

## CHAPTER 17

**PLACES OF INTEREST**

**T**he district of Dharwad, a plateau situated 2,500 ft. above the mean sea level, forming part of the extended curvilinear valleys of the western Ghats, has paved the way for the community living of the people in the district right from early times, due to its mountain ranges covered with natural forest, river valleys and vast plain lands. The district has innumerable places where architectural remnants of the Shatavahana, the Badami Chalukya, the Rashtrakuta, and the Kalyana Chalukya period, still exists. Besides the religious centres, one can see holy places where saints and sages lived, spots of natural beauty; towns of commercial and cultural importance; while few are significant as pre-historic centres, several others are important due to the political events of historic importance that occurred therein.

The river valleys, and places like Bankapur, Abalur, Galaganath, Chaudadanapur, Lakshmeswar, Lakkundi, Gadag, Kalkeri, Tilavalli, Rattihalli, Dambal, Hangal, Yalavatti, and many more may be mentioned of. In this chapter an endeavour is made to introduce to the reader not only the well-known places, but also those which have remained largely either out of reach or unfamiliar to the people. When viewed in the light of the rich archaeological background of the district, our survey can hardly be regarded as adequate. The architectural and sculptural remains in the District are quite rich and varied and hence the aim of this chapter is to introduce them concisely. (but, in a work of this kind only a concise account can be given). Likewise, places of enchanting natural beauty have also been included. The places are alphabetically arranged. The population of the places is noted within the parentheses as furnished by the census of India, 1991.

**Abalur** : Abbalur, (Pop: 1,543) of the inscriptions was a large town in ancient period, is situated at a distance of four Km from the taluk head quarters town of Hirekerur. From early times, it was known as a famous centre of Jainism. However, its influence started waning from the 12th century A.D. When a proponent of Shaivism named Ekantada Ramaiah stood up against the Jains, the legend has it that, he cut off his own head during a religious disputation with the Jains and was brought back to life by Lord Shiva himself. The incidence is narrated by an inscription of 1200 A.D. found at the Someshwara temple. The same inscription mentions by name a few other Shivasharanas as well (vide.

E.I., V, PP 237-60). The Brahmeshwara and Someshwara temples earned glory on account of the miracle performed by Ekantada Ramaiah. The Brahmeshwara temple is a simple stone structure in the Chalukyan style. The stone inscription found on the right wall of the Someshwara temple, records that subsequent to the above cited miracle, a local officer named Sanka Gavunda offered armed resistance against the breaking up of the Basadi but was thwarted. Thereafter, Ekantada Ramaiah is said to have restored the structure and converted it into a Shaiva temple. This incident is depicted through sculptures.

The Someshwara temple at Abalur is a triple-shrined (*trikutachala*) structure. The *garbhagriha*, *ardhamantapa* and parts of *navaranga* of this temple are believed to have been constructed by Ekantada Ramaiah, while the other parts of the temple, including the two other *garbhagrihas*, appear to have been subsequent additions. There is a common *antarala* immediately adjoining the three *garbhagrihas*, and there is an open *ardhamantapa* and a *mukhamantapa* in the front having *kakshasana*. The miracles said to have been performed by Ekantada Ramaiah are seen carved on the walls of the temple along with labelled inscriptions furnishing their details. On the right portion of the gateway is a sculpture showing Sankagavunda handing over a document to Ekantada Ramaiah and another sculpture depicting the breaking up of the Jina image and the consecration of the Shivalinga by the latter. Other prominent early sculptures show Shiva receiving a piece of cloth from the hands of Jedara Dasimaiah, Shiva performing a dance before potter Gundaiah, and Siriyala setty. These are believed to be some of the most ancient sculptures of Shivasharanas and epigraphical references about this legend has it that the celebrated poet-philosopher Sarvajna resided at Abalur. The grand idol of Nandi in the Brahmeshwara temple was originally known as Abaluru Basavanna. A fair called Basavanna *jatra* is held annually. A magnificent two-armed idol of Surya is found behind this Basavanna. Besides there is a Saraswathi temple adjacent to this Brahmeshwara temple.

**Abbigeri** : (Pop: 7,525) Situated in Ron taluk, at a distance of about 12 Km from Ron, this village formed a part of Belivola 300 country in Naregal - 12 and is referred to in inscriptions as 'Abbeyagere' or 'Avvegeri'. Altogether eleven inscriptions have been reported from this village, the oldest of which records a grant of 24 *mattars* of land, a flower garden and an oil-pressing mill to God Chennakeshava by Queen Devaladevi (A.D. 1113). A second epigraph of A.D. 1125, lying in front of the Sutta Basappa shrine records a land grant made to God Someshwara, and a third epigraph of A.D. 1174 (Manikyeshvara) recording a gift made by sixty resident families (Aravattokkalu) of Abbigeri to God Kuppeshwara. Yet another epigraph of A.D. 1186, records a gift made by Vikramaditya VI to the same deity. An inscription of Kalachuri Bijjala refers to a gift made to the Moolasthan Devaru. An inscription of A.D. 1541 commemorates the death in war of one Timmanna of Honnapur, and another inscription records a gift made in circa 17th century A.D. by Barigeyara Madevanayaka for the religious Picotta - Dharmada Bhavi.

Several of the temples named in the inscriptions are fully dilapidated. Some of these, however, have been later renovated. The Ishwara temple of the Kalyana Chalukyan period has been renovated, but its *garbhagriha*, *antarala*, *ardhamantapa* and the Shivalinga are all part of the original structure. The dilapidated Jyotirlinga shrine outside the village is of the Kalyana Chalukyan period. The ancient shrine of Sutta Basappa has been renovated. An attractive 10th Century idol of Chamundi is found near the shrine of Udachavva, seated in *lalithasana* posture upon a corpse. All over the village Hero-stone and relics are scattered. Besides the shrines of Hanumantha, Basavanna, Veerabhadra, Durgamma, Kalikamba, Dyamavva and Kariamma, it also has a Mosque and a *dargah*. A theatrical company from Abbigeri was quite well-known during pre-independence period.

**Adargunchi :** (Pop: 5,309) Situated in the Hubli taluk, at a distance of nine Km to the south-east of Hubli, so far, three inscriptions have been reported from here. The antiquity of this place is traced back to the Rashtrakuta times on the strength of a tenth century inscription lying in front of the Hanumantha temple. A circa 13th century inscription refers to a piece of dry land which belonged to the Uchhangi Basadi of Kanoora gana; and, a Circa 14th century hero-stone mentions the death of a gavunda in the battle field. The Doddappa temple, a Jaina Basadi at the entrance of the village, is venerated by people of all castes. This entirely modern temple consists of a garbhagriha, an *antarala*, and a *ardhamantapa*. It houses an approximately eight ft. tall image of a Tirthankara seated in *padmasana* posture. The lion-seat, upon which the Tirthankara's image is placed, has an unpublished inscription of four lines containing details of its installation. The attractive carvings upon the door-frame of the *antarala* of this temple holds our attention. Among the other shrines in the village are included those of Kalmeshwara, Basavanna, Veerabhadra, Mailara, Ishwara, Beeradeva, Bharamappa, Hanumantha, Dyamavva, Udachamma, Kariamma and Satamma. There are, three Mosques and a *dargah*. A month after Ugadi festival, its *urus* is held.

**Adur :** (Pop: 4,132) Situated in Hangal taluk, it is located at a distance of 16 km. from the Haveri railway station. It is an ancient place and is noted for an inscriptions of A.D. 750 of Kirtivarma II of the Badami Chalukya dynasty . Inscriptions refer to this place, as 'Pandiyyuru' and Pandipura'. There are seven inscriptions at this place, which formed part of Panungal-500 country, is on the bank of Varada river. The above inscription of 750. A.D. now kept in the Kannada Research Institute of Dharwad, records a gift made to a Basadi constructed by Dharma gavunda, by his grandson Sripala and another person named Drona gavunda. An inscription of A.D. 1034, assigned to the reign of Jayasimha II mentions the construction of the Banashankari temple. Another inscription of A.D. 1044 tells about the construction of the Kalleshwara temple and a Kannekere (new tank) by Kaliga during the reign of Dandanayaka (commander) Ecchaiah. The same temple obtained a gift from Aytavarmagauda and others in A.D. 1067. A 12th century hero stone records the death of Soma Gavunda of Kaginele in a battle; and another inscription commemorates the death of a village headman or gauda.

On the basis of the fact that the inscriptions mentioning the Kalmeshwara temple are near the Kalleshwara temple. it is surmised that the latter temple is the one intended. The temple has a garbhagriha, an open *antarala* and a *ardhamantapa*; an idol of Veerabhadra is found placed behind Shivalinga here. The columns of the *antarala* are adorned with a sacred motif over which passes a *makara torana* with carved figures of beautiful Nandi, Kartikeya etc. There are seen two Suryabimbasa in the *ardhamantapa*, one of which is of the Rashtrakuta and the other of the Kalyana Chalukya style. The *ardhamantapa* has Chalukyan pillars. The Kannekere, mentioned in the inscription, is located nearby.

In the Pujari lane of the place is the temple of Ramalingeshwara, with an open *ardhamantapa*, and a *ardhamantapa* to which recently a verandah has been added. In the garbhagriha is a big Shivalinga. The *ardhamantapa* has idols of Uma Maheshwara and the Rashtrakuta influence is noticed on the carvings of sacred Devi sculptures and Kumbhas on the pillars. Probably, this was the temple referred to in the inscriptions as the Banashakari. There is a *gosasa* stone and a hero stone in the precincts of the temple. Other shrines at the place include those of Ishwara, Basavanna, Hanumantha, and Durga. A shrine of Mailara is located at a mound nearby. Aduru has a Mosque and a *dargah* too.

**Airani :** A holy place of the Veerashaivas, is (Pop: 3,053) in the Ranibennur taluk. It is located at a distance of about 22 Km from the taluk headquarters, on the bank of the Tungabhadra river. It lies at a distance of five Km. from the Chalageri station on the Bangalore-Miraj railway track, this place is known as a centre of cotton and woolen textiles. Remains of an ancient fort are found outside the village on an elevated field along the river bank. The fort measures 250x100 square ft in area. Though the outer wall of this fort has fallen, several spacious divisions are discernible. The corners have five bastions measuring 25 ft in circumference. Within the fort are lying remains of an old palace enclosed by walls. The village has a temple of Kottureshwara and a Mutt known after a Veerashaiva saint named Yogi Muppinarya, a disciple of the famous Siddharoodaswamy. Devotees from Karnataka, Andhra Pradesh and Maharashtra visit this Mutt.

**Akki Alur :** (Pop: 9919), Situated at a distance of 10 Km. from the taluk headquarters Hangal, it is a Hobli headquarters. The place is well-known for its rice production. Notable temples at this place include those of Lakshmidēvi, Dyamavva, Durgavva, Veerabhadra, Kalleshwara, Hanumantha, Basavanna, Ulavi Basavanna etc. Near the temple of Kalleshwara are two hero-stones, one Vishnu Peetha and the remains of a *trikutachala* temple, resembling the Rashtrakuta style. The outer *mukhamantapa* has a Saptamatrika panel. The place has four Mosques; Mehbhubia Masjid in the Kumbar lane; Ahlehadeen Masjid in the Attar lane; Melinakeri (upper street) masjid and, the Jamia Masjid. The place also has a *dargah* named after the peer Amir Shahwali, whose *urus* is held in the month of Shahban.

**Aladageri :** (Pop: 2,574) Situated in the taluk of Hirekerur, it is at a distance of 16 Km from the headquarters. Its name is clearly derived from the banyan tree (*Aladamara*). Among the temples of this place Maruthi, Veerabhadra, Bharamadeva, Kodibaramappa, Ishwara, Durgavva and Karevva needs mention. On a distinctive hero-stone opposite the Maruti temple, a representation of acrobatics by Dombars excites our curiosity. Closeby the entrance of the village, in the vicinity is a hero-stone of Yadava Singhana's period (A.D. 1247), depicting the death of a valiant Boppa while engaged in a combat. Nearby is another stone commemorating the death of a hero whose name is not clearly visible. It mentions a gift made in memory of the vanquished hero. A *nishidhi* stone opposite to this, showing 13th century characteristics, records the death through the *sallekhana* vow (fasting to death) of two jaina saints named Manikyadeva and Mallaiah. Another *nishidhi* stone, mentions the death of a disciple of Nandi Bhataraka through *samadhi marana*. Another *nishidhi* stone near the Kariamma shrine, records the death through *samadhi marana* of Somatte, a disciple of Nayakirthi Bhataraka. Beside this, is another *nishidi* stone, recording the *samadhi marana* of Mayakka, also a disciple of Nayakirthi Bhataraka. At a spot called Basadibana, ruins of a Basadi and a broken image of Parshwanatha are seen. The Veerabhadreshwara temple is renovated recently and its principal idol is in the Vijayanagar style. Next to it is a sculpture showing two persons on a horseback with swords. In the Kodi Bharamappa temple are kept sculptures of Mahishamardhini, Bhairava, and a statue of a hero. In the Doddakeri of the village lie scattered several relics of a temple. A hero-stone, depicting the scene of boar hunting, lies near Danamma's pond. Next to it stands the Ishwara temple, in which the Saptamatrika Panel, a hero-stone, and a carved plaque of Lajja Gowri are noteworthy. In this triple-shrined (*trikutachala*) temple, the three garbhagrihas, *ardhamantapa*, and a common *ardhamantapa* have remained intact. All the three garbhagrihas have Shivalingas and the one on the right is placed on a Garuda Pedestal. The annual *jatra*, celebrated in the name of God Veerabhadra draws a large crowd. In the Shah Wali *dargah* of the village, annual *urus* is held in the Muslim month of Rajab.

**Allapur :** Located on the bank of the river Dharma, at a distance of 27 km to the east of the taluk headquarters town of Hangal, it (Pop:664) is well-known for its old Mosque. The antiquity of the place may be traced back to the Rashtrakuta period as evidenced by a *gosasa* stone lying near the Mosque. In earlier times, the village was known by the name Ettinahalli (Ishwarapura) which was later changed to Allapur during the Adilshahi period. An inscription of A.D. 1399, refers to this place as forming part of Kunduru - 30 country and that it was gifted by one Somanayakiti. In the vicinity of the Jumma Masjid, lie thinly scattered pillars of ancient temples. The place also has shrines of Hanumantha, Basavanna and Durgavva. The Jumma Masjid here is a fine structure built during the Adilshahi period. What strikes the visitors attention are its beautiful domes, attractive arches and tall minarets. A four-lined inscription within the Mosque gives the date of its construction which however, remains unreported. The Mosque enclosure also houses Ashurkhana, Nagarkhana and Madrasa. The inner side of the Mosque is decorated with marble band (White band). On the whole, it is a memorable Islamic monument. There are 8-10 *dargahs* in the village pertaining to those of Davud Husaine, Mukhtam Husaine, Divan Shahwalli, Jaihruddin Shah Khadri, Mahmud Sharief Khadri, etc. Urus, however, is irregularly held.

**Alnavar :** (Pop: 14,485) Situated on the Bangalore - Miraj railway, it is located in Dharwad Taluk at a distance of 32 Km, from Dharwad, and was known by the name of Analapura in early inscriptions. It was the second capital of the Kadambas of Goa as evidenced by inscriptions. On the basis of the information obtained from inscriptions, it is surmised that Alnavar was a principal centre of Jainism under the rule of the Kadambas of Goa; but, none of the relics has survived to substantiate it. An inscription found at the market place (*pyativoni*), of A.D. 1081 is somewhat obscure; but, it is learnt that to a Swetha Basadi built by Machanna, a land grant was made by a merchant Koneyara Narasingasetty. Another related inscription found in the field of a Lingayat Mutt, of A.D. 1505, composed in Chandovishesha ragale meter, furnishes details of a *sallekhana* vow performed by a Jaina devotee of Hubli named Chikkamalli Shetty. A Circa 12th Century temple of Kalleshwara, now in ruins, is referred to in an inscription found there which, however, is mostly effaced.

Originally, this temple consisted of a garbhagriha, *an ardhamantapa* and a *navaranga*, the last of which is now dilapidated. In the centre of the *lalata* of the garbhagriha door, is a small Gajalakshmi motif over which a *panchashikara* motif is carved. The door-frame of the *antarala* has *Panchashakha* decorative vertical band with the Gajalakshmi motif in the centre. Above this is a decorative *makaratorana* containing carved figures of *trimurthis* viz., Brahma, Vishnu and Maheshwara. Within the precincts of this temple are the broken idols of Keshava, Surya, Ganapathi, Bhairava and Mahishamardhini. Two of the five hero-stones here depicts the rituals of self sacrifice, while the rest are noted for their special carvings; one of the two sacrificial stones depict a woman who is on the verge of self-sacrifice. Among other shrines at this place, those of Basavanna, Maruti, Mailara, Veerabhadra, Durgavva and Dyamavva are noteworthy. Of the three Mosques at this place, the Jumma Masjid near the market is a large one. Urus is held during April- May at the *dargah* of Hazarath Chaman Shal Wali. There are two other Churches viz., the St. Anne Roman Catholic Church established in 1894, besides a Protestant Church.

**Alur :** Situated to the north-west of the taluk head-quarters town of Mundargi, it is located at a distance of 11 km (Pop: 3,251). This place formed a part of the ancient Masawadi - 140 country and referred to in early inscriptions as Aluru and Maladaluru. Six inscriptions are reported from this place so far. The first of these inscription of A.D. 1010, records a land grant made by Venneya Bhatta

in Aluru to Amaracharya Bhattaraka of the neighbouring village of Sirivoor (Shiroor); the second inscription is of A.D. 1068 which refer to Aluru as an *agrahara* with 200 *mahajanas*; the third inscription is of A.D. 1091 which records a gift of 200 *mattaru* of land by a Lenka named Surige Mahadevaiah to the Traipurusha temple at Maladaluru built by him; the fourth inscription is of A.D. 1124, which records a gift of 110 *mattaru* of land by Dandanayaka Surige Nagarasa for the maintenance of a choultry and a school, and a deposit of an amount of 20 *Gadyanas* to meet the expenditure towards the salary of teachers; the fifth inscription also records the construction of a mantapa and a gift of 50 *mattaru* of land for the worship of the *devi* by Permadi Arasa of Surige; and lastly a sixteenth century inscription mentions the gift of Gold (*suvarnadana*) by a group of scholarly brahmins to goddess Durgaparameshwari.

What appears certain from the information given out by the above mentioned inscriptions is that there were at Aluru, temples of Traipurusha, Ajjameshwara, and Durgaparameshwari. The Traipurusha temple of the inscription is now called Nageshwara. This east-facing rectangular structure, has three different Shivalingas in the garbhagrihas which are said to represent Bramha, Shiva and Vishnu respectively. The garbhagriha door frame is adorned by *Panchashakha* and has the simple Gajalakshmi motif on the *lalata*. The *navaranga* in front of the garbhagriha has entrances on three sides. One end of the Pillared hall has *kakshasana*; it has a Saptamatrika panel and a beautiful sculpture of Mahishamardhini on its left side. The four centrally situated Chalukyan pillars are lathe-turned, and the ceiling has a four Petalled lotus flower motif. As may be gleaned from inscriptions, it was serving as an educational institution besides being a temple. To the left of this temple is the shrine of Anantashayana with a beautiful idol of the Lord; at the rear is a Veerabhadra temple with a life-size image of the deity; and, opposite to it, is a tall stone locally called as Nettakallu Bharamappa. Among the remaining shrines at this place mention may be made of Ishwara, Mailara, Basavanna, Hanumantha and Dyamavva, Honyantavva, Durgavva and Kariavva. A Mosque and three *dargahs* complete the picture.

**Amargol :** Situated at a distance of 12 Km to the north west of the taluk headquarters town of Hubli, (Pop:198) it has a railway station. Nowadays this place has formed a part of Hubli City and is called Navanagara, referred to as 'Ambaragola' in early inscriptions, it formed part of the *Kampana* of Unakal- 30 of Halasige country. The only inscription (A.D. 1120) found at this place, records the consecration of the deities of Keshava and Bhairava at Ambaragola by Jakkarasa of Sadhore during the reign of Vikramaditya VI. A land grant made on the occasion is also mentioned in that inscription. Though Amargola finds a mention in several inscriptions in the neighbourhood, details are lacking. The double-shrined (dvikutachala) Chalukyan temple of Banashankari, declared a protected monument, is under the control of the Central Archaeological Department. Of its two *garbhagrihas* one is facing east and the other south. The *garbhagrihas* have a separate *ardhamantapa* and a *navaranga* with two doorways. Earlier the idols of Keshava and Bhairava must have occupied the *garbhagrihas*, but, now one *garbhagriha* is vacant and in the other, an idol of Banashankari is installed. The door frame of these *garbhagrihas* are adorned with *panchashaka* decorative motif with a Gajalakshmi at the centre of each *lalata*. The beam above, is adorned with attractive *Panchashikara* carvings and deities like Ganapathi, Brahma, Vishnu, Maheshwara and other goddesses. Below the *dwarabandha* are the carvings of Rati-manmatha and Chauri - bearers. Of the 16 pillars in the *navaranga*, the four at the centre are lathe turned polished circular Chalukyan pillars. They are decorated with beautifully carved figures of Brahma, Shiva, Keshava, Bhuvaraha, Narasimha, Ugra Narasimha, Ganapathi, Surya, Lakshmi,

Saraswathi, and Chamundi. These pillars are the chief attraction of this temple. The outer walls of this temple contain decorative pilasters; miniature model *shikharas* of the Northern, Southern and Vesara styles, and beautiful sculptures of Nataraja, Keshava and Surya with *kirtimukha* are placed, in the niches, individually. The *kadamba nagara shikara* over the *garbhagriha* has collapsed. Other temples of Amargol include those of Veerabhadra, Hanumantha, Kalmeshwara, Shankaralinga, Basavanna, Beerappa, Dyavamma, Durgamma and Kariamamma. There are, three Mosques and a *dargah*.

**Amminbavi:** Located at a distance of nine Km to the north-east of Dharwad, on the road to Saundatti, in the taluk of Dharwad, it (Pop: 9,830) is famous for its archaeological remains. Till now ten stone inscriptions have come to light from this place, which is referred to as Ammaianabavi in them. The earliest of these is the inscription of Pulakeshi I of A.D. 566. It informs that a gift was made to the Kalideva of Ammaianabavi and the place was included in the Kunduru -500 Country. Another inscription of A.D. 1072, belonging to the reign of Kadamba ruler Jayakeshideva of Goa, while referring to the 400 *mahajanas* of the place, tells about a gift made by Sale - 1000, a guild of weavers to a newly constructed Shiva temple. An inscription of A.D. 1112, mentions a gift made by Chandikabbe of Unakal to the Choultry attached to the temple of Aditya. Similarly, another inscription of A.D. 1146, gives the particulars of a land grant made to Swayambhu deity by one Bommanaiyah. An inscription of A.D. 1163, tells about a land grant of three mattarus of land, measured by using a Parvagol to the temple of Mallikarjuna of Amminabhavi and two Mutts in the presence of a large gathering of people at Belavadigeri, by one Boppa. An epigraph of about 12th century A.D. found on the pedestal of the Vardhamana Tirthankara image in the Jain Basadi of Amminabhavi, informs that the idol of Chandranatha Tirthankara was got done by an officer named Bommisetty. Two unique inscriptions, found on hero-stones, mentions the consecration of an idol by Madivala Machideva. Exemption from payment of tax granted to barbers by Sadashivaraya of Vijayanagara, is recorded in an inscription of A.D. 1547. The installation ceremony of the idol of Neminatha carried out at the instance of Ballalaraya Odeya Desai is the subject of an inscription of A.D. 1829. With the exception of the Jain Basadi and the Kalmeshwara temple, the other places of worship found mentioned in the above cited inscriptions like Svayambu Moolasthanada Mallikarjuna and Aditya Temples are in ruins.

The large Basadi of Parshwanatha has long been famous. No inscription pertaining to the construction of the Parshwanatha Basadi, assignable to A.D. 11-12th century has come to light so far. Only two epigraphs engraved on the pedestals of Tirthankara idols are known, but they are brief. The Parshwanatha Basadi is a rectangular structure from East to West; but has been renovated and enlarged with the addition of an assembly hall (*sabhamantapa*) without, however, affecting its original architectural design. The *garbhagriha* of this Basadi has an idol of Neminatha Tirthankara installed in 1892. In the *navaranga* are handsome sculptures of Suparshwanatha, Vrishabhanatha and Mahaveera; the marble sculpture of Parshvanatha, with its *prabhavali* containing miniature figures of the 24 Tirthankaras. There are two inscriptions of Vikramaditya VI on the roof of this Basadi. The *navaranga* of this Basadi has attractive polished pillars. There are many Jaina remains in the vicinity of this Basadi.

The Kalmeshwara temple, a monument of the Kalyana Chalukyan period, is believed to be the same structure referred to in inscriptions as Swayambhu Moolasthanana temple. It occupies an extensive area and contains a *garbhagriha*, an *antarala* and a *navaranga*. The door-frame of the *garbhagriha*, where the Shiva linga is housed, is decorated with *panchashakha* and the *lalata* has the Gajalakshmi motif. The door frame of the *antarala* has *trishakha* bands and *makaratorana*. The niches in the



*navaranga* contains figures of Mailara and Narayana. This temple has been fully renovated. The old Gazetteer records that the linear unit of measure maintained by Vithalapant, an officer of the Bahmani Sultan, had been drawn in this temple; but, it no longer exists. The place also has a *gaddige* (tomb) of a Veerashaiva saint of Adoni in a nearby mound. There are two more Veerashaiva Mutts in the village known as Panchagriha Hiremutt and Kenchappana Mutt; the former contains a number of interesting paintings said to have been brought from the Kittur palace. The place has a Jumma Masjid and a *dargah* of Mehbub Subani.

**Andalgi:** Andalgi (Pop: 2,425) or Andanage of the inscriptions, is in Shiggaon taluk at a distance of 25 Km. from Hangal. On the tank bund of this ancient and historic place, is the Ramanatheshwara temple, built in the Chalukyan style. The Hobeshwara temple, mentioned in an inscription found inside the premises of a private dwelling, is conjectured to be the same temple. This inscription mentions a land grant made in A.D. 1138 by one Kanaka Gavundikabbe and 60 Okkalus or cultivating families of the locality, to the Hobeshwara temple built by Uddara Homisetty during the reign of Someshwara III of the Kalyana Chalukya dynasty. The *garbhagriha* of this temple is Polygonal in plan with a *shikhara* above, which, however, no longer exists. Its *navaranga* and *mukhamantapa* too have collapsed. A hero-stone inscription of Hevilambi year, found, in the Ramanatheshwara temple, said to resemble the characters of 13th Century A.D., mentions the death of a hero during the *gograhana* at Andanage. Another hero-stone nearby is also not clear. The newly constructed Veerabhadra temple has a beautiful modern *shikhara*. The new idol of Veerabhadra stands five ft. tall and is decorated with a hood of a cobra. A *mahasati* stone nearby has an epigraph in Vijayanagara characters. At some distance is a small shrine of Basavanna. Among the other shrines of the place, those of Dyamavva, Mariamma and Hanumantha are important. The place also has a *Masjid* and a *dargah* where annual Urus is held regularly.

**Annigeri:** (Pop: 25,239) Situated on the Hubli - Gadag railway line, in the Navalgund taluk, it is at a distance of 55 Km from Dharwad. It was an urban centre in ancient times and boasts of several beautiful old temples. For some time Annigeri was the chief town of the Belvola - 300 country. The place came under the sway of several dynasties beginning from the Badami Chalukyas to the Vijayanagara and Adilshahis. It was Annigeri that served as the capital of Chalukya Someshwara IV (A.D. 1185-89). It formed part of the *jahgir* of the Desai or chief of Nippani for some time. The place, celebrated in ancient epigraphs as 'Varanasi of the South' has over twenty-five stone inscriptions. The earliest of these (A.D. 750) belongs to the reign of Kirtivarma II of the Badami Chalukya dynasty. It furnishes information pertaining to the construction of a Jaina Basadi by Gavunda Kaliaamma of Jebulageri and the erection of a *gosasa* stone in front of it, by an officer named Kuppa. Annigeri has been a centre of trade since early times. Among the articles sold and marketed in large scale at this place, mention must be made of cotton, jowar, wheat, chilli and pulses. A.M. Annigeri observes in Kannada as follows "Annigeriyally monakalumatta Enne", to mean that the place once had numerous oil-mills (Ennegana), resulting in the availability of oil in abundance. Here cotton crop and textile manufacture were once famous and a guild of weavers known as *Sale Sasirvar* existed. An epigraph informs that a new market called Rustumpet was set up during the rule of the Nawabs of Savanur. The place is referred to as 'Annigeri' and Anyatataka in early inscriptions. Emperor Achyutaraya of Vijayanagara is said to have performed a ritual called *Anandanidhi* at this place. In A.D. 1539, this place was subjected to the rule of the *Sultans* of Bijapur and Rustum Jaman, son of Ranadullah Khan is believed to have resided here. While being pursued by Colonel Wellesley, Dhondia Wagh had taken refuge at Annigeri for sometime.



The grand temple of Amriteshwara is considered as the heart of Annigeri. This east-facing temple consists of a *garbhagriha*, an *antarala*, a *navaranga*, a *sabha mantapa* and a *nandi mantapa* built in two stages. The front porch is on the southern side and the shrine can be entered from the eastern gateway as well. On the *lalata* of the *garbhagriha* we find Gajalakshmi and a Swayambhulinga inside it. Above the upper *lalata* are carvings of seven-towered miniature *shikharas* with the figure of Surya exhibiting serene posture inside. The door-frame of the *antarala* has a *panchashaka* decoration with the Gajalakshmi motif on its *lalata*. On both sides of this door are perforated windows (*jalandhra*). The main door of the *navaranga* may be regarded as the most attractive portion of the temple. This partially damaged *dwarabandha* consists of a beautiful *navashakhalankara*. The delicate carvings of the decorative miniature sculptures here are much admired by the visitors. The spacious *sabhamantapa* of this temple, possibly a later addition to the original edifice, has gateways on three sides; and, all its door-frames are filled with attractive carvings. While the ceiling of the *navaranga* is adorned with a six-petalled lotus flower, the ceiling of the *sabhamantapa* has a full blossomed circular lotus. The outer walls of the temple are decorated with miniature pillars, different models of miniature towers and beautiful sculptures of gods and goddesses in relief. These include images of Umamaheshwara, Nataraja, and of dancing Ganapathi, representations of female dancers, lady holding a mirror, and a variety of musical instruments which are noteworthy. At the corner of the *navaranga* are found sculptural remains on the walls. Among these, is an attractive figure of a seated Ganapathi which is four feet in height. The *shikhara* above the *garbhagriha* is in the *kadamba nagara* style and contains several attractive images of divinities drawn from the Shaivapuranas. A M. Annigeri has conjectured that the Keerthimukha at the front portion of this *shikhara* had a representation of the Hoysala emblem upon it. An inscription of A.D. 1202, while recording the many grants made by a commander of Ballala II, named Basava, to God Amriteshwara, also mentions the celebrated commander of the Hoysalas named Amritesha. There is an inscription in the mantapa of the Amriteshwara temple in the twelfth century characters from which it is learnt that the image of Ganapathi was made at the behest of Nakimaiah, believed to have been the son of God Amriteshwara. Among the many inscriptions here, the one belonging to the Kalachuri period, of A.D. 1161, is of particular interest. It gives details of a land grant made by Sridharaiah, a commander, for regular recitation of puranas at the Amriteshwara temple. According to another epigraph, there were five Basadis at Annigeri.

Banashankari, Pavadi Basappa, Gacchina Basappa, Hire Hanumantha, and Veerappa of Mailarapura are some of the other shrines found at the place. The Veerabhadra temple, located behind the Municipal Office, belong to the Chalukyan period. It originally had a *garbhagriha*, an *antarala* and a *navaranga*; a spacious new *sabhamantapa* has been recently added and the structure has been completely restored. An image of Veerabhadra in the Vijayanagara style is installed inside the *garbhagriha*. Its *shikhara* is in the *kadamba nagara* style and the door-frame decorated with *dwishaka* motif along with four attractive pillars in the *navaranga*. This temple is conjectured to have been constructed during the 11th century A.D. The beam portion of its outer wall is adorned with 14 pairs of erotic sculpture. The temple of Banashankari situated at the outer border of the town is a Chalukyan Structure with three shrines only. The main *garbhagriha* has an *antarala* but a common *navaranga* in the centre. The *lalata* of the door frame of the main *garbhagriha* has an image of Gajalakshmi. The door-frame of the *antarala* has a *makara torana* containing carved images of Brahma, Vishnu and Maheshwara. Upon the *lalatas* of the remaining two shrines are the Gajalakshmi carvings and in one of the *garbhagrihas* an *hamsapeetha* of Brahma is seen; whereas the other one is empty. The circular pillars of the *navaranga*,

are quite attractive. In front of this temple, is a *gosasa* stone believed to be the earliest known in Karnataka.

Though the inscriptions at Annigeri make references to Chedi Pancha Basadi, Hemmadi Basadi, etc, only the Parshwanatha Basadi has survived to this day. This Basadi, built on an elevated place, resembles a rail coach and has been recently restored. This Basadi has a *garbhagriha*, an *antarala*, a *navaranga*, a *sabhamantapa*, and a *mukhamantapa* with gateways on three sides, having attractive door frames. In the *lalata* of the *garbhagriha* is a Jinabimba. The idol of Parshwanatha is housed in it. This Basadi has lathe turned pillars in Chalukyan style. All the three doorways have attractive door frames. The *Shikhara* upon the *garbhagriha* is of the *kadamba-nagara* type and the outer wall of the Basadi is undecorated. Opposite the shrine of Hanumantha at this place is an inscription of Kalachuri Bijjala (A.D. 1139). It records a land grant made by dandanayaka Sridharaiah for the restoration of Dhoreshwara temple, probably this Dhoreshwara temple had been built by the Rashtrakuta emperor Dhruva. Opposite to the Pavadi Basappa temple there is an inscription of Kalachuri Sovideva (A.D. 1173) which records the construction of the Nageshwara temple by an officer named Nagagavunda who also made a land grant for its maintenance. The Nageshwara temple, of the inscription has been identified with this temple. An inscription of the time of Seuna Singhana found at the Brahmeshwara temple records the construction of the Dharmeshwara shrine within the premises of the Amriteshwara temple. The small shrine to the left of the Amriteshwara temple is presumed to be that of Dharmeshwara. Among the objects of antiquarian interest, mention may be made of a Rashtrakuta hero-stone kept near the village *panchayat* office. The masutibavi, situated in the eastern outskirts of the village needs a special mention. The first known Kannada poet (Adikavi) Pampa was born here in all likelihood, since his mother hailed from this place. The 'Pampa Pratishtana' or Pampa Foundation, set up in memory of Pampa at this place has been active in the pursuit of its many objectives. 'Annigeri gadimba', a measuring rod approximately 33 spans in length, is referred to in several inscriptions, and, it remains to be investigated whether a linear measure of the length specified with necessary markings had been drawn at that place. Noted epigraphist A.M. Annigeri hails from this place.

**Antaravalli:** (Pop: 2,580) Situated at a distance of 13 Km to the east of the taluk headquarters town of Ranibennur. It is referred to as 'Antaravalli' in the epigraphs, this village formed a part of Rattihalli-Noorumbada in the past. According to the sthalapurana "Abbaluru Charitre", we learn that during the 17th century A.D. the place was also known as 'Gautamapura'. Among the three hero-stone inscriptions seen in the village, the one at the Ishwara temple narrates the death of Bommana in the battle of Makanur; the other two are memorial stones erected in honour of carpenter Ramoja and shepherd Bammagavunda, of Antaravalli who died fighting in the disturbances at the neighbouring villages in A.D. 1234. On the tank bund near the bus stand of the place, is an east-facing dilapidated temple of Ishwara which is trikuta. The central shrine alone has an *antarala*, but, there is a common *navaranga* for all the three shrines in the temple. The *mukhamantapa* however, no longer exists. The door frames of all the *garbhagrihas* has the *Panchashakha* decoration and a Gajalakshmi motif on the *lalata*; the *lalata* of the *antarala* has a Saraswathi motif. The main *garbhagriha* has a Shivalinga and the *navaranga*, has an ordinary door frame. In the *navaranga*, a massive bull (Nandi) is housed. The other two *garbhagrihas* however are empty and of the four niches, two contains Saptamatrika panel and Nagabandha sculpturers, whereas the other two are empty. The lathe turned pillars of the *navaranga* have a glazed finish. The ceiling of the *navaranga* is adorned with a simple lotus. At a corner of the village is found a very dilapidated temple of Venkateshwara. The *garbhagriha* and the open *ardhamantapa* were probably built during the 10th century A.D. but, the spacious open *sabhamantapa* seems to have

been added subsequently. The door-frame of the *garbhagriha* is adorned with *panchashakha* decorations with an image of Gajalakshmi. Recently, a *garbhagriha* has been fashioned out of the right portion of the *navaranga* by constructing a new wall inside which is placed an idol of Venkateshwara. The enclosure of this temple also houses the images of Ganapathi, Surya, and Naga stones. The *sabha mantapa* which is supported by 24 pillars is very spacious.

Shanta Niranjanakavi, the author of ' *Abbaluru charitre* (A.D. 1650) hailed from this place. It is surmised that Moorujavidevaru, a revered Vishwakarma saint and, a contemporary of Ekantada Ramaiah, another celebrated Veerashaiva saint, hailed from here. At the Moorujavidevara Mutt located outside the village, is a handsome statue of Moorujavideva, holding a danda in both hands, is identified with a saint of the same name referred to in the Karadihalli inscription of A.D. 1274. The Mutt is now being looked after by a Viswakarma priest. The village also has the shrines of Hanumantha, Veerabhadra, Biredevaru, Dyamavva and Mastavva; besides, a Mosque and a *dargah*.

**Antur:** (Pop: 2,287) Situated in Gadag taluk, is at a distance of 20 Km to the south-west of Gadag town. In early times it formed a part of the Belvola-300 country and is now a neighbouring village of Benthoo, famous in history since ancient times. Till now no inscription have been reported from this place; yet, on account of the Suryanarayana temple, it demands our notice. This partially damaged structure, of the Kalyana Chalukya period has but a *garbhagriha* and an *antarala* in good condition, however its *shikhara* and the *navaranga* have disappeared. The *garbhagriha* s door-frame has undecorated *panchashakha*, but of the *antarala* is adorned with a simple *trishakha* decoration. The *garbhagriha* houses a handsome five ft tall idol of Narayana in *tribhangi*, holding conch, disc, club and lotus as attributes; with Sridevi and Bhudevi on either sides. The Pedestal is of Surya on his chariot, drawn by seven horses with Aruna and on the *Prabhavali* are the radiance circle adorned with carved figures representing the ten incarnations of Vishnu. This beautiful sculpture, the chief attraction of this place, was executed in circa A.D. 11-12th century. Ordinary shrines of Basavanna, Ishwara, Hanumantha, Mailara, Durgamma and Dyamavva are also found here besides a Masjid and a *dargah*.

**Aralikatte:** Located at a distance of eight Km from the taluk headquarters town, Hirekerur, (Pop: 1,530) it is an old village of antiquity. Among the chief temples of this place, those of Kalleshwara, Hanumantha, Brahmadevaru; Dyamavva, Kareyavva and Durgavva needs mention. The Kalleshwara temple here is a small structure with only a *garbhagriha* and an *ardhamantapa*. Placed upon a square pedestal (*panipeetha*) is a tall *linga* or phallus and below the door jamb is the figure of a Kalamukha saint; and, the Gajalakshmi is seen on its *lalata*. Nearby are found the ruins of Billedevaru and Ramalinga temples. In its surroundings are six hero-stones of Rashtrakuta period, of which five are inscribed along with very effectively carved compositions in relief. One of the inscription of Rashtrakuta Govinda IV, mentions a feudatory chief named Macharasa of the Matura family of the Brahma Kshatra caste. Another herostone lying nearby has the *gograhana* depiction. A *gosasa* stone stands behind the Ramalinga temple and a Mastikal is visible at *shibara katte*. This village also has two ancient tanks.

**Aratal:** (Pop: 1,704) Situated in the Shiggaon taluk, it is located at a distance of 11 Km from the headquarters town. Outside this village, at the foot of a mound are located the temples of Veerabhadra, Bharamadeva, Brahmalingeshwara, etc. The temple of Kalleshwara is in the Chalukyan style and consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The door-frames of the entrance and the *garbhagriha* contains carvings in the Chalukyan style. Outside the temple are found two broken stone slabs, one of a hero-stone and the other of a Masti stone. Nearby are scattered remains such as a brick

structure, a broken idol of Vishnu, etc. Within the village is located the Veerabhadra temple built in the post-Vijayanagara style; it contains a recently made image of Veerabhadra with snake-hood covering its head from above. Beside a public well, nearby is an inscription. Individual sculptures of a seated Kali, Bhairava etc. are found upon an *Aswathakatte* which exhibit Vijayanagar characteristics. There is a reservoir upon the bund of which are seen three sculptures showing cattle raids; and, there are also several hero-stones with epigraphs. The beautiful Jain Basadi located outside the village was, according to an inscription of A.D. 1123, built by an officer named Bommisetty who belonged to the Ganga family. Upon the site of the ruined temple of Bharamadeva is to be found an image of Surya of the Vijayanagara period; a broken idol of Vishnu holding a disc, and a hero-stone are lying nearby. The Brahmalingeshwara temple on the tank bund, has only, *garbhagriha* and *an ardhmantapa* and within the *garbhagriha* is a Chalukyan pedestal and a Gajalakshmi motif on its *lalata*. The *ardhamantapa* has a two ft. tall image of Shanmukha and a broken Ganapathi.

**Asundi** : (Pop: 3243) Situated eight km. to the west of the taluk headquarters town, Ranibennur, the place is variously called Pashundi and Hasundi in the epigraphs; which formed part of Sattalige-70 country in early times. Three donative inscriptions of the Kalyana Chalukyas recording gifts made to Kalidevaswamy temple, are found here, among them one of A.D. 1024, records two land grants made for the maintenance of Kalidevaswamy by the headman Beeragavunda below Kariyamgere, a tank located to the east of the village, and by other officials below piriyakere (big tank); a second inscription of A.D. 1127, records a grant of land made by the village headman Barmagavunda to the deity and the *simha parishe* Mutt. A third inscription of A.D. 1141, records the gift of the proceeds of a tax to the same deity by the tax officials. The temple of Kalidevaswamy mentioned in the inscriptions, may be identified with the one located outside the village. This east-facing temple, is a simple structure consisting of a *garbhagriha*, an *antarala* and a *navaranga*; the *garbhagriha* houses a Shivalinga and the *navaranga* has a Nandi. Except for the usual Gajalakshmi motif, the door-frames of the temple are plain. The left niches in the *navaranga* contains an idol of Bhairava and the right niches contain a Saptamatrika. It must have been constructed before A.D. 1074. A small temple to its left has a *garbhagriha* and an *ardhamantapa*; here too, the idols of Shivalinga, Nandi and Bhairava are found. The tower of this temple no longer exists and upto the lintel level the structure is covered by mud. This temple appears to have been built in A.D. 1127 by Barmagaunda; there are indications to support the conjecture that the *simhaporishe* Mutt once stood within the precincts of this temple. Other shrines of the place are those of Chenna Basavanna, Hanumantha, Ajjaiah, and Kamma. The tank of Asundi reservoir has an extensive area comprising of 450 acres; the piriyakere of the inscription is conjectured to be the same.

**Asundi**: Situated to the south-west of the taluk headquarters town of Gadag, at a distance of four km. it was (Pop: 2,569) familiar in early inscriptions as Pasundi, Bhattagave Eleya Pasundi, Hasundi, etc. it formed a part of the Belvola - 300 country. Five inscriptions are so far reported and the most ancient of which is that of Rashtrakuta ruler Govinda IV of A.D. 925. It gives information to the effect that, when Chandraprabha Bhatara of the Dhora Basadi of Bankapur was ruling over Pasundi, Rashwara Nagaiah made a grant of 12 mattaru of land, purchased from the village headman Nagapuligaunda, to the temple built by him. A broken inscription found on the wall of the Ishwara temple gives information about the installation of an idol and a land grant made to the *mahajanas* of the place by a lady in the name of her father. Another inscription dated 1026 A.D., lying before the Ishwara temple makes mention of a land grant for performing pooja to the Bogeshwara deity by one Shouchaya nayaka. Yet, another inscription of A.D. 1053, located near the Hanumantha temple, speaks of a donation of land

measuring 12 Mattars by the same commander Souchaya Nayaka, to the Someshwara temple for the construction of a choultry to Brahmacharis. In another inscription dated 1064 A.D. a mention is made of a land grant by using a measuring rod of 33 spans to a temple located near Mallidevi Katte. In yet another effaced inscription located in the wall of the Ishwara temple, a mention is made of a lady of having got the deity intalled in memory of her father and she made land grant on the occasion. The temple of Ishwara, which is the only surviving among the several named in the inscriptions, was earlier known as Bhogeshwara. Only the *garbhagriha* and the *antarala* of this dilapidated temple still stand. Within the *garbhagriha* is a Shivalinga; the door-frame has a *panchashakha* embellishment; and upon the door frame Gajalakshmi motif is seen. The perforated door-frame of the *antarala* has *trishaka* decorations with an attractive *makara torana* bearing images of Brahma, Vishnu and Maheshwara.

A platform, called as Malladevi Katte, is noteworthy on account of idols of female divinities found there. The three seated idols, each about five ft. high, are assigned to A.D. 10th or 11th century; Banadavva is seen holding a child on her lap; Udachavva, a particularly interesting idol, is seen holding a sword and a skull, and between whose legs is a snake with open hood and, Machakavve is seen holding a sword and a skull. The fury expressed by these goddesses and their big breasts overawe the beholder. Opposite to the shrine of Hanumantha, in the middle of the village, are damaged figures of Saptamatrikas and that of Surya. In the same vicinity are found two interesting sculptures, head of a He-buffalo spread out on the ground; and a four-headed Brahma's Bust (Golakavva). The other shrines are of Basavanna, Beerappa, Hanumantha, Bharamappa, Durgamma, Galiamma, and Dyamavva. Upon a nearby mound is a Ramamandira and a Mutt. The place also has a Jumma Masjid.

**Asuti** : (Pop: 3262) Situated 27 km to the north-west of the taluk headquarters town of Ron, and 10 km from Hole Aluru, ancient inscriptions refer to this place as "Asupatti" which formed part of Belavanike-12 in the Belvola-300 country. In front of the Kalmeshwara temple lies a *gosasa* stone of the reign of Rashtrakuta Indra III, which tells about the gift of a thousand cows by Sadagara Tiltama. An inscription of A.D. 934, found in the neighbouring village of Koujageri, refer to the gift made to a temple of Asupatti from which the existence of an earlier temple there, is presumed. In 1991 S. Rajendrapappa brought to light a broken inscription of the reign of Chalukya Vikramaditya VI built in to the wall of the Hanumantha temple; details however, are lacking. On an elevated spot near the bus stand, once stood a temple of Panchalingeshwara with Shivalinga and Nandi in support of this supposition. There is also an image of Durga at this spot. A broken image of Vishnu is lying near the shrine of Dyamavva. A fine sculpture of Mahishamardhini standing, in the shrine of Keshava, depicts the terrible scene of the goddess pressing down Mahisha under her left leg, while spearing him with her right hand. Other shrines of this village include those of Ramalinga, Siddalinga, Kadusiddheshwara, Basavanna, Hanumantha, Durgamma, Dyamavva, Takamma and Kereyamma (See Chapter 3, People). The Moolaphalahareshwara Mutt established during 1983, is running a Highschool in the village.

**Bada** : Situated 14 Km. from Shiggaon, in the taluk of the same name is Bada (Pop: 1,683), a place of great antiquity. It formerly belonged to the Kadambas of Bankapur. The Adilshahis had changed its name to Islampur. Bankanatha, Basavanna, Hanumantha and Maravva temples are located here. An important monument at Bada is a Mosque located on the tank bund, which has two tall minarets and domes in the centre upon which flower and creepers of different patterns are carved. Opposite this Mosque is a large open field, provided with an arched gateway, which are fine specimen of Indo-Sarsenic style of architecture. Outside it are a series of attractive stone brackets. It is believed that the Sultans of Bijapur got this Mosque constructed. The inner ceiling of this Mosque has deep-set spherical

partition containing circular forms of different patterns which are very attractive. A *dargah* of peer Raja Bagh Sawar is here and *urus* is celebrated around the time of Holi festival.

The chief attraction of Halebada near Bada, is a small memorial *mantapa* of Kanakadasa built in 1965. From the accounts of his life, it appears that he was born at Halebada. Remains of an old temple may be seen in the precincts of this *mantapa*, with a *garbhagriha*, a mutilated idol of a goddess and a Nandi are found here; and, on the wall are seen relief sculpture of a tortoise, (Kurma) Hanumantha, etc. Beyond the *prakara* a much damaged construction with a Rashtrakuta door-frame may be seen. Here an unpublished inscription stands. ('Dasavarma's stone') A somewhat circular pedestal here resembles the pedestal of Lord Ranganatha. An idol of Keshava at this spot is believed to have been carried away to Kaginele by saint Kanakadasa. Bricks of the Rastrakuta period are also seen here. Near a pond behind this shrine is a newly discovered unpublished inscription. It is dated A.D. 1029 and only the words '*Banavasi Panneesasira*' are discernible on it. Other shrines at Halebada are of Hanumantha, Ishwara, Basavanna etc. A pillar outside the Hanumantha shrine has a A.D. 12th century inscription which makes an obscure reference to an endowment made to the Nagareshwara of Bankapur. Closeby is a stone, representing a He-buffalo's head.

**Balambeed:** Balambeed (Pop: 3,059) or 'Ballareya beedu', of the inscriptions, a place of great antiquity is located 14 km from Hangal, the taluk headquarters. Among the principal temples here are the Rameshwara (Kalledevaru), Boladevaru and Veerabhadra. The Rameshwara temple is a Chalukyan monument consisting of a *garbhagriha*, an *antarala* and a spacious *navaranga*. Above the *lalata* are beautifully carved figures of Saptamatikas, Brahma and Shiva. On both sides of the *antarala* door-frame are niches. The one on the left has an image of Kartikeya, while the other on the right has a Ganapathi image, which is mutilated. The four pillars in the centre of the *navaranga* have carved flowers and its ceiling has the carving of an inverted lotus. The central pillars are finely polished and are decorated with *poornakumbhas* in relief at the top. At the centre of the *navaranga* is a Nandi. The *garbhagriha* has a *shikhara* in the *vesara* style. Among the two inscriptions lying in this temple, the first of which, is of the reign of Taila (A.D. 11th century), the Kadamba ruler of Hangal. It refers to a land grant made in favour of Basava who attained heavenly abode worthy of a hero in battle. The second inscription (A.D. 1123) nearby, says that during the reign of the Kalyana Chalukyan emperor Vikramaditya VI, an officer named Bammagavunda granted land to the Rameshwara temple of 'Ballareya Beedu'. This temple is now protected by the Archaeological Survey of India.

At some distance from this temple is the Brahmeshwara temple of the inscriptions, now known as Boladevara temple. An inscription of A.D. 1123 records the construction of the Brahmeshwara temple in the 'Ballareya beedu' village by *Mahaprabhu* Bammagavunda during the reign of Vikramaditya VI. It consists of a *garbhagriha*, a rectangular *antarala* and a open *navaranga*. Most likely it was originally a double-shrined structure, but now only one *garabhagriha* exists. In it upon a Chalukyan Pedestal a one ft. tall linga is kept; and the *lalata* of its door-frame shows a Gajalakshmi motif. The four pillars of the *navaranga* are adorned with carved flowers. The *saptamatrika* relief has a *Prabhavali* and *jatamukuta*. Near the *grama panchayat* office are two hero-stones and one *mahasati* stone. One of them has an inscription in modern characters recording the death of Yalle Nayaka at Hommaradi. In an ancient hero-stone, a hero is seen riding a horse in style. The Veerabhadra temple nearby has a five ft tall image of the Lord. Opposite to it are huge boulders which could have been used to form the foundations of an ancient structure are lying along with three *Mahasati* (self-immolation of widows at the funeral pyre of the deceased husband) stones and three *Veeragals*, closeby, remains of



a Jain Basadi with a door-frame in the Chalukyan style and a Jaina pedestal with the figure of a lion are also seen at the same spot. A mutilated idol of Shambhunatha Tirthankara, holding a lotus in one hand is also here. An idol of Yaksha - Brahma is there. Behind the *garbhagriha* are three *nishidhi* stones of which two have inscriptions of the Sevuna period. An idol of Padmavati *Yakshi* is kept in the Brahmadeva temple.

**Balambeed :** Situated to the north-west of the taluk town of Hirekerur, at a distance of two km., is Balambeed (Pop: 915). Popularly known as Vishaparihareshwara, the Rashtrakuta temple now known as Kalledeva might have been renovated during the rule of the Kalyana Chalukyas. The inscriptions have also referred to it as 'Pandarangeshwara'. It is strongly believed by the local people that the water used in performing the *abhisheka* of the Shivalinga in this temple has miraculous powers of saving the lives of persons bitten by poisonous snakes. This explains why the inscriptions refer to this Shivalinga as *Visha Parihareshwara* (destroyer of poison). Even today persons bitten by snakes rush to this temple for treatment and facilities exist for the stay of such patients here. Only the *garbhagriha* and the *antarala* of the original structure, are intact and the other parts being entirely rebuilt at the time of renovation; the Shivalinga in the *garbhagriha*, which possesses Rashtrakuta characteristics, might have formed part of the original temple. Outside this structure may be seen an idol of Ganapathi which also shows Rashtrakuta characteristics. Within the temple precincts are three inscriptions, the earliest of which is of the Kalyana Chalukya emperor Vikramaditya VI (A.D. 1088). This somewhat unclear inscription records certain grants made to the temple in the presence of the learned brahmins of Piriya Kereyur (names enumerated). A second inscription at the same spot is also of the same period; and, it records a grant made by Bhutagavunda to the Pandurangeshwara temple in the presence of 1000 *mahajanas* of Hiriya (Piriya) Kereyur. The third inscription is of the Yadava Singhana's times and it mentions a grant made by Dandanayaka Bachayya to Lord Pandarangeshwara; otherwise, it is obscure. Balambeedu is located on the opposite bank of the great reservoir of Hirekerur.

**Balihalli:** Situated 18 Km to the south-east of Hangal, on the Sirsi road (Pop: 699) in Hangal taluk, called variously as 'Balihalli', 'Balehalli' and 'Kadalipura' in ancient records, so far it has yielded 16 inscriptions. The inscriptions make mention of the Gaureshwara temple and the Parshwanatha Basadi; but, the latter no longer exists and the former is known by its changed name of Siddheshwara now. The renovation work of Siddheshwara temple was under progress at the time of publishing the Kannada edition of this volume. It consisted of a *garbhagriha*, an *antarala* and a *navaranga*. Its *garbhagriha*, has a Shivalinga and its door-frame has a Gajalakshmi on its *lalata*, is otherwise simple. A beautiful idol of Mahishamardhini chiselled by Kanniya Bheemaiah, as mentioned by a record on its pedestal is also visible. Within the precincts of this temple may be seen the sculptures of Bhairava, Kartikeya, Saraswathi, Vishnu and Saptamatikas, though largely mutilated. The beautiful idol of Saraswathi is in good condition. A temple standing on the bund of the village tank has fallen into ruins. Behind this temple are a number of hero-stones which provide information relating to persons who died in the battles waged at different periods such as Kammara Bokoja, Seniga Somanatha, Jada Katiga, Bommana, Samagara Bammana, Tailaha, Beligavunda and many others.

**Balur :** Situated eight km. from the taluk headquarters town of Hangal, Balur (Pop: 2,112) is referred to as 'Baleyuru' in inscriptions. This historical place was the headquarters of Bammagavunda who was the feudatory chief of Gutti. The ruins of a fort may be seen outside the village. A dilapidated Chalukyan shrine (Basadi) stands near the fort and of which only the *garbhagriha*, an *ardhamantapa* and two pillars of a fallen *mantapa* have survived. An unpublished record (*Sri Parshwanthalaya Sri*



*Jinaya namaha Shirasanatha Karlonagarendra Karalikhita*) upon a pillar makes mention of Parshwanathalaya. Upon the *garbhagriha* once stood a *kadamba nagara shikhara*. Near the village tank bund are two hero stones and another ruined temple. Closeby is a He-buffalo's head (*Mahisha*) of stone upon which a carved lotus flower may be seen. The shrine has a Chalukyan pillar besides the *garbhagriha* and *ardhamantapa*. The door-frame of the *garbhagriha* has *panchashakha* decoration and upon the frontal beam are carved figures of Brahma, Vishnu and Shiva. Opposite to the Jaina Basadi is a *mahasati* stone, which records the ceremony of self-immolation performed by the wife of Muddagowda of Balur. Upon the sluice gate of the village tank is a stone slab with an inscription and a sculpture of Badubbe. This inscription (A.D. 1116) discloses that it was set up by Barmagavunda of Baleyuru. Another inscription at the same spot has now been removed to the Kannada Research Institute at Dharwad; and it (A.D. 1120) records the death of Chanda, son of Mallaya Sahani, on a solar eclipse day by entering the fire. Among the ruins of two temples which lie near the tank, one might have been the Devigudi mentioned in inscriptions. An incomplete inscription (Circa.A.D. 1163) in the Devigudi mentions the heroic death of Ramaraya during a siege of Baleyuru by Bammana, the feudatory chief of Gutti. Nearby are two sati stones. At some distance from here is a ruined Ishwara temple and the door-frame of the *garbhagriha* is decorated with *panchashakha* design and the Gajalakshmi motif on it along with two Chalukyan Pilasters only have survived. It is said that three *nishidhi* stones which were formerly lying in the premises of the Adaviswamy Mutt have been later removed to Dharwad. The first of these was of the reign of Hoysala Ballala II, of A.D. 1205, which records the death, by performing the *nishidhi* ceremony, of Kasapa gavunda. Another broken record of Yadava Kannara, of A.D. 1257 is badly damaged. Yet another *nishidhi* stone (A.D. 1262) states that the *nishidhi* stone was set up by Cheka, son of Kavayya of Samburu. Upon a mound near, in the fort stands an image of Hanumantha. A recently built Mosque also is here.

**Bankapur :** Situated thirty two km. away from Hubli city, and is located in the Shiggaon taluk. Till 1951, Bankapur was the head-quarters of the taluk when Shiggaon was made the centre in preference to the former. The place can be reached from Yalavigi (at a distance of 16 Km.) on the Bangalore - Miraj railway. From Gunabhadracharya's *Uttara Purana*, we learn that the name Bankapur is derived from Bankeya, the renowned general and feudatory of the Rashtrakuta emperor Amoghavarsha I (Nripatunga). The fort at the place is in ruins. This large fort covers an area of 139 acres and contains a large arsenal. Situated at a strategic location on the way to the Western Coast, Bankapur is a place of historical importance. The place is called by the name of Bankapur in the inscriptions. Epigraphical records testify that it was subject to the rule of Arikesari, a Kadamba feudatory of the Chalukyas. In A.D. 1140 Hoysala Vishnuvardhana occupied Bankapur and made it the capital of his northern dominions. He, in fact, died there at some later date. Later, the rulers of Vijayanagara and the Bahamani Sultans fought over its possession frequently until, as Juberi has observed, Ali Adil Shah I of Bijapur occupied it in A.D. 1567 and built a large Mosque there. Subsequently, Mustafa Khan, a general of Bijapur, settled at Bankapur. In A.D. 1637, Rauf Khan, a pathan, was appointed as the governor of Bankapur by the Sultan of Bijapur. He surrendered to the Mughals and transferred the capital to Savanur. The Marathas occupied the province after some years, and, in 1802, it passed under the British rule consequent on the Bassein Agreement. In former times Bankapur was a centre of cultural activities also. Bankeya patronised Jainism and the place was a Jaina centre of learning. Several Shiva temples here were under the control of the Pashupatha sect.

In the western portion of the fort on a large site stands the splendid and beautiful Nagareshwara temple built in the Chalukyan style. This is famous more commonly as the sixty-pillared temple, on

account of its tall and huge pillars. The structure consists of a *garbhagriha*, an *ardhamantapa* a *navaranga* and a *mukhamantapa*. There is a spacious hall in front of the *mukhamantapa* and upon the doorway of which at both sides are miniature *mantapas*. The polygonal *garbhagriha*, has an ornate doorway and on both sides of the *ardhamantapa* are perforated windows. The *saptamatrika* band in the *navaranga* has rather an unusual *makaratorana*. A beautiful Bhuvaneshwari adorns the *navaranga*. The four central pillars of the *navaranga* and the circular dancing pavillion are very interesting. The *navaranga* is linked to the *mukhamantapa* through another *mantapa* with *kakshasanas*. Its door-frame is decorated with beautiful and minute carvings. The spacious *mukhamantapa* has over sixty huge and attractive pillars. Except a few idols which have survived by chance, the sculpted figures both inside and outside the temple, and on *kakshasanas*, have been destroyed in a vicious attack upon it. Among the few remaining sculpted figures is a composition depicting the legend of Bali to the left of the *garbhagriha*. Also included among the idols that have escaped this general demolition are Surya, Brahma, Kama, Vishnu, Bhairava, Shiva, Kartikeya, Ganapathi, Betala, etc. At both sides of the *mukhamantapa* are seen hanging from the roof "S" Shaped eaves. Adjacent to a cattle-shed close to the temple is an 8ft. x 8ft x 1ft. cistern hewn out of a single rock. Its exterior surface is covered with a variety of fishes in relief sculpture. Near the cattle breeding centre in the fort area is a broken pillar at the base of which is an inscription. It mentions that Beeraiah, Allamaiah and Sridharaiiah *Pergade*, commanders in the army of the Kalyana Chalukyan ruler Someshwara I, granted proceeds of a tax (A.D. 1063) to the Indreshwara temple at Bankapur. An A.D. 1079 inscription lying closeby, says that the King granted the village of Gavundahalli to the Nageshwara temple at Bankapur. At about the same spot under a neem tree are found sculpted figures of two elephants, one Talavara, a mutilated image of Vishnu, a *saptamatrika* panel and some other relics. Small shrines of Lakshmi, Parashurama, Hanumantha and Baramappa are located at some distance from here. The principal idol in the temple of Lakshmi, in Vijayanagara characters, is four armed and holds in two hands a conch and a chakra respectively and, the two other hands are in posture of (*varada*) granting wishes and assuring (*abhaya*) protection respectively. Adjacent to the cattle breeding centre is a fortification tower. The ruins of the Indreshwara temple mentioned in the inscription are lying nearby. This temple was believed to have been constructed by the Rashtrakuta emperor Indra-IV in about A.D. 973-74. Bankapur was his capital after the loss of Malkhed. The Ellamma temple stands closeby. On a broken stone slab near this temple are carved figures of Yama, Ishanya and Niruti, the regents respectively of the south, north-east and south east, and Saptamatrikas. A *nishidhi* stone is also found here. The door-frame of the Yallamma temple shows Rashtrakuta characteristics. A seated Kali is the chief deity at this temple. To the right of the principal gate of the fort stands a fine Mosque. This structure consists of two *ankanas* and is fully open in the front. The decorated *mihirabi* at the rear has a persian inscription. At a little distance from the Mosque lies a stone inscription in kannada of the Vijayanagara emperor Sadashivaraya which has carved representations of mirror, scissor, and knife. It records a gift made to barbers. This inscription goes to prove that Bankapur which Vijayanagara had lost under the Saluvas had been regained by the Tuluvas. Near the Baramappa temple in the fort is a huge rock. Nearby, is an image of Mahishamardhini with its head broken. The fort is surrounded by a moat and outside of it, is an old watch tower. Besides the cattle breeding centre, where Kilari cattle are bred, the fort has a Rabbit Breeding Centre where a variety of rabbits of different countries are reared.

The Siddeshwara temple situated in Sunkadakeri lane consists of a *garbhagriha* an *ardhamantapa* and a spacious *navaranga*. The door-frame of the *garbhagriha* has *panchashakha* decoration. It is surmounted by a *kadamba nagara shikhara*. Both the sides of the *ardhamantapa* door frame are

provided with *jaalandhras* (perforated fringes); and the *lalata* has carved figures of Brahma, Shiva, Vishnu and Gajalakshmi. In the *navaranga* panel of saptamatrikas is decorated with *makaratorana*. Other sculpted figures here include Ganesha, Shiva seated on Nandi, and mutilated Mahishamardhini. Opposite the temple is a *patrivana* (*billpatre* - sacred to Lord Shiva).

In 1975 while digging to lay the foundation for a house, an image of Parshwanatha, surrounded by tiny figures of the 24 Tirthankaras, was found. Dr. A. Sundara has dated it to the 11-12th century. From an inscription upon its pedestal it is learnt that the Nittasingi Basadi was located here. It says that the image was executed for the same Basadi by Lakkhaya, son of Bammaya of Janji. That Bankapur was a Jaina centre in ancient times is evidenced by this.

Other temples of Bankapur are Mailara, Yallamma, Vithala, Veerabhadra, Basavanna, Hanumantha, Bandi Ganesha, Virupaksha, Nagareshwara, Dyamavva, Durgavva, Chamundeshwari, Matangyavva, Mayavva, etc. Every street appears to have a shrine of Hanumantha. For five days during the *banada hunnime* a big fair of Durgamma is held annually. Another fair, that of Yallamma, is very popular. In the newly constructed Nagareshwara temple at the place are seen images of Mahisha mardhini and Ganapathi in the Chalukyan style. Outside the Virupaksha temple, a Uma-Maheshwara Peetha with Basava are seen. On the exterior wall of the temple is a mutilated Ganapathi sculpture in relief. The door-frame of the principal entrance of this temple shows Chalukyan features. The *garbhagriha* has a Shivalinga, and upon the *lalata* of its door-frame is a Saraswathi motif, which is interesting. A small shrine of Parvathi stands within the same premises. The chief idol of this temple is a two - armed Parvathi in the Vijayanagara style, holding a lotus in one hand and (*abhaya*) assuming protection in the other. Upon the *lalata* of the *garbhagriha* door frame a Ganapathi figure is carved. A large open *mantapa* is in the front. At Bankapur are two Veerashaiva Mutts, namely, Kendada Mutt and Aralehalli Hiremutt; the latter contains a *gaddige* of Rudramuni Shivacharya Swamy.

A so-called well, known after Panchamalakappa, is an attractive stone structure comprising of a large swimming pool. Its design is special with a *nagabandha* roof, and a shrine containing the images of Ganapathi, Shivalinga, etc. is attractive. It is an interesting tourist spot. The place has several Mosques of which, that within the fort is the earliest. The Jumma Mosque the Sarja Mosque, and the Kali Mosque (Ali Adil Shah's period) Jabbal Mosque on a mound, and ten other Mosques, big and small, are found at Bankapur. The place also has more than twenty *dargahs*. Of these, those of Alauddin Shah Khadri (*urus* in the month of Shahban), Noorullah Shah Khadri (Shahban), Thokar Shahwali and Mehaboob Shah wali (Garavi), Jalal Bukhari and Paigambar Asar Sharief (Rabita Avath) are notable.

**Bannikoppa :** Called 'Banniyuru' in inscriptions is (Pop: 587) in Shiggaon taluk and is located at a distance of six Km from Shiggaon. It has a small shrine of the Rashtrakuta period. Here an idol of Surya is found which appears to have its two hands - the *abhaya hasta* (hand of protection) and *Phaladhari hasta* (boon-giving hand) substituted with new ones. Upon a *Surya peetha* may be seen lean images, 1.5 fet high, of *usha-pratyusha* in relief. Opposite to the Shiva temple closeby, stands a structure with a *garbhagriha* and an open *mantapa* with four pillars in the Rashtrakuta style. To its left is a reconstructed Basavanna shrine, in front of which stands a hero-stone, and two unpublished inscriptions one of the Badami Chalukya and the other of the Rashtrakuta period. Located nearby is the Dharmeshwara (or the Bheemeshwara of the inscriptions) temple which consists of a *garbhagriha*, a rectangular *ardhamantapa*, and one large verandah with two rooms. Behind this, in the *sandhara*

*pradakshinapatha* is seen a *linga* upon a *pani peetha*. Probably, it is the Bheemeshwara *linga* mentioned in the inscriptions. A Durga image possessing Chalukyan features is also kept here. On each side of the *garbhagriha* door-frame may be seen respectively a standing image (five feet tall) of Arjuna holding a bow and Kartikeya seated upon a peacock. These sculptures appear to be very old. In the two cells of the *mukhamantapa*, the one to the left has the images of Venugopala and Sahadeveshwara and the other to the right consists of a Nakuleshwara *linga*, which also has a loose sculpture of Surya. A small new shrine of Bheemeshwara is behind the northern *shikhara* of Dharmeshwara temple. On the exterior wall of the Kamma temple is an inscription with the Badami Chalukyan characters of ruler Vijayaditya's time it relates to the construction of Nandeeshwara temple and a land grant made to it. An inscription lying opposite the Bheemanagudi is of the Kalyana Chalukyan emperor Someshwara III (A.D. 12th century); it records a land grant made to the *Tirthada* Bheemeshwara of Banniyur by *danda nayaka* Holakeshideva. Special worship is offered in this shrine during the *nagara panchami* and Yugadi festivals. An annual fair is also held.

**Baradur :** Situated at a distance of five km to the north-west of Mundargi (Mundargi taluk) (Pop: 1,947) which was an *agrahara* with 200 *mahajanans* in early times. In an inscription of A.D. 1032, the name of the place is mentioned as Bharatapura. Formerly it was included in Masawadi-140. It states that an extent of two *mattaru* of land was purchased from the 200 *mahajanans* of the place and granted to the Bharateshwara of Bharatapura. The Ahobala Narasimhaswamy temple at this place consists of a *garbhagriha*, an *antarala* and a *navaranga* and appears to have been built during the 11th century A.D. Built upon a raised plinth, this temple has in its *garbhagriha* a new idol of Narayana upon a *Garuda Peetha*. Two pillars are bearing the weight of the front beam of its open *antarala*. The four central pillars in the *navaranga* support a ceiling decorated with a simple carved lotus. The Bharateshwara temple in the centre of the village consists of a *garbhagriha*, a *navaranga* and an open *ardhamantapa* with two entrance doors on the eastern and southern sides. A Nandi in the *navaranga* sits facing the Shivalinga housed in the *garbhagriha*. The pillars of the *navaranga* are in the Chalukyan style and its door-frame is simple. The other shrines here include those of Basavanna, Kashilinga, Hanumantha, Durga, Dyamavva, Kariamma and Mayamma built in recent years. A Mosque and a *dargah* too are here. The neighbouring village, Mevundi is a place of historical importance located about two km from it.

**Beladhadi:** A place of historical importance Beladhadi (Pop: 3,425) in Gadag taluk, is at a distance of 17 km. from Gadag. Among the monuments of the place, mention may be made of Basavanna (1980), Sri Ramamandira (built recently), Maruthi and Kalikadevi temples. The Basavanna temple is an ordinary building and has only a *garbhagriha* in which a Shivalinga of an earlier period is installed. A Veeragal stands outside this temple. At a little distance from here is a statue of a devotee of Shiva clad in a *dhoti* like garment which is believed by the local people to be Bedara Kannappa. Next to it is a stone containing a Jaina Tirthankara *bimba*. At the centre of the village is the Sri Ramamandira (Private) which is said to have been built a hundred years ago by Brahmananda Yati of Jalihal, a disciple of Brahma Chaitanya. At the rear of this Ramamandira is a Kalyana Chalukyan temple of Ishwara consisting of only the *garbhagriha*. Every year Sri Rama Navami is celebrated on a grand scale in the Rama Mandira. In front of the Maruti temple of this place stand a few pillars of Circa A.D. 10th century. A *nishidhi* stone lies opposite the Kalikadevi temple, with the obverse side buried in the ground. As such, it could not be ascertained whether it has any inscription.

**Belagali :** (Pop: 1899) Situated in the Hubli taluk, is at a distance of 12 Km to the south of Hubli. In former times, it was included in the Kampana of Sabbi-30 within the Halasige-12,000 country. From

the relics of the Rashtrakuta period spread over this place, the antiquity of Belagali may be taken back to their times. Four inscriptions have been reported from this place. One of these dated in A.D. 1042, of Jayasimha II says that a Kadamba ruler constructed a tank in Sabinadu and made a grant to it. An A.D. 12th century hero-stone record brings to light the fact that a Gavunda and *entu hittus* (an association of eight groups) made a grant of land to a hero who died in a local conflict. Opposite to the Kallappa temple in the centre of the village is a charming sculpture of Gajalakshmi seated upon a lotus pedestal. In the carving of the two elephants engaged in performing *kumbhabhisheka* (or sprinkling water) over the goddess, the sculptor has exhibited great skill and originality. A four-lined lithic record of about A.D. 10th century stands near this temple.

The idol of Hanumantha, adorned with ornaments and showing the *abhayamudra* (gesture of protection), in a shrine dedicated to him is interesting. At the rear of the Basavanna temple is a *gosasa* stone of the Rashtrakuta period with a carved lotus flower. Opposite to this shrine is a well-proportioned and charming Saptamatrika band. Of the bulls lying in front of this temple few belongs to the Rashtrakuta period. A pedestal of a *Tirthankara* is seen near the Basavanna temple.

Adjacent to the village Mosque are tombs of Sharief Ajja and Govindajja, eight days previous to the fair at Shisuvinahal, a fair (jatra) is held here on which occasion a *ratha* of the Sharief is drawn around. On the day following, a battle of *kadabu* takes place. The seven or eight stones found in the Honnamma shrine outside of the village are probably connected with the worship of the Saptamatrikas in the remote past. The local people refer to these stones as *Anna-Tamma* (brothers) stones. The place has shrines also of Beeradevaru, Hanumappa, Shiva-Parvathi, Durgavva, Dyamavva and Kariavva. Belagali also has a Mosque and a Mehabub Subani *dargah* of which *urus* is held in the month of *Gyaravi*.

**Belavaniki** : (Pop: 4,774) Situated in Ron taluk, at a distance of 17 km to the south-east of Ron, on the road to Nargund, it has been variously called as 'Belvanigi' 'Beluvanike' and 'Beluvanige' in early epigraphical records. It was then the administrative headquarters of a group of 12 villages known as Belvanike-12 included in Belvola-300. On the banks of a small stream near this place, tools of New Stone Age have been found. The antiquity of this place goes back to the Rashtrakuta times. So far three inscriptions are known from here. An A.D. 934 inscription found in Kaujageri, mentions particulars of a gift made to a Mutt at Belvaniki by Ballajagouda of Koujageri. A hero-stone record of A.D. 943 mentions the death of Biriya on the battle field. Another inscription of A.D. 1102 of the reign of Vikramaditya VI gives information concerning the construction of a *sabhamantapa* by Palage Chavundaiah and his wife Shantikabbe and a land grant by them to Muttalagere. By that time it had developed into an *agrahara* with 84 *mahajanas* as evidenced by this inscription. In the precincts of the Veerabhadra temple, a beautiful Saptamatrika relief sculpture may be seen, besides an image of Mahishamardhini and a *simha peetha* of a Tirthankara. A four ft. high beautiful idol of Mahishamardhini is found in the shrine of Gali Durgavva. Sculpted figures of Nandi, Ganapathi and a few *Shivlingas* are also found at this place.

The Veerabhadra temple at the centre of the village is a much frequented place of worship. A handsome idol of Veerabhadra executed in imitation of a 16th century image of that God is now placed in the *garbhagriha*; and, the mutilated original image is kept in an adjacent *kalyanamantapa*. The images of Veerabhadra and Nandi, executed by a local carpenter by name Ishwarappa Honnappa Okkunda (Badiger) during the 1980s' are very attractive. Two *Veeragals* of the Rashtrakuta period stand near the Kalmeshwra temple. This ancient settlement of scholarly brahmins even today has continued



its tradition of imparting education through the Annadaneshwara Education Society. Other shrines here are those of Kalmeshwara, Doddeshwara, Nandi Basaveshwara, Mailaralinga, Hanumantha, *Hudeda* Lakshnavva, Dyamavva and Mushigeri Dyamavva. Two Mosques and a *dargah* are also here.

**Belavatagi** : Known as 'Bellittige' in ancient inscriptions, Belavatagi (Pop: 2,427) in the Navalgund taluk, is at a distance of 10 km to the north of Navalgund town. It appears to have formed part of Navilagunda-40 in the Belvola-300 *nadu* in early times. From an inscription of A.D. 1547 of the Vijayanagara emperor Sadashivaraya, the place is known to have been included in the Toragale Province. Three inscriptions have come to light from here so far. An inscription of A.D. 1093 of the reign of the Kalyana Chalukya ruler Vikramaditya VI records the construction at Bellittige by Bairumbara Mallimaiah, the temple of Bairumbeshwara which resembled the Nagamandira in the Nagaloka. He also made a grant of 60 *mattaru* of land for the services of Bairumbeshwara and Saraswathi and made it over to the twelve principal goudas of the place. An inscription (A.D. 1547) of Sadashivaraya informs that Ramarajaiah and Venkatadri exempted the collection of *Bitti* and *Birada* in the Toragale province from the barbers at the request of Kondoja. Another inscription lying at a field in survey No. 117 of the village, mentions some gifts made to the excavators of a tank. The Ramalingeshwara temple in the village has undergone renovation. Situated at an elevated spot, it consists of a *garbhagriha* and a spacious *ardhamantapa*. A Shivalinga of 11th century characters is installed in the *garbhagriha*. This is the Bairumbeshwara temple mentioned in the inscription. Two hero-stones of the Rashtrakuta period standing opposite this temple is noteworthy.

