

CHAPTER 17

PLACES OF INTEREST

Located in the northern part of Karnataka, Gulbarga District is geographically, historically, religiously and culturally rich and diverse. Being a part of the Deccan Plateau, it has fertile black cotton soil and the plains of the river Krishna and Bhima with their tributaries like Kagina, Amaraja and Bennetore have provided suitable environ for human habitation from remote times. Remains belonging to the pre-historic period have been found in places like Hunasagi, Budihal, Hagaratagi, Yammigudda, Rajankolur and Vibhutihalli in the district. Stone Age rock bruising and paintings are found in Balichakra (Yadgiri Taluk), Hirehebbal (Surpur Taluk) etc. The excavations at Hunasagi has pushed back the pre-history of this region to the Early Palaeolithic period. The district also abounds in sites with remains of historical period such as Sannati, a Buddhist centre of the Maurya period, which continued to enjoy importance even during the Shatavahana period; and Hagaratagi, Anabi, Hurasagundagi, Avaradi etc. which have remains of the Shatavahana period. At Malakhed, which is supposed to have been the capital of the Rashtrakutas, and in other places like Shiraval, Sedam, Miryan, Chincholi, Nidagundi, Sulepete, Gadikeshvar etc., are remains of the Rashtrakuta period. Important places with temples of the period of the Chalukyas of Kalyana are found throughout the length and breadth of the district for which Mudanur, Agni, Yevur, Arakeri (J), Kembhavi, Hagaratagi, Hunasagi, Shiraval, Kollur, Kalagi, Nagavi, Wadageri, Nimbargi, Sulepete, Harasur, Martur, Madiyal, Mashal, Sedam etc. may be cited as examples. Temples of the period of the Kalachuris may be seen in places like Chinmalli, Hodal, Kalagi and Kollur. The district abounds in Jaina remains and the Jaina Basadis in Harasur, Hunasi hadagali, Atanur, Kalagi, Agni, Yevur, Sedam, Sulepete, Dummadri, Malakhed, Bhankur, Dandoti, Pethshirur, Nagavi, Nelogi etc are noteworthy. This shows that earlier Jainism was deeply influential in the region. There are ancient forts and bastions at places like Sannati, Hagaratagi, Chinmalli, Yadgiri, Shahapur, Gulbarga, Waganageri, Surpur, Vanadurga etc. The religious buildings like Mosques, Dargahs and Ashurkhanas may be seen in many places throughout the district.

including Gubarga, Shahapur, Sagara, Gogi, Firozabad, Farahatabad, Mahal Roza, Kembhavi, Wadageri, Aland, Afzalpur, Surpur and Yadagiri. The monuments of the time of Mughal emperor Aurangzeb may be noticed in the vicinity of Khwaza Bande Nawaz Dargah in Gulbarga. The district has several Churches belonging to various Christian groups, some of which date back to as early as the Portuguese; there are as many as nine Churches in Gulbarga town alone. Historically important buildings of the period of the Nayakas of Surpur are seen in Surpur, Tinthini, Waganageri, Vanadurga, Hosakere, Devaragonal, etc. Here and there, wells and tanks of the period of Nizams are found; their monuments may be seen in places like Gulbarga, Ankalagi and Gogi. Tinthini, Ghattaragi, Devaraganapur, Naron, Sangama, Gottamgotta, Mailara, Dandagund, Sannati, Honagunti, Mannur, Malakhed, Nalavara, Yaragol, Kodekal, Kadakol, Chaya Bhagavati, Aland, Gogi, Gulbaraga, etc are places of religious importance, regarded as sacred and attract pilgrims throughout the year. The Konchavaram and Gottamgotta forest areas are suitable for trekking. The Yattipotha and Guramathakal Falls, the Chandrampalli reservoir, the Amaraja dam, the Basavasagar near Narayanapur etc are suitable for week-end picnics. The district attracts pilgrims, travellers and archaeologists alike and places of cultural importance are dealt with here in a descriptively alphabetical order. The population of the respective places is updated as per the census of 2001 and provided within brackets.

Adaki (3,431) is an important historical place located 17 km south-east of Sedam, the Taluk headquarters. Six inscriptions are reported so far from this village, which is mentioned in ancient inscriptions as "Adakki". Inscribed on two pillars of the Maruti temple, these epigraphs record grants given on different dates for the Jaina basadis got built by *Sireya* (sarry) Kalisetti and Koppadeva. Of these, two belong to the time of Vikramaditya VI of the Chalukyas of Kalyana. These mention *mahamandaleshvara* Koppadeva and a Jaina ascetic Gunavira Siddhantadeva and state that *dandanayaka* Kopparasa, having named the Parshvanatha basadi built by him as Koppa Jinalaya (1125), made, for the services of the god, several grants including a *matrar* of garden. Recorded also on that occasion is the grant of oil for the *nandadivige* (eternal lamp) of the gods in both the Basadis by the Nakaras (merchants) of the place. The inscription of 1165 found on another pillar belongs to the reign of Kalachuri Rayamurari Sovideva, informs about granting of various incomes for the *angabhoga* and worship of Chenna-Parshvadeva of the Tenkana Koppa Jinalaya, collectively by *mahamandaleshv.tra* Echarasa of Mirintenadu, *prabhus* of Adakki, the Ayyavole 500, *Mummuridandas* and *Ubhaya Nanadesis*. An inscription dated 1172 carved on another pillar, belongs to the time of Kalachuri Rayamurari Sovideva and records grant of tolls on various articles for the service of god Parshvadeva of Piriya Basadi of Ghatantakidevi's *tirtha* together by *mahamandaleshvara* Echarasa, the *prabhus* of the place and merchants. Incidentally, this inscription also mentions grant of two *solasa* (a measure) of oil per month for the perpetual lamp of both Basadis. Yet another record registers grant of one *somtige* (a measure) of oil on each oil mill for the perpetual lamps of Tenkana Koppa Jinalaya by *Ubhaya Nanadesis*, *prabhus* and *desigas* in the reign of Yadava Singhana (1210). These references indicate that there were two Basadis at this place earlier. But the fact that today only a Jaina inscription, a pillar fragment with miniature sculptures of *Tirthankaras*, besides the sculptures of Mahavira and of *Chauvisa* (Twenty-four) *Tirthankaras* are noticeable, near the Pete Hanumanta temple in the village which disappoints interested persons. The Ishvara temple in the fort which belongs to 11-12th century, retains only

garbhagriha and *antarala* parts. The *garbhagriha* enshrines a Shivalinga on a *pitha* having its lustral water chute on the right side. The *antarala* has a beautiful *chandrasila* (moon-stone in front of threshold). The Venkataramana temple, though completely renovated, retains pillars of the Chalukya period and an ancient sculpture of Anantashayana. There are also recent temples of Virabhadra, Hanumanta, village goddess, Maragamma, Dyavamma, Adavi Basavanna, etc. There are a Masjid and a Dargah too. Nearby stands a massive 15 arched structure in ruins; A huge monument consisting of fifteen arches, it is now deserted but the local tradition avers that it was used in the past as an elephant stable.

Afzalpur (19,335), which became a Taluk headquarters from 1948, is an historical place located on the left bank of river Bhima, 55 km west of Gulbarga. It is named as Afzalpur after Afzal Khan, who was an important commander in the army of Sultan Ali Adil Shah II (1656-1672) of the Adil Shahi dynasty of Bijapur. Later, under the Nizams it was a Taluk called *Paiga*. But there is an inscription in Mahal Masjid which reveals that the place was important even before it came under the sway of the Adil Shahis. This inscription belongs to the reign of Chalukya Vikramaditya VI of Kalyana Chalukya dynasty and records a grant of 100 *mattars* of land in 1107 jointly made by *yuvaraja* Mallikarjuna's *mahapradhana* (minister) Nachimmarasa, *mahamandaleshvara* Dankarasa of Silahara family and his queen for god Traikuta Revaneshvara. Incidentally it also refers to Nakhareshvara, Kalapriyadeva and Basadis, as well as village Bichavalli. It appears that this Bichavalli later developed into Afzalpur under the Adil Shahis. But no ancient temples have survived in this village. However in the compound of the renovated Siddhasomeshvara temple sculptures of Ganapathi (two), Nandi, *Naga*, *Dvarapala* (doorkeeper) and a hero-stone are found. Similarly, there is a three-foot tall image of Bhairava in the compound of the Mallikarjuna temple and four small sculptures of elephants in the compound of Tahshildar's Office. All these belong to circa 12th Century. The Mahal Masjid is a beautiful piece of Islamic architecture. The Pancha Mahal which was built by Fazal Khan, the son of the Adil Shahi commander Afzal Khan, shelters the tombs of the wives of Afzal Khan. Locally, this is also known as *Pataragitti Mahal* (Butterfly bungalow) and *Afzal Khan Mahal*. There are also modern temples of Hanumanta, Biradeva, Bhagodi Marulasiddha, Lakshmi, Amba, Kamma, Maragamma, etc. besides the Savalagi Shivalingeshvara Matha and Murujavideveshvara Matha. Also, there is a Dargah of Sonde Sab.

Agni (1,920) is situated 32 km north-west of Surpur (Shorapur), the Taluk headquarters, somewhat in the interior, 15 km north of Hunasagi and 17 km south-west of Kembhavi. Though no inscription has been reported so far from this place, in an epigraph of 1099 from the neighbouring Chikkamudanur the village is referred to as "Aggini". It is well known for the Jaina Basadi and "Shahapati Shalal Dargah". This Basadi, located in the backyard of Police Patil's house, faces north and comprises of a *garbhagriha*, an open *antarala*, and a *navaranga*. The sculpture of Mahavira *Tirthankara* seated in *padmasana* on a *simha-pitha* (lion pedestal) inside the *garbhagriha* is beautiful. Its doorframe consists of four *shakhas* and the *lalata* has miniature carving of a *Tirthankara*. The sculptures of Matanga Yaksha and Siddhayika Yakshi carved on either side of the doorframe are also attractive. This Basadi, belonging to circa 11th Century, is now in dilapidated condition. The Honnalingshvara temple, enshrining a linga of the period of Chalukyas of Kalyana, is located at the centre of the village and it is completely renovated; there are two hero-stones of 13-14th

Century in the temple. It is believed that this temple is the *Samadhi* of Sharana Aggavani Honnayya and that he is a native of this place. But the *Virasaiva Puranas* would have us believe that he belonged to Lakshmeshvar (Dharwad District). To the east of the village is the Siddhalingeshvara temple. There is also a Hanumanta temple. The Shahapati Shalal Peer's Dargah, though small, is beautiful.

Ainoli (5,168) is located on the Chandrampalli road, five km north of Chincholi, the Taluk headquarters. This is the birth place of Karibasavashastri, a great scholar whose 260 *svara-vachanas* have so far been found. His *samadhi* is located in Chincholi.

Alanda (35,245) is a Taluk place of historical importance situated 48 km north-west of Gulbarga and 656 km north of Bangalore. It is famous for the Ladle Mashak *Dargah*. In ancient inscriptions it is mentioned as "Alandapura" and "Alande". It was the administrative headquarters of a thousand villages and an important trading centre. In the 15th Century the Russian traveller Niketin, who visited the Bahmani empire, informs that this was a densely populated place where 20,000 horses were traded on weekly market days. Bhavani Anandidevi is a native of this place and hence the place is named Alandapura.

A Kannada inscription of the time of the Kalyana Chalukyas and three Persian inscriptions of the Adil Shahis of Bijapur have so far been reported from this place. Of these, one of 1082 located in the compound of the Ladle Mashak Dargah, registers various grants for god Svayambhu Someshvara built by Nachana *Dandanatha*, when *yuvvaraja* Mallikarjuna was administering Alande-1000. The *yuvvaraja* and others gave grants at the request of Chandaladevi, the queen of Vikramaditya VI. The grants included tolls like *ettina perjunka* of 1000 *heru*, *belkode*, *vaddaravula*, etc. It is further recorded that for perpetual lamp of the god, monthly 10 *panas* were given from the mint at Alande and for the student *manis* (boys) four mango trees were given from the mango grove of Baladeva. In view of the fact that numerous inscriptions refer to this temple, it appears that this place was formerly an important religious centre. But today there are no traces of the Svayambhu Someshvara temple. The local people opine that the Someshvara temple was located in the same area where the Ladle Mashak Dargah is found today. It is also stated by the locals that Raghva Chaitanya's *Samadhi* is also located in the same locality.

Situated amidst the hills outside the village on the stream called Mataka Tande Halla is the Hastamallikeshvara temple where Hastamallikacharya, the preceptor of Shankaracharya, is believed to have stayed for a few days. There are seven *jyotirlingas* here. It is also believed that the source of the Amaraja river is near Alanda and that the Amareshvara linga is situated there. The temple of Amba (Tulaja) Bhavani is in the village. About the centre of the village is located the Parshvanatha Basadi. Besides the stone images of Chauvis *Tirthankaras* and Padmavati Yakshi, marble, brass and bronze Jina images are also found here. The inscription in the Basadi refers to the Ratnatraya Basadi.

According to *Abbaluru Charita*, Ekantada Ramayya, a *Sharana* of Veerashaiva origin, who in 12th Century propagated the worship of *Shiva* in *sthavara* linga form, opposed the Jainas and achieved victory over them by demonstrating in Abbalur (Hirekerur Taluk, Dharwad District)

the miraculous deed of regaining his severed head (*Shiras-pavada*), belonged to the Potedar family of Alanda. In 1984 a temple of Ekantada Ramayya was constructed on the spot where he is believed to have taken birth. The Jani Patel family here possesses a set of copper-plates containing *Bommalinga Purana*. Two paper manuscripts of *Bommalingadevara Kavya* on the theme of Sharana Bommalinga composed in *bhamini shatpadi* (metre) are available in addition to the *Bommalinga Purana* composed by Revanayyasvami of Talewad who lived about 100 years ago. The copper-plates mentioned above are to be examined against the contents of these manuscripts.

Islamic architectural remains of the Adil Shahi period are found here in considerable numbers. Of these the Ladle Mashak Dargah and Kali (Farid Khan) Masjid are noteworthy. Predecessors of Ladle Mashak (Hazarat Khwaza Shekh Makhdum Allauddin Ansari) hailed from Madina and settled in Delhi. Ladle Mashak was born in Delhi from where later on he came to Alanda via Aurangabad and preached Islam. The Ladle Mashak Dargah is a beautiful Islamic monument that occupies the central part of an extensive area said to have been of 64 acres. It has been rebuilt in 1970. The *urus* of this Dargah takes place every year from 9th to 11th of *gyaravi* month: where both Hindus and Muslims, participate in lakhs.

Near this Dargah is located the Kali Masjid, a beautiful black-stone monument. The Persian inscription here informs that Farid Khan completed this monument in 1641-42. Another inscription found on a tomb informs that Farid Khan died in 1656-57. There are 19 mosques here. Of these 12 are old. In addition, there are 10 Dargahs of various saints. Alanda is famous for handloom saris.

Alloli (Alhalli) (3,778) is a historically important place located 30 km south of Chitapur, the Taluk headquarters. There are remains of the Kalyana Chalukya period. The place is famous for the Virabhadra temple.

Alluru (B) (3,610) is 40 km south-east of Chitapur, the Taluk headquarters. Referred to as "Aralu-300" and "Araluru-300" in ancient inscriptions, it was the headquarters of an administrative division comprising 300 villages. No inscription has been reported from this place which formerly had a fort and a gateway. An inscription dated 1095 found in Ingalagi, refers to the existence of a temple called Pandeshvara and a measuring rod called "*Gandaradityana piriya kolu*" in this place. Today, however, this village is famous for the Durga temple. There are rich remains of the Kalyana Chalukya period which require further research.

Anabi (3,644) a place of historical importance, is located on the right bank of the river Bhima, 22 km north-east of Shahapur, the Taluk headquarters, and five km north of Shiraval. In ancient inscriptions the place is mentioned as "Alambe" and "Agrahara Alambe". Its antiquity goes back to the Shatavahana period. So far three inscriptions - a Prakrit inscription of the Shatavahana times, a Kannada inscription of the Chalukyas of Kalyana and an inscription dated 1728 found near the *Matha* - have been reported from here. Of these the stone inscription near the Hirematha, on the way to the river Bhima belongs to circa second Century. It depicts in three tiers, scenes of a cart at rest, a seated *dampati* (couple) with attendants and a *chaitya*-arched *mantapa* with *dampatis* within. It carries a Prakrit inscription in Brahmi characters reading "*Gharatha*

Yasopalaya". This is a memorial stone and similar un-inscribed stone slabs, three or four in number, have been found in the fields of the village. This indicates that the place was already significant during the time of the Shatavahanas. The pillar inscription of Chalukyas of Kalyana dated 1034 is in front of the Kumbara Sali Temple. It records a grant of 50 *mattars* of land, measured by *Singana-Garudana gale* (measuring pole of Singana-Garuda) of 28 spans, on the north bank of the river by Madhusudanayya Nayaka for god Kudala Sri Mallikarjuna of *agrahara* Alambe in the reign of Jagadekamalla. The Ramalingeshvara temple standing at the centre of the village is an underground temple consisting of a *garbhagriha*, an *antarala* with *jalandras* and a *navaranga*. The *garbhagriha* enshrines a Sivalinga and the *antarala* has two *devakoshthas* (niches for semi-gods). There are sculptures of Ganapathi and Nandi in the *navaranga*. The temple may belong to 11-12th Century. The temple in the Kumbara lane, built in circa 12th Century, comprises of about five or six *garbhagrihas* and is now being used as a residence by potters. To the north of the village, on the bank of the river Bhima, there is a large temple complex which is probably the same as the Kudala Sri Mallikarjuna temple referred to in the inscription. Located within a large area surrounded by a high *prakara* wall provided with *dvara-mandapas* (entrance doorways) on east and west, this temple complex has a high platform with five or six small temples around, 12 small chambers and a *pushkarani* (stepped sacred tank). In this complex four temples faces north, while one each face the west, south and east. Most of these consist of *garbhagriha* and *ardhamandapa* alone, while a couple of them have *navaranga* also. One of these temples is considerably large. It has a rectangular plan and probably served as a school. Some of the temples here have *kadamba-nagara* superstructures. Being completely in ruins today, this complex was anciently a restricted locality serving as an educational centre where only *Naishthika brahmacharis* (celibate persons), ascetics and students could enter. The Jodi Hanumanta temple in front of the village *agasi* (entrance gate) is of the Nizams' period and consists of two *garbhagrihas* arranged on the sides of a common *sabhamandapa*. The superstructure of this temple is decorated with varieties of *mithuna* sculptures. There are modern temples of Ramalingeshvara, Basavanna, Maragamma, etc. and a sweet-water spring on the bank of the river Bhima. It is locally believed that the river Mandakini, flowing underground from Shahapur, joins the Bhima near this sweet-water spring. The inscription also appears to uphold this belief.

Andola (4,982) is 12 km south-east of Jevargi, the Taluk headquarters. This was the headquarters of a Taluk from 1873 to 1956. Thereafter the Taluk headquarters was shifted to Jevargi. It is important for pre-historic megalithic tombs. In ancient inscription it is referred to as "Anedale" and "Andela". It was then located in the division called Nariyambola-70. Four inscriptions have been reported from this place. Of these the inscription of 950, set up in front of Ashtalingeshvara temple, belongs to the reign of Rashtrakuta Krishna III. It refers to a land grant for the Gundageshvara temple erected by *heggades* of Andola, when king's *manevergade* Kesari was ruling Nariyambola. An inscription of circa 11th century in the Sangameshvara temple refers to the temple of Chenniga Madhava erected by *dandanayaka* Madiraja in Anedale, which was like the crest of Nariyambola-70. It informs of a grant of 50 *nivartanas* of land measured by the rod of Manikeshvara for worship in the temple. It also records a grant by Ahavamalla at the request of Nagoja and Bachana who were respectively the *garuda* and the *lenkas* of Madiraja. The Hanumanta temple inscription of 1278 which belongs to the reign of Yadava Chakravarti Ramachandra records

a grant of eight *mattars* of land for Adinatha by Somaladevi and others; incidentally it mentions also the Nakhareshvara temple. The Sangameshvara temple seen in the *Gaudar lane* of the village appears to be the Channa Madhavaraya's temple mentioned in the inscription. This is a construction of about 11th century and consists of a *garbhagriha*, an open *antarala* and a partially open *navaranga*. To its right side is a *Matha*. The *garbhagriha* enshrines a Shivalinga and its doorframe, which has Gajalakshmi in the *lalata*, is decorated with four *shakhas*. The fore part of the *navaranga* is provided with *kakshasana*. The Masabai linga temple in the Police Gaudar lane is square and enshrines a Shiva linga in the *garbhagriha*. In front is the *sabhamandapa*. Its doorframe is attractive and its *lalata* has the carving of a *yati* (Jina?) seated in *padmasana*.

The Ishvara temple in Patradavara lane is completely dilapidated and only its *garbhagriha* survives. There is a huge shiva linga and a Nandi in this temple. The Basavanna temple in the Jira lane has an image of Nandi. It also contains a mutilated image of a Jina *Tirthankara* (Adinatha referred to in the inscription) which gives scope for suspecting that it was originally a Jaina Basadi. The Satalingeshvara (Santalinga) temple, located north of the village, is a large temple consisting of a *garbhagriha*, an open *antarala* and a *navaranga*. Its *garbhagriha* contains a Shiva linga and its *antarala* a Nandi, while the doorframe is decorated with four *shakhas*. The pillars of the *navaranga* carry reliefs of *Shiva*, Parvati, Vali, Sugriva, and *Shiva* with *jatamakuta* etc. and the ceiling has a beautiful and attractive carving of Nataraja in *tandava* dance. The temple's principal doorframe is decorated with four *shakhas* and carries Gajalakshmi in the *lalata*. Its wall is decorated with thin pilasters. The temple dates from circa 11th century. In front of the Ashtalinga temple located nearby is a Rashtrakuta inscription mentioning god Gundageshvara. Probably this is the very temple referred to by it. Consisting of a *garbhagriha*, an *antarala* and a *navaranga*, this temple is large. The doorframes of the *garbhagriha* and the *navaranga* carry Gajalakshmi figure, while in the *antarala* there is a panel of Saptamatrikas. The central ceiling of *navaranga* has an attractively carved lotus and on the pillars there are indications of an inscription. The Ishvara temple in Kulakarni's lane is a construction of about 12th century retaining at present only its *garbhagriha* and *antarala*. Apart from these the village has Shivayogishvara temple, Gachchina Matha, Karuneshvara *Gadduge* and Matha, Siddharameshvara temple and Viraktamatha. Of these the Karuneshvara Matha is large. Karuneshvara was a man of miraculous deeds who lived about 300 years ago. His *Samadhi* is attractive and the fair takes place on Kartika Bahula Panchami. There are also modern temples of Biralinga, Guddada Basavanna, Kalyanadappa, Golagerappa, Kalika, Bhagamma, Kenchamma, Maragamma and Dyavamma. A two-storied Okkarani Gumbaj of the Adil Shahi period, four mosques, Bande Nawaz, Dhaval Malik and Mehbub Subani Dargahs are also located here.

Ankalagi (2,468), a village of historical importance lying on the right bank of the river Bhima, is located 30 km west of Jevargi, the Taluk headquarters, and 15 km north of Jeratagi on the Jevargi-Sindhagi road. Known as "Ankulage" in ancient inscriptions, it was formerly an *agrahara*, and also the headquarters of the *kampana* (a small administrative division) called Ankulage-50, located in Tardavadi-1000 division, it was a place of political importance. So far five inscriptions have been reported from this place, of which one belongs to the Chalukyas of Kalyana and the remaining four to that of Seunas. Among these, the inscription of 1077 found in the Shankaralinga

temple records a grant of 200 *mattars* of agricultural field measured by *Manikeshvarada-kol*, two *mattars* of garden, four oil mills and tolls on various commodities sold, therein for the purpose of worship of gods in the Trimurti temple, which comprised also the god Shankaradeva, erected by Shankarabhattachopadhyaya in *agrahara* Ankulage which was obtained by him as a gift, and 100 *mattars* of land for maintaining a feeding house for the Brahmanas. While an inscription dated 1177 informs about the grant given by various merchants for god Brahmadeva set up by Mallayya, the *heggade* of the senior queen Mahadevi of *mahamandaleshvara* Mallidevarasa, a feudatory of Yadava king Bhillama, another (also of the Yadavas) dated 1186, too informs of a grant. The remaining two inscriptions that belong to the 49th year of Yadava Ramadeva are badly effaced.

