basin; Kovalli, Lakshmanahatti, Khajjidoni, Lokapura, Amaragola, Badaradinni, Herakal, Anagavadi, Kadampura and Bagalkot in Ghataprabha region; Chanegaon and Golasara on river Bheema; Salvadagi, Matakadevanahalli, Bandappanahalli, Kuchabala and Sellagi in the Doni belt, are the places where Middle Stone Age sites have come to light. At this stage it is unique that instead of red quartzite, more attractive to look at, high-class fine jasper, chert, chalcedony, agate, cornelian etc. stones were used as raw material for making implements. In Mudhol, Lokapura, Bagalkot areas, chert is available in plenty and Middle Stone Age settlements in greater number are concentrated in this area. It should also be remembered that, quartzite available on plains in large quantity, was also used in the manufacture of these implements.

At this stage, implements like scrapers, borers, pointed needles, arrow heads, small hand-held axes, double edged blades etc made of thin stone chips obtained from the Pebbles are reported from different settlements. To use them effectively, bamboo and bones became complementary. Scrapers were the main implements of this stage, and scrapers of varied kinds have been found. Implements belonging to Middle Stone Age are found in large numbers in Ingaleswar, Thammihala, Bagalkot, Herakal, Anagavadi, Kadampura and Lokapura. Implements of this culture found at Bagalkot, greatly resemble the implements found at Nevasa in Maharashtra. Implements found in the neighbourhood of Savalagi, Salavadagi, Kuchabala and Matakadevanahalli are unique. These implements are made out of high-class stones of fine quality. Ordinarily, most implements of Middle Stone Age are of Jasper, and chert. However, the implements found in Chanegaon on the Krishna valley are made of agate and cornelian. Because of the fact that most of the implements of this stage were of Flakes, scholars refer to this also as Flake tool culture. In the manufacture of these flake implements, Lavelva techniques have been followed. In this method, selected Chert or

Jasper stones were brought to the shape of a tortoise shell, its upper portion was made plain, their edges chipped and are later trimmed to obtain the desired shapes, and they were joined to sharp edges of a stick or a bone to be used as effective weapons. The specialties of the Old Stone Age viz., hand-axe, chopper and unpolished stone implements do appear during the final stages of the early-Middle Stone Age. Towards the end of the Later Middle Stone Age, smaller ones replaced these instruments. These smaller instruments, it is argued that they were used for preparing leather and tree barks for boring, smudging and sharpening their edges and to use it as spear in hunting and other adventure activities.

During this period there evolved the techniques of hunting down the fast moving animals by using the instruments like spear, bow and arrow. Gradually, it appears that men began to cover up their bodies by using animal skins and tree barks. Information relating to Middle Stone Age Culture, as obtained from other artifacts collected from other places is indicative of the presence of animals like Ox, Bison, Ass, Horse, Elephant, Rhinoceros, Deer and tortoise. These also throw light on the environmental factors of those days. Attempts have been made in Maharashtra for determining the date of the Middle Stone Age culture by using radio-carbon dating method. On that basis it is surmised that this culture, could be placed in later Pleistocene age.

Later Stone Age Culture (40,000 to 10,000 years)

This is the last stage of the Old Stone Age. This being the transition stage between the Middle Stone Age and Micro-lithic Age, there are arguments on whether such a stage existed or not down to 1972. In 1959, based on the factory site at Salvadagi, Sundara had succeeded in identifying the existence of an industry of Mesolithic chips. Mr. Seshadri, had discussed the existence of two flake industries at Salavadagi and concluded that at the end of the Pleistocene age consequent upon the gradual dryness creeping into the atmosphere, resulted in restricting the area where the availability of flora and fauna throughout the year. Due to such restricted situation, the culture of this stage is scattered. Compared with the number of Middle Stone Age culture sites, the sites of the Later Stone Age culture are less in number. The reason for this, as opined by A. Sundara, is the lack of comprehensive survey.

At Salvadagi, implements vaguely indicating the development of this stage are found. Implements belonging to this stage are also found at Ingaleswara, Kovalli, Aihole, Siddanakolla, Bevinala, Halekadivala and Udachana (Gulburga District). Kovalli happens to be the factory site. Savalagi (1970), and Kovalli sites belonging to this culture, are being excavated by Pappu. Implements like long chopper, sharp borer, rubbing chips of varying sizes, needles, arrow heads, knife, chips, are common. It appears long choppers, and arrow heads were predominant. Therefore, this culture is also called as 'Chopper' Burin culture. Along with these, implements made out of bones, ivory and deer horns were also used, and at that stage about twenty different types of implements were in use. They knew the technique of fishing. At the end stage of the Stone Age, worship of Mother Goddess seems to have begun. During this period, implements of new design like pipes or cone shaped refined long stones were made by using different techniques. In the manufacture of the implements of this culture, three types of techniques namely indirect pressure technique, centralized pressure technique and direct pressure technique, were being used. Among

all these, the indirect pressure technique was the best. Using the long sedimentary rocks to chip out thin long flakes and having split them in angular shapes they got very sharp tool, viz., burin. These were fixed to sticks, bones horns are used in sculpting line drawings of contemporary animals. On the yellow coloured flat shaped chert stones found at Siddanakolla, line drawing resembling bird's feather is engraved. Padigar has stated that, it was a rare art model of Later Stone Age. It is opined that, this reminds of the Middle Stone Age core stone having carved figure found at Chandravathi in Rajasthan. But, Sundara thinks, that it is of Microlithic Age. These type of figures are found depicted in the caves, with colours obtained after mixing minerals and plant extracts. The wild bison and Bull's cave paintings of world fame are found at Altamira in Spain of Late Stone Age. In the same manner, many rare line drawings of human and animals are found in Badami and Kutukanakeri Hills. Among them, it is possible that at least some are the works of Late Stone Age man. Therefore, it can be said that the history of painting started during the Late Stone Age, may be attributed to the men of that period.

Mesolithic Age Culture (BC.:10,000-3000)

Man, eitherto wandering for the sake of food, picking up roots and fruits, hunting animals, was more nomadic and confined to food gathering; his food production capacity, uptill meager, advanced during this period. In addition to hunting animals, he tried to capture, domesticate and train them during this period. Because of the fact that very fine and tiny Stone implements were being primarily used, it is called as Mesolithic or Microlithic culture. Using fine variety stones-Chert, Chalcedony, Agate etc. extremely small, tools of 01 cm long and 3 to 4 cm wide were manufactured and used by these men. Carving pits into pieces of wood, horns of deer etc. sharp stone blade pieces were placed side by side, one after another, fixing them with the help of the glue obtained from the plants, they prepared knives, sickles etc used in agriculture. Other fine implements made by them included triangle, quadrangle, crescent and other uncertain shapes. Among the sickles were the smaller one, and the bent one, small knife, with forward bend, backward bend Small borers, chopper etc. They were made using indirect pressure technique only. The implements of this age were of multiple uses and complex. Using fixing technique fishhook, arrow, knife, sword etc. were prepared and used in food gathering and production. For digging the soil, harvesting, making fishnets etc. these implements were being used.

At the end of the Pleistocene age there were marked changes in the climatic conditions. During that period temperature increased. Along with food gathering, it appears that, the men towards the end of the Microlithic culture achieved the cultivation of tuber crops, leafy vegetables and cereals on a small scale. In addition to digging the land, sowing seeds, growing cereals, it is noticed from the excavations in North India, on the Belan river basin sites, at Sahar-Nahar-Ram and Mahadasi etc. that they had developed the art of making sun dried potteries, beads of bones for their beautification, jewellery like ear-rings, fishing, weaving of mats by using grass with wide leaves, construction of circular dwellings, burying the dead with funeral rites etc. and had cultivated to lead social life. During the Pleistocene age, huge bodied animals disappeared and there emerged light-footed swift animals like deer, hare, samba, etc. Remains of cattle, buffalo, pig, jaguar, naelgai, fox, fish, elephant rhino etc. are reported from the other microlithic sites all over the country. But,

in the district, around river Bheema except at Nimbala, and Hingani; Sidilaphadi and Seethidoni in Malaprabha river basin no more sites have been excavated, Therefore, not more information is forthcoming about their social life. At Kaladgi-Bheema rocky area human habitation had been perennial, sites of microlithic culture had spread their influence to other places in the plains is evident. This is indicative of the volume of changes in the microlithic man's lifestyle of, proper use of food resources indirectly indicates the development in the technological skill of manufacturing implements. As examples of his artistic tastes of the age, there are some rare red ochre paintings discovered in the caves and stone shelters at Aregudda, Kutukanakeri near Badami. In the evolution of culture, the microlithic culture, viewed from many angles has played a very important role in providing the necessities prior to the coming of Neolithic culture.

New Stone Age Culture (B.C. 3000-2000)

The progress made during this period is remarkable. In the evolution of man, this is a very important stage. In this period, many achievements like spread of agriculture, increased food production, animal husbandry, use of potter's wheel in the manufacture of pottery and its varied applications, reorganized society and organized village life are seen. Important feature of this stage is the making of attractive stone axes of varied sizes. These axes were polished and sparkling. They were fitted with an arm length of wooden piece joined into a self-contained unit and used in the cutting of plants and trees with remarkable results. This paved the way in the spread of agriculture and increased food production.

About 105 sites of this advanced culture are in Bheema-Doni river basin. They are found in 91 villages belonging to Indi, Sindagi and Muddebihal (north) taluks. Mr. Padigar has discovered fine surfaced axe in Budihal village of Hungund taluk. Among the sites at Dhulakheda, Chenegaon, Anachi, Nagarahalli, Chikkamannur, Hanchinala and Nivalakhed there are small hillocks at some places. In these sites, flakes, sickles with equilateral edges, chipped stones and tiny implements of Chalcedony; axes of New Stone Age, red pottery resembling the models of the Jorwe culture, Grey pottery resembling the models of Brahmagiri, bones, beads bangles and toys; cups, grinding stones of granite, ring stones etc. are found.

But, all these facts of this culture are not the products of one given point of time. Therefore, all the sub-stages of this cultural progress in Karnataka have not been identified so far. At Maski, Sanganakallu, T. Narasipura, South and North Kannada, uncertain evidences of human habitation like broken pieces of pottery, microlithic stone implements, bones of animals are not traced, though polished axes in sizable number have been found. The question that, probably they seem to indicate the Pre pottery making sub-stage remains. In Bijapur area, so far no New Stone Age site has been brought to light. However, in North Karnataka (including Bijapur district), in the developed New Stone Age stage, use of implements made of copper metal is noticed. In the habitations of the Krishna-Bheema river areas, evidences of copper metal using stage of human culture are found. But, in these habitations also, polished stone axes of the new Stone Age were in use in small quantities. Therefore, it may be stated that the new Stone Age culture of using copper prevailed around river Krishna, and also Bheema where, copper was specially used.

Chalcolithic Culture: (BC. 2000-800)

In the later half of the New Stone Age culture, along with stone implements, bronze and copper axe, chisel etc were being used side by side. Therefore this stage of culture is also called Chalcolithic Culture. With metallurgical knowledge, they were able to make copper and bronze weaponry and jewellery. Copper bangles belonging to this culture have been found in Terdal.

Based on the findings reported from the various sites in the district and the different types of pottery found along with the primary stones used therein, it is possible to divide this into three stratifications. It is noteworthy that, along with Chalcedony microlithic implements, grey pottery of the Brahmagiri Stone age culture have also been found but, the Red ochre coloured pottery of the Jorwe culture are not found. Such settlements, thirty-two in number, on the river basin of Krishna, Malaprabha and Ghataprabha in the district are Salavadagi, Hulagabala, Gaur, Balaganur, Matakadevanahalli, Bilebavi, Malleswara, Gundakanala, Karaganuru, Kuchabala, Gadisomanala, Talikote, Navadagi, Lakkundi, Bantanuru, Ingaleswara, Gotakandaki, Ingalageri, Kaladevanahalli, Lingadahalli, Vanahalli, Padekanuru, Minajagi, Jokavi, Hiruru, Bolewada, Hosahalli, Thambagi, Jalapura, Sindageri, Kondaguli, Budihaladone, and Devuru. These settlements are in Muddebihal and Sindagi taluks. Among them Salavadagi, Matakadevanahalli and Kuchabala are factory sites. In the upper Bhima river area, along with Chalcedony microlithic implements, red ochre pottery of the Jorwe culture are found in abundance although grey ware pottery of the Brahmagiri type also appear in some places. Resembling this model about 25 settlements are found in Masali, Gogihala, Ingalagi, Byranagi, Ballolli, Jeerankalagi, Umraja, Hattalli, Dhulakheda, Chanegaon, Anachi, Hingani, Chikkamannur, Bhuyara, Moratgi, Khyadagi, Rodagi, Kummasi, Bagaluru, Hirebevinuru, etc. Apart from these two circles, another unique group can be seen in the area around lower Bheema River and its tributaries. In the settlements belonging to this group, found at Marihala, Khainuru, Sungatrana, Nandageri, Bhantanuru, Bankalagi, Antharagangi, Gubbevada, Madanala, Byakode, Boragi, Hoovinahalli, Gundagi, Alamela, Mannuru, Kannolli, Neevalkhode, Vothihala, Chandakavate, Balaganur, Tumba etc. in addition to microlithic implements of chert and chalcedony, grey pottery ware belonging to Brahmagiri culture are also found. There are also sites belonging to this group like Terdala, Hanagandi, Asangi, Kulholi, Hippargi, Shiraguppi, Jagadala, Chimmad, Kannolli, Kannur, Bagalkot, in Krishna river area. But, at Benakanahalli, Hanchinala, Nada and Indi, large number of implements made of Chalcedony are found, while implements made of chert are rather rare. Sites belonging to this group in Malaprabha area reported from Guggilamari, Thammihala, Seethidoni, Sidilaphadi and Badami. Remnants of this culture are also found at Advahulagabala, Arasanala, Bachihala, Bangaragundi, Chavanabavi, Donakamedu, Pathepura, Gonala, Hookrani, Inchagal, Jakkerala, Kavadimatti, Kuntoji, Masanageri, Mavinabavi, Naguru, Sivapura and Siddapura.

From a critical study of the three stages of this culture, in these settlements, it is evident that, the Chalcolithic culture of the district had cultural relations with Jorwe in the North and Brahmagiri Culture in the south. Very fine quality mud vessels of the Bronze Age found at Terdala are comparable to the findings made at Savaldha village in the area of Tapti belt. At the settlements of Jorwe and Daimabad in Godavari area, another unique type of mud vessels are found. Vessels resembling them are also found extensively in the area of River Bheema ranging from Dhulakheda

to Gattaragi, in all the settlements of the Bronze Age. Apart from these, in the Krishna area, yet another type of mud vessels, painted differently, are found and they are spread up to Singanapalle in the Kurnool district of Andhra Pradesh. From this it is evident that, there were at least three unique stages of Bronze cultures in Bijapur district.

Scholars are of the opinion, that by the time of the advent of the Bronze Age culture, Shiva worship was already in vogue, in north Karnataka. A toy, made of mud, belonging to this culture has been found at Boragi (Indi, Taluk) in the area around River Doni. During this period at least three types of burial customs were in practice. They were burial, burial of the bones collected and placing the dead in a few mud pots and then burying. It appears, that these people belonged to Proto-Austroloid or Mediterranean race.

Ash Mounds

During the New Stone Age Culture, human society began to evolve primarily as agriculture centric community. Mounds of ash, are yet another important fact relating to this culture that has become a subject matter of discussion among scholars. This type of Ash mounds are found near the settlements of New Stone Age and Bronze Age cultures. So far about 200 different settlements have been found in the northern parts of Karnataka's plain lands. These have been found around the settlements where the people were following animal husbandry as a main occupation. Alchin couple has made intensive studies into these ash mounds. They are of the opinion that, these ash mounds, for example the Kondavade heap of cow dung collection, were a kind of obligatory societal celebration act of annual ritual of burning and the modern observances like Holi, Pongal, and Deepavli are their reformed forms, established, as such, over a period of time. Majumdar, Rajguru, Paddaiah, etc, also opine that, these mounds were the result of burning heaps of cow dung. Rami Reddy has argued, that these had come into existence as the result of the smelting of Iron ore. Bisanala and Rajanakoluru are such settlements, and very near to these there are iron Ore mines. Sundara says that, those remind us of the incidents of burning of heroes of yore, and a tradition reminiscent of this is the burning of heaps of cow dung, at an annual ritual. He also places the current folk practice that they were formed as a result of the burning of puranic personages like Vali, Hidimbasura etc. Also, he has argued that, many cave paintings found around Ramadurga and Alhole should have been the handwork of those men. In the district, Ash mounds are found near the New Stone Age and Bronze Age settlements, ranging from Terdal to Nalathavad. It is found, after conducting scientific laboratory studies on the ash, that the cow dung was burnt at a very high temperature of 800-1000 degree centigrade. It is presumed that, this activity should have taken place during period from BC 2000-800. These mounds are found in the district, at Bisanala, Siraguppi, Hippargi, Kulholi, Terdal and Budihala, in the river basin of Krishna. With all this in the background, about 15 villages in the district, all named as Budihala, remain to be examined and are likely to have had Ash mounds.

Megalithic (Iron) Culture (BC 1200-300)

This is a very important stage in human development. The great achievement was the making of weaponry, out of hard and durable iron metal, necessary for the protection of the society and

implements for hunting and agriculture. Metallurgical skill in Iron strengthened among them the power to govern and develop economically. These two factors induced the development of civilization and city life. Therefore, this is also called as Iron Age culture. People who belonged to this age used different type of big stone slabs to bury their dead. Hence, this is traditionally called as Megalithic culture. Another unique feature of this culture is black and red ware pottery. More than 2000 settlements belonging to this Stone Age culture have been found in South India; of them about 980 settlements are found in Karnataka. Among them about 450 are burial settlements. They are found in the following districts viz., Bijapur, Gulburga, Raichur, Bellary, Chitradurga, Kolar, Bangalore and South Canara. Their high concentration (about 400) settlements are found in the northern plains on the upper banks of river Krishna.

Settlements belonging to this culture in the district are found in the Kaladgi rocky peaks at Terdal, Halingali, Hanagandi, Madanahatti, Asangi, Jagadala, Jakhanuru, Kaladgi, Seethidoni, Guledgudda, Pattadakal, Akkaragal, Aihole, Kyadigeri, Bachigudda, and Chillapura. Similarly, they are also found in the rocky peaks around river Bheema at Budhihala, Talikote, Maskanala, Salvadagi, Matakadevanahalli and Banahatti. The habitation settlements of this culture are generally found on the riverbanks. Burial complexes and stone tombs are found around places where plenty of big stone and iron ore deposits are found nearby. But the habitation settlements of this culture found at Terdal, Halingali and Aihole are found in equal proportion, both on hills and plains, as though it were rare. This community of people cleared the bushy, thorny and evergreen forests, extended agriculture, and achieved better crop production through irrigation and that made it possible for the progress of civilization. This culture has progressed in the settlements that belonged to bronze age, which deserves attention. Stone tombs, the main feature of this culture are unique and craftsmanship in them tickles our imagination. Their burial systems are varied and unique with 12 such models that were in practice, some of them being stone chambers with pot holes, stone circle, sarcophagus, menhirs, urn burial etc.

Among the rock cemeteries, stone chamber cemeteries have been the leading models, and they are spread all over South India. Their base plan is very simple, one quadrangular space unit. Yet, their execution bears features of skilled execution. To their South or East sides, instead of canals, a stone slab is kept with a circular hole in it. Hire-Benakal and Brahmagiri are the best examples of this kind of holed chamber cemeteries. Models of this type of cemeteries are found all over South India including Aihole and Adilabad. Among the rock cemeteries of the district, Terdala and-Halingali has two unique and important models that are very rare. One of them has a base plan resembling the shape of a Latin or Greek crosier, no such models are reported from other parts of India. But, they are attractive and remind us of similar models of greater stone cemeteries reported from the southern parts of England. Another model of rock cemetery is circular in its plan with one or two stone circles around that. Each circle is formed of different types of stones, and as such exhibit a sense of beauty in their construction. The stone cemeteries of this type may also be called as stone chamber cemeteries. Stone Chamber cemetery at Konnur in Gokak taluk is

the best example of this type. This model is unique to Belgaum-Bijapur (Aihole) area, and Sundara thinks that they are the most ancient.

At Akkaragallu near Pattadakal, there are about 20 dolmens and from a study based on them, Sundara has pointed out the possibility of the pot hole chamber type of cemetery, having evolved from stone chamber cemetery model. In Bachigudda village near Pattadakal there are two cemeteries, one of each resembling stone chamber cemetery and pot hole burial chamber. Similarly, in Aihole, near Meguthi temple area there are many dolmens. Adjoining to the left of a Jain shrine, in the area of Kyadageri-Ainapura, the presence of dolmens is note worthy. Sundara thinks that, it was probably a prelude to the construction of sikharas of dravida-nagara style and perhaps the stage that gave the necessary direction for their development. Some stone chamber burials in Terdala-Halingali are unique and bigger than others. Probably, they might have been the cemeteries of the prominent men of that society. It appears that, they used the locally available rocks in their construction. It may be seen that, the burial pits in the pot hole chamber and canal room cemeteries at Pattadakal-Aihole built of stone-slabs are obtained from Kaladagi-Bheema range of red sand stone, white quartz stone and niece stone. From the excavations, of stone burials, carried out at Terdala-Halingali, very important facts have come to light. Among the two stone chambers of Halingali, one is a circular stone cemetery containing the remnants of black-red, bi-coloured; vessel to bury the dead. Another, is in Latin crossier form, with pieces of small iron implements, important among them being an oil lamp, stripe, chain link, angler, semi-circular chopper, handle, rod, copper plate and pieces of char-coal. Iron implements of this culture are of fine quality steel. Scientific examination of iron rods found at Hingalagi settlement reveals that they are made by a technique of one layer of iron upon another, out of the ore obtained locally, after collecting and smelting that. The charcoal pieces found in the stone cemeteries at Halingali and Terdal have been subjected to Radio-Carbon-14 test and dates fixed serially as BC1800 and BC 1770, by the scholars. At a distance of about 40 km. from these settlements in Bisanala are huge iron ore mines with uneven land and, burials places where the ore was smelted, and it remains to be studied, whether these implements really belonged to Hilingal-Terdala. From the burial stone's of this culture black and red coloured pottery are found. From Amaragola, Badaradinni, Havaragi, Hirejavuru, Ittal, Mugalalli, Rakkasagi, Tangadagi and Tondhala red coloured and bi-coloured black-red coloured pottery are reported. From Marola settlement, along with black and red bi-coloured pottery, white coloured rosete smeared pottery is also found: while only white coloured, rosete smeared pottery are found at Badaradinni, Hiregulabala, Illala, Tangadagi and Tondihala.

The stone burials of this culture are helpful in pointing out their social system. People of this culture belonged to different social divisions like hunters, carpenters, stone cutters, agriculturist, potters, smiths basket-weavers, weaver, soldier etc. Iron furrow, sickle, axe, and swords were used in cultivation; Spear, Dagger, arrow heads were weapons; stone weapons had become rare by that

time. They were cultivating cereals and pulses like paddy, Ragi, Wheat, Maize, Tor etc. Sheep, goat, poultry, ox, buffalo dog horse etc, had been domesticated. Their houses were built of walls made of mats woven out of split bamboo, with mud plastering on either side, upon which was steep sloped thatched roof of grass. Wheel-made earthenware potteries of black, red, and bi-coloured black and red vessels were in use. The unique characteristics in the construction of their stone chambers reveal the economic development of the period. Spread of agriculture and irrigation, and increased production of food crops helped them in developing organized social system. To some extent, they had reached the pre writing stage and appear as if they had prepared for the ensuing civilized life. Yet another speciality of this culture is symbolic Anthropomorphic figures made of stone. These types of Anthropomorphic figures are reported from Coorg, Bellary, Bijapur and Raichur districts in the state. At the pot hole stone burials found in Aihole settlement, is an unusual stone, cut to human form, with out clarity. This is 1.5 mts. High; with its upper end bearing the crescent called as Pandavarakallu locally. This is believed to belong to the earliest stage of Karnataka sculpture. This is also indicative of early stage of Karnataka iconography.

Pre-Historic Paintings

Prehistoric cave paintings and line drawings on rocks in the open fields, are reported from the southern parts of the district. Most of these are found in rocky environmental habitations, and line drawing on open rocks are found in small number. Their age can be fixed between the Later Stone Age and Megalithic Cutterescultures. In the other places belonging to this area, of Chalcolithic and Megalithic fascinating paintings on pottery, carved line drawings and pseudo toys, are found. Some rare cave paintings around Badami, Hosa-Mahakuta, Kutakanakeri and Aihole ranging from Microlithic age to the days of Chalukyas of Badami, have been examined. The two peculiar line drawings found in Badami, also belong to Microlithic period. Of them the white coloured bird and snake deserve our attention. Anthropomorphic and line drawings of animals found at Kutakanakeri belong to the Microlithic age. At three places in Aihole there are colour paintings. One of them, an animal picture, is carved out of redcoloured-mud with stripes on its body. Padigar has discovered a chert core stone at Siddanakolla, upon which is an engraved picture that belongs to the Microlithic Age. Similarly, at Kulholli are the line drawings of Bull, Calf, Deer, Man etc. that belong to Megalithic Age. Among them Mandala line drawing is a rare one. Line drawings of two bulls, standing one against another, are very fine with their horns bent forward. This picture has got emphasis on finer aspects rather than its physique. Sundara, is of the opinion that, they are the works of the men of either Chalcolithic or Megalithic culture. There is a line drawing resembling perhaps a hunter's net with a picture resembling a bison inside that, on a stone shelter at Seethidoni. It resembles the bison at Altamira cave. This is indicative of the practice of hunting by the method of swinging the hunter's net. It may be presumed that the Stone Age men might have painted this for their success in the hunting expedition. Pre historic paintings are plenty in the district, and around Aregudda and Hiregudda between Badami and Pattadakal, Sundara, Irwin Newmayor and Yashodhara Matapal have identified about ten settlements with colour paintings. These paintings belong to Chalcolithic culture. In one of the caves at Badami, paintings with black and white colours of animals, birds and human figures are rare pictures in double colours. Scholars have considered these as rare discovery belonging to Later Stone Age.

HISTORIC PERIOD

Mauryas

Like the Country's History, history of the state also begins with the Mauryas. Ten Minor Rock Edicts and Four Major Rock Edicts belonging to the period of Ashoka are reported from Chitradurga, Bellary, Raichur and Gulbarga districts. But, Ashoka's rock edicts have not been found in the Bijapur district so far. It is recorded in the Singiraja purana, a work of 15th century, that the province of Pattadakal was within the control of the Nandas. In the background of the fact that, the Ashokan Edicts found at Sannati, in Gulbarga district, Koppala and Maski in Raichur district, which are the neighbouring districts of Bijapur, it may be argued that Bijapur district also had come under the administration of the Mauryas. This province, that formed part of the southern Mauryan Empire, was called as Suvarnagiri, and the 'Mahamatyas' (Ashoka's officers), administered the area from Brahmagiri (Isila), as understood from the inscriptions found there. At Sannati there are two major rock edicts of Ashoka and two special rock edicts. The fact that Sannati was an important centre before the Mauryas is clear from this.

Probably, Karnataka by that time had made considerable progress in the making of metallic implements using iron, and that had perhaps attracted the attention of the kings in North India. Administrative officers of Ashoka, known as Mahamatyas were stationed at Brahmagiri, which was a centre of Iron Age culture, should be noted. Karnataka that had come under Ashoka, by virtue of his succession, it is opined, got Jainism during the time of his grandfather Chandra Gupta Maurya. Similarly, there is another opinion that Jainism entered Karnataka during the period of his grandson Samprati. Buddhism entered Karnataka during the period of Ashoka. Punch Marked copper and silver coins of the Mauryan period are found at Wadgaon Madhavapur. It is therefore understood that, the Mauryan coins were in circulation in that area. But, so far, no archaeological findings of Mauryan period are found in Bijapur district. After the rule of Mauryan dynasty, the Sungas, and there after, the Kanvas reigned successively. But, the political hold exercised by those families on Karnataka remains unknown. Under the circumstances, Sathavahana Empire, which extended up to river Narmada including northern parts of Karnataka, emerged in the Deccan.

Sathavahanas

The fact that northern parts of Karnataka had come under the control of Sathavahanas is evident from the Sathavahana coins discovered at Wadagaon Madhavapura, Banavasi, Sannathi, Haranageri, Aihole, and their inscriptions found at Banavasi, Vasana, Sannathi etc. They held the administration of the Deccan for about four centuries (BC First century-AD Third century). Pratishthana (paithan) was the capital of their Empire. Simukha was the first ruler of this family. He defeated Susharma the king of the Sunga dynasty and established the first independent rule of the Satavahanas. Among many a kings of this dynasty, Gauthamiputra Satakarni was the foremost, and during his administration, Sathavahana Empire had reached its highest watermark. He held the title " Trai-samudra toya pitavahana". He was succeeded by equally efficient king Vasishtha Putra Pulamayi. Inscriptions of his period are found at Vasana (Nargund taluk), Myakadone (Bellary District) and Sannati. Due to predominance of the Sakas, when the power of the

Sathavahanas began to decline, Yajnasree Satakarni was the last powerful king of the Satavahana Empire. He was successful in recapturing the provinces conquered by the Sakas. His coins are found at Wadagaon Madhavapura, Sannathi, Chandravalli and Banavasi. Pulamayi was the last Emperor of this family, and his reign ended in about the early part of third century AD. After the Sathavahanas, their feudatories in Karnataka, the Chutus began their independent administration around the Banavasi province.

In the district, so far, no inscriptions belonging to the Sathavahana period are reported. But, the coins of Sathavahana period are found at Taddavadi, Maskanal and Aihole. At Hippargi also copper coins of Sathavahana period are found. There are lead coins bearing the inscription '*vasitiputasa siri satakarnisa' asapulmavisa* etc. names of Sathavahana kings in Prakrit language and Brahmi script. Scholars have identified Aihole and Pattadakal as major religious settlements of the Sathavahana times. An inscription found at Vasana, (the village on the borders of Nargunda taluk Gadag district, the neighbouring district of Bijapur), in prakrit language, which belongs to the period of Vasistaputra Pulomayi, refers to the construction of a Shiva temple by Chanda, a devotee of shiva. The excavations at Wadagaon Madhavapura, in Belgaum district, reveal that it was a centre of commerce during Sathavahana period.

Numerous inscriptions of the Sathavahanas are found in different parts of Gulbarga district, which lie to the northeast of Bijapur district, and in Sannathi itself, the Buddhist centre, about 90 inscriptions have been found. In about BC 150, the Egyptian traveller Ptolemy, in his book 'A guide to the Geography', has recorded Badami, Pattadakal, Indi, Kalageri, which is indicative of the fact that, by that time these cities had developed as important centres of commerce. On the basis of the Roman coins reported from different parts of South India, it becomes clear that, during the period of Sathavahanas, South India had good contact in trade and commerce especially with Romans. So far 22 Roman coins are reported from Kathrala, in the district. One of them bears the name of Leo I, the Byzantine Emperor of the fifth century. The available evidences, from the district, about the Sathavahanas, being small, do not clearly reveal the Sathavahana hold on the district. In the district, by the time of the beginning of historical period, human habitations are found at Salavadagi, Javoor, Devagoan, Herakal, Kisanoor, Kiresur, Satapura (Indi Taluk), Taddevadi, Inchageri, Kumasi, Hiremavu, Siddapura, Hathalli, Mulavada, Yaranala, Hippargi, Kannoli, Benakanahalli, Chikkallapura, Inchagal, Kavadinatti, Kuntoji, Nalatavada, Rakkasagi, Bachigudda, Chimmalagi, Kalahalli, Tangadagi, etc. In these settlements are found red painted burial pots and remnants of Black and red pottery. There is a possibility of many more important facts coming to light from the study of these settlements. After the Sathavahanas, the Kadamba dynasty appeared on the political arena of Karnataka, but their administrative hold on Bijapur district is doubtful.

Kadambas

The first dynasty of Kannada origin that ruled Karnataka was the Kadambas of Banavasi. From AD 325 to 550 this dynasty ruled keeping Banavasi as their capital. Mayuravarma, the first ruler of the dynasty defeated the Pallavas and established an Empire that is believed to have extended from the sea in the west to Prehara in the east; which is also known as river Malapahari or

Malaprabha. If that is accepted, Mayuravarma's Empire probably comprised of Belgaum, Dharwar and Bijapur districts. But, river Prehara of the inscription is not the river Malaprabha as believed by the scholars; rather there is also a belief that it might be river Hagari that flows in the Bellary district. Among the successors of Mayuravarma, Kakutsavarma is a prominent king in the Kadamba dynasty. Halmidi Kannada inscription of his period happens to be the most ancient inscription in Kannada. Kadamba Empire was stable during the period of Shantivarma, Mrigeshavarma and Ravivarma, who were the successors of Kakutsavarma. From the inscriptions it is learnt that, a Jaina Basadi was built at Halasi, during the time of Mrigeshavarma; Kama Jinalaya in Gudnapura near Banavasi, was constructed during Ravivarma's period. The inscriptions and Jain Basadi at Halasi in Belgaum district that belonged to the period of Kadamba king Mrigeshvarma, indirectly points to the possibility of influence wielded by the Kadambas on the neighbouring Bijapur district. Recently, from the environs of Badami, two-armed Nrisimha made out of burnt clay, Ganapathi, and Thirthankara figure from Pattadakal etc. are reported and it is held that, they belonged to the Early Kadambas. In front of the Sangameswara temple at Pattadakal, to the left of Jina Narayana temple, there are two temple remains of Pre Badami Chlukya times, which are built of bricks. Similarly, the Ambigeragudi in Aihole of the Badami Chalukya period, and Sangameswara temple at Pattadakal, are also built above the basements of Pre-Chalukyan times. To this district belongs the credit of providing the right political platform to the Chalukyas of Badami, who appeared as a shining star in the political life of Karnataka in, about 540 AD after the exit of the Kadambas.

Chalukyas of Badami

Among the many dynasties that ruled Karnataka, Chalukyas of Badami are very prominent. They directed successfully the politics of South India from about AD 540 to 757. Their contribution to the realm of Karnataka culture is immense. Their army had earned the fame '*karnataka balam Ajeyam*'. Their military engagement against Harshavardhana of Kanuj, also known as '*Uttarapatheswara*', having been just missed, Pulakesi II, had taken the title '*Dakshsanapatheswara*', is a historic incident. In the History of Karnataka Numismatics, they credited with having brought into use the gold coins named '*Varaha*'. They made their own contributions to Indian Architecture. The chalukyan temples built on the model of Dravida, Nagara and Vesara styles of the day can be seen at Badami, Pattadakal, Aihole and Mahakoota. They had made the architectural style of their times worthy of being called as Chalukyan style, as a consequence of the imprint they had made, and to this day it remains to be seen. Aihole, Proudly known as the laboratory of Indian Architecture, has got more than 100 Temples of different styles, ranging in time from their own time to AD 14th century. Their Empire had extended from Narmada in the north to Cauvery in the south, including the present day Gujarat, Maharashtra, Andhra Pradesh and Karnataka.

There are varied sources for the study of the History of the Chalukyas of Badami, who played a dominant part in the political life of South India for more than two centuries. So far, more than 500 minor and major inscriptions, in Sanskrit and Kannada language and script of the time have been found. Most of them are lithic inscriptions, and a few of them are copper plate inscriptions. With the help of these inscriptions their History can be known. From the treatise SI-YU-KI, written by Hieun Tsang, the Buddhist Chinese pilgrim, who visited during the rule of

Pulakesi II, the socio-economic-religious conditions of the time and about Pulakesi II himself can be understood. In this direction, the engravings found in the temples of the time also help to a great extent.

About the nomenclature of this dynasty, there are differences of opinion among scholars. In the ancient inscriptions *chalaki*, *chalukya*, *chalukeya*, *saluki*, *chalki* etc. forms are found and majority of scholars are inclined to accept *chalukya*, while KV Ramesh thinks that '*calukya*' as more appropriate.

There are a number of limitations relating to the origin of the dynasties that ruled this land, and the Chalukyas is not exception. Contemporary inscriptions relating to the origin of this dynasty are silent. When Indra, prayed Brahma, who engaged in Sandhyavandana, for the grant of a hero to protect the good, Brahma, stared at His *chulaka* (the palm holding sacred water to be offered), there emerged a powerful hero. Because of the birth from Brahma's *Chulaka*, he came to be called as *Chalukya* and that he became the progenitor of the Chalukyas as evidenced from inscriptions of the time of Chalukyas of Kalyana and the famous work *Vikramankadeva charitre* written by Bilhana. But a different description from this appears in the inscriptions of the Chalukyas of Vengi. According to that, Chalukyas of Badami are stated to be born of Ikshvaku family, originally belonged to north India and came from Ayodhya. More appropriate than these two, scholars are becoming more and more convinced of the opinion that, Chalukyas were of local origin. The word *Chalukya* is derived from the Kannada word *chulaka* and *chalki*, *saluki* and *salki* were its different forms, *salki* is an agricultural implement and, people in north Karnataka use *Salkappa*, *Gudleppa* etc. as their personal names, and in course of time, possibly, *salki* might have become a family name. Chalukyas were agriculturists, after donning royal insignia; the court poets in their attempt to elevate them to a higher social status seemed to have linked their family with a pauranic hero. With all this in the background, it may be accepted that, Chalukyas of Badami were localites, and belonged to agricultural class. *Varaha* was their emblem, and in the inscriptions they have called themselves as belonging to *Manavya gotra*, sons of *Harithi*, and worshippers of *Kartikeya* and *Sapthamathrikas*.

Among the kings of Chalukyas of Badami, Pulakesi I, was the first king. His father *Ranaraga* and his grand father *Jayasimha*, though found in the genealogy of Chalukyas, no more information pertaining to them is forth coming. Therefore, Pulakesi I, is considered as the founder of the Chalukyan Empire.

Pulakesi I (540-565): He was in power for about a quarter century, and Badami rock inscription offers important facts about him. It contains reference to ancient Saka Era, and is dated Saka 465 (AD 543). He built an impregnable fort in Badami, and performed *Aswamedha*, *Hiranyagarbha*, *Vajapeya*, *Agnisthoma* sacrifices, according to this inscription. They indicate his sovereignty, and *Indukanthi* referred to in the inscription, the scholars think, was yet another queen. From the *Mahakuta* inscription issued by his son *Mangalesha*, it is learnt that, Pulakesi I, had another queen named *Durlabhadevi* from *Bappura* family. He held titles like *Dharma Maha Raja*, *Satyasraya*, *Sri Prithvivalabha*, *Ranavikrama* etc, and he defeated *Kadamba Krishnavarma II*, and thus became responsible in the establishment of Chalukyan Empire, according to a prevailing

opinion. Srivallabha- Allasakti of the Sendraka family was his feudatory. It is said that he had defeated the Alupas. Kirtivarma and Mangalesha were the two sons of Pulakesi I, and Pulakesi had built the Mahakuteswara temple in Mahakuta. Mangalesa's grant to this temple made in AD 600, found in Mahakuta Pillar inscription, records the gifts made by his father Pulakesi I and brother Kirthvarma I. The two early cave temples and the incomplete Buddhist Chaitya vihara at Badami are said to have been built during his period.

Kirthivarma I (AD 566-596) :He came to power after Pulakesi I. From his inscriptions it is learnt that, he was efficient enough to think about the facts relating to the stability and expansion of the boundaries of the Chalukyan Empire. He has also proudly claimed in his inscriptions that, he succeeded in rooting out the Kadambas, who were still in their decline stage. He defeated the Gangas, Nalas and Mauryas of Konkan and took their kingdoms under his control. Apart from these, inscriptions describe him as having conquered the Anga, Vanga, Kalinga, Magadha, Mattura, and Vajraka in the north, and Kerala, Mushaka, Pandya, Dravida, Chola and Alupas in the south. However, his success in the north is mere traditional descriptions. It appears that, the feudatory Srivallabhasena Nandaraja of the Sendraka family gave his daughter in marriage to Kirthivarma. During the reign of Kirthivarma I, his brother Mangalesa, as crown prince played a very important role. According to the orders of his brother, in AD 578, Mangalesa got the third cave temple at Badami carved out, installed the statue of Vishnu, made a land grant of the village Lanjikeswara, for performing religious rituals like Narayana sacrifice etc. The consequent merit arising out of this deed is desired to be made over to his elder brother Kirtivarma I, is seen in the inscription dated AD 578, found in the third cave shrine of Badami. The Godachi copper plate inscription, issued by Kirthivarma I, reveal the fact that Kirthivarma was alive on that occasion. But, on that auspicious occasion of the inauguration of the third cave temple at Badami, Kirthivarma, instead of being present there, was engaged else where in giving a land grant of 25 Nivarthanas at Nalgula village, at the instance of the chief Vyagraswamy, to a Brahmin Krishnasarma, is not understandable. Probably, he had gone out to wage a war in an emergent situation and might have failed to reach Badami on time as fixed before. Otherwise, the delay in returning from the expedition might have been inevitable due to serious ill health. Probably, this should have made him to remain far away from Badami. As a consequence, on that auspicious occasion, there is a possibility of having made a land grant, to a Brahmin, from wherever he was staying. On the basis of Kappe Arabhatta's inscription at Badami, Sheelakantha Pattar, opines that Kappe Arabhatta of Badami, may have been Kirthivarma I, probably Kirthivarma suffered from leprosy, and points to the statue in the Kushtaraya temple in Badami, as that of Kirthivarma I, and thus accepts the opinion of the scholars. To maintain that Kappe Arabhatta is Kirthivarma I, more evidences are required. A copper plate inscription of his times is reported from Mudhol. That is also a composite land grant to God and Brahmanas. Mahakuta inscription reveals that he gave many villages to Makuteswara temple of Mahakuta, as gift. The third cave temple of Badami, carved out during this period happens to be the largest of all the cave temples, beautiful and has got attractive carvings. As his sons Pulakesi II, Kubja Vishnuvardhana and Dharasraya Jayasimha, being minors, Mangalesha took control of the Empire after the demise of his brother.

Mangalesha (596-608): Mangalesha got an opportunity to ascend the throne of the Chalukyas, in 596, as the sons of his brother Kirthivarma were minors. The responsibility of the

Empire vested in him till the sons of his brother-attained majority. As soon as he took the reigns of the administration, he defeated Shankaragana and Buddharaja of Kalachuri family who held Gujarat and Khandesh, and conquered the provinces. Shankaragana was killed in the war, and Buddharaja surrendered after his defeat. He succeeded in defeating and conquering Swamiraja who was ruling the island Revati. It appears that he had to establish a strong navy for this victory. The island of Revati was handed over to his feudatory, Satyasraya Dhruvaraja Indravarma. The success of Mangalesha in the expansion of the Chalukyan Empire, made him more power hungry, and the question of handing over the administration to his brother's son, Pulakesi II became distasteful. Pulakesi II and his brothers had understood this situation, got asylum from the Banas, their relatives; allied with their supporters and rebelled against their uncle Mangalasha. In the Great War that ensued, Pulakesi was victorious and killed Mangalesha, as seen from the Peddavdaguru inscription of Gooty taluk, in Andhra Pradesh. The same inscription reports that, at that time Pulakesi gave Nandanur as land grant to the Mahajanas of Nandanur Agrahara. Mangalesha had titles like Ranavikrama, Uruvanaparakrama, Simhavikrama etc. Mangalesha's Mahakuta pillar inscription states that during his reign, his step-mother Durlabhadevi made an additional grant of another 10 villages to Makuteswara temple. During the period of his reign Ravalaphadi cave temple was built at Aihole, and the Nataraja sculpture there, it is believed represent a Mangalesha. That cave temple is a museum (Pratimagriha), of the kings of Chalukya dynasty, according to KV Ramesh. A small temple is also said to have been built during his period. Known for his courage, boldness, Mangalesha was a follower of Shaivism.

Pulakesi II (608-642): Pedda-Vadagur inscription informs that, the birth name of Pulakesi II was probably Ereya. But he became popular among people on the name of his grandfather. The Chalukyan inscriptions prove this as well. He lost his father while he was still a child, and along with his brothers his uncle Mangalesa brought him up. On attaining majority, they were scared due to the over ambitious nature of their power hungry uncle and sought the protection of the Banas, their relatives, taking the help of the feudatory families, the Ganga, the Alupa etc, who had suffered defeat in the hands of Mangalesha, they rose in revolt against their uncle, killed him in the battle, and succeeded in gaining power. Pulakesi II ascended the Chalukyan throne in AD 608.

Soon after his accession to the throne, Pulakesi had to face a number of problems, as evident from the detailed descriptions available in Aihole Prasasthi, composed in AD 634 by Ravikeerthi, the court poet of Pulakesi II. Taking advantage of the civil war in the Chalukyan Empire, that ensued as a result of Pulakesi's rebellion against his uncle, and his ascendancy to the throne. Appayika and Govinda the Commanders of the Rashtrakutas opposed the rebels. In that encounter that took place on the northern banks of river Bheema, Appayika, suffered a defeat, and ran away, and Govinda surrendered. Thereafter, Pulakesi, with a view to impress his feudatories and adversary kings in the neighbourhood about his potentialities, undertook victory expeditions. He defeated the Kadambas of Banavasi, Alupas of Tulunad, Gangas of Talakad, and Mauryas in Konkana; and took Puri under his control. Afraid of the invasions of Pulakesi, the Latas, Malwas and Gurjaras surrendered with out any murmer.

After those conquests, Pulakesi's Empire had expanded to river Narmada in the north, and the Aihole inscription remark about him as having become the sovereign of the province, the 'Maharashtrakatraya', owner of 99,000 villages. In remembrance of this incident it appears that he took the title "*parameswara*". As a consequence, Pulakesi had naturally to oppose Harshavardhana across the river Narmada. Around AD 612-13, the war that should have occurred between Pulakesi and Harshavardhana, did not take place and that left river Narmada as a boundary between the two kingdoms. Next, Pulakesi II donned the title "*Dakshnapatheswara*". The Chinese traveller Hieun-Tsang has also brought on record the fact that Siladitya (Harshavardhana) suffered a failure in the hands of Pulakesi. Thus, through those successful expeditions, Pulakesi succeeded in impressing his neighbours and feudatories with his power, and potentialities. He got complete grip on the northern and western provinces of the Empire, and continued the expedition into the eastern parts, and brought Kosala, Kalinga, and Vengi provinces under his control. During this expedition, Pulakesi II, with the help of king Alupa Maharaja, his uncle and feudatory, succeeded in defeating the Pallava feudatory Prithvi Dhruvaraja of Vengi in the battle of Kolleru. At the instance of Queen Kadamba Mahadevi, Pulakesi II, made a grant of a village to an agrahara, in the name of his uncle as revealed in the Marathuru copper plate inscription dated AD 613. With a view to effectively wield power over his Empire, he sent his brother Dharasraya Jayasimha to the province of Lata, and another brother Kubja Vishnuvardhana was appointed as the provincial officer of Vengi. In course of time, these two emerged as independent branches and continued to exist even after the fall of Badami Chalukyas, is note worthy.

Pulakesi's army remained undefeated, which continued to be addressed as "Karnataka Bala", and its glory had spread beyond the river Narmada. After his successful expeditions in North, East and West, Pulakesi naturally turned to the Southern kingdoms, Pallava, Chola, Chera and Pandyas. Kings of the Cholas, Cheras and Pandyas surrendered. Mahendravarma I, the pallava king, unable to withstand the onslaughts of the surging Chalukyan army, hide himself in the fort of Kanchi, the capital city. The first expedition against Kanchi had brought success to Pulakesi. But, after Pallava Mahendravarma, Narasimhavarma came to power. Pulakesi commissioned the second expedition to Kanchi. Battles were directly fought at Periyala, Manimangala and Suramara. In these battles, not only Narasimhavarma had an upper hand, but was also able to drive the Chalukyan army back, and laid siege to Vatapi itself. In the thirteenth year of Pallava Narasimhavarma's administration (about 642-43) this battle was fought. Narasimhavarma took possession of Vatapi, and caused to be engraved an inscription on the rocky mounds south of Badami, as "Vatapigonda", the newly taken title after defeating the Chalukyas and on the same old stone inscription originally set up by Pulakesi, proclaiming proudly that he took over that fort stated to be impregnable by Pulakesi I. This can be seen from the badly effaced inscription found on a rock near Badami museum.

It is the irony that Pulakesi II, who built and extended successfully the Chalukyan Empire on all the four cardinal directions had to witness helplessly its disintegration in the hands of his enemies. About the circumstances relating to the demise of Pulakesi II, scholars have differences of opinion. Some scholars think that ferociously fighting against the Pallavas in the battle field he died like a hero, while others think that Pulakesi died broken hearted suffering from old age,

sickness, painfully pocketing the insults of his enemies. But in 1984, from a Kannada inscription with just two lines of written information, discovered by Padigar, on the Sabarapadi rock cave, that suffering from illhealth Pulakesi II spent his last days in that cave and probably died there. That inscription with just two lines of written information in the script that was in vogue during seventh century reveals the fact that, the Mahajanans of Vatapi got that cave erected as a remembrance to the memory of their departed leader. Therefore, it can be taken as his memorial, and possibly Pulakesi spent his last days and died in that cave.

Pulakesi II, a reservoir of boldness, courage, and strength, was also a patron of Art and literature. He had many titles like Satyasraya, Prithvivalabha, Parameswara, Maharana, Paramabhagavatha, and Dakshinapatheswara. Just one Aihole Prsasthy is enough to measure the ability of his court poet, Ravikirthi a Jain. In this inscription Ravikirthi has compared himself with Sanskrit poets like Kalidasa and Bharavi, deserves to be noted. Ravikirthi himself built in Aihole the Meguthi Jain temple and for its daily upkeep services, through that inscription succeeded in impressing the king and exacting a liberal grant. During the period of Pulakesi Dravida and Rekha Nagara style temples were being built. The Upper Shivalaya (Vishnu) and Lower Shivalaya in Badami, Meguthi Jinalaya in Aihole are in Dravida style; while Huchimalli gudi in Aihole is the most ancient model built in Rekha Nagara style. Vijayabhattarika, the daughter in law of Pulakesi II, (wife of Chandraditya), was a fine poetess wrote Kaumudimahotsava as learnt from the later poets who called her as "Karnataka Saraswathi", but her works have not been found. During that period, Hiuen Tsang, the Chinese traveller who visited India, had also paid a visit to Pulakesi's Empire. He has recorded the prosperity of Pulakesi's Empire, the people were lovers of peace and of friendly disposition, heros, simple, prompt, grateful and known for their straight forwardness; they chastised the enemies and defrauders with out mercy. This statement seems to get supported by a similar statement found in Badami Kappe Arabhattas inscription "*Sadhuge Sadhu, Madhuryange Madhuryan... Madhavaneethan peranalla*" in ancient Kannada in Tripadi meter. Pulakesi had maintained diplomatic relations with Iran. Arab historian Tabari records this fact. In one of the paintings in Ajantha caves there is a scene of a king welcoming a foreign ambassador and that is believed to be the scene of Pulakesi welcoming the ambassador sent by Kushroo II of Iran, but it is yet to be accepted as certain. During his period of administration, he had introduced the measuring rod of 18 spans for land measurement. This is considered to be the RAJAMANA referred to in the Chalukyan inscriptions. This is found, represented by a line engraving at the bottom of the Kattebande inscription near Kurugodu in Bellary district.

After the fall of Pulakesi II, for a period of thirteen years (642-655), the kingdom was under the control of the Pallavas. Pulakesi had left behind, his sons-Adityavarma, Chandraditya, Ranaragavarma, Jayasimha and Vikramaditya. He had a daughter by name Ambera. From the Kochavaram copper plate inscription issued by queen Vijayamahadevi, it is found that Chandraditya exercised sovereignty over Savanthavadi province, during the period, when the Chalukyan Empire witnessed a temporary eclipse.

Abhinavadityavarma's Nelkundi copper plate inscription states that he was the son of Chalukya Adityavarma. Further, it informs that, Nelkundi village in Uchchasrunji Vishaya was granted to a certain Brahmin Kuppasharma. All these kings had borne the titles that were traditionally the

Chalukyan titles is note worthy. By about A D 655, the youngest son of Pulakesi II, had suppressed the civil war, liberated Vatapi, the capital from the Pallavas, proclaimed himself as an independent king and thus came forward for the re-establishment of the Chalukyas.

Vikramaditya I (655-681): Although the attitude of Pulakesi II was effective in extending the Empire by conquests, towards the end, it became responsible for the thirteen years of eclipsed condition of the Chalukyan Empire. Anarchy reigned temporarily in the Chalukyan Empire after the death of Pulakesi II, as a consequence of Pallava conquest of the Chalukyan Capital Vatapi. Taking advantage of that situation the big wigs of the royal family, feudatory rulers and the neighbouring kings had begun self-aggrandizement. The civil wars among the princes for the possession of power, the desire among feudatories to assert their independence, and such other unhealthy incidents had caused political disturbances. Vikramaditya I, one of the sons of Pulakesi II, came forward to put down those disturbances and re-establish the greatness and glory of the Chalukyan Empire, which had witnessed the downfall due to Pallava invasion. He ascended the throne in AD 655, after clearing family feuds that had set into the royal family in the wake of their struggle for power. The usage *avanipathi thraya* that occurs in the inscriptions seems probably to indicate the struggle among the brothers of the royal family. In his Talamanchi and Gadval copper plate inscriptions, there is a reference to the effect that Vikramaditya defeated *trai rajyadipatis* or three kings and got into power. Scholars divide in their opinion about these Trairajyadipatis who were defeated by Vikramaditya. Some of them think that, they were the Pallava king, and brothers Adityavarma and Chandraditya, while others think that they were Pallava, Chola and Chera Kings. But, it is said, that Trai-Rajyapati is Iswaravarma, found in the Gadval inscription. On the whole, Vikramaditya I, defeated those three kings, took the title *parameswara*, and cleared the Empire of the political disturbances that had brought the royal grants to a standstill or weakened them and restored them to their original status. Thus, after establishing internal peace, he defeated the Pallava, Chola, Chera and Simhala kings, as recorded in the inscriptions.

Pallava Narasimhavarma, Mahendravarma II and Parameswaravarma were his contemporary Pallava Kings, and Vikramaditya I, invaded the Pallava kingdom during the reign of all those kings. But, in the invasion launched in AD 674, Vikramaditya's son Vinayaditya, took over Uraiyur from Pallavas, invaded the Pandyas, and defeated Pandya Arikesari Madhavavarma. The Cheras and Kerala surrendered. The invasion undertaken by Vikramaditya during the reign of Pallava Mahendravarma brought victory to the Chalukyas. But, in the war that took place during the reign of Pallava Parameswaravarma, though Vikramaditya I was fully supported by his son Vinayaditya and grandson Vijayaditya, it appears that Pallava Parameswaravarma had a upper hand. The commander of Pallava forces Paranjyoti Siruthondar won the battle of Peruvanallur, laid seize to Badami, grabbed the wealth from the capital city, and returned victorious, as seen from the Tamil inscriptions of the later days. Vinayaditya, son of Vikramaditya made the invaders to retreat, according to PB Desai. With the help of Dharasraya Jayasimha of the Gujarat branch of the Chalukyas, Vikramaditya I, defeated Vajrata, the chief of province between rivers Mahi and Narmada according to Navasari copper plate inscription dated AD 971 of Prince Sriyasraya Siladitya, and the Rashtrakuta inscriptions confirm this. In that battle the feudatories- Ganga, Bana and Sendrakas had played a major role. He held many titles, such as Satyasraya, Sree Prithvi Vallabha,

Maharajadiraja, Sri Vallabha, Parameswara etc. Gangamahadevi was his queen. Vikramaditya had received his education from Meghacharya a pundit in Vedanta, and was successful in giving good administration to Chalukyan Empire. After him, his son Vinayaditya ascended the Chalukyan throne in AD 681. During the period of Vikramaditya, the gold *coin navilupos* (120 gulaganji in weight), was in circulation is discovered and reported by S. Ramaiah. On the obverse of the coin is the figure of Varaha and Sree Vikrama the legend. While on the reverse is a standing figure of a man, along with peacock and serpent. This seems to indicate God Kartikeya. The writing on the obverse of the coin agrees with the palaeography of the time. His getting the Shivamandala deeksha from Sudarshanacharya was an incident of great importance; and during his period temples were built in Alampura, Mahanandi, Papanasam and Panyam (Andhra Pradesh). Malagitti Temple at Badami and Sandhara (with circumambulation) temples of old Mahakuta, are the other works of his period.

Vinayaditya (AD 681-696): While Vikramaditya I was still in power, he as a crown prince, had gained experience in administration, expertise in warfare, joined hands with his father in extending and protecting the Chalukyan Empire. His administration was peaceful. By the time he ascended the throne, he was already 60 years old, his son Vijayaditya assisted him in administration, just as his father had assisted the grand father. Vinayadiya has been compared with Pauranic Heroes like Yudishtira, Vasudeva, Parashurama, Bharatha etc, in the contemporary inscriptions. During his reign Chalukyan army invaded the Malwa, while king Vajrata was ruling that. Yuvaraja Vijayaditya led that invasion, and he defeated the enemies, but got arrested by the pursuing enemies while he was returning. He had to struggle for a period of five years to escape from the imprisonment. About 25 inscriptions that belong to the period of Vinayadtya have been reported so far. However, not a single inscription belonging to his period from Bijapur has been reported. The Swarga Brahma temple at Alampur, Mahanandeeswara temple at Mahanandi and the Shiva temples in Panya were built durinh his reign. Vijayaditya succeeded to the throne, after him.