Within the close proximity of the Hanumantha temple beside the village *chavadi* at the Veerabhadra temple five Shivalingas (*pancha lingas*) are placed. An idol of Veerabhadra is placed next to them. Opposite a private house is a Gajalakshmi image in A.D. 10th century characteristics. Nearby may be seen a four-faced image of Brahma's bust. The place also has temples of Veerabhadra, Hanumantha, Ulavi Basavanna, Ishwara, Narayana, Dodda Bassappa, Bharamappa, Mailara, Kariamma, Durgamma and Dyamavva. Besides the Revana Siddheshwara, Shivananda, Konnakeri and Ramagiri Mutts a Mosque and a *dargah* are also here.

**Belavatti** : (Pop: 749) Situated in the Hangal taluk, is a place of great antiquity and is situated at a distance of 17 Km from Hangal. The site of the ancient settlement is but a pile of ruins now, where a few pillars of a temple stands in mute silence. Ruins of a large *trikuta* temple and a hero stone are seen on the embankment of the village tank. This is identified by the local people as the Gokuleshwara temple. A portion of a *garbhagriha* is seen upon an elevated plinth. Six circular lathe-turned pillars are seen in front. Behind the *garbhagriha* are seen a few inscriptions. The earliest of these, that of A.D. 1047 of the reign of the Chalukya Someshwara I, tells that when Mayuravarma was ruling over Hangal-500 in Banavasi-12,000, he made a grant to the *Swayambhu* temple. Another inscription of A.D. 1054 says that at the request of *Mahasamanta* Ramadeva, Harikesarideva gave up the *manevana* (House tax) in the *agrahara* Belavanti, the name by which Belavatti is called in early inscriptions. Yet another inscription of A.D. 1067 informs that at the request of *mandalika* Lakshmarasa, the village of Elluru was granted to Someshwara Pandita who was the head priest (acharya) of the Swayambhu Gokuleshwara temple. An A.D. 12th century inscription at the *Basadi gudi* relates the construction of a tank by an officer named Madhavaiah and a grant by another officer named Govindaiah towards the expenses connected with lighting of lamps in the *Swayambhu* temple. Yet another inscription, records the construction of a Brahma Jinalaya at Belavanti and a grant made on that occasion by an officer named Bammisetty of Savanur. Another inscription of A.D. 11-12th century

records the grant of one hundred *gadyana* to Belavati's three hundred (*Munnurvaru*, a guild) for the restoration of the large tank (*Hiriyā kere*) at the place by Shridhara *dandanayaka* and the grant of Gundannahalli village by his Queen to the Gokuleshwara temple.

**Belhoda** : (Pop: 1,845) Situated in the Gadag taluk is at a distance of 18 Km to the north west of Gadag. Variouslly styled as 'Belahode', 'Bellode' and 'Belupadi' in early inscriptions, it was included in Belvola - 300 in those times. Of the three inscriptions known from here one near the Ishwara temple, of Rashtrakuta ruler Jagattunga, is concerned with the gift of a thousand cows made by the couple Ecchamma and Erawasa. While an inscription (A.D. 1173) of Kalachuri Sovideva refer to a grant made by Rayarasa to the original local deity of Adityadeva, an inscription (A.D. 1178) of another Kalachuri ruler Sankama records a grant made by Dandanayaka Dhannugideva and others for the maintenance of the village tank named Devingere.

Upon an elevated spot in the centre of the village is a small temple of Ishwara, the *moolasthanā* deity of the place, as mentioned in inscriptions, only the *garbhagriha* still stands within which is a medium sized Shivalinga. A Nandi is facing the linga from the place where once the *navaranga* stood. Around this temple are met with mutilated idols of Surya, Uma-Maheshwara and Narayana. The Uma-Maheshwara is a beautifully carved creation with the two armed Parvathi seated upon the thigh of the four-armed Shiva. Six *gosasa* stones are seen near this temple. The renovated temple of Basvanna in the village ground possesses ancient Shivalinga and Nandi. Near the Hanumantha temple lies a broken image of Vishnu, whose *prabhavali* has carved figures of *dasavatara* or the ten incarnations of Vishnu. A seated image of a four faced Brahma is also here. The place also has shrines of Gramadevata, Durgamma, Chandadevi, Dyamavva, and Kariavva. The Siddharoodha Mutt is also at this place. Two Mosques and a *dargah* are of recent times.

**Bellatti** : (Pop: 5,641) Situated in the Shirhatti taluk , is at a distance of 17 Km to the south-east of Shirhatti. Referred to as 'Bellatti' in early inscriptions it has so far yielded five inscriptions. Among them, an A.D. 990 inscription on a rock called *Jogibande* is the earliest; and, it records the building of the Basadi of *Bellatti gana* by pergade Aytavarma. An inscription of the reign of Hoysala Narasimha II is concerned with the consecration of the image of Lord Madhava at Brahmapuri in Bellatti by Muliga Gouda on which occasion the latter also made a grant. A broken lithic record of C.A.D. 15th century is concerned with the details of lands held by the Mallikarjuna temple. A 16th century record tells that the Nayakas and others of Bhandivade made a grant of land in the province of Savanur. The temples mentioned in the above inscriptions have not survived intact. A Basadi, found mentioned in an inscription, now stands in a dilapidated condition with some Tirthankara idols found in it. On a mound in the Shirhatti road are located a cave temple of Yallamma and the Ramalingeshwara Mutt. The temple consists of a *garbhagriha*, an open *ardhamantapa*, a *navaranga* and a (*Hajara*) Verandah. A huge Shivalinga (Banalinga) of A.D. 10th century is installed in the *garbhagriha*. Images of a Ganapathi and a *dwarapala* of 11th century A.D. may be seen within the precincts of this temple. The temple of Kamma is fully renovated nearby which, a four ft high Mahishamardhini image, a Saptamatrika Panel and two hero-stones are found. Other shrines here include those of Basavanna, Ishwara, Veerabhadra, Hanumantha, Devamma, Dyamavva, Kanti Dyamavva and Kenchamma. Two Mosques and a *dargah* are also here.

**Benakankonda** : Located at a distance of 11 Km to the south west of the taluk headquarters town of Ranibennur, it (Pop: 3,106) is a place of great antiquity. This is corroborated by a hero-stone record



of A.D. 703-04 and three other hero-stone records of the Rashtrakuta period seen near Shankarakatte in the Voddarakeri. From an A.D. 1033 inscription of the Kalyana Chalukya period, the place is known to have formed part of Sattalige - 70. The same record mentions a land grant made in favour of Lord Mahadeva. An A.D. 1303 record of Hoysala Ballala III, register a grant of three *mattaru* of land, measured by using a rod known as '*gangana gale*' and a house site at the village. According to an inscription of A.D. 1284, Chattaya Nayaka and his wife sacrificed themselves to fulfill a vow made before their master. This inscription mentions the name of 'agrahara Belagali'. It is rather difficult to establish with certainty that 'agrahara Belagali' was another name of Benakanakonda.

Found near the village pond is the temple of the Kalleshwara or the Mahadeva of the inscription. It is an east facing structure with a *garbhagriha*, an *antarala* and a *navaranga*. In an open *ankana* in the *navaranga* are images of Mahishamardhini and Saptamatrikas. The *garbhagriha* has a Shivalinga and its door-frame is simple. But however, the door-frame of the *antarala* has perforations. The *navaranga* has Chalukyan pillars. Opposite this temple stands the sacrificial stone of Chattayanayaka and his wife, which was erected during the reign of Ramachandra of the Yadava dynasty. Next to the Kalleshwara temple is the Vinayaka temple which has a four armed image of that deity. The name 'Benakanakonda' might have been derived from the circumstance of a *honda* (Pond) being situated near the temple of 'Benaka' which is among the numerous other names of Vinayaka. Nearby is a shrine of Kariamamma in which are seen idols of Durga and Parvathi. A *Circa* 10th century A.D. image of Chamundi is found in the temple of Hanumantha. The annual car festival of the Basavanna temple is an interesting event. A statue of saint Siddharoodha in a Mutt of the same name here is attractive. The place also has a Mosque and a *dargah*.

**Benthur :** (Pop: 2,135) Located in Gadag taluk, is at a distance of 20 Km to the south-west of Gadag town. The place, named as 'Benatur, 'Benatura' etc, in early epigraphs, was included in Belvola-300 and was an *agrahara*. The antiquity of Benthur can be traced back to the days of the Badami Chalukyas, on the strength of the Kurthakoti Copper plate record, which alludes to 'Beneyitavura'. Eight epigraphs have so far been reported from this place. A Mahasati stone inscription of A.D. 864, erected during the reign of the Rashtrakuta Amoghavarsha I, has beautifully carved figures; but, the writing is obscure. An A.D. 1049 hero stone inscription opposite the Hanumantha temple concerns the release of cattle effected by Madiraja from the hands of their captors. A pillar inscription in the Shambhulinga temple mentions gifts of gold made to that temple by two different persons in A.D. 1200 and 1204 respectively. Another pillar here announces, that it was erected by Vaijavve. A grant for the maintenance of a large tank (Hiriyakere) is the subject of an inscription of A.D. 1204. Yet another inscription (A.D. 1511) deals with a gift made to Somanatha Bhatta. The existing temple of Shambhulingeshwara is identified with the *swayambhulinga* mentioned in the inscriptions. This temple has a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a *sabhamantapa*. A Shivalinga is seen in the *garbhagriha*. Its door-frame has the *panchashakha* decoration. The central pillars of the *navaranga* are in the Chalukyan style. A *Saptamatrika* Panel is seen in the *navaranga*. This recently renovated temple has a new *shikhara*. Other shrines at the place are those of Basavanna, Hanumantha, Dyamavva, Durgavva, and Mariavva, a Mutt, known after Boodiswamy is also here. It also has a Mosque and a *dargah*.

**Betkerur :** (Pop: 1,878) Also called as 'Kerevur' in the inscriptions, it is in Hirekerur taluk. This village is near a tank lying between two hillocks that is why it is called as Bettakere Uru or Bettakerur. The Ramalingeshwara temple here is built on the right side of hillock and, it consists of a *garbhagriha*,

an *ardhamantapa* and a *navaranga*. The Shivalinga in the *garbhagriha* shows Rashtrakuta characteristics, and its door-frame has *chaturshakha* decorations with miniature carved figures of elephant, lion, *gandharva* and female dancers in the middle. The *garbhagriha* is a Rashtrakuta brick structure. In the *ardhamantapa* upon a *surya peetha* is an image of Vishnu with both hands upon his waist. A sculpted figure of Uma - Maheshwara is seen in the *navaranga*. An image of Mahishamardhini may be seen outside the temple. Beneath a nearby tree is another *surya peetha*. At the foot hills are two shrines, one of which has two images of goddesses; one of these, called locally as Mareyavva, is about a metre in height, and the other is a four armed two metre tall, Chamundi, probably of the Rashtrakuta period. On the tank bund is a stone mantapa housing a Shivalinga of the Chalukyan period which is placed upon a square pedestal. The tank sluice contains an inscription of Circa A.D. 1117 with a carved image of Gajalakshmi. Among the other temples of Bettakerur are included those of Hanumantha, Veerabhadra, Ganapahi, Dyamavva and Durgavva. Opposite the Veerabhadra temple is a hero-stone of the reign of the Rashtrakuta emperor Akalavarsha (A.D. 9th century) which, however, is obscure. Adjacent to the Dyamavva temple is another inscription (A.D. 1250) which records a land grant made to the Chandeshwaradevi of Kerevuru by *Mahapradhana* Dora Dannayaka II.

**Bhandiwad :** (Pop: 3,266) Situated in the Hubli taluk, the 'Bhandiwade' of early inscriptions, is at a distance of 12 Km to the east of Hubli on the road to Gadag. A solitary inscription has come to light so far from here which may be seen near the Mallikarjuna temple; but, it yields no information as it is much damaged. The Mallikarjuna temple has been renovated but at present only a Shivalinga and Nandi have remained. An A.D. 16th century inscription from Bellatti of Shirhatti taluk says that Bhandiwade *nayakas* and others made a land grant at Savanur. However, it is not certain whether the Bhandiwade mentioned in this record is the same with the one discussed here. The place is made notable by the Hanumantha temple, which, consists of a large *prakara* containing a *garbhagriha* and a spacious *sabha mantapa*. This temple, built of bricks, is about two centuries old. In the *garbhagriha* stands an idol of Hanumantha in *abhayamudra*. Its wooden door frame, adorned with *trishakha* ornamental badge and covered with erotic sculptures exhibiting several strange postures and on its *lalata* may be seen a beautifully engraved *gandabherunda* ( a two-headed mythical bird). The pillars of the *sabhamantapa* are somewhat plain but the models of animals seemingly jumping from their capitals reminds one of the Vijayanagara Pillars. The cells built in the *prakara* surrounding the temple, contain a few Shivalingas. The entrance has a two storeyed attractive *gopura*. An annual *jatra* is held here on the Hanuma Jayanti. Other temples of the place are Mallikarjuna, Beerappa (Mailara, Kallappa, Udachamma, and Durgamma. The Siddaiah Mutt and Girimalleshwara Mutt are located outside the village. There are two Mosques and a *dargah*.

**Bidarahalli :**(Pop: 1700) is located at a distance of 32 Km from the taluk headquarters, town of Mundaragi. Referred too as 'Biduruvalli' in ancient inscriptions, it was an *agrahara* included in Masavadi-140. Three inscriptions have come to light so far from this place. An A.D. 1052 inscription lying opposite the Someshwara temple records a land grant made in favour of the temple of *agrahara* Biduruvalli. A second record of (A.D. 1150) mentions a land grant made to the Someshwara temple. Lastly, an A.D. 1780 inscription says that Bidarahalli was rechristened as 'Tigulagajayasamudra'. Two early temples are found at this place. Outside the village upon an elevated ground is the Someshwara temple (Somanath of the inscriptions) which consists of a *garbhagriha*, an *antarala* and a spacious *navaranga*. In the *garbhagriha* of this east facing temple is a Shivalinga whose door - jamb is adorned with *panchashakha* decoration and a Gajalakshmi motif in the *lalata*. The *dwarabandha* has figures of *dwarapalas*, Rati-Manmatha, chauri-bearers and a *poornakumbha*. The door-frame of the *antarala* is

plain but the *makaratorana* is adorned with carved figures of Brahma, Vishnu and Maheshwara and provided with *jalandhras*. The central pillars of the *navaranga* are in the Chalukyan style. Behind the *garbhagriha* in the open yard is a four faced Shivalinga. On the four sides of the Shivalinga, Shiva's head portions are shown and such a *Chaturmukha* Shiva image is rather rare; another example of a similar sculpture in the district is being the Unakal's Chaduralingadeva. To the right of Someshwara temple's rear portion is a Ganapathi temple which has a *garbhagriha* and a rectangular assembly hall in front. Its *navaranga* has Chalukyan pillars. Other shrines of the place are Shankaralinga, Mallikarjuna, Basavanna, Bayala Basava, Veerabhadra, Veeranna, Siddhagangappa, Vishnu, Raghavendra and Renukamba. Sharana Basaveshwara Mutt is also here. A Mosque and a *dargah* are here. On the other side of the Tungabhadra river is the village called Magala situated in the Bellary district which has many ancient temples.

**Billahalli :** Situated at a distance of 14 Km to the south-east of the taluk headquarters town of Ranibennur (Pop: 2187) which in ancient times formed part of Noorumbada Nadu. From the evidences furnished by three *gosasa* stones, the history of this place can be traced back to the Rashtrakuta times. They are found lying in a field outside the village. These *gosasa* stones, erroneously called as jaina stones by the local people, contains in relief sculptures, figures of an elephant, a swan, and *kalashas*. Among two inscriptions found here, one of Hoysala Viraballala II (A.D. 1188) describes the heroic death of Akkasali Dasoja while bringing back the cattle freed from its captors; another found inscribed upon a small boundary stone is obscure.

There are two ancient temples in Billahalli, viz., Kaleshwara and Billeshwara constructed in A.D. 11th century. The Kaleshwara, the smaller of the two temples, is facing east and has a *garbhagriha*, an *antarala* and a *navaranga*. In a niche in the *navaranga* is a sculpture of Saptamatrikas. The *garbhagriha* has a Shivalinga and is surmounted by a *kadamba nagara shikhara*. The Billeshwara temple adjacent to it consists of a *garbhagriha*, an *antarala* and a *navaranga* with a side entrance. The *garbhagriha* has a Shivalinga in it and is surmounted by a *kadamba nagara shikhara*. In the *navaranga* are three niches containing respectively a 4.5 ft high Uma - Mahaeshwara, Aditya and Mailara - Malachi (divine couples) images. The central ceilings of the *navaranga* has a beautifully carved inverted lotus flower. Outside this temple are many Naga stones. There are shrines of Kariamma, Matangi, Hanumantha, Mailaralinga and Veerabhadra, besides it also has a Mosque.

**Budarsingi :** Situated (Pop: 751) in the Hubli taluk, at a distance of eight Km. to the south of Hubli, on the Pune-Bangalore road. Referred to as 'Uchhangi in an early inscription, it formed part of Sabbi - 30 in the Halasige-12,000 country. An inscription of A.D. 1258 carved on a Nandi pillar informs that during the reign of Chattayya of the Kadambas of Goa, Uchhangi (Budarsingi) was donated to the temple of Kapila Siddha Mallikarjuna of Sonnalige. The familiarity of the place, however, is more due to the discovery of a Tirthankara image. At the base of this four ft. high idol are carved figures of Dharanendra *Yaksha* - Padmavathi *Yakshi*. A short inscription upon the pedestal of this idol says that Nagana Gowda of *Charudesi gana* had got it done. Nearby is a mutilated idol of a four armed Vinayaka of about 12th century A.D. At the entrance of the village is a Hanumantha temple of the Vijayanagara period. It consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. An image of Hanumantha without traditional crown (7 feet tall) is installed in the *garbhagriha*, which is surmounted by a *kadamba nagara shikhara*. A recently built Basadi stands outside the village. The place has shrines also of Basavanna and Yellamma. A Mosque and a *dargah* of Mehabub Subani are also here.

**Byadgi:** Located at a distance of 112 Km from Dharwad, and well connected by road with Haveri and Ranibennur, it is the taluk head-quarters town, (Pop: 20,874) moreover an important commercial centre particularly noted for its trade in Chillies. In course of time the ancient name Bedagai got corrupted to Bedage and Bydage and finally to Byadagi. In former times it was included in Sattalige. 70 - under Banavasi - 12,000 country. Five inscriptions have come to light so far from here. In the Siddheshwara temple is an inscription of A.D. 902, of the reign of the Rashtrakuta Krishna III, which says that when Banavasi-12,000 and Sattalige-70 were being administered respectively by Lokate and Chikkambara Bijja and Buddha, the village headman, Pittamme gave a grant. An inscription of the Kalyana Chalukya ruler Vikramaditya VI, of A.D. 1092, informs that *mahamandaleshwara* Veerangeyeraya, who was then ruling over Banavasi - 12,000, made a grant to the temple of Mallikarjuna at 'Bedage'. A hero stone record of 12th century A.D. standing opposite the Veerabhadra temple, commemorates the death of Sovagouda while fighting against cattle thieves. Another hero-stone record of (A.D. 1228) Yadava Singhana II, standing near Siddheshwara temple, commemorates the death of a valiant, Madivala (washerman) by caste, in the fierce battle at Kunchuru. Yet another inscription is concerned with a dispute regarding the right to hold the headmanship of Bedage involving two gavundas which was settled by the village elders assisted by some representatives from the neighbouring village of Hommaradi.

The Mallikarjuna temple, mentioned in the inscriptions, has not survived in its original condition. The Siddheshwara temple is entirely renovated. From an examination of its *garbhagriha* and *antarala*, the temple appears very old. The Veerabhadra temple located in the centre of the village has been recently renovated. Just opposite this is the Kalmeshwara temple which is very old. Certain old relics are lying scattered around this temple. The place also has temples of Basavanna, Hanumantha, Durga, Gramadevata, etc. Three Mosques namely - Jamia, Madina, and of Agastanahalli - are here. The *dargahs* here include the Chilla of Chaman Shah Wali, Moideen Shah Khadri, Jangimakhani, and Rahman Shah Wali.

**Byahatti :** Situated (Pop: 9,684) in the Hubli taluk is known in ancient records as 'Bepatti' and 'Behatti'. It is located at a distance of 10 Km. from Hubli. The antiquity of this place may be traced back to the Badami Chalukyan period. Byahatti in former times was included in Belvola - 300. As many as twelve inscriptions have come to light so far from this place. An inscription of the reign of Jayasimha II, dated A.D. 1037, is the earliest, and records a grant made to a Jaina temple by Vamanarasa and 12 gaudas. A grant made to Grameshwara temple is the subject of an inscription of A.D. 1166. Near the Hiremutt is an inscription of Hoysala Ballala II, which informs about a grant made in favour of 20 Brahmin scholars of Byahatti. A grant made to some Brahmins by Honna Bommasetty and Chaudasetty is related by an A.D. 1235 inscription of Yadava Singhana. An inscription of 15th century lying in a private land mentions an endowment given to the Panchakshara devara Mutt. The full text of these inscriptions are yet to be published.

The Kalmeshwara temple situated in the Jadargeri (Weaver's lane) has been restored without affecting its original features. It consists of a *garbhagriha*, an *antarala*, a *navaranga* and a recently added *verandah*. The gateway of this east-facing temple is arch shaped. The entrance of the *navaranga* on the eastern side has *trishakha* decoration besides containing carved figures of *poornakumbha*, *dwarapalas* and Rati- Manmatha. The pillars of the *navaranga* are beautiful and its ceiling is adorned with a carved two petalled lotus flower. To the left of this temple stands the Grameshwara shrine which consists of only a *garbhagriha* in which is placed a four ft. high idol of Vishnu upon a *simhapeetha*

(Tirthankara peetha). To the right of the Kalmeshwara temple is a ruined temple of the Rashtrakuta period, in which are seen two Shivalingas and two Nandi sculptures of the Kalyana Chalukya period. An inscription stands opposite this ruined temple. Outside the village is the Siddeshwara temple which might have been once a Jaina Basadi. A Jaina record on the tank bund goes to strengthen this presumption. The place also has temples of Basavanna, Mailara, Veerabhadra, Kodi Basavanna, Hanumantha Gramadevata, Udachavva, Durgavva, Maravva, and Kariavva. Among the three Mosques here, the Jumma Mosque being the biggest. *dargah* of Mehabub Subani is also here.

**Chaudadanapur :** (Pop: 1283) Situated at a distance of 22 Km from the taluk head quarters of Ranibennur, it is also called Chaudaiah Danapura. It is a great centre of pilgrimage located on the south bank of the river Tungabhadra. The place is regarded by the Veerashaivas as specially sacred. Ambigara Chaudaiah, (12-13th C) a famous saint resided here and is believed to have attained the abode of Shiva (*Shivaikya*) here. His gaddige is built upon a high platform in the shape of a *mantapa* on the bank of the Tungabhadra river. According to M.G. Nanjundaradhya, Editor of '*Shivadeva Vijaya*', Ambigara Chaudaiah (whose exact identity is in dispute) gave this village as a gift to an ascetic of the Kalamukha sect named Shivadeva who was also the preceptor to the Gutta royal family. He maintains that the place name Chaudadanapura means 'a town given as a gift by (Ambigara) Chaudaiah'. The author of the original work is said to be saint Shishunala Shariff. The place is also called by such names as 'Kortagi Shivapura', 'Shivagiri' and 'Mukti Kshetra'. In the epigraphical record of the Kalyana Chalukyas, this village is referred to as '*Kannada Guttolala deshe Gope*' as being situated on the southern bank of the river Tungabhadra. It probably was included in an administrative unit known as Honnavarti-12. The names 'Chaudadanapura' and 'Chaudaiahdanapura' are not mentioned in any inscription. A *teppotsava* procession of the deity of Chaudaiah is held every year in January on the *makara sankramana* day. Dr. Vasundhara Philioza says that during the procession of Mukteshwara *teppotsava*, the members of the boatmen caste (*ambigas*) take an active part even to this day.

The Mukteshwara or Avimukteshwara temple considered as the heart of Chaudadanapur is a grand Chalukyan structure noted for its beautiful sculptural splendour. The epigraphs attribute its construction to a feudatory of the Gutta dynasty named Malla or Mallugi during A.D. 1115-1120, when Govindarasa was the Governor of Banavasi. Later, Shivadeva of Kalamukha sect, the royal preceptor of the Gutta rulers is said to have renovated this temple. It consists of a *garbhagriha*, an *antarala*, a *navaranga* and two *mukhamantapas*. The *garbhagriha* has a polygonal ground plan in which a Shivalinga is placed. The *lalatas* of the *garbhagriha* and *antarala* are plain. The *navaranga* has two entrances. The eastern door has a decorated door frame, and opposite the southern door is an open mantapa with a *kakshasana*. The two niches in the *navaranga*, accomodates *Mahishamardhini* and Ganapathi images independently. There are also sculpted figures of Saptamatrikas, Parvathi and Surya protected by seven hooded serpent, the last two reportedly brought from a temple at the neighbouring village of Narasapur. Four polished pillars in the centre of the *navaranga* attracts our attention.

The chief attraction of this temple are its raised plinth and exterior walls. On both sides of the eastern door of the *navaranga*, *dwarapalas* are seen. As one progresses from the left in the circum-ambulatory passage, beautiful relief figures of Gods and Goddesses are seen. They include Ganesha, Maheshwara, Yaksha, Veerabhadra, Saraswathi, Vishnu, Venugopala, Yogi and Surya; and, some of the sculptures are two or three in numbers. This has been noticed by Vasundhara Philioza. The *garbhagriha* is surmounted by a tall *kadamba nagara shikhara*. Atop the *antarala* is an impressive *shukanasa*



projection with a *kirtimukha*. Several individual sculpted figures decorate the *shikara* such as a naked serpent-maiden, Ganesha, Surya, Veerabhadra, Yaksha, Kama etc.

The gaddige of Mahayogi Shivadeva is outside this temple. An A.D. 1263 inscription records the incident of his attaining Lord Shiva's feet. The same record mentions that he was born at Chaudadanapur. Another gaddige, that of Gomuneshwara is located beside it. There are shrines of Mallikarjuna, Ishwara, Veerabhadra and Kali towards the south of it. The image of Veerabhadra in the shrine is named after him and is in the style of about the 13-14th century; and, the idol of eight armed Kali is a beautiful example of Chalukyan sculptural style. A Mutt named after Shivadeva Yogi is at this village, the pontiff of which happens to be spiritual preceptor of the Ambigas. On the *kamana hunnime* day (March) the annual *jatra* is held here.

**Chhebbi :** A village in the Hubli taluk, situated (Pop: 3,508) at a distance of 16 Km to the south-east of Hubli, on the Pune-Bangalore road. Called 'Sabbi' or 'Chhebbi' in early inscriptions, it was the head-quarters of Sabbi-30 which was included in a larger administrative division called Halasige-12,000. This place of Badami Chalukya period, has yielded eleven inscriptions which are however mutilated. An inscription of A.D. 1061 mentions the *nishidhi* of ascetic Kankanandi of the Dhora Jinalaya. Another, a 12th century A.D. epigraph mentions the consecration of a Tirthankara idol. Yet another record, inscribed on a Nandi pillar of the time of the Kamadeva of Hangal Kadamba family, registers a gift made by the priest of Dhavaleshwara temple to goddess Lakshmi. A hero-stone record of 15th century A.D. mentions the death in battle, of Somanna Heggade.

The existing Jaina Basadi at Chhebbi is a fully renovated wooden structure, and the idol of Tirthankara alone being an old one. This attractive structure consists of a *garbhagriha*, a *navaranga* and a double storeyed open *mukhamantapa*. Opposite the Basavanna temple is an idol of Hanumantha, five ft. high, placed upon a swan pedestal. Nearby is a *padagatti* protected by *sarpabandha* connected with the *nathapantha* cult. Mutilated images of Yaksha, Mailara, Bhairava and Chamundi are found lying around. There are two hero-stones of the 12-13th century A.D. Besides the shrines of Kalmeshwara, Karimalleshwara, Veerabhadra, Kamma, Gramadevata and Kariamamma a Mosque and a *dargah* are also at this place.

**Chikka Basur :** Situated 20 Km to the south - west of the taluk centre of Byadgi (Pop: 2,553) it can be reached by road from Haveri too. No epigraphical records have so far been reported from here. Three to four hero stones and a few *mahasati* stones are here. Outside the village is a Mutt named after Siddharameshwara. Behind it to the left below at ground level is an Ishwara temple having a *garbhagriha* with a Shivalinga and an *antarala* with a Nandi. The pillars of this temple are of the Chalukyan period. Opposite to this small temple are '*lingamudre*' stone with modern script. The *garbhagriha* of the nearby Siddharameshwara temple is believed to have been built during the rule of the Sonda chiefs. Its exterior wall shows erotic sculptures. There is also a broken image of Surya. The ancient temple of Ramalingeshwara, once a fine structure, but now in ruins, is at the centre of the village. This Rashtrakuta structure consists of a *garbhagriha*, an *antharala*, and a *navaranga*. Though covered with earth upto lintel level, the huge pillars of this structure attract notice. The door-frame of the *garbhagriha* with *panchashakha* decorations has minute carvings of which a few are erotic figures. The only niche in the *navaranga* has a three ft. high sculpture of Parvathi-Parameshwara. A hero-stone, twin armed *masti* stone and Saptamatrika sculptures are also found here. The *navaranga* ceiling is decorated with four-petalled lotus in relief. Another attraction of this temple is the sculpture

of Kartikeya seated upon a peacock. The *shikhara* of this temple has collapsed. Other temples at Chikbasur are those of Hanumantha, Veerabhadra, Basavanna, Udachavva and Dyamavva. A Mosque and a *dargah* of Mehaboob Subani are located here where an *urus* is held during the month of November.

**Chikkerur :** Situated in Hirekerur taluk, at a distance of 12 Km. from Hirekerur, is Chikkerur (Pop: 6,376), it was a famous *agrahara*, during 12-13th century A.D. and is a small town now and Shambudeva, who was administering this place, was an eminent scholar. Among the temples at this place are Banadavva or Banashankari, Kashi Vishweshwara, Basavanna, Moola Basaveshwara, etc. The Banashankari, a Kalyana Chalukyan temple, has now been fully renovated. The four armed image of the goddess Banashankari standing about two metre tall, is seen holding a trident, sword, drum and a drinking vessel (*panapatra*). This slightly damaged image, named in the inscription as '*balari devata*' has been reinstalled after setting right the damaged part. A record of A.D. 995 lying in front of the Banashankari temple refer to the installation of goddess Balari by Palliga and his wife Arasakka. During renovations, the old pillars only have been employed. Outside the village near the elephant pond is a crude hero-stone of the Kalyana Chalukyan period which commemorates the death, in A.D. 1092, at Kiriya Kereyuru of a hero while fighting against cattle thieves. Closeby is a temple of Basavanna, on the market street, also a Chalukyan structure. An inscription (A.D.1082) kept here says that it was constructed during the reign of the Kalyana Chalukyan ruler Vikramaditya VI by Biyappasetty who also made a land-grant on the occasion. It was therefore called originally as Bippeshwara temple, but is now known as Basavanna temple. It consists of a *garbhagriha*, an *antarala*, a *navaranga*, and an open *mukhamantapa*. The door-frame of the *antarala* is decorated and its *lalata* bears the Gajalakshmi motif; the moulded frame around it is decorated with *makaratorana*. The Chalukyan pillars in the *navaranga* are attractive. The open *mukhamantapa* too is decorated with Chalukyan pillars. At both sides of the *navaranga* door-frame are sculpted charming stone figures of Chauri-bearers. An inscription opposite the Basavanna temple is of Kumara Virupanna Odeya of Vijayanagara and concerns a land grant made by an officer named Madarasa to the temple of Bhairava. Nearby is a fully renovated temple of Hanumantha. The Veerabhadra temple, adjacent to it, too appears to have been renovated, probably with materials drawn from an earlier temple, as is attested by the door-frame of its *garbhagriha* which has three branched decoration and is in the Rashtrakuta style. In the precincts of this temple, several relics of the same period, such as pillars, broken lintel, *kakshasana*, etc., may be seen. The twin temple of Kalika and Mauneshwara at this place are also note worthy. The idol of Kalika is made of wood and its *prabhavali* shows figures of *ashtadikpalas*; and the *prabhavali* of Mauneshwara, also of wood, contains painted figures. Besides, here are idols of servants named Donneppa and Savanappa. A second Hanumantha temple at Chikkerur, a Rashtrakuta structure with pillars, however, contains a 14th century A.D. image. An adjacent small shrine contains an image of Narayana in Chalukyan style standing in *abhayamudra* posture. This Chalukyan image is about 1.5 mt. tall and its *prabhavali* is decorated with a *makaratorana*. This shrine also has pillars of the Vijayanagara period covered with relief sculptures. An yet another small shrine, dedicated to Shiva, is located nearby, around which relics of a Rashtrakuta temple are visible. Outside the village, amidst a private land is the temple of Kalleshwara, containing a five ft. Nandi. Its *navaranga* has pillars in the Chalukyan style. The ceiling displays figures of *ashtadikpalas* and Nataraja wearing elephant-skin. In the *garbhagriha* is found installed a tall Banalinga upon a squarish pedestal. The construction of a temple of Chinneshwara by Chinnasetti, who also made a land grant on the occasion, alluded to in an inscription (A.D. 1129) of Someshwara III, probably refers to this Kalleshwara temple. The door way of the *navaranga* is beautifully



decorated. Nearby, on the bank of a tank, is a six ft. tall image of Ganapathi in Vijayanagara style. Near a platform, called Marikatte, are four hero-stones and a *mahasati* stone. At a little distance from here is a temple of Kannikaparmeshwari and a *shibarakatte* where the images of Mailara and Kannika Parameshwari have been installed side by side. The pillars of the *shibara* are in the Chalukyan style. The Vithala temple constructed in 1936 has a Kalyana Mantapa and other facilities. The Vishwanatha temple of the place is locally famous as Kashi Vishveshwara temple. This temple has Chalukyan pillars which is recently renovated. At present, there are two Mosques and a *dargah*. The Mosques, namely the Jamia and Roshan, are said to be old structures. The two *dargahs* are Nange Shah wali and Syed Shah Bathma, besides, the Wasil Shah Wali Makan. It is said that several inscriptions of this place are shifted to Dharwad. In the *dargah* of Subani at the neighbouring Yallapur village an urus is held in the Muslim month of Dastagir. Besides, it also has the makhan of Chamanshah wali.

**Chikka-lingadahalli** : Located (Pop: 2,160) in the Haveri taluk is at a distance of five Km to the south of Haveri and there are certain inscriptions available. About two km. from this village, opposite an Ishwara temple at Shivapura, is an inscription of A.D. 1498, which records a gift. Another inscription, found on a Deepastambha, says that it was set up by an official Lingana gowda in A.D. 1629. The Ishwara temple at Shivapura, a brick structure of the Rashtrakuta period, consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga, the simple door-frame of which has a Gajalakshmi motif. The temple of Lord Narayana in the village has been renovated by utilizing materials drawn from ruined old temples of the place. The *navaranga* has pillars in Chalukyan style and even the door frames are of the same time. The place also has temples of Hanumantha, Basavanna, Veerabhadra, and Durgamma. It also has a Mosque. **Hirelingadahalli** (Pop: 1,457) Situated at a distance of eight km. to the south-west of Haveri. Two ancient inscriptions of this place call it by the name of 'Aluru'. Three inscriptions have been reported so far from this village: an inscription of the reign of Vikramaditya VI, lying opposite the dilapidated Kalmeshwara temple, about four Km. from the village, records a land-grant made to Swayambhudeva of Aluru by Dasagamunda; a second inscription concerns the appointment of Chandishetty to the position of Hegade of Alur by the *mahajanas* of Haveri; and, a Veeragal inscription dated 1280 A.D. at the same spot, commemorates the death, in the siege of the fort of Tiluvalli, of Mallaiah Nayaka of Alur, who is described as the child of the 18 *samayas* (castes) of Aluru. The Swayambhudeva of the inscriptions could be none other than the Kalmeshwara temple. It has a *garbhagriha* and an *ardhamantapa*. A tank near by this temple has dried up. Numerous peacocks are at this place.

**Chikkonati** : Situated (Pop: 1,602) in the taluk of Hirekerur it is at a distance of 15 Km to the north west of the latter town, included in Nagarakhanda-70, it is called 'Konangeri' in early epigraphs. From the three *gosasa* stones found near the channel drawn from the local tank, the antiquity of this place is traced back to the Rashtrakuta period. Two inscriptions have been reported from Chikkonati so far. The first of these, dated A.D. 1143, inscribed upon the door of the shrine of Konatavva, says that Konangeri (Chikkonati) was an *agrahara* with 1000 *mahajanas* and the merchant guild of Aihole made a land grant to goddess Durgeshwari; another, of A.D. 1718, records a gift made to a priest. The modern temple of Konantavva in the centre of the village is built at an elevated spot between the bastions of the fort. It consists of a *garbhagriha*, an *antarala* and a *navaranga* and is a simple structure. In the *garbhagriha*, an image of Swayambhudevi is found. In the *navaranga* is a six ft. high sculpted figure of Cobra called by the local people as Tola Nagappa. The ruins of Parashurama temple lie nearby. There is a recently renovated Basavanna temple at the village entrance. Its *garbhagriha* door-frame contains a 12th century inscription on the top front - being a prayer addressed to Lord Shambhu.

The place has Hanumantha and Beeralingeswara shrines besides a Matangi platform. Outside the village, on the road to Puradakondikop, is a Chalukyan sculpture of Saptamatikas locally known as seven faced Chaudavva. A Mosque and a *dargah* are also here.

**Chillur:** Situated in Savanur taluk at a distance of four km. to the north of Savanur (Pop: 861); located on the road to Hulgur, has five epigraphs so far reported, A hero-stone inscription of the reign of Rashtrakuta Amoghavarsha I records the death of two heroes Macha and Chatta who died while fighting against the cattle theft. In the neighbouring hamlet of Chillur badni, close to a well, is an inscription of A.D. 1062. It records the construction of the Rameshwara temple and a gift made to its principal priest, Sovarasi Pandita of simha parishe, by Nayimma, the headman of the village. The *garbhagriha* of the badly dilapidated temple of Kalmeshwara has a Shivalinga in it. The above inscription and two broken Veeragal inscriptions are in the precincts of this temple. At the entrance to the village is a shrine of Galiyavva, opposite which is a donative inscription of the Rashtrakuta period, showing a *padagatti* (Foot print) of a Siddha encircled by a nagabhandha. Here is also kept a *nishidhi* stone which is obscure. Another stone, depicting an incident of self-sacrifice, is also seen here. In the Harijan lane at this place are sculptures of goddess Badubbe and Udachavva of the Rashtrakuta period.

A bas-relief shows Gajalakshmi seated upon a small lotus pedestal and on both sides of the feet of this Gajalakshmi are two erotic figures. Closeby is another bas-relief showing Udachavva armed with sword and shield; at her foot are monkeys caught in the sexual act. Udachavva is depicted as possessing oversized breasts and adorned with ear-rings, necklace and a crown. In front of Udachavva is a stone slab depicting in relief sculpture, a fine looking head of a Mahisha. Adjacent to it is a Rashtrakuta pillar whose attraction is enhanced by a carved *poornakumbha* designed upon it. In the temple of Hanumantha, located outside the village, are mutilated sculpted figures of Ganapathi, Bhairava, and Vishnu belonging to the 10-11th century A.D. Outside it is a seated four-faced Brahma's head worshipped by the local people as 'Golakavva'. The local people hold the belief that the relics of the Rameshwara temple have been shifted to Dharwad as far back as 1960. Other shrines at Chillur are those of Basavanna, Bharamappa, Dyamavva and Kariavva, besides a Mosque and a *dargah*.

**Chinchali :** Located (Pop: 3,008) in the Gadag taluk, is at a distance of 23 Km to the south-west of Gadag, and eight Km. from Mulgund. In early inscriptions this *agrahara*, with 56 *mahajanas* was called 'Chinchila' and belonged to Belvola-300 country. So far, six inscriptions are reported from here. An A.D. 873 inscription of Amoghavarsha I, the Rashtrakuta emperor, speaks of a gift of thousand cows. A hero-stone inscription of A.D. 897 records its erection by Kalabbe, the daughter of Golleya. An inscription (A.D. 904) of the reign of Rashtrakuta Krishna II, is concerned with a land grant to a temple. An A.D. 1069 inscription furnishes details of the grant of a garden land to Nageshwara temple by Devanna of Manasandra. An inscription on the wall of the Mallikarjuna temple, dated A.D. 1185, gives particulars of a land-grant made by Sridhara Dandanayaka and his wife Jakkiyakka, to the Mallikarjuna temple of the Swayambhutihirtha called Chinch Kshetra — a name probably derived from a grove of tamarind trees that originally existed there. The gift made consisted of 10 *mattaru* of land of which six *mattaru* by Sridhara Dandanayaka and his wife and the remaining 4 *mattaru* by 56 *mahajanas* of the *agrahara*. The same inscription makes a reference to the original deity of the locality also which could be none other than the ruined Ishwara temple at Chinchali. The Mallikarjuna temple near the village mound is identified with the temple of that name mentioned in the inscriptions. This has been renovated now. The Nageshwara temple of the inscription is identified with the present day

Kalideva temple here. The place also has shrines of Hanumantha, Basavanna and Dyamavva, besides, a *dargah* and a Mosque.

**Chinna Mulgund :** It is (Pop: 3,709) located at a distance of 16 Km to the west of Ranibennur. It is called by the name of 'Muguda' or 'Munigunda' in early inscriptions and was the administrative centre of Mugunda - 12, a kampana (a district). The place can be reached from the Byadgi station (about 12 Km), on the Bangalore-Miraj railway. This area had been granted on Umbali tenure to Hanumantha Rao of Havanur by the British Government in 1895. On a field outside the village, is a beautiful temple of Chikkeshwara in the Chalukyan style. It consists of a *garbhagriha*, an *antarala* and a spacious *navaranga*. Sixteen columns of three different patterns, support the *navaranga* of which the four in the centre are particularly attractive. The ceiling of the *navaranga* is decorated with a sculpted lotus flower in simple relief. On both sides of the *antarala* are niches or *devakostas* which are now empty. The exterior walls have friezes of peacocks and swans. An incomplete *kadamba nagara shikhara* surmounts the *garbhagriha*. A somewhat obscure epigraph of A.D. 1319, describes a grant made to Chikkanatha temple by Chandabhupala. On the way to Chinmulgund from Chikkeshwara, covered by a hedge, is an unpublished epigraph in which only the place name 'Munigunda' has been deciphered; the rest is obscure.

Other temples here are of Kalleshwara, Hanumantha (on the tank bund), Ishwara (nearby the tank), Mailaralingeshwara and Dyamavva. The *garbhagriha* of the dilapidated Kalleshwara temple is empty; and its collapsed *navaranga* has Chalukyan pillars. An epigraphical record on the left side wall of this temple, dated A.D. 1123, records the gift of an oil-press (*Yenne gana*) to Lord Sadeshwara by commanders Mallarasa and Mahadevarasa in the service of Vikramaditya VI of the Kayana Chalukyan dynasty. Another inscription found on the left side wall of the same temple, dated A.D. 1142, refer to the gift made in the village of Mugada, of custom duties called *pannaya* and *Beeravana* to Lord Someshwara by Devadhara, a commander in the services of Jagadekamalla II of the Kalyana Chalukya dynasty. In the area adjacent to the village tank, is an unpublished epigraph. Close to the bund of the tank is a big structure built in the Vijayanagara style. In the *navaranga* is an idol of Lord Keshava, about one metre tall, in the Vijayanagara style. In front of the temple is a stone Deepasthambha, close to which may be seen an inscription of the reign of Ramachandra of the Yadava dynasty which makes mention of Byranayaka, but is otherwise unclear. A *mahasati* stone here, records the self-immolation of a widow in A.D. 1520. In the precincts of the Hanumantha temple are lying broken images of Brahma's head, head of a goddess, Vishnu etc. In the same lane in which the temple of Hanumantha stands, is another Ishwara temple whose *garbhagriha* and *ardhamantapa* are only intact. A broken piece of a Veeragal, a broken pillar with a bas-relief of a Tirthankara, etc are seen outside this temple. The Mailaralingeshwara temple has only an open *garbhagriha*, and a few relics of Vijayanagara period along with images of Bhairava and Uma-Maheshwara in Chalukyan style are placed inside it.

Remains of an old fortification are seen about a kilometer from this village and only the bastions are recognizable. Natural mounds are sought to be converted into bastions, one of which is a tomb presently called Baba Kalandar *dargah*. An *urus* is held here every year; and it is said that a few miracles are performed on that occasion. Behind this *dargah* is a large pit containing a cave. The fort is encircled by small mounds. The southern enclosure covers an area of about 7-8 acres which also has a pit with a cave. At the rear are valleys and an abandoned mine, from which gold used to be extracted. To the south of the fort, at a distance of a kilometer from it, is yet another cave in which the Siddheshwara shrine is built. Beyond it lie the Karadigudda (Bear hill), several artificial mounds,

pits, etc. moving to the left of the Siddeshwara shrine, is an underground structure reached by a staircase, once probably occupied by mendicants and sages. Inside the fort is a shrine of Veerabhadra with a broken idol of that fierce god. Only the *garbhagriha* of this shrine still stands, the *mukhamantapa* has all but collapsed. An extensive view of the landscape around consisting of hills, big and small, may be obtained from the fort. Prospective work to find gold deposits is proceeding briskly here. As a result of this, several cave-like formations have appeared in the area which, some people believe, has been the reason for prefixing 'Chinna' (gold) to the name of this village.

**Dambal:** The historic place of Dambal (Pop: 8,998) in the Mundargi taluk was an important Buddhist centre. In the inscriptions the place was, therefore, called as 'Dharma Volalu' or 'Dharmapura'. In ancient times it was included in Masawadi nadu - 140. H.R. Raghunath Bhat opines that "it has, one among the very few Tarabhadgavati Viharas in Karnataka". According to an A.D. 1095 inscription, when the eldest Queen of Vikramaditya VI named Lakshmidēvi, was ruling over Dharmapura region, a Tarabhadgavati Vihara (monastery) was built at Dharmavolalu by the 16 merchants of that place. Another inscription found at this place, and also in an A.D. 1283 inscription, references are made to grants made to the Buddhist monastery. H.R. Raghunath Bhat, who carried out exploration works at that place, has identified the said Buddhist monastery as the collapsed structure on a mound outside Dambal (vide. Itihasa Darshana, 1992, Vol.)

The principal temples at Dambal are those of Dodda Basappa, Kalleshwara or Siddheshwara and Someshwara. The Dodda Basappa temple at the outskirts of this place, represents a more matured and different style, than that noticeable in the Chalukyan temples at Lakkundi or Gadag. Its star-shaped ground plan brings this temple closer to the Hoysala architecture, feel some experts. An A.D. 1184 inscription in this temple calls it as Swayambhu Shiva temple. The name Dodda Basappa could have gained currency from the huge monolithic Basava statue in the open *mukhamantapa*. The temple, in good condition, consists of a *garbhagriha*, an *ardhamantapa*, a spacious *navaranga* and a *mukhamantapa*. The *garbhagriha*, with a somewhat star-shaped ground plan, has a Shivalinga upon a high pedestal. The spacious *navaranga*, has two entrances, on the east and the south. In front of the eastern entrance is an open *mukhamantapa*. At the centre of the *navaranga* is a raised circular platform for performing dance; and, the ceiling is decorated with a beautiful eight petalled lotus flower in relief. The Chalukyan pillars in the *navaranga* are lathe-turned. The principal entrance gate on the east is highly ornate and has Gajalakshmi in the *lalata*. There are two ornate pillars in front of the principal entrance gate and *mukhamantapa* before it. The pillars are decorated with several carved figures and around their base -miniature figure of elephants are carved. At the exterior angles of the walls, which are star-shaped, miniature *shikaras* and dancing figures are carved. Around the plinth are friezes of elephants, lions and *Yalis*. The *kadamba nagara shikhara* over the *garbhagriha* is in good condition even now. The *sukhanasa* in the front has an ornate *kirithimukha*. Opposite this temple are ruins of another temple where a lithic record is also to be seen. This, A.D. 1184, record speaks of few gifts made by Tejimayya, Bankana Dandanayaka and others to the Mailabeshwara (Someshwara) temple at Dharmavolalu during the reign of Someshwara IV of the Kalyana Chalukyan dynasty. It is also said that they caused the Gonasamudra tank at that place to be restored to good condition. This is identified with the existing tank at Dambal.

Behind the Dodda Basappa temple, stands the Someshwara temple which is built in the Chalukyan style. It consists of a *garbhagriha*, an *ardhamantapa* and a spacious open *mukhamantapa*. The *garbhagriha* has a square plan and, in it a Shivalinga is installed on a *panipeetha*. The temple of Mailabeshwara

referred to above, could be none other than this Someshwara temple. Speaking about the measuring rod of the Chalukyan period, found drawn on the Panchanga of this temple, the term "*Mailabheshwara holada gadimba*" or the '*gadimba*' belonging to Mailabheshwara temple, refers to a measuring rod probably was in use during that period surmises S. Rajendrappa. He also opines on the basis of information available in other inscriptions found at this place that the temple of Mailabheshwara was constructed in memory of Mailaladevi, the Queen of Chalukya emperor Someshwara I; and, that subsequently it came to be called by the name of Someshwara. The door-frame of the *garbhagriha* is covered with rich carvings. The open *mantapa* in the front has three entrances. The *mukhamantapa* has *kakshasana* all around and is decorated with miniature Chalukyan columns.

In a private garden near Someshwara temple is a dilapidated temple of Kalleshwara or Siddeshwara. It consists of a *garbhagriha*, an *ardhamantapa* and a spacious *navaranga*, with Chalukyan pillars; and the roof, particularly of this temple has collapsed. Its door jamb is adorned with rich carvings and to the left of which is an indistinct inscription of the 12th century A.D. Opposite this garden is a well, known as Jappalabavi, built in the Chalukyan style. This well, situated in a large site is an extremely well conceived and executed stone structure resembling a similar well, of the Chalukyan period, at Lakkundi and small mantapas are built around this. An inscription in 12th century characters, forbids any talara from appropriating the produce from this garden.

The Tontadarya Siddhalinga Mutt of Gadag has a branch from the beginning at Dambal. This Mutt is built within a large enclosure by utilizing stones. The gateway, situated on a raised platform, is a post-Vijayanagara pillared square structure built in imitation of the Chalukyan style. Near the entrance is a *nagarkhana* and, in the middle of the enclosed area is a gaddige of the ninth pontiff called as Ardhanareeshwara Shivayogi; A collection of various kinds of brass utensils in the Mutt are said by an epigraph to have come as a gift through Basavappa Nayaka, the ruler of Keladi. The Mutt also possesses a tall gold-plated Kalasha gifted by the same ruler in the name of his wife. A *jathra* is held here from full moon day in the month of *magha* which attracts a huge gathering of devotees and continues for three days. There are at Dambal recently constructed temples for Basavanna, Hanumantha, Mailara, Veerabhadra, Dyamavva and Durgavva. A Mosque and a *dargah* too are here.

**Devagiri :** Situated at a distance of 11 Km. from the present district headquarters town of Haveri, (Pop: 7,470) is variously named as Devingere, Devageri, and Devagiri in ancient epigraphs. There is a view that a branch of the Kadamba dynasty was ruling from 'Tripavata' which was another name of Devagiri. The circumstance that the three copper-plate records of the Kadambas were discovered in Devagiri strengthens this view further. Two of these are of the reign of Vijayasri Mrigeshavarma (A.D. 455) and the remaining one was issued by the crown prince Devavarma, son of Krishnavarma I (A.D. 430-460). The latter informs that the crown prince Devavarma made a land grant for meeting the expenses of repairs to the Arhat Bhagavata Chaityalaya at Tripavata and for conducting worship there. The first two records speak respectively about a land grant made by Mrigeshavarma to the *Arhat* (Jinendra) of Brihat Peraluru and the Kalavanga village was divided into three portions and were given to Jinendra, *Shweta* and Nigranthi *sects*. A ninth century Rashtrakuta record states that Govindabbe was ruling Peraluru. The Bruhath Peraluru referred to in the Kadamba records is to be compared with this Peraluru. Besides this it is believed that there existed a place by name pura to the east of existing Peraluru and there is a puradhammanakallu and a mutilated idol of Parshwanatha is lying near it. Though, behind a Mosque is found an image of Tirthankara seated in a padmasana posture in a private land there, however it is a strange thing to find that there is no Jaina Basadis in this place. In addition



there are twenty stone inscriptions scattered around this place. A lithic record of AD 600 states that a feudatory was ruling over Banavasi 12,000. Grant of Land at the request of Kalisindha is mentioned in a record of A.D 7th century of the Badami Chalukyan emperor Vikramaditya II. Gift of a thousand cows made by Amarakeerthy is recorded in an inscription of A.D 7th-8th Century. It appears among the records of the early period that Devagiri was comprised in Basavur-140 and was the capital city.

A grant of 18 *mattaru* extent of land made by the great feudatory chief Rajaditya of Basavuru - 140 to Govindeshwara and Chatteshwara of Devangeri is recorded in an inscription of A.D. 1065, when Someshwara II was the reigning monarch. An A.D. 1075 record of the same ruler is concerned with a gift of tax by some officers to Kankaleshwara of Devangeri. The construction of Tribhuvaneshwara temple and a reservoir by Tribhuvanasingi Pandita is the subject of an A.D. 1102 inscription of the reign of Vikramaditya VI. He is said to have made a land grant also on that occasion. An A.D. 1134 record of Someshwara III mentions a grant made to Kankaleshwara; another record of A.D. 1161 of Bijjala mentions a grant made to the village deity by 504, the Eleya Bhujanga; ( a guild of betel leaf sellers) and the Totigas of the place. An A.D. 1539 record says that the door-frame of the Devi temple was got done by Veeraiah, son of Dandige Mallaiah of Devagiri. A hero stone involving a tiger-hunt, standing near the village Chavadi is of interest. The epigraphical records of this place have named several temples such as Chaityalaya, Kankaleshwara, Govindeshwara, Chatmeshwara, Grameshwara, Tribhuvaneshwara, etc. but most have not survived in their original form or condition. The chief attractions of this place are the Basavanna and Ishwara temples, both located within the same enclosure and both consist of a *garbhagriha*, an open ardhmantapa and a spacious *navaranga*. The *garbhagriha* of the Ishwara temple has a Shivalinga and is surmounted by a *shikhara* in the *kadamba nagara* style. The door-frames of both the *garbhagriha* and the *antarala* are decorated with *trishakas* and the pillars in the hall are circular shaped. A carved lotus appears to be hanging from its ceiling. Its eastern door-frame has the *panchashaka* decoration and the *makaratorana* begins its upward ascent from the bottom part (Hostilu)of the door. The images of the dwarapalas on both sides are tall and exhibit fine appearance. The exterior walls of the temple are plain, adorned with diamond design friezes. The Basavanna temple was originally the Nandi attached to the Ishwara Temple; but, at some later date a separate temple appears to have been erected for it. The Peshwas have gifted silver ornaments to this temple. On the basis of circumstantial evidence this temple may be identified as that of the Tribhuvaneshwara mentioned in inscriptions.

The shrine of Narasimha in the Hospet Lane comprises of a *garbhagriha* with an image of Narasimha of two feet tall and this *garbhagriha* is built on a raised plinth. The structure appears to have been rebuilt at sometime in the past. The door-frame of the enclosure is rendered attractive with *panchashakha* decoration. The Hanumantha temple at the centre of the town is believed to have been constructed by a brahmin dewan in the Court of the *Nawab* of Savanur. The eight-feet tall image of Hanumantha is very pleasing. The wooden pillars of its assembly hall are captivating.

The Grameshwara Temple mentioned in the inscriptions is identified with the existing temple of Yellamma. Built within a large enclosure, this renovated temple comprises of a *garbhagriha* and a *sabhamantapa*. The annual fair of this goddess is held on the *hostila hunnime* day. The devotees of this Goddess here are largely drawn from the fishermen caste in whose lane the shrine is situated. Outside this temple in the open space stands a *uyyale mantapa* on which goddess Yellamma is brought and seated during fair or procession. Opposite this temple is a huge *makaratorana* with carved miniature figures of Brahma, Vishnu and Maheshwara in between.

Atop the Mallesha Hill close to the town is the Mallikarjuna temple. This renovated temple consists of a *garbhagriha* and an *antarala*. To its north, on the side of a small stream called Gaurihalla is a simple shrine of Areshankara. Other shrines at Devagiri are of Durgavva in the Vaddar's lane, Beerappa in the Kuruba's lane, Mailara in the Puradavara lane, Kenchavva in the Kenchavva lane, Ramalinga in the Channapur lane, Basavanna and Ganapathi at the market-place, Hanumappa near the entrance gate, Dyamavva near the square and Mayavva in the scheduled caste colony and on the *banada hunnime* day, fairs of Durgavva and Banashankari are celebrated. The fair of Girimallesha is held on the *Bharata hunnime* day and that of Basavanna on the *Basava Jayanthi* day. It was at Devagiri that one of the noted exponents of Hindusthani music from Karnataka, Puttaraja Gavayi was born. Near the entrance gate is a big Mosque. Ahal Sunnamal Jamait Jamia Mosque and *dargah* of two Muslim saints are also in the town where *urus* is held in the month of Dastagir.

**Devar Hubli:** Situated (Pop: 1696) in the Dharwad taluk is on the road to Alnavar at a distance of 12 Km to the south - west of Dharwad city. The place is named as 'Huppavalli' in early inscriptions. Formerly, it was a great *agrahara* comprised in Kampana Muguda - 30 within the Maharajawadi Nadu of Halasige - 12,000 country. So far two inscriptions are reported from here; the first one (A.D. 1216), near the Kodi Basavanna shrine, belongs to the reign of Veera Jayakeshideva of the Kadamba family of Goa and gives details of the consecration ceremony of Mahalakshmidēvi by the *mahajanas* of Huppavalli who also made a gift of wet land measuring 400 *kambas* in extent, besides a shop site, to facilitate the daily offerings to the goddess; an A.D. 1547 inscription of Sadashivaraya of Vijayanagara, found near the entrance gate, gives particulars of concessions extended to barbers. The place has a temple of Lakshmi Venkateshwara built during the Kalyana Chalukya period. This temple has been restored recently and it consists of a *garbhagriha*, an *antarala* and a *navaranga*. A life size image of Ranganatha, called by the local people as Rangappa, is worshiped in the *garbhagriha*. An annual fair is held here in the month of *aswayuja*. The Kodi Basavanna temple in the centre of the village too is renovated. A dilapidated shrine of Basavanna is found outside the village limits. The Naganandaswamy Mutt at Devar Hubli is spacious and houses, within its premises two gaddiges - one of Nagananda Swamy and another of Huchamma. Near the village entrance may be seen two Veeragals pertaining to *gograhana* or cattle theft, one Mastikallu, and an idol of Ganapathi. The place also has shrines of Hanumantha, Dyamavva, Durgavva, Marikamba and Bharatamatha. A Mosque and a *dargah* are also here.

**Devi Hosur:** Situated to the west of the taluk headquarters town of Haveri at a distance of eight Km. ( Pop: 7,309). Ancient epigraphical records have referred to it as Janamejayadatti *sarvanamasyada aghara*, 'Deyvada Posavuru', 'Deviya Hosavuru'. It was an *agrahara* with a thousand *mahajanas* comprised formerly in Basavuru - 140. Ten inscriptions have been reported so far. Six *gosasa* stones of the Rashtrakuta times have been discovered recently. These *gosasa* stones are also locally called Jeenagalllu, two of which have inscriptions on them. Another place where these *gosasa* stones are found is called Bananthavvanagudi. These stones have representations of plough and *kalasha* carved in relief. That it was an important human settlement in those days is borne out by the ten inscriptions ranging from Rashtrakuta to Vijayanagar times. An inscription of A.D. 1063 says that the *makaratorana* of Malachidevi was got done by Indrapaiiah. An endowment (A.D. 1149) made by Recharasa who was ruling over Banavase *nadu*. A grant of land made collectively by the thousand *mahajanas* of the *agrahara* to the *Moolasthan* Bhogeshwara is mentioned in the inscription of 1161 A.D. The same record says that a guild of oil - extractors (*Telligairavattokkalu*) and another guild of merchants (Sriman Ailole Ainurvaru) respectively made grants of oil and shops, etc. to the Bhogeshwara temple.



An inscription, issued in the 27th regnal year of Yadava Singhana II (A.D. 1200-1247) gives details of taxes granted to the temple of Gavareshwara. Lastly, a record of A.D. 1407 of the reign of Harihara II commemorates the death of both Nagayi and Demayi, wives of Devanayaka by committing Sati. The temples of Bhogeshwara, Gavareshwara and Malachidevi mentioned in early inscriptions of the place are all in dilapidated condition.

The temple of Malachidevi, now known as Banashankari, is outside the village. This brick structure of Circa A.D. 9th century has been recently renovated. Inscriptions describes it as the Devi temple of Mallari Marthanda, and claims that this Malajapeetha is holier than Yogapeetha. Comprising of a *garbhagriha*, an *antarala* and a *navaranga*, it houses principal deity of Ganapathi. The devi idol that was once installed in the *garbhagriha* of this temple is believed to have been shifted to a different temple inside the village known as Banashankari. There are two small shrines within the precincts of the Malachidevi temple; but on account of their ruined condition, identification of the deities they might have accommodated formerly, is rendered impossible. Within the same precincts may be seen the hero-stone inscription of the Rashtrakutas and other lithic records of the Kalyana Chalukyas and the Yadavas. The door-frame of the *garbhagriha* is plain, but, has a fascinating *makaratorana*, got done by Indrapaiah for Malajadevi, may be seen in front of the temple upon which beautifully carved relief figures of Lakshmi, Saraswathi and Maheshwari are interspaced.

The Bhogeshwara temple in the middle of the village is the *Moolasthan* Bhogeshwara mentioned in inscriptions. This temple having a *garbhagriha* and a *navaranga*, exhibits a peculiar characteristic feature. Inside the *garbhagriha* is found a Shivalinga and a Nandi. A three feet high, now mutilated image of Durga may be seen in this temple. The four pillars in the hall are in the Kalyana Chalukyan Style. Outside the shrine stands a 3.5 ft Surya image upon a Vishnu peetha. In the Basavanna temple are two hero-stones and one *masti* stone. The other shrines here are of Kallinatha, Hanumantha, Basavanna, Veerabhadra, Dyamavva, Banashankari, Durgavva and Mariavva. An image of Vishnu of the Kalyana Chalukyan period is kept at the Hanumantha shrine on whose *prabhavali* the ten incarnations of the Lord are carved in relief. Two Mosques and two *dargahs* are also at Devihosur.

**Dharwad :** (Dharwad - Hubli Corporation, ( Pop: 6,48,298) District Head-Quarters situated at a distance of 426 Km. from Bangalore it is called as Darawada in inscriptions. It formed a part of Kunduru - 500 comprised in the Halasige - 12,000 country in early times. At present the place is reputed as a great cultural and educational centre in Karnataka. It has a salubrious climate on account of being a continuation of the Sahyadri chain of the western ghats and possessing uneven and sometimes preceptious landscape. The Bangalore-Pune- Mumbai National Highway runs through this place which is also connected by railway. Different opinions are expressed regarding its name. An inscription (A.D. 1117) of the reign of Chalukya Vikramaditya VI at the Durgadevi temple in the Dharwad Fort area mentions that an officer named Bhaskaradeva, who was administering 'Dharawada' gave several grants to the temple which was then called Dharmeshwaradeva. In the Narendra inscription (A.D. 1117) of Chalukya Vikramaditya VI, the place is mentioned by the name 'Bada Dharawada'. There is a view that as the place served as a point of transit ('dwara') trade between the *malnad* and the *maidan* tracts from very early times, it was called by the name Dharawada. Some epigraphs, refer to this place as *kampanasthan* (head quarters of a kampana). During the reign of Seuna Ramachandra there was an officer named Damodaradeva Raneya at Dharwad. Under Vijayanagara, it is said that an officer named Dharava was administering Dharwad (A.D. 1403). The presumption that the name Dharawada is derived from Dharava stands rejected in the light of evidences furnished by the above-

mentioned Chalukyan inscriptions. The Dharwad fort, probably, was built during Vijayanagara times. In A.D. 1573, the place was occupied by Ali Adil Shah of the Adilshahi dynasty of Bijapur. The mud fort built at the place by the Adilshahis was latter called by them as Nazaratabad. From then on the importance of Dharwad started increasing. Abdul Karim Khan was administering the place. It was subsequently occupied by Shivaji. Muazam, son of Aurangzeb conquered it and appointed Mirza Saifulla as its *Khilledar* in 1685.

Peshwa Baji Rao wrested Dharwad in 1753 and gave it to his paternal aunt Anutai Ghorpade as a *jahgir*. Upto that time the fort appears to have continued under Mughal occupation. Later, it passed under the control of the Mysore rulers, namely, Haider Ali, and his son Tipu sultan. In the year 1788, Dharwad again passed into Maratha control. In the year 1817, the British occupied Dharwad and made it the headquarters of the district. To begin with, European officers administered it, but gradually natives were appointed to subordinate posts. In 1848, a Government English School was opened here. It was declared a Town Municipality in the year 1856. An High School was opened here by the Basel Mission in 1863. Men like Deputy Chennabasappa, Gangadhara Turamuri, Venkata Rango Katti and others endeavoured to popularise Kannada in the area. Saidapur, Lakamana halli, Haveripet, Baghtalan, Madihal, Gulaganji kop, Mallapur, Kamalapur, Narayanapur, Saptapur, Attikola, and Hosa Yellapur were constituted into a municipality in 1883. When in 1888 the Central Railway Offices were opened at Dharwad by the British Government, in addition to the people of the *maidan* tracts, numerous Saraswats from the coastal area found employment there. The Normal School, founded in 1867, developed into a Training College later. The Karnataka Vidyavardhaka Sangha, founded in 1890, attracted every intellectual of Dharwad, including the German missionaries and became a rallying point not only for patriotic and nationalistic feelings but also for all kinds of literary, cultural and artistic activities in Dharwad. The Murugha Mutt and the Veerashaiva Vidyabhivridhi Sangha too endeavoured to awaken the people. In the struggle for Indian independence, Dharwad played a notable part. During the difficult days of the Non-Co-Operation Movement firing had to be resorted to here in 1921. This incident brought the city into the forefront of the country's political history. Following this, the Karnataka Pradesh Congress Committee made Dharwad its headquarters. Nationalist leaders like Aluru Venkata Rao, Muduvudu Krishna Rao, Hukkerikar and Karmarkar were residents of Dharwad. R.R. Diwakar was born here and this place served as his field of activities. S.S. Basavanal laboured here for the progress of education. Dharwad has grown into a big city now. Educational institutions and Government offices have made it so. In 1926, it was made a Borough Municipality, and, from 1962 its administration is comprised in the Hubli - Dharwad Corporation.

Among the principal temples at Dharwad are included the Durgadevi temple in the Maratha Colony or the fort area and the Mailaralinga temple in Vidyagiri. The former has now been fully renovated and Dr. A. Sundara is of the view that only the *garbhagriha* of this temple is of the 12th Century A.D. Srimad Acharya Someshwara Pandita, mentioned in an inscription (A.D. 1117) of the reign of Chalukya emperor Vikramaditya VI, was supervising its affairs. The inscription refers to the temple of Dharmeshwara at Dharwad. There are images of Saptamatrikas and other deities with Chalukyan features within its precincts. The Mailaralinga temple (12th century A.D) is built upon a mound behind the J.S.S. First Grade College at Vidyagiri. A flight of steps lead to the temple. This temple is built in the Chalukyan style. A published Persian inscription refers to the conversion of this temple into a Mosque by the Adilshahis, the inscription itself has now disappeared. The Peshwas reconverted it into a temple again. The mound on which it is built was in former times called after Mailaralinga. A broken Shivalinga in the Chalukyan style is found in front of this temple. The Chalukyan

columns of the *garbhagriha* and the *navaranga* are interesting, the image of Mailara in the *garbhagriha* is depicted as in his four hands holding a drum, trident, sword, and a skull. Upon the pedestal are carved figures of dog, horse, etc. The ceiling of the four columned *navaranga* is decorated with a lotus; there are individual figures of Lakshmi, Vishnu reclining upon serpent Shesha, etc. The temple is in an inner courtyard with high walls. In front of it is a large open field; and, on the foothills are two recently erected *dargahs* known after peer Anwar Shah and Munawar Shah. Annual *urus* is held here during the Muslim month of Rajab.

On the Dharwad - Malamaradi (Malamaddi) road is the Ulavi Basaveshwara temple. Channabasavanna, a Veerashaiva saint, is believed to have camped at this place, while proceeding to Ulavi from Kalyana after the revolution at the latter place. This is an enormous structure consisting of 63 *mantapas* and a tall arched entrance. A large fair (jatra) is held here on a Monday in the month of *shravana*. A folk dance named *karadi majalu* is a major attraction on this occasion.

On the road to Kalghatgi, near the Dharmasthala Manjunatheshwara Dental College ( six Km.) is the Someshwara Temple. The river Shalmala takes its birth from the *Kalyani* (tank) of this temple. This place is a good picnic spot. The temple consists of a *garbhagriha*, an *antarala* and a spacious *navaranga* and is east-facing. On a low pedestal in the *garbhagriha* of this renovated temple is a Shiva linga showing Chalukyan features. The four columns in the centre of the *navaranga* are interesting. Its ceiling is decorated with a multy petalled lotus. Mahishamardhini (Chalukya) and a four-armed Ganapathi's beautiful images are kept in the *navaranga*. The *lalatas* of the *navaranga* and the *garbhagriha* are plain; but, on the *lalata* of the principal entrance of the *navaranga*, a *Ganesh* figure is seen. There is a large *kalyani* in front of the temple and sculpted figures of Saptamatrikas (Chalukyan) and Hanumantha ( of a later period) are found in a *mantapa* to the left of the Kalyani. Dattatreya Ramachandra Bendre, who had the opportunity of frequenting this temple in his boyhood days has praised its importance by composing the popular poem "*Bantanna Sanna Somawara, Kanabekanna Someshwara*". Two Veeragals have been found at Dharwad. The first one is of *circa* 9th century A.D. and records the death of a hero named Devanna and the details of a land grant made to a Shiva temple at the *agrahara* of Naviluru; and the second one is of the 14th century and records the death of a hero named Mallideva as opined by Dr. A. Sundara.

On the left side of the road to Haveripet may be found the principal entrance of the fort erected by the Adilshahis of Bijapur. Upon its door is a persian inscription. The entrance leading into the fort from the side of the Besent R.L.S. High School no longer remains. The fortifications were destroyed by the British during the rebellion of 1857, to prevent the rebels from capturing the fort. But remains of its bastions are still visible.

The other temples in the City are Dattatreya, Kamma, Harimandira, Narasimha, and Nandikolu Basaveshwara in the Mangalvarpet; three Ramamandiras, one each at station road, Lane Bazar and Jogalekar; two Vittobha shrines, one each at Mangalvarpet and Saptapur; Karevva at Totageri lane; Lakshmidevi at Basaveshwara Nagar; Ganapathi, near Vidyaranya High School; Ishwara and Lakshmi Narayana (Javalipet). Two Venkatesha shrines, one each at Desai Lane and Sahukarpet; Nageshwara (Ravivarpet). Basaveshwara (Haveripet); and, Veerabhadra shrines at Kamanakatti, Vidyagiri and Mangalvarpet. There are, besides, twelve shrines of Hanumantha at Dharwad. The old Raghavendra Mutt and Uttaradi Mutt are here, the latter has a *Mrithika Brindavana* of saint Raghottama tirtha; and, there are two *Rayara* Mutts, one each at Sukravapet and Desai Lane. The chief centre of religious

activities of the Veerashaivas is the Murugha Mutt in the Haveripet. This Mutt is built on a spacious site granted during the Peshwa period. The Mutt has constructed a hostel for poor students on the same site. There are two Jaina *Basadis* in Dharwad, namely the Jaina Shwetambara *Basadi* at Javalipet and the Mahaveera Jaina *Basadi* at Basadi Lane. Since the Adilshahis of Bijapur had occupied Dharwad in the past, the city has been the home of Muslim for long. The oldest Mosque here is the *Jumma Masjid* at the Pendar Lane standing now on a spacious field, it has been fully renovated. Its central dome and two tall minarets are attractive. Within its enclosure is the Kaleemullah Shah *Khadri's dargah* whose *urus* is celebrated in the month of Jilhaj. Other Mosques in the city include the Madani Mosque (Tekare Road), Ronakpur Mosque (Rusulpur extension), Saudhagar Mosque (Malapura lane), Saidapur Mosque (Saidapur Lane), Four Mosques (Haveripet) Chapparbund Mosque (Chappar bund Colony), Bilal Mosque (Jannat Nagar) ,Surani Mosque (Azad Nagar), Madeena Mosque (P.B. Road) Tejaswi Nagar Mosque, Ramnagar Mosque, and Jayanagar Mosque, etc. The *dargahs* in the city are Dullah Baksh *dargah* in the Kanthi Lane ( *urus*, Rabeel Akr) Hazrath Sher Khan Wali *dargah* at the Cotton Market ( *urus*, Rabeel Avval), Ismail Shah Khadri *dargah* near the Fort ( *urus*, Rabeel Akr), Anwar Shah Munawar Shah, Syed Sadath *dargah*, (*urus*, Tilhaj), Peer Sher Khan Wali *dargah* at the A.P.M.C. Yard (Urus, Rabeel Akr) and Madan Shah Wali *dargah* near the bus station ( *urus*, Rajjab), etc.

Christians have settled in Dharwad city since the beginning of the British rule. They include Goan Christian and Tamil Christians. They began their activities when the Basel Mission built the Hebi Memorial Church in the year 1844. This large structure in the European style of architecture is 76 ft. long and 42 ft wide; and , has a 24 ft. tall angular gothic tower. The first Roman Catholic Church of Dharwad was built in 1894 and its facade is said to have been designed by an architect named H. Korpalais. Its ground plan is T- shaped and the main structure is solidly built of burnt bricks and mortar; the roof, however, is covered with Mangalore tiles, artistically arranged. It has two spacious verandahs with a capacity to accommodate 200 persons. Within its spacious enclosure, also stands the St. Joseph's English School. The All saints Church, located in Dharwad - Haliyal road, opened on 27th October 1888, is an architecturally significant building. Its floor is made of polished chinese tiles and its roof is constructed of strong iron girders of various designs. The memorials of Thackery and Munroe are among other notable remains at the city. It is believed to have been raised in memory of the two officers who died during the siege of Kittur in 1824. It stands in the Park on the Belgaum road called after Queen Channamma of Kittur. A multi-lingual inscription is found upon this memorial. The tombs of St. John Thackery and other British Officers who died at Kittur, like Captain Back, Lieutenant Sewell and Daighwin are located in the Mutton Market.

The gigantic building of the Karnatak College is a major landmark of Dhrawad. With the T-shaped ground plan and angular and arched little tower, the structure is in the Indo-European style of architecture. Its floor is covered with stone slabs from Italy and Yerraguntla; Mangalore tiles have been used to cover the roof. The building proper measures 23,070 sq. ft. in area while the whole ground is six acres and 29 guntas in extent. This building was constructed in 1889 to accommodate the Southern Maratha Railway Company's offices. The Government purchased this building during 1920-21 at a cost of Rs. 3,26,956 in order to establish the Karnatak College . This imposing building was designed after the European Style .

The Karnatak University and the Agricultural Science University are located at Dharwad. The Pile of buildings of the Karnataka University present an attractive sight. The different departments, the library and research departments have separate buildings. The University administrative office functions

from an imposing building. This building in the Indo-Sarasenic style of architecture is provided with a clock tower. The Kannada Research Institute has a museum with a comprehensive collection of objects of antiquarian interest. The Department of Archaeology and History also functions from the same building. The city has a museum maintained by the Directorate of Archaeology and Museums in Karnataka, which is located near Yammikeri. The other public buildings in the city include the Town Hall, Karnataka Vidyavardhaka Sangha (1890), Sanskrit College, Corporation Offices, Mental Hospital (1845-46), Karnataka Shikshana Samiti College, Deputy Commissioner's Offices (1820-21), Civil Court (1820-21), District Court (1861-62), General Hospital (1881) etc.