Of the well preserved ancient temples here, the Shankaralinga temple, identical with the Sankaradeva temple mentioned in the above inscription, is beautiful. Placed within a large enclosure, this east-facing temple is a *trikuta* (triple shrine temple) on plan and the three shrines being arranged on the three sides of a common *navaranga* (hall). The *sabhamandapa* is to the east of this *navaranga* and the *prakara* of the temple has an entrance *mantapa*. All the three *garbhagrihas* (sancta) have a Shiva *linga* of which one has its lustral water chute on its right side. The doorframe is decorated with three *shakhas* (bands) and its *lalata* (lintel block) depicts Gajalakshmi. The open *sabhamandapa* has *kakshansana* (back-rest seat) and four pillar types are seen. The back of this *kakshansana* is decorated with octagons and the *adhishthana* (base) part has the carving of a band of diamond design and a band of elephants. The superstructures of the temple have disappeared. Located near this temple is the Ramalingeshvara temple, also of 11-12th century has a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamantapa*. The front wall of its *navaranga* is provided with *jalandras* (lattice windows) and the *mukhamandapa* has *kakshasana*. The pillars of the *navaranga* have low relief sculptures of Rama, Surya, Bhairava, Vishnu, dancers etc. The Mahadeva temple, located on the way from the village to the river, is a temple of circa 11th century and today only its *garbhagriha* and *ardhamandapa* (vestibule) are intact. Its *garbhagriha* enshrines a Shivalinga while its doorframe decorated with three *shakhas* accommodates Gajalakshmi on the *lalata* (lintel block). The village is endowed with temples of Samartha Ramadas Maharaj, Lakshmi, Dyamavva, Hanumanta, Halamma, Gangappa, Yamanurappa and Mallappa. Besides, it also has a mosque and two Veerashaiva *mathas* (monasteries).

Arakeri (J) (1,807) is 40 km west of Surpur, the Taluk headquarters, and 9 km north of Hunasagi on the Hunasagi-Kembhavi road. The only inscription reported from this place is located in the field of Desayis. Belonging to circa 13th Century, the inscription registers a gift of 40 *mattars* of land for god Sahasralinga. An inscription of 1043 from Hunasagi, belonging to the reign of Jayasimha II, mentions a grant for the temple of Sahasralinga erected in Aladakere by *mahamandaleshvara* Haihaya Chandarasa's queen Joganabbarasi. If Aladakere mentioned in the inscription is identical with modern Arakeri, the Sahasralinga temple referred to in that inscription may be identified with the Sahasralinga temple at Arakeri. However, since there is a direct mention of Arakere in the inscription of 1055 found in Kachakanur, a nearby village it cannot be ascertained whether the above mentioned Aladakere is the modern Arakeri.

The village has fortification wall around and is entered through a gateway. A bastion like structure is erected atop the Shankaralinga temple. This east-facing temple has a large *garbhagriha*,

an open *antarala* and a *navaranga*. There are indications that originally it was a *trikuta* temple. Attached to the *navaranga* on the north and south or there appear to have been *garbhagrihas* with *antarala* components. The four-foot high Sivalinga in the *garbhagriha* has Sahasralingas carved on it in 20 tiers. Interiorly the temple is square, while exteriorly its plan is multiple angled. The attractive *makaratorana* in the *antarala* depicts figures of Brahma, Vishnu and Maheshvara. Supported on twelve huge pillars, the *navaranga* has a large *rangamandapa* at the centre. Its ceiling is beautiful. The doorframe of the *garbhagriha* is decorated with five *shakhas* and its *lalata* is carved with a relief of Gajalakshmi. The principal doorway of the temple has four impressive decorative bands. In front of the temple there are three mutilated sculptures of Ganapathi, Nandi and *Tirthankara*.

The Sangameshvara temple at the entrance of the village is considerably renovated and consists of a *garbhagriha* and a large open *sabhamandapa*. In the *garbhagriha* there is a single *pitha* which supports a four and half feet tall image of standing Brahma and Sahasralingas. Possibly there was also an image of Vishnu which, however, is not traceable now. The *sabhamandapa* of this temple is large and since there are indications of Traipurushas (Trinity) having been installed in the *garbhagriha*, it may be assumed that anciently it was a Traipurusha school for imparting education. The Mauneshvara temple here belongs to circa 11-12th Century and consists of a *garbhagriha* and *ardhamandapa*. Its *garbhagriha*, which has a beautiful doorframe of four *shakhas*, enshrines a Sivalinga. These apart the village has temples also of the village goddess, Paramananda, Basavanna, Jattappa, Hanumanta, Kenchamma and Maragamma.

Aralagundagi (4,893) is 35 km south-west of Jevargi, the Taluk headquarters and 37 km from Sindagi. It is the birth place of *Sharana* Basaveshvara (1746-1822) of Kalaburgi. The only inscription reported from this place is on a pillar near the Basavanna temple and it belongs to the reign of Kalyana Chalukya king Someshvara II. This inscription informs of a grant of 60 *mattars* of land measured by the rod of Manikeshvara, along with a site, for a *Satra* to the *mahajanas* of Aralagundage which was a *sarvanamasyad-agrabara*. Save this inscription, no temple or remains of 12th Century are found in this village.

A house of the ancestors of *Sharana* Basaveshvara of Kalabugri, whose birth-place this was, is located here. Born in a Veerashaiva family, *Sharana* Basaveshvara illuminated the *dasoha* tradition and finally settled in Kalaburgi. His birth place, Aralagundagi, has the temple of *Sharana* Basaveshvara which comprises of a *garbhagriha*, *pradakshinapatha* and *sabhamandapa*. Pillars and doorframes of the Kalyana Chalukya period have been used in constructing this temple. A lamp is kept lit perpetually at the place of his birth. The fair of *Sharana* Basaveshvara takes place on the fifth day after the full moon day of Holi and thousands of people participate in it. These apart there are temples of Kyatalinga, Hanumanta, Malakhan, Mallayya, Maragamma and Lakshmi, as also two mosques.

Atanur/Atnoor (4,237) an important centre located on the Gulbarga-Afzalpur road is about 41 km south-west of Gulbarga and 14 km north east of Afzalpur, the Taluk headquarters. In ancient inscriptions this place is referred to as "Attinuru-80" and it was the headquarters of a *kampana* (a smaller administrative division) of 80 villages belonging to the larger administrative

division called "Alande-1000". So far four inscriptions have been reported from here. Of these, one belongs to 12th century and informs about a grant of 5 *panas* from the *siddhaya* of Pullivige village by Bacharasa for providing oil to burning a lamp in a temple. The remaining three are Jaina inscriptions of about 13th century. Of the latter, the one dated 1243 registers installation of an image of *Chauvis* (24) *Tirthankaras*, while the other dated 1285 refers to renovation of the Basadi by Jaragappa, the son of Lingappa of Ilchapura.

Today in the village there are old temples of Shankaralinga, Basti Bommanna, Doddabasavanna and Hanumanta. Except the Shankaralinga temple all are renovated. This is a *trikuta* temple. Its principal *garbhagriha* has an *antarala* while the remaining two lack it. These are arranged around a common *navaranga*. The *garbhagriha*, which enshrines a Shivalinga, has a doorframe decorated with four *shakhas*. The remaining parts of the temple are ruined. The three-tiered *bhitti* (wall) over a raised lotus shaped *adhishtana* although plain but peculiar. A bastion like structure (*hude*) of later times has been erected atop this temple.

The Basti Bomma temple (*trikuta*) located outside the village is completely renovated. Today its *garbhagrihas*, connected to a common *navaranga* shelters sculptures of Chauvis *Tirthankaras*, Parshvanatha, two beautiful images of *Tirthankaras* seated in *padmasana* posture, and an attractive standing marble images of Jina. Stylistically these may be assigned to 11th century. Recently sculptures of Adinatha *Tirthankara* and Dharanendra Yaksha are reported to have been found in front of this temple. The square pillar in front of this temple, which has carving on all its four faces depicting a deceased warrior attaining Kailasa, is interesting. The three Jaina inscriptions discussed above are also found here. The Basavanna temple near the village entrance retains its original plan and contains sculptures of Parvati-Parameshvara and Vishnu. The Hanumanta temple, seen at the centre of the village, has a *sabhamandapa* and *prakara*. In front of the temple is a pillar commemorating self-sacrifice. The four faces of this pillar depict the various stages of self-sacrifice. Images of Suryanarayana, Gajalakshmi, Keshava and a hero-stone are found nearby. The Doddabasavanna temple located near the village entrance carries a domical superstructure. The *garbhagriha*, which has a *pradakshinapatha* around, enshrines an image of Hanumanta. This monument, which looks like a Muslim structure, is the attraction of Atanur today. There is a worn out stone inscription near this temple. Near the Agasibavi, *mithuna* sculptures are found. These apart, the temples of Virabhadra, Jatingarama, Lakshmi, Dyamavva and Maragamma; the Masjid and Dargah of Maula Sab are also located here. The *urus* (fair) takes place in the month of October.

Avaradi (Aurad) (2,099) is located on Jevargi-Surpur road, 6 km south of Jevargi, the Taluk headquarters. An inscription of 1182 from the neighbouring Kellur refers to this place as "*Sarvanamasyad-agrahara Avaravadi*". Located then in Nariyambale-70 division, it was an *agrahara* of 142 *mahajanas*. Two inscriptions have been reported from this place so far. The earliest of these is found in a field and belongs to the Shatavahanas. It reads "*Chakasa bhodinasa vijalaya*" and is an important document referring to a "*vidyalaya*" (school). (This is the first document referring to a school in Karnataka). The other record belongs to 12th Century unfortunately does not contain details. There are sculptural remains near the village gate. These apart there are temples of Basavanna, Hanumant, Biringa, Dyamavva, Durga, etc. In the Jatadharalinga temple is a 12th century Shiva linga of the Kalyana Chalukya period. A Masjid and a Dargah are also found here. The bastion like structure (*hude*) is in good condition.

Banabi (705) is a place of historical importance situated 32 km north-west of Chitapur, the Taluk headquarters, and 31 km north-east of Gulbarga on the left bank of the Bennetore river. Mentioned as 'Bhanamage' in ancient inscriptions, in the past it was located in the Sugur-70 division, and only one inscription has been reported from this place. Located near the Ishvara temple this inscription belongs to the reign of the Kalachuri king Rayamurari Sovideva and registers a grant of 12 *mattars* of land for god Mallikarjuna of Bhanabige and 12 *mattars* of land for the *Kalkutigas* (sculptors) of that temple by Mahamandaleshvara Vira Gonkarasa, manevergade Siddhaya Dandanayka, Bahattara-niyogadhipati Madhavayya and others. The Mallikarjuna referred to in the inscription is today's Ishvara temple, which though in deteriorated condition is beautiful.

Bandaravada (3,256) is a place of historical importance located on the left bank of the Bhima river 30 km east of Afzalpur, the Taluk headquarters, and 40 km south-west of Gulbarga on the Chinmali road. Mentioned in ancient inscriptions as 'Maha Agrahara Bondaravada' and 'Sarvanamasyada agrahara Bomdaravada', it was located formerly in Attinuru-80 division. Three inscriptions are reported from here so far. Of these an inscription of 1113 standing at the door of the Someshvara temple near the school refers to the reign of Kalyana Chalukya emperor Vikramaditya VI and states that with the permission of yuvaraja Mallikarjuna, Nilakantha dandanayaka of Kamme kula after having caused to be built the temple of Someshvara in memory of his deceased parents and that at the request of Dandanayaka Lakshmarasa, while the yuvaraja gave grant of 50 *mattar* of land, the mahajanas gave 12 *mattar* of land and other officers offered various tolls. Incidentally the neighbouring villages of Biddanuru, Gobburu and Godulevada are mentioned in it. Another inscription of 1118 carved on the same stone registers a grant of 15 *mattars* of land for the god by the mahajanas. A third inscription of 1174 belonging to the reign of Kalachuri Sovideva informs about the grant of 60 *mattars* of land for the same temple by Govindadevarasa, the heggade of Attinuru-80, and incidentally mentions a Basadi located there. The temple where this inscription is found itself is the Someshvara temple mentioned therein.

Today there are four ancient temples of historical importance which are in a deteriorated condition and two more which are deserted. Of these the Someshvara temple consists of a *garbhagriha*, an open *antarala* and a *navaranga* and it is partially ruined. This east-facing temple has a Shivalinga in its *garbhagriha* and its doorframe is decorated with seven *shakhas* which are unpretentious. In the *navaranga* are a sculpture of Saptamatrikas and a *pitha* for Surya. Another temple called 'Degula' is attached to the Gaudara Wada and consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a side entrance *mandapa*. The doorframe is attractive and there is *kakshasana*. The ceiling of the *navaranga* is decorated with lotuses. The pillars of this temple are of varieties and beautiful. Though the Bhogalingeshvara temple is completely renovated, it is an ancient temple retaining its original plan and remains of the Kalyana Chalukya period such as Shivalinga, Nandi, Ganapathi, Bhairava, Mahishamardini, Bhairava padagatti surrounded by snake etc. may be seen here. In the Kurubara street, only a part of the wall of a once monumental temple, now in ruins survives, but it carries astonishing carvings of attractive Shilabalikas, Vishnu etc. Nearby lay a sculpture depicting Ugra-Narasimha in terrific form. Outside the village is the Suragi Shanteshvara Matha and one may see here sculptural remains of the Kalyana Chalukya

period which includes a damaged inscription also. Apart from these, there are in the village temples of Mallikarjuna, Lakshmi, Hanumanta, Ishvara and Maragamma. The annual fair of Shanteshvara is celebrated five days after the Gauri Hunnime.

Bennuru (B) (1,073) is a place of historical importance situated 24 km south-west of Chitapur, the Taluk headquarters, and 4 km from Pethashirur. An inscription of 1288 belonging to the reign of Yadava king Ramachandra lying in the Ishvara temple, informs of the gift of Bendanuru in Saravadi *kampana* of Gonka-120 (60) as *sarvamanya* for god Mallinathadeva. The temple containing this inscription is in an elevated area near the entrance gate of the village. Nearby are two east-facing *dvikuta* temples side by side. They look like copies of each other and contain separate *garbhagriha* and open *antarala*. There are *devakoshtas* on the west and north sides of the open *navaranga* which is entered from the east. The doorframes are of *trishakha* type and in some *garbhagrihas* Shivalingas are found. Each *navaranga* has four *devakoshtas* and one of which contains a sculpture of the Saptamatrikas. The front part of the open *navaranga* has *kakshasanas* while the walls are unpretentious. Outside the village in the compound of the Mallikarjuna temple is found the renovated Mallikarjuna temple. It is a *Trikuta* temple comprising of three *garbhagrihas* with *antaralas* joined together by a common *navaranga*. The *garbhagrihas* contain Shivalingas and their doorframes are decorated with three *shakhas*. In the *navaranga* there are six *devakoshtas* and the central ceiling has a lotus. To the left of this is an *ekakuta* temple with side entrance. It consists of a *garbhagriha*, an *antarala* and a *navaranga* and in the *garbhagriha* is a Shivalinga. On the pillars of the *navaranga* there are attractive miniature carvings. Both these temples belong to about 12-13th Century. The annual fair of the Mallikarjuna temple is celebrated on *Dhavanada Hunnime*. Apart from these, there are two bastions (*hude*) and temples of Basavanna, Biralinga, Hanumanta, Ellavva, Pochavva, Dyamavva, Maragamma etc and a mosque and the Dargah of Maulali.

Bhankuru (663) is a place of historical importance situated 18 km north-west of Chitapur, the Taluk headquarters, and 5 km east of Martur Railway Station. Mentioned as 'Bamukuru' in ancient inscriptions, so far three inscriptions are reported from this place. Of these the inscription in the Ishvara temple belongs to the reign of the Kalyana Chalukya king Vikramaditya VI and refers to pattamahadevi, yuvaraja Mallikarjuna and mahamandaleshvara Nagarasa. In addition it registers land grant for the Manikeshvara temple there. The hero-stone inscription is a record of 1108, but details cannot be known as that part is damaged. The inscription on the *pitha* of the image in the Jaina Basadi is of about 13th Century and mentions 'Sri Kanakakirti', the other portions being lost. In the village there are ancient temples of Ishvara, Mallikarjuna, Ramalingeshvara and a Basadi of which the Ramalingeshvara and the Jaina Basadi are in good condition. The Ramalingeshvara temple consists of a *garbhagriha*, an open *antarala* and a *navaranga* and enshrines a Shivalinga in the *garbhagriha*. The Jaina Basadi is a *Trikuta* temple and there are images of Shantinatha, Bahubali, Mahavira, Parshvanatha, Yaksha etc. The doorframes are decorated with three *shakhas* and carry six miniature Jaina figures in the *lalata*. In the same compound there are sculptures of Aditirthankara, Chauvisa tirthankara and Nishidhis. Nearby are a Bhairava image and a hero-stone. That the 'head' of Sharana Ekantada Ramayya of Alanda who had performed the miracle of the head (*Shirassu pavada*) in Abbaluru (Hirekerur Taluk) was brought also to

Bhankuru, is recorded both in the Talikote inscription of 1184 and in the 'Abbaluru Charite', a literary piece of a later period. Apart from these, in the village there are temples of Kereyamma, Hanumanta, Bhuyyarya (Antargata) Basaveshvara, Yankalamayi, Akkamahadevi, Maragamma etc. and Jaina remains near the Mallayya and Dodda Ganapathi temples. The annual fair of Kereyamma temple is celebrated on the day next to Kara Hunnime and a cart race is arranged on that day. In the village there are also a Mosque and a Dargah.

Bhimarayanagudi (4,792) is a modern habitation on the Kalburgi-Bijapur cross road, situated five km west of Shahapur, the Taluk headquarters, it is also called as U.K.P. Colony. Here are the buildings of the central Office of the Upper Krishna Project, Traveller's bungalow and Inspection Bungalow, etc. and falling within the revenue limits of 'Amalapura' village, it is famous for the Balabhimaraya temple. The local people call Balabhimaraya (Anjaneya) as Amlappa Mutya and Amblayya also, and the fair takes place two days during Sankranti of every year. On the Makarasankramana day, the utsava-murti of Balabhimeshvara is carried to Hurusugundagi located 18 km away and after worshipping it on the bank of the Bhima river it is brought in a procession to Shahapur where the whole night the god is carried in a palanquin. The next day after the palanquin has returned to the temple the fair is celebrated. Thousands of devotees gather here from distant villages for watching the fair. There is an opinion that the Bhimeshvara temple here was constructed and the image installed by Venkatappanayaka, the king of Surapura. The fact that this temple was reconstructed with the help of ancient sculptural remains of 10-11th Century is proved by its pillars, doorframes etc. Probably Amalapur was also destroyed at that time, when the Shahapur and Gogi forts were taken during the Mughal invasion. There is an opinion that the remains of the deserted ancient Ishvara temple form part of the present Balabhimeshvara temple. But the inscription at the entrance to this temple, dated 1051, informs about the grant of land measured by a rod of 32 spans in Edavolal located in Sagara-300 division by Someshvara I and mahamandaleshvara Devarasa for god Someshvara caused to be made by Somayyanayaka in Srivolal. This Srivolal is modern Shirvala.

The south-facing Balabhimaraya temple, standing within a spacious compound, consists of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is the image of Svayambhu Balabhim and a Shivalinga in the corner. The doorframe is *trisakha* type with Gajalakshmi in the *lalasa*. The pillars of the *navaranga* are distinctive and particularly noteworthy are the pillars carried by lions seated on *padmapitha*. The pillars are decorated in a variety of ways and attractive. The front part of the *navaranga* is beautiful. Apart from this there are in the village, modern temples of Sharanabasavesvara and Devamma.

Bhusanuru (5,305) is a place of historical importance located 12 km south-west of Alanda, the Taluk headquarters, and it is now famous for the Sugar factory. A copper-plate inscription of the time of Kakatiya Prataparudra written in Sanskrit has been reported from this place. It is stated that in olden times it was called Bhushanapura. The ancient Amareshvara linga is located here. The Amaraja dam, proposed between Bhusanuru and Korahalli, formerly under construction has been completed few years back, is a suitable place to the people of the surrounding area for week-end picnic.

Bhutapura (1,185) is located 35 km south-west of Chincholi, the Taluk headquarters, and 16 km north of Sedam. No inscription has been reported from here. But it is famous for the Ishvara temple located there. This east-facing 12-13th century temple consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga and its dvarabandha consists of three unpretentious *shakhas*. In the *antarala* is a Nandi. The pillars of the *navaranga* are attractive while its ceiling is flat. In front of this temple, which has been renovated by retaining its original plan, is an image of Devi. In the *garbhagriha* of the Mallikarjuna temple outside the village is a *pitha* for god Aditya, which depicts seven horses and charioteer Aruna, and the lintel depicts Saptamatikas. Nearby is a hero-stone. Behind the school is a *Masti* stone of 17-18th Century and in the open space of the Hanumanta temple is a mutilated two-armed image of Ganapathi of 10-11th Century.

Bijjanahalli (620) is located 12 km north-west of Sedam, the Taluk headquarters, and four km north-east of Malakhed on the left bank of the Kagina river. It is famous for the Chammavuges (leather sandals) of Haralayya and Kalyanamma. The Chammavuges kept in the house of Shivasharanappa Solabannavar are believed to be the Chammavuges given to Basavanna by Haralayya couple and today that house has been converted into a temple. These Chammavuges are placed in a glass box and worshipped by devotees. Apart from this, the village has modern temples of Gavi Siddheshvara, Basavanna, Mallikarjuna, Hanumanta and Maragamma. On Basavajayanti (Basava's birthday) a cradle ritual is held here and on Mahanavami every year, Haralayya's annual ritual is celebrated.

Bilavara (2,349) is a place of historical importance located on the Jevargi-Balabatte road, 30 km south-west of Jevargi, the Taluk headquarters. So far no inscription has been reported from this place. However, the place is famous for its Ishvara temple of circa 11th Century. This east-facing temple standing on a high *adhishtana* is huge and now deserted. It is a *Trikuta* temple consisting of three *garbhagrihas* of which the northern *garbhagriha* contains a Shivalinga. The temple retains the walls of the western and northern *garbhagrihas* but the southern *garbhagriha* is entirely in ruins. The ceiling of the principal *garbhagriha* has collapsed while there is a beautiful *chandrasila* near the threshold. In the *devakoshtas* of the walls there are carvings of Brahma and Vishnu. The beautiful doorframes of the *garbhagrihas* have three and five *shakhas* respectively. Only four central pillars of the *navaranga* survive and the back of the *kakshasana* carries various carvings. Flanking the steps leading into the temple, there are in the *adhishtana* carvings of *mithunas*, *hamsa*, elephant, peacock, lotus etc. Apart from these, there are modern temples of Hanumanta, Biralinga, Jattingaraya, Ayyannamutya, Ellamma, Maragamma etc. and Madivalappa's cave and Matha. There are also a Mosque and a Dargah.