Vijayaditya (696-733) : Among the Chalukyan kings he is famous for having ruled the Empire for a longer period, and is credited for having issued the largest number of inscriptions. So far about 50 inscriptions of his period have been reported, and five among them belong to Bijapur district. Inscription of his period are found in different parts of the Empire, and evidently he toured the length and breadth of the Empire for the welfare of his people. Many land grant inscriptions of the period have made it clear that, he made very liberal grants and gifts to temples and Agraharas. The Alampur Prasasti has beautifully described in poetic language his qualities of magnanimity, and informs that he caused the construction of tanks, provided shelter to the destitutes and encouraged different kinds of charities. An inscription dated 699; belonging to his period is found on a pillar in Jambulinga temple at Badami. That inscription informs about the fact that Vinayavathi, the royal queen and mother of Vijayaditya, having built the Trikuta temple for Brahma, Vishnu and Maheswara at Vatapi, the King remitted several taxes to the temple as grant. That temple happens to be the most ancient trikuta temple in Karnataka and South India. Another copper plate inscription dated 705, reported from Bagalkot, state that at the instant of Kumkumadevi, the king granted as gift a village named Mallagrama in Lohanja Vatika 30, to a

certain Somasharma of Hariti Gothra. That village, it is opined, is Lohagaon (of today) in Bijapur taluk. An inscription dated 708, on the walls of the Huchimalli Temple informs about the gift of certain units of oil to the temple priest. The Alampur inscription dated C 713, of this period, has on record the construction of a prakara to Navalingeswara temple. In the Navalingeswara temple complex at Alampur (In Andhra Pradesh), in the presence of God Bala-Brahmeswara, he made the *tulapurusha dana*, as mentioned in yet another inscription . The Mahakuta Inscription, belonging to the same king, informs about the gift of *hiranyagarbha*, *chatri-chamara* and *a land of 800 mattaru*, by Vijayaditya's concubine Vinapothi. Naganatha temple of Nagarala was also the work of the same period. Similarly, Mallikarjuna temple of Mahakuta, Ladhkan, Huchappaiah temple, and Huchappaiah Mata of Aihole and Lakulisa temple of Siddanakolla, were the works of the period.

From one of the inscriptions reported from Pattadakal, it is learnt that, a stone Simhasana, ornaments, and some lands for the service of the god were donated to the Lokapaleswara temple built by Ananthagunadya. The king's sister Kumkuma Mahadevi, the queen of Chitravahana of the Alupa family, built Anesajje Basadi in Lakshmeswara and gifted Gudageri village, as stated in both the Bagalkot copper plates belonging to his period, and Gudageri stone inscription of 1078. Vikramaditya II, the crown prince of the period, invaded Kanchi, the capital of the Pallavas, defeated Pallava Parameswaravarma II, and exacted tribute, as revealed by the Ulchala inscription of 730. In that battle, the Ganga crown prince Eryeyappa supported the Chalukyas, and got Ulchala and Periyal villages as grants, as evidenced by the same inscription.

Vikramaditya II (733-745): Vikramaditya II, had participated in the administration and wars during the reign of his grandfather Vinayaditya and his father Vijayaditya, is already known. Under the administration of Vijayaditya he worked as Yuvaraja and administered the province of Puligere, as seen from the two inscriptions found at Lakshmeswara. He thrice invaded the Pallavas, then the powerful enemies of Chalukyas, and defeated them is seen from the inscription in Pattadakal. While he was still a Yuvaraja, about 730-731; he led an expedition against Pallava king Parameswaravarma, defeated him and exacted tribute, as already noted. After he ascended the throne, with the support of the Gangas, he launched an expedition independently. The then reigning Pallava king Nandivarima, was still a child. He fought a fierce battle against the surging Chalukyan army, yet he suffered a defeat towards the end and ran away from the battlefield. Kanchi, the capital of the Pallavas became a Chalukyan possession. But, the capital was not plundered. He visited Rajasimheswara temple, the heart of Kanchi and was stunned to see its wealth; without looting that he made as much gift to the temple with generosity that knew no bounds and thus led a life of grandure, according to the Kannada inscription carved on a pillar in that temple, in addition to many other inscriptions revealing the same fact. The heat generated by the invasion led by Vikramaditya II, against the Pallavas, did touch the Pandyas, the Cholas, the Kerala and the Kalabhras and resulted in the surrender of all of them. It is said, that in memory of that success he erected a pillar of victory on the southern seacoast.

Towards the end of his reign, his son Kirthivarma II, as ordered by his father, invaded Kanchi, the capital of the Pallavas. That time, although Kirthivarma II forced the Pallavas to suffer a defeat yet he was unable to take possession of Kanchi. However, he returned successfully with vast amount of money and gold. Thus Vikramaditya II, had planned three invasions on Kanchi,

all of which brought victory to him. In remembrance of those victories, the two queens of Vikramaditya, viz., Lokamahadevi and Trailokya Mahadevi of Haihaya family, caused to be built the beautiful Lokeswara and Trailokeswara (Virupaksha and Mallikarjuna of the present day), temples, respectively. Vijayeswara (the present Sangameswara), temple was built in the name of their father-in-law Vijayaditya. With those constructions, the successful invasions of Kanchi by Vikramaditya II, are made memorable for ever. In the construction of Lokeswara temple, architect Gunda played a very important role and in recognition of that, he was felicitated with the title '*shribhuvanachari*', as revealed by an inscription at Pattadakal. During the same period, King Avanijasraya Pulakesi of the Gujarat branch of Chalukyas, had to oppose the Arabs who invaded Gujarat. Pulakesi, single handedly succeeded in making the invaders retreat. In recognition of that success, Vikramaditya II, conferred the title of Avanijasraya and honoured Pulakesi of the Gujarat branch of Chalukyas.

From an inscription in Badami of this period, it is understood that 2000 Mahajanas of Vatapi renounced the tax on tanners of that area. The inscription in Jyothirlinga temple at Aihole refers to Chandradeva, the engraver of the epigraph. Durga (Kumara singa of the inscriptions) temple, the Chikka Gudi, the small temples around Jyotirlinga at Aihole, and small temples around Mahakuta were all the constructions of that period. B N Jalihal inscription furnishes valuable information pertaining to his demise. In addition to the recording of the death of Vikramaditya II, it states that, his dead body was kept in a jar and buried; and over that a temple was also built. From that it is understood that, the cemetery of Vikramaditya is none other than the temple in which the inscription lies. A complex of eleven small temples of varying sizes, belonging to Chalukyan period are found at BN Jalihal and KV Ramesh thinks that they should be of his wives and close associates.

Kirthivarma II (744-752): He was the last Emperor, among the Chalukyan Emperors. While his father was still alive, had become the Yuvaraja, and had led successful expedition against the Pallavas, and gained the appreciation from his father. But, that became his last expedition. Inscriptions of his period are reported from different parts like Pattadakal, Badami, Aihole and other places. Among them, the inscription in the Ladhkan temple refers to *annaprasana, upanayana, osage, and vivaha* etc, rituals on account of which the donors had to pay service tax. Based on this, Padigar has come to the conclusion that, the temple might have been a place for the celebration of public functions like the modern choultries. Vokkaleri copper plate inscription seems to be the last inscription, found so far, pertaining to his period. He donated villages like Sulliyur, Nengiyur, and Nandihalli of the Panungal Vishaya in in 757, as requested by Dosiraja, to a Brahmin named Madhavasarma, who lived in Bandaragavittage, near river Bheema. The scholars identify Bandaragavittige, of the inscriptions, as the present day Bandaravade, in the Sollarapura taluk. He came to power after the death of his father. During his administration, feudatories began to assert their independence. Alupas appear to have joined hands with Pallava Nandivarma's military chief Udayachandra to oppose the Chalukyas. The foremost among the sincere feudatories of Chalukya Vikramaditya II, Rashtrakuta Dantidurga, defeated Kirthivarma, proclaimed himself as the sovereign by setting aside the Badami Chalukya rule and started the prologue to the establishment of the Rashtrakuta dynasty. But, the credit for setting aside the Chalukyan Empire of Badami, goes to

Krishna I. Kirthivarma II, having lost his power, is stated to have lost the balance of mind and spent his last days as a mad chap, according to K V Ramesh, although there are no documentary evidences to prove the fact. During his reign Papanatha temple at Pattadakal, Bhuthanatha temple at Badami, Chakrigudi temple in Aihole and Kadamba Nagara temples at Mahakuta, were built. Among them the Papanatheswara temple at Pattadakal is very attractive with a number of noteworthy sculptural scenes drawn from Ramayana depicted on its outer walls. The Chalukyas who reigned for over two centuries as sovereigns ended in AD 757.

With Badami as their capital city, for about two centuries Chalukyas ruled and their contribution to the cultural history of Karnataka is vast. During the rule, their family branches at Gujarat and Vengi began, and they continued to rule independently even after the fall of Chalukyas of Badami. In the administrative organization of the Chalukyan Empire, the sovereign was himself at the centre of the administration. The king's brother or the eldest son as Yuvaraja or crown prince, assisted the king, gained experience in administration and Vinayaditya, Vijayaditya, Vikramaditya II and Kirthivarama II, are the examples. Queens also participated in the administration and an example for that was Vijayabhatarika the daughter-in-law of Pulakesi II. Chalukyan Queens took active part in cultural activities. The instances are: Durlabha Devi, Kumkuma Mahadevi, Vinayavathi, Lokamahadevi and Trailokya Mahadevi, had participated in the construction of temples, making gifts, and honouring men of letters. Queen Lokamahadevi, and Trailokya Mahadevi, the wives of King Vikramaditya II, along with the construction of temples, had honoured the musicians the Superintendants of construction activities by investing them with titles as recorded in the inscriptions at Pattadakal.

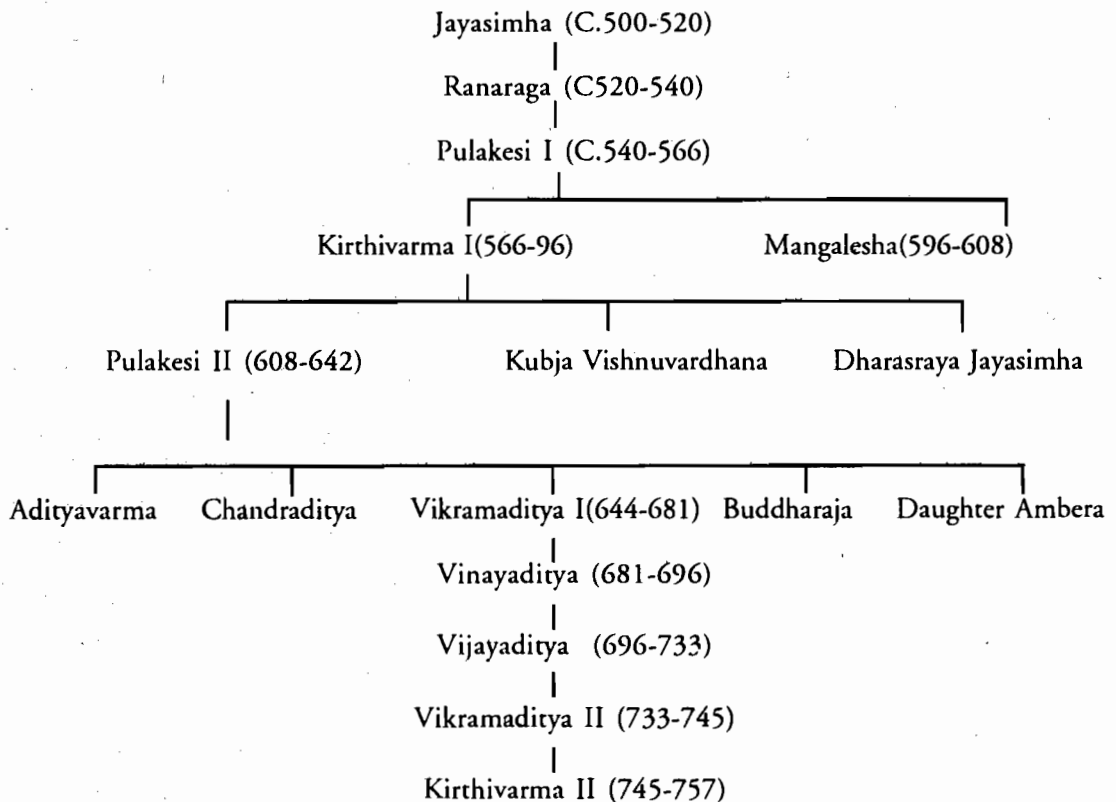
During the period of Chalukyas of Badami, temple construction activity in the district had taken place in a big way at Old Mahakuta, New Mahakuta, Badami, Aihole, Pattadakal, Nagarala, BN Jalihala, and Hunagund. A large number of their temples are found in the neighbouring district of Alampur, in Andhra Pradesh. In the four cave temples of varying sizes found at Badami, the first one belongs to Shaiva faith, the next two to the Vaishnava faith and the remaining one to the Jain faith. Among them, his brother Mangalesa in AD 578 carved out those that belong to the Vaishnava faith, as per the orders of Kirthivarma, and they are wonderful. The huge bulging sculptures in these cave temples are witnesses to their grace and conformity to measurements. Similarly, Mahakuteswara of Mahakuta, Horse-shoe shaped temple at old Mahakuta, Ravalapadi Shaiva cave temple at Aihole; Ladkhan, Durga, Huchamalla, Huchappaiah, two storeyed Buddha vihara on the way to Meguti temple, Sangameswara (Vijayeswara) Virupaksha (Lokeswara) Mallikarjuna (Trailokeswara) Kasivisveswara Galaganatha, Papanatheswara and Jambulingeswara at Pattadakal, Malagitti Shivalaya at Badami, the upper and lower Shivalays, Naganatheswara of Nagarala, the complex of small temples at BN Jalihala, were built during that period and they can be seen even today. The unique Lajja Gowri (worship of Mother goddess) sculptures, reported from Nagarala, Siddanakolla, Mahakuta, Badami etc, are noteworthy. During that period Kapalikas, Lakulisa, Pasupathas of the Tantric cult, of Shaiva religion and Vaishnava sect were dominant. It is clearly evident from the above named temples that Chalukyas patronized all faiths.

There is much information available about the architects of the period under the Chalukyas of Badami. Their inscriptions have on record the following names of the architects: Anivarithachari

Gunda, Mahendra Pallavachari, Arya Manchi, Upadhyaya, Donasami, Ganasami, Mallisami, Koti Manchi, Koli Manchi, Singa Manchi, Poola Manchi, Roopashekhara, Panchanan, Chanakirthy Bhatta, Bina Amman, Bijjodi Vovoja, Narasobba etc.

From this it can be clearly seen that, among the architects under the Chalukyas, were those who came from Northern Deccan, Tamil Nadu and Andhrapradesh. The names ending with Samy are of Tamil origin; and others ending with Manchi are of Andhra origin. The army of the Chalukyas had the name Karnataka Bala, the glory of giving such an image about Karnataka goes to them. The remaining colour paintings of the period can be seen in the third cave temples at Badami. In the mountain ranges north of Badami, there are two impressive paintings in the rock shelters. In the same surroundings is a painting depicting the scene of the *Gograhana* and Sundara thinks that it belonged to the period of Chalukyas of Badami. Similarly, Sheelakant Pattar reports the presence of colour paintings in the corridors of Ravalapadi Shaiva cave temple at Aihole. The unique custom of setting up of *Gosasa* stones started during this period. The *Gosasa* of the period are found at Aihole. *gosasa* is the corrupt form of *Gosahasra*. It is believed to suggest the encouragement given by the kings that was also indicative of dharmic practices that were current.

Genealogy of the Chalukyas of Badami



Rashtrakutas (757-973)

Dantidurga of the Rashtrakuta family by displacing the Chalukyas of Badami, paved way for the establishment of the Rashtrakuta dynasty which remained in power for more than two centuries. Their influence was felt in north India also. Rashtrakuta Empire was one among the four vast ancient kingdoms. It was greater than the other Empires viz., China, Persia and Rome, according to the documentation left behind by the Arab merchant Sulaiman, who visited Rashtrakuta Empire during the administration of Amoghavarsha Nripatunga. The most ancient Kannada work *Kavirajamarga* was written by Srivijaya in the court of Amoghavarsha Nripatunga I, while he was still reigning. While indicating the boundaries of the pure Kannada province, the author of *kavirajamarga* has mentioned Pattadakal also as the boundary. This is note worthy. Among the kings of the Rashtrakuta dynasty, Amoghavarsha Nripatunga I (814-878), Krishna III (939-967), were very powerful. During their reign, the Empire got very much strengthened. But, due to the succession of weak kings, it came to an end in 973.

Bijapur district formed a part of the Rashtrakuta Empire during this period. About 25 inscriptions of the Rashtrakuta period are reported and most of them are in a very bad condition. The earliest inscription of the Rashtrakuta period reported from the district is the Yaragl (Sindagi taluk) inscription. It is a herostone inscription issued in 777 but does not refer to the name of any ruler. Since the inscription is in damaged condition, no more information is available. An inscription found near Ravalapadi cave temple at Aihole of Amoghavarsha Nripatunga, and mentions the fact that certain Suryakarshara Bhatara and Balakarshara Bhatara spent the *Chaturmasa* there. The damaged Kesarabhavi stone inscription of 837, of the same king refers to Revakabbe, the queen of Ganga Yereyanga and also the daughter of Nripathunga as having ruled Edadore *Nadu*, but no more information is forth coming. From an inscription of 862, reported from Hoovina Hippargi it is learnt, that the Emperor granted Hippargi village in Kannavuri Vishaya to a certain Jyothishi Goleyabhatta at the time of celebrating his Tulapurusha. SK Koppa has pointed out that, at the top portion of that inscription is a line drawing representing Nripatunga and at its bottom the Swastika symbol. From the same inscription, we notice that, Nripatunga had a title Rattamarthanda. A damaged, Nandavadagi inscription of 903 informs about the construction of a temple and land grants made by Krishna II during his reign. Today the inscription is found in Mukadeva temple and possibly this is the temple referred to in the inscription. Lokapura inscription, of the period of the same king, refers to *dandanayaka* Veera Bankeya and one Lokate (Lokaditya) among the four sons of Tailakabbe. It further informs that, Lokaditya built Lokapura in his name and also Lokamaheswari temple, Lokanatha Basadi, and Lokasamudra, in addition it refers to Hari-Hara-Buddha-Jaina temples that exist there. A dilapiated sculpture of a Thirthankara in the open fields, out side the village, confirms the presence of a Jaina Basadi as having existed there.

An inscription of 933 in Sangameswara temple at Mahakuta of Amoghavarsha III record, the gifts of villages Nandikeswara and Neluvige. Another inscription of 945 standing in front of Huchimalli temple in Aihole records that, Kaitchaya made a gift of Gosahasra. Salotagi inscription iss. 3 during the same year records that, Chakrayudha, the dandanayaka of Krishna III, established a centre of Learning and a hostel for its students in Pavatige *agrahara* (Salotagi of today), and made a land grant for their upkeep. The inscription makes it clear that Salotagi was an important

Ghatika, from the earlier days. Karajola inscription (947), of the period of Krishna III, informs that, when he was ruling the kingdom from Melpatt, his feudatory Tailappaiah II ruling the Nadu, Duddaiah made a gift of *ten mattaru* land to Sambayya tank. The inscription on the Ladkhan Temple wall at Aihole is badly effaced and details are not readable. The inscription (965), in village Narasalagi, Bagevadi taluk, states that, while Mahasamantha Tailappa, under Krishna III, was ruling Tardavadi nadu-1000, made over many taxes as gift to Narasalagi temple located in Muttuge-30. The fact that Tailappa became politically strong is evidence by this inscription. The inscription (971) in the compound of Huchimalli temple at Aihole states that, while Kottigadeva was ruling, Santha Gaunda built a temple and made a gift of *Gosahasra*. The above inscriptions show the political hold that Rashtrakutas had over the district. The temples of this period are found at places like Badami, Pattadakal, Banashankari, Aihole etc. The Mallikarjuna temple, located on the left side of the Museum at Badami, the temple lying on the left side of the Banashankari temple at Banashankari, and the Jaina Narayana temples at Pattadakal were built during the period. The Tardavadi-1000 that comprised these provinces emerged during the period as mentioned in this inscription. Hundreds of inscriptions of the Chalukyas of Kalyana reported from that province confirm, that Tardavadi-1000 was an important province even under Chalukyas of Kalyana, and that Chalukyas of Kalyana displaced the Rashtrakutas from power. Moreover, they clearly state, that the expansion of agriculture, construction of tanks and temples and similar activities in that province increased considerably.

Rashtrakuta Genealogy

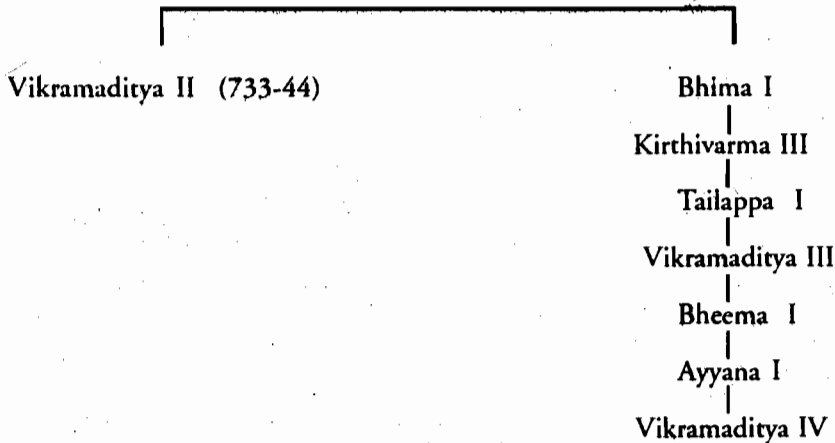
Dantidurga (753-756)
 |
 Krishna I (756-75)
 |
 Govinda II (775-80)
 |
 Dhruva (780-93)
 |
 Govinda III (793-814)
 |
 Amoghavarsha Nripatunga I (814-78)
 |
 Krishna II (880-914)
 |
 Indra III (914-28)
 |
 Amoghavarsha III (928-939)
 |
 Krishna III (939-66)
 |
 Kottiga (967-972)
 |
 Karka (972-973)
 |
 Indra IV (973)

Chalukyas of Kalyana (973-1189)

The credit of making the greatness of Karnataka felt in North India goes to the Rashtrakutas. Just, as Dantidurga was responsible for the establishment of the Rashtrakuta Empire by displacing the Chalukyas of Badami, Tailappa II who belonged to the family of Chalukyas of Badami defeated Karka of Rashtrakuta dynasty, in about 973 and succeeded in re-establishing the authority of the Chalukyas, after a lapse of two centuries. This is something unique that history took such a turn. In the beginning the capital of their Empire was Manyakheta; but Kalyana became the capital during the period of Someswara I. During the period of their reign they had to struggle incessantly with the Cholas for political supremacy. Therefore, it may not be improper to call this period as the period of Chalukya-Chola struggle. During their administration, cultural activities increased, and that was felt through out the Empire including the Bijapur district. During their period, temple construction activity had progressed through out the Empire and hundreds of such temples are found through out the district. In writing the history of the Chalukyas of Kalyana, inscriptions have been found copiously in the district, amounting to about 200 inscriptions discovered so far. With their help, it is possible to know the cultural history of the district. Vikramankadeva Charitra, Mitakshara, Abilashithartha Chintamani etc, the literary works of the period are also helpful in this direction.

They had taken keen interest in the cultural renaissance of the Empire, and about their origin contemporary inscriptions and Vikramankadeva Charita of Bilhana etc, furnish information. Based upon these, scholars have concluded that they belonged to the family of Chalukyas of Badami. According to the available sources, the genealogy of the Chalukyas of Kalyana can be linked with that of the Chalukyas of Badami as follows:

Badami Chalukya Vijayaditya (696-733)



From the above Genealogy, Tailappa II, the founder of the Empire of the Chalukyas of Kalyana, was a descendent of Vijayaditya of the Badami Chalukya family. Thus Chalukyas of Badami and Kalyana were scions. In the inscription of about eighth century found on the left hand side pillar, at the entrance to the Mallikarjuna temple at Pattadakal is the name 'Sree Pergade

Maharajan Taila Maharaja pesaru, and the reference of Maharaja Taila as identified by the scholars, the grand son of Vijayaditya, are the same. Although, contemporary inscriptions in respect of his successors are rare, by the time of Ayyana II Ruvigi inscription AD 1015 gives their Genealogy. Moreover, since the inscriptions of Tailapa I and Tailapa II, are found in Bijapur area, it is clear, that while the Rashtrakutas were exercising their sovereign power, the Chalukyan family continued to function as feudatories of Rashtrakutas in their place of origin.

Tailapa II (973-997): Although, Tailapa II re-established the power of the Chalukyas of Kalyana, it was not an easy task for him to displace the Rashtrakuta family. Tailapa II, achieved it, stage by stage and ultimately succeeded in displacing the Rashtrakutas in AD 973. The inscriptions make it clear that, Tailapa II, as a feudatory of Krishna III, ruled Tardavadi-1000, The stone inscription dated 957, reported from Karjola says that, Rashtrakuta Krishna III was ruling the kingdom from Melpati, and Tailapa, the chieftain administered the Nadu, and during that period, Kote Duddaiah made a grant of land measuring 20 *Mattaru* to Sambaiah tank. The Tailapa mentioned in the inscription, was Tailpa II of the Chalukya family, and observing the fact that no titles were attributed to him in that inscription, it appears that he was administering the Nadu as an ordinary official without any special political prominence attached. Other sources also confirm that Krishna III stayed for a long time in Melpati, in connection with his southern expedition. Using that situation, Tailapa II, seems to have augmented the process of strengthening his power. An inscription of 965 reported from Narasalagi, of Krishna III, informs that Tailapa II was the *Mahasamantha*, and that he had the titles such as Chalukya Rama, Ahavamalla and Satyasraya Kulatilaka. This indicates the political development of Tailapa II. It is probable that Tailapa II, who had acquired increasing political importance during the reign of Krishna III, should have played a very important role in the territorial expansion of his sovereign. But, it is unfortunate that, the northern invasions of Krishna III brought more enemies than friends to the kingdom. The successors of Krishna III were incompetent, political instability had set in and, powerful feudatories like Tailapa II, had set up standards of rebellion here and there in the Empire. On the northern front Paramara king Siyaka Harsha and the like began to invade. At that critical juncture, the Ganga Marasimha II came to the rescue of the Rashtrakutas but was not able to prevent the downfall of the Rashtrakutas. Taking advantage of all these events, Chalukya Tailapa II, defeated the Rashtrakutas, re-established the Chalukyan administration and proclaimed himself as sovereign. The feudatories of the Rashtrakutas like Rattas of Saundatti, the Sindhas, Silaharas of Konkana and Seunas accepted the sovereignty of the Chalukyas.

After ascending the throne, Tailapa II waged a war against Manja, the Paramara king and succeeded. Inscriptions have recorded about the two successful invasions of Tailapa in AD 980 and 995 against the Paramaras. It appears that, he suppressed Panchala Ganga of the Ganga dynasty and certain Govindara, a king. In AD 992, a war ensued between Chola- Chalukyas, in connection with the succession to the throne of Vengi Chalukyas and towards the end Tailapa II succeeded in defeating Rajaraja I, the Chola king. He had defeated Moolaraja, the Gurjara, and assumed the title 'Gurjara-Bhayajara'. Thus, he laid a strong foundation for the renaissance of the Chalukyan Empire, and a number of inscriptions of his reign are found in Bijapur district. An inscription dated 994 from Khakandaki states that, while Tailapa was ruling from Manyakheta, Kakhandike

was a fine agrahara and to its 200 Mahajanas, Dasavarmadeva granted several taxes as gift. Another inscription belonging to the period of the same king is reported from Karajola granted in 998, not only refers to Tailapa and Dasavarmadeva, but also tells about the fixation of taxes in respect of Karajola that were deposited with the village headman Kesavaiah. The person referred to in this inscription as Dasavarma was the younger son of Tailapa, and that he had a title as Bhuvanaikamalla is recorded in it. Tailapa thus re-established the Chalukyan Empire, had the titles Chalukya Rama, Satyasraya etc, and Jakavve was his queen. Irivabedanga Satyasraya and Dasavarma were their two sons. A number of evidences are there to prove that they took part in administration even while Tailapa was alive. Irivabedanga Satyasraya, the eldest son of Tailapa ascended the throne in AD 997.

Irivabedanga Satyasraya (997-1008) : He was the eldest son of Tailapa II. He took part in the administration, as Yuvaraja, while his father was still alive. Like his father, he turned his attention towards the expansion of the kingdom. He had already been successful in making his political influence felt in the province of Gangavadi and Nolambavadi now began his struggle against the Cholas. Satyasraya, had opposed the interference of Chola Rajaraja and Rajendra in the political affairs of Chalukyas of Vengi, and in about 1006, he invaded the kingdom of Vengi. As a consequence of that, a fierce battle ensued between Chalukyas and Cholas. Satyasraya lost some provinces and his brother Dasavarma, died in the battle. He waged a war successfully against Silahara Aparajitha and Mularaja of Lata. He gave in marriage his only daughter to Nolambapallava prince. Tumbagi inscription of AD 1004 makes it known that; Setti Brahmaiah gave 250-mattaru lands as gift to the temple of God Brahmeswara and the Matha in Tumbuge Agrahara. He had the titles like Akalanka Charita and Irivabedanga. He had no sons. Therefore, after him, Vikramaditya V, the eldest son of his brother Dasavarma, ascended the Chalukya throne.

Vikramaditya V (1008-1015): His reign lasted for a short period. During that short period Cholas and Paramaras invaded the Chalukyan kingdom. After him, Ayyana II, his brother remained in power only for a few weeks. The only inscription relating to his reign is reported from Ruvige, in Indi taluk. It may be noted that the record gives the Genealogy of the Chalukyas, starting from Jayasimha to Ayyanna II. Ayyanna issued this in AD 1015. From this inscription it is known that, Ayyanna had the title Vasudaikramalla, and his feudatory Revanarasa had made a gift of land measuring 60 mattars, (including Hola, Gadde, Gana and Angadi) for the worship of God Nageswara at Ruvige. After his death, his brother Jayasimha II came to power.

Jayasimha II (1015-1044): He had the title Jagadekamalla. He had remained in power for a period of three decades. His reign witnessed several important wars. In about AD 1018, he had to defend himself against the invasions of Paramara Bhoja, Kalachuri Gangeyadeva and Chola Rajendra. In a fierce battle that was fought on the banks of river Godavari, Paramara Bhoja defeated Jayasimha and conquered Konkan. But, by about AD 1024, with the help of Chavana Dandanayaka, Jayasimha succeeded in recapturing the lost territories. Because of the political developments at Vengi he had to fight the Cholas. It appears that Chola Rajendra defeated Chalukyas and destroyed their capital Manyakheta. More than twenty inscriptions of his period are from Bijapur district so far. An

inscription dated AD 1019, reported from Ruvigi states that while Jayasimha was ruling from Ethagiri, (Yadgiri in Gulbarga district) his son Dasarasa ruled 18 Agraharas in Tardavadi Nadu. At that time, the inscription records that, the Aneya Ruvige Agrahara was gifted to the service of God Nageswara at Ruvigi. Moreover, the inscription gives an indication into his political activities as seen in the following praises, *Madabhanjanam Bhojakula Kalanalam, Gurjara Vajrapatham, Malava Nirmulam, and Jagadekamallam Jayasimbadevam*. Inscriptions of his period are reported from Algur (1017), Banashankari (1019), Heggur (1024), Gollageri (1027), Devur (1029), Bidarakundi (1032), Thammadaddi (1033), Beluru (1040), Manturu (1041) etc. From these inscriptions it is evident that religious activities in the district like temple construction, giving gifts and grants were being continuously carried out. From the inscription (1033), reported from Bijapur, it may be noted, that Bijapur is referred as 'Rayarajadhani Vijayapura'. During his reign, Manyakheta, Ethagiri (Yadagiri), Kollipake, Pottalakeri and Kalyana were his strong holds. Suggaladevi, Devaladevi and Lakshmi Devi were his queens and Someshwara I was his son.

Someshwara I (1044-68): After Jayasimha II, his son Someshwara I came to power. The credit of making Kalyana as capital goes to him. Thence forward, for a period of 150 years Kalyana became the capital of Chalukya- Kalachuri rulers. Chalukya and Chola Kings mutually competed with each other to interfere in the politics of Vengi. Battles were fought between them in 1054, 1059, 1064, yet the results were not decisive. Someshwara defeated Paramara king, Kalachuri Karna, Dharavarsha of Chakrakote and many other minor kings and brought them to submissive. Hoysala Vinayaditya, in South Karnataka, accepted his overlordship and gave his daughter in marriage to him. Nearly 20 inscriptions, relating to his period are reported in the district. Among them, an inscription dated 1044, from Alamela, informs about Trailokyamalladeva's land grant to God Uttareswara at Alamela. Another dated 1047, standing in front of Sulegudi, in Arasibidi, informs about the land grant made by Akkadevi. She was the maternal aunt of the ruler and was administering Kisukadu -70. She made the grant while camping at Gokak to Nagasena panditha, connected with *Gunadabedangiya* Jinalaya, built and named after her title *Gunada Bedangi*, in the capital city Vikramapura (Arasabidi). It also records the gift of 12 mattaru of cultivable land and one Mattaru garden to a certain Kalkutige Suroja (stone cutter). An inscription dated 1049, reported from Saranga Mutt of Bagevadi states that, Trailokyamalla, after defeating the Pallavas, rested for a while at Vagiapura in Karahada Nadu. At that time his senior queen Mailaladevi performed Laksha Homa on the occasion of the solar eclipse. On that occasion, various merchants made a gift for the daily worship in Someshwara Temple of Bathagrama Honnavadi, near Mumbada in Thardavadi - 1000. Another inscription of 1053, from Kelavadi informs about the *Mahasamantha* of Trailokyamalla ruling Kelavadi-300, had won over Lara, Karnata, Karahada, Kalinga, Kanga, and Vanga. Another Inscription dated 1057, reported from Chadachana informs that, while *Mahamandaleswara* Kalachur Bijjarasa was ruling the kingdom from Mangalavada, Dharmā Shivabhatara gave a gift of land to both the God and the blacksmith. A Sanskrit inscription dated 1049, found on the southern wall of Siddeswara temple in Sirur, states that, Lord Marasinga made a gift of 200 nivarthanas of land along with other gifts to the service of God Siddeswara situated in the southern part of Sripura (Sirur), in Hunagunda-300, Moreover it also mentions the name of Someshwara's queen Leeladevi, besides the icons of other Gods installed in that temple, and other constructions like lakes, wells *Vapee kupa tataka* etc., made by the dance.

An inscription dated 1062, reported from Honnavada informs about the gift of 25 *mattaru* of cultivable land, garden and an oil mill (*gana*) to God Siddeswara, of Ponnava, a fine Agrahara in Tardavadi-1000. King Someshwara's queen Ketaladevi made this gift while she was ruling Agrahara Ponnava with Traibhogy rights. Another inscription reported from Nandavadagi records the success of Trailokyamalla over Malwa, Pallava, Pandya, Magadha and Gurjara. In addition to that, the inscription also records a reference to the senior Queen Mailaladevi, Bhavana Gandhavarana and Mahamandaleswara Vatsaraja. Further, it proclaims with pride that Bhavana Gandhavarana had caused the construction of Shivalayas in Kalyana, Annigeri, Mulagunda, Kolluge, Nandapura, Mandaligere, Belgali, Banavasi, Karividi, Navile, and Peruru; and Jainalayas in Hunugunda, Puruguru and Kundurage. In Nandanavadagi he built Nagalingeswara temple and a Mantapa, and for the various services provided in that temple made different kinds of land gifts, as found in the same inscription. Bhavana Gandhavarana's queen, Mailaladevi's brother is Permaḷa Madarasa referred to in the inscription. The said inscription was issued in about 1055-1060, as shown by Channakeshava Hiremath. But, it is subject to be reviewed by the scholars. From that inscription a clear picture of religious services rendered by him in different parts of the Empire may be obtained. Another inscription dated 1064, found in the corridors of the Rameswara temple at Devuru, informs about Nolamba Pallava Permanadi Jayasinga Devaru. While he was ruling the Tardavadi Nadu, Mahasamantha Vanarasa made a grant of 60 *mattaru* land out of the revenue lands, measured by using *hiriya gadimba* at Agrahara Karnavalli, to Pundit Acharya Jnanarasi, for rendering the services to God Marasingeswara of Devapura. The inscription dated 1066, located near the temple of Goddess Lakshmi at Marasa village, records a grant of Marasinganapalli near Muvattarumbada as a gift for the benefit of the young students and teachers at the mutt of God Uttareswara of Yalamela, to Sthanacharya Someshwara Panditha. Chandakavate inscription dated 1068, belonging to the last year of the reign of Someshwara I, informs that, certain Jakiyabbe Kanti of Sindagi installed the nisidige to Maghanandi Bhattaraka. Similarly, other inscriptions relating to his reign provide important information. He had eight Queens like Bachaladevi, Ketaladevi, Mailaladevi and Liladevi and three sons Someshwara II, Vikramaditya VI and Jayasimha as known from different sources. Suffering from illhealth, he had to spend his last days in pain. Towards the end, out of frustration he drowned himself near Kuruvatti on the banks of river Tungabhadra. As a memorial to that incident, the Someshwara temple stands as a witness in Kuruvatti.

Someshwara II (1068-1076): Even while Someshwara I was alive, he along with his brother Vikramaditya VI appear to have assisted his father in stemming the tide of Chola invasion. After the demise of Someshwara I, his eldest son Someshwara II ascended the Chalukyan throne. He was in power for a very short period. During that period he had to face many problems. As soon as he came to power, he had to take the lead to fight back the Chola invasion. He was slow in grasping the political issues and ignored the royal duties, necessitating his brother Vikramaditya VI in displacing Someshwara who grabbed power, as revealed by poet Bilhana and the inscriptions of Vikramaditya VI himself. However, the inscriptions of the time of Someshwara II clearly reveal the fact that he was quite active.

Vikramaditya VI succeeded in winning over to his side the supporters of Someshwara II, namely Kadamba Jayakesi of Govindavadi, Hoysala Vinyaditya, Uchangi Pandya, and Seunas. Frightened by the political activities of his brother Vikramaditya VI, Someshwara II under the leadership of commander Lakshmana Dandanayaka marched in the Kingdom with a huge army but did not enter the province where Vikramaditya stayed. Someshwara II cultivated friendship with Chola king Rajendra. In the struggle that ensued in about 1075-76, afraid of the heroism of Vikramaditya, Chola king withdrew and Someshwara II suffered a defeat and courted arrest. Vikramaditya VI ascended the Chalukyan throne in 1076. About ten inscriptions belonging to Someshwara II's reign are found in Bijapur district so far. Ruvigi inscription (1068) of his period informs about the grant of a land gift to God Nagareswara of Agrahara Ruvige, at the instance of Madhavaiah nayaka who requested the king to that effect, while Mahamandaleswara Payyarasa was ruling Tardavadi-1000. The inscription (1070) standing in front of Papanatheswara Temple in Pattadakal has on record the grant of 12-mattar of cultivable lands as gift to Moolasthanada Mahadevara of Kishuvolal while Bhuvanaika Malla's feudatory Nolamba Pallava Permanadi Singanadeva was ruling the provinces of Kisukadu-70 and Kishuvolal-6 with Tribhogabhyantara siddi. An inscription reported from Khakandaki, refers to the grant made by Dandanayaka Madhuvarasa to God Siddeswara and the responsibility was taken voluntarily by the Mahajanas of Tigulageri, is worth mentioning. Another inscription dated 1071, reported from Ruvige refers to the request made by prominent men like Aneya Roovigi Heggade Kannappayya, Senabhova Malappayya Nayaka etc, to Mahamandaleswara Payyarasu of Tardavadi Nadu. Accordingly, he granted to the services of God Nagareswara, certain taxes (gatrigarupannavana) as gift. Incidentally it refers to Arjuneswara temple and Basadis in Ruvige.

An inscription (1074) lying in Bijapur museum, records, a land grant to the Temple of God Svayabhu Siddeswara of Bijapur for daily services, to certain Ballavarasa, while Nakimayya was ruling the Tardavadi Nadu. Another inscription (1074), reported from Hunagund states, that while Mahamandaleswara Lakshmarasa was ruling Belvala-300 and Puligere-300, prominent village accountants of Ponnagunda, gave as gift a piece of land, 30 mattaru in extent, to a Basadi in Ponnugunda. From the inscriptions cited above it is evident that, the reign of Someshwara II witnessed continuous religious and philanthropic activities in the district.

Vikramaditya VI (1076-1126): He was the most powerful among all the kings of Chalukyas of Kalyana and ruled for a period of half a century. He encouraged the allround development of the Empire and by issuing more than thousand inscriptions, came to be called as 'Saviraru Sasanagala Saradara' by the historians. He is also the renowned sovereign to have issued largest number of inscriptions in the world. He decided to mark the occassion of his ascendancy to the throne, an unforgettable incident; by starting the Chalukya Vikrama Era in his name, in the place of the then current Salivahana Saka and there by became famous as propagator of an Era. His court was full of glamour with his court poets like Bilhana, Guru Vijnaneswara etc. These poets have praised their patron and the capital city saying "Kalyanadanthaha Pattanavilla, Vikramadityanantaha Arasanilla" 'there were no such sovereigns in the past, nor there will be any in the future'. Though it appears to be hyperbolic to the onlookers, Vikramaditya's concern for the welfare of the people

is keenly reflected in his administration. Through out the length and breadth of his Empire hundreds of Temples were built, grants to religious activities were thousands; on the whole his administration reflects the glory of the Chalukyas of Kalyana.

Vikramaditya VI, was assisting his father Someshwara I, in the administration 20 years before his accession to the Chalukyan throne in 1076, as evident from Shiggaon and Kalkeri inscription of 1055, Hirehadagali inscription of 1057, and Adaganchi inscription of 1058. As provincial officer, Vikramaditya participated in the administration of his father and had gained experience, also lent his expertise sincerely to his brother Someshwara II in managing the sovereign administration. But, mutual distrust among the brothers went on increasing. Vikramaditya's heroism and boldness, his matrimonial alliance with the Cholas should have naturally kindled the jealousy in Someshwara II. Someshwara II, slowly but gradually began to curtail the influence of Vikramaditya in administration by taking away Banavasi-12000, Gangavadi-96000 and Nolambavadi-32000 from Vikramaditya and entrusting those provinces to his trusted General, till finally Vikramaditya was confined to Sindavadi-1000 division as is known from the Kalkeri, Thumba and Hosuru inscriptions. Therefore Vikramaditya became angry, befriended his younger brother Jayasimha, joined the feudatories like Hoysala, Seuna, Uchangi Pandya, Alupa, Goa and Banavasi Kadambas; and defeated the combined armies of Someshwara II and Chola Rajendra during 1075-76, as reported from Nargunda inscription dated 1080. Vikramaditya VI, displaced his brother Someshwara II, started the Chalukya Vikrama Saka and ascended the Chalukyan throne. Then he had nominated his brother Jayasimha as Yuvaraja. However, he had to encounter the rebellion of his brother Jayasimha in about 1080. He had defeated his brother Jayasimha, who had the support of Chola Kulottunga. Next he proceeded against Chola king Kulottunga waged a war against him, seized Kanchi, the capital and held, it under his custody for some time.

In the politics of the Vengi Kingdom, there existed mutual hatred between those two powers that necessitated perpetual warfare among them. But, Chalukya Vikramaditya VI and Kulottunga Chola were both powerful kings, they knew their mutual power and as such, during that period none of them could succeed the other.

Vikramaditya VI interfered in the politics of Malwa on three occasions namely 1077, 1088 and 1097. There was a civil war among the princes of Malwa for succession to the throne. He took part in that civil war. Towards the end he, on behalf of Jaggadeva, burnt Dhara, the capital of Malwa. Jaggadeva of Malwa remained with Vikramaditya VI. When Hoysalas rebelled under Vishnuvardhana, he took the credit of fighting against them. During his reign Silaharas of Kolhapur, under the leadership of Bhoja, waged war twice, as it appears. This fact is found in the inscription dated 1100 reported from Malaghana. Vikramaditya succeeded twice in defeating Bhoja. Silaharas became the trusted feudatories of Chalukyas.

Hoysala Vishnuvardhana, the feudatory of the Chalukyas, with an immense desire to assert his independence, came forward to gradually spread his influence beyond Tungabhadra. That made Vikramaditya VI more cautious. In the battle of Kannegala (1118) Chalukyan army experienced a bitter defeat. Thereafter, it appears that, the Chalukyan army advanced under the leadership of Paramara Jaggadeva, but suffered a second defeat. In the battle of Halasuru 1120,

Vikramaditya's Mahamandaleswara Bhujabala Ganga Permadideva defeated the commander Boppana of the Hoysala army, and succeeded in preventing Hoysala Vishnuvardhana. Because of this, Hoysala Vishnuvardhana, in his inscriptions issued after 1120, calls himself as "Vikramaditya Pada Padmopa Jeevi". With this, the desire of the Hoysalas to become independent, had to be temporarily halted. Along with the titles they traditionally inherited Tribhuvanamalla, Chalukya Narayana, Raya Sarvajna, Permadi, Rayanarayana etc, were borne by Vikramaditya. In his court flourished Kavipungavas and Pandithothamas. Taking the ruling king himself as the hero of the theme, Bilhana wrote Vikramankadeva Charita on his patron king. Vikramaditya's Guru Vijnaneswara wrote MITAKSHARA a book on Law and as a consequence his name has become immortal. Poet Bilhana came from Kashmit, the sovereign gave him the title VIDYAPATHI. In the sovereign's harem there were more than 25 Queens, as seen from different inscriptions. Kannolli inscription dated 1049, from the District refers to chief Queen Mahadevi Mailaladevi, Kulekumatgi inscription of 1077, names Ketaladevi. Inscription reported from Khedagi, has on record the name of queen Lakshmidivi. It may be noted that she was the daughter of Sculptor Kankoja. She was a great devotee of Shiva. She made a grant to Kankeswara Temple in Khedagi as revealed by the same inscription. In his Telugu Bommaiah's Ragale, Harihara gives the details of her Shiva Bhakti. Inscription dated 1096 reported from Katgeri informs about queen Chandaladevi. Another Inscriptions 1089, reported from Devara Gennuru informs about the Queen Angabbarasi as ruling Agrahara Gandaga village. Vikramaditya had four sons namely Mallikarjuna, Someshwara, Jayakarna Tailapa; and a daughter.

Relating to his administration in Bijapur district, so far about 60 inscriptions have been found. These inscriptions ranging from 1076 to 1126, are mostly relating to grants and inform about the construction of Shaiva and Jaina temples at the following places: Kulekumatagi, Muttagi, Jamakhandi, Arasibidi, Thumba, Kannur, Hebbala, Katageri, Yaragola, Shiruru, Malaghana, Nilagunda, Kondaguli, Kheda, Nidoni, Devaragennur, Kalkeri, Aihole, Sindagi, Salotagi, Hirebevinuru, Kadlevada, Chattiraki, Hunagunda, etc. Among them Salotagi is a prominent educational centre. Kings, Mandalikas and officials have made grants as seen from the above inscriptions for promoting the Agraharas. On the whole, during his reign it is learnt that economic, religious and educational activities went on without any hindrance in the district.

Someshwara III (1126-1139): Known as Sarvajna Chakravarthi from the inscriptions, he participated in the politics of Chalukyas of Vengi, started a war against the Cholas but did not get anything worthwhile. He had been successful in keeping Pandyas of Uchangi, Kadambas of Hanagal and Hoysalas of Dwarasamudra his feudatories under control. Towards the end he had begun onslaughts on them and kept them under check. But for these, his administration was peaceful and most suitable for the progress of cultural activities. He was a lover of literature, and had written Abhilashitartha Chintamani or Manasollasa in Sanskrit. Because of the multi dimensional coverage and the varied subjects dealt within that work, scholars have called it as an Encyclopaedia. It seems probable that, he had also written a *Kavya* entitled Vikramankabhyudaya.

More than ten inscriptions, relating to his reign, have so far been reported from the district. Among them, the one dated 1127, situated near Swamylinga temple at Kadlewada states that, while the ruler was ruling from Jayantipura-the capital, Bhulokamalladevar came to God *Swayambhu*

Somanatha at Kadalewada, and performed *Shodasa Mahadanas*. At that time, Kampana of Alande-1000, revenue of Hinchageri in Bagevadi-30, made a gift for the service of God, to *Sthanacharya* Gangaranevaru. The inscription dated 1128, near God Narayana temple at Ingaleswara, states that, while Mahamandaleswara Kalachuri Hermadiyarasa was ruling Tardavadi Nadu, Nilakanta nayaka the Sreekarana of *Mahapradhana* Nayimayya, built Trikuta Neelakateswara temple in Ingaleswara, the best Agrahara, and for the service of the God, as aruvana granted 100 mattaru of black soil land, measured with piriya kolu (big stick?), one flower garden, and two oil mills. The inscription dated 1129, the third year of Bhulokamalla's reign, placed in the Museum of Bijapur refers to a gift, made while Mahamandaleswara Tarikada Permadidevarasa was ruling Tardavadi-1000, to *Sindigi Moolasthan devaru*, *One Gadyana pon* from each *Mahaniya* of the following villages: Sindige-12, Kummasi-30 and Ankulige-50. From this it is clear that, the Kalachuris were feudatories of the Chalukyas, and they ruled this part of the territory. From the inscription dated 1133, reported from Malaghana, by way of paying his respects indirectly to Silahara Mahamandaleswara Singarasa, Kumara Somarasa had ordered to give to God *Swayambhu* of Maeghana, a Sarvanamasyada Agrahara, three Gadyanas of pon annually, from out of the gold collected as a customary tax (Siddaya) in the village. Bijapur inscription belonging to the same year refers to prabhu Hiriya Devarasa, who made a land grant to God Narasimha at Vijayapura, the Rayarajadhani and Dakshina Varanasi. The land in question was located adjacent to the cultivable land of God Rama that was 16 mattaru in extent. Another inscription of 1137, reported from Ingaleswara, calls Someshwara III, as Sarvajna Chakravarthi. The *Mahajanas* and *Senabovas* of Donkanakeri left as gift 16 Kataka *Gadyanas* and four *Gulikas*, for providing food to Brahmins. From this inscription it is evident that a coin called Gulika, of small value was in circulation and it seems that one *Gadyana* was equivalent to 12 *Gulikas*. Thus, the inscriptions of Someshwara III's period help us in understanding the social history of the district. He had titles like Bhulokamalla, Sarvajna Chakravarti etc, and had two Queens named Ekkaladevi and Barmaladevi. His son Jagadekamalla II ascended the Chalukyan throne in 1139, after the demise of his father.

Jagadekamalla II (1139-1149): He was sufficiently aged when he came to power. Many feudatories who had submitted to the regulations under the able administration of Vikramaditya VI, had after his death reluctantly accepted the sovereignty of the Chalukyas under Someshwara III, were conspiring among themselves to become independent. He was successful in controlling the Hoysalas and Kadambas, of Goa. In the northern part of Chalukyan Empire, the Kalachuris had been feudatories of Chalukyas. They had definite relationship with the Chalukyas through matrimonial relationships and were growing politically strong. They had keenly observed the ups and downs in the Chalukyan Empire. During that period, Kalachuri Bijjala II, was ruling Karahada 4000, Tardavadi 1000 etc provinces, and taking advantage of his relationship with the royal family, assumed primary role in the administration of the Chalukyan Empire and expected for an opportunity to become free. At that critical juncture, when the Chalukyan Empire was in turmoil, Jagadekamalla II breathed his last in 1149.

About 20 inscriptions pertaining to his administration have been reported from the district so far. During this period temples were built in places like Vijapura, Kathakanahalli, Devaranavadagi, Salotagi, Handaragallu, Kandagallu, Muttagi, Yaragal, Malaghana, Sirur, Herakal, etc. From different inscriptions it is learnt that benefactors have made grants to their upkeep. The Devaranavadagi inscription of 1140 tells that, its Prabhu Kathakanahalli Devaraja of Navidige built gorgeous *Trikutachala* dancing hall to the Gods Mallikarjuna, Kalleswara and Aditya, for the benefit of those men who could not see heaven in order to help them see the heaven. Handarakallu inscription informs that Bommarasa and his wife Bagiyabbarasi built the trikutachala. Bommarasa was the Dandanayaka under Mahamandaleswara Kumara Hemmadi Devarasa. If Theggi inscription of 1147 refer to Ganganavve a *sanyasini*, Sirur inscription of 1148 record a land grant made by *Mahaprabhuvini* Lakshmidivi, for the services in the Temple of Sun god, built by Siraura Vadiyanna. Thus the inscriptions relating to the reign of Jayasimha II, reported from the district provide varied information.

Tailapa III (1149-1162): After Jagadekamalla II, his brother Tailapa III came to power. He had taken the titles like Trailokyamalla, Tribhuvanamalla Viraganga. His rule ended with the setting aside of the sovereignty of Chalukya by Bijjala II, and devouring of the Chalukyan throne itself. During his reign, the feudatories like Silahas, Hoysalas etc, had come forward to discount the Chalukyan sovereignty with a view to assert their independence. That had indirectly helped the schemes of Kalachuri Bijjala. In about 1162, Kalachuri Bijjala took the Empire of the Chalukyas, and began his short reign that lasted for about twenty two years.

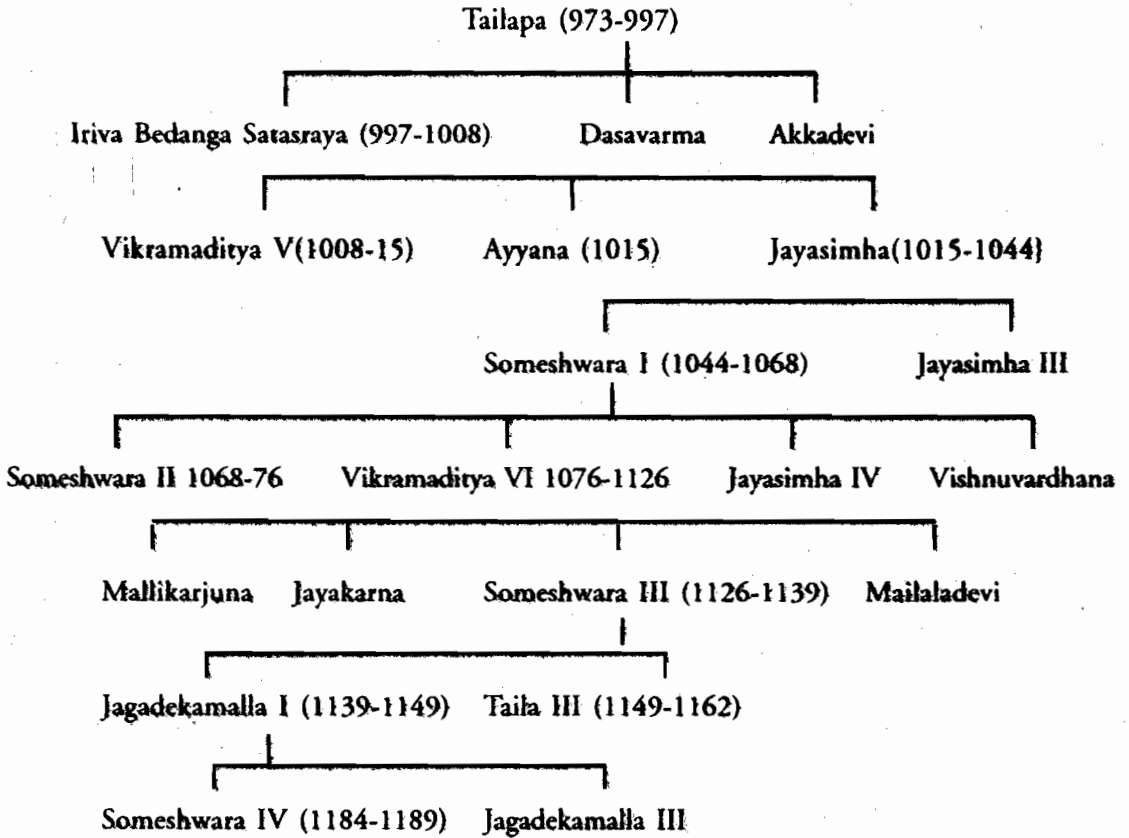
Relating to the administration of Tailapa III, eight inscriptions have been so far reported from the district. An inscription dated 1151, in Arkilla at Bijapur, has on record the success of Tailapa over Malawa, Kerala, Nepal, Lata, Gurjara and Bijjala. The inscription further states that while Mailara dandadhipathi was ruling Tardavadi-1000, Pergade Mallideva made a grant of cultivable land. 200 mattaru in extent, to God Jalamantapada Narasimha at the capital Vijayapura, and 12 mattaru cultivable land to the west of cultivable land belonging to Kanti, to the evening (sanje) matha of the temple. The *Kanti* referred to here makes it clear that there existed a Jain Basadi, at some early date. The inscription of Arasibidi, issued in the same year, informs about a gift to Devanandi panditha and Nemichandra Panditha who belonged to the Basadi there. The gift was granted at the instance of chief queen Demaladevi. At that time Virapandarasa (who belonged to Sidha kula) was ruling Kisukadu-70 and Belvola-300. Another inscription dated 1154 from Arkilla in Vijapura, issued while the king was ruling from Kalyana, and Mandalika Chillana dandanayaka, the first Lankeswara of Bijjabhupala was ruling Tardavadi-1000, records a gift of a visa on each load of betle leaf and uppina mole, (ಉಪ್ಪಿನ ಮೋಳೆ - salt ditch) in addition to one Solasa of tax on each donkey load, that were reaching the city, to God Narasimha of the capital city Vijayapura. Karana Kesiyan Nayaka made this gift. The inscription dated 1153, standing in front of the temple of Durgavva at Anagavadi, informs about the gift two mattaru to the Basadi. Another inscription dated 1157 reported from Masoothi states the grant of land, 72 mattaru in extent, as gift to the God, the Sthanikas, the Priests and the Brahmanas living in the

Brahmapuri, by Kaliyavve daughter of Revadasimayya of Bada Musuvthi village in Kampana Muttage-30, under Tardavadi-1000. The inscription dated 1160, located near Kallappana bavi in Ingaleswara, has on record that, the Mallijanatha stone temple was built by Sureswara Panditha of Sashinatha (Chandra) Basadi. Tailapa III is known from the inscriptions as Trailokya malla, Nurmadi Tailapa, after getting displaced by Kalachuri Bijjala, Chalukyas remained incognito for about three decades, and in about 1182-83, Someshwara IV succeeded in suppressing the Kalachuris.