Drinking water to the City of Dharwad is drawn from Neerasagara Anicut, about 22Km. on the Kalghatgi Road. Several reservoirs have been built for the treatment and distribution of water through taps. The Neerasagara is also a good picnic spot. There have sprung up in the recent past, several industrial units around the city. The most important of them the TAIWAK , a subsidiary of the Kirloskar group. A plywood industry is located at Attikolla. Dharwad is served by an All India Radio broadcasting centre and a Doordarshan Relay Centre. Besides being a cultural and literary centre, Dharwad is noted as a centre of book trade and journalism. The 'Dharwad Pedha', a sweet-meat, is well known throughout the country. No visitor to the city, it is said, returns without buying it.

**Doni:** Situated in Mundargi taluk, at a distance of 28 Km north west of the taluk town and 17 Km to the south - east of Gadag (Pop: 6091). Early inscriptions refers to it variously as 'Dronapura', 'Dronipura', 'Donikagrama', 'Doni', etc. It was, in ancient times, an *agrahara* with 60 *mahajanas* and included in Masawadi - 140. Ten epigraphs are so far brought to light from here. According to an A.D. 1080 inscription of Vikramaditya VI, when his eldest queen Lakshmi Mahadevi was ruling over Dronapura (Doni), the 60 *mahajanas* and merchants of the place, made grants to Siddeshwara temple; the inscription refers also to the Gavareshwara temple. Another inscription in the same temple, of A.D. 1094, records a cash grant and surrendering of an excise duty to the same deity by Barmarasa to *Ugura munnurvar*. An inscription of A.D. 1097 refers to the construction of a Basadi by Sovisetty who also made a land grant during the time when Queen Lakshmi Mahadevi was ruling the place. Another grant made by the *mahajanas* of the village to Lord Siddeshwara is recorded by an inscription of A.D. 1098. It mentions about the construction of a *shibara* by one Madavari Basavaiah, which is not there for almost 770 years earlier to it, as described in the inscription of A.D. 1227. A record inscribed on a *jina pada peetha* opposite the Hanumantha temple dated A.D.1269, states that when Tipparaja was the ruler, an image of Parshwanatha was presented to the Basadi by Boppanna. It is thus clear from the epigraphical sources that at Doni there were two Basadis, besides the temples of Siddeshwara, Gavareshwara, Malligeshwara, Sripathi, Mailara etc. But no Jain Basadi, however, is found existing now. At present only some relics are seen. There is a shibara near the shrine of Donikavva outside the village.

At the entrance to the village, on the banks of a stream, is the Siddeshwara temple. It consists of a *garbhagriha*, an *antarala*, and a *navaranga*. The temple has a side entrance. The *garbhagriha* has a Shivalinga and the *lalata* of its door-frame has Gajalakshmi motif. There are four lathe-turned Chalukyan pillars in the *navaranga*, the ceiling of which has a beautiful lotus flower in relief sculpture. There are several lithic records and hero-stones both inside and outside this temple, among which a 12th century A.D. hero stone, depicting a tiger-hunt is particularly attractive. There are also shrines of Basavanna, Veerabhadra, Hanumantha, Mailara, Lakshamma, Dyamavva, and Durgamma. A Mosque and a *dargah* are also here.



**Gabbur** : Situated to the south of Hubli at a distance of five Km. on the Bangalore - Pune road, a little to the interior, is (P. 27) mentioned as 'Gobbanuru' in early inscriptions. The place has so far yielded four inscriptions, the oldest of which dates back to A.D.909, when the Rashtrakutas were the reigning monarchs. It is a hero-stone inscription which mentions the death of Kontada Naga of Gobbanur. Another hero-stone inscription at the same place belongs to the reign of Rashtrakuta emperor Krishna III, and, it records the death of one Sirivege during a clash connected with cattle-theft. The sculpted figures on both these hero-stones are rather attractive. The lowest band of the first hero-stone shows the hero, having speared the enemy soldier, ready to throw him towards the sky; at the top band is the figure of a goddess Kali holding a sword and a skull. The second hero-stone shows some she-buffaloes and soldiers, a peculiarity being the depiction of the enemy soldiers as Sowthpaw(left handers). Such depiction of the enemy soldiers as Sowthpaw are rarely found. The explanation probably being the incompetence of the sculptors. Outside the village near the Hanumantha shrine, several such hero-stones are seen. An interesting Saptamatrika sculpture is also found at this spot. Near the dilapidated temples of Kalmeshwara and Basavanna are sculpted figures of Shivalinga and Nandi of the Kalyana Chalukya period. Behind the Hanumantha temple, in a field under a neem tree, a somewhat unusual sculpture of a four-armed goddess Banashankari is rather expertly represented, as taking a well-earned rest after killing the demon. There are Ishwara and Dyamavva temples; besides, a Mosque and a *dargah*.

**Gadag-Betgeri** : The twin-town of Gadag -Betgeri (Pop: 1,34,051) is the head quarters of a revenue sub-division(presently a district headquarters) in the Dharwad district, about 76 Km. from Dharwad. It constitutes a single municipality. This ancient town is qualified in every respect to be developed as a tourist destination. Tradition has it, that Narayanappa of Gadag, also known as Kumaravyasa, composed his most celebrated work '*Karnataka Bharata Kathamanjari*'. or '*Kumaravyasa Bharatha*'. Huyilagola Narayana Rao, composer of the famous song 'Udayavagali Namma Cheluva Kannada Nadu' which was a great source of inspiration during the Movement for the Unification of Karnataka, hailed from this place. The place name Gadag is variously analysed. Inscriptions refer to it as 'Galaduga', 'Kaldugu', 'Garaduga', 'Karaduga', 'Kartuga', 'Krutapura', 'Karadugu' and 'Gadugu'. An A.D. 1002 inscription of Ahavamalla, found in the Trikuteshwara temple uses the term 'Kardugu' with reference to Gadag. The place appears to have already come into prominence by the time of the Chalukyas of Badami. An A.D. 918 epigraph of Rashtrakuta emperor Indra III refers to Betageri, presently a part of Gadag town, as 'Battakere' (a prakrit author named Vattakera is believed to have belonged to Betageri). This epigraph is now seen fixed in the northern *prakara* wall of the Veeranarayana temple at Gadag. In an inscription of the Chalukya king Iriya Bedanga Satyashraya, dated A.D. 1008, the place is named as 'Kaladugu' *agrahara*. According to Dr. A. Sundara, the Trikuteshwara temple here was originally built during the Rashtrakuta period and extended during the Kalyana Chalukya period. Gadag was an important town comprised in the Belvola-300 country as attested by early inscriptions. During the period of the contest between the Seunas of Devagiri (Daulatabad) and the Hoysalas, Belvola-300 occupied a strategic position. Traditional accounts attribute the establishment of this *maha agrahara* to the legendary emperor janamejaya. As many as 34 epigraphs have come to light from this place, a large number of which are found in the Trikuteshwara and Veeranarayana temples; a few of these have been brought from Betageri and Lakkundi.

Betgeri, generally suffixed to Gadag, is called by the name of 'Battakere' in an inscription of the reign of Rashtrakuta Krishna II; the word Battakere denoting a circular tank. Several inscription say



that Betageri was an *agrahara* with 200 *mahajanas*, and Gadag was an *agrahara* with 72 *mahajanas*. An inscription located in the outskirts of the town, dated A.D. 1072, informs that this area was administered from Mulagunda by Kanchaladevi, queen of the Kalyana Chalukya King Someshwara II. Under the Chalukyas of Kalyana, Gadag was an important cultural centre. Someshwara IV of the Kalyana Chalukyan dynasty successfully foiled (A.D. 1185) the efforts of Yadava Bhillama V and Hoysala Ballala II to wrest control of Kalachuri territories. A copper-plate inscription of Harihara II of Vijayanagara, of A.D. 1379, registers the grant of 66 villages to the Trikuteshwara and Veeranarayana temples of Gadag which was then comprised in Toragallu Nadu. An inscription of the reign of Krishnadevaraya (A.D. 1519) also mentions several gifts made to Lord Veeranarayana. Another Vijayanagara inscription (A.D. 1539) claims that Kumaravyasa became a favourite of Lord Veeranarayana and that here emperor Achyutaraya performed a ritual called '*Anandanidhi*'. This is the first known epigraphical reference to Kumaravyasa. Gadag was occupied by Bijapur in A.D. 1763. It was governed by an officer named Abdul Kasim Khan; Dharwad and Bankapur too were under his control. In A.D. 1799, the fort of Dambal was wrested from Dhondia Wagh by Col. Arthur Wellesley who made it over to an officer of the Peshwa along with Gadag. During the last Anglo-Maratha war, Sir Thomas Munroe captured Gadag (A.D. 1818). Thereafter this area came under the British.

The principal temples at Gadag are those of Trikuteshwara and Saraswathi. The Trikuteshwara consists of a *garbhagriha* and an *ardhamantapa*, both in the Rashtrakuta style; and, the later additions of *navaranga* and other *mantapas* in the Kalyana Chalukyan style. The temple is believed to have been under some restoration during the Vijayanagara period. The *garbhagriha*, on the western side, has a squarish ground plan and upon a high *panipeetha* three Shiva lingas are placed, from which circumstance it is called Trikuteshwara. A reference to Traipurusha temple is made in an A.D. 1037 inscription at the Veeranarayana temple. Dr. A. Sundara opines that the present Trikuteshwara temple, with Shiva, Suryanarayana and Brahma, may perhaps be the Traipurusha temple mentioned in the inscription. He further thinks that the damaged Brahma image now in Betageri was originally in the Trikuteshwara temple. A large *rangamantapa*, supported by 42 pillars, is built in front of the *navaranga*. Between these two halls, at a narrow point, open out two doors on the north and south. The northern door leads to a small *garbhagriha* where, upon a single pedestal three Shivalingas are placed in a row. Clearly, this *garbhagriha* has been a later addition. On the eastern end of the spacious *navaranga* is another *garbhagriha* containing a pedestal showing seven horses but without any image. It is this shrine which Dr. Sundara has identified as that of Suryanarayana. In a *mantapa* on the eastern side, several beautiful stone sculptures are found. The *mantapa* edges have *kakshasanas* and in the niches on the exterior walls are attractively designed relief sculptures representing gods and goddesses drawn from the mythological stories. The upper portion of the *kakshasanas* show miniature *shikharas* in the Chalukyan style. The door-frame on the southern side is decorated with fine carvings. Along the eaves overhanging from the lower edge of the roof are seen a variety of sculpted figures like Shiva and Parvathi, Ravana lifting the mountain Kailasa, Gajalakshmi, Surya, Parvathi, Bhairavi, Vishnu, a dancing girl, a woman holding a mango fruit, couples taking intoxicating drinks, a royal officer surrounded by body guards, a lady holding a mirror, a lady with a pet parrot, and so on. On the exterior wall of the *garbhagriha*, relief sculptures of the *dikpalas* and a Vishnu image in a niche are found. The attractive individual sculpted figures stand out as proof of the high standard of Chalukyan style of art. After viewing the Trikuteshwara temple at Gadag in 1870, the renowned art critic James Fergusson observes that "The carving has been exceedingly good, but the figures have been much defaced by violence and the whole, overlaid by successive coats of whitewash." Epigraphs which refer to several grants

made to the Trikuteshwara temple, also make references to repair works carried out between the 11th and 16th centuries A.D.(upto Vijayanagara times).

The Saraswathi temple closeby is a fine example of Chalukyan style of art. Both the principal temples are located within the *agrahara* fort. It is pointed out that as the chief deity of traditional learning, a temple to the goddess Saraswathi was raised. The Traipurusha temple probably also served as a centre of higher education or *ghatikasthana*, which, further strengthen the above presumption. The Saraswathi temple has a *garbhagriha*, an *ardhamantapa* and a *navaranga* with the main entrance on the northern side. The *navaranga* in somewhat unusual design resembles an open *mantapa* with pillars. On the western side of it are two spacious halls which were probably used for purposes of teaching . According to Ferguson "The scuptures executed with par artistic excellance here are the best examples of their arististic splendour." The finely polished columns employed in this temple are the best specimens of the Chalukyan sculptural art and are known for their minute and gently carved figures.

The pilasters on the exterior walls with *architraves*, and miniature *shikharas* of varied patterns in the background captivate the visitors. A special feature of this temple are the fascinatingly engraved circular medallions interspaced on the exterior walls. The *bhuvaneshwari* overlooking the dancing dias in the centre of the *navaranga* is covered with beautifully carved figures. The bracket figures projecting from the capitals of squarish columns supporting the ceiling of the *navaranga* are very charming. Such display of skill on the part of the sculptors in this part is considered to be rare as observed by Campbell. The surface of the columns and the detached miniature pillars of the niches are filled with beautifully carved relief figures. These figures, of 8 to 10 cms high, have been executed very skillfully by expert Chalukyan sculptors. On the upper part of these columns different models of miniature *shikharas* have been carved. The floral designs decorated on the lintel are attractive. Its exterior walls adorned with pilasters and *devakoshtas*, decorated with beautifully carved figures of dancing damsels, flying horses etc. The Saraswathi image housed inside the *garbhagriha* is an outstanding art piece of Chalukyan period. Although the image is mutilated, its facial expression is eye striking. Scholars opine that this goddess, seated in *padmasana* posture, wearing a richly designed saree with minute details, perhaps is a rare feature not found in other sculptures of the period. The Goddess having curly and smooth hairs, wearing armllets, wristlets, richly ornated crown and other ornaments, gives her a majestic appearance. Its pedestal has miniature carvings of dancers in vivid postures. Commenting on this, further Campbell observes thus: "perhaps of all Dharwad Buildings, the little temple of Saraswathi takes the first place for delicacy and beauty of detail. The richness and grace of some of its columns are not surpassed. The whole temple, even to the figure of Saraswathi in the shrine has been wrought with immense care and elaboration." As the old image of Saraswathi is damaged, it is being replaced by a new sculpture of the goddess Saraswathi in *padmasana* and *Dhyanamudra*, sculpted by one Somanna Shilpi, a famous sculptor of Gadag.

Notable among the other temples at Gadag is the Someshwara temple in the Chalukyan style which comprises of a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a south facing *mukhamantapa* and on the eastern side too formerly there was a *mukhamantapa* but which no longer exists. The two door-frames of the *navaranga* are covered with a variety of carved figures and *dwarapalas*. Along the plinth are a few friezes of elephants, *yalis* and floral designs of various kinds. In the exterior walls are bas-reliefs of Varaha, Surya, Kali, Shiva, Natya Ganapathi, Parvathi, Veerabhadra, Bhairava, Venugopala and others. In the *lalata* of the *garbhagriha* is Shiva in *dhyanamudra*. According to Dr. A. Sundara, such

a *lalatabimba* of Shiva is hardly to be met with in any other temple. He further observes that this temple must have belonged to the Kalamukha sect.

To the south of the Someshwara is another temple in the Chalukyan style, namely, Rameshwara. It comprises of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The ceiling of the *navaranga* has a dome-shaped *bhuvaneshwari* with an inverted lotus medallion in the centre. There are four central pillars in the *navaranga* which are in the Chalukyan style, upon one of which may be seen four slender line drawings. This temple is in a ruined condition; but, some of the stone sculptures and other relics brought from different places to Gadag are stored in a room of this temple.

According to Dr. A. Sundara the temple of Veeranarayana at Gadag was built approximately during the 10th century A.D. Reference to the construction of a Bara Narayana temple is made in an A.D. 1037 lithic record which says that, this temple was constructed by an officer named Doyiyappa Pergade. Dr. A. Sundara observes that Bara Narayana temple mentioned in the record is the same as the existing Veera Narayana temple, and, he further holds that the original 10th century structure was extended during the Vijayanagara period by the addition of a *Rangamantapa* in the front, an enclosure and a *Rayagopura*. As recently as in 1962, the *Rayagopura* has been renovated by using brick and mortar. On that occasion a replica of India's national emblem was inserted among the images mounted on the gateway. As commonly seen, the erotic sculptures are present upon the gateway even now. While the traditional view is that Hoysala Vishnuvardhana built this temple, A.M. Annigeri holds that Ballala II was its real builder. Dr. A. Sundara is of the opinion that the structure was not only extended during the Vijayanagara period but a new image of the principal deity was also installed. The renovated *shikhara* over the *garbhagriha* is in the *kadamba nagara* style, with a *sukhanasa* projection in the front. This temple also has an *ardhamantapa*, a *navaranga* and a *rangamantapa*. The four central pillars of the *navaranga* are in the Chalukyan style, while the pillars of the *rangamantapa* are in the Vijayanagara style. Epigraphical sources eludes that the *rangamantapa*, the high walls of the outer enclosure and the *rayagopura* over the principal entrance were the additions incorporated during the Vijayanagara period. The pillars of the *rangamantapa* are covered with bas-relief sculptures representing *dashavatara*. It is believed that Narayanappa (better known as Kumaravyasa) composed his celebrated version of the Mahabharata '*Karnataka Bharata Katha Manjari*' also known as '*Gadugina Bharata*', sitting in front of a pillar of the *navaranga* of this temple. Within the precincts of this temple are shrines like the Raghavendrb *Brindavana*, Anjaneya etc.

The Tontadarya Siddhalingeswara Mutt is an old and reputed Veerashaiva Mutt at Gadag. The original headquarters of this Mutt is at Dambal. On a large site at Gadag the Mutt has erected its original structure with huge doors, and recently a spacious *kalyana mantapa* is added to it. The Tontadarya Mutt is actively engaged in editing and publishing the literature on the varied aspects of Veerashaivism. Presently, a programme of study and publication of the ancient manuscripts in the Mutt is making progress. The Mutt also manages some educational institutions. a programme called 'Shivanubhava', conducted every monday here is very popular and has been attracting huge gatherings.

The place has several Mosques and *dargahs* of which the most outstanding is an attractive Mosque built of black stone by a General under the Mughal emperor Aurangzeb named Dilerkhan. The place has a Jumma Mosque also. The Basel Mission and the Catholic Church are also found here. Gadag is a famous centre of cultural activities besides being a centre of trade and commerce. Noted personalities like Bhimasena Joshi, N. Kulkarni (Enkay), Huyilagola Narayana Rao, Panchakshari Gavai,

T.P. Akki, M.A. Chetty and several others have enriched this place by settling down here. Moreover it is also a famous centre of cotton trade. **Betgeri**. This was the headquarters of Belvolanadu and is referred to as "Battakere" in inscriptions. During the reign of Rashtrakuta Krishna II, when an officer named Tungatorana was administering the area, a hero named Kalegalla was killed (A.D. 893) while fighting an enemy named Nagadhora. There are several hero-stones at a spot known as Mallayyana Katte. Of the 15 Veeragals found in this spot, 14 are of interesting dimensions between 12-13 ft. high, 4 ft. broad and 6" thick. The upper portion of these are shaped like *dravida shikharas* and terrible battle scenes are depicted upon them. Some of the Veeragals belong to the Shaiva and some other to the Vaishnava persuasion. A particularly striking feature of these hero-stones is the vigorous depiction of an elephant and a bull being conveyed. It is noteworthy that since the Rashtrakuta times Gadag and Betgeri had a separate and independent existence. Now, however, there is a joint municipality here. At Betgeri is a Church of the Basel Mission and educational institutions run by them. Betgeri is a reputed centre of the weaving industry. **Binkadakatti**: Situated four km west of the taluk headquarters town of Gadag, on the Gadag - Hubli Road, has a Zoo garden spread over an area of 12 hectares, although in its beginning stage is suitable for week end picnic.

**Gajendragad** : Situated at a distance of 29 Km from Ron, the taluk headquarters, (Pop. 24, 154) is so named from its fort which was comparable to the king among elephants. It is an important border town of the district. A 17th century inscription refers to its construction by Chatrapati Shivaji. Later, it passed into the possession of Hindu Rao Daulat Rao Ghorpade, a descendant of a celebrated Maratha Commander named Santaji Ghorpade. It continued to remain as an hereditary Jahgir of the Ghorpade family upto 1947 except for a short interval (A.D. 1775) during which, the Nizam of Hyderabad occupied it. Following the treaty of Gajendragad it passed into the hands of the Peshwas who bestowed it on the Ghorpade family. According to a legend, the place got its name from the circumstances of Mahishasura's son named Gajasura's residence in it. The eastern hillock at the place, when viewed from atop the fort, appears like the head of an elephant with its front portion resembling an elephant trunk. The name Gajendragad is said to have been on account of this fact.

Gajendragad has a temple of Virupaksha which is not only incomplete but is also in a dilapidated condition. It consists of a *garbhagriha*, an *ardhamantapa*, and a *navaranga*. The *lalata* of the *garbhagriha* rather unusually, has a Saraswathi motif. the door-jamb, however, shows but simple decoration. Outside the village, is a temple of Durgadevi noted for its circular pillars and its dome-shaped *shikhara*. In a field adjacent to the burial ground is a temple of Ramalinga, whose *garbhagriha* and *ardhamantapa* only are intact. It is noted for its weaving industry. Close to the houses of the local weavers is a small shrine of Lord Rama which has images of Rama and Sita. The *lalata* of its door-frame shows a Ganapathi motif. Except the temple of Lord Panduranga, all the temples here depict Post-Vijayanagara style of architecture. There is a recently built Mosque here. **Kalakaleshwar** : This place is located at a distance of only five Km from Gajendragad. Atop a 300 ft. high hill is a cave temple of Kalakaleshwara. This hillock is also known as 'Jalendra Parvata'. A descriptive account of Kalakaleshwara may be found in the sections as Maheshwara and Kumariya in the *Skanda Purana*. It is a firm belief that as God Mahavishnu had ten Avataras (*dashavatara*), similarly Lord Ishwara (Shambhu Shankara) too had *dashavataras* representing the forms of Kalakalesha, Tarabala bhuvanasha, Shodasha, Srividyesha, Bhairava, etc. Among these, the first *avatara* is believed to be Mahakala or the Kalatita Kalakaleshwar incarnation as mentioned in the Shivapurana. The temple has epigraphs of the later Chalukyas of Kalyana, of Yadava Singhana and Harihara II of the Vijayanagara empire. A large space inside the cave has been converted into a *garbhagriha*. There are two artificial tanks which contain water throughout

the year. To the north of this cave is another cave inside which are two *tirthas* or holy springs known as *antaragange*; one of these is named as Ennegonda (Kunda) and the other as Arasaragonda (Kunda) by the local people. The linga of Kalakaleshwar as well as the *lalata* of the *garbhagriha* door are covered with silver sheets. Opposite this temple stands a Nandi which is supposed to be growing. There is a belief that barren women worship it with great reverence in the hope of being able to conceive. A lithic record (A.D. 1194) of the reign of Someshwara IV records a land-grant made by Achidevarasa of the Sinda family of Yelaburga - on the backside of the same record is an epigraph of Yadava Singhana II which records a land grant made to Kalakaleshwar by Sayimagavunda of Rajura and *Ugura Munnurvaru*. Upon the *prabhavali* of the original Shivalinga in the *garbhagriha* is an undated inscription mentioning the gift of a *Prabhavali* to Lord Kalakaleshwar by Narayanadateya, son of Mahadeva.

**Galaganath :** Located at a distance of 40 km from the taluk headquarters town of Haveri (now a district headquarters Town, is (Pop: 1,044), at the confluence of the Varada and Tungabhadra rivers, and early inscriptions have called it by the name of 'pulluni'. The temple of Galaganatha, located outside the village on the river bank, is a complex structure. This large, grand and beautiful temple consists of a *garbhagriha*, an *ardhamantapa* and a spacious *navaranga*. The plinth part is rather high with a star shaped ground plan that assumes a pyramidal form as the structure moves up. The wall portion is entirely taken up by the plinth or adhistana and from the Vallabhi portion the Kalyana Chalukyan temple style is followed. The necessity of protecting the temple against floods in the river appears to have influenced its ground plan. The door-frame of the *garbhagriha*, 12 ft in height, is decorated with rich carvings and a big sized Shivalinga is placed inside. Besides the object of worship, i.e. the Shivalinga, some images, of 1.5 ft. high, such as Indrani, Vaishnavi, Maheswari, and Varahi are also placed inside the *garbhagriha*. There are, besides Vishnu, Bhairava, Shiva-Parvathi, eight armed Kali and other images in it. In the *ardhamantapa* adjoining the *garbhagriha* are placed images of Janardhana and Saraswathi. In the niches of the *navaranga* are placed sculpted figures of, about five ft. high, Vishnu, Mahishamardhini, Ganapathi and Surya in the Chalukyan style. In the centre of the *navaranga* are four huge Chalukyan columns in the middle of which sits a huge Nandi. A few of the lithic records here show, carved representation of the river. On the whole, this 11th century A.D. temple may be regarded as an excellent specimen of Chalukyan architecture. An inscription of A.D. 1056 of Someshwara I of the Kalyana Chalukya dynasty is rather obscure; it mentions a feudatory with the title of Banavasi Puravaradheeshwara (Lord of the town of Banavasi). A second epigraph (A.D. 1079) of Vikramaditya VI furnishes details of a gift of gold made by Mokari Bommaiah for the construction of the mantapa of Galageshwara temple. A third inscription (A.D. 1080) also of the same ruler, gives details of renewal of an earlier grant of pulluni village to the Galagagatha temple by Channarasa, a great feudatory who was controlled by the crown prince Jayasimhaddeva.

To the left of the Galageshwara temple is a temple of Malleshwara, built of bricks, which has a beautiful door frame of the Rashtrakuta period. Behind this temple stands a damaged hero-stone of the same period. Nearby stands the Honneshwara temple which is a simple structure consisting of a *garbhagriha*, an *ardhamantapa* and a *navaranga*, the last named containing two images of Ganapathi. Behind the Galageshwara temple, towards the right is the Dattatreya temple, built during the latter part of the Rashtrakuta rule. The ceiling of the *navaranga* of this temple contains beautifully sculpted figures of *astadikpalas* moving with their attendant deities. In the precincts of this temple, a few individual Shivalingas and other sculpted figures have been preserved. The Anjaneya temple at



Galaganatha is built with materials drawn out of a ruined Kalyana Chalukya temple of the place. On account of the destruction caused by periodic floods a new settlement is coming up at a distance from the old village. Several stone burial chambers of the Megalithic Age have come to light in the neighbourhood of Galaganatha. In the middle of the river, at a distance of one kilometer from Galaganatha, but still nearer to Mevundi, is a temple of Panchalingeswara in which five Shivalingas are placed on a single pedestal. An annual fair common to both these villages is held here during the month of January, when the passage of the sun from Sagittarius into capricornus (*makara sankramana*) occurs.

**Ganjigatti :** Included in the taluk of Shiggaon, is at a distance of two Km from its town has (Pop: 1,334) several historical relics. The principal temples of this village are those of Veerabhadra, Kalleshwara, Maruti, and Karevva. In the premises of the recently built Maruti temple, several Chalukyan relics are found. At the rear of this temple is a monolithic statute, said to have been of the Kalmeshwara temple, which is placed in an 8 x 8 ft. square structure whose roof is now missing. It also contains relief sculptures of Nataraja, wearing elephant skins, and *ashtadikpalas*. The sculpture on the ceiling of this structure is a good piece of Chalukyan art. Another broken sculpture of the ceiling shows six lotus flowers. Near this temple is a *mahasati* stone and a Veeragal with two heroes standing with a bow each in their hands. Next to it, lies a piece of pillar in the Chalukyan style. Of the original structure, only the *garbhagriha* of the Kalmeshwara temple still survives and in it is found a Shivalinga. The temple is now fully renovated. A car festival of Lord Kalmeshwara is held annually on the *davanada hunnime* day. The Charamurthishwara Mutt of Veerashaiva tradition found here has been built by utilizing the Chalukyan pillars of an old ruined temple. A *gaddige* of Shambulinga Charamurthishwara (A.D. 1927) is found in it. This *gaddige* has recently been renovated. The present pontiff of this Mutt is Shivalinga Charamurthi Swamy. A car festival is held here during Shivaratri and a *deeparadhana* is conducted in the month of Karthika.

**Ganjigatti:** Situated at a distance of 12 km from the taluk headquarters town of Kalghatgi (Pop: 3,107), it is in the neighbourhood of Misrikote Village. It consists of a 12th century A.D. temple of Nagalingeshwara, which is located on a high mound outside the village, where an inscription of about the same period has been found, which, from its much damaged condition, remains obscure. The temple consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The *garbhagriha* houses a Shivalinga and has a simple door-frame, but the *dwarabandha* of the *ardhamantapa* has *Jalandhras*. Besides an image of Nandi, the two niches in the *navaranga* respectively contain Ganapathi and Aditya sculptures. The front portion of the *navaranga* is dilapidated. There is a *kadamba nagara shikhara* over the *garbhagriha*. The walls are covered with a variety of miniature *shikharas* and columns interspersed with figures of gods and goddesses. Nearby is a temple of Veerabhadra, which, though is a recent construction has a Veerabhadra image of the Vijayanagara period. Near the entrance to the village is a temple of Ramalinga, recently renovated, containing a Shivalinga and a Nandi of the Kalyana Chalukya period. Within the precincts of the Durga temple are images 1.5 ft high, of Uma-Maheshwara and Kalikadevi. The place has a Mosque and a *dargah* too, and is known for its lime-kiln and brick kiln.

**Garag :** Located to the north-west of Dharwad, at a distance of 14 Km from the taluk headquarters of the same name (Pop: 7,916), about four epigraphs of the 13th century have been reported from here. An inscription of A.D. 1230, describes the *samadhi-marana* of Shantiveeradeva, a preceptor of Kummadi Gana of Yapaniya Sangha. An inscription of A.D. 1287 records an instance of a gift received from a feudatory chief by Mahaprabhu of Bellittage, being given away as a gift to another. Probably

Garaga must have been a Jaina centre in ancient times, though no monuments associated with that faith exists today. A Jaina Basadi has been built by that community behind the local college on the road to Dharwad. A special attraction of Garag is the gaddige of Kadakola Madivalappajja, which is a large and pleasant building. Nearby is a Mutt named after him, which is quite large and houses a Vidyapeetha. On every *magha bahula tadige*, a car festival in honour of Madivalajja is held in which thousands of devotees take part. The place played a glorious role during India's freedom struggle; and it continues to remain as an important production centre for khadi cloth, particularly for its national flags.

**Gavarawad:** Situated (Pop: 1,273) in the Gadag taluk (now a district head quarters Town) is at a distance of 15 Km to the north-west of Gadag. The two epigraphs discovered here so far, refer to the place as 'Gavadivada'. An inscription (A.D. 869) of the reign of Amoghavarsha I, which stands on a vacant site of the ruined Narayana temple, describes the grant of *tuppadere* (Ghee tax) to the 50 *mahajanas* of the place by Baladeva and others, when Devannayya was governing Belvola-300. Another, inscription on the rear face of the same slab dated A.D. 1071, records the renewal of a previous grant to the Jinalaya at Annigere by a great feudatory Chief named Lakshmarasa. The temple of Narayana is in ruins. The foot-prints of a Jaina Tirthankara is found here. Other shrines at Gavarawad include those of Kalmeshwara, Ramalinga, Basavanna, Lingadeva, Hanumantha, Dyamavva, Durgavva, Hudedda Lakshmvava (probably the guardian deity of the local fort) and Kariamamma. A Mutt known after Maleyajja and a Mosque are also located here.

**Gudda Guddapur (Devaragudda) :** This palce of pilgrimage is located at a distance of 10 Km from the taluk headquarters town of Ranibennur. As it is situated amidst hillocks, the place has got its name Guddada Guddapura (Pop: 3,619). The other name Devaragudda is derived from the circumstances of a temple of Malatesha being located upon a hillock here. This is a very popular folk god in the north Karnataka region and is variously called as Mallaiah, Mallari, Mailara, Martanda, Khandoba, Khanderaya and Malatesha. This folk God is the family deity of innumerable households settled in north Karnataka. An equally famous deity is 'Mailara' in the taluk of Hadagali in the neighbouring district of Bellary.

The temple of Malatesha or Mailara( popularly revered as 'Elu Koti' by the devotees) is built within a large enclosure with an immense gateway. Within the enclosure are several small temples or shrines viz., Malatesha, Kenchappa, Marikamba, Tuppada Maramma and Uppina Malavva. The large temple of Malatesha consists of a *garbhagriha*, an *antarala* and a *sabhamantapa*. Malatesha is worshipped here in the form of a Swayambhu linga by his devotees. The door-frame of the *garbhagriha* is decorated with *panchashakhas* and is very attractive. the four central pillars in the *navaranga* are simple Chalukyan pillars. There are two niches in the *navaranga* containing images of Kartikeya (Chikkaiah) and Ganapathi (Doddaiiah). The ceiling of the *navaranga* is decorated with a beautiful *nagabandha*. The eastern door-jamb of the *navaranga* has *trishaka* decoration with the Gajalakshmi motif on its *lalata*. The *navaranga* has two additional entrances from both south and north. The *sabhamantapa* can be entered from three sides, the northern gateway, provided with an adjacent verandah being the principal entrance. There are two platforms in the *sabha mantapa* called as pallakki katte and Kudureppana katte. The former as its name implies, accommodates the *pallakki*, processional deity and wooden footwear or paduke of mailara; and, the latter accommodates Mailara's horses etc. A bow used to tell '*karana*' in the *karanikotsava* (a procession) is also kept here. Though no epigraphical evidence exists, it is surmised that this temple dates back to the Kalyana Chalukyan period.

Within the precincts of this temple are the shrines of Marikamba, Kenchappa ( a lose sculpture of Durga is seen), Tuppada Malavva and Uppina Malavva (to whom the devotees offer ghee and salt). The Marikamba temple has a *garbhagriha* and a *sabhamantapa* and its attractive Chalukyan door jamb has a *panchasaakha* decoration with a beautifully projected *lalata*. The *shikhara* over the *garbhagriha* contains figures of various divinities, besides erotic sculptures. Behind the Malatesha temple is a temple of Billeshwara, in which a 25ft long bow, made from the *tavarike* root is placed, which is an object of great reverence to the devotees.

On every Sunday and fullmoon day, a procession of Mailara's Palanquin is held. During the *hunnime* in the month of *Jyestha*, a three day fair is held, followed by a four day fair during the *Bharata hunnime* in the month of *aswayuja*. During the Bharat hunnime fair, a month long cattle fair is also organised. On this occasion, thousands of people congregate here to listen to Vaggaiah's message and 'karana' uttered by him, while standing on an 18ft long bow placed near Dyamavva's platform. The joy and activity of the people gathered for the fair, the decorated bullocks and carts, and the business activities are fascinating spectacles. The devotees of Mailara render various services and fulfill vows previously resolved upon; such as deevatige seve (waving lighted torches before the deity as a mark of respect) neighing like a horse, barking like a dog, striking one's own legs with a lash, etc. The Vaggaiah perform miracles like breaking the chains, piercing their own foot with iron lancers etc. To the left of main temple is a shrine of Heggappa (Heggade). At some distance from it on the left side is a *mantapa* called as *sibara katte*. This mantapa supported by circular lathe-turned pillars of Kalyana Chalukya period contains Mailara's *sibara*. Such platforms are to be met with wherever the devotees of Mailara are in considerable numbers. In this part it is quite common and indicates the popularity of Mailara. This temple at Devaragudda was richly endowed with grants of whole villages by the Nizam of Hyderabad, and Hanumantha Gowda Bahadur Desais of Havanur. In the year A.D. 1864 this temple owned 635 acres of Inam lands. Today a trust is running the affairs of the temple systematically. The pilgrims arriving here are provided with lodging facility.

**Guddadanveri** : Situated (Pop 1,110) in Ranibennur taluk, is located to the north of Ranibennur, at a distance of two kilometers has two donative epigraphs of Ahavamalla of the Kalachuri dynasty and a hero-stone record of Yadava Singhana. In the epigraphical records it is called as 'Badadaluru' or 'Aluru' which however are no longer in vogue. The present name Guddadanveri could have been derived from the proximity of the village to a hillock; but it is difficult to guess how 'Aluru' came to be known as 'Anaveri'. An inscription of A.D. 1183, standing opposite the Kalleshwara temple, throws light on the grant of Alur village, included in Binnvaru-12 (Ranibennur) to the Mallikarjuna temple of that place, by Joyidevarasa and Vikramaditya of Gutta family; further, it records a land grant made to the original local deity named Kalideva and to Keshava by the same persons. Another epigraph (A.D. 1183) found upon the door-frame of the *antarala* of the Kalleshwara temple, records various gifts made by different officers to Lord Mallikarjuna of Alur and also to lord Yogeshwara of Brahmapuri. It thus becomes clear that the Mallikarjuna temple mentioned in the epigraphs is none other than the present Kalleshwara temple. Another ruined temple here is the Yogeshwara temple most likely the Yogeshwara of Brahmapuri mentioned in the epigraphs. At an elevated spot near the entrance to the village is the *trikutachala* Kalleshwara temple. This east facing temple has three *garbhagrihas*; only the principal *garbhagriha* has an *antarala* and others facing north and south do not possess them. But, there is a common *navaranga*. The *navaranga* is supported by circular lathe-turned or polished pillars in the Chalukyan style and has a lotus flower design in the ceiling. A Nandi sits in the *navaranga* facing the Shivalinga. The remaining two *garbhagrihas* are vacant. Possibly, they originally housed the

Kalideva and Keshavadeva deities mentioned in the inscription. There is a Garuda peetha within the precincts of this temple. Of the six niches in the *navaranga*, three are empty; the remaining three contain images of Ganapathi, Mahishamardhini and Saptamatikas. The principal *garbhagriha* is surmounted by a *kadamba nagara shikhara* and the *shikharas* of the other *garbhagrihas* have collapsed. Opposite the temple is a stone slab containing a beautiful figure of a He-buffalo in relief. Possibly, it was a part of the Balipeetha connected with the worship of Durga. In front of this temple are four hero-stones, one of which commemorates the death, in a conflict (A.D. 1246) involving cattle, of a horseman named Keshava and his servant named lenka Gangeya. The remaining hero-stones too are of the same period. The temple of Hanumantha here though dilapidated, has a *garbhagriha* in sufficiently good condition, whose wooden door frame is decorated with carved figures of lotus, lions and swans with the usual Gajalakshmi motif on the *lalata*. Guddadanveri has shrines also of Basavanna, Bharamappa, Matangyavva and Mastiyamma, the last of which contains a *mahasati* stone of 13th century A.D. Muslim monuments at the place include a Mosque and a *dargah*.

**Gudgeri** : Situated at a distance of 26 Km to the south-east of the taluk headquarters town of Kundgol and (Pop: 8,828) 12Km from Lakshmeshwara, it is called as 'Guddigere' in early epigraphs. It is referred to as 'Guddatataka' in later records, perhaps an instance of Sanskritization of place names. So far eight epigraphs have been reported from here. An inscription of A.D. 1072, furnishes information regarding the renewal of an earlier grant made to the Anesejje Basadi of Puligere (Lakshmeshwara) by Kumkuma Mahadevi, younger sister of the Chalukyan ruler Vijayaditya. Thus, the antiquity of Gudigere is pushed back to the Badami Chalukyan period. The Shiggaon Copper Plate record refers to the grant of Gudigeri to the Basadi at Lakshmeshwara and incidentally says that there were 14 tanks at Gudigeri at that time. Another epigraph throws light on the gift of a thousand cows made by the Rashtrakuta emperor Amoghavarsha. Yet another epigraph, of A.D. 1139, records a land grant made to God Nageshwara, which was duly measured by a rod of the length of 32 spans. In the Kalmutt at this place is a 12th century inscription which gives information regarding the consecration of Kalidevalinga by Kendeyara Kallimaiah in his name who also gave grants of land and cash to them and also to the Kaleshwara temple. An inscription (A.D. 1217) of Yadava Singhana tells about a gift of oil made by Telliga - 50 for the perennial burning of a sacred lamp in the temple of Kaleshwara. Another inscription of 13th Century A.D. lying opposite the Jaina Basadi informs that, Kempaiah made available a supply of oil from all the oil pressers in the village to the Mureya Basadi at Gudagere.

With the single exception of Mureya Basadi, all the other temples found mentioned in the inscriptions are in ruins. The Basadi consists of a *garbhagriha*, a *navaranga* and a *mukhamantapa*. In the *garbhagriha* is an image, seated in the padmasana posture, of Mahaveera Tirthankara. Its door frame has *chaturshaka* decorations. In a corner of the *garbhagriha* are beautifully sculpted figures of Padmavati Yakshi and Nagayakshi and Kshetrapala (Bhairava). The four pillars of the *navaranga* betray Kalyana Chalukyan characteristics; and, its ceiling has a plain lotus flower design. The *navaranga* door jamb has *trishakha* decoration, with *dwarapalas* on either side. and the *lalata* has a Gajalakshmi motif. This temple of about A.D.10-11th century, is fully renovated. At Gudageri are also found shrines of Basavanna, Ishwara, Kallappa, Mailara, Beeranna, Hanumantha, Dyamavva and Kariavva. A Kalmutt stands upon a mound. A Mosque and a *dargah* of Mehaboob Subani are here. The Drama Company of Gudageri is well known. Prior to independence, this place belonged to Junior Mirji ( Budhgaon) a princely state.

**Gudagur:** Situated to the north of Ranibennur, at a distance of 18 Km from the taluk town of the same name has (Pop: 1,800) two 9th century epigraphs. One records the death of Anesetty and another is concerned with the erection of a *gosasa* stone, when Rajasingha was ruling over Punnamanti province. It may be surmised from this that Gudagur was included in Honnatti-12. As the inscriptions at the place happen to be *gosasa* stones, Gudagur was probably an important settlement by the time of the Rashtrakutas. In a field (survey no.39) are a few *gosasa* stones in two rows which the local people call as 'horse stones' and believe that the Pandavas were tying their horses to these stones. This *gosasa* grant indirectly encouraged dairy farming during those days.

This place has ancient temples of Kalleshwara, Somalingeshwara, Basavanna and Hanumantha. The temple of Kalleshwara is a *trikutachala*, built around 11th century A.D. It has been renovated without affecting the original structural characteristics. This east facing temple has three *garbhagrihas* with separate *ardhamantapas* but a common *navaranga* and a *mukhamantapa*. One of the *garbhagrihas* is vacant, but, the other two contain a Shivalinga each and have simple door-frames. The ceiling of the *navaranga* has a lotus motif. The edges of the *mukhamantapa* are provided with *kakshasanas*, and its ceiling has intricately carved floral designs. The exterior wall of this temple is rather plain and the *garbhagrihas* have recently built *shikharas* over them. Within the precincts of this temple is a *gosasa* stone and a 13th century A.D. hero stone sans writing. Behind this temple may be seen decorated head of a He-buffalo. To the south-west of the Kalleshwara temple is the temple of Somalingeshwara of the Kalyana Chalukyan period consisting of a *garbhagriha*, an *ardhamantapa* and a *navaranga*; the *navaranga* is now in ruins and even the other parts have been damaged. The Basavanna temple at the centre of the village is recently renovated. A recently built temple of Hanumantha has a fine image of the god in *abhayamudra*, wearing a variety of ornaments and holds a *gada*(mase) in the left hand. Gudageri also has shrines of goddesses like Mastamma, Dyamavva, Durgavva and Choudavva.

**Gumgol :**Situated (Pop: 509) in the taluk of Mundargi, it is located at a distance of 33 Km to the north east of Mundargi and 18 Km to the west of Singatalur. Perhaps the place derives its fame from the Goni Basaveshwara Mutt located here. The Mutt covers an area which is approximately 50 metre long and 8 metre wide and is built of mortar. It has a *garbhagriha*, an open *antarala*, an *ardhamantapa*, and a *sabhamantapa*. There is a kalyani also here. The Mutt's gateway has a *gopura* over it. The pillars in the interior, made of brick and mortar, are of varied pattern and shows attractively moulded figures of animals, some among the 63 *purathanaru* are represented here. The *garbhagriha* accommodates Ajja's gaddige and has a fine *shikhara*. An adjacent temple of Ishwara has images of Shivalinga and a Nandi. Goni Basaveshwara is believed to have come from Kolahalli in the Harapanahalli taluk in the district of Bellary. On the 10th day of chaitra, every year a jatra is held here. Outside the village is the ruined shrine of Gummingappa which contains a peetha of Mailaralinga of about 14-15th century A.D. Opposite to it is a hero-stone without any writings on it. Other shrines here are Kalmeshwara, Hanumantha, Durga and Dyamavva. A Mosque, which is a modern construction, is also here.

**Guttal :** Situated in the Haveri taluk, (Pop:12, 786) is located at a distance of 26 Km from the headquarters town. In early times, it was the administrative headquarters of Belahuge -70 under the Gutta family. Ancient inscriptions refer to it variously as 'Guttavolalu', 'Guttarapolalu', 'Guttapolalu' and 'Guttala'. This one-time capital of the Gutta family no longer retains its fortifications. Inscriptions from here belong to the period from 12th to 18th century A.D. issued chiefly by Chieftains of Gutta, Vijayanagara emperors and Havanur desais. An inscription of 1163 A.D. gives details of a land grant made by Vikramaditya I of the Gutta family to the Parshwanatha Basadi erected by Mahavadda Vyavahari



Ketisetty at Guttala. Another inscription of A.D. 1193 tells that Vikramaditya II of Guttala built a temple of Parameshwara for the sake of his mother Padmaladevi and made a land grant to the same. A hero-stone inscription of A.D. 1192 commemorates the death of Bommaiah Naika while fighting the enemies to save the village; and, another hero-stone of the 12th century A.D. commemorates Holeyanyaka. The Vijayanagara emperor Sadashivaraya's inscription of A.D. 1542 is a record of concessions, granted to the Barbers throughout his dominion; particularly an interesting aspect in this inscription are the drawings of the various instruments employed by Barbers in connection with their profession. A sculpture placed opposite the Chandrashekara temple is interesting; and, it depicts a man, holding a Chauri in his left hand, carrying a basket upon his head in which two corpses are kept in a crossed manner. The above has an unpublished epigraph of about the 17th century A.D. Another epigraph, engraved above the door frame of the *garbhagriha* of Hanumata temple, claims that in A.D. 1726, Lingappa Gauda built that temple. There were also temples of Gutteshwara, Kumbheshwara, and Vikrameshwara at Guttala as mentioned in inscriptions, which, however, have no longer survived. At the centre of Guttala, in a place called old fort is a temple of which only the *mukhamantapa* has escaped destruction. This is known to the local people as Kote Veerabhadra and the structural features confirm the fact that it is a Hindu temple; some Muslims, it is said, regard it to be a Mosque. In the Ajjanamutt lane is an Ishwara temple, recently renovated, in which the images of Nandi and Shivalinga of the original structure are kept. At the outskirts of Guttal, is a temple of Chandrashekara consisting of a *garbhagriha*, an *antarala* and a *navaranga*. The door-frame of the *garbhagriha* has *trishakha* decoration and a motif of Padmavati upon the *lalata*. This was probably the Padmeshwara temple of the inscriptions. The door of the *antarala* has network design. The *navaranga* has two niches both of which are empty. In the temple of Channabasavanna is a broken image of Parshwanatha, 3.5 ft high. It probably comes from the Parshwanatha Basadi built by Ketisetty. Around the shrine of Durgavva some Chalukyan pillars are found scattered. In front of it are the images of Karthika and Bhairava. At the rear side of this shrine are Veeragals showing soldiers carrying muskets. Guttal has a Mutt named Hemagiri Channabasaveshwara where two gaddiges of Shivasharanas are located. The Kalmutt of this place is a branch of Agadi Mutt. There are, besides the shrines of Hanumantha, Kariappa, Basavanna, Dyamavva and Banashankari, four Mosques and two *dargahs* - those of Mehaboob Subani and Hazrat Jamalwali, the latter is believed to have come from Adoni. Ten days after Muharram festival an *urus* is held here.

**Halageri:** Situated (Pop: 6,406) in the Ranibennur taluk, is at a distance of eight Km from Ranibennur. The place is strategically located and the roads from Kod, Masuru and Samasagi intersect each other here. A land grant made by Narasanayaka forms the subject of an inscription of A.D. 1404 here. The recently renovated temple of Hala Siddheshwara here was originally built during the 12-13th century A.D. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. A Shivalinga in the *garbhagriha* is being faced by a Nandi placed in the *antarala*. The doorframes of the *garbhagriha* and the *antarala* are plain and each have a Gajalakshmi motif at the centre of the *lalata*. In the only niche of the *navaranga* an image of Aditya is kept. Within the precincts of the Hanumantha temple are sculpted figures of Parvathi-Parameshwara and Gajalakshmi. In the Durgamma shrine, a recently made Mahishamardhini image is installed. Of the three Mosques at this place, the Jamia Mosque is bigger and beautiful. A *dargah* known after Jamal Shah is here. The founder of the Halageri Drama company and a noted theatre artiste Jattappa hails from Halageri.

**Hangal:** Taluk head-quarters town, Hangal (Pop: 6,50) is at a distance of 94 Km from Dharwad. Referred to as Panungal, Hanungal - 500 and Hangallu in the inscriptions, it was the capital of a

branch of the Kadamba dynasty, but, it is now only the head-quarters of a taluk and a noted tourist destination. Hangal is identified with Viratanagara of the Mahabharata fame and it has also been called as Pantipura. Ancient records identify it variously as Viratapura, Viratanakote, Viratanagara, Panungal and so on. As proof of its mythological association, the local people point out spots like Keechaka's gymnasium, where Bhima killed him, and mound of Kunti. In the same way a palace said to be of Hangal Kadamba's period is also shown. Relics like coloured tiles, pieces of pottery, and burnt clay etc. discovered at the place have led A.M. Annigeri to conclude that if an excavation is conducted in the neighbourhood of Hangal, there is a likelihood of ancient remains dating back to the second century A.D. may come into light. Hangal was the administrative headquarters of Hangal - 500 included in the Banavasi nadu in early times. From A.D. 1068 to 1203, the Hangal Kadamba family ruled from here as the feudatories of the Kalyana Chalukyas. In A.D. 1197, Hoysala Veera Ballal II is said to have attacked Hangal and escaped near the tank named Anekere. During the same time, Kadamba Kamadeva, a Kadamba Chieftain was ruling over this place. For some years thereafter Hangal was held by the Hoysalas. At this period, probably, they appear to have extended the Tarakeshwara temple as attested by sculpted figures depicting Hoysala characteristics there. The place might have suffered somewhat as a result of the Seuna - Hoysala contest for supremacy. Within the fort here is a temple of Veerabhadra. The present village has a fort and boasts of good roads. The fort is skirted by the river Dharma following whose indentation its walls are built. Notable temples at Hangal are of Hanuman, Ishwara, Billeshwara, Ramalinga, Virupaksha, Tarakeshwara, Veerabhadra, Ganapathi, Narayana, and Durga (two). Of all, the Tarakeshwara temple is the most ancient and majestic structure. This temple complex occupies a large space and is built in three stages. It consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. The *garbhagriha* has a polygonal ground plan in which a tall Shivalinga of the Kadamba period is placed upon a *panipeetha*. Its door-frame has *panchashaka* decoration. The door-frame of the *antarala* with *jaalandhras* on both sides is richly decorated. The spacious *navaranga* has lustrous Hoysala pillars of circular shape and support huge stone beams at the top. There are four entrances to the *navaranga*, each of which is provided with stairs. The *kakshasanas* round the inner border of the *navaranga* are adorned with miniature pillars. Each of the four entrances has a miniature *mantapa* with decorated pillars. Its deepset ceiling has inverted large lotus petals which exhibit fine workmanship. The suspended like lotus bud at the centre of the *bhuvaneshwari* with a circumference of 30 ft is fascinating. At the corners of it and in several stages miniature figures have been carved. In front of the *navaranga* is another pavillion with *kakshasanas* and an entrance door. In the circular *bhuvaneshwari* of the *navaranga* and on the exterior of the *kakshasanas* in the *navaranga*, scenes of several themes drawn from the Ramayana, Mahabharata, and Bhagavatha such as Krishna's birth and sportive childhood have been carved in miniature. On the three sides of the exterior walls of this temple, *shikhara* models have been carved along with carved figures of Brahma and Bhairava on the northern side and miniature *shikharas* and ornamental *simha lalata* on the southern side. Such decorations of the whole surface between the plinth and the roof on the exterior walls are unique and attractive. Two hero-stones of the period of Kadamba Kamadeva, standing within the precincts of this temple, are fine specimens of sculpted scenes depicting a fortified place under siege. One of these (Circa A.D. 12th century) records the death of a hero during the siege of Hangal by Hoysala Ballala II. The pillars standing opposite this temple are probably of the Rashtrakuta period. The *kadamba nagara shikharas* over the *garbhagriha* contains sculpted representations of incidents drawn from *Shaiva puranas*. This *shikhara* shows signs of earlier efforts of restoration. The front portion of the *shikhara* has a *sukhanasa* with a *kirtimukha* and a ornamental medallion. Adjacent to this temple is a separate

Ganapathi shrine which is a good specimen of the *bhumija (rekha nagara) shikhara* rarely met within the state. There are innumerable inscriptional evidences regarding this temple.

Among the major monuments showing the architectural style of the Chlukyas of Kalyana, the Billeshwara and Ishwara temples are noteworthy. Only the *garbhagriha* of the Billeshwara has survived which contains a five ft tall Shivalinga. Its *garbhagriha* is decorated with a four-petalled lotus sculpture. The *chandrashila* in front of this temple is fascinating. The door-frame of the *garbhagriha* adorned with *panchashakha* is rather high and attractive. Its *lalata* has a large Gajalakhsmi motif. The plan of the temple is in the *sarvatobhadra* pattern and in those parts of the *bhadra* highly ornate models of *shikharas* are seen. Opposite this temple is the temple of *Havali* Maruthi within whose precincts Saptamatrika, Nandi and sculpted figures of Jaina *yakshis* are lying on the ground. Upon a *gosasa* stone are inscribed the words 'gunagana *menne*' written in the characters of about the 8th century A.D.

The Banashankari temple located in the Bazar street consists of a single *ankana* and has an image of Banashankari (Parvathi), four ft. high, holding in her four hands respectively a sword, *damaru* ( a small drum), skull and a trident and has a terrible appearance. Images of Ganapathi, Kumaraswamy and Bhairava may be seen outside this temple. This renovated temple, however, has retained its Kalyana Chalukyan pillars. The Veerabhadra temple on the Kabbur Lane, was probably built in the 1940s. The head of Veerabhadra is protected by a seven- hooded serpent. Other shrines at Hangal are of Venkatesha, Anjaneya, Dyamavva and Durgavva. Within the precincts of the Horticulture Department's office in the fort is an Ishwara temple. Formerly a Jaina *Basadi*, this temple consists of a *garbhagriha* and a *navaranga*. The *garbhagriha* houses a Shivalinga. The *antarala* door-frame is ornamented and is in *sarvatobhadra* style and its pillars are in the Hoysala style. Its ceiling shows *Jina bimbis*. The exterior walls contain figures of Yaksha - Yakshi. Outside the *garbhagriha* of *shikharas* three different models have been carved in place of *devakostas* . Near the old bus station is a tank on whose bank a dilapidated Shiva temple is located. There is a Shivalinga inside it. The *lalata* of the *antarala* doorframe and also the rear wall of the shrine contain sculpted figures. Around the eight-armed Nataraja on the *lalata*, creeper decoration is used to give good effect. Nearby is a Veeragal of the Kalyana Chlukyan period. Near the old municipal offices are two Veeragals. A temple of Panduranga is under construction. Here and there lose sculpted figures and relics from ruined temples may be noticed. Three great exponents of the Hindusthan music, namely, the late Panchakshari Gavayi, *Ganayogi* Puttaraja Gavayi, and *Sangeeta visharade* Gangubai Hangal, are from this taluk. The Virakta Mutt at Hangal is a noted spiritual centre. This Mutt of Sri Allama Prabhu Tradition , is known for a succession of untainted religious teachers. Kumara Tibhu, who occupied this *peetha* during the 18th century is credited with the authorship of 'Bhikshuka Mahesha Vilasa', a Champu Kavya and 'Kumareshwara Purana'.

**Harlahalli:** Known by the name of Vikramapura in ancient inscriptions, (Pop. 672) this place situated in Haveri taluk ,is at a distance of 27Km from Ranibennur. A triple shrined Ishwara temple of the Kalyana Chalukya period, which in certain respects resembles the Hoysala style, is here. It consists of three *garbhagrihas*, three *antaralas* and a common *navaranga* in the centre. All the three *garbhagrihas* contain a Shivalinga each and their door-frames have several branched decorations. On both sides of the door-frames of the *antaralas*, *jaalandhras* are seen; and, their *lalatas* are adorned with carved figures of *trimurthi*, Ganapathi and Mahishamardhini inside the *makaratoranas* along with Chauri bearers. The four circular pillars of the *navaranga* support a ceiling which is decorated with a carved lotus flower. On the surface of the interior walls of the *navaranga* are niches and only one of

which is occupied by a *saptamatrika* panel. At the centre of the *navaranga* is an image of Nandi. The *kakshasanas* in the *navaranga* contain drawings of the Vijayanagara period. Finely carved figures of lions are seen along the plinths. On the exterior walls are carved figures of *salabhanjikas* of nine ft. in height. Of the niches on the exterior, only one is occupied by a Bhairava image and the rest are vacant. The main shrine is surmounted by a *shikhara* and the Hoysala insignia which might have once adorned the front *sukhanasa* has been kept inside the temple. The other two shrines too have *kadamba nagara shikharas* over them. Nearby this temple, two other dilapidated temples are seen. Near a private dwelling in the village was an A.D. 1181 inscription which has been removed to the Kannada Research Institute at Dharwad. It records a grant made to the temples of Vikrameshwara and Guttleshwara at the request of a saint named Kalyanashakti by Joyidevarasa who also built the Vikramapura village, on the bank of the river Tungabhadra. Another inscription (A.D. 1188) at the same spot records the construction by an officer named Mahapradhana Dandanayaka Dasiraja of the Daseshwara temple and a land grant made on that occasion. Another inscription lying close by is also of the same period and records the construction of the Tuluvaleshwara temple and the grant of a village by Vikramaditya of the Gutta family in memory of his daughter Tuluvaladevi. On the bank of the river, are temples of Hanumantha and Durga, where a big sculpted head of a He-buffalo is also lying. The village has recently been shifted to an elevated spot on account of frequently occurring floods.

**Hattimattur:** Located at a distance of 14 Km from Savanur, in the taluk of the same name (Pop: 5,751) which was probably noted for its cotton cultivation from early times as attested by its names like Paltiya Mathuvuru and Pattiya Matturu mentioned in inscriptions. The Rashtrakuta, Kalyana Chalukya and Yadava (Seuna) inscriptions numbering eleven in all, have come to light so far from here. An enormous tank, 400 acres in extent, is located at this place. On its northern bank is a Veeragal of the reign of Rashtrakuta Krishna I which commemorates the death of Dasama and Ereyya while defending the place. An A.D. 917 inscription, adjacent to the Honnamma shrine near the sluice gate, of the reign of Nityavarsha records gift of oil to the Bhogeshwara temple by the Telliga-50. Another record at the same spot records a gift of toll collections made by Makarasa *dandanayaka* under Vikramaditya VI and Others, for the purpose of restoration of Devingere. An inscription (A.D. 1270), of Yadava Mahadeva's period, mentions the death of the *Acharya* of the Hattiyamattur *Basadi*, while another inscription of A.D. 1266, mentions the death of Jakkaya's wife Madavve. Leaving out the Veeragals and lithic records scattered, Kodi Honnamma's shrine above demands our notice. The shrine has undergone modifications houses separate idols of each of the Saptamatrikas (seven mothers) of 4.5 ft. high, The Devingere mentioned in an inscription is clearly the tank located opposite the shrine of Honnamma devi here. Pillars from the Kalyana Chalukya period are found in this shrine. A *mahasati* stone may also be seen near the said tank. The Sangameshwara temple, after restoration, has almost lost its original appearance.

Among other places worthy of mention, are a Mosque and a *dargah* of Hazarath Syed Murthaka Shah Khadri. Hattimatturu is a noted centre for the cultivation of cotton, betel-leaf and plantain.

**Havanagi:** Called by the name of 'Havanige' in early inscriptions, Havanagi (Pop: 1,563) in the Hangal taluk is at a distance of 15 Km to the south west of Hangal. In former times it was included in the Banavasi - 12,000 country. So far eight inscriptions have been reported from here. A partially damaged inscription of Indra III of the Rashtrakuta dynasty, dated A.D. 918, records a land grant made in favour of Kalideva temple of Havanige. A Veeragal inscription of the same dynasty mentions the

reign of Shankaraganda. An inscription of the reign of the Kalyana Chalukya emperor Vikramaditya VI makes mention of Lord Rameshwara. An A.D. 1131 inscription of the reign of Someshwara III, gives information regarding a grant made to Moolasthana Kalideva, by Somagavunda when Mayuravarma of the Hangal Kadamba family was ruling over Banavasi- 12,000. A 12th century hero-stone record, commemorates the death of Soveya Nayaka in a conflict arising out of an incident of seizing cattle. A record upon the pedestal of Aditya, dated A.D. 1119, says that the idol of Aditya was got done by Bammisetty of Sangi family. The Kalidava and the *Moolastana* Kalideva refer to one and the same deity which is now known as Kalleshwara. This east-facing temple, located outside the village consist of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The *garbhagriha* is a Rashtrakuta structure originally and built of brick. An idol of Shivalinga is installed inside it. The *antarala* is also a brick structure. The open-*navaranga* has idols of Saptamatikas, Vishnu, Ganapathi and Mahishamardhini. Though of smaller size these idols are beautifully made. At the centre of the *navaranga* is a Nandi and the ceiling shows a simple lotus flower. This temple, originally of the Rashtrakuta period, appears to have received additions like the *navaranga* during the rule of the Kalyana Chalukyas. The temple, however, is decaying at present. Other temples at this place are of Basavanna, Ishwara, Kote Siddheshwara, Hanumantha, Udachamma, Durga and Dyamavva. A fair of Kote Siddheshwara is held annually on the *davanada hunnime* day and attracts a large gathering. A Mosque and a *dargah* are also here.

**Havanur:** An *agrahara* in ancient times and a place of pilgrimage now, this place (Pop: 7,085) is located in Haveri Taluk on the banks of the Tungabhadra river, at a distance of 35 Km from Haveri. Remains of its old fort have survived here and there. The temples in the fort area, namely, Tripuranteshwara, Ganapathi and Hanumantha, are believed to have been built during the time of Hanumantha gauda, the Palegar of the place. The Honneshwara temple of the Kalyana Chalukya period is adjacent to the Dyamavva shrine. It consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The Dyamavva shrine, renovated in 1958, is a notable place. A fair is held here during the month of *magha* on Wednesday following first Friday. Dyamavva (placed in a box) is said to have come to this place during the Palegar period. Next to Dyavamma's shrine is the Durgamma (Mahishamardhini) temple where the foot-wear (*paduke*) of Brahmesha and Dattamurthy are also kept. A well known as *musukina bavi* may be seen at a point where the fort is close to the river. To the rear of the Dyavamma shrine at the edge of the fort wall is a temple of mantangi Mailara, A Kalyana Chalukyan structure, it consists now of only a *garbhagriha* and an *antarala*. Separate idols of Veerabhadra, Vishnu, etc. are kept here. On the door-frame of the *antarala* is a figure of Gajalakshmi. In the Durgamma shrine wooden images seated on horseback are kept. Near the Durgadevi shrine, on the Guttala road is an inscription (A.D. 1053) of the reign of Someshwara I of the Kalyana Chalukya dynasty which refers to a grant of a tax to the Moolasthana Kalideva Swamy by Pergade Beechimayya and others. Other temples of the place are of Basavanna, Beereshwara, Venkatesha, Keshava, Hanumantha, Kalamma, Mastigudi, Halamma and Gangamma. An inscriptions (A.D. 1188) opposite the Durgadevi shrine is of the reign of Jagadekamalla III which mentions a land grant made to Kalideva. The Keshavadeva temple with its principal deity is in Kalyana Chalukyan style. The door jamb of the Masti temple and the pillars outside are in the Rastrakuta style. Near the Venkatesha temple on the river bank is the Sonda Mutt having the *mrittika brindavana* of saint Vadiraja, which is considered as the earliest among the six or seven such *brindavanas* in the south. In the front side of the *brindavana* are carvings of Hanuman, Bhima and Madwa in relief. The place also has a Chidambara Mandira, which has a *brindavana* of Lakshmi Narasimha Wodeyar. Havanur has two Mosques and the *dargahs* of Raja Bhagh Savar, Chand Peer Shahwali, Sola Masimsab, Jamal Shah Wali, and Mehaboob Subani.



**Haveri:** The taluk head-quarters town (Pop: 1,75,181) (now a district head quarters Town ), situated at a distance of 86 Km to the south-west of Dharwad, on the Bangalore-Pune road, called in ancient inscriptions variously as Pavari, Havari, Haveri and Nalapuri, this *agrahara* with 400 *mahajanas* was included in Basavuru - 140. The connection with Nala, sought to be established by an inscription of A.D. 1157, apparently takes its antiquity to the epic period. No fewer than 35 inscriptions have come to light from this place, of which the earliest is that of the Rastrakuta Emperor Kannara. This hero-stone inscription is about a hero who died in defence of his village. The inscriptions of the Kalyana Chalukyas, Kalachuris, Hoysalas and Seunas, numbering 18, are concerned with grants made in favour of the Siddheshwara temple of the town. Two other inscriptions record endowments made for the Heggere (Large tank) of Haveri. An inscription dated A.D. 1134 refers to this tank as 'Nallahalakere'; located at a distance of about 2.5 Km from Haveri, is suitable for picnic. The temples of Vinayaka, Gopala and Indreshwara possess an inscription each recording grants made to them. One more inscription at this spot concerns Jainism. The Siddheshwara temple is mentioned for the first time in an inscription of the reign of Vikramaditya VI in connection with a grant made to it. Several donative grants of that period establishes that this place was an important religious centre. It could have been associated with the *nathapantha* in the past.

On the road to Guttal is the temple of Siddheshwara (Gramadheesha), described as 'Swayambhu Siddheshwara' 'Siddhanatha', 'Purada Siddheshwara', and 'Visha Prahari' in early inscriptions. Built upon a low-lying ground, this temple consists of a *garbhagriha*, an *antarala* and an open *navaranga* attached with *mukhamantapas* on three sides. The door-frame of the *garbhagriha* is attractive and that of the *antarala* is decorated with a beautiful *makaratorana*. In a niche here is an idol meditating in *padmasana* posture. and a beautiful Yogavishnu image may be seen in the *navaranga* besides the images of Ganapathi and Adishakthi. The *navaranga* is provided with *kakshasanas* and is supported by pillars in the Chalukyan style. The *garbhagriha* is surmounted by a *Dravida shikhara* and it has richly carved beautiful figures. The niches on the exterior of the *garbhagriha* on three sides are unoccupied. Near the tank is a Saptamatrika sculpture.

To the left of Siddheshwara temple is the Ugra Narasimha temple which has under gone conservation. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. An image of Ugra Narasimha is placed in the *garbhagriha*. Scholars have said that this temple is the same as the Indreshwara temple of the inscriptions. In the Dyamavva Lane is a shrine of Kalleshwara. On a pillar of its *sabha mantapa* is an inscription of A.D. 1254 which records a grant made by Yadava King, Kannara for the worship of Lord Gopala. This temple has a *garbhagriha*, an *antarala*, a *navaranga* and a *sabha mantapa*. In the *garbhagriha* a Shivalinga is installed. The door-frame of the *antarala* is adorned with a *makaratorana*. Of the five niches in the *navaranga*, only three are occupied respectively by *Saptamatrika* panel, Ganapathi and Kartikeya. There are 16 pillars in the open *sabha mantapa*. The temple has also a *mukha mantapa* in the front. The pillars of this temple are in the Chalukyan style. According to an inscription, a pupil of Huncha Basalinga Swamy named Huncha Channaveerappa Swamy founded the Virakta Mutt at Haveri in the year 1759. The other Mutts at Haveri are the Hukkeri Mutt, Hosakeri Mutt, Hosa Mutt, Murugha Mutt, and Raghavendra Mutt. There are also temples of Giri Malleshwara, Mailaralinga, Manjunatha, Ganapathi, Basaveshwara, Basavanna, Veerabhadra, Bharamappa, Malatesha, Balakrishna, Dattatreya, Nagendra, Durga, Dyamavva, Kalika, Mariamma, Oddamma, Galiavva, Chowdavva and Akka Mahadevi.

A few Mosques and *dargahs* are located here. Formerly, an important *agrahara* and a centre of learning, it developed into a reputed market town, thanks to the efforts of the Peshwas. Its municipality is as old as 1879 and it secured the status of a taluk headquarters from 1905. Till recently Haveri was a well known place for cardamom curing; and, even now fine cardamom garlands are made here. Haveri was a noted centre of activities during the struggle for freedom and Hosamani Siddappa hailed from this place; and Mailara Mahadevappa's statue has been installed near the police station. Annual *jatras* of god Siddeshwara and of Veerabhadra are held respectively during the *Dasara* and *Yugadi* festivals. The annual fair of Hukkeri Mutt is held during the month of January.

**Hebbal:** Situated at a distance of 32 Km from the taluk headquarters town of Shirhatti, (Pop: 3,215) it has temples of Maruti, Ramalinga, Somanatha, Mukteshwara, Mauneshwara, Dyamavva and Banashakari. None of these temples have remained in their original form: some, have been renovated and some have remained dilapidated. Though an epigraph does make a reference to the construction of a tank with a sluice by Bujjabharasi, the grand mother of Marasimha of the Ganga family, no such work exists here at present. The same inscription, of the reign of Rashtrakuta Krishna II, dated A.D. 975, refers to a land grant made by the said Bujjabharasi to a Shiva temple built by her. Ruined pillars and other relics of the 10th - 11th century A.D. are found scattered at this place. In the Banashankari temple, standing outside the village limits, a locally made image of the goddess, about four ft. high, is found holding in her four hands respectively a trident, a sword, a small drum (damaru), and a kapala. Its pedestal has carved figures of a boar, a horse, and a scorpion. The place has a Veerashaiva Mutt known after Shivayogi and a *gaddige* of Siddarameshwara. The door-frames of the Shivayogeshwara Mutt and of the Dyamavva temple are beautiful examples exhibiting skills of local carpenters. The place is reputed for its handicrafts consisting of wooden door-frames, doors, devine vehicles (vahanas), and other carved figures.

**Hebballi:** Situated (Pop: 9,840) at a distance of 12 Km from the District headquarters town of Dharwad. Ancient inscriptions call it as Anadi Bananju pattana 'Herballi' or 'Hebballi'. Formerly it was included in Belvola -300. Four epigraphs are so far known from here, their contents being published by M.M. Kalburgi; three of these belong to the 13th and the fourth to 16th century. An inscription of the reign of Yadava Singhana (A.D. 1244) lying in front of the Shambhulinga temple refers to a gift of five oxens to that temple, while another inscription at the same spot, dated A.D. 1248 and belonging to the period of Kannara of the Yadava dynasty, describes a land grant made to the Vitthala of Pandarapur by Singa Gaunda of Kaluvara; incidentally it refers to grants made to Hebballi's Entu Hittu, individuals, Brahmin scholars of Brahmapuri by Sarvadhikari Mallisetty, son-in-law of prime minister (Mahapradhani) Beechisetty. The place was surrounded by a fort is attested by this inscription and relics. There is a 13th century Jaina donative inscription at this place. The Shambhulinga temple, now fully renovated, in all probability is the same one referred to in the above mentioned inscription, (A.D. 1244), built probably during the 10-11th century A.D. This temple has a Shivalinga in the *garbhagriha*; its *antarala*'s door-frame is decorated with *trishakhas* and *makaratorana*; and the ceiling of its *navaranga* supported by Chalukyan pillars, has a simple lotus design. This temple has an enclosure. Advantages has been taken, at the time of renovation, to increase the height of the temple.

Nearby the village tank is an ancient temple of Chandala Parameshwari. What is left of it, resembles a *navaranga* of an earlier large structure. Adjacent to the pedestal of Shivalinga, is a sculpted figure of his consort, which appear to have been placed them in recent years. The four pillars inside are in the Chalukyan style and the door-frame has *Charturshakha* decoration. Outside of the temple

is seen a broken idol of a Tirthankara and Rudra in the Padmasana posture sitting upon a lotus flower. Nearby is a Saptamatrika panel, and it is said that they were discovered recently while digging the tank bed. Another, a gold-plated Tirthankara image weighing five and a half kilogram found at the same spot is said to be kept at the taluk office. There is a Saptamatrika panel, near the temple. Hebballi also has temples of Venkateshwara, Veeramma, Hanumantha, Panduranga, Mailara, Mallaiah, Basavanna, Satyanarayana, Dyamavva, Durgavva, Shakamma, Lokura Dyamavva, Changalavva and Gramadevata. There are three Mutts - Shivananda, Chidambara, and the celebrated Gondavali; also a Mosque and a *dargah* of Mahboob Subania. An *urus* is held annually.

**Herur:** Situated (Pop: 2,366) at a distance of 25 Km. from Hangal, the head-quarters town, this place is well-connected by road from Haveri. The place, which in early times belonged to Basavuru - 140, has so far reported four inscriptions. They belong to the period of the Kalyana Chalukya, Hoysala, Yadava and Vijayanagara rulers. Of them one is a hero-stone inscription and another, a masti-inscriptions. The place is named as Peruru in an inscription found in the neighbouring village of Hirehullal which takes back its antiquity to the Rashtrakuta times. A hero stone inscription, dated in the 26th regnal year of Ballala II, lying upon the village tank bund, refers to the death of Chaladanka Setty. Of the Ishwara temple, which once stood upon the tank bund, nothing but the Shivalinga and Nandi still remain. The ruined *nishidhi* stones lying in the private backyards, indicate the availability of more Jaina relics. The village, has, recently, built shrines of Hanumnatha, Basavanna, Udachavva and Dyamavva. An image of a seated four faced Brahma called 'Golakavva' by locals, is worshipped on the Deepavali (*Hatti Amavasye*) day. The neighbouring villages such as Kalkeri, Hirehullala, and Kanneshwara contain several ancient temples and are worth visiting.

**Hire Anaji:** Located at a distance of 28 Km to the south-west of the taluk head-quarters town of Byadgi, (Pop: 1,231) which in former times was included in Basavuru - 140, and so far ten inscriptions have been reported from here. Six of these are *nishidhi* records of A.D. 12-14th century and the remaining four are donative grants made to temples and *Basadis*. An A.D. 1238 inscription (Veeragal in the Ishwara temple) informs that when Yadhava Singhana was ruling over Basavuru - 140, Goggisetty, worthy of a hero, attained heavenly abode in a conflict involving seizure of cattle (*gograhana*) at Gottagadi (Hirehalli of the present) Two inscriptions of A.D. 1293 of the Yadava ruler Ramachandra mentions, about the grants made to the Neminatha *Basadi*. Outside the village are located two temples, one of which is an ancient Ishwara temple and the other Kallumallappa's temple. The Ishwara temple is somewhat large consisting of a *garbhagriha* an *ardhamantapa* and a *navaranga*. The Kallumallappa's temple has only a small *garbhagriha* and a *antarala*. The door-jamb of the *antarala* of the Ishwara temple has *dwishakha* decoration, with *jaalandhras* on both sides and a Gajalakshmi motif is seen in its *lalata*. An approximately two ft high Sthanaka Bhairava idol and a foot high beautiful seated image of Bhairavi are kept in the *navaranga*. Two *Veeragals* may be seen within the precincts of this temple. The Kallumallappa's temple has a Shivalinga and a Saptamatrika frieze, the latter in the *ardhamantapa*. About a 100 metres from these temples is a Gajalakshmi *torana* with two sculpted heads of Hebuffaloes lying closeby. The place also has early shrines of Veerabhadra, Hanumantha and Dyamavva, besides a Mosque and a *dargah*.