Biranuru (1,614) is a place of historical importance 21 km south-east of Shahapur, the Taluk headquarters. The remains of Neolithic period are reported from here and the village is situated on an Ash Mound. In the village there is a temple of Ramalingeshvara belonging to 12-13th century. Originally this was a *Trikuta* temple, but it is now completely in deteriorated condition retaining only its *garbhagriha*. There are here damaged sculptures of Bhairava and Vishnu. Located in a field called *gudihola*, the Paramananda temple is an ancient temple whose *garbhagriha* only is in good condition. In the Hanumanta temple there are sculptures of Vishnu, Saptamatikas,

Naga and a Tirthankara *pitha*. Along with these there are in the village a few hero-stones of which the hero-stone in the Akhandeshvara temple depicting two heroes as bowmen is noteworthy.

Bodhana (2,530) is a historical place situated 35 km east of Alanda, the Taluk headquarters, via Kadaganchi and 33 km north-west of Gulbarga via Chinchanasur, on the right bank of Bennetore river. Mentioned in ancient inscriptions as 'Piriya Bodhana', it was a 'Sarasvatipura' during the time of Maleyamati, the queen of the Kalyana Chalukya king Vikramaditya VI. It was anciently located in Gonka-120 *kampana* of Alanda-1000 division. So far, a solitary inscription has been reported from this place. This inscription lying in front of the Mallikarjuna temple belongs to the time of Jagadekamalla II, the Kalyana Chalukya king. It informs that in 1142 Naranadeva Dandanayaka, the prabhu of Bodhana, caused to be erected a *Trikuta* temple for gods mallikarjuna, Keshava and Mulasthanadeva and installed in it gods Maheshvara, Murari, Kumara, Bhairava, Chandi, Bhanu, Phani, Gananatha and Saptamatrikas, and on that occasion for worship in the temple, Bammanayya Nayaka gave land grant. The inscription reveals at the end that the epigraph was composed by *sahaja-kavi-sarvabhauma* Madhava. Thus it becomes clear that the Mallikarjuna temple containing the inscription in question itself is the *Trikuta* temple referred to in it. This temple consists of three separate *garbhagrihas* with *antaralas* joined together by a common *navaranga*. In the principal *garbhagriha* is a Shivalinga (Mulasthanadeva) and its doorframe is beautiful with three *shakha* decoration. The architrave has five superstructure models which are attractive. In the *navaranga* are eight *devakoshtas* some of which contain two and half feet tall Brahma, Bhairava and Ganapathi images. The pillars of the *navaranga* are attractive and its doorframe is decorated with four *shakhas*, Gajalakshmi being in the *lalata*. In front of this temple is a hero-stone of about 13th Century. Apart from these, there are in the village modern temples of Basavanna, Mahadeva, Mahantesha, Birappa, Hanumanta, Ambabhavani, Lakshmi, Katamma and Akkamahadevi besides a Mosque and three Dargahs.

Budihala (1,967), located 45 km south-east of Surpur, the Taluk headquarters, has assumed importance because of the discovery of ash mounds pertaining to the Neolithic culture. The place has acquired the name 'Budihala' because of the presence of ash moundst here. Though Meadows Taylor discovered it about 175 years ago, it is Dr. Paddayya, a Professor at the Deccan College, Pune, who through his frequent visits, excavations and scientific studies for the last two and a half decades, has fetched a distinct place for Budihal in the archaeological map of the world. The Neolithic sites, which had assumed importance as Neolithic Stone Industry and butchering locality, are located slightly away from the left bank canal of the Krishna which passes near Budihal. On the basis of the remains such as variety of pottery, animal bones, various stone implements etc., unraveled from the scientific excavation of the two ash mounds here, Dr. Paddayya has opined that this is a habitation site of Old Stone Age culture, of about three lakh years old and he is anticipating that future excavations would bring to light some more important aspects. The pre-historic significance of the site of Budihal is to be understood in the background of the fact that Kodekal, Hagaratagi, Rajanakolur, Hunasagi, etc of Neolithic and Megalithic culture sites.

Chandrampalli (979) is a lovely tourist spot in the Gottamgotta mountain range, situated 10 km north-west of Chincholi, the Taluk headquarters. Here a dam has been built across the

river Sarala for irrigation. But its location amidst the hilly surroundings offers memorable experience to tourists. It is a fit week-end picnic spot for the people around and has a guest house of the irrigation department. On the hill is the huge building of the Farmers' Training Centre. **Gottamgotta** (Bechirak) is amidst the hills located 7 km away from Chandrampalli. It is an adventurous travel to trek the hills up and down to reach Gottamgotta from the backwaters of Chandrampalli Reservoir. There is a tradition that anciently this was Viratanagara, hence a place connected with Pandavas. There are temples of Bakkaprabhu, Hanumanta and Durgadevi. On the top of the hill is located the Bakkaprabhu temple and people gather in considerable number to perform the *bhajan* and other cultural activities during the *Shivaratri*. This is the locality where Bakkaprabhu, a native of Atmakuru in Sadashivapet Taluk of Medak district in Andhra, performed penance. His sacred tomb is in Karakinahalli in Bidar Taluk. The annual fair takes place there on *hunnime* (Full Moon Day).

Channuru (1,220), located 32 km south-west of Surpur, the Taluk headquarters, obtains its historical importance due to the 12th Century temples standing beyond the stream, north of the village. Located here are three east-facing temples. Of these, the Maheshvara and Martanda temples are of smaller dimension and consist of only *garbhagriha* and *ardhamandapa*, while the Ishvara temple, somewhat larger, is a simple construction and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. The inscription near this temple belongs to the reign of Chalukya Vikramaditya VI and informs about a grant of land given in 1123 by Mallidevarasa for god Lakkaneshvara in Chandavura (Channuru) which was under his administration. Beside this temple is the Gangadhareshvara temple, consisting of a *garbhagriha*, an open *antarala*, and a spacious *navaranga* whose northern corner has been extended by two *ankanas* (bays) for installing a Shivalinga. The principal *garbhagriha* has two Shiva lingas on a *panipitha* of recent times and of which the black stone *chaturmukha* linga is ancient and distinct. Another inscription lying in front of this temple also belongs to the reign of Vikramaditya VI, and informs about a land grant given for god Lakkaneshvara in Chandavura (Channur) by Mallarasa and Dasiyarasa. On grounds of these inscriptions, the present day Gangadhareshvara temple may itself be regarded as the Lakkaneshvara mentioned in inscriptions. There are a damaged sculpture of Surya and a beautiful sculpture of Mahishamardini. The image of Mahishamardini, standing on a *simha-pitha* to a height of about four and a half feet, is very artistic. There are in the village recent temples of Hanumanta, Gramadevata, Jattappa, Basavanna and Maragamma. There are also a Mosque and the Dargah of Mehub Subani whose *urus* takes place during the *gyaravi* month. **Kalladevanahalli** (2,095) is a neighbouring village with pre-historic remains. The Kalleshvara temple of the Kalyana Chalukya period here has been completely renovated and there are ancient sculptures of Shivalinga, Ganapathi, Brahma, Parvati and Mahishamardini.

Chattanahalli (3,937) is a place of historical importance 24 km west of Yadagiri and located to the north-east of Shahpur, the Taluk headquarters. No inscription is reported from here so far. Near the mosque outside the village there is a Persian inscription which does not appear to have been reported so far. The place is famous because of the Basavanna temple here. This temple of *trikuta* order, stands on a high *jagati* (platform), a curious aspect being that its principal *garbhagriha* faces the south. The three *garbhagrihas*, each with an open *antarala*, are arranged

around a common open *navaranga* which is entered from the south. The principal *garbhagriha* enshrines a Nandi while the *garbhagrihas* on the east and west contain Shivalingas. These are locally called as Bhimalinga and Ramalinga respectively. The doorframes of the *garbhagrihas* are decorated with *panchashakhas* and the *lalatas* have Gajalakshmi. Above the doorframe, the *uttaranga* (architrave) is decorated with five beautiful superstructure models. In the centre of the *navaranga* is an ancient Shivalinga which probably may have been originally enshrined in the principal *garbhagriha*. In the *navaranga* three types of Chalukya pillars have been made use of and there is *kakshasana*. The wall of the temple is unpretentious and simple. Within the temple there are *pithas* (pedestals) for the images of Vishnu and Aditya. There are two ancient buildings within the *prakara* of the temple of which one is a *matha* attached to the temple meant in the past for imparting education. On grounds of architectural style the temple may be assigned to circa 11th Century. Apart from these there are in the village modern temples of Basavanna, Birappa, Singayya Mutya, Amalamutya, Hanumanta, Kamma, Maragamma etc. and Mali Siddhaya's Matha. There are also a Mosque and a Dargah.

Chengata (4,701) is a place of historical importance located north-west of Chincholi, the Taluk headquarters, 52 km via Sulepete and 40 km via Chimmanachod. No inscription is reported from here so far. But it is well known for the Someshvara temple. This east-facing temple stands on a high *adhishtana* and retains only *garbhagriha* and *antarala*. Its *navaranga* which was in dilapidated state is now renovated. The *garbhagriha* has a multiple-angle plan and it contains a Shivalinga, has a four *shakha* doorframe with figures of Brahma, Vishnu, Maheshvara and Aditya in the five miniature *mandapas* of the *uttaranga*. The doorframe of the *antarala* is attractive with three and half feet *dvarapalaka* images on either side, the beam being decorated with a beautiful *makaratorana*. In the exterior wall of the *garbhagriha* are three devakoshtas containing Bhairava, Tripurantaka *Shiva* and Bhairavi sculptures. These images are excellently carved and the temple may belong to circa 11th Century. The annual fair of the god takes place on *Ugadi Panchami*. Apart from this, there are in the village, temples of Basavanna, Mangaleshvara, Guddada Mallikarjuna, Siddhappa, Hanumanta, Devamma, Maragamma, etc. as also a Mosque and Mastan Khadri Dargah whose *urus* takes place in *gyaravi* month (April 11).

Chhayabhogavati is on the left bank of the river Krishna, situated 65 km south-west of Surpur, the Taluk headquarters, and four km east of Narayanapur. The roaring flow of the Krishna, the cool breeze, the attractive Bhimanakolli, the view of the distant Jaladurga and the surrounding nature make it a charmingly arresting spot while Journeying on the way from Narayanapur to Chhayabhogavati. An east-facing natural cave on the flank of a 200 feet deep valley has been altered into a temple consisting of a *garbhagriha* and an *ardhamandapa*. On the platform in the *garbhagriha* are carved a pair of feet (paduke), as symbol of the goddess and there is a Shivalinga also. There is a *Puranic* legend concerning this goddess (see Chapter 2). The environment here is suitable for Siddhas and it appears that in the past some Siddha had dwelt here. Over hundred *tirthas* such as Uttaravahini, Brahmahridaya, Brahmaveni, Vishnuveni, Gomukha, Vasishtha, Jamadagni, Kapila, etc. are here and thousands of devotees flock to this locality for the festival that takes place on *Vaisakha Suddha Tadige* and participate jubilantly in the celebrations. Watching the river Krishna from the 'View Point' located about half a km away from the Chhayabhogavati

temple where she transforms into Chhaya Falls rushing down roaring in a zigzag course, is a spectacular experience. The Krishna forms into a wide single waterfall with majestic looks, when the Narayanapur Reservoir, about nine km upstream from here is full. This is the Chhaya Falls, an excellent tourist spot. About four km downstream from Chhayabhagavati, the Krishna branches into two and on the island so formed is the huge Jaladurga Fort of great historical significance. But to reach this spot the approach is from the other bank of the river, i.e., from Lingasugur. The famous Dhanushkoti, another water Fall of the river Krishna is near Jaladurga.

Chinamageri (2,272) Located 26 km west of Afzalpur, the Taluk headquarters, on Chinmalli road about two and half km from Chaudapura cross. In ancient inscriptions it is mentioned as 'Chinabagera' (Bandarawada, 1174) and it was then situated in the Atanuru-80 *kampana* of Aland-1000 division. No inscription has been reported from here so far. But in the vicinity of the Virabhadra temple at the entrance to the village there is a east-facing *Trikuta* temple. One of the three *garbhagrihas* of this 11th-12th Century temple contains a Shivalinga. The doorframes are decorated with three *shakhas*. There are eight small *devakoshthas* in the *navaranga* one of which contains a Shivalinga with its chute on the right. The *antarala* is decorated with a beautiful *makaratorana*. The ceiling of the *navaranga* is attractively decorated with a star-shaped lotus. To the east of the *navaranga* is the *mukhamandapa* with *kakshasana*. This temple has a four-tier *adhishthana* and its wall is unpretentious, while the superstructures have disappeared. This relatively well-preserved temple was a *traipurusha* temple serving as a centre of education in early times. To the right of this temple is a well, whose walls on the interior carry a couple of interesting *mithuna* sculptures. The platform near this well has a couple of *mastikals* (*Sati* stones) and sculptures of mutilated Keshava, Aditya and Mahishamardini. The Virabhadra temple has been completely renovated and consists of a *garbhagriha*, an *antarala*, a *navaranga* and *mukhamandapa*. There is a beautiful sculpture of Virabhadra inside. The superstructure over the *garbhagriha*, constructed of bricks and mortar, is beautiful and carries attractive relief carvings. Within the premises of this temple are small temples of Amba Bhavani and Mailara. Near the Okalammana Bavi outside this temple there are a Shivalinga, sculptures of Chamundi, Surya and a Hero-stone. The Mahanteshvara Guddara Matha is also here. In the village there is a beautiful temple of Kamma belonging to the Nizams' period. There are temples of Ugramurti, Gulappa, Basavanna, Jatingaraya, Hanumanta, Lakshmi, Ellamma and Maragamma besides the Mahanteshvara, Surugi and Santeshvara *Mathas*. These apart, there are a Mosque and a Dhavalamallik Dargah, whose *urus* takes place in *gyaravi* (eleventh) month. The Virabhadra's *konda* takes place six days after *Chatti Amavasya*, while the Car festival (*rathotsava*) takes place on the fifth day from *dhavanada hunnime*. Thousands gather for that occasion.

Chinchansuru (5,571) is a place of historical importance located 31 km east of Alanda, the Taluk headquarters, and 25 km north-west of Gulbarga. Two inscriptions are reported from here so far. Of these the one near Kulakarni's *bhavi* (well) belongs to circa 12th Century and records, while mentioning about Dapanayaka, prabhu Sayideva and Kallumbarage city. The other inscription found on pillars flanking the *antarala* of Maheshvara temple, dated 1380, informs about a grant for god Brahmeshvara by Mayanna and eulogises the poetic excellence of his son Gangadhara.

The Maheshvara temple in the centre of the village is identical with the Brahmeshvara temple mentioned in the inscriptions. Though its *navaranga* has completely disintegrated, the temple is noteworthy for the beautiful relief sculpture on the walls of its *garbhagriha* and *antarala*. This east-facing temple stands on a high *jagati* and in its *garbhagriha* is a large sivalinga. The doorframe, decorated with four *shakhas*, has *Shaiva-dvarapalaks* and *chauri*-bearers depicted in its lower part and Gajalakshmi in the *lalata*. The door sill is also beautiful and there is an attractive *chandrasila* in the *antarala*. The open *navaranga* has deteriorated. A principal attraction of the temple is the bas-reliefs on its wall. In the exterior wall of the *garbhagriha*, on all three sides there are *devakoshthas* of which two contain the sculptures of Bhadrakali and Bhairava in terrific form, while the third contains a noteworthy sculpture of Ganapathi, accompanied by Siddhi and Buddhi. The walls are decorated with series of *hamsas*, miniature *mandapas*, miniature pillars and flowers and creepers. The whole wall is covered with bas-reliefs of Bhairava, Bhairavi, Ganapathi, beautiful dames playing on different musical instruments, Rati-Manmatha, etc. Of these the most arresting is the beautiful dame lifting up the lotus panel in her left hand to write a *kavya* with a stylus held in her right hand, which recalls to one's mind, a similar sculpture from Jalasangi in Bidar district. These sculptures have added more essence to the greatness of the temple in arresting the mind of the viewers. In the Someshvara temple here are sculptures of Vishnu, Ganapathi and *dvarapalaks* and outside the temple is a unique hero-stone of circa 12th Century depicting in two tiers the tiger-hunt scene. Apart from these there are recent temples of Baneshvara, Gauleshvara, Biralinga, Vaddina Basavanna, Virabhadra, Siddhananda, Chaudamma and Mahapura Tayi. The fair of the Mahapura Tayi temple is celebrated with pomp on the Akshaya Tritiya and Badami Amavasya. There are also a Mosque and a Dargah. In addition to these Savalagi Shivalingeshvara temple is also there.

Chincholi (17,144) is a Taluk headquarters and a place of historical importance located on the river Mullamari, a tributary of the Kagini which in turn is a tributary of the river Bhima, and it is 70 km away to the north-east of Gulbarga and 571 km north of Bangalore. So far four Persian inscriptions belonging to circa 17-18th Century are reported. Of these, two inscriptions refer to the construction of Chincholi fort in 1656 by Abdul Amir Khan, the son of Buhulal Khan, and renovation of that fort by Mahmud Khan. Of the remaining two inscriptions, found on the entrance to the Dargah, one informs about the construction in 1774 of the doorway of the Siddi Bashir Dargah and the second informs about the construction of the arched entrance to the Dargah by Dalil Khan in 1852. Around 1728, under the Peshvas, the place became a *samsthana* (local princely state) consisting of 77 villages and a strong fort, a palace and a Venkateshvara temple were erected in their regime. Outside the village there is a spring called *Papanasini*. In this spring are five lingas and water flows all through the year. The five Shiva lingas, set up in five shiva stages, indicate the five levels of water. The water from this spring drains into the river Mullamari on whose bank it is situated.

In the village, the Venkateshvara temple is situated beside the Lakshmibayi Wada (Rani Mahal). The temple consists of a *garbhagriha*, an *antarala* and a *navaranga* and its large pillars are in Kalyana Chalukya style. In the *garbhagriha* is a beautiful image of Venkateshvara and in front is a huge *dipamala* pillar (pillar for illumination). There are temples of Mallikarjuna, Bhogalingeshvara,

Parvata-Gangadhara, Revanasiddha, Basavanna, Hanumanta and Venkataramana besides the Mahanteshvara Matha and Halakoda Channabasaveshvara Matha. The annual fair of Channabasaveshvara is celebrated around *Shivaratri*. In the village there are four Mosques and Haz Khudanma Husseini Dargah. The Church here, stated to be of the Portuguese period, is modernized recently.

Chincholi (B) (826), Located on the right bank of the Borakihalla (Boraki stream), it is a place of historical importance situated 16 km north-west of Alanda, the Taluk headquarters. Though no inscription is reported so far, the Mallikarjuna temple here is a circa 12th Century *trikuta* temple. This east-facing temple has three *garbhagrihas*, each with an open *antarala*, held together by a common *navaranga*. In the principal *garbhagriha* there is an Uma-Maheshvara image along with a recent Shivalinga, while the remaining two *garbhagrihas* are empty. The doorframes of all the three *garbhagrihas* are decorated with three *shakhas*, while the *antarala* is made ornate with artistically carved *jalandra* (lattice window). The central ceiling of the *navaranga* is carved with a beautiful lotus and all the beams carry beautiful carvings of small lotuses. The front part of the *navaranga* is open and has *kakshasana*. In the *navaranga* of this temple, there is a stone on which oil and *jaja* are applied and rubbed to obtain medicine for paralysis. Patients from far away places come here for treatment. In the *navaranga* of Hanumanta temple are sculptures of Billalu (Bow-man), *Sthanaka* Bhairava (Standing Bhairava), Uma-Maheshvara, Durga and Saptamatrikas. In the *garbhagriha* are an image of Hanumanta and a stone depicting *Rasi-chakra* (the zodiacal circle). It is noteworthy that the front face of the *pitha* of *Rasi-chakra* carries carvings of Aruna and the seven horses.

Chinmalli (946) is a centre of religious importance located on the left bank of the river Bhima, 42 km south-east of Afzalpur, the Taluk headquarters, and 53 km south-west of Gulbarga. Mentioned in ancient inscriptions as 'Chillamale' and 'Chillamele', it had the distinction of being considered as *Abhinava Kailasa* where Srisaila Mallikarjuna resided. Four inscriptions are so far reported from this place, which formerly formed part of the administrative division called Attinuru-80. These inscriptions are found in the *sabhamandapa* of Svayambhu Mallikarjuna temple. An inscription of 1175 belongs to the reign of Kalachuri king Rayamurari Sovideva informs about the grant of nearby village Birajavada for god Svayambhu Sri Mallikarjunadeva, who resided on the bank of the west-flowing Bhimarathidevi, by various *gaudas*, and also grant of various tolls for the god by various merchants, including the Aihole-500, and Chellisetti of Kalambarige (Kalburgi) on the same occasion. A second inscription here informs about the grant of 960 *patte* (silk cloth), five *harivanas* (ritual plates), eight cows and the Lingapura village for god by Mayidevarane, the *mahamandaleshvara* of Yadava Ramachandra. The village occupies an area of half a square km and is surrounded by a 18-20 feet tall well preserved fort wall, which is provided with 14 bastions (*hude*) of 25 feet height at regular intervals and four *diddi* (*agasi*, large entrances) doorways. The north-facing Svayambhu Mallikarjuna temple on the bank of the river in the village stands within a spacious *prakara* and consists of a *garbhagriha*, an *antarala*, a *navaranga* and an octagonal *sabhamandapa*. This temple has a high *adhishtana*, and enshrines in the *garbhagriha* a Shivalinga on a *pitha* with chute on its right side. It has a *trishakha* doorframe for the *antarala*, and has a beautiful lotus in the central ceiling of its *navaranga*. The doorframe of the *navaranga* is decorated with a *makaratorana*. The open *mukhamandapa* in front has *kakshasana* and varieties of pillars. In

the vicinity of the temple, adjoining the prakara wall are small temples locally called 'Ishvara gudi' and 'Kallana gudi'. One of these enshrines a Shivalinga while the other contains sculptures of Vishnu and Nagendra. The wall of this temple is unpretentious and accommodates a *vajrapattika* (a string course of diamond motifs), while the superstructure has been renovated. The doorway leading from the temple to the river has a beautiful and attractive *mantapa*. These apart, there are in the village temples of Basavanna, Hanumanta, Lakshmi and Dyamavva besides a Mosque and a Dargah.

Chitapura (27,006) is a Taluk headquarters situated 52 km south-east of Gulbarga, the district headquarters, 25 km west of Sedam, and 629 km north of Bangalore, connected by rail. Earlier this was a *Paiga Jagir* headquarters comprising 50 villages. So far only one inscription, of circa 12th Century, is reported. This inscription, located in front of Chitapura Railway Station, informs that Ravidevarasa and three other officers having renovated the ruined Ghatantaki Basadi installed the image of Adi Tirthankara. Behind the Brahmins' street, there is a Mahavira Jaina temple of the Kalyana Chalukya period. Consisting of a *garbhagriha*, a *navaranga* and a spacious *sabhamandapa*, it is renovated and contains ancient sculptures of Mahavira, Parshvanatha, Neminatha, Bahubali and Padmavati Yakshi. The Kangaleshvara temple is an ancient temple which enshrines in its *garbhagriha* an old Shivalinga. Its *navaranga* has a *kakshasana*. In the Ganapathi temple are the sculptures of Shivalinga, Nandi, Lakshmi-Narasimha and Ganapathi. The pillars of the Hanumanta temple in the market area of the village are of 12th Century. Apart from these there are modern temples of Hanumanta, Venkateshvara, Panduranga, Vithala, Basavanna, Sharanabasaveshvara, Rama mandira, Chaudamma, Amba Bhavani, Akkamahadevi, Maragamma etc. besides the Gachchina Matha, Sali Matha and Rayara Matha. The *Imperial Gazetteer* records that, of the two churches here one was constructed by the Portuguese of Goa and modernized in 1905. There is a fort belonging to the period of the Bahamani rulers. The place is famous for the Chitashavali Dargah. Its *urus* takes place in the month of April. In addition to this, there are the Jumma Masjid and Dargah of Mehub Subani. The important industries of this place are the Shahbadi Stone tiles and weaving. The Mallikarjuna temple on the Mudabola road belongs to the Kalyana Chalukya period. Nagavi and Diggamvi (Diggaon), which are places of historical importance, are located near this village.