Someshwara IV (1181-1198): Kalachuris were the blood relatives of Chalukyas. Under the leadership of Bijjala II, after taking away the Chalukyan throne from Tailapa III, the guardian of Chalukyan Empire Someshwara IV, unable to find a patron, sought asylum in the hands of the Kadamba feudatory of Banavasi. Kalachuris became weak after Bijjala II, as a consequence of the infighting between his sons Rayamurari Sovideva and other Kalachuri princes. Taking advantage of that Someshwara IV, with his trusted followers succeeded in singing the swan's song to Kalachuri administration in the year 1183. In that venture, Bommarasa Dandanayaka supported Someshwara IV. Chalukyan inscriptions have called him as 'Chalukya Rajya Punarbharana'. In this direction it should be noted that the Hulibenche inscription in Bagewadi Taluk state that Bommanna Dandanayaka killed the traitors of Kalachuris and had won the Lata, Hoysala, Chola, Chera and Malawa. But, this success of Someshwara IV was short lived, because the Seunas and Hoysalas who were the feudatories entered into a mutual struggle for the possession of Kalyana. Seuna Bhillama II (1186-92) and Jaitugi (1192-98) and Hoysala Ballala II were the ruling kings during that period. In the great Soratur War Yadava Billama retreated, and Ballala II gained an upper hand. However, in about 1200 Singhana II, the grand son of Bhillama, defeated Ballala II and succeeded in pushing the Hoysalas south of river Tungabhadra. Thereafter, Tungabhadra became boundary between these Empires, and the feudatories of the Chalukyas got divided among them. Someshwara IV, helplessly witnessing that political rivalry, **breathed** his last in 1198 at Banavasi. With that the reign of Kalyana Chalukyas came to an end.

So far ten inscriptions of Someshwara IV, have **been found** in the district. Among them an inscription dated 1184, in the Museum at Bijapur, was issued in the third regnal year of Tribhuvanamalla Veera Someshwara, informs about gift of land in Gowdagere village to God Swayambhu Vinayaka, by Mahamandaleswaras Bommideva Dandanayaka and Yadava Gomadevarasa. An inscription of 1184, reported from Minajagi, records that, Machiraja built a Trikuta temple to Gods Maheswara, Mallikarjuna and Madhava, and made a gift of tax on betle-leaf, betle-nut and pepper in addition to 24 mattaru cultivable land to a certain Amritharasi Panditha in Minanchige village, in Hagartagi-300. From the two inscriptions dated 1186, it is known that various officers made a gift to God Svayambhu Somanatha of Kadalewada. An inscription dated 1187 and reported from Kamatagi informs about a gift of land, 62 mattaru in extent, measured with a stick called Manikeswara, for the services of God Chenna Brahmeswara re-established in Agrahara Kummatige. Another inscription dated 1188, reported from Kannur state that along with the sale taxes on Betle-nut and paddy, from those who had come from outside, the residents having bullocks and asses should pay five visa (fraction of maund), per annum as tax. On the whole with the help of these inscriptions, the last days of the reign of Kalyana Chalukyas can be reconstructed properly.

Genealogy of the Chalukyas of Kalyana

**Kalachuris (1162-1184)**

Of all the royal families in Karnataka, Kalachuris ruled for a very shortest period. In the history of medieval Karnataka, as feudatories of Chalukyas of Kalyana and direct relatives having started attaining political prominence, after Chalukya Someshwara III, they gave up gradually, one by one, the titles that indicated their *Mandalika* status, yet pulled to their side the disgruntled feudatories of the Chalukyas, and went on acquiring political influence, till towards the end they took advantage of the political crisis under the rule of Chalukya Tailapa III, displaced the Chalukyas, acquired Kalyana and succeeded under the able leadership of Bijjala II, in gaining the sovereignty for themselves. Due to various reasons their reign was also not peaceful. Under the administration of Bijjala II, there was on the one hand Veerasaiva movement for social, economic and religious equality; and on the other hand fraternal quarrels raged between the children of Bijjala for acquisition of power. These made the administration of Kalachuris very weak.

Kalachuris of Karnataka were the descendents of the Katakuri family of North India; they

have called themselves in the inscriptions as *Yadukula Sanjatha*. They had the title as *Kalanjarapuravaradeesvara* and their royal emblem was Bull (Vrishabha). About 75 inscriptions relating to this family have been found so far in the district, with most of them coming from its northern parts like Vijapura, Indi, Sindagi, Bagevadi and Jamkhandi taluks is a point to be noted. The early rulers of this family were ruling the province of Tarikadu from their capital Mangalaveda; in about tenth century Kalachuri king Uchtha was the important king. But, it may not be wrong to say that Kalachuris began to acquire political power from the time of Bijjala I. As Mahamandaleswara under Someshwara I the Chalukyan sovereign, in 1057 with his capital in Mangalavede, he was ruling as recorded in the inscription dated 1057. Chadachana inscription of 1067 informs about Kannamarasa ruling Mangalavede province. Jogama (1080-1118) who came to power after him was a trusted feudatory and Mandalika of Tarikadu Nadu. In 1087, he was under Vikramadiya VI, ruling Karahada-4000 as Mandalika. His Queen Taradevi bore him a daughter named Savaladevi. She was given in marriage to Vikramaditya VI. With that he had a definite relationship with Chalukyan family. Permadi Deva (1118-1130), who came to power after him, had married Nagaladevi, the daughter of Vikramaditya VI and Queen Chanchala devi. Thus matrimonial relations between the two families continued. This relationship not only increased the political prowess of the Kalachuris but also led to political cleavages. They gave up the symbols of their feudatory status and conducted themselves as equals to the Chalukyas and as seen from their inscriptions, they had entertained the ideas of becoming independent. In an inscription dated 1129 standing in front of temple of God Tadalabagila Iswar, instead of a reference to Chalukyan Emperor Someshwara III, the reference is to the direct issuance of that in the 12 regnal year of Kalachuri Permadi. This inscription informs about the gift by Prabhushankara Bhattopadyaya to God Somanatha, and towards the end refers to Vikramaditya. Moreover that inscription does not mention Permadi Deva as Mahamandaleswara, is to be noted with care. From these it appears that by about 1129 Kalachuris had already discounted the sovereignty of Chalukyas and as could be surmised, began to rule as independent kings.

Bijjala II (1162-1184): After Permadi Deva, Bijjala II came to the throne. During his reign Kalachuris gradually discarded the supremacy of the Chalukyas, displaced Tailapa III, and proclaimed themselves as sovereigns. These incidents are of great significance. This grabbing of power was not all that easy. That had to be achieved stage by stage. In that direction Bijjala II was successful. Though Bijjala II ascended the Kalachuri throne in 1130, at Mangalaveda, it appears that he had taken part in the administration even while his father Permadi Deva was ruling the kingdom. This information becomes clear from the Balageri inscription that belongs to the time of Vikramaditya VI. If the Tamburu inscription of 1136 refers to him as Tarikadu Bijjala, Valasanga inscription of 1142, records, that belonged to the period of Jagadekamalla II and that he was ruling Karahada-4000 as Mahamandaleswara. Muttagi inscription dated 1147; belonging to the reign of the same king also refers to him as Mahamandaleswara Kumara Bijjaladeva. The two Muttagi inscriptions dated 1147 and 1151 respectively confirm that he was ruling the province of Tardavadi-1000 during 1147-1151. But, Jagadekamalla II had died in 1149, younger than Bijjala in age; Tailapa III became the Chalukyan sovereign. Bijjala II, who had by that time seen the administration of the two Chalukyan kings, was scheming to become independent during the reign of Tailapa III. In furtherance of that scheme had given up the titles indicative of subordinate

position, and began to assume the titles indicative of the sovereign status such as Bhujabalamalla, Tribhuvanaikyamalla, Bhuvanaikyaveera, Bhuja Chakravarthi etc, and went ahead to name his regnal years as 'Veera Bijjala deva Varsha'. Thus stage-by-stage, he went on discounting the sovereignty of the Chalukyas and by about 1153, even while Tailapa III was still reigning, he seems to have declared his independence. Gradually, won over the feudatories, the Mandalikas and provincial officers under the Chalukyas to his side and with that gained political prominence. Just as Agastya born out of a pot, drank the ocean out; so also Bijjala the Mahamandaleswara swallowed the Chalukyas and became the sovereign according to one of his inscriptions, By about 1156, he had become very powerful according to his Yalavara, Muthagi and Kannuru inscriptions. In about 1163, he appears to have taken the northern parts of the Chalukyan Empire under his control. This information is confirmed by Hanumagonda inscription dated 1163, of Kakatiya Rudra. With this began the dissilution of the Chalukyan Empire and the beginning of the administration of the Kalachuris. Kalachuris carried on their administration up to 1184, with Kalyana as their Capital.

Basavanna and Veerasaiva Movement: From various angles, the administration of Bijjala II is unique. Basavanna was his minister. He came forward to create a society that is free from discriminating-class-caste differences. Towards that end he adopted Kalyana the Capital, and the Kalachuri Empire, for his social economic and religious movement, and began the propagation of Veerasaiva Dharma during that period. However, there are differences of opinion among scholars with regard to the duration of Basavanna's life. Majority of them are inclined to accept 1106-1168 or 1132-1168 as the period of his lifetime. Recently, Prof. Dixit has expressed his opinion that Basavanna lived till 1184; this view needs unanimity among scholars. He belonged to the family of Saiva Brahmanas of Agrahara Bagevadi. He was born to the couple Madarasa and Madalambike in about 1106. Saiva puranas maintain that he is an *avatar* of Nandi. So far eleven inscriptions relating to Basavanna have been reported. From the Arjunavada inscription dated 1260, it is evident that Basavanna had a brother named Devaraja. On the basis of the Vachanas, it is evident that he had an elder sister called Nagamma, and a son named Chikka Sangayya, the surname of his family was Mandagi, and that may probably be the name of the village to which his ancestors belonged. The inscription belonging to 14th century and reported from Gudihala (Muddebihal Taluk) contains the following reference '*Sree Sangamanatha Basavarajadevara Manya. Idakke darobbaru thappidare*'. Probably that land grant, it is opined, might have been made to Basavanna. While he was still a child, he refused the Upanayana (a sacrament), left his parents, reached Kudala Sangama, stayed for a period of twelve years as a student of Jataveda *Muni*, got his education, on the encouragement received from his maternal uncle he reached Mangalaveda and with his influence he joined the court of Bijjala as a *Karanika* (official designation), married Gangambike and Neelambike and began the life of Grihastha (second stage in the life of an individual). Next, he became the Treasurer under Bijjala, enhanced the state's income and also earned the appreciation of Bijjala. When Bijjala II displaced the Chalukyas and himself, became a sovereign along with him Basavanna came to Kalyana

The *Lingayata* or *Veerasaiva* religion, established under the leadership of Basavanna is also called as *Shakti Visishtadwaita*. The rich Vachana literature, comprising about 1,96,000 vachanas,

that has come from the *Sharanas* of that period, helps in keeping open, the culture of that society. The credit of placing all individuals, professions and things on equal footing and raising the routine work to the level of worship, goes to Basavanna. These generous concerns naturally induced new spirit among the lower class people of the society. Social gathering, common dining together, sense of equality, refusal of phalus worship (sthavaralinga), worship of the desired *linga*, *guru-linga-jangama*, *prasada*, *dasoha*, *vibhuthi*, *rudrakshi*, wearing of the *linga*, equality to women in all respects, *shatsthala* theory, are the unique features of this religion. Kalyana, the capital of the Kalachuris, where Basavanna lived, attracted the masses in large number, like a magnet attracting the particles of iron.

For Philosophical discussions *Sharanas* used to gather at the *Anubhavamantapa* established in Kalyana by Basava. Allama, assuming the *Sunya* Simhasana chair, for a short period, according to the prevailing opinion. Kalyana became glorious with a galaxy of *Sharanas* like Akkamahadevi, Siddarama, Ambigara Chowdaiah, Haralaiah, Chennaiah, Madhuvarasa, *Aliya* Chennabasanna, *Mava* Shivadeva, Nagideva, Kakkayya, Machideva etc. As if it were a result of that movement, the *Sharana* cobbler Haraliah's son was marrying *Sharana* Madhuvarasa's daughter under the aegies of the *Sharanasamaja*. This brought unhappiness to the sanathanis (orthodoxy). They lodged a complaint with Bijjala, against Basavanna alleging that, it was an infringement of the traditional observances relating to the Varnas. Bijjala, who was already unhappy about Basavanna's growing popularity and leadership qualities, taking excuse in the guise of protecting the sanathana dharma, intervened in the matter, and it is learnt that the eyes of the newly wedded couple was removed, and Haralaiah and Madhuvarasa killed. That severe action against them naturally enraged the *Sharana* Samudaya and caused disturbances. Kalyana witnessed severe disturbances. Shaken by those incidents, Basavanna left Kalyana, reached Kudala Sangama and there merged in Him, according to the prevailing opinion. As a consequence of the Basavanna exit, revengeful *Sharanas* of Kalyana, under the leadership of Jagadeva and Mallideva, unmercifully killed Bijjala. Having heard the news of the death of Bijjala, the disturbed Rayumurari Sovideva, in the midst of confusion, ordered for the hunting down of the *Sharanas* in Kalyana, as soon as he ascended the throne. Without their leader the *Sharana* Samudaya was in great confusion, and afraid of the consequences they took to flight. Among the *Sharanas* responsible for that incident in Kalyana, from the district there were Basavanna, Madivala Machideva, Noolina Chandaiah, Bahura Bommaiah, Chandimarasa, Havinala Kallayya, Maggeya Mayideva, Akka Nagamma, Gangambike, Neelambike, Muktayakka (opinion that she was from Lakkundi near Gadag is also current), Navidagi Gudavve, Vyjakavve etc and numerous *sharana-sharaniyaru* appeared and made their own contributions.

So far about 20 inscriptions, relating to the administration of Bijjala II, have been reported from the district. With the help of these, along with the history of the Kalachuris, History of the district can also be known. Among them two inscriptions have recorded Bijjala as Mahamandaleswara. The remaining were issued after he became the sovereign. A Inscription reported from Nandaragi informs about the gift made by Bijjaladevarasa to God Davapeswara of Nandarage. Another inscription reported from Sankha states that while Bijjala was ruling from Mangalavada, a gift for the services of God Sri Mahimeswara of Sankha. Inscription dated 1150, reported from Kannur though states that it was issued in the first year of Bijjala's administration,

it appears improper to think that Bijjala had become independent as far back as 1150. Inscription dated 1157 reported from Chikkalagi, states that while Bijjanadeva and Kumara Mailugideva were ruling, Madiraja and Rajamatiyavve of Kiriya Chikkalagi made a grant of 24 mattaru cultivable land, one mattaru of garden and a solasa oil from each oil mill to Moolasthanada Kalideva.

Muttagi was a famous Lakula Saiva centre as seen from the Muttagi inscription. Shanti panditha referred to in an inscription dated 1160, from Ingaleswar was possibly the father of Kavi Aggala. Inscription dated 1161, reported from Managuli refers to the tributes made to the service of God Siddalinga kalidevaru by followers of different professions as expected of them- Agrahara Manigavalliya Mahajana Sasirvaru, Aihole Ainurvaru, Mummuridandas, Heruva settis, Eleya Gatrigaru, Beeravanigaru, Beda Gottaligalu, Tallige kottaligalu, Barikaru, Kuruba Senigaru, Medaru, Saliga etc. that indirectly supplies information about different classes in the society. An inscription dated 1162, near the Mallikarjuna temple at Bhuyyara, records a land grant, While Bijjala was ruling from Kalyana, Mahapradhana Lakshmidewa Dandanayaka ruling the 36 badas as Tribhoga, had come for a bath in river, gave land as gift measured with Manikeswarada kolu, to certain Basavaiah, the student of Sivayogi Satimayya of Nelogi. The inscription dated 1163, reported from Kadalewada informs about a gift of goats, sheep, and *Vokkala sada* (?), to the service of God Swayambhu Somanatha of Kadalewada. From this it becomes clear that the *Tere*, the tax on Sheep and goats- was called '*Sada dere*', and the officials who collected that were *Sadavergade*.

An inscription dated 1164, reported from Kannolli records that, Bachisetti and Nagisetti, the senior businessmen from Kannavalli made a gift to God Chikkeswara and Nageswara. An inscription dated 1165, reported from Managuli informs about the fact that, while Bijjala was ruling from Kalyana, the Prabhu of Agrahara Maligavalli Madiraja and other *Mahajanas*, in the presence of Mahapradhana Yamanayya Dandanayaka and prominent *Karanas*, for the sacred services in the Chennakesava temple, built by Dangeya Vasudevanayaka in Manigavalli, made a gift of 12 mattaru cultivable land measured with Hiriya kolu and one oil mill (*gana*). At the same time Mahaprdhana Ammannayya *dandanayaka* and prominent *karanikaru* gave as gift in their respective (*ayas*) administrative divisions, one *balla as mooliga batha* per each tiller of land. Inscription dated 1166, reported from Kondaguli while referring to Kumara Maugeideva, register a gift by a certain setti and Nakaras of Agrahara Kondaguli. Another Inscription dated 1167, reported from Arasibidi, informs about the grant of house tax (Hostilavana) of the resident Gunada Bedangiya Basadi street by Hularasa, son of Mahasamantha Bittarasa. This inscription belongs to the 12th regnal year of Bijjala II, happens to be the last inscription relating to his administration reported from the district. From those inscriptions it becomes known that during his administration also perpetual Temple construction work, religious gifts and other charitable activities got a prime importance, in the midst of Veerasaiva movement. Bijjala II had Echaladevi and Rambhadevi as his Queens. Bijjala had two daughters and six sons; among them Vajradeva died earlier, while the remaining five sons got involved in the *Yadava* quarrel for their succession to the throne and thereby became responsible for the decline of the Kalachuris.

Rayamurari Sovideva (1167-1176): He came to power after Bijjala II. He was successful in dispersing the Sharanas from Kalyana in different directions, in order to bring the rebellion in

Kalyana under control. But it resulted in causing his downfall. As if that was insufficient, he declared independence, proclaimed himself as successor to Bijjala, opposed his uncle Mailugi who had laid claims to the throne of Kalachuris and with the help of Madhava Dandanatha succeeded in suppressing Sovideva. Similarly, Karna, son of Vajradeva the eldest son of Bijjala, also tried, but he failed because of Madhava Dandanayaka. Thus Sovideva had to spend the entire duration of his brief tenure in trying to control the opposition of his relatives. He was displaced in 1176. After him, his brothers (Mailugi) 1176, Sankama, 1176-1180, Ahavamalla 1181-83, and Singhana 1183-84, ascended the throne. But ultimately Chalukyan kingdom re-emerged as seen from the Minajagi inscription. That inscription refers to Simhabhupala as a feudatory of Someshwara, scholars having identified him as Kalachuri Singhana, and with that Kalachuris lost their sovereignty. However, an inscription dated 1186-87, reported from Sulibhavi, states that, Mahamandaleswara Veera Bijjaladevarasa and Veera Vikramadevarasa together, granted 500 kmmas of fallow lands at Arasibidu, in the area below Marikabbe tank for its betterment. Veera Bijjaladeva referred to in this inscription seems to be Rayamurari Sovideva's son.

After Bijjala II, five Kalachuri kings came to power. Among them, referring to Rayamurari Sovideva's period 25 inscriptions are reported from the district so far. Among them, the inscription dated 1165, standing near Mallikarjuna temple in Muttagi, refer to the Vishnu (Chennakesava) temple built by Kaihisetti in Agrahara Muttage situated in Tardavadi-1000, his sons Maha Vaddavyavahari Chowndisetti, Nachisetti and Madisetti added additional constructions of a Sabhamantapa, a Souda and a Prasada and made a grant of 15 mattaru of cultivable land. At the same time others made different gifts as recorded in that inscription. The inscription in Shiva temple at Babanagar refers to a Basadi in Kannadige, built by Chandamayya, and granted land for its service. It further records unusual information that, Satkavi Nagachandra's grandson Nagachandragraja of Vijayapura was the composer of the above said inscription. An inscription dated 1169, from Bagevadi records that, for the services of God Mallikarjuna of Agrahara Bagevadi, Malegara Kothali (association of Malegaras) Ainurvaru, gave as gift a small part of their income. The same Kothali Ainurvaru had gifted the tax on different vegetables to God Gavareswara and it is noteworthy that a bunch of onions formed part of the gift. Another inscription dated 1170, in Bijapur museum, informs about the grant of 120 mattaru of land in Manikeswara near Hiriya Kammata, to a school in Pautige and also for its maintenance, by Mahamandaleswara Manneya Chowdarasa. Nidoni inscription of the same year tells that, While Rayamurari Sovideva was in Modaganuru, Vipra Veeranna got the temples of Surya and Gavareswara renovated in Niduvani-the Agrahara, and there by became famous.

Agarakheda Inscription dated 1170, informs that, in Kheda, the capital of Muvattarumbada, Kailasarasa got Kailaseswara temple built in his own name, and gave a gift of cultivable land, 325 mattaru in extent measured with Manikeswara Kolu. At that time, other important persons also made land grants and the grant of oil mills. Another inscription of the same year reported from Bagevadi, referring to Bagewadi as Agrahara Chudamani, states that, in the presence of 500 *Mahajanas* of Bagewadi, chief queen Sovaladevi gifted 100 mattars land to the services in the temples of Somanatha and Chennakeshava, built by Rajadyaksha Revanna Nayaka. Another inscription dated 1170, reported from Bagevadi refers to queen Sovaladevi. Another inscription

reported from Muttagi refers to the courage of *Sarva Amatya Mahamanthri Keshava Dandanayaka*, who sought asylum from Sovideva, because of his disgust towards Sovideva's brother Mailugi, who was enamoured of power. Another inscription dated 1172, standing in front of the Shiva temple in Kadalewada informs, about a land grant to the Trikuta temple and its Acharya Sovarasi panditha, while Sovideva was in Seleyahalli, and Dandanayaka Bommidevarasa moving around in Sagara, Mahamandaleswara Singidevarasa with Hagarattige and Yalamela nadas under his administrative control, having come to the temple precinct of Svayambhu Somanatha of Kadalewada, the Ghatikasthan in the Yalamelanadu. From the same inscription it is learnt that Suthradhari Sangoja was the chief sculptor of that temple. He was honoured with 20 mattars dasavanda land and a site.

Another inscription dated 1176, reported from Ingaleswara, informs the fact that the Agrahara Ingaleswara built by Janamejaya had become renowned as Kasipura of Karnataka and Somanna of Kavarageri built the Traikuta temple in Ingaleswara, and made a gift to Dharmarasi Munipa the Sthanacharya of the temple. The same inscription further records the gift of oil from the local oil mills (a palige) and an haga for each handloom fibre for the thread per annum respectively by telliga kothaligalu and senigara kothaligalu, to the priest acharya Jnanarasi pandita in the temple of god Swayambhu Kedareswara at the southern Varanasi- Vijayapura.

Relating to the administration of Mailugi (1176-1180), another son of Bijjala, three inscriptions, issued in 1176, have been reported so far from the district. Among them the Tenihalli inscription informs about the gift of a mana of paddy on the paddy (*batha*) sold in the village, tax on betlenut and betle-leaf, in addition to the *pon* (Gold) *aya* in the village sandy, (a weekly market), to the services of God Somanatha of Chikkaruvige, the main town of Muvattarubada (36 villages). Another inscription lying in Bijapur Museum records the gift of *sunkada aya* to God Nageswara of *Chikka* Ruvige, granted by *Aiyyavole Ainurvaru, Muvattarumbadada Mummuridandas* and *ubhaya nanadesis*, while Mailugi was ruling from Masanoor. Another inscription reported from Ruvigi informs that *Mahamandaleswara* Chamundarasa gifted (an *Agrahara* situated in Moovatharumbada) to God Sarveswara of Aneya Ruvige along with certain lands measured in *Manikeswarada kolu*.

Five inscriptions, belonging to the period of Kalachuri Sankama, are reported from the district. Among them, the inscription standing in front of God Narayana of Katageri informs that, While Mahamandaleswara Veera Vikramadityadevarasa, was ruling Kisukadu-70, Bagadage-70, Hangarage-12, and Narayangal-12, from the capital Yarambarige, and having come to Kadakere, (having gifted earlier by Janamejaya) granted as gift Nuggivada, Minajagi and Nandavadige in Hangarage-12. The inscription dated 1178, reported from Managoli, praises Keshava Dandanayaka, describes the potentialities of the Mahajanas of Agrahara Manigavalli, and provides important solutions in solving judiciously, the heirless property at Manigavalli. Another inscription dated 1178, reported from Katageri, records that, while Mahamandaleswara Veera Vikramadityarasa was ruling Karavidi-300, from his capital Yarambarage, Agrahara Kadakere situated in Hangarage-12 was both a centre of Rigvedic studies, and commercial activities where in the presence of God Traipurusha, established by Mareechasura, at the same place, Nuggivada village in Hangarage-12,

was gifted to that God, as Parameswara grant. The Nimbala copper plate inscription dated 1180, records the grant of Bobbulavade a village in Ankulage-30, by Minister Mallikarjuna, to the services of God Koti Shankara of Nimbura. Similarly, two inscriptions from the district, of Ahavamalla's period, have been reported so far. An inscription of 1181, reported from Talikote, informs that, at the request of Mahapradhana Lalakhandeyakara, Dandanayaka Padmarasa an official of Hagaritage Nadu, granted as gift, to God Swayabhu Someshwara of Talikote, one Honnu from each of the 300 villages of Hagaritage Nadu. From the inscriptions listed above it is possible to infer the influence of the Kalachuri administration on Bijapur district.

Seunas of Devagiri (1180-1320)

Among the dynasties that ruled Karnataka during the medieval period, the Yadavas or Seunas of Devagiri and Hoysalas of Dwarasamudra are famous. It is a historical truth that earlier both these royal dynasties had accepted the sovereignty of the Chalukyas of Kalyana and remained sincere. However, towards the end of Someshwara IV reign, Hoysalas in the south and the Seunas in the north of the Chalukyan Empire declared their independence, and entered into a mutual struggle to capture Kalyana, the capital. But, towards the end, river Tungabhadra became the boundary between these kingdoms. Seunas with Devagiri as their capital, ruled for about 140 years.

Seunas originally belonged to Karnataka and they were Kannadigas. This is confirmed by the names like Billama, Jaithugi, Mallugi, Singhana etc. borne by the members of the family. So far more than 500 inscriptions, referring to their rule in Kannada, Sanskrit and Marathi have been reported and a very large number of them are in Kannada. The history of this family can be known with the help of these inscriptions. Hemadri pandita, who lived in their court, had written Chaturvarga Chintamani in Sanskrit, and a number of other literary works help in providing sufficient historical material in this direction. Although scholars have successfully taken the history of this dynasty as far back as ninth century, when they actually began to rule independently from the time of Billama V (1173-92). Their Empire extended from river Narmada in the north to river Tungabhadra in the south, and from Arabian Sea in the west upto the boundary of the empire of the Kakatiyas of Warangal in the east. Pertaining to this family so far a hundred inscriptions have been found in the district. Among them more than 75 inscriptions are reported from Vijapura, Indi, Sindagi and Muddebihal taluks. Their royal emblem was Garuda and they were Vaishnavas.

Billama V (1173-1192): When the foundation for the independent reign of Seunas was laid, they were the feudatories of the Chalukyas of Kalyana first, and later the feudatories of the Kalachuris. In about 1175-76, it appears that, they had defeated Mailugi the son of Bijjala II, in a battle. In about 1183, Someshwara IV defeated the Kalachuris and took possession of Kalyana. Thereafter, the Kalachuris fled to Mangalaveda near Pandarapura. But, in 1187, Billama declared himself independent. Hoysala Ballala II advanced towards Kalyana and after subjugating the Chalukyan army took possession of Kalyana. Then Billama succeeded in defeating Ballala and flushed him out of Kalyana. Billama pursued the retreating Hoysala army took Tardavadi, Belvola and Edadore nadas. On his return in 1189, he took the title Karnataka Rajyalakshmi Krupakataksha. Having suffered a shameful defeat, Ballala II prepared himself in 1191, for a decisive battle against Billama.

In the severe battle that took place between them at Soratur, Ballala defeated Billama and made him hide in the Lokkigundi fort. Finally, he in 1192 captured Lokkigundi fort. Thus, Billama's southern expedition failed. He gave up his ambition of taking Kalyana, the capital of Chalukyas and made Devagiri his capital. During his reign the Seuna Empire included Vijapura, Sollapura(Maharashtra), Gulbarga and Raichur districts along with Jath and Bhor provinces.

So far 18 inscriptions relating to his reign have been found in the district. Among them, the one standing in front of the Mallappa temple in Kalakeri, issued by Veeranarayana Billama in his second regnal year, informs about *Mahamandaleswara* Virupadevarasa as ruling Hagarite *nadu* in Kuntala *Vishaya*. Bekkinala inscription, belonging to the same year, informs about a gift by Rechabhata, to the choultry of *Agrahara* Kalakere, of land that was bought, and measured as *dasanivarthana* with *Manikeswarada kolu*. The inscription dated 1187, standing near the Shankaralinga temple in Nimbala, records that, the temple of God Shankaralinga in the fort of Nimburu, the southern Kasi; and the Thirthas in the fort were built by Mayideva and gifted for the services of the God, one mattaru wet land each in Hiri-Indi, Kannavuru and Chikkabevinuru villages; two mattaru wet land each in Bhatakunike and Gonavalage villages; fifty mattaru of cultivable land each in Arjunavala, Byralige, Gundavanda, Attarage, Adavalage Gonavalage, Hanjige and Andinige villages. The inscription dated 1189, near the temple of God Lakshminarayana refers to Chowdisetty, the grand father of Shankaraswamy who had built Lakshminarasimha temple, and for its services on the request of his subordinate officials Seuna Billamadeva granted Bevuru as gift. The Vijapur inscription dated 1189-90, issued in the third regnal year of Billamadeva's reign, records a gift of 12 mattars of cultivable land measured with *Basadi Gadimba* of 32 spans, for the purpose of services in the temple of God Nanneswara built by *Hiriya Heggade Nannarasa*.

Another inscription dated 1190, reported from Hirebevinur records that while Mayideva was ruling Tardavadi nadu, at the request of his wife Siridevi who was ruling the 36 Badas from the capital Bevinuru, they celebrated *Vanamahotsava* in Bevinuru, got Mango, Jamboola, Tamirind etc, trees planted, established a weekly shandy for charity and granted as gift, the products of those trees to the services of various Gods of that place. It promoted commerce directly, and indirectly it also helped afforestation. An inscription dated 1190, reported from Choragi, informs about a *sarvanamasya* gift, by *Mahamandaleswara* Virabandhugidevarasa and *Mahapradhana* Mayidevanna *Dandanayaka*, of Choraharige village, in *Muvattaru bada*, for the *Anga-ranga bhogas* of God Kapilasidda Mallikarjuna of Sonnalige. A badly damaged inscription dated 1190, near Kalleswara temple at Madabhavi, record the gifts made by oil monger (*Ganiga*) and *Samagara Vokkalus*, to God Swayambhu Bijaleswara of Madabhvi, the southern Varanasi. Another damaged inscription dated 1191, lying near the temple of Basaveswara at Byravadagi, informs about a land grant by Machiyakka, related to the Prabhu of Paduvageri in Bowddavadige, in the presence of the *Mahajanas of Agrahara* Elapura. The Bowdhavadge referred to in the inscription is of great significance as that gives an indication of the possible availability of the remains of Buddhism in Bairavadagi. The Elapura referred to in the inscription is Yalavara village nearby.

The inscription dated 1192, lying near Kasilinga temple at Hippargi, record the gift of *Bannige sunka* (tax) of *Gavaliga* on two oil mills (*gana*), *Badagi* (carpenter), *Kammara*, *Samagara*, *Agasa* (washer man), and *Dedamagga*, alongwith Ingunige village for the services of God Kalideva

of Hippargi by *Sunkada Mayideva dandanayaka*. It was granted, while *Mahamandaleswara* Gonarasa and others were ruling the Tardavadi *Nad*. Besides, for the benefit of the school at the same place, Somarasa and Chamarasa gifted 12 *mattaru* of cultivable land, as recorded in the same inscription. A badly damaged inscription reported from Salotagi record a gift for the services of God Amareswara, at the same place, also contain a description about the cultural greatness of Pautage. Thus, from the inscriptions referred to above it is evident that the reign of Billama V, had a strong influence on the district. Billama V breathed his last in 1192, and his son Jaitugi ascended the Seuna throne.

Jaitugi (1192-1200): An inscription (1192) belonging to the first year of his reign from Kadalewada refer to *Mahapradhana* Sovideva *Dandanayaka* who is referred to in that inscription as *Hoysala Disapattana, Kalachuri Rajya Nirmulaka, Yadava rajya Samuddharana* is worthy of note. For the Anga-Ranga Bhogas of God Someshwara (Manikeswara) of Kadalewada, he granted the incomes from Kumbattige village in Kummasi-30, to the Sthanacharya Sathimayya of Hiremutt, according to that record. Jaitugi had to wage a war against the Kakatiyas, in the beginning itself. It also appears possible that, he waged a war on Malwa in the north, and the province of Gujarat. But, Jaitugi gained nothing from out of it.

Pertaining to his reign, so far nine inscriptions have been found in the district. The Kadalewada inscription (1192) is taken note of. An inscription dated 1194, reported from the village Sanka, records the grant of it, to God Kapila Sidda Mallikarjuna. The inscription dated 1196 in the Arkilla of Vijayapura, informs about the gift of all incomes from the Sarvamanya village of Hosahalli including Kanike, Hodake etc, which belonged to God Narasimha of Vijayapura, the Varanasi of south. That grant was made at the time when Mahamandaleswara Sankarasa Dandanayaka, Karana Kesimayya and Sankara Samupa were ruling Tardavadi-1000. The Indi inscription dated 1196, now in the Vijayapura Museum tells about the Kunthala Vishya, in Tardavadi-1000, belonging to Muvattarumbada. Kiru-Indi, appearing as a Devendrapura due to the presence of Hari-Sura-Aruna -Buddha- Sravana shrines and in it a gift of 12 mattars of land and a house site of 12 hands was granted to Munichandra bhatta the Sthanacharya of god Bandesha, by a certain Jeda Chilla of the same place. In it, Soma is referred alongwith Viswakarma Kethoja and Bammoja. From this inscription, it is evident that Chikka-Indi was a centre of all religions, and the imprecatory part of it deserve our attention. An inscription dated 1197, reported from Nada, record the grant of cultivable land, three *mattars* in extent, measured with *Manikeswara staff* by *Mahamandaleswara* Lakshmidewa, Mudrahashtda Mallanna and Kaunthe gaunda prabhu, to God Chandeswara. At the time of making the gift, according to the inscription, the *Malegararu* (gardeners) gifted four nuts (coconuts?) and a handful (*bidi*) of vegetables for each *bedage*. The inscription dated 1199, lying in front of the Kallappa temple record that *Mahapradhana* Sovideva Nayaka, who had become famous as Kurmagiri Ratta, Hoysana disapatti, made a gift to God Swayambhu Kalideva of Kesarkarpati, 125 *mattaru* of dry land; and 150 *mattars* of wet land to the *Brahmapuri*, located towards the west of Bagevadi, along with a site in the village. Another inscription dated 1200, reported from Managuli records in hyperbolic language, about the success of Dandanayaka Sahadeva and Mallideva over Pandya, Chola, Malawa, Kalinga, Panchala, Lata, Gowla, Gurjara, Vajjara, Turuka and Nepal: Madhava Mahaprabhu of Manigavalli Agrahara in Tardavadi Nadu, and 500

Mahajanas of the Agrahara. Another inscription dated 1200, lying near the temple of God Nandikamba Basavanna, record, the grant of Kudige village as gift, to God Kapila Sidda Mallikarjuna of Sonnalige.

Singhana (1200-1247) : As soon as he succeeded to power, he had to enter into the battlefield against his sworn enemies, the Hoysalas, for the expansion of the kingdom. Ballala II suffered defeat in the hands of Singhana, and surrendered many provinces to the Seunas. Narasimha I who succeeded to the throne after Ballala II, defeated the Seuna army and chased them up to Tungabhadra. But, while Narasimha was busy in war against Pandya-Chola, Singhana took advantage of that situation and acquired most of the northern parts of Hoysala Empire. Someshwara who succeeded Hoysala Narasimha, though chased the Seunas up to Pandarapura, lost most of the present day Shimoga district to Seuna Dandanayaka Honnabommi setty. Singhana killed king Subhata of Malwa in the battle. His son Arjunavarma continued the war. But, he was forced to accept the defeat inevitably.

Similarly, Singhana was successful in defeating the Paramaras, Silaharas, North Konkan, Lata and Gujarat kings. He was also successful in winning the Kadambas of Rattihalli, Guttas, Rattas of Saundatti, Sindhas of Belagutti, Telugu Cholas, and Kakatiyas of Warangal etc As a consequence of these successful expeditions, the Empire of Singhana reached river Narmada in the north to Shimoga in the south. He was the most powerful of all the Seunas, and took for himself the following titles: Yadava Narayana, Bhujabala Pratapa Chakravarthi, and Telungaraya Sthapanachrya etc. His son Jaitugi died, while he was still alive, leaving his grand son Kannarasa to become the King of the Seuna dynasty.

Nearly 50 inscriptions of Singhana's period are found in Vijapur district, and perhaps that explains the importance of Bijapur in the history of the Seunas. The Kumate inscription dated 1200 is the first inscription of his reign. It informs about the purchase by Kanni Setti, of five mattar land extent, measured in Benkolvana kolu, from Kucharasa of Arjunige and its grant as a gift to God Kanneswara of Kumbitage, which formed part of Agrahara Gottige in Tardavadi-1000. The Kadalewada, inscription dated 1204 in Nagari script and Kannada language, informs about Singhana's grant of four villages as gift, in the name of his wife Chilladevi, to God Swayambhu Somanatha of Kadalewada, besides restoring the earlier grants made by Bijjala and Jaitugi Deva.

The Mankani inscription dated 1206 standing in front of Markandeshwara temple, informs about the construction of Trikuta by Kesava alias Bhaskaradeva, the brother of Sadeva Dandanayaka. The Sadeva referred to in the inscription is the one who gifted land to 500 Brahmanas and built the town Markandeyapura. It is also recorded that, Vamana wrote the inscription. The brother of Sadeva built the Trikuta for God Lakshminarasimha; while Kesavadeva the brother of Sovaladevi built Sadeveswara, Sindhara Vasudeva, Chandika, Matrakas, Nandikesa and Ganapati sculptures, according to the inscription. While Singhana was returning from his southern expedition, and had camped near Holey Koppa, on the banks of the river Krishnaveni, he made a land grant to the services of the God Trikutadeva of Mankani. Queen Mailala Mahadevi of Jayakesideva belonging to the Kadamba dynasty of Goa is also referred to in the inscription. The Kandagallu inscription dated 1207 refers to Singhana, while he was ruling from Devagiri, Lakshmidavarasa was ruling

Karadikallu-300, the 50 Telliga (Ganiga) Vokkalu of Kandagala gave as gift Five mattars of land, measured with 27 span (approximately 9" or end to end from the thumb to the little figure is a genu or span) Gal (lengthy bamboo), to the services of God Telligeswara. Besides, it also has on records the gift made by the merchants of Ayyahole-500 guild at the rate of one pana per annum from the whole Karadikallu-300 village as (*gramanugramada kanike*) a donation. Further, it is recorded that, Telliga (Ganiga) Vokkalu gifted one solage (unit for the measurement of liquids) for (every unit of milled oil) each gana; on the gingily seeds sold, a visa a minor coin for each gold coin and for the assemblage of weekly shandy, one measure or ommana of oil. At that time the runners of the oil mill (gana mettuvavaru) agreed to pay one Hana per annum etc. is also recorded. Above all this record helps in understanding the social status enjoyed by the Ganigas in those days. It is evident that they were also taking part in such important activities such as temple construction. The Yaragal inscription dated 1209 informs about the grant of land, six mattars in extent by Mahamandaleswara Silara Bommadevarasa, after having built the Hanameswara temple in the southern part of Erangallu. The Saruru inscription dated 1210 records that, Siddarama built Mallikarjuna temple, near the waste weir of Aralikere tank, in Saravuru.

The Ingaleswara inscriptions dated 1212-1215 and 1224 records about the death (samadhi marana) of Aggalasetty's son Shanthisetty, Maghanandhi Munibhattaraka and Saryanna. Among them, the Aggala setty named in 1212 inscription was himself possibly the Jain poet Aggala (1189) the author of Chandraprabha Purana, and it should be remembered here that, Aggala belonged to Ingaleswara. Another inscription dated 1222, lying in Someshwara temple at Yalavara, refers to Singhana, as ruling the kingdom from Devagiri, in the presence of the mahajanas, the Prabhu, Panchamatasthana, and the people of Saryasraya's Agrahara Yalapura, Mahapradhana Mallideva Dandanayaka gave to the services of God Gangeswara as gift, 40 mattaru of cultivable land and one mattaru of garden, measured in Benkolvana kolu and incidentally refers to Sugureswara mutt at the place. Kolhara inscription dated 1223 refers to Singhana while he was ruling from Devendragiri (Devagiri), and states that, Kolhara was the all-venerable (Sarvanamasyada) fine Agrahara and the southern Varanasi. It's Mahajanas Dasa Gowda the Kuruba setti, ShivaShakti Guru and Kottalis installed there the God Mallikarjuna, and for the daily services in that temple granted as gift two mattaru of cultivable land, and one loom including the house. Further, it also records that Dasa Gowda and the Kottalis, exempted an haga, a tax on child marriage. Similarly, the merchants of Ayyavole-500 and the Mummuridandas left the tax on paddy and betel-leaf, the oil mongers (Ganigaru) left the tax on the Gana or oil mill, and the people of Billa-300, gave up their taxes to the God.

The Talikote inscription dated 1225, informs that, Mahamandaleswara Jaithapaladeva Nayaka and his wife Manikadevi, made a gift of land 40 mattars measured by 32 span rod to the services of God Swayambhu Somanatha. An inscription dated 1234 in the Arkilla of Bijapur, informs about the renouncement of taxes on different commodities, livestock and cereals, by the tax officer Devarasa, for the services of God Narasimha of Bijapura. An inscription (1241), on yet another pillar informs about the grant of cultivable land, along with paddy fields, oil mill (Gana), and Ganayile by Sarvadikari Bagubai, to God Narasimha of Vijayapura. The Kappanimbaragi inscription dated 1243, the grant of Bada-Nimbargi in Tarikadu-300, for the services of God Kapila Sidda

Mallikarjuna, while Madhavadeva Nayaka and Keshavadeva Nayaka were ruling from Ummade. The inscription dated 1244 reported from Kalkeri, records the grant of 12 mattaru of cultivable land, a Danasale, a site and village oil mills as gifts to the services of God Anantha Thirthankara Chaityalaya, built by Payisetti in Kalukere. The Alguru, inscription dated 1244 reported from informs about the grant of different taxes (Ayas) as gifts to God Mallikarjuna, by the villagers of Alaguru. Another inscription reported from Gunda-Karjagi informs that, Singhana had the titles like Karnatakarajya Vamshabhirama, Neladurga-Giridurga-Jaladurga, and Vanadurga, Vidravana, Rayavijaya etc. Thus from the inscriptions belonging to the reign of Singhana, it is clear that places like Vijapura, Sonnalapura, Ingaleswara, Kadalewada etc. because of their religious importance enjoyed special attraction.

Krishna (1247-61) : After the death of Singhana, his grand son Krishna succeeded to the Seuna Empire. Like his grand father, he too gave attention to the expansion of the Empire. From the inscriptions it is evident that, he had succeeded against Malawa and Gurjaras. After his return from northern expedition, he made a war against Hoysala Someshwara. RattaRaja Lakshmidewa of Saundatti became independent and helped the Kadambas of Goa to get their own independence. But the Mahapradhana Kannarasa defeated the Rattas of Saundatti and compelled them to accept the sovereignty of Seunas. His Dandanayaka Jalhana was the author of Sukti Muktavali in Sanskrit. Kannarasa was a contemporary of Chakradhara, the Guru of Mahanubhava sect. He not only got the initiation from that Guru, but also encouraged the growth of that sect.

So far, 12 inscriptions pertaining to his reign have been reported from the district. Among them, Agarakheda inscription dated 1248 informs about granting of the gift to the pooja services in Parshwanatha temple near Ingaleswara by the Samasthas of piriya agrahara Kheda. Inscription dated 1246 reported from Sirur, informs about the gift of two anis (unit of currency) for feeding the Tapodhanas of Moolasthan Devara Matha, by Deki Gowndi and Suggi Gowndi the wives of Billa Harala Gaunda, once in a year, spending that money from out of the income in the form of interest gained out of their gift. From this it is evident that, Ane Gadyana were in use during the reign of Seunas. The inscription dated 1250-51 located near Mallaiah temple at Kalukeri, informs about the gift of a garden, one mattaru in extent, made by the Mahajanas of Kalukeri and of the grant of tax on ten oxen and ten cloth shops in Hagartagi-300, by Sarbhadhara Nayaka, the Tax officer, to God Anantha Thirtha of Kalkeri.

An inscription dated 1251 reported from Salvadagi states that, Kannara (Krishna) had a number of titles like Gurjara Rayabhayankara, Telangaraya Sthapanacharya, Malavaraya Marana Trinethra, Prauda Prathapa Chkravarthi etc. which reflect his political achievements. Another inscription dated 1254 reported from Haveri is note worthy as it informs about the gift of four Gadyanas to the worship of God Gopala in the Anadi Agrahara Haveri, by Mallisetty, the son of Kariyanagasetty of Vijayapura. Yet another inscription dated 1255 reported from Nidoni, states that, for the services of God Gavareswara, Mahadeva Nayaka made a gift of cultivable land 12 mattar in extent and also informs about Agrahara Nidoni and the 120 Mahajanas of the place. The Nandikamba inscription dated 1256, reported from Padekanuru, has the Vachana of Siddarama, and informs that, to God Kapila Sidda Mallikarjuna of Sonnalige, Desiya Dandanayaka of

Karahada-4000, and Mahaprabhu of Basarikoda granted Padiyuru in Hagilu-12 as a Sarvamanya gift. Another inscription reported from Jattige records the grant of a gift of Jattagi village in Nalvathumbada, to the same God Kapila Sidda Mallikarjuna, made by a certain Duddugi Deva. An inscription reported from Takali, informs about the gift to God Mallikarjuna of Sonnalige. Thus the inscriptions of Kannara are of immense help in understanding the history of the district.

Mahadeva(1261-70) : He occupied the position of the crown prince (Yuvaraja), even while his brother was in power and had gained experience in administration. Moreover, since Kannara's son Ramachandra was still a minor, he was forced to ascend the throne inevitably. He began a war against King Someshwara of the Silahara dynasty of Konkan soon after ascending the throne. Although the defeated Someshwara tried to escape through the sea route, he reached his watery grave due to the presence of the Naval power of the Seunas. North Konkan came to the Seuna possession. It appears possible that Mahadeva defeated Gurjara Visaladeva. Taking advantage of the preoccupation of Kakatiya Rudramadevi in suppressing the internal rebellion, Seuna Mahadeva laid siege on Kakatiya kingdom; but he does not appear to have got a decisive victory. He waged a war against Kadamba Kamadeva of Goa, and defeated him. In about 1270 he waged a war against Hoysalas but did not get enough benefit. Guttas, Rattas and Sindhas were his feudatories.

Only two inscriptions relating to Mahadeva have been reported from the district. An inscription dated 1265 lying near Narayana temple in Ingaleswara, informs that, while Mahadeva was ruling from Devagiri, the 1000 Mahajanas of Agrahara Ingaleswara, which is known as the Bhuhhujadatti of Janamejaya, granted 72 mattaru of cultivable land, measured by a bamboo shaft of 32 spans, a shop and a stone oil mill to the service of God Gopinatha built by Chaundarasa. At the time, the 50 Telliga Vokkalu gifted a palige of oil to the temple lamp, and having purchased the land from the prabhus of Salavadige, the tax officer of Tardavadi Nadu, Basavarasa, made a grant of that 16 mattaru cultivable land. Inscription dated 1269 reported from Tadalabagi, records that God Swayambhu Somanatha of Tadalabage had a Sthanacharya by name Bommarasi deva. He gave to the Sutradhri oja (Chief sculptor), 12 mattaru cultivable lands and one site as gift, for the work of constructing a sikhara to the shrine of God Somanatha.

Ramachandra (1271-1312) : After the death of Mahadeva, his son Amana succeeded to the throne. But, within one year Kannara's son Ramachandra displaced Amana, and assumed the Seuna throne in 1271. He was the last important king of the Seuna dynasty, and ruled the kingdom for about 40 years. Hemadri panditha who wrote Chaturvarga Chintamani in Sanskrit, was also in his court. Ramachandra supported Ambadeva the leader of kayastha, and the enemy of queen Kakatiya Rudramadevi. Therefore, he had to face the wrath of Rudramadevi who led the Kakatiyas invasion. In the battle that was fought in about 1296 Seunas suffered a defeat. Thus, while Ramachandra was engaged in the war against Warangal, Alauddin Khalji (son of Delhi sultan's brother), who had heard about the wealth of Devagiri, having desired it, launched his pioneering invasion on the Deccan and laid siege to Devagiri, the capital of the Seunas. At a distance of about 20 km. from Devagiri, Karna the feudatory of Ramachandra opposed the Delhi army but suffered a defeat. The victorious army of Alauddin galloped towards Devagiri and laid siege. Disturbed by this unexpected invasion, Ramachandra hid himself in the fort of Devagiri. Alauddin's army got ready to destroy the fort. In the meanwhile, Alauddin caused a rumour to

spread that, 20,000 soldiers were coming to support from Delhi, and thus made Ramachandra hapless. Yuvaraja Singhana, engaged in the battle against the Kakatiyas, heard that news and dashed towards the capital but suffered a defeat in the hands of Alauddin and surrendered. Disturbed by these circumstances, instead of waging a war against Alauddin, he himself prepared for a peace. As a result Alauddin returned to Delhi with enormous wealth.

Ramachandra broke his agreement with Alauddin, and stopped the payment of annual tribute. Dissatisfied with that, Sultan Alauddin sent Malik Kafar, his military general, to Devagiri. In about 1307 Ramachandra defeated and surrendered. His sons went to darkness. Ramachandra was arrested and carried away to Delhi. Alauddin welcomed Ramachandra with respect, retained him as his guest for a period of six months, and arranged to send him back to Devagiri, there by succeeded in winning his friendship. Taking advantage of the failures of Ramachandra, some feudatories in the northern part of the kingdom asserted their independence, yet due to the efforts of Seuna Dandanayakas, they became feudatories again. Alauddin's army, in about 1309 marched under the leadership of Malik-Kafar to besiege Warangal, then Ramachandra not only gave the facilities on their way, but also sent his Dalavai Parasurama to help them find the way to Warangal.

Leaving his four sons viz., Singhana, Billama, Pratapa and Bimba, Ramachandra died in 1312. After him, Singhana III came to the throne. He had participated, with his father Ramachandra in many battles and cooperated in opposing the invasions of Malik-Kafar and had gained much in the sphere of politics. Moreover, by refusing to pay tribute to Alauddin, had become a target for his anger. In order to bring him under control, Alauddin sent Malik-Kaufar again to Devagiri. In the battle between the two armies Singhana suffered a defeat and Malik-Kafar killed him in a most inhuman way. Devagiri came to be possessed by the Muslims. In the meanwhile, Malik-Kafar learnt about the ill health of Alauddin, put Ain ul mulk in charge of Devagiri and hurriedly returned to Delhi. In 1316, Alauddin was killed, and Mubarak Shash Khalji, became the sultan. During the period of these disturbances, for a short duration Ramachandra's son-in-law, Haripaladeva held Devagiri. But, in 1318, Khushru Khan, the Muslim general killed him. Mallik yak- lakhi was put as the governor of Devagiri. It appears that Karimuddin, son of Malik-Kafar's son, had become the Amir, during 1316-20. In an inscription found in Karimuddin Masjid in Bijapur his name is mentioned. In 1327, Muhammad-bin-Tughlak annexed the Seuna kingdom.

So far eleven inscriptions relating to Ramachandra's reign have been reported from the district. Among them, the Vijapura inscription dated 1272 referring to the temple priest of God Swayambhu Shivalingeswara of Vijayapura, informs that for the renovation of the temple a land grant was made to the sculptor Nagoja. Tumbagi inscription dated 1277, tells about Prabhu Bommarasa Nayaka of Tumbuge. He got a *Nisidi* stone installed in the name of Bochuvanayaka. He also made a gift of 12 *mattaru* cultivable land and 12 hand measuring (*kai pramana*) site to parswadeva. Another inscription dated 1278 in the Vijapur museum refers to the construction of Recheswara and Varadani Tripureswara temples by Sayideva dandanayaka. Then he built a pura and for the services of the god made gifts. The Shirola inscription dated 1282 informs about the gift of land to the Basadi by *Samastha* Prajegalau. The inscription dated 1283 in the Arkilla of Bijapur, informs

about Sarvadhikari Devaiah Nayaka, who made a gift. On that occasion, for the services of God Narasimhadeva, *sollage Batha* (Paddy) for each gold piece, from the sellers of grain; and a *palige* of oil from the *Kunchadagittis*, who bought and sold oil was also given as gift. Bijapur inscription of 1304 informs that, to God Narasimha in Vijapura, the capital and also the Southern Varanasi, 12 *urodeyars* and 162 *Mahajanas* for the *Dandige Vadya* (Instrumental music), service of the God, granted as gift 10 mattaru cultivable land and a site for building a house to *Maddale* (musical instrument) Kallaiyah and his brother. Moreover, it also refers to the *Dakkaya keri*, at that place. The inscription dated 1307 reported from Koluru record that, for the halumandage services to God Gundanatha of Bidure, a gift of 12 mattaru of cultivable land was granted. Another inscription reported from Chikka Masali informs that, Karanadipathi Mahadeva pandita and Haridevarane made a gift of land in Chikka Mosale to God Keshava. The Jinabimba inscription dated 1310 in Bijapur museum, record that Krishnadeva established the sculptural representation of a Thirthankara. The inscription belonging to about 13th century and reported from Thungala a gift to God Rameswara of Tungala Agrahara by the gardeners who gifted their produce like brinjal, angular gourd, bitter gourd, pumpkin and cucumber, which is rather a special case.

Under the reign of the Seunas places like Vijayapura, Kadalewada, Muttagi etc, in the district gained more prominence. We have already noted that the innumerable devotees of God Kapila Sidda Mallikarjuna of Sonnalapura have granted a large number of villages in the district to the God as *Umbali*. During their reign the worship of God Vithoba of Pandharapura was very popular among the people, Vithoba sect became very prominent due to Namadeva and Jnanadeva, and its influence in the district can be seen even now. Similarly, during that period yet another sect that became prominent was the Mahanubhava cult, started by saint Chakradhara. The followers of that cult worship Lord Krishna, as Dattatreya, and encouraged the Bhagavadgita. This was popular in the Maharashtra region. During the reign of Seunas, among the specially respected group of temples, God Narasimhaswamy temple is one. Temples that were built during the period are traditionally called as Hemadapant temples. This does not seem to have got any thing to do with the name of the court poet (Sanskrit) and Minister Hemadri. After the fall of the Seuna kingdom Bijapur district became part of the empire of Muhammad-Bin- Tughlaq. Muhammad named Devagiri as Daulatabad and appointed a governor.

With a view to have complete control on the provincial officers who were ruling the Deccan, the Sultan transferred his capital temporarily from Delhi to Daulatabad. But, as he did not get the expected amount of success, the Sultan had to retreat to his capital Delhi. While the Sultan was caught in such a state of political confusion, Vijayanagara (1336) Empire and the Bahmani Empire (1347) appeared in the far off south.

Vijayanagar-Empire (1336-1664)

The efforts of the courageous brothers Hakka, Bukka, Kampa, Mara and Muddappa of the Sangama family resulted in the coming of Vijayanagara Empire into existence in 1336, on the southern banks of river Tungabhadra and the Empire played a significant role down to 1565. During that period Keeping Vijayanagara as the capital Sangama, Saluva, Tuluva and Aravidu families ruled for about two and a half centuries. The prominent feature of this period was the

perpetual warfare for the possession of the fertile Raichur doab, lying between rivers Krishna-Tungabhadra, with the neighbouring Bahmani (1347-1538) and Adil shahi (1489-1686) Empires.

Badami province of the district had come under the administration of the Vijayanagara Empire stands proved from several inscriptions reported from Badami. The Badami inscription, belonging to the first king of the Sangama family, Harihara, I (1336-56) refers to the beginning stage of the Vijayanagara Empire and therefore is of great importance. This is on a huge rock near Tuttakoti Maruthi (Batterappa) temple, it is limited to 1340 February 29. In this Harihara is addressed to as Mahamandaleswara, Arirayavibhada, Bashege Tappuva Rayara Ganda, Purvaschima Samudradipathi, and Sri Veera Hariyappa Wodeya. That inscription further informs that Dandanayaka Chameyanayaka gave as sarvamanya gift, the villages Badami and Mundanuru to the 2000 Mahajanas of Badami in the presence of God Bhuthanatha and erected Badami Durga and eastern enclosures. From this it is clear that the Dandanayaka Chameyanayaka was evidently wonder struck at the inclusion of Badami durga, Fort, Fortifications Agase etc., At that time Badami was the northern border of the Vijayanagara Empire and was a capital for the adjacent provinces called Badami Seeme. By nature and viewed from military logistics it was strategically located. Slightly north of that was Bijapur, already under the control of the Bahmanis. Thus, Badami bordered the neighbouring Bahamani kingdom. Therefore to gain strict control over Badami Seeme and for purposes of safeguarding the frontiers the expansion of the Badami Durga seems to have been done under the leadership of Harihara I.