**Hirebasur:** Located ( Pop: 1,650) in the Hangal taluk at a distance of 24 Km to the south west of Hangal, the place was called variously as Vysapura, Basapura, and Basapura in epigraphical records. A branch of the Shilhara family had their capital here and the place is known in inscriptions as Basuru-140. Six inscriptions are reported from this place. An inscription of the reign of Kalachuri Bijjala

records the building of the Vyaseshwara temple at Vyasapura (Basuru) by Attiraja who also made a grant to it. An endowment made to Baseshwara of Basuru forms the subject of an inscription of the reign of Yadava Singhana. Another endowment made to Brahma Devalaya by Mallideva of Jeemutavahana *kula* is recorded in a third record. There are two hero-stone records that commemorate the death of Mallisetty and Nageya during the siege of the fort. In an open field near the Hanumantha temple are seen seven masti stones at a single spot, two of which contain inscriptions, however, they are mutilated. These life sized *masti* stones belong to Circa A.D. 14th century. The Vishweshwara temple outside the village is identified with the Vyaseshwara mentioned in inscriptions. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga and on the *lalata* of its door-frame a Gajalakshmi figure is carved. There are six *devokostas* in the *navaranga*; the niche on the left contains images of an eight armed Mahisamardhini, Kartikeya and Brahma, and the niche on the right contains images of a four-armed Vishnu, Harihara and Saptamatrikas. These images, about three ft. in height each, are beautifully executed and those of Brahma, Vishnu and Harihara being particularly noteworthy in this respect. The pillars of the *navaranga* are in the Chalukyan style. This temple, however, is in a dilapidated condition. Though the Brahmeshwara temple no longer exists, the head of a possibly eight ft tall image, called now as Konada Bharamappa, is lying near the Somasagara road. He Buffalo heads of various sizes are also found there, one of which being unusually huge, with a fully stretched out tongue, between whose horns a beautiful lotus flower is carved. The Ramalinga temple in the village is in ruins and only its *antarala* can be discerned; of the idols there, only a Shivalinga and a Nandi are seen. The Hanumantha temple is fully renovated, however, a mutilated Vijayanagara *lithic* record is lying within its precincts. A four-faced Brahma image is worshipped by the local people by the name of 'Golakavva' specially during Deepavali times. Other shrines here are of the recently built Basavanna, Bharamappa, Dyamavva, Udachavva and Matangavva. There is a Mosque at Hirebasur. In the neighbouring village of Chikbasur an *urus* of Mehaboob Subani is held annually in the month of November in which the Muslim inhabitants of Hirebasur also take part.

**Hirebendigeri:** Situated to the north of the taluk(Pop: 2,777) head quarters town of Shiggaon at a distance of 12 Km., this historically important place has so far yielded seven inscriptions of which that of the year A.D. 1126 of the reign of Vikramaditya VI, the Kalyana Chalukyan emperor, is mutilated; however, it conveys the information that *pergade* Narasinga, besides making a land grant, also made arrangements for the supply of oil for lighting the lamps in the temple of Macheshwara. A grant made by the couple Ballagavunda and Nijakabbe Gavundi to the Macheshwara temple is the subject of an inscription of Chalukya Jagadekamalla II's reign. An A.D. 1143 grant of land and a building site to Lord Kalidevaswamy by Madigavunda and others is mentioned in an inscription of A.D. 1148. An inscription, standing opposite the Kalmeshwra temple, of A.D. 1148, records the grant of the Hallikeri village to the Kalidevaswamy temple by *Danda Nayaka* Macharasa and others. Another record at the same spot, of the reign of Kalachuri Bijjala, dated A.D. 1168 tells that the Hanagunda village was granted as an endowment to Kalidevaswamy by the fendatory chief Peraya and others. A pillar inscription found in the same temple, of Circa A.D. 12th century, says that a dancing hall (*natyashala*) was built for the Swayambhu deity by Chettysetty and Goravabbe. A Circa A.D. 15th century record mentions a land grant made by the Ghante Odeya of Biligi to the Koryanna Mutt. Among the above-named temples only the *swayambhu* Kalideva temple has survived albeit in a partly renovated conditions. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga whose door-jamb has a simple *dwishakha* decoration. The door jamb of the *antarala* too is no different. The *garbhagriha* has over it a recently built *shikhara*. Other shrines at this place are of Basavanna,

Veerabhadra, Mailara, Hanumantha, Durgamma, Dyamavva and Kariamma. A Mosque and a *dargah* too are here.

**Hirehal:** Located (Pop: 3,520) in Ron taluk is referred to by the name of 'Kisuvavi' in early inscriptions. It is located on the Ron-Badami road at a distance of five Km to the north-east of Ron. Formerly, it was included in Kisukadu - 70 and was an *agrahara* with 84 *mahajanas*. So far two inscriptions only have come to light from this place. An inscription of the reign of the Chalukya emperor Someshwara II, dated A.D. 1130, and now standing opposite the Rameshwara temple, records a grant made by the 84 *mahajanas of agrahara* Kisuvavi for the feeding of holy men. It is said that a well in the centre of the village has some stone inscriptions; but, only a systematic exploration can bring them to light. The ancient Rameshwara or Ramalinga temple is facing east and consists of a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. The *garbhagriha* which is square shaped inside but star-shaped outside, houses a Shivalinga. Its door jamb has a simple *Panchashakha* decoration. The *navaranga*, which can be entered from both the east as well as the north, has attractive door frames. The doorframe of the northern entrance has a frieze of swans and both the door-frames show carved Gajalakshmi on the *lalata*. The *navaranga's* ceiling is supported by 16 pillars of which the four Chalukyan pillars at the centre are beautiful. The exterior walls of the temple are covered with decorative pilasters, and miniature *shikharas* of different models. The ancient *Panchalinga* shrines of Sankeshwara, Virupaksha (Kere Basavanna), Someshwara, Mallikarjuna and Nagalingeshwara here are all in a ruined condition now. Other shrines at the place are of Veerabhadra, Hanumantha, Revana Siddheshwara and Dyamavva. A Mutt called after Mudiappajja Mutt is here. A Mosque and a *dargah* of Khadir Sab Ajja are also here. *urus* is held in the month of Moharrum.

**Hirehalli:** Situated at a distance of 30 Km to the south east of the taluk headquarters town of Byadgi (Pop: 2,164), known in ancient inscription as 'Gottagadi' this village was part of Kaginele — 12 included in Basavuru — 140 nadu. The place is made famous by the majestic temple of Koteshwara, also known as Gajeshwara. So far, three inscriptions have come to light from this place. An inscription of the reign of Vikramaditya VI, of the Kalyana Chalukyan dynasty, dated in A.D. 1121, records a grant made for the service of the presiding deity of Angajeshwara at Gottagadi by Shobhana Setty and his wife Soviakka. A Pillar inscription here, of the reign of Jagadekamalla II, furnishes information concerning different officers of the Kingdom. An AD. 14th century, Veeragal record, opposite the said temple, of the reign of the Vijayanagara king Harihara, records the death of a son of Nedilagauda and Mudigaudi of Chaluki family. The Angajeshwara temple mentioned in the inscriptions is identified with the existing temple of Gajeshwara. Since, in former times, this temple was surrounded by a mud fort, the name Koteshwara has come to be attached to it. This large temple faces east, and consists of a *garbhagriha*, *antarala* and a spacious *navaranga* provided with *kakshasanas*. A Shivalinga is placed in the *garbhagriha* whose door frame has a *panchashakha* but with simple decoration and a Gajalakshmi motif is upon the *lalata*. The door-frame of the *antarala* has *trishakha* decoration and adorned further with a *makaratorana* having carved figures of Brahma, Vishnu and Maheshwara. At the northern edge of the *navaranga* is a *garbhagriha* of a single *ankana* (possibly a later addition) in which is installed a seven ft tall, four-armed Vishnu image which, however, is partially mutilated. Its *Prabhavali* contains images representing the ten incarnations of Vishnu in relief. In the niches at the *navaranga* are respectively placed idols of three ft high Saptamatrikas, Ganapathi, Mailara and Kartikeya. The pillars of the *navaranga* are the finest examples of Chalukyan style. Its ceiling is decorated with minutely carved figures in imitation of wood carving. The exterior walls of the temple are adorned with niches, *mantapas*, miniature *shikharas* and decorative pilasters. The *shikhara* over the *garbhagriha* is in



*dravida* style. M.M. Kalburgi believes that it is likely that Sharana Masanayya hailed from Gottagadi (Hirehalli) and was a devout worshipper of Angajeshwara there. Other shrines here are of Basavanna, Veerabhadra, Hanumantha, Dyamavva and Durgavva. A Mosque and a *dargah* are also located here.

**Hirehulyal** : Situated (Pop: 1274) at a distance of 30 Km to the south-west of the taluk headquarters town of Hangal, has a good road to Haveri. Referred to by the name of 'Pullavala' in early records, it formed part of Basavaru -140. Few *gosasa* stones have been discovered here and the place has so far yielded four inscriptions. A hero -stone record of the reign of the Rashtrakuta emperor Indra commemorates the death of Nagayya, son of Chologavunda, Nadagouda of Banavasi - 12,000, in a conflict. A recently discovered hero-stone record, standing behind the Kalleshwara temple, of the Rashtrakuta period also commemorates the death of a soldier in a conflict between the villages of Pulavala and Peruru (Herur). The fact of Ananthapala's rule over Belvola-Purigere, Banavasi and Halasige *nadus* are disclosed by an inscription of the reign of Vikramaditya VI found opposite the Hanumanth temple. The name of a sculptor Chandroja is mentioned in a Circa A.D. 14th century hero-stone record.

There are two ancient temples in this historic village. The Kalleshwara temple is left with a *garbhagriha* and an *antarala*, the *navaranga* no longer exists. The *garbhagriha*, built of bricks, has a shivalinga; and its door-frame has *chaturshakha* decoration, and its *lalata* shows a Gajalakshmi figure and on both sides of the jamb are carved *poornakumbhas* or jars supposedly filled with water from a holy river. In front of the temple is a *kiranasthamba* and broken sculptures of Saptamatrikas, Mahishamardhini and Vishnu. This ruined temple appears to have been constructed in about A.D. 950. A much damaged hero stone of the Rashtrakuta period lies opposite this temple. Another ancient temple at this place is that of Ishwara which too is now left with a *garbhagriha* and an *antarala*. The door frames of the *garbhagriha* and *antarala* are beautifully executed and that of the *antarala* being particularly noteworthy on account of its attractive *makaratorana* containing carved figures of Brahma, Vishnu, and Maheshwara. The precincts of this temple is strewn with relics. Around the Hanumantha shrine too hero-stones and *Kirana sthambhas* are found. There are, shrines of Veerabhadra, Basavanna, Hanumantha, Udachavva and Dyamavva, A Mosque is also here.

**Hirekerur** : The taluk head quarters station of Hirekerur (Pop: 12,588) is at a distance of 140 Km to the south-east of Dharwad, was called by the name of '*Piriya Kereyuru*' '*Mahatataka grama*' etc. in early inscriptions, it was the administrative centre of a group of 12 villages in the Banavasi — 12,000 country. It was a big *agrahara* village (mahagrama).References to 'Tenkana Ayyavole Piriya Kereyuru' in inscriptions indicate that it was a major trade centre. Seventeen inscriptions are so far known from this place. The *gosasa* inscription of the reign of the Rashtrakuta emperor Krishna III (A.D. 960), behind the *totada* Veeranna's shrine, records a gift of thousand cows (*gosasa*) by Marasinga and others. Grants made for the maintenance of the large tank at the place by several officers and notables are detailed in the inscriptions of A.D. 1054, A.D. 1060 and A.D. 1131. An A.D. 1074 inscription of the reign of the Kalyana Chalukyan emperor Someswara II, records an endowment in favour of a deity; while a gift made by Gundavarasa of Nidagundi *agrahara* to Lord Jakkeshwara is found mentioned in a record of A.D. 1124. On the tank bund is an A.D. 1125 inscription which commemorates the death of Satiga and Haranna (sons of Bojamgara Naranaiah) in a conflict involving seizure of cattle. At about the same spot is a 13th century hero-stone record which describes the death of a Nayaka while fighting a tiger. Exemption granted from the collection of a tax from the barbers is the subject of an inscription (A.D. 1545) of the reign of Sadashivaraya of Vijayanagara. This inscription provides clue to the assumption that Hirekerur was included in Koda which was a part of Rattihalli nadu. An A.D. 1109

inscription of the neighbouring village of Noolageri is all praise for the 1000 *mahajanas* of Hirekerur and says, that the Banajigas of that village made a grant to the Gavareshwara temple built by Bammisetty. The temples of Jakkeshwara, Bhujangeshwara and Gavareshwara mentioned in the inscriptions have undergone fundamental changes.

The centre of attraction of Hirekerur, is the large reservoir known as Heggere which is nearly a thousand years old. The very view of this enormous expanse of water brings joy to many. As is natural one can enjoy cool breeze here all the time. A recently built Durga temple is located upon the bund of this reservoir. An attractive eight-armed image of Mahisamardhini seated on a lion, fighting against the demon Mahisha, is surmounted over the gateway of this temple. An image of Traipurusha here is also noteworthy. On the Bharata Hunnime day annual fair of goddess Durga is held, once in three years.

On the road leading to the reservoir are the temples of *totoda* Veeranna and Janardana. The Veeranna temple has been fully renovated and around it are lithic records and hero-stones. The Janardana temple nearby has a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. This dilapidated and mud covered structure has an image of a charming Yogavishnu in the *garbhagriha*. Probably built during the 15th century, its *navaranga* is in ruins. The temple of Gavareshwara at the centre of the town is fully renovated. Its *garbhagriha* has an image of Gaureshwara, and its door-jamb has *panchashaka* decoration and its *lalata* has a Gajalakshmi motif. The Shivalingas placed on either sides of the *garbhagriha* are worshipped respectively as Nagareshwara and Thagareshwara. The *navaranga* supported by Chalukyan pillars has sheltered idols of Mahishamardhini, Maheshwara, Ganapathi and Saptamatrikas, and a Nandi here is worshipped by the name of *nuchhakki* (broken rice) Basavanna. Within the Hanumantha temple enclosure may be seen a life-sized, but mutilated image of the four faced Brahma. Within the compound of the Girls School stands a life sized four armed image of Vishnu displaying *abhayamudra* (gesture of protection) and, its *prabhavali* has the ten incarnation of Vishnu carved upon. This image is also mutilated. Other temples here are of Hanumantha, Kote Basavanna, (three), Veerabhadra (two), Vithala, Brahmeshwara, Shakambari Kote Durgavva and Dattatreya. Near the Brahmeshwara temple is a huge hero-stone of the Rashtrakuta period. Two Mosques - Jamia and Noorali - of the Adilshahi period and *dargahs* of Abdul Wahab Shah wali, Malook Adilshahi, and Mahaboob Subani, where annual *urus* are held respectively in the month of Rajab, Mahar and Dastagiri respectively.

**Hirekonati:** A village in the taluk of Hirekerur (Pop:1261), the Konavatti of inscriptions, is at a distance of 14 Km from Hirekerur. Around this ancient village many early relics are found scattered. Near the Narayana temple are two Hero-stones and two *nishidhi* stones. One of the latter is of the death of a female disciple of Ananta Kirti Bhattaraka named Kamave through Sanyasana (fast unto death) in A.D. 1271; and another, of the reign of Yadava Ramachandra, dated A.D. 1278, records a similar death of a Setty who was a disciple of Senabhataraka. Within the premises of this temple lies a door-frame with a *Jinabimba* carved in the Chalukyan style. In the *garbhagriha* of the Narayana temple is an image of Keshava upon a Jaina pedestal with the emblem of lion. Several hero-stones are found around this temple and there are three memorial stones of the Vijayanagara period. A *sati* stone has relief sculpture of a royal couple along with umbrella and flag. Near a spot called as Bannikatte also, a *sati* stone is seen. Upon the tank bund, close to a small shrine of Kariamamma, are an inscribed *sati* stone, a *nishidhi* stone, an image of Mahishamardhini and a broken serpent upon whose hood is an indistinct figure. A hero-stone of the period of Kalachuri Bijjala, dated A.D. 1166, mentions the

death of Ketisetty of Konavatti in a conflict. Other shrines at this place are of Kalleshwara, Gali Durgavva, Mantangi, Kariavva and Renukadevi. The annual *jatra* of Renukadevi is celebrated on the 9th day after the new year festival of Ugadi. A pedestal with Chalukyan characteristics may be seen in the Kalleshwara shrine located upon the tank bund. A Mosque and a *dargah* too are at Hirekonati.

**Hiremaganur** : Located at a distance of 18 Km to the south of the taluk headquarters town of Ranibennur (Pop: 852), a place of great antiquity, is attested by an inscription of A.D. 918 of the reign of the Rashtrakuta emperor Krishna III. It says that a gauda of Magunduru at the request of the *mahajanas* of Kereyuru and Talagundur (Talagunda) made a gift of thousand cows and built two tanks, and followed it up by the construction of a temple where he consecrated a *linga*. This inscription is found among a group of *gosasa* stones lying opposite the Kalleshwara temple. These stones are mistakenly regarded and worshipped by the local people as the representations of the *navagrahas* or nine planets. The *gosasa* stones here are arranged in three rows of three stones each. Kalash and plough are seen carved upon them. The name Magunduru mentioned in the inscription, was the ancient name of Hiremaganur. The temple built at that time is identified with the existing Kalmeshwra temple. It consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*; a small shrine too is located to the north of the *navaranga*. The door jamb of the ardhamantapa is provided with network fringe. Both the shrines have a Shiva linga each, and in the centre of the *navaranga* is a Nandi. There are two niches in the *navaranga*, one of which has a Saptamatrika panel and the other a four ft. high Bhairava image. the central portion of the ceiling of the *navaranga* is carved with a beautiful Nataraja in relief who is represented as wearing elephant skin; and, around him are sculpted representations of the eight guardians of the cardinal points ( *astadikpalas*). The *shikhara* of this temple has been renovated by the local people. Regular worship is still being conducted in this temple and an annual fair is held in the month of December. At the centre of the village is a huge platform dedicated to Veeragallappajja, upon which stands a 15th-16th Circa A.D. hero stone with a handsome bow man, six ft tall, shown in relief. The members of the Talavara Community offer worship here.

**Hole Alur**: Situated to the north-west of the taluk headquarters town of Ron, at a distance of 25 Km, is Hole Alur (Pop: 7,565). Its name is derived from the fact of it being located upon the bank of the Malaprabha river. The Gadag - Bagalkot railway passes through Hole Alur, from which circumstance the place is also known as Gadi Aluru. Dr. A. Sundara says that relics of a Pre-historic culture have been found here. An important place in the taluk of Ron, Hole Alur is reputed for its manufacture of artistically carved wooden door- frames that are in great demand. A Mutt at this place, known after Echcharaswamy, is frequented by devotees - both Hindus and Muslims. During the month of December a fair is held here; and, on the *sankranti* festival day thousands congregate for a holy dip in the Malaprabha river. Alur Venkata Rao, who was in the fore front of the struggle for the unification of Karnataka, hailed from this place.

**Hole Anveri** : Situated to the south-east of the taluk head-quarters town of Ranibennur, at a distance of 70 Km (Pop: 1,363). Referred to as Anevari in ancient epigraphs this village was formerly included in an administrative unit known as Rattihalli - 70 situated at the confluence of the rivers Kumudwati and Tungabhadra. This place has so far yielded four inscriptions: an inscription of A.D. 1048, opposite the Rameshwara temple, informs that the grama of Anavari is granted by officers to the Ramatirtha at the confluence, who also made land grants to the dependents of that temple; an inscription of A.D. 1247, engraved on a pillar of the Sangameshwara temple, has laid down that out of the interest which might accrue on account of one *gadyana* deposited by Nagavve, the priests must

provide for daily worship of Viswaroopadeva fifty flowers without fail; and, another inscription of A.D. 1249, engraved upon the door of Banashankari temple, records a gift made by Mayideva to Lord Ramanatha of the two old temples at this place, the one located close to the river bank, that is the Rameshwara temple is the earliest. Built probably during Rashtrakuta period which has suffered extensive damage. It appears to have consisted originally of a *garbhagriha* and an *ardhamantapa*, the former containing a Shivalinga of the Rashtrakuta period. The door-frame of the *garbhagriha*, about 10ft. high is attractive. Another attraction of this place is the temple of Lord Vishwaroopa, now known as Sangameshwara standing at the confluence of the two rivers. This temple has minutely carved and fine looking sculpted figures. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. The square shaped *garbhagriha* has a Shivalinga and its door frame is decorated with *Panchashakhas* with Shaiva *dwarapalas* on both sides. The Nandi is in the *antarala*, whose door-frame has a beautiful network design showing carved sculptures of musicians and dancers in the centre of a round-shaped creeper; the sculpted figure of Manmatha here is rather enticing. The *navaranga* boasts of finely polished and attractive Chalukyan columns. The exterior surface of this temple is noted for its rather finely carved figures. The *adhithana* of this temple has a beautiful *Panchashaka*. The exterior walls of this temple are covered with miniature niches, a variety of miniature *shikharas*, miniature columns, row of beautiful women singing, dancing and playing the veena and a host of attractive figures of parivara artists. The *shikhara* of this temple is in ruins. An annual fair (jatra) is held here on the Sankranti day. Thousands gather at the confluence of the two rivers here to take holy dip during the Sankranti festival. A *gaddige* of Kumaraswamy of Hangal stands adjacent to this temple.

Nearby the Rameshwara temple is the Banashankari temple which consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. This, now fully renovated temple has an idol of Banashankari in the *garbhagriha*, said to be of Chalukyan period; and, so are its door frame and the pillars. Damaged figures of Surya and Saptamatrikas are found within the precincts of this temple. Five days previous to the *Bharata Hunnime*, a *jatra* of this deity is held annually with great pomp. There are shrines of Hanumantha, Beeradeva, Basavanna, Rama and Durga in this village. A few Veeragals and Mastikals are seen at this place. It has a Mosque too.

**Hombal** : Situated (Pop: ) at a distance of 11 Km from the taluk headquarters town of Gadag (presently a district head quarters town) ancient inscriptions refer to it as 'Pombulcha', and 'Pombolalu'. In early times it was included in Belvola—300 country. So far, nine inscriptions have been reported from here. It was a great *agrahara* and an educational centre with 120 *mahajanas* residing here. An inscription of the reign of Someshwara I (A.D. 1049) standing opposite the Shankaralinga temple states that when kumara Someshwara (Someshwara II) was administering Belvola-300 and Puligere-300, Jakkimayya renovated the ruined temple of Vishnu and made a grant of 24 *mattaru* of land for its support; and that Nagavarmayya constructed a Choultry attached to that temple and also made a land grant to it. An A.D. 1189 inscription of the reign of Someshwara IV furnishes details of construction of Kumara Bonteshwara temple and installation of Haralinga by Rudrashaktidevaru, who also made a grant for its support. A seventh century hero-stone inscription describes the heroic death of Mallayya Nayaka of Maguda, and another refers to 120 *mahajanas*. An inscription found in the Barbers lane, dated A.D. 1547, when Sadashivaraya was the reigning monarch at Vijayanagara, records the waiving off of professional levy payable by the barbers in Torgal Country at the request of Malloja and Chandoja. The above inscriptions make it clear that the place was an important operational headquarters of the Kalamukha sect. The temples of Vishnu and Kumara Bonteshwara no longer exist, but some relics have been preserved within the enclosure of the Shankara temple at Hombala.

This temple of Shankara could have been the Kumara Bonteshwara temple of the inscriptions. This east facing temple is located within a spacious enclosure at an elevated place and consists of a *garbhagriha*, a *navaranga* and a *sabhamantapa*. The *garbhagriha* houses a *Swayambhu* linga and has a very attractive door frame. The five niches within the *navaranga* contain respectively the images of Uma-Maheshwara, Anantapadmanabha, Mahishamardhini and Ganesha, the last named being two in number. Within the enclosure of this temple are found four middle-sized lingas, Nandi, Saptamatrika Panel, Gajalakshmi and hero stones. Near the rear gate of the enclosure are some pillars and *kirana stambhas* of about 10th of 11th century A.D. revealing Rastrakuta characteristics. This temple, renovated fully in 1933, is decorated by an octagonal tiered *shikhara*, the four corners of which also contain octagonal miniature *shikharas*. In front of this temple stands a hero-stone (A.D. 10th century) of Rashtrakuta period. Other shrines of the place include those of Yoga Narayana, Kalleraya Maruti, Basavanna, Veerabhadra, Hanumantha, Ganapathi and Chowdeshwarai, besides a Mosque and a durgah.

**Hombli** : Situated at a distance of 24 Km to the north-east of Hangal (Pop: 413), the taluk headquarters town, it is located on the right bank of the river Dharma. On the basis of the hero-stone inscriptions of the reign of Rashtrakuta Dhruva found here, the antiquity of Hombali is traced back to the Rashtrakuta period. Four inscriptions are found here; the first of these gives an account of the heroic death of Badugilti Gamunda when Marakkarasa, a Rashtrakuta feudatory was ruling the Banavasi — 12,000 country; another a 15th century A.D. inscription, gives information about the construction of a Rameshwara temple by Sahavasi Honnarasa who also caused the reinstallation of the deity ; and, the two remaining inscriptions refer to the construction of *bhogamantapa* of the Rameshwara temple and the heroic death of a hero named Animenti.

Outside the village limits on an elevated spot stands the Rameshwara temple of the inscriptions which is now known as Basavanna temple. A Kalyana Chalukyan structure in all probability, it underwent renovation during the 15th century, a fact noticed above. It consists of a large *sabhamantapa*, two *garbhagrihas* facing each other, and an open *antarala*. One of the niches in this temple contains an image of Veerabhadra. Within the temple precincts are found images of a five feet tall beautiful Adishakti, Vishnu, Surya and Saraswathi. The image of Adishakti is particularly interesting as it contains small carved figures of Saraswathi, Lakshmi and Maheswari along with their vehicles upon its base; all these figures, however, are some what damaged. On an open ground outside the village stands a 15 feet tall image of four armed Ganapathi in seated posture belonging to the Vijayanagar period. The front portion of this handsome idol is unfortunately mutilated.

**Hommaradi** : Located at a distance of five Km to the south of Haveri in the taluk of the same name (Pop: 3,059), which, in early times, was included in Basavuru- 140 and ancient inscriptions refer to this place as 'Vommaradi', and 'Ommaradi'. Its antiquity is said to go back to the Rashtrakuta period whose *gosasa* and hero-stone inscriptions are found here. Hommaradi boasts of five inscriptions of which three are hero-stones of different periods and the two remaining record donations. While an A.D. 10th century hero-stone inscription of the Rashtrakuta dynasty which stands opposite the Veerabhadra temple, commemorates the death of a hero; another herostone inscription of A.D. 1049, which stands opposite the Ramalinga temple, records a grant made on account of a hero who laid down his life fighting for Eleya Bojangas. Two other hero-stone inscriptions of about A.D. 11th century are rather obscure on account of being damaged.



The two shrined Parameswara temple in the centre of the village consists of two *garbhagrihas* with only the principal one provided with an *antarala*, in the other *garbhagriha*, stands a beautiful figure of Surya in *samabhangi* upon a Garuda Pedestal. The pillars of the *navaranga* are Chalukyan. Nandi is seated upon a lion Pedestal. The door frame of the *navaranga* is rendered attractive by *Panchashakha* decoration and minute carvings; the *lalata* shows the usual Gajalakshmi motif. The precincts of this temple contain images of Durga and Veerabhadra; besides, a *gosasa* stone of the Rastrakuta period. Adjacent to the village tank is an ancient temple of Ramalinga consisting of a *garbhagriha*, an open *antarala* and a *navaranga*. The *garbhagriha* houses a Shivalinga and Nandi sits in the open *antarala* facing the Shivalinga. The pillars of the *navaranga* show four different patterns. It has shrines of Hanumantha, Kalleshwara, Veerabhadra and Basavanna; besides, a Mosque and a *dargah*.

**Honnatti** : Located (Pop: 2,730) in the Ranibennur taluk, is at a distance of 14 Km. to the north of Ranibennur town. The place is referred to variously as Punnavatti, *agrahara* Honnavartha, Ponnnavatti, Ponnnavartha, Honnavatti, etc. The most ancient form of Honnatti, are Punnavatti and Ponnnavartha to mean golden spring. It was the principal village of a group of 12 villages. So far, five inscriptions are reported from here. According to an inscription of A.D. 1124, it was an *agrahara* of 200 *mahajanas*. An undated inscription of the reign of Krishna II, the Rashtrakuta emperor, gives information regarding a land grant made by some officers when Lokate and his son Kalivitta were respectively ruling over Banavasi and Ponnnavanti-12. Another inscription (A.D. 1124) of Vikramaditya VI gives details regarding the construction of the Chameswara temple at Honnavartha by Dekanna and Nakanna brothers, who were the principal officers under a chieftain Vikramanka dandadhipa Chomadeva. They also, it is said, made a grant of land measured by using Kachhavi gale to Brahmarshijiyar, the chief priest, which was bounded by the lands that were held by Kalideva, Keshava and Baneshwara temples. An inscription of A.D. 1190 refers to the gift of an oil mill (*gana*) for the perpetual lamp of the Lord Keshava by Devanna an officer of Hoysala Ballala II. Another inscription (A.D. 1187) engraved upon a pillar informs that, at the request of Sarvadhikari Beechisetty, Pradhana Tipparasa installed Rajeshwara linga in Chameswara temple and made many gifts including an extent of four *mattaru* of land. The inscription calls the Keshava temple as Kirtinarayana temple.

At present the area around the Honnamma Temple is called as Gudi Honnatti and the area comprising ancient shrines is called as Halehoninatti by the local people. The deity of Honnamma is being worshipped even to this day, and her temple consists of a *garbhagriha*, a *navaranga* and a *mukhamantapa*. Within the *garbhagriha* is an idol of Honnamma. Its door-frame is beautiful and of the two niches (*Devakoshta*) in the *navaranga*, one possess an image of Bhairava and another that of Kartikeya. Within the temple enclosure is a Saptamatrika panel. The Swayambhu Ishwara temple is located behind this temple and stands entirely transformed into a new structure now. In the shrine of Bharamappa nearby are seen a sculpture showing Bhairava - Durgi. Next to it stands an image of Kumara Rama (?) This temple is probably a structure of the Kalyana Chalukyan period. Behind it is a tank at a lower level of which is an Ishwara temple consisting of a *garbhagriha* and an *ardhamantapa*. The *garbhagriha* has a Shivalinga with an attractive door frame; the *ardhamantapa* shows sculptures of Saptamatrikas, a four ft. tall handsome, four armed Vishnu and Naga-Nagini couple. This temple (Circa. A.D. 950) is a brick structure of the Rashtrakuta period. Below the tank bund in the Baraker field is a four ft. high beautiful sculpture of Aditya. Hale *Honnatti* is located at a distance of one kilometre from Gudi Honnatti on the road to Guttal. At the entrance of the village is a plain temple of Veerabhadra consisting of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* with a

*kadamba nagara shikhara*, houses a Shivalinga and its door frame is rather plain. A six ft. high Veerabhadra idol in the Chalukyan style stands at the right portion of the *navaranga*. The structural characteristics of this temple betray its original Jain affiliation.

Within the village is a temple of Veeranarayana consisting of a *garbhagriha*, an *antarala* and a *navaranga*. Its front portion has undergone renovation. The *garbhagriha* houses a 4.5 ft. high idol of Lord Keshava, seated upon a Garuda Pedestal, and its *prabhavali* contains *dashavatara* sculpture. The door-frames of both the *garbhagriha* and *antarala* are plain with the Gajalakshmi motif in the middle of the *lalata*; in the *navaranga* is seen a handsome sculpture of Ananta Padmanabha, the *prabhavali* of which contains miniature sculptures of *dashavatara* and, the carving of Brahma seated in the middle of the lotus that has sprung from Vishnu's *nabhi* is most elegantly done. Nearby is found a *nishidhi* inscription with carved figures of the 13th century A.D.

About half a kilometre on the road to Guttal, a little to the interior on the left, is a beautiful *trikutachala* structure, probably the one referred to in an inscription of A.D. 1134 as the Kalideva-Keshavadeva temple. The three *garbhagrihas* have separate *antaralas* with a common *navaranga*. The door-frames of the *garbhagrihas* are decorated with *panchashakhas* and with the Gajalakshmi motif on each *lalata*. The *lalata* of the *antarala* door rather unusually has a figure of Lakshmi depicted along with an animal. The *garbhagrihas* on the north and south are empty and the *antarala* door-jamb has beautiful *jaalandhra* decoration. A pillar in the *navaranga* contains a hymn in praise of Harihara in the Devanagari script. The *shikharas* of this temple have collapsed. Opposite this temple is seen a huge but damaged hero-stone with an inscription upon it.

Close to this temple on the right side of the road is a temple of Ramalinga. This too is a *trikutachala* structure with only the chief *garbhagriha* having an *antarala*; a common *navaranga*. This dilapidated temple is further affected by tenacious vegetation. It has a *shikhara*, and the models of miniature *shikharas* on the exterior surface are quite attractive. An inscription of A.D. 1124, found within the precincts of this temple, records a land grant made to the Chameshwara temple with the consent of 200 *mahajanas* by its builders Dekanna and Nakanna, the principal officers of Joyideva of Gutte. The same inscription makes passing reference to the deities Sri Kalideva, Keshavadeva and Baneshwara. It also records a gift made to Lord Chamanatha by Uliya — 300, a guild of sculptors. The Chameshwara - Rajeshwara temple mentioned in the inscriptions, is none other than the Ramalinga temple; no original idols however, can be seen within the temple at present. Another inscription dated A.D. 1187, found engraved upon a pillar, mentions about the installation of an idol of Rajeshwara near the Chameshwara temple as desired by Mahapradhana Beechisetty. It also incidentally refers to the Keertinarayana temple and a grant of land as measured by Ganganagale ( a measuring rod). The place also has shrines of Bharamappa, Basavanna, and Mastamma. It has the potential to be developed as a tourist destination.

**Hoolihalli** : Located at a distance of eight Km to the west of the taluk head-quarters town of Ranibennur, (Pop: 1854) in ancient times this place was comprised in Binnavura— 12 (Ranibennur) and is referred to by the name of 'Hulihalli' and 'Huliyahalli' in the lithic records of A.D. 12th century; and its most ancient name appears to have been Pulialla' mentioned in a *gosasa* inscription of the Rashtrakutas from the 8-9 th century. Outside the village on a field stands the Ramalinga temple. It is notable that a group of *gosasa* stones of the Rashtrakuta period lie near this temple. Twelve *gosasa* stones - in four rows of three each - are arranged at this spot, of which only three have records

inscribed upon them. They record the setting of the *menti* stones by certain persons. A grant made to the *Swayambhu* Kalidevaswamy of Ulihalli is the subject of an inscription of A.D. 1143. Another inscription of A.D. 1292, is concerned with the gift of oil to this temple by the guild (Telligas) and cloth by the weavers. An A.D. 1183 record informs that to a temple named Ramesha Bhavalaya, built at Hulihalli by Bammagaunda and his younger brother Keshavagaunda, a land grant was made by the Savanta Ketagaunda, *nadaprabhu* of Binavuru - 12 and son of Keshavanayaka. The two temples mentioned in these inscriptions have been locally identified as the Kalleshwara (Kallappa) and Ramalinga.

The east facing Ramalinga (Ramesha Bhavalaya of the inscription), built in a private field comprises of a *garbhagriha*, an open *antarala* and a *navaranga*. The pillars of the *navaranga* are in the Chalukyan style. This temple, covered by mud upto the lintel portion, appears to have been built sometime after A.D. 1143, but previous to A.D. 1183. A Rashtrakuta hero-stone stands outside this temple.

The temple of Kalleshwara is at Hale Hoolihalli. This south facing temple, called as *Swayambhu* Kalideva Swamy in inscription, appears to have been built previous to A.D. 1183. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. The door-frame of the *antarala* is adorned with a beautiful *makaratorana* and a *jaalandhara*. In the *navaranga* are two niches, the one facing south shelters an image of Saraswathi and the other a four-armed Mahishamardhini image, and a slightly mutilated Saptamatrika panel. The entrance door-frame of the *navaranga* has the *panchashakha* decoration with a Gajalakshmi motif on its *lalata*. The walls of the temple are plain. A *kadamba nagara shikhara* stands over the *garbhagriha*. Next to this temple, located within a large enclosure, is the Haumantha temple. Within its enclosure stands a beautiful *masti* stone, noted for the finely coiffeured head of the *masti* pictured there in relief. On the 9th day following the Ugadi festival the annual fair of Hanumantha is held. Other shrines here are of Veerabhadra and Dyamavva. A *Viraktamutt*, besides a Mosque and a *dargah* are also located here.

**Hosaritti** : Situated on the bank of the Varada river, at a distance of 24 Km from the taluk headquarters town of Haveri, (Pop: 4,830) it was a well known centre of the freedom movement. It is a holy place of the followers of the Madhwa sect. The place contains *brindavanas* of Yatis like Dheerendratirtha (A.D. 1785) and Susheelendratirtha who belonged to the original Vibhudendra Mutt tradition. Dheerendratirtha is a highly revered saint by the people of all castes and communities. He authored several religious and philosophical treatises and was believed to have performed several miracles. A Mutt of Guddali Swamy, said to have come originally from Ichhangli in the Belgaum district and died here. There is a Mutt having his *gaddige*. On the full-moon day, in the month of Pushya a car festival is held at this Mutt. There are temples of Veerabhadra, Anjaneya and Basava once at Hosaritti. The image of Veerabhadra stands four feet tall. During the Quit India Movement, Mailara Mahadevappa and his adherents were martyred at this place (1943). The temple of Hanumantha, located just outside the village, has been constructed by employing materials drawn from ruined temples of earlier times. The place has a Jamia Masjid and a *dargah* of Chaman Shah Wali, where an *urus* is held for 10-11 days during the Muslim month of Jilhaz. A residential school is run here since 1960 by Rashtreeya Shikshana Samiti founded by the renowned freedom fighter Gudleppa of Hallikeri. **Haleritti** (Pop: 1943) Situated to the north west of Hosaritti, at a distance of five Kilometers, has shrines of Anjaneya, Adishakti, Udachavva and Durgavva. The shrines of Anjaneya and Udachavva have undergone renovation, recently. The other shrines are built of brick and mortar. The idol of Mahishamardhini, 2.5 ft. high, in the temple of Adishakti betrays Rashtrakuta characteristics and is

depicted as spearing Mahisha, resembling a horned human figure. On a field adjoining the shrine of Udachavva are sculptures of a beautiful Gajalakshmi and the head of a He-buffalo. Atop the watch tower of the village is an inscription of the Rashtrakuta period (A.D. 929) which describes a gift of thousand cows by Bankeya, a feudatory ruling over Banavasi.

**Hubli** : A taluk head quarters, Hubli - Dharwad Corporation, (Pop: 6,48,298) is situated 19 Km from Dharwad. The city of Hubli is a famous centre of trade, commerce and industry. In ancient times, it was an *agrahara* with 200 *mahajanas* and was variously called as '*Eleya Purvada halli*', '*Pirideleya Purvalli*', '*Pubballi*', '*Hubballi seeme*', The name '*Eleya Purvada halli*' appears to have been derived from the circumstance that the place was dotted with betel-leaf gardens as borne out by ancient inscriptions. The place is described as being similar to a golden crown surrounded by large fields, channels and water courses in an inscription of A.D. 12th century. References are found confirming the existence of extensive mango groves around Hubli even upto the 19th century. Between the 10th and 13th centuries, it was comprised in Belavola-300 in the Halasige-12,000 country. Epigraphical records of the Rashtrakuta emperor Amoghavarsha, have been found at Hubli. An inscription of emperor Vikramaditya VI (A.D. 11th century) says that his senior queen Malayavati Mahadevi was ruling over Hubli *agrahara*. An inscription refers to the construction of the Senigeshwara temple, within the precincts of the Bhavani Shankara temple in old Hubli, by Kuruba Senigas of Naviluru. Old Hubli was an ancient place and after the Kalyana Chalukyan rule, it acquired the name of '*Rayara Hubballi*' under Vijayanagara rulers. They had built a fort at Hubli and even today a field in old Hubli is named as '*Durgada Bayalu*'. In an agreement concerning trade between the Vijayanagar and the Portuguese, Hubli is referred to as Obeli. It was an important centre for the supply of potassium nitrate, iron, salt petre and gun powder. It appears to have passed under the control of Bijapur in A.D. 1573. A record at old Hubli (A.D. 1600) makes mention of an officer from Bijapur named Hamid Khan. He had extended some concessions to the *Jangama* groups. The British had opened a 'factory' at old Hubli during the period of Bijapur rule (1638). The place was a well-known centre of handloom industry from remote times. In 1673, this prosperous place was plundered by Annaji Datto, one of Shivaji's generals. It had been seized by the Mughals in A.D. 1667 and had been conferred by Aurangzeb as a *jahgir* upon one of his generals Shah Muhammad Khan. Later the *sultan* of Bijapur transferred Hubli to the governor of Bankapur and successfully prevented the expansion of Maratha power in this area. In A.D. 1727, Hubli was a *jahgir* of the *nawab* of Savanur. In the same year Basappa Shetty, a relative of Kalayana Shetty, a reputed Veerashaiva trader, who was initially settled at Bommapura, built the town and fort of new Hubli (in the *Durgadabayalu* area of the present times) with the aid of a *nawab* of Savanur, named Majid Khan. The portion which fell into the share of the *nawab* is called as Majidpur.

The fortification, which were said to comprise an extent of 80 acres of land, were pulled down during the famine of 1876-78 by employing relief labourers. Tradition has it that in the same year the Moorusavira Mutt was founded on a piece of land gifted by Basappa Shetty. The old Gazetteer says that the building of the Mutt was completed in A.D. 1820 by Gurusidda Swamy, who fell apart from the Chitradurga Mutt and was extended from time to time. A tank near the Mutt is popularly known as Gurusiddappa's *honda*. Later, acting on behalf of the Peshwa, Patawardhan of Sangli occupied Hubli after defeating the *nawab* of Savanur. During this time a *Brahmapuri* or *agrahara* was founded by the Marathas close to Gullavva tank near the fort of Hubli. Thus Mughal control of old Hubli had, however, continued at the same time. By contracting a matrimonial alliance, Haider Ali had rendered the *nawab* of Savanur feeble. Tipu *sultan* occupied Hubli and turned away the Marathas from there; but, the latter, after forcing the submission of the *nawab* of Savanur, pushed back Tipusultan to the south of

the Tungabhadra. Old Hubli was made over to the Phadke family which was related to the Peshwas and New Hubli to the Patwardhans of Sangli. During the last Anglo-Maratha war (1817-18) Hubli was occupied by General Munroe. Patwardhan of Sangli, who had by then accepted British suzerainty, transferred to their control New Hubli with 47 other villages in lieu of tribute(1820). By then the British had also taken Dharwad which was constituted as a part of the Southern Maratha Country. The first Marathi School was started by the Government in the year 1826. Realizing that this area was predominantly Kannada speaking, they started the first Kannada School in 1835. By 1883-84, there were 26 schools at Hubli, and, in 1904, the Lamington High School was founded. At present, Hubli is a famous centre of learning in the state. There are separate colleges where instruction is imparted in various subjects like Science, Commerce, and Arts. A Government Medical College (1957), College of Technical Education (1948) and an Ayurveda College are located here. At the time of constituting Hubli into a municipality the following villages were incorporated into it; Timmasagar, Aralikatte, Nagasettikoppa, Bengeri, Keshavapur, Ganeshapet, Majjidpur, Yellapur, Shahari Veerapur, Bommapur, Bidanal and Unakal.

Among the ancient temples at Hubli the Bhavani Shankara (Old Hubli) is a notable and complex structure. This structure has undergone renovation on several occasions in the past. The *garbhagriha* has a Shivalinga placed upon a pedestal with Chalukyan characteristics. To the west of it is a temple in the Chalukyan style consisting of a *garbhagriha* and an *ardhamantapa*. One metre high black stone idol of Narayana in the Chalukyan style is placed upon an old pedestal in the *garbhagriha*. Its *prabhavali* has an exquisitely carved *makaratorana* interspaced with *dashavatara* sculptures. Its gateway, resembling a *nagarakhana* in Vijayanagara style, has collapsed. In front of the temple is an artistic square tank (Pushkarani) the approach to which is paved fully with stone slabs. Among other temples at Hubli, the following may be mentioned: Dattatreya (Radhakrishna lane and Badagere lane), Amba Bhavani (Dajibanpet), Banashankari (old Hubli), Tulaja Bhavani (Jibadanpet), Durgavva(Bommapur and Yallaur) Kamma (Bagara street), Tulaja Bhavani (Divisional offices, KSRTC), Gajanana (Dajibanpet), Hari Mandira (Fort), Muralidhara (Taluk office), Rama (Gauligalli, Durgada Bayalu), Venkataramana (New Hubli), Ishwara Mandira (Fort), Ishwara Mandira (Medar Lane, Old Hubli), Parvateshwara ),Old Hubli and Bhoosa Lane), Nageshwara (Kanehagar lane), Ishwara, Gajanana and Navagraha (near the Railway station), twelve temples of Maruti (Ashoka nagara, Noolvi, Aralikatte Lane, Durgada Bailu, Keshavapur, Maratha Lane, Old Hubli, Nagashetti Koppa, Vidyanagara, Vijayanagar and Yallapur), Basaveshwara (Ghantekeri), Basaveshwara (Ittagi lane), Veerabhadra (Pagadi Lane) etc. The Anantanatha and the Parshwanatha *Basadis* appear to have been constructed at old Hubli during Circa A.D. 12-13th century. A record on the pedestal of Brahmadeva in the Anantanatha *Basadi*, of about the 12th century is unclear but the fact of the Brahmeshwara image being given as a gift is readily understood. A similar record on the pedestal of the Anantanatha image, of Circa A.D. 13th century, refers to Yaapaneeya *sangha* and *Kaadura gana*. Upon a gong in the Anantanatha *Basadi* is an inscription saying that a new gong was got ready to replace the old one (said to be 1000 years old) which was broken. Other Jaina *Basadis* here are those at Kanchugara lane and Bogara Lane.

Among the Veerashaiva Mutts, Moorusavira Mutt (Victoria Road), Rudrakshi Mutt, Hosa Mutt, Jadi Mutt (Goodshed Road), Hotti Mutt (Jolada lane) and Jodettina Mutt (Veerapur Road) are prominent. The Siddharoodha Mutt in old Hubli of the *Advaita* tradition is notable. It was established by Siddharoodha Swamy in A.D. 1877 and he came originally from Chalakapur in Bidar District. From the start it won numerous adherents not only from among the rich parsis who had come from Mumbai



and settled here but also from among the poor of many castes including mochi, is a proof of its catholicity. Everyday continuous *bhajan*s and singing of devotional songs attract many devotees to this place. In 1929, Siddaroodha Swamy passed away. During the Shivarathri and Sri Rama navami festivals, a car festival and a procession of the Swamiji are held here; a *teppotsava* or carrying of the processional deity on a decorated raft is held during the month of Sharavana. The annual car festival attracts a huge gathering of devotees.

*The Moorusavira Mutt* has its principal building on a large site. A *sharana* from Kalyana, a contemporary of Basavanna, is believed to have founded this Mutt ( see chapter III) However, later records disclose that an ascetic from the Murugha Rajendramutt came and founded the Moorusavira Mutt at new Hubli in A.D. 1727. Basappa Shetty, a Veerashaiva merchant and the founder of new Hubli became a patron of the new Mutt and granted the site upon which the present building is located. In those days the Mutt was called by the name of Hiremutt. The existing building of the Mutt was erected in 1820 through subscriptions raised by Gurusiddappa Swamy. Within the precincts of the Mutt are located the tombs of its earlier pontiffs. The Veerashaiva devotees in large numbers visit this Mutt daily, the third and fourth Mondays in the month of Shravana and the whole of the month of Kartika are deemed to be particularly auspicious. On that occasion a *jatra* or annual fair is held here. The Rudrakshi Mutt in the Mangalavarpet is believed to have been founded about 300 years ago. The Shiggaon Mutt on the railway station road has an ordinary building. Other Veerashaiva Mutts at Hubli are the Kalyanamutt and Kalburgi Mutt in Mangalavarpet and the Hosa Mutt in the Bogarapet.

The Brahmin Mutts at Hubli are the Satyabodharaya Swamy Mutt (old Hubli). Raghavendraswamy Mutt (Toravigalli and Deshapande nagara) and Krishna *mandira* (Deshapande Nagar), the Shankara Mutt of the Advaita (*non-dualism*) order is in the Belgaum lane. A *mrittika brindavana* of Satyabodha and a branch of the Satyabodha Mutt of Savanur are also located here. A Gurudwar of the Sikh is in Deshapande Nagar.

Among the Churches at Hubli the following are notable. St. Joseph's Catholic Church (1888) in Keshavapur, St. Andrew's Church (1890) near the new Railway Hospital, Ascension Church (1905) in Deshapande Nagar, Holy Name Church (1928) in Ghantekar colony, and St. John's Lutheran Church (1944) on the Gadag road, S.P.G. Mission Church near the Government Inspection Bungalow and its two branches. The St. Joseph's Church in Keshavapura is built in the gothic style on a raised platform. It has modern statues of St. Joseph and Lady of Lourdes. This Church is under the supervision of the new Diocese of Belgaum and runs the St. Mary's Boys' High School and the Sacred Heart Convent School.

There are numerous Mosques and *dargahs* at Hubli. The earliest of these is said to be the Jumma Masjid on the Mulla road reputed to have been built during the time of Adilshahis of Bijapur. Other Mosques here include the Asar Lane Mosque, Gavigalli Mosque, Islampur Mosque in old Hubli, Jumma Mosque at Majidapur, Jumma Mosque at Bhandiwada, Kaulpet Mosque, the Bada Mosque and Mahdi Mosque at Ganeshpet, Choti Mosque on the pendar lane; Khillah Mosque (old Hubli) Sadar Sofa Mosque, Kasba Mohalla Mosque, Mahammad nagar Mosque, Bommapur Mosque, Kumbaragalli Mosque, Gavi Mohalla Mosque, Kola Sab Mosque, Mahaldar Mosque, Kharada Mosque, Jumma Mosque on the Khaji Lane, Jumma Mosque at Gopanakoppa, Jumma Mosque at Junglipet, Jumma Mosque at Bengeri, Ahale Sunnath Jamait Mecca Mosque at Rama Nagar, and Yallapur Mosque. The Masthan Sofa Mosque, built in 1980 at old Hubli is a fine modern structure in the Indo - sarasenic style of architecture.

Among the important *dargahs* at Hubli may be mentioned; Syed Fateh Shah Wali (*Urus* in the month of *Jilhaz*) on the Karwar road, Syed Mahmood Shah in the Bairedevar Koppa on the Pune-Bangalore road and the *urus* held for 5-6 days in the month of shavval), Gaib Shah Wali in Bhandiwad (Safar), Moiddeen Dewan Chuchia at the Bankapur Square (Shavval), Bodake Shah Wali in Station Road (Jamadil Avval) Syed Sadath in Bommapur lane (Rabeel Avval) Karimulla Shah in old Hubli ( Rabeel Avval), Kambalpale peer in Chandpet, (urus not known )and Maulana Ali in Tabeeb Land ( *Urus* in the month of Moharrum).

Among the notable public buildings of Hubli are included the Vidya Nagara College building, Indira Gandhi Memorial Glass House, the Karnataka Medical College, Jagadguru Gangadhara Sanskrit College run by the Moorosavira Mutt, and the Town Hall at the Jawahar *maidan* in the Jayachamaraja Nagara. The Town Hall (1951) is utilised for cultural and musical programmes. A municipal council, set up in 1855, was managing Hubli's municipal affairs. In 1925 it was converted into a Borough Municipality. In 1962 the Hubli - Dharwad Corporation was established. The building in which the offices of the Corporation are accommodated is an important landmark of Hubli. A equestrian statue of Kittur Rani Chennamma may be seen at Hubli. A noteworthy feature of this city is the equal opportunities for the development of commerce and culture. Its trade and commerce are greatly aided by its railway network, the National and State Highways. The Highways connect it to Mumbai, Karwar, Goa (*Via* Dharwad), Bijapur, Solhapur (*Via* Gadag), and Bangalore. It is a railways junction. As early as 1882 it was connected to Goa, Pune and Bangalore. The railway from Hubli to Solhapur *via* Bijapur was opened in 1884 and Madras was connected with Hubli *via* Hospet and Guntakal in 1884. The Southern Maratha Railway Company opened their administrative offices at Dharwad in 1887 and opened a Railway Work Shop at Hubli in the same year. Later, when the Southern Maratha Railway Company and the Madras Railway Company were amalgamated the workshop at Hubli became a major workshop on the metre gauge. The unigauge (Broad gauge) conversion work of recent years is expected to increase the importance of the city as a railway junction ( Unigauge has been since completed). From the beginning Hubli is a famous centre of cotton trade.

Almost from the start of the 'Cotton Boom' caused by the American Civil War during the 1860s, Hubli came into prominence as a major supply centre of cotton. An important outcome of this was the opening of cotton mills of Hubli. The Crystal Company, which commenced its operations in 1881, was producing yarn from no less than 10,000 spindles in 1883. Within a brief span of time there were established two cotton mills at Hubli with a combined capacity of 35,000 spindles. The cotton mills accelerated the process of urbanisation of Hubli. The Pattogars or the Sahasrarjuna Kshatriyas of the Soma family (expert weavers of silk cloth), Swakulashalis, Kuruhina shetty, Devangas and Muslims have been playing a notable part in the manufacture of textiles at Hubli. The place is well-known as a centre for the manufacture of pure silk sarees known after Ilkal. An equally famous product- blouse pieces (Mother India Pattern) are also manufactured here. It must be noted in this connection that when the East India Company opened their first factory at Kadawad near Karwar they recruited about 50,000 weavers from Hubli and surrounding areas and set up a branch here.

Coming to the cultural activities of this city, it may be said that Journalism was enriched by the intellectuals of this city considerably. In the beginning of the 20th century Mutalik Desai, started a news paper called '*Kannada Kesari*' (1905). Dr. N.S. Hardikar worked as Assistant Editor of it and made available the message of Lokamanya Tilak's '*Kesari*' to Kannadigas also. V.B. Puranik Mutt started another paper called '*Loka Matha*' in 1924. The '*Samyukta Karnataka*, started earlier at Belgaum, was

shifted to Hubli in 1933. Noted freedom fighter T.R. Nesvi and K.R. Patil respectively started the '*Navayuga*' and the '*Vishala Karnataka*' from here. The '*Prapancha*', started by Patil Puttappa in 1954 has retained its popularity even today. N.S. Hardikar had started a weekly called '*Jai Hind*'. At present the '*Samyukta Karnataka*' and '*Prajavani*' are the two dailies published simultaneously from Bangalore and Hubli.

Hubli played an important role during the freedom struggle. It was the All India Headquarters of the Hindusthani Sevalal started by N.S. Hardikar, leaders like Vishwanatha Rao Joshi, Ranganatha Diwakar, N.S. Hardikar, Sardar Veeranna Gowda Patil, Uma Bai Kundapura, Gudleppa Hallikerri, Venkatesha Magadi and Others had made Hubli a centre of their activities. It was therefore the headquarters of the Karnataka Pradesh Congress Committee (KPCC). It was from Hubli that Sir Siddapa Kambli started the Non-Brahmin Movement (1920). Many outstanding theatre artistes, cinema artists and musicians have hailed from this place. Gangubai Hangal and Minajagi are well known names. Opportunities exist here to secure good education in fields like Medical, Engineering and Law. The public Ganesha festival held here annually attracts a huge crowd from neighbouring places.

**Hulgur** : Variously called as 'Pullungur' 'Pullumguru' and 'Hullumguru' in early inscriptions, (Pop: 7,135) it is located at a distance of 10 Km to the north east of the taluk headquarters town of Shiggaon. Formerly comprised in Kaladi- 96 of Puligere -300 *nadu*, this historic place has yielded 17 inscriptions so far. Of these, an inscription of A.D. 970, of the reign of the Rashtrakuta ruler Khottiga, informs that Ankabbarasi, the wife of Gutti Ganga, an officer at Puligere, made a land grant and gift of proceeds of a tax to Pulumgurabbe, the *gramadevata* of Hulaguru. A land grant made to the Rameshwara temple by Vavanarya is the subject of an A.D.1018 inscription found near the Kalmeshwara temple. An A.D. 1038 inscription mentions a land grant and other gifts made in favour of Narayana temple by Bhoota Gaunda and Tipparasa of Nidagunda. An endowment made in favour of tanks when *danda nayaka* Devapalarasu was ruling over Pullumguru is recorded in an inscription of A.D. 1062. A gift of money made to Lord Koylaleshwara by some officers is described in an A.D. 1077 record. Two records of A.D. 1154 and A.D. 1156 inform that, gift of a tax on gardens was made. Grants made to the Rameshwara temple by a few officers under the Kalachuris, named *pergade* Echaich, Mayana and *danda nayaka* Maheshwara, are mentioned in two inscriptions of A.D. 1161 and A.D. 1174. A Copper plate record, of Yadava Singhana II's period, of A.D. 1245, gives details regarding the installation of Prasanna Keshava, Madhava and Narayana images at Hulagur by Padmaladevi, Queen of Kadamba ruler Mallideva on which occasions she also granted a field measuring 275 *nivartanas* in extent. She is also said to have established an *agrahara* named Prasannapuri on that occasion. Incidentally, this record speaks about Padmaleshwara temple also. Mention of the Gaureshwara temple is made in an inscription of A.D. 1148. Among the temples that have survived the vagaries of centuries, the Kalmeshwara is the most important. Located in the Pujari Lane, this temple has undergone restoration. It comprises of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga whose door-frame has *chaturshakha* decoration. In the *antarala* is a Nandi, and in the *navaranga* are the images of Anantapadmanabha, Ganapathi and a Saptamatrika frieze. Next to it are two *gosasa* stones of the Rashtrakuta period, one of which has an inscription. In an adjacent pit, are found six inscriptions. An A.D. 10-11 th century inscription, with the figure of a Gajalakshmi on the top portion, has the *panchakalasha* motif. A beautiful and big Gajalakshmi sculpture is also found at this place, probably identifiable with the Pullamgurabbe of the inscriptions, in association with a seated four-faced Brahma's head (Golakavva). There are temples of Ishwara, Basavanna, Siddhalingeswara, Veerabhadra, Durga,

Yellamma, Banashankari, Mariamma, Dyamavva and Udachamma at this place. A Kalmutt and a Hiremutt are also located here, besides two Mosques. In the outskirts of the village, on the road to Panigatti is a *dargah* known after Hazarath Shah Khadri which is very popular. This Muslim saint, who was in the Court of the nawab of Savanur spent his last days (A.D. 1800) at Hulagur. An *Urus* is held after the full moon day of the month of Magha. The devotees who throng the annual fair of Mailara visit this *dargah* too.

**Hunasikatte** : Located at a distance of 10 Km to the south-west of Kalghatgi (taluk) is a place of antiquity (Pop: 872). It formerly appears to have been included in Huligoda -12 of Mavalli- 500 nadu comprised in Halasige - 12,000 country. R.N. Gurav has reported two epigraphical records from this place. An incomplete record of the Kalyana Chalukyan emperor Someshwara III's reign of A.D. 1130-31, mentions one Shantigauda. An A.D. 1142 inscription of Permadideva of the Kadamba family of Goa, mentions a land grant made by Mudda Gavunda of Huligoda to Lord Hobeshwara. The temple mentioned in this inscription is the same as the Mallikarjuna temple of the present times. It consists of a *garbhagriha*, an *antarala* and a *hajara*. In the *garbhagriha* is a Shivalinga whose door-frame is plain. Idols of Nandi and Keshava are seen in the *antarala*. The image of Keshava here is about 2 1/2 ft high and has four arms. The door frame of the *antarala* is decorated with *poornakumbha* and *chaturshakha* but still appears simple. At the time of renovation the *hajara* has been extended. A mutilated idol of Ganapathi may be seen near this temple. An annual fair is held here during the Shivarathri festival. Other shrines here are Basavanna, Ishwara, Hanumantha and Dyamavva. A Mosque and a *dargah* are also here.

**Itagi** : (Pop: 3,559) Situated in the Ranibennur taluk is at a distance of 14 km. to the south-east of the head quarters town, It is regarded by scholars as a place of great antiquity going back to the Shatavahana times. Known in ancient times as Ittigi-30, it was the headquarters of a unit of administration comprising 30 villages; and at sometime subsequently it merged with Noorumbada along with Rattapalli-70. Nine inscriptions so far known, of which four are hero-stones, four donative inscriptions and the remaining one a *veeramasti* inscription. Among the hero-stone records, that of A.D. 916 records the death of a hero, and another of the same period records a grant made to the hero who became a *keelgunte*; that of A.D. 1,222 refers to Madarasa who was killed in a conflict near the village; that of A.D. 1261 reports the death in the battle of Rattihalli one of a relative of Dabbina Rahuta; that of A.D. 1268 reports the heroic death of Kuruva Vaidhaya. An inscription of A.D. 1069 tells about a land grant made to God Virupaksha. An inscription of Kalachuri Sovideva records a land grant made under Gangasamudra by Keshiraja Hegade to Kannaraghatta (a tank) built by three officers of Mahamandaleshwara Garuda Pandyadeva who was ruling Noorumbada from Rattihalli. According to the same inscription on that occasion Pandyadeva also made a land grant in favour of Virupaksha temple. Another inscription of his reign, records a grant of two mattaru of land to Virupaksha temple by Hegade (headman) Channaiah and the Gaudas of the village. Yet another inscription of circa A.D. 14th century, describes the self-immolation act by Chimmayi.

The Virupaksha temple found mentioned in the inscriptions is none other than the present Virupaksha temple located just outside the village. Probably built during the 10th or 11th century. It has a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* has a Shivalinga and in the *navaranga*, an image of Nandi. The *navaranga* contains four niches (*devakoshtha*) but the idols are missing; its door-frame is plain but for Gajalakshmi motif on the *lalata*; and, the central part of its ceiling is

adorned with a simple lotus. The temple of Virupaksha has two entrances, one on the eastern and the other on the southern side. The walls and *shikhara* of this temple have been recently renovated.

The Basavanna temple in the centre of Itagi was probably a double-shrined one earlier. This temple, facing east, has a *garbhagriha*, an open *antarala* and a *navaranga*; a *mukhamantapa* has recently been added. The gateway is on the southern side. The *garbhagriha* has a Shivalinga and in the *navaranga* a Nandi; the four niches here (*navaranga*) are vacant. The buffalo-demon (Mahishasura), lying face-up on the ground, is depicted as being pierced with a *trishul* by the terrible six-armed goddess Mahishamardhini more vigorously. The five hero-stones referred to above are lying nearby this temple.

Behind it, is located the temple of Kalleshwara consisting of a *garbhagriha* and an *ardhamantapa*. There is a big Shivalinga in the *garbhagriha* of about A.D. 8th or 9th century. The door jamb and the pillars of the *ardhamantapa* display Rashtrakuta features. The brick-built foundation of this temple can be noticed in the front. Another temple of interest is the Ramalingeshwara which has a *garbhagriha*, an *antarala* and a large multi-pillared *sabha mantapa*. The *garbhagriha* door jamb of this interesting temple is decorated with *trishakhalankaras*. In the *garbhagriha* is a Shivalinga of about the 10th or 11th century A.D. The door jamb of the *antarala* is decorated with *Panchashakha* and perforatory screen; and the upper portion is decorated with *makaratorana* embellished with *panchashikaras* in between. The southern corner of the *navaranga* has a fine sculpture of Veerabhadra. Each one of the thirty columns of the *sabha mantapa* are vivid; a plain carved lotus adorns its ceiling.

The shrines of Kariamma and Hanumantha have been recently renovated. In the former shrine, besides Kariamma, another goddess named Guttamma is also worshipped. In its precincts are the sculptures of a *chaturmukha* Brahma and the Sun on a pedestal. In addition to the above, there are shrines of Veerabhadra and Malatesha at Itagi. Within the precincts of the Haleshwara Mutt stands a Jain Tirthankara whose head is missing. The place has a gaddige of a Jangam named Ajjaiah.

**Itagi** : Situated (Pop: 3,470) in Ron taluk, and located at a distance of three km. to the north east of the headquarters town, was an agrahara and formed part of Kisukadu-70 in early times. Inscriptions refer to this place as 'Yittige' and 'Ittige'. So far, two inscriptions are known : an inscription of A.D. 1054 records the construction of a temple to Sri Swayambhu Siddheshwara at the agrahara Itagi with a land grant by Sripati from the same place and on which occasion, a petty chieftain Vikkarasa, Pergade Ballaiah of Itagi, and the people of the neighbouring village of Honniganuru gave away different gifts; an 11th century A.D. *nishidhi* inscription, brought to light by S. Rajendrappa in 1992, refers to this place as a centre of Jainism. The temple of Rajeshwara, mentioned in an inscription of A.D. 1054, no longer exists. The Swayambhu Siddheshwara temple in the Chalukyan style, now known as Shambhulingeshwara temple, consecrated in A.D. 1054, was built by Sridhara dandanayaka. It is a fine structure located on a tank bund and facing east; the structure, with a beautiful *kadamba nagara shikhara*, houses a Swayambhu linga, the door jamb of which is decorated with *trishakhas* and the *lalata* with the usual Gajalakshmi motif; the door-frame of the *antarala* is decorated with *panchashaka* and *jalandhra* on both sides. In the *devakostas* within the *navaranga* are found beautiful figures of divinities like Shiva-Parvathi, Mahishamardhini, Kartikeya and Aditya; its door is rendered beautiful with *panchashaka* decoration and the Gajalakshmi motif on the *lalata*. The star shaped *sabha mantapa* is supported by six types of columns and has a slanting roof; the *sabhamantapa* is furnished with *kakshasanas* (seats with back rest); and it is provided with three entrance gates each having a *mukhamantapa*. The exterior walls are plain, with a beautiful *kadamba nagara shikhara* surmounting



the *garbhagriha*. To the shrine of Bheemambike and Dharmara Mutt, thousands throng on every dark moon (*amavasye*) day. This shrine was built in honour of Bheemamma, a Veerashaiva devotee of the 19th century A.D. who is said to have displayed extraordinary miracles during her life-time. Other shrines at Itagi include those of Ramanatha, Basavanna, Ganapathi, Mailara, Hanumantha, Dyamavva, Durgamma and Kariamamma. Besides a Mosque and a *dargah*, it has also a branch of the Gavimutt of Koppal.

**Jakkali** : A village in Ron taluk, (Pop: 4,400) is located at a distance of 10 km. to the south east of Ron and five km. to the north-west of Naregal on Ron-Naregal road. In ancient records, the place is referred to as 'Jakkali' only, and this *agrahara* of 200 *mahajanas* was included in Nareyagal-12, in the Belvola-300 district. The antiquity of Jakkali is traced back to the Badami Chalukyan period and, so far, five inscriptions have come to light from here, the oldest is, of circa 8th century A.D. of the Badami Chalukyan emperor Vijayaditya. An inscription of A.D. 1117 of Vikramaditya VI, standing opposite the Kalmeshwara temple, is mutilated; but, a portion of it refers to a grant made to a Jain place of worship besides making a mention of Keshava temple. An A.D.1120 lithic record, standing opposite the Sangameshwara temple, is concerned with the grant of a land tax named 'Aravana' to Someshwara temple located outside the village, by Chalukyan crown prince named Sovidevarasa (Someshwara III); and, the same record mentions another grant made by him to the 200 *mahajanas* of the same place. Yet another inscription of A.D. 1139, speaks of the grant of 'Bannigadere' to the tank of Jakkali by dandanayaka Mahadevaiah.

The temples named in these inscriptions have now been renovated, including the Kalmeshwara and Sangameshwara. The door-frames of these temples are of the Kalyana Chalukyan period, and have Gajalakshmi on their *lalata*. In the vicinity of these temples are found individual sculpted figures of Ganapathi, Mahishamardhini, Saptamatrika and a bas relief of a buffalo-head. Closeby the Veerabhadra shrine at this place has the pedestal of a Tirthankara image, the writing on which mention a Jain Basadi, possibly the one which has been converted into the existing Veerabhadra shrine. Other temples here are those of Hanumantha, Dyamavva, Durgavva, Ishwara, etc. A Mosque and a *dargah* are also here. Andanappa Doddameti, a reputed freedom fighter who also fought for the Unification of Karnataka, belonged to Jakkali.

**Joisara Haralalli** : There are two villages named Haralalli in the Ranibennur taluk; one is known with the prefix Nadi (Nadi Haralalli) and the other with the prefix Joisara (Joisara Haralalli (Pop: 3,263). The latter place is located at a distance of 10 km. to the south-west of Ranibennur. The place is as old as the Rashtrakuta period as attested by the *gosasa* stones found here. In the Maleshwara Mutt lane are four *gosasa* stones of A.D. 9 - 10th century. On the bund of the village tank is a temple of Kalleshwara consisting of a *garbhagriha* and an *ardhamantapa*. The *garbhagriha* has a linga and Nandi faces it from outside. The *ardhamantapa* has charming images of Surya, Mahishasuramardhini and a Saptamatrika band. In front of this temple are two hero-stones, one of which has a record of A.D. 12th century. A Gajalakshmi sculpture near the tank is worshiped as 'Hole Gangamma' or 'Bananti Kallu'. In the centre of the village is a Hanumantha shrine whose precincts contains three masti stones, one of which although inscribed, is badly damaged. Opposite this shrine is a sculpted head of Brahma. Other shrines here are of Beeralingeswara, Basavanna, Mastidevi and Galamma, besides a Mosque. A fact worthy of mention is that, this is the birth place of Kumaraswamy of Hangal.

**Kabbur** : Located to the south-west of Haveri, the taluk headquarters town, at a distance of 11 km. (Pop: 4,154), referred to in early inscriptions variously as 'Karburu', 'Kaburu' or 'Kabburu', in early times, it formed a part of an administrative division known as Basavooru-140. The name Kabburu was probably derived from the cultivation of sugarcane carried out there. There are five inscriptions at this place, of which two are hero-stones. An inscription of A.D. 1025 refers to the obtaining of the headmanship of Kabburu from the Nadagavunda of Basavooru-140, while another inscription of A.D. 1251 refers to the obtaining of the *Hegade* post of Kabburu by Shanubhogha Lakshmi Setty from the 400 *mahajanas* of Haveri. It may be surmised, that Kabburu was a principal village of *the Haveri agrahara*. An inscription describes the village tank as Gaundagere. The temple of Kalmeshwara, situated nearby this tank, is a brick structure of 10 - 11th century A.D. It has a *garbhagriha*, an antarala, a *navaranga* and a small *mukhamantapa*. The temple can be entered from both the eastern and the southern side; the *garbhagriha*, partly covered by debris now, has a Shivalinga; and, on the *lalata* of its plain door-frame is a carved Gajalakshmi motif. The ceiling of its sixteen pillared *navaranga* has a simple lotus design; and, sculptures of Saptamatrikas and Bhairava are found here. Its door-jamb has *panchashakha* decorated stripes and a carved motif of Gajakshmi on the *lalata*. On a mound located about five km from Kabbur, is a temple of Siddheshwara whose annual fair is held on the second monday during the month of Shravana.

**Kachavi** : Situated in Hirekerur taluk is at a distance of 18 km. to the north-west of the headquarters town, (Pop: 2122) can be reached easily by road from Tiluvalli. Referred to as 'Kachhavi' or 'Katsavi' in ancient inscriptions, this village belonged to Nagarkhanda-70. The name was derived probably from Kachhapi or Lakshmi. So far, six inscriptions, dated between the 8th and 16th century A.D. have come to light from here. Recently two inscriptions and two Veeragals have been discovered from here, of which, the former two are of the Kalyana Chalukya and the latter two are of the Hoysala period. An inscription of A.D. 994 refers to the construction of a temple, and another, of the reign of Bhulokamalla reveals for the first time that Kachhavi was an agrahara from early times. The hero-stones of the Hoysala period attest to their hostile relationship with the Seunas. An inscription of the reign of the Rashtrakuta emperor Dhruva, mentions a gift made to Marabbedevi by Male Arasa, when Mara of Madeyuru was governing Banavasi-12,000 country. A 16th century inscription refers to some images being made at the instance of individuals named Sanki Gavundi and Nagappa. Following the removal of debris by the local people the plan of the Ramalingeshwara temple near the village bus stand can be discerned. Four inscriptions too have come to light in that area. The temple consists of a *garbhagriha*, an antarala, a *navaranga*, and an *ardhamantapa*, containing a Nandi facing the Shivalinga in the *garbhagriha*. The door-frame has a beautiful *Jalandhra*. Inside the *navaranga* are two sculptures of Mahishamardhini, Saptmatrika and a Adityapeetha. As attested by an inscription lying there, this temple was built during the closing years of the 10th century A.D. The *navaranga* of this east-facing temple is supported by pillars in the Chalukyan style. The *shikhara* over the *garbhagriha* is in ruins. An image of two armed Ganapathi, holding a lotus in each hand is handsome. Near the village pond on a low lying ground is a temple of which only the *garbhagriha* and an *ardhamantapa* exist. The *garbhagriha* door-frame is decorated with *trishakhas* and a Gajalakshmi at the centre. This is thought to be the Marabbedevi temple of the Rashtrakuta period. The fully renovated temple of Veerabhadra standing closeby, however, still retains the original *garbhagriha* door-frame, with *chaturshakha* decorations, of the Kalyana Chalukya period. Outside the village is a branch Mutt belonging to the Virakta Mutt of Chikkerur. A few pillars of the Kalyana Chalukyan period are found employed in the construction of the Mutt building. Two fine sculpted He-buffalo heads in relief are found at the village gate. On a field stands a bas-relief showing a horse-rider, probably a representation of Kumararama.

In the backyard of a private dwelling, is a Veeragal showing a tall musketeer. The representation of a linear measuring rod (Kachavi gale) probably drawn on a temple wall in this village, which is used in land measuring work is particularly noteworthy. It is mentioned in about fifty inscriptions and could explain the name 'Kachavi gale' given to it. The place has shrines of Hanumantha, Basavanna, Guttavva, Dyamavva, Matangavva etc. A Mosque and two *dargahs* too are here. Sardar Veeranagowda Patil, a well known freedom fighter, hailed from this village.

**Kadarmandalagi** : Situated at a distance of 10 km. from Byadgi, the taluk headquarters, it (Pop: 4,967) is a famous place connected with the worship of Hanuman. This place was called as 'Kadara Undalagi' in inscriptions. Temples at this place include those of Kantesha, Ramalinga, Malatesha, Kalmeshwara, Gavi Siddeshwara, Mukkannappa, Neelakantheshwara, Timmappa, Birappa, Dyavamma and Durgamma; a Mutt, named Halaswami Mutt, is also here. The temple of Kantesha, a cement and brick structure, has been renovated recently; its gateway is tall and slender but lacks proportions. The precincts of this temple show several ruins of the time of the Kalyana Chalukyas and of the petty chieftains (Palegars) of Guttala. The Bannimantapa contains many relief sculptures of Circa 17 - 18th century A.D.; the *sarpabandha* sculpture is particularly noteworthy. The Ramalinga temple is of the Hoysala period and of the original structure, only the *garbhagriha* and the *antarala* remain. Among the existing Shaiva shrines, the Kalmeshwara is noteworthy with its *garbhagriha*, an *antarala* and a *navaranga* still intact; the *devakoshtas* inside contain sculpted figures. Among the two sculpted figures of Kumaraswamy one of which belongs to the Rashtrakuta period; the Nandi here is about 4-5 ft in height. The *mukhamantapa* towards the south has kakshasanas. In the restoration work of Gavi Siddeshwara temple, the Rashtrakuta pillars and capitals have been employed. The old shrine of *mukkannappa*, consisting of a *garbhagriha*, an open *antarala* and a *navaranga*, has also been renovated by employing Kalyana Chalukyan pillars; and the gateway is decorated with *chandrashila*. Opposite to this shrine are lying several herostones of the Rashtrakuta and the Kalyana Chalukyan times. An epigraph of A.D. 1582, found upon the Garuda column of the Kantesha temple, registers the grant of the village, Kadurvundalige to god Hanumantha by Kengappa Naik of Santebennur. Upon the tank bund of the village is a temple of Neelakantheshwara which exhibits the characteristic features of an A.D. 10 - 11th century structure; the figures of Saptamatrika, Basava, and Naga are found inside. Saint Kanakadasa is believed to have composed his famous 'Mohanatarangini' while staying here in the Kanteshwara temple where an old manuscript copy of 'Mohanatarangini' is preserved. The front gopura of this temple has a beautifully coloured illustration. A bridge built across a small stream at this place has a kannada inscription on a stone slab facing the ground which is unpublished.