Dandagunda (1,762) is a place of religious importance 24 km south-east of Chitapura, the Taluk headquarters. The Basaveshvara temple here is famous and a fair takes place annually.

Dandoti (599), mentioned as 'Dandahatti' in the 12th-century inscription from the neighbouring village of Tengali, it is located 12 km north-west of Chitapur, the Taluk headquarters, and is famous for a Jaina Basadi. This Basadi is of *Trikuta* order and only its principal *garbhagriha* has an *antarala*. There is an impressive life-size image of Parshvanatha in standing posture in the *garbhagriha*. The *navaranga*, which has in its ceiling a *tridala* (three-petal) lotus, which is partially damaged. Apart from these, there are in the village modern temples of Sharanabasaveshvara, Balabhimeshvara, Halabasaveshvara, Hanumanta, Devadi, Durgamma, Maragamma etc. as also Haidar Jadhkand Sab *Dargah*.

Degalamadi (3,332) is five km north-west of Chincholi, the Taluk headquarters. So far only one inscription of the reign of Kalyana Chalukya king Vikramaditya VI, dated 1100, is reported from here. It informs about the construction of a temple by Bammanayaka, the king's *mahadandanayaka*, and grant of land for the god and the ascetics. In the centre of the village is a *Trikuta* temple locally called Sangameshvara temple. Consisting of three separate *garbhagrihas*, each with an *antarala*, and held together by a common *navaranga*. The *garbhagriha* and *antarala* on the right flank of this temple has weakened and therefore that part has been closed. The *garbhagrihas* contain Shivalingas and the doorframes are decorated with five *shakhas* and carry Gajalakshmi in the *lalata*. The *navaranga* has four *devakoshthas* that contain sculptures of Saptamatrikas, Mahishamardini and Brahma. The pillars of the *navaranga* are beautiful and the central ceiling is covered with carvings of lotuses. The *garbhagriha*, with its multiple-angle plan, has unpretentious wall while its *adhishthana* carries decorative carvings. In front of this there is a Jaina Basadi. Consisting of *garbhagriha*, *navaranga* and *mukhamandapa*, this temple is renovated and appears to have been the Basadi of Neminatha Tirthankara in the past. Today it contains Parshvanatha and Padmavati sculptures in addition to bronze and brass Jina images. Apart from these, in the village there are modern temples of Mallikarjuna, Virabhadra, Basavanna, Biragonda, Mallayya, Hanumanta, Gramadevata, Maragamma, etc. as also a Mosque and a *Dargah*. Today this village is famous for betel leaves. It exports betel leaves to Maharashtra, Andhra Pradesh and North India.

Devapura (3,872) is located on the Lingasugur-Surpur road, 12 km south of Surpur, the Taluka headquarters. Dr. Paddyia has identified a habitation site of the Neolithic culture here. Three inscriptions are so far reported from this village, which is mentioned in the 12th Century stone inscriptions as 'Devapura'. Of these the damaged stone inscription fixed into the wall of the mosque belongs to the time of Kalyana Chalukya king Vikramaditya VI and records a grant given in 1114 for god Nagareshvara, but does not mention the place. However, it may be surmised on circumstantial evidence that the Ramalingeshvara temple near the Devapura Bus Stand may have been the Nagareshvara temple mentioned in the inscription. This east-facing temple consists of a *garbhagriha*, an open *antarala* and a *navaranga* and is in good condition owing to renovation. The *garbhagriha* contains a Shivalinga, while its attractive doorframe is decorated with five *shakhas* and Gajalakshmi in the *lalata*. There are two *devakoshthas* in the *navaranga*. The ceiling is attractively decorated with a four-petal lotus. The front part of the *navaranga* is open and its *kakshasana* is decorated with diamond motifs. Behind this temple is the Paramananda temple consisting of pillars of the Kalyana Chalukya period. In the village there are temples of Basavanna, Mallikarjuna, Venkateshvara, Lakshmi, Virabhadra, Mailara, Devamma, Kenchamma and Maragamma. Of these the Basavanna, Virabhadra and Mallikarjuna temples have pillars and doorframes of the Kalyana Chalukya period thereby suggesting that there were four or five more temples in 11-12th Century here and that it was an important cultural centre.

The Kallappayya temple located north-west of the village is in a completely dilapidated condition. The inscription near this temple belongs to the reign of Kalyana Chalukya king Somesvara IV and mentions about a land grant given by *mandalika* Marabbarasa when in 1184 he had visited 'Devapura'. It is revealed from this inscription that Devapura was in Sagara-500 division in the past.

Above all it is claimed that 'Devapura' was the birth-place of Lakshmisha, the composer of Kannada *Jaimini Bharata*, though there is an opinion that this Devapura was 'Devanur' in Kadur Taluk of Chikkamagalur District.

Devara Ganagapura (6,491) is a famous pilgrimage centre on the left bank of the Bhima located on Gulbarga-Afzalpur road, 25 km west of Afzalpur, the Taluk headquarters, 40 km south-west of Gulbarga and about 20 km south-west of Ganagapura Railway Station. Mentioned in ancient inscriptions as 'Ganagapura' (Bandarawad 1174), this village was then located in Atanur-80 division, but no inscription has been reported from this place so far. The Bhima and the Amaraja rivers meet about three km away south-west of Ganagapur. At the meeting point of these rivers there are temples of Sangameshvara and Narasimha as also the hill of the sacred ash (*bhasmada-gudda*). On the Sangama-Ganagapur road may be seen eight *tirthas* called Shatkula, Narasimha, Chakra, Manmatha, Bhagirathi, Papavinasi, Koti and Rudrapada. In the village there is the Dattatreya temple of Narasimha Sarasvati Datta Maharaja. Hailing from Karanja in Maharashtra, Narasimha Sarasvati dwelt here for 23 years and before leaving for Srishaila left behind *nirguna-paduka* here. These *padukas* (sacred sandals) are the objects of worship for the devotees coming here. A five day fair takes place here in the month of February in which lakhs of people participate. The Dattatreya temple is a centre of pilgrims' attraction and is a charming monument. On the walls of the temple there are carvings of *Puranic* stories. For the pilgrims coming here there is facility of accommodation in several *mathas* and *Dharmashalas*. All along the year, especially on Thursdays and *Amavasyas* (New Moon days), this pilgrimage centre attracts devotees, particularly from Maharashtra. The administrative Board is under the control of the Government. The *matha* runs a Sanskrit *Veda Sala*.

Devara Gonala (2,659) situated 10 km north-west of Surpur, the Taluk headquarters, assumes importance owing to its being the birth-place of the miraculous Mauneshvara of Tinthini. The antiquity of this place can be traced back to 11-12th Century on the basis of the two inscriptions seen in front of the village Panchayat Office. Of these the damaged inscription of 1106, belongs to the reign of Kalyana Chalukya king Vikramaditya VI and refers to Bhogarasa-dandanayaka and emperor's queen Dharaladevi, but other details are lost as the remaining part is damaged. But on circumstantial evidence, it may be surmised that the inscription pertains to the ancient temple of Adilingeshvara in Gonala and on this ground that temple can be dated to 1106.

The east-facing Adilingeshvara temple consists of a *garbhagriha*, an *antarala* and an open *navaranga* and is completely in deteriorated condition. In the *garbhagriha* is a Shivalinga and its doorframe is attractive. The three temples here including the Maunappayya temple were constructed around 18th Century by Nishtheya Kadleappa and Virappa, the ministers of the Nayakas of Surpur. The Maunappayya temple is a simple structure having a gumbaz of Islamic style and it is visited by devotees who come to attend the annual fair of Mauneshvara at Tinthini.

Devara Hayyala (2,614) is a place of historical importance situated 16 km south-east of Shahapur, the Taluk headquarters. Mentioned in ancient inscriptions (Sangama, 1143) as 'Hayyala', it was located in Sagara-500 in the past, but no inscription is reported from this place. In spite of this the place has acquired importance because of the 11-12th Century temples of Ramalingeshvara,

Ishvara, Lingeshvara and Hayyalalingshvara. The Ramalingshvara, Ishvara and Lingeshvara temples are fine constructions of the Kalyana Chalukya period and have a *garbhagriha*, an open *anatarala* and a *navaranga* each. All the three are Shaiva temples and while one contains a Shivalinga with its lustral water chute on right, the remaining two have Shivalingas with lustral water chute on left. The doorframes of these temples have three, four and five decorated *shakhas* respectively in addition to *purna-kumbhas*. The sculptures of a Yati and Bhairava in the two *devakoshtas* of the *navaranga* of the Ramalingshvara temple. The Ramalingshvara temple has doorways from three sides and contains a *pitha* of Surya and a hero-stone. The superstructures of these temples have deteriorated and lost. The Hayyala Lingeshvara temple outside the village is within a spacious compound and it is a modern temple constructed by reusing 12th Century Kalyana Chalukya pillars. The god's fair takes place on the *Sankranti* and *Nula-hunnime* days when there will be *karanikotsava*. At the time of the fair during *Nula-hunnime* a nine-day cattle fair also takes place. Apart from these there are in the village temples of Hanumanta, Dyamavva and Maragamma as also a Mosque and a Dargah.

Desayi Kallur (1,618), is located on the left bank of the river Bhima, 10 km south of Afzalpur, the Taluk headquarters, and is famous for the unique chariot in front of the Siddhameshvara temple. This is completely a steel chariot believed to weigh about 25 tons. It is said that long ago it was ceremoniously pulled during the fair of god Siddhameshvara. About 18 feet in height, this is an artistic chariot and stands as a monument like the Stone Chariot at Hampi. Apart from this, there are sculptural remains of the period of Kalyana Chalukyas scattered in the village as also *Hude* and *Vade*. Thousands participate in the Siddhameshvara fair which takes place on *Dhavanada-hunnime*.

Dhummadri (970) is located 57 km south-west of Jevargi, the Taluk headquarters, and 7 km from Yadrami, on the Yadrami-Malli road. Famous for the recent temple of Halliraya (Hanumanta), there is a completely renovated ancient *mantapa* of circa 12-13th Century consisting of 12 pillars. There are two inscriptions, being reported for the first time here, of 1265 belonging to the reign of Yadava emperor Mahadeva found on two faces of a pillar in this *mantapa*. In the upper part of this inscription there is a linear carving of Tirthankara. The inscription records a grant for a Jaina temple and mentions the neighbouring villages of Malli and Akkandeshvara. This apart the village has temples of Dyamavva, Maragamma, Devi, Kenchamma and Hanumanta and besides mosque.

Dhutaragaon (4,407) is a place of historical importance located 20 km south-east of Alanda, the Taluk headquarters, and 38 km north-west of Gulbarga. Mentioned in ancient inscriptions as Dhuttaragav, this was an *agrahara* and so far only one inscription is reported from here. Standing near the Bhogalingshvara temple in the village, this record belongs to the reign of Kalyana Chalukya king Vikramaditya VI and informs that in 1109, the *prabhus* of the village gave 50 *mattars* of land for the worship of god Keshava (whose temple was) caused to be constructed in *sarvanamasyad-agrahara* Duttiragave by the senior queen Achaladevi. The temple of Bhogalingshvara where this inscription is located is simple. But the Siddhayappa temple on the Kadaganchi road outside the village is an ancient temple in dilapidated condition. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* enshrines a

Shivalinga and its doorframe is decorated with three *Shakhas* and Gajalakshmi in the *lalata*. The pillars of the *navaranga* are decorated with linear patterns and its attractive doorframe has three *shakhas*. The Vireshvara temple here, though recent, has a beautiful superstructure decorated with sculptures done in mortar. In addition to this there are in the village modern temples of Biradeva, Amareshvara, Manikeshvara, Gajanana, Hanumanta, Chaudeshvari, Lakshmidēvi, and Maragamma as also Shanteshvara Matha.

Diggamvi (4,420) is a place of historical importance situated 10 km south-west of Chitapur, the Taluk headquarters. Mentioned in ancient inscriptions as 'Dirghhavige', 'agrahara Dirghhavige', 'Diggavige', it was in the past an *agrahara* of 300 *mahajanas*. Four inscriptions are reported so far from here. Of these, the inscription near the village gate is of the time of Kalyana Chalukya king Someshvara I and it informs about the grant in 1053 of 300 *mattars* of agricultural land, six *mattars* of garden, six house sites, and two oil-mills by *mahamandalesvara* Bammayyarasa and others for the worship of god Svayambhu Someshvara. The inscription in the Someshvara temple informs that *dandanayaka* Rannapayya, having obtained Dirghhavige as *Ishvara-datti* (gift for god Isvara) from Tribhuvanamalla, gave it to 300 *mahajanas* of the *agrahara* as *sarvanamasya* (free of encumbrances). It records on that occasion the grant of land for the same god by *mahamandaleshvara* Chandibbarasa and Lokarasa. The inscription in the Shambhulinga temple reveals that when Maleyamatidevi, the queen of Vikramanditya VI, was administering *agrahara* Digghavige, on her orders *mahamandaleshvara* Lokarasa handed over the responsibility of looking after the Janardana temple attached to the Chikkasanjematha, constructed by Davanabhatta near the Gangitirtha belonging to the Svayambhu Someshvara temple, to the *mahajanas* and gave for the worship of that god grants of 40 *mattars* of agricultural land, a flower garden, and sites. The same inscription also informs that for the service of the same god, 400 *mahajanas* of the neighbouring *agrahara* Nagavapi gave grant of wet lands. Another inscription of 1394 on the wall of the Ramalingeshvara temple in the compound of Shambhulinga temple mentions Sri Mangarasa and probably records the renovation of that temple. From the above inscriptions it is revealed that in the past there were temples of Svayambhu Someshvara, Tribuvana Narayana and Janardana and a *matha* called Chikkasanjematha. The temple now called Shambhulinga is the same as the Svayambhu Someshvara temple mentioned in the inscription. Today, along with this temple the ancient Ramalinga and Someshvara temples are also in deteriorated condition. Of these the Shambhulinga temple complex standing to the east of the village is large and comprises of ten temples. Among these, three temples including the principal Shambhulinga temple faces the east, while of the remaining two each face the west, the north and the south. Seven of these temples have only *garbhagriha* and *ardhamandapa* and some of the *ardhamandapas* have *devakoshthas*. All these, except one probably dedicated to Surya, appear to have been Shiva temples. Some of the temples contain Shivalingas with the chute to their right. The sculptures of Surya, Harihara and Ugra-Narasimha are beautiful and the ceilings of the *mukhamandapas* are lovely. These temples have superstructures of *kadamba-nagara* form. The Svayambhu Someshvara temple, which is central to this complex, is large and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. Standing on a high platform, the temple has doorways from three sides of the *navaranga* and the doorframes are beautiful. The central ceiling of the *navaranga* is decorated with a large bloomed lotus. The *garbhagriha* contains a Shivalinga and carries a *kadamba-nagara* superstructure. The north facing *trikuta* temple in this

very complex is the Tribhuvana Narayana temple mentioned in the inscription. It consists of three *garbhagrihas*, each with *antarala*, held together by a common *navaranga*. There is an image of Kartikeya in the principal *garbhagriha*, while the remaining two *garbhagrihas* contain Shivalingas. The doorframes are decorated with four *shakhas* and the ceiling of the *navaranga* is beautified with a lotus containing star motifs in addition to a small carving of Nataraja in the centre. On the whole this complex is attractive and nearby there is an "Aravattu-lingada Bavi" (Well containing sixty Shiva lingas). The fair of this god takes place on the tenth day from *Dhavanada Hunnime* on which day the car-festival (*rathotsava*) is also celebrated.

Near Police Patil's house in the village is the Shantalingeshvara temple of circa 12th Century. This east-facing temple consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* is a Sivalinga and its doorframe is decorated with five *shakhas*. Near the *pushkarani* beside this temple is a beautiful sculpture of Ganapathi. The Ramalinga temple is also an ancient temple which retains only its *garbhagriha* and *antarala* which contains a sculpture of Saptamatikas. Nearby is a well. The Anantashayana temple here is another ancient temple consisting of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* of this east-facing temple is a beautiful sculpture of Padmanabha. Its doorframe is decorated with four *shakhas*. There are three doorways, to enter into the *navaranga*, all with decorated doorframes. Though this temple, standing on a multiple-angle *adhishthana*, has been renovated, it retains its original form. Near this temple is the Itagi Bavi Gudi (Itagi well temple). Outside the village the temple standing in the agricultural field of Ningappa Pujari consists of a *garbhagriha*, an open *antarala* and an open *navaranga*. In the *garbhagriha* is a Shivalinga with its chute on the right, while the superstructure is of *kadambanagara* form. The Kori Siddheshvara temple in the compound of Nijaguna Mathapati in the Bazar is an old temple and has a sculpture of god Keshava. In the compound of the Mallikarjuna temple at the centre of the village there are sculptures of Surya, Bhairava and a hero-stone and in the *garbhagriha* of that temple is an old Shivalinga. Outside the village is the temple of Lokalingeshvara. Apart from these, in the village there are modern temples of Virabhadra, Hanumanta, Dyamavva, Pochamma, Maragamma, etc. There are also a Jumma Masjid and Dargahs of Mehbub Subani and Tirukasaheb.

Doranahalli (10,680) is a place of historical importance located on the Shahpur-Yadagiri road, 12 km north-east of Shahpur, the Taluk headquarters. Three Kannada and two Persian inscriptions have been reported from here so far. Of these the border-stone inscription retaining only four or five letters, of circa 9-10th Century belonging to the Rashtrakuta period is lying in front of the Mailaralinga temple. The pillar inscription in front of the Kallinatheshvara temple belongs to the reign of Kalyana Chalukya king Jagadekamalla and while recording that in 1017, Chattarasa gave the *manneya* of 1000 *mattars* of land in Dorahalli in Sagaranaadu to Nilasivabhataraka, also informs about the grant of 10 *mattars* of land and a house site to Kasiga Duggoja's son Voja on that occasion. Another inscription of 1056 informs about another gift to Nilashivabhataraka. The texts of the two Persian inscriptions near the mosque are identical and inform about the grant of two *chhavars* (a land measuring unit) of land by Ali Adil Shah for maintaining the Mosque constructed in Doranahalli which was caused to be constructed in 1571 by Khan-i-Azamanad Bival Dilvar Khan.

There are now two ancient temples in the village. Of these, the Paramananda temple in the Hugar street of the village is a *trikuta* temple consisting of three separate *garbhagrihas*, each with an *antarala*, held together by a common *navaranga*, and a *mukhamandapa*. Only the principal *garbhagriha* contains the Shivalinga. The doorframes are decorated with five *Shakhas* and Gajalakshmi in the *lalata*. The doorframes of the *antaralas* are adorned by four *shakhas* and contain *jalandras* (perforated windows). The central pillars of the *navaranga* are attractive and the ceiling contains a beautiful lotus. The front part of the *navaranga* and the *mukhamandapa* are open *mandapas* with *kakshasana*. This temple belongs to about 11th Century. The Kallinatheshvara temple outside the village is a 11th Century construction consisting of a *garbhagriha*, an open *antarala* and a *navaranga*. The spacious *garbhagriha* contains a Shivalinga and its doorframe, decorated with five *shakhas*, contains Gajalakshmi in the *lalata*. The doorframe is adorned with a beautifully carved garland of mango leaves. The pillars of the *navaranga* are attractive and the ceiling contains a three petal lotus. The temple stands on a high *adhishthana* and its wall is unpretentious. The mosque belonging to the period of Adil Shahis (1571) is a beautiful construction with a well nearby. Apart from these there are in the village temples of Mailaralinga, Mahanteshvara, Hanumaṅta, etc. This is the place (Mahanteshvaragudi) where Mahanteshvara Shivacharya Swamiji entered the *Samadhi* alive. There is also a Siddharudha Matha.

Firozabad (4,265) is a place of historical importance situated 34 km south of Gulbarga, the Taluk headquarters, and 20 km south-west of Shahbad, located on the right bank of the river Bhima adjacent to State Highway No. 19. So far a 12th Century inscription (damaged) of the Kalyana Chalukya period and 13 inscriptions of the period of the Bahamani and Adilshahi rulers are reported from here. Firoz Shah Bahaman (1397-1422), the Bahamani Sultan, built this city and its fort on the advice of his courtiers for transferring his capital from Gulbarga but the capital could not be transferred. Jami Masjid and Khalifattur Rahman Dargah of the Bahamani period are located here and the beginnings of Indo-Islamic style may be noticed in these monuments. Some of the decorative works adorning the roof of certain monuments here is very attractive and beautiful. But for various reasons this city could not become the capital and instead the capital was shifted to Bidar. Accordingly this place lost its political importance.

Gaonwar (4,261) is located 20 km south of Jevargi, the Taluk headquarters, and four km to the east from Chigarahalli cross on Jevargi-Shahapur road. Mentioned in ancient inscriptions as "Gavahara", this was an *agrahara*, probably administered by *mahajanas*. So far only one inscription has been reported from this place. Belonging to circa 12th Century, it mentions *mahamandaleshvara* Allahulideva. This is a donatory inscription, located in the Amritheshvara temple, whose contents are not clear. Since there is a mention of "*balasikshe*" (education of boys) it appears to be a grant given for the purpose of imparting education.

Among the temples in the village, the Kapaleshvara temple is an old one. Standing on a high *adhishthana*, this temple is considerably dilapidated. Only the *garbhagriha* and *antarala* remain now, while the *navaranga* is destroyed. The *garbhagriha* contains a Shivalinga and its doorframe is attractive with *Shaiva-dvarapalakas* in the lower portion of the jambs. The Amritheshvara temple here is a considerably renovated old temple. In its *garbhagriha* there is a Svayambhu linga and to the right of the *garbhagriha* doorway there is an unusual five-faced linga (*panchamukha*

linga) which is noteworthy. Near the northern wall of the compound there are damaged sculptures of Ganesha, Surya, Bhairava and Saptamatrikas. The annual fair of the Amritheshvara temple takes place during the *Dipavali*. The large *mantapa* near the main road of the village is called Sarasvatimandira by the locals. Here there are beautiful loose sculptures of Ganesha, Dharanendra Yaksha and Padmavati Yakshi. To the south of the village is the *matha* belonging to the Nathapantha. To the north of the village there is a temple of Kalyaneshvara built in Indo-Islamic style. Apart from these there are recent temples of Hanumanta and Basavanna, along with a Mosque and a Dargah.

Ghattaragi (1,657), situated 14 km south-east of Afzalpur, the Taluk headquarters, is a sacred pilgrimage centre of goddess Bhagamma (Bhagyavanti), located on the left bank of the Bhima river which flows northwards at this spot. No inscription has been reported from this place so far. But on the basis of the sculptural remains of Nandi, Saptamatrika, Ganapathi, Mahishamardhini, Bhairava, Surya and Tirthankaras scattered near the Hanumanta temple, the antiquity of the place may be traced back to 11th Century. The north-facing temple of goddess Bhagyavanti is within an extensive *prakara* and consists of a *garbhagriha*, an *pradakshinapatha* and a *navaranga*. In the *garbhagriha* is enshrined a pillar made of *Kaju* tree which itself is worshipped by the devotees as the symbol of goddess Bhagyavanti. According to tradition, Goddess Bhuvaneshvari of Anegondi, the family deity of Vijayanagara Empire, came over here in the form of ghasarpa (serpent) along the river Tungabhadra and as goddess Gaddi (stem) Lakshmi made the *Kaju* tree on the bank of river Bhima her abode. Even today, there is a tradition of proceeding to the river bank and worshipping Gaddi Lakshmi. The *ambigas* (boatmen) are the *pujaris* for this temple and after the retreat of monsoon, every Friday from *Dipavali Padya* to *Karahunnime*, a fair takes place here. On that occasion, those who have taken a vow called "*Sidibandi*" fulfill it honestly.