The Bahamani kingdom that raised its head in about 1347 in the Deccan, was perpetually engaged in war against Vijayanagara. Devaraya II (1426-47), in about 1443 went against the Bahamani sultan, acquired Mudgal and camped on the banks of river Krishna. From there he sent a battalion of his army to fleece the provinces of Sagara and Vijapura. But Khan Jaman, the governor of Vijapura succeeded in repulsing the Vijayanagar army. After that, the activities of Vijayanagar kings in the district appear under the reign of Krishnadevaraya (1509-1529). He belonged to the Tuluva dynasty and he was the greatest of all Vijayanagar kings. The inscription dated 1509 belonging to his period, reported from Keruru, informs about the gift of land to Balava, one of the Mahamandaleswaras. Another inscription in Sanskrit, with only five lines is found in the northern parts of the fort of Badami. An official named Byyappendra had repaired the dilapidated Badami fort at a huge cost. Additionally, the inscription informs that, he built an impregnable Vanadurga with a Kandaka (a trench filled with water surrounding that) and thus made a Jaladurga also, for the use of Aswadeesa (leader of cavalry, Gajadeesa (elephant) and Naradeesa (infantry). From this it is gathered that the outer round of the Badami fort and the trench surrounding that were built during that period. Padigar thinks that the excess water from Bhutanatha reservoir was used to fill that trench.

In about 1512, encouraged by Albuquerque, the Portuguese governor; and Amir Barid of Bidar, Krishnadevaraya acquired the fort of Raichur that was in the possession of the Adil Shahis of Bijapur; and proceeded towards Gulbarga. To prevent the march of the Raya, the army of Nizam Shah waited in Jamakhandi. Krishnadeva Raya ordered Sadasiva Nayaka of Keladi, to clear the way by defeating the Nizam Shahi army. He invaded Gulbarga, then he proceeded to Bidar, laid siege and took possession of that. He procured the release of Bahamani Sultan from

imprisonment, enthroned him in 1515, and took the title Yavanarajya Sthapanacharya. It appears probable that in the background of all these the renovation of Badami fort might have taken place.

After Krishnadevaraya, Achyutha Raya came to power. Ismail Adil Khan launched his invasion against him and got back the forts of Raichur and Mudgal. Two inscriptions belonging to his reign from the district are reported so far. If the inscription reported from Anavala informs about the construction of a tank, Banashankari inscription dated 1532 informs about the repairs made to the decaying Badami fort, the temple of Mahamaye and other temples by minister Chinnappa Nayaka, through his brother Kumara Chikka Chinnappa Nayaka. From this it is clear that Badami was attacked twice and had suffered destruction, and that necessitated repairs, which were undertaken by the officers of Vijayanagara. It also appears probable that, the Jambulinga temple of Badami got its brick plastered sikhra at that time.

During the rule of Sadashiva Raya (1548-72), who succeeded Achyutha Raya, Vijayanagara officers built some bastions in Badami. In front of the cave temple Three, Kondaraja Arasa built a bastion and another in front of Malagitti Shivalaya by Hadapada Yare Krishnappanayaka; two are mentioned in independent inscriptions. From the above references it is clear as to how Badami became prominent during the Vijayanagara period. Banashankari inscription (1542) of Sadashivaraya's time record the grant by Hadapada Yare Krishnappa Nayaka, of a gift of Danaka Siruru near Malaprabha in Badami Sime, to Banada Mahamaye for the Amrithapadi and Angavaibhava services of the goddess.

Three Barber (Navida) grant inscriptions belonging to the period of Sadashivaraya are reported from Vijapura Museum (1539), Hebballi (1547) and Karadi (1553) respectively. Navida Thimmoja, Kondoja and Bhadroja got exemption of certain taxes-Navida Birada etc. in Bagalakote, Badami and Hungunda provinces. This fact leads to surmise that Vijayanagara had those provinces under its control at that time. In the third cave temple of Badami, there are Telugu inscriptions belong to the early part of the 16th century. One of them informs that Hariladara Venkatayya got sculptural representations of 12 Alwars installed in the precincts of God Vittala of Badami; another informs that Jantikuppa Rangayya got the idols of Rukmii and Satyabhama installed at the same place. From this it becomes clear that, the Vishnu idol of Badami Chalukya period has come to be considered as Vittala during Vijayanagara period and idols of Rukmini and Satyabhama came to be installed, as the companion gods along with 12 Alwars an indication of the fast spreading of Vaishnavism up to Badami. Jainism continued to be active during this period is evident from an inscription dated 1557 found on a rock situated atop towards the southern hillocks of Badami, recording the demise of Vardhamanadeva. Thus, these inscriptions inform about the religious activities that had taken place in the district during the rule of Vijayanagar kings.

It is evident from the above sources that Badami, under Vijayanagara kings had got exclusive importance for its protection. But, during the reign of Sadashivaraya, the all powerful Ramaraya by adopting the Divide and rule policy, set up the five Shahi kingdoms, one against another, and proceeded to expand the Vijayanagara Empire. Without initially understanding the machinations of Ramaraya, the Sultans fought among themselves, and also sought Ramaraya's help in their struggle. But finally, the Shahi Sultans having realized the implications of the farsighted plans of

Ramaraya, established their union under the leadership of Ali I (1558-80), the Sultan of Bijapur, declared war on Vijayanagara, and assembled on the battle field at Rakkasatangadi. In the battle that was fought on January 23, 1565, enemies caught Ramaraya and imprisoned him. The Vijayanagara army, having lost the leader, ran helter-skelter out of fear. Hussain Nizam Shah, with out wasting time got Ramaraya beheaded. Venkatadri and Tirumala, the brothers of Ramaraya, having come to know about the murder of Ramaraya, fled from the battlefield. With that Vijayanagara fell. Ramaraya's brothers, Venkatadri and Tirumala returned to the capital Vijayanagara, but instead of protecting it, they proceeded to Penugonda a safer place, along with elephants, loaded with treasure, the captive king Sadashivaraya and the harem. Penugonda remained the capital of Vijayanagara under the Aravidu dynasty down to 1664, but its greatness had been ruined.

Bahamani Empire (1347-1538)

Following the policy of expansion by acquisition, Muhammad-bin-Tughlaq (1325-50), had succeeded in annexing the Deccan, and in order to establish his full control over that region, he transferred his capital from Delhi to Daulatabad. But some time afterwards realizing the failure in achieving his purpose, he re-transferred his capital to Delhi. At that time, to look after the administration in the Deccan, he appointed an Amir. But, suspecting the sincerity of the Amir, the Sultan in 1347 convened the Amirs of the Deccan to a meeting in Daulatabad. But from among the many Amirs, dissatisfied with the despotic Government of the Sultan, Hasan Gangu (Jafer Khan) of Afghan origin, the Jagirdar of Miraj was one. He established the Bahmani Empire in 1347, with Gulbarga as the capital, and ascended the throne as Alauddin Bahman Shah.

Alauddin Bahman Shah I (1347-1358): He was successful in extending the Empire in all the four directions within a short time. He defeated Narayana Ghorpade of Mudhol, at Jamkhandi, where he was hiding and from him took possession of Jamkhandi. Sultan gave Mudhol as Jagir to Prabhu Narayana after he had surrendered. The Firman (1362) issued by the Bahmani Sultan states that Deepa Singh of Mewar, who helped the Sultan successfully in the siege, was given as Umbali, ten villages around Daulatabad. He divided the Bahmani Empire into four provinces, of them Hasnabad-Gulbarga was the important province and Bijapur had remained merged in that province. The Sultan had entrusted to his uncle, Malik Saifuddin Ghori, who was also the Prime minister, the administration of that province.

Mahammad Bahman Shah I (1358-75): After the death of Sultan Alauddin, he succeeded to the throne, brought stability, in addition to its expansion. He undertook military reforms, appointed new Tarafdars to all the four provinces (Tarafs) and accordingly, Malik Naib got appointed to Gulbarga province, which included Bijapur. In the war he had launched against Vijayanagara for the acquisition of Mudgal fort, the artillery played a significant role.

After him, Mujayid (1375-78), Dawud I (1378), Mohammad Bahman Shah (1378-97) and Ghyasuddin (1397) came to power successively and their rule witnessed a struggle for power in the court, between Gharib and Dakkani groups. Tajuddin Firuz Bahman Shah (1397-1422) tried to suppress this groupism in the court by providing opportunities in administration to the

Brahmins. He gave in 1398, the Jahagir of Mudhol, comprising 84 villages, to Bairam Singh. During the last year of his reign, Hazarath Mahammad Ghesu Daraz came from Delhi and settled in a kanqah near Gulbarga.

Ahmad Wali Bahman Shah I (1422-36): During his reign the capital was shifted from Gulbarga to Bidar. He also waged wars against Vijayanagara for the possession of Mudgal. He was a man of religious disposition and recognized in history, as Wali. He lies buried in Ashturu, in Bidar district.

Alauddin Bahman Shah II (1436- 58): During his reign, his brother Mahammad Khan rose in rebellion. The Sultan suppressed the rebellion and excused his brother by assigning Raichur province to him for its administration. The inscription endorsing this is reported from Halasangi in the district. This inscription helps in fixing the boundaries of the Bahmani Empire. During his reign, Devaraya II of Vijayanagara invaded the Bahmani Empire in 1443 and ordered the Sardar to quit Sagar and Vijapur provinces. In opposing that invasion the governor of Vijapura, Khan Jaman was very prominent among those who helped the Sultan.

Humayun (1458-61): His reign was very short lived. Prince Hasan Khan rebelled against him and was imprisoned. Taking advantage of an opportune occasion, he escaped from imprisonment in Bidar and came to Vijapur. At that time, Kotwal Sirajuddin Junaidi of Bijapur, pretended to offer protection to the rebel and his supporters, but actually killed the followers, rearrested the prince and sent him back to the capital. Meanwhile, the Sultan named Mahammad Gawan as *Vakil-us-sultanat* and entrusted the administration of Bijapur to him. Thus Gawan was to play a conspicuous role later on in the resurgence of the Bahmani Empire.

Mahammad Bahman Shah II (1463-82): During his reign Mahammad Gawan, the Prime Minister, played a dominant role in the prosperity of Bahmani Empire. Yusuf Adil Khan and Dhuriya Khan (adapted brothers), of Iranian origin helped Gawan in conquering the fort of Kherla and there by gained the confidence of Bahmani Sultan. Moreover Gawan also took them into confidence. Thence forward, Yusuf Adil Khan did not look back. For the conquest of Kherla fort in 1469, when Gawan took the lead, *Prabhu* Bhimsing of Mudhol, gave his ghorpad battalion to Gawan. Pleased on account of that, Sultan invested the Prabhu of Mudhol with the title *Raja Ghorpade Bahodur* and honoured him, as seen from the Firman issued in 1471. Under the leadership of Gawan, Goa was conquered, for the Bahmani Sultan. For the administrative convenience, Gawan took the initiative, to divide the extensive Empire. He increased the number of provinces from four to eight. Gulbarga province that included Bijapur region was divided and Bijapur was made a separate province, and took the responsibility of its administration. One of his trusted Commander, Yusuf-Adil-Khan was appointed as provincial governor to Daulatabad and Junnar provinces. Though Gawan worked sincerely for the advancement of the Empire, yet he fell a victim to the internal conspiracies of the court, and in 1481, he was beheaded at Kondapalli. To appease the provincial governors who were unhappy due to the murder of Gawan, the Sultan appointed Yusuf Adil Khan as the provincial governors of Bijapur province. In the mean time Sultan also died in the same year. With that, the Bahmani Empire began to decline.

Shihabuddin Mahammad Bahaman Shah (1482-1518): During his reign, the Adil Shahis of Bijapur (1489) and the Nizam Shahis of Ahmadnagar (1490) became independent, yet for namesake owed allegiance. The Korwal, Bahadur Gilani of Goa in about 1494, invaded with his powerful forces, the ports of the Sultans of Gujarat. At that time, to bring Gilani under control, at the request of the Sultan of Gujarat, Bahamani Sultan requested the support from all his Tarafdars. In that situation, Yusuf, by knowing the hideout of Bahadur Gilani at Jamkhandi, succeeded in driving Gilani out of Jamkhandi. When the Bahamani army, under the leadership of the Sultan, reached Bijapur, Yusuf heartily welcomed him. In the mean time, in about 1498, the Portuguese had entered India through Calicut in the South and by about 1505, they had become well established and powerful on the West Coast. By about 1510, to bring Khasim Barid under control, who was behaving like a dictator in the Bahamani court, Yusuf Adil Khan came forward and probably succeeded. In about 1510, Yusuf Adil Khan breathed his last. In 1518 the Qutb shahis of Golkonda declared their independence. In the same year, the Bahamani Sultan died. His successors, Ahmad IV (1518-20), Alauddin Shah (1520-23), Waliyulla (1523-26) and Kalimulla (1526-38) became Sultans only for namesake, and power centred around Amir Barid, the Prime Minister. The Tarafdars were not sincere to the interests of the Empire. As a consequence, Sultan's power was confined to their chambers. Infact, the last Sultan Kalimulla, sought help from the Mughal Emperor Babur at Delhi in the north. As a result the mean minded Minister, Amir Ali Barid, began to deal indifferently with the Sultan. As a consequence, unable to find an alternative, as a facesaving measure, the Sultan came to Bijapur, from his capital Bidar. But, in Vijapura the Sultan did not get the royal treatment that he expected. The dissatisfied Sultan Kalimulla went to Ahmadnagar from Vijapura, and there breathed his last. With that the Bahamanis declined. The Prime Minister, Amir Ali Barid, played a significant role in the establishment of Barid Shahi administration. In the meanwhile Imam Shahis of Berar also became independent.

Adil Shahi Empire of Vijapur (1489-1686)

Yusuf Adil Khan of Turkish origin came to Dhabol in 1460. Mahammad Gawan, the Prime Minister of The Bahamanis, developed a liking for him and took him to his confidence. He entered into Bahmani army as a soldier, gradually rose to higher positions, until finally he was appointed as the Tarafdard of Daulatabad and Junnar. He laid the foundation for the rule of the Adil Shahi dynasty and made Vijapur as the capital of his Empire. After the death of Gawan, he was appointed as the Tarfdard of the Bijapur province, which was under the supervision of Gawan himself until then. He took part in the activities of the Bahamani Empire when that was experiencing troubles, grew strong in the province, with out expressing his prime desire to become independent, outwardly kept expressing his sincerity to the Sultan. In 1489 Yusuf Adil Khan, ordered the Kutba to be read in his name at the Friday mosque in Vijapur. But, he did not wear 'Shah', the title of sovereignty, nor proclaimed himself as Sultan. Viewed thus, no one, down to the fourth Sultan Ibrahim Adil Shah I, called themselves formally as either Shah or Sultan.

Yusuf Adil Khan (1489-1510): There were more than 5000 viceroys of Afki (foreign) origin in Bijapur, who were willing to accept Yusuf Adil as Sultan. As a representative of Afki (foreigners) group Yusuf successfully gained their support and laid the foundation for the Adil Shahi Empire. But Kasim Barid, the Prime Minister of the Bahmani Empire of Turkish origin, could not tolerate

the ascendancy of Yusuf. In order to weaken Yusuf Khan, Kasim Barid followed a dual policy of instigating the Vijayanagara kings and Bahadur Gilani, the Governor of Goa against Yusuf Adil Khan. Yusuf understood the double game played by Kasim Barid, and thought that it would be difficult to oppose simultaneously, two enemies across the borders and prepared to enter into negotiations for peace with both parties. According to the peace settlement, Raichur doab would continue to be in the possession of Vijayanagara, and Jamkhandi fort was given to Bahadur Gilani, the Governor of Goa. Thus, by his diplomatic move, Yusuf was successful in avoiding war and preventing his enemies from their war moves, declared war against Kasim Barid and marched on Bidar with an army of 8000 soldiers. While fighting against Yusuf, Kasim Barid expected help from the Nizam Shahis of Ahmadnagar, but towards the end was forced to flee from the battlefield. Thereafter, Kasim Barid did not raise his voice against Yusuf. In the meanwhile, the Sultan realizing the possibility of rebellion in the Raichur doab, invaded that province in 1493, drove back the Vijayanagara army and succeeded in recapturing the Doab. When Bahadur Gilani the Governor of Goa, having strengthened himself in the coastal area with a strong naval force, began to trouble the Sultan of Gujarat; at the direction of the Bahmani court, Yusuf sent 5000 soldiers, under the leadership of General Kamal Khan, to wage a war against Bahadur Gilani. From the other side the combined armies of Ahmadnagar, Gujarat and Bahamanis made a combined attack.

Frightened by those moves, Bahadur Gilani suffered defeat and surrendered but, again in 1494 rose in revolt and died fighting. According to the suggestions made by Yusuf, Gilani's jagir was given to Ain-I-ul mulk. Jamakhandi fort was restored to Yusuf. In about 1495 Dastur Dinar, the governor of Gulbarga province, with a view to become independent, desired help from the Nizam of Ahmadnagar, against Kasim Barid. Kasim Barid having known that, requested Yusuf to take action on behalf of Bahamani Sultan, against Dastur Dinar. As this suggestion of Kasim Barid, appeared to be helpful to Vijapura kingdom for its expansion, Yusuf went against Dastur Dinar, defeated him at Gulbarga and successfully arrested him. But, due to mutual jealousy between Kasim Barid and Yusuf, the situation turned out to be beneficial to Dastur Dinar. On the advice of Yusuf, he was again appointed as a provincial governor of Gulbarga. In the meanwhile, Yusuf by giving his daughter Bibi Siti, in marriage to Sultan Mahammad Shah, had desired to have his status enhanced. Moreover, it also indicated a possibility of Bahamani Sultan escaping from the strong hold of Kasim Barid. In that marriage celebrated in Gulbarga, Yusuf desired the Jahagir of Dastur Dinar to be bestowed on him. But Dastur Dinar opposed that. Under the circumstances, river Bheema came to be accepted as a boundary between the two. Yusuf wrote a letter to Ahmad Nizam ul Mulk of Ahmadnagar, to the effect that he would take Jahagirs of Dastur Dinar and Ain ul Mulk, and that he would personally not object to Ahmad Nizam to take the remaining parts of Deccan. Thus he succeeded in influencing Ahmad Nizam ul Mulk to maintain status quo. He made Goa to remain as a part of Adi Shahi Empire by writing a letter to the Governor of Goa in 1498 inviting him to the court and reappointing him as his representative. That ensured a perennial supply of Arabian horses to Vijapur in addition to facilitating more income to the treasury. Dastur Dinar, having grasped the matter rather very early, was afraid of his Jahagir getting sacrificed to the over ambitious Yusuf sought the help of Kasim Barid through a letter. In about 1500, a battle was fought resulting in the defeat of Dastur Dinar and his followers and the expansion of Vijapur kingdom. Dastur Dinar was killed in that battle.

Yusuf being a Shia, tried to proclaim it as the state religion in 1502, as he was politically dominant. But, he was forced to keep quiet, because of the opposition from court officials, Sunnis, and Bidar. In 1503, he got the information that Islam Shah of Iran, had proclaimed Shia religion as state religion and encouraged by that Yusuf, in 1503 got the Qutba read in the name of the 12 Imams, in a Friday prayer in Bijapur as ordained in Shia sect and there by made Shia religion popular. This Shia religious policy of Yusuf, gave an opportunity to Kasim Barid to wreck his vengeance against him, to retaliate for the set back he had suffered. Golkonda and Ahmadnagar Sultans were set up against Yusuf and got ready for a war. But, Imad ul Mulk of Bidar, on the one hand got the Shia religion withdrawn by convincing Yusuf, and on the other hand made the Sultans of Ahmadnagara and Golkonda to retreat, after making them realize the over-ambitious Kasim Barid. With that the efforts of Kasim Barid failed. He died in 1505. His son Amir Barid succeeded to power. Yusuf again reintroduced Shia faith, and also gave equal opportunities to Sunni faith, thereby reducing the possible tensions.

Among the European powers that came to India for trade and commerce, the Portuguese under the leadership of Vasco da Gama in 1498, were the first. The Zamorin of Calicut received them with all sincerity and by conducting them with magnanimity; he earned the trust and good will of the Portuguese. While on his return journey from Calicut, on the midway, Vasco da Gama camped at Anjanav Island; he saw many persons coming to meet him and the representative of Yusuf was also one among them. He, on behalf of his Sultan assured help to the Portuguese. But, Gama became alert due to a number of curious questions of Yusuf's man suspecting him as a secret agent, had him arrested and forced him to speak the truth. Gama learnt that, Yusuf having held the ports of Dabhol and Goa, which were well known for their over seas trade and the coming of the Portuguese had disturbed him. Therefore, he had entertained plans for attacking the Portuguese navy. On hearing this shocking news Gama decided to return to Portugal. Later by about 1505, the Portuguese had established themselves permanently in Malabar, with godowns in Calicut and Cochin. Frightened by the Portuguese predominance in the coastal areas, the Sultans of Ahmadnagar, Gujarat and Vijapura, proclaimed war against the Portuguese having joined hands with the Sultan of Egypt. In the disastrous battle of Chaul in 1507, the Portuguese suffered a severe defeat. Laurance, the son of the Portuguese Governor Almaida, had died fighting. In retaliation, the Portuguese Governor Almaida, went from Kannanur, and opposed the coalition forces at Diu in 1508 and forced them to accept complete defeat. Going further ahead, he laid siege to Dhabol, which belonged to the Sultan of Vijapur, and looted the town. On his return route, near Diu, he defeated the naval forces of Egypt and Gujarat, and prepared himself to take control of the western coast of South India.

Towards the end of 1509, Albuquerque came as the Governor of the Portuguese, to India. Considering Ormuz in the Persian Gulf, as essential to control the coastal trade, he began his preparations for a war. He had also known that the ports on the western coast were equally important. Timmoja, the Minister of Vijayanagara suggested to him to acquire Goa, instead of Ormuz. While taking note of the fact that, Barbosa (1500-14), the Portuguese traveller, had brought on record Yusuf's desire to make Goa his capital, it shows the importance Yusuf attached to Goa. In the meanwhile Yusuf, with a view to wage a war against the Portuguese, sought the

help of the naval forces at Diu. Albuquerque, having understood the situation, began war preparations against the Sultan of Vijapura. Timmoja, the Minister of Vijayanagara, considering that the war against their enemy Vijapur, by the Portuguese, would be advantageous to them, agreed to support the Portuguese on the condition that they should supply the best quality Arabian horses to Vijayanagara only. In February 1510, Albuquerque conquered the Panaji fort. But, by about May 1510, Yusuf was able to throw the Portuguese out of Goa and reconquer it. Yusuf died in Vijapura, within a few months after that incident. By about November 1510, Albuquerque defeated the naval forces of Ismail Adil Khan the Sultan of Vijapur and conquered Goa.

Yusuf, had married the sister of the Maratha Commander Mukunda Rao, after defeating him, and had only one son Ismail Adil Khan. Sultan Yusuf expanded Vijapur, which was surrounded by a mud fort, and built a fort, comprising 42 acres, with stones. The Sultan gave more importance to horticulture, by providing three gardens in the town and by getting a canal built exclusively for their water supply. The Farq Mahal in Vijapur was built during his time. He was a lover of literature, made a mark in his musical achievements, an expert in *Tamburi* and other blowing instruments; he was a musician himself. His court was full of literary stalwarts and musicians from Persia and other parts. Two inscriptions pertaining to his reign have been reported so far from Vijapur. Among them, if one refers to the construction of a bastion by Mulla Harbuja, another inscription dated 1500 in the Vijapur Museum informs about Galibakhan, the mamletdar of Mahammadabad and Talikote stations, after having granted a KAUL, fixing different taxes, keeping in view, the interests of all Gowdas, Pattanasettis etc, in the Mahanadu. The incidental references made to Talikote vilati hasu, Nallettu, Nallemma, Horse, Jedaru etc, in this, are note worthy. On the top most portion of this inscription is the line drawing of a weighing balance (takkadi), which needs attention. After the death of Yusuf, who had struggled so much for the establishment of Vijapur kingdom, his son Ismail Adil Khan succeeded in 1510.

Ismail Adil Khan (1510-34): Since Ismail was still a minor, Kamal Khan had to take complete responsibility of the Kingdom. Having heard of the death of the Sultan, Albuquerque, the Portuguese Governor, who had suffered a defeat in the hands of Yusuf, patiently waited to attack Goa. On the occasion of young Ismail Adil Khan's coronation, the Vijapur army battalion stationed in Goa, had gone out to take part in the coronation activities at Vijapur. Taking advantage of that opportunity Albuquerque, laid siege to Goa in November, conquered the port town, and helped the Portuguese administration. Then, the Portuguese proceeded to conquer Dhabol and Sangameswar. Having become aware of that, Kamal Khan entered into an agreement with the Portuguese and accepted the sovereignty of Portugal over Goa. Ignoring the opposition of the Commanders, a group of foreigners in the court, by ordering the Kutba to be read in the name of four Khalifs at the Friday prayer in the Kingdom and establishing the Sunni religion, banned the professing of Shiah religion. Thus, by suppressing the influence of the foreigners in the court, Kamal Khan made his position secure, and began a conspiracy with Amir Barid, the Minister of the Bahmanis, to set aside the Child Sultan and assume the power for himself. Then Kamal Khan got the Child Sultan, the Rajmatha and Dilshad Agha arrested, and laid siege to Sollapur, to conquer and keep that as a centre of his conspiracy. Though, Juna Khan, the governor of Sollapur carried on the struggle

successively for three months, he had to finally surrender. Taking advantage of that situation, Amir Barid, the Minister of the Bahmanis, succeeded in conquering Gulbarga and the neighbouring provinces. Bahmani Sultan became his prisoner. Against Kamal Khan, who returned with success, the king's guard began to hatch a conspiracy. According to the plan of Dilshad Agha, the sincere Saradar of the royal family, Kamal Khan's arch enemy, and of Turkish origin, Yusuf the Turk pretended to go to Mecca, and killed Kamal Khan and himself, got killed. In Vijapura, the capital of the kingdom civil war raised its head. Safdar Khan, the son of Kamal Khan, yielding to the pressure brought by his mother, laid siege to the fortifications of Vijapur in association with the Deccan Commanders. Under the leadership of Dilshad Agha, while the royal army was opposing Safdar Khan's invasion, Safdar Khan was killed. Thus ended the civil war.

Ismail Adil Khan dismissed the Daccani and Abyssinian Commanders from service. The Gharib Commander who had run away from Vijapura to Khandesh and other provinces had been called to the capital and bestowed befitting status. Shia religion was reintroduced. Mahammad Lahiri, who had played a very important part in suppressing Kamal Khan and Safdar Khan, was conferred with the title of Asad Khan, and honoured with the grant of the Jahagir of Belgaum. Thus while Vijapura was caught up in the internal turmoil, at the instigation of Albuquerque, the Portuguese Governor and Amir Barid, the Tarafdar of Bidar; Krishnadevaraya, then the Emperor of Vijayanagara, marched ahead in 1512 to conquer the Raichur doab from the Sultan of Vijapura. With a huge army, he crossed the river Tungabhadra, laid siege to Raichur fort, and without much opposition, succeeded in conquering it. Nizam Shah of Ahmadnagar sent his army to prevent the Raya, around river Krishna, from marching towards Gulbarga. Krishnadevaraya ordered, a part of his army under the leadership of Sadasiva Nayaka of Keladi to clear the ways after defeating Nizam Shah's army. Accordingly, the Keladi army was successful. Gulbarga fort was conquered after eight months of struggle. Raya bestowed the title of Kote Kolahala on Sadashiva Nayaka. Later on, Krishnadevaraya conquered Bidar and got the Bahamani Sultan set free in 1514, from imprisonment and bestowed on him the crown at the coronation and took the title Yavanarajya Sthapanacharya. But, Amir Barid who engaged in the political conspiracy always to bring down the Vijapura kingdom, was attacked by Ismail Adil Khan who recaptured Gulbarga from the Bahamanis back. Angered at those developments, Amir Barid, got a Firman issued in the name of Bahamani king Mahammad Shah, a puppet in his hands; got the help from the neighbouring Ahmadnagar and Golkonda governors, crossed the borders towards the end of 1514 and camped at Allapura along with the coalition arm at a distance of about 10 km from Vijapura. Having suffered a defeat at the hands of Asad Khan's strong cavalry, the coalition army fled and Mahammad Shah the Bahamani Sultan and Prince Ahmad Shah were imprisoned by the Vijapur army. Ismail Khan honourably sent them to Bidar. By about 1515, Raichur was again in the hands of the Sultan of Vijapur. In about 1517, under the leadership of Bahmani Sultan, Muslim Sardars of the Deccan united. Raya defeated them near river Doni and gained immense wealth. For the acquisition of Raichur Doab, in 1520, under the leadership of powerful Commanders like Asad Khan, Mirza Jahangir etc, 7000 cavalry was sent against Vijayanagara which encamped on the banks of river Krishna. Instead of discussing the logistics of war with the commanders, a drinking party was arranged and in that drunken state, ordered the army to cross the river Krishna that was in spate, and he rode on the elephant. Due to this hasty decision, 2000 mounted soldiers alone could cross

the river. The soldiers who had crossed the river were not allowed to rest but were drawn into an early fight by the Vijayanagara forces encamping at Mallabad. They surrounded them and succeeded in destroying the Vijapur forces. The defeated Sultan had to inevitably retreat.

In the battle fought against Vijayangara at Gabbur (Devadurga taluk), The Vijapur army suffered incalculable losses. Vijayanagara captured the forts of Gabbur and Raichur. In that battle the Portuguese artillery played an very important role. Raya felicitated Fegguredo, the Portuguese general as a token of his appreciation. Besides, the Vijayanagara king celebrated the Navaratri festival with grandeur. When Ismail sought Raya to return the war booty that was seized along with the forts, the response was that the matter would be considered if Ismail accepted to become Raya's feudatory. Towards the end, Ismail was invited to meet the Raya at Mudgal. When Ismail did not come to meet, enraged Raya invaded Vijapura, and sacked the city, as stated by Nunuz. An inscription dated 1522 reported from Vijapura tells that, Raya withdrew the seige he had laid to Vijapura four days afterwards is noteworthy. The Sultan, on the advise of Asad Khan returned to Vijapura and vowed not to drink till he conquered Raichur and Mudgal provinces.

While Ismail was engaged in a battle against Vijayanagara, the Portuguese occupied all the places surrounding Goa. Asad Khan knew that for the establishment of peace in the Deccan, friendship between Ahmadnagar and Vijapur was essential. He convinced the Sultan about that and arranged for a compromise at Sollapura. Ismail Khan agreed to give his sister Mariyamma in marriage to Burhan Nizam Shah, and promised to give Sollapura as the marriage dowry. But, even after the marriage was over, Sollapura was not given to the Sultan of Ahmadnagar. Therefore, a mis-understanding ensued between the two, resulting in an understanding between Burhan Nizam Shah, Bidar and Berar sultans that ended with a joint attack on Sollapur. In order to protect Sollapura, from his opponents Ismail Khan, got help from Asad Khan, and with a cavalry force of stood to defend. The Sultan of Berar, who had expressed his support to Ahmadnagar, became a victim to the onslaught of Vijapur, suffered a defeat and retreated. Towards the end, Ismail Adil Khan defeated the Sultan of Ahmadnagar, and succeeded in saving Sollapura for himself. Thence forward, for the possession of Sollapur and the Raichur doab, Vijapura, Ahmadnagara and Vijayanara armies had to fight, at times independently and at other times in coalition.

In about 1526, the Sultan of Ahmadnagar, with the help of Amir Barid invaded Sollapur, but towards the end Vijapur army won. When the Sultan of Berar, with the help of the Sultan of Gujarat, in about 1528, attacked Ahmadnagar, Burhan Nizam Shah, the Sultan of Ahmadnagar sought the help of Bidar and Vijapura. Both of them gave their army. For some days, the capital Ahmadnagar was in the hands of the Sultan of Gujarat. But, since the rainy season ensued, war had to be suspended and negotiations for peace followed and the army of Gujarat returned victorious. The army of Vijapur that had gone to help Ahmadnagar returned to Vijapur. While the army was returning from Ahmadnagar, Ismail turned his attention to Barid, the Amir of Bidar and had realized that unless Bidar was weakened there would be no peace for Vijapur. Ismail entered into a friendly alliance with Berar against Barid. The Sultan of Ahmadnagar was requested to remain neutral and attacked Bidar. But, Amir Barid who had prior information about that, ignored Bidar, sought asylum in the Udayagiri fort, and requested the help of the Sultan of Golkonda. But,

Asad Khan obstructed the marching Golkonda army in the mid way and forced them to retreat. Ismail Khan did not listen to any request made by Amir Barid. Towards the end, Ismail conquered Bidar and Amir Barid had to pay enormous tribute. For the protection of the fort of Bidar, Ismail appointed one of his officers. Amir- Barid accepted to offer help in the invasion of Raichur. Thus Ismail succeeded in getting the help from Bidar against Vijayanagara, along with an assurance to help the Sultan of Bidar against Ahmadnagar.

Thus one way or the other, Ismail Khan of Vijapur, who had succeeded in keeping the other Shahi dynasties of the Deccan under his control, went ahead to invade Vijayanagara in 1530, when the most powerful of all the Vijayanagar kings Krishnadevaraya was dead; and his successor Achyutharaya (1530-42), who had just then came to the throne, was not powerful enough to oppose Ismail. More over, the internal strife for succession that had arisen after Krishnadevaraya's death had not yet solved. While Vijayanagara was under such critical conditions, Ismail with the help of Sultan of Berar and Amir Barid, declared war and it is opined that he very easily annexed the forts of Raichur and Mudgal. The Sultan had arranged a party to celebrate the victory over Vijayanagara, among his friends, who had helped him in the war, voluntarily renounced Bidar in favour of Amir Barid. In exchange for that renouncement, he suggested the return of Kandahar and Kalyani forts to him. But, Amir Barid, after his return to Bidar, entered into a friendly alliance with the Sultan of Ahmadnagar to oppose Ismail. In the battle that ensued, Ismail won. After that, Ismail invaded Golkonda and took possession of Kovilkonda fort, but unable to conquer Golkonda, began to plan his return. Due to illhealth he died in 1524 in Sagar. Like his father Yusuf, he took keen interest in Music and literature as evidenced by some of the contemporary colour paintings. He could play on Sitar, and loved Turkish music more. One or two inscriptions pertaining to his reign are reported from the district so far. Among them, an inscription reported from Vijapur, refers to Sultan Bahman Shah, and mentions a mosque in Vijapur; while the other mentions the construction of bastion and gateway of the fort.

After the death of Sultan Ismail, Mallu (1434-35), the eldest son, succeeded to the throne, but did not continue in power for long due to his inefficiency. At the instance of Asad Khan, the eyes of Mallu were removed and he was thrown into prison. Asad Khan, who wanted to see Ibrahim I on the throne and himself as his prime adviser, kept Ibrahim, who opposed the succession of Mallu to the throne, in imprisonment at Miraj. Thus, while in Vijapur the brothers were fighting against each other, Achyutharaya succeeded in capturing Raichur and Mudgal as recorded in Achyuthrayabhyudayam.

Ibrahim Adil Shah I (1534—58): During the early part of his reign, in the Vijayanagara court (1536) there was a struggle between Achyutharaya's nephew Tirumal and Krishnadevaraya's son-in-law Aliya Ramaraya for a dominance in the court affairs. Tirumala succeeded in getting the help from Vijapura. To get the support of Tirumala, Sultan Ibrahim came to Vijayanagara with his Prime Minister Asda Khan. As a consequence the Sultan got enough financial help. Returning from Vijayanagara, Ibrahim for the first time assumed the title of Shah and proclaimed himself as Sultan is recorded in an inscription dated 1538. In 1539 Shia religion was withdrawn and reintroduced Sunni faith for all. By appointing more Dakkanis, he weakened the influence of

the Afaqis in the court. Their enemies, the Sultan of Ahmadnagar and the Emperor of Vijayanagara, welcomed the Afaqi officials dislodged from the Vijapur Court and gave them suitable placements.

While Ibrahim Adil Shah was engaged in the internal reforms of the Kingdom, Achyuthraya the king of Vijayanagara was being engaged in personal pursuits, Tirumala became very powerful. Achyutharaya died in 1542 and thereafter, setting aside his son Venkata I, Tirumala came to power. Varadadevi, the Rajmatha, and others opposed that. They sought the help of Ibrahim against Tirumala. But, Tirumala gave invaluable presentations to the Sultan and Asad Khan, and succeeded in winning them to his side, and the army of Vijapur proceeded to Vijayanagara to help Tirumala.

The enemies of Tirumala, who had come to know that, pretended complete surrender and made Tirumala to trust them and succeeded in persuading the Vijapur army to leave Vijayanagara. While Vijapur army was about to move from Vijayanagara, Hindu officials under the leadership of Ramaraya, displaced Tirumala. Aliya Ramaraya got full power. Aliya Ramaraya placed Sadashivaraya (1545-72) on the throne and also performed coronation, but he became all-powerful.

Ibrahim desired of taking advantage of these disturbances, ordered his army to be stationed at Raichur Doab to attack Adoni. For the protection of Adoni, Ramaraya sent his brother Venkatadri. Although, Venkadri was successful in the beginning, towards the end Asad Khan defeated Venkatadri, and made him flee. After the battle of Adoni, due to various reasons, Asad Khan (1542) returned to his Jahagir in Belgaum. In the meanwhile, Burhan Nizam Shah of Ahmadnagar introduced Shia faith. Naturally that induced dissatisfaction in Ibrahim, the follower of Sunni faith. Ibrahim, along with the Sultans of Gujarat and Khandesh, successfully hatched up a conspiracy to share the Nizam Shahi kingdom among them, that was not fruitful. Nizam Shah who spoiled that plan, joined Amir Barid and attacked Vijapur kingdom in 1547, conquered Sollapur, proceeded towards Belgaum and finally went ahead to attack Vijapur, the capital. Asad Khan got this information and went towards Vijapura to help Ibrahim. Ibrahim mistook that move, gave up Vijapur and ran away to Gulbarga. Asad Khan while pretending to be supporting the invaders, secretly wrote a letter to the Sultan of Bidar requesting him to help Ibrahim. To help Ibrahim, Bidar's army reached Gulbarga. Leaving Ahmadnagar behind, Asad Khan joined Ibrahim. The Nizam of Ahmadnagar became alert retreated from the battlefield in order to reach Ahmadnagar. Combined forces of Vijapur and Bidar chased those enemy forces up to Daulatabad.

Amir Barid died in 1543. After him Ali Barid who came to power, assumed the title of Shah, became Sultan and started his rule in Bidar, as Barid Shah. As a consequence of that, Nizam of Ahmadnagar sought to be friendly with Ibrahim by returning Sollapura and proclaiming that he would not conquer his territories in future. Burhan Nizam Shah, who had been put to shame, did not keep quiet. He prepared himself to form a confederacy against Vijapura and entered into an understanding with Golkonda and Vijayanagara in 1543, to attack Vijapura simultaneously and sequentially, beginning from Northeast, East and South. As a result of that simultaneous attack from three quarters by the coalition armies on Adil Shahi kingdom, frightened Ibrahim, on the advice of Asad Khan gave Sollapura to the Nizam of Ahmadnagar and accepted a peace settlement. Similarly, through prince Venkatadri sent immense wealth as presentation and gained his friendship.

Thus, the Sultan of Golkonda was singled out, and taking advantage of that situation, Asad Khan not only prevented the progress of the enemy, chased the army upto their capital Golkonda, and finally with great success returned to Vijapura.

Not satisfied with these, Nizam Shah decided to wage a war again against Vijapura, and desired the help from Ali Barid, but did not get cooperation from Bidar. Although he was unhappy, Nizam Shah without losing his patience, nodded his head to the instigations of Ramaraya of Vijayanagara and tried to conquer Gulbarga, but due to non-help from Ramaraya, he suffered a defeat in the hands of Ibrahim and returned. As Ali Barid did not offer any help against Vijapura, Nizam Shah prepared for a war against him in 1545, but then Ibrahim stood with Ali Barid. Yet Nizam Shah was successful in conquering many provinces from Ali Barid. Dissatisfied with that defeat, Ibrahim began to be suspicious about his Sardars. Due to that suspicion, about 40 Hindu, and 70 Muslim officers were sacrificed within a period of two months, while many more officers left the office and ran away. In the meanwhile, Asad Khan returned to his Jahagir at Belgaum. Enraged at that, many officers displaced Ibrahim and conspired to bring his brother Abdulla to the throne but that too failed towards the end. Afraid of those developments, prince Abdulla ran away to Goa and got the Portuguese protection in Goa. The sultans of Golkonda and Ahmadnagar agreed to help prince Abdulla. Though Nizam Shah tried to enlist the support of Asad Khan, that attempt failed due to Asad Khan's sincerity towards his master. Under these circumstances, having learnt about the death of his minister, Nizam Shah returned to his capital Ahmadnagar.

Ibrahim, then being afraid of the possible formation of another alliance against him, among his enemies and the difficulty of fighting them, sought the Portuguese friendship, and requested Prince Abdulla to be convinced, on the condition of his promised cessation of Salcette and Bardez. But, the Portuguese governor D'souza, in return for the cessation of the provinces by the Sultan, assured to send the prince to Malacca, but did not keep it up. Ibrahim discussed about these issues with the next Portuguese Governor Castro, but without success. When the Portuguese were engaged in a war on Gujarat coast, Ibrahim took its advantage and succeeded in annexing Salcette and Bardez provinces. Governor Castro, when learnt about these developments, sent his army to Dhabol, then under Vijapur and looted that it before returning to Goa. After displacing the Vijapur forces he took over Salcette and Bardez. As if that was not enough, the coastal provinces of Vijapura were looted and set on fire thereby causing a shock to Ibrahim. By that time Castro had already entered into separate agreements with Ahmadnagara and Vijayanagara. Becoming aware of these developments Ibrahim entered into an agreement with Governor Garcia D SA to forfeit his rights on Salcette and Bardez.

Thus, While Ibrahim was engaged in negotiations with the Portuguese, Sultan of Ahmadnagara, with the help of Aliya Ramaraya had laid siege to Kalyana fort and waged a war against Vijapura. The death of Ahmad Khan had encouraged this move. To oppose the enemies, Ibrahim marched on Kalyana fort with his strong cavalry force. The enemies took advantage of the Id Milad, which was being celebrated in Vijapur and their unexpected attack in 1549 resulted in the army running helter-selter. The Sultan also took to heels. Ibrahim going by a different route, temporarily seized Khir and Parenda forts of Nizam Shah but finally lost them. Nizam Shah having taken away the Kalyani fort, tried to take Sollapur with the help of Vijayanagara. Thus by

mutual help if Nizam Shah conquered Sollapur, Vijayanagara army succeeded in annexing Raichur Doab province.

Encouraged by this, Burhan Nizam Shah of Ahmadnagar laid siege to Vijapura, displaced Ibrahim, and invaded Vijapur in 1552 with a well-trained army, in order to annex the Adil Shahi kingdom, which was his cherished ambition. But, when the capital Vijapura appeared almost within his grip, Burhan Nizam Shah took ill and was compelled to return to Ahmadnagar and died in 1557. As a consequence of this Vijapura was temporarily saved from the fear of attacks from Ahmadnagar. Immediately a struggle for succession to Ahmadnagara among the sons of the Nizam, ensued; Ibrahim supported Ali, his cousin, against Sultan Hussain Nizam Shah, but towards the end Hussain succeeded. Using this situation, Ibrahim desired to conquer Sollapura, but in vain. In the meanwhile Ibrahim had to oppose a revolt from Ain Ul Mulk. At that time, Abdulla tried again to become the Sultan of Vijapur with the help of Ain Ul Mulk and the Portuguese, but failed. The Portuguese came forward for a peace. In trying to prevent that, Ramaraya supported the Sultan. Ramaraya, who had till then been supporting Ahmadnagar against Vijapura, now began to support Vijapura against Ahmadnagar. Such a change in diplomatic moves later resulted in bringing down the downfall of Ramaraya and Vijayanagara. Incessant wars had their profound impact on the health of Ibrahim. Several physicians who had tried to cure the ailments of the Sultan became victims of his fury. Afraid of their position, many physicians migrated from Vijapur. Sultan Ibrahim died in 1553 and he was buried in Gogi, along with the graves of his father and grandfather.

Ibrahim Adil Shah was the first to use Kannada and Marathi in administration. Daccani literature enjoyed a special place in his court. Shah Miranchi a Sufi saint, who came to Vijapur, during that period, wrote several works in Deccani Language and Kush Nama, among them is the best literature. Pertaining to the Sultan, so far Six Persian inscriptions have been reported from Vijapur itself. Among them if some deal with the construction of bastions other two speak about the construction of Mosque, wells, houses and shops and the last relates to the canon acquired from Ahmadnagara.

Ali Adil Shah I (1558- 1580): When he came to power, he was only sixteen years old. He belonged to Shia sect and enforced Shia faith as official. Ali Adil Shah I, who was revengeful against Ahmadnagara naturally sought to cultivate friendship with Vijayanagara. Towards the end, Kishvar Khan was sent to Vijayanagara as ambassador. Ramaraya sent his opinion on the issue through the ambassador to the effect that, if Sultan Ali personally came to Vijayanagara for discussions, Ramaraya would be willing to extend all possible help to fight against Ahmadnagara. Although it appeared to be an insult to Sultan Ali, political reasons made it unavoidable. Untimely death of the beloved son of Ramaraya having occurred at that time, provided an opportunity to Ali, to go to Vijayanagara. Ramaraya welcomed Ali to Vijayanagara and gave a green signal for the proposed friendly move.

Having come to understand the friendly alliance between Ali Adil Shah and Vijayanagara against himself, Hussain Nizam Shah the Sultan of Ahmadnagar, united with Ibrahim Qutb Shah of Golkonda, took advantage of the occasion when Ali Adil Shah was in Vijayanagara, and planned

their attack on Gulbarga fort. Angered at these moves Ramaraya wrote a letter to the Sultan of Golkonda ordering not to extend help to the Sultan of Ahmadnagara against Vijapura.

The Sultan of Golkonda was reluctant to oppose Ramaraya, retreated causing disappointment to Ahmadnagara. Hussain Nizam Shah, had to inevitably withdraw the siege and return to Ahmadnagara empty handed. Ali Adil Shah, not satisfied with that, taking Ramaraya's help, wanted to annex (1559) Solla-pura and Kalyani forts belonging to Ahmadnagar. During the period of 1559-61, Vijapura and Vijayanagara armies together fought a war against the Sultan of Ahmadnagara. In the battles that followed at times Bidar and at other times Golkonda took sides with Ahmadnagara. But, the war did not benefit any of the Shahi kingdoms, though Ramaraya became powerful. Sadashiva Nayaka of Keladi played a very important part in these wars. Sultan Nizam Shah of Ahmadnagara, weakened due to incessant invasions, in 1561 planned peace negotiations with Ramaraya. As a consequence of that, the kingdom of Vijapura got Kalyani fort. According to the provisions of the agreement, Jahangir Khan, the Dandanayaka of Bidar was punished.

Soon after the peace negotiations ended at Vijayanagara and his return to Ahmadnagara, Sultan Nizam Shah had decided to give his daughter Bibi Jamali in marriage to the Sultan of Golkonda in order to strengthen their friendship and attacked the fort of Kalyani. Ramaraya came to the support of Ali Adil Shah. Bidar had unlawfully lost its Dandanayaka in the previous war, in order to wreck vengeance Dandanayaka Tuffal Khan not only joined the Ahmadnagar party, but also invited Ali Barid Shah of Bidar to join the coalition. In that war Vijapur-Vijayanagara coalition won, yet since the rainy season was fast approaching, he had to return hurriedly. But, Ramaraya's enmity activities created doubts in the mind of Ali Adil Shah. After his return from the war, Ramaraya, it is said had received Yadgiri and Bagalkot from Ali Adil Shah as a reward for his friendship. By 1559, it has been observed that Badami, Bagalkot and Hungunda provinces were already in Vijayanagar's possession. In this background, the above opinion may have to be reexamined. Similarly, from the Sultan of Golkonda he received Kovilkonda and Pangal towards the costs of the war. Having become aware of that, the Shahi Sultans of the Deccan, realized that Ramaraya was their common enemy and that Ramaraya was taking advantage of their weaknesses and using that for the expansion of Vijayanagara. As a result of that, the union of all the Sultans evolved against Vijayanagara. Hussain Nizam Shah of Ahmadnagar sent Mustafa Khan to Vijapura to tell Ibrahim Qutb Shah of Golkonda and Ali Adil Shah about the divide and rule policy that was being followed by Ramaraya. As a result of that, Nizam Shah gave his daughter Chand Bibi, to Ali Adil Shah in marriage, and gave Solla-pura as dowry; and Ali gave his sister Hadia Sultana to Murtaza, son of Hussain in marriage. Thus the relationship between these families was reinforced. At that time the Sultan of Vijapur entered into a coalition against Ramaraya. By dragging Ali Barid Shah into the coalition, the coalition of the Deccan Sultans was more or less complete.

Ali Adil Shah assumed the leadership of the Deccan coalition, wrote a letter to Ramaraya to return the provinces he had recently taken away from Vijapura and Golkonda. At that Ramaraya got enraged, and reminded Ali to get ready for the war. Dissatisfied with the attitude of Ramaraya, the representatives of the Deccan kingdoms protested against Ramaraya's attitude, and returned to their respective Sultans. The armies of the Shahi Kingdoms of the Deccan had assembled at

Sollapur, on 24th December 1564, marched from Sollapur and camped near Talikote on the Northern banks of river Krishna. Under the leadership of Tirumala and Venkatadri the brothers, Ramaraya went forward to check the progress of the enemies. Having learnt that the Deccan coalition started war preparations. About the place of that decisive battle between these two powers, there is difference of opinion among scholars. While some think that it was Talikote in Bijapur district, others think it was Rakkasagi Tangadagi, few more think it as Bhogapura and Bannahatti in Raichur district. Bannahatti, where war was waged, is the Bannahatti in Surapura taluk in Gulburga district, according to others. Majority of the scholars have arrived at the conclusion that the battle was fought at Rakkasagi and Tangadagi.

In the battle that was fought on January 23, 1565, both sides fought heroically. If Hussain Nizam Shah led the middle portion of the coalition army; Ali Adil Shah was in charge of the right wing and the left wing was under Ali Barid of Bidar and Ibrahim Qutb Shah of Golkonda., all the coalition armies marching together. To oppose that, Vijayanagar army under Ramaraya and his two brothers Tirumala and Venkatadri marched to offend. The battle began with Venkatadri going against Ali Adil Shah. Tottered Ali Adil had to retreat. Similarly, Tirumala's forceful march was fierce. Thus Vijayanagara army had an upper hand in the initial stages of the war. But Hussain Nizam Shah poured fire out of his artillery on Vijayanagara forces and succeeded in holding them. Under the leadership of Chalapi Rumi Khan the Artillery created havoc in Ramaraya's front. Taking advantage of that Kishwar Khan marched past with his 5000 cavalry and terrorized the enemy. Hussain Khan with his cavalry forces destroyed the mid wing of the Vijayanagara army. In that confusing situation Ramaraya sat on an elephant and went about encouraging soldiers, but accidentally fell from the elephant into the hands of the enemy. That scene caused panic among the Vijayanagara forces which took to flight. Without losing time Hussain Nizam Shah got Ramaraya beheaded. With that ended Ramaraya's despotic rule. While this war was being fought Sadashivaraya remained like a prisoner in Vijayanagara. This battle became responsible for the decline of Vijayanagara.

Having learnt that Ramaraya had been captured and beheaded, his brother Venkatadri disappeared, another brother Tirumala, instead of continuing the war, by re-grouping the army returned to the capital but did not think of safeguarding it, rather preferred to run away to a more safer place of Penugonda along with Sadashivaraya, the harem and all the wealth in the treasury loaded on the elephants. Unprotected capital became a target for looting by the antisocial elements living in the surrounding mountainous terrain. The enemies entered Vijayanagara to rejoice, but finding the once very rich town, now gone empty, they were frustrated. Looting and, setting fire to what ever that remained, they expressed their anger and left. Vijayanagara that was ruined then, never recovered but remained as *Halu Hampi*. Sahaburj inscription (now in Hyderabad Museum) indirectly refers to this battle, by stating that the Shah Burz was set up by an official Iklas Khan in Vijapura, one year after the Sultans succeeded against the Hindus. Venkatadri entered into a peace agreement with the coalition forces by accepting to surrender all the territories conquered by Ramaraya from the Sultans and agreed to pay a huge amount of wealth as war indemnity. Instead of Vijayanagara, he ruled from Penugonda as a deputy of Sadashivaraya.

The Deccan coalition which was successful in suppressing Ramaraya, their common enemy, but after his death, once again began their internal quarrels. Ali Adil Shah, joined Murthza Nizam of Ahmadnagara, to drive the Portuguese out of the coastal provinces but failed. Ali Adil Shah in 1571 entered into an alliance with the Portuguese. Again in 1575 and 1576, due to the agreement with the Portuguese Ali Adil was free to buy the Ormuz horses through Goa, but had to pay 50 tankas as tax on each of the horse so purchased. Though the Governor of Dhabol created trouble to the Portuguese, towards the end Ali had to be prompt with the Portuguese. Since Ali had a keen interest in Christianity, he had written to the chief of Christianity in Goa to send to his court some priests well versed in Christianity, and accordingly three catholic padries had come to Vijapura. Ali Adil Shah entered into an agreement with the Sultan of Ahmadnagar. He is free to conquer Bidar and Berar, and in return Ali was free to evolve his own policy for the conquest of Karnataka. As a consequence of that, Ali attacked Adoni, Torgal, Bankapura provinces, and also attacked Penugonda in 1575, but towards the end he had to return empty handed.

At that time, in North India Mughals had securely established themselves and Akbar the great Mughal (1556-1606), had a strong hold in 1575. In about 1576, in order to acquaint his sovereignty to Ali Adil Shah, Akbar sent Ain Ul Mulk Shiraji, as Mughal representative to Vijapur. Ali welcomed him with due honours, and sent Rashid Ul Mulk along with Shiraji, as his representative, to Akbar's court. In return, along with Ali's representative Hakim Ali Gilani a Mughal officer was sent to Vijapur. He cautioned Ali against any mischief, which may result in Mughal invasion. Thus, Vijapura came in contact with Mughals, for the first time, during the reign of Ali.

In the meanwhile, when Nizam Shah tried to annex Bidar, according to the agreement, Ali did not remain neutral, instead as desired by Ali Barid Shah, he began to offer support against Nizam Shah. To get that help, Barid had to send two of his most favourite midgets to entertain Ali. One among them killed Ali, with his knife in April 1580. The dead body of the ruler was buried in Vijapur. During the same year, Ali Barid Shah of Bidar, died. Ali Adil Shah had lived a simple life, dressed himself like a saint, and moved like a fakir amidst Hindu-Muslim saints, as recorded by Ferishta. His wife Chand Bibi was a great artist and a poetess as well. So far eight inscriptions have been reported relating to Ali Adil Shah, from Vijapur itself. Among them, one inscription records the grant made by Jannath Khan, of the income derived out of five shops in Shah Bazaar, for the services in the Masjid. The other informs the construction of Seethi bavi (a well), by Seethi Fathima Salmana. Another inscription at the same place, records the construction of a Masjid by Sayyid Abdul Khadri, while yet another inscription records to a construction made by Murad Khan Ghazia. Similarly, another inscription refers to the place of Hilal Mustafa Khan's burial place, while the remaining two inscriptions deal with the construction of bastions. Ali Adil Shah had no issues. Therefore, after his death the court decided to enthrone Ibrahim Adil Shah II, a nine-year-old son of Ali Adil Shah's brother.

Ibrahim Adil Shah II (1580- 1627): Since the Sultan was a minor, Queen mother Chand Bibi took his responsibility. Kamil Khan was appointed as a regent, to look after the administration. But, Kamil Khan himself desired to become Sultan. Therefore, Chand Bibi with the help of other officials got Kamil Khan killed, and installed Kishwar Khan as the regent. Taking advantage of the

internal strife in Vijapur, Nizam Shah of Ahmadnagar wanted to annex Sollapura from Vijapura, and entrusted that responsibility to one of his Generals Bijaud ul Mulk. But Kishavar Khan was successful in forcing them to retreat. Intoxicated with that success and driven by his political ambitions, he got his subordinate, the Governor of Bankapura, killed; and under false pretexts got the Rajmatha Chand Bibi, imprisoned. As a consequence of that his popularity in the capital decreased. Iklas Khan, an Abyssinian official, who got the benefit of those developments, rose in revolt against Kishavar Khan. The regent, frightened of these, ran away to Ahmadnagara. Thereafter, with a view to control the administration of Iklas Khan, the regent of Vijapur, Rajmatha Chand Bibi, who had been freed from imprisonment just then, appointed Afzal Khan as co-regent. Dissatisfied with such an arrangement, Iklas Khan killed Afzal Khan on charges of false allegations. Enraged at that high handedness. Gharibs rose in revolt. These developments influenced the Nayakas in the southern parts of the kingdom. As if that was not enough, the Sultans of Ahmadnagar and Golkonda jointly invaded Vijapur Kingdom. Chand Bibi appointed Shah Abdul Hassan as regent in the place of Iklas Khan. He suppressed the rebellious Nayaks and refrained the recalcitrant Amirs. Using his personal influence on Ahmadnagara, he persuaded them to refrain from war. Dilawar Khan the Vijapur General, drove back the Golkonda forces. With those victories, Dilawar Khan returned, and entered into the struggle for the regency, and through conspiracies succeeded in getting that. In the struggle for power that ensued between Dilawar Khan and Hamid Khan, Hamid Khan suffered a defeat and got imprisoned leaving Dilawar Khan to become a dictator in Vijapura.