**Kaginelli** : Located 14 km. from Haveri, (Pop: 4,095) it is situated in the taluk of Byadgi. Outside this village are temples of Sangameshwara, Malleshwara, Someshwara, Kalahasteshwara and Veerabhadra; within the village are temples of Lakshmi-Narasimha, Adikeshava and Kalmeshwara; besides the *brindavana* of Kanakadasa, here is a recently established Kanakaguru peetha. The temple of Sangameshwara situated outside the village is venerated both by Hindus and Muslims. While the Hindus believe it to be the Gaddige of Sangameshwara, Muslims, believe it to be the *dargah* of Adam shafi. On the occasion of the Shivarathri festival, people from far off places like Basavana Bagewadi, Surapur, Kodekal, etc gather here for a jatra or fair; after the worship conducted by the hindus is completed, the Muslims distribute sugar. The temple of Malleshwara near the village tank is a Chalukyan structure left with a *garbhagriha* and the *antarala*. The temple of Somanatheshwara, of the Kalyana Chalukyan period, too is dilapidated but its *garbhagriha* and *antarala* are still intact. The shrines of Kalahasteshwara and Veerabhadra faces each other; while the former, a structure of the Rashtrakuta

period, consists of a *garbhagriha*, an open *antarala* and a *navaranga* with its supporting pillars covered with carved miniature figures, the outer door-jamb has five panchashaka decoration surmounted by *kapota*. This temple has been renovated recently. To the left of it stand a few Veeragals (hero-stones) of the Rashtrakuta and Kalyana Chalukya period. Signs of a brick structure are also seen here. The Veerabhadreshwara temple originally a Rashtrakuta structure, has undergone several alterations. It consists of a *garbhagriha*, an spacious *navaranga* and a verandah. Upon the *lalata* of the door is a beautiful Gajalakshmi figure. The verandah shelters sculptures of Ganapathi, Saptamatrika and a self-immolation stone. Within the precincts of this temple is seen a *gosasa* stone also. Within the Lakshmi-Narasimha temple complex in the village are found relics of Rashtrakuta and Kalyana Chalukyan shrines. The image of Narsimha 1.5 ft high, is represented as tearing the demon Hiranyakashipu. This temple has undergone renovation during the 15 -16th century A.D. The temple of Adikeshava stands to its left, has an image said to have been brought by Kanakadasa from Bada. This image, about 1.5 ft high, has conch, disc, club and lotus in its four hands. The remains of a Rashtrakuta temple, appear to have been used in the construction of this temple. A statue of Kanakadasa (Kanakabimba) was placed here in 1962. Opposite to this temple is a Mutt, whose four supporting columns have attractive carved figures of Yoga Narayana, Nataraja, Narasimha, Yaksha and a Jina. The names of the sculptors too are found engraved therein. The *utsava mantapa* of this shrine has been constructed by employing pillars of Kalyana Chalukya period. Behind the village, upon a high mound, stands the temple of Kalmeshwara built during Kalyana Chalukyan period. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. The pedestal of the Shivalinga is circular; and so are the pillars of the *navaranga*.

Two pedestals of Jaina images found here indicate the existence of a Jaina Basadi formerly, one of which mentions a Basadi that belonged to the original (moola) Sangha. The *brindavana* of Kanakadasa, located near the village tank, has been rebuilt and an image of him placed there in 1982. The pontiff of the Shivapuri Mutt, situated on the Omkar hill at Bangalore has helped to renovate this *brindavana*.

**Kalghatgi** :To the south of Dharwar at a distance of about 36 km. lies the taluk headquarters town of Kalghatgi (Pop: 11,035). Referred to in ancient inscriptions as 'Kallukutige', the five inscriptions so far known from this place are damaged and obscure. One of them (A.D. 1080) mentions that Mahamandaleshwara Guvaladeva was ruling over Unakallu-30 and Sabbe-30 during the reign of Vikramaditya VI of the Kalyana Chalukyan dynasty. From this circumstance, it may be surmised that Kalghatgi formerly was included in Sabbe-30. The remaining four inscriptions are donative inscriptions, the beneficiaries being brahmins and jains. The place is now known for the production of kallukutike, wooden cradles and images of divinities. The ancient temples are all lost; a few sculpted images only have survived. There are two Jaina Basadis, and in one of which an handsome sculpture of Jaina Tirthankara, of 11-12th century is found. There are two Tirthankara images in the recently built Shantinatha Basadi, one of which is of Shantinatha, seated on a lotus and the other, that of Parshwanatha in a standing posture known as *kayasta bhangi*. These two idols are said to belong to the Kalyana Chalukya period. The Jain lane here has a small Basadi, with a handsome idol of Bhairava. Other shrines here include those of Hanumantha, Basavanna, Veeranna, Gramadevata, Kamma and Dyamavva. The *dargah* of Rustum Saheb is well-known and thousands of people assemble for its *urus* held five days after the Yugadi festival. In the month of February, the annual fair of Durgavva is held. The place is known for the manufacture of wooden cradles and four or five families are entirely dependent on it. These cradles are priced in the range of Rs.800-1200 each and are artistically made. To the south-west of Kalghatgi at a distance of 10 km., to the right of the Yellapur road is a place called Saatushaheed (seven martyrs) where seven tombs are found within the same enclosure. On every thursday and

sunday large number of people visit this spot. It is believed that seven persons (brothers?) who were the residents of Hindasageri and followers of Hashim peer, a sufi saint of Bijapur, were martyred while endeavouring to set up an agricultural settlement here. They had obtained a grant from Muhammad Adil Shah of Bijapur (1625-1672) for the purpose, but lost their lives while clearing the jungle.

**Kalkeri** : Situated at a distance of 35 km to the south-east of the taluk headquarters town of Hangal (Pop: 1,026), it is referred to in ancient inscriptions as 'Kalukere' and 'Kalkere'. In ancient times it was included in the administrative unit of Basavooru-140. As many as 32 inscriptions are brought to light from here, most of which belong to the period of Kalyana Chalukya, Yadava, Hoysala and Vijayanagar rulers. Nine of them concern themselves with furnishing the details of various grants made to the Swayambhu Somanatha, by the rulers of different periods. An inscription of A.D. 1053, when Someshwara I was the reigning monarch, narrates a grant made to the Someshwara temple by Barma Gavunda, the ruler of Bengeri. Another inscription records a grant to the same temple of the village of Pullavala (Hirehullala) by Jayakeshi III, a feudatory of Someshwara II, and his queen Mailaladevi. Two more inscriptions records the grants made to the same temple by two officers of Vikramaditya VI. A Hoysala inscription of A.D. 1207 of Ballala II, records a land grant made to Moorujavi deva after performing his *padapuje*. An inscription of the Yadava King Mahadeva (A.D. 1270) records the gift of the proceeds of a tax; and, another inscription (A.D. 1243) of Yadava Singhana II's reign, records a land grant made by Rajaguru Amareshwaradeva, the preceptor of Tailappeshwaradeva of Hangal, to his disciple Mallikarjuna pandita, on the occasion of the latter's appointment as the chief priest at the temple of Jayasingeshwara. An epigraph found on the Aditya peeta of the same temple informs that, Malloja the engraver of the above inscription was the sculptor of the Suryadeva idol there. Within the precincts of the Someshwara temple are about 10 hero-stones which commemorate the heroes who fell fighting in the battle of Kaginele (A.D. 1146), Cattle - raids (A.D. 1185) of Rattihalli, and the siege of Kundgol (A.D. 1186). A *nishidi* stone inscription records the attainment of *nirvana* by Mallaiah, a disciple of Samantabhadra, through the observance of *sallekhana* vow.

On the way to Uppunasi, upon the north bank of the Doddakere (large tank) of Kalkeri stands the Moole Basavanna temple with only the *garbhagriha* and Shivalinga left intact. Nearby is an inscription which relates a grant of land and houses made by headman Barmaiah of Bengeri, included in Basavooru-140, to Lord Someshwara, and the dancing girls in the service of the deity. There is yet another temple of Someshwara mentioned in the inscriptions. In its premises stands a beautiful eight armed Mahishamardhini sculpture which is four ft. tall.

Adjacent to the village tank bund, stand in a single row, five shrines of which the Swayambhu Someshwara is an interesting and spacious structure. Its cheif *garbhagriha* houses a *Swayambhu Linga* while the others are empty. The door-frames of all the *garbhagrihas* show *trishanka* decorations and the Gajalakshmi motif on the *lalata*; the perforated door-frames of the antarala have *makaratorana* with carvings of Brahma and Vishnu; and the *navaranga*, supported by 16 polished columns in the Chalukyan model, is provided with *kakshasanas*. The outer walls are simple but the *garbhagrihas* have *kadamba nagara shikaras*. The ceiling of the *navaranga* although is flat at the centre, has a slanting edge. It is an 11th century A.D. structure and the second of the two Someshwara temples mentioned in the inscriptions. In front of this temple, towards the left, is a small shrine with a *garbhagriha*. The door frame of this temple is plain with a Gajalakshmi *motif* on its *lalata*.

Towards the right of Someshwara temple is a north-facing rectangular structure divided into two parts. It contains a *hamsapeetha* inside. There is a four pillared *navaranga* in front. The inner door-



frame of the *navaranga* has *chaturshakha* decoration and the Gajalakshmi motif on its *lalata*. A beautiful lotus figure adorns the ceiling of the *navaranga*. This structure probably served as a Mutt attached to the Someshwara temple and was being employed for imparting instruction to the pupil. The door-jamb of the southern *garbhagriha* has a beautiful *nagabandha pattika*. Behind this shrine is an Ishwara temple. It has a *garbhagriha* with a *dravida shikhara* above and an *ardhamantapa* in front. A Shivalinga image is installed in it and the Gajalakshmi is found on the *lalata* of its door-frame. The door frame of the *ardhamantapa* has *Jalandhra*, crowned with *makaratorana* decoration along with carved figures of Brahma, Vishnu and Maheshwara in between.

This temple complex has over ten hero-stones which refer to the battles fought at Kaginele and Kundgol. A hero-stone of the reign of Someshwara III (A.D. 1186) gives a descriptive account of the siege of Kundgol when Chaladankamalla Madisetty was ruling over the Kalker town. The Suryanarayana temple in the village is the same as the Jayasingeshwara temple of the inscriptions. It is a four-shrined temple (*chatushkuta*) with *garbhagrihas* on all the four sides. The east-west *garbhagrihas* are provided with *antarala* but the north-south *garbhagrihas* have no *antarala*. The eastern *garbhagriha* has an image of Aditya, and the western *garbhagriha* has a Shivalinga. The southern *garbhagriha* has Naga-nagini image, and the northern *garbhagriha* has an image of Aditya on a Garuda pedestal. The door frames of the *garbhagrihas* have *panchashakha* decoration. The door frames of the *antarala* has *makaratorana* decoration with carved figures of Brahma, Vishnu and Maheshwara in between. Three of the five niches in the *navaranga* contain respectively, sculpted Saptmatrikas, Saraswathi and Vishnu. The images of the latter two are of life-size. The image of Surya in the eastern *garbhagriha* is very attractive; its *prabhavali* has carved figures of *dwadashadityas*. The epigraph on its pedestal says that the work was executed by the sculptor Malloja. The ceiling of the *navaranga*, supported by four well polished columns, is plain. On the outer wall to the right of this temple, the marked representation of a measuring rod of about 170 cms long, has been recently discovered. It is divided into two halves one of which is further divided into two, each of which measure 5.5 feet. Next to it are the carvings of the sun and the moon. A shrine of Lakkamma near the bus stand houses a seated Bhairava-Bhairavi sculpture of about 4-5 feet high. Upon a pillar in the *mantapa* near this shrine is an epigraph of Yadava Singhana. Adjacent to the village tank are commemorative stones of a person committing suicide on the occasion of a solar eclipse, besides a *nishidi* stone and a tiger-hunting hero-stone. Near the mastikatte, are seen Chalukyan pillars, damaged Ganapathi sculpture and masti stones. Other shrines in the village include those of Hanumantha, Veerabhadra, Basavanna, Mailaralinga and Mayavva. On a field outside the village is a *prabhavali* of a jina image which is locally called as 'Kodagoosu'. Near the school building is a *makaratorana* with the Gajalakshmi motif. A Mosque and a *dargah* of Mehaboob Subani too are here.

**Kalledevaru** : Situated about 20 km. to the north-east of Byadgi, the taluk headquarters (Pop: 3,193), is made famous by the temple of Kalleshwara there. Within the precincts of this temple are three inscriptions belonging to A.D. 12-14th century. Their contents are difficult to comprehend owing to their damaged condition. The temple has two images; about 3.5 ft tall; one of Vishnu and the other of Bhairava. These attractive idols are of about the 13th century A.D. An idol of Veerabhadra here though of recent make, is very attractive. A stone set up in commemoration of *atma balidana* on one side is unique; and it shows the carvings of beheaded women standing in a row near the peeta holding their severed heads in the plates and a set of troops standing there, each holding a knife in one hand and a linga in the other. In the renovation of this temple, built in the Kalyana Chalukya period, the materials of the original structure have been utilised. This temple has a *garbhagriha*, an *antarala*, a

*navaranga* and a *sabha mantapa*. This temple has two *garbhagrihas*; one on the western side has a Shivalinga and the other on the southern side has a Veerabhadra image. The door-frame consists of *trishakalankaras* and the usual Gajalakshmi figure on the *lalata* is seen. Guardian deities stand on both sides of the *navaranga*. The shrines of Hanumantha, Basavanna, Ramalinga, Udachavva, Dyamavva and Durga are also seen here. Inside the Udachavva shrine is an idol of Chamundi hunting down the Mahisha. There are two inscriptions at this place, one of which is of the Gutta ruler Vikramaditya; the other inscription near the Ramalinga shrine, shows a horse rider, presumed to be that of Kumara Rama. The village has a Mosque too. Two pattars families in the village are engaged in their traditional craft of making door-frames and sculpted figures.

**Kallihal:** Situated about five km. to the south-east of the taluk headquarters town of Haveri (Pop: 2,646), it has so far, yielded three inscriptions. In these inscriptions of A.D. 11<sup>th</sup>–12<sup>th</sup> Century, the name of this place is mentioned as 'Ajjadi'. They belong to the reign of the Kalyana Chalukya and Yadava dynasties. An inscription of A.D. 1019 of Jayasimha II records a land grant made to the Sahadeveshwara temple at the instance of the headman of Ajjadi, Sahadevaiah and his brother Rachamalla by Jogabbe, the queen of Kundaraja who was ruling over Banavasi –12000 country. The chief architect of this temple named Aychoja received a grant of two mattaru of land on this occasion; and at the same time, four dancing girls were also made over to the temple by the donor. This temple is now known as Parvathi-Parameshwara temple. The other two inscriptions also record grants made to the same temple. The five hero-stones with epigraphs of the reign of Yadava Singhana II (A.D 1236) commemorate the death of Hariipa, Adiga, Lakkoja, Masana, and Sovabova of Karage while repulsing an attack made on Ajjadi by Pandyaadeva; and the sixth hero-stone was set up during A.D 1270 in memory of a shepherd named Holla who died fighting against a tiger.

The Parvathi-Parameshwara temple has undergone many alternations, and it is rather difficult to visualize its original plan. It was probably a *trikuta* structure to begin with; at present has four *garbhagrihas* with a common *sabhamantapa* in front. In the different *garbhagrihas* are Shivalinga and Nandi, Parvathi-Parameshwara, Mahishasuramardhini and Surya. The *garbhagriha* door-frame have three, four and five-branched decorations respectively with a Gajalakshmi motif on each *lalata*. The *sabhamantapa* has three types of pillars which are simple but interesting. The chief attraction of this temple are the two sculptural compositions found here. The first one is of Parvathi-Parameshwara, 4.5 ft tall, in *tribhanga* in which the standing Shiva in *abhayamudra* has placed his other hand upon Parvathi's shoulder who in turn is clasping him with her right hand; Ganapathi and Shanmukha are standing close by. The sculptor has eminently succeeded in representing all these details within a single composition. The second sculpture is that of Mahishamaradhini, four ft tall. Among the Veeragals, one depicting a tiger hunt is particularly attractive. The shrine of Basavanna, Hanumantha, Ishwara, and Dyamavva are built in recent years. In the Basavanna temple is an excellent image of Saraswathi upon a Swan seat in contemplative mood. This fully renovated temple has pillars in the Kalyana Chalukyan style.

**Kamadhenu :** Situated (Pop:1,431) 10 km. to the north-east of the taluk headquarters town of Kalghatgi, is also connected by a good road from Mishrikote. It is not known why this place referred to as 'Sasalu' in ancient inscriptions, came to be called as Kamadhenu; a mythical account furnished by the local people to explain the change does not seem to be satisfactory. All the three inscriptions reported from this place are within the precincts of the Kalleshwara temple which stands to the south of this village. An inscription (A.D. 1129) of the Kadamba ruler of Goa, which belongs to the reign of

Someshwara III (A.D 1127-1139) of the Kalyana Chalukya dynasty, describes the beautiful surroundings and prosperity of Sasalu and records a land grant and gift of money by Mallasetty of Hulivara to the Swayambhu Sri Kalidevaswamy temple, where a Kapalika named Kalidevesha had his abode. Another inscription of 1171A.D, records a gift made to Kalideva by Kumara Mallaiah. Yet another inscription, of about the 13<sup>th</sup> Century A.D. mentions a feudatory named Madiga. The Swayambhu Kalidevaswamy temple of the inscriptions, built about the 11<sup>th</sup> Century A.D. is a Kalyana Chalukyan structure. This beautiful temple, now called as Kalleshwara has a *garbhagriha*, an *antarala*, and a large open *sabhamantapa*. It is built upon a high plinth. Within the star shaped *garbhagriha*, is a Swayambhu linga, described as 'Swayambhu Kalideva' by the inscriptions. The *garbhagriha* door-frame with *trishakhas* decorations has a *jalandhra*; the door-frame of the *antarala* has an attractive *makaratorana* with carved figures of Brahma, Vishnu and Maheshwara in between and of Uma-Maheshwara at the two ends. The door-frame is also furnished with a *jalandhra* embellished with lotus designs. One ankana of space is sought to be cut of from the large *sabhamantapa* to make provisions for the addition of a perforated screen and a door-frame with the object of providing separate space to locate the four niches in which are kept in order a four ft. image of Saptamatrika, and beautifully carved individual sculptures of Ganapathi, Mahishamardhini and Keshava. The *sabhamantapa* can be entered from three sides and *kakshasanas* are provided on the inner side all along its outer limit. The outer walls of the temple are furnished with pilasters and miniature models of *shikharas*; and the niches on the outer walls of the *garbhagriha* are surmounted with *shikharas* in the *dravidian* style. The wall on the outer side of the *kakshasanas* are decorated with different models of miniature *shikaras*. The renovated *shikara* of this temple grow slender towards the top in stages. Within the temple enclosure are sculptures of Saptamatrika and Kartikeya. An annual fair of Kalleshwara is held on the *Davanada Hunnime'* day. The place also has shrines of Bheemadevaru, Hanumantha, Galiyavva and Dyamavva. A Mosque and a *dargah* too are here.

**Kamdolli:** Situated to the south of Kundgol, Kamadalli is in the taluk of the same name (Pop: 67,789), antiquity of which on the basis of archeological remains, goes back to 6-7<sup>th</sup> century A.D., if not earlier. It is located at a distance of eight km. South of Kundgol. The important temples at this place are those of Rameshwara, Basavanna, Kalmeshwara and Siddalingeshwara. The centre of attraction, however, is the Rameshwara temple built on an elevated spot. This east-facing structure has been renovated carefully by the local people themselves. It has a *garbhagriha*, an open *ardhamantapa*, a *navaranga* and a *sabhamantapa*, the last-mentioned being a later addition. The side door of the temple leads the visitor to its *navaranga* from where the *garbhagriha* can be reached. the star-shaped *garbhagriha* has a Shivalinga, the door-jamb of which has *chaturshakha* decoration; the *antarala* is decorated with *makaratorana* containing carved figures of Trimurthi; beautifully sculpted figures of Saptamatrika, Keshava and Ganapathi enhance the attraction of the *navaranga*; and its ceiling is decorated with a beautiful lotus design. The *sabhamantapa* has 4.5 ft high image of Rama and Lakshmana. A *kadamba nagara shikhara* is built over the *garbhagriha*; the three *devakoshtas* on three sides within the *garbhagriha* are surrounded by *shikharas* in the *dravida* pattern. The outer wall of the *antarala* has decorative pilasters and miniature *shikharas*. The temple of Basavanna situated outside the village has a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. The *garbhagriha* has a Swayambhulinga and its door frame has *trishakha* decoration but is otherwise simple. In the *ardhamantapa* sits a Nandi, glossy columns of the Iare of the Chalukyan model and are quite attractive. A beautifully sculpted figure of Vishnu is found here. The shrine of Siddalingeshwara is dilapidated but its big Shivalinga is as old as the Rashtrakuta period and its pedestal is rather fine. There are four hero-stones behind the Kalmeshwara temple, one of which dates back to the Rashtrakuta and another to the Chalukyan times. Here lies also

a figure of Gajalakshmi known locally on Toobina Lakshnavva. Other shrines of the place include those of Hanumantha, Dyavamma and Durga. There are four Mosques and a *dargah* of Raja Bagh Sawar whose *urus* is held in the Muslim month of Gyaravi.

**Kanaginahal:** Situated in Gadag taluk, at a distance of nine km. to the north east of the taluk headquarters, (Pop: 3,258). has a damaged inscription, a solitary reference to the Permadi of the Sinda family. On the basis of archaeological relics met with, in the village, its antiquity is traced back to the Rashtrakuta times. The place has a Basavanna temple of about the 10<sup>th</sup> century A.D and the temples of Kalmeshwara and Narayana of the 12<sup>th</sup> century A.D. The Basavanna temple, located outside the village, is in ruins, and, in the portion constituting the *garbhagriha* and the *antarala*, lies a broken pieces of door – frame and pillars of the Rashtrakuta period. The temple of Kalmeshwara near the entrance to the village, now fully renovated, has a few Kalyana Chalukyan Columns, a Shivalinga and a Nandi. Notable sculptures in this temple include those of a seated Dharanendra Yaksha holding a cord, trident, fruit and lotus, and that of a Naga couple. In the centre of the village is a temple of Narayana, built in about the 12<sup>th</sup> century A.D in the Chalukyan style, consists of a *garbhagriha*, an *antarala*, and a *navaranga*. In a corner of the *garbhagriha* is a miniature sculpture of Uma-Maheshwara, and its door-frame is adorned with *panchashakha* and the usual Gajalakshmi motif on the *lalata*. The door frame of the *antarala* has plain *chaturshakha* decoration and a Gajalakshmi in its *lalata* as usual. The *navaranga* is supported by four columns and its ceiling is adorned with a beautifully carved lotus bud. In front of the Hanumantha shrine lies a broken image of Bhairava and another sculpture of either Revantha or Kumara Rama. There are besides, shrines of Hanumantha, Mailara, Sharana Basaveshwara, Veeranna, Bharamappa, Ganapathi, Dyavamma, Kenchamma and Durgavva at this place. Dharmara Mutt and Sharana Basaveshwara Mutt here are well known. A Mosque and a *dargah* too are of this place. Kanaginahal has the distinction of having established (1905) the first ever Co-operative society in the country.

**Kanakur :** Situated (Pop: 600) in Dharwad taluk, at a distance of 17 km. from the headquarters town and five km. from Amminbhavi, has an inscription lying behind the shrine of Kanakamma, this A.D. 1104 inscription of Kadamba Jayakeshi, ruler of Goa, mentions the grant of the village Kanakapura to Vamana Bhattopadhyaya. The renovated temple of Kanakamma has sculpted figures of a three feet tall Mahishamardhini, of two female deities holding in their hands a *khadga* and *kapala* each and the image of Bhairava in a gentle attitude has an attractive *prabhavali* with a *kirtimukha*. Another fully renovated temple is that of Ramalingeshwara which has a Shivalinga of the Chalukyan period in the *garbhagriha* and a Nandi outside. In the portico of the temple of Vithoba, at the centre of the village, is kept a four feet tall seated image of Ambika, a Jaina Yakshi with a *prabhavali* decorated with a mango creeper which is attractive and is mistaken for a wooden sculpture. A work probably of the 10<sup>th</sup> or 11<sup>th</sup> century A.D, it is seen holding a child in her left hand and a fruit in her right hand. The image has a *prabhavali* on which, a sculpted figure of a Tirthankara's, represented as being seated on a lotus. The shrine of Vithoba has idols of Vithoba and Rukmayi. Outside the village in a field stands a ruined temple of Kalmeshwara with a Shivalinga in the *garbhagriha*. Here is found a decorative band showing seven soldiers on horse back, similar to the one found at a place called Savikere in the Hangal taluk but in a mutilated condition. It is suggested that they represent the followers of Mailara designated as Elkoti. Here are shrines of Basavanna, Hanumantha, Kariamamma and Setagamma. A deity locally called, Golakavva representing the bust of a Chaturmukha Brahma placed on a *peetha* found in an open field is also worshipped here. A Mosque and a *dargah* of Mehaboob Subani are found at the place; an *urus* is held in the Muslim month of Gyaravi here.

**Kanavalli** : Situated (Pop: 5,246) at a distance of 15 km. to the east of the taluk headquarters town of Haveri. Altogether five inscriptions are reported from here in which the place is referred to as Kannavalli or Kamnavalli. They are being attributed to the period of the Chalukyas of Kalyana, and the Desais of Guttal. The place in early times formed part of an administrative unit known as Belhug-70. An inscription of A.D 1012 of the reign of Jayasimha II mentions that Dandanayaka Siriyagararasa was ruling over two hundred villages. A hero stone inscription of the reign of Vikramaditya VI (A.D 1120) describes the death of Edava Bamma, son of Eraka gowda, as a jolavali. A third inscription at the place furnishes the details of land grant and other gifts made to the earliest local deity Moolasthanasri Kalinathadeva by Chennagavunda of Kannavalli and Vikramaditya, the master of Guttal. At that time Banavasi-12,000 country was subject to the control of Veera Vikramaditya, a feudatory of Sovideva of the Kalachuri family. The same inscription makes mention of Dindeshwara temple also. An A.D 1716 inscription mentions the grant of land valued at six Varahas to Neelakantha Yogishwara of Kanavalli on the occasion of the car festival of Mailaralinga by Bahadur Hanumantha Gowda, the desai of Guttal. A Sannad grant of A.D 1868 substantiates the enjoyment of a piece of land free of rent by the Neelakantheshwara temple.

The Parameshwara, Kallinatha, Bhogeshwara, and Veerabhadra temples are important from historical point of view. The recently renovated *dwikuta* structure of Parameshwara near the village tank has in one of the *garbhagrihas* an image of Nataraja, but actually called as Parameshwara. From the style followed in the construction of the *ardhamantapa* and the *garbhagriha* it appears to belong to the Rashtrakuta period or of about A.D 10<sup>th</sup> century. The eight-armed Nataraja is about 4.5 feet in height; a distinctive feature noticeable here is that Parvathi stands next to Nataraja within the *garbhagriha*. In the second *garbhagriha* is a Shivalinga of the Kalyana Chalukya period; a Nandi is found in the open.

To the left of the temple of Parameshwara is the Bhogeshwara temple, a Kalyana Chalukya construction, having a *garbhagriha*, an *antarala*, and a *navaranga*. The *navaranga* may be entered from both the eastern and the western side. The door jamb of this temple is plain but its outer wall is decorated with miniature *shikaras*. A Saptamatrika sculpture is seen outside and a broken image of Ganapathi inside the shrine. The temple named as that of the original local deity of Kallinatha (Durga shrine) is near the Hiremutt. It has a *garbhagriha*, an *antarala* and a *navaranga*; within the *garbhagriha* is placed a Shivalinga; a Nandi is placed in the *antarala*, the door frame of which is plain but for the usual Gajalakshmi motif in the centre of the *lalata*; and, of the five niches one houses a Gajalakshmi image and the other a four ft. high, eight armed Mahishamardhini idol striking a powerful posture. A Partially – damaged sculpted figure of Surya is also found at this temple.

The temple of Veerabhadra has undergone renovation work, but the four pillars of the *navaranga* are of the Kalyana Chalukya period. Near a platform known locally as Simhasana Katte is an image of a Jaina Tirthankara only the mukode of which remains. A recently discovered *nishidhi* stone attests of the presence of the followers of Jainism here in the past. The Neelakantheshwara shrine outside the village boundary is in fact the Gaddige of Neelakantheshwara Yogi to whom the desai or the chief of Guttal had made a land grant. The shrines of Hanumantha, Basavanna and Dyavamma are recent structures. Kanavalli has two Mutts, namely, Hiremutt and the Charanti Mutt. A large Mosque, and a Church, built by the Basel mission in 1945, too are located at this place.

**Kanavi**: (Pop: 2,589) Situated in Gadag taluk, is at a distance of 13 km. from the taluk headquarters. Its name was probably derived from the fact of its being located in a valley noted for its natural beauty.



An inscription of A.D. 1105 embedded in the wall of Ishwara temple here refers to this village as 'Kaniya'. The Ishwara temple consists of a *garbhagriha*, an *ardhamantapa* and a *open mukhamantapa* furnished with *kakshasanas*. The *garbhagriha* houses a Shivalinga and its door-frame has *panchashakha* decoration, with a Gajalakshmi on its *lalata*. The door-frame of the *antarala* has finely carved decoration. The *mukhamantapa* has two entrances, on the east and the north, made attractive by two finely polished Chalukyan columns supporting the *mukhamantapas*, from the roof of which are protruded *chhajjas* sloping on both sides in the front. The inscription above referred to, is embedded on the left wall of the *mukhamantapa*; and it details the land grant made in A.D. 1105 to the local deity by Ajja Gavunda of Kaniya. This *mukhamantapa* appears to have been an addition made at the time of its renovation. There is a *kadamba nagara shikhara* above the *garbhagriha*. At a little distance from here is a Mailaralinga temple, also built in the Chalukyan style. It has a *garbhagriha*, an *ardhamantapa* and an open *mantapa* in the front. An inscription of A.D. 1142 in this temple records the gifts of Thotada Perjunka and Vaddaravula tax made to the local deity. Other temples in Kanavi include those of Hanumantha, Kaleshwara, Dyamavva, Durgavva, etc. Channaveera Kanavi, popularly known as a *nature* poet hails from this place.

**Kandali:** (Pop: 341), located at a distance of five km. to the south-west of Kalghatgi town in the taluk of the same name has two inscriptions of the Chalukyan period, lying in an old site near the village: An inscription of Goa Kadamba Chattadeva II of A.D. 1050, mentions the installation of an image of Banashankari (Badubbe) by Marayya; and another inscription of A.D. 1152 relates the death of Ahavamallaiah at the siege of Kiruvatti by the forces of Tailaya Samanta of Ajjigave. The place name 'Kiruvatti' mentioned in the inscription is identified with a place in the Yallapur taluk (Uttara Kannada District). At a distance of six km. from Kandali on a vacant site outside the village (Ramadevara gudi) are lying about a dozen hero-stones, big and small; and several of these are concerned with incidents of cattle theft, one with tiger-hunt, and three are sati stones. A few of these hero-stones show finely carved relief sculptures.

The temple of Kalmeshwara, also standing outside the village is an 11<sup>th</sup> century A.D. monument. It originally consisted of a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. The *garbhagriha* contains a Shivalinga, and broken images of Surya, Kartikeya, Bhairava, Mahishamardhini and Vishnu in Chalukyan style are scattered within the temple precincts. A ruined temple of Lakshmi lies to the left of the Kalmeshwara temple within whose precincts is found a beautifully sculpted Lakshmi, decorated with *makaratorana*, being sprinkled with water by two elephants. Its pedestal contains an epigraph saying that it was installed by Marayya. A relief sculpture on a stone slab showing He-buffalo demands our notice. The place also has a Vittala temple and a recently built Mosque.

**Kanive Sidgeri:** Situated (Pop: 1,230) about two km. from Ranibennur, it is in Hirekerur taluk, amidst a beautiful valley formed by a long chain of hills of the western ghats. A Yadava inscription (A.D. 1265) describes it as the chief town in the Noorumbada division of Rattihalli principality. The place is also described as Bhagavati ghatta in a 12<sup>th</sup> century A.D. inscription and a temple standing at the foot of the hill is called as Jamadagni Rameshwara. On the hill side is a cave containing an idol of Mahishamardhini. Devotees come here to ascertain divine pleasure. Adjacent small shrines are those of Uppina Malavva and Bhairava. A *Suryapeetha*, said to have been of the Kalyana Chalukya period, is seen on a platform located outside. Nearby runs a small stream named Kumudvati. On the mound opposite is a tall wooden pillar for lighting a row of lamps. Upon ascending the hill, a little on the other side from the top is a temple in the Chalukyan style. In the rear cave of this temple is

a Shivalinga; and it has a *navaranga* and a large open *mantapa* in the front. The temple has undergone renovation on modern lines. The followers of the *nathapantha* possibly possessed this temple formerly attested by a relief sculpture of Matsyendranatha on a wall. The *navaranga*, supported by four Chalukyan columns, houses a Nandi. Images of Chandikeshwara and Parashurama are also kept here. A 12<sup>th</sup> Century A.D. inscription at this temple says that a grant made previously by Beeradeva of Kadamba family of Noorumbada was renewed by his descendant Chaunda who was serving as a 'Garuda' in the army of Pandyaadeva. The grant consisted of 12 mattaru of land, 12 house sites and one building. The grant was received on behalf of Jamadagni Rameshwara deity by Ramashakthi, the person incharge of the affairs of that temple. To the left of this temple is another cave where a seated image of Akkamahadevi, recently made, is seen. A broken Srinivasa image and a seated image of Saraswathi are found outside the cave. The walls of the enclosure contain finely drawn figures of Garuda, Anjaneya, Rama-Lakshmana, and a hunting scene. In the village of Sidgeri are shrines of Siddeshwara, Beerappa and Durgamma, besides the Siddharoodha Mutt. The place, with its charming natural surroundings, has the potential to be developed as a tourist destination.

**Kanneshwar:** Situated about 40 km. to the south-east of Hangal in the taluk of the same name, (Pop: 640), this place has so far yielded, three unpublished inscriptions of about A.D. 11<sup>th</sup> century. The name Kanneshwara reminds one of the Rashtrakuta ruler Kannara, but no further evidence to connect the place with him is available. Near the village school building lies in ruins, a 11<sup>th</sup> or 12<sup>th</sup> century A.D. Chalukyan temple of Ishwara with only the *garbhagriha* and *antarala* still intact. The *garbhagriha* houses a Shivalinga; its door-jamb is decorated with *chaturshakha design*. The door-jamb of the *antarala* is decorated with perforated *trishakha design* arched by *makaratorana* containing *Trimurthi* sculptures. The ruined portion of the *navaranga* has a Saptamatrika sculpture. The Kanneshwara temple probably built during the 11<sup>th</sup> century A.D. is a fine structure in the Chalukyan style. The temple consists of a *garbhagriha*, an *antarala*, and a *navaranga*: in the *garbhagriha* is a Shivalinga with its door-jamb decorated with trishakha stripes and the Gajalakshmi motif on the *lalata*; the *antarala* has a beautiful *chandrashila* with the perforated door-jamb decorated with *makaratorana* having carved figures of deities like Brahma, Vishnu, Maheshwara, Ganapathi and Kartikeya; and, within the *devakoshtas* of the *navaranga* stand the images of Kartikeya and Ganapathi, each about three ft. in height, while on the right side is a beautiful sculpture of Saptamatrika furnished with a *prabhavali*. Further, the four central columns of the *navaranga*, with their attractive ornamental carvings; the ceiling of the *navaranga* is flat and is embellished with a lotus sculpture in the middle; and, its door-frame shows *Panchashakha* decorative stripes with the Gajalakshmi motif in its *lalata*. The outer wall of the temple is rather plain, and its *shikhara* has collapsed. A Nandi sits in front of the temple. To the left of the temple is what the local people call a lotus pond.

Remains of an old mud fort are visible. A big capital lying there is worshipped by the villagers as Kote Chowdavva (Guardian deity of the fort). Shrines of Hanumantha, Matangi and Mastavva are here. A four-faced seated image of Brahma called by the local people as 'Golavva' is specially venerated during the Deepavali festival. Kanneshwara Rama, a dacoit of much notoriety during the pre-independence days, hailed from this place, as his name indicates.

**Karmadi:** (Pop: 1551) It is situated at a distance of 29 km. to the north-west of Ron, the taluk headquarters, and 12 km. from Hole Alur. Referred to as 'Kadirmidi', 'Karemadi' etc in early inscriptions, it was included in a smaller administrative division called 'Belvanike-12' of the Belvola-300 country. Three inscriptions are so far known: the most ancient, is of the reign of Amoghavarsha I of the Rashtrakuta dynasty.

The inscription opposite the Kalmeshwara temple of about the 9<sup>th</sup> century A.D. refers to a land grant made to the temple of Ishanarashi Bhatara by the *mahajanas* of the Karemadi *agrahara*; another inscription opposite the Someshwara temple of A.D. 1059, refers to a gift of 152 *gadyanas* to the Babbaleshwara temple and a Choultry during the reign of Someshwara I of the Chalukyan dynasty by Gangeyajeeva. An inscription of A.D. 934 from the neighbouring Kaujageri village mentions a gift made to a Shiva temple at Karamadi by Ballajja-gowda of the former village. Karmadi, which was a celebrated *agrahara* and a centre of learning between 8<sup>th</sup> and 12<sup>th</sup> century A.D. is dotted with historical remnants.

Outside the village in a field and in the backyard of a farmer, lie hero-stones. This circumstance is taken as suggesting that sometime in 9<sup>th</sup> Century A.D. a significant battle might have been fought there. The Kalmeshwara temple at the border of the village appears entirely rebuilt except for the *garbhagriha* housing a Shivalinga. The Someshwara temple in the village too is fully renovated; within its precincts, however, are to be found sculpted figures of Shivalinga, Nandi, Saptamatrika, assigned to Rashtrakutas and the Chalukyas of Kalyana period. In the centre of the village is a shrine of the village goddess Dyamavva opposite to which are Saptamatrika and Mahishamardhini sculptures. Opposite the shrine of Hanumantha too lie several broken sculpted images. It has the shrines of Basavanna, Ishwara, Beeredevaru, Bharamappa and Mariamma. A Mosque and a *dargah* are also here.

**Karajgi:** A taluk headquarters upto 1905, Karajgi (Pop: 7,014) now in Haveri taluk is located about 12 km. from Haveri and is on the left bank of the river Varada. The place has so far yielded four inscriptions. At the back of the local Kannada school, embedded in the fort wall, is an inscription containing a *prashasti* (eulogy) of Kamadeva, a Kadamba feudatory of Jayasimha II of the Kalyana Chalukya dynasty. Another inscription (A.D. 1637) mentions a gift made by the *Desai* of Karajgi to Channabasaveshwara temple at Kukanur. A herostone inscription opposite the Hanumantha temple commemorates the death at Haveri of Machaya Nayaka. The existence of a fort around the village in the past is attested to from the scattered ruins of the same. According to R.S. Panchamukhi the place referred to as '*Karanjapatra*' in a 7<sup>th</sup> century A.D. copper plate record of Harihara is none other than Karajgi. The place is famous due to its Bharamappa shrine. An open shrine consisting of 14 corners within which are seen two rounded stones of different size is believed to be the Swayambhu Brahma and worshipped by the people with great veneration. An annual *jatra* is held on the occasion of *Kara hunnime* for three days at this place. In the rituals conducted at the time of the fair, 14 *Veeragararu* of the village take a leading part. The ryots enthusiastically bring their bullocks to be Yoked to the carts (two market carts and two ryots carts) that take part in a race. Other programmes include also dancing, assuming different disguises, etc. The celebration ends with an offering of eatables presented to the deity on the last day of the fair in the night accompanied by the recitation of suitable vedic verses by the priest, while the 14 *Veeragaras* with their eyes covered with a piece of black cloth, stand facing the 14 corners of the shrine and cheer loudly. At the entrance to this temple is kept a *gosasa* stone of the Rashtrakuta period brought from elsewhere. A Veerabhadra shrine nearby is said to have been constructed by Mailareppa, son of Mallappa Bennur in the year 1896. Other shrines in the village are Hanumantha, Veerabhadra, Basavanna, Venkataramana, Durgavva, Dyamavva, and Holemurugavva. Near a ruined Mutt outside the village stands an ordinary shrine of Mauneshwara.

**Katnur:** Situated ten km. to the south of Hubli, its taluk head quarters, is (Pop: 1,191) referred to in ancient inscriptions as 'Kattanuru'. Four inscriptions are so far known, of which a 9<sup>th</sup> century A.D. Veeragal inscription, lying in a field, commemorates the death of Kattali Thanaga in a clash brought about by cattle-theft. One particularly noticeable fact is the carving of the figures of a few

*buffaloes* on the lower band of this hero-stone. Opposite to the Kalmeshwara temple is an inscription of A.D. 1242 of Tribhuvanamalla, the Kadamba ruler of Goa, which records a land grant made to Kalmeshwara, the local deity (Moolasthanadevaru), by Indraiah Sahani. In front of this temple is a temple, of Ninta Basavanna, whose Nandi pillar has an inscription of Ramachandra of the Yadava dynasty; and it gives details of a gift made to god Kapila Siddha Mallikarjuna of Sonnalige. The temple of Kalleshwara outside the village boundary, built during the Kalyana Chalukyan period, has now been fully renovated without damaging the basic features of the original structure. Situated upon a high mound this east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga* that can be entered into from three sides. The *garbhagriha* has a Shivalinga, and its door-frame has *dwishakha* decoration with an image of Ganapathi on the *lalata*; the door-frame of the *antarala*, also with *dwishakha* decoration, has a figure of Lakshmi in the centre, over which is a miniature *panchashikhara*, and *Jalandhra* (perforated window) on both sides. The ceilings of the *garbhagriha* and the *antarala* are adorned with simple lotus flower designs. A new *shikhara* surmounts the *garbhagriha* now. The *navaranga*, supported by four pillars, also has its ceiling adorned with a lotus flower design; The hall is provided with *kakshasanas*. Within the precincts of this temple are found herostone, *Veeramastikallu*, and four-faced Brahma's bust (*chaturmukha Brahmashira*). One can see an inscription belonging to Yadava Ramachandra mentioning the fact of construction of a temple for the Nandi stambha as well as donations made to Kapila Siddha Mallikarjuna deity. Even this inscription is in a decaying state. There are also shrines of Mailara, Hanumantha, Dyamavva and Durgavva at Katnur; besides, a Jumma Masjid and a *dargah* of Mehaboob Subani are also here.

**Kaujageri:** (Pop: 2,502) Situated in Ron taluk, at a distance of 20 km. to the west of the taluk headquarters town, on the Ron-Nargund Road, it is at a distance of 2.5 km. to the north of Belavanike. According to an inscription (A.D. 912) of the Rashtrakuta period found here, Kaujageri formerly was included in the Belavanike-12, which had formed part of the Belvola-300 country. It is referred to in early inscriptions as 'Kovujagere', 'Kavujagere' or 'Kavajageri'. Four inscriptions have so far come to light from this place: one is a *gosasa* stone that tells about Belvanike-12 and about the gift of a thousand cows; another, of A.D. 934 of the reign of Govinda IV, the Rashtrakuta emperor, gives information about Ballajja, a gowda of Kaujageri, who erected hero-stones for two of his deceased sons and a dandanayaka besides a cave-stone (Gavi Kallu) for himself, and also built at Kaujageri, the temples of Batari, Vinayaka, Keshava, Aditya and Matavarmadeva and made gifts to the temples in the neighbouring villages of Belvanike, Yavagallu, Padangali (Hadagali), Paldela (Hadali), and Asupatti (Asuti). This inscription is particularly interesting on account of its four bands of sculpted figures. The self-immolation (Atmabali kallu) stone opposite the Siddhalingeshwara temple with its unique carving of Pyre swing (The swing which is on fire) commemorates the self sacrifice of a soldier. This inscription is believed to be of A.D. 12<sup>th</sup> century. None of the temples mentioned in the inscriptions however have survived to this day; but, within the precincts of the Hanumantha temple are broken idols of Bhatari, Benaka, Keshava, Aditya and Saptamatrikas – all of the Rashtrakuta period. The sculpture known as Bhatari looks rather terrible and depicts the four-armed Durga seated upon a *lalitasana* which has carvings of an owl, a jackal, and a corpse. Hero-stones of the Rashtrakuta period are to be seen within the precincts of the same temple. Among the sculpted figures notable are those of Udachadevi having Iguana lizard (Uda) on her lap, Gajalakshmi, locally known as 'Banantikallu', and a seated four-faced Brahma. The old Siddhalingeshwara temple with Shivalinga and Nandi, Ishwara temple and Holleshwara temple are all in ruined condition. The place also has temples of Basavanna, Shankaralinga, Hanumantha,

Dyamavva and Kariamma. The annual *jatra* of Hanumantha is held during the month of December. It also has a Mosque and a *dargah*.

**Kelavarkop** : Located at a distance of 38 km. from Hangal, in the taluk of the same name, (Pop: 1,500) it is called as Kelavuru in inscription. It has many historical relics. The place has temples of Kalleshwara (near the village bus stand), Ramalingeshwara, Male Mallappa (on a mound), Bharama, Mailaralinga, Hanumantha, Basavanna, Veerabhadra, Durgavva and Matangi. The temple of Ramalingeshwara is a small structure in the Chalukyan style. Nearby is a Veeragal and a Mastikal. Outside the village on the tank bund stands an Ishwara temple which consists of a *garbhagriha*, an *antarala* and a *navaranga*. The door-frame of the *garbhagriha* has *Panchashakha* decoration and on the *lalata* is a Gajalakshmi motif. The interior wall of the *garbhagriha* is built of bricks. The *navaranga* has pillars in the Rashtrakuta style. Idols of Bhairava, Keshava, Surya, Uma-Maheshwara, Mahishamardhini and a small female (broken) image are placed in the *navaranga* where an inscription is also kept. The temple of Kalleshwara has collapsed and only a carved door-frame and an idol of Mahishamardhini still remain. Near the shrine of Veerabhadreshwara is a *mahasati* stone of about the 13<sup>th</sup> century A.D. which records the self-immolation of Bommakavva, wife of Bommadeva of Kalavuru. An inscription of the time of Vikramaditya VI, near the Ishwara temple, is obscure but reveals the name of Pannamarasa who was ruling over Banavasi. Upon a mound in the neighbourhood is a shrine of Mailaralinga where an annual *jatra* or fair is held during Bharata hunnime.

**Kengond** : Located at a distance of 14 km. from the taluk headquarter town of Byadgi, (Pop: 1,001) it was once a fortified place. Though no relics are now found, this ancient place witnessed many conflicts in the past. The chief attraction here is the temple of Kalleshwara, built in the Chalukyan style. The temple mentioned in the inscriptions as that of the original local deity of Mallikarjuna is identified with this structure. It is a *trikutachala* structure with three *garbhagrihas*, an *antarala* and a common *navaranga* in the centre. In the *garbhagriha* is a Shivalinga installed on a Chalukyan *panipeetha* (pedestal). On the *lalata* of its ornate door-frame is a usual Gajalakshmi motif; the same motif is found repeated on the *lalata* of the *antarala* door-frame too. The four pillars in the *navaranga* show the characteristic features of traditional Kalyana Chalukyan style. In the two niches of the *navaranga* are kept broken images of Vishnu and Surya.

An inscription of A.D. 1179 lying outside the temple gives particulars of a land grant, made during the reign of Joyideva of Gutta to Moolasthan Mallikarjuna deity by Dasagavunda, a petty chieftain, and his son Hariyama Gavunda. A nearby Veeragal of A.D. 1259 commemorates the death of Ketoja during an attack on Hongali by a chief named Joyideva when Kannara of the Yadava dynasty was the reigning monarch. Among the other shrines of Kengond are included those of Basavanna, Hanumantha, Basappa, Durgamma, Dyamavva, Chowdavva, Udchavva, Dandina Durgavva, and Mayavva. The *jatra* of Durgavva is held for nine days during *Banada hunnime*.

**Kiresur**: (Pop: 3,287) Situated at a distance of 20 km. north west of Hubli and just a kilometer from Hebbasur is Kiresur village. An inscription of A.D. 1623 says that Lingana gowda, son of Sankana Gowda, made the temple door of the place. The *gosasa* stones found in the precincts of the Kalmeshwara temple near the local tank bears testimony to the antiquity of Kiresuru which is traced to the Rashtrakuta period. There are seven *gosasa* stones of about the 10<sup>th</sup> century A.D. lying within the precincts of the Kalmeshwara temple which are known to the locals as Boragals. These, somewhat thin and plain slabs are about five ft. high and sunk to half its height in the ground. An attractive sculpture of Badubbe, 4.5ft. high, is found on the way to the village tank on the left side. The two finely carved



elephants, with their upraised trunks, are pouring water over Lakshmi, who is represented as being seated holding a lotus flower in each hand. At the lower end, amidst the musicians two *kumbhas* are carved one upon the other in a mantapa. This fine piece of art of about the 10<sup>th</sup> century is said to have been found in the Bennehalla. Opposite the Siddheshwara temple is an image of Parshwanatha Tirthankara in Padmasana upon whose Simhapeetha a two lined epigraph of about the 11<sup>th</sup> century A.D. is found. It gives information about the installation of the idol. Even this image is said to have been obtained from Bennehalla.

Besides the above, there are temples of Basavanna, Rameshwara, Bayala Basappa, Hanumantha, Mailara, Chandikeshwara, Tayamma, Dyamavva and Koramma at Kiresuru. In the shrine of Mailara in the Harijana lane, is a beautiful composition in stone probably dates back to 13<sup>th</sup> century showing Mailara-Malachi with their respective vehicles, that is, horse and Iguana lizard (Uda), along with Ganapathi and Kartikeya. At the village border is the recently built Prabhudeva Mutt which is large and contains a *kalyanamantapa* or marriage hall. A Mosque and a *dargah* of Mehaboob Subani too are here.

**Kittur:** Kitturu (Pop: 1,922), in the Haveri Taluk, is on the bank of the river Varada. It is located at a distance of 32 km. to the north-east of Haveri town. The antiquity of this place goes back to Rashtrakuta times. Of the two Rashtrakuta inscriptions here, one is a Veeragal (A.D. 971) from which, it is learnt that two sons of Ereyamma of Kunnura namely, Nagiyana and Varevita died fighting in a conflict near the village. It thus appears that the place was known as Kunnuru to begin with. An A.D. 1287 inscription records a land grant made by the seniormost leader of Hichage (modern Ichhang) country to Sri Kalinatha, Jakkeshwara, the earliest local deity, and Bhairava – all of Kitturu. During the three hundred years intervening, the name Kunnuru had changed into Kitturu. From another inscription of the 13<sup>th</sup> century A.D. it may be presumed that, Kitturu was a *Maha agrahara*.

Among its temples, Sangameshwara and the dilapidated Jagannatha are identified respectively with Jakkeshwara and Kalinatha of the inscriptions. Outside the village boundary, upon the bank of the Varada river, stands the east-facing original brick-structure of Sangameshwara. It consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a *mukha mantapa*. The *garbhagriha* houses a Shivalinga and its door-frame is decorated with *Panchashakha* and an attractive motif of Gajalakshmi appears on the *lalata*. The *antarala* is adorned by an attractive *makaratorana*. pillars of different type support the roof of the *navaranga*; and, its ceiling has a simple lotus design at the centre.

The *navaranga* and *ardhamantapa* appear to be additions made during the Kalyana Chalukya period. The Shaiva *dwarapalas* on the front side of the temple, found in the river, however, are of the Rashtrakuta period. Among the damaged Ganapathi, Bhairava and the two sculptures of Surya here; one of the latter, made of *chandrashila* is rather charming. Of the three hero-stones, one depicting a tiger-hunt is interesting. The Jagannatha temple, situated upon a mound in the centre of the village, is fully ruined. Here stand a Shivalinga, Ganapathi and some Chalukyan pillars. On a peepal tree platform (Aralikatte) in the village are sculptures of a seated four-faced Brahma, Gajalakshmi, (strangely enough called as Bananti Kallu) and an Yantra (*tantrik*) stone.

**Kodikop:** Situated at a distance of 15 km. to the south-east of the taluk headquarters town of Ron, forms a hamlet of Naregal, it lies to the west of that place at a distance of just one kilometre on the road to Abbigeri. Called by the name of 'Kirunareyangal' in early epigraphs, it was included in an administrative unit known as Kisukadu-70. So far, three inscriptions are known from this place— all from the Kalyana Chalukya period. An inscription of Vikramaditya VI (A.D. 1121) gives details of

grant of 12 mattaru of land to Lord Molleshwara of Kirunareyanga by dandanayaka Acharasa; and, another inscription of A.D. 1144 furnishes details of various grants made to the Moolasthana Brahmeshwara temple by corporate bodies representing Ugura-300, Eleyabhojanga-504, and Tambuliga Sasirvar; yet another inscription, of the reign of Someshwara IV, makes reference to Sindas of Yelburgi, but the details are effaced. The Moola Brahmeshwara (Mallikarjuna) temple, where the three above-mentioned epigraphs are located, is built upon an elevated spot in the middle of the village. It consists of a *garbhagriha* surmounted by a *kadamba-nagara shikhara*, an *antarala*, a *navaranga* and a *mukhamantapa*. The *garbhagriha* houses a Shivalinga, and the Nandi is placed in the *antarala* which has a door-frame with '*dwishakha*' decoration and *jalandhras* of the six niches in the *navaranga* only one of which contains an image of Bhairava, in a seated posture. The entrance to the *navaranga* has a door-frame with interesting '*Panchashakha*' decoration and a Gajalakshmi motif on the *lalata*. The open-*mukhamantapa* has *kakshasanas* all round. The pillars of this temple are of the Chalukyan pattern. The exterior walls are plain and surmounted by kadamba nagara *shikara*. In recent years an enclosure has been raised around this temple. The inscription of 1144 A.D. credits Molleya Brahmaiah with the construction of this temple.

Outside the village, in a field is the temple of Chandrashali, which consists of a *garbhagriha* with a Shivalinga and an *ardhamantapa*. This temple, said to be the same as the Molledeva temple of the inscriptions, has an attractive *panchashakha* doorframe decorated with the Gajalakshmi motif on the *lalata*. Two small circular pillars are seen supporting a beautiful *makaratorana*, in the centre of which tiny figures of Brahma, Nataraja and Vishnu have been carved. The *shikhara* over the *garbhagriha* is dilapidated and so are the exterior surface of the walls; however, the carved miniature columns found on the surface of the exterior wall of the left portion of the temple gives an indication that originally the exterior walls were all decorated with sculpted figures. Behind the *garbhagriha*, a Surya sculpture is found. The place has shrines of Basavanna, Hanumantha and Dyamavva, etc., besides the Gaddigemutt of Huchheerappajja which is located just outside the village.

**Koliwad** : Situated to the east of the taluk headquarters of Hubli, is at a distance of 29 km., on the Hubli – Gadag road. It is somewhat in the interior (Pop: 4, 323). Six epigraphs are so far known from here. The most ancient of these is an inscription of Khottiga, a Rashtrakuta ruler of the 10<sup>th</sup> century A.D. It makes a reference to his Ganga ruler who was known as Satyavakya Konganivarma. Another, of 12<sup>th</sup> century A.D lying, in the enclosure of the Kalmeshwara temple, informs that Koliwada was an *agrahara* with 200 *mahajanas*. The Tarabhagavati pedestal, with its epigraph in the Nagari script containing a hymn in praise of that deity, which was formerly within the precincts of the Kalmeshwara temple, is now preserved in the Karnataka Research Institute of Dharwad. It is presumed that like Dambal, Koliwad too was a Buddhist centre. A pillar inscription of A.D 1563, in front of the Narayana temple, gives details of a gift of a female dancer named Sooriya Maniki, daughter of Tirumala Bova, by Soorappa for service in the Madhava – Janardana temple. The temple of Narayana, situated in the centre of the village at an elevated spot, consists of a *garbhagriha* and a *antarala* at present. An image of Narayana seated upon Garuda, which is placed over a Lion seat (*simhapeeta*), is found in the *garbhagriha*. Both the temple doors have *trishakha* decoration with a lotus figure on the *lalata*. Other shrines at the place include those of Kalmeshwara, Shankaralinga, Basavanna, Mailara, Hanumantha, Pete Basavanna, Veerappa, Dyamavva and Durgavva. Within the enclosure of the Kalmeshwara temple is a stone slab with three parts, the lower strip shows five auspicious signs, the middle strip shows a hero fighting and the upper strip has a fine figure of the hero in *lalithasana* posture. Broken idols

of Surya and Ganapathi are also found here. There are two Mutts in the village – Horagina Mutt and Sharanabasappa Mutt. A Mosque too is located here.

**Kolur** : (Pop:2, 649) Situated in Haveri taluk is located at a distance of 16 km. to the north of Haveri. It is built on the bank of the Varada river and its neighbouring villages are Karjagi and Devagiri. During the 9-10<sup>th</sup> century A.D. the place was included in Basavuru-140. Two inscriptions are found here : One of A.D 1045, of Kalliammarasa says that during the reign of the Kalyana Chalukya emperor Someshwara I, when Kalliammarasa was administering Basavuru-140, he along with the King's preceptor Raja Gurudeva jointly made a land-grant to the Kalideveshwara temple at Kolur; and, another inscription of the reign of Vikramaditya VI, gives information on the taxes exempted to the Grameshwara temple; an A.D 1085 inscription refers to a land grant made by Kalliammarasa, when he was administering Basavooru. A hero-stone inscription records a gift made by Tribhuvanasingi and the Gowda or headman of the village to Beerabova who died in defence of the village. An inscription of Yadava Singhana's period records a land grant made to the Kshetrapala of Koluru by the 1000 men of Devamgeri. The same epigraph, while referring to the 12 villages belonging to lord Indreshwara of Bankapur makes a passing reference to Acharya Rajagurudeva. The legend which relates the innocent devotion of a young child to Shiva, who was so much pleased as to grant it salvation immediately, is believed to have occurred at the local temple of Basavanna. This legend popularly known as 'Kolura Kodagusu' has made the place famous. This temple, standing upon an elevated spot, has a *navaranga* and two small *garbhagrihas*. In one of the *garbhagrihas*, a Shivalinga is placed while in the other an idol of Ishwara, and east-facing idols of Keshava, Vishnu, Veerabhadra and Parvathi-Parameshwara stand in a row; and to their left is an idol of Surya. All these images are of about 4.5 ft. high and are attractive. On the *prabhavali* of the four – armed Vishnu image, the *dasavatara* legend is carved in relief. The Parvathi-Parameshwara sculpture in amorous posture, with Ganapati, Shanmukha and *dikpalas* standing around, is an extremely fine composition. The image of Surya in the *samabhangi* too is noteworthy. The temple, on the whole, betrays the Characters of a *trikutachala* structure. Outside the village is a dilapidated temple of Dolleshwara, a Chalukyan structure with a *garbhagriha* and an *antarala* still intact. In its precincts are a few hero-stones. The temples of Basavanna, Mailaralinga, Ganapathi, Hullappa and Dyamavva are here, the last, named containing a wooden image of the goddess in her terrible form. In the month of May, a *Jatra* or annual fair of Hullappa is held. There is a Mosque and a *dargah* of Mehaboob Subani at this place, where *urus* is held occasionally. On the road to Devagiri in a Muslim burial ground, stands a beautiful Adilshahi structure with elegant arches, and attractive minarets; a five lined epigraph is found inside. Likewise on the bank of the river also an artistically built Mosque is located

**Konnur**: (Pop: 7, 957) Situated on the bank of the river Malaprabha, at a distance of 18 km. to the north east of Nargund, the taluk headquarters of the same name, on the road to Bagalkot. This village has yielded burials of the Megalithic Culture, taking back its antiquity to the remotest times. Called by the name of 'Kolanuru' in early inscriptions, it was designated as Kolanuru – 30, being the headquarters of a group of 30 villages, and was included in a larger administrative entity called Belvola –300. Three inscriptions have been brought to light from this place: an inscription of A.D 860, gives information concerning the grant of a village to a Basadi at Kolanuru by the Rashtrakuta emperor Amoghavarsha I. Another inscription of the reign of Someshwara II makes reference to his feudatories; and, yet another inscription, standing close to the Hale Mutt, of emperor Sadashivaraya of Vijayanagara (A.D 1547), throws light on the gift of tax made in favour of barber Timmoja and others. The temple of Parameshwara in the centre of the village has made Konnuru famous. This east facing temple,

consisting of a *garbhagriha*, an open *antarala* and a *navaranga*, is the earliest example in Karnataka, of a temple with star shaped ground plan was originally a Jaina Basadi of Parshwanatha Tirthankara, built by Bankeya, the famous general of Rashtrakuta emperor Amoghavarsha. In a niche on the *shikhara* surmounting the *garbhagriha*, an idol of a Jaina Tirthankara is seen; and upon the *lalata* of the *garbhagriha*'s door – frame, which has the *Panchashakha* decoration, carved figure of a Tirthankara seated on a lotus and a mukkode are visible. The *garbhagriha* now dilapidated, houses a Shivalinga on a *simhapeetha*. The interior of the *garbhagriha* is square shaped but – its exterior is star-shaped with several angles. A Nandi is placed in the *ardhamantapa* and, as the four Chalukyan Columns were found inadequate to support the weight of the roof, eight pillars have been inserted at a later date. The exterior wall of the temple is plain and red sand stone is used in its construction. Broken images are found scattered in the precincts of this temple. There are at Konnur temples of Basavanna, Veerabhadra, Ramalinga, Beerappa, Rameshwara, Shivalingeshwara, Bankedevuru, Hanumantha, Dyamavva and Durgavva. The Ramalinga temple built upon the bank of the river is in an attractive spot for picnic. The Mutts here include those of Phalahareswara, Mauneshwara, Chickmutt, Kalmutt, Viraktamutt and Hiremutt. Three Mosques and a *dargah* too are here.

**Korlahalli:** Located on the left bank of the river Tungabhadra, at a distance of 10 km. from Mundargi in the taluk of the same name is Korlahalli (Pop: 2,694). Formerly, it was comprised in an administrative unit called Masavadi-140. It is a holy place for the adherents of the Madhwa sect. Here stands a stone bridge across the river Tungabhadra believed to have been constructed by the Vijayanagar rulers. An inscription of the reign of Chalukya Someshwara I, of A.D 1050, furnishes information about a land grant made by Akkadevi who was ruling over Kisukadu-70, Bagadage-70, Toragale and Masavadi-140. The temple of Kalleshwara, built on the bank of the Tungabhadra river is a Chalukyan structure consisting of a *garbhagriha*, an *antarala* and a *navaranga*. The door – frames of this temple have 2-3-5 branched decorations. Nearby this temple is the Satyaveeratirtha Mutt, The Saint Satyaveeratirtha was a very important saint in the tradition of the Uttaradi Mutt pontiff who had composed his own commentaries on several treatises. Among these may be mentioned a work on the philosophy of Dwaita named *Thapthachakrabhushana*. In the Mutt is located the *brindavanam* of Satyaveeratirtha whose worship (Aradhana) is performed for three days beginning from the 10<sup>th</sup> day of ascending moon in the month of Karthika. The place has shrines of Hanumantha, Basavanna and Gramadevata, besides a Mosque and a *dargah*.

**Kotumachgi:** (Pop: 6,310) Situated in Gadag taluk, is located at a distance of 22 km. to the north east of Gadag on the Gadag-Ron road. Referred to as 'Umachagi' even in the inscriptions of the 16<sup>th</sup> century A.D., the prefix 'Kote' added later on seems to have resulted in the place being called as 'Kotumachagi'. The term Umachagi itself appears to have been derived from Unchangai or Umachagai. The term Unchagi actually means 'elevated spot' and this village is situated on an elevated spot only. In ancient times it was included in 'Nareyangal-12, and was an *agrahara* with 104 scholarly Brahmins or *mahajanas* who had made it a centre of education. So far, six inscriptions are known from here; an inscription of A.D 1012 of Vikramaditya V, lying near the Kalmeshwara temple, deals with the grant of 'Umachagi' village to Maunara Sridharabhatta by dandanayaka Keshavayya; an A.D. 1099 inscription standing in front of the Someshwara temple, records a gift made by the great feudatory named Anatapalarasa to the god Swayambhu Someshwara; yet another inscription (A.D 1142) records the gift of the excise collection of that place to the Swayambhu Someshwara by Dandanayaka Kesirajayya, and incidentally it refers to *moovattokkalu* being present along with the *mahajanas* on that occasion . A 16<sup>th</sup> Century A.D. inscription in the Devanagari script, found in front of the Basadi here, tells about

the renaming of Umachagi as 'Sadashivaraya Samudra', named after Sadashivaraya, the emperor of Vijayanagara. The Someshwara temple outside the village is identified as the Swayambhu Someshwara temple of the inscriptions. It is, in fact, a temple built about the 11<sup>th</sup> Century A.D. in the Chalukyan style. The local people believe that this temple was renovated during the reign of the Bijapur Sultans. This belief seems corroborated by the pillars of the *navaranga* which have arches. This temple has a *garbhagriha*, an *antarala*, a *navaranga* and a open *sabhamantapa*, the last-named being a subsequent addition. The temple is enclosed by a high wall. The entrance gate of the enclosure is made of black marble and the carved figure of Uma-Maheshwara in the *lalata* is fascinating. The *garbhagriha* has a Shivalinga and a Nandi faces it from the *navaranga*. A lotus sculpture decorates the ceiling of the *navaranga*. An unique but incomplete image of Veerabhadra stands within the temple precincts. A recent sculpture of Kartikeya fighting against the demon is also found here. The exterior wall is decorated with miniature *shikharas* and columns and there is a *dravida shikhara* over the *garbhagriha*, which exhibit sculpted relief of gods and goddesses such as Shiva, Bhairava, Nataraja Saraswathi etc., A large tank opposite the temple, however, is filled with silt and decaying.

There is a dilapidated Jaina Basadi in the village which has an idol of a Tirthankara of the Kalyana Chalukya period. The place has temples of Kalmeshwara, Basavanna, Ishwara, Hanumantha, Veerabhadra, Beeredevuru Durgamma, Kariamma and Gramadevata. There are two Mosques and outside the village near the Someshwara temple is a *dargah*.

**Kudal:** Situated at a distance of 29 km. to the north-east of the taluk head-quarters town of Hangal, it (Pop:1,532) is so named owing to the circumstance of its being at the confluence of the Varada and the Dharma rivers. The Gurunanjeshwara Mutt at this place is well-known. Opposite the Gurunanjeshwara Mutt, on the river bank stands the Sangameshwara temple. This east facing temple consists of a *garbhagriha* and a large open *mukha mantapa*. There is a Shivalinga in the *garbhagriha* and a Nandi in the *mukhamantapa* which is supported by 16 pillars of the Kalyana Chalukyan period. The principal gateway has multi-branched carved decorations. Nearby this structure traces of an earlier temple are seen. A 12<sup>th</sup> century hero stone lying near the temple refers to the death of a hero during a siege of the fort. A shrine of Neelamma stands near the Gurunanjeshwara Mutt. Within the precincts of the Mutt is an image of four-faced Brahma in sitting posture. **Kudal** is known for its scenic and serene natural surroundings. **Vardi:** Situated at a distance of 26 km. to the north-east of the taluk head-quarters town of Hangal, (Pop: 2,417) is presumed to be as old as the Rashtrakuta period on the basis of four *meti (gosasa)* stones lying in front of the Honnamma temple. An inscription of A.D 1190 refers to a land grant made to Lord Narayana. This circumstance connects it rather closely with the history of the neighbouring town of Naregal. The temple of Kalmeshwara, undergoing renovation at the hands of the local people, appear to have been a Chalukyan structure, houses a Shivalinga and a Nandi of 11<sup>th</sup>-12<sup>th</sup> Century in it. An ancient Ishwara temple stands on a field outside the village, which consists of a *garbhagriha*, an *antarala* and a *navaranga* containing 16 pillars of the Kalyana Chalukya period. The *garbhagriha* door-frame is ornamented and shows the usual Gajalakshmi motif on its *lalata*. In the *garbhagriha* is a Shivalinga and a Nandi in the *antarala*. The *navaranga* has a fully open front and its ceiling has a plain lotus. The *shikhara* has collapsed and covered with ruins. The temple of Honnamma at the centre of the village, has an image of the Goddess seated on a lotus. The *meti* stones of the Rashtrakuta period referred to above, are in the precincts of this Honnamma temple. During the annual fair or *Jatra* held during *Banada Hunnime* a bronze processional deity is carried in great pomp. There is a Mosque and a *dargah* at Vardi, and an *urus* is held during Rajab. The historic town of Naregal is located at a distance of just two km. from here.



**Kulenur** : Situated to the south-west of the taluk head quarters town of Haveri, located at a distance of 14 km., (Pop:1906) it is referred to as 'Kuluvanuru' in early records. Formerly, it was included in Basavooru-140. Three inscriptions have so far been reported from here. Of these a land grant made in A.D. 1028 by Kundaladevi, the queen of Kunderaja, who was ruling over Banavasi – 12,000 country is mentioned in an inscription. An A.D. 14-15<sup>th</sup> century record says that Banada Bovati, wife of Kasebova, a boatman of the Kuluvanuru set up the Rammayya devara stone. A bas-relief of Kumara Ramanatha depicted on its upper frieze is significant. The temple mentioned in this record is identified with the existing Ishwara temple. It consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga*. Opposite to the *garbhagriha* is a *nandi mantapa* which has a *Jalandhra*. The temple can be entered from a door situated to the south of the *navaranga*. The plain door frame of the *garbhagriha*, a brick structure, is decorated with *trishakha* decoration and a Gajalakshmi figure on the *lalata*. A lotus is depicted in the circular ceiling of the *antarala*. In the *navaranga* may be seen charming images of Saptamatrikas, Naga couple, Uma – Maheshwara and Rati-Manmatha. The door - jamb of the *navaranga* has *panchashakha* decorations and on the *lalata* a carved Gajalakshmi figure. Upon it this door-frame are three miniature *mantapas* in relief containing figures of Ganapathi, Shivalinga and Lakshmi respectively; The Mailara-Malachi sculpture here is charming. To the east of the temple is a *kiranastambha*, a symbolic representation of the Sun. The *shikhara* of this temple is dilapidated. The Bayalu Basaveshwara shrine may be seen near the Sangur sugar factory. The *garbhagriha* and *ardhamantapa* of this shrine is said to be Kalyana Chalukya in origin and the remaining parts added later on. Its door jambs have the *trishakha* decoration and the Gajalakshmi motif. A *Swayambu* Basavanna is in the *garbhagriha*. The ceiling of the *ardhamantapa* is adorned with a figure of Nataraja wearing elephant skin and accompanied by *ashtadikpalas*. Other shrines of the place are of Hanumantha, Basavanna, Veerabhadra, Mailara and Durga .

**Kummur**: Situated Sixteen kilometres from Byadgi, the taluk headquarters town (Pop:1,320) it is referred to in an inscription of A.D. 1195 as 'Kummuru'. The Village has the temple of Ramalingeshwara built during the period of the Chalukyas of Kalyana. It consists of two *garbhagrihas*, a *navaranga* and an *ardhamantapa*. The door-frame of the first *garbhagriha* is decorated in the Chalukyan style and a tall Shivalinga is kept upon a *panipeetha*. The *shikhara* over the *garbhagriha* is in the *kadamba nagara style*. The open *ardhamantapa* is adorned with attractive *makaratorana* and *jaalandhras*. Four Polygonal Chalukyan pillars support the centre of the *navaranga*. The second *garbhagriha* is empty. The sculpture of Saptamatrikas and another Shivalinga here are in Chalukyan style. This large temple has undergone renovation at some later date. The outer walls are plain but for the carved miniature *shikharas* here and there. The inscription in the temple, is unclear. Upon the village tank bund is a Maruthi shrine, a hero-stone and some ruins of an old structure. To its right are remains of a ruined Basavanna shrine. Behind the Ramalinga temple is an inscription of Chalukyan king Someshwara-IV (A.D. 1195). It records the grant of Kummuru village, to Mahapasayita Baga-Gavunda by Mahamandaleshwara Jagadala Chattama Devarasa after receiving 200 Gadyanas from him. Yet another inscription engraved on a hero-stone, lying opposite the shrine of Hanumantha, refers to an attack made upon Bachayanayaka by Mallarasa odeva of Chandragutti is otherwise obscure. Upon a mound near the village is a simple shrine of Chennakeshava. Other shrines of the place are Mailaralinga, Kalmeshwara (a old structure, now renovated), Veerabhadra, Dyamavva, Durgamma, Matangamma, Udasalamma and Choudamma.

**Kunchur**: (Pop: 1,957) Situated in Hirekerur taluk, is at a distance of 16km. from the headquarters town. This nearly seven or eight hundred year old place has a *trikuta* Veerabhadra temple in the later Chalukyan style. The main *garbhagriha* has an *antarala* which houses a Shivalinga. Whereas in the

other *garbhagrihas* are installed images of Veerabhadra and a Shivalinga respectively. The image of Veerabhadra has four hands and betrays characteristics of 15<sup>th</sup> Century A.D. In the centre of the *navaranga* are four pillars in the Chalukyan style; a twin- sculpture of Saptamatrika and a seated image of Bhairava are also found in it, the latter shows Rashtrakuta characteristics. Outside the temple are two Tirthankara images, one of which is that of a Parshwanatha, about one metre high. Two epigraphs in 12<sup>th</sup> century A.D. characters are found upon the pedestals of these idols, one of which tells that it was set up by Bommaiah, son of Jogisetty; otherwise, they are obscure. In the Barmadeva shrine, which is a simple structure, is another inscription in modern script but some what unclear, records a land grant made to the Hanumantha shrine.

There are two Hero-stones by the side of Veerabhadra temple; one of these, of A.D 1193, is vividly descriptive of a fiercely contested conflict against a Gounda, who had attacked Kunchuru. The conflict is depicted in several stages; and the dead hero, Chikkasetty is surrounded by Apsaras, Musicians and others. Annual *Jatra* of Hanumantha is held at Kunchur, on the full Moon day in the month of *Chaitra* (March-April).

**Kundgol** : The taluk headquarters town (Pop:14,709), it is situated at a distance of 26 km. south east of Dharwad and is nearer to Hubli. The place called variously as 'Kundgola' 'Kundagol' and 'Kundagalla', in early records is believed to have been an *agrahara* with a thousand *mahajanas*, a grant made by Lord Rama himself as the legend of the place, makes us believe. Formerly, it was included in Belvola –300. So far ten inscriptions are noticed which refer to the donative grants made to gods and goddesses like Balachandreshwara, Swayambhudeva, Durga, Jina and Hanumantha. An inscription of A.D. 1044 mentions a grant made by the *mahajanas* to Balachandreshwara temple. Another (A.D. 1100) record tells about a gift to Kalloja, son of Barmoja who was the chief architect of the *Swayambhu* or Shambhulinga temple. This temple, therefore, may be regarded as a construction of the 11<sup>th</sup> Century A.D. A land grant by Talawara Mallayya to goddess Durga is recorded in an A.D. 1240 inscription. The installation of the idol of Hanumantha by Vallabharaja forms the subject of an A.D. 1444 inscription. Of the temples mentioned in epigraphs, that of Swayambhulinga (present Shambhulinga) is a fine specimen of Kalyana Chalukyan architecture. This delightfully fine structure comprises of a *garbhagriha*, an *antarala* and a spacious *sabhamantapa*. Within the *garbhagriha* is a Shivalinga. Its door-frame is decorated with *Panchashakha* decoration with a Gajalakshmi on the *lalata* over which may be seen a *panchashikhara* model. The *antarala* opposite the *garbhagriha* has two niches on either sides in which Ganapathi and a Lakshmi image are accommodated. The *antarala* door-frame has *chaturshakha* decoration and a *makaratorana* with perforated screens on both sides. Its ceiling is decorated with a simple lotus flower. The *sabhamantapa* is provided with *kakshasanas*. The *sabhamantapa* ceiling supported by pillars of different patterns, has a carved figure of Nataraja dancing over *apasmara* and surrounded by the *ashtadikpalas*. The remaining *ankanas* have circular lotus figures. On the rear side of the *kakshanas* are beautifully carved figures of Rati-Manmatha, various forms of Vishnu, the ten incarnations of Vishnu, Mahishamardhini, Brahma, Ganapathi and Shiva. The roof of the *sabhamantapa* is flat but provided with sloping *eaves*. The *shikhara* of this temple has been rebuilt recently. The door-frame of the *prakara* gateway is of Kalyana Chalukya period. A Marathi record on the door-jamb records about its renovation in 1867. This temple has been declared a protected monument.

Other temples at Kundgol are Gangadhareshwara, Brahmeshwara, Bhuteshwara, Nandikeshava, Kalmeshwara, Hari-Hareshwara and Hanumantha. Around these temples may be seen relics of ancient structures such as pillars of Kalyana Chalukya, door-frames, *makaratoranas*, *Shivalinga*, Nandi, Bhairava,

Jina and so on. There are also, the shrines of Dattatreya, Veerabhadra, Someshwara, Vithoba, Mailaralinga, Mookabasappa, Venkatesha, Biredevaru, Dyamavva, Durgavva, Ellamma and Maramma. The Mutts here include Panchagriha Mutt, Chauki Mutt and Kudli Shankara Mutt. On the *Karahunnime* day, the Brahmadeva *Jatra* is held; on the *Hanumantha* Jayanti day Hanumantha *Jatra* is held; and a car festival of Mallikarjuna is also held annually. A Jumma masjid of Haider Ali's times is here. There are two Mosques attached to it and two *dargahs* are at this place; and *urus* is held in the month of Razab. The Kundgol municipality was established in 1877. Up to 1948, Kundgol was included in the Jamakhandi Principality, ruled by the Patwardhan family.