Gobburu (B) (5,938) is a place of historical importance located 34 km north-east of Afzalpur, the Taluk headquarters and 21 km south-west of Gulbarga on the Gulbarga-Afzalpur road. In ancient inscriptions the place is mentioned as Gobburu and Santeya Gobburu. It was then located in Gonkanadu sub-division of Alande-1000 division. Six inscriptions have been so far reported from here. Of these three belong to the period of the Chalukyas of Kalyana and two to that of Kalachuri kings. All these are donative inscriptions and inform about the grants given for gods Panchalingada Kalideva, Revaneshvaradeva and *Trikuta* Kalideva. It is revealed from these inscriptions that anciently it equalled the city of Bhogavati and that it was a commercial centre where *sante* (weekly market) used to take place. The inscriptions of 1086 and 1105 which belong to the reign of Vikramaditya VI inform about land grants for god Panchalingada Kalideva while another inscription of 1140 also informs about a land grant for the same god. All these three inscriptions are in Kallalinga (Kalmeshvara) temple and it may be surmised that this is the Panchalinga temple referred to in the inscriptions. This is a south-facing *trikuta* temple. It consists of three *garbhagrihas* on three sides, each with an open *antarala* which open into a common *navaranga*. The last mentioned has an open *mukhamandapa*. Two of the *garbhagrihas* have Shiva lingas, with the one in the eastern *garbhagriha* being provided with chute to its right. The doorframes are decorated with *panchashakhas* and depict Gajalakshmi on the *lalata*. The ceiling of the *navaranga* is decorated with a lotus incorporating *ashradikpalakas*. The *kakshasana* of the *mukhamandapa* is

decorated with lotus motif while to the left in front is a *pushkarani* (sacred stepped well). The wall of the temple is unpretentious with decorations here and there, including the depiction of the "monkey and the wedge" story from the *Panchatantra*. The inscription of 1170 placed in the Shivalingeshvara temple informs about the grant of ten *mattars* of land by *samastas* of Gobburu for god *Trikutada* Kalideva. This temple, in *trikuta* form, has lost the northern *garbhagriha* while the remaining portions are also in a state of dilapidation. The Mallikarjuna temple here is an ancient temple whose *garbhagriha* and *antarala* are original while the remaining portions are recent additions. In the Babakkavva temple here there are ancient sculptures of Nandirudha Uma-Maheshvara, *Yati*, Bhairava, and Saptamatrika besides the one of Babakkavva seated on horse back. Apart from these there are modern temples of Kashinatha, Hanumanta, Mauneshvara, Maddisiddha, Mallayya, Prabhudeva, Unachitaya, Bandipochcha, Sangayyamyta, Sharana Bacharasa, Chaudamma, Dyavamma and Maragamma. It also has a Jumma Masjid and Dhaval Malik *Dargah*. Gobburavadi (954) (Gulbarga Taluk) is a nearby village which has ancient temples of the Chalukyas of Kalyana.

Gogi (13,603) is a place of historical importance located on Shahpur-Sindhagi road, 12 km north of Shahpur, the Taluk headquarters. Popularly called Gogipeta (6,557) and Gogikona, (7,046) these two are villages adjacent to each other and they are now famous for Chanda Hussaini Dargah. Since the cultural remains of the Neolithic age are reported from here, the antiquity of Gogi can be traced back to that period. In ancient inscriptions it is mentioned as "Govige" (Kolluru: 1189) and it was then located in Sagara-500 division. So far two inscriptions of the Kalyana Chalukya period and four Persian inscriptions are reported from here. Of these the inscription of 1109 found in the Primary School compound belongs to the reign of Vikramaditya VI and records a grant for the god by *dandanayaka* Duggarasa and *Heggade* Nagarasa when *mahamandaleshvara* Revarasa was administering, while the other inscription of 12th Century found on the *pitha* of a Tirthankara image in the Jaina Basadi informs that the image of Chandranatha Tirthankara was caused to be made by Ramisetti.

Of the Persian inscriptions found here, the one near the Arab Masjid is the earliest Islamic inscription pertaining to the reign of Muhammad-bin-Tughluq. It glorifies the construction of the Fort at Ustanabad by Sultan Tughluq. But there are no remains of forts or bastions in the vicinity of Gogi. Therefore some scholars opine that Ustanabad mentioned in this inscription may be today's Shahpur (ancient Sagara). But there are sufficient clues to the effect that Ustanabad mentioned in the inscription is Gogi itself. The *Chilla* in the compound of the Chanda Hussaini Dargah carries an inscription stating that "this is the Chilla of Shah Habibullah, the disciple of Saint Chanda Hussaini, while another inscription near *Khasabag* reveals that Mir Taj-ud-din built a beautiful palace in 1551 here. The inscription on the doorway of the Chanda Hussaini Dargah mentions the construction of the monumental doorway in 1604 by Mutavali Sheikh Miyan.

Though Gogi assumed importance from the time of the Chalukyas of Kalyana, it became more famous during the reign of the Bahmani Sultans and it acquired the status of a leading centre after the Muslim Saint Chanda Hussaini who stayed here so much as to successfully draw the attention of Adil Shahis. During the Adil Shahi rule it was famous as "Gogi Mahal." In the compound of the Chanda Hussaini Dargah is found a beautiful mosque called 'Kali Masjid' belonging to the period of the Adil Shahis. It was caused to be built in 1745 by Fatima Sultana,

a sister of Sultan of Bijapur. Owing to the impact of Saint Chanda Hussaini on the Adil Shahi Sultans, the Adil Shahi rulers used to regard the Saint Chanda Hussaini Dargah with reverence. There are separate monuments here containing the tombs of Yusuf, Ismail and Ibrahim Adil Shah. Fatima Sultana, daughter of Ali Adil Shah, had been married to Sultan of Ahmednagar and she passed away when she was pregnant. Her tomb is here and it has a separate Gumbaz. The charming Dargah of Chanda Hussain (1374-1438), son of Jahasar Hussein of Madina, is located here. The tombs of his wife Maqdam Jaha Begaum and of Maginur Alam Hussein are also here and there are numerous tombs of his relatives. The *Urus* of Saint Chanda Hussein takes place on 10th-11th of *Shaban* month every year and thousands participate with jubilation in the fair. The Baradari Masjid and Araba Masjid of the Adil Shahi period as also Majun Khadri Mutya's Dargah and the Dargah of the Mulsim poet-saint Mahmud Bhairi are also found here.

Anciently, the temple of Sangamanatha temple was located here and according to local people today's Buddi-ka-ghar represents it. This monument has Chalukya pillars of circa 11-12th Century. The Jaina temple here has numerous Tirthankara images. Of these a 12th Century inscription on the pedestal of Chandranatha Tirthankara informs that it was caused to be made by Ramiseti. In addition, there are sculptures of Chauvvisa Tirthankaras, Parshvanatha and a bronze sculpture of Padmavati Yakshi. In the Mallayya hill range, 3 km south of Gogi, there is a three feet high relief sculpture of Parshvanatha Tirthankara on a rock and beside it on two more boulders there are carvings of a pair of feet, a *kamandala* (pitcher) and *Pingani*. It appears to have been the *charanagiri* where anciently the Jainas attained *nirvana* by pursuing the vow of *sallekhana*. Apart from these there are in the village modern temples of Basavanna, Banashankari, Hanumanta, Maragamma etc. and a Church.

Gulbarga (Kalburgi) (4,30,265) is a place of historical importance and a district and divisional headquarters located north of Bangalore, 613 km by road and 643 km by rail. State High Ways 10 and 18 pass through this place. Mentioned as Kalambarige, Kalumbarige, Kalubarage etc. in ancient inscriptions, this place was then a small town situated in Gonka-120 *kampana* of Alande-1000 division. It was the capital of Bahamani Empire between 1347 and 1424. Later on around 1537 it formed into Kalubarigi Nadu. These facts are revealed by inscriptions. Therefore, while some scholars opine that the ancient form of the name Gulbarga was Kalumbarige and that its origin should be sought for in the name of some ethnic group, others opine that the name has its base in natural setting. The proper noun "Gulabarga" has come to be used under Muslim administration as a parallel to the name "Kalburgi". And as such it would be baseless to hold that the origin of the name (Gulbarga) is to be traced to Gulachand or Gulabi (rose) flower. In 1863 when the Nizam Government of Hyderabad commenced the formation of districts (*Jilla-bandi*), Shorapur (Surpur) became a district headquarters with nine Taluks of which Gulbarga was one. Later on in 1873 Gulabarga was formed into a separate district comprising seven Taluks. In 1956 it became a divisional headquarters too.

A spurious copper-plate epigraph of the Chalukyas of Badami and over 28 Persian and Arabic inscriptions belonging to Adil Shahis and Mughals have so far been reported from Gulbarga city, which began as a small town and has now risen to the status both as a district and divisional headquarters. Since the copper-plate inscription purporting to belong to the Badami Chalukya

king Vinayaditya is spurious, it cannot be taken into account here. No record of pre-Muslim period has been discovered so far in Gulbarga. But it is noteworthy that there is a mention of Svayambhu Someshvara temple of Kalambarige in an inscription of 14th Century found in the Nagalingeshvara temple at Naganahalli, located 3 km away from Gulbarga. The Svayambhu Someshvara temple referred to in the inscription appears to be represented by the deserted temple found adjoining the fort wall in the south-east part of the fort in the Gulbarga city. Today this temple has become partially a part of the fort and retains only a *sabhamandapa*, with its artistically made 24 pillars and attractive ceiling (partially damaged). On circumstantial evidences it may be surmised that the temple was *trikuta* on plan. It is difficult to have access to the temple. But recent researches have disproved this view considerably.

This city, which enjoyed the position of being the capital of Bahamani Empire until 1424, has a Fort, palaces, a Mosques, Gumbazs, Dargahs, Bazars and several other monuments of the Bahamani period. The capital was shifted to Bidar in 1424 during the reign of Ahmad Bahman Shah. After 1485 the Bahamani Empire was on the decline. In 1504 Gulbarga was permanently annexed to Adil Shahi kingdom of Bijapur and in 1657, with the invasion of Mir Jumla, passed into the hands of Mughals. Later it came under the rule of Nizams and in 1956, at the time of reorganization of States, became a part of the Karnataka state.

There is an opinion that *Raja* Gulachand, the king of Warangal, built the Gulbarga Fort and that Ala-ud-din Bahman Shah strengthened it. But historical evidences are lacking to state that Gulachand himself built this fort. This fort, occupying an area of 20 acres of land and a circumference of 3 km, consists of two rounds of fortifications. The outer fort wall is of lesser height while the inner fort wall is of greater height. There is a 30 feet deep moat around. The fort carries *tene* (or *kangurs*) at regular intervals and has 15 bastions with some 26 guns. One of the canons is about 25 feet long. At the principal entrance to the fort is located a well called Kamanabhavi. Inside the fort is an elevated *wada* with three or four canons. There is an opinion that in the architecture of Gulbarga Fort there is deep influence of Western Asian and European military architecture. This is a strong construction of the time of Ala-ud-din Bahman Shah (1347-58).

Though the palace and other structures inside the fort are now laid to ground, the Jumma Masjid, which is still in well preserved condition, is noteworthy. Built and completed in 1367 by Rafi, an architect hailing from Kwajwin province of Iran, during the reign of Mohammad I, this distinctive Mosque has a length of 216 feet (east-west) and a width of 176 feet (north-south). Neither the open courtyard nor *hauz* found in a traditional mosque is noticed in this. Supported on 140 pillars, this mosque has 250 arches and five large domes of which the central dome is 63 feet in diameter. Its interior surface is decorated with flowers and creepers. There are 63 smaller domes also. The impact of Persian architectural tradition is clear in this monument. However, there is also an opinion that alongside there are Indo-Islamic architectural features and, considering the plan of the mosque, it is usually said that it resembles the famous Mosque of Cardova city in Spain. But Dr. Yazdani, while not agreeing with this view, opines that its architect (Rafi), who came from the cool hilly region (Kwajwin) of Iran, having disregarded the hot climate of Gulbarga, followed the plan of the Turkish mosques stylistically contemporary to the Byzantine. In the

tombs of Ala-ud-din, Mohammad Shah I and II, located near the southern entrance to the Gulbarga Fort, the imitation of Tughlaq style may be seen. The mosque in Shah Bazar was also constructed during the reign of Mohammad Shah I. In front of this mosque there is an arched entrance and on either side is a tall *minar*. Inside there is an open courtyard and at the rear is the prayer hall. On the road to Aland, on the left side, are located the tombs of Ala-ud-din Hasan Gangu (1347-58) and Mohammad Bahman Shah I whose attractive domes appear to be imitations of the tombs of Pathans in north India. Similarly, the Gumbazs of Chand Bibi and Siddhi Ambari, Ismail Mokshi Mosque and Langar Mosque are also attractive constructions.

Another attraction of Gulbarga is the Bande Nawaz Dargah. Khwaja Bande Nawaz (1313-1422), who was a Sufi saint and a disciple of Khwaja Nasir-ud-din (Jyoti of Delhi), came to Gulbarga for propagation of Islam. A Persian scholar to begin with, he learnt Urdu. He wrote many works in both languages and lived in Gulbarga from 1407 to 1422. The annual *Urus* in memory of him takes place in the 15th of Zakaid month. Located amidst the innumerable small and large tombs in a spacious compound, the construction of Khwaza Bande Nawaz *Dargah* was begun two years after the demise of the Saint and completed seven years later in the reign of Ahmed Shah Wali (1422-36). Though of great dimension, the simple walls of this Dargah are decorated with sentences from the *Quran* painted in gold. The paintings on its wall and domes are in Turkistani and Iranian style and the saint's corporeal remains are preserved in the Dargah. Beside this is located the Dargah of the saint's son. In the library located nearby there are about 10,000 books on history, philosophy, religion etc. in Urdu, Persian and Arabic languages. Nearby, are mosque, the *Sarai* and the college established in 1687 by the Mughal Emperor Aurangzeb.

The Sath Gumbaz (Haft Gumbaz) located on the way to Khwaza Bande Nawaz Dargah also consists of the tombs of the Bahamani rulers and their military commanders. Of these the tombs of Mujahid and Taj-ud-din Firoz are monumental and distinctive. The domes of this form can be seen in various parts of Gulbarga city. The *talab* (tank) of Gulbarga also belongs to their regnal period. Another mosque near the Super Market is also noteworthy. The Khalandar Khan's Mosque here is a monument of 15th Century and it has been opined that though this is of smaller dimension it reminds of the Jami Azar Mosque of Cairo in beauty. The Chore Gumbaz on Aland road is an attractive Gumbaz and it is locally believed that it is an entrance to a secret passage. Like the Gol Gumbaz in Bijapur, this monument also echoes and at least seven echoes can be heard here. This simple and beautiful monument may be called the 'Gol Gumbaz of Gulbarga' but the immense proportion of the Gol Gumbaz is not witnessed in this monument. In Sheikh Roza there are a mosque, a *Madarasa* and a Dargah as also a huge minarette of the period of the Bahamanis and Adil Shahis. Of the Dargahs here, those of Sheikh Shiraj-ud-din Junaidi Khadri and Mogadum Havesh Khundu Mir Junaidi Khadri are ancient and impressive. The Dargahs of Sayad Rukhn-ud-din Tola and his disciple Ranoji Peer, located on the Aland road, are symbols of Hindu-Muslim amity and the *Urus* takes place here in the *Shaban* month. Similarly the Siddhi Basha Dargah on the Station road is another important Dargah whose *Urus Rabbavul* takes place in *Aval* month. There are over 100 large and small mosques and over 70 Dargahs in Gulbarga. The most important of these have been already discussed above. Perhaps the city of Gulbarga may be described as a 'Garden of Gumbazs'. The Aiwan-e-Shahi bungalow' constructed during the

Nizams period was a Rest House of the Nizams and it is now being used as the Office of the Divisional Commissioner.

Sharana Basaveshvara (1743-1822), a native of Aralagundagi in Jevargi Taluk, came propagating Virashaivism and stayed in Gulbarga. He made it his area of activity, and having devoted himself to the three types of *dasohas*, he passed away here. A tower was later on raised for the sacred tomb of Sharana Basaveshvara and this is now called the Sharana Basaveshvara temple. Adi Doddappa Sharana became the beloved disciple of Sharana Basaveshvara in Kalburgi and stood by him. Their joint effort resulted in founding the Sharana *Basaveshvara Mahadasoha Pitha*. After Sharana Basaveshvara, Adi Doddappa Sharana (1822-46) remained on the holy throne for 24 years. Though he took up the project of constructing a tower over Sharana Basaveshvara's sacred tomb on the model of the tower over the Siddharameshvara's tomb in Sholapur, it could be completed only during the time of Sharana Basavappa Appa II (1846-1871). Though the Sharana Basaveshvara temple assumed its present form during 1912-15 in the time of Dodda Basappa Appa VII, the lower two tiers of its superstructure and miniature mortar sculptures over the low wall of the upper storey were added in 1977. The Sharana Basaveshvara temple built incorporating the *Samadhi* of Sharana Basaveshvara is an excellent piece of architecture of the 20th Century. In the *garbhagriha* containing the *Samadhi* of Sharana Basaveshvara, on the *Gadduge* a pair of images of Sharana Basaveshvara and his preceptor with silver faces are installed to indicate symbolically the inseparable relationship of the preceptor and his disciple. This is the central spot for worship by devotees today. Incorporating this are a large *sabhamandapa* and a *pradakshinapatha*. The *sabhamandapa*, which is constructed by using pilasters, independent pillars, pillar-pairs and 36 arches, is very attractive and its pillars are decorated with peacock, garuda, naga, parrot, elephant, lion flowers and creepers. Its ceiling is distinctive. The *sabhamandapa* may be entered from three sides. The *pranala* of the *garbhagriha* is noteworthy for being in the form of a cow feeding its young. The superstructure includes small stucco figures of various divinities, while on the parapet wall stucco sculptures representing the miraculous deeds of Sharana Basaveshvara. Of these the elephants carrying howdah on their back depicted at the corners of the superstructure are excellent. In front of this temple are six *gadduges* of Adi Doddappa Sharana and others who were the successors of Sharana Basaveshvara for the *Mahadasoha Pitha*. The east-facing building of the 'Sharana Basaveshvara Mahasamsthana' standing to the left of the Sharana Basaveshvara temple is older than the temple and it was here that Sharana Basaveshvara performed the *dasoha* after coming over to Kalburgi. This has a beautiful shrine where a perpetual lamp burns. The *Makara-sankranti* and *Vijaya-dasami* festivals are specially celebrated in the Sharana Basaveshvara *Pitha* for promoting social and religious amity among the people. On the middle Monday of the month of *Sravana*, people participate in thousands in the palanquin festival of Sharana Basaveshvara. The Sharana Basaveshvara Mahadasoha fair takes place for fifteen days commencing from Chaitra Bahula Panchami. A cattle fair also takes place on that occasion. Mahatma Gandhiji had visited Sharana Basaveshvara temple when he was in Gulbarga around 1927. During the freedom movement the Sharana Basaveshvara Dasoha *Pitha* had played an important role. The Sharana Basaveshvara Mahadasoha *Pitha* is presently also engaged in *Jnana-dasoha* (spreading education) through the institution called "Shri Sharana Basaveshvara Vidya Samsthe".

In Gulbarga city there are the Shvetambara Jaina temple (Kirani Bazar), the Mahavira Basadi (Shahapur Bazar) and the Adi Tirthankara Basadi (Gazipura). Of these the Adi Tirthankara Basadi of the Digambara tradition is completely renovated. Here are found the small marble sculptures of Shantinatha, Ajitanatha, Parshvanatha, Mahavira and Adi Tirthankara and old sculptures of Mahavira, Suparshvanatha, Parshvanatha, Chauvisa Tirthankaras, Yaksha, Yakshi and Gajalakshmi. The silver *Panchameri*, comprising the *lanchhbanas* (insignias) of 24 Tirthankaras, the *Svapnavali* and *Ashtamangala-dravyas*, is attractive. Behind this Basadi are mutilated images in standing posture of Parshvanatha, Mahavira, Adinatha, Vishnu and Sarasvati which are said to have been brought from Gulbarga fort. In the Shvetambara Jaina temples there are sculptures of Sankheshvara, Parshvanatha, Shantinatha, Mahavira and Munidrinta Tirthankaras. The Mahavira temple of Digambara tradition in Shahabazar is recent.

The Vitthala temple on the station road was constructed in 1717 and that its renovation was completed in 1848 is confirmed by the Marathi inscription on the beam of its *garbhagriha*. The temple enshrines two and a half feet height sculptures of Vithala-Rukmayi. The community of milkmen (*Gaulis*) is in a majority on this street and *Gokulasthami* (the birthday of lord Krishna) is specially celebrated here. The Ramatirtha on the Alanda road is located on a hill which has a temple of Ramalingesvara and a water spring. The Koranti Hanuman temple outside the city on Naganahalli road was renovated in 1974. The attractive brass doorframe of the *garbhagriha* of this temple carries the image of Anantapadmanabha in the *lalata*.

There are about nine churches belonging to different Christian sects, the most important of these being the churches of the Methodists, Hindustanis, Catholics, Baptists and of the Penta-coastal Mission of Madras origin. Apart from these, there are numerous recent temples in the city such as temples of Lal-Hanumanta, Mailara, Revana-siddhesvara, Krishna, Raghavendrasvami (Brahmapura, Jagath, Jevargi and Basavesvaranagar), Rama, Bhavani, Sindhagi Ambabhavani and Sai Mandir etc. There are also a Sikh Gurudvara Nanak Math and two Neo-Buddhist Viharas. The Gaddagimatha, Parasimatha, Chaudapuramatha, Ekadandigimatha and Chikkamatha are located in the city and the Prajapita Brahmakumari Samaj is in Adarshanagar.

In the collection of the Museum of the State Archaeology Department (on the Sedam Road) are various antiquities belonging to different parts of the district including Sannati. Similarly the collections in the Kannada and History departments of the Gulbarga University are worthy to be visited. The Gulbarga University was started here in 1981. The first ever South Indian District Science Centre is located near the Divisional Commissioner's Office. The Vikshana Mandira and Vijnana Mandira which reflect the District's cultural life are located here. The Basavesvara statue standing in the compound of Municipal Corporation is beautiful. On the bank of the nearby lake, near Dr. B.R.Ambedkar's statue simple marriages take place. A centre of various specialities, the Gulbarga city is administered by Municipal Corporation. **Hirapur** a nearby village, which has now become a part of the Gulbarga city, is famous for its well, Dargah and mosques. A total of twelve inscriptions, three in Sanskrit and nine in the Persian, are so far reported from this place. Of these, the inscription of 1656 belonging to the Shankaralinga well, informs about the construction of Somesvara and Basavesvara temples and a well for public use by Bikkoji Somaji Mokhed, while

another inscription of 1687 inscribed on another well, informs about the construction of a well and a *chhatra* (*choultry*) by Rangoji. A third inscription belonging to Gautappabhavi (Gautappa's well) informs about the construction of this well by Gautama between 1728 and 1733 with a choultry and a garden. These temples and wells referred to in the inscriptions, are now in deteriorated state. The Persian inscriptions here belong to the period between 1585 and 1800 and these records relate to construction of wells, tombs, mosques etc. The beautiful Hirabibi Mosque and Said Abib Shah Wali Dargah caused to be built by Chand Bibi Sultana in 1585 are located here and the *urus* takes place in the Ramzan month. The tomb of Paradona Kumzal, the grand-mother (nurse?) of Chand Bibi is also located here. Of the Islamic monuments here the Hirabibi Mosque (Maqbar-ki-masjid) is a charming and attractive monument.