While in power, he brought the civil strife in Vijapur under control and suppressed the Nayaks who had revolted. By encouraging matrimonial alliances among the ruling families of the neighbouring kingdoms like Ahmadnagar, Golkonda and Vijapur, he established peace in Vijapura kingdom. Chand Bibi noticed that her influence in Vijapur court was on the decline, and decided to go back to her parental home in Ahmadnagara. But, in 1588 when civil war for succession broke out in Ahmadnagara, prince Burhan sought the help of Akbar, and Dilawar Khan the regent in Vijapur, came with his army to Ahmadnagar, exclusively to render his help. But he suffered a humiliating defeat in the hands of the Nizam's General Jamal Khan. With that Dilawar Khan's administration ended. Ibrahim, who had attained majority by that time (1590), put an end to the regency and assumed full powers. Rebellious Dilawar Khan the then regent went to Ahmadnagar, conspired with Burhan Nizam Shah against Vijapura with a view to capture it. Dilawar Khan was made the General of Ahmadnagar army and he invaded Vijapur, but finally fell into the hands of Ibrahim and lost his eyes. The Sultan of Ahmadnagar entered into a peace settlement with Vijapur.

Mughal Emperor Akbar sent independent delegations to the Sultans of Deccan (Khandesh, Ahmadnagar, Vijapura and Golkonda), in 1591 and ordered them to accept his sovereignty. In response to that, when the Sultans of the Deccan sent their negative replies, Akbar was compelled to send a huge army under the leadership of Prince Danial to wage a war against them. In the meanwhile, in 1593 Ibrahim Adil Shah, under the leadership of General Manju Khan, sent the Vijapur army towards south. He led the Vijapur army successfully up to Mysore, winning many victories. Prompted by the rebellion of his brother Ismail for the possession of the throne, Manju Khan had to be ordered to come back to the capital from the southern expedition. The Sultan of

Ahmadnagar and other Amirs were anxious to help prince Ismail, who had rebelled against the Sultan. Accordingly prince Ismail on one side, Sultan of Ahmadnagar Golkonda assisted by on the other side, decided to invade Vijapura. As agreed upon, when the prince was crowned at Belgaum, Savantaraya the Dandanayaka of Belgaum, Governors of Miraj and Vijapura proclaimed their help to prince Ismail. Hamid Khan the General of Vijapur diplomatically opposed the allies defeated and drove them back and he also succeeded in imprisoning the rebel leaders along with prince Ismail. Nizam Shah of Ahmadnagara, disappointed at those developments, returned to his kingdom. Again in 1595, he waged a war in vain against Vijapur. Burhan Nizam shah died in the same year. Ibrahim Nizam Shah who succeeded him to power was a minor; he died while fighting against Vijapur. The victorious Ibrahim Adil Shah with all pomp and pleasure entered Ahmadnagara in 1595.

When the Mughals invaded Ahmadnagar Chand Bibi, temporarily postponed that. But, when the civil strife raised its head in the court, the Mughal prince Murad, invaded Ahmadnagar. Chand Bibi sought the help of Vijapura and Golkonda. Accordingly, the armies of Vijapura and Golkonda came to the rescue of Ahmadnagar. In the battle that was fought in January 1597 near Sonepet, though the coalition armies succeeded initially, the Mughals won finally. But, due to some strife among the Mughal officials, the Nizam Shahi kingdom prolonged its existence for some more time. In the meanwhile, the Portuguese Governor of Goa, sent his ambassador to Vijapura to suggest that the Sultans of the Deccan should unitedly fight the Mughals is a noteworthy point.

Ibrahim Adil Shah, after his return from the battle field, was engaged in the construction of Narasapura town in the outskirts of Vijapura. But, Akbar had conquered Khandesh and Ahmadnagara. That information alerted the Sultans of Vijapura and Golkonda. Both of them sent their ambassadors to Agra in order to please Akbar. Ibrahim was prepared to give his daughter to prince Danial but did not accept the sovereignty of Akbar. The Sultan of Golkonda also held the same opinion. Mir Jamaluddin Hussain the Mughal representative stayed in the Deccan for four years and fleeced the Sultans financially, yet he fell a victim to Akbar's fury. Akbar sent Asad baig to Vijapur court, and ordered the Mughal representative Mir Jamaluddin Hussain to bring the princess of Vijapura immediately. To proceed in the matter, Akbar gave a firman in 1604 to Asad Baig and sent him to Deccan, but, Akbar died in 1605, the Sultans of Deccan remained temporarily undisturbed.

Jahangir, who came to power after Akbar, sent the Mughal army to invade Ahmadnagara under the leadership of prince Parviz; and simluteniously instructed the Sultan of Vijapur to remain neutral, through his ambassador. But, that did not have the desired effect. At that time, Malik Ambar was dominant in Ahmadnagar administration, and was coming in the way of Mughal progress. When the Mughal army laid seige to Ahmadnagar, Malik Amber sought help from Vijapur. Ibrahim, jealous at the ascendancy of Malik Amber, sent in 1613 his representative to the Mughal court offering his help to the Mughals for the annexation of the territories they had lost in the Deccan. But, by that time, Malik Amber, having suffered a defeat in the hands of the Mughals, remained confined to Daulatabad province. As a result, he impressed on the Mughal

ambassador Afzal Khan, about his sincerity to the Mughals, and sent his tribute (1615) to Jahangir, who had camped at Ajmir, thereby Ibrahim succeeded in temporarily postponing the onward march of the Mughals. By constant correspondence, Ibrahim gained the confidence of Jahagir. Indeed, Jahagir began to treat Ibrahim as his son, and as a leader for the whole of the Deccan. Encouraged by that, Ibrahim launched an attack on Bidar. The Sultan of Bidar, sought the help of Mughal Governors at Khandesh and Berar, but unfortunately those letters without reaching them, fell into wrong hands of Ibrahim. In 1619 Vijapura annexed Bidar. The Sultan and his family got asylum in Vijapur and a Jahagir was given to them. Barid Shah's reign ended with that.

In the mean while, competition arose between Ibrahim and Malik Amber and both of them began to showoff themselves. Moreover they were struggling to get the friendship with the Mughals. But, due to the good office of prince Parvez, the Mughal Governor of the Deccan, their friendship came to be established with Vijapur, and Vijapur army went to assist the Mughals. Malik Amber with the help of Golkonda, invaded and looted Bidar and the laid siege to Vijapur. When the Mughal army came to the rescue of Vijapur, Amber ran away secretly to Bhatavadi, and attacked the combined forces of the Mughals and Vijapur, and succeeded in defeating them. With this victory, Amber while passing through the kingdom of Vijapur, invaded Navarasapur. At that time Ibrahim hide himself, helplessly in Vijapur fort. Then, one among the commandents of Amber, Sahaji by name, left Amber and came to the court of Vijapur, he was welcomed by appointing him to a fitting position. But, before Ibrahim could take revenge on Amber, Amber died in May 1626. Soon after in 1627, Ibrahim Adil Shah also died. The dead body of Ibrahim was buried in Ibrahim Rauza, which he had got built in Bijapur for the purpose.

The greatest of all the Sultans of Vijapura, he was a symbol of simplicity; patron of literature and music, and cooperatively worked for Hindu-Muslim equanimity. Hence, People respectfully called him as Jagadguru. He wrote Kitab E Navaras, an unforgettable contribution to the world of Music. The Sultan had great admiration for music, and celebrated in the capital, Id e Navras on every first thursday of the month. On that occasion musical programmes were being held through out the city. The court musical party was called as Lashkar Navras. The Drupada music in Delhi court of the north was brought to south, especially to Vijapura and that credit goes to him. The Sultan loved Hindustani Music and built in Navaraspur a Mahal for Music. He had great interest in building and built Ibrahim Rauza for his Queen Rani Taj Sultana, but since he pre-deceased her, he was buried there itself.

Built during his own period Anand Mahal, Jayamahar, Satmanzil, Taj Bawadi etc, are witnesses to his artistic tastes. He prayed Hindu Gods and Goddesses like Saraswathi, Sharada, Ganapathy, Bhairava, Ishwara, Dinakara, Lakshmi etc, and wrote hymns in Dakhni language, saturated with *Navarasas* and to sing those hymns has indicated seventeen *Ragas*. In the composition of those hymns, he has used his seven storeyed palace, elephant, tamburi, Navarasapura, Musicians, queens, Rajmatha etc. besides other facts which is note worthy. He was such a great devotee of Saraswathi that, he went to the extent of building a temple to Saraswathi in the premises of his palace. During his reign, Vijapura, the capital had another name Vidyapuri. Ibrahim, the Sultan had a

great fascination for the word Naurasa. Many articles and subjects were named after nauras. The fact that the Sultan had applied the word Nauras to Flag, Royal emblem, Symbol, Elephant, coin, festival, colour, Alcohol, naming the town after it etc, needs to be noted. He had a keen liking and a bent of mind in respecting the poor and down trodden Pandit and the layman, and Hindu-Muslim saints alike and during his reign innumerable Sufi Saints were attracted to Vijapura from far off places.

It is said that there were more than 300 poet laurets in his court. Mulla Juhri, a poet of rare calibre adorned the court of Ibrahim, and he composed 'Gulazar Ibrahim' a famous literary work. Originally he was in the court of Ahmadnagara, and after the murder of Prince Miran Hussain, came to Vijapur in 1589, and became the beloved man of the Regent Dilawar Khan, who introduced him to Ibrahim. When the Regency fell, the commander-in-Chief Jalala Khan had put Ferishta into imprisonment in Ahmadnagara. Somehow Ferishta managed to escape from the jail, through Inayat Khan of Siraj and came back to the Vijapur court in 1593. The Sultan presented the work Rowlat Al Safa to Ferishta and ordered him to write an impartial historical account of the Muslims in India. Accordingly, Mahammad Kassim Ferishta wrote Gulsan Ibrahim or Tariq i Ferishta (Navaras Nama) a famous historical account and presented to the Sultan, and it is said that he was editing the book as long as he was alive. Rafi uddin Shiraj, in the court of the Sultan was yet another historian, who wrote Taj kirat ul mulk in 1609-10. Mir Rafi uddin Shiraji was a Treasurer of the Sultan, who worked for some time as the Governor of Vijapur city. Among the two treatise on History, Ferishta's book may be a bit hyperbolic about Bahamani and Adil Shahi families, yet in providing the contemporary historical source material it is a very significant record. Saint Maulana Mahammad Saleh Hamdani presented in 1569 to Ibrahim, the precious and the most sacred hair of Prophet Mahammad. It is learnt that, to this day it is preserved in Asar Mahal in Vijapura. Ibrahim, like his contemporary Mughal Badsha Akbar's Din e lahi, taught the essence of all religions and equality among all, brought into practice an equally comparable faith known as Dad E Ilai, and both the faiths aimed at uniting all people. In fact Ibrahim was also called as *Jagadguru*.

So far, 19 inscriptions pertaining to Ibrahim Adil Shah's reign have been reported from Vijapur itself, and the remaining two are reported from Bilagi. Among them, the Sanskrit inscription dated 1580, near Neem bavi in Vijapur, informs the construction of the well as Krishnarpana, by Mallu Shah; the remaining relate to the construction of Masjid and Ibrahim Rauza in Vijapur. The Marathi inscription dated 1589 carved on the lamppost in Siddeswara temple at Bilagi, informs about the erection of two lampposts by Khanderaya Thimmaji, a feudatory of Vazir Hyder Khan. Another inscription dated 1605, located near Rayara Bavi in Bilagi, is written in both Kannada and Marathi languages. It informs the fact that the construction work of the well took one year seven months and nineteen days. The well was caused to be constructed by Khanderaya Pandit son of Thimmoji Panditha, while Khan Ajam Yakub Khan, the Vazir of Ibrahim was in Bilagi. It further informs that for its upkeep half Chavar land and one Garden were donated. The inscription visible at the southern entrance of the Ibrahim Rauza informs that, Malik Sandala was its Architect, and an amount of 1,50,000 Honnu, was spent towards its construction. Major More thinks that the sum is equivalent to 7,00,000 Pounds. To build that edifice 6533 workers

have continuously worked for 36 years, 11 months and 11 days. This is the most beautiful of all the edifices in Vijapur and comparable to Tajmahal, the Sultan built it to his Queen Taj Sultana. But when Ibrahim pre deceased her in 1627, he was buried there, and later, his Queen his mother, his daughter and his two sons are also buried there.

Mahammad Adil Shah (1627-1656): After the death of Ibrahim Adil Shah, the most illustrious personality among all the Sultans of Vijapur, and before his second son Mahammad could become the Sultan; he had to contend with his elder brother Darvesh. But, according to the instructions of Queen mother Saheb, Darvesh retreated from the contest and became the beloved of the sultan. As a consequence of that 15-year-old Mahammad ascended the throne. Soon after his coming to power, the first thing he did was to begin the construction of his burial place-the tomb, and that is today's world famous Gol Gumbaz. Although internal strife in the court continued as usual even after the ascendancy of Mahammad, towards the end, Habasi Vazir and Iklas Khan who supported Darvesh his brother; they retreated. The remaining supporters were imprisoned and the eyes of Prince Darvesh were caused to be removed. As a consequence the Gharib group in the court decreased in number and the Deccani group grew dominant with its powerful leaders Mirza Ahmad Amir and Daulat Khan. Dissatisfied with these developments the Maratha Commander Shaji gave up Vijapur service and joined service under Ahmadnagar Sultan.

When the Mughal army invaded Ahmadnagar, Vijapur remained neutral as agreed upon. Fateh Khan son of Malik Amber fought heroically, but towards the end became a victim to the conspiracies of the court, lost the trust of the Sultan and got imprisoned. While Shaji was moving towards Poona, he looted the provinces of the Adil Shahi kingdom. In order to punish Shaji, Daulat Khan sent Murari Jagadeva Rao from Vijapura who took protection in Shivaneri fort and expressed support to the Mughals. In the mean while, under the leadership of Hamid Khan the General of Ahmadnagar their army got defeated in the hands of Sultan Mahammad in 1628 at Kadri Kannur. They entered into Adil Shahi camp at night, abducted Dandanayaka Iklas Khan, and chased the Ahmadnagar army up to the border.

In the meanwhile, Shajahan sent Sheik Moinuddin for peace negotiations between Vijapur and Ahmadnagar. But when that failed, he began to cultivate friendship with Vijapur. Some of the courtiers expressed their opposition to friendship with Mughals thinking that such a move against Ahmadnagara might cause difficulties to Adil Shahi kingdom, but ultimately, Mahammad Adil shah signed an agreement with the Mughals. According to that, the Mughal Badshah and Sultan of Vijapur had secretly signed an agreement accepting to partition among them the Nizam Shahi kingdom. The Mughals annexed Dhar from the Ahmadnagar kingdom, but refused to give that to Vijapur according to the agreement. It resulted in the breakdown of the agreement itself. On the advice of Khawas Khan, Mahammad extended his hand for friendship with Ahmadnagara. Their main aim of that understanding was to check the advancement of the powerful Mughals. When the Mughals laid siege to Parendra in about 1630, this treaty was successful in forcing them to withdraw. During that period Deccan witnessed one of the worst droughts. Due to that while Vijapura was economically tottering, the Mughal army captured Kandahar. There was an internal strife in Ahmadnagara in 1631, and in that Fatekhan, the chieftain grew powerful and also accepted

to help the Mughals against Vijapur. As a reward for that, Shajahan transferred Shaji's jahagir to Fatekhan. Being unhappy with that Shaji decided to get into the service under Vijapur again.

Shajahan sent the Mughal army towards Vijapur in 1631, under the leadership of his uncle Asaf Khan. Earlier, there existed an understanding between Mughals and the commander in Chief of Ahmadnagar against Vijapura. Asaf Khan successfully opposed a minor confrontation at Bhalki, and looted Gulbarga. But, without capturing the Gulbarga fort, he desired to attack Vijapura the capital city, and camped between Navraspur and Sahapur, near Vijapura. In the battle that followed the efforts of the Mughals failed. Many chieftains of Vijapur were killed. Both the parties desired peace. But, knowing that the Mughal camp was running short of food supplies, Khawas Khan, the commander in chief of the Vijapur army delayed the negotiations pertaining to the proposed annual payment of Rupees 40 lakhs worth of money and jewels as tribute. Asaf Khan, after becoming aware of that, decided to return to Delhi, and turned to loot and pillage on his way. The Vijapur Army that pursued them succeeded in seeing the Mughal army off their borders, and capturing Parenda that belonged to the Nizam, and successfully returned to the capital with enormous wealth. The leader of that expedition was Murari Pandit. The Canon that lies today in the Malik Maidan in Vijapura, was brought from Ahmadnagar on that occasion.

Convinced about the fact that Commander Asaf Khan's inefficiency was responsible for the retreat of the Mughals, Shajahan commissioned Mahabat Khan to lead the Mughal army, once more, against the Nizam Shahis and Adil Shahis. Fateh Khan, having heard about the coming of the Mughals, surrendered Daulatabad and informed well in advance the Mughal commander Mahabat Khan, about his willingness to help the Mughals. Shaji went to Murari Pandit, the Maratha commander of Vijapur forces, to explain Fateh Khan's plan. Khawas Khan, the Vijapur Minister entered into a compromise with Fateh Khan and suggested that, if Daulatabad fort could be handed over to Vijapur, he promised to pay three lakh Honnu. Having known that, the Mughal general Mahabat Khan hurried to Daulatabad but found that the Vijapur army had already reached Daulatabad. The supply of food and war material to the fort had been entrusted to Dandanayaka Murari Pandit, Murari pundit brought pressure on Fateh Khan, not to give up the fort. In that critical condition, Fateh Khan surrendered the Daulatabad fort to the Mughals in 1633. Thus, by about 1636, Nizam Shahi kingdom of Ahmadnagara was annexed to the Mughal Empire and with that the Mughal boundaries extended up to Vijapur and Golkonda kingdoms.

Mahabat Khan invaded Parenda fort that belonged to Adil Shahis in 1634, but, that invasion failed because of continued troubles from Shaji and the heroic struggle of the Adil Shahi army. Mughal Emperor Shajahan sent a notice to Adil Shah to reduce the prominence of Shaji and to destroy the representatives of Nizam Shahi Royalty. But, Mahammad did not heed. Shajahan got enraged at that and sent 10,000 soldiers under the leadership of Khan Jahan against Vijapura in 1635. Khawas Khan, the Vijapur Minister although was ready for peace, but disbelieving that the Mughal army marched on Vijapura. On seeing it, the Vijapur people, who saw that, breached the Shahpur tank, destroyed the town, created hurdles to the advancing Mughal army and entered Vijapur fort. While the kingdom was in such a predicament, internal rivalries began in Vijapur court and all acrobatics were being performed for the acquisition of power. Khawas Khan, the Minister had been killed, and Mustafa Khan, who was on the Mughal side got control over power

by accepting the office, and with that a sea change came in Vijapur's Mughal policy. Vijapur army suffered defeats at Kalyani, Bidar, and Udayagiri. Shaji suffered humiliating defeats in the hands of the Mughals at Miraj and Raibagh. Thus the Vijapur army having suffered defeats on all fronts, had to inevitably enter into a peace agreement in 1636 with the Mughals. This agreement reduced the Sultan of Vijapur partly to the status of a feudatory. Similarly, the kingdom of Golkonda also accepted to pay annual tribute and surrendered to the Mughal sovereignty. Due to that agreement the war efforts of the kingdom of Vijapur came to a stand still. As a result of that the Sultan had to look to the south, to extend his kingdom.

At that point of time, there was a rebellion against Veerabhadra Nayaka of Ikkeri, from Kenga Nayaka of Basavapatna who having lost his Jahagir, but with a view to regain the same, cultivated friendship with Vijapur Sultan, as opposed to Ikkeri Nayaka. Inspired by that, the Sultan sent Ranadulla Khan the General, to wage a war against Veerabhadra Nayaka. Without loss of any time Ranadulla Khan laid siege to Ikkeri, and Veerabhadra Nayaka got defeated and agreed to pay tribute. As a consequence of that war, having lost Ikkeri, the Nayaka took Bidanur as his capital. Ranadulla Khan, by about 1646 had captured Bankapura, Harihara, and Basavapatna and succeeded in annexing all provinces upto Bidanur to the Vijapur kingdom. Inspired by that, Mahammad Shah and Ranadulla Khan, under the leadership of Shaji got set for an invasion of the East. Ranadulla Khan desired to cross the river Tungabhadra, to capture Adoni and Tadpatri. But, Kenga Nayaka managed to change his mind and set him to go towards Bangalore. Ranadulla Khan sent Afazal Khan to Kasturi Ranganayaka in order to conquer the Sira fort, which was nearer to Bangalore and under his control. The Nayaka was killed through deception, though he desired peace, and the fraudsters proceeded to take the Sira fort, but had to face fierce opposition from Chitradurga army. But, finally Sira went to enemy's hands. The Vijapur army defeated Magadi Kempe Gowda and conquered Bangalore. Bangalore was granted as Jagir to Shaji. The Vijapur army laid siege to Srirangapattana also. Kanteerava Narasaraja Wodeyar succeeded in driving the Vijapur army back. On their return journey, Ranadulla Khan sent Afazal Khan to wage a war against Venkatapathy of Belur. A few months later Vijapur won and Sakkarepatna province became part of Adil Shahi kingdom. Palegars of Tumkur also surrendered. Ranadulla Khan entered into an agreement with Srirangaraya at Vellore. Next he invaded the Nayaks at Balapura but in vain.

In about 1643, Ranadulla Khan invaded Ikkeri but that became his last invasion. The Sultan could not bear the progress of Shivappa Nayaka. The Sultan attacked Shivappa Nayaka in 1644, annexed Basavapatna, Tarikere, and Bangalore provinces. Tarikere was given as Jahagir to Kenganayaka. In 1647 the Sultan got ready for a third invasion of the south. Under the able guidance of the Minister Mustapha Khan, and commanders Shaji, Rustum Jamana etc, the Vijapur army started its move. Bidanur Shivappa Nayaka, the Sultan of Golkonda, the Nayak of Madurai, the Dodda Nayaka of Harappanahalli and other Desais supported by joining them. Srirangaraya the Vijayanagar king ruling from Vellore realized the potentialities of the enemy and offered to enter into a peace settlement but when that failed, war became inevitable. Srirangaraya suffered a defeat and gave to Vijapur 50 lakh Honnu and 150 elephants as war indemnity. Shaji and

Asad Khan were entrusted with the responsibility of supervising the newly acquired provinces and the Sultan came to the banks of river Krishna to welcome the Minister Mustafha Khan on his return from the war in which he had won the laurels of success.

In about 1646, the Sultan had fallen a victim with serious illness and the administration was vested in Rani Bari Sahib. During that period Minister Mustafa Khan, Mahammad Sayyed Mir Jumla of Golkonda and Shaji had tried to establish their independence. In 1648, Qutb Shahis of Golkonda, being afraid of Mughal invasion sought the help from Tirumala Nayaka of Madurai and Adil Shahis. At that time the Sultan was on his visit to Bande Nawaz Darga at Gulbarga, without wasting time sent Vijapur army to Jinji in south, under the leadership of Musthfa Khan. The fight that followed for the possession of Jinji took many dramatic turns and could not be won because of the licentiousness of Shaji and the death of Musthfa Khan. However, by November 1648, Rupa Nayak inevitably had to surrender the fort of Jinji to Vijapura. By that time Shaji had become powerful, and his desire to become independent was ascertained from Abdulla Qutb Shah of Golkonda. Under the orders of Sultan Mahammad Adil Shah, the Maratha Chief Shaji was arrested in June 1648. During this period, Shivaji the son of Shaji was engaged in treacherous activities on the northwestern parts of Vijapur. This was also indirectly responsible for the arrest of Shaji. Yet, due to the diplomatic moves made by Shivaji, Shaji was released. Shivaji remained quiet for some time. In the meanwhile, during 1636-48, the Mughal-Vijapur relations had improved, and Shajahan invested the Sultan of Vijapur with the title SHAH and honoured him while compelling him to accept Mughal sovereignty.

The Portuguese, who enjoyed good commercial relations till 1636, suffered a set back with the arrival of the Dutch (1636). The Dutch had sent their ambassador to the court of the Sultan of Vijapur. They had succeeded in getting the Firman to trade in Adil Shahi kingdom and construct their factory at Vengurla. On that issue, although there was brisk exchange of letters between the Portuguese Governor and Vijapur, somehow war was avoided. Prior to it Mahammad expected help from the Dutch to fight against the Portuguese, and in his kingdom he gave them all the required facilities in furtherance of their commerce; but the Dutch did not provide the expected amount of help.

Mahammad in 1654 sent an embassy to Goa to get some Jusuit Fathers to his court, but before his return to Vijapur, he had sent his army to attack Bardez, which was under the Governor of Goa. Vijapur Navy played a significant role in that war and with the arrival of Fr. Martin in Vijapur the war came to an end. During the reign of Mahammad Adil Shah, if the Mughals became powerful on one side, the Marathas on the other side had prepared the ground for the establishment of an independent Hindu Empire. Shivaji was to take up the leadership of the Marathas. At that critical juncture, Mahammad Adil Shah suffering from serious illhealth breathed his last in November 1656. The dead body of the Sultan was buried in Golgumbaz, built for the purpose by the Sultan himself.

During the reign of Mahammad Adil Shah the kingdom of Vijapur expanded considerably. His empire comprised of 281 Paraganas, with an annual income of Rs.7,84,61,017. Mahammad encouraged Architecture and Golgumbaz is an outstanding example. This is one of the most

excellent constructions in Vijapur, the biggest dome in Asia; its vast columnless hall is 18,10,935 sq. feet, while the dome in the Pantheon church at Rome is only 15,833 sq. feet in extent. In this construction the Dome, the Minars and the Arches are very attractive; the reverberating echos of the whispering gallery inside keep the audience spellbound. Moreover, in order to remove the water shortage problem in Vijapur, he built Begum Talav. Asad Mahal was built during his period and the credit for the beautification of the Meharab of Jamia Masjid goes to him. During the period of his reign, French travellers Mandelso (1639) and Tavernier (1648) had visited Vijapur and they had brought on record through their writings many important facts about the contemporary life. Two inscriptions belonging to his period have been reported from the district. Among them Nagari inscription (Marathi) dated 1635, reported from Devangaon, records the battle between Badshah Mahammad Sultan and Rajadhiraja Murari Pandit in the vicinity of river Bhimarathi. Nagari Inscription (Marathi) dated 1644, reported from Hippargi, record the construction of Hanumantha Temple and land grants made to that temple.

Adil Shah II (1656-72):After the death of Mahammad Adil Shah, his 19-year-old son Ali Adil Shah II ascended the throne. By that time the Mughal Governor of the Deccan, Prince Aurangzeb had lured to his camp; Mir Jumla the Commander of Golkonda. Added to that, after the death of Sultan Abdulla Qutb Shah, Mir Jumla had entered into a shameful agreement (1656) with Aurangzeb to enthrone his son Mahammad Sultan as a successor to the Qutb Shahi throne. Accordingly Ali II, the Sultan of Vijapur was not the legitimate son of Mahammad Adil Shah, and as such it was explicitly stated that the Mughal Emperor should appoint the Sultan of Vijapur and thereby Vijapur should be made to bow to the sovereignty of the Mughals was the desire of Aurangzeb

Shaji, after his release began to freely invade Vijapur and pretended to please Agra and Vijapur simultaneously, depending upon the circumstantial needs. At that time, when Prince Aurangzeb viewed Vijapur and Golkonda with suspicion, Srirangaraya III (1642-64), sent his ambassador, with the offer of innumerable gifts, to seek his protection. Keeping that in his mind, Aurangzeb convinced Shajahan about the need to be hostile towards Vijapur and Golkonda. Not contented with that, through the offer of bribes to many officials and chiefs of Vijapura, including the Prime Minister Khan Mahammad, Aurangzeb succeeded in winning them over to his side. He sent Mir Jumla the Commander of Golkonda to Agra, in order to convince Emperor Shajahan to permit an expedition against Vijapura and succeeded in achieving his objective. After a siege lasting for 27 days in 1647, the Mughals captured Bidar. The forts of Kalyana and Gulbarga fell next. To prevent the invading Mughal army on its march towards Vijapur, the Sultan commissioned his Minister Khan Mahammad but, because the Minister had colluded with Aurangzeb, the mission failed. Queen Bari Sahib, having come to know about that, got him killed at the Mecca gate. In order to free Vijapur from the clutches of the enemy, Sultan Ali was ready to accept to all conditions for a prospective peace except surrendering to Aurangzeb. But Aurangzeb demanded the total surrender of Vijapur. In the meanwhile Shajahan ordered the war to be stopped and the return of Aurangzeb to the capital. Simultaneously, the news about the illhealth of Shajahan also reached him. Therefore, Aurangzeb entered into an agreement with Vijapur in November 1657 and returned to Agra. According to the terms of the peace agreement, Vijapur paid as war indemnity

a sum of Rs. One Crore along with the surrender of Bidar, Kalyana, Parendra and other forts. Shajahan also gave his approval to that agreement.

In the meantime, Shivaji had become powerful. He was conducting raids on Vijapur. In order to oppose him the Sultan sent an army of 10,000 soldiers under the leadership of Afzal Khan. But, in 1659 at Pratapgad, under the pretext of negotiating the terms of peace, Shivaji killed Afzal Khan, destroyed the Vijapur army and annexed Dhabol in 1660. In the next two or three encounters that followed, though Vijapur suffered defeats, towards the end Shivaji fled to Vishalgar. While the Sultan was fighting against Shivaji on one side, and on the other side Shaji was commissioned to invade Madurai and Tanjore. In 1661, in order to suppress a rebellion in the southern part of his kingdom, along with Shaji, he personally undertook the expedition. Afraid of the invasion by Shaji, Shivappa Nayaka of Bidanur surrendered. The chieftain of Sonde also bowed. The successful Sultan, returned to Vijapur in 1662.

Though Shivaji had entered into an agreement with Vijapur, he never went back from invading them whenever an opportunity arose. His invasions were directed against Mughals and Vijapur and as such he encountered the enmity of both. The Mughal sovereign Aurangzeb, with a view to eradicate Shivaji, sent his General Shysthakhan. Shivaji had already succeeded in checking his advance at Poona in 1667 was able to force him to retreat to Auragabad. Enraged at the activities of Shivaji, Aurangzeb appointed Raja Jaisingh and Diler Khan as Governors of Deccan and commissioned them to suppress Shivaji. In this direction Aurangzeb was successful in obtaining the support of Vijapur, but Vijapur having suffered a defeat by that time in the hands of Shivaji, did not show any interest to encourage the Mughals against Shivaji. Meanwhile Jaisingh, the Mughal Governor, had succeeded in obtaining the treaty of Purandhargad with Shivaji, which was opposed to Vijapur. After that treaty, Jaisingh was rather reluctant to send Mughal armies towards Vijapur, yet he bribed several chieftains of Vijapur and won over them. Ali who had understood those transactions, sent an Embassy to the Mughal Governor, at Purandhargad promising to pay a sum of nine lakh Honnu as tribute, but that did not have the desired effect. Jaisingh left Purandhargad in 1665, and laid siege to Vijapur. Vijapur got assistance from Golkonda. By destroying all facilities that existed around Vijapur and thereby creating shortage of essential supplies to the Mughal army, a serious confusion was created among them. Without any alternatives, Jaisingh was made to beat a retreat in 1666, and left Vijapur. But Aurangzeb did not keep quiet. Instead, he encouraged Shivaji against Vijapur and Hyderabad and created disturbances. Vijapur was unable to refrain Shivaji, as he enjoyed the Mughal support, therefore Vijapur entered into a treaty with Aurangzeb, and ceded the Sollapur Province, which had an annual revenue income of 18,000 Honnu to Aurangzeb, and thus Ali II succeeded in restraining Shivaji. When Shivaji invaded Surat for a second time, the sovereign, in order to wage a war against Shivaji, wanted Vijapur to supply him 12,000 Cavaliers, but due to the disturbances in the south, Aurangzeb did not get the aid. By about 1671 the revolts in the Deccan had subsided. In 1672, Ali suffered a paralytic stroke and died.

Sikandar Adil Shah (1672-86): As desired by the sultan, four-year-old child, Sikandar came to the throne. Abdul Mahammad, the Prime Minister divided the Adil Shahi Empire into

four provinces, appointed Governors to each of them and made Khawas Khan, the regent. His plan was to protect the kingdom of Vijapur from the stronghold of its most prominent enemies the Mughals, the Marathas and others, but that did not yield the expected results. With the empty treasury, stagnant industrial activity, limping revenue collection due to anarchy, perverted provincial officers, constant fear of Mughal and Maratha invasions etc, the political condition of Vijapur was as deplorable as that of a sinking vessel. Khawas Khan got all powers concentrated in his own hands, and gave responsible jobs to the remaining officials. Prime Minister Abdulla Mahammad was unhappy about that. He renounced the capital and returned to his Jahagir. Shivaji took advantage of all this, he withdrew his ambassador Balaji Nayak, stationed in Vijapur and got ready for a large scale attack on the kingdom of Vijapur. As a result, by about 1673, Shivaji got Panhala and Parali forts.

During the same year, Shivaji's army under the leadership of Annaji Dutt looted Hubli. That incident caused considerable harm to the English factory at Hubli. The Commanders Balol Khan and Sharja Khan of Vijapura Sultanate tried to prevent Shivaji's progress. But, before that could happen, the Mughal army fell upon Vijapur forcing a truce with Shivaji. On the one hand if Aurangzeb thought of an alliance with Vijapur to get its help to suppress Shivaji, on the other hand by buying the officials in the Vijapur court he made all attempts to destabilize the Vijapur kingdom. Although, Shivaji came forward for a peace treaty in order to avoid invasion by the Mughals, the Mughals did not accept that. In the meanwhile Khawas Khan the Prime Minister of Vijapur met Bahadur Khan, the Mughal Governor of the Deccan, in 1675 at Pandarpur, assured help in a war against Shivaji, and agreed upon the marriage proposal of marrying Mughal Prince Azim to the sister of Sultan Sikhandar. But, due to groupism in Vijapur court, internal strife appeared and anarchy followed. Shivaji took advantage of that on the one hand and on the other Mughals planned to capture the Adil Shahi kingdom. Bahadur Khan, the Mughal Governor of the Deccan in 1676 laid siege to Vijapur. In the battle that was fought in Aliyabad near Vijapur, Vijapur army won and Bahadur Khan got defeated. But, the internal rivalries between the Afakis and Dakkanis led to their own weakness that was taken advantage of by the Mughal Governor Bahadur Khan who managed to conquer Naladurga and Gulbarga in 1677. Diler Khan the Mughal chieftain of Afghan origin mediated a settlement in 1677 according to that, Aurangzeb withdrew from the war against Vijapur. Dilar Khan's desire to capture Golkonda failed because of the set back the Mughal-Vijapur armies suffered in the hands of Golkonda.

Sidhi Masood, who belonged to the Dakkani group, with support from Golkonda, came to Hyderabad to put down anarchy in Vijapura. Vijapur's treasury had gone empty and their Afghani soldiers had not been paid the arrears of salary, which amounted to six lakh Honnu. To meet that financial constraints money had to be borrowed from Golkonda and that responsibility fell on Sidhi Masood. Having obtained the assurance of help from Hyderabad and while he was on his return journey to Vijapur, the Mughal General Diler Khan invited Sidhi Masood to Gulbarga. Sidhi Masood had become the Prime Minister of Vijapur after the death of Bahalol Khan, the Premier. In it, Sidhi Masood had agreed to the marriage of Sahabanu, the sister of Sikandar with the Mughal Prince Azim and according to the agreement, they should help the Mughals in their fight against Shivaji. But, having failed to pay the soldiers, their arrears of salary; Sidhi Masood

fell a victim to their fury. At that critical juncture, he did not get as much help as was expected from the Mughals. Instead, the fear of Mughal occupation gripped him. Due to that, Sidhi Masood re-entered into a treaty with Shivaji. But, the Dekkani-Afakhi internal rivalry that had remained confined to the court had spread to all the principalities in the kingdom and thus the situation had become serious. In the meanwhile by about 1675, Venkoji, if one of the sons of Shaji captured Jinji and sat on the throne, another son Shivaji, ascended the throne in Poona and became the Chatrapathi. However, within a short time Venkoji lost Jinji. An alliance cropped up between Shivaji and Golkonda, and war preparations began for the capture of the Jahagirs of Vijapur and Venkoji. In 1678 Shivaji captured Jinji and Vellore. Shivaji asked for his share in his father Shaji's Jahagir, but Venkoji did not agree. Therefore, Shivaji again returned to south Maharashtra. Diler Khan the Mughal General, as opposed to Sidhi Masood's pro-Shivaji stance, prepared to attack Vijapur in October 1678. Sidhi Masood entrusted the responsibility of protecting the Vijapur fort to the 7000 Marathi soldiers in steel armour, who were sent by Shivaji, and readied himself to oppose the Mughals in the mid-way. Shivaji wanted that the responsibility of each of the main entrance to Vijapur and sentry post to be entrusted to Maratha army. It was due to this Sidhi Masood got naturally frightened. The activities of the Maratha battalion actually strengthened Masood's fear. The Maratha army that had camped at Khanapura was shifted to Jorapura. Straight fight followed between Vijapur and Maratha armies. Although, Maratha army marched up to Ibrahim Rauza, it was compelled to retreat due to the untimely death of the Maratha General. Shivaji offered bribes, in the form of money, to the Vijapur Generals and coerced them to give up Vijapur fort in his favour, but failed. In that conspiracy, Masood found Sharja Khan, the Vijapur General had stained his hands. Therefore, internal rivalries again erupted in Vijapur. Masood tried for a peace settlement with the Mughal General Diler Khan, but failed. Therefore, Diler Khan conspired to arrest the members of the embassy that had come from Vijapur. But, the Vijapur embassy having smelt the situation became cautious and returned to Vijapur. Diler Khan, by offering bribes to the dissatisfied Generals of Vijapur won over them to his side. As a result, Vijapur army numbers dwindled to meager three or four thousands. The helpless Masood, convinced Sahabanu the sister of Sultan Sikandar to accept to marry the Mughal Prince in order to protect her brother's Empire, and got her married to the Mughal prince Azam in 1679.

Not satisfied with that, Diler Khan mounted pressure on Masood to retire, leaving the power behind. He placed before Masood his desire that, Adil Shahi army should be sent to fight against Shivaji, leaving the responsibility of safeguarding the Vijapur fort in the hands of the Mughal army, while hinting that Shamsuddin be accepted as the Regent of Vijapur. Masood did not accept that, instead he got Venkatadri, who had brought that proposal, arrested. Diler Khan became angry due to these happenings and got ready for a war but that got delayed on account of financial difficulties. Masood took advantage of this, got Shivaji's help against the Mughals. In October 1675, Diler Khan began to spoil the mofussil areas around Vijapur, and in December laid siege to Vijapur, the capital but, did not succeed. Shivaji's army had cut off the link to the supply line accessible to Diler Khan. In the meanwhile, Aurangzeb recalled Diler Khan in 1680. In the meantime Chatrapathi Shivaji died in April 1680. With the death of Shivaji, the most powerful opposition to Aurangzeb in the Deccan ceased. With that, the hindrance to Mughal progress ended and the fall of Vijapur kingdom began. Aurangzeb having recalled Diler Khan in

1680 from the Deccan, due to many reasons could not pay attention to Vijapur till 1684. Ogilelabe, the expert Geographer of England (1680) has left on record that Vijapur of those days was famous for its trade in diamonds.

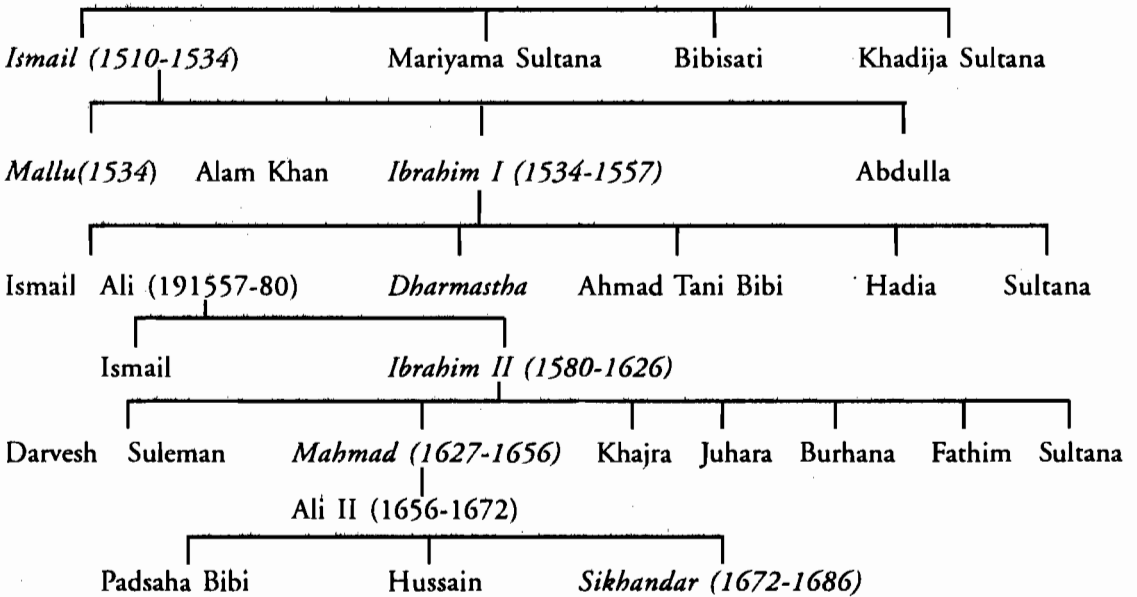
Aurangzeb having desired the help of Vijapur in suppressing the Marathas indulged in dubious discussions. That did not disturb Premier Masood, but he was frustrated to see the internal groupisms and rivalries between them in Vijapur. Towards the end, he got the permission of Sikandar in 1683 and returned to his Jahagir in Adoni. The Sultan appointed Agha Kusru as the Vazir but that Vazir did not live long. Aurangzeb was engaged in a war against Sambaji, the Maratha chieftain because; he had given protection to the Mughal Prince Akbar, who had revolted against Aurangzeb sent a message in March 1684, to Sikandar to extend all help to his army that was waging a war against the Marathas. But Sikandar had refused all the requests of Aurangzeb and did not even agree to the Mughal army passing through his kingdom. Moreover, he sent a counter message to Aurangzeb demanding the return of all tributes and gifts the Mughals had received from Vijapur. That naturally led to the Mughal invasion. Aurangzeb had tried several times, unsuccessfully, to get help from Vijapur against the Marathas; towards the end severed his diplomatic relations with Vijapur. War became inevitable. Maratha batallion came to Vijapur to Sikandar's help. The Sultan of Golkonda assured to help. In April 1685, with the Mughal army camped in the vicinity of Vijapur, the capital; and with that began the attack on Vijapur.

In the beginning by the cutting off of supplies, communication and ammunition to the Mughal army, the people of Vijapur created panic in Aurangzeb's army. By that time Aurangzeb, who was in Sollapur, sent his General Ghazuddin Khan Firoz Jung to the rescue of the Mughal army. With all their best efforts Vijapur failed to check Firoz Jung. Moreover, Prince Muzam came with his army and joined. Sultan Sikandar was highly disturbed at the sight of the invading Mughal army and brought pressure on Aurangzeb from the religious leaders, without success. The attack on Vijapur continued up to June 1686, approximately 15 long months but Vijapur was not conquered. Disgusted with that Aurangzeb decided to take the leadership of the operations into his own hands and left Sollapura on 14th of June 1686. On July three 1686, he came to Rasulapur near Vijapur. With the coming of Aurangzeb the nature of the war changed thoroughly. The Sovereign decided to close, with mud, the ditches surrounding the fort. It is said that he paid one Honnu to each of the basketful of mud that was put in. Using all the different methods, Aurangzeb was trying to capture the fort of Vijapur, and Vijapuris with all their heroism opposed that till they finally realized that it was a futile exercise. Firoz Jung brought the representatives of Vijapur, who came on 9th September seeking a peace settlement, to Aurangzeb's court. They narrated to the Sovereign about the willingness of Sultan Sikandar Adil Shah to lay down the war weapons in favour of a peace settlement. Victorious Aurangzeb along with his prominent Generals entered into Vijapur city. On September 13th, Sultan Sikandar as a rebel feudatory tied with silver chains was brought to Aurangzeb's camp. Prime Minister Sarja Khan was also brought, under arrest. Sarja Khan was admitted into the Mughal army and appointed as a Mansabdar of 7000 horses. With Sikandar Khan handing over the keys of the fort and surrendering the Royal insignia to Auragazeb the end of the Vijapur kingdom was complete, and Vijapur merged in the Mughal empire remaining thereafter only as a Mughal province. As a prisoner under the Mughals,

Sikandar was being paid a pension of Rs. 1,00,000 towards his annual expenses and spent his last years in imprisonment, till he died in April 1700.

Genealogy of the Adil Shahis

Yusuf Adil Khan (1449-1510)



Cultural contributions : The Bahamani and Adil Shahi royal families, that ruled Karnataka, as they were Islamic in their origin, naturally brought in quiet a few administrative changes. The Sultan remained the Sovereign of the Empire and the succession was hereditary. There was a ministerial council to assist the Sultan. Prominent courtiers influenced the administration considerably and it was rather difficult to ensure unanimity among them. Though native traditions were practiced in administration, influence of Islam is discernable. Distribution of justice got the priority; transport and communication system had improved. For the administrative convenience the Empire was divided into Tarafs. Hindu and Islamic faiths mutually influenced each other. This influence could be seen in the fields of Language, Literature, Music, Architecture, Sculpture etc. Urdu Language, Urdu, Arabic, and Persian Literature; Dakkani Music; Indo-Islamic Architectural styles and the Vijapuri style are the prominent contributions of the Muslim administration.

The first Sufi saints, who came from Delhi to Deccan to propagate Islam, were warriors. They entered into quarrel with the locals, for the propagation of Islam, without caring for their lives and died fighting and attained martyrdom. Coming from Arabia, having established in Sagar, Sheik Sufi Sarmastha (1281) is buried there itself. His follower, Sheik Shahid came to Talikote along with four of his followers, struggled with the locals and pre-deceased (1272-73) his master Shaik Sufi Sarmastha and his Dargah in Talikote is named as Gazi i Suhada. Another Sufi Saint Pir Jumla, having come to Vijapur, it is learnt waged a war in the name of Jihad. Pir Mabari

Khadayat of Mabari, though was in the victorious army of Malik Kafar, while Khalji's army returned to Delhi, he remained in Vijapur engaged in the propagation of Islam, and died in 1311. Sheik Sirajuddin Junairi, the teacher of Alauddin Bahman Shah the Bahmani Sultan, had established himself in Vijapura as far back as 1330, had crowned Alauddin when he ascended the throne. Alauddin had distributed gold and silver to the orphans in the name of the Saint Nizam ul din Jaliyanna of the Chisty order is indeed noteworthy. Sufi Saints belonging to Chisti, Khadri and Sattari orders kept coming perennially to the Muslim kingdoms of the Deccan is of great significance, and the coming of twelve Sufi Saints, belonging to different orders, during the reign of Ibrahim II is worthy of reference. During the reign of Mahammad Adil Shah ten Sufi Saints came to Bijapur. Among the 45 Sufi saints that had come to Vijapura during the period of the Adil Shahi rule, Shah Sibaghat Alla (1606) was the most prominent. He personally supervised the construction of Ibrahimpur Masjid. Similarly, Shah Abdul Hasan Khadri (1635), and Shah Hasim Alvi (1646) etc, are among the prominent Sufi Saints who visited Vijapur and worked for the Hindu-Muslim unity, a fact worthy of being brought on record.

If the Bahmani Sultans belonged to the Sunni sect of Islam, Adil Shah primarily were Shias. Due to Sunni-Shiya quarrel, the Adil Shahi court exhibited discordance many a time. It also had its influence on the politics of the Deccan. Aurangzeb, who was a Sunni, excused Sultan Sikhandar, with a view to take him as his son-in-Law. But, scholars are of the opinion that, Sikhandar, a Shia did not accept that and thus expedited the decline of Vijapur.

As a consequence of Muslim administration there was a deep impact on the Indian architectural style that manifested in the evolution of Indo-Islamic style. Vijapur, known as the 'Queen of the Deccan' in those days, was a garden of Gumbaz and with the confluence of Arches, Minars and Gumbaz in the buildings of Gol Gumbaz, Ibrahim Rauza, Jamia Masjid, Sat Mazil, Gagan Mahal and Bara Kaman etc. it excelled as a city of glittering glory. The monuments standing there, in ruins, are dumb witnesses to their past glory. The calligraphy in these memorials is yet another significant contribution.

Sollapura, Thulajapura, Devara Ganagapura, Pandaripura, Talikote etc, were the then centres of pilgrimage; and to this day, one can see, innumerable adherents going on a pilgrimage from Vijapura to those centres. Thus, Vijapur district politically, during the administration of Vijayanagara, Bahamani, and Adil Shahi periods; and in cultural activities remained proactive keeping itself open to the promotion of unity and commingling of the Hindu-Muslim elements in society. Along with the culture of the Sharanas, the Sufi culture freely mixed and found expression in the local saying "Khadaralinganige Savira salamu" meaning thousand salutations to God Khadar-Linga, laid the foundation to the religious sentiments of Vijapur populace. With love for their own religion, they had respect for the religion of the others; forgetting their religious differences, they enjoyed free mutual commingling during festivals and festivities, which paved the way for observing the joyous occasions with dignity and grace among the gentle folk. This mutual trust and goodwill that took shape in those days has come down to this day.

Mughal Administration

With the fall of the Adil Shahis the kingdom of Vijapur became a province in the Mughal Empire. Aurangzeb took the Vijapuri courtiers into service in Delhi, appointed a Vijapuri official as the Faujdar of Vijapur, and on the back of that in 1687 attacked the kingdom of Golkonda and annexed that. With the annexation of these two kingdoms the number of Mughal provinces in the Deccan increased from four to six. Vijapur had become a Subah during the administration of Aurangzeb; Altogether there were 18 Sircars in it. They were further sub-divided into 281 Paraganas or Mahals for administrative convenience. Among those 18 Subhas, Vijapur was one of the Sircars with 30 Mahals in it. Among them Vijapur Mahal had 765 Kasbas, each of these being an administrative unit in the system. Having annexed Vijapur, Aurangzeb remained in Vijapur till 1689 with an intention to annex the remaining southern provinces. During that period he appointed two officials viz. the Faujdar and Khalsa Diwan, for the administration of the Vijapur province.

During that period, Aurangzeb honoured all those Chieftains and prominent persons who had aligned themselves with him in the task of annexing Vijapur. He got Gumbazs built for Khan Mahammad and Khawas Khan, the Vijapur chieftains who gave up their lives for the sake of Aurangzeb. Today they can be seen in the complex of Jodi Gummata. It is note worthy that, the Eastern entrance to Jumma Masjid in Vijapur was built by Aurangzeb, and some parts of this Masjid were built by the king of Satara, at a later date. In 1689 a barbaric plague occurred in the Sultan's Camp, and lakhs of people died, including the queen. The intensity of the situation was so grim that all the dead could not be given a decent burial, instead, it is said that, the dead bodies were loaded into carts and pushed out of the city for their mass burial. Due to that, Aurangzeb had to inevitably leave Vijapur. Three months later Vijapur became free from the fear of the plague. But, the population of Vijapur by then had declined considerably.

In the mean time, Marathas had become powerful. Under the Generalship of Shanthaji Ghorpade, the powerful Marathas invaded Vijapur province. To oppose the Marathas and to check their advance a huge army was sent. Yet, due to foresight of Shanthaji, the Marathas succeeded. The Marathas had become a terror to the Mughal army. The Mughal army divisions were like moving cities. With their guerilla tactics, the Marathas attacked, terrorized, looted, plundered and pillaged the Mughals. Under those circumstances, the future founder of the state of Hyderabad, and the establisher of the Nizamship, Chinkilichakhan was commissioned as the Governor of Vijapur Subah. Just before his death, Aurangzeb appointed his third son Kambaksh, as Governor of Vijapur. Aurangzeb died in 1707, in Ahmadnagar. With that the war for succession to the Mughal throne began, and Bahadur Shah, had to oppose two of his brothers, Azam and Kambaksh. But, by that time Azam who had already grown powerful in the north, released Sahu, the Maratha chief, from imprisonment, with a permission to collect Chauth and Sardeshmukhi taxes in the Mughal territories of the Deccan. Satara became the administrative centre of Sahu. Bahadur Shah, who suppressed Azam's revolt in the north, failed to convince Kambaksh in the south. As a result, in a battle ensued near Hyderabad, Kambaksh was killed; and Bahadur Shah became the undisputed sovereign on the Mughal throne. Bahadur Shah, appointed Dhulafikar Khan, who had supported him, as the Viceroy in the Deccan in 1708. But, Dhulafikar Khan,

appointed Davood Khan Panni as his representative to administer Vijapur, Bidar and Aurangabad subhas, and stationed him at Aurangabad. Mansoor Khan was appointed as the Governor of the Vijapur province. Vijapur province once again was caught in the shackles of drought in 1717.

The Nizam of Hyderabad

With the Asafjah family starting its independent rule after 1724, Vijapur province came under the administrative control of the Nizam of Hyderabad. The Nizam of Hyderabad had entrusted, upto 1744, the administrative responsibility of the territory north of river Krishna to Nasir Jung, and the territory towards the south of the river to the Nawab of Savanur. In about 1746, according to the agreement, the Nawab of Savanur had to hand over the provinces of Bagalkot and Badami to the Maratha Peshwas. The Peshwa had entrusted the responsibility of these two provinces to Malahari Rao Rasthiya, who, in turn, sent Krishnaji Viswanath as his representative. Consequent upon the death of Nizam ul Mulk in 1748, an internal struggle for succession, to the Hyderabad throne, began. In 1759, when the Nizam Salabat Jung pressed for more money from the Zamindars of Vijapur, the Maratha army, under the leadership of Balaji Peshwa and Sadashiv Bhahu, defeated Nizam Salabat Jung and his brother Ali at Udayagiri. As a result a settlement was arrived at. According to that, most of the provinces belonging to Vijapur region were transferred to the Marathas. Though Hunagund province remained under the Nizam, the Marathas had a right to collect 25% of the revenue from there.

Hyder Ali – Tipu Sultan

In the battle of Panipat 1761, the Marathas, in addition to suffering an ignominious failure, had lost their political dominance. In the farther south, Hyder Ali, who was ruling the fiefdom of Mysore, had successfully extended the northern boundaries of Mysore beyond the rivers Malaprabha and Ghataprabha. But, the Marathas, under the leadership of Madhava Rao Peshwa and Raghunatha Rao, defeated completely Hyder Ali and his chieftain Fazulullah Khan, and succeeded in throwing them out. As a consequence of that, a compromise had been arrived at in 1765. After the death of Madhava Rao Peshwa, Peshwa Raghunatha Rao, entered into secret agreement with Hyder Ali, and tried to safeguard his personal interests. Accordingly, in 1776 Hyder Ali forced the Maratha-Nizam alliance to beat a retreat and conquered Gajendragad, Badami and Jalihal in 1778. But, the responsibility of their supervision was left to the local Desais after doubling the amount of tribute. Hyder Ali returned Bagalkot to the Nawab of Savanur, as a consideration for the acceptance of the sovereignty of Hyder. Later on, Nana Fadnavis and the Nizam of Hyderabad, to take back their territories then under the control of Tipu son of Hyder Ali, entered into a secret alliance. But, differences of opinion arose between the Nizam and the Marathas while implementing the secret alliance. Tipu Sultan took advantage of that and got his boundaries strengthened. The Nizam and the Marathas became aware of Tipu's move, and got ready in 1786, to conquer Tungabhadra-Krishna area from Tipu. As a result they planned that under the leadership of Nanafadnavis, if a huge army attacked Badami, another division of the army attacked southern Belgaum. After a prolonged fighting, the allies with great difficulty captured Badami fort, entrusted that to Rastiya's care and marched southwards. Though Tipu succeeded in defeating the Maratha-Nizam army at several places, afraid of the British, he agreed to hand over his interest in southern Vijapur to the Marathas in 1787. The Nizam got the province of Hungund.

Marathas

The Vijapur province being fertile, got priority in agriculture upto 1790, was under the supervision of Yasvantharaya and Krishnaraya, the representatives of Rasthiya. But, during 1790-91, witnessed a drought and its consequences disturbed peace. The Marathas in 1795 defeated the Nizam of Hyderabad and conquered Hungund. Vijapura province, subjected to the Maratha domination, began to crumble under the weight of the taxes they imposed. Afraid of the taxes that were being imposed, the cultivators began to migrate. That condition continued down to 1818. The magnitude of the problem can be gauged from the fall in the cultivation of Hungund village which had about 9000 acres of land under cultivation in 1778, reduced to about 200 acres in 1820.

During the reign of the last Maratha Peshwa, Baji Rao (1797-1817), due to the jealousy against the Rasthiya family, Marathas went on incessantly attacking Bagalkot. In 1810, Peshwas defeated the Rasthiya family and annexed Bagalkot. During that period plunder and looting became the routine and confusion remained worse confounded. Added to that was the internal quarrels among the Jagirdars, subordinate to the Peshwas. Madhava Rao Rasthiya of Badami, Malaji Ghorpade of Alamela-Indi and Tamba, Parasurama Panditha Prathinidhi of Bagevadi-Vijapura, Ganapathi Rao Pense of Mudakavi-Hunugunda and Daulat Rao Ghorpade of Gajendragad were some of the Maratha chieftains involved in the internal quarrels. Dhondiya Wagh of Shimoga, who had revolted against the British, gathered an army to create troubles to the British, and kept moving from place to place. While marching through the Badami route he fell a victim to British guns on September 9th, 1800 at Konagal (Raichur district).

Meanwhile, Nayaks of Surapura entered Nalathavada in 1802 and looted. In 1804, Peshwa Baji Rao ordered the Governor of Karnataka province to acquire Badami, Bagalkot and Jalihala, from Madhava Rao Rasthiya. Madhava Rao Rasthiya by paying Rupees 40 lakhs to Poona Government tried to become the commissioner of Bagalkot, Badami and Jalihala, and with the influence of Lord Wellesley, he became the proprietor of that area for about six years. Parasurama Srinivasa Prathinidhi declared in 1806, that the Jahagirs of Bagevadi and Vijapura were his own, though they had been under Nanafadnavis. His mother though questioned his rights, and tried to restrain him with the help of Peshwa Baji Rao. But, Parasurama was defeated by Babu Gokhale, one of the Governors under Baji Rao; and imprisoned. He agreed to be sincere to Baji Rao, got a portion of his Jahagir. Babu Gokhale got the Jahagir of Bagevadi. Because he indulged in administrative malpractices in his Jahagir the villages became desolate. Sir James Makintosh, who visited Vijapur in about 1808, has stated that the South Vijapur province was laying waste at that time. Anand Bikkaji, who belonged to Rasthiya family had settled in Bagalkot, built a palace in about 1800, its remains can be seen even now in Bagalkot.