**Kurtukoti:** Situated 16 km. to the south-west of Gadag, the taluk head-quarters town, (Pop: 9,150) it is referred to in ancient inscriptions as 'Kuratta Kunte' 'Kuruttakotte', '*agrahara* Kuruthakonte', formerly belonged to Belvola-300. Seven inscriptions have been reported so far from this place. Of these, the one at the rear of the Kalmeshwara temple, of the time of the Badami Chalukyan ruler Vijayaditya reports that while Lokatinimadi was ruling over Kuruttakunte, a grant was made to the Mahadeva temple by Muppana. An inscription of A.D. 946, of the Rashtrakuta emperor Krishna III, says that, while Ganga Nanniya Bhutayya was ruling over Puligere -300 and Belvola-300, an extent of 12 *Mattaru* land each was granted to the *Moolasthanas* and Aditya temples by Lokayya Gounda of Kuruttakunte. The existing temples of Veerabhadra and the Ishwara are identified as the Aditya and *Moolasthanas* temples mentioned in the inscriptions. An inscription of the reign of Vikramaditya VI (A.D.1082), while referring to the administration of crown price Jayasingadeva, says that Mahapradhana Vamadevaiah, made a grant to the 200 *mahajanas* of *agrahara* Kuruttakunte the proceeds of fines imposed on such offences as stabbing (12 *Panas*), abusing (6 *Panas*) abusing neighbours(3 *Panas*) and directs that they should be expended for the maintenance of the local tank. On this occasion, the 200 *mahajanas* and an individual named Shankimayya made a grant of 16 *Mattaru* of land for the same purpose. The inscription also mentions a grant made to Anuveshwara temple by the *mahajanas*. The above inscription, it is said, was composed by poet Nagadeva Budha of Pombolalu (Hombal).

An inscription of A.D. 1087, embedded in the wall of the Virupaksha temple, states that, to the Daseshwara temple built by Dasimayya, a barber, various gifts were made by him along with the guilds of 1000 boatmen, Oil-men, and the 200 *mahajanas* of the place. Another record standing on the tank bund (A.D 1087) is concerned with the construction of Ere-Vishnukeshava temple at Kuruttakunte by Belkeyara Ereyamma who made a grant of 20 *Mattaru* of land for meeting the expenses connected with worship and four *Mattaru* of land to the *Agnishtagemutt*. This Ereyamma had won the acclaim of all by constructing a beautiful Saraswathi temple at Kurupatti near Ermeganur, besides a big well and a tank at Siriguppe. This inscription too was composed by poet Nagadeva of Hombal. An A.D. 1126 record mentions a gift of Jaraginatere, a tax to Lord Daseshwara by Keshiraja being maintained by both Doni - 1000 and 200 *mahajanas* of the place. It appear from this that the existing Virupaksha temple was the Daseshwara mentioned in the inscriptions. A gift given by Talara Boppa Nayaka to the Narasimha Swamy temple for the perpetual burning of a lamp is the subject of an inscription of A.D. 1138. The temples named in the inscriptions may be seen now at Kurtukoti. The Veerabhadra temple located on a mound in the middle of this village may be identified as the Aditya temple mentioned in inscriptions. This west facing temple is opposite the Ishwara (or the *Moolasthanas* deity mentioned in inscriptions) temple. This temple consists of a *garbhagriha*, an *ardhamantapa* and a *navaranga* and after renovation; some portions however, appear, to have been levelled. The door-frame of the *garbhagriha* has *panchashakha* decoration with to Gajalakshmi figure on the *lalata* with *dwarapalas* and Rati-Manmatha images in relief on both sides. The pillar supporting the open mantapa in the

front, Rashtrakuta influence still seems to be lingering. Over the *garbhagriha* is a *kadamba nagara shikhara*. The Ishwara temple, fully restored, consists of a *garbhagriha* and a *navaranga*. A tall Shivalinga is placed in the *garbhagriha*. Within the precincts of this temple may be seen beautifully sculpted images of about 4.5 ft. high Ganapathi, Uma-Maheshwara, Keshava, Maheshwara, Mahishamardhini and Daksha. A 10<sup>th</sup> Century Veeragal here has an unusually sculpted representation on the reverse portion. At the rear of the *garbhagriha* of the Ishwara temple is a beautifully carved Saptamatrika sculpture. Within the same precincts, the sculpture of a Gajalakshmi (Badubbe), being sprinkled with water (*kumbhabhisheka*) by two elephants may be seen. The Ugra Narasimha temple on the tank bund has been restored to good condition. It consists of a *garbhagriha* and a *navaranga*. The *garbhagriha* has a three feet high idol of Ugra Narasimha. The pillars of the *navaranga* are covered with carved figures of elephant, horse, lion, ram, dwarf and dancers. The sculptor has succeeded in depicting the terrible aspects of six-armed Narasimha who is holding disc, conch, sword and a shield in his four hands and the other two hands are engaged in pulling out the intestines of the demon-king Hiranyakashipu, who is lying upon the laps of the Lord.

The Shankaralinga (Ishwara) temple opposite to this has a *garbhagriha*, an *antarala* and a *navaranga*. The temple has been renovated without affecting its original structural characteristics. A Shivalinga is placed in the *garbhagriha*. An image of Mahishamardhini may be seen, in a niche of the *navaranga*. Opposite the shrine of Mankamma (Gajagowri) may be seen a charming Saptamatrika and a mutilated Vishnu idol of the Rashtrakuta period; at the same spot are also seen idols of Chamundi and Ganapathi of the Chalukyan period. Other shrines of the place include those of Virupaksha, Partumallikarjuna, Kalmeshwara, Beeradevaru, Hanumantha, Prabhudeva, Basavanna, Vitthala, Mailara, Ishwara, Dyamavva, Durgavva, Kanakavva and Mayavva. Annual fairs of Prabhudeva and Veerabhadra are held respectively on the *Davanada Hunnime* and the *guggala shravana*; the fair of Beerevaru, however, is held once in twelve years. There are two Mosques and a *dargah* of Mehaboob Subani where an *urus* is held in the month of January.

**Lakkundi:** A much renowned place of historical importance, (Pop: 9,936) is located at a distance of 11 km. from the taluk headquarters town of Gadag (Presently the district head quarters). This area abounds in archaeological remains, on account of its close association with Jainism and the development of Chalukyan art. Legend has it that Lakkundi had been granted as an *agrahara* by none other than Sri Rama. This circumstance is repeatedly recalled in early inscriptions by referring to Lakkundi as Sri Ramadatti. According to epigraphical records, the ancient name of this place was 'Lokkigundi'. A.M. Annigeri holds the view that 'Lokki' refers to a kind of plant and 'Gundi' to a pond. The name could have been derived from 'Lokki', a plant dearer to Padmavathi. An inscription at the place describes the loveliness of Lakkundi. According to it, a doubt having arisen as to which of these places Amaravathi, the abode of Gods, and Lokkigundi is greater than the other, both were weighed. Lokkigundi, which was full of scholarly residents, magnificent works of art, riches and meritorious activities stood firmly on the ground; but, Amaravathi went up in the sky being the lighter of the two. Under the Chalukyas of Kalyana, Lakkundi was a magnificent city. It served as the secondary capital of the Hoysalas under Viraballala II. It was the operational base camp of the Hoysala army during the struggle for the possession of Belvola-300 between the Hoysalas and the Sevunas of Devagiri (Daulatabad). An outstanding personality closely connected with the history of Lakkundi is Attimabbe. She was a devout Jaina and wife of Nagadeva of Vaji family. Popularly known as 'Dana Chintamani', she was regarded highly by Ranna, a reputed Kannada poet. As a testimony of her devotion to Jainism, the Brahma Jinalaya was built by her at Lakkundi in A.D.1007. The greatness of Attimabbe is summed up

in carefully selected words by Ranna in his Ajita Tirthankara Purana. Between the 9<sup>th</sup> and 12<sup>th</sup> centuries A.D. Lakkundi was a flourishing city. With the fall of the Chalukyas, Lakkundi too started losing its importance.

According to inscriptions, Lakkundi was an important centre of trade; and, the Gavareshwara temple here is believed to have been constructed by local merchants since 'Gavare' must have meant 'merchant'. This structure respectively holds the idols of Brahma, Shivalinga and Surya in its three shrines; on the pedestal of Surya a relief sculpture of seven horses that pull his chariot may be seen. Lakkundi was known for its mint where gold was turned into coins designated as Lokkigundi Gadyanas.

This once reputed centre of Jainism is now left with only a few Jaina monuments. The greatest of the Jaina Basadis here is the Brahma Jinalaya built in 1007 by Attimabbe. This large and fine structure consists of a square *garbhagriha* wherein is kept a decorated pedestal upon which an image of Mahaveera (Brahmajina) stands. This image of blackstone is provided with an ornamental *prabhavali* and figures of *chauri* bearers in relief on both sides. Upon the *lalata* of the *garbhagriha* door-frame is a seated jina figure and upon the *lalata* of the *ardhamantapa*, a Gajalakshmi figure. The door-frame of the *garbhagriha* is filled with carvings and decorated with floral designs. The standing Brahma image within the *ardhamantapa*, like the mutilated idol of Saraswathi at Gadag, is a testimony of the Kalyana Chalukyan craftsmanship: The pillars of the *navaranga* in the Chalukyan style are adorned with medallions in the middle. Upon the square capitals of the pillars are beautifully sculpted figures in relief of *darpana sundari* (lady holding a mirror), *shilabalikas* and dancers. An open *ardhamantapa* with *kakshasanas* round the interior edges, is next to the *navaranga*. The *garbhagriha* on the left is surmounted by a beautiful *shikhara* with *sukhanasa* projection in front and a *Tirthankara* figure as in any Jaina *Basadi*. The structure is built upon a raised platform and the pilasters on the exterior walls are interspaced with niches over which a variety of miniature *shikhara* models in relief have been created.

Within the environs of this *Basadi*, to the left of the principal structure, is another Jinalaya sans the deity; a pedestal with an ornamental *prabhavali*, however, may be seen within the *garbhagriha*. This structure also has an *ardhamantapa* and a *navaranga* of smaller size. To the right of the Brahma Jinalaya, the Directorate of Archaeology have recently set up a Museum. Within it are housed various pieces of sculptures, etc., brought from different parts of Gadag taluk. Among some of the specific sculptures exhibited here, may be mentioned Tirthankara, Dwarapalaka, Vishnu reclining on the Great serpent Shesha, Chauri-bearer (female), head of Lion, Kubera, a mutilated figure of a woman, Kamadeva, Saptamatrikas (mutilated), Shiva, Parameshwara, head of a Tirthankara, a Jaina pedestal, Kalabhairava, Surya (damaged), Yakshi, Hoysala emblem, Surya Narayana (hands broken), Parshwanatha (*khadgasana*), Parshwanatha (*siddhasana*), female chauri-bearer, two broken elephants, Vishnu, Kirtimukha, etc. which are attractive.

The existing Naganatha temple at Lakkundi, it is said, was a *Basadi* built during the Chalukyan period. In the *garbhagriha* is a pedestal, sans the idol, but, showing a serpent's hood in relief. However, it is believed to have been a Basadi of Parshwanatha (?). It comprises of a *garbhagriha*, *ardhamantapa* and a *navaranga* of small proportions. Nearby these two *Basadis* is an east-facing Shiva temple in a dilapidated condition; the *garbhagriha* and *ardhamantapa* however, are in good condition. The *navaranga* has collapsed, leaving but four Chalukyan pillars intact. On the *lalata* of the *garbhagriha* is a *jinabimba* and inside it a Shivalinga placed upon a pedestal with Jaina characteristics. Clearly, this structure was a Jaina *Basadi* originally.



Among the principal temples at this place are included the Kashi Vishweshwara, Chandramouleshwara, Mallikarjuna, Halagundi Basavanna, Virupaksha, Lakshmi Narayana, Manikeshwara, Veerabhadra, Nanneshwara, Someshwara, Nilakantheshwara, Vishwanatha, Kumbara Girishwara (or Narayanadeva) and Nagareshwara. A majority of these temples suffered heavily during the depredations of the Cholas (A.D.1000), but a few of them were subsequently renovated. The Kashi Vishweshwara outside Lakkundi is a *dwikuta* temple consisting of two *garbhagriha*, an *ardhamantapa* and a *navaranga*. The period of construction of this temple, which is in the Chalukyan style, is not known. A record of A.D.1156, inscribed upon a beam supporting the *navaranga* ceiling mentions some gifts made during the reign of Tailapa III to the Kavatala Chavundeshwara temple by Kaleyayaka, disciple of a Shaiva preceptor named Mogideva. The Chavundeshwara temple, mentioned in inscriptions, is identified with this temple. Upon a high pedestal in the *garbhagriha* is a Shivalinga. Its door-jamb is filled with carvings and in its sides may be seen small figures of musicians, dancers and *shilabalikas* in relief. On both sides of the *ardhamantapa* door are ornamented pillars. It is interesting to note that a medallion on the top of a pillar has carved figures of female dancers, and Bhrunji.

The two entrance door-jamb in the eastern and southern sides of the *navaranga* are elaborately carved. A mutilated Ganesha and a Saptamatrika band may be seen in the *navaranga*. The four central pillars in the *navaranga* illustrate the stories from the Shiva Purana through relief figures carved upon them. The central ceiling of the *navaranga* has an attractively carved lotus showing eight petals. Next to the *navaranga* is a roofless and dilapidated *mukhamantapa*. Opposite the principal entrance gateway stands a small shrine of Suryanarayana. On the *lalata* of its door is a figure of Surya. It is surmounted by a *kadamba nagara shikhara*. A variety of Surya images in the exterior walls are all mutilated. The *kadamba nagara shikhara* over the *garbhagriha* of the Kashi Vishweshwara temple has collapsed. Attractive images of Nataraja and *madanikas* displaying different gestures associated with dancing along with scenes from the Shivapurana too are depicted there.

At a little distance from the Kashi Vishweshwara temple upon an elevated spot is the Nanneshwara temple. It must have been built prior to A.D.1186 itself, because, a record, inscribed upon a pillar in the *navaranga* of this temple, of Chalukya Someshwara IV, refers to a cash grant to meet the expenses of worship in the temple of Nanneshwara by a merchant named Shankara Setty, son of Bandi Basavi Setty. The temple comprises of a *garbhagriha*, an *antarala*, a *navaranga* and an open *mukhamantapa*. A Shivalinga is placed in the *garbhagriha*, the door-frame of which has a Gajalakshmi figure in relief. The *navaranga* can be entered from both the eastern and the southern sides; and its four circular lathe-turned pillars are highly polished. The spacious *mukhamantapa* has kakshasanas along the inner borders. The principal door-frame is adorned with richly carved figures; a Gajalakshmi motif in relief adorns the *lalata*.

At some distance from the Nanneshwara temple is a *trikutachala* temple; called Halugunda Basaveshwara temple. It consists of three *garbhagrihas* with separate *antaralas* but a common *navaranga*. The usual Gajalakshmi motif is present in the *lalata* of each of the *garbhagrihas*. Upon a beam supporting the roof of the *navaranga* an inscription is seen. The door-jamb of the principal entrance is adorned beautifully with carved figures. Opposite this temple is a well, called locally as *Majjala bhavi*; and, its water is said to change into red, blue and black colours according to the seasons. Another important temple at Lakkundi is that of Mallikarjuna. Built in the Kalyana Chalukyan style, it comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa* in front. The *garbhagriha* is square-shaped and holds a Sivalinga installed upon a high pedestal. The *lalata* of the *garbhagriha*

door has a Gajalakshmi figure. The spacious *navaranga* has four central pillars and upon one of which a record is inscribed. This is of the reign of the Chalukyan ruler Jagadekamalla II and records gifts given to Lord Telligeshwara by a *dandanayaka* in A.D.1140. Another inscription, of A.D.1076, embedded in a wall near the gateway, refers to a few gifts given to Lord Kalideva by Shankarakoti, a disciple of Devendra Pandita. It seems certain that the Telligeshwara and Kalideva mentioned in the inscriptions is a reference made to Mallikarjuna by which name the temple is now called. There is also another ruined Shiva temple next to that of Mallikarjuna. This temple is now referred to as Virupaksha. This temple too is in the Rashtrakuta style and its ground plan is square-shaped. At a later date during the Chalukya or Hoysala period, it appears to have undergone restoration. The structure comprises of a square-shaped *garbhagriha*, an *ardhamantapa*, and a *navaranga*. Only the foundation of a *mukha mantapa* has survived. The pillars of the *navaranga* are square-shaped. Nearby is a *trikutachala* temple of *Manikeshwara*, built in the Chalukyan style. The door-frames of the three shrines are adorned with carved figures. Each shrine is provided with an *antarala* whose entrances are provided with *Jalandhras* and *dwarapalas*. The *navaranga*, which occupies a central position, has four pillars with a glossy finish that are interspaced with minute carvings. One of these pillars has a record inscribed upon it, resembling the characters of the 12<sup>th</sup> century A.D. It mentions the construction of a *bhogamantapa* by an officer named Baddiyara Basavi Setty at the instance of a Shaiva preceptor called Kriyashakti Panditadeva. The *bhuvaneshwari* in the ceiling of the *navaranga*, is beautifully carved. This temple has been restored by the Archaeological Survey of India. Opposite this temple is a large artificial well or *pushkarani*. Locally it is called as *musukina* or *siddhara bavi*; but, inscriptions have referred to it as *nagarabavi*. There is a lithic record (A.D.1195) at the entrance to this *Pushkarani* which refers to an annual cash grant of 12 *gadyanas* for its maintenance by Keshava, son of Vishnu Bhatta and grandson of Adikeya Keshava Deva. This record, of the reign of Hoysala Ballala II makes it clear that this well must have been constructed during the Chalukyan period. The stone used in its construction is of the same kind as that employed in the construction of the Manikyeshwara temple. Several miniature shrines around this *pushkarani* are now lying vacant. Water can be reached by a flight of steps. A modern temple of the Gramadevata called as Durgadevi stands closeby. There is a recently built Jumma Masjid at Lakkundi.

**Lakshmeshwar:** This ancient and historic town (Pop: 28,781) situated in Shirhatti taluk is at a distance of 38 km. from Gadag. Ancient records call it by different names such as 'Puligere', 'Purigere', 'Porigere', and 'Pulikaranagara'. An inscription of the Badami Chalukyan ruler Vinayaditya of, A.D.686, describes it as a capital city and a centre of higher education, consisting of Brahmeshwaragiri (*ghatikasthanā*) with 120 *mahajanas*. It was also an ancient centre of Jainism. Beginning with *Adikavi* Pampa and several other Kannada poets, all of them have described it as one of those places where genuine Kannada was spoken. Previous to independence, Lakshmeshwar was included in the Senior Miraj principality. Now it is regarded as an important town in the Shirhatti taluk. Even from pre-independence days, this place is known for handloom, earthenware and parched rice. The layout of this town is interesting. The old fort and its environs consists of positions designated as Huligere bana, Pete bana, Desai bana, Basadi bana, etc. In former times, Lakshmeshwar was the headquarters of an administrative unit known as Puligere-300. An inscription, while describing the place, relates that it was named as Vishnupalli on account of its construction by Srihari and, in the *dwapara yuga* it was named as Purikara since it was built by Shweta, a son of Virataraya mentioned in the Mahabharata. What is certain, however, is that the legendary accounts do confirm the existence of this place since remote times. After the construction of a temple by Lakmana or Lakmarasa, came to be known after him as Lakshmaneshwar, gradually, shortened to the present Lakshmeshwar. In an inscription (A.D.1179), embedded into the wall of the taluk office of Shirhatti, reference is made to *Swayambhu*

Lakshmeshwara. An officer named Lakshmarasa is mentioned as ruling over Puligere-300 and Belvola-300.

Evidence from inscriptions and archaeological remains point to the fact that Lakshmeshwara was a centre of Shaiva, Vaishnava and Jaina faiths. Among the important temples here, may be mentioned the Somanatha, Lakshmaneshwara, Rameshwara, Hojeshwara (reference in literature) Shobhaneshwara (reference in epigraphs) and Baleshwara. The Someshwara or Somanatha must have been constructed during the closing years of the 11<sup>th</sup> century A.D. This temple is surrounded by an enclosure wall with three gateways. This large structure consists of a *garbhagriha*, a rectangular *ardhamantapa*, a spacious *navaranga* and a *mukhamantapa*. The *garbhagriha* has been restored in recent style and glazed tiles are used to cover its interior walls. The image of Shiva-Parvathi mounted on the bull Nandi is an extremely rare and fascinating example of Chalukyan sculptural art. In Harihara's '*Adaiahana Ragale*' one Adaiah, who was an ardent Shaiva desciple gives an account of the destruction of Jaina images in this temple and the substitution of Shaiva images to take their place. It is also claimed, on the other hand, that Adaiah got done an image in the resemblance of the one at the famous Somanatha temple in Saurashtra and consecrated it in this temple. This temple finds mention in such works as '*Panditaradhya Charitamu*' and '*Basava Purana*', both of Palkurike Somanatha, '*Veerashaivamrita Purana*' of Bheemakavi, '*Shivatatwa Chintamani*' of Lakkanna Dandesha, and '*Somanatha Charite*' of Raghavanka. As related in Kannada literary works, Adaiah had come from Saurashtra and settled here. He loved and married Padmavathi, daughter of a Jaina merchant named Parisetty. Despite the opposition of her father, she obtained initiation into the *doctrines* of the Shaiva sect in the Hojeshwara temple. With a view to establish the greatness of Shiva, Adaiah is believed to have brought the Someshwara image from Saurashtra and installed it here. Another view is that Adaiah converted a Jaina Basadi into Someshwara temple; but, this view finds no corroboration from any archaeological source; neither a Jinabimba nor any Jaina relics being met with in this connection. The chief supporters of this view are the authors of Kannada literary works of that time. The *navaranga* of the Someshwara temple is located immediately after the *garbhagriha* and can be entered from the north as well as the south. In front of the *navaranga* is an *ardhamantapa* and a large *mukhamantapa* immediately after it. The latter consists of three entrances and several pillars support its ceiling. At the centre of the *mukhamantapa* is a circular place for dancers with attractive pillars. The *bhuvaneshwari* over it has an inverted lotus. The *garbhagriha* is surmounted by a *kadamba nagara shikhara*. The southern part of the *shikhara* accommodates the images of Brahma, Shiva and Yakshas; the western part accommodates Shakti, Saraswathi; and, the northern part represents different incarnations of Shiva. The Kalasha on top of the *shikhara* is said to have been installed by Panchacharya Veera Gangadhara swamy of Rambhapuri. Among the stone sculptures that have withstood the assaults made upon them by invading enemies and still remain fixed on the exterior walls may be mentioned, the six-armed Shiva, Ganesha, *astadikpalas*, *Yakshas*, *Gandharvas* and *Salabhanjikas*. Along the roof have been carved beautiful figures of Bhairava, Vishnu, Shakti, Nataraja, Ganesha, Veerabhadra, Venugopala, Harihara and others. On the southern wall is an idol which seems to be that of a meditating Jina; an umbrella too is depicted, but, opinion differ. Within the *prakara* are small *mantapas*, now empty. At the southern gateway are *salabhanjikas* and pillars of the Vijayanagar period. On the left of the southern gateway are stone images of Someshwara and Shivarama Wodeya. Opposite this *nagarikhana* stand three hero stones, upon one of which the siege of a fort is graphically depicted. At the rear of this temple is a large *puskarani* believed to have been built by a devotee named Gauri. Outside this temple towards the left is a separate Ganesha shrine. Opposite to it is a Shiva temple comprising of a *garbhagriha* and a small

*navaranga*. A car festival is held here beginning on the tenth day of the bright half of the month of Vaishakha. During the eight days the jatra lasts, devotees from all parts of Karnataka visit the shrine. There are more than thirty epigraphical records relating to this temple. According to an inscription of A.D.1353 it was renovated by an officer named Chikkakere Nayaka. The restoration work carried out to the southern entrance door of the Someshwara temple in 1392 is recorded in another inscription.

The Lakshmaneshwara temple, located in the area known as Hirebana, is a *trikutachala*. An inscription of A.D. 1179, of the reign of Kalachuri Sankama, records a gift to Trilochana Pandita for the renovation of Lakshmaneshwara temple. It is comprised of three *garbhagrihas*, three *antaralas*, a central *navaranga*, and a spacious *mukhamantapa* in the front. In the central *garbhagriha* is an old Shivalinga placed over a Chalukyan pedestal. The ornate door-frames of the *garbhagrihas* and *antaralas* have *jalandhras* on both sides. The *lalata* of the *antarala* has a Gajalakshmi motif. The door-frame of the *garbhagriha* in the left is decorated and provided with *jaalandhras* on both sides. Though inside it a Chalukyan pedestal may be seen, no image is kept on it. The *navaranga*, located in the centre is rectangular and is decorated with Chalukyan pillars. The *bhuvaneshwari* in the ceiling of the *navaranga* is decorated with carved figures of *astadikpalas*, musicians in dancing posture, Saptamatrikas, and an inverted lotus. The *navaranga* can be entered from all the four sides. Upon the *lalata* of the central *antarala* door has a *jinabimba* which appears only on closer examination. The *mukhamantapa* has three entrances adorned with many pillars and its *bhuvaneshwari* is richly carved. The exterior portion of the plinth is decorated with friezes of swans, floral designs, rosaries, etc. On the exterior walls may be seen images of divinities like Vishnu, etc, in relief besides ornate but empty niches. The walls of the *navaranga* on the southern side are adorned with erotic sculptures. There are many inscriptions in this temple, one of which, inscribed (A.D.917) on the *navaranga* ceiling, is of the period of Rashtrakuta Indra III and mentions Naga Gavunda, Chavunda Nayaka and Puligere-300.

The Baleshwara is another important temple at Lakshmeshwar. Its architectural features are particularly noteworthy. This structure, built upon a raised platform comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. The *Garbhagriha* is square-shaped and has a tall Shivalinga. The exterior walls are comparatively highly decorated than the interior walls. The upper portion contains several relief sculptures which represent the Badami Chalukyan and the Rashtrakuta characteristics rather than those of the Kalyana Chalukyas. The figure of the *makaras* (crocodiles) resemble the *makaras* at the *Shankha Basadi* of the Badami Chalukyan period at Lakshmeshwar. Further, the images of the dancing Ganapathi, eight-armed Nataraja, Gajasura, Ugra Narasimha, Kali, Mahishasuramardhini, Ardhanarishwara, and Vrishabharoodha, appear realistic and vigorous. These bas-reliefs in the Badami Chalukyan and the Rashtrakuta style are representative of a fully grown tradition of the sculptural art.

The Hojeshwara temple of the inscriptions now called as Vajeshwara is related in the '*Somanatha Charite*' of poet Raghavanka and '*Harihara Ragale*' of Harihara that when Adaiya arrived at Puligere he settled in the temple of Hojeshwara. Other temples mentioned in the inscriptions, such as Rameshwara, Shobhaneshwara, Obaleshwara, and Karmateshwara, have no longer survived. The Sahasralinga temple here is an ordinary structure, but its *garbhagriha* has a Shivalingas, placed upon a Chalukyan pedestal, on which 999 miniature Shivalingas have been carved. Other temples at this place are Ishwara, Narayanaswamy, Hanumantha (three), Kalikadevi, Dyamavva, Durgavva, and Mailaralinga. The Ishwara temple is a Chalukyan structure comprising of a *garbhagriha*, an *antarala*, a *navaranga* and a large *mukhamantapa*. The *garbhagriha* has both Shivalinga and a Nandi. The

*navaranga* has two entrance doors, the principal one being on the eastern side which is decorated in the Chalukyan style. Its *lalata* has a *Jinabimba*. It must have been a Jaina Basadi to begin with. The *mukhamantapa* is adorned with pillars, of which the six in the middle are in the Chalukyan style. The *garbhagriha* is surmounted by a *kadamba nagara shikhara*.

Anantanatha and Shankha Jinalaya are the two notable *Basadis* at this place; but, the inscriptions mention the names of *Basadis* like Tirtha, Rachamalla, Ganga Kandarpa, Sri Vijaya, Marudevi, Goggi, Anesajje, Permadi, Shantinatha, Jina mandira, Dhavala Jinalaya, etc., which no longer survive. The Shankha *Basadi*, however, is said to be the oldest. It appears to have been a pre-Chalukyan (Badami) structure. An inscription of the reign of Pulakeshi II is seen embedded into a wall of the Shankha *Basadi* which appears to have been repaired several times. A land grant made in favour of Shankha *Basadi* by Durgashakti of the Sendraka family is the subject of the above mentioned inscription. This *Basadi* is comprised of a *garbhagriha*, a *navaranga* and a spacious *mukhamantapa*. The *garbhagriha* has a square-shaped ground plan and holds an image of Neminatha Tirthankara upon an ancient pedestal with Jaina features. The installation of this image was carried out only recently in 1987 since the ancient image, originally installed, was missing. S. Shettar erroneously holds that the name Shankha *Basadi* was derived from *Shankha* (conch), emblem of Shantinatha Tirthankara. Actually, however, *Shankha* is the emblem of Neminatha, the 22<sup>nd</sup> Tirthankara. It therefore stands to reason that the original image installed in the *Shankha Basadi* could only have been that of Neminatha, the 22<sup>nd</sup> Tirthankara. This is corroborated by the author of '*Shankha Jinodbhava*', who begins his work with salutation to Lord Neminatha. On both sides of the *garbhagriha* door-frame are sculpted figures of a later period which include Jwalamalini sitting below a tree and Yaksha-Yakshi, etc. The *navaranga* has several ornamented circular pillars in the Chalukyan style. There are two apartments in the *navaranga*, the one on the right accommodating Dharanendra and Padmavathi and the other on the left accommodating Adinatha Tirthankara upon a new pedestal. On both sides of the ornate door-frame are Jalandhras (perforated screens). Next to it is a large *mukhamantapa* supported by sixteen glossy pillars in the Chalukyan style. Upon a high square pedestal here is a miniature model of a *rekha nagara shikhara* within which is a mantapa. Within it is a structure of black stone resembling miniature pillar containing a thousand carved (Sahasra jina bimbasa) Jina figures. This mantapa has the representation of tall Tirthankara sculptures on all its four sides. It is locally said that it was found amidst a private land. This is a fine example of the skill of the Chalukyan artists. At a corner of the *mukhamantapa* stands a lithic record resembling a model of Chaityalaya, which is embedded in a wall. Outside of this *Basadi* on the plinth (adhithana) area are friezes containing erotic sculptures many of which are mutilated. The principal gateway adorned in the Chalukyan style is provided with perforated screens on both sides. Upon the *lalata* of the gateway is a Jina figure with a *mukkode*. The old *dravida shikhara* over the *garbhagriha* which had collapsed has been rebuilt in a new style. It is believed that Adikavi Pampa compiled his great work 'Adinatha Purana' in this Basadi. Epigraphical sources are available in plenty about this *Basadi* beginning with the Badami Chalukyan period and ending with the Vijayanagar period. An inscription lying behind the taluk office at Lakshmeshwar is concerned with a dispute between the Jains and the Shaivas in A.D.1538 which was settled in favour of the former.

Another important Basadi at Lakshmeshwar is that of Ananthanatha. It is a fine *trikutachala* Chalukyan structure. It is comprised of three *garbhagrihas* with an *antarala* each, but a common *navaranga* in the middle and a spacious *mukhamantapa*. In the principal *garbhagriha* is an image of Anantanatha Tirthankara upon a pedestal having Chalukyan features; a plain *prabhavali* is surmounted



by *mukkode*. The door-jambs of the principal *antarala* is decorated with *panchashakhas*, but the *lalata* is bare. The *garbhagriha* on the left contains an idol of Chandraprabha Tirthankara behind which is attached a *Prabhavali* with *makaratorana* decoration; and, the *garbhagriha* on the right contains an image of Parshwanatha with Chalukyan features provided with a highly ornate *Naga-Prabhavali*. The door-frames of the three *antaralas* are decorated and have at their sides *jalandhras* (perforated screens). The *navaranga* in the middle has four beautiful Chalukyan pillars. On the left and right sides of the *navaranga* are kept respectively images of Brahmendra Yaksha and Padmavathi Yakshi. In this Basadi are also kept several ancient bronze idols of Jaina Tirthankaras; besides, there are images of some Tirthankaras like Parshwanatha, Mahaveera and others made of Sangamari stone. At the Mahanta *mutt* are kept several attractive images with Chalukyan characteristics.

Another monument at this place is the Jumma masjid of the Adilshahi period in the Pete bana. Records reveal that this Mosque was built in A.D.1617 by Ankush Khan, the Governor of Lakshmeshwara under Ibrahim Adil Shah II of Bijapur. A door of immense proportion leads into the Mosque. This grand edifice in the Indo-Sarajenic architectural style has two tall minarets and a large dome. The prayer hall is spacious and its deep set *ankanas* in the ceiling, resembling *bhuvaneshwari*, produces an impressive appearance. The stone chains suspended from conical *chhajjas*, a typically Dravidian feature, draw our notice. The decorative lotus flower in full bloom, rising from the base of the dome, is very attractive. The tall minarets have arched windows. The inner portion of the dome is decorated with fine floral designs. This elegant Mosque has undergone restoration under the supervision of the Directorate of Archaeology and Museums in Karnataka. Other Mosques at this place are the Bellary Mosque in front of the municipal office, Peeran Kali Mosque in the Pete bana, Siddi Mosque and the old Asar Mosque in the Desai bana, and Momnagiri Mosque in Puligere bana. The Dhud Peer *dargah* and Mallik Sadat *dargah* are here, where *urus* is held respectively in the months of Shavval and Bakrid.

**Madlur:** Situated at a distance of 18 km. (Pop: 2065) to the north-west of the taluk headquarters town of Hirekerur, it is called 'Madaluru' in early inscriptions. Satenahalli, a historical place, is a neighbouring village to Madlur. Three inscriptions have come to light so far from here. An inscription of the reign of Vikramaditya VI, registers a grant made by Bhoopadevarasa, who was administering Nagarakhand-70, when a feudatory chief named Tailapadeva was ruling over Banavasi-12,000. An inscription (A.D.1247) of Yadava Singhana II, is concerned with a grant by Bommadevarasa to Tollagavunda of Madaluru-nad, towards desilting the tank of the village. An Ishwara temple on the village tank bund comprises of a *garbhagriha* and a *navaranga*. The *garbhagriha* has a Shivalinga and a Nandi, and on its *lalata* is a Gajalakshmi motif. To the north-east of the village, at a distance of about two kilometers, in a field is a ruined *trikutachala* temple. This east-facing temple has three *garbhagrihas*, the principal one containing a Shivalinga and the other two having Brahma and a Vishnu images respectively. The door-jamb of the principal *garbhagriha* has *trishakha* decoration. It is also provided with an *antarala* unlike the other two *garbhagrihas*. The images of Brahma and Vishnu of about 4-5 ft high are beautifully sculpted; the four-faced Brahma, holding *pasha*(cord) and *ankusha* in *abhaya* while Vishnu, holding conch, club, and lotus seems to be conferring favour with a gentle smile. In the three ft high niches of the *navaranga*, are images of Saptamatrikas, Kartikeya, Durga and Parvathi-Parameshwara. The local people, particularly those of the Talawar caste worship a stone image of Kumara Rama standing in a field on the road to Satenahalli. They refer to it as Ramalingappa. A seated four-faced Brahma image is regarded by the local people as a Masti stone. The place also has shrines of Hanumantha, Basavanna, Veerabhadra, Pete Hanumappa, Dyamavva, and Durgamma. A Mosque and a *dargah* of Mehaboob Subani are here.

**Magadi:** Situated at a distance of seven km. south-west from the taluk headquarters town of Shirhatti and five km. to the north of Lakshmeshwar on the Gadag-Lakshmeshwar road is the village of Magadi (Pop: 4,103). In former times it was included in Mulgunda-12, which was comprised in Belvola-300. From an A.D.970 inscription near the Neelamma's Mutt. It is learnt that under the administration of Chaladankakara, when Ballavarasa was ruling over Banavasi, the village of Kayikajja was granted to Sakalarashi Pandita. This fact takes the history of the place back to the Rashtrakuta times. In an inscription, dated in A.D.1195, found in the neighbouring village of Yalavatti, this place is called as 'Magundi'. However, in an unpublished record of Krishnadevaraya's period, this place is called as 'Magadi'. None of the ancient temples have survived at this village. A shrine of Udachavva appears to have been built employing materials drawn from ruined ancient structures around. It comprises of a *garbhagriha* and a large *navaranga*. With the latter sheltering a *swayambhu*(Udbhava) representation of Udachavva in stone. The door-frame of the *garbhagriha* has *panchashakha* decoration with a Gajalakshmi motif upon its *lalata*. This door-frame appears to have come from an old Kalyana Chalukyan shrine. Within the temple premises is a hero-stone, with a record at the upper portion. Two hero-stones and a seated four-faced image of Brahma are found near the village bus shelter. A large tank is located close to the temple. Other shrines here are of Basavanna, Ishwara, Veerabhadra, Mailara, Dyamavva and Kariamma. A Mosque and a *dargah* may also be seen there.

**Makaravalli:** Situated (Pop:1,516) in the Hangal taluk, is at a distance of 14 km. from Hangal. Hedged in between *Malnad* and *Bayalu Seeme*(plain), Makaravalli is a place of great natural beauty with a less known birds sanctuary. It gives refuge, away from disturbances or other interference, to numerous flocks of birds that migrate to this place for breeding during the months of December-January from different countries. Among the 50 odd species of birds that frequent here the following are noteworthy: Brahmani duck, Crane, Stork, Ibis, (migratory birds) and indigenous birds like Geesa, Srane, Stork. . When the tank is full following a good monsoon, birds arrive here in great numbers. Among the exotic birds that arrive during the winter for breeding from northern Asia and Europe, the most conspicuous are the Blue Teal, Common Pochard, etc. The water spread area of the Makaravalli tank is 35 acres, and it is surrounded by green hills. This bird sanctuary is within the jurisdiction of the Hangal Forest Range. As reported by a bird-watcher, depending on seasons and rainfall, between 5,000 to 10,000 birds belonging to no fewer than fifty families take shelter here. Since 1988 the number of birds and their genus have been increasing. In 1990, more than 10,000 birds were estimated to have arrived here. The best months to visit this beautiful bird sanctuary is December and January.

**Malgund:** Situated (Pop: 2,202) at a distance of 19 km. from the taluk headquarters town of Hangal., this ancient place has a temple of Kalleshwara, or the Mallikarjuna of inscriptions, built in Chalukyan style. It comprises of only a *garbhagriha* and an *antarala*, but the latter has collapsed. Within the square-shaped *garbhagriha* is a Shivalinga upon a Chalukyan pedestal. Nearby this structure is a pond called *Halu Honda* in which are mutilated sculptures like Mahishamardhini, Surya, Bhairava, Ganapathi and a *sati* stone. An inscription, which is in a damaged condition, found near the temple, mentions a land grant to Lord Mallikarjuna by an officer named Beera Gouda when Tailapa was ruling over the Banavasi-12,000 country; Another inscription lying around the same spot of 10<sup>th</sup> century A.D, of Rashtrakuta Kannara, who was the reigning monarch, records the death of a hero. This otherwise unclear record, mentions that Banavasi was then being ruled by Kalivittarasa. In an ancient *Vidyapeetha* nearby this temple, is located a Ganapathi shrine. There is also an artificial tank (*pushkaran*) closeby. Other shrines at the place are of Veerabhadra, Ganapathi, Hanumantha (two), Siddheshwara,

Banashankari, Yallamma, Dyamavva and Matangavva. The Yallamma temple situated upon a nearby mound, is but a modern structure of no architectural pretensions.

The Kallappa temple has a *garbhagriha*, an *antarala* and an open *mukhamantapa*. The door-frame of the *garbhagriha* is decorated and contains a Gajalakshmi motif upon its *lalata*. The door-frame of the *antarala* is also decorated and between the ceiling and the lintel of it are sculpted figures of Shiva, Vishnu, etc; and, on both sides of the door-frame are Jalandhras (perforated screens). The village tank is close to the temple.

**Manakatti:** Situated ten km. to the north-west of the taluk headquarters town of Shiggaon, (Pop:1,773) it is called as 'Manigatti' and 'Manikatti' in inscriptions. Four inscriptions have been reported from here so far. Several gifts made by Maragavunda to Holleshwara temple is mentioned in an A.D.1147 inscription of the reign of Jagadekamalla II, a Kalyana Chalukyan ruler. Another inscription, of A.D. 1148, reports a land grant by Boppagaunda and Kalisetty to the Gaureshwara temple of Hulagur. A gift of certain tax proceeds of the place to the temple of Holleshwara by *Mahapradhana* (Prime Minister) Keshirajaiah is recorded in an inscription of A.D.1165, when Kalacuri Bijjala was the reigning monarch. This Holleshwara temple is now known as Kalmeshwara and stands outside the village of Manakatti, comprising a *garbhagriha*, an *antarala* and a *navaranga*. This east-facing temple is a simple structure. The *garbhagriha* shelters a Shivalinga whose door-frame has a plain *chaturshakha* decoration with a figure of Gajalakshmi on the *lalata*. The *antarala* door-frame has *jalandhras* (perforations) with a beautifully carved *makaratorana* interspaced with the figures of Brahma, Vishnu and Maheshwara. Only in one of the ten niches in the *navaranga* is an image of Kartikeya, while the others are vacant. The Chalukyan pillars in the *navaranga* are attractive. Constructed probably around A.D.1140 during the reign of Jagadekamalla II, the *garbhagriha* of this temple is surmounted by a *shikhara* in the *kadamba nagara* style. Its exterior walls are plain and the whole structure is in danger of collapsing any time.

Another dilapidated shrine near the village is that of Ishwara, which comprises of a *garbhagriha* and an *antarala* with the *navaranga* having collapsed. In the *garbhagriha* is a Swayambhu Shivalinga and its door-frame is plain. Other shrines of the place are of Durgavva, Udachavva, Dyamavva and Haleeramma. There are two Mutts namely Chandragiri and Virakta, a car festival at the latter Mutt is held during the Shivaratri festival. It also has a Mosque and a *dargah* of Mehaboob Subani, where *urus* is held in the Muslim month of Gyaravi.

**Mantur:** (Pop: 3,588) Located at a distance of 12 km. to the east of the taluk headquarters town of Hubli, on the Hubli-Gadag road, This place is made famous by the Vallabhwara temple, it was formerly a centre of Jainism. Near the Kalleshwara temple outside the village are two *meti* stones, one of which, in fact, has been adopted as a chute in the temple. These *meti* or *gosasa* stones take back the history of the place to the Rashtrakuta times, of 10<sup>th</sup> century A.D. So far five inscriptions have been reported from this place. An inscription of A.D.1072, of the reign of Someshwara II, found behind the Vallabhwara temple, concerns a land grant made by a feudatory chief named Lakshmanarasa to Rudrashakti *pandita* of the temple at Mantur. A hero-stone, opposite the Hanumantha temple, records the death of Kalivila. A *nishidhi* stone, opposite the Vallabhwara temple, reports the attainment of *nirvana* (supreme bliss) by Nagachandra. The other inscriptions here are unclear. The inscriptions found here are yet to be published. This fully renovated temple is quite large and is made up of a *garbhagriha*, *navaranga* and a large *hazara* and is enclosed by a *prakara*. In the *garbhagriha* is a huge *balahari* linga, where arrangements exist for the perpetual burning of 14 oil-lamps. Near the entrance

into the *garbhagriha* is a *Chandrashila* which is very attractive. Its *navaranga* has an image of a four-armed Vishnu. A *nishidhi* stone inscription, commemorating the death, by observing the vow of *sallekhana* (fasting unto death) of Nagachandra stands opposite this temple. The place also has shrines of Basavanna, Kalleshwara, Hanumantha, Dyamavva and Durgavva. A Mosque and a *dargah* are also here. The well-known freedom fighter D.P. Karmarkar hailed from this place.

**Medur:** Situated (Pop: 3,367) at a distance of 16 km. from the taluk headquarter town of Hirekerur, it is called as 'Mejura' in inscriptions. The important temples here are of Saraswathi, Dodda Ishwara, Sanna Basavanna, etc. The Saraswathi temple is a plain structure in which the principal image is installed upon a swan pedestal. This idol with a broken hand is five ft tall. Nearby is a Basavanna temple located on the local tank bund. This 11th century A.D temple is a Chalukyan structure and comprises of a *garbhagriha*, a rectangular *antarala*, a *navaranga* and a small *mukhamantapa*. The *garbhagriha*, whose door-frame is decorated, contains a Shivalinga installed upon a Chalukyan pedestal. On both sides of the *antarala* door-frame are a Rashtrakuta pillar each, next to which are *jaalandhras*. At the centre of the *navaranga* are four pillars in the Chalukyan style and its ceiling is adorned with an inverted lotus flower. Near the entrance to the *navaranga*, is a 1.5 metre tall Nandi. A handsome image of Surya in the *mukhamantapa* is provided with a *prabhavali* that is interspaced with Usha-Pratyusha and other carved figures. The *garbhagriha* is surmounted by a *kadamba nagara shikhara*. At the rear of this temple is an inscription in the characters of the 11th century A.D. that records the building of the Makaleshwara temple by an officer named Makalagavunda. Another inscription close to it mentions a land grant made in favour of Makaleshwara of Mejavuru in A.D.1146, by a feudatory chief named Bijjarasa. A third inscription, also at the same spot, is of the year A.D.1111. It records a gift to the same temple by Dandanayaka Govindarasa who was administering Banavasi 12,000 and Santalige-1000 during the reign of Vikramaditya VI of the Kalyana Chalukya dynasty. A record inscribed upon a Masti stone, describes the death of Kalagauda, a feudatory chief of Mejuranaadu in a conflict, at Hanaje against Singeya danda nayaka in A.D.1164. Nearby, are found an image of Bhairava, Saptamatrika, a mutilated sculpture of Mahishamardhini and other remains. A large temple of Ishwara is situated close to this spot, which has only a *garbhagriha* and an *antarala*. In the *garbhagriha* is seen a Shivalinga installed upon a pedestal with Chalukyan features. The door-jamb of the *garbhagriha* is also decorated in the Chalukyan style. Outside this temple is a tall hero stone depicting in five stages various scenes of a cattle raid. Another large-sized hero-stone with a simple relief sculpture stands near this temple. At a distance from this spot is a *trikutachala* locally called as Sanna Basavanna temple. It comprises of three *garbhagrihas* with separate *antaralas*, but a common *navaranga* and a *mukhamantapa* in front. While the *garbhagriha* on the left contains an image of Surya, the other two *garbhagriha* houses Shivalinga. The doors of the *antaralas* are flanked by pillars in the Rashtrakuta style. A four-armed Vishnu image in the Chalukyan style is seen in the *navaranga*. Next to it are a serpent-couple, seated Bhairava, Kali, Ishwara (of later period), Mahishamardhini (in a defiant posture) and Saptamatrika. At the centre of the *navaranga* are four square-shaped Rashtrakuta pillars of attractive design. The crowning portion of these pillars are adorned with elephant figures and *poornakumbhas* above them. An unpublished lithic record stands outside this temple. Next to this temple is a small shrine in which a modern image known as Neelamma is placed upon an elephant pedestal. Other shrines at the place are of Hanumantha, Kamanna, Shanideva, Chaudeshwari and Udachavva. The Hanumantha temple is a large structure and has a Chalukyan door-frame and Chalukyan pillars in the *navaranga*; the image of Anjaneya, however, is said to have been installed in 1942. During the Basava Jayanti, a joint procession is taken out with Basavanna and Hanumantha seated in a twin Chariot. A

big jatra or fair is held on the Holi festival day. During the *Bharata hunnime*, a *jatra* of Chaudavva is held. There is a Mosque at Medur.

**Menasigi:** Located at a distance of 29 km. to the north-west (Pop:3,861) of the taluk headquarters town of Ron, it is on the banks of the Malaprabha river. No epigraphical sources have come to light so far from here, except an obscure inscription of the post Vijayanagar period. On the basis of the relics of a New Stone Age Culture, discovered on the river bank, the antiquity of this place has been traced to 1000 B.C. The Kalleshwara temple here helps to trace the history of Menasigi from 11<sup>th</sup> century A.D. This east-facing temple comprises of a *garbhagriha* and a *ardhamantapa*. The *garbhagriha* has a Shivalinga, and its door-frame has a simple *trishakha* decoration. This dilapidated temple, built of red sand stone, originally had a variety of miniature *shikharas*, and decorative pilasters, etc. upon its exterior walls. Its *navaranga* too has collapsed. An interesting feature of this temple is its star-shaped ground plan. A broken inscription, of which the lower portion is missing, may be seen near a place called Hudeda gadde. Behind the Durgamma shrine is a mutilated image of Aditya. In the Veerabhadra temple is a handsome image of that deity, five ft high. Other shrines at this place are those of Hanumantha, Basavanna, Dyamavva and Kariamamma. A Mutt called after Sharana Basaveshwara is here, besides, a Mosque and a *dargah*.

**Mevundi:** Located at a distance of 10 km. to the north-west of the taluk headquarter town of Mundargi, (Pop: 2,301) it is called as 'Melemadu', 'Meluvidu', and 'Meluvidi' etc., in early records. An inscription of A.D.897 reveals that it was formerly the administrative centre of Masawadi-140 and was an *agrahara* with 500 *mahajanas*. The history of this place is traced back to Rashtrakuta times based on the two *gosasa* stones found here. Eight inscriptions covering the rule of the Rashtrakuta, Hoysala and Seuna dynasties have been reported from this place. The earliest of these is of A.D.865, of the reign of the Rashtrakuta emperor Amoghavarsha I, found opposite the Dyamavva Katte at this place. This *keelgunte* inscription narrates a rather unusual incident in which Rattiyanna, on being informed of his master's (a feudatory chief) illness, proceeded to meet him immediately. Foresaking food, he walked a distance of 30 *gavudas* only to witness his master being burnt on the funeral pyre. Overcome by grief he killed himself in fulfillment of a previously made vow. Opposite the Venkateshwara temple is an A.D.897 inscription which furnishes details regarding the construction of a magnificent temple at Meluvidu, the capital of Masawadi-140, by feudatory chief, when Krishna II was the reigning sovereign. This inscription also says that the builder of the temple also made a grant of 1500 *mattars* of land in favour of the 500 *mahajanas* of the place. Another record of the reign of Krishna II, mentions the construction of Kuppeshwara temple by a feudatory chief named Kuppadevarasa who is also said to have made a gift on that occasion. Incidentally, it also mentions the Mallikarjuna and Ramanatha temples. Another inscription of A.D.1196, of Hoysala Ballala II's period, refers to a gift by the *nakhara-mummari dandas* and Ayyavole -500 to Lord Billeshwara of Dehutageri in Mevundi. A gift made by Heerabai is mentioned in an A.D.1223 inscription found opposite the Neelakantheshwara temple. Some of the temples mentioned in the above epigraphs have survived to this day in a dilapidated condition.

Near the entrance of the village is a Hanumantha temple in which Chalukyan pillars have been employed, though it is a later construction. In front of it, stand a *kiranasthamba* and *meti* stones. The image of Hanumatha is in the attitude of assuring protection. Within the premises of this temple may be seen foot-prints of *Tirthankara* and a mutilated image of Ganesha. Near the Dyamavva platform closeby, are four Veeragals and a *keelgunte-stone* of the Rashtrakuta period. The carvings on the latter



stone, which is in three stages, are interesting. In the Kallappa shrine is a big Shivalinga. The ancient Venkateshwara temple comprises of a *garbhagriha* and a *sabhamantapa* built within an enclosed area. An image of Venkateshwara is installed within the *garbhagriha*. In the *navaranga* is a fine sculpture of Padmanabha, reclining on the great serpent Shesha, upon whose *prabhavali*, the ten incarnations of Vishnu are depicted. Within the enclosure of this temple is a Lakshmi shrine which too has been renovated.

In a recent structure behind this temple, images of Jaina Tirthankaras and Shivalingas are seen. The Ishwara temple located at the outskirts of the village has been renovated with some modifications. Its two *garbhagrihas* contain Shivalingas, where a fragmentary ornamental frieze has been embedded on the wall. At some distance is a Beerappa shrine, now deserted; an image inside it remains unidentified. On the road to Aluru is the temple of Didigeshwara, which comprises of a *garbhagriha*, an *antarala* and a *navaranga*. There is a Shivalinga within the *garbhagriha*, which is surmounted by a *kadamba-nagara shikhara*. The fortification that once encircled this village has almost disappeared; but, remains of one or two bastions are visible. The one-time administrative headquarters of Masawadi-140, Mevundi lost its importance after the fall of Rashtrakutas. Other shrines at this place are of Basavanna, Hanumantha, Vitthala, Mailara, Neelakantheswar, Dyamavva, Kenchavva, and Durgavva. A Mosque and a *dargah* too are here.

**Mishrikoti** : Situated at a distance of ten km. to the south-west of the taluk headquarters town of Kalghatgi (Pop:7,137), it has so far yielded three inscriptions. The earliest of these is of A.D.1126, of the reign of Jayakeshi II, a Chalukyan feudatory of the Kadamba family of Goa. It reports a grant made to Bachanna by village headman Mallarasa and Govarasa, when Mailaladevi, the queen of Jayakeshin II, was ruling over Kunduru. Another record of A.D.1158, informs that during the reign of Permadideva of the Kadamba family of Goa, a grant was made to Lord Majeshwara by *Mahaprabhu* Mallarasa of Pulivanda and Mallideva. A 14th century record is concerned with an endowment to Muddalarasa by Ellappa odeya. The village is now located outside a mud fortification which had twelve bastions at regular intervals. The Ramalingeshwara temple within it comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa* with entrances both from the east and the south. The door on the south side is provided with a lotus-shaped railings. The *garbhagriha* has a Shivalinga and the door-frames of both the *garbhagriha* and the *navaranga* have *trishakha* decoration and Gajalakshmi motif on the *lalata*. The four central pillars in the *navaranga* are in the Chalukyan style. A Nandi is placed in the *mukhamantapa*. The temple has been renovated. In the Hanumappa shrine at the fort, is a 14<sup>th</sup> century image of the deity which is beautifully executed. The fortifications at this place, originally of the Vijayanagar period, have been extended during the Adilshahi rule. A Jaina Basadi here of the Kalyana Chalukyan period has an image of Parshwanatha Tirthankara. The place also has shrines of Basavanna, Mailara, Ishwara, Veerabhadra, Durgavva and Dyamavva. A few Mosques are located here, of which the large Jumma Mosque of the Adilshahi times has a Persian inscription. There are four *dargahs* here and *urus* is held in the month of Dastagir in the *dargah* of Mehaboob Subani.

**Morab**: Situated (Pop: 8,318) in Navalgund taluk, is at a distance of 22 km. from Navalgund and 10 km. from Amminbhavi. Formerly, it was included in Belvola-300. So far, five inscriptions have been reported from here. Opposite the Kalmeshwara temple is an inscription of A.D.1079, which relates a grant of 40 *mattaru* of land for the maintenance of the local tank called as 'Nolamba Samudra' by *Mahapradhana* Sankaraiah and general Madhuvappaiah nayaka when crown prince Jayasimha, brother of Vikramaditya VI, was ruling over the *nadus* of Kunduru, Kogali, Belvola and Purigere. The same

inscription makes mention of the *Moolasthan* (present Kalmeshwara) temple, Ghatantaki *Basadi* and its Dharmashala also. A *nishidhi* memorial, found opposite the Hanumantha temple, records the death by the vow of fasting of Nagachandradeva. The remaining three inscriptions are unclear, as they are much mutilated. The only thing associated with the original structure of this fully renovated temple is the Shivalinga. Opposite the Hanumantha temple lie scattered ancient remains including a donative Jaina inscription. The casual reference to the existence of Ghatantaki Basadi at Morab in early inscriptions is significant, particularly the praise bestowed upon Gojjigavundi, wife of a feudatory chief Marthanda, as being the equal of Ghatantaki. During the struggle for independence this place showed commendable pluck. **Shirakola:** This neighbouring village (Pop:3,116) is at a distance of four km. to the north-east of Morab. The elegant wooden structure of 200 years old temple of Kalmeshwara here is worth visiting. Its balcony surmounting the verandah and its 20 ft high wooden pillars give this temple a fine appearance. A *jatra* is held here once in a year.

**Motebennur:** Situated at a distance of six kilometres from the taluk headquarters town of Byadgi, it is (Pop:7,208), referred to as 'Bennevuru' in inscriptions. Formerly, it was the headquarters of Bennevuru-12, a kampana comprised in Sattalige-70. The renovated temple of Bhujangeshwara appears to have been a Chalukyan structure comprising of a *garbhagriha*, an *antarala* and a *navaranga*. The *kadamba nagara shikhara* over the *garbhagriha* has collapsed. The pillars in the *navaranga* are of Chalukyan style. A beautiful image of Saraswathi may be seen here. Opposite this shrine is an inscription which refers to the rule of Lakshmarasa, who was a feudatory chief under the Chalukyan ruler Someshwara I. At some distance from here is the temple of Mallikarjuna which comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *prakara*. The *garbhagriha* contains a Shivalinga upon a pedestal in the Rashtrakuta style. On both sides of the door-frame of the *antarala* are *Jaalandhras*. There are four pillars in the Chalukyan style with sculpted figures of *poornakumbha* and elephant at the upper end. All along the upper part of the exterior walls, adjoining the roof are niches containing individual images of Gods and Goddesses. Next to the principal shrine are two separate shrines of Ganapathi and Mahishamardhini. An inscription in this temple (A.D.1052), of the reign of the Chalukyan ruler Someshwara I, records a grant made in favour of god Mallikarjuna. Nearby is located a Rashtrakuta brick structure known as Galeshwara temple, which comprises of a *garbhagriha*, an *antarala* and a small *navaranga*. The pillars of the *navaranga* are in the Chalukyan style. On the *lalata* of the principal entrance is seen a Jina figure. In the *garbhagriha* is an image of Veerabhadra placed upon a Tirthankara pedestal. Outside this dilapidated shrine is another pedestal upon which a roughly made Saraswathi image is kept. In the Kumbara Lane of the village is an A.D.1067 inscription of the reign of Someshwara I of the Kalyana Chalukya dynasty which tells about a land grant made in favour of a *Basadi* constructed by Ayyimayya at Bennevuru by a feudatory chief named Lakshmarasa. Other shrines of the place are Hanumantha, Mailara Lingappa, Kattala Mallappa, Durgavva, Dyamavva, and Honnantavva. This place has four tanks of which two are large and two small. Ajjaiiah Mutt and Basaveshwara Mutt are here, besides a Gaddige of Gubbi Nanjundeshwara. A Mosque and a Catholic Church are also located here.

**Mudenur:** Situated [Pop:2,340] in the Ranibennur taluk, is at a distance of five km. from Hole Anaveri. The place is called as 'Mudugunuru' in early records. Gift of certain taxes to Govinda Ghayasasa of Mudugunuru is mentioned in an inscription of A.D.1098. The setting up of a Veeragal in memory of the heroic deed of Kotaya Nayaka of the Kuruba caste is recorded in an A.D.1181 inscription. The Shankara Narayana temple, after restoration with several alteration appears quite modern; however, the ancient images of Saptamatrikas, Mahishamardhini, Vishnu and Uma-Maheshwara are being preserved in this temple.

**Mugad:** Situated (Pop: 4,185) in Dharwad taluk, is called variously as 'Mugunda', 'Mugumda', Muguda, etc. is on the Dharwad-Alnavar road, at a distance of 10 km. from the former place. It was formerly an administrative headquarters of the *Kampana* of Mugunda-30 included in Halasige-12,000 country and was regarded as a jewel in the crown of Maharajawadinadu. Six inscriptions have come to light from here so far. The earliest of them is of the reign of Someshwara I, which mentions a land grant made in A.D.1045 to Samyakta Ratnakara Chaityalaya at Mugunda by Chavunda Gauda, the Nadagauda of Mugunda-30. Further, it says that the said Chavunda Gauda's grandson Marthandaiah, a feudatory chief of the Kalyana Chalukyas, rebuilt the Basadi by adding a *natyashala* to it. The fact of Nadagauda Chamundaraya of Mugunda-30 giving a gift for the maintenance of the Markandeya tank in A.D.1125, is mentioned in an inscription of the reign of Vikramaditya VI found near Heggere. A 12<sup>th</sup> century A.D record at about the same spot commemorates the death of a hero in a fight involving in a cattle raid. Another record of about the same period found upon the pedestal of an image of a Jaina Tirthankara says that the Chenna Parshwanatha sculpture was got done by a Jaina lady. From the above records it seems certain that in former times Mugada was a prominent centre of Jainism.

The Parshwanatha *Basadi* at Mugad has been fully renovated. It now comprises of a *garbhagriha* and a large *navaranga*. A five ft tall image of Parshwanatha is found installed in the *garbhagriha*. A beautifully sculpted figure of Padmavathi, seated upon a swan pedestal in *Padmasana* posture and holding in her four hands a cord, *ankusha*, *sriphala* and lotus flower respectively is also seen here. Above her headgear or crown is a five-hooded serpent. A lithic record of seven ft. high, describes it as *Samyakta Ratnakara* Basadi. In this Basadi are also kept charming processional deities made of bronze.

The Ramalingeshwara temple located outside the village, comprises of a *garbhagriha* and a large *navaranga*. A Shivalinga with a Nandi opposite to it in the usual manner are seen in the *garbhagriha*. In the *navaranga* are many images such as an approximately 1.5 ft high mutilated Mahishamardhini, Aditya, Mailara, Saptamatrikas, Ganapathi, Kartikeya and Umamaheshwara. The last named is a beautifully carved piece with Ganapathi and Kartikeya also being represented. Upon the village tank bund are some hero-stones one of which depicts a tiger-hunt scene rather attractively. Around this place also lie sculpted figures of Mahishamardhini and Ganapathi. The local tank, extending over an area of 110 acres, is a sight to see; through its double sluice gates it is capable of irrigating 650 acres of land. Other shrines of the place are Basavanna, Vithala, Hanumantha, Durgamma and Mastamma. Three Mosques and a *dargah* of Peerjada, where *urus* is held during the summer, are also here.

**Muktimandir:** Situated at a distance of four km. to the south-east of Lakshmeshwar, in the Shirhatti taluk, this place has come into prominence due to the efforts of Renuka Veera Gangadharaswamy of the Rambhapuri Peetha of Balehonnur. From 1940, till his demise he resided at this place and transformed it into a holy place. Covering an area of 80 acres, it has a *muktimantapa* or a group of *mantapas*, each *mantapa* representing a religion. There are also shrines of Shiva-Parvathi, Renuka, a *pooja mantapa*, a *dasohamane*, a Sanskrit school, a park and a Mutt within this area. It is also a centre of cultural and religious activities. Muktimandir aims to propagate the message that 'Mankind is One'. A curious incident is related to explain the sanctity associated with it. Shishunala Sharief who lived in 19th century A.D. was smoking *bhanghi* through a pipe during one of his sojourns, a crystal slipped off. He picked it up and placed it upon two grains of quartz so as to resemble a shrine and pronounced prophetically, 'Grow to be a big place and earn fame!' The local people assert that his

prophecy has turned into a reality. The place now has become a centre for the propagation of the message of religious harmony.

**Mulgund:** Situated (Pop:15,760) in Gadag taluk, is at a distance of 22 km. from Gadag. In ancient times it was the headquarters of a small administrative unit known as Mulugunda-12 included in Belvola-300 country. Its history goes back to as far back as 9<sup>th</sup> century A.D. Some scholars have expressed the view that this place was earlier known as Munigunda, on account of the residence of a number of Jaina ascetics, and that later on its name was corrupted as Mulugunda. Another view is that this place was originally called as 'Mulagunda'. From the point of view of the development of language, it may be said that a change from 'Mula' to 'Mullu' is improbable. The Neelagund inscription of Amoghavarsha I (Nripatunga) makes a reference to Mulagunda-12. The poets, who composed inscriptions, have viewed 'Mulgund' as an ancient town. An inscription near the Pete Basappa shrine at this place describes Mulgund as a distinguished town during each of the four yugas or ages; and, poets have represented it on par with Indra's Amaravathi, the city of Gods. It thus seems certain that between the 9<sup>th</sup> and 16<sup>th</sup> century A.D. it prospered as a reputed centre of religion and culture though the headquarters of a small administrative unit. Even under the Vijayanagar rulers it had retained its administrative and political importance. It played a notable role during the Seuna-Hoysala struggle for the acquisition of Belvola-300. Sindharasa and Sindha Bheemarasa of the Sindha family of Mulgund were popular rulers with titles like 'Mulagunda Puravaradheeshwara' and 'Mulagunda Vidyadhara'. But not much information is available about this family.

From the beginning, Mulgund was known for its numerous temples; but, only a few of them have survived. The oldest of the temples at Mulgund is of Shobaneshwara, which was built in A.D.981 by Shobanarasa, the feudatory chief of Belvola-300 and Puligere-300, under the Kalyana Chalukyan monarch Tailapa II. Only the *garbhagriha* and *antarala* have now survived. Another important temple is that of Veeranarayana which is in a dilapidated condition. The neighbouring village of Hosur had been endowed to this temple. On the Dhvajastambha is an inscribed record that records, the setting up of the *moolastambha*. Another temple worth noting is that of Nagareshwara. From an inscription of A.D.1062 it is learnt that, a land grant was made to this temple by the merchants of Mulugunda named Ballava setty, Dharmasetty, Kritayusetty, Kolagara setty and others. Another record inscribed on a wall of the Nagareshwara temple (12<sup>th</sup> century A.D.), issued during the reign of Jagadekamalla II, describes a land grant made by an officer named Bopparasa, of the capital city of Mulagunda-12. An A.D.1123 epigraph, records gift of articles of food and money to the Vidureshwara temple by the merchants of Mulugunda. A similar gift made by the *mahajanas* of the place to the same temple is recorded by an epigraph of A.D.1178. This Vidureshwara temple has, however, no longer survived. A Veeragal of the reign of Hoysala Ballala II(A.D.1184), records the death of Chandanna. A record inscribed upon a pillar at the Annadani swamy Mutt of the Veerashaiva faith, dated in A.D.1224, mentions a grant for lighting a perpetual lamp in the local Swayambhu temple.

An epigraph at Lakshmeshwar furnishes information regarding Nayasena, the author of 'Dharmamrita', a poetical composition, and the lineage of his preceptor. Nayasena is said to have resided at Mulgunda for some time. The *Basadis* at this place have gone into ruins. The two important former *Basadis* are those of Parshwanatha and Chandranatha. A record inscribed on a wall of the Parshwanatha Basadi mentions the construction of the *Basadi* in A.D.902-3 at Mulugunda by an officer named Cheekarya. This inscription of the reign of the Rashtrakuta emperor Krishna II also records a land grant to that *Basadi* by Araparya, son of Cheekarya. A 16<sup>th</sup> century Veeragal in the same *Basadi*

registers the death of Sahasrakirthis in a conflict with the Muslim who had set fire to that *Basadi*. An epigraph inscribed on a wall of the Chandranatha Basadi, dated A.D. 1420, records the death of Keshappa, son of Bulishetty. Another record inscribed on a pillar in the same Basadi says that in A.D. 1675, the image of Adinatha, damaged by the Muslims, was re-installed by a lady named Banadambike. Other temples at Mulgund are Veerabhadra, Hanumantha (two), Dyamavva and Durgavva. A Veerashaiva Mutt called Anandanaswamy Mutt is here. Besides, there is also an old Mosque, newly renovated and a *dargah*.

**Mummigatti:** Located at a distance of nine km. to the north-west (Pop: 3,206) of Dharwad in the taluk of the same name is Mummigatti. On the basis of evidence contained in epigraphical sources it is conjectured that the place was known as 'Aranigerehalli' in former times. It was then comprised under the Kunduru-500. Near the Kalleshwara temple at the outskirts of this village stands an inscription of A.D. 1124. From it, we learn that during the reign of Jayakeshi-Mailaladevi of the Kadamba dynasty of Goa, Udayamagauda made a grant to Lord Kalideva in memory of his father Mallagauda, who was a devout Shaiva, at the Panchamutt of the great town of Kunduru, on which occasion, 16 Gaudas had stood as witnesses. The Kalleshwara temple, after renovation, consists of a *garbhagriha* and a large *ardhamantapa*, the former containing a Swayambhulinga. A Tirthankara image is seen in a Jaina Basadi at this place. An A.D. 1125 lithic record at Narendra speaks of a Savananapalli located to the west of Kunduru. From the circumstance of the existence of a Jaina Basadi at Mummigatti, it may be conjectured that Savananapalli of this inscription is identical with the village of Mummigatti. Other shrines at this place are Ishwara, Basavanna, Hanumantha, Dyamavva and Kariavva. A Mosque and a *dargah* are also here.

**Mundargi:** Situated to the south-east of Dharwad, at a distance of 110 kms, is this (Pop: 14,542) taluk headquarters. The place is 36 km. from Gadag (now, the district headquarters). Its ancient name is said to have been 'Mridagiri' which got corrupted to 'Mundargi', says the local people. M.M. Kalburgi, however identifies it as denoting a tribe and explains that Mundara+kei became Mundaragi. Atop a hill nearby is a cave-shrine of Lord Kanaka Narasimhaswamy. A peculiarity of this place is that the holi festival is not observed here. A 16<sup>th</sup> century inscription upon the hill is concerned with grants made by Gauda, Banajiga and Kumbara communities. On the basis of this record it can be presumed that Mundargi is not an ancient place. The fame of this place is largely owing to the heroic struggle of Bheemarao against the British. Upon the Kanaka Narasimha Swamy hill is also located a shrine of Mallikarjuna. A *jatra* known after Kanaka Narasimha is held for five days after the holi festival. A huge reservoir has been constructed over this hill from which Tungabhadra water is supplied to the town. Other temples in the town are of Hanumantha, Vitthala, Panduranga, Basaveshwara, Venkatesha, Anjaneya, Beeradeva, Ganapathi, and Kannika Parameshwari, Amba Bhavani, Kengannu (red-eyed) Durgavva, Chandamma, Mayamma, Kariamma and Ranadamma. Annadaneshwara Mutt and a branch of Tontadarya Mutt are here. A *jatra* of Annadaneshwara Mutt is held three days previous to the Bharata hunnime. The fort area is known after Bheemarao, whose descendants still live there. A large Jumma Masjid and three *dargahs* are here.

**Muttur:** Situated at a distance of twenty-one kilometres to the south-west of the taluk headquarters town of (Pop: 1,829) Byadgi, it appears to have formed a part of Kaginele-12 in Baasavooru-140 in former times. So far seven inscriptions have been reported from here. The earliest of these is of the Kalyana Chalukyan ruler Someshwara III, of A.D. 1138, which reports the death of Halliga, elder brother of blacksmith Macha during the siege of Mutturu by Jakkisetty of Kammanahalli. An A.D. 1172 inscription



of the reign of Kalachuri ruler Sovideva, reports the death of Kaleya, of the washerman caste, while fighting against cattle raids led by *Dandanayaka* Kesimayya. In appreciation of his supreme sacrifice, Kalaya's family was granted a house and a wet land. Two other hero-stones of the same period, report on the death of heroes like Ganakoja of the blacksmith caste. The heroic death of Bomaiah and the incident of self-immolation of his wife Kamayi is narrated in a hero-stone record of A.D.1382. All these hero-stone records are found in the premises of the Kalleshwara temple. Recently, a copper plate record found in the custody of Shivappa Basappa Angadi has been noticed. This copper plate record, issued in the 13<sup>th</sup> regnal year of Vijayashiva Mandhatru Varma, a Kadamba king, has been deciphered and published by Dr. Devarakondareddy. This donative record is concerned with a grant of land measuring 20 nivartanas in extent in the Valashetty village of Makundahara to Dronacharya and Valarya by Shivamandhatru. Though this 5<sup>th</sup> century A.D. record was found at Muttur, its content has nothing to do with this place.

The temple of Kalleshwara outside the village is a 10<sup>th</sup> century *trikutachala*, surmounted by a *kadamba nagara shikhara*. The principal *garbhagriha* of this renovated temple contains a Shivalinga and its door-frame has *panchashakha* decoration with the usual Gajalakshmi motif on the *lalata*. In the remaining two *garbhagrihas* on the north and south, images, 5 ft high, Vishnu and Aditya respectively are placed and their door-frames with only one branch each have *Jaalandhras* (perforated screens) on both sides. The common *ardhamantapa*, opposite the principal *garbhagriha* is adorned with a beautiful *makaratorana* along with Trimurthi figure. Within the niches of the *navaranga* are images, each two feet high, of Saptamatrikas, Shivalinga, Uma-Maheshwara, Bhairava and Mahishamardhini. The pillars of the *navaranga* are of Chalukyan style. Twelve hero-stones and a Masti-stone stand opposite this temple. There are shrines of Hanumantha, Dundi Basavanna, Dyamavva, Kariamamma and Ellamma ; besides, a Mosque and a *dargah* too are here.

**Nagarahalli:** Located at a distance of three km., to the southeast of the Taluk head quarters town of Mundargi, this place (Pop: 871) is four km. away from the site of the old village, which stood on the banks of the Tungabhadra river. In the dilapidated temple of Panchalinga, are two inscriptions; one of A.D 1022, says that when Dasiraja, a *Garuda* of Jayasimha II was ruling over Masawadi-140, Nagama Gavunda of Aragivala, on the bank of the Tungabhadra river, made a grant of six *mattaru* of land to the Dharmeshwara temple erected by Tribhuvana Narayana Dharmasetty. The Aragivala mentioned in the inscription was the ancient name of the now abandoned Nagarahalli village. The temple of Dharmeshwara mentioned in the inscription, is the present Panchalinga temple. It is rather interesting to note that the above record is actually inscribed upon the pedestal which possesses six sculptures of Nandi. Another inscription at the place, while giving an account of the ancestors of Tribhuvana Narayana Dharmasetty, incidentally mentions him to have originally belonged to Malale nadu. Along with the old village, the Dharmeswara temple too, now known by the name of Panchalinga, is in ruins.

This temple, built on the bank of the Tungabhadra, is rectangular in shape and has two rows of four pillars each. The Panchalinga, six – Nandis, and a Saptamatrika Panel are seen at the rear. The Shivalinga (Panchalinga) is kept at the centre of a circular *panipeetha* with the four other *lingas* at the four points, namely, south-east, south-west, north-east and north-west. Next to it is another circular *panipeetha*, upon which are placed a Shivalinga at the centre and six Nandi figures facing the six directions in a circular formation. The new Nagarahalli has some modern temples.

**Nagavand:** Situated to the south-west of Hirekerur, at a distance of 23 km. (Pop: 3,381) in the taluk of the same name, was included in the Edevatta – 70 in early times and was known as 'Nagarjuna'.

Like Nagavi in the taluk of Gadag, it was also an ancient centre of learning. The Siddheshwara temple, or the Brahmeshwara of the inscription, is an interesting Chalukyan structure. It is a *trikutachala* having a common *navaranga* in the centre but separate *antaralas*. In the central shrine is an image of Nagarjuna depicted as two-armed, standing upon a pedestal holding a *Shivalinga* in his left hand and a rosary in his right hand; on both sides of him are Chauri-bearers and, the *prabhavali* shows an attractive *makaratorana* with a *kirtimukha*. On both sides of its *antarala* door-frame are niches, one of which has a *nagabandha* sculpture and the other a Shivalinga. In the *garbhagriha* to the right of the central *garbhagriha* is a Shivalinga. Its *antarala* door-frame is decorated and the *makaratorana* is adorned with carved figures of Brahma, Vishnu and six-armed Nataraja. To the left of the *antarala* door-frame is a niche, containing an image of Mahishamardhini. In the *garbhagriha* to the left of the central shrine a Surya pedestal without the image is found. On both sides of the *antarala* door frame *jalandhras* (perforated screens) are seen and within the niches are kept images of Umamaheshwara on the right and Saptamatikas on the left. The four Chalukyan columns at the centre of the *navaranga* are very attractive. In a niche here is a sculpted figure of Ananta Padmanabha reclining on the serpent called Shesha; and the *prabhavali* of the Lord is adorned with miniature representation of *dasavatara* of Vishnu. The *navaranga* door is guarded by the *dwarapala* images. An inscription of the reign of the Chalukyan Someshwara III (A.D. 1120), lying outside this temple, informs of the act of self-sacrifice performed by a devout worshipper named Bajiga on the occasion of a solar eclipse in the village of Nagarjuna. At the top portion of this lithic record the sun is represented as being swallowed by a serpent. Next to this is another inscription (A.D. 1129) which furnishes details of a gift of money, derivable from a tax levied on *handara* (Pandal), made to the temple of Brahmeshwara at the Nagarjuna village by an officer named Bhupa. The *kadamba nagara shikharas*, which once surmounted the three shrines, have collapsed. Among the other temples at this place are included those of Veerabhadra, Maruthi, Basaveshwara, Siddheshwara, Bedarakannappa, Brahmadeva Marikamba, Banashankari, Durgavva, Guttavva and Matangi. There is also a Mosque at this place.