Gurasanagi (Gulasaram) (3,044) is a place of historical importance, located 24 km east of Shahapur, the Taluk headquarters, five km west of Yadagiri on the Shahapur-Yadagiri Road, known also as a pre-historic site. In the ancient inscriptions it is mentioned as Gurusanambe and was located in the Sagara-500 division. The hill near the village, called in inscription, as Gurusanambe, has yielded remains of the Neolithic culture, such as Neolithic tools, etc. in the nearby Gurusanambe hill. Similarly large quantities of bricks of the Satavahana period are noticed here and it is opined that these may represent the remains of two *stupas* of the Satavahana period. In the cave near the Siddhalingesvara temple are found a stone panel depicting *bodhi* tree and fragments of *dharmachakra* pillar. The discovery of the Satavahana remains of 1st-2nd Century AD clearly reveals that this was an important Buddhist centre. On the hill, but at a lower level, there is "Chanda Hussein Dargah". It appears to have been originally a *Shiva* temple later converted into a Dargah. Atop the hill is the Siddhalingesvara temple. On the boulder located near the temple well, are found inscriptions of Kalachuri rulers, of which two are of Sankama and one of Singanadeva. Of these, the inscription of 1177 informs about the restoration of a grant, earlier given by Kalyana Chalukya king Jayasimha I and his queen Suggaladevi for god Svayambhu Siddheshvaranatha of Gurusanambe and the students there, to Keshavapandita, the *acharya* of that temple, at the request of *mahasamanta* Bammidevarasa, while the inscription of 1179 informs of the grant given to *acharya* Shankara Shivapandita of that temple for the worship of the god by the *prabhu*, *muligas* and other officers of Gurusanambe. Another inscription located there, which belongs to 1182, reveals the grant given for the same god by *mahapradhana* Padmadevarasa, his queen Mallahanidevi and others. It thus becomes clear that the Svayambhu Siddheshvara of the inscription is the same as today's Siddhalingesvara temple. Originally this temple consisted of a *garbhagriha*, an open *antarala*, a *navaranga* and a *nandimandapa*. Now by adding pillars around, a pavilion has been erected. The *garbhagriha* enshrines a *linga* with *chute* on the right side. There is a doorway from the *navaranga* to reach the well on the left flank. The water of this well, which is famous by the name of *Sidilabhavi*, is very tasty and it is stated that the chiefs of Surpur, liking its taste, used to get it from here. It is noteworthy that the Buddhist remains of the Satavahana period are found near this temple. The Jalal Dhongi Dargah is in the village located at the foot of this hill and its *urus* takes place in the month of September. The mosque near this Dargah, is constructed by utilizing the pillars of Kalyana Chalukya period some of which carry inscriptions. The Nagar Khana here is also constructed by using Chalukya pillars. This apart, there are in the village modern temples of Hanumanta, Basavanna, Maragamma, etc. According to local tradition

this place was anciently called Ghusrineshvara. However, in reality its original name was 'Gurasanambe' which became 'Gurasanagi' later on and 'Gulasaram' during the period of the Adil Shahis. The annual fair of god Siddhalingeshvara takes place on *Bhadrapada Pratipada*.

Gurumathakal (16,923) is a place of historical importance located 40 km north-east of Yadgiri, the Taluk headquarters, and it is famous for the Virakta Matha (Santavira Matha/Khasa Matha) on Chadraki road outside the village. This latter Matha is an attractive 150 years old building and it contains six *gadduges* (sacred tombs) including that of Murugharajendrasvami of Chitradurga. Apart from this, there are modern temples of Hanumanta, Venkataramana, Ambabhavani, Nagareshvara, Isvara, Virabhadra, Yellamma, Ganapathi, etc. in the village and the Aditya image in the compound of the Isvara temple (in the market) is significant. The Hanumanta temple is constructed by reusing the circa 12th-Century pillars of the period of the Chalukyas of Kalyana. Some of the *Pushkaranis* (sacred tanks) (Isvara, Yellamma, Hanumanta) here are large and attractive. There are also Nabisab and Mutavali Hussein Dargahs and a mosque. **Gurumathakal Falls** is a spot of natural beauty located 4 km from Gurumathakal in Yadagiri Taluk. The rainy season is the most suitable period of the year to watch this water fall which fall from an height of 25 to 30 feet.

Hagaratagi (3,407) is an ancient centre of historical importance, located on the left bank of the river Doni, 48 km south-west of Surapura, the Taluk headquarters. Though it has rich remnamts of Megalithic Culture, and has remains of the Shatavahana period it appears in historical documents only from 11th Century onwards. In several stone inscriptions of circa 11-13th Century, the place is mentioned as 'Pagalate-300', 'Pagarite-nadu' and 'Hagarittige-300' and it flourished as the administrative headquarters of three hundred villages besides also as a religious and educational centre. Twelve inscriptions are reported so far from here. Of these six pertain to the Chalukyas of Kalyana, one to the Kalachuris, and the remaining to the Yadavas of Devagiri. From these it is known that in the past 'Hagaratagi' was a *sarvanamasyada uttama agrahara* comprising 500 *mahajanas* and was famous as *Pandava-datti* (i.e. given by the Pandavas). The oldest of these inscriptions is the one of 1092 belonging to Vikramaditya VI and it reveals the gift of 300 *mattars* of land for god Nakhareshvara of Hagarittige by mahapradhana dandanayaka Ahavamallarasa. A damaged inscription of 1123 in front of Karnanagudi (temple of Karna) speaks of the various grants given for the same god Nakhareshvara by *mahajanas* and others. Another partially damaged inscription of 1126 standing in front of the 'Kallaragudi' located west of the village while mentioning the construction of Malikarjuna temple, incidentally speaks also of Lakkameshvara temple. Another inscription of Hagaratagi belonging to Vikramaditya VI records that, having caused to be constructed a *Shiva* temple the 120 *Okkalus* of Bhogara Nakhara Sangha gave various gifts to it. Among the three inscriptions in the Basavanna temple standing outside the village, one of 1144 belonging to the reign of Jagadekamalla II, informs that various groups including the *mahajanas* of Hagaratagi and Aihole-500, the merchant guild gave as gift for the *angabhoga* of god Gavareshvara of the temple caused to be built by them, besides five *mattars* of land measured by Manikeshvarada-kolu and also income from several toils. Another inscription states that Kolagada Mallimayya having purchased a land, gave it into the hands of Suryarasi pandita, the *acharya* of Gavareshvara, for god Mallikarjuna caused to be made by him. The third inscription located in the same temple and

dated 1166, belongs to Kalachurya Sankamadeva and informs that the traders there gave a land, after purchasing it, for the worship of god Gavareshvara; it gives the important information that the land so purchased belonged to the Trikutesvara temple. In addition it also records a separate grant of land for god Bhairava there. The stone inscription lying in front of the Bhimanagudi belongs to the reign of Yadava Singhana II and informs that in 1218 the *mahajanas* of Hagaratagi, *Settrigutta* Ramisetti, *Mummuridandas* and *Billa-munurvaru* having gathered as a *mahasabha*, gave a grant to Brahmarasi pandita, the *sthanacharya* of god Svayambhu Bhimeshvara. The inscription near the Venkataramana temple in Harijanakeri belongs to the reign of Yadava Singhana II and records that in 1220, in the presence of the Samastas of Hagaratagi, Senabova Sيريanna gave a gift of four *mattars* of land to Chandrasivapandita for the services of gods Tripurantakadeva, Umabhava and Keshava. A *Nishidhi* inscription of 1224 fixed into the wall of the gateway of the village is a Jaina record and informs that Devachandramuni of Kondakundayadri, who belonged to *Desiyagana Pustakagachchha* of the *Mulasangha*, affiliated to Ingalesvara, attained salvation by following the vow of *sallekhana* and that the *nishidige* was caused to be made by Babbara Kalisetti. This reveals that Hagaratagi was a Jaina settlement in the past.

An inscription of 1229 seen in the Hanumanta temple pertains to the reign of Yadava Singhana II and informs that Ramagavunda and Singagavunda, the sons of Ketagavunda of Hagaratagi, gave a gift of land for all the deities of the *Panchasthana* which comprised gods Sidilabhavi Ramanatha, Ayinureshvara, Bacheshvara, Keteshvara and Chaudeshvari installed by them and that on the same occasion for the deity's *chaitra* and pavitra celebration 92 *jeda ptegaras* gave gift of one *haga* each per Okkalu. There are four to five hero-stones standing in front of the Bhimanagudi and an inscription on one of them states that the hero-stone was set up by Revayya for his elder brother who died in a fight while in rescuing the cattle of the village. From these inscriptions which help us to trace the cultural history of Hagaratagi it may be understood that in the past there were temples of Svayambhu Bhimeshvara, Lakkaneshvara, Mallikarjuna, Tripurantaka, Trikuteshvara, the Panchasthana where existed Sidilabhavi Ramanatha, Nakharehvara, Gavareshvara and Bhairava but these are to be identified in Hagaratagi.

Hagaratagi is surrounded by fort and possesses gateways in all four directions and this reveals the political importance it had in the past. The temples mentioned in the inscriptions are called today by different names and they stand in a deteriorated condition in the fields outside the village.

The deteriorated temple in the field belonging to Nilakanthegauda on the Budihal road to the south-east of the village, mentioned as Nakharehvara in the inscription is today locally called 'Karnanagudi' (temple of Karna). This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* of this unpretentious temple is empty and its doorframe comprises three simple *Shakhas* and Gajalakshmi in the *lalata*. In the *navaranga* there are two *devakoshthas* one of which contains a sculpture of Naga. The superstructure of the temple is of the Kadamba Nagara type. The temple represents the 'Nakharehvara' mentioned in the damaged inscription in front, and it was the deity of the trading community. Located on the Budihal road is the east-facing Muru-kalasada-gudi (three pinnacled temple) which consists of three separate *garbhagrihas* on west, north and south with *ardhamandapas* and a common *navaranga*. The

doorframe of the *garbhagriha* is simple with *purna-kalasa* depiction on either flank and with a plain *lalata*. There are eight *devakoshthas* in the *navaranga*. The southern portion of this *Trikuta* temple is completely deteriorated while the remaining two *garbhagrihas* carry superstructures of *kadamaba-nagara* style. This is a *Trikuta* and in the past it was used for imparting education.

The deteriorated east-facing Narayana temple (Kallaragudi) in the field of Sanganagauda Police Patil consists of a *garbhagriha*, an open *antarala* and a *navaranga* and its several parts including the superstructure have disappeared. The pillars of the *navaranga* are attractive. There are *devakoshthas* in the *navaranga* which are empty. In front of this temple is a tank. Could this be the Mallikarjuna temple mentioned in the inscription? Near this temple stands the east-facing Gangadhreshvara temple. The temple consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a *Nandimandapa* and its *garbhagriha* doorway has four *Shakhas* with Gajalakshmi in the *lalata*. There is a side entrance (north) to this temple. Partially in deterioration, this temple carries *kadamba-nagara* superstructure and it appears to represent the Lakkanesvara temple mentioned in the inscription. To the left of this temple is a *pushkarani*.

Another temple here is the Dharmalingeshvara temple which is completely renovated. It contains a large Shivalinga with chute to its right and an attractive doorframe, and the remains like the *chandrasila*, *makaratorana*, sculptures of Bhairava, Naga Uma-Maheshvara, and a distinctive *Rasi*-stone (Zodiac stone), etc. may be seen here. The doorframe is about 15 feet high and consists of seven *shakhas*. In the *uttaranga* (architrave) there are seven miniature *mandapas* carrying varieties of *sikharas* and containing diminutive figures of Aditya, Ganapathi, Brahma, *Shiva*, Vishnu, Kartikeya and Surya. This is also a *Trikuta* and probably represents the Tripurantaka temple mentioned in the inscription.

The Hanumanta temple to the north of the village is a temple built by reusing pillars of the Kalyana Chalukya period; the Sidilabhavi Ramanatha temple mentioned in an inscription found in this temple is today called as 'Rishigudi' and is located one and half km away, nearby a spring and is in completely deteriorated condition.

The Basavanna temple also seen to the north of the village is the Gavaresvara temple mentioned in the inscription. This east-facing temple consists of a *garbhagriha*, an open *antarala* and a *navaranga*. Partially renovated, this temple contains three inscriptions which indicate that its deity was worshipped in 12th Century by various trading groups from whom it had received various grants. In the *garbhagriha* of this temple is a Nandi and it is noteworthy that the temple is called Gavaresvara.

The Kuntigudi, Arjunagudi and the Bhimeshvaragudi, all located to the west of the village, are simple but beautiful structures of the Kalyana Chalukya period. Of these three, the east-facing Kunti temple is smaller and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* is an old Shivalinga and its doorframe is decorated with four *shakhas* and carries Gajalakshmi in the *lalata*. To the left of the temple is a tank and the doorframe on this side is charming.

Very near this temple is the spacious and attractive Arjunagudi which consists of a *garbhagriha*, an *antarala*, a *navaranga* and an open *sabhamandapa*. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with four *shakhas* and contains *Shaiva dvarapalakas*. The *antarala* is decorated with a beautiful *makaratorana* and the ceiling with lotuses. The doorframe of the *navaranga* is also attractive and in front is an open *mantapa*. Not far from this temple is the Bhimeshvara temple, identical with the Svayambhu Bhimeshvara of the inscription, and it is noteworthy that it is referred to in inscriptions from elsewhere too. Like the Arjuna temple, this is also spacious and has a similar ground plan, but it is worthy of mention that its *garbhagriha* doorframe consists of five *shakhas* and its *navaranga* has an entrance doorway from the north also with a *dvara-mantapa*. The doorframes of this temple are charming owing to ornate carvings. To the left of this temple is a tank in deteriorated condition. The existence of four to five hero-stones near this temple is worthy of mention. In addition to these there are in the village spots called Akkatangigudi, Narayanadevaragudi and Venkataramanagudi which are, though called 'temples' locally, not temples but they are worth mentioning because of the beautiful sculptures of Sheshashayana Vishnu, Narayana, Lakshmi, Bhairava, Saptamatrika and Panchamatrika panels. There are two Panchamatrika sculptures here and these are unique as they contain carvings of five *matrikas* flanked by Vinadhara *Shiva* and Ganapathi. Apart from these, there are in the village a recent temple of Dyamavva, as also two Mosques and a Dargah.

Halakarati (Halkatta) (3,909) is located 19 km south-east of Chitapur, the Taluk headquarters, and four km from the Wadi Railway Station. Mentioned in ancient inscriptions as 'Pallakarante', '*Bhattagrama* Pallakarante' and 'Halakate', it belonged in the past to Aralu-300 division and so far six inscriptions are reported from here. The oldest of these is the inscription of 1096 situated near the house of Mallegauda, and it records the grant of land for the services of god Brahmeshvara by *mahamandaleshvara* Lokarasa and other officers. The inscription in the Virabhadra temple belongs to the Kalyana Chalukya period and informs that in the reign of Taila III *mahamandaleshvara* Anemarasa and others gave fields and gardens for the services of god Bibbeshvara of Pallakarante while the dealers in betel leaves donated silver *haga* each for the god. Incidentally it refers also to a Basadi. An inscription belonging to the reign of Yadava Singhana (1199) found near the house of Mallegauda records a grant of land by *mahamandaleshvara* Kacharasa for god Echeshvara. The inscription of 1326 in the wall of the Mallikarjuna temple informs about the construction of a Pattasale attached to the Mailara temple and of a *Shiva* temple by Brahmadeva, the son of Jakkadeva of Jamakhandi. Two more inscriptions near the Virabhadra temple belong to circa 16th Century and are very brief.

The Mallayya (Mallikarjuna) temple at the entrance of the village stands facing east in a spacious compound which has entrance *mandapas* on the east and the west. The temple consists of a *garbhagriha*, an open *antarala* and a *navaranga* and the *garbhagriha* contains an image of *Shiva* in standing posture on a Nandi-*pitha*. Its doorframe has three *shakhas* with Gajalakshmi in the *lalata*. In the *navaranga* are four *devakoshthas*. There are doorways on east and north sides for entering into the *navaranga*. The temple has a Kadamba Nagara superstructure. To its left are two small temples. The Virabhadra temple in the centre of the village is the main deity of worship here and devotees from distant places come for offering service to the god. In the compound of

this, temple situated to its right, is 'Kattalagudi' which is a *Trikuta* facing north. The three separate *garbhagrihas* with *antaralas* are held together by a common *navaranga*. On both flanks of the *garbhagriha* are large images of *Shaiva dvarapalakas*. The beams of the *navaranga* are decorated with lotuses and an inscription here mentions Bibbeshvara temple which appears to be the same as the temple in question. The Shambhulingadeva temple consists of three separate *garbhagrihas* with *antaralas* arranged in a single row having a common spacious *navaranga*. It is a *Trikuta* and its *garbhagrihas* contain Shivalingas. The temple's *navaranga* is open and in it is a mutilated image of god Vishnu whose *prabhavali* depicts dashavatara. In front of this, slightly to the right, is a small Ganesha temple; both these are in lower level. Today a road passes on the *navaranga* of the Ganesha temple. This (*Trikuta*) temple has rekha-nagara superstructures which are in good condition. The Kumbarasaligudi is another ancient temple consisting of a *garbhagriha*, an open *antarala* and a *navaranga*. The *garbhagriha* is closed and there are beautiful and well-ornamented *dvarapalaka* images. There are also two partially damaged Vaishnava sculptures. Near the Revanasiddheshvara and Kamma temples, are sculptural remains and hero-stones. There are beautiful sculptures of Ganapathi, Bhairava and Vishnu, near the Hanumanta temple. Apart from these, there are in the village modern temples of Ambigara Chaudayya, Biralinga, Basavanna, Basaveshvara, Chaudeshvari, Dyamamma, Palakamma, Pochamma, Maragamma etc. and Munindra Sivacharya Gurusthala Matha. There are also two mosques and Dargahs of Mehabub Subani and Pasha Khadri.

Handaraki (3,663) is a place of historical importance located 30 km south of Sedam, the Taluk headquarters, slightly away from the State Highway No.15. Mentioned in ancient inscriptions as 'Pandirke', this was in the past, located in Aralu-300 division. So far four inscriptions belonging to the reigns of the Kalyana Chalukya kings Vikramaditya VI and his son Someshvara III are reported from here. Of these, two inscriptions pertaining to the reign of Vikramaditya VI record grants for Lokeshvara temple while the remaining two inform about the additional grants given in the reign of Someshvara III. In view of the fact that in the reign of Vikramaditya VI *mahamandaleshvara* Lokarasa of Aralu-300 gave grants of over 1000 *mattars* of land and two villages to Aghorashakti Pandita, the *acharya* of the temple, it would appear that Lokarasa himself caused the Lokeshvara temple to be built. The inscriptions reveal that in the reign of Bhulokamalla, Bijja-bhupala was the *mahamandaleshvara* of Aralu-300. Though the term Samnati (Sannati) occurs in the inscription while mentioning the borders of donated land, it is impossible to relate this to the historically important Sannati. There is a group of about eight temples to the south-east of the village. In this group, the west-facing Lokeshvara temple is identical with its namesake in the inscription and consists of a *garbhagriha*, an *ardhamandapa*, a *navaranga* and *mukhamandapa* as also a *Nandimandapa* in front. In the *garbhagriha* is a large Shivalinga with chute to its right and its doorframe has three decorated *shakhas* with simple bands instead of *dvarapalakas* at the lower end. In the kapota band are four chaitya motifs with Gajalakshmi in the centre which is unusual. The central ceiling of the *navaranga* has a lotus with double petal scheme. The *mukhamandapa* is a later addition and in the doorway of the *navaranga* are life-size images of *Shaiva dvarapalakas*. The Nandi image is placed in the open *mantapa* before the temple. Standing on a high *adhibsthana*, this temple has on its exterior walls simple pilasters and a *pranala*. In the wall of the *navaranga* are *jalandras*. On the *garbhagriha* is a recent superstructure of Dravida order.

Beside this temple is the west-facing Aneshvara temple. This temple which comprises of a *garbhagriha*, an *ardhamandapa* and an open *navaranga*, has a large Shivalinga in its *garbhagriha*. The *garbhagriha* doorframe has six ornate *shakhas*. On the pillars of the *ardhamandapa* are diminutive relief sculptures of Ganesha, *Shiva*-Parvati, Nataraja, Ugra-Narasimha, *Shiva* on Nandi, Kiratarjuniya and *Shiva* as *Gajacharmambara*. On either side, in front of the *ardhamandapa* are two small *garbhagrihas* and *ardhamandapas*. Along the periphery of the open *navaranga* is a *kakshasana* and the *navaranga* has entrances from three sides. The central ceiling of the *navaranga* is distinct and decorated attractively with lotus. Standing on a high *adhishtana* and *upapitha*, this temple's wall part has been recently renovated. To the right of the Lokeshvara temple is the deteriorated Jyotirlinga temple. Only the *garbhagriha* and *ardhamandapa* of this temple have survived and there are three old Shivalingas. Behind this temple are a stepped well and a small temple. In front of this temple is an east-facing Ishvara temple. Consisting of a *garbhagriha*, an open *ardhamandapa* and a *mantapa*, this temple has in its *garbhagriha* a Shivalinga and its doorframe is decorated with five ornate *shakhas* with *Shaiva dvarapalakas*. On the kapota are chaitya motifs and above it are diminutive *sikhara* models. There are two *devakoshtas* in the side walls of the open *ardhamandapa* and a *mantapa* in front. To the south of this temple are two separate Nandi-*mandapas* which stand facing towards the Lokeshvara temple. To the left of Aneshvara temple are two rectangular *mandapas* now being called '*Ugrana-kothadi*' (granary room). Of the three east-facing temples (This appears to have been originally a *trikuta* now bereft of its *navaranga*) in front of the Aneshvara temple, the last one is the Kali temple. This temple consists of a *garbhagriha* and an open *ardhamandapa* and in its *garbhagriha* is a *pitha* meant for an image of Surya which, however, holds a modern Kalikadevi image now. By its side is a circa 12th Century Shivalinga. Its doorframe consists of four ornate *shakhas* with Gajalakshmi in the *lalata*. Its superstructure is of the Kadamba Nagara form and its wall is unpretentious. Another small temple to its right is a Vishnu temple having a *garbhagriha* and an *ardhamandapa*. In the *garbhagriha* is installed an image of four-armed Vishnu standing in samabhanga accompanied by Garuda, Sridevi and Bhudevi. Yet another small temple beside this is now empty. Apart from these there are in the village modern temples of Hanumanta, Basavanna, Ishvara, Gopalaswami, Bannikalappa, Biringa, Ani Veerabhadra, Lakshmi, Dyamavva, Maragamma etc. as also Tontadaswami Matha, a mosque and a Dargah. Gajalakote (4,528) (Yadagiri Taluk), which has remains of the Kalyana Chalukya period, is about six k.m. from here.

Haranageri (1,470) is a place of pre-historic importance located 20 km north-west of Shahapur, the Taluk headquarters. The place has yielded in addition to Neolithic remains, two circa 12th Century inscriptions and 15 lead coins of Gautamiputra Satakarni. In an inscription of 1143 from Sangama, the place is mentioned as 'Harunagere' then located in Sagara-500 division and was historically important. In the Ash Mound near the village, Neolithic stone axes and black-and-red ware potsherds have been found and in the stream near the village lead coins of Shatavahana king Gautamiputra Satakarni have been found in good numbers to the villagers of which 15 are now available for study. On the obverse of these circular coins are depicted the Ujjain symbol, Surya and Chandra, and on the reverse is a Brahmi legend reading '*Gautamiputasa Satakanisa*'. These legends support the fact that this region was under the rule of the Shatavahanas.

Two inscriptions are reported so far from here. One of these informs that in the past this was an *agrahara* and that a land grant was given for the school run in the Traipurushadeva temple there; incidentally it refers also to Kannaradeva. Another inscription although damaged records grants of 450 *kamma* of wet land below the tank called Govindamagere, a *mattar* of garden and other gifts for the school. These inscriptions make it clear that there was a *traipurusha* temple here and a school attached to it. But today no ancient temple is noticed in this place. In the open field at the entrance to the village near the Basavanna temple there is a four feet high sculpture of *Shiva* flanked by Ganapathi and Nandi. This was originally a panel decorating the wall of the *traipurusha* temple but now it lay uncared for. The panel lying near the *sibara-katte* of Mallayya is said to be of Kali tradition but contrary to it, it is the back side of a *kakshasana* and significantly carries *mithuna* carving. Apart from these there are in the village modern temples of Hanumanta, Maragamma etc. as also a mosque and a Dargah.