Baji Rao in 1810 took away Bagalkot and Badami from Rasthiya. Peshwa had entrusted the responsibility of Bagalkot to Nilakanta Rao, Sir Subadar, he remained in power till Munroe acquired Bagalkot in 1818. There was a mint in Bagalkot till 1835. According to the advice of the British Government, excluding Bagevadi, Masakanala and Girinala, the Marathas had to give back

Bagewadi province as a Jahagir to Parasurama. The Marathas were following the system of Revenue Farming in Revenue collection, which gradually led to the farmers renouncing cultivation. Villages began to disappear. After the Poona agreement of 1817, Madhava Rao returned to Rasthiya his Jahagir comprising Muddebihal and North Vijapur. Vijapur was in turmoil under the Peshwas, due to the looting of Marathas, fleecing Jahagirdars, troubling from revenue farmers, plundering robbers and anti-social elements and similar other unhealthy activities. This was particularly the case of about 45 villages on the banks of rivers Krishna, Malaprabha and Ghataprabha, which suffered poverty due to incessant invasions of the Marathas. During this period, the buildings built during the period of Sultans of Vijapur suffered considerable destruction in the hands of Peshwa Governors. The Teak wood used in the construction of those buildings had simply disappeared and the buildings were in ruins.

PROVINCIAL SAMSTHANAS

In different parts of the Pre-independent Karnataka, under local families, the Samsthanas had become politically strong. Such provinces under the control of Samsthanas had become considerably powerful. In the Vijapur district Mudhol, Jamkhandi, Savanuru and other Samsthanas have made significant contributions. Not only these Palyams, the district had many more, Sangli Samsthana-13 villages including Terdal and Rabakavi; Aundh Samsthana with 12 villages; Hiriya Kurundavada Samsthana with nine villages and Ramadurga Samsthana. After the merger of these Samsthanas in Mumbai state, Mudhol and Jamkhandi became part of Vijapur district as taluks. Bilagi became a taluk in 1959. Among various Samsthanas that played a significant part in the politics of the district Mudhol, Jamkhandi and Savanuru are important and it is noteworthy that, their administration has made great advancement locally.

Mudhol Samsthana

Bhosale-Ghorpade family, one of the ancient Samsthanas of Maharashtra, ruled Mudhol Samsthana. The Firman, granted in about 1352 by Bahamani Sultan Alauddin Hasan Bahaman Shah, records the fact that, the Sultan granted ten villages in the Daulatabad province to Dilip Singh, who belonged to the Rajput family of Mewar, for having helped the Sultan in defeating Narayana, the Lord of Mudhol then hiding in Mudhol fort. Narayana, who had suffered a defeat and imprisonment, had been pardoned and permitted to continue in power at Mudhol as a feudatory. From this it is evident that Jamkhandi fort was under the control of Narayana the lord of Mudhol, at that time.

Reference to Mudhol again comes up in the Firman (1471), belonging to the time of Bahmani Sultan Mahammad Bahaman Shah III. Mahammad Gawan, the Bahmani Minister, in his efforts of conquering Kherla fort got assistance in the supply of Iganas (Ghorpade), from Bhimsingh the feudatory of Mudhol. Satisfied with that Mahammad Gawan, the Minister, with the acceptance of the Sultan invested Bhim Singh, the Maratha chief of Mudhol with the title "Raja Ghorpade Bahadur" and honoured him. It may be noted that, this title is borne by their descendents even now.

It appears that, the Ghorpades of Mudhol continued as feudatories of the Adil Shahis. It is significant that, Bahadur Gilani of Goa, having suffered a defeat in 1494, returned Mudhol to Yusuf Adil of Vijapur. When Chatrapathy Shivaji played a significant role in Deccan politics, the Sultan of Vijapur tried to silence the Marathas. At that time, Baji Rao of Mudhol Samsthana, having accepted the challenge of the Sultan, brought Shaji, the father of Shivaji, as a captive and got the appreciation of the Sultan. But, Baji Rao was killed in the battle that followed. In addition to that, Shivaji attacked Mudhol with his army and had burnt certain parts outside the residential areas; the locals to this day call that as 'Suttatta' meaning 'the burnt' area in Kannada. The British successfully sorted out the differences that arose between these two families in 1862, by arranging the marriage of the princess of Mudhol with the royal family of Kolhapur.

The Mudhol Samsthana, 381 sq.miles in extent, had 81 villages, and its annual revenue collection stood at Rupees 3,45,360 in 1882-83. That comprised of Mudhol, Davaleswara, Jambagi, Machakanur and Lokapura Mahals. Maloji Rao Ghorpade, Venkata Rao Ghorpade, Narayana Rao Ghorpade and Maloji Rao Ghorpade II, were among the prominent rulers who ruled this Samsthana. For the well being of the Samsthana they conducted the administration and won the appreciation of the people. They provided the people of the Samsthana the required civic amenities and helped by patronizing art and culture. Maharayana Kere (the Tank), built by Venkata Rao Ghorpade in Mudhol remains to this day the main source of drinking water for Mudhol. The wrestling pavilion in Mudhol is an evidence for their love of wrestling. The Mudhol dog, a special breed of hunting dogs is their contribution. Maloji Rao Ghorpade, the last ruler of the family, it is learnt, was honoured by the then Bombay Government by offering Nine Gun salute, as a token of appreciation for the style of their administration. Marathi was their official language. But Kannada gradually came into use due to the efforts of leaders like Ramanna Sonna. Halagali near Mudhol witnessed the revolt of the Bedas in 1857. On that occasion the Bedas of Halagali fought without surrendering their weapons is remarkable, and the memorial built for Jidaga Balya, the leader of that revolt is in Mudhol. During the British period it was under the control of the Political Agent of Kolhapur. Such a prominent province, Mudhol Samsthana got merged in Mumbai state in 1948, and entered Vijapur district as a taluk.

Jamakhandi Samsthana

Among the Pre-Independence day Samsthanas in Vijapur, Jamakhandi was another important Principality which played a significant role in regional politics of the Southern Maharashtra. Because of the fact that the Samsthanikas were Marathas, their official language was Marathi. It has been noted that the Jamakhandi fort in 1352, gave asylum to Narayana, the Lord of Mudhol. Similarly, Jamakhand was one of the forts captured by Bahadur Gilani, the Governor of Konkana province, in the Bahmani kingdom. He had suffered a defeat fighting against the allied armies of Bahamani-Gujarat and Adil Shahis and forced to return Jamakhandi in 1494 to Yusuf Adil. Thus, the politically dominant Jamakhandi, was under the Desais of Konnur till it was taken over by Peshwa Madhava Rao and handed that over to Parasurama Bhawu in 1763-64.

The progenitor of the Patvardhan family that ruled Jamakhandi was Hara bhatta Balambhatta Patwardhan, a konkani Maratha Brahmin. He was engaged as a priest, for his livelihood, under

Ichalakaranji, king. Peshwa Balaji Viswanath gave his daughter in marriage to Ichalakaranji royal family. With this background Ramachandraraya, son of Harabhata, the priest under the king of Ichalakaranji, joined the army of the Peshwas. Under the leadership of Chimmaji Appa, the brother of the Peshwa, he took part in many a battle, and demonstrated his valour that attracted the attention of the Peshwa. His son Parasurama Bhau Parwardhan was also known for his heroism and had obtained Jamakhandi as Umbali from Peshwa Madhava Rao. He played an important part in the wars begun by Peshwas against Hyder Ali and Tipu. After his death, his eldest son Ramachandra Rao Appa Sahib got the province of Jamakhandi in 1811. He became the first ruler of Jamakhandi Samsthana and agreed to pay an annual tribute of Rupees 20,840 to the British in 1821 and gained their trust.

Later on, his son Gopal Rao came to power. He had no children. Therefore, he adopted Ganapathy the son of Yadavdkar Anthaji, one of the relatives from Asangi. He renamed him as Ramachandra Rao Appa Sahib. He ascended the throne of the Samsthana in 1853. He brought into force the British administrative system in his Samsthana. As a consequence of his introduction of several reforms the Samsthana made considerable progress. But, in 1857 the country as a whole witnessed revolts for independence, in the neighbouring Mudhol Samsthana, the Bedas of Halagali began their revolt against the British. At that time the anti-British sentiments found expression in Jamakhandi also. Under suspicion of the Jamakhandi chief's hand in the revolt, the British ordered for the arrest of Ramachandra Rao. Accordingly, the British political agent at Jamakhandi, Manson, arrested Ramachandra Rao on charges of rebellion and took him to Belgaum. Pained by that incident, Chotu Singh a Rajput sepoy in Jamakhandi army took the entire blame for the rebellion upon him got arrested and was finally hanged. In 1859, Ramachandra Rao was declared innocent and released from imprisonment. Chotu Singh's place of burial in Jamakhandi can be seen even now.

Upon his return from Belgaum to Jamakhandi, Ramachandra Rao got constructed few temples and a palace at Ramathirtha on Melugiri Lingappana Gudda to the west of Jamakhandi, and lived there. During his administration Town councils at Jamakhandi (1872) and Banahatti (1886) came to be established. Town Council at Rabakavi, in the neighbouring Sangli Samsthana began in 1888. In about 1882-83, Jamakhandi Samsthana had 492 sq. miles of territory, and among the three Mahals in it, Jamakhandi and Bidari were in Vijapur district. The Samsthana had 88 Villages, and an annual income of Rupees 4,12,430, according to the facts recorded by Venkokatti.

Ramachandra Rao had no children. Therefore, in 1896, he adopted a son belonging to Chinchanakara family, and named him after his predecessors as Parasurama Bhawu. They were good administrators, and gave special encouragement to education and sports. They had gone to France to fight for the British in the First World War. British had invested them with honorary title of Captain. In several Samsthanas in south India people's parishats had come to be established and efforts were made in Jamakhandi Samsthana as well to establish similar Parishat. As a preparatory step, in order to promote good will between people and the ruler, in 1917, they started Lokasabhe movement in Jamakhandi. The following were the founder members of the Lokasabhe: Bhaskar Mahabala, Srinivasa Anikhindi, Yasvantha Vatave, Sadashiva Pendse, Damodara Hulyalkar, Lakshmana Paranjpe, Rajappa Ambali, Vittal Rao Ghatika, Vasudevarao Vatave, Bhimaji Apte,

Purushotham Ghatake, Madhva Despande etc. Their desire was that discussions should take place on the model of Praja Parishat through Lokasabhe in Jamakhandi also. Through, the Lokasabhe, several requests were brought by the leaders before the ruler in Durbar. Following were some of the issues that figured in the discussions: cow slaughter, control on liquors, political reforms, administrative language, Aid to farmers etc. The mother tongue of Patwardans was Marathi, the official language also being Marathi, persons from Kolhapur, Sangli, Satara, Poona etc, were taken into the service, and every thing was saturated with Marathi. To bring in reforms in that area, there was need for the establishment of Prajaparishat In the meanwhile, Parasurama Bhabu in 1924, was crushed to death by an unruly elephant near his palace in Ramathirtha. Shankar Rao Appa Saheb, ascended the throne in about 1926, gave importance to the welfare of the people and had drawn up plans for the supply of drinking water and reforms in education.

He gave assistance to the starting of SP College in Pune, and also started high schools in Kundagola and Banahatti in the Samsthana. Steps were taken to the generation of electricity in Jamakhandi and established Aralepete. He built the palace known as Ramaprasad, that is beautiful and an architectural model. There was demand for the establishment of Prajaparishad from 1917 in Jamakhandi, and Shankar Appa Saheb, understanding that need established Prathinidhika Sabhe in 1938. In that body, there were 16 representatives elected by the people while the remaining 14 members were nominated. The leaders of the movement were: Chikodi Thammanna, Bhavu Rao Apte, Hulyalkar, Appa Rao Vatave, Krishnaji Pant Ranade, Chikodi Paditappa etc. Shankar Rao Appa Saheb died in Mumbai on the same month when India got her independence. Parasurama Bhavu who came to power, thereafter, was a well informed revolutionary, did not care for the opposition from the neighbouring Samasthanas like Sangali, Miraj, Kurundavada, Kolhapura, Mudhol, Ramadurga etc, personally met Vallabhabai Patel, and informed him about the decision of voluntary merger of the Jamakhandi Samasthana. As a result, in December 1947 at the Prajaparishad conference held at Banahatti, the merger of the Samasthana in the Indian Republic was proclaimed. At that time, BD Jatti, was the Chief Minister of Jamakhandi Samasthana. Andanappa Doddameti presided over that historic conference. A committee was constituted to decide about the merger of Jamakhandi Samasthana in the then Mumbai province, and in 1948, Jamakhandi Samasthana got merged with Mumbai state as Jamakhandi taluk in Vijapur district.

Nawabs of Savanur

Savanur, in Dharwar district was a Samasthana of the Nawabs. This Samasthana, which came into existence after the fall of the Sultans of Vijapur, remained independent for about a century, and later on, came under the control of the Peshwas. At the height of its prosperity, Savanur Samasthana comprised of large parts of Dharwar, Belgaum and Vijapur districts and a small portion of Raichur district in Karnataka.

The Nawabs of Savanur had come originally from Afganistan. Abdul Kareem was the pioneer of that family. Ragati Bahulol Khan, the 20th in the line of descendents in the family, came to Vijapur during the time of Sultan Mahammad Adil Shah (1626- 56). The Sultan honoured him by investing him with Nanded-Basvanth Jahagir. His grand son, Abdul Mahammad Khan was

the Vazir (1675-77) of Sikandhar Adil Shah. The Sultan had granted him Bankapura and Miraj as Jahagir. Masud Khan of Advani gave his daughter in marriage to Karim Khan and presented Bagalkot. Abdul Rauf Khan, who succeeded him (1677-1717), went as Sikhandar's ambassador to Aurangzeb while he was besieging Vijapur offering to mediate. After capturing Vijapur 1686, Aurangzeb invested Abdul Rauf Khan with the title Dalera Khan Bahadur Daler Jung, and registered him as a Mughal Mansabdar. After the fall of Vijapur, Abdul Rauf Khan became the Nawab of Savanur. He had married the daughter of Adil Shah. During that period the annual income of Savanur was Rupees 24 lakhs. His Diwan, Ali Khan had initiated land reforms. Among the Nawabs of Savanur Abdul Majeed Khan was the most prominent. During his rule Savanur Samasthana extended from river Krishna in the north to river Tungabhadra in the south. His Samasthana comprised of some provinces of Vijapur district and north Karnataka. He had to fight against the Peshwas incessantly. Towards the end, in 1747 he arrived at a compromise with the Peshwas and surrendered Bagalkot-Bilagi paragana, Jalihala-Badami paragana, and Anaval Paragana in addition to 36 Mahals to Peshwa Balaji Baji Rao. But, Abdul Majeed Khan, gradually became powerful and went about acquiring, one after the other, all the Mahals.

Hakim Khan, who ascended the throne, continued to follow the same policy laid down by his father. To keep him aside Peshwa Balaji Baji Rao, had to wage a war again. In 1756, once again a compromise was arrived at. According to that the Nawab had surrendered 42 Mahals to the Peshwas. Among them Mathikatte that belonged to Kerur Paragana and Kalageri were included. They continued to be in the possession of the Peshwas down to the battle of Panipat in 1761. But the Peshwas suffered a defeat in that battle. Taking advantage of that Hyder Ali of the Mysore Samasthana began to expand his territories in the north. Defeating Hakim Khan, the Nawab of Savanur in 1704, he extended his kingdom up to river Krishna. Peshwa Madhava Rao tried to establish his control over those areas. But, till 1778, that was under the control of Hyder Ali. Hyder Ali died in 1784. During the administration of Tipu, the Nawabs of Savanur began to support the Peshwas. A war ensued between Tipu and the Peshwas, and ended with an agreement in 1787. Peshwas gave the Nawab, a sum of Rupees 10,000 per month as pension and retired him. Peshvas decided that Bagalkot and Badami should become taluks and appointed officials to administer them.

Sangali Samasthana

Among the Patwardhan Samasthanas in southern Maharashtra, Sangali Samasthana was the largest. Under the control of this Samasthana, Terdal, to the west of Mudhol, was the centre of the Taluk, with 18 Villages, comprising a total land area of 79 sq.miles. During 1881-83 its annual income was Rupees 1,08,050.

Hire Kurundavada Samasthana

During 1882-83, this Samasthana comprised of about 182 sq. miles. The Tikota near Vijapura was one of its Mahals. They had to pay Rupees 9619, annually as tribute to the British, while their annual income was Rupees 1,17, 660.

BRITISH ADMINISTRATION

By about 1800, the British had emerged as a strong political power in India. As a result of that, the Peshwa-British relations had already deteriorated in by the time of 1817, and war had become inevitable. General Munroe, leading a huge British army, attacked Badami. Within a gap of 20 days, Munroe took Badami and Bagalkot. Encouraged by that, Munroe conquered the northern parts of river Krishna by about May 17th 1818. With that entire province of Vijapur was taken over by the British.

The British gave Vijapur Taluk to the king of Satara. Mudhol and Jamakhandi continued as samasthanas. Indi and Muddebihal taluks with 345 villages were entrusted to the Sub-collectorate of Bagalkot, then under the Collectorate of Dharwar. In 1825, with the abolition of the Sub-Collectorate, they came under the Collectorate of Dharwar. They were next transferred to the Poona Collectorate in 1825. Again, in 1830 they were re-transferred to the Dharwar Collectorate. When Sollapur Collectorate was formed in 1838; those two were transferred to Sollapur. When Siddoji Rao Nimbalkar of Nippani Samsthana, died in 1839, Chandakavate, and 31 villages of Nidagundi Paragana were put under the Sollapur Collectorate. During the same year Hippargi (Sindagi) Taluk was formed by the inclusion of Indi, and taking some villages from Muddebihal Taluk. As a consequence of these provinces, frequently changing hands with the king of Satara, a new province called Managuli (Bagewadi) Taluk was created by putting together the new provinces. Due to the death of Triyamak Rao Patwardhan of Kagawadi, 14 villages belonging to Chimmalagi paragana were transferred to Managuli (Bagewadi) Taluk. Shaji's son the king of Satara, died in 1858 without leaving behind any successors. Therefore, the British took over Vijapur Taluk under their control and put that under Satara Collectorate. In 1862, that was transferred to Sollapur. In November 1864, Indi, Muddebihal, Hippargi (Sindagi), Managoli (Bagewadi) and Vijapura Taluks or Sub-divisions were under the Sollapur collectorate. Though, Bagalkot, Badami and Hunugund Taluks, were under the Dharwar collectorate from 1818 to 1837, in 1837 when Belgaum district came into existence, they were transferred to that new district. With the death of Govinda Rao Patwardhan of Chinchali in 1839-40, 15 villages; and another 15 villages with the death of Bhaskar Rao of Nargund, were re-grouped with the above three Taluks during 1818-1864. Not only these eight Taluks, the Bagalkot and Badami taluks with Bilagi and Kerur, put respectively under them, were the sub-taluks. Vijapur's Town council began in 1854, and there were 12,000 residents in the town at that time.

On the advice of W. Harton, the Revenue Commissioner of the southern parts of the British Empire, for purposes of administrative convenience, the Kaladgi Collectorate came into existence on December first, 1864, comprising Indi, Hippargi, Vijapura, Muddebihal, Bagalkot, Badami and Hunugund. If Bilagi continued as a Sub-taluk, Kerur got merged in Badami Taluk. The administrative centres of Hippargi and Managuli were shifted in 1868 to Sindagi and Bagevadi respectively. From the administrative point of view, Col. Saint Clar Wilkins had advised, way back in 1876, that Vijapur was better suited to be the district head-quarters than Kaladgi. That had been accepted in principle. But, due to conditions of severe drought (1877-1879) in the region, needing the efforts of the administration more in organizing relief work, the shifting of the district

head-quarters had been postponed. During the period of 1879-85 renovation work of ancient buildings had been done and finally Vijapur became the district Head Quarters in 1885.

Revolts against the British

Attracted by India and other countries in the East, for their spices; the British were one among the many Western countries that came to India in 1600, for purposes of trade. Exceeding their vested interests in trade, they defeated the more powerful rulers like the Mughals, the Marathas and Tipu Sultan, and by about 1800 had manifested themselves as a strong political power to the extent of directing India politically and educationally. By bringing into Indian administration, the Subsidiary Alliance, the Doctrine of Lapse etc, and by their application, the local ruling families were absorbed into the British Empire. Many more actions like that, introduced by the British, had created a wave of discontent among the local Indians. That resulted in the Nation wide Indian war of Independence in 1857. Prior to that, there were many rifts and revolts against the British. The following are some of them: Koppal Revolt of 1819, Suliyalli Revolt of 1820, the Kittur Revolt of 1824 and the Sindagi revolt of December 1824. In the National History, they are the earliest struggles of India against the colonial rulers.

Sindagi Revolt (1824)

Sindagi revolt was the first struggle in Vijapur district for independence. The policy of British taxation in 1820s was responsible for it. Under the leadership of Chidambar Dixit, in December 1824, the standard of revolt was hoisted at Sindagi, against the British policy of revenue collection. The chief Organizer of this revolt Chidambar Dixit, by his slogans 'East India Company is dead; Forget the Company. We are Independent.' Filled the people of Sindagi with revolutionary fervour. Diwakar Dixit son of Chidambar Dixit, Ravaji Rasthiya, Balappa Despande, Settappa of Takkali etc, played a very important role in this revolt. With the help of Diwakar Dixit, Ravaji Rasthiya and Balappa Despande, and some of their followers, the Sindagi fort was captured and a station was established. Amrith Rao Vinayak Rao hoisted the flag. The revolting public themselves began to collect the revenue from Sindagi and its surrounding villages. That failed due to the traitors. Annappa Phadke, supplied information about the revolt to the administrators of the Company and thus tried to break the revolt, but he was caught in the process and the public killed him mercilessly.

Stevenson the collector of Dharwar, having come to know about the Sindagi revolt, tried to suppress that. An announcement to the effect that, any body helping the company administration in arresting the leaders of the Sindagi revolt would get rewards as earmarked on the head of the leader concerned. Amount specified: Divakar Dixit (Rs.1000), Ravaji Rasthiya (Rs.500), Balappa Despande (Rs. 500), Alupa Pindari (Rs 200), Settiyappa (Rs. 100) and Seenappa (Rs. 100). It was declared that, it was a punishable offence to give asylum to the rebels who had revolted against the British. After making that announcement, Stevenson, the Collector, sent the British army to Sindagi to suppress the revolt. Because of the fact that, the rebels had no weapons to fight, nor were they organized, nor got expected amount of local support, were defeated easily and imprisoned. The British conquered Sindagi. The rebels were subjected to punishment. Yet, the locals opposed

the British, and their enmity was like smouldering fire as stated by Munroe and Elphinstone in their writings. Relating to Sindagi revolt, Annappa Phadke supplied secret information to the British, and therefore he fell a victim to the fury of the rebels. As a reward for the help received, the British government gave a land grant (as Umbali) to the widow of the deceased Annappa.

Badami Revolt (1840)

Yet another revolt, as important as that of Sindagi revolt was the Badami Revolt that occurred in 1840. The leader of this revolt was Okkanna Narasappa or Dattatreya, an official. He was a co-worker of Pratapsimha, the revolutionary king of Satara Kingdom who was displaced by the British in 1839. He had settled in Devadurga near Hyderabad, worked under the British with an army of 1000 Arab Rahuthars, and finding that Badami was not all that well protected, he attacked that with a view to conquer. Badami was conquered, The flag of Satara was hoisted, proclaimed himself as the feudatory of the king of Satara and went ahead to organize its government. But, within a week of his assuming power, British army under Bentington besieged Badami, suppressed the weak opposition that he encountered, and got the leader of the revolt Narasappa arrested along with followers and subjected them to punishment. With that the Badami revolt failed.

Revolts of 1857

Chandakavati Revolt: In the struggle for independence, there were revolts through out the country, from time to time, against the British and similar struggles are noticed in Vijapur district also. Basavalingappa, who belonged to the Deshmukh family of Chandakavate, and Sirisetty of Vijapura held discussions with Raja Venkatappa Nayaka of Surapura and chalked out a secret plan to revolt against the British. In this connection, Basavalingappa gathered an army, and learnt from his followers that Nana Sahib would come to his assistance. Unfortunately, before the plan was put practice, the secret leaked out. Basavalingappa and his son were arrested. Their residence in Jinagi and the fort in Kotanala were searched, a huge quantity of lead along with some weapons were found. The fort of Kotanala was destroyed; Basavalingappa was subjected to an enquiry and his Jahagir seized. A British military officer gave the information that the Muslims were organizing an armed rebellion at Bagalkot area. As a result, Britishers confiscated weapons like sword, gun, spear, gunpowder and bullets etc, from the people of Bagalkot and other important villages. Nana Sahib had come to Sollapura, and the rumours about his visiting Bagalkot towards the end of 1857 had shaken the British officials. But, he did not go to Bagalkot.

Halagali Revolt:The Bedas of Halagali announced their revolt against the British. According to the new prohibition of Arms act, newly introduced by the Bombay Government, the Bedas of Halagali were ordered in December 1857 to get their arms registered or surrender them to the Government. But, the heroic Bedas of Halagali, near Mudhol, did not accept that. Arms were essential for them to lead their life, and to protect their personal safety. At that time, Nimbalkar a Maratha Military officer incited them to revolt against the British. In order to protest against the Prohibition of arms act of the British Government, about 500 Bedas, from Badani, Manturu and Halagandi villages near Halagali, under the leadership of Bidagya and Balya assembled in Halagali. When the situation went out of control, the Bedas of Halagali began their struggle against the British army. Lt. Col. Karan had set fire to Halagali village and that had become hell.

Many of them fought till the end and breathed their last while some of them were arrested. Among the captives 19 were subjected to enquiry. On 11.12.1857, 13 of them were hanged in the presence of all those who had gone to the weekly shandy at Mudhol. The remaining six of them were hanged in Halagali on 14.12.1857. Babaji son of Sevaji Nimbalkar, had played a significant role in Halagali Revolt, he suffered an injury while fighting against the British, escaped from the battle field and got protection in Surapur. With that the Halagali revolt ended.

Jamakhandi Revolt: While the Halagali revolt was in progress, the neighbouring Jamakhandi Samasthana also witnessed disturbances. Suspecting Raja Patwardhan the ruler of Jamakhandi being responsible for the disturbances, he was arrested in the Belgaum Jail. Many searches and arrests took place in Jamakhandi. Towards the end Chotusingh a sincere army officer under Patwardhan, took the blame for the disturbances upon him and courted arrest. Patwardhan was released and Chotusingh hanged.

FREEDOM STRUGGLE

Having come to India for trade and commerce, the Britishers gradually took advantage of the prevailing political conditions, grew as a strong political power and succeeded in establishing their colonial Empire in India. Although, the people disgusted with the mis rule of the Marathas and Peshwas loved this change in the beginning, but their colonial attitude gradually brought in opposition to the British. The administrative systems of the British, if not directly, indirectly helped the locals become aware of Nationalism. The opposition to the British, found expression in the armed uprisings in Karnataka manifesting at places like Kittur, Sindagi, Nargunda, Mundargi, Surapura, Halagali etc. People had also realized that it would be impossible to succeed, with their weapons, against the British who had already defeated Hyder, Tipu and Peshwas in their struggle for the independence of their kingdoms and remained helpless. Yet, in their heart the dissatisfaction remained.

The freedom struggles of 1857 against the British appeared to have been suppressed, to the onlookers, though the fact was totally different. In the suppression of that revolution the serious steps taken by the British, had naturally boldened the inimical feelings among the Nationalists. In cities like Calcutta and Pune other revolutionary incidents and activities were secretly in progress. The Education system and the organization of Transport and Communication, aimed at providing for the administrative convenience of the British, strengthened among the Indians their patriotism, urge for independence. In this, the role of English educated intellectuals was more. Social reform movements spearheaded by Arya Samaj, Brahma Samaj, Theosophical Society, Ramakrishna Mission etc gave impetus to the movement. Similarly, efforts were made to familiarize the common people with the cultural richness of ancient India. Likewise attempts being made to the people to understand the richness of Indian culture. As a result of self realization and materialistic knowledge, the people at large were mentally ready for emancipation from British slavery and to become politically independent.

This anti-British wave, that was active throughout the nation, was in the beginning confined to Bombay-Karnatak region (Belgaum, Dharwar, Karwar, and Vijapur districts) gradually spread

to other parts of Karnataka. The constant flow of political news from Bombay, Pune, Nasik and other cities, was one of the reasons that had kept the national movement active in Bombay-Karnatak that had belonged to Bombay province.

As had happened elsewhere in the Nation, in Mumbai-Karnataka also intellectuals and their writings are very much responsible for the growth of Nationalism. Historical works of Fleet, Rice, Alur Venkata Rao; Dramas saturated with patriotism by Galaganatha, Shanthakavi, Kerur Vasudevacharya, Rao Bahadur etc; Tilak's News papers like Kesari and Marathi being prominent papers of Mumbai-Karnataka and such other writings helped a great deal in creating national awareness. *HITECHU* (1870) from Kaladgi in Vijapur. Karnataka Vaibhava (1892) published from Vijapura; are the weeklies which played a very important role.

The National movement had influenced Belgaum, Karwar and Dharwar districts more than in Vijapur district. Though Vijapur is nearer to Pune, somehow political reasoning remained dormant. Alur Venkata Rao in his book 'Nanna Jivana Smrithi' has said that Educational backwardness of the district might have been the reason. Yet, it is possible to see the political influence of Pune on Vijapur district as far back as 1879. In about 1870, Justice Mahadeva Govinda Ranade had established Sarvajanika Sabha in Pune and another advocate Ganesh Vasudeva Joshi; himself a wearer of Khadi had started the propagation of the use of Swadesi material. He was popularly known as General Kaka and was the Secretary of the Sarvajanika Sabha. His follower Vasudev Balvant Phadke in 1876 finding the helpless condition of the people as a consequence of a severe drought that had hit them was angry with the British. Ramoshi gathered a group of people and began to organize them in anti British revolutionary activities. In those activities Daulat Rao, who belonged to Ramoshi community, became his right hand. When the British arrested this revolutionary group, Vasudeva Phadke fled. British Government appointed Major Daniel, to arrest him. Major Daniel succeeded in arresting him in July 1879 finding him in a temple on the outer periphery of Devara Navadgi village in Sindagi Taluk. He was sentenced to life imprisonment and died in Aden Jail.

The British Government introduced Ilbert Bill, known for its inequality, in 1883. Opposing that Bill many protests were organized. Surendranath Banerjee in Bengal wrote a serious article opposing the Bill and collected money to start a movement against it. By that time, having realized the need for an All India organization for the wellbeing of the Nation, Banerji, Firoz Shah Mehtha, Ranade, Naoraji, KT Telang, Dinshah Wacha etc, under the leadership of A.O. Hume established Indian National Congress on December 25th, 1885 at Mumbai. From different parts of the country 72 representatives had attended the meeting. Among them if Bhawu Sahib Bhate from Mumbai-Karnataka's Belgaum, and Kolachalam Venkata Rao from Bellary, then under Madras province participated. Narayana Rao Chandavarkar did not participate, as he had gone to England. But, no body appears to have participated from Vijapur district. By that time, having already participated in the National Movement, Ranade, Gopalakrishna Gokhale, Surendranath Banerji, Firoz Shah Mehtha, Bala Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Aravinda Ghosh etc, played a significant role in the growth of the Congress.

The Kesari News Paper, started by Tilak, in about 1881, had become a news paper in Maharashtra and Bombay-Karnatak province played a significant role in creating awareness among the people. In 1892, Gopal Rao Jorapur and Gundu Rao Chandra Rao Mannurkar started in Vijapur, the Village Officer Printing Press and the Weekly, 'The Karnatakada Vaibhava'. In the National Movement, it played a very important role in creating general awareness among the people. Tilak, in order to instill patriotism among the people and augment National Movement, started Ganapathi festival and Shivaji's Birth anniversary as popular celebrations. Accordingly, in 1894 under the leadership of Tilak, Shivaji Birth anniversary was observed in Poona. This naturally spread to Mumbai-Karnatak province that had come under the influence of Tilak. Alur, in his book 'Nanna Jivana Smruthi' has stated that in about 1897, Shivaji's Birth Anniversary was observed in Badami also. By that time in the Congress there had already emerged Moderates and Extremists groups and there were ideological differences between them relating to their opposition to the British. Jahala group, well-known for its Extremist views, having emerged under the leadership of the Lal, Bal and Pal; Mumbai province had already come under the strong influence of Bala Gangadhar Tilak, who belonged to that group. That was the time, when Gagadhar Rao Deshpande of Belgaum, Kaujalagi Srinivas Rao, Jaya Rao Deshpande, Alur Venkata Rao etc, of Vijapur, had come to Poona for their education, and thus came under the influence of the political activities and movements of the Shivaji Club, and Aikya Vardhini Sabha, of that time.

Mumbai Provincial Political Conference was held at Belgaum in 1895. It was presided over by Din Shah Wacha. Tilak had attended the conference, and there are possibilities of representatives from Vijapur having attended that conference but evidences are not forthcoming. By that time, Gangadhar Deshpande, who was actively involved in political activities at Belgaum, had started the paper 'Dhurina'. In 1899-1900, Vijapur district fell a victim to a serious drought. Certain person known as Harakare of Muddebihal, on the basis of the British Famine Code, held the Shirastedar as responsible for the deaths due to drought in Muddebihal, and sent telegrams to the Governor, and District Officers, giving an impression that the said deaths had occurred due to the non-extension of relief measures by the official concerned and that it was nothing short of murder. He was arrested on charges of causing dislocation in official work, but he had been released on consideration of his mental instability.

By that time, having completed his education and returned to Bagalkot; Jaya Rao Nargund, an advocate, had been participating in social activities. Having definite relations with Tilak, by about 1905 he was already taking part in Swadesi Movement, and had made his house a centre for National Movement. His brother Narayana Rao, and Mangalavede Ramarao held the responsibility of the gymnasium

In about 1904, Mumbai Provincial Parishat held its conference at Dharwar, and Tilak had come to attend that. In the same year, Kaka Karakhanis, who was to play the leader's role in the future Politico-Social movement in Vijapur district; had come to Jamakhandi for his education had settled down with his brother. The British had plans to divide Bengal during that period; and when they actually divided Bengal in 1905, the Vanga-Bhanga movement began. Opposing the division of Bengal, in October 1905, Tilak made a serious speech in Poona declaring that, division of Bengal was an insult caused by Curzon to the Indians. *Holi* or burning of Foreign cloth was

also celebrated. A protest procession was organized in Bagalkot and a public meeting was held. The heat of Swadeshi Movement spread to all parts of the Nation. Vande Matharam, the National song composed by Bankimchandra was sung everywhere. By that time, a feeling that Congress was Brahmin Organization, had come to be noticed, and Mahatma Phule had started the *Satyashodhak Samaj*, a movement opposed to Brahmins. Vittala Ramji Shinde of Jamakhandi, established in 1906, Depressed Classes Mission Society at Poona. They wielded their influence on Mumbai-Karnatak province. Mumbai State Non-Brahmin Parishad, in this direction, had already started functioning.

Swadeshi Movement

Under the Presidentship of Dadabai Navroji, the Congress organised a session at Calcutta in 1906 and unanimously resolved to adopt the four principles viz. Congress Swarajya, Swadeshi, Ban on foreign articles, and National Education. Accordingly, Tilak's slogan "Swaraj is my birth right" became a declaration. Articles of foreign origin like Sugar, Tea, Kerosene, glass bangles and the like were banned. Khadi cloth gained greater importance. Swadeshi shops were started in Bagalkot. National Schools imparting National Education began. Throughout the state more than fifty schools were started. National schools started in Bagalkot, Vijapur and Badami also. Among them, The Krishna Patasala started under the leadership of Jaya Rao Nargunda and Kaulajagi SrinivasaRao at Bagalkot, was the first National School of Karnataka. In this direction advocate Yalagurtha Rao Dharwarkar, Hanumantha Rao Chabbi, Dr. Savanur, Narayana Rao Nargunda and Sahasra Budde of Dharwar had extended there supporting hand, and Ramdas Durbar of Bagalkot had given his building to run the school

For the National school started in Vijapur also, Ramdas Durbar provided the building. For the National School started at Bagalkot in 1906, at the request of Jaya Rao Nargund, Tilak sent a *sanyasi*, belonging to Ramosi sect, as a teacher. But, when the Government, four years after the successful functioning of these schools, declared them illegal in 1910, the schools were closed. This National awareness programme, that went on for a very short while, is beyond description. In the meanwhile, the Mumbai-Karnataka Industrial Conference held at Dharwar, had provided great encouragement to Swadeshi Movement. Having a wide subscribers in the then Karnataka province, the *Karnatakada Vaibhava* (Weekly), during 1908-09 carried revolutionary writings and helped in building up general awareness among the people. Valentine Chirol, the press reporter of London Times, in his book 'Indian unrest', has recorded this weekly as an aggressive revolutionary paper.

When the Swadeshi Movement was brisk in the country, in Mudhol, by that time, Ramacharya Katti, Tarya Tasagonkar, Anantha Rao Belavadi etc, had started Shivaji playing Club, engaged in Vanga-Bhanga Movement, for the propagation of Swadeshi they started 'VAGBANA', a hand written paper, and engaged themselves in the collection of Paise Fund and Fist (mushti) Fund. Kaulajagi Hanumantha Rao of Mudhol, and Kaka Karakhanis of Jamakhandi, then mere students, had formed a Youth Association in furtherance of Swadeshi Movement and engaged themselves in Prabhatha Bheri and such other activities. Having given a call for a ban on foreign articles, by writing heart touching poems in Marathi, Kaulajagi Hanumantha Rao, and his circle of friends

had made their beginnings in Mudhol. Picketing was organized in front of sweet meat stalls and Teashops, as a part of Swadeshi Movement. Influenced by the activities of that group, Kaka Karakhanis and Kalopant Kulkarni began Swadeshi Movement in the neighbouring Jamakhandi. These two groups exchanged information mutually, for arranging a ban on foreign articles in Mudhol and Jamakhandi simultaneously. Accordingly, on the early morning of the Naraka Chaturdasi day of Deepavali in 1906, these two groups went about pasting notices on the doors of the houses, in Mudhol and Jamakhandi towns by insisting the people not to use Johnson Sugar and compelling the women folk to wear only Swadeshi bangles. Looking at the words used in the notice, if the women felt shy, the men held their faces down in shame. Initially, this was confined to the towns of Mudhol and Jamakhandi, but later spread to the fairs at Kulholli and Banahatti. Tirumalaraya, the brother of Kaujalagi Hanumantharaya always stayed with him to help. These activities gradually began to attract the people to swadeshi articles.

As replacements to the banned foreign articles, the need for swadeshi articles was realized by Hanumantha Rao and he began to manufacture local brush, rural fan, chalkpiece buttons etc, for daily use, in addition to the collection of raw material for their manufacture. To his assistance came the carpenter, Gangaram panter. Along with his assistants Hanumantharao went to the banks of river Ghataprabha, temples etc, and collected the locally available material like the coconut shells, shimpi, glue brooms made of palm tree etc and with the help of Gangaram panter began to manufacture buttons. Hanumantharao began to rob the tail hair of the horses for the manufacturing of brushes from the horses of the Desais, who were routinely coming to meet his father, and indeed caught in the act, after which incident his production of swadeshi articles came to a stand still.

With a view to abolish Varna differences and to achieve the community welfare, Kaujalagi Hanumantharao of Mudhol and Kaka Karakhanis of Jamakhandi, basically both were Brahmins, went walking a distance of Six miles to Aravatti, and drank water from the house of a Harijan, is indeed the demonstration of their courage, at that point of time. Thus, in the two Samsthanas of the district, and in the towns of Vijapura, Bagalkot, Kaladgi etc Swadeshi movement was quiet active, yet it assumed the universal character only during the Gandhian period.

In the meanwhile, during 1907, when Congress session was held at Surat, serious differences, relating to the election of the president of that session, cropped up between Jahala and Mavala groups. When the leader of the Jahala group, Bala Gangadhar Tilak spoke, his speech was obstructed by hurling a chair at him, a pandemonium began. Enraged by this act the participants from Mumbai-Karnatak, Gangadhar Rao Deshpande, Kaujalagi Srinivasa Rao, Mudavidu Krishna Rao, Alur Venkata rao and Balacharya Hoskere etc, went to the help of Tilak. It would not be wrong if it were said that, Hoskere, Mudavidu and Kaujalagi Srinivas Rao, countered the incident by hurling chairs at the opponents of Tilak and revealing their courage in establishing clearly the Mumbai-Karnataka stand. At that time Kaujalagi Srinivasa Rao got arrested and was released later on.

Tilak was arrested on June 24th 1908. There were protests against the arrest in Vijapura and Bagalkot. Bhimacharya Chimmalagi, the school teacher in Vijapur, exhibited a portrait of Tilak in

the school and became a target to police harassment, lost his job, and fled to Hyderabad. The admirers of Tilak in Mudhol and Jamakhandi, Kaujalagi Hanumantha Rao; and the protagonists of Kaka Kharakanis, got enraged at the arrest of Tilak, began to prepare for a bomb attack against the British considering that armed attack was the only way out. As a result, Hanumantharao and Karakhanis united and secretly began to prepare bombs in the forests. One contractor was supplying gunpowder, to the Government gun powder factory at Mudhol. Gangaram Panter robbed gunpowder from him for manufacturing bombs. In this plan Tirumalaraya, the younger brother of Hanumantha Rao, Shivappa Patil, VT Shetty, HP Deshpande etc had participated and Gangaram Panter prepared the bomb. That was decided to be test fired at a mound, near the Social Club in Mudhol. The bomb exploded creating a big noise. At the time of the bomb's explosion, Maloji Raje the lord of Mudhol was himself present in the Social Club. Every one including him was terrified. Immediately on hearing the sound, Raja Sahib went in that direction, but his attention was diverted by Babu Rao Baxi, the friend of Hanumantharao saying it, that was the sound caused by the rock blasters involved in a well digging process. Because of that timely intervention of his friend, Hanumantharao was saved from the danger. Patil Shivappa lost one of his fingers on the right hand, in that test firing. But, Hanumantharao's group celebrated their success. The group that had succeeded in manufacturing the bomb, continued the same tempo and planned to prepare, one more bomb. This time that bomb was aimed at a postal runner engaged in bringing the post to Jamakhandi-Mudhol, and frightening him in addition to the seizing of the post bag from him. On a day fixed for that purpose, the bomb was hurled at the postal runner but it did not explode and the targetted postal runner walked off unaffected. But, the information spread to the whole village. Due to that incident, if the shaken Shivappa Patil left the village, the Kaujalagi brothers (Hanumantha Rao and Thirumala Raya) had to take shelter in Vijapur. Kaujalagi Hanumantha Rao in 1908 wrote an open letter to his father Sripathi Rao informing him about his future plans and that letter in its Kannada version was published in the local paper Karnataka Vaibhava dated 12-9-1908. Inspired by that letter, Karakhanis on the advice of Gurudev Ranade, went for higher studies to Poona and joined the Deccen college. The Mudhol police suspected the members of the Shivaji club in the bomb explosion incident. Informed about these developments, Raja Sahib ordered the police to keep an eye on the activities of the club members. In 1910, when the Shivaji club sought the permission of the government that was refused. With that the Shivaji club came to be dissolved.

In the mean while, around 1908, Jaya Rao Nargund, Govinda Rao Chabbi etc. established a union called Krishi Karmottejaka Mandala in Bagalkot and under its aegis began to start a local sugar industry in Menasagi (Ron taluk). At that time with the help of Alur, Jaya Rao Nargund obtained a sum of Rupees 2000 as a loan from the Southern Maratha Bank, Dharwar and invested it as the capital in that company. But the company was closed at its earliest. Some how Jaya Rao managed to pay off the loan to the bank. During the same year (1908), due to the efforts of Murugaiah Jung All India Veerasaiva Mahashaba held its fourth annual session at Bagalkot under the presidentship of Vantamuri Desai Raja Lakhama Gowda. In 1909 the Minto Morley act had come into force, and Jackson the collector, was killed at Nasik during the same year. In 1910, the British government declared the National Schools as illegal. Therefore, when the National Schools through out the nation were closed, National Schools in Vijapur District were also closed down.

The dramas *paru* (ಪಾರೂ) and *tarale toppige* (ತರಲೆ ಟೊಪ್ಪಿಗೆ) written by Hanumantha Rao of Kandagallu helped in creating national awareness among the general public during 1912-17. P.G. Halakatti and Srinivasa Rao Koujalagi who witnessed these social dramas being enacted expressed their appreciation and have left behind all praise for Kandagal. Mumbai Provincial Parishat held its conference at Satara in 1913. Kaujalagi Srinivasa Rao from Vijapur attended that conference.

When the First World War began in 1914, the British government went from village to village on a programme of compulsory recruitment of soldiers for their army. Accordingly, when the Mamedar in Arjunagi went for army recruitment, it was strongly opposed by Channabasappa Ambali, who was arrested for three days in the village chavadi. In the same year, All India Non-Brahmin Political Association and All India Peoples Association was started by Murugaiah Jangin at Bagalkot. In about 1914, when Alur established Karnataka Ithihasa Samshodana Mandal in Dharwar, its branch was established at Devara Hippargi by Mohare Hamumantha Rao, as stated by Alur Venkat Rao in his book. In the mean while, on the advice of Lakshmana Hari Chatre an industrialist of Mumbai, Gangadhar Rao Deshpande and Kaujalagi Srinivas Rao not only bought some shares in Choti Lal Parekh Bank, but also opened its branches in Belgaum and Vijapur towns. Srinivas Rao Kaujalagi was the secretary of the Vijapur branch and that functioned satisfactorily. Gangadhar Rao Deshpande, in his autobiography has recorded that, not being aware of the nature of the cheat of Hari Chatre, the above bank branches had to be closed down and they had to undergo serious struggles in getting their shares refunded.

During that period, Tilak had served his six years term of imprisonment in jail and released on 8-6-1914. As long as Tilak was in jail the activities of the extremists remained stagnant. One of the most prominent in that extremists group, Aravind Ghosh had renounced politics and taken to the practice of religion settled down in Pondicherry. Political scenario appeared rather dull. Yet, with the release of Tilak national movement got reenergized.

Gopala Krishna Gokhale, the first among the leaders of the Moderates, died on February 19th, 1915. With that the Moderates grew weak. By that time Gandhiji who was peeping into the politics of the country established an Ashrama on May 25th 1915 for his sathyagraha at Cochrab near Ahamadabad. There were 25 followers out of whom 12 were Tamilians. That ashram was later on shifted to the banks of the Sabaramathi river in June 1917.

Annie Besant established her Home Rule League in Madras in September 1915. Tilak began his Home Rule Movement in April 1916 and established the Swaraj Sangh. Its branches were opened at Belgaum, Sankeswara and Bagalkot towns.

When the Mumbai Provincial Political Parishat hold its session in 1916 at Belgaum, Gandhiji and Tilak had come to Belgaum. Srinivasa Rao Kaujalagi and other leaders also attended the session. Annual conference of the Congress was held at Lucknow in 1916 and that was presided over by Ambika Charan Majumdar. At that session Congress reunited. Tilak, Annie Besant etc the extremist leaders returned to the Congress and with their coming, Congress strengthened further.

In about 1917, Kerur Vasudevacharya started the Shubhodaya weekly in Bagalkot. It was in circulation for about four years and that was as much result oriented as that of Tilak's Kesari.

Through this they expressed their views on national concerns and thereby created awareness among the general public. As if for the fulfillment of social resurgence of the Congress, Akkana Balaga was established in Bagalkot and Murugaiah Jangina became its Secretary. The 12th session of the Mumbai Political Parishad was held on May 5th 1918 at Vijapur with Kaujalagi Srinivasa Rao as its secretary. It was presided over by Vittal Bhai Patel the brother of Sardar Vallabhai Patel and that, Gandhiji, Sarojini Naidu etc, attended. This was the first visit of Gandhiji to that district. In that assembly, resolutions for starting of a separate Sainik School for Indian soldiers and abolition of discrimination on the basis of colour, with Indians getting equal opportunity in government were discussed.

In the same conference a session on the abolition of untouchability, under the chairmanship of Gandhiji, was included as part of the program. Having come to that session Gandhiji asked the organizers as to whether there were any untouchables there? The reply was "There were none". To this Gandhi's reaction was, there was no use in conducting such a session without any untouchables. And Gandhiji walked out. There after, the organizers brought the untouchables to the afternoon session to which Gandhi came and spoke to the audience. Arrangements were made for a visit to the Gol Gumbaz under the guidance of Dinakar Sakhar Dambala Adahalli to take the guests like Gandhiji, Sarojini Naidu, Vittal Bhai Patel etc. Tilak was supposed to attend that conference but reasons unknown he disappointed the audience by his absence.

That was the time when the First World War was being fought and those were the days when the youth were compulsorily recruited to the army. Gandhiji having expressed his support to the war accepted the recruitment to the army and accordingly made his speeches. The recruitment work in Vijapur was taking place with all seriousness. Having observed the forced recruitment of a young man into the army ignoring the cries of his ailing mother an old woman, the editor of the Maratha, Bapat was in tears with his throat choked. Then he was consoled by Gangadhar Rao Deshpande, as stated in his autobiography. On May 6th Gandhiji spoke without giving scope for the expression of differences in opinion. Having seen a copy of the paper in the hands of a youth Gandhiji asked rather critically whether Swaraj should remain in the paper itself? To get a glimpse of Gandhiji and to bid him adieu while he was on his return from Vijapur, people had gathered all along the road.

When Gandhiji came to Kolhar, Ranade the Jagirdhar of Poona garlanded him with khadi yarn. At that time Kasturba was with him. From Shankar Rao Deshpande we understand that Gandhiji addressed a public gathering and that he was inspired by that speech. By that time Guru Rao Deshpande was already wearing khadi and the paper Kesari was available in Kolhar. With the defeat of Germany the first world war came to an end in 1918. Balagangadhar Tilak died on 1st of August 1920. As if it was a coincidence on the same day Mahatma Gandhi gave the call for Non co-operation movement. The Nagpur session of the Congress approved the permission for the setting up of a separate congress committee for Karnataka. The All India Karnataka Pradesh Congress Committee's office began to function from 1921 in Gadag, with Gangadhar Rao Deshpande as its first president. In the executive committee of the KPCC that evolved under those circumstances, Kaujalagi Hanumantha Rao, Neelakantappa Sugandhi, Diwan Sahib Jenab, Janavekar and Nikkam represented Vijapur district.

Non Co-operatin Movement

Prominent persons from Vijapur like Kaujalagi Hanumantha Rao had attended the Nagpur session of the Congress and were inspired by its programme of non-cooperation. Gandhi, at the Nagpur Congress session gave a call to the nation to express its non-cooperation with the government by refusing to attend the courts, offices, schools and colleges. Accordingly, when national leaders like Mothi Lal Nehru, Chittaranjan Das, C.Rajagopalachari etc. renounced their practice of advocacy it had its impact on Vijapur district also. In a public meeting held at Vijapur, the district capital, Jaya Rao Nargund, Srinivasa Rao Kaujalagi, Ranga Rao Tiligola and Jenab Janavekar etc. spoke, renounced their practice of advocacy and participated in the non-cooperation movement. With them Kirasur, Katti, Balacharya, Kerur etc. also joined their hands. On that occasion Kaujalagi Hanumantha Rao had gone to Hunagund on some court work. After returning to Bagalkot he got the information about the developments in Vijapur and the very next day a public meeting was summoned at Bagalkot where he renounced his practice of advocacy and plunged himself into the non-cooperation movement.

For the propagation of non-cooperation Kaujalagi Srinivasa Rao and Hanumantha Rao visited the villages and conveyed the message of Gandhi about propagation of khadi and prohibition of alcohol by creating awareness among the people and tried to attract them to the non-cooperation movement. British government naturally could not tolerate that. Therefore, on the charges of inciting the public against the government under section 108, a case was registered against Hanumantha Rao. The inquiry into that traitorous came before Handerson, the district magistrate. When the police brought Hanumantha Rao before the court, he was wearing the Gandhi cap. Handerson became very angry looking at the shining Gandhi cap on Hanumantha Rao's head. Those were the bad days when the British hated to see the Gandhi cap. Yet Handerson politely ordered Hanumantha Rao to go out of the court remove the Gandhi cap and then report back to the court. But Hanumantha Rao who went out, returned to the court again with his cap. Looking at Hanumantha Rao who had not heeded to his orders, Handerson became more furious. Handerson tried at least three times by ordering Hanumantha Rao to remove his Gandhi cap, every time imposing a penalty of rupees 200. Yet Hanumantha Rao repeated his appearance in the court without removing the cap and tried to justify its wearing. On his third appearance Handerson did not go to impose further penalty but transferred the case to be tried under section 268 of the IPC, to Hiremut's bench. Advocate's circle of Vijapur prepared to go on an appeal against the imposition of penalty of rupees 200 on two occasions on Hanumantha Rao by Handerson. Panduranga Rao Desai took up the case to defend on his own.

This Gandhi cap's issue of Vijapur got highlighted in the news papers of all languages in the Mumbai province. "Karnataka Vaibhava" that was being published as a weekly from Vijapur came out in its issue dated 21-06-1921 with an editorial by Jaya Rao Nargund criticizing the action by Handerson as "Monkey's mischief". Kesari, the Marathi paper started by Tilak severely condemned the attitude of Handerson and warned him that if he had ordered for the removal of one Gandhi cap he should remember that hundreds and thousands of them would dance before him. Lokasangraha paper called Handerson as "Dadapashahi" and whole heartedly appreciated the patriotism of Hanumantha Rao. Subhodaya, that was being published from Dharwar, compared

the British administration with "Sudugadu Siddhas" and reported that their attitude was silly. That incident attracted the attention of Gandhiji also. Gandhi in his paper the 'Young India', called it as the highhandedness of the Magistrate and further stated that the British officials were welcoming the non-cooperators to violate their legislation. He appreciated the politeness of Hanumantha Rao in breaking the orders of the court and advised the non-cooperators to take the matter with enthusiasm. Thus in Karnataka, as a pioneer of civil disobedience movement Kaulajagi Hanumantha Rao helped Gandhiji to go deeper in his sincere thoughts on civil disobedience movement itself.

The case against the imposition of a fine of rupees 400 by Handerson on Hanumantha Rao filed by Panduranga Rao Desai came before the district Magistrate Elison for hearing. He ruled that the imposition of penalty was wrong, forbade the fine and passed orders for the refund of the penalty so collected. Put to shame by such an order Handerson wanted to somehow punish Hanumantha Rao and filed a false case against him under section 108 of the CrPC. Upon the request made by Hanumantha Rao the case was transferred for hearing to the district Magistrate court at Sollapur. In the enquiry conducted before the judge at Sollapur, Handerson brought false witnesses. Towards the end the court ruled that Hanumantha Rao should furnish a bond for his good behaviour for a year or suffer a simple imprisonment for a period of one year. Hanumantha Rao was ready to undergo imprisonment but, his maternal uncle Govinda Rao Belagal himself personally met the Magistrate and on behalf of Hanumantha Rao he gave the undertaking for Hanumantha Rao's good conduct, obtained his release and returned to Bagalkot. Upon his return to Bagalkot Hanumantha Rao made a parallel thinking with his friends Mohare Hanumantha Rao, Sali Ramachandra Rao, Ranga Rao Tilagola and Nana Sahib Masoorkar and decided that suffering imprisonment was more appropriate. Without informing anybody at home, he went to Sollapur along with Masoorkar and Tiligola, met the District Magistrate, requested him to return the undertaking furnished by his maternal uncle and impose the punishment of imprisonment and accordingly came to Vijapur jail. Thus Hanumantha Rao's Gandhi cap's episode became a historical event. This had impacted so much that Lala Rajpat Rai, who used to wear the Indian traditional head gear (Rumale) renounced that, and began to wear Gandhi cap. It may not be wrong if it is said, that this gave a definite shape to the civil disobedience movement that was being thought out sincerely by Gandhiji.

Kandagall Hanumantha Rao established a professional drama group called as "Sri Krishna Drama Company" at Vijapur and through that staged Sandhya Raga, Yachemma Nayaka etc. at Vijapur, Bagalkot, and Guledgudda which provided publicity to the national movement.

As a part of non-cooperation movement the National schools were established at Vijapur, Bagalkot and Hunagund. At a public meeting relating to non-cooperation movement held at Poona in 1921, Gangadhar Rao Deshpande called upon the students to boycott going to schools and colleges. He asked the students who are interested in it to raise their hands and T.B. Purohit of Bagalkot raised his hand as recorded in the autobiography of Gangadhar Rao Deshpande. Accordingly Purohit returned to Bagalkot and began his service in the National school as a teacher. Similarly, Mohare Hanumantha Rao gave up the school, returned from Mumbai to Bagalkot and began to teach in National school as a lecturer. At that time National school was being conducted

in the building of K.S.Deshpande. Ramalingeshwara temple at Hunagund was a centre of the National schools. Jaya Rao Nargund worked there as a teacher for some time.

Likewise, among those who had left the schools and reached their native places were Guru Rao Venkat Rao Jorapur, Krishna Rao Jorapur, R.S.Mugali, and Neeralakere Srinivasa Rao etc. Narayan Rao Ragavendra Rao Desai, Madhva Raj Pyati, Basetappa Balutagi, Praneshacharya Guddada etc. from Hunagund participated in that program. In many other places near Vijapur like Nagatana, Chadachana, Galagali, Indi, Yalagur, Guledgudda, Badami, Cholachagudda, Hunagund, Ilkal, Gudur, Kamatagi etc. non-cooperation movement was strong. Kaujalagi Hanumantha Rao engaged in the propagation of khadi in the company of Praneshacharya travelled in Amingad, Ilkal, Kamatagi, Gudur etc. and created awareness among the public. Kaujalagi Hanumantha Rao also visited Sirsi and made speeches to spread the message of swadeshi and non-cooperation. Alur Venkat Rao in his autobiography "Nanna Jeevana Smruthi" has said that he had tried to open a Model National school for the whole of Karnataka at Bagalkot in 1928 but failed.