**Nagavi:** Situated (Pop: 4,121) in Gadag taluk, is located at a distance of eight km. from the taluk headquarters town. Known as 'Nagayi' in early times, this reputed centre of learning formed part of Nagarakhanda-70 Country. The historically famous temple of Nagarjuna here is actually a small and simple brick structure. A figure of Nagarjuna in the Rashtrakuta style is housed in it. This attractive figure is protected by a five-hooded serpent carved in the shape of an umbrella. The figure of the celebrated teacher Nagarjuna, with one leg folded in a sitting posture, is noted for its expression of gentleness. An inscription opposite this temple, dated A.D. 936, of the Rashtrakuta ruler Khottiga, though obscure, mentions a grant made for educational purposes to the Rameshwara temple. Special worship is held here during the Shivarathri festival. Entertainment programmes like *Dollina Kunita*, singing of *Gee Gee Padas*, etc. are conducted at that time. Among the other temples at the place are included those of Someshwara, *Kodi Basavanna* (Mahabaleshwara of the inscriptions), Ellamma, Dyamavva and others. The Someshwara temple consists of a *garbhagriha* and an *antarala* in the Rashtrakuta style. There is a Shivalinga at the front. The temple has been reconstructed on the old foundation. Outside the village is a hillock known after sage Jamadagni. An ancient cave is believed to be located there. Outside the village, atop a high mound a small modern shrine of Ellamma has been built. The original abode of Ellamma is believed to have been at Kappatagudda, which is ten km. from Nagavi, from where she first came to Nagavi and from thence went and settled at Saundatti, in a cave on the Jamadagni hill, which is but a continuation of the Ellamma range of hills. The worship in this temple is conducted by *Ambigas* (boatmen). A large annual fair is held here during the month of January where between 50,000 to 60,000 people congregate.

Outside the village of Nagavi is a temple known as Kodi Basavanna, which is identified with the Mahabaleshwara of the inscriptions. It consists of a *garbhagriha*, an *antarala*, and a *navaranga* which, however, has fallen. All the four pillars of the *navaranga* have inscription upon them. Of these, the one dated A.D. 1211, of the reign of Hoysala Ballala II, refers to a grant made to the Mahabaleshwara temple of Nagavi by Dharmarashi Pandita. The second pillar inscription, of the reign of Yadava Singhana (A.D. 1215) mentions a gift made to the same deity by an officer named Bommoja. Another pillar inscription of about the same time records a gift made by some influential villagers to the same deity. Lastly, the inscription on the fourth pillar, dated 1255 A.D. when Yadava Kannara was the reigning monarch, gives particulars regarding a gift of proceeds of certain taxes by a few principal officers to Lord Mahabaleshwara. There are *Jaalandhras* on both sides of the *antarala* door-frames. The *kadamba nagara shikhara*, which once surmounted the *garbhagriha*, has collapsed.

**Naregal:** Situated (Pop: 3, 466) in Hangal Taluk, is at a distance of 28 km. from the taluk headquarters. The place is well connected by good roads with Hangal and Haveri. Referred to as '*Nareyamgalla*', 'Naregalla' in early inscriptions the place has so far yielded nine inscriptions chronologically ranging from the reign of Rashtrakuta ruler Dhruva (A.D. 790) to the 15<sup>th</sup> century. The antiquity of this place is easily traced to the Rashtrakuta period. The several *gosasa* stones of that dynasty substantiate this fact. The hero-stone record of Dhruva commemorates the death of Kadappa of the Dombar caste during a *gograhana* conflict. Another inscription of the reign of Vikramaditya VI, mention the construction of an Ishwara temple at Naregal by Mahaprabhu Kappimayya. An A.D. 1125 record found upon a beam of this temple says that Govindadeva, son of Kappimayya made a grant to the original local deity (Moolasthanadevaru); and, another record of A.D. 1126 engraved on a different beam says that Dasimayya built a Surya temple and made a grant to it. An A.D. 1273 lithic record refers to a grant made in the presence of the panchamutts to a temple situated near the waster weir by Madhuvaiah, a *Jois*. Yet another inscription mentions a dispute in the Achaleshwara temple of Naregal. The place has two tanks of which the large tank has become a birds sanctuary and attracts birds from far eastern countries like China, Indonesia, etc. This tank, situated at the borders of Naregal - Vardi is about 320 acres in extent and irrigates 1,500 acres of land. Among the early temples of Naregal, the large temple of *Sarveshwara* (also called as Saraswathi) is interesting. Built by Nadaprabhu Kappimayya, during the reign of Vikramaditya VI, this Ishwara temple was also patronized by his son Govindadeva who made a land grant to it. It consists of a *garbhagriha*, an *antarala* and a large open *navaranga* in two stages. Opposite the principal *garbhagriha* is another *garbhagriha* which was built in A.D. 1126 by Dasimayya who installed an image of Adityadeva in it. This, however, is no longer present. The principal *garbhagriha* has a Shivalinga. The door – frame of the *antarala* has *Jalandhra* on both sides and is decorated with a *makaratorana* containing carved figures of Brahma, Maheswara and Keshava. The open *sabhamantapa* is supported by 32 pillars of four different patterns and the inner border of this rectangular hall are lined with *kakshasanas*. On the south – east corner of the *sabhamantapa* is a four ft high damaged image of Saraswathi seated upon a lotus pedestal. Over the *garbhagriha* of this temple is a *kadamba nagara shikhara*. At the rear of the temple are four ft high independent images of *Saptamatrikas*. Unfortunately their upper portion including head is missing. About 200 metres from this temple is a dilapidated shrine of Mannudevaru. It appears to have originally been consisted of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. The temple, with images of a Shivalinga and Nandi, was called as Achaleshwara as attested by an inscription upon a pillar in it. In the *navaranga* is a damaged image of a Jaina Tirthankara; and, outside this temple, but within its enclosure is a sculpted figure of Mahishamardhini and a *gosasa* stone of the Rashtrakuta

times. Other shrines at the place include those of Ishwara, Basavanna, Matangavva, Durga, Dyamavva, Hanumantha, Pete Basavanna, etc. besides a Mallikarjunaswamy *Virakta* Mutt, a Mosque and a *dargah* are also here. The beautiful tank and its birds sanctuary together with its temples have the potential to attract tourists in large numbers.

**Naregal:** Situated at a distance of 32 km. from Ron, the taluk headquarters on the Ron–Gadag road, (Pop: 14,592) is an ancient place. The inscriptions refer to this place as Nareyangala – 12, included in the Belvola – 300 *nadu*. Among the notable temples at Naregal, mention must be made of Tripurantakeshwara, Someshwara, Kalmeshwara, Chandramouleshwara and Narayanadeva. It is surmised that the Tripurantaka temple was constructed during the reign of the Kalyana Chalukyan ruler Jayasimha II by Tippanna *Dandanayaka*, as it is referred to as Tippanneshwara temple. It consists of a *garbhagriha*, an *antarala*, a spacious *navaranga* with 18 pillars and a *mukhamantapa*. The *garbhagriha* is polygonal in plan. The huge pillars of the *navaranga* are in the Chalukyan style. An epigraph in the *navaranga* gives details of a land grant made to Trilochana Pandita Deva, the *sthanapati* of Tippanneshwara temple. Outside the *mukhamantapa* of the temple is an image of Surya. A Veeragal, lying opposite this temple, records the heroic death of Hampeya Nayaka (A.D. 1197) during the reign of Hoysala Veera Ballala. Another important temple at the place is that of Kalmeshwara. This temple in the Chalukyan style consist of a *garbhagriha*, an *antarala* and a *navaranga*. The four large Chalukyan pillars in the centre of the *navaranga* are attractive. The exterior of the *prakara* is covered with sculpted figures of Kubera, Ganapathi, Saptamatrikas, etc. The *kadamba nagara shikhara* over the *garbhagriha* has collapsed. An inscription of the reign of Yadava Kannara mentions a land grant made to the temple of Kalideva. Another inscription found outside this temple records a grant of land made to Neelakantha Pandita of the Moolasthan temple by an officer named Shrimanta gavunda. The nearby large temple of Lord Narayana is an original Rashtrakuta structure consisting of a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a large *sabhamantapa* in the front. The square – shaped *garbhagriha* has a Shivalinga placed upon a pedestal which reveals certain Jaina features. In the *navaranga* are simple Rashtrakuta pillars. The *sabhamantapa* has a set of 16 pillars and the *bhuvaneshwari* is beautifully arranged in the shape of a star adorned with lotus decorations. The arrangement of seats (*kakshasana*) all along the inner border of the *sabhamantapa* on two sides might have originally contained images of the 24 Tirthankaras if, as maintained by S. Rajashekhar, the structure was originally a Jaina *Basadi*. In fact, an inscription opposite the Gram Panchayat office refers to the construction (A.D. 950) of a *Basadi* by Paddabbarasi, the queen of Krishna III of the Rashtrakuta dynasty. A portion of the temples Kapota lying at about the same spot contains models of *mantapas* decorated with different kinds of miniature *shikharas* and images of divinities like Brahma, Vishnu, Shiva, Kartikeya Ganapathi, etc. Nearby lies a broken image of a Tirthankara together with *makaratorana*. The head of a Tirthankara is found near the Maruthi temple. A somewhat obscure record of the reign of Kalachuri Sankama (A.D. 1183), lying near the Gram Panchayat office refers to a grant made to the temple of Revaneshwara. The place has a Jumma masjid too.

**Narendra:** Located at a distance of six km. to the north – west of Dharwad city, on the road to Belgaum, (Pop: 4,222) in Dharwad Taluk, is known in early inscriptions as 'Narendra', 'Narendrapura'. It was in former times the headquarters town of Kunduru–500 *nadu* of Halasige–12,000 country. In remote times it was called by the name of Kunduru as attested by an inscription of A.D. 1125. The particulars of the boundaries of Kunduru, furnished by this inscription, agree with similar particulars in respect of Narendra. Since it was the administrative headquarters of Kunduru–500 *nadu*, it came to be referred to as Narendrapura to reflect its royal status. Five inscriptions are known from this

place. Of these, the earliest is an inscription of A.D. 1123, originally found by Dr. Barnet upon the roof of the Shankaralinga temple, but nowhere seen now. It gives particulars of a land and other properties, located at the neighbouring village of Mareyawada, granted to Shankaradeva temple at Arakere by Mailaladevi, the elder queen of Jayakeshideva, the Kadamba ruler of Goa. An A.D. 1125 inscription, found near the Mallikarjuna temple opposite the cotton – mill at Narendra refers to a land grant made jointly by Jayakeshi and Mailaladevi to the Lakshmaneshwara temple built by Singarasa, the dandanayaka of Mailaladevi. Another inscription mentions the erection of a *Nishidi* stone to commemorate Kanakashanti Siddhanta muni, a disciple of Nagachandra Siddhanta Deva. These three inscriptions have been published by M.M. Kalburgi, while the other two inscriptions are rather obscure.

The temples, referred to in early inscriptions, no longer survive in their original form. The Shankaralinga temple, built upon the bund of the village tank consists of only a *garbhagriha* and an *ardhamantapa* in its renovated condition. In the *garbhagriha* an 18 inch tall *Shivalinga* is placed upon a three feet high pedestal, the surface of which is covered with a thousand miniature *Shivalingas* distributed in 11 lines, a rather rare example of Sahasralinga. Opposite this temple is a stone slab which contains on its headpiece an epigraph (A.D. 1037) with the names of Jayakeshi–Mailaladevi. Probably, this epigraph is unpublished. The Veerabhadra temple near the village bus stand has, in its renovated form a *garbhagriha* and a spacious *ardhamantapa*. Opposite to it are two pillars representing a transitional stage from the Rashtrakuta to the Chalukyan period. Within its enclosure is found a memorial stone containing a sculpted representation of '*uri-uyyale*' (Pyre Swing), connected with the rare type of self – sacrifice. It has a damaged epigraph of the Kalyana Chalukyan times. Next to it stands a four feet tall broken image of Vishnu. Nearby is a temple of Mailaralinga with Mailara and Malachi of Vijayanagar period seated upon a single pedestal.

In front of the cotton – mill at the entrance to the village is a ruined temple of Mallikarjuna, partially renovated by the local people. In its *garbhagriha* is a Shivalinga with a Nandi facing it. An A.D.1125 inscription found here describes it as Lakshmaneshwara temple. On a mound of the village (Maradigudda) the north of Narendra is the Maradi Basavanna shrine, whose annual fair is held in the month of Shravana. A Jaina *Nishidi* record is found upon a platform at the Guddada Mutt of this place. A branch of the Nidumamidi Mutt is also here. The place also has shrines of Kalmeshwara, Basavanna, Mallayya, Hanumantha, Dyamavva, Ellamma, Gowri and Kariyavva. A Jumma Mosque and a *dargah* are also here.

**Nargund:** The taluk headquarters town (Pop: 29,944) is at a distance of 60 km. from Dharwad on the Dharwad – Bijapur road, possesses the least number of villages among all the taluks of the district, came to prominence on account of the rebellion of Baba Saheb in 1857 and the peasants movement in 1980. In ancient inscriptions the place is referred to variously as 'Narugunda', 'Nargunda', 'Piriya Nargunda'. Formerly, it contained 220 *mahajanas* distributed in four streets. This great *agrahara* belonged to Kolanuru–30 (present day Konnur) in the Belvola–300 country. The neighbouring village of Dandapur and Somapur are now merged into the Nargund municipality. The place was a market town (*pettah*) during the British period. Eleven inscriptions have been so far reported from this place. Of these, a notable epigraph of A.D. 920, of the reign of Rashtrakuta Emperor Govinda IV, found near a well at Dandapur, furnishes information about the arrangements made for the restoration of a tank, a truly notable record. Another inscription, of A.D. 1078, details a land grant made to a choultry by Mamma during the reign of Vikramaditya VI. Another inscription, also found at Dandapur, of A.D. 1079 refer to a grant made to a choultry by Sayimaiah Danda Nayaka. An A.D. 1139 epigraph, found



in the Shankaralinga temple mentions that Rudradevarasa dandanayaka of Nargund *agrahara*, gifted its 'Siddhaya' to the Dhavala Shankara temple of Nargund. A *circa* 12<sup>th</sup> century epigraph also records a gift made to the aforesaid Dhavala Shankaralinga temple by Kumpati Echisetty. An A.D. 1140 epigraph, found near the Jodu Hanumantha temple mentions a gift made to Lord Kirti Nrayana by Lakshmi Narayana Bhatta. An A.D. 1075 epigraph opposite the Basavanna temple gives information about a gift made to a *Basadi* by a Shetty. An A.D. 1103 epigraph, found opposite the Hanumantha temple in the Somapur lane gives details of a grant made for the maintenance of a tank at Mandegere by the 35 *mahajanas* of Mekkegeri. The fact of the installation of the image of Hanumantha in a temple built for it at Somapur by Devanayaka is made known by an epigraph of A.D.1769.

The above temples have survived to this day with but slight alterations. The Dandeshwara temple near the municipal offices is a *dwikutachala* structure of the 10<sup>th</sup> century A.D. Each shrine consists of a *garbhagriha* and an *ardhamantapa* facing each other with a common *navaranga* and an extra *ankana* at the northern side of which produces an illusion of the temple being a *trikutachala*. The *garbhagrihas* are star-shaped, one of which, apparently the principal shrine, contains a Shivalinga; and, the other, a Narayana image on a Surya-pedestal. Attractive *makaratoranas* adorn the *ardhamantapa* and in one of which we find a seated Brahma, Maheshwara and Vishnu images; and, in the other Surya. The simple pillars of the *navaranga* support a ceiling decorated with a three – petalled lotus flower. An image of Ganapathi seen in a corner of the *navaranga*. The exterior walls of the temple are adorned with a variety of miniature *shikharas* carved upon decorative columns. The *shikharas* over the *garbhagrihas* have been renovated.

The Shankaralinga temple is another attraction of this place. Built within a large enclosure, this 10-11<sup>th</sup> century structure consists of a *garbhagriha*, an *antarala* and a *navaranga*; a spacious *mukhamantapa* has been added to it at the time of renovation. The epigraphs seen in the *navaranga* refer to the shrine as 'Dhavala Shankara Devalaya'. Its *garbhagriha* has a Shivalinga made of Chandrakanthashila. A miniature shrine at the northern end of the *navaranga* has an image of Devi upon a Tirthankara pedestal. A new entrance has been provided on the eastern side so as to enable entrance from the *mukhamantapa* to the temple. Within this temple premises are broken pieces of a *prabhavali* of a Tirthankara and the head of Padmavathi, an *Yakshi*, adorned with a crown which contains a carved Tirthankara image. Both the Dandeshwara and Shankaralinga temples have been declared as protected monuments. The Kalyana Chalukyan temple of Maruthi on the road to Bijapur has beautiful lathe – turned pillars. The municipal office building is an attractive structure and was formerly the palace of Baba Saheb. In a room of this building are some attractive paintings and an old sword too. On the slope of the Nargund mound is a large temple of Venkateshwara. It consists of a *garbhagriha*, *antarala*, *navaranga* and a *sabhamantapa*. Its five *panchashikharas* are in the *dravidian* style. An image of Venkateshwara, the family deity of Baba Saheb is in the *garbhagriha*. Within the precincts of the same temple are separate shrines of Govindaraja, Varahaswamy and Harihareshwara. It is believed that RamaRao belonging to Bhave family, constructed this Venkateshwara temple on the model of the Sri Venkateshwara temple at Tirupathi. Nearby are located the royal harem and the Ladies Quarters of Baba Saheb's family surrounded by an enclosure. A recently made bust of Baba Saheb has been erected here.

Other shrines include those of Kashi Vishwanatha, Mahadeva, Nagareshwara, Mailara, Mallikarjuna, Ganapathi, Basavanna, Veerabhadra, Panduranga, Narasimha, Dattatreya, Banni Mahankali, Renuka, Dyamavva, Udachavva and Durgavva. Opposite the municipal college, on a sloping ground is a herbal

plantation within which are Prabhu Siddeshwara of Panchagriha Peetha and Ajjappa shrines. There are three Mutts at Nargund – Hire Mutt, Virakta Mutt and Ajjana Mutt. Sridharacharya, the author of '*Jataka Tilaka*', a work on astrology and who lived during the 11<sup>th</sup> century A.D., originally hailed from Nargund. The Mosques here include Jumma Masjid, Fatteh Mosque and Nagena Mosque. Dargahs too are found at this place. A channel drawn from the Malaprabha irrigates the tract around this place and the *ryots* here prefer to grow commercial crops. Nargund is an important centre of local trade and has a few cotton mills and oil mills. The Malaprabha Co-Operative Oil Mill, started with World Bank assistance, produces cotton seed oil. About 15 km. from here is **Chikka Nargund** (Pop:3785) also situated adjacent to a small hill and hence the name Chikka Nargund has come to it. Within the precincts of this large and renovated Basaveshwara temple several ancient relics are scattered.

**Navalgund:** The Taluk headquarters town of Navalgund (Pop: 19,438) is at a distance of 47 km. to the north – east of Dharwad city. Well-known in early times as Navilgund – 40 in the Belvola-300 *nadu*, it was the administrative headquarters of a group of forty villages. A Sanskrit copper plate record of A.D. 1183 of Rayapura mentions Bellavura as one of the villages comprised in Navilgunda-40. This town which has one of the oldest municipality dating back to 1870, does not however yield a single inscription. An inscription of A.D. 1228 at Saundatti refers to a land grant made after measuring with Navalgund Kol (measuring rod). An A.D. 1396 inscription of Sangur, mentions a Jaina preceptor named Srutakirti deva . The word Navilgunda is derived from Navilu + Kunda, and *Kunda* means mound. About A.D. 1690, when the Nawab of Savanur was ruling over this area as a feudatory of the Mughal emperor Aurangazeb, Navalgund was being administered as a revenue division by its Desai Jayagauda II. In A.D. 1747, Navalgund was transferred to the control of the Peshwas by the Nawab of Savanur. Desai Lingana Gowda (A.D. 1769-83) accepted the overlordship of Haider Ali in 1778. Navalgund was wrested by Dhondopant Gokhale from Lingana Gowda Desai. Later, Jayappa became the Desai (A.D. 1795-1817) of Navalgunda but settled at Sirasingi in the Belgaum district. In 1817, Munroe occupied Navalgund, and appointed a certain Rama Rao as Jamadar of the British Government. The two tanks at Navalgund, named after Neelamma and Chennamma, represent the welfare works executed during the rule of the Desais. The last of the Desais, Lingaraja Desai strove hard to develop the place. The taluk Panchayat office is located in the Desai wada built in about 1780.

Among the temples at Navalgund may be mentioned those of Navileshwara, Govindaraja, Ganapathi, Venkatesha, Veerabhadra, Nagareshwara, Lalgudi, Maruthi, Basavanna and Durga; besides an old Adinatha *Basadi* too. The Lalgudi, situated outside the village, is a Kalyana Chalukyan structure consisting of a *garbhagriha*, an *antarala* and an open *navaranga*. This temple has undergone renovation; but, its door-frame and pillars help to determine the antiquity of the structure. In the Venkataramana temple is a 15<sup>th</sup> century sculpture of Ananta Padmanabha reclining on the great serpent Shesha; and its *prabhavali* depicts the *dashavatara* or the ten incarnations of Vishnu. In front of the Durga temple is an image of Parshwanatha Tirthankara upon whose *prabhavali* are depicted a *mukkode*, Yaksha-Yakshi, and the seven-hooded serpent. In the Durga temple are sculptures of *Saptamatrika panel* and Mahishamardhini. There are three Mutts at this place: the *Gavimutt* founded in about 16<sup>th</sup> century A.D. by Jadeswamy; the *Panchagriha Hiremutt*, built of wood having beautiful decorative carvings; and the Nagalinga Swamy Mutt founded by a saint famous for possessing miraculous powers and who was a contemporary of Siddharoodha Swamy of Hubli. The Gaddige of Hurakadli Ajja, a devout worshipper of Devi is also here. The Nagalinga Swamy Mutt belongs to the Vishwakarma society. The Bible too is revered here. There are ten Mosques and five *dargahs* at this place of which the Mangal Shahwali

*dargah* is notable. Navalgund is famous for its artistic productions like a variety of carpets with attractive colours and designs, tents, wooden cradles and toys of various kinds.

**Navalli:** Situated (Pop: 1,976) in Navalgund Taluk, is at a distance of 13 km. to the east of the taluk headquarters town. In early inscriptions it is named as Naarppole. This *agrahara's* name got corrupted from Naarppole to Navol and finally to Navalli. The name could also have been derived from *Naru* and *Pole*. In the nearby Handiganahalla, a stream, asbestos is available in plenty from which circumstance the name Naarppole could have originated. In early times it was included in Navalgunda-40 which was a part of Belvola-300. An inscription of the reign of Vikramaditya VI (A.D. 1121) has been reported from Navalli so far. This partially damaged record states that at the request of Ballarasa, Keshwa Chamupa and Sayapayya came here and worshipped Kalideva, the destroyer of fear, and made a grant as *Parameshwaradatti* to the Lord for the promotion of learning.

The east-facing Kalmeshwara temple is built upon a mound just outside the village. It consists of a *garbhagriha*, an *antarala* and a *navaranga*. A *Swayambhu Linga* is in the *garbhagriha* referred to as Kalideva in the inscription. The door-frame of the *antarala* has a *ekashakha* decoration with *jaalandhras* on both sides and at the lower part are Chauri-bearers, dwarapalas and Rati-Manmatha – all in relief. The spacious *navaranga* has two entrances on the east and south. The four niches in the *navaranga*, surmounted by beautiful *dravida shikharas* in miniature, contain charming images of Shivalinga, Narayana, Mahishamardhini and Keshava respectively. The four lathe-turned circular Chalukyan pillars are at the centre of the *navaranga*. A carved figure of Saraswathi is seen on the *lalata* of the eastern door-frame of the *navaranga*. The expression like '*chattavritti*' and '*balashikshe*', occurring in the inscription, assume significance when seen in conjunction with the Saraswathi figure upon the *lalata*, and makes it certain that the temple was being also used as a place for imparting education to young pupils. The exterior wall of the temple is plain and a *kadamba nagara shikhara* stands over the *garbhagriha*; the *sukhanasa* is adorned with a sculpted figure of Nataraja in its Keertimukha. On the last Monday in the month Sravana a fair is held in honour of Kalmeshwara. In front of this temple is a beautiful image of a Tirthankara seated upon a lotus and is ascribed to the 11<sup>th</sup> century A.D. Another sculpture next to it is of Umamaheshwara beautifully decorated and attractive. It is said that this image was found lying in the left corner of the existing temple. About the same spot lies a mutilated sculpture of Mahishamardhini. There are 3-4 hero-stones to the south of this temple, one of which depicts a *sati* who had killed herself by entering the funeral pyre of her husband. On the eastern end of this temple too three to four hero stones, set up to honour heroes who died fighting against cattle raids and a *mahasati*, are found. The place also has shrines of Basavanna, Veerabhadra, Hanumantha and Dyamavva, besides a Mosque and a *dargah*.

**Navilur:** Situated to the south-east of Dharwad on the road to Hubli at a distance of six km. from the former place, Navilur now forms part of the Hubli corporation area. In ancient times, this *agrahara* was included in the Kunduru-500 *nadu* of the Halasige-12,000 country. Known by the name of Naviluru even in ancient times, this place has a solitary inscription of about A.D. 13<sup>th</sup> century which furnishes details of a land grant made to Agastyeshwara which was installed in the Mahadeva temple. The *Hondada* Veerabhadra temple in the neighbouring Dharwad city (Mailaralinga hillock) has an inscription at its rear (now in the Kannada Research Institute), of about A.D. 9-10<sup>th</sup> century. This mutilated inscription refers to a grant of a land by the builders of an Ishwara temple at the Naviluru *agrahara*. This inscription evidences the fact that the antiquity of Naviluru goes back to the Rashtrakuta times. The temples of Mahadeva, with the Agastyeshwara shrine included in it, cannot now be

identified; and so is the case of the Ishwara temple mentioned in the inscriptions. In the Ishwara temple at this place only the Shivalinga and the Nandi are seen. An A.D. 1198 inscription at Hubli refers to the Kuruba *Shenigas* of Naviluru, who, after obtaining the consent of the Brahmin's of Poorvadavalli made gifts of land and building site to Senigeswara temple. The place also has shrines of Basavanna, Hanumantha and Dyamavva. A Mosque and a *dargah* are also here. The place is famous for the cultivation of fruits, particularly guava.

**Neelgund** : (Pop: 2,166) Situated in Gadag taluk is at a distance of 25 km. to the south-west of Gadag and about eight km. to the north-west of Mulgund. Called by the name of 'Neergunda' in early epigraphs, it was an agrahara comprised in Mulugunda-12 of Belvola-300 *nadu*. The three or four meti stones near the *Grampanchayat* office indicate that it was a Rashtrakuta settlement in early times. So far four inscriptions have come to light from this place. An inscription (A.D. 866) of the Rashtrakuta emperor Amoghavarsha I discloses the fact that, an officer Revanaiah of Belvola-300 gave away proceeds from a tax on ghee to the *mahajanas* of Neergunda. An inscription of the reign of the Kalyana Chalukyan ruler Tailapa II, of 982 says that a land grant was made to a *Choultry* by Shobhanarasa. An inscription of the time of Vikramaditya VI found in the Kalmeshwara temple, eulogises the deities Balavarma and Bhogaditya; otherwise it is obscure. Another inscription found in a field says that a grant of land was made to Lord Siddheshwara of Mulugunda by Venkatappa Nayaka. There is one inscription upon a pillar in the Kalmeshwara temple and 45 inscriptions in the *dwikutachala* Ishwara temple. Among them only one of it is said to be in 15<sup>th</sup> century A.D. and the rest are in 12<sup>th</sup> century characters. One of these discloses that the Kalmeshwara was originally known by the name of Desheshwara. These inscriptions remain to be published.

Of the four ancient temples at Neelagund, three are in somewhat dilapidated condition, while that of Someshwara near the village chavadi, has been fully restored. It consists of a *garbhagriha*, an *antarala* and a *navaranga* and faces east. Built upon a raised plinth, its *garbhagriha* has a Shivalinga whose door-frame has *panchashakha* decoration and has a carved Gajalakshmi figure on the *lalata*. The *antarala* has a Nandi and its door-frame has *Jalandhras*. The four lathe-turned pillars in the centre of the *navaranga* are of the Chalukyan type; and one of them contains a record of Ballala II. The *navaranga* can be entered from the east as well as the south. It is significant that the plinth of this structure contains an inscription.

The Narayana temple at this place, though a small structure, is a fine temple. This east-facing temple has a *garbhagriha*, an *antarala* and a *navaranga*. A Narayana image of recent times is placed upon a *Garuda Peetha* in the *garbhagriha*. Its *Panchashakha* decoration on the door-frame also has carvings of *Chauri*-bearers and Rati-Manmatha. In the *antarala* fine *Chandrakanta* stone may be seen. In the *navaranga*, a sculpted figure of Uma-Maheswara (mutilated) along with Iguana and Nandi, their respective *vahanas* is seen. The four lathe-turned circular Chalukyan pillars at the centre of the *navaranga* is seen with distinguished luster. On the basis of the Rashtrakuta influence visible in the making of the pillars of this temple, its construction may be traced to the beginning of the 11<sup>th</sup> century A.D. The exterior wall of this temple, is adorned with attractive miniature *shikharas*, *mantapas* and pilasters. Over the *garbhagriha* stands a *dravida shikhara* with carved figures of Ugra Narasimha, Nataraja, Bhairava and others; the *shukhanasa* contains a *kirtimukha* with a carved figure of Nataraja in the centre. Associated with this temple is a *dwikuta* structure which is east facing and has two *garbhagrihas* one facing north and the other facing south, this *dwikutachala* temple is called Ishwara temple by the locals. The two *garbhagrihas* have separate open *mukhamantapas* connected to an open

*navaranga*. The latter can be entered from both the eastern and the western sides. Both the *garbhagrihas* have Shivalingas in them. The dravida *shikharas* over them are in damaged condition. The pillars in the centre of the *navaranga* have a lustrous finish. The exterior wall is rather plain. Three or four inscriptions are seen in the temple and in one of which, the name of the deity is mentioned as Desheshwara. If the Narayana temple and the *dwikutachala* Ishwara (Kalmeshwara) temple are taken together from the circumstance of their situation, the whole may be regarded as a single *trikutachala* temple complex. At the closing part of a broken inscription of the period of Vikramaditya VI are the words, appearing as "tripura.... rolage mahadevam....." which, but for the broken letters, would have clinched the issue in favour of the above surmise. On the Kurtukoti road at the foot of a mound is a big Mutt of Gudneshwaraswamy which has branches at Basavanal (Shiggaon taluk), Annigeri and Nayakanur (Navalgund taluk), and Kukkanur (Yelaburgi taluk). All along the boundary of this Mutt *lingamudra* stones and Nandi have been set up. There are temples of Basavanna, Veerabhadra, Bharamappa, Hanumappa, Dyamavva and Durgavva here. A Mosque and a *dargah* of Mehaboob Subani are also here.

**Neeralgi:** Situated (Pop: 1366) in the Shiggaon taluk is at a distance of 20 km. to the north-west of Shiggaon. The place is made famous by the existence of Siddhameshwara temple of the Kalyana Chalukyan period. Though a small sized temple, it is a fine example of Chalukyan architecture. On the way to this temple is a *gosasa* stone which takes the antiquity of the place to the Rashtrakuta times. Only one inscription is so far reported from here which lies opposite the Veerabhadra temple. This inscription, issued in A.D. 1125 during the reign of Chalukya Vikramaditya VI, tells that Kankana bhattopadhyaya made a grant of land to Lord Kalideva. Nearby the Veerabhadra temple is a donative inscription with a carved figure of Ganapathi and *mahasati* stones with inscriptions which, however, are yet to be published. The chief attraction of this place is the Siddhameshwara temple built upon an elevated spot which is identified with the Kalidevaswamy temple of the inscription. With the help of the above inscription the period of its construction may be placed to 11<sup>th</sup> century A.D. This east-facing temple is built upon an attractive plinth and has a star-shaped *garbhagriha*, an *antarala*, and a *navaranga* with entrances on both the sides each having an open *mukhamantapa*. Upon a *balahari peetha* in the *garbhagriha* is placed a Shivalinga and its door-frame has the *panchashakha* decoration and has beautifully carved figures of Gajalakshmi, lion, etc. The *antarala* is adorned with a *makaratorana* with a carved figure of Nataraja.

On both sides of the *antarala* at the front are niches containing beautiful images of Kartikeya and Keshava. The four central pillars of the *navaranga*, which are circular and lathe-turned, are of Chalukyan type. A four-lined record inscribed on one of these pillars, of about 16-17<sup>th</sup> century A.D., calls the place as 'Neralige'. The northern entrance of the *navaranga* has a door-frame with attractive five-branched (*panchashakha*) decoration and a Gajalakshmi motif on its *lalata*; Vrishabha is represented here as the door-keeper; and carved figures of Rati-Manmatha too are seen here. The *mukhamantapa* no longer remains. The exterior surface of the wall is adorned with decorative pilasters, and miniature *shikharas* of the *kalinga nagara* and dravida types. The *garbhagriha* is surmounted by an attractive dravida *shikhara*. On the Ugadi (Padya) day, a fair is held here on which occasion two *rathas* are drawn with pomp and religious fervour.

Nearby is a small but dilapidated Veerabhadra temple consisting of a *garbhagriha* and an *ardhamantapa*, which has two images of Veerabhadra. Upon a mound close-by is a shrine of Gavi



Siddheshwara. Other shrines at Neeralagi are those of Revana Siddheshwara, Basavanna, *Bagila* Bharamappa, Hanumantha, talada Kariavva and Dyamavva. A Mosque and a *dargah* are also here.

**Neeralgi:** Situated at a distance of 48 km. to the north-east of the taluk headquarters town of Haveri, it is (Pop: 1,313) referred to as 'Nerulage' in early inscriptions and formed part of Beluhuge-70. So far two inscriptions have come to light from this place; the one dated in A.D. 1148 is concerned with the construction of the Mallinatha Jinalaya and a land grant made by Malla Gavunda, the *nadaprabhu* of Belahuge (Belavige of the present day), for its maintenance; and the second, an 18<sup>th</sup> century inscription, is concerned with the erection of boundary stones. The above Jaina Basadi no longer exists but relics pertaining to Jainism are noticed at the place. Outside the village is a fine temple of Kalleshwara built during the Kalyana Chalukyan period; it has a *garbhagriha*, an *antarala* and an open *navaranga*. This east-facing temple has a Shivalinga in the *garbhagriha* and a Nandi in the *antarala*. The door-frame of the *antarala* is attractive and is covered with carved figures of Brahma, Maheshwara and Vishnu upon the *kapota* portion and Gajalakshmi on the *lalata* and on both sides of its door frame are *jalandhras* (perforated screens). The *navaranga*, which can be entered from two sides, has two niches containing respectively a Brahma Peetha and a Saptamatrika panel. At the inner border of the *navaranga*, which is supported by 16 pillars are *kakshasanas*. Over the *garbhagriha* stands a *kadamba nagara shikhara*. The exterior wall surface has carved representations of miniature *shikharas* and decorative pillars. This small but fine temple appears to be in danger of collapsing any time. Broken parts of a Vishnu sculpture are lying nearby this temple. A seated image of Bhairava here is attractive. Around this temple are two Veeragals one of the Chalukyan period. Other shrines at the place are of Basavanna, Hanumantha, Dyamavva and Kariamma. A Mosque and a *dargah* also are here.

**Neersagar :** (Pop: 1,197) Situated to the north of the taluk headquarters town of Kalghatgi, at a distance of 15 km. and 10 Km to the south of Dharwad, it is well-known for its proximity to a large reservoir of that name, also known as Dummawad Tank, which is about six km. from Dummawad. This huge reservoir is made attractive by the immense quantity of water impounded in it. A part of the water-supply of the Dharwad city, situated at a distance of 19 km. , is met from this reservoir. Below the dam is a fine garden which is a suitable spot for week-end excursion. A fisheries training centre and a horticultural centre are located here. An inscription of A.D. 1221 at Managundi in the Dharwad taluk, while indicating the boundaries of a land grant, uses the expression, Neerusagara passing from the south of the village on the road to Neerasagara in the west. Since Dharwad is located to the south of Managundi, the above cannot be taken as a reference to the present Neerasagara. It probably refers to Neeralakatte which is located to the north of Managundi. Numerous migrant birds are seen here.

**Nidagundi:** Located at a distance of 44 km. (Pop:5,460) to the south-east of the taluk town of Ron and about 12 km. to the north-east of Naregal, it was an *agrahara* town in early times with 400 *mahajanas*. Known as Nidagundi in inscriptions, it formed part of Kisukadu – 70 and was a reputed centre of learning in those days. Ten inscriptions are so far known from here, of which the earliest is of A.D. 1047, of the reign of the Kalyana Chalukyan ruler Someshwara II, which refer to the construction of the Traipurusha temple at Nidagundi by *Dandanayaka* Jannimaya. On that occasion he also granted the village of Kallamanahalli for the maintenance of a school (*gurukula*) attached to the temple. The Traipurusha temple is now identified with the Narayana temple. An inscription of A.D. 1076, lying near the Banadavva temple, says that when Nidagundi was being administered by Suggaladevi, the daughter of Someshwara I (Ahavamalla), she made a grant to Lord Swayambhu Kali. An A.D. 1106

inscription mentions various grants made by devotees to Keshavaditya; and the temple is now identified with that of Basavanna. An inscription of A.D. 1170 of Kalachuri Sovideva refers to the reaffirmation of the Traipurusha temple by Sindha Siriyadevi and her two sons. An A.D. 1174 inscription mentions the construction of Madaveshwara temple by *Dandanayaka* Madhavadeva and a few gifts made to the Lord and a Choultry by some persons. A pillar inscription in the Kancheshwara temple (12<sup>th</sup> century A.D.) says that an oil-mill of Akkabbeshwara temple of Nidugundi was handed over by Ishanya Shaktideva to Maheshwara Kallisetty for hereditary management on certain terms. The Akkabbeshwara temple mentioned in this inscription is identified with the temple now called as Kancheshwara. An inscription of Yadava Singhana II, of A.D. 1233, details a grant made to *Swayambhu* Kalideva by Vamadeva and Thakkura Nayaka. The same record also contains information regarding a land grant made by Vamadeva to the Guardian deities of the village, namely, Swayambhu Patala Bhairava and Kali. An inscription of A.D. 1170 informs that, Bammadeva Nayaka's son Govanna made a gift of money to Lord Keshava, prepared at his instance and installed in the Keshavaditya temple. Probably, this Keshavaditya temple was different from the one previously mentioned. An inscription in the Dasimheshwara temple, of A.D. 1144, details the construction of this temple by Dasirajottama who also made a grant to it. This record has not been published so far. In a field outside the village is an inscription of about the 12<sup>th</sup> century A.D. which is worn out. All the temples mentioned in the inscriptions at this place have survived to this day.

The temple of Narayana which now houses a centre of Khadi and village industries, is correctly identified with the Traipurusha temple on the basis of the external and internal evidences furnished by an inscription of A.D. 1074, such as its rendering and the sculpted figures at the top of it; and, the images of Hamsa (Swan), Garuda (Eagle), and Vrishabha (bull) upon the pedestal seats inside the *garbhagriha*. This east-facing temple consists of a spacious *garbhagriha*, an open *antarala*, and a *sabhamantapa* supported by 36 pillars. The *trimurthis* are seated upon a single pedestal inside the *garbhagriha*. Its door-frame has the *panchashakha* decoration and shows the Gajalakshmi motif on its *lalata*. The spacious and rectangular *sabha mantapa* has six rows of six pillars each. These attractive pillars exhibit a variety of designs. Even after being fully renovated, the structure has retained its original form. The exterior walls of this temple is plain only with the Pilasters and miniature *shikhara* decorative motifs left on the *garbhagriha* and the *antarala* portion; but however its *shikhara* is damaged. Opposite this temple is an eight ft. high inscribed slab and some hero-stones.

The Kancheshwara (Akkabbeshwara of the inscription) temple to the west of the village consists of a *garbhagriha*, an *antarala* and a *navaranga*. The image of Nandi in the *antarala* faces the Shivalinga in the *garbhagriha* as usual. The door-frames are of plain design. The *navaranga* is supported by 16 pillars of three different patterns and its ceiling is rather plain. The *garbhagriha* has a star-shaped ground plan and is surmounted by a *dravida shikhara* which, however, is in decay. A pillar in the *navaranga* contains the record which mention the name of the temple. At the centre of the village is a large temple of Basavanna which consists of a *garbhagriha*, an *antarala*, a *nandi mantapa* and a *sabhamantapa*. This east-facing temple can be entered from the south-side. It has been renovated with slight modifications. In the *garbhagriha*, an image of Bhairava is seated upon a Garuda pedestal. Its door-frame is plain. In the northern part of the *sabhamantapa*, five-Shivalingas (panchalinga) and Saraswathi have been installed upon a platform. The temple has a recently built *shikhara* and its gateway has been restored. The Keshavaditya temple mentioned in the inscription is identified with this structure; and the presence of the Garuda pedestal in the principal *garbhagriha* and the Nandi image in the opposite chamber substantiate the fact that originally Keshava and Aditya respectively

occupied the two *garbhagrihas*. In the neighbourhood of this temple stands a mutilated image of a TIRTHANKARA and four lithic records.

To the south of the place is an east-facing structure standing in the midst of many houses. This *trikutachala* is identified with the Dasimeshwara temple mentioned in an inscription of A.D. 1222. The principal *garbhagriha* is facing east and the other two *garbhagrihas*, with independent *antaralas* have a common *navaranga*. The door-frames of all the three shrines have simple *panchashakha* decoration. In the principal shrine a Shivalinga is placed; and the shrines on the right and left have no sculptures but only a *hamsapeetha* and a *Garuda peetha* respectively. An image of Saraswathi could have once occupied the *hamsapeetha*, since the top portion of the inscription found there shows carved figures of Saraswathi, Shivalinga and Vishnu. Apparently, Saraswathi is here representing Brahma. The temple's educational status is further confirmed by this. The 16 pillars of the *navaranga* are of four different patterns. Its flat roof, however, is inclined downwards at the front. The four polished pillars at the centre of the *rangamantapa* are of Chalukyan style. The ceiling of the *navaranga* has a simple lotus flower. Upto the lintel level, the structure has remained intact; and the portion above has been reconstructed. Outside the village in a field a temple lies buried. The Veerabhadra temple at this place was probably a Jaina Basadi to begin with, a presumption corroborated by the existence of Jaina relics near it including an image of a Tirthankara. An A.D. 12-13<sup>th</sup> century hero-stone is lying near the Veerabhadra temple. Opposite the Gramadevata shrine at the centre of the village are the images of Durga and Veerabhadra. A.M. Annigeri says that the Narayana temple had the representation of a measuring rod, which, however, no longer remains. Other shrines at this place are those of Ishwara, Sangameshwara, Sharana Basaveshwara, Sugreeva, Hanumantha, Dyamavva, Durgavva and Bheemambike. A Mosque and a *dargah* are also here. Late S.S. Bhoosanuru Mutt, the author of a modern epic named "Bhavya Manava" hailed from this place.

**Nidsingi:** This deserted village of Nidasingi in Hangal taluk is referred to in early epigraphs as 'Nittisingi', 'Nidisinge' etc., is at a distance of 15 km. to the north of Hangal. It formerly was included in the Kampana of Panungallu-500. Five inscriptions have come to light so far from this place. An inscription found on the village tank bund, tells that when Lakshmidēvi, the senior queen of the Kalyana Chalukyan emperor Vikramaditya VI, was administering Nittisingi, a grant was made to Someshwara Pandita who was the *stanacharya* of Koylaleshwara temple by a guild called *ugura munnurvaru*. Another inscription lying near the Basavanna temple mentions a grant made to the Pranaveshwara temple. Yet another inscription records a gift made to the Mahadeva temple. A 16<sup>th</sup> century inscription refers to the place as 'Nidisinge'.

Of the three temples mentioned above, only the Ramalinga temple exists now in a dilapidated condition and is located amidst gardens at an elevated spot. It has a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. It has a Shivalinga in the *garbhagriha* whose door-frame is of plain design and has *dwarapalas*. There are four niches in the *navaranga* containing about two feet high sculpted images of Saptamatrikas, Kartikeya and Mahishamardhini respectively. On the *prabhavali* of the Surya sculpture here, carved figures of the eight planets (*astagrahas*) are seen. The four central pillars of the *navaranga* are adorned with charmingly carved miniature figures in relief like *Bhikshatana* Shiva, Surya, etc. The door-frame of the *navaranga* has a rather pleasing *chaturshakha* decoration and is flanked by *dwarapalas*. The exterior face of the wall is adorned with a variety of miniature pillars and *shikharas*. The walls of the *garbhagriha* are covered with earth and only the rear of the *shikhara* is visible to some extent. Nearby this temple of about the 11<sup>th</sup> century A.D. is a small ruined shrine around which may be seen

images of a two feet high Kali, Daksha and the head of a *Mahisha*. Other temples at this place are those of Ishwara, Ganesha, Basavanna and Hanumantha. A Mutt known after Ajjaiah is a large and old building, whose fair is held here during the *Sankranti* festival. About two km. from here is the village of Yalawatti which has some beautiful temples.

**Noolvi** : (Pop: 4,383) Located at a distance of 10 km. to the south-east of Hubli, its taluk head quarters, was included in Sabbi-30 within the Halasige-12,000 country. In early times, it was called as 'Noole'. So far five inscriptions have come to light from this village. The antiquity of Noolvi may be traced back to the 10<sup>th</sup> century A.D. on the strength of the evidence furnished by the carved figures upon the undated hero-stones at the place. The earliest inscription here is that of the Kalyana Chalukyan ruler Someshwara II, of A.D. 1073, which is concerned with a land grant made by the 12 Gavundas of Noole to Acharya Somakartara Deva. A second inscription (A.D. 1186) is about a grant made to Kaleshwararya. A broken inscription of A.D. 1200, of the period of the Kadamba rulers of Goa named Jayakeshi Deva III, refers to a grant made by sixty farmers (*Aravattokkalu*) of the place, on account of daily offerings to a deity. Another inscription (A.D. 1294) is also donative in character but details are lacking as it is mutilated but, makes a reference to Halasige-12000. The details regarding the local temples furnished by these inscriptions are incomplete.

The Kalmeshwara temple in the centre of the village is a simple structure with a Shivalinga in the *garbhagriha* opposite which is a Nandi in the usual position. An image of a seated Bhairavi (4.5 Ft. tall) is seen in front of this temple. In the Udachavva shrine at the place is a two feet high Mahishamardhini image of about the 10<sup>th</sup> century A.D. Nearby the shrine of Veeranna, at a raised platform attached to a house, a Shivalinga has been installed upon a Tirthankara pedestal; and the pedestal has an unpublished record of 1035 A.D. which mentions the installation of a Tirthankara image by a Jinagudda of Karaya gana.

The Veeranna temple is built upon an elevated ground and consists of a *garbhagriha*, a *pradakshinapatha*, and a *sabhamantapa*. An image of Veerabhadra is placed upon a Tirthankara *peetha* in the *garbhagriha*, a circumstance indicative of the fact that the structure was originally a Jaina Basadi. A charming Surya image, with its hands mutilated, lies near the Veeranna temple, upon whose *prabhavali*, personified representations of the eight planets or *ashtagrahas* have been carved. Outside the village in the courtyard of the Hiremutt, Shivalinga and Nandi are seen. Opposite the School stand three Veeragals, of which one is of the Rashtrakuta period. Other temples at this place are those of Kanti Basavanna, Hanumantha, Dyamavva and Durgavva. Two Mosques and one *dargah* are also here.

**Rajuru** : Situated in (Pop: 4,315) Ron taluk, it has been referred to as 'Rajuru' and 'Raja Uru', in early inscriptions. It is situated on the Ron-Gajendragad road, at a distance of 25 km. to the east of Ron and five km. to the west of Gajendragad. In former times, it was included in Kisukadu-70. Opposite the Hanumantha temple is an inscription of the reign of Jagadekamalla I, the Kalyana Chalukyan ruler, of A.D. 1033. It tells that Jogagaunda after consecrating Lord Jogeshwara, gave it the name Gavareshwara in the presence of the five hundred inhabitants of the village. On this occasion, it is said, Jogagaunda and the 60 *okkalu* of the village made several gifts. Incidentally, this record makes a mention of Grameshwara, Kattaleshwara, Somanatha and Kalideva temples. Another inscription here (A.D. 1144) records a gift made to the *Swayambhu* Moolasthanadeva of the place by Heggade Chandappayya Nayaka during the reign of Jagadekamalla II.

All the temples at Rajur have been renovated. The Kalmeshwara temple outside the village now consists of a *garbhagriha* and a *navaranga*. There is a Shivalinga in the *garbhagriha* and a Nandi outside it. At the rear of the temple decorative pilasters are still visible upon a raised platform. Around the Hanumantha temple in the centre of the village are old remains such as Veeragals, lithic records, Saptamatrika and Sun pedestal. In the Basaveshwara temple closeby are images of Shivalinga and Nandi. The Kallappa temple has been fully renovated. Other shrines at Rajur are of Veerabhadra, Durga and Dyamavva. The spacious temple of Hanumantha is the centre of attraction in the village. A Mosque and a *dargah* are also here.

**Ranibennur** : The Taluk headquarters town of Ranibennur (Pop: 67,442) is situated on the Pune–Bangalore road at a distance of 128 km. to the south-east of Dharwad. Though ancient inscriptions have referred to this place as 'Binavuru' and 'Binnavuru', from 17-18<sup>th</sup> centuries, the name Ranidabennuru and Ranibennur have made their appearance respectively in the Belkeri and Channapur inscriptions. It appears to have been the administrative headquarters of a group of 12 villages viz., Binnavuru-12 comprised in Rattihalli-70. So far six inscriptions have been reported from this place. They trace its history to the Rashtrakuta times. The earliest of these is of 859 A.D. and gives information regarding a land grant made by *nagulara* Pollabbe to the Nagula *Basadi* in the presence of the Gaundas of Attigeri. A gift made in favour of the Moolasthanadeva of Binnavuru by *sarvadhikari* Acharasa is recorded in an A.D. 1235 inscription. An A.D. 1252 memorial inscription in the marathi language records the death of a hero. The gift of a tax on marriages is the subject of a 15<sup>th</sup> century inscription. Two inscriptions of the 15<sup>th</sup> and 16<sup>th</sup> centuries are concerned with the installation of a Nandi and Waiving of a tax payable by barbers respectively. The Jaina Basadi mentioned above has not survived. Among the temples here, the most important is that of Siddheshwara, lying on the left side of the road to Haveri. Surrounded by a *prakara*, this temple comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *sabhamantapa*. In the *garbhagriha* of this renovated temple is a Shivalinga, and in the *antarala* a Nandi. Their door-frames show a Gajalakshmi image. The four pillars in the *navaranga* are in the Chalukyan style. In the two niches in the *sabhamantapa* respectively are images of Uma holding a mirror in her left hand in the attitude of setting her hair in order, and of Ganapathi. On the exterior wall of the *garbhagriha* and *antarala* of this temple are sculpted figures of the ten incarnations of Vishnu, Gopalakrishna and Krishna in the act of subduing the serpent Kaalinga. Besides some erotic sculptures are also there. The *shikhara* over the *garbhagriha*, possibly built during the Palegar or the Maratha period, has many sculpted figures. To the right of this temple is another temple into which is absorbed a cave. It is called the Kalleshwara temple. This is the same temple, which is identified as *Moolasthana Kalideva* in the inscriptions. This structure of the Kalyana Chalukyan period comprises of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. In the *garbhagriha* is a Shivalinga; and in the *antarala* a Nandi. The *garbhagriha* and *antarala* door-frames are plain. In the premises of the same temple are a sculpted Saptamatrika panel and a few Veeragals. Besides these, there are temples of Hanumantha, Veerabhadra, Basavanna, Mailara, Lakshmi-Narasimha and Durgavva. In the Uttaradimutt at the Fort extension is the original *brindavana* of Satyabheegna thirtha of the Uttaradimutt order, a renowned saint. A stone statue of another saint named Vidyadheesha thirtha (A.D. 1541 – 1583) is said to be the only one of its kind. The original *brindavana* of this saint is believed to be in Ekachakranagara near Ayodhya (Uttara Pradesh); but it has not been located till now. Vidyadeesha thirtha was a great scholar who has written commentaries on the '*Nyayasudha*' of Jayathirtha called '*Vakyartha Chandrika*', a note on *Vishnutatva Nirnaya*, meaning of *Omkara*, *Ekadashi Nirnaya*, *Krishna Janmashthami Nirnaya*, critical analysis of *Talavakaropanishatt* and many others. The Mosques at Ranibennur include Jumma Masjid, Fort Mosque, a Pirjade Mosque. The Jumma masjid is believed to have been built during the



time of Ankush Khan, the commander of Adilshahi's in the 16<sup>th</sup> century A.D. The *dargahs* here include those of Rabuk Balik Saudique, Khalique Mahmed, Yakud Khwaja Sadique and Khwaja Rahmuddin Ed Hazrath Jamal Shah Wali; *urus* is held at the last named *dargah* in the month of Muharrum. According to the old Gazetteer of the district, this saint was from Ajmir who used to roam about wearing a string of little bells around his ankle accompanied by such mutually hostile animals like cat and mouse, dog and deer, snake and mongoose all tied up to a single chain. There are two Protestant Churches at Ranibennur. This is a prominent trade centre for cotton and is next to Gadag in its importance.

**Rattihalli:** (Pop:10,353) Also called as 'Rattapalli' in inscriptions, it is situated at a distance of 20 km. from its taluk headquarters town of Hirekerur. In former times it was the capital of the Noorumbada nadu. This ancient place is on the bank of the Kumudvati river. The large *trikutachala* Kadambeshwara temple here comprises of three *garbhagrihas* with separate *antaralas*, but a common *navaranga* and a spacious *sabhamantapa* supported by huge pillars. The central *garbhagriha* has a door-frame adorned with *panchashakhas* and a Gajalakshmi figure on the arch shaped *lalata*. It houses an ancient Shivalinga installed upon a *panipeetha* with Chalukyan features. The *antarala* door-frame too has *panchashakha* and provided with *jalandhras* on both sides. The four huge pillars at the centre of the *navaranga* are in the Chalukyan style and are very attractive. Near the entrance on the east of the *navaranga* is a monolithic Nandi. The spacious *sabhamantapa*, supported by 24 pillars, has three doors, each with a separate *mukhamantapa*. Above the *navaranga* door-frame are carved bas-relief figures of *Chauri*-bearers, Ganesha, dancing Shiva, Mahishamardhini etc. The decorated door-frame of the *navaranga* is provided with *dwarapala* images on both sides. In the two niches of the *navaranga* are images of Ganapathi and Durga. All the three *garbhagrihas* have *dravida shikharas* over them, but the central *shikhara* is damaged. The *shikhara* over the *garbhagriha* on the right side contains sculpted figures of Nataraja, seated four-armed Shiva etc. in the front; and small dancing figures of Natya Bhairava and Natya Shiva over an ascending band at the rear. Similarly, upon the left *shikhara* also beautifully carved Chalukyan sculptures are seen. At the lower and upper stages respectively are sculpted decorative figures of seated Shiva and dancing Shiva. All round the *shikhara* are relief sculptures showing dancing Shiva amid clouds that appear in relief. Outside this temple are three hero-memorials, one of which depicts a fight with the cattle thieves. Nearby are two Tirthankara images, Parshwanatha and another seated figure. Notwithstanding the presence of several inscriptions here, the date of its construction remains shrouded in mystery. An inscription next to this temple is of the reign of the Kalyana Chalukyan ruler Jagadekamalla, but it is also unclear; reference, however, is made in it to the handing over of the administration of Banavasi *nadu* to a General named Bommadeva. An inscription of Kalachuri ruler Sovideva of A.D. 1174, records a gift to Lord Kadambeshwara by a feudatory chief named Pandiyadeva. Another inscription of A.D. 1238, of the period of Yadava Singhana II, relates a gift made in favour of Malleshwara and Rajeshwara, the two deities in this temple, which were received by the chief priest and royal preceptor Moorujavideva. Critics consider the Kadambeshwara temple as the best example of Chalukyan art.

A Shiva temple called as *Male* Malleshwara is located on the banks of the Kumudvati river. On a wall of this temple is embedded a stone slab depicting six women before a funeral pyre ready to immolate themselves. Here is an inscription of the reign of Yadava Ramachandra that refers to a grant made by a feudatory chief, who had the title of '*Hoysala Raya Vibhada*', to Acharapandita of Saluve. Closeby are sculpted figures of Yaksha, Bhairava, etc. incorporated in the wall. The pillars of the *navaranga* are in the Chalukyan style and its ceiling has a beautiful *nagabandha* image. Other temples at Rattahalli are of Keshava, Basaveshwara, Veerabhadra, Narasimha, Panduranga, Bandeshwara,

Ganapathi, Beeredevuru, Mailaralinga, Hanumantha, Durgavva and Kalikadevi. A hero-memorial that stands near the Keshava temple records the death of Pandya of the Medar caste near Bisilahalli, while Moorujavideva was proceeding to Huligere. The Raghavendra swamy Mutt, Kabbinakanti Mutt, Prasadi Mutt and Premananda Mutt are located at Rattihalli. The recently built temples of Kannappa and Lakshmidēvi are here. There are four Mosques at Rattihalli, Karanji, Mahammadiya and Ahlehadis Mosques are notable among them. There are two *dargahs* viz., Chaman Shah Wali and Mehaboob Subani in this village.

**Ron :** The taluk headquarters town of Ron (Pop: 19,116) is at a distance of 85 km. to the north-east of Dharwad. This place, called in ancient inscriptions also by the same name, was in former times an *agrahara* with 104 *mahajanas* that was included in Puligere-300. Upon a rock near the Arer Lane at Badami, the words 'Sri Ronada Sivalaya' are found inscribed in the characters of the 7-8<sup>th</sup> century A.D. Legendary accounts maintain that the ancient name of this place was 'Dronapura' on account of the '*gurukula*' (an institution of learning) run by Dronacharya; and the image in the Dronacharya temple is believed to be that of Dronacharya himself. Since in all the Kannada and Sanskrit epigraphical records from the 8-16<sup>th</sup> century, the name 'Rona' or '*Maha agra-hara* Rona' is invariably mentioned, attempt to relate the word 'Drona' with 'Rona' is unacceptable. Seventeen inscriptions have been brought to light so far from Ron issued during the period of Rashtrakuta, Kalyana Chalukya and Kalachuri rulers. The inscription on the pedestal of a Tirthankara image in the Jaina *Basadi* at Ron does not appear to have been published as yet. The earliest inscription at Ron is of the reign of the Rashtrakuta emperor Amoghavarsha, dated in A.D. 874, which mentions a gift of ghee tax to the *mahajanas* of the place by Ballavarasa. Another inscription of the same century refers to a gift of provisions made to the *mahajanas* of the place by Turungabedanga, who is said to have enjoyed the title 'Kishkinda Puravareshwara'. An A.D. 942 inscription of the Rashtrakuta emperor Krishna III, standing opposite the taluk office, describes the death of Pampaiah in the hands of Butuga II in a battle. At that time Butuga II, also known as Permadi Bhutarya, who was the brother-in-law of Krishna III, was ruling over Gangavadi, Belvola and Puligere *nadus*. Opposite the Kalleshwara temple is an A.D. 1022 inscription of the Kalyana Chalukya dynasty, which tells of a gift made to the *Moolasthan* temple by Machimaiah, a Brahmin and elder brother of Aytavarma's youngest son Sankimaiah, builder of the temple alluded to. Near the Dronacharya temple is an inscription (A.D. 1111) of the reign of Vikramaditya VI, which relates that with the consent of the 51 scholarly Brahmins of Kappeyageri, Nagavishnu of the Haiga family, made several gifts to the *sabhamantapa* and Choultry built by him at Kappeyageri. To the right of the Someshwara temple is an inscription of the reign of Kalachuri king Sankama, dated A.D. 1179 that records gifts made to the temples of Chameshwara and Malleshwara at Ron by Vikramaditya, a feudatory chief of Kisukadu-70 from the Sindha family. Both the Chameshwara and the Malleshwara temples were controlled by the votaries of the Kalamukha sect. Opposite to the Kalmeshwara temple is an inscription of Circa A.D. 12<sup>th</sup> century that records a grant for feeding the local Brahmins. Another inscription opposite the Hanumantha temple (Circa A.D. 16<sup>th</sup> century) describes the renewal of an earlier grant for services in the Hanumantha temple to Narasimhadasa by Mallarasa who was the *Parupattedar* of the Badami country and an executive officer under Gujala Manva Nayaka Wodeyar II of Kushtige. A 12<sup>th</sup> century inscription found upon the pedestal of a Jaina Tirthankara, above alluded to, helps to determine the date of construction of the Jaina Basadi at Ron. The existence of the followers of Shaiva, Vaishnava and Jaina religions at Ron testify to the religious harmony that prevailed in Ron in former times. At Ron are temples of Kalmeshwara (ancient), Mallinatha, Lokeshwara, Rameshwara, Someshwara, Ananthashayana, Ishwara and Basavanna, besides a *Basadi* of Parshwanatha,

and two fine wells called 'Gaudara Bavi' and 'Shettara Bavi' are also here. Interesting and attractive hero memorials are also seen at Ron. Despite all these, Ron has not succeeded in becoming a noted tourist destination which is a matter of regret.

The temples of Mallinatha and Lokanatha (also, Lokeshwara) are on the Gaudara Lane. The Chalukyan temple of Mallinatha faces east and consists of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* has an attractive door-frame and contains a Shivalinga inside. The *antarala* has a *makaratorana* with *trimurthi* sculpture on it. In the *navaranga* may be seen a Garuda *panipeetha*, a Saptamatrika peetha, a Saptamatrika, Ganesha and Veerabhadra. At a little distance from here is the temple of Lokanatha, which comprises of a *garbhagriha*, an *antarala* and a *navaranga*. The door-frames of this temple too are attractive. In the *garbhagriha* is a Shivalinga. The pillars of the *navaranga* are in the Chalukyan style and interesting; and a Saptamatrika sculpture is also here. The exterior walls of both the Mallinatha and Lokanatha temples are adorned with ornamented pilasters. The Ishwara temple on the Giraddi Lane is also a Chalukyan structure and comprises of a *garbhagriha*, an *antarala* and a *navaranga*. A Saptamatrika panel may also be seen at this temple. In the Dyamavva temple is an image of Ugra Narasimha, besides an image of Durga Killing Mahisha. The Basavanna temple on the Kanchiyar Lane called locally also as Dronacharya temple. Within a niche in the *sabhamantapa* of this fully renovated temple is seen a two-armed image seated in the Padmasana posture which is identified as that of Dronacharya. This mutilated idol with long hair is adorned with a head-gear or *Kireeta*, armband, necklace, and sacred thread. The temples of Rameshwara and Someshwara near the village tank are simple structures each comprising of a *garbhagriha*, an *antarala* and a *navaranga*; but, while the Rameshwara is east-faced, Someshwara is north-faced. For the use of these temples a well is provided with a flight of steps on both sides leading to the water. The names Chameshwara (Rameshwara) and Malleshwara occur in an inscription of A.D. 1179 standing nearby.

On the Gudi's Lane is the Ananthashayana temple, which consists of a *garbhagriha* and a *sabhamantapa*. A beautiful image of Ananthashayana is in the *garbhagriha* whose door-frame has a Gajalakshmi figure. It appears to have been constructed during A.D. 12<sup>th</sup> century and is surmounted by a *dravida shikhara*; and on the same lane is the Ishwara temple, of which only the *garbhagriha* and *nandimantapa* remain. In the *garbhagriha* is a Shivalinga and its door-frame is decorated with *trishakhas*, and a Gajalakshmi figure on the *lalata*. This too is a Kalyana Chalukyan monument. Upon the exterior walls of both these temples may be seen several models of miniature *shikharas* and ornamented pilasters. In the Beleyar lane (*beleyara voni*) is the Parshwanatha *Basadi* which too is a Kalyana Chalukyan structure. Only the *garbhagriha* and *navaranga* of this *Basadi* have remained. One can see the door frames and the columns in the Chalukyan style here. Upon the *panipeetha* of the Parshwanatha image in the *garbhagriha* is an inscription beginning with the words '*Moola Sanghada Devaganada*'. Since this inscription is of circa A.D. 12<sup>th</sup> century, the *Basadi* too is presumed to have been constructed at the same time. At the rear of this *Basadi*, now much encroached upon, is a well. The recently renovated temple of Veerabhadra near the municipality is large and attractive. Behind it lie scattered many ancient relics.

In the Hakkari Lane is the Ajjavvana Bhavi, on the Mallapur road is the Gaudara bhavi, and on the Jakkali road the Shettara bhavi are located. The last two named contain miniature Ishwara temples and relief sculptures of Basavanna and Ganapathi; attractive flight of steps are provided to reach the water in the well. The Shettara *bavi* or well is adorned with relief sculptures of Ugra Narasimha, Ganapathi, Nandi and Mahishamardhini; besides a few erotic figures too are seen here. The inscription

found embeded into the Shettar Bavi is a record of circa 12th century AD, which takes back the history of this well to the Chalukyan period. Other temples at Ron include those of Mailara, Hanumantha, Beeredevuru, Vithala, Kalleshwara, Dyamavva and Durgavva. The large Virakta Mutt here, also known as Gulaganji Mutt on account of its door being adorned with the beautiful scarlet and black seeds of the wild *liquorice*, is running a Sanskrit School. Its branches are at several places. Other Mutts at Ron are Hire Mutt, Boodiswamy Mutt, Shantaswamy Mutt, Siddharoodha Mutt, and Shivananda Mutt. Ron has also four Mosques and a few *dargahs*.

**Sangameshwar** : Situated at a distance of ten kilometres to the west of the taluk headquarters town of Kalghatgi, (Pop:1,708) this place has so far yielded five inscriptions of which three are found engraved upon a beam in the Kalmeshwara (Hemmeshwara of inscriptions) temple. An inscription of 1068 A.D., states that when Jayakeshi I of the Kadamba family of Goa was the reigning monarch a land grant was made by Chattagauda to the Hemmeshwara temple. Another inscription, dated in A.D. 1082, mentions that Naganna made a gift to the local Shiva temple. Gift made by Hallagauda is the subject of another inscription. A hero memorial stone records the death of a hero in a battle in A.D. 1079. Another record of 12<sup>th</sup> century on the tank bund makes a reference to Lord Hemmeshwara. The name Sangameshwara given to this place arose from the circumstance that the two streams called Doddahalla and Mangyanahalla join together between the villages of Hampihalli and Sangameshwara. This point of confluence is now located at a distance of 2.5 km. from Sangameshwar proper, which in earlier times formed a part of Halisige-12,000 Seeme.

The Kalmeshwara temple outside the village is comprised of an open *ardhamantapa* and a *navaranga*, besides a *garbhagriha* which contains a Shivalinga behind which is a niche in which the figure of Uma-Maheshwara is placed. Upon a beam in the open *ardhamantapa* is a donative inscription of A.D. 1068. Here are also seen a Naga sculpture, Mahishasuramardhini and Saraswathi images. In the *navaranga*, likewise, are seen beautifully carved images of Bhairava, Ganapathi, Shiva-Parvathi with Kartikeya, Anantapadmanabha and a Saptamatrika panels. Opposite the temple are a *Kiranastambha* and a *chandrashila*. The *navaranga* door-frame has a simple *trishakha* decoration. This temple is in a dilapidated condition. At the confluence of the Doddahalla and Mangyanahalla a huge crowd gather for a dip in the holy waters during the winter solstice (sankranti). Other temples at Sangameshwar are of Hanumantha, Dyamavva, Kariavva and Durgavva. The place has a Mosque and a *dargah* of Yakub Wali.

**Sangur** : (Pop: 3,155) Located on the left bank of the river Varada, it is at a distance of 10 km. from the taluk headquarters town of Haveri. Early inscriptions have called it as 'Sangavuru', 'Changuru' and 'Changapura'. Eight inscriptions have been noticed here. A hero memorial inscription of Rashtrakuta Jagattunga's times, records the death of Rechagamunda in defence of the Sanguru village. The four *gosasa* stones lying behind the Ramalinga temple indicate the importance of this place during the Rashtrakuta period. A somewhat mutilated inscription of Kalachuri Bijjala refers to a land grant made by Heggade Bammarasa to the Brahmeshwara temple. Of the two inscriptions of the reign of Yadava Mahadeva, one discloses the death by *sanyasana* (the vow of fasting to death) of Nadaprabhu Savantasova; and the other, records the gift of Changuru village to the temple of Kapila Siddha Mallikarjuna at Sonnalige by Mahapradhana Devaraja. A land grant made in favour of the Parshwanatha *Basadi* at Sanguru by Nemanna is detailed in an inscription lying in an open field here; but, no *Jaina Basadi* is found at present. This inscription is of the 12-13<sup>th</sup> century A.D. It is significant that a lithic record of A.D. 1408, when Devaraya I was the reigning monarch at Vijayanagara, states that an officer

named Madarasa installed an image of Kumara Ramanathadeva. On the upper portion of this record may be seen a carved figure in relief of a horseman holding a spear in his hand. The place has temples of Ramalinga, Veerabhadra, Ishwara and Kalleshwara. These were built during the Kalyana Chalukyan period and they have been recently renovated. A hero-stone in front of the Ramalinga temple, which depicts a lion-hunt scene, is interesting. The Sangur Sugar Factory, which commenced production from 1981, has brought prosperity to the farmers inhabiting in many taluks around it. This factory has the capacity to crush 2,000 tons of sugarcane and produce 2,000 quintals of sugar per day.

**Satenahalli** : Situated at a distance of nine kilometres to the north-west of the taluk headquarters town of Hirekerur (Pop:1,483) forming a part of Nagarakhanda-70 in ancient times, so far 12 inscriptions are reported from the place. Near the Deepasthamba of the Shanteshwara temple are found some *gosasa* stones of the Rashtrakuta period called locally as (vajrakal) 'diamond stones'. An inscription of the reign of Vikramaditya VI, dated 1114 A.D. speaks of the installation of the *Kalasha* on top of the *shikhara* over the Gundeshwara temple. A hero memorial record of A.D. 1203 states that, when Hoysala Ballala II's feudatory chief Kavadevarasa attacked Kolligodde, *Tribhuvanamalla* Hariyama Setti was killed in a fierce battle following which the latter's body guard Chatta, a bow man, too died fighting. According to an A.D. 1204 inscription when Vennale Settikavve built the Harihareshwara temple at the Virabananju Pattana of Sateyanahalli in memory of her deceased son, minter Mallayya made a land Grant to it. According to an inscription of A.D. 1240, Bommisetti, a great grand son of Vennale Settikavve, a lady of great reputation, when ruling over Nagarakhanda, built the Shankara Narayana temple in the name of his father Shankarasetti and made a land grant to it. A *nishidi* record of the reign of Yadava Ramachandra, dated A.D. 1292, mentions the entry of Hariappaih into the burial vault just before his death in it. Grant of the village of Hanumasamudra in 1581 for the worship of Hanumantha by Lakhe Nayaka of Havasebhavi (Hamsabhavi), who was an executive officer of Sadashivaraya II, is mentioned in an inscription of Srirangaraya's period. A 16<sup>th</sup> century inscription records the erection of a set of pillars for a Uyyale mantapa for arranging a swing for the deity to god Hanuman by gowda Timmanna, the headman of Satenahalli. The Gundeshwara temple mentioned above is identified with the Ramalingeshwara temple of the present day; it consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *nandi mantapa*. Only the *garbhagriha* is a brick structure; the other parts are of stone. Since the *garbhagriha* is a brick structure, some scholars hold the view that this temple probably belongs to the Shatavahana period (1<sup>st</sup> century A.D.); The door-frames of this temple are all plain except for the Gajalakshmi motif in the *lalata*. The big Shivalinga in the *garbhagriha* is assigned to the Rashtrakuta period. In the niches at the *navaranga* are images of a Bhairava and a mutilated Mahishamardhini. The four Chalukyan pillars of the *navaranga* are massive in size. At the time of renovating this temple three herostones have been employed as ceiling material. Within the premises of this east-facing temple eight hero-memorial stones are found including the three above mentioned.

On a field outside the village is located the simple Harihareshwara temple built in 1204 A.D. by Vennalasettikavve of Konavatti. It comprises of a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a *mukhamantapa*. Upon the *ardhamantapa* is a beautiful sculpture of the Hoysala emblem showing Sala killing the tiger. The door-frame of the *garbhagriha* is simple; a *trishakha* band and five miniature *shikharas* are seen over it. The *antarala* door-frame has *trishakha* decoration and *jalandhras* on both sides; its *makaratorana* is made attractive by interspacing the figures of Brahma, Vishnu and Maheshwara. The *navaranga* has Chalukyan pillars and has *kakshasanas* supported by short pillars. There are four niches in the *navaranga* containing respectively a three ft. high Saptamatrika, Ganapathi,



Mahishamardhini and Surya images. The *shikhara* over the *garbhagriha* is in the *kadamba nagara* style and provided with niches on three sides. A 10 ft. high lithic record describing the personality and character of Vennale Settikave, and two Masti stones respectively with one and two hands depicted upon them stand opposite this temple. At the entrance of the *navaranga* are two stone elephants, being used as railings.

The temple of Narayana is identified with the Siddha Shankara Narayana temple built in A.D. 1241 by *Nada Prabhu* Bammasetty. Much of it is covered with mud and hardly recognizable until one moves closer to it. It comprises of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is a six ft. high image of Vishnu, on the pedestal of which is engraved the word Sri Shankara narayana; Sridevi and Bhudevi stand on his left and right respectively. The pillars in the *navaranga* are of Chalukyan style. The two niches here contain respectively the images of a three ft. tall Shiva and an *ashtabhuj* (Eight hands) Durga. The tenacious vegetation growing above this temple has weakened the structure considerably, particularly at the rear.

Another attraction of Satenahalli is the Shanteshwara temple. Originally a Kalyana Chalukyan structure, the structure now contains an image of Hanumantha dating back to the Vijayanagar period. It comprises of a *garbhagriha*, an *antarala*, and a *navaranga*. The door-frames of the temple are beautifully made; the *antarala* door-frame in particular is rendered attractive with *makaratorana* interspaced with carved figures of Ganapathi, Brahma, Nataraja, Surya and Mahishamardhini. There are two niches in the *navaranga* containing images of a two feet high Mailaralinga and a Ganapathi. The *garbhagriha* of this temple is surmounted by a *kadamba nagara shikhara*. Within the premises of this temple is a four-faced seated image of Brahma, which is worshipped by the local people on the *Hatti* festival day.

To the west of Satenahalli, at a distance of 2.5 kilometres, near the border of Madlur is a temple of Somalingeshwara. Built about A.D. 10-12th century, this east-facing temple comprises of a *garbhagriha*, an *antarala* and a *navaranga*. The *antarala* door-frame is decorated with a *makaratorana* having a carved *trimurthi* image opposite which is a *chandrashila*. There are six niches in the *navaranga* containing respectively a three ft. tall sculptures of *Saptamatrika*, Ganapathi, Mahishamardhini, Kartikeya, Surya and Parvathi-Parameshwara. There are 24 pillars in the *navaranga* at the entrance of which elephants stand guarding. The *shikhara* over this temple has disappeared and the rear portion lies buried in a heap of ruins. Other shrines of the place are Basavanna, Veerabhadra, Matangavva and Dyamavva. The place has also a Mosque.

**Saunshi** : Located at a distance of 12 km. to the south-west of the taluk headquarters station of Kundgol, on the road to Lakshmeshwar (Pop: 10,991), in former times, this great *agrahara* with 400 resident scholarly Brahmins was called differently as 'Tapasi gramam', 'Tapasipuram' and Savasi in inscriptions. Four inscriptions have been noticed at this place. Opposite the Siddheshwara temple is an inscription of A.D. 1074. It describes an arrangement for regular free supply of lamp oil by oilmen, betel-leaf by *Pansupari* dealers, and flowers by florists of the locality. In front of a house stands an A.D. 1144 inscription of the reign of the Kalyana Chalukya ruler Jagadekamalla II which succeeds in providing a comprehensive picture of all the inhabitants then resided in the village of Savasi. In front of the Shankaralinga temple is a circa A.D. 11-12th century inscription which, however, is rather obscure. The Kalmeshwara and Siddheshwara are the two ancient temples here.

The temple of Kalmeshwara remains huddled among a group of houses at an elevated place in the village and is fully renovated. After carrying out renovation work, it comprises of a *garbhagriha* and a *navaranga*. In the *garbhagriha* is a Shivalinga and its door-frame has *panchashakha* decoration and *jalandhras* on the sides. In front of it is a Saptamatrika panel and figures of *Yakshis*. Outside the village, in a field to the north, is the Siddheshwara temple, the chief attraction, as it were, of Saunshi. This east-facing temple comprises of a *garbhagriha*, an *antarala* a *navaranga* and a spacious *sabhamantapa*. In the *garbhagriha* a Shivalinga is installed and the *antarala* has a *makaratorana* with figures. The pillars of the *navaranga* are in the Chalukyan style. The pillars supporting the *sabhamantapa*, numbering 48, give it a royal appearance; its ceiling, however, has a plain looking carved lotus flower. The *shikhara* over the *garbhagriha* of this temple, referred to in inscriptions also as Siddheshwara, is a recent addition. The temple of Shankaralinga on the railway station road is a fine structure of the Kalyana Chalukyan period. In the southern part of the village is a large and grand Mutt named Brahmananda. The interior of this north-facing structure is delightful. Other temples here are of Hanumantha, Mailara, Veerabhadra, Beredevuru, Renuka, Durga, Dyamavva and Kariavva. There are two Mosques and a *dargah* of Raja Bagh Sawar.