Harasuru (4,195) is a place of historical importance situated 15 km north-east of Gulbarga, the Taluk headquarters. Mentioned in ancient inscriptions as '*sarvanamasyada agrahara saleya Simala*', this was in the past located in Gonkanadu of Alande-1000 division. Three Kannada inscriptions and one Sanskrit inscription are reported so far from this place. Of these, an inscription of 1097 informs that when the Kalyana Chalukya king Vikramaditya VI was ruling, land grants were given for the Baleshvara temple erected by Bhaskarasetti and for the Kedareshvara temple begun by Ketiseti and completed by Sagarasetti. The Sanskrit inscription of 1137 informs about the grant of Ankulage village in Gonka-120 by Madhava-mantri for the Lakshmipati temple erected by him. Another inscription of 1172 belonging to Rayamurari Sovideva in Boralingesvara temple informs that 10 *mattars* of field and a house site were given as grants to Gangoja who made the Nandimandapa and that the Ankulage village was given for the services of the god. The Bhoralingesvara temple outside the village appears to be the Bhogeshvara temple mentioned in the inscription of 1172. Standing in a lower valley now in a deteriorated condition, this temple facing east, consists of a *garbhagriha*, an *antarala*, a *navaranga* and a separate Nandimandapa. In the *garbhagriha* is a Shivalinga and its doorframe has four ornate *shakhas*. There is a beautiful *chandrasila* in the *antarala*. On either side of the *navaranga* are *devakoshthas* one of which contains a beautiful image of standing Brahma. The central ceiling of the *navaranga* is decorated with a lotus surrounded by kitimukha and its ceilings are decorated with lotuses. The *navaranga* pillars are decorated with linear designs and the superstructure of the *garbhagriha* has disappeared. The Jaina temple in the centre of the village is a *Trikuta* Basadi of circa 11-12th Century. It consists of three separate *garbhagrihas* with open *antaralas* held together by a common *navaranga* and the temple's doorframes have four ornate *shakhas* with diminutive carvings of Tirthankaras seated in *padmasana* in the *lalata*. In the *navaranga* are beautiful Jaina sculptures which comprise two Chauvisa Tirthankaras, Dharanendra Yaksha, Padmavati Yakshi, Bahubali, Yaksha etc. The *sabhamandapa* running south-north which adjoins this temple has on either of its side two square cells and a *mukhamandapa*; this probably was the Matha attached to the Basadi. But today the *sabhamandapa* is completely destroyed. These apart there are in the village modern temples of Kari-Basaveshvara, Aneshvara, Sharana-Basaveshvara, Hanumanta, Rudramuni, Bhramaramba, Ambabhavani, Maragamma etc. There are also Parat Matha, Kalmatha, besides the Jumma Masjid, and Dargahs of Mehbub Subani and Haji Mulam Baba. The fair of Karibasaveshvara takes place on the fifth day from the *Dhavanada Hunnime*.

Hasaragundagi (1,979) is located on Chaudapur-Chinmalli road 40 km south-east of Afzalpur, the Taluk headquarters. In ancient inscriptions it is mentioned as Hasirugundige (Bandaravad 1113) and it belonged to Attinuru-80 division. No inscription has been reported from this place so far. But it is famous for the mosque of the Adil Shahi period. In addition to this there are two Dargahs and three Chillas. These apart, there are recent temples of Basavanna, Jattingaraya and Lakshmi.

Hemwadagi (6,507), situated 14 km south-east of Surapura, the Taluk headquarters, it is mentioned in ancient inscriptions as 'Emmavadiḡe'. Located on the left bank of the river Krishna, in the past it belonged to Sagaranaḡu division and four inscriptions are so far reported from here. Of these, an inscription of 1018 lying in Pujari's field, is the oldest and it informs about the grant of 12 *mattars* of land by Tipparasa for the god Mallikarjuna of Yammavadiḡe. Another inscription in the same locality is badly damaged. Another inscription found in front of the Basaveshvara temple belongs to Kalyana Chalukya king Someshvara IV and it records that in 1182, when dandanayaka Bammideva, a Maheshvara, was camping in Devapura during his expedition against *mahamandaleshvara* Allahulidevarasa, having heard the greatness of god Mahalingamurti Handeshvaradeva of Yammavadiḡe gave the two villages of Kannadanuru and Halangere; on the same occasion the prabhus of Yammavadiḡe also gave four *mattars* of land measured by a pole of 64 spans, two *mattars* of land measured by Munjana-kolu and some other incomes from tolls. The inscription also states that these were equally divided between the god and 16 Brahmanas by prabhu Bhavarasa who gave it for god Pandeshvara erected by his father Pandiraja and made it over to its *acharyas* Chamundarasi pandita and Amitarasi pandita. This inscription which eulogises the beauty and magnificence of the temple is of great literary interest. An inscription lying in field belongs to circa 12th Century and records the gift of two *mattars* of land to Amitarasi pandita by Chandarasa's son. The Handeshvara, Pandeshvara and Mahalingamurti Handeshvara temple mentioned in the inscription is but the modern Basaveshvara temple.

Hipparagi S.N. (4,080) is located on the Jevargi-Sindhagi road 24 km south-west of Jevargi, the Taluk headquarters. In the past it was an *agrahara* and an inscription of circa 12th Century has been reported from here. This inscription on a pillar of the *antarala* of the Gauri-Shankara temple appears to eulogise the character of Martandadeva who had propounded the Panchayatana worship. On some of the large pillars lying in the compound of this temple which carry three to four inscriptions are not clear. This temple was originally a Chatushkuta (temple with four shrines). Today the east and west portions of the temple are in a deteriorated condition, while the remaining portions are attractive. In the compound of the temple there are *pithas* of Brahma, Vishnu, Surya and Traipurushas. In the same compound on the south-western side is a small temple containing a single *pitha* carrying depictions of the *vahanas* of gods Brahma, Vishnu and Maheshvara and this appears to have been the Traipurusha-sale (Traipurusha School). The temple of Kalleshvara near the house of Padashetti is a simple structure of circa 12th Century consisting of a *garbhagriha*, an *antarala* and a *navaranga*. In the compound of this temple there are three hero-stones belonging to circa 13th Century. The Rani Mahal and Shilavantara-bavi are noteworthy structures and the tomb of Bhimashankarasvami, the disciple of Narsimha-sarasvati of Ganagapura, is located here. These apart, there are in the village modern temples of Mallayya,

Hanumanta, Jattappa, Bhairava, Devamma, Lakkamma and Palakamma as also an Ashur Khana, a Mosque and a Dargah. The agricultural research unit of the Gulbarga post-graduate centre affiliated to the Agricultural University at Dharwad is also situated here.

Hire Jhalaki (Zalki) (1,140) is a place of historical importance located 32 km south-west of Alanda, the Taluk headquarters. In ancient inscriptions it is mentioned as 'Mavina Jalaki' and only one inscription belonging to the reign of Yadava Kannaradeva and dated 1254 is reported from here. Located in the Bhogeshvara temple, this inscription inform of a grant of six *mattars* of land by Kaligauda for god Vishaprahara Bhogeshvara. It is believed even today that if one afflicted by snake bite is served the tirtha (sacred ablution water) of this god, one is relieved of the poison immediately. **Jhalaki (K)** (1,821) is located 30 km away to the south-west of Alanda, the Taluk headquarters, and is famous for the Bhimashankara temple.

Hebbal (B)/Hire Hebbala (1,716) is located on Hunasagi road, on the bank of Hirehalla 28 km south-west of Surapura, the Taluk headquarters. About a mile away from the village in a spot called 'Kattebande', Dr. Paddayya has discovered Neolithic rock-paintings depicting bulls. An inscription standing in front of the Narayana temple belongs to the reign of Kalyana Chalukya king Vikramaditya VI and records the gift of land and sites in 1081 by Madhavaraja for worship and services of god Narayana of the temple erected by him, to its priest and to sculptor Maroja. Incidentally the inscription also refers to a Basadi, indicating the existence of a Jaina Basadi then. The east-facing Narayana temple is partially renovated and being square comprises of a *garbhagriha* and a *navaranga*. The doorframes of both the *garbhagriha* and *navaranga* have three *shakhas* and depict Gajalakshmi in the *lalata*. The image of god Narayana in the *garbhagriha* is mutilated. There are sculptures of Ganapathi and Water-goddess. The Chaudamma temple adjoining the Hanumanta temple has an image of Chaudeshvari in terrific form seated in *padmasana*. It also has a Saptamatrika sculpture. These apart, there are some recent temples besides a Mosque and a Dargah.

Hire Savalagi (B) (3,959) is located 18 km west of Gulbarga, the Taluk headquarters, and two km east of Savalagi Railway Station. No inscription is reported from this place so far. But on the basis of the Chalukyan pillars, a *piṭha* of god Aditya, sculptures of Aditya, Shivalinga-Nandi, Ganapathi, Gajalakshmi etc. found in front of the Ramalinga, Basavanna, Chaudeshvari, Hanumanta and the Virabhadreshvara temples, the antiquity of the place can be pushed back to circa 11th Century. The Virabhadra temple near the house of Shivalingappa Yaragal is a structure of circa 11-12th Century and it consists of three *garbhagrihas* arranged in a row which contain images of Virabhadra, Shivalinga and Chaudamma. An image of Mahishamardini is also here and the temple is in deteriorated condition.

The Shivalingeshvara and Shanteshvara *mathas* are located here. Of these, the Shanteshvara Matha is about 500 years old. A contemporary of Khwaza Bande Nawaz and a senior contemporary of Soppe Siddha Basava, Shivalingeshvara not only propagated Virasaivism but also strived for Hindu-Muslim amity. He was the establisher of the Hiresavalagi Matha and his *gadduge* is here. Several miraculous deeds attributed to Sivalingeshvara are in circulation among people and "Sri Siddhalingeshvara Purana" composed by poet Siddhalinga of circa 18th Century is but a biography

of Shivalingeshvara. Kolluru, the birth-place of Shivalingeshvara, is about 10 km south-west of Hiresavalagi. Hiresavalagi was his area of activity and Chikkasavalagi in Gokak Taluk was the place of his union with god. The places which he visited have branches of the matha. It is said that there are 360 branches of this matha in Karnataka, Maharashtra and Andhra. The palanquin procession of Shivalingeshvara is celebrated in Hiresavalagi on the day of Sankramana and the chariot-pulling celebration takes place on *Dhavanada Hunnime*.

Hodala (1,620) is a place of historical importance located on the right bank of the river Bennetore, 40 km east via Kadaganchi from Alanda, the Taluk headquarters, and 37 km north via Chinchanasuru from Gulbarga. It is better to reach this place from Gulbarga. In ancient inscriptions it is mentioned as 'Podalu'. Podala' and 'Hodala' and it then belonged to Gonka-120 division. Seven inscriptions are reported so far from here which comprise four of the Kalachuris, two of the Chalukyas of Kalyana and one of Seunas of Devagiri. Of these an inscription of 1180 belonging to Kalachuri Sankama informs about the construction of a magnificent *Trikuta* temple for gods Habbeshvara, Ramanatha and Keshava in Hodala by Duggana and his son Bommarasa and a grant of 20 *matars* of land for these gods by *mahamandaleshvara* Vira Gonkarasa and Mallidevarasa. Another inscription on the same occasion records grant of various tolls for the gods by members of the trading community. Two more inscriptions inform that for the same gods the two villages of Chikka-javalige and Vaggadari were given, while the inscription of 1185, belong to the Kalyana Chalukya king Someshvara IV informs of the grant of Betta-javarige village for Prasanna Rameshvaradeva of Hodala; it also furnishes the important information that Chavana Dandanayaka caused to be built Sri Nandikeshvaralaya (*Nandimandapa*) here. Incidentally it also refers to the neighbouring villages of Salagara, Mududuge and Ambulage.

The Hodala Sri Prasanna Rameshvara temple mentioned in the inscriptions is the present Ramalingeshvara temple. This is an east-facing *Trikuta* temple standing on a high jagati (platform). It consists of three separate *garbhagrihas* with open *antaralas* held together by a common *navaranga* and a *mukhamandapa* on its east. In the chief *garbhagriha* is a Shivalinga while the remaining two are empty. All the *garbhagrihas* are decorated with four *shakhas* with Gajalaksmi in the *lalata*. In the *navaranga* are *devakoshthas* containing beautiful sculptures of Saptamatrikas, Parvati-Parameshvara, Mahishamardini, Kartikeya and Ganapathi. The central ceiling of the *navaranga* is decorated with beautiful sculptures of Ashtadikpalakas and the pillars are striking with ornamental carvings. The *mukhamandapa* is attractive with *kakshasana*. On either side of the *mukhamandapa* of this temple there stand two smaller *Trikuta* temples facing each other, which from artistic point of view are important. These appear to have been built by Bommarasa for his parents. They too have three *garbhagrihas* around the *antarala* and their doorframes are attractive. The ceilings of the *navaranga* are also magnificent and the doorframes have large sized *Shaiva dvarapalakas*, chauri-bearing lady attendants and Uma-Maheshvara riding Nandi which are of catching beauty. In the upper part are *makaratoranas*. The outer wall of this temple also has *devakoshthas* which are damaged. To the east of the Rameshvara temple are a spacious open *Nandimandapa* and *mukhamandapa* of which the *Nandimandapa* enshrines a Nandi and has in all its ceilings lotuses. That this was caused to be constructed by Chavana dandanayaka in 1185 is revealed by the inscription there. Apart from these there are in the village modern temples of Mahadeva, Basavanna, Biradeva, Hanumanta, Lakshmi and Durga.

Holakunda (2,790) is 28 km north of Gulbarga, the Taluk headquarters, on the Humnabad road. There is a group of five Gumbazs resembling the Haptgumbaz of Gulbarga and it is possible that these beautiful Gumbazs belong to significant personalities of the Bahamani Empire.

Honagunti (5,141) is a historical place situated on the right bank of river Kagina, 27 km south-west of Chitapura, the Taluk headquarters, and 10 km west of Wadi Railway Station. About two km away south of Honagunti village, the river Kagina joins the Bhima; there is a Sangameshvara temple at this confluence. The temple lying on the other bank of the Kagina houses a Shivalinga, which according to a local legend was being installed by sage Agastya and it is also believed that this was the sacred site of sage Agastya's hermitage. The place is mentioned in ancient inscriptions as 'Ponagunte', and it was in the past an *agrahara* consisting of 120 *Mahajanas*. Only one inscription has so far been reported from this place. Located in the Ishvara temple, this inscription belongs to the reign of Kalyana Chalukya king Vikramaditya VI and informs about a grant of two *mattars* of land, two shops and some taxes in 1121 in the presence of the *mahajanas* for the services of god Bhogeshvara. The Bhogeshvara temple mentioned in the inscription is represented today by Ishvara temple. Located in the compound of Virabhadra temple, this is a *dvikuta* temple consisting of two *garbhagrihas*, an open *antarala* and a *navaranga* that can be entered from two sides. In the chief *garbhagriha* is a Sivalinga while the other appears to contain a Nandi. Its doorframe is decorated with three *shakhas* and along the periphery of the open *navaranga* is *kakshasana*. The Virabhadra temple just beside it, is an *ekakuta* consisting of a *garbhagriha*, an open *antarala* and a *navaranga* with two doorways. The Ishvara temple behind the Anjaneya temple, the Murukannappanagudi in the field, the Ishvara temple in Bastikeri and Ishvara temple in Kabbaligera lane are *ekakutas* of circa 12th Century. Kashilinga is another ancient temple located in Tagginakeri. The Chandalaparameswari temple on the river bank is important for religious reasons and it is believed that while in Sannati the goddess's padukas (foot prints) are situated, here the goddess herself has settled down. The image of the goddess is actually a figure emerging on a rock. The annual fair of this goddess takes place on the fifth day from Dhavanada Hunnime. Apart from these, there are in the village modern temples of Basaveshvara, Sharanabasaveshvara, Hirode, Muleshvara, Mauneshvara etc. Also located here are the siddhalingesvara Matha, Sali Matha, Jumma Masjid, Dargah and two Kaligumbazs. This was a sacred place where Sharana Undupavasi lived and Enagunti (Jevargi Taluk) on the opposite bank is believed to have been the spot where Balasi Brahmachari lived.

Hosakere (2,773) is a small village located 22 km south-west of Shahapur, the Taluk centre, and three km north-east of Vanadurga. But it has become well known owing to a large tank and the Summer Mahal (*Besige* or *Bete Mahal*). Nishthi Virappa, the *Diwan* of Venkatappa Nayaka II (1773-1803) of Surpur, built this small palace on the bank of the tank. This was used as a rest house by the Nayakas of Surpur at the time of hunting expeditions. But it is in poor condition today.

Hunasagi (10,555) is located 36 km west of Surapura, the Taluk headquarters, and it happens to be a significant pre-historic site. Dr. Paddayya explored the area in 1974 and discovered the remains of Lower Palaeolithic culture here. He has extensively surveyed the valley of the Hunasagi stream and carried out excavations throwing significant light on the Acheulian culture.

Apart from being a pre-historic site, this place has so far yielded five inscriptions of which one is badly damaged. Of these an inscription of the time of Kalyana Chalukya king Jagadekamalla I found in front of the house of Metri Gaudesha dated 1033 and informs that Jogabbarasi, the wife of Samanta Chanda, gave grant of land for the Sahasralinga temple erected by her. But at present it is not possible to identify the place Aladakere. Another inscription of 1120 informs that Pattamahadevi Malayamatidevi, the Senior Queen of Vikramaditya VI, gave land in *Sarvanamasyada agrahara* Vikramatirtha and Mallapayya dandanayaka gave land for the worship etc. of gods Mallikarajuna and Keshava in Vikramapura, having bought it from Vasudeva Bhattopadhyaya in Vikramapura. A third inscription belongs to the reign of Bhulokamalla Somesvara III speaks of a grant of land and sites for god Keshava of *sarvanamasyada agrahara* Vikramapura, for the priest, teachers, Brahmana Devikavve and for the Matha and of the installation of god Mahadeva in 1136. The fourth inscription, though badly damaged, mentions *chatura-kavisvara* (lord of the best of poets) Adibhatta. It is not possible to identify with certainty the *agrahara* Vikramapura and Vikramatirtha mentioned in the inscriptions. An inscription of 1181 found in the neighbouring village of Srinivasapura refers to 'Hunasagi' by that name only and therefore Vikramatirtha mentioned in the inscription cannot be identified with Hunasagi. It appears that either Khojapura (Haluru) about four km east of Hunasagi or Srinivasapura represents 'Vikramapura' of the inscriptions.

The Nilakanteshvara temple at Hunasagi is an ancient temple of *trikuta* type. This north-facing temple consists of three *garbhagrihas* with *antaralas* held together by a common *navaranga* and its front part which originally had an open *mantapa*, now closed. The doorframes of the *garbhagrihas* are decorated with three to five *shakhas* with Gajalakshmi in the *lalata*. The chief *garbhagriha* contains a Sivalinga while the remaining *garbhagrihas* are empty. Most of the *devakoshthas* of the *navaranga* are empty and there are mutilated sculptures of Uma-Maheshvara, Aditya and Mahishamardini. The doorframe of the principal doorway of the temple is decorated with four *shakhas* and carries Gajalakshmi in the *lalata*. Though no inscription has been found relating to this temple, on grounds of architectural features this may be regarded as a structure assignable to the beginning of circa. 11th Century.

The Mallikarjuna temple located in market area is constructed by reusing the components of a circa 11th Century temple. In the compound of the temple is a Saptamatrika panel. A fragment of a hero-stone beside the temple carries an indistinct inscription. These apart, in the village there are recent temples of Kenchamma, Basavanna, Hanumanta, Mailaralinga, Birappa, Siddhalingesha, Mahalingaraya, Dyamavva, Madagamayi as also a Jumma Masjid and a Dargah of Mehabub Subani. It is noteworthy that a gallery has been formed in the building of the village Panchayat to exhibit the pre-historic antiquities discovered in the environs of Hunasagi-Budihal. Sunday is a market day here and every year on the last Monday of *Sravana* month the (annual) fair of Nilakanthesvara is celebrated with grandiose. There is a well-equipped guest house of the Irrigation department.

Hunasi Hadagali (1,364) is a place of historical importance located 27 km west of Gulbarga, the Taluk headquarters. The Hunasi Hadagali railway station is three km away from here. It is mentioned in ancient inscriptions as 'Hadangile' and was formerly located in Gonka-120 kampana

of Alande-1000 division. Only one inscription belonging to the Chalukyas of Kalyana is reported from here. Found in the Parshvanatha Basadi, it belongs to the reign of Kalyana Chalukya king Vikramaditya VI and informs that in 1099 when Chandaladevi the senior queen of the emperor was administering the *Bhattagramas* of Alande-1000 and *Mahamandaleshvara* Bibbarasa was administering Gonka-120, emperor Vikramaditya VI, on the occasion of his *Tulapurusha* ceremony at Kotitirtha on the bank of the river Godavari performed on the day of Solar eclipse, gave grants, at the request of *mahapradhana* Bhivanayya, to the *acharya* belonging to the senior group of *Pustakagachchha* of *Mulasangha Desigana*, 12 *mattars* of field and a garden measured by the measuring rod of Nudidante-ganda, oil-mill and ten houses for the worship rituals in Parshvanathadeva Basadi and of *pattasaleya* Shantinathadeva erected in Hadangile by Chaudhare Rakkasayyanayaka. The two Basadis mentioned in this inscription are found in the village. Of these the Padmavati temple is identical with the Parshvanatha Basadi mentioned in the inscription and it has been renovated. Situated in a large compound it consists of a *garbhagriha*, a *navaranga* and a *mukhamandapa*. In the *garbhagriha* is as four and half feet high image of standing Parshvanatha. The *navaranga* has Padmavati Yakshi, Dharanendra Yaksha and Shantinatha Tirthankara images. The annual fair of this deity (Padmavati) takes place two days prior to *yalla Amavasye*. Beside this temple is another ancient temple. This is a *trikuta* temple in a state of complete deterioration consisting of three separate *garbhagrihas* with *antaralas* held together by a common *navaranga* and it probably represents the Pattasaleya Shantanatha Basadi mentioned in the inscription. In the *antarala* of this temple is a Saptamatrika panel. The local people, however, address this as Ishvara temple. The Allamamahaprabhu temple here is a recent temple consisting of 63 Shivalingas named after *Puratanas* ('early shaiva yatis) and its annual fair takes place on the *Yugadi Amavasya*. In addition there are in the village modern temples of Basavanna, Hanumanta, Lakshmi and Maragamma.

Hurasagundagi (2,402) is a place of historical importance situated on the right bank of the Bhima river (opposite Sannati) located 16 km north-east of Shahapur, the Taluk headquarters, and two km east of Siravala. Sannati on the other bank of the Bhima river and the neighbouring villages of Siravala and Anabi have ancient cultural remains, going back to the pre-Shatavahanas period and here too two Buddhist mounds of the Satavahana period have been noticed. Of the Buddhist remains reported from here the most significant is a sculpture of Yaksha wearing a necklace with its pendent depicting a beautiful Gajalakshmi; this is the earliest depiction of Gajalakshmi known so far in South India. Similarly huge panels depicting bullock carts with raised yoke are also noteworthy and a sculpture of seated couple on the platform near Basavanna temple in the centre of the village also belongs to the Satavahana period. The Ramalingeshvara temple in the village consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a recently added verandah. In the *garbhagriha* is a Shivalinga and its doorframe has three simple *shakhas* with Gajalakshmi in the *lalata*. The central pillars of the *navaranga* are of the Kalyana Chalukya period and the temple is a structure of circa 12th Century. These apart there are modern temples, a mosque and a *Dargah* in the village.

Ijeri (5923) is 20 km south-west of Jevargi, the Taluk headquarters. It has stone circles of prehistoric importance. The place, which is mentioned as "Irajeri" in ancient inscriptions, was

then located in the division called Nariyambale-70. The only inscription reported from this place belongs to the reign of Kalyana Chalukya king Vikramaditya VI and registers a grant as *parameshvaradatti* to the *sthanacharya* Mallikarjuna Pandita for the service of the god Shankaranarayana and for the boarding and lodging of the students in the *matha* by Ahavamalladeva. The grants included 300 *mattars* of agricultural land measured by *Manikeshvarada kol*, two *mattars* of garden, five sites, one *banambe* (Haystack) site and one oil mill. This village was politically important under the Muslim rule and it has a large and strong fort with few bastions (*bude*). The Aminsab Dargah here is a beautiful Islamic monument and the *urus* takes place in the *gyaravi* month.

Ingalgi (5,122) is a historical place located on the left bank of river Kagina, 18 km south-west of Chitapur, the Taluk headquarters, and six km away to the west from Wadi railway junction. In ancient inscriptions it is mentioned as "Ingunige", "Yingulige" and "Yinginige" and it was located in the administrative division called Aralu-300. So far five inscriptions are reported from this place (three of Chalukyas of Kalyana and two of Seunas). The inscription in the Lokeshvara temple dates from the reign of Kalyana Chalukya king Someshvara II. It states that while Bacharasa of Haihaya family was administering as *mahamandaleshvara*, his wife Kalabbarasi in 1071 made grant of 360 *mattars* of land, which was made over to Rudrasaktijiya, the *acharya* of the temple, for worship of the deity and for ascetics of the *matha* attached to Lokeshvara temple at Ingunige. This temple was under the hold of Balachandrajija of the Lokeshvara temple of Handarki. The inscription in the Jaina Basadi here belongs to the reign of Vikramaditya VI of the Kalyana Chalukya dynasty and refers to his queen Jakaladevi administering Ingunige as *tribhogabhyantara siddhi* (entitled for three types of enjoyment). It is stated that when a merchant hurriedly handed over a ruby image of Jinesvara to the king, it was in turn handed over to his queen Jakaladevi with a suggestion that she may erect a Jaina Basadi in Ingunige and install the image therein. Accordingly in 1095 the queen caused to be made a Basadi in Ingunige and gave away to Indrasena-bhattaraka 21 *mattars* of land free of all imposts measured by *Gandaradityana piriya-kol* of the Pandeshvara temple at Aralur. The inscription of the Kalyana Chalukya ruler Jagadekamalla found in a temple here mentions *mahamandaleshvara* Lokaditya and *dandanayaka* Bammanayya but details of the grant are not available as the inscription is incomplete. Another inscription of 1209 belonging to the reign of Yadava Singhanadeva registers a grant together by *mahamandaleshvara* Vira Bijjarasa, *prabhu* Nagarasa, *Heggade* Basavayya and *Panchamathas* to Siddharamanatha, Singideva, Bijjesvara, Revaneshvara, Kanneshvara, Kedaradeva and Nageshvara lingas (Saptalingesvara) after washing the feet of *Kshetra-sanyasini* Achalavve, who was a worshipper at the feet of god Mulasthanadeva, and by Guddavve to Ganamatha; the grant included four house sites, agricultural field, garden, oil mills and certain incomes of the village. Yet another inscription of 1209 records a grant of various tolls to Kartarajija, the *acharya* of god Lokeshvaradeva, by *mahamandaleshvara* Bibbarasa, his queen Siriyadevi and Vasudevanayaka.

Today there are six ancient temples in Ingalagi, partially dilapidated. The Ishvara temple located in front of the village entrance-gate is the same as the Lokeshvara temple mentioned in the inscriptions of 1071 and 1209. This east-facing temple has lost its *navaranga* completely and retains only *garbhagriha* and *antarala*. There is an image of Surya in front of it. The *garbhagriha*

contains a Shivalinga and its doorframe is simple. To the left of this temple is the renovated Virabhadra temple. The Muleshvara (Solalingshvara) temple here is itself the one containing Siddharamanatha and other Shivalingas mentioned in the inscription of 1209. This is a temple complex. It contains nine temples of various sizes of which the central one is Saptalingshvara and faces the south, while to the left of it is the north-facing Mulasthana temple mentioned in the inscription. In this very complex, of the remaining seven temples, which are smaller and retain only *garbhagriha* and *antarala*, four are east facing, two are north facing and one is west facing. All these have *kadamba-nagara* superstructures. There is a *dvara-mantapa* to enter into this complex. The Saptalingshvara temple here is large and on either side of the *navaranga*, which is attached to the principal *garbhagriha*, there are six *garbhagrihas* facing one another; only four of these have *antarala*. The temple has a *mukhamandapa* and *kakshasana*. The east facing Kaleshvara temple seen in front of Hugar's house consists of a *garbhagriha*, an *antarala*, a *navaranga* and a side entrance-doorway. Its *garbhagriha* has a Shivalinga and the doorframe consists of *pancha-shakhas*. There are sculptures of Saptamatrikas, Ganapathi and Virabhadra in the *navaranga*. The Jaina Basadi near Malipatil's house was erected by queen Jakaladevi in 1095, is clear from the inscription found in that Basadi. This east-facing Basadi consists of a *garbhagriha*, an *antarala*, and an open *navaranga*, the last of which has *kakshasana*. The *garbhagriha* now enshrines a Shivalinga but the *lalata* of the doorframe carries a seated image of *Tirthankara* in *padmasana* indicating it to be originally a Jaina Basadi. The central roof of the *navaranga* is decorated with a lotus surrounded by *kirtimukhas* and the *vajra-pattika* decoration is noteworthy. A doorframe has been added later to the open *navaranga*. Near the temple there are damaged images of *Tirthankaras*. The temple is now tending to become a garbage pit. In the village there is another Jaina Basadi of about 11-12th Century which the locals call Ojayamayi temple. This consists of a *garbhagriha*, an open *antarala* and a *navaranga* and its *garbhagriha*, which has a plain doorframe, enshrines an image of Mahavira. There are temples of Doddaganapa and Chikka Ganapa, containing pillars of about twelfth century, enshrining ancient Ganapathi sculptures. Apart from these there is a Hanumanta temple, a Dargah called Sarakol Mutya's Dargah and a mosque.

Jamakhandi (700) situated 35 km south-west of Jevargi, the Taluk headquarters, it is famous for the sacred spot where Ayyanna Mutya's temple is located. The sacred *Samadhi* of Pattedar Maligauda, a native who performed several miraculous deeds and commanded respect of people, is turned into a temple. Now an image of Mailara is enshrined in this temple and thousands of devotees from distant places flock here for attending the three-day fair which takes place from the day of *Saptami* after the *Chatti Amavasya*. The devotees on that occasion offer various vows such as *Oggara-kunita* (a dance performed by followers of Mailara), *Kudure-keneta* (horse's neigh), *chavati-seve* (service of whip), *divatige-seve* (service of torch) and *sarapali-seve* (service of chain). Devotees particularly worship this god for getting cured of diseases. Near by this temple is the Matha of Shivappayya, who is said to be a contemporary of Kodekal Basavanna, built in Islamic style. These apart, there are in the village temples of Mallayya, Hanumanta, Kenchamma, Maragamma and Devi, as also a mosque and a Dargah.

Jevanigi (2,779) is a place of historical importance located 30 km north-east of Gulbarga, the Taluk headquarters. The village is mentioned in ancient inscriptions as 'Jivanige'. Three inscriptions are reported from this village so far. Of these, the inscription of 1126 on a pillar in the Maruti temple informs about several grants for god Nakhareshvara, made over to *acharya* Lakuleshvarapandita, by the *Nakharas* of the place. A second inscription in the compound of Jambunatha temple, belonging to the reign of Jagadekamalla II, informs that Kriyasaktipandita, the *acharya* of god Bibbeshvara of Jivanige, the *prabhu* and *Nakharas* gave grants of land and gardens for god Parshvanathadeva of Jivanige, attached to Santinathadeva of Alande. This makes clear that earlier the temples of Nakhareshvara, Bibbeshvara and Parshvanatha were located here. But these are in ruins today.

Jevargi (19,174) is a Taluk headquarters situated 40 km south of Gulbarga and State Highway Number 10 and 19 pass through this place. Two Prakrit inscriptions belonging to the Shatavahana period are reported from here so far. The antiquity of Jevargi is pushed back to the Shatavahana period by the discovery of these inscriptions, which read "*Vanikasa Virasa Vani Iniyana Aniya*" and "*Nasamasa Sanghaniya*". There is a 11-12th Century Jaina Basadi in the village. The Shantinatha Tirthakara Basadi in the Badigera (carpenters) lane is completely renovated. In this Basadi there are sculptures of Bahubali, Parshvanatha and Padmavati Yakshi. In the *garbhagriha* of the Ishvara temple, which belongs to the period of the Chalukyas of Kalyana, are enshrined a Shivalinga and Nandi. The Akhandeshvara (Shanmuka Sivayogishvara) Matha, located west of the village, belongs to circa 17th Century. Its originator was preceptor Akhandeshvara (1631-1659) and the *matha* began to prosper from the time of Shanmukha Shivayogi (1659-1711). He has composed 718 *vachanas*. The five-day fair of Akhandeshvara takes place on *Vaisakha Bahula Panchami*. Apart from these, there are modern temples of Narasimha, Lakshmi-Venkateshvara, Vishvaradhya, Veerabhadra, Hanuma, Lakshmi, Palkamma, Pochamma, Ellamma etc., Besides it also has Jumma Masjid, Mehbub Subani Dargah and a Church.

Jidaga (2,283) is a religious centre located 12 km west of Alanda, the Taluk headquarters. It is famous for Avadhuta Matha of Yallappa Maharaj and Viraktashrama of Shadakshara Siddharama Shivayogi. A fair takes place here on *Bhadrapada Hunnime*.

Kachakanur (1,253) is 20 km west of Surpur, the Taluk headquarters. It is mentioned as 'Kachcheganuru' in ancient inscriptions. In olden times it was in Sagara-300 (500) division. Three inscriptions are reported from this place so far. Of these, an inscription on the *gaddige-kallu* of Chikkamathadava's house belongs to the time of Jagadekamalla of Chalukya dynasty, informs of a grant of 100 *mattars* of land measured by *Barchividiya-gale* of 41 spans by Ketarasa, the *urodeya* (village headman) of Kachcheganur. Since the inscription is damaged, it is not known for which deity this grant was given. The remaining two inscriptions are of 12th Century and refer respectively to the grant of villages Chandapura and Kachcheganur for god Rameshvara of Mudanuru *Tirtha*. Another epigraph of 1074 in front of Padadayya's house in the neighbouring village of Baichabal refers to the Chalukya emperor Vikramaditya VI and informs about the construction of the temple of god Rebbeshvara near Basavanakere at Kachcheganur by *dandanayaka* Singarasa in memory of his father Rebbanayya and about the grant of Baisambala village in Kembhavi-12 division to Tejorasipandita of Yalamela Simhaparshe Mandali. It also records the grant of one

mattar land and a house site to sculptor Maroja of that temple for looking after the maintenance of the temple.

Kadaganchi (6,899) is 15 km away from Aland, the Taluk headquarters, located on Aland-Gulbarga road. So far only one inscription, of 12th Century, which is damaged, is reported from this place. It mentions Bhaskara Bhatta of Ankulage kote (Ankulage Fort) and informs of a land grant for a temple, but the contents are not clear. However, an inscription of 1117 from Gulbarga refers to the temple of Mallikarjuna erected by Govindajiya at Kadaganchi and records grants of six *mattar* land and village Aneganuru by *mahamandaleshvara* Hemmadiyarasa, Kesimmarasa, the *prabhu* of Kadaganchi and two others for worship in that temple. There is no ancient temple in the village today. But there are ancient sculptures of Ganapathi, Surya, Sivalinga, Yaksha, Mahishamardini, Bhairava, Nandi, Naga and padmasina *Tirthankara* lying uncared near the Hanumanta, Mallikarjuna and Mahadeva temples.

Sayamadeva of Kadaganchi, a disciple of the Dattatreya incarnate Narasimha Sarasvati, composed in 1420 the story of Guru Dattatreya narrated by his preceptor in Marathi. It is a work used for recitation and the original manuscript of this work is in this place. This apart, the place has modern temples of Panchalingeshvara, Dattatreya, Mallikarjuna, Hanumanta, Chaudamma, Maragamma, Lakkamma, Devamma, Siddheshvara, Chandatayi, etc. and Santalingeshvara Matha. There are also a Masjid and a Dargah.

Kadakola (1,196) is a religious centre, situated 46 km south-west of Jevargi, the Taluk headquarters, and six km north-west of Yadrami on the left bank of Chinamageri Stream. This place is famous for the Matha of Madivalappa who was a contemporary of *Sharana* Basaveshvara. Born at Bidanur in Gulbarga taluk, he came under the influence of *Sharana* Basaveshvara and stayed in Aralagundagi for some time. Later on he came to stay in Kadakol and passed away there. His tomb here is known popularly as Madivalappa's Matha. The Madivaleshvara Matha is an ancient building. The Bhimashankara temple in its large compound enshrines on a platform the tombs of Madivalappa and his disciple. In front of the Hanumanta temple there are sculptures of Shivalinga and Ganesha of 11-12th Century and a ruined Isvara temple. There is also the Dargah of Yamanurappa and the *urus* here takes place simultaneously with the *urus* of Yamanur in Navalagund Taluk (Dharwad District). The Madivalappajja's fair takes place for five days and the car festival takes place on the ninth day from Hostila Hunnime (Full Moon Day). Madivalappa was a *svara-vachanakara* (composer of *svara-vachanas*) and has composed a *vachana* work called "*Kaivalya-vakyamrita*" as well as numerous *tatvapadas*.

Kakkeri (15,492), situated on the left bank of the Krishna, and large village located 30 km south-east of Surpur, the Taluk headquarters, and eight km west of Tinthini bridge. Its name has become one identified with *Sharana* Dohara Kakkayya. The place has assumed historical importance owing to the presence of temples of Chalukyas of Kalyana. Two Ash-mounds belonging to the Neolithic Culture have been reported from here. Of these, while the Ash-mound near the village is completely destroyed, the other about three km away is one of the few well preserved Ash-mounds in the State. It has yielded Neolithic remains. Mentioned as Kakkera in ancient inscriptions, in the past it belonged to Sagara-500 division. The only inscription reported from

the place is that of the Chalukyas of Kalyana. Found on a pillar in the Kakkayya temple dated 1127, it pertains to the time of king Someshvara III of the Chalukyas of Kalyana dynasty. It informs that a grant of 26 *mattars* of land measured by *munjana kol* free of imposts was made over to *sthanacharya* Brahmarasipandita for the *angabhoga*, worship etc of god Reveshvara by *mahamandaleshvara* Mallidevarasa of Haihaya family and Bammeyanayaka and Madayanayaka of Kakkera. In addition, it records with pride that Brahmarasipandita, the *acharya* of Reveshvara of Kakkera, was the disciple of Siddha-Revanadeva, who was the *acharya* of the *mahasthanas* of Svayambhu Ugrabhimeshvara of Hagaratagi, Kumareshvara of Mudinira and god Kakkeshvara of Kakkera. It also records grant of various tolls and a garden measuring a *mattar* for god Reveshvara by various members of the merchant community. These inscriptions reveal that there were temples of Reveshvara, Kakkeshvara and Kalideva at Kakkera in ancient times. Chikka Hanumanayaka, the ruler of Surpur, has erected here a temple of Somanatha. Brisk trade of cattle takes place during the annual fair held here.

Kalagi (7,635) is on the Gulbarga-Chincholi road, 50 km north-west of Chitapur, the Taluk headquarters, and 60 km east of Gulbarga. Referred to as "Kaluge" in ancient inscriptions, it was the capital of the Mannedadi-1000 division. So far 11 inscriptions are reported from here. In old inscriptions it is stated to have been in the Khandava Mandala region. Being the capital of the *mahamandaleshvaras* of the Bana family, it had attained an important status as a political, educational and religious centre. Of the inscriptions here, the one in the Hamumanta temple belongs to the reign of Kalyana Chalukya ruler Jagadekamalla dated 1043, records a grant of 300 *mattars* of land for the Someshvara temple by *mahamandaleshvara* Bibbarasa. An inscription of 1066 on the pillar of the Chaudamma temple also mentions Bibbarasa. Another inscription of 1094 on the pillar of Ishvara temple informs about the grant for god Bibbeshvara, while two more inscriptions of 1103 and 1110 mention Jayakarna, the son of Vikramaditya VI. Three more inscriptions of 1103, 1171 and 1173 lying in the compound of Kaleshvara temple record various grants to god Svayambhu Kaleshvara. Another epigraph of 1163 in the Mallikarjuna temple informs about the erection of Gonkeshvara temple by *mahamandaleshvara* Vira Gonkarasa and the grant of village Malagana in Tenguli-70 division to Kalyanasakti pandita, the *acharya* of that temple. Also mentioned in the inscription are the sculptors Malloja, Bammoja, Koppada Malloja, Avaroja and Ramoja who built the temple. Another inscription of circa 13th Century in the Karilinganagudi indirectly refers to the temple of Jayalingeshvara.

The Someshvara, Bibbeshvara, Kaleshvara, Jayalingeshvara and Gonkeshvara temples mentioned in the inscriptions are now known by different names. The Mallikarjuna temple located in the centre of the village is the Gonkeshvara referred to in the inscription and it was set up by *mahamandaleshvara* Vira Gonkarasa of the Bana family in 1163. This east-facing temple which stands on a raised *jagati* and *adhishtana*, consists of a *garbhagriha* of multiple-angle plan, an *antarala* and an open *navaranga*. The *garbhagriha* enshrines a huge Shivalinga. Its *dvarabandha* is decorated with *pancha-shakhas*, flanked on either side by *Shaiva-dvarapalaks*, with Gajalakshmi in the *lalata*. The *uttaranga* is decorated with five *sikhara* models. The *antarala* doorway is *trisakha* type with lattice windows. Along the edge of the open *navaranga* is *Kakshasana*, whose back is decorated with miniature sculpture of *vajra*, lotus tiny, pillars supporting miniature *shikharas*

etc. The central pillars of the *navaranga*, carved with *vajra-patti*, lotus, beaded garlands, linear creepers and linear drawings, are attractive. Completely covered with lotuses, the central ceiling of the *navaranga* is beautiful with star-shaped lotuses and *Ashtadikpalakas*. The *navaranga* can be entered from all the three sides and its *adhishthana* is decorated with *vajra-pattika*. There are three beautiful *devakoshthas* in the exterior wall of the *garbhagriha* which are empty now. This beautiful temple has a makara-pranala and the inscription there informs indirectly that it was built by twelve artists including Malloja, Bammoja, Koppada Malloja and Avaroja under the leadership of Ramoja. The east-facing Siddheshvara temple standing to the left of this temple is another temple of the same order. This appears to be a copy of the above temple and belongs to 12th Century. But there are *devakoshthas* on the *antarala* and *navaranga*. While the exterior walls of the *garbhagriha* and *antarala* are decorated with bas-reliefs of *Surasundaris* (celestial damsels) in various postures and pilasters are decorated with linear patterns. On the three sides of the exterior wall of the *garbhagriha* there are beautiful *devakoshthas* of which one accommodates an image of Bhairava.

Half a km. south of the village, in front of the Kalinga temple complex, on its right flank is the ruined Karideva (Surya-Narayana) temple. A 13th-Century inscription here refers to Adityabhattachopadhyaya, the worshipper of the feet of god Jayalingeshvara; it gives scope to suspect that this Kalinga temple is the Jayalingeshvara temple referred to in the inscription. Consisting of three separate *garbhagrihas*, an open *antarala*, a *navaranga* at the centre and a *mukhamandapa* on its east, this large *trikuta* temple stands facing north on a high *jagati* and decorated *adhishthana*. But today only *garbhagriha* and *antarala* portions are partially preserved and the remaining portions are destroyed. The *garbhagriha* doorways are very attractive with *sapta-shakha* decoration. The principal *garbhagriha* and the eastern *garbhagriha* contain Shivalingas with right and left lustral water chute respectively, the third is badly dilapidated and retains nothing whatsoever. The exterior of the wall of the temple carries images of Vishnu, Brahma, Ishvara, Bhairava, Nataraja, Uma-Maheshvara, Mahishamardini, Ganapathi, beautiful *Silabalikas* in various postures, and varieties of miniature *shikharas*. The ceilings of the *garbhagriha* and *antarala* have unusual decorations. It can be stated that this is a unique construction of the time of Vikramaditya VI. The Kaleshvara temple beside this temple is the same as the Svayambhu Kaleshvara temple referred to in the inscriptions, the earliest to refer to it being dated 1103. This is a temple complex comprising the east-facing Nilakantheshvara, Kaleshvara (Svayambhu Kaleshvara), Revana Siddheshvara and Ishvara temples, and the north-facing Someshvara and Virabhadra temples which together have a large open *sabhamandapa*. By its side is the *pushkarani* (sacred tank) and not far away from it is the stream. The Someshvara, Bibbeshvara and Kaleshvara temples are in its vicinity. In its compound are the sculptures of four-faced Ganesh, Kartikeya, *kirana-stambha* and hero-stones. The Someshvara temple has a linga with its lustral right water chute. In the roof of the *antarala* of this temple is an inscribed stone slab of Kalyana Chalukya period with a beautiful carving of an elephant at top. The spacious *sabhamandapa* has *kakshasana* along its brim and attractive ceilings. By the side of this temple are the temples of Kahivishvanatha, Ramalinga, and Nandi. A beautiful image of Surya is found near the Ramalinga temple. To the north of the Kalagi rivulet, near the *pushkarani* are a Ishvara temple and in another temple adjacent to it are the Narasimha and Ishvara sculptures. This has stellate plan and is beautiful. To the right of this temple is the Sahasralinga Netreshvara temple whose beautiful *garbhagriha* doorframe is decorated with six

Shakhas. The ceiling of the *antarala* has a star-shaped *chhatri*. Here are loose sculptures of *Shaiva-dvarapalakas* and Rati-Manmatha. In the centre of the village there is a dilapidated *trikuta* Basadi in front of the Banasakari temple. Consisting of three separate garbhagrihas with open *antaralas* and a common *navaranga* and *mukhamandapa*, this is dedicated to Parshvanatha. Its principal *garbhagriha* enshrines a Parshvanatha image seated in padmasana. The *garbhagriha* doorways are *trisakha* variety while the principal doorway is decorated with saptasakhas. The remaining two *garbhagrihas* retain only *pithas*. *Navaranga* has four *devakoshthas*, while its central pillars are beautiful and ceiling is decorated with lotus carving. The *mukhamandapa* has *kakshasana* and the *chandra-sila* is very attractive. It may be surmised that the temple belongs to circa 11th Century. Beside this temple is the Banasakari temple which enshrines a seated Devi image. In the Hanumanta temple outside the village is a large sculpture of Ganpati, ten feet tall and six feet wide. In front of the temple is a sculpture of four-faced Brahma on *pitha*. There is an opinion that a fragment of sculptured panel with engraved line drawings depicting three ladies, deer, parrot and flowers discovered here in 1986, now in the Department of History at the Gulbarga University, probably indicates Roman contacts. Apart from these there are many modern temples, a mosque and a Dargah also. Bharatanur (732) is two and a half km away to the east from Kalagi. A 13th-Century inscription from Kalagi informs about the grant of 40 *mattars* of land in Bharatanur for god Jayalingeshvara of Kalagi, thus taking back the antiquity of that place. But in Bharatanur itself there are no ancient remains except for circa 12th-Century sculptures of Bhairava-Bhairavi, Ganapathi, Mahishamardini and Chaturmukha Brahma