Srinivasa Rao Mangalavede gave up the college in protest started a weekly "Kannada Navajeevana" and began to publish the literature in fulfillment of the non-cooperation movement. A Khadi manufacturing centre was started in Vijapur. Sali Ramachandra Rao translated the articles from Navajeevana and Young India papers being published by Gandhiji, into Kannada and got them published in the Kannada weekly paper that was being published by Mangalavede. That paper became famous with "Kannadiga" as its name and played a significant role. In the same situation advocate Yalagurda Dharwarkar started a weekly-entitled Nava Bharat in Bagalkot and kept its publicity for a year and propagated national issues.

Gandhi who had discontinued his early Karnataka tour midway now resumed it for enlisting the public opinion in support of non-cooperation movement with a slogan "Swarajya in one year" and tried to collect rupees one crore to Tilak's Swaraj Fund. Gandhiji came to the district for the second time on 28th May 1921 and incidently made a visit to Bagalkot and Vijapur. To listen to Gandhiji's speech nearly eleven thousand people had gathered at the public meeting held on the same day. Gandhi collected a sum of rupees 1000 for Tilak's Swaraj Fund.

Gandhiji travelled by bus from Bagalkot to Vijapur. On his way people waited for several hours in groups with garlands, sandal paste and bouquets and aarathi for a sight of Gandhi. While travelling in the hot sun from Bagalokt to Vijapur, he found all along the road, poor women engaged in breaking the stones into pieces manually to be used as construction material and felt unhappy about their condition. Gangadhat Rao Deshpande in his autobiography has recorded that Gandhi felt that women should not suffer from such bad condition and khadi and village industries is the penatia for all those economic ills.

Mahatma Gandhi reached Vijapur in the evening, participating first in a meeting organized by women and there after, Gandhi addressed a public meeting in support of the non-cooperation at Tasbavadi play grounds where twelve thousand people had gathered. At that meeting the town council and on behalf of the traders associations two separate felicitations were presented to Gandhi. Shabadi Gundappa a leader of the non-brahmins was also permitted to speak at that meeting. He

criticized the Brahmins and said rather rudely that Gandhi was a puppet in the hands of Brahmins and the call to boycott the schools and colleges was a clean garland of deception practiced by Brahmins on the non-brahmins to keep them off the employment opportunities provided by the government. Replying to the question posed by Shabadi Gundappa, in relaxed mood Gandhi clarified that he was himself a non-brahmin and called upon him to forget about hating Brahmins and unite to fight against the British. Sait Ramdas of Bagalkot announced in that meeting his decision to renounce the title Rao Sahib conferred on him. Contributions were received to Tilak's Swaraj Fund at that meeting. Feeling unhappy over the presence of only 1400 spinning wheels in the entire district he said that the spinning wheel is like insurance during droughts and when the wheel moved in every house Swadeshi would grow and that also amounted to the boycott of foreign cloth. He reminisced Tilak's slogan "Swaraj is my birth right" and said that the wheel would give swarajya to them. There after Gandhi travelled to Sollarpur from Vijapur.

On July 1st 1921 picketing was organized at Dharwar in front of a toddy shop which resulted in police opening fire and killing three persons. In that connection among the Congress executives who courted arrest on charges of false allegations were Diwakar and Anantha Rao Dabade of Vijapur. They also suffered a punishment of one year in jail. At that time Srinivasa Rao Kaujalagi had come to Dharwar. He inaugurated in Halasangi, Madhura Chenna's Sharadha Reading Room and began to think about national languages. Similarly, Kalakaleswara reading room was established in Hatharaki and that helped in the progress of national awareness. To the non-cooperation meeting held at Nagatana, Ranga Rao Tilagola, G.M. Deshpande, Dasopant, Vithoba Nikkam and Hanumantha Rao Kaujalagi had come, made their speeches and sung keerthana "Bhajanika Rashtram", for propagation and also collected rupees 70. On that occasion they stayed in Nagatana for three days and Appa Rao Srinivas Kulkarni provided both boarding and lodging facilities. By that time Siddaramappa Basappa Pattara had already tried to encourage the propagation of the movement by weaving khadi and actively participating in its propagation which in turn influenced the people. When the Belgaum district parishad held its meeting at Gokak in June 1921, Srinivasa Rao Kaujalagi had presided.

At the time of non-cooperation movement, Anantha Rao Dabade of Guledgudda, while on his way to Hubli learned at the Gadag railway station that there was a delay of half an hour in the departure of the train. He went near the cotton bundles lying there got inspired, shouted fire...fire...to attract the people and conducted a public meeting and informed the people about the non-cooperation movement and resumed his travel to Hubli. This incidence is recorded in the work, Belgaum District Independence Struggle written by Annu Guruji. Similarly at the jatra of Yellamanagudda, Anantha Rao Dabade gave secretly rupees five as tips to the Jogamma and suggested them to tell others present in the jatra that the husbands of those who did not wear the locally made bangles would die. That led to the total sales of the bangles of Ghodageri Factory but the shops selling the foreign bangles had to be closed down. This is found mentioned in the work written by Annu Guruji.

In the executive committee meeting of the Congress held at Ahamadabad in 1921 as Gangadhar Rao Deshpande was in jail, Kaujalagi Srinivasa Rao was made the member of the All

India Congress Executive Committee. When the influence of the non-cooperation movement began to spread throughout the nation, Gandhiji declared his decision to undertake sathyagraha in Bardoli on 24-02-1922. But in the meanwhile the movement at Chauri-Chaura assumed violent form forcing Gandhi to change his mind. As a result Gandhiji suddenly withdrew his Bardoli sathyagraha against the wishes of Pandit Motilal Nehru and Chittaranjan Das etc. the then Congress leaders. Yet Gandhi withdrew the sathyagraha and by way of repentance undertook fasting. Gandhi was arrested on March 10, 1922 and sentenced to six years imprisonment and sent to Yaravada jail. Jaya Rao Nargund the editor of Karnataka Vaibhava died in July 1922. During the same year under the leadership of Marugaiah Jangin, the all Karnataka exhibition had been arranged at Bagalkot. It was indeed another significant incident. By that time the chief editor of Karnataka Vaibhava paper Ranga Rao Tilagula and sub-editor Mohare Hanumantha Rao had published their editorial comments on the day of the anniversary of firing at Dharwar. That attracted rupees 300 as fine or three months in jail. As a result in September 1922 Mohare Hanumantha Rao became its editor. Mohare was also well known for his sharp editorials. He called into question the high handedness of Handerson the district collector. Who engaged in the collection of donation for the construction of a hospital for the blind and became a target of public attack and subject to the fury of the government. A case against Mohare was filed on alleged charges of him being a traitor in April 1923 and it earned him a punishment of rigorous imprisonment for two years and a fine of rupees 1000. Mohare was also sent to Yaravada jail. To felicitate him a meeting had been called at Vijapur by Kaujalagi Hanumantha Rao who had by then become the editor of Karnataka Vaibhava. He published an editorial under the title "Same God with a different priest". After his return from jail Mohare became its editor upto 1933.

Meanwhile, Gangadhar Rao Deshpande and Kaujalagi Hanumantha Rao who were in jail had completed their jail term and were set free. To wish Gangadhar Rao Deshpande on his release from jail Kaujalagi Srinivasa Rao had come to Belgaum. Gandhi, for having withdrawn the non-cooperation movement and on the issues relating to Congress participation, there were differences of opinion in the Congress. At the Lucknow session of the Indian National Congress (1922) that became explicit. To resolve that crisis a committee was set up under the chairmanship of Hakim Ahmed Khan. The committee comprised of Dr. Ansari, Sherwani, Pandit Moti Lal Nehru, Vallabha bhai Patel, Rajagopalachari and Kasturiranga Iyengar as members. That committee was commissioned to visit different parts of the nation and collect evidence from the prominent leaders of the respective provinces. The committee visited Vijapur to collect the opinion from the leaders of the Karnataka Regional Congress. Jagannath Rao a junior advocate of Solhapur who had failed to give evidence at Poona, wrote a letter to the president, obtained his permission and gave evidence in Vijapur itself. All the prominent members had finished their speeches at Vijapur. On behalf of Karnataka, the prime witnesses were Gangadhar Rao Deshpande and Belavi. If Deshpande gave evidence on behalf of *no changers*; Belavi gave evidence on behalf of *changers*. Srinivasa Rao Kaujalagi of Vijapur had expected a change, which did not happen. The committee having collected the evidence proceeded from Vijapur via Gadag-Bellary to Madras.

Hardekar Manjappa, well known as Karnataka's Gandhi, had established a sathyagraha ashrama at Harihara. In search of worthy followers he had visited Vijapur, Bagalkot, Bilagi, and Galagali

and carried on publicity on sathyagraha. Shivalingappa Shivagondappa Gunaki of Atharga had in his writing recorded that he stayed at Harihara for three months in 1926 under the care of Haradekar Manjappa, got trained and returned to his native place to engage himself in the national movement.

When the case of Kaujalagi Srinivasa Rao was in progress, communal rivalry between Brahmins and Lingayats had reached a serious stage. During non-cooperation movement Mumbai government had forbidden the *Vyasatolu* procession in Athani. Despite that, with the help of Sathya Shodaka Samaj the Lingayats carried on the *Vyasatolu* procession in the villages. As a result of that the Athani incident had become a hinderence to the campaigning of the non-cooperation movement. To solve this issue, Gangadhar Rao Deshpande and Kaujalagi Srinivasa Rao came together from Vijapur to Athani, met the prominent members of both the communities and succeeded in striking a compromise. Accordingly permission was accorded to the Lingayats to conduct the *Vyasatolu* procession 2 to 3 times in a year at such places where the Brahmins did not reside. Gangadhar Rao has recorded this incident in his autobiography.

At the same time, there was a criminal case under section 108 of the CrPC against Srinivasa Rao Kaujalagi in Vijapur and he was given simple imprisonment for one year. A public meeting was organized to felicitate Kaujalagi Srinivasa Rao who had been sentenced to imprisonment and to condemn the attitude of the government that had awarded the punishment. That public meeting was presided by advocate Angadi and Gangadhar Rao Deshpande actively participated in that meeting and spoke on the occasion. Gangadhar Rao has recounted in his autobiography that the government warned Angadi for his participation in that meeting, as a result of which he distanced himself from the activities of the Congress.

By that time, Simpi Linganna through the enactment of the drama *Mare Muchchka* had profounded the eradication of untouchability. That drama had also been staged in the annual fair of Godihala and on that occasion interdinning for all was arranged and that was a noteworthy sight.

Gangadhar Rao Deshpande had come to Vijapur on a courtesy call to meet Kaujalagi Srinivasa Rao who had returned home after his release from jail. On 18-11-1923 under the presidentship of C. Rajagopalachari, Vijapur District Provincial Council held its session in Vijapur and Kaujalagi Srinivasa Rao was its honorary president. At that session it was decided to boycott the council. During that period when the Parishat was in session for three days, Haradekar Manjappa, Gangadhar Rao Deshpande, and a few other prominent leaders had come to Vijapur. On that occasion Haradekar Manjappa spoke on Gandhian principles and succeeded in influencing thousands of people. Later he visited Sabaramathi Ashram in March 1924 met Gandhi and stayed there for a period of three weeks.

Nagpur Flag Sathyagraha began when the procession carrying the national flag was prevented and prohibited by the contonment officials in the Nagpur contonment area, in 1923. The functionaries carrying the flag in procession through the contonment road in Nagpur courted arrest. Vinobha Bhave, Chamanlal Bajaj, Dr. Haradekar and other prominent leaders were also

servicing their term of imprisonment. To participate in the flag sathyagraha at Nagpur, active members from different parts of the country came flooding. From Karnataka there were 34 sathyagrahis in the procession. Among them Danu Anna Logade of Bagalkot, Seenappa of Neeralakeri, Krishna Rao of Jorapur, Sugunendra of Kerur, Vasudeva of Dambal, Madhava Rao Pyati of Hunagund, Gunda Bhatta Jyoshi of Guledgud and Babu Rao Gani of Galagali from Vijapur district who were also arrested and put to imprisonment. Some of them were sponsored to participate by Bagalkot Taluk Congress Committee. Babu Rao Gani and Gunda Bhatta Joshi had maintained contact with revolutionary groups of Goa, Ahmadabad and Baroda, but later they became the active workers of Gandhi's non-violence movement. Dr. Haradikar, an eyewitness to the lack of self-confidence and mental instability among the functionaries in Nagpur jail, during the course of his discussions with his jailmates, found the need for preparing them for an organized movement. Hindustan Sevadal was born in that background. Jawaharlal Nehru gave the much needed encouragement and patronage to the organization of Hindustan Sevadal founded by Haradekar.

In the mean time Shaukat Ali who was undergoing imprisonment in Vijapur Jail was elected as president for the Congress session to be held in Kakinada during December 1923. He came to Kakinada soon after his release from Vijapur jail. In that session Sevadal conference was also held. It was decided that there should be a separate wing in the Congress to impart training to the youth. Accordingly, it was also decided that Sevadal also should remain as a joint organization with the Congress. In furtherance of that decision, Hindustan Sevadal was established in 1923 under the presidentship of Jawaharlal Nehru and Haradikar became its general secretary. In addition to that the headquarters of the Sevadal was established in Hubli. Kaujalagi Srinivasa Rao of Vijapur who had participated in the Kakinada session desired that the next session should be held in Karnataka and offered an open invitation, moved a resolution to that effect and succeeded in getting approved. Accordingly, a declaration was made to the effect that the next congress session of 1924 would be held in Mumbai Karnataka. In the meanwhile, Dharwar district political conference was holding its 4th session (1924), in Hanagal and Srinivasa Rao Kaujalagi had worked as its president.

But, the decision on the venue of the Congress session in Karnataka had not yet been made. For that purpose the KPCC meeting was convened at Hubli. All the four districts of the Bombay-Karnataka province were determined to have the session in the prominent towns of their respective districts namely Dharwar, Vijapur, Mangalore and Belgaum. Srinivasa Rao Kaujalagi, Hanumantha Rao Kaujalagi and Gopal Rao Deshpande argued for Vijapur to be the venue. But when that was put to vote, largest number voted for Belgaum. But representatives of different districts again opened up the same issue, which resulted in the calling of the KPCC again at Hubli. There, it was unanimously resolved to conduct the 39th Congress session at Belgaum, a place that was in full agreement with Karnataka culture. A reception committee was set up for that purpose and Gangadhar Rao Deshpande well known as the "The Lion of Karnataka" was selected as its president. Madhava Rao Kembavi of Vijapur became its general secretary. The responsibility of arranging an exhibition in relation to that Congress session was entrusted to Hanumantha Rao Kaujalagi. Gandhi was elected as the president for the general session. In that session, held in December, Gandhi made a brief speech and called upon those interested in participating in responsible

government to take part in the council and others, who are not interested in it to engage themselves in constructive activities. Thus the possible division in the Congress was avoided.

At the Belgaum Congress session, among those who were inspired by the personality of Gandhi, Sugandhi Murugappa of Vijapur was very prominent. He donated rupees 1000 to Gandhi and came forward to establish a Harijan Seva Sangh in 1925 at Vijapur. He got a portion of the profits he was deriving, earmarked to be paid to the Congress every month, and instructed his Clerk for its compliance. That is a testimony for his genuine patriotism. At that time members of the Bhajan Sangha of Nagatana also had participated in the Congress activities. In 1925 Chitaranjan Das and Surendra Nath Banerjee had died. Their portraits were kept in a room of Siddaramappa Pattar who had arranged to pay their last respects and condole. At that time Hanumanthappa S Wade delivered a speech. Haradekar Manjappa who had spent three weeks at Sabaramathi Ashram, inspired by Gandhi, undertook a tour, for about a month, and visited 55 villages belonging to seven Taluks of the district, along with Bandhanal Shivayogi and informed the people about Gandhi and suggested them to give up the habit of drinking toddy and tobacco and inculcated patriotism among them. On the advise of his brother, Shankar Rao Deshpande of Kolhar, came to Gadag in 1925 met the Congress worker N.R.Vaidhya, started wearing khadi and became a teacher in the National school. To meet the school needs he collected Musti Fund, Dabbi Fund and direct donations as recorded by himself.

Haradekar Manjappa was the source of inspiration for starting of Gavate schools in Hunagund and Muddebihal. During his tour, he observed the manufacturing of brass vessels and glass bangles in Gudur and the presence of 150 spinning wheels in Bilagi and Khajidoni. He gave justification to khadi by illustrating the 21 principles (Sheela) of Veerashaiva philosophy. Haradekar Manjappa says that the opposition to khadi which existed in 1920-21 had disappeared in 1925 and youth associations had started many spinning wheel associations in Muddebihal, Talikota, Sindhagi, Masabinala, Malaghana etc. and encouraged spinning cotton yarn. In the same year, the Congress session was scheduled to be held in Kanpur and as a part of its preparatory program Dr. Haradekar was requested by the organizing secretary of the Kanpur session to send some expert Volunteers of Hindustan Seval in order to train the Swayam Sevaks and impart Seval training. Accordingly Haradekar had selected 11 Volunteers from Karnataka which included Seenappa Neeralageri and K.B. Padki of Bagalkot. They stayed for a period of six months in Brindhavan near Mathura and trained a batch of 200 Volunteers. Sardar Venkataramaiah in his book 'Sathyagraha' has written that with the help of that batch of swayam sevaks, the Kanpur session was very well organized.

In about 1926, Haradekar Manjappa closed his ashramma in Harihara and started another in Alamatti. P.G. Halakatti who engaged in the collection and editing of Sharana literature started newspapers like Shivanubhava on February 1 1926 and Nava Karnataka in 1927. When prince of Wales paid a visit to India in 1926, Congress had prepared to boycott his visit. As per the Congress program, boycott processions were taken out in the district also. To provide relief to the drought prone district, Wilson established drought relief organisations in Vijapur during 1927, under the government patronage. By that time Vaman Rao Desai Bidari of Jamakhandi and his wife Padhmavathi Bai of Kakhandaki had already been jointly working in Belgaum for the promotion

of khadi. When the Simon commission visited India in 1928 that was boycotted. In that connection if Madanmohan Malaviya got arrested, Lala Rajpat Roy succumbed death due to severe head injuries in Lahore. His death further aggravated the opposition against the British in the whole of India. The district also followed suit. Guru Rao Jorapur of Bagalkot travelled throughout south India participating in the propagation of anti-Simon feelings. At Nagatana on 17-12-1928, under the leadership of Wade, the effigy of Simon was taken out in a procession in the Bazar street and at the end, it was burnt in front of the mosque. At Galagali Bindu Madhav Burli, a teacher participated in condolence meeting to mourn the death of Lala Rajpat Roy and spoke condemning the government that resulted in his getting sacked and joining the national movement.

KPCC conference had been organized in Bagalkot in 1928. During the same year, under the chairmanship of D.V.Gundappa a conference of Karnataka newspapers and periodicals association was also being organized in Bagalkot. Indeed 13 such different organizations had been started in Karnataka during that year. Burli Bindu Madhava Rao had succeeded in organizing Karnataka Doctors Association and also got government's approval for the establishment of Ayurvedic medical practice. Bussinessmen entered into the movement with the establishment of trader's association in 1928 at Bagalkot by Murugaiah Jangin. Later, it was shifted to Hubli. Haradekar Manjappa had donned the presidentship of All Karnataka Khadi Parishat and he was prominently known as Karnataka's Gandhi. In the same year a training centre for Hindustan Sevalal was established at Bagalkot. Bindu Rao Naragund had donated two acres of land in Bagalkot for that training centre and Haradekar collected money in instalments and built a building for the training centre.

The foundation stone for the construction of the Sevalal building was led by Vaman Rao Naik of Hyderabad on 5-11-1927. Raja Dharmaraj Girija Bahadur of Hyderabad inaugurated the building on 1-8-1928. Among various other meetings held during that time, Swayam Sevakas conference was held under the chairmanship of Hari Sarvotham Rao of Andhra. For those Swayam Sevakas working hard in Sevalal, Haradekar gave a call to work harder and he had visualized a huge hierarchial organization for the Swayam Sevakas. For the construction of that building Yalagurda Rao, Jaya Rao, Ramanna Naik, Kiresur, Jorapur, Murugaiah Jangin etc had extended their financial help.

Madan Mohan Mallaviya was the president of the Congress session held at Calcutta in 1928 but since he was arrested, Sen Gupta's wife a French woman, Nalini Sen Gupta had presided, which was something unique. Channabassappa Ambali from Vijapur had attended that session. Bordoli Sathyagraha was conducted under the leadership of Vallabha Bhai Patel and the government had bowed its head to the demands of the agriculturists that had infused new enthusiasm in the nation.

During 1927-28, Kaka Kharakanis lived in Gandhi's Sabaramathi ashram, got himself trained in the national programs, returned to Vijapur in 1929 and took up the responsibility for organizing the khadi production centre at Galagali that had been established under the aegies of Charakha Sangha established by Kaujalagi Hanumantha Rao. In addition to that he took the responsibility of the upliftment of the Harijans. For the enrolment of four annas (48 kasu) members in the Congress party a programme had been chalked out during that year and that went off satisfactorily

in the district at Hunagund, Vijapur, Bagalkot, Basavana Bagevadi etc. Karnataka physical education conference was held at Bagalkot in 1929 under the chairmanship of K.V.Iyer. In the meanwhile, at Ponnampet in Kodagu in 1929 Kaujalagi Srinivasa Rao had presided over Musti Fund session of the Kodagu Zamindari association. The Lahore session of the Indian national Congress in 1929 approved the salt sathyagraha and civil disobedience movement proposed to be undertaken by Gandhi and incidentally that session was presided over by Jawaharlal Nehru. He gave a classic call for poorna swarajya and declared that January 26 be observed as Independence day. Shankar Rao Deshpande of Kolhar, as a swayam sevak of sevadal had participated in that session was taken aback at the declined behaviour of Gandhi. Accordingly, throughout the nation on 26-1-1930 flag hoistings, processions and marchfasts took place. In Vijapur and Bagalkot also with fun and fanfair the tri-colour (spun by charakha) was hoisted. Kaujalagi Srinivasa Rao who spoke on January 26th at a meeting held in the tennis court at Vijapur, about the poorna swaraj was arrested. On January 26th Fakiravva Hampi Hole hoisted the national flag on the town hall at Guledgud which was a significant event. In protest against the arrest, early marchfasts and processions were conducted on February 7th.

Salt Sathyagraha

Ankola in Karnataka is known as Gandhi's province and salt sathyagraha was scheduled to be held there. Kaujalagi Hanumantha Rao of Vijapur toured in the taluks of Ankola, Kumta, Gokarna, and Karwar in North Kannada district and carried out the publicity campaign with great vigour. Shankar Rao Deshpande had been entrusted with the responsibility of organizing sathyagrahi camp near Siddharuda matha at Hubli for the participants who came from outside.

According to the preplanned program, Gandhi along with 78 sathyagrahis undertook the 240 mile long walk to Dandi on March 12th 1930. N.S. Haradekar and Kaujalagi Hanumantha Rao who had participated in the All India Congress executive committee meeting at Ahmadabad met Gandhi midway on 21-3-1930 at Jambusara and appraised him about the progress of salt sathyagraha in Karnataka. After his return from Ahmadabad, Kaujalagi Hanumantha Rao along with Kaka Kharakhani traveled to Ankola. Amar Singh G Thakur, Jeeva Raj Dhoshi and Ramanna Yankanchi all from Chadachana village tried to meet Gandhi on his Dandi march, reached Sayina railway station that was 15 miles away from Surat. From there they walked four miles to Yedathana and joined the sathyagrahis, met Gandhi, spoke to him while on his march for about three to four miles. Finding all along their path, touching welcomes offered to Gandhi by the locals, they were greatly inspired. From there they went to Sabaramathi ashram purchased the spinning wheel and after returning to Chadachana established the Charakha association. Amara Singh Thakur in his *swathantra smruthi* has stated that the village had 200 spinning wheels functioning and in 1930 on the full moon of the holi day, foreign clothes were thrown to the holi fire in Chadachana.

Sathyagrahis along with Gandhi reached Dandi on April 5th evening. On April 6th Gandhi prepared a handful of salt in Dandi and by selling that he declared that he had broken the salt law and called upon all others to break the salt law without fear and court arrest, voluntarily. April 6th to 13th a duration of one week was declared as a national week and on April 6th itself Gangadhar Rao Deshpande had got the salt made at Manavana in Rathnagiri district by violating the salt

laws and sold that in Belgaum and got arrested. Anantha Rao Dabade from Guladgudda was one among those who bought that salt, he also underwent a jail term. Vamanabidri of Jamakhandi had taken the responsibility of campaigning in Nippani area of Belgaum, but he too was arrested at Yamakana Mardi.

Karnataka had decided to observe April 13th in remembrance of Jalianwala Bagh massacre at Ankola as salt sathyagraha day. It was scheduled to be held under the leadership of Haradekar at Ankola. But, there was a delay in Haradekar coming from Hubli. Therefore, P.M.Nadkarni of Hunugund took the leadership and started sathyagraha. The people who had assembled there were called upon to disobey the laws as part of civil disobedience. The call was given by Kaujalagi Hanumantha Rao and along with Kaka Karakhanis, Thimappa Nayaka etc. 25 sathyagrahis were arrested and sentenced to undergo three months of imprisonment and pay a penalty of rupees 100. Shankar Rao Deshpande of Kolhar having participated in the sathyagraha returned to Gadag. This sathyagraha that went on for 45 days had greater impact than what was expected.

In the district, salt sathyagraha took place in Bisanala, Honaganahalli, Vijapur, Bagalkot etc. By that time throughout the length and breadth of the district awareness had set in the people. Indi Taluk Congress committee had already been established in 1930 at Chadachana. Hanumantha Rao Kaujalagi, Kaka Karakhanis, Marularadhya Shastry, Mohare Hanumantha Rao etc. came repeatedly to Chadachana and created awareness among the people as recorded in 'swathantra smriti' by Jeevaraj Doshi. In connection with salt sathyagraha at Dharwar a camp for swayamsevaks had been organized. Ranganatha Habbu of Galagali was one among those who got the training. When the salt sathyagraha went on for about a month in the neighbouring village Bisanala, he had struggled to organize that and had recollected the fact that several thousands had participated in that event as stated in his smriti.

On 13-04-1930, at a valley near Bisanala, under the guidance of Bhimaji Patil of Lingapura, salt had been made. Mangalavade who had returned from Ahmadabad, at the temple of Kotlappa Maruthi in Bagalkot, sold the salt for a sum of rupees five to certain Desai of Amdamuranala. As a result he was imprisoned and sentenced to six months jail. Kirasur advocate actually complimented him. Those who made salt, paid rupees ten as fine and rupees 25 were levied as fine for those who bought it. Mangalavade Srinivasa Rao has informed that the penalty was imposed upon another sathyagrahi Krishnaji Gopal Naik. During that time, Mohare encouraged salt sathyagraha and wrote an article in papers to that effect and violated the salt law for which he paid a penalty of rupees 250 and underwent one year jail.

In the salt sathyagraha that was prolonged in Bisanala as directed by Haradekar there was a group of ten members from Bagalkot. They were swayamsevaks who camped there for about three months under the leadership of Krishna Padki. The group which included N.R.Malagi, were really bold to the extent that Haradekar had warned them of the possibility of opening of fire on the camp but they remained unperturbed.

Hanumantha Rao Kaujalagi the leader of the district and Kaka Kharakhanis, K.Jorapur and Niralageri continued the sathyagraha and courted arrest. On that occasion the proprietor of a

motor company, Beedakar had supported them. Therefore his licence had been cancelled and two of his busses were auctioned. Similarly Lokamanya motor service proprietor Anantha Rao Deshpande helped the sathyagrahis by transporting food grains. Due to the influence of salt sathyagraha, the wells in Vijapur with greater salinity were in demand as recorded by Swami Rao R Kulkarni in his smruthi. By the process of evaporation of water a small quantity or a pinch of salt obtained had actually become as important as gods *prasada*, and the salt bought from the coastal areas easily got hundreds of rupees. As stated by Swami Rao R Kulkarni, the garlands presented to the sathyagrahis were auctioned and the money so obtained was donated to the national fund. On April 16th, when Diwakar was arrested by the government, KPCC's vice-president Srinivasa Rao Kaujalagi was made the temporary president by the executive committee and K.A.Venkataramaiah was made the dictator of sathyagraha.

At the time of the country festivals (nada habba) in the month of September the sathyagraha camp at Vijapur was organized under the secretaryship of Diwakar and Mohare Hanumantha Rao. The group including these two and Jorapur, Mangalavede, Srinivasa Rao, Karakhanis, Uma Bhai Kundapur etc. spoke on the occasion. Led by Diwakar 25 to 30 sathyagrahis in Honaganahatti, near river Dhoni prepared salt and brought that to Vijapur in the evening and sold it for rupees 25 and got arrested. This went on for several days and on each day many leaders got arrested. During the same period, at Badami and Guledgud local freedom fighters unauthorisedly got salt from Goa and sold it there to break and disobey the laws. Relating to civil disobedience in Jamakhandi, Mudhol, Mahalingapura morning sirens, marchfasts and processions were held. At the time of salt sathyagraha S.Y.Patil, Venku Bhai Kerur, Thulsi Bhai Burli, Kanti, Ramappa Ambli, Gangavya Ambli etc and many other women from Sindagi got arrested. In the same year government took over Hindustan sevadal training camp at Bagalkot. The district experienced severe drought during that year also in a way it helped the efflorescence of khadi centre at Galagali. Kaujalagi Hanumantha Rao busied himself with drought relief. Thus, in Vijapur district also, the salt sathyagraha went on briskly.

Forest Sathyagraha

Because of the onset of rainy season, the salt sathyagraha could not be continued. According to the orders of the leaders, forest sathyagraha was launched everywhere. As desired by Kaka Karakhanis, Shankar Rao Deshpande of Kolhar was sent as a trainer to Haradekar's swayamseva camp. The camp was conducted in the farmhouse of Baba Seth of Bagalkot for a period of one month. With the help of the sister of Kankanavadi advocate, a womens board came into existence with about 45 women. Thus Deshpande of Kolhar played a significant role in the forest sathyagraha. In the areas where there were no forests, cutting off of the palm trees, picketing in front of the toddy shops, refusal to pay grazing tax were the forms of protest that were adopted. In the mean while the first round table conference scheduled to be held in November 1930 was boycotted by Gandhi. With the signing of the Gandhi-Irwin pact on March 5 1931 the non co-operation movement was withdrawn. Congress workers including Gandhi were released. The second round table conference had been convened in England in 1931, though Gandhi participated in that nothing came out at the end. Therefore Gandhi once again gave a call to begin non co-operation

movement. Gandhi was arrested again and kept in Yravada jail. At that time, in all the important towns and big villages in Vijapur district the movement was conducted by way of destruction of palm trees, picketing against foreign goods etc. The forest sathyagraha went on briskly during 1931-32 in Badami, Galagali, Salagundi, Herakal and Kundargi in Bagalkot taluk; Vijapur, Nagatana, Hosur, Kakhandaki, Babaleswara, Toravi, Devaragennur, Karajola and Arjunagi in Vijapur taluk; Bilagi, Galagali in Bilagi taluk; Hunagunda, Kamatagi in Hunagunda taluk; Satihala, Masabinala, Sasanur, Kaladgi, Managuli, Byalihala, Deginala in Basavana Bagevadi taluk; Talikota, Kamatagi and Muddebihal in Muddebihal taluk; Handiganur, Devara Hippargi, Padaganur and Sindagi in Sindagi taluk; Rabakavi, Banahatti and Jamakhandi in Jamakhandi taluk; and Chadachana, Halasangi, Nimbargi and Indi in Indi taluk.

By that time, under the guidance of Kaujalagi Srinivasa Rao who had organized the agricultural society, there were revolts against collection of land revenue beginning with the people of Ambali and in that connection he had to undergo imprisonment for a period of four months. In 1932, at Bagalkot Pandit Marularadhya and his wife, along with Bassaiah Puranikamutta and Kallaiah Subbiah Donura, opposing the sales of foreign cloth. As the hunger strike entered its fifth day its heat had spread to the whole town. Processions were held. Bowing their head to the movement the businessmen gave the packets of foreign cloth to the protestors. Those bundles of foreign cloth were set on fire. As a result the hunger strike ended on its 7th day. Similarly, under the leadership of Ambali picketing was organized in front of toddy shops in Vijapur. As a result of that Panditharadhya Shastri was exiled and eight others were arrested. Among the arrested were Revanna Siddappa Madabhavi and Kallaiah Donura. In that movement Veerappanna Vali, Ganapathi Chand Shah, S.H. Mirgi also participated. Around the Kedagi valley of Nagatana a movement of cutting off the palm trees went on incessantly for 15 years. For the sathyagrahis who had come to Nagatana from Vijapur Uddeshwara temple itself was the campsite. Hanumanthappa S Wade of Nagatana provided food to all of them. In that connection cases were registered against Nikkam, Balappa, Venkataramaiah, Umerji of Vijapur and Shankar Rao Deshpande of Kolhar. They were punished with imprisonment for a period of one year. To condemn that Hanumanthappa Wade had convened a meeting at Nagatana and called upon the sathyagrahis to cut off all trees. In March 1931, all palm trees in Nagatana were cut off. As if that was not enough, Hanumanthappa Wade and Chanappa Hunasyala together burnt toddy shops in Nagatana. While transporting the prisoners (who had participated in the movement) from Vijapur jail to Yeravada jail, at Daund railway station a sathyagraha was staged for food that included among others Shankar Rao Deshpande of Kolhar and on account of that he was subjected to torture at a later date. After his release from jail he rendered service at Ankola, Khandava, Jabalpur and Shivani. In Shivani he suffered imprisonment. He had even participated in no tax campaign in Ankola.

Chadachana had also been the centre of the movement for sometime and indeed as far back as 1920, Haradekar Manjappa had introduced khadi into Chadachana. Inspired by Vivekananda and Ramakrishna Paramahansa, Madurachanna had given a shape to Halasangi Friends union. Simpi Linganna by about 1925 was engaged in writing a book that could inspire patriotism. Kapase Revappa was yet another secretary and by about 1925 he had established an association for the removal of the hardships of the agriculturists in Chadachana. Rachappa Guralingappa

Hulagi of Handiganur, a student of Shivaram Karanth was himself running a drama company namely *Gyanodhaya* Nataka Sangha with about 40 persons had contributed the proceeds from one of his experimental dramas exclusively for the publication of "Bhandanada Ache" (Beyond imprisonment) pertaining to the Halasangi friends union is a note worthy incident. Jangamashetty Kallappa, Eranna Kurle, Pavate Gurubasappa etc. who belonged to Chadachana went to unknown places shouted slogans against the government and got arrested. Similarly, Ismail Sab, Bahadur Sab Hattarakihala and Rachappa Hulagi of Handiganur were involved in cutting of palm trees in Masabinala.

Shankar Shastri (the younger brother of Shivaygi of Bandhanal), Dodaiah Swami of Masabinala, Sannarachappa Hulagi, Basavantha Rao Yalavara, and Lingappa Hadapada etc. united to cut the palm trees between Handiganur, Puradala and Malla and succeeded in doing so. Some among them had been jailed. By that time, Padaganur Shankar Gowda, Jeevaraja Shedaji, Valchand Shedaji, Udopinatha Hodaluru, Balaji Rao Deshpande etc. were already there in Vijapur jail. Kalakamba Master in Banahatti (Jamakhandi), Joshi in Guledgud etc. got involved in the movement and went to jail. In Aliyabad near Vijapur, for having picketed in front of the toddy shop, Revanna Siddaiah etc. were put to jail. For having participated in Forest Sathyagraha at Kerur, Ranganatha G Habbu of Galagali had to undergo imprisonment for a period of one and a half years. S.Y. Patil of Sindagi was imprisoned. Jawaharlal Nehru visited the Seval training centre at Bagalkot in 1931. Meanwhile, the government, in 1932 declared Congress as illegal and closed down its offices. Along with that the Seval was also banned. On the whole in the salt sathyagraha and no taxation movements 160 people were arrested in the district.

At that critical juncture, a conference of the All Karnataka Political Parishat was scheduled to be held in Bagalkot in 1932, as decided by its leaders. J.N.M. Razvi a Bangalorean was to preside over the session. According to the orders of the supremo Venkatapathaiiah, the overall supervision of the session was entrusted to Nittur Srinivasa Rao from Bangalore. It is learnt that, he had stayed in the house of Swami Rao Kulkarni. Suspecting that he might have been a Congress worker the police at Bagalkot had retained him in their station. But, Nittur informed them that he belonged to Sathya Sodhana publications and wisely managed to give them a slip. After instructing the local secretaries with proper guidance he came to Dharwar and reported to Kantha Rao Kamalapur. Later Nittur returned to Bangalore. Local officials had taken all necessary measures not to allow the session to be held at any cost, and also as a precautionary measure had arrested local leaders including Mohare Hanumantha Rao. The president of the session Razvi was arrested soon after his arrival at Bagalkot and on his behalf Talakere Subramanyam of Tumkur who had agreed to preside was also taken into custody somehow managing to escape the attention of the police. On perol H.R. Purohit who had come from Dharwar to participate in that session was made to preside instantly. Known as the booth banglow of Bagalkot in those days the dilapidated house of Cholappa became the Congress camp. Purohit stayed there overnight and came to the session on time in the morning. Mangalavede Srinivasa Rao was the president of the welcome committee and as scheduled the session began its activities on 28-05-1932 at 2 PM in the afternoon. That was the weekly local bazaar day and members who appeared more like those who had come to that weekly fair suddenly came to that session from all sides and took their seats. Approximately a thousand members had

gathered at that session and Mangalavede gave the welcome speech. Sugunendra Kerur who was publishing a secret newspaper called "Banish" (Bahiskar) presented the resolutions. H.R. Purohit made his presidential speech. Surprised at those unexpected developments police arrested more than 500 persons on that too, after conclusion of the session.

Sugandhi family of Vijapur, it is learnt, gave protection to Ram Dayal Bhatakeswara Dutt, an extremist revolutionary in the freedom struggle of Gujarat who had been sentenced to death but had managed to escape prison. When the government in 1932 declared Congress as an illegal organization Gandhi said, since the centre of Congress activities is his Sabaramathi Ashram, it is also illegal and offered the ashram to be forfeited to the government and walked out. Not only did Gandhi renounce his Sabaramathi Sathyagraha Ashram in July 1933 and informed the government about it, but also submitted himself to be imprisoned and reached the Yeravada jail. In the same year a hostel in the Ajarekar extension of Vijapur was opened for harijan boys. It is also learnt that, at the request of Haradekar the Sugandhi family sent 25 swayamsevakas from Vijapur at their own expence to the Congress session held at Faizapur in 1933. In 1934, the restrictions imposed on the Congress were withdrawn. As desired by Gandhiji Haradekar agreed to the merger of Hindustan Sevalal in the Congress and himself resigned from the Sevalal. During the same year, when an earthquake occurred in Bihar, the swayamsevakas from Karnataka went there for relief work and Shankar Rao Deshpande of Kolhar was present among them. From there he went to Kasi to learn Hindi. Gandhi went to Kasi to participate in the Congress working committee meeting and Shankar Rao Deshpande was fortunate to serve Gandhi, at that time, as a member of his bodyguard. He participated in the Congress session held in Luknow. When Gandhi established the All India Gramodyoga association in the same year, Kaujalagi Hanumantha Rao was appointed as the secretary of its Karnataka wing. During 1934, when Gandhi was on tour for Harijan upliftment he visited Vijapur and Honnavar.

In Mudhol, Jamakhandi and Aundh samsthanas of the district the condition of the people under the then administration was not at all satisfactory. By the upgradation of the jahagir, Hanumantha Rao desired to reform the evils in the administration of the Mudhol samsthanas. In the Marathi paper "Samsthane Swarajya" of Poona he wrote a series of articles on Mudhol administration. Rajesahib who became angry on account of those articles tried his best to find out its author but without success, because the editor was firm not to disclose the information. Such an attempt naturally helped to bring reforms in administration. At the 1934 Mumbai session of the Congress it was resolved to implement responsible government in the samsthanas also and towards that end, a decision was made to establish the all samsthanas praja parishad. As a result people's representative councils came to be established in samsthanas as well. In 1937, the association of the people of southern samsthanas was held at Godachi.

Drought hit Bellary district in 1935, convened a conference of the Bellary district farmers parishad in Kottur. Subramaniam Tekur of Tumkur presided over that conference which was inaugurated by Kaujalagi Hanumantha Rao. Jamakhandi Praja Parishad held in 1936 at Chikka Galagali was presided over by Kaujalagi Sriñivasa Rao and Lakshman Rao Kirloskar was present. It is learnt that, Gurubasappa of Arakeri went to Wardha by walk in 1936 and met Nehru there.

A little later, Gandhi established Gandhi Sevashram in 1936 at Wardha. Radha Bhai of Kabbur established a mandir for harijan ladies at Vijapur in 1937. All India Gandhi Seva Sangha held its conference in 1937 at Hudali. In that organization many persons from Vijapur including Kaujalagi Hanumantha Rao, had participated and Gandhi had also come to Hudali.

In the elections for the Mumbai assembly held in 1937, the district Congress organizers Kaujalagi Hanumantha Rao and Sugandhi Murigappa had contested. Among them, Sugandhi had contested against Konnur and Takkalaki Desai and won with thumping majority. But Kaujalagi Hanumantha Rao suffered a defeat. Sugandhi became the president of Vijapur district Congress committee. Kaujalagi Hanumantha Rao, by establishing weavers' association at Guledgud became responsible for the welfare of the weavers. For the welfare of the Lambanis, during the same year, he had organized the Lambani parishad in Bagalkot. Kaujalagi Hanumantha Rao had played a very important part in organizing the Praja Parishat movement of the samsthanas of Ramadurga, Mudhol and Jamakhandi. He inaugurated the Jamakhandi Praja Parishat in 1939 and also advised them on the movement. He fought for the cause of the farmers of Takkalaki in Jamakhandi samsthana and succeeded in getting them justice in 1939.

Individual Sathyagraha

Second world war began in 1939. Channabassappa wrote a serious letter to Gandhi condemning his pro-British attitude and sent it to Gandhi. Most of the freedom fighters including Ambali thought that, it was the most opportune time to drive the British out of India. The British, not even enquiring at least for the sake of formality, had involved India in the second world war which resulted in the nation wide protests. Congress governments in the provinces resigned in protest. Gandhi gave a call for sathyagraha by individuals. The selection of sathyagrahis for that individual sathyagraha was vested in him. S.R.Kanti had been entrusted with the responsibility of organizing the individual sathyagraha in Vijapur.

Accordingly, in the individuals' sathyagraha that took place throughout the nation the swayamsevakas of Vijapur district offered sathyagraha at various places like Parvathi, Guledgudda, Cholacha gudda in Badami taluk; Vijapur, Nagatana, Saravada, Tikola, Bableschwara, Arjunagi in Vijapur taluk; Herakal, Galagali, Takali in Bilagi taluk; Hunugunda, Ilkal, Kamatagi, Gudur in Hunugunda taluk; Masabinala, Sasanur, Bagevadi, Deginala, Managuli, Sindageri, Ukkali, Kalkurki in Basavana Bagevadi taluk; Mudhol, Mantur in Mudhol taluk; Talikota, Konnur, Koochabala, Davalagi in Muddebihal taluk, Kondaguli, Chikkarogi, Hittenahalli in Sindagi taluk; Jamakhandi, Banahatti in Jamakhandi taluk and Salotgi, Atharga, Chadachana, Bhuyyara, Inchageri, Hiremasali and Horthi in Indi taluk. Srinivasa Rao Kaujalagi died in the meanwhile on 24-02-1940. Sugandhi Murigappa a member of the Mumbai assembly offered sathyagraha individually at Saravada, shouted anti-war slogans, made public speech and got arrested. It is learnt that about ten thousand people participated in that gathering.

Siddappa Nimbargi in Vijapur, Gurusiddappa Arakeri in Chadachana, Hanumanthappa Wade in Nagatana, Sahib Anna Sirakalli, Channappa Hunasala, Malakana Gowda in Talavalaga, M.Biradar, Gurupadappa Jirankalgi, Savithri Bhai Mirji etc. participated in the sathyagraha

individual and got arrested. About 150 people from Masabinala had sought permission but, permission was granted to 16 people only and 20 of them participated. In that group Thippanna Shankarappa Guddi, Thammanna Nagappa Balur was the first sathyagrahis. Girimallappa in Babanagar, Nandabassappa Lingadalli in Babaleshwara shouted anti-war slogans and got arrested. Four persons had got permission to undertake sathyagraha individually from Devalagi and accordingly in the Madivaleshwara fair at Savalagi. Nagendra Malogi Kapatkar made a public speech and shouted slogans against the British. In the Sangameshwara Jathre at Kudalasangama, Sangappa Kumarappa Kori of Devalagi, Yellappa Fakirappa Vaddar at Basaveshwara Jathre in - Basarakod and in the Kanti Basaveshwara Jathre at Balavata, Madivallappa Agasar of Devalagi all made their speeches and got arrested. 11 persons from Gudur had participated in the individual sathyagraha. In that sathyagraha by individuals held at Gudur Sunkadakatte, Hullappa temple, Ramachandra Sa, Vittal Sa, Dalghanjan, Huchappa Lekkada, Shanmugappa Rajori, Nemasa Meharvade, Bassappa Hanagi, Jinadhata Pandita, Lakshmana Sa, Somanatha Sa, Dalbhanjan, Sikandar Dasesaba Adli etc. participated got arrested and went to jail. Due to the inspiration of Chandrashekarappa Veerappa Kumbara Master of Abbigeri, Congress activities were taking place very effectively since a long time in Gorabala. On 23-03-1941, Mallappa Sangappa Narahalli undertook individual sathyagraha in Gorabala and got himself arrested. In Illkal, Channappa Nagappa Muddebihal shouted slogans against the war and he was punished with imprisonment for nine months and put in Hindalagi jail. Shivamandiraiah Guraiah Jalavadi performed individual sathyagraha at Sollapura. Hanumanthappa Vade of Nagatana shouted slogans in Vijapur against the participation of India in the war and as a result was put in jail for a period of six months. G.L. Kanabur of Bagalkot also was arrested. Kakhandaki Padmavathi wife of Vaman Rao Bidari of Jamakhandi shouted slogans against war in sister's Akka thangera valley at Bidari, got arrested and also underwent imprisonment for a period of six months.

Chandrappa Thotappa Gejji of Sasanur undertook individual sathyagraha on 24-03-1941, at Mallikarjuna temple of Vadavadagi and suffered jail for six months. Govinda Rao Lakshman Rao Kanabur belonging to Gunadala group of Aundh samsthana undertook individual sathyagraha at Galagali and was subjected to nine months jail when entered into Hindalaga jail. Bhagavan Singh Dadu Singh Angadi of Hittinahalli observed individual sathyagraha near Devara Hippargi police station and was subjected to imprisonment. Rajaiah Basavaiah Uleppanavara of Talikota for having undertaken individual sathyagraha at Salavadgi had to remain in the jail for a period of six months. In a meeting presided over by Shantaveera Swami at Baleshwara, after the speech of Adivappa Ambali, Mahalingappa Thamannappa Doddamane of Arjunagi shouted slogans against war for which he had to suffer jail as punishment for a period of four months. Shivalingappa Shivagodappa Gunaki of Atharga participated in that movement and became a target for punishment. Channabasappa Ambali undertook individual sathyagraha at Garaga and got imprisonment. Gadigappa Loni of Atharga shouted slogans against war at Thamba and was arrested. Rudhraradhya Shastri Jambaiah YavagalMata of Gudur in Gudur, Nagappa Parappa Diddimani in Kamatagi undertook individual sathyagraha; Ganappa Basappa Bandaragallu undertook individual sathyagraha at Gorabala and suffered arrest.

When Mallesappa Basappa Gunjyala undertook individual Satyagraha on 28.10.1941, at Kondaguli, Ramalingappa Kembavi, Kasappa Kembavi, Appanna Kembavi, BB Halabavi etc, of

Kondaguli, participated in the movement and got arrested. It is learnt that Yamanappa Avati undertook individual Satyagraha at Ingaleswara and when he got arrested, Basaiah Puranik spoke. For having undertaken individual Satyagraha at Bagalkot, Guru Rao Venkata Rao Jorapur also suffered the punishment. Baba Sahib G. Bagevadi undertook individual Satyagraha at Sollapur and went to Sollapur jail. Danappa Karisiddappa Rajamani on 24.3.1941, shouted slogans against the war and for that he suffered a jail punishment six months in Visapur jail. Padappa Gowdappa Dundharagi, Revanna Siddappa madabhavi, Revappa Kapase, Rajaram Dube etc, having participated in that movement they entered the jail. Yalagundappa Gowdappa Patil of Shivanagi, Parappa Sangappa Sajjanar of Bevur, Balavantappa Hanumantharayappa Uppara of Sasanur, and Gurubasappa Hampannappa Pagi of Guledgud also participated in Individual Satyagraha and faced the punishment. Thus for a period of about 14 months this movement went on in the district and more than a hundred workers who had come from different parts of the district had participated and suffered imprisonment ranging from a minimum of three months and a maximum of one year. The persons so punished were imprisoned in Bijapur, Vijapur and Hindalga in jailed.

During 1937-42, Kaka Karakhanis undertook a tour to preach against the customs like untouchability and leaving women Basavis and thereby worked for the welfare of the downtrodden. In the meanwhile, when Subhash Chandra Bose resigned from the Congress and established the Forward Block, Siddappa Kambali became the president of the Karnataka Forward Block division and Marularadhya Shastri of Bijapur became its Secretary. The Mutt of Banthanala Shivayogi was the centre of the National movement, and Bhimakavi of Hunagunda wrote the Gee Gee songs relating to the Freedom Movement of 1950s and 1960s in addition to the dramas like Simhagada Vijaya, Shivasambhava etc, got staged and thereby created awareness among the common people. The weavers of Ilkal, right from 1938 had brought to the notice of the administration the declining condition of the saree industry, yet when that was ignored it took a very serious shape by about August 1941. When the action taken by the Mamaledar of Hunagund proved futile, the weavers revolted. Because of the fact that those were the days of the Second World War, the Charaka that was being imported from Japan had stopped coming to Indian market. As a result in the local market its prices skyrocketed. The weavers were thus affected by many difficulties, and they looted the cloth and cloth shops in Ilkal. As a result many weavers got arrested. By about August 15th nearly 250 weavers were put to jail. Kaujalagi Hanumantha rao having come to learn that wrote a letter to PG Halakatti, the President of the Drought Relief Committee and requested him to extend relief to the weavers. Accordingly, relief was extended to the weavers and the problem was solved. Kaujalagi Hanumantha Rao, on behalf of the weavers in jail, wrote a letter to the Governor, engaged a young Advocate to file the cases and got the cases conducted free of cost and got 118 persons released, while the remaining 32 persons got sentenced for six months. Again, he wrote a letter to the Government and got those 32 persons too released.

Quit India Movement

Cripps Mission visited India in 1942, with a view to examine and assess the political conditions. But, India did not get any benefit out of that. In his news paper Harijan, dated 26.4.1942, Gandhi stated that, for the sake of independence non-violence and non-cooperation are the only way out to oppose the British, and roared that the British should Quit India. At the

meeting of the Congress working committee held at Wardha on July sixth, the resolution on Quit India Movement thus moved, was examined and unanimously accepted on July 14th. On August 7-8, in the Congress session held at Mumbai, the resolution on Quit India Movement was unanimously adopted.

While delivering his speech on the 8th of August (night), he said that the movement should be received as a movement for Do or Die, and called upon every one for behaving as a responsible independent citizen towards total independence following the non-violence path and by each one expressing their revolt against the British. During the same night, as a preventive measure, the British Government arrested the prominent national leaders, including Gandhi and Nehru, wherever they were. The activities of the Congress Organization were censored, and its offices were locked and sealed. In opposition to that, Nation wide processions and hartals were undertaken. On August 9th early morning, Congress workers were arrested nation wide, and Karnataka was no exception to that. Channabasappa Ambali of Bijapur district, who had sensed it well in advance along with a few others like Vaman Rao Bidari, RR Diwakar, Annu Guruji and Shankar Kurtakoti went underground and managed to escape from arrest.

With the approval of the All India Congress Committee, a working committee comprising five members was created for Karnataka. Chennabasappa Ambali was its president and R.R. Diwakar its Secretary. Hukkerikar, Karmarkar and Srinivas Malya became its members. Channabasappa Ambali assumed a pseudoname Sreshti, and carried on his office, engaged in the printing of the Bulletin in the Central office at Mumbai. The underground activities in Karnataka were planned in Mumbai, and they were put to action through local workers. Shankar Kurtakoti acted as a link between Bijapur and Dharwar districts on the one hand, and the Central Working Committee on the other, and through him the action plans of the working committee used to reach the district. This committee had contacts with 13 different underground groups.

The Quit India Movement had its impact on **Indian soldiers** working under the British. Parasurama Hanumantha Jadhav of Honnur, serving in the army, but inspired by the speeches of Gandhi and Subhas Chandra Bose, resigned and joined Azad Fauj on 20.6.1942, and participated in the war between 1942-46 on the German front, while Gurappa Narasappa Divatar of Badami, resigned from the army and entered into Quit India Movement.

Shivagangappa M Ullagaddi was prominent among those who had organized a procession on 9.8.1942, in Adathi Bazar at Bijapur. About 1000 people, including Sangappa Nagamoti, Ningappa Boragi, Ratan Chand etc, had participated in that. On account of that, on August 14-15th hartals and processions took place in Talikota, Bisaladinni and Indi. Barrister Ankalikar got arrested. On August 16th although 90 persons got arrested in the hartal, excluding the eleven members, all others were released the same evening. On August 17th an assembly specially convened for that purpose held condolence meeting in the Town Hall of Bijapur. In Bagalkot also a very big procession took place. To disperse that crowd, the police wielded Lathi. Three of the workers were arrested. The Dharmasala and a Chavadi at Bijapur were burnt on 19.9.1942. In a management high school at Bijapur, the students observed hartal on 20.9.1942, resulting in the arrest of three

persons. In protest against that, on September 27th, students of three English Schools in Bijapur took out procession. Nabi Sahib Balsingh Mastar of Atharga, who had participated in the Mumbai session, had escaped from Mumbai and returned to Atharga on 17-18th of August and informed about the Mumbai session. As a result hartals, processions and arrests took place in Atharga. In order to create trouble to the British administration, Government buildings, Daftar, Police Stations Chavadis, Railway lines, Posts and Telegraphs and railway stations were harmed by their destruction throughout the Nation. Its influence was felt in Bombay-Karnatak province also. Beginning with the burning of the Chavadis at village level to burning of the railway stations, all those serious activities took place in Bijapur without any hindrance.

The underground movement in Karnataka was so well organized as to gain the appreciation of persons of the stature of Jayaprakash Narayan, who referred to that as the 'Karnataka Pattern'. On that occasion, the Congress workers undertook underground activities and caused serious harm to public property in order to weaken the Government. These activities took place in the following places of the district: Guledgud, Parvathi, Choladagud, Jalihala (Belur). Yankanchi, Kittale, Belur, Kerur, Badami, Maninaga of Badami taluk; Mallapura, Bevur, Galagali, Sunaga and Bagalkot of Bagalkot taluk; Herakal, Galagali, Takali, Mundaganur of Bilagi; Ilkal, Bisaladinni, Amingad, Kamatgi, Gudur, and Koppa of Hunagunda taluk; Masabinala, Ingalagi, Donur, Sasanur, Somanala, Byalihala, Ingaleswar and Murnala of Basavana Bagewadi taluk; Mudhol of Mudhol taluk; Davalagi, Talikota, Konnur Tarnala and Muddebihal of Muddebihal taluk; Hittinahalli, Tamba, Chikkarugi, Devara Hippargi and Padaganur of Sindagi taluk; Kuchanur, Banahatti, Savalgi, Bidari and Jamakhandi of Jamakhandi taluk; and Atharga Chadachana, Bhuyyara, Salotgi, Horthi, Hirebevinur, Havinala of Indi taluk etc. Cutting off Telegraph lines was one of the sabotage activities undertaken. Accordingly, Kalakamba Master, a High school teacher at Banahatti and his followers played a significant role in cutting off the Telegraph lines between Savalagi and Jambagi. Under the leadership of Kalakamba Master, on the occasion of the Saraswathi Pooja, instead of Saraswathi portrait, Gandhi's Portait was taken out in procession in Banahatti. Maralingappa Janappa Madar of Shivanagi on 21.9. 1942, destroyed the telegraphic pole, accepted the punishment and suffered imprisonment for a period of 18 months at Yarawada and Poona Central jails.

The group led by Mahadevappa Murugod, in that area, was engaged in the destructive activities, and they used a country made bomb to blast the Banahatti Chavadi. At Savalgi police station they had seized the guns, and it is also learnt that they had plans to burn the railway station of Shedabala. That group also included Paraiiah Malakaiah Bangi of Banahatti. Towards the end he was arrested in Mudhol. Venkatesh Krishnaji Khasnis had brought on record that Telegraph lines were cut off between Mudhol-Bagalkot, Mudhol-Jamakhandi, Jamakhandi-Kuchanur and the School buildings at Chimmad and Metigudda were burnt down. S.P. Upadhye, Surendra Vandrekar, Bhoopala Vandrekar, Rayappa Belagali etc, of Alagur had participated in Jamakhandi Prajaparishat Sabha held at Tungala in 1942. It is learnt that the railway line between Bagalkot and Kadlimatti was severely damaged by the combined efforts of Tippanappa of Masabinala, Shankarappa Guddi, Channabasappa Ambali, Malawada, Chikkarugi Shivaraya, and four others of Benakatti.