**Savadi:** Situated (Pop: 6,365) at a distance of seven km. to the south-east of the taluk headquarters town of Ron, ancient inscriptions have referred to it as 'Sayyadi', 'Saividi', etc. It was then a part of Kisukadu-70. Durgasimha, the celebrated author of the *Panchatantra* hailed from this place. In an inscription of the Badami Chalukyan period, of A.D. 683, found at Lakshmeshwar, the words 'on the way to Sayyadi' occur, while indicating the boundaries of Hadagile village. It is a pointer to the antiquity of Savadi. Three inscriptions have come to light from here so far. An inscription of the reign of the Rashtrakuta ruler Khottiga, of 970 A.D., states that, when Kisukadu-70 was being administered by Marasinga Permanadi, Gangara Vatsaiah consecrated a Swayambhulinga and built a Mutt and on this occasion Sunkada Ballaya granted 12 *mattaru* of land to the temple and two *mattaru* of land to its priest (*sthanacharya*). An inscription of A.D. 1083, of feudatory chief Achugi Permadideva, records a grant of 36 *mattaru* of land to the *Moolasthan* and Bhagavathi temples by Gangara Bachimaiah. Upon the pillar of the Brahmadeva temple is an inscription dated 1431 A.D., of Devaraya II's period which speaks of the renovation of the Traipurusha temple at Saividi by Chauda Nayaka. The place appears thus to have been a centre of learning. Of the temples mentioned in inscriptions, namely, Swayambhulinga, Moolasthanadeva, Bhagavathi, and Traipurusha, only the Traipurusha (Brahmeshwara), and Narayana temples have survived. The Traipurusha temple, built during the Rashtrakuta period and renovated during the Vijayanagar period, comprises of a *garbhagriha*, an open *mantapa* and a large *sabha mantapa*. Upon a common platform in the *garbhagriha* have been installed the images of four-faced Brahma seated on a Swan Pedestal, Shivalinga on a Nandi pedestal, and four-armed Vishnu on a Garuda pedestal. The door-frame of the *garbhagriha* is decorated with *panchashakha* and a *hamsavali* frieze; and upon the *lalata* is a motif of Gajalakshmi. The open *ardhamantapa*, built upon a star-shaped ground plan, is supported by 12 pillars rectangularly arranged. The *sabhamantapa*, supported by 60 pillars of four different patterns, appears to have been extended during the Vijayanagar period. Its ceiling is plain. In the *sabhamantapa* may be seen a Saptamatrika panel, and images of a Jaina Tirthankara and that of an Aditya. On the exterior walls of this temple a variety of miniature *shikharas* and ornamental pilasters may be seen. The *shikhara* over the *garbhagriha* is fast decaying.

Behind this temple stands a temple of Narayana that comprises of two *garbhagrihas*, an open *antarala* and a *navaranga*; the last-named is provided with two doors – on the north and the south. The principal *garbhagriha* faces east and contains an image of Narayana upon whose *prabhavali* the

ten incarnations of Vishnu are depicted. The door-frame of the *garbhagriha* is decorated with *panchashakha* and *hamsavali*; and, upon its *lalata* is a Gajalakshmi motif. Upon the pillars in the open *antarala* may be seen relief sculptures of *dwarapalas* and Rati-Manmatha. In the *navaranga* are images of Uma-Maheshwara and Ganapathi, besides a Saptamatrika panel. By closing the eastern door of the temple a second *garbhagriha* has been formed in which a Shivalinga has been installed. Thus, the temple has been converted into a *dwikuta* structure. The pillars in the middle of the *navaranga* have a glossy surface. The door-frame of the southern entrance is rendered attractive by rows of *hamsavalis*. The exterior walls of this temple, raised over a high plinth, are adorned with models of miniature *shikharas*, ornamented pillars and other decorative tiny sculptures in relief. The Brahmeshwara and Narayana temples at Sawadi, though fine works of art, are in a collapsing condition. Near the Doddadevara shrine is a beautiful sculpture of Ananthashayana. Around this spot ancient relics may be found scattered among which images of Mahishamardhini, Uma-Maheshwara, Kartikeya, Ganapathi and Saptamatrikas draws our notice. Other shrines of the place are Basavanna, Veerabhadra, Kalmeshwara, Beeredevuru, Durgavva, Dyamavva, etc. The Sangameshwara temple and a Mutt are here. Besides, a Mosque and a *dargah* are also here.

**Savanur** : This taluk headquarter town (Pop:15,332) is situated at a distance of 78 km. from Dharwad. It was made a taluk headquarters in 1969. It was an *agrahara* in ancient times as attested by an inscription of A.D. 1087. It is said that the *Nawab* of Bankapur shifted his capital to this place during the month of Shravana and called the new place as 'Savanur' in memory of the event; but, the evidence of the inscription renders this view fallible. It is stated that the place to which the *nawab* shifted his base was Janamaranahalli in the immediate neighbourhood of Savanur. (For information on the *nawab* of Savanur see *vide* chapter 2.) The main objects of interest at this place surrounded by a fort, are the Satyabodhaswamy Mutt of the Uttaradi Mutt tradition, Kal *mutt*, Adaviswamy Mutt, Doddahunasi Mutt; temples of Basavanna, Hanumantha (four), Ishwara, Vithoba, Veerabhadra, Dyamavva, Durgadevi and Lakshmi. The Satyabodhaswamy Mutt, with a history of nearly 200 years, is in the middle of the town. Satyabodharaya (A.D. 1742-1783) not only spread the Dwaita faith propounded by Madhwacharya, but also wrote some treatises on religious and philosophical subjects. His *brindavana* is located within the premises of the Mutt. The Dewan of Savanur, Khande Rao had helped the saint to settle down at Savanur. The *brindavanas* of two other ascetics by name Satyasandha and Satyadhama in the same tradition are also located within the premises of this Mutt.

Within the precincts of the bungalow of the former Nawab, which, now accommodates the Block Development Office (B.D.O.) there is an inscription (A.D. 1081) of the reign of the Kalyana Chalukya ruler Vikramaditya VI that refers to a grant made by the chief of Bankapur town to the 200 *mahajanas* of Savanur. Another inscription of A.D. 1087 speaks of the selection of a person named Madhusudhana as the protector of Savanuru by the 200 *mahajanas* of the place. The *bungalow* of Savanur Nawab, known as 'Rashid Mahal' is a beautifully designed building in the Islamic style of architecture. The interior walls are covered with floral designs, freizes of birds like peacock and oil-paintings. Nearby this *bungalow* is another building of the *Nawab's* period. The fort surrounding the town has nine bastions. A record inscribed on the principal gateway of the fort states that it was made by an officer named Abdul Majid Khan during the rule of Abdul Hakim Khan in about 1752-53. Another interesting place at Savanur is the Hunasikatti Mutt. Close to this are three trees of exotic origin with broad and thick trunks called by the local people as '*dodda hunase*'. One of these has a circumference measuring about 6.5 metres (girth); the other two trees respectively measure 11.5 and 14.7 metres. These trees are protected by the Forest Department which has erected a fence to prevent any damage to them.

The Botanical name of this tree is *Adansonia digitatchalin*, a species included under the *Bombacaceae* family. As one passes over the large tank bund, a serene spot is reached at a distance of one and a half kilometre from Savanur. Here is located a pond called Vishnutirtha. It is said that saint Satyabodhatirtha invoked Ganges, and thus the pond was formed says the legend. Covering an area of 600 sq.ft. this pond, suitable for swimming, has a bathing *ghat* consisting of 24 *ankanas*, measuring 16 sq.ft. each. The *ankanas* are separated by arches in a row in the Islamic style; the ceiling in one of the *ankanas* has a beautifully carved *nagabandha* sculpture. On the only open side of this circular pavilion, arrangement exists to lift water for the use of an adjacent garden. Here is a small shrine containing a *Shivalinga* called '*Papa Vinashana*'. An image of Maruthi and a mutilated Vishnu image are also seen here. This is a suitable spot for an excursion.

Among the Mosques at Savanur the following are notable: Asar Mosque of the Adilshah period at Khader Bagh on the Gadag road, Jamia Mosque at Shukrawarpete, Gadi Mosque on the market road, Kamaalbangde Mosque at Sunagarpet, Lala Shah Katta Mosque, Malanji Mosque, Mayyani Mosque, Ali Khan Mosque, Sur Mosque, Mangalawarpet Mosque, Nawab Bungalow Mosque, Ek Minar Mosque, Mattidustid Mosque, Dilerkhan Bangla Mosque, Jile Khani Mosque and Kashi Mosque. An inscription (A.D. 1599) of Adil Shahi ruler Ibrahim II on a wall of the sub-divisional office mentions the construction of a well at the Neeralige village by Khan-e-Ajda Rustur Khan, officer then commanding the garrison in the Bankapur fort. Another inscription near 'Rasheed Mahal' states that the Diler Khan Mosque was built at the command of *Nawab* Diler Khan by an officer named *Bakshi* Khadir Khan during A.D. 1854-55. Notable *dargahs* at this place (with the month in which *urus* is held is given in brackets) are as below:

Asar *dargah* (Moulus), Kamal Bangi (Muharrum), Rafayi Bhasha (Bakrid), Subj Posh Bhasha; The Jalal Bhasha near the local tank (Dastagir), and Mahammad Shah *dargah*. **Mantrodi:** is at a distance of five km. from Savanur. The place is called by the name of 'Mantravadi' in the Rashtrakuta records. An A.D. 865 inscription of the reign of Amoghavarsha refers to a gift made to the *Moolasthan* deity here by the 40 *mahajanas* of Elpunase. A record of A.D. 1234 states that the village of Mantravadi was given as an *inam* to Kapila Siddha Mallikarajunadeva of Sonnalige. The ancient Siddheswara temple, located atop a mound near this place has been renovated; a *jatra* is held here during the Shivarathri festival. A noted shrine named Revana Siddheshwara and Mantrodi Mutt are also located at this place.

**Savikeri:** Situated at a distance of 12 km. to the south-east of the taluk (Pop:1,290) headquarters town of Hangal and from an inscription of the Rashtrakuta ruler Jagattunga, we learn that in ancient times the place was known as 'Samakarige' and 'Saavikere'. Eight inscriptions have been noticed here which trace the history of the place to Rashtrakuta period; and the five *gosasa* stones standing in a private land testify to it. Other inscriptions of this place are hero-memorials and memorials of self-immolation. Outside the village is a ruined temple of Kalmeshwara near which may be seen a seated image of Brahma made of wood. This is called local as Golakavva. In the Veerabhadra temple are handsome images of Veerabhadra and Ganapathi. Some of the hero-stones here contain vivid carvings. In a shrine on the tank bund is a sculpture of Mailara-Malachi. Close to it is another sculpture that depicts seven bowmen and a dog. It seems, the bowmen represent symbolically the 'Elkoti' devotees of Mailara. Nearby is the Gajalakshmi figure adorning the sluice gate with an inscription at the bottom. Other temples at Savikeri are those of Hanumantha, Mailara and Durgavva.

**Sheshagiri:** Located (Pop: 1,203) in Hangal taluk is also called by the name of 'Hattigunda' in ancient inscriptions. This village, located on the river Dharma, is at a distance of 27 km. to the south-east of Hangal and 10 km. to the north-west of Tiluvalli. In former times it was comprised in the *kampana* of Edevolalu-70 under Panungal-500 Nadu. So far four inscriptions have been reported from this place. Opposite the Ramalinga temple outside this village is an inscription of the reign of Vikramaditya VI, which informs that, when Singarasa was administering Hanagal-500, Machikabbe and Asagikabbe, wives of Mantisetty, installed an image of Reveshwaralinga at Hattigunda and made a land grant to one Gommatacharya. On the lamp pillar opposite the Hanumantha temple is an inscription of A.D. 1814 which relates its erection by Desai Balappa of Naregal seeme. Other two inscriptions are much mutilated. The east-facing Ramalinga temple is the same temple called as Reveshwara in inscriptions. It is a Chalukyan structure comprising a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. In the *garbhagriha* is a Shivalinga; its door-frame is plain but upon the *lalata* is a Gajalakshmi figure. Images of Mahishamardhini are met with in both the *antarala* and the *navaranga*. The pillars in the *navaranga* at their lower end contain beautifully carved miniature figures of Bhikshatanamurthi, Vishnu, Bhairava, Ganapathi, Surya, Saraswathi Uma Maheshwara and *dwarapalas* and *chauri*-bearers. In the *navaranga* are sculpted figures of Saptamatrika panel and Mahishamardhini; and its ceiling has an inverted lotus flower. Near this village is a hill, resembling in shape a serpent or Shesha, hence the name Sheshagiri. On its top is located a shrine of Siddappa. Here may be seen wooden figures of Mailara and Malachi, besides *sibaras*. On the hill is a large field. This place is suitable for being developed as a tourist resort. At Sheshagiri are also found temples of Hanumantha, Basavanna, Dyamavva and others. A Mosque and a *dargah* of Mehaboob Subani are here; and *urus* is held in the month of Dastagir.

**Shiggaon:** It is the taluk headquarters town (Pop: 10,120) and is referred to as 'Siggame' and 'Siggami' in inscriptions. It is located on the Pune-Bangalore road at a distance of 65 km. to the south-west of Dharwad. Recently, to the west of the town, a brick wall and relics, a few coins with Brahmi script upon them have been discovered here. Dr. R.M. Shadaksharaiah assigns them to the Shatavahana period which circumstance, pushes back the history of Shiggaon to the second century A.D. It appears to have formed part of Puligere-300 in early times. Seventeen inscriptions have so far been reported from here and of these 7 or 8 kept near the taluk office were brought from the neighbouring Bankapur. The copper plate record of A.D. 707, issued when Vijayaditya of the Badami Chalukya dynasty was the reigning sovereign, furnishes information regarding grant of Guddigere (Gudgeri) village by the Chalukyan princess Kumkuma Mahadevi in favour of the Anesajje *Basadi* built by her at Puligere (Lakshmeshwar). Of the three inscriptions of Amoghavarsha I, two relate to the neighbouring villages of Mantrodi and Nidagundi, and the third to Siggami (Shiggaon). It records a gift of Kallavalladere, a tax to the goddess Kalkereti Bhatari of Shiggavi with the prior approval of Kuppeyarasa. A gift made by a feudatory chief Harikesari to Lord Kadambeshwara of Bankapur during the reign of Someshwara I is the subject of another inscription. An A.D. 1108 inscription of the reign of Vikramaditya VI is concerned with a grant made to the *Moolasthan* deity of Nidagundi. On the Shiggaon-Hulagur by pass road is a temple of Kalmeshwara (Mallikarjuna) near which stands an inscription of the reign of Yadava Ramachandra, dated A.D. 1290. It registers a grant made in favour of Kallinatha temple by Goyideva. Opposite to this temple stands a *nishidhi* inscription which mentions the demise of a disciple of Balachandradeva of Desiya gana by observing *samadhi marana*. Among the above-named temples mentioned in the inscriptions like Kalkereti Bhatari and Kalinatha, only the Kalmeshwara has survived; and the other unidentified Durga (Bhatari) temple remains obscure.



The Mallikarjuna temple is located upon a mound outside the town of Shiggaon facing east. It has a *garbhagriha*, and an open *ardhamantapa*. In the *garbhagriha* is placed a Shivalinga; and at the front, a Saptamatrika and Uma-Maheshwara sculptures are seen. This appears to have been the Kalinatha temple of the Rashtrakuta period. Near the Hirekere (large tank) is a temple of Ishwara, now in ruins, which has a *garbhagriha* and an *ardhamantapa*. Closeby, a mutilated image Mahishamardhini image is also seen. Behind the college is located a tomb of an European officer named Edmond, who was an Assistant Engineer in Bombay service. The inscription upon this tomb relates that he was struck by Cholera and died on 26<sup>th</sup> April 1877 while engaged in overseeing relief operations during the great famine of 1877. Other temples at Shiggaon are of Malatesha, Basavanna, Anjaneya, Ishwara, Mailara, Veerabhadra, Ambabhavani and Dyamavva. The Virakta Mutt and Nagarabavi Mutt are also here. Shiggaon also has three Mosques and a *dargah*. **Naganur**: Situated at a distance of four km. to the west of Shiggaon on the Haliyal road is an uninhabited (*bechirak*) village. On the ruins of this place is a brick structure of Rashtrakuta period, locally called Somalingeshwara temple. It comprises of a *garbhagriha* and an *ardhamantapa*. An earthen mound has been raised around this temple as it is very close to a tank. In the *garbhagriha* of this east-facing temple is a Shivalinga. The door-frame of the *garbhagriha* has *trishakha* decoration and a Gajalakshmi motif on the *lalata*. The open *ardhamantapa* contains a beautiful *chandrashila*. Tiny sculpted figures of Ganapathi, Mailara and Malachi are seen in the *navaranga*. This dilapidated temple appears to have been built in about 10<sup>th</sup> century A.D. Behind this temple are three hero stone inscriptions. The inhabitants of this village have all moved into the town of Shiggaon. **Gangibavi** : This holy place is located at a distance of six km. to the west of Shiggaon and, on the site of the *bechirak* village of Edlabad. Gangibavi actually refers to a sacred pond situated within an enclosed area. Within the same premises are two shrines. The attractiveness of Gangibavi, surrounded by hills and forests, is enhanced further by the Ramalingeshwara temple. This renovated temple has a Shivalinga in the *garbhagriha* whose door-frame is adorned with *trishakhas*. The *navaranga* is supported by a combination of Rashtrakuta and Chalukyan pillars of different patterns. Upon a neighbouring hill are located a few caves. In the Renukacharya Mutt, located upon a mound, are seen beautifully sculpted figures of the *panchapeethadipatis*. These figures were sculpted by M.R. Badigera, a noted artiste from Kaladgi. During the occasion of *makara Sankramana*, a *Jatra* is held here, which attracts a huge gathering of devotees. Gangibavi situated amidst beautiful natural surroundings is a holy place right from the Rashtrakuta times. Ten km. to the north-west of Shiggaon is another holy place called **Malali Kshetra**, described as 'Madile' in inscriptions. The only inscription at this place records a gift made to the Kalideva temple. Devotees from many places visit this shrine now known as Kalleshwara.

**Shingatalur**: (Pop:2,482) A holy place situated on the left bank of the Tungabhadra river at a distance of 25 km. to the south of the taluk headquarters station of Mundargi. The place is also known by the name of 'Veerannana Kshetra' on account of a temple of Veerabhadra located on a mound outside it. On the fifth day of the bright half of the month of *chaitra*, after the festival of Ugadi, the annual fair of Veeranna is held, which attracts a huge gathering. This spot is also called Kappattagudda (Kapotagiri) or Huligudda, etc. The Veeranna temple comprises of a *garbhagriha*, an *antarala* and a *navaranga*. The Veerabhadra image in the *garbhagriha* is approximately six and a half feet high. An image of Daksha Brahma is kept in the *antarala*. The Chalukyan pillars in the *navaranga* signify that the temple could have been built about A.D. 12<sup>th</sup> century. One or two caves are located to the left of this temple. The lush green scenery around this place attracts visitors.

**Shirhatti:** Situated to the south-east of Dharwad, at a distance of about 89 km. is the taluk headquarters station (Pop:7,696) and its ancient name was 'Shirahapura'. During the rule of the Bijapur Sultans, it formed a part of Lakshmeshwar sub-division. For sometime it was under the control of Ankush Khan as a *Jahagir* granted by the Sultan of Bijapur. Later, in 1607, it was conferred as a Deshagati along with Lakshmeshwar to a Desai named Khana gauda. After 1686, the Desai of Shirhatti entered into an agreement with the Nawab of Savanur. Even when the principality of Savanur passed into the hands of the Peshwas (1756), the Desais continued to enjoy their possessions. Later, Savanur Principality was made over as a *jahagir* to the Patwardhan family by the Peshwa. Following its division in 1801, Shirhatti passed on to the control of the Sangli Principality and came to be ruled over by Bahu Saheb Lagu. In 1878, it was constituted into a municipality. After Indian Independence, it was included in the Dharwad district and constituted into a taluk. A fort, built either by Ankush Khan or Khana gauda, is said to have originally enclosed Shirhatti, its walls measuring 19 ft high x 19 ft. thick. There were said to be 15 bastions in the fortifications. Among the places worth visiting may be mentioned the Avvalingavvana Mutt and Fakeera Swamy Mutt. The former is an attractive structure of stone built about 300 years ago. Though built as a tomb for Avvalingavve, the founder of the Lakshmeshwar Deshagati, her body, however, was not buried here, informs the local people. The door-frame of this Mutt has attractive carvings. The Fakeeraswamy Mutt too was built about 300 years ago and granted to Fakeera Channaveeraswamy as asserted by an inscription in the Mutt. Another inscription relates the sale of half a portion of Sogivala village to Chinnappa of Kalkeri by the younger brother of the Gauda. This Mutt has accommodated the Gaddiges of six previous *swamijis*. Other temples at Shirhatti are of Lakshmi Narayana, Mahadeva, Maruti, Ganesha, Beerappa and Durga. There are three Mosques and a *dargah* of Mehaboob Subani here. A big *jatra* is held in the month of May at the Fakeeraswamy Mutt when a large cattle fair is also held. Poet laureate Dattatreya Ramachandra Bendre, winner of the Jnanapeetha Award, was born at Shirhatti.

**Shirur:** Situated twenty km. to the north-west of the taluk headquarters town of Mundargi and 20 km. to the south-east of Gadag, (Pop:1,130), in old epigraphics, it is called as 'Sirivuru', which formed a part of Masawadi-140. Six inscriptions have come to light from here. A record inscribed upon the door-frame of the Brahmadeva temple, of the reign of the Kalyana Chalukyan ruler Someshwara I, dated A.D. 1042, which relates the construction and gift of the royal door of Sirivuru by Kunchavaduga Dasayya. A gift given to a saint residing in the Mutt by Aycha and Nagadeva gauda in A.D. 1048, when the feudatory chief Mahasavanta Dasarasa was ruling over Sirivuru, is the subject of another inscription. An A.D. 1291 inscription of Yadava Ramachandra's reign mentions a land grant to the *Swayambhu linga*. It stands opposite the Malageshwara (Mahabaleshwara) temple. The remaining inscriptions are much mutilated and provide little information. Outside the village, upon an elevated spot is a completely dilapidated temple of Ramalingeshwara within whose *garbhagriha*, the only portion left standing, are a Shivalinga and a Nandi. On a field outside the village is a temple of Siddheswara that comprised of a *garbhagriha*, an *antarala* and a *navaranga*; but, only the *garbhagriha* and the *adhithna* part of the *antarala* are left now. The ground plan is rather interesting with polygonal projections and in the *garbhagriha* is a *balahari* Linga.

Another temple at the outskirts of the village is that of Mahabaleshwara. Only the *garbhagriha* and an *antarala* of this east-facing temple have escaped destruction. Recently a Nandi mantapa has been built opposite the *garbhagriha*. At that spot is an A.D. 1291 inscription that refers to a *Swayambhulinga* temple. The door-frame of the *antarala* has a Gajalakshmi motif. A *kadamba nagara shikhara* stands over the *garbhagriha*. Opposite this temple are many ancient relics of the Rashtrakuta

period (10<sup>th</sup> century) which include a hero stone, a stone inscription, a Saptamatrika panel and, images of a Tirthankara, Mahishamardhini and a *kiranastambha*. Near the Toranagallu Brahmeshwara temple, the inscriptions upon the *toranagal* relate the construction of the royal gateway of Siriyuru; and these *toranagals* themselves served as *toranas* of the gateway in question. To the south of the village is a temple of Krishna. This east-facing temple has been renovated by using the materials drawn from the ruined old structure. It now consists of a *garbhagriha* and a *navaranga* standing upon a raised platform. A charming image of Krishna, adorned with attractive ornaments, is in the *garbhagriha*; the Garuda pedestal upon which this five feet tall mounted image stands is equally attractive. On the *lalata* of the *garbhagriha* door-frame is a charming figure of Gajalakshmi and the door jambs have *chaturshakha* decoration. The *navaranga* is decorated with Chalukyan pillars and its door-frame is made attractive by *panchashakha* decoration and a Gajalakshmi figure on its *lalata*. The exterior walls of the temple are simple but its *kapota* portion contains many miniature *mantapas*, with Rashtrakuta pillars on which peculiar erotic figures in diverse postures are seen. The temples at this place are yet to be studied in the background of information furnished by epigraphical sources. This place appears to have occupied a significant position as a centre of Shaiva, Vaishnava and Jaina faiths. Other temples here are Basavanna, Hanumantha, Ishwara, Kanakavva, Durgavva and Dyamavva. This plate has the Dharmara Mutt, Tontada Mutt and Chandrapajjana Mutt; besides, a Mosque and a *dargah*.

**Shishuvinal** : (Pop:2,609), It is famous because of its association with poet Sharief, reputed as Karnataka's Kabeer. Sharief (1819 – 1889) originally hailed from Shishuvinal, a place situated at a distance of 15 km. from the taluk headquarters town of Shiggaon. His preceptor Govindabhatta was from the neighbouring village of Kalasa. Both the house and tomb of Sharief are located at Shishuvinal. A memorial built opposite his tomb at Shishuvinal to perpetuate his name is an attractive structure whose *shikhara* is covered with attractive images of deities drawn from different religions. Next to it is another tomb, that of Sharief's spiritual guide Govindajja, which contains the ashes of the latter's funeral pyre. A large *mandira* is being built to commemorate his memory. The principal deity of this place, referred to as "Shishuvinaladheesha" by Sharief in his folk songs, is the Nandi mounted upon a pillar in the centre of an enclosed area, also called as *Bayalu* Basavanna. An inscription, now much obscured, of about the 12<sup>th</sup> or 13<sup>th</sup> century mentions a land grant made to the two deities named Bhoganatha and Mallinatha. Special worship is conducted on every *amavasye* (dark moon day) and during the month of Shravana, a large *jatra* is held beginning from the 10<sup>th</sup> day of the bright half of the month of Phalguna for two days. **Kalasa**: (Pop:5,464) This place in Kundgol taluk is located at a distance of 38 km. to the southeast of Kundgol and eight km. to the east of Shishuvinal. Kalasa's fame rests on the fact of its being the place of Govindabhatta, the preceptor of Shishuvinal Sharief. Though five inscriptions have been noticed from Kalasa, they are mostly unclear. An A.D. 930 inscription of the reign of Rashtrakuta emperor Govinda IV, records gifts made to Revadasa and Veasottara Dikshit. Another inscription issued during the reign of Kalyana Chalukya ruler Jagadekamalla II, mentions a grant made by the 200 people to the Yogeshwara temple of Gadaha 200. Reference to Kadiyur – 200 occurs in an inscription of the reign of Vikramaditya VI. It appears therefore that Kalasa, known in early times as 'Kadiyuru', was an *agrahara* with 200 *mahajanas*.

**Shyabala**: Called in ancient inscriptions as 'Shambolalu', (Pop: 524) it is located at a distance of 15 km. to the north-west of the taluk headquarters town of Shiggaon. Formerly, it was included in *Panugallu*-500. So far, eight inscriptions have been reported from this place. The earliest of them is an A.D. 1112 inscription of the reign of Vikramaditya VI, which records the gift of certain taxes made by a general named Devarasa in favour of the Ramalinga temple. Grants of land made to the temples

of Kalideva and Basaveshwara forms the subject of an A.D. 1115 inscription. The donor was Basava gaunda of Shambolal. Another inscription opposite the Ramalinga temple like the other two, records a gift made by *pergade* Basavagouda and others to the Daseshwara temple at Shambolalu. Yet another inscription relates the conferring of the office of gauda of Shambolalu upon Taileshwara and Rajaguru Tejonidhideva by Malladevarasa and others. The temples mentioned in the above inscriptions are in dilapidated condition. The temple of Ramlinga or the Daseshwara of the inscriptions has been renovated. This east-facing temple comprises of a *garbhagriha*, an *antarala* and a *navaranga*. It houses a Shivalinga and its door-frame has *dwishakha* decoration and a Gajalakshmi motif upon the *lalata*. In front of the temple stands a *kiranastamba* or a lamp pillar. Within its premises are seven hero stones, two of which contain inscriptions. These were set up in commemoration of the heroes who fell in a battle fought during A.D. 1247. Among these were hero stones of tiger fight is rather attractive. In the middle of the village is an ancient temple, presently called as Mailara temple. An image of Mailara is in it. This temple is identifiable with the Taileshwara temple of the inscriptions. The dilapidated temple of Kallappa outside the village is identifiable with the Kalideva-Basaveshwara temple alluded to in the inscriptions. Originally it comprised of a *garbhagriha*, an *antarala* and a *navaranga*, of which only the *garbhagriha* and the *ardhamantapa* have remained. That the *garbhagriha* of this temple has a star-shaped ground plan is a point of interest. Other temples of Shyabala are Basavanna, Hanumantha, and Dyavamma. A Mosque and a *dargah* are also here.

**Siddapur:** Situated at a distance of twenty km. to the northwest of Dharwad on the road to Belgaum is this uninhabited village, also known as *Halu* Siddapura. Formerly it was included in Kitturu-30 which was comprised in Kunduru-500, a *Kampana* of Halasige-12,000 country. Five inscriptions have been noticed here. In an inscription of the 12<sup>th</sup> century A.D. the place is named as 'Hosaholalu'. An A.D. 1120 inscription opposite the Hanumantha temple speaks of a grant for the worship of the *Moolasthan* deity by the 60 cultivating families of Hosaholalu. Another inscription of A.D. 1135 relates a land grant made to the *Moolasthan* deity by the village headman and the building of a *nandi mantapa* along with Nandi by Huliamma Setty. At that time Kadamba Jayakeshi of Goa and his Queen Mailaladevi were ruling over the area. An inscription of A.D. 1158 of the Kadamba rulers of Goa, now preserved in the Chennamma museum at Kitturu, tells about a grant made by the entire inhabitants of the village for the service of Panchalinga deity of Hosaholalu. According to an inscription of circa A.D. 12<sup>th</sup> century, found upon the Devi pedestal an image of Bhagavathi that once stood at the *Moolasthan* temple states that it had been installed by Kammara setty. Another pedestal, that of Vinayaka, relates its installation; but, the portion where the donor's name occurs has Chipped off.

The temples of the *Moolasthan* and Panchalinga are in ruins. The *trikuta* Siddheshwara temple comprises of three *garbhagrihas* with separate *antarala* but a common *navaranga*. No images, however, are found in them, except a Shivalinga in the principal *garbhagriha* whose door-frame is adorned with simple *panchashakhas*. In the *ardhamantapa* only the *makaratorana* and pillars have remained. Four or five Shivalingas are found on the edges of the *navaranga*. Eight different types of pillars are found employed in this temple, but most of these show Rashtrakuta features. On the strength of this circumstance the building of the temple can be assigned to the beginning of the 11<sup>th</sup> century A.D. Close to this temple may be seen an image of Mahishamardhini, now mutilated. About-150 metres rear of this temple stands a broken Nandi with large-sized bricks strewn about. These bricks are likely to be of Rashtrakuta period. The museum at Kittur has been preserving the inscriptions and sculpted figures removed from here.

**Sidenur:** Situated to the south-west of Byadgi on (Pop: 4,602) the road to Kod, formerly, it was included in Sattalige-70, a Kampana under the Banavasi-12,000 country. It is also mentioned as 'Sidiyanur' in ancient inscriptions. Eight inscriptions belonging to the period of Badami Chalukyas, Rastrakutas, Chalukyas of Kalyana and the subsequent periods have been reported from here so far. A hero memorial record of the reign of the Badami Chalukyan ruler Vikramaditya II says that Singavaddagi Rapamma made a royal door mentioned as *Sirivala (sirivagilu)*.

Another hero-stone record says that during the last days of the Badami Chalukyas when Kirtivarman II was the reigning sovereign, Dosi and Pogilli died in a battle. Another hero-stone inscription, of the reign of the Rashtrakuta Dhruva (A.D. 780-793), records the death of some hero in a battle when Marakkarasa was ruling over Banavasi-12,000 country and Binaeti (Vinayati) Abbe was administering Sidenur. An A.D. 1015 inscription of the reign of the Kalyana Chalukya ruler Jayasimha II relates the construction of the *Moolasthan*a Kalideva temple by *Pergade* Chavundaiah, when Katimaiah was ruling over Banavasi-12,000 country and Vanarasaiah was administering Sattalige-70. It also says that many gaundas gave gifts to the Kalideva temple on that occasion. The *Moolasthan*a Kalideva temple of this inscription is identified with the present Kalleshwara temple near Kerewad cross. This east-facing, *trikutachala* temple is built on an elevated spot. Only the principal *garbhagriha* with a Shivalinga, possesses an *antarala* and of the remaining two *garbhagrihas* one is empty and the other contains an image of Veerabhadra. There are three niches in the *navaranga* containing respectively the images of Saptamatikas, Devi and Ganapathi. Three types of pillars are found in the *navaranga* whose ceiling is adorned with an inverted five petalled lotus. Over the principal *garbhagriha* stands a *kadamba nagara shikhara*. Within the surroundings of this temple are three large-sized hero stones of the Badami Chalukya and the Rashtrakuta times, one of which displays the (*panchamangala*) auspicious signs. A Masti stone memorial and an image of Kumara Rama (?) are also seen here. Closeby, in a field a head of a He-buffalo in stone is seen. Other temples at Sidenur are of Basavanna, Hanumantha, Dyamavva and Durgavva. A Mosque and a *dargah* are also here.

**Sudambi:** Located at a distance of 28 km. to the south-east of the taluk headquarter station of Byadgi (Pop:1,602), in ancient times it was included in Nagarakhanda-70. Four inscriptions have been noticed at this place. A *gosasa* stone of the reign of the Rashtrakuta emperor Krishna III is much mutilated. An inscription of about 12<sup>th</sup> century A.D. speaks of the grant of Sudangi village to Rudrashaktideva. The death of Bokaiah of Sudangi is recorded in a hero-stone inscription of A.D. 1415. The taking away of the tax on barbers is the subject of an inscription of the reign of emperor Sadashivaraya of Vijayanagar. The endowment of Sudambi to the Savanteshwara (Shanteshwara) temple of Tiluvalli is mentioned in an A.D. 1239 inscription at the latter place. Other temples at Sudambi are of Veerabhadra and Hanumantha, both renovated now. A few *gosasa* stones of the Rashtrakuta period stand near the local tank. Three hero stones and nine Masti stones are here. Besides the shrines of Basavanna, Ishwara, Dyamavva and Durgavva, the place also has a Mosque and a *dargah*.

**Sudi:** (Pop:5,365) Referred to as 'Soondi' in ancient inscriptions, it is located at a distance of 19 km. to the north-east of the taluk headquarters station of Ron on the road to Gajendragad. Formerly, it was comprised in Kisukadu-70. Sixteen inscriptions have been noticed from this place. A Rashtrakuta inscription states that Baddega of Puligere named its Brahmin settlement as *Brahmapuri* in the presence of Shivacharyamurthi and 70 *mahajanas* of Sudi. A hero stone of A.D. 10<sup>th</sup> century mentions the death of Turaga. Near the *Jodukalsha* (double *Kalasha*) temple is an A.D. 1010 inscription of Vikramaditya V that records a land grant to the *mahajanas* of *Brahmapuri* (Sudi) by Akkadevi. An inscription of the



reign of Someshwara I, of A.D. 1050, describes the fixation of the king's share of the produce from land. Opposite the Mallikarjuna temple is a pillar inscription that relates an endowment made by Nagavergade to Akkeshwara temple during the rule of Akkadevi. The reaffirmation of the same endowment is recorded in an inscription of A.D. 1058. In the temple of Jodukalasadeva is an inscription of 1160 of the reign of Someshwara I that describes the construction of the Nageshwara temple by Manevergade (Manager of Royal household) Nagadevaiah, who also made a grant on the occasion. Endowment of Musiyagere village to the Panchalinga temple at Soodi by Someshwara II of the Kalyana Chalukyan dynasty is the subject of an inscription of A.D. 1075. Endowment of village Pongali to the Achaleshwara temple at Soondi by Lashmadevi, eldest queen of Vikramaditya VI is the subject of an inscription of A.D. 1088. A gift of gold to the Kalmeshwara temple at Soondi for perpetual lighting by Oja is mentioned in an A.D. 1103 inscription. He was the officer in charge of the mint that had been established at Sudi during the reign of Vikramaditya VI. An A.D. 1113 inscription speaks of a grant of land to the Nageshwara temple at Sudi by a feudatory chief named Dadiga. An inscription near the Vitthoba temple, of about the 12th century A.D. refers to a land grant made by Achugi of the Sindha family to the Brahmeshwara temple. Remission of a tax in Kisukadu-70 (in which Sudi was included) is mentioned in an A.D.1202 inscription of Singhana II of the Yadava dynasty.

A majority of temples named in the epigraphical records have decayed; but, temples of Ganapathi, Mallikarjuna, Jodukalasadeva and a well called Rasadabavi are in good condition. Recently the State Archaeology Department has undertaken the conservation of these monuments. At the outskirts of this place, on the road to Gajendragad is the temple called Jodukalasadeva. This temple, as the name itself indicates, is a two-shrined (*dwikuta*) one. It was built in A.D. 1061 by a General of Someshwara I named Nagadeva. An inscription there speaks of this temple as Nageshwara and says that Nagadeva also made a land grant on the occasion. The principal *garbhagriha* faces east and is provided with an open *ardhamantapa* in front of which is another *garbhagriha* and an *ardhamantapa*. These are connected by a common *navaranga* running north-south in the shape of a rectangle. The principal *garbhagriha* has a Shivalinga and within the three niches are small images of Brahma, Vishnu and Maheshwara respectively; the niches are adorned with beautiful *makaratoranas*. The second *garbhagriha*, now vacant, appears to have originally housed an image of Aditya (Surya). This west-faced *garbhagriha* also has three niches within which are small images of Surya (in two niches) and Vishnu. The open *navaranga* is supported by pillars of four different patterns; in the middle of the ceiling is an inverted lotus. The *navaranga* is furnished with *kakshasanas* at the edges, and a Nandi sits in the middle. Two inscriptions referring to this temple are found here. The entrance into the *navaranga* is facilitated by the provision of steps and railings. Both the *garbhagrihas* are surmounted by attractive *dravida shikharas* covered with carved sculptures. On the exterior walls of this temple are friezes of elephants, tigers, and lions. The walls are also adorned with ornamental pilasters and miniature models of *shikharas*. On the exterior walls of the *kakshasanas*, models of miniature *shikharas* are seen.

The Ganesha temple is at the entrance of the village whose *garbhagriha* is in good condition. Within it, is placed an approximately nine ft. tall seated four-armed image of Ganesha beautiful to behold. In the same premises are three to four Shivalingas sheltered within separate *mantapas*. Nearby is the Nagarabavi (Rasada bavi, as it is popularly known), a fine square-shaped well, built in three stages and provided with flight of steps on all the four sides. The composition of different models of miniature *shikharas* and ornamental carvings and the pilasters on the interior surface of the three sides of the well, display a high degree of artistic skill. In fact, they not only resemble but excel in loveliness of conception and quality of execution. The area where Nagarabavi and the temples

of Ganesha and Ishwara are located is well conserved. Figures of two *dwarapalas* are also found in the same premises.

In the middle of the village is an east-facing temple of Mallikarjuna. Only the principal *garbhagriha* of this *trikutachala* temple is provided with an open *ardhamantapa*; on the north and south are two other *garbhagrihas* which are connected by a common *navaranga*. The octagonal *garbhagriha* contains a Shivalinga. A Nandi in the *antarala* faces the Shivalinga; and an attractive *makaratorana* with *Trimurthi* sculpture in relief may be seen here. A charming image of Sheshashayana Padmanabha bedecked with ornaments is placed in the *garbhagriha*; its *prabhavali* is interspaced with figures depicting the ten incarnations of Vishnu. The *garbhagriha* on the north contains an image of Uma-Maheshwara; beautifully carved figures of Nandi and Kartikeya are seen to the right and left respectively. The temple is raised upon a high platform on the left of which is a small shrine of Ganapathi. The exterior surface of this temple's *dravida shikhara* suffers from a dearth of ornamentation. Other old temples at Sudi are of Nagareshwara, Kalmeshwara, Lakshmi-Narasimha, Narayana, Basavanna – all in decaying condition. Modern shrines here include those of Hanumantha, Mailara, Durgamma and Dyamavva. A Mosque and a *dargah* too are here.

**Sulla** : Situated at a distance of about 13 km. to the north-east of the taluk headquarters station of Hubli, (Pop:9,684) in ancient times it was a part of Belvola-300. Five inscriptions have been noticed from this place; of these one is of the Rashtrakuta period and the rest issued between the 15<sup>th</sup> -17<sup>th</sup> centuries. An inscription upon a pedestal near a private dwelling, issued during the reign of the Rashtrakuta emperor Amoghavarsha I, refers to the worship of the *paduka* of a *guru* or spiritual guide. The same record makes a reference to a gauda from the Unakallu area. Near Mulki Patil's house is an inscription of A.D. 1509 that mentions Timmappa Nayaka and a aravattige. Another inscription near the house of Hiregauda relates the digging of a well and an endowment made by Timmappa Nayaka at Sulla. Another inscription of the 17<sup>th</sup> century records an endowment made by Sulla's Siriyappa gauda and others in the Amaragola *seeme*.

The temple of Swayambhudeva here has been completely renovated. This Rashtrakuta temple, built at an elevated spot, is within a spacious *prakara* and is a two-storeyed construction. Its *garbhagriha* has a *Swayambhu* Shivalinga. The inner *ankanas* of this temple are built of wood. Its wooden door-frames and pillars are rendered attractive by beautiful carvings. Its minute carvings on wood are no less attractive than similar carvings on stone. The pillars of the *navaranga* are in imitation of Chalukyan style. The *navaranga* ceiling is adorned with a carved lotus. A *kadamba nagara shikhara* surmounts over the *garbhagriha*. Within the premises of this temple are images of mutilated Mahishamardhini, Uma-Maheshwara and Kartikeya. The pedestal containing a Rashtrakuta inscription is very artistically made. Sulla is mentioned in an inscription of the Badami Chalukyan period as a border village. Modern shrines of Basavanna, Hanumappa, Veerabhadra, Durgavva and Dyamavva are here. The place also has a Mosque and a *dargah*. During the period of the Marathas, a Desai was posted here. At the beginning of the 20<sup>th</sup> century its desais had earned fame in the theatrical profession.

**Tadakod** : Situated (Pop:5,617) at a distance of 20 km. to the northwest of the taluk headquarters town of Dharwad, formerly comprised in Halasige-12,000 country, is named as 'Tadakodu Pattana' in an epigraph of A.D. 1216. An inscription of about the 12<sup>th</sup> Century A.D. contains a hymn in praise of Chandranatha *Tirthankara*; and, another inscription of A.D. 1282, furnishes information on a grant made for the purpose of daily worship at the Basadi in the town of Tadakod by Sarvadhikari

Mayidevanayaka on the direction of the queen of Yadava Kannaradeva. On the clue given in the first-mentioned inscription, it may be surmised that the Basadi at the place must have been that of Chandranatha Tirthankara. Both these inscriptions are on the roof of the Kalmeshwara temple located at the edge of the waste weir of the village tank. This temple, now in ruins, originally consisted of a *garbhagriha*, an open *ardhamantapa* and a *navaranga*. Its walls have collapsed and only the roof remains. There is a Swayambhu Linga in the *garbhagriha*, and on the sides are relief figures of door-keepers, Chauri-bearers, and Rati-Manmatha. In the centre of the village is a Jaina Basadi in which is fixed an image of a Tirthankara, 3.5ft. high, and on its pedestal is a small epigraph, recently noticed, which says that it was installed by the pontif of Veeranandi Siddhanta Chakravarti of the Dravida Sangha. This record is in 12th century characters. At the same place is a Tirthankara image seated in the Padmasana posture which is about 1.5 Span high. This temple is a contemporary structure. There are also temples of Basavanna, Mailara, Veerabhadra, Hanumantha, Kalmeshwara Dyamavva. Near the Hanumantha temple are images of mutilated Saraswathi and Bhairava. There is a Mosque and a *dargah* too. In the neighbouring uninhabited village of **Bhavihal**, called by the local people also as Halu Siddapura, has a renovated temple of Mallikarjuna. Its ancient name is mentioned in an epigraph as 'Halagundi'.

**Tambragundi:** Situated at a distance of five km. to the north-west of the taluk headquarters town of Mundargi and two km away from the historically important place of Baradur, on the Mundargi-Gadag road. It is (Pop:449) named in an early epigraphs as Kisugundi, and it was an *agrahara* with 50 *mahajanas* and it was incorporated in Masawadi-140. An inscription lying opposite the Ishwara temple at the place, dated A.D. 1054, of the reign of Someshwara I, discloses that Dasimayya who was ruling over Kisugundi, made a grant to the *mahajanas* of the place for being utilised for the burning of the perpetual lamp before the Kalideva and Vishnu dietes and for purposes of a choultry there. The existing temple of Ishwara is identified with the *Moolasthan* Kalideva temple mentioned in the inscription. This structure, after renovation, comprises of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha*, whose door-frame is simple, has a Shivalinga, but the *shikhara* over it is in ruins. The four pillars in the middle of the *navaranga* are in the Chalukyan style. Within the precincts of this temple may be seen a Saptamatrika. The Vishnu temple mentioned in the inscription is identified with the existing dilapidated Hanumantha temple located in the field of a Ganiger, (an oil extractor).

**Tambur :** Located at a distance of 11 Km. south of the taluk headquarters town of Kalghatgi (Pop:1,472) it is connected by a good road from Kalghatgi, Variously known as 'Tammaura', 'Tammiyuru' and 'Tambrapura' in the inscriptions, Tambur is as old as the Rashtrakuta times. It was included in the Halasige-12,000 country in the capacity of the administrative centre of a much smaller division called Tammiyuru-12. Altogether 15 inscriptions are known from here. An inscription of the Rashtrakuta emperor Govinda IV, dated A.D. 932, announces the death of Anniga in a conflict at the place; and, another inscription says that Tambur was an *agrahara* with 1000 *mahajanas*. An A.D. 1120 inscription records the construction of a temple of Phaniraja by Seniga gavunda during the reign of Guvaladeva of the Kadamba family of Goa. The construction of a temple of Vishnu and a land-grant to it by Jayadeva is the subject of another epigraph. Another epigraph of A.D. 1125 is concerned with the construction of a Jinalaya and a land-grant to it by Barmachaiah nayaka and Rajamalla nayaka. A herostone record of A.D. 1136, set up by Kalachuri Bijjala commemorates the death of Ketaya nayaka while fighting against an elephant during a siege of Hangal fort. This Veeragal is now in Dharwad. An inscription of A.D. 1124 mentions a land grant made to a choultry by Barma, while another inscription of A.D. 1140 is concerned with a similar grant by Padmavati. Giving up an excise duty to Lord

Narayana by Acharasa forms the subject of yet another inscription of A.D. 1156. A hero stone (A.D. 1252), records the death of Rama the elder in a siege of Satenahalli.

Several of the temples mentioned in the above inscriptions are no longer capable of being identified on account of their present ruined condition. The Archaeological Survey of India is carrying out renovation work of the ancient temple of Basavanna here. This temple consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *nandi mantapa*. Its plain door-frame has a Gajalakshmi on the *lalata* and *panchashikhara* in the kapota; carved figures of Brahma, Nataraja, Ganapati, Surya and Vishnu are also seen. The *garbhagriha* houses a Shivalinga and at the rear are seen tiny sculpted figures of Surya, Vishnu and Umamaheswara in relief. The *garbhagriha* is surmounted by a fine *dravidian shikhara*. The *navaranga* has highly polished pillars of the Kalyana Chalukyan period. Opposite the entrance of the *navaranga* is a beautifully sculpted figure of Mahishamardhini. Within the precincts of this temple are seen images of Ganapathi and Saptamatrikas.

Kalmeshwara is another ancient temple at Tambur which is fully renovated now. The images of Shivalinga, Nandi, Ganapathi and Vishnu are of the Kalyana Chalukyan times, and so are the door-frames. At the outskirts of the village, upon a small mound, is located a dilapidated temple of Uttarakumara, consisting of a *garbhagriha* surmounted by a *kadamba nagara shikhara*, an *antarala* and a *navaranga*. In a field near the village is a ruined shrine of Bala Basappa. There are several hero-stones and *mahasati* stones here and there in Tambur and some of which have fine sculptures. This circumstance has given room to a conjecture that a great battle must have taken place here during the 12<sup>th</sup> century A.D. Though inscriptions do refer to Jaina Basadis, none exist at present. The fortifications around this place no longer remains. The shrines of Dyamavva, Durgavva, Moorumukhadavva, and Basavanna are here besides, a Mosque and a *dargah*. An annual fair is held during *Bharata Hunnime*.

**Tilavalli:** Located about 20 km. to the south-east of the taluk headquarters town of Hangal, (Pop: 6,031) it is well-connected by road to Haveri and Hamsabhavi. Described as 'Anadi *agrahara* Tilivalli' in early inscriptions, so far 32 epigraphs are found in this place. These include those of the Kalyana Chalukya, Yadava, Vijayanagar and later dynasties. In ancient times it was comprised in Nagarakhandav-70, and was one of the five *agraharas* in it with a 1000 *mahajanas*. An inscription of Bhuvanaikyamalla of A.D. 1072, records some grants made for the stone work of the large tank of 'Tilivali' by its Sakala Sasirvar and Banta Sasirvar. The epigraphs of this place furnish information concerning different grants made by various classes of the people to the temples of Somayaji, village deity Maleshwara, Abhinava Shankara, Banteshwara, Janardana, Savanteshwara, Veerananarayana, Abhinava Somanatha, Sankeshwara and others. A few epigraphs provide sufficient indication that well organised guilds of several occupational groups such as Banta-1000, Elebhajanga Kottali-504, Konegarara Kottali, etc., existed at this place.

Among the temples mentioned in the epigraphs, only the Savanteshwara, now known as Shanteswara, is in good condition. A 10 ft. high huge lithic record in the precincts of this temple gives details of its construction in A.D. 1239 by Kalideva Thakkura, who was a Mahapasayita under Yadava Singhana, in memory of his brave father Savanta Thakkura, who died in the battle. He also made a grant of a village named Soodangi (modern Sudambi) for the maintenance of the Savanteswara temple, which is now in Byadgi taluk.

This east-facing temple has a *garbhagriha*, an *antarala* and a large *sabhamantapa*. In the *garbhagriha* is a Shivalinga and the *lalata* of its door-frame has a beautiful Gajalakshmi motif. The large open *sabhamantapa* next to the *antarala* has 48 pillars in all, which may be grouped into three patterns. In the four niches of its *sabhamantapa* are sculpted images of Saptamatrikas, Tamburi bearer, and Mahishamardhini; the fourth niche is vacant. It can be entered from three sides and all along the edges are *kakshasanas*. The circular shaped ceiling of the *sabhamantapa* has an attractive *bhuvaneshwari* with an inverted lotus encircled by *asthadikpalas*. The *garbhagriha* is surmounted by a beautiful *vesara shikhara*. In front of the *sukhanasa* is a beautifully sculpted image of Nataraja. On the three sides of exterior walls are niches decorated with beautiful miniature *shikharas*; but, the niches themselves are now empty. On the outer walls connected to the *kakshasanas* on the eastern and northern doors of the *sabhamantapa* are carved erotic figures in different postures. Upon the front portion of the square base are polished pillars covered with minute carvings. This temple reminds one of the Tarakeshwara temple of Hangal and the Koteshwara temple of Koteshwara (near Anavatti). It can be a good piece of art to understand the architecture of the Yadava period.

The Churchi Mutt and Siddheshwara temple, of about A.D. 11-12<sup>th</sup> century, are now in ruins. The Churchi Mutt appears to have been consisted of a *garbhagriha*, an *antarala*, a *navaranga* and a *nandi mantapa*. The sculptures of Saptamatrika, Mahishamardhini, Ganapathi and Veerabhadra are noteworthy. On one side of Siddana honda, close to this, is a temple of Siddheshwara of which all that remains is the *garbhagriha*. It contains a Shivalinga and its door-frame, has *panchashakha* decoration, with *Mukkode* and a faint image of a Jina on the *lalata*.

**Ukkunda:** (Pop:2,209) Located at a distance of 15 km. to the south-west of the taluk headquarters town of Ranibenuur, it is a place of great antiquity going back to the Rashtrakuta period. In ancient epigraphs the place is named as 'Orkkunda', and 'Okkunda'. The two inscriptions of the Kalyana Chalukya period, found at this place, record gifts of land under Piriyakere (Large tank of the place) and earmarking several cesses to the Kalideva and a local deity by the village headman and other officials. The temple of Kallappa, (Kalideva of the inscriptions), is a brick structure of about the tenth or the eleventh century A.D. This east-facing structure has a *garbhagriha*, an *antarala* and a *navaranga* and the special feature of this temple are the square ankanas on the eastern and northern sides of the *navaranga*. On entering it from the southern side, one encounters the sculpted deities like Saraswathi seated on a lotus, and Keshava placed in the northern ankana; and on the eastern ankana the visitor encounters a sculpted representation of the goddess Mahishamardhini endeavouring to throw off the fallen Mahisha (buffalo demon) with her trident. Inside the *garbhagriha* is a Shivalinga and Nandi sits facing it in the *navaranga*. The door-jambs are plain but the *lalata* shows the usual Gajalakshmi motif. Broken images of Ganapathi and Aditya of the Rashtrakuta period lie within the temple precincts.

Near the village tank, stand side by side, two new shrines of Parvathi and Basavanna within the same precincts. An annual fair (*jatra*) of Parvathi is held during the Holi festival. Behind the Parvathi shrine are found a hero-stone of the Rashtrakuta period, a seated image of four-faced Brahma, and an image of Ganapathi. The village also has shrines for Hanumantha, Veerabhadra, Bharamappa, Dyamavva and Matangavva.

**Unakal :** Situated to the north-west of Hubli at a distance of four Km. lies Unakallu which, however, is now content to be an extension of this expanding city. Early inscriptions name this place as 'Unakallu'-30, and it was an administrative headquarters of thirty villages, comprised in Halasige-12,000 country. Two inscriptions have come to light of which one concerns the installation of God



Keshava of Ugureshwara by Vamadeva Pandita; and, the other, somewhat unclear, mentions Yadava Mallideva. Yet another inscription refers to a great battle fought between the armies of the Chalukyas and the Cholas at this place. The temple of Keshava, built during the period of the Kalyana Chalukyas, is a fine work of art. This temple has a distinctive plan. It consists of a *garbhagriha*, an *antarala* with a *pradakshinapatha* and a *mukhamantapa* at each of the four directions. The original *garbhagriha* formerly housed a four-faced Shivalinga which is now kept at the western porch; a separate Shivalinga has been installed in the *garbhagriha*, an extraordinary feature of which is that it can be entered into from all the four sides. The jambs of each one of these doors are decorated with attractive *panchashakha* decorations and there are images of Rati and Manmatha, Chauri-bearers and door-keepers (*dwarapalas*) at the lower level. The ceilings of the *garbhagriha* and the *antarala* are decorated with sculpted lotuses in relief. The *Pradakshinapatha*, like the *garbhagriha*, can be entered from all the four sides; its door-frames are attractive. To correspond with it are *mukhamantapas* with two *ankanas* on all the four sides. Except the door-frame of the eastern entrance, which is a great work of art, other door-frames are adorned with simple *trishaka* bands, carved lotus in relief, and creeper-patterned perforated *Jalandhras*. The door-jamb of the principal entrance opening out on the eastern side is adorned with *trishaka* bands and surmounted by an attractive *makaratorana*; its perforated screens show miniature carved figures of dancers and musicians of both sexes formed into a circular creeper pattern. At both sides of the principal entrance on the east are *devakostas* and the *sabhamantapa* in the front. The plinth part, is decorated with creeper, horse and elephant friezes. The outer wall of the temple is decorated with a variety of columns covered with miniature *shikhara* models between which are carved figures of divinities. The *shikhara* contains charming figures in round of such divinities as Nataraja, Ugra Narasimha, Ganapathi, Saraswathi, Mahishamardhini etc., in addition to various devatas arranged along the *kapota*. This temple of the 12<sup>th</sup> century A.D. bears signs of Hoysala influence. Presently, it is a protected monument of the Archaeological Survey of India. A nearby mound, known as 'Unakallu betta', has been renamed as 'Nripatunga hill' where a beautiful park is formed. The large tank of Unakallu is another attraction where, when the water-level permits, the facility of rowing or sailing in boats is provided.

Among other shrines are included those of Kalmeshwara, Veerabhadra, Mailara, Basavanna, Siddappa, Panduranga, Vitthoba, Hanumappa, Dyamavva, Durgavva and Kariamamma. The Siddappaji Mutt is well known. There are four Mosques and a *dargah* of Mehboob Subani. To meet the spiritual needs of the Christians are two Churches, one each for the Catholics and the Protestants.

**Uppunasi:** Situated (Pop: 2,693) in the Hangal taluk is a border village located at a distance of about 35 km. from the headquarters town. It is 12 Km. from the Haveri town to which it is connected by road. The place is known for its group of temples. In the inscriptions, lying opposite the Kalmeshwara temple near the village tank, it is referred as 'Punuse' and 'oppunasi' which gradually underwent transformation to orpunasi, opunasi and finally as Uppunasi. An inscription (A.D. 1028) of the reign of Jayasimha II records a grant made to the Mutt attached to the Kalmeshwara temple by Kundabbarasi, principal queen of the feudatory chief of Banavasi-12,000 named Kundaraja; the other two inscriptions are hero-stones set up to commemorate the death of Bommaya Nayaka and Dasanna in a conflict at the place. The Kalmeshwara of the inscription is identified with the temple called Kalleshwara at present. It was a *trikuta* structure to begin with but has expanded into a five-shrined (*panchakuta*) structure by subsequent additions. In the principal *garbhagriha* of this temple is a Shivalinga, and in the adjacent two *garbhagrihas* added subsequently, are installed the images of Harihara and Parvathi-Parameswara respectively. The remaining two *garbhagrihas* face each other and are occupied by images

of Shivalinga and a Surya sculpture separately. The three *garbhagrihas* have an *ardhamantapa* each, but a common *navaranga*. The door jambs of the *garbhagriha* are decorated with several *shakhas*, and the Gajalakshmi motif in the *lalata*. The only devakosha in the *navaranga* has an image of Durga; a cross beam here has an epigraph which is unclear. The images found in the temple, measure about 3 ft. high and are beautiful. The Harihara image is the best of all and contains carved miniature figures of Buddha, Varaha (Boar) and *Matsya* (Fish) incarnations of Vishnu on the *prabhavali* passing behind Hari. Most probably this temple was built during the second half of the 10<sup>th</sup> century A.D. There are also shrines of Hanumantha, Basavanna, Udachavva and Siddamma at Uppunasi. Opposite the shrine of Udachavva lie broken images of Bhairava and Chamundi. A seated figure of four-faced Brahma, known locally as 'Golakavva' is worth mentioning. The place has a Mosque too.

**Vasana:** Situated at a distance of two km. to the north-west of Konnur and 22 Km. to the north-east of the taluk headquarters station of Nargund, (Pop: 1,241), it was formerly located on the river Malaprabha; now it has been transferred to the interior, and the old Vasana is overgrown with shrubs. During the excavations carried out in the 1980s, a Shatavahana inscription, base of a temple and a few images have come to light. This brick structure has earned the distinction of being the oldest temple in Karnataka dating back to the 2<sup>nd</sup> century A.D. The circular Stone Chambers of Prehistoric times discovered here indicate that the place had a human settlement as far back as 3000 years ago. In front of a house at the new village of Vasana, an ornamental model of a miniature *shikhara* lies on the ground. The place has recently built shrines of Sharana Basaveshwara, Ganapathi, Basavanna, Hanumantha and Dyamavva.

**Venkatapur :** Situated at a distance of 16 km. to the north-west of taluk headquarters town of Gadag, is situated amidst natural surroundings. Legend relates that Tirupathi Venkateshwara was the family deity of Venkappaiah Desai who was residing at Soratur. He was in the habit of frequenting Tirupathi every year; and as he grew old, he could not continue his customary visits. He, therefore, it is said, built a temple of Venkatesha at Venkatapur. A person called Ananta Shastry in the Badami taluk, who was a disciple of Brahma Chaitanya Sadguru Maharaj and had assumed the name of Brahmananda, aided the renovation of this temple. He is also said to have made several grants for daily worship, continuous lighting of lamp, daily poor-feeding and other activities. The temple is believed to have been constructed about 150 years back. An image of Venkatesha with a seated image of Lakshmi on his side may be seen in the *garbhagriha*. In front of it is a large mantapa. The *garbhagriha* is surmounted by a modern *shikhara*. The temple is enclosed by a wall. To the north-east of the main shrine a cattle shed and to the north a small shrine incorporating a cave were built by Brahmananda. Opposite the principal gateway is a shrine of Varaha. In front of it Brahmananda had installed an Ishwara linga and a *garbhagriha* which he employed for worship and connected activities. A devout lady named Sakhubai Jogalekar is believed to have built the principal gateway of this temple in 1885.

In this temple the priests of the Bhagavata tradition conduct worship in accordance with Vaikhanasa Agama. On the fifth day of the *navarathri* festival *kalyanotsava* is celebrated; on the Vijayadashami, or the tenth day, car festival of Lord Venkatesha is held. The administration of the temple is conducted by a private trust. At the rear of this temple under a tree is an inscription (A.D. 907) of the Rashtrakuta emperor, recording a land grant in favour of a Jaina teacher (?) named Chandrateja Bhatara. The holy place of Venkatapur is connected by road from Gadag and Lakshmeshwar. It is believed that Chamarasa, the celebrated author of Prabhulingaleele, resided at Narayanapur, situated nearby Venkatapur.

**Yalavatti** : Situated twelve km. to the north-west of the taluk headquarters town of Shirhatti and five km to the north-west of Magadi (Pop:3,556), called in ancient inscriptions as 'Yalavatti' appears to have then formed part of Mulugunda – 12. Seven inscriptions have been noticed from this place. Upon a pillar standing within the premises of Gundalinga temple is an inscription of about the eighth century A.D. records its erection by Srikumara, son of Madegovajja of Palatiyamattavur (Hattimatturu in Savanur taluk). Within the same premises is an A.D. 1151 inscription that mentions a grant to Gundeshwara temple by the 120 *mahajanas* of Yalavatti village. A partly mutilated inscription of A.D. 1158 records a grant made in favour of priest Devarashi Pandita of Nageshwara temple. Endowment of Ummachhige village to Gundeshwara temple by a General named Harideva is the subject of an inscription of A.D. 1159. An A.D. 1195 inscription is concerned with the construction of a pond for the use of Gundanatha temple and a grant of land in favour of it by Simanamallaiah, a disciple of Neelakanthadeva of Magundi (present Magadi). A 12<sup>th</sup> century A.D. record speaks of gifts made by Shankaraiah of Soosikallu to Gundeshwara temple. An A.D. 1819 lithic record, found in a field speaks of a rent free grant of *inam* land to Narasimhabhatta. The texts of the above-mentioned inscriptions have not been published so far.

The existing Gundalinga temple is identified with the Gundeshwara mentioned in inscriptions. Built on the local tank bund, it comprises of a *garbhagriha*, an *antarala* and a *navaranga* and faces east. A *Swayambhu linga* is in the *garbhagriha* whose door-frame has *panchashakha* decoration. Within the niches in the *navaranga* are seen sculptures of Saptamatrikas, Brahma, Maheshwara, and Shivalinga mounted on a Vishnu pedestal. In the ceiling of the *navaranga*'s different *ankanas* and upon the cross beams, appear numerous carved lotus. The *garbhagriha* is surmounted by a *shikhara*. Within the precincts of this temple Saptamatrikas, inscriptions and hero-stones are scattered. At the other end of the village is a large and attractive temple of Udachamma. The place has temples of Basavanna, Ishwara, Kalmeshwara, Veerabhadra, Mailara, Hanuma, Banashankari and Durga. A Mutt, known as *Melmutt*, is here. Three Mosques and three *dargahs* are also at Yalavatti. Annual fair of Lord Gundalinga is held five days previous to *Kara hunnime*.

**Yalawatti**: Situated thirteen km. to the north of the taluk headquarters station of Hangal (Pop: 2,429), in ancient times it was included in Hanungal-500 comprised in Banavasi-12,000 country. The principal temples here are Ramalingeshwara, Mahabaleshwara, and Chandraprabha Basadi. The Ramalingeshwara temple, renovated in 1983, is a big structure in the Kalyana Chalukyan style. Originally an ordinary structure of the Rashtrakuta period, appears to have been extended considerably during the Kalyana Chalukyan period as evidenced by inscriptions of the Chalukyas which are concerned with grants to an already existing Rameshwara temple. It comprises of a *garbhagriha*, a rectangular *antarala*, a *navaranga*, and a *mukhamantapa* in front. The Shivalinga inside the *garbhagriha* is placed upon a raised pedestal shows ancient features. The tall door-frame of the *antarala* is decorated with a *makaratorana* with charming figures in relief of Nataraja in the middle, Vishnu to the left and Brahma to the right. The spacious *navaranga* has four attractive Chalukyan pillars at the centre; the *poornakumbha* figures upon these represent an admixture of the Rashtrakuta and Chalukyan styles. The *navaranga* can be entered from the middle and the door-frame here has *trishakha* decoration; a seated Nandi is seen at the centre. There is a second entrance into the *navaranga* from the southern side. To the north is a small *garbhagriha* that also contains a Shivalinga. On both sides of the entrance on the southern side are beautifully sculpted figures of Surya (mutilated), Saptamatrika, seated Bhairava and Mahishamardhini. The *kapota* over the door-frame is covered with sculpted figures of dancers and musicians. The *garbhagriha* is overlaid with mud on the exterior to such an extent as to conceal the

whole shrine upto the top from being viewed from a distance. This appears to have been done deliberately to mislead potential attackers. An inscription (A.D. 1188) at this temple, of the reign of the Kalyana Chalukya ruler Jagadekamalla II, is concerned with a grant of land to Rameshwara temple at Yalavatti by a General named Sovidevarasa. In front of this temple are 7 or 8 *gosasa* and *mahasati* memorials. Nearby is a dilapidated temple of Mahabaleshwara with only the *garbhagriha* and *ardhamantapa* still intact. A Shivalinga is installed on a Chalukyan pedestal in the *garbhagriha*. The decorated door-frame of the *ardhamantapa* is provided on both sides with diamond-shaped perforated *Jalandhras*. An inscription (A.D. 1114) of the reign of the Kalyana Chalukyan emperor Vikramaditya VI furnishes information regarding the construction of Mahabaleshwara temple and gifts made to it by his queen Mailaladevi. Over the *garbhagriha* stands a *kadamba nagara shikhara*. Outside the village may be seen a Basadi of Chandraprabha *tirthankra*. Inside a square-shaped *garbhagriha* is a big Jain pedestal on which a handsome image of Chandraprabha Tirthankara, seated in the *padmasana* posture, is seen. In the forefront of the *antarala* is a spacious *navaranga* with four Chalukyan pillars at the centre; its entrance door-frame is decorated. On both sides of the *antarala* door-frame *Jalandhras* are provided. The *mukhamantapa* is of big size. The principal gateway is provided with stairs flanked by *Yalis*. In front of the Basadi is a newly erected *manasthambha*. Outside the temple stands an incomplete image of Parshwanatha. In the premises of the Basadi are four *nishadhi* stones, two of which have inscriptions; one is concerned with the *samadhimarana* of a disciple of Devakirti Bhattaraka and the other with that of (*senabova*) Ketayya. Other shrines at Yalavatti are Ishwara, Maramma, Hanumantha, etc. There are five tanks around this place. A Mosque has been built here recently. The place, however, has not attained as much renown as is warranted by the monuments.

**Yaliwala:** Located about 18 Km to the south west of Kundgol in the taluk of the same name. (Pop: 4,878) which in early times was a part of Belvola - 300 country. So far, six inscriptions are known from here, two of which are of the Kalyana Chlukyas; two of the Seunas; and, the remaining two belong to the 14th century A.D. They consist of two donative inscriptions and four hero-stones. The earliest of these inscriptions is of A.D. 1108, which relates a gift made to Gangeyagere (a tank) built by Chinnamayya Kereyanna, a servant of the thousand *mahajanas* of *agrahara* Kundgol; and another inscription of A.D. 1191 relates the digging of a well by Ermeyara Madiyanna. There are two hero-stone inscriptions opposite the Kalmeshwara temple; and they commemorate the death of two servants of the thousand *mahajanas* of Kundgol, while fighting against those who had attacked with the objective of capturing cattle belonging to Joyideva of Guttal who was carrying out the command of Chattayya of Halasigenad. By the fact of all the inscriptions of Yaliwala making references to the thousand *mahajans* of Kundgol, it is surmised that the former was a secondary village of the latter. The Kalmeshwara temple, that contains most of the inscriptions from this place, stands at a distance of 1.5 km. on a dry field.

This dilapidated structure is small and simple but attractive enough. It consists of a *garbhagriha* and an open *ardhamantapa*. The *garbhagriha* houses a Shivalinga. Its door-frame has disappeared. The *chandrashila* in the *antarala* shows a creeper containing lotus buds. This structure of circa A.D. 12th century has a recently raised tapering *shikhara*. Near about this temple are found four hero-stones referred to above. Other shrines of the place include those of Veerabhadra, Hanumantha, Basavanna, Ishwara, Dyamavva, and Kariamma. The annual jatra or fair is held during the month of April, and the Veerabhadra temple has been recently renovated on a grand scale by the villagers. Two Mosques and a *dargah* of Mehabub Subani are also at Yaliwala.

**Yamanur:** Located (Pop:1,980) in Navalgund taluk has been a symbol of Hindu-Muslim unity. The place is made famous by the *dargah* of Raja Bagh Sawar there. According to a legendary account of this place, a sage named Marthanda did penance here. Formerly called as Yammiganuru, this place is so near, as half a kilometre from Bennehalla. Raja Bagh Sawar, it is said, hailed from a place called Punatambe. When Raja Bagh Sawar, also known as Changadeva, seated upon a tiger, approached Jnanadeva intending to fool him, the latter went near Changadeva seated upon a dwarfish wall. Changadeva, who was bewildered by this miracle, surrendered to Jnanadeva; and as directed by the latter, resided at Yamanur till his death. Both the Hindus and Muslims hold his tomb in great veneration. Lingaraja Desai of Navalgund, it is said, handed over his cattle shed to build Changadeva's tomb at Yamanur. On the fifth day following the Holi festival, an *urus* is held here which attracts a large number of people from far off places of north Karnataka. A *jatra* beginning on this occasion continues for many days where a brisk trade in cattle takes place.

**Yammiganur:** (Pop: 615) located 20 Km. northwest of the taluk head quarters town of Hirekerur, it is referred to as 'Yammanur' in ancient epigraphs, had formed a part of Nagarkhanda-70 province in early times. So far seven inscriptions belonging to the period of the Kalyana Chalukya, Kalchuri and the Yadava rulers have been reported from this place. Among them, a record of 1143 A.D. it refers to the construction of Rameshwara temple at Yammanur by Ketishetty's son Koma gavunda, others which are herostone inscriptions, erected to commemorate the demise of warriors who fought and died for the cause of the village. 'The Parameshwara (Rameshwara of the epigraph) temple along with the Ishwara shrine; majestic sculpture of Nataraja and Tiger hunting Herostone, standing on the road to Chikkonalli are the main attraction of this place. The Ishwara temple with the *garbhagriha* and the Parameshwara temple with its *garbhagriha* and *ardhamantapa* are left amidst ruins. The massive Shivalinga housed in the Ishwara temple, seems to be of Rashtrakuta period and in the vicinity of the temple brick structural remnants of the Rashtrakuta period can also be seen. The 12 handed life sized image of Lord Nataraja standing in the *garbhagriha* of Parameshwara temple is more attractive.

In one of the herostones lying in the vicinity of this temple, the scene of a hero being killed by tiger is depicted beautifully. The annual fair of Parameshwara temple occur on the occasion of Ramanavami. The place has also the temples of Basavanna, Rudradeva, Hanumantha, Dyamavva and Durgavva, besides a Mosque and a *dargah*.

**Yavagal :** Situated twenty-two km. to the west of the taluk headquarters town of Ron (Pop: 4,516), is referred to as 'Evangallu' or 'Yavangallu' in ancient inscriptions. It was formerly included in Belvanike-12. The first reference to this place occurs in an A.D. 934 inscription of the Rashtrakutas found at the neighbouring village of Kaujageri; it also names the temples of Aditya and Ishwara at Yavagal. So far three inscriptions have been noticed from this place. On the wall of the Mutt of the Madivalas, is an A.D. 1271 inscription of Yadava Mahadeva that refers to a grant made to the local priest of a temple named Chandrabhushana. At the closing part of this record are mentioned the temples of Bhogeshwara and Aditya. An A.D. 1555 inscription (Survey No. 133 of Yavagal), relates that Maharaja Mallika Saheb established a religious Picotta (Dharma Yatha) on the Hadali-Yavagal road and stationed a servant there to supply water to the village and provided for the latter's maintenance by a land grant. It becomes clear from this record that this area was included in the Gadag seeme by the 16<sup>th</sup> century. An inscription of the 16<sup>th</sup> century mentions a land grant made in favour of Narasimhabhatta in the neighbouring village of Hoovina Hadagali.(i.e, Hadli)



On the local tank bund is seen an ancient *Shivalinga*, a Nandi, and an Aditya pedestal. Close to the tank is a temple of Hemalingeshwara in which is found a *Shivalinga* of about the 10<sup>th</sup> century A.D. A Mutt named as Maleyappajja, is here. Legend asserts that the name of the place Yavagallu was derived from Hemagallu which in turn had been derived from the temple of Hemalingeshwara. Probably Hemagallu is a Sanskrit variant of Yavagallu. At the gateway of the village is a sculpture of Nemintha Tirthankara, seated in Padmasana posture. This sculpture, with figures of Yaksha-Yakshis also carved upon it, lies in three pieces. The temple of Veerabhadra at this place comprises of a *garbhagriha*, an *antarala* and a *navaranga*. Inside the *garbhagriha* is an image of Veerabhadra and a *kadamba nagara shikhara* appears over the shrine. The pillars in the *navaranga* are in the Chalukyan style. Dr. A. Sundara has expressed the view that this structure could well have been a Jaina Basadi to begin with; and this view appears to have received further corroboration by the recent discovery of the Neminatha Tirthankara sculpture at this place. Within the premises of this temple are found images of Subrahmanya on Saptamatrika panel together with a serpent. This characteristic sculpture was also brought to notice by Dr. A. Sundara. A beautiful figure of Gajalakshmi is seen in the market place. Outside this village near the old school building are seen scattered relics such as *makaratorana*, etc. Other shrines of this place are Basavanna, Dyamavva and Kariyamma. A Mosque and a *dargah* too are located here.

**Yeli Shirur :** Located at a distance of 16 Km from Gadag (Presently Gadag is a district Headquarters town) in the taluk of the same name, is (Pop: 2,353) named in inscriptions as 'Eleya Sirivooru'. The Bhogeshwara temple here, built in the Chalukyan style, is a *dwikutachala* structure. Both its two *garbhagrihas* have *ardhamantapas* in front with a common *navaranga* and an open *mukhamatapa* in front. The *garbhagriha* facing north houses a Bhogeshwara *linga* and the *garbhagriha* facing east, houses a Rameshwara *linga*. On the *lalata* of each of the *garbhagriha* door ways, the usual Gajalakshmi motif is found. The *navaranga* has four very ornate lathe turned Chalukyan *pillars*. The door of the *ardhamantapa* has perforated screen on either sides. The *kadamba nagara shikharas* surmounting the *garbhagrihas* are in good condition. The *mukha mantapa* is decorated with several columns.

An inscription (1118 A.D.) of Chalukya Vikramaditya VI placed before the Bhogalingeshwara temple speaks of a grant made to that temple by the important persons of the village. An inscription (A.D. 1167) on the left side of the Bhogalingeshwara temple of Jagadekamalla II of the Kalyana Chalukya dynasty, speaks about various gifts made to the deity by Desirajayya, ruler of Soraturu. To the left of it is the Kyateshwara temple in the Chalukyan style, of which only the *garbhagriha* and the *antarala* still stand. Two pillars are found built into the walls of the *antarala*. Opposite to this temple complex is a recently constructed shrine of Sharana Basappa. A special *dasoha* takes place here on the Ranga Panchami day at about which time a car festival is held, at the same time, when the car festival takes place at Gulbarga. It is a branch Mutt of the Sharana Basappa Appa Mutt of Gulbarga. Other temples here include those of Dyamavva, Durgavva, and Hanumantha. Two Veeragals are found, one near the Co-operative society and the other near a private house.