In looting the postal bags at Galagali, Ranganatha Habbu, Lakshmana Novi, Babu Krishnacharya Shahapura, Mahadeva Gurupadappa Katti, Hanumantha Ganesh Joshi etc, had participated. Maralingappa Janappa Madar of Shivanagi destroyed the telegraph poles at the village nearby and got arrested. For having participated in the underground activities, Krishna Rao Jorapur of Bagalkot was forced to loose his factory. Mallappa Fakirappa Vaddar and others had cut off the Telegraph lines between Malaghana-Sindagi. Venkatappa Desai, Gurulingappa Ambali of Arjunagi and Doddamani got arrested. Shivalingappa Shiragodappa Gunaki, Loni, Wali, Saibanna etc, of Atharga, participated and suffered confinement in their respective places. At the same time, Kallaiah Donuru, Channaiah Matapati burnt the post offices of Atharga and Athani and suffered three months punishment. In that movement, S.R. Kanti gave the call to underground movement and played a very important role. Kaujalagi Hanumantha Rao had his good will for the underground movement and secretly helped the participants in that movement.

Gurubasappa Hampanappa Pagi of Guledgud had cut off the Telegraph poles between Kamatgi-Magi. Balavanthappa Hanumantharayappa Uppara of Sasanur, inspired by the local Sangappa Chandappa Desai, distributed the Bulletin in 1942 movement and organized gatherings, for which he was subjected to punishment for a period of one year and reached Visapur jail. It is learnt that Nagendrappa Marojappa Kapatkar of Bijapur suffered *nazar* criminal for three years.

Siddappa Malawada and Maharudrappa Pattanasetty of Cholachagud had played a leading role in the struggle. Basavva Cholachagud w/o Shankarappa Chalavadi had been sentenced to three months punishment and sent to central jail in Belgaum. Ambanna Chandrappa Bijjaragi of Ghonasagi had been punished for having cut off the Telegraphic lines between Athani-Muchakhandi roads. Shivamandiraiah Guraiah Jalavadi of Basavana Bagewadi, Baba Sahib G Bagewadi of Bijapur had also participated in that and suffered arrest. If BS Makandar of Muddebihal, Gunda bhatta Joshi of Guledgud, Sabanna Singada, Madivalappa Pattanasetty and Sidramappa Tippa Devagirkar had led the struggle in Guledgud, Phakiravva Balloli had also participated in the struggle. Having cut the Telegraphic lines in Jeevanagi, Sangappa Rudrappa went to the jail in Badami. Ningappa Ramappa Kulholli of Rabakavi, and Shankarappa Padadi also participated in that and got imprisoned. Uttarakar of Dhavalagi along with his associates destroyed the Telegraph lines at Geddalamari and Torave. Ranga Rao Kulkarni played an important role in the Quit India Movement at Sindagi, Indi and Muddebihal. According to para 824 of Mumbai Secret Abstract Report of 1942 which states that the Civil disobedience Movement had then entered its third week. On the whole, though the heat of the situation seemed to be on the decline, still the situation was bordering on danger. The groups engaged in working on Sabotage activities had continued the movement in their respective villages. It is recorded that besides the destruction of Telegraph and Telephone lines removal of Fish Plates and bolts to cause disruption of rail movement is being continued in Belgaum, Dharwar and Bijapur districts.

The responsibility for the destructive activities of the movement in the district belonged to Channabasappa Ambali and Nabisab Balasingh Master, Lingaiah Jangin of Bagalkot and Siddappa Malawada of Cholachagud assisted them. The house of Parappa Dundargi in the Shikharakhana area of Bijapur had been the home for secret meetings of the underground activists. The make shift shop of Basappa Paleda at Bagalkot was the centre for the secret meetings of the activists

of the movement. Bhimakumar, the Sevalal worker from Bangalore as Secretary, had played a significant role in the movement at Bijapur. To the underground activist groups the central committee was sending the required sums of money, at the rate of Rs. Eight to ten per month, through Vaman Rao Bidari.

Shankar Kurtakoti, one of those who worked as an intermediary in providing communication to the central committee, used to stay in the house of an Advocate at Kankanavadi, spent his teenage engaged in the destructive activities, had set fire to an English School and courted arrest. It is learnt that Kurtakoti sported a red Namam (the caste mark on the fore head), and such other marks befitting the appearance of a priest and thus escaped from the eyes of the Bijapur police. As the tempo of the movement went on gaining strength, railway stations became targets for the fire of the activists. At that time about 25 railway stations in Karnataka were destroyed. RG Desai, on October eighth, set on fire and burnt the record room of the Taluk office of Bagalkot in Bijapur district. On the same day, Bijapur police station was bombed. On October third, a group of 13 persons of Savalagi, with Imam Sahib Mulla of Hidakal, as their leader, went to loot the treasury at Athani but, got arrested in Athani bus-stand itself; on the basis of the information furnished by an informer from Kokatnur. With a view to cause disruption to the passenger train, on October 28th, rail lines were disrupted between Nimbala-Minchinal stations and the train went off the track and suffered damages.

On November eighth 1942, Minchinala and Jumanal railway stations became targets to the activists of the movement and they were burnt. In that incident the people from Atharga, Nagatana, and Chkkarugi villages were present. Under the leadership of Channabasappa Ambali, workers like Dundappa Uppara, Marigowdappa Patil, Malakappa Pyati, Yasvantha rao Patil, Siddappa Malawada, Tippanna Balappa Bosagi etc, played a significant role. On 25th of the same month, railway station of Nimbala was burnt to ashes. The School of Jumanala was burnt during the same month. The underground activists of the movement, according to their pre-planned programme, on 16.12.1942, successfully cut off the Telegraph lines completely between Poona-Harihar and Hubli-Bagalkot, railwaystations, by about One O' clock, in the afternoon. For having committed the offence of burning the railway station at Malawada, the 13-member group of Saravada, was punished with imprisonment for a period of four years. Towards the end of 1942, the district suffered a severe drought. Due to the drought condition, the movement was temporarily stopped. The Special Courts with extra-ordinary powers to impose death penalty on persons engaged in destructive activities were established at Dharwar, Bijapur, Belgaum and Karwar. That apart, the British Government had announced a prize of Rs. 5,000 in cash, on the heads of prominent underground activists, especially, Chennabasappa Ambali. Yet, the underground activities were carried on without any hindrance. It is learnt that Shankar Rao Deshpande of Kolhar was a member of the group that was responsible for having burnt the railway station at Kanaginahala in Gadag district, and the activists of the movement also burned Harlapura railway station. In the mean while, Kaujalagi Hanumantha Rao was worried not having a building to house khadi centre at Kaladgi. Bhima Rao Tulasageri, the assistant to Kaujalagi Hanumantha Rao, having noticed the worries of his boss, had made the labourers to voluntarily contribute half a ana per bundle to this cause. But, that issue went to its logical extreme, whereby, the Central Khadi Board charged the

Kaladgi centre with financial mis-appropriation. Although, Kaujalagi Hanumantha Rao had explained the idea behind that, it did not have the desired effect. Therefore, Hanumantha Rao tendered resignation to his Secretaryship of the Karnataka Charaka Sangha.

Once again in February 1943, the movement was resumed in Bijapur. The Mumbai Secret Abstract report record that, by about second week of January 1943, with the exception of Mumbai-Karnataka region, all other areas in Bombay state were peaceful, with Law and Order conditions remaining normal. Yet, here and there stray cases of destruction of village records, robbing of weapons and licenses had taken place. Towards the end of January, only in Karnataka, setting up of fire, social violence and robbing of weapons went on unabated as reported. Pained due to the stray incidents, Gandhi stopped taking food, as part of his Satyagraha, on February 10th in the Jail. Hartals and prayer meetings were held here and there. On February 22nd, hartal and prayer assembly was held at Jamakhandi pressing for the release of Gandhi and Telegrams were sent. On February 23, at Bijapur, on 27th at Kamatagi and Jamakhandi Telegraph lines were cut off. On February 27th a public meeting was called at Bijapur and protests were held. Sabotage activities continued in Karnataka till the end of April. The destruction of Telegraph and Telephone lines had taken place at Belgaum, Bijapur and Canara districts, and reports were there about such activities having taken place between Bagalkot and Amingad. In the meanwhile, Kaujalagi Hanumantha Rao, who had struggled day and night for the freedom of the nation, died on May 31st 1943. Meanwhile a revenue of Rs. 190 was looted by a gang of eight, near Badami. In June 1943, Annu Guruji, who had remained underground, got arrested. Hartal was observed in Jamakhandi on August 9th 1943.

Diwakar met Gandhi, and reported briefly about the underground activities of the movement in Karnataka. Then Gandhi hinted at discontinuing the underground activities in favour of Non-violence. On the same day under the presidentship of Suchetha Kriplani, All India Satyagraha Mandal came into existence and Diwakar became its member. Open Civil disobediences became its main activity. In the mean while, the Guledgud group cut off the Telegraph lines and the railway track, resulting in the derailment of a goods train at Lakmapur. That helped in the burning of the railway station at Hole Alur. The plan of burning the Badami station failed due to the arrest of Murugod. On November 9th, Mahadevappa Murugod of Hubli was arrested at Pattadakal. 'Swantantrya' the underground Kannada monthly, started by Channabasappa Ambali, had carried in its issue-dated 10.1.1944, about the fact that, the movement was still current in Bijapur district and also pointed towards the discontinuation of underground activities in preference to open Stayagraha. As directed by Gandhi, on January 15th, Narasimha Dabade got arrested. On January 26th 1944, in the Chavadi of Ghosanagi village near Bijapur, the Tricolour was hoisted. On the same day processions were taken out at Jamakhandi, both in the early morning and in the evening. In the state around 180 persons got arrested. The report inform that, telegraph lines were cut at Alamelu etc, areas during the first week of February. It is also reported that, by February 26th, Ankalikar, Bala Singh Master, Sugandhi Murigappa etc, had been released. A call was given for observing National week in Bijapur on April 13th, 1944. Flag salute, Hartal and Processions were held. In the meanwhile, on 9.5.1944, Gandhi was released from jail. On July 28th the underground workers were called upon to surrender. Accordingly, Vaman Rao Bidari and

Chennabasappa Ambali got arrested. With Diwakar getting arrested on 9.8.1944, at Hubli the Quit India Movement came to an end in Karnataka. Yet, there are reports regarding stray incidents of the movement down to 1944.

The Samsthanas of the district; namely Jamakhandi, Aundh and Jath, due to the able leadership of Kaujalagi Srinivas Rao and Kaujalagi Hanumantha Rao, as well as the inspiration from the Congress the movement were carried out in a big way.

When elections were held to the Legislative assembly in 1946, S.R. Kanti, Hujare, Dube, etc, the Congress candidates got elected. The British left India after granting independence on August 15th 1947 Throughout the Nation the Tri-colour fluttered. On that occasion Kaka Karakhani hoisted the Tri-colour at the the Radio Station ground in Bijapur and spoke; Sugandhi Murugappa, Communist leader NK Upadyaya etc, participated in the gathering. Including Bagalkot, at all places in the district, meetings were held, tri-colour was hoisted and great enthusiasm prevailed.

Unification Movement

Though the Nation got independence, Kannadigas had remained divided between different administrations. The efforts to unite them had been going on since a long time. Leaders like Alur Venkata rao, had worked hard for it. In this direction the 'Karnataka Vaibhava' a newspaper, which had begun publication in 1892 from Bijapur needs to be mentioned, and the vision of Karnataka had already been conceived in the minds of its publishers. The processes of selection of its name seems to have been possibly inspired by the names of Karnataka Jnanamanjari paper of Belgaum (1874), The Karnataka pathra (1883), and the Karnataka Vidhyavardhaka Sangha (1890), of Dharwar etc. By about 1894, under the editorial guidance of Sheshagiri Rao Konnur, 'Karnataka Bashasevaka' a monthly magazine was being published from Bijapur. By 1904, a branch office of the Karnataka Vidhyavardhaka Sangha started functioning in Bijapur. Inspired by Alur Venkata Rao, Mohare Hanumantha Rao started Karnataka Ithihasa Samsodhana Mandali's branch at Devara Hippargi in 1914. When Karnataka Sahitya Parishat (1914), was established in Bangalore, PG Halakatti of Bijapur had participated. In the commercial centers like Bijapur, Bagalkot, Jamakhandi etc; administration and accounts were maintained in Marathi and Modi language, and Marathi had pervaded all aspects of administration. Sugandhi Murugappa, Murugaiah Jangin, PG Halakatti etc insisted upon maintaining accounts in Kannada and B Shivamurthy Sastry, while singing Kirthanas, it is said, used to speak for Kannada. For the establishment of Kannada Schools, a movement itself had taken shape in Jamakhandi and Mudhol.

Under the Preesidentship of Siddhanti Shivashankara Sastry, Nineth Kannada Sahitya Sammelan was held in 1923 at Bijapur. When the Karnataka Ekikarana Sabha (1924) was established under the Presidentship of Kadapa Sambha Joshi, Mangalavede Srinivasa Rao of Bagalkot was its Secretary. Mangalavede Srinivasa Rao had started 'Kannadiga' paper (1925) in Bagalkot, and along with its title he got a Kannada poem printed, and that became a household saying within a very short time. The poem reads as follows

Eddare, Kulitare, Nudidare Kannadavu; Hrudaya udyama Kannada Kannadavu; Kanasu, Manasu Kannada, Tinishu Jeevitha Ellavu Kannadavu; Mangalavede soon returned to Dharwar and worked there for Karnataka Unification.

In connection with the unification of Karnataka, the first Sammelan(1924), was held in Belgaum under the presidentship of Siddappa Kambali. That conference succeeded in impressing the gathering about the significance of the Unification. Persons like Kaujalagi Srinivasa Rao, as far back as 1928, had expressed their support to the Unification movement, and had argued in the All Party Conference to appoint the Maharaja of Mysore, as the Governor of Karnataka. For the Unification Channabasappa Ambali, Murugaiah Jangna, Sugandhi Murigappa, SN Upadhyaya etc had stood. Among them, the role of Murugaiah Jangina was highly significant. The 12th Kannada Sahithya Sammelana (1926), was presided over by PG Halakatti, popularly known as the 'Bijapur Vachana gummata', who gave a call that Unification is possible only through the love of the language. In the meantime, Diwakar and Hardikar presented the request for Unification to Nehru Committee.

The Third Ekikarana (unification), conference was held (1928) in Dharwar, which was presided over by PG Halakatti. In 1929, under the presidentship of Ranganatha Mudaliar the Fourth Unification Conference was held at Belgaum, and a special Unification Conference was held in 1931, in Karwar. At the Conference, it had been decided to unite the Kannada speaking areas of Madras, Mumbai and Coorg and create one Karnataka province, a great decision indeed. In 1937, in Jamakhandi, under the presidentship of Bellavi Venkatanaranappa, the 22nd Kannada Sahitya sammelana was held. At that conference also, the decision was made in connection with unification was endorsed. In 1937 elections, Congress announced that unification was its aim. Again, in 1944 during the 28th Kannada Sahithya Sammelana at Rabakavi, held under the presidentship of SS Basavanala, the decision regarding the creation of Unified Karnataka was declared the good of the Kannadigas. The Unification Movement got activated with the release of Mangalavede Srinivasa Rao. Meanwhile under the Presidentship of BB Kher, in Mumbai, the unification conference was held in 1946.

In the Mumbai Lagislative assembly, the resolution pertaining to the reorganization of States on Linguistic basis was adopted in 1946. By 1947, Praja parishats of the respective samsthanas had started a movement for the merger of the Samsthanas in the Republican Union of India. As a result, they merged in the Indian Union. Jamakhandi taluk, Mudhol taluk, Terdal of Sangli Samsthan, Gunada of Aoundh Samsthan, joined Bijapur. During the same year, the Mysore Samsthan also got merged and KC Reddy became its Chief Minister. The Dhar Committee (1948), set up for the purpose of the States Reorganization on the Linguistic basis, declined that principle. As a consequence the JVP Committee, set up in 1949, agreed to the creation of Andhra. In 1949, in support of the Unification of Karnataka, Legislators from the Mumbai part (of the modern state), tendered their resignation and sent them to the KPCC. In 1952, creation of Andhra was insisted upon, and Potti Sriramulu, who gave up his life, under took Satyagraha. In 1953, a conference for the creation of Greater Karnataka was held at Davanagere, with representatives from the district like Murugaiah Jangin, Upadhyaya etc, attended. Hampi Satyagraha decided

that, Bellary should become a part of Karnataka. Veerabhadrappa Shirur was its Secretary. Andanappa Dodda Meti compelled for unification and towards the end undertook fast.

In the Unification Movement, the role of BD Jatti, SR Kanti, Channabasappa Ambali etc, was great. SR Kanti, the Secretary of the Karnataka State Memorandum Committee was assisted by S.B. Bandaragallu, S.S. Kavisetty and Channabasappa of Muddebihal. Madhavananda Prabhu (Mahadeva), of Inchageri Mutt, from the beginning, participated in the freedom struggle, and worked for the Unification of Karnataka, by taking part in the conferences held at Hampi, Gadag, Davanagere etc, and towards the end, he undertook fasting for 21 days. Muragaiah Jangin and Mangalavede were the Secretaries to the Karnataka Unification Sangha. Literary illumaries like Madhura Channa, Revanna Kapase, Simpi Linganna, etc, worked for the unification. Later on, under the presidentship of S. Nijalingappa, a branch of the Karnataka Unification Mahasabha was established at Bagalkot.

Due to the struggle of the Kannadigas, Fazal Ali Committee agreed to reorganize the Karnataka State. The Old Mysore leaders were not satisfied with the Unification and some of them had openly opposed Unification. But, SR Kanti, Andanappa Dodda Meti, the Bombay-Karnatak leaders stuck to the stand they had taken and succeeded in persuading and convincing the leaders of the Old Mysore area. As a consequence, on November 1st, 1956, the United Karnataka came into existence as Mysore State. On that day the people of Bagalkot carried, aged Muragaiah Jangin, on their shoulders, in the procession. On November 1, 1973, the State was renamed as Karnataka, as desired by all the Kannadigas.

Bijapur known as the biggest district in the State, had the long standing demand for it bifercation became a reality in 1997. As a result, Bijapur district was divided into Bijapur district comprising Indi, Bijapur, Sindagi, Basavana Bagewadi and Muddebihal taluks and Bagalkot district comprising Badami, Bilagi, Mudhol, Jamakhandi and Hunagund taluks.

Kargil-Martyers of the District

In the Northwest part of the Nation, during April-August of 1999, a rift occurred, over the issue of the border dispute with Pakisthan. In that disturbance, hundreds of soldiers died, fighting for the Nation. Among the dead were 12 soldiers from Karnataka, and among those 12, were Shivabasavaiah Kulkarni of Cholachagud, Badami taluk, Bagalkot district; DP Potharaju of Gadyala of Jamakhandi taluk, Shankar Koti of Hanchinala village in Bilagi taluk; and Daval Sab Ali Sab Kambar of Balavata village, Muddebihal taluk of Bijapur district. Apart from that, Ashok Bhima Rao Jadhav (Vaddara) of Basavana Bagewadi died in October fighting for the protection of the border. Thus in the India-Pak war altogether five soldiers from the two districts, have sacrificed their lives for the National Wellbeing and thus have earned the love and respect of the Nation.

ELECTIONS

Before the emergence of the United Karnataka, Bijapur district had been a part of Mumbai province. While it was under the British, elections were held to elect members to the Mumbai Provincial Assembly and Central Assembly. Yet, those elections were not like the General Elections

(of to-day), in their nature. The right of voting was limited in its scope and restricted to a few voters. Before 1947, members elected to the Mumbai Provincial assembly from the district, were advocate Desai of Bijapur; PG Halakatti, Sugandhi Murigappa, SR Kanti, Channabasappa Ambali, Babu Ram Hujare, Ramanna Bidari etc. It is surprising to note that, leaders like Kaujalagi Hanumantha Rao lost the election in 1936. By 1947, there were two constituencies in the district for the Central assembly and four constituencies for the provincial assembly. SR Kanti, elected from Hunagund constituency to the Mumbai Provincial Assembly, was also its Deputy Speaker. After the merger of Jamakhandi Samsthana, B.D. Jatti was a nominated member of the Mumbai State Legislative Assembly and served as the Secretary of the Assembly, and Deputy Minister in the Mumbai state. Yet, no more information is forthcoming. But, after 1952, details are available pertaining to the General Elections in the District. While providing the Constituency wise election results-the successful candidate, his party, and Number of votes obtained is furnished in that order. Name of the constituency, candidates returning first and second in the elections, their party and the votes obtained are the other details furnished in the same order. More details are readily available in the publications from the Office of the Chief Election Commissioner at Bangalore.

Elections to Lok Sabha 1952

In that election Congress Party, Praja Socialist Party and Lok Seva Sanghs had participated. Contesting from Bijapur North Constituency, Congress candidate Rajaram Dube, got elected, by defeating Praja Socialist Party candidate Sugandhi Murigappa. From Bijapur South (Bagalkot) constituency Congress party contestant Ramanna Bidari, got elected.

Elections to Assembly 1952

It is understood that, Channabasappa Ambali from Bilagi constituency; SR Kanti from Hungund constituency And SY Patil from Sindagi constituency got elected as Congress Party candidates to the Mumbai State Legislative Assembly, in 1952. B.D. Jatti elected from Jamakhandi constituency served the Bombay State Government as its Deputy Health Minister.

The then Mumbai-Karnataka province got merged in the then Mysore State on November 1st 1956, according to the States Reorganization Act, 1956; on the basis of the census of India Report 1951, Bijapur district was divided into 14 Legislative Assembly constituencies. Among them Indi was a double member constituency, and out of the two, one was a reserved constituency, Badami, Guledgud, Hunugund, Bagalkot, Mudhol, Bilagi, Jamakhandi, Bijapur, Tikota, Bagewadi, Muddebihal, Talikota and Sindagi were the other Legislative Assembly constituencies in the district. More over, the district was divided into Bijapur North and Bijapur South constituencies with a view to provide for the Lok Sabha elections. After the unification of Karnataka, the General Elections were held in 1957

Lok Sabha Elections 1957

In that election, from Bijapur North Lok Sabha constituency, Rajaram Dube, the Congress candidate, though got 77,273 votes, suffered a defeat in the hands of Sugandhi Murigappa, who

had contested as an independent candidate supported by B Shivamurthy Shastry's Loka Seva Sangh, and had obtained 88,209 votes. Congress candidate Ramappa Balappa Bidari had obtained 1,58,171 votes against Shankarappa Gowda Basalingappa Gowda Desai, an independent candidate, who had got 85,508 votes and lost to his rival, from the Bijapur South Lok Sabha constituency.

Assembly Elections 1957

In that Election, Indian National Congress won 13 of 14 constituencies it had contested in the district. While the remaining two constituencies went to the independents. Among other contesting parties Bharatiya Jan Sangh, SCF did not get any seats. It is note worthy that, in eleven Assembly constituencies, independents were the prominent contestants who secured the second place. Constituency wise details of the results is as follow: 1) Badami-VH Patil (INC) 18,460, elected; SB Desai, (Ind) 11,938. 2) Guledgud- MR Pattanasetty (INC), 19514, elected; LK Shebinakatti (Ind) 12,520. 3) Hunagund- SR Kanti (INC) 17567, elected; GP Nanjiahnamata (Ind) 11,081, 4) Bagalkot- BT Muralala (INC) 21,177, elected; Sarnaik Sharaschandra alias Baba Sahib Sivasiddappa (Ind) 9,233. 5) Mudhol; HB Shah (INC) 20,036, elected; KP Nada Gowda (Ind), 10,904... 6) Bilagi; RM Desai (INC) 24,732, elected; PM Bangi, (Ind) 6527. 7) Jamakhandi; B.D. Jatti (INC), 15,481, elected; MS Murugod, (Ind), 12,587. 8) Bijapur; Nagur Dr Sardar Basavaraja Karibasappa (Ind) 11,827, elected; Mahaldar Ghouse Mohiuddin Bandagi Sahib (INC) 7985, 9) Tikota; Channabasappa Jayadevappa Ambali (INC), 12,933, elected; Nagur Dr Sardar Basavaraja Karibasappa (Ind) 8,262. 10) Bagewadi; Smt Susheela Bai Hirachand Shah (INC) 12,365, elected; RB Kallur (Independent), 4883. 11) Muddebihal; PG Siddanthi (INC), 12,888, elected; SG Viraktamata (Independent) 11,657. 12) Talikota; KA Patil (Independent) 15,200, elected; S.B. Vastrad, (INC) 12,804. 13) Indi; (General) MK Surapura (INC) 23,033, elected; (14) Indi; (reserved) JL Kabadi (INC) 17,402, elected; YA Patil (Ind) 16,390. 15) Sindagi; SY Patil (INC) 10,149, elected; GS Konnur (Ind) 7739.

With an amendment to the Indian Constitution in 1961, all the double member constituencies were abolished. Accordingly, the double member constituency viz., Indi and Baradola were divided as single member constituencies and Baradola was declared a reserved constituency. As a result, in the 1962 elections there were in all 15 Assembly constituencies and two Lok Sabha Constituencies in the district. In 1962, elections to Lok Sabha and Assembly were held simultaneously. In that election, along with Indian National Congress, Bharatiya Jan Sangh, Swatantra Party, Lok Seva Sangh, RPI, and CPI parties, Independents also contested. In that election Indian National Congress won both Lok Sabha Constituencies and 14 Assembly constituencies. Indi Assembly constituency went to Swatantra Party. GS Patil got elected unopposed from Talikota. Details are furnished below:

Lok Sabha Elections 1962

Contesting from the Bijapur North Lok Sabha constituency and obtaining 63,456 votes if Swatantra party candidate Sugandhi Murigappa lost the elections, the Indian National Congress candidate Rajaram Dube obtained 1,05,452 votes and got elected. From the Bijapur South Lok Sabha constituency Indian National Congress candidate Sunagada Sanganagowda Basavanagowda

Patil obtained 1,88,849 votes and defeated BJS party candidate Narayanaji Kalyanji Dharmadarsi, who had obtained 67,820 votes.

Assembly Elections 1962

1) Badami; V.H. Patil (INC), 17,573, elected; S.S. Pattanasetty (Swatantra Party), 11,585, 2) Guledgud; M.R. Pattanasetty (INC), 18,160, elected; S.R. Kastha (BJS) 11,496, 3) Hunagunda; S.R. Kanti (INC), 20,010, elected; B.G. Nanjiahna Mata (Ind) 8,4274) Bagalkot-BT Muranala (INC), 23,212, elected; G.D. Kambale (BJS), 6,439. 5) Mudhol; N.K. Nayak (INC), 19,575, elected; K. Nadagowda (Swathantra Party) 17,105. 6) Bilagi; R.M. Desai, (INC), 23,158, elected; G.G. Adavimatt (Swatantra Party), 4,359. 7) Jamakhandi; B.D. Jatti (INC), 22,776, elected; M.S. Muragoda (LSS), 11,844. 8) Tikota; B.M. Patil (INC), 19,957, elected; B.G. Biradar (Swanthra Party), 4,024. 9) Bijapur; RS Navadagi (INC), 13,828, elected; N.M. Balasingh (Ind) 4,846. 10) Bagevadi; Smt. Susheela Bai, Heerachand (INC) 11,941, elected; R.G.Patil (Ind), 6,113. 11) Muddebihal; SM Guraddi (INC), 13,969, elected; S.C. Masali (Swathantra Party), 10,680. 12) Talikota; G.L. Patil (INC) elected unopposed; 13) Indi; G.D. Patil (Swathantra Party), 14,624 elected; MK Surapura (INC) 13,673. 14) Baradola (Reserved Constituency) J.L. Kabaddi (INC), 9,792 elected; A.D. Kamble (RPI), 2,623. 15) Sindagi; CM Desai (INC) 14,012, elected; S.S. Raddawadagi (Swathantra Party) 7,432

Bye-Election to Assembly 1963

With the vacancy caused due to the resignation of Bagalkot MLA, BT Murnal in 1962, S Nijalingappa (INC) got elected unopposed. Due to the death of RS Navadagi of Bijapur constituency, by-elections were held in December 1963. SB Vastrad (INC) 15185 elected Sardar Basavraja Karabasappa Nagur (Ind) obtained only 9,025 votes.

Due to the re-organisation act of Lok Sabha and Vidhana Sabha constituencies in 1966, considerable changes in the constituencies of the district took place. The Ron assembly constituency of the then Dharwar district was included in Bijapur south Lok Sabha (Bagalkot) constituency. In that election along with INC, Bharathiya Janasangh, PSP, Swathantra Party, RPI, and CPM parties, independents also contested. If INC got 11 assembly and one Lok Sabha seats, Swathantra party got 2 assembly and one Lok Sabha seats.

Lok Sabha Election 1967

GD Patil who had contested from Bijapur North Lok Sabha constituency as swathantra party candidate had got 1,13,208 votes and declared elected, Rajaram Dube of the Indian National Congress party got 1,11,104 votes and suffered a defeat. From the Bijapur South Lok Sabha constituency Sunagada Sanganagowda, Basavanagowda Patil of the INC secured 1,83,984 votes and got elected; while the independent candidate AD Thondihalla suffered a defeat having got 58,304 votes.

Assembly Elections 1967

(1) Badami; K.M. Pattanashetty (Ind), 25,849, elected; V.H. Patil (INC) 14,897

(2) Guledgud; M.R. Pattanashetty (INC), 19,778, elected; S.R. Kastha (BJS), 15,119. (3) Hunagund; S.R. Kanti (INC), 23,364, elected; J.P. Nanjaihanna Matta (Swatantra Party) 9,732. (4) Bagalkot; BT Murnal (INC), 19,903 elected; T.K. Macha (Ind) 11,537. (5) Mudhol; KR Nadagowda (Swatantra Party) 20,186, elected; N.K. Nayak (INC), 17,922. (6) Bilagi; R.M. Desai (INC), 26,016, elected; B.V. Thungala (TSP) 7,844. (7) Jamakhandi; B.D. Jatti (INC), 24,578 elected; M.S. Murugowda (Independent) 21,261. (8) Tikota; S.B. Vastrad (INC) 16,329 elected; N.K. Upadhaya (CPM), 3,353. (9) Bijapur; B.M. Patil (INC), 18,818, elected; Dr. Sardar Basavaraja Karabasappa Nagur (Ind) 5,396. (10) Bagevadi; BS Patil (INC), 25,173, elected; B.L. Kanakamara (Ind), 2759. (11) Muddebihal; S.M. Guraddi (INC), 19,452, elected; SC Masali (Swatantra party) 14,740. (12) Hoovina Hippargi; G.N. Patil (INC), 15,189, elected; K.M. Hanchete (Swatantra Party) 7,050. (13) Indi; MK Surapura (Swatantra Party) 15,769, elected; N.R. Kallur (INC), 11,703. (14) Ballolli (Reserved Constituency); S.S. Arakeri (RPI), 14,653, elected; J.L. Kabadi (INC), 10,738. (15) Sindhagi; C.M. Desai (INC), 16,668, elected; S.Y. Patil (Ind) 13,298.

Bye Election to Lok Sabha 1968

Due to the demise of JD Patil, the Bijapur North Lok Sabha constituency fell vacant. By-elections were held on 25/04/1968 in which Indian National Congress candidate Smt. Sudha V Reddy got elected with 1,23,530 votes. The independent candidate CJ Mukkanappa obtained only 23,326 votes and got defeated.

Bye-Elections to Assembly 1970

Consequent upon the death of the legislator SR Kanti the Hunagund assembly constituency fell vacant and during May 1970 bye-elections were held. JP Nanjaina Matta (NCJ) 22,622 elected; SS Kavishetty (NCN) 16,920.

Lok Sabha Elections 1971

Lok Sabha was dissolved one year before the completion of its full term. Elections were held during March 1971 to the dissolved Lok Sabha. In the mean while the Indian National Congress that was in power, had got divided into 2 groups during 1969. Under the leadership of Jagajivan Ram the Indian National Congress group came to be known as Congress (R) and under the leadership of Nijalingappa the congress group came to be known as Congress (O)

During 1971 these parties contested the elections for both the places in the district. Congress (R) candidate Sunagada Sanganagowda Patil contested from Bijapur South Lok Sabha constituency and got elected with 1,97,589 votes, Congress (O) candidates NSS Malligeri suffered a defeat having scored 91,821 votes. From the Bijapur North Lok Sabha constituency Congress (R) candidate B.E. Chowdary contested, got 1,31,486 votes and elected while Congress (O) candidate BK Gudadinni suffered a defeat getting 83,793 votes.

Assembly Elections 1972

Elections were held during the month of March 1972 to elect members to the 5th legislative assembly. In that election Congress (R), Congress (O), Bharathiya Janasangh, Swatantra Party,

Socialist Party, CPM Party and independents contested. Congress (R) obtained 10 assembly seats while Congress (O) got 5 seats. Constituency wise details are as follows: (1) Badami; Desai Rao Saheb alias Venkoba Rao Tulasigerappa (INC), 29,832, elected K.M. Patannashetty (NCO), 17,086. (2) Guledgud; GP Nangaiahya Mata (INC) 24,362, elected; B.Y. Hatagara (NCO), 6,314. (3) Hunugunda; S.B. Nagaraj (INC), 25,128, elected; T.B. Nagarala (NCO) 12,966. (4) Bagalkot; B.T. Murnala (INC), 23,900, elected; H.B. Shah (NCO), 12,040. (6). Bilagi; K.M. Gangala (INC), 25,216, elected; S.S. Saranayaka (NCO), 15,867. (7) Jamakhandi; P.M. Bhangi (INC), 26,029, elected; A.G. Desai (NCO), 19,411. (8) Tikota; G.N. Patil (NCO), 22,119, elected; S.A. Jiddi (INC), 14,156. (9) Bijapur; K.T. Rathod (INC), 23,205, elected, V.K. Pandit (NCO), 13,970. (10) Bagevadi; B.S. Patil (NCO), 16,250, elected; B.V. Patil (INC) 16,250. (11) Muddebihal; SS Sajjan (INC), 17,778, elected; S.M. Guraddi (NCO), 17,021. (12) Hoovina Hippargi; KD Patil (NCO), 18331, elected; L.R. Nayak (INC), 12,855. (13) Indi; M.K. Surapura (INC), 17,517, elected R.R. Kalur (NCO), 14,490. (14) Ballolli (Reserved Constituency), J.L. Kabadi (NCO), 15,537 elected; B.R. Huzara (INC), 11,204. (15) Sindagi; S.Y. Patil (NCO), 17,516 elected; M.H. Bekkinalkar (INC), 16,538.

Bye-Election to Assembly 1975

Consequent upon the death of JP Nanjaiahana Mata, the Guledgud constituency fell vacant and the by-elections were held during June 1975. B.M. Horakeri (INC) 21,715 elected; RV Vastrad (NCO) 19,563. Due to the death of M.K.Surapura the assembly constituency of Indi remained vacant.

Lok Sabha Election 1977

The term of the 5th Lok Sabha should have ended in 1976. But its duration was extended by one year due to certain reasons. The 6th Lok Sabha elections were held in 1977. At that time, there was bi-polarisation of politics in the nation. The national parties Bharathiya Jana Sangh, Swatantra party, Samajawadi party joined together and started a new party know as Janatha party. Accordingly in the elections held for the two Lok Sabha constituencies in the district the Indian National Congress (Cong I) and Janatha party had a direct contest. From the Bijapur South Lok Sabha constituency Sanganagowda Patil again contested as Indian National Congress candidate obtained 2,12,393 votes and got re-elected. K.K. Thungala with 1,40,295 votes lost the elections as Bharathiya Lokdhala candidate. B.R.K.N. Krishnappa Bhimappa Chowdhry contested from Bijapur North Lok Sabha constituency, got re-elected having got 1,73,700 votes while Erappa Chanamallappa Nagatana Bharathiya Lokdal candidate with 1,52,026 suffered a defeat.

Assembly Election 1978

According to the delimitation act of 1976 some changes were brought in the assembly constituencies of the district. In the mean while a split had again re-occurred in the Indian National Congress. If Bhramananda Reddy led one group, another group was led by Indira Gandhi. Under the leadership of Indira Gandhi Cong I group contested against the Janatha party in the election held during 1978. In the general elections held in 1978 the constituency wise results of the district is given below

(1) Badami; Balappa Bhimappa Chimmanakatti (CongI), 24,249, elected; Kalappa Mahagundappa Patannashetty (Janata party), 19,772. (2) Guledgud; Basavangowda Veeranagowda Janali (CongI), 27,245, elected; Bhaji Rao Yamanappa Hatagar (Janata party), 20,050. (3) Hunugund; Shankarappa Sugurappa Kavishetty (Independent) 19,276, elected; Shivaiah Mahabhalaiah Patil (CongI), 19174. (4). Bagalkot; Parappa Karabasappa Kalligudda (CongI), 22,851, elected; Ganapathi Rao Dhathatraiah Kamble (Janata party), 18,126. (5). Mudhol; (Reserved) Jayavanth Kalasappa Hadhimani alias Kale (Cong I), 25334, elected; Ashoka Krishnagi Kattimani (Janata party), 20,944. (6). Bilagi-Sidhanagowda Somanagowda Patil (CongI), 28,005, elected; Venkatanayaka Appa Saheb Patil (Janata party), 23,485. (7). Jamakhandi; Veerappa Venkatappa Pattar (CongI), 32,461, elected; Gurupad Shivappa Bagalkot (Janata party), 28,460. (8). Tikota; Babugowda Bapugowda Patil (Janata party), 21,317, elected; Shivaraya Adivappa Jiddhi (CongI), 16899. (9). Bijapur; Syed Habibuddin Shamana Sahib Bakshi (Janata party), 26,191, elected; Khubha Singh Teju Rathod (CongI) 16,663. (10). Muddebihal-Jagadeva Rao Sanganabasappa Deshmukh (Janata party), 28,857, elected; Mallappa Murigappa Sajjan (CongI), 11,486. (12). Basavan Bagevadi; Basavanagowda Somanagowda Patil (Janata party), 27,806, elected; Basavantharaya Linganagowda (CongI), 16,048. (13). Hoovina Hipgargi-Basavagowda Somanagowda Patil (Janata Party), 26,814, elected; Kumaragowda Adaviyappa Patil (CongI), 22,531. (14). Indi; Revansiddhappa Ramagondappa Kallur (Janata party), 26,022, elected; Siddappa Arjuna Masale (CongI), 15,856. (15). Ballolli; (Reserved) Sidhartha Sangappa Arakeri (Janata party), 23,023, elected; Chandrashekara Kashappa Hosamani (CongI), 14,204.

Mid Term Election to Lok Sabha 1980

Due to the split within the ruling Janatha Party, the Sixth Lok Sabha had been dissolved, two years before the completion of its term. In the meantime split had occurred in Congress (I) under the leadership of Smt. Indira Gandhi. Devaraj Urs, resigned from Cong. (I), joined National Congress of Brahmananda reddy, and became its President later on. For both the Lok Sabha Constituencies of the District Cong. (I), Congress (Urs) and Janatha parties contested. If Kalingappa Bhimappa Chowdhry, the Cong. (I) candidate getting 1,67,091 votes, won the elections, Ningappa Siddappa Khedar, the Janatha Party candidate lost the elections having obtained 1,56,529 votes. Veerendra Patil had contested from Bagalkot constituency, as Cong. (I) candidate, won the elections having obtained 2,45,812 votes; while Thotappa Malleshappa Hundekar, having obtained 91,839 votes, as a Janatha Party candidate, lost the elections.

Assembly Elections 1983

After the completion of its full term, the Sixth Legislative Elections were held during January 1983. By that time, Janatha Party split into Bharatiya Janatha Party and Charan Singh lead Lokdal contested elections against Cong. (I). Constituency wise election details are furnished hereunder:

1) Badami; Balappa Bhimappa Chimmanakatti, Cong. (I), 27336, elected; Desai Rao Sahib Tulasagerappa (Ind), 24,360. 2) Guledgud; Mallikarjuna Veerappa Banni (BJP), 23166, elected; Dasanagowda Veeranagowda Janali, Cong. (I), 22,640. 3) Hunagund; Sivasangappa Siddappa

Kadapatti (Janatha), 27,254, elected; Shivaiah Mahabalaiah Patil Cong (I), 19,286. 4) Bagalkot; Goolappa Venkappa Mantur (Ind), 24213, elected; Parappa Karabasappa Kalligudda, Cong (I), 17364. 5) Mudhol; (Reserve constituency), Ashok Krishnaji Kattimani Cong (I), 30713, elected; Surendra Kalasappa Kale (Ind), 15,204. 6) Bilagi; Siddanagowda Somana Gowda Patil Cong. (I), 27,413, elected; Pampakavi Rayappa Belagali (Janatha) 13,273. 7) Jamakhandi; Gurupada Shivappa Bagalkot (Janatha), 41,445, elected; B.D. Jatti, Cong (I), 17,580. 8) Tikota; Basavanagowda Mallanagowda Patil, Cong (I), 27,884, Elected; Basavanagowda Mallappa Kotihala (Janatha), 18092. 9) Bijapur; Chandrasekhar .P Gachinamata (BJP), 28,795, elected; Syed Khaja Husseni, Syed Gilani Sahib, Jahagirdar Cong (I), 24,974. 10) Muddebihal; Jagadeva Rao, Sanganabasappa Deshmuk (Janatha), 21,885, elected; Rama Rao Seshabhat Bhagavath (Ind), 9,530. Rajasekhara Veeragondappa Pattanasetty (BJP) 15,577, 11) Hoovina Hippargi; Basavanagowda Somanagowda Patil Cong (I), 30,320, Elected; Basavanagowda, Linganagowda Patil (Janatha), 17,872. 12) Indi; Revanasiddappa Ramagowdappa Kallur Cong (I), 24,132, Elected; Basavanagowda, Babanagowda Patil (Ind), 11,098. 13) Ballolli; (Reserved constituency), Ramesh Chandappa Jigajinagi (Janatha), 4,603, elected; Siddartha Sangappa Arakeri Cong (I) 11,876. 14) Sindagi; Ningnanagowda, Rachanagowda Patil Cong (I), 25,778, elected; Mallanagowda Daulatraya Biradar (Janatha) 18,788.

Mid-Term Election to Lok Sabha 1984

The Seventh Lok Sabha had been dissolved before the completion of its term, and in December 1984, elections were held for the Eighth Lok Sabha. In that election for both the constituencies of the District, though there were multiple contestants, the main fight was between Cong. (I) and Janatha Party. Cong (I) candidate, in that election from the Bijapur South Lok Sabha constituency (Bagalkot), Hanumanthagowda, Bhimanagowda Patil, got elected having obtained 2,34,955 votes, while Janatha Party candidate Parvathagowda, Mallappagowda Nadagowda suffered a defeat having obtained 2,24,443 votes. From Bijapur North constituency Shivashankarappa, Mallappa Guraddi, got elected as Janatha Party candidate, having obtained 2,06,737 votes, while Cong (I) candidate Rayagowdappa Bhimanna Chowdhary suffered a defeat having obtained 2,04,318 votes.

Mid-Term Elections to Assembly 1985

Due to the unexpected developments in the political conditions of the state, the Seventh Legislative Assembly was dissolved three years before the completion of its term. Mid-term elections to the Eighth Legislative Assembly were held during March 1985. The Janatha Party, that was administering the state gained an upper hand in 12 constituencies of the district, while, Cong (I) had won only in three constituencies. Constituency wise details of the votes polled etc are furnished hereunder:

(1) Badami; Raosahib Tulasigerappa Desai (Janatha), 36,701, elected; Balappa Bhimappa Chimmalakatti Cong (I), 22,235. (2) Guledgud; Sankraiah Gadigaiah Nanjaiahmata Cong (I), 27,875, elected; Sangaiah Veeraiah Hangaragi (Janatha), 26,202. (3). Hunagund; Sivasangappa Siddappa Kadapatti (Janatha), 30,762, elected; Sivashankarappa Rachappa Kasheppanavar Cong (I), 26,745. (4). Bagalkot; Goolappa Venkatappa Manturu (Janatha), 24,557, Elected; Dr.

Rajasekhrappa Kidiyappa Kanti Cong (I), 24,373. (5). Mudhol; Bheemappa Gangappa Jamakhandi (Janatha), 40,656, elected; Ashok, Krishnaji Kattimani Cong (I) 25,944. (6). Bilagi; Babureddy Venkappa Tungala (Janatha), 32,056, elected; Siddanagowda Somanagowda Patil Cong (I), 26,711. (7). Jamakhandi; Gurupad Shivappa Bagalkot (Janatha), 44,150, elected; Gurulingappa Sangappa Syamanagowda Cong (I), 36,998. (8). Tikota; Basavanagowda Mallanagowda Patil Cong (I), 26,829, elected; Basavanagowda Rudragowda Patil (Janatha), 25,914. (9). Bijapur; Mehbub Patel, Ladle Patel Ustad Cong (I), 29,488, elected; Ghouse Mohiuddin Mahammad Sab Indikar (Janatha), 28,693. (10). Muddebihal; Jagadevarao Sanganabasappa Deshmuk (Janatha), 35,056, elected; Basavaraja Gyanappa Jaggal Cong (I), 16,052. (11). Hoovina Hippargi; Shivaputrappa Madivalappa Desai (Janatha), 31,748, elected; Basavanagowda Somanagowda Patil Cong (I), 27,949. (12). Basavana Bagevadi; Kumaragowda Adiviyappagowda Patil (Janatha), 29,320, elected; Bhimanagowda Thimmanagowda Patil Cong (I), 23,714. (13). Indi; Ningappa Siddappa Khed (Janatha), 30,349, elected; Bhimanagowda Rayanagowda Patil Cong (I), 23,541. (14). Ballolli (Reserve constituency); Ramesh Chandappa Jigajanagi (Janatha), 32,360, elected; Dayananda Yallappa Kondaguli Cong (I), 21,311. (15). Sindagi; Mallanagowda Daulatrao Biradar (Janatha), 31,483, elected; Tippanna Mallappa Agasar, Cong (I), 17,564.

Lok Sabha Elections 1989

After the completion of its term, elections were held in November 1989 to the Nineth Lok Sabha. By that time many changes had taken place at the National politics. The Janatha party that was administering the state had got divided into two factions. If one group united with Janatha dal in the National level the other group decided to continue its existence as Janatha Party. At the National level, VP Singh and Chandrasekhar became the leaders respectively. For both Lok Sabha constituencies in the District there was a direct contest between Congress and Janatha dal. In that election from Bijapur North Lok Sabha constituency Basagondappa Kadappa Gudadinni of Cong (I) got elected having obtained 3,06,050 votes. Shivashankarappa Mallappa Guraddi of Janatha dal, lost the elections having obtained 1,82,717 votes. From Bagalkot Lok Sabha Constituency, S.T. Patil of Cong (I), got elected having obtained 3,06,990 votes, while Janatha dal candidate SS Malaghana, lost the elections having obtained 2,74,752 votes.

Mid-Term elections to Assembly 1989

Before the completion of its term, the eighth Legislative Assembly was dissolved, and elections were jointly held for both Assembly and Lok Sabha during month of November 1989. Details of the Constituency wise results of the elections is furnished hereunder:

(1). Badami; Mahagundappa Kallappa Pattanasetty (Janatha dal), 36596, elected; Siddaiah Shivaiah Kadaiahnavar Cong (I), 25,405. (2). Guledgud; Hullappa Yamanappa Meti (Janatha dal), 32,411, elected; Shankaraiah Gadigaiah Nanjaiahna Mata Cong (I), 30,479. (3). Hunagunda; S.R. Kasappanavara Cong (I), 44,065, elected; SS Kadapatti (Janathadal), 24,129, (4). Bagalkot

AS Saranayaka (Janatha dal), 22,551, elected; RK Kantha (Ind), 17,088. (5). Mudhol; (Reserve); Ramappa Balappa Timmapura Cong (I), 42,073, elected; Bheemappa Gangappa Jamakhandi (Janatha dal), 24,834. (6). Bilagi; Gangadharappa Gurusiddappa Yaligutti (Janatha dal), 37,677, elected; Vasappa Adrusyappa Desai Cong(I), 33279. (7). Jamakhandi; Ramappa Maleyappa Kaluthi Cong (I), 55,927, elected; Gurupadappa Shivappa Bagalkot (Janatha dal), 40,662, (8). Tikota; B.M. Patil Cong (I), 37,832, elected; B.R. Patil (Janatha dal), 33,228, (9). Bijapur; M.L. Ustad Cong (I), 45,623, elcted; RS Aurangabad (Janatha dal), 34,355. (10) Muddebihal; Appaji Channabasavaraja Shankarrao Nadagowda Cong (I), 31,933, elected; Jagadevarao, Sanganabasappa Deshmuk (Janatha dal), 29,840. (11). Hoovina Hippargi; B.S. Patil Cong (I), 36,588, elected; Shivaputrappa Madivalappa Desai (Janatha dal), 21,193. (12). Basavana Bagewadi; Basavanagowda Somanagowda Patil Cong (I), 37,868, elected; Kumaragowda Adivappagowda Patil (Janatha dal), 25,235. (13) Ballolli(Reserve); Manohara Umakantha Inapura Cong (I), 27,782, Elected; Ramesh Chandrappa Jigajinagi (Janatha dal), 23,357. (14). Indi; Revanasiddappa Ramagondappa Kallur Cong (I), 27,154, Elected; Basagondappa Gurusiddappa Patil (Janatha dal), 18,438. (15). Sindagi; Rayagondappa Bhimappa Chowdhary Cong (I), 29,798, elected; Mallappa Channaveerappa Managuli (Janatha) 21,169.

Mid-Term Elections to Lok Sabha 1991

In that election from the Bijapur North Lok Sabha constituency Cong (I), candidate Basagondappa Kadappa Gudadini got re-elected by getting 2,07,887 votes, while the Janatha dal candidate, Basanagowda Rudragowda Patil, got defeated getting 1,40,233 votes. From Bagalkot Lok Sabha constituency, Cong (I), candidate Siddappa Bhimappa Nyamagowdar got elected having gained 2,76,849 votes; while Janatha dal candidate Ramakrishna Hegde, suffered a defeat having got 2,55,645 votes.

Elections to the Assembly 1994

After the nineth Legislative Assembly completed its full term, the General Elections were held during December 1994. By that time the newly emerged Karnataka Congress (KCP), Vatal's Kannada Chaluvalli Party (VKCP), Bahujan Samajavadi Party (SP), along with Congress and Janatha dal got into the election arena. In that election Janatha dal won and took up the reigns of administration, Bharatiya Janatha Party that had trailed second, pushed congress to the third place. Constituency wise details of the elected candidates is as follows:

1) Badami; Balappa Bhimappa Chimmanakatti, Cong (I), 27,354, elected; Mahagundappa Kallappa Pattanasetty, (Janatha dal), 25,956. 2) Guledgud; Hullappa Yamanappa Meti, (Janatha dal), 26,549, elected; Rajashekhara Veeranna Sheelavantha (BJP), 22,093. 3) Hunagunda; Shivashankarappa Rachappa Kasappanavara, Cong(I), 25,288, elected; Gavisiddanagowda Paranagowda Patil (Janatha dal), 23,108. 4) Bagalkot; Ajaykumar Sambasadashiva Saranayak, (Janatha dal), 24,895, elected; PH Pujar (BJP), 19,019. 5) Mudhol Reserved; Govinda Mukappa Karajola, (Janatha dal), 43,613, elected; Balappa Ramappa Timmapura, Cong (I), 20,416. 6) Bilagi;

Jagadeesha Timmanagowda Patil Cong (I), 33,424, elected; angadhara Gurusiddappa Yalagutti (Janatha dal), 2,177. 7) Jamakhandi; Ramappa Mellappa Kaloothi, Cong (I), 42,505, elected; Gurupadappa Shivappa Bagalkot (Janatha dal), 41,011. 8) Tikota; Shivananda Sidramappa Patil (Janatha dal), 50,679, elected; Mallanagowda Basanagowda Patil Cong (I), 25,897. 9) Bijapur; Basavanagowda Ramanagowda Patil (BJP), 45,286, elected; Habib Hussain Maktam Patil (Janatha dal), 29,158. 10) Muddebihal; Smt. Vimalabai Jagadevrao Deshmuk (Janatha dal), 39,149, elected; Appaji Shankar Rao Nadagowdar Cong (I), 21,756. 11) Hoovina Hippargi; Shivaputarppa Madivalappa Desai (Janatha dal), 35,849, elected; Basanagowda Somanagowda Patil Cong (I), 23,422. 12) Basavana Bagawadi; Basanagowda Somanagowda Patil Cong (I), 27,557, elected; Kumaragowda Adivappagowda Patil (Janatha dal), 19,270. 13) Indi; Ravikanth Shankarappa Patil (Ind), 23,200, Elected; Basagondappa Gurusiddappa Patil (Janatha dal), 19,469. 14) Ballolli; Reserved, Ramesh Chandappa Jigajinagi (Janatha dal), 29,018, elected; Phoolsingh Narayana Chauhan Cong (I), 17,591. 15) Sindagi; Mallappa Chanaveerappa Managuli (Janatha dal), 45,356, elected; Dr. Rayagondappa Bhimappa Chowdhry, Cong (I), 17,137.

Lok Sabha 1996.

In the general elections held on 29th April 1996, Hullappa Yamunappa Meti of Janatha dal won the Vijapur South Lok Sabha (Bagalkot) constituency by securing 2,50,683 votes. Siddu Nyamagowda of Cong I who secured 2,27,351 votes was placed second. Likewise Basanagowda Rudragowda Patil of Janatha dal won the Bijapur North Lok Sabha seat by obtaining 1,85,502 votes, as against to the defeated candidate, Basanagowda, Ramanagowda Patil of BJP, who secured 1,54,911 votes.

Assembly Bye-Election 1996

Due to the resignation of Hullappa Yamunappa Meti, bye- elections were held to the Guledgud constituency during september 1996 and the result is as follow: Rajashekhara Veeranna Sheelavanth (BJP) 35,932 Elected; Mallanna Kapaleppa Hulageri (Cong I) 9,337.

Assembly Bye- Election 1998

Due to the resignation of Ajayakumar Shambha Sadhashiva Sarnayak (Bagalkot) and Ramesh Jiginagi (Balloli (Res.)) bye elections were held in June 1998 and the results as follow: 1) Balkot: Prahalad Hanumanthappa Pujari (BJP) 34,754, Elected; Virupakshappa Channabasavaraja Koti (Cong I), 18,383 2) Balloli (Res); Vilasbabu Basalingappa Alamelkar, (JD) 24,278, Elected; Siddarama Chandrappa Jiginage (Lokshakty) 21,092.

Lok Sabha Elections 1998

In the mid-term Elections held to the Lok Sabha on Feb. 16, 1998, while Mallanagowda Basavanagowda Patil of Cong I won the Vijapur Lok Sabha constituency by obtaining 2,61,623

votes, Basavanagowda Linganagowda Patil of BJP lost the contest by securing 2,08,801 votes. Similarly, if Ajaykumar Sarnarak of Lokshakty won the Bagalklot constituency by securing 3,52,795 votes, Siddu Nyamagowda of Cong I who obtained 2,69,163 votes faced defeat along with four other contestants.

General Elections 1999

General Elections were held to both the Loksabha and Assembly simultaneously during October 1999. Accordingly Elections were held even in the district.

In the meantime, Janatha Dal Party broke into two factions Viz., JD (S) and JD (U) at the National level, contested the elections along with other parties. In the elections Cong I secured one Lok Sabha and 11 Assembly seats, BJP won the remaining Lok Sabha seat and 3 Assembly seats leaving the lonely Assembly seat to an independent candidate, herein given the election results.

Lok Sabha Elections 1999

1) Vijapur: Basavanagowda Ramanagowda Patil Yatnala (BJP), 3,48,816 Elected: Smt. Lakshmibai Basagondappa Gudadinn (INC) 3,12,177. 2) Bagalkot: R.S.Patil (INC) 3,78,488 Elected; Ajaykumar Shamba Sadashiva Sarnayak JD (U) 3,02,054

Assembly Elections 1999

1) Badami: Balappa Bhimappa Chimmanakatti (INC) 42,962 Elected; Mahagundappa Kallappa Pattanasetty JD (U) 42,565, 2) Guledgud: Nanjiahnamutt S.G (INC) 37,029 Elected; Hullappa Yamunappa Meti, JD(S) 20,326, 3) Hungund; Shivashankarappa Rachappa, Kasappanavar (INC) 29,037 Elected; Gavisiddappa Paranagowda Patil; JD (U) 28,371, 4) Bagalkot: P.H.Pujar (BJP), 40,418, Elected; Dr.Rajashekhara Kidiyappa Kanti, INC, 40,280 5) Mudhol (Res); Ramappa, Balappa Timmapur, INC 53,097 Elected; Govinda Maktappa Karajola, JD (U) 52,658, 6) Jamakhandi: Ramappa Mallappa Baluthi, INC, 66018, Elected; Arunkumar Manikchand Shah, JD (U), 50,694; 7) Bilagi: J.G.Patil, INC, 51,313 Elected; Srinkanth Kulkarni, BJP, 38,604, 8) Vijapur: Mehabub Patel Ladle Patel Usthadh, INC 42,902, Elected; Mallanagowda Basavanagowda Patil, INC, 41,649, 10) Muddebihal: Appaji S. Nadagowda, INC, 43,662, Elected; Smt. Vimalabhai Jagadevarao Deshmukh JD (U), 32,632, 11) Huvina Hippargi: B.S.Patil (Sasanur), INC, 46,088, Elected; Shivaputrappa, Mallappa Desai, JD (U) 28,492, 12) Basavana Bagewadi: Sangappa Kallappa, Bellubbi, BJP 50,543 Elected; Basanagowda, Somanagowda Patil, INC, 40,483, 13) Indi: Ravikanth Shankarappa Patil (Ind) 44,523 Elected; B.R.Patil (Anjutagi) INC, 25,203, 14) Balloli (Res.): H.R.Alagur (Raju) INC, 27,194 Elected; R.K.Rathod, JD (S) 24,667, 15) Sindagi; Sharanappa Tippanna Sunagar, INC, 30,432, Elected; Mallappa Channaveerappa, Managuli (Ind), 19,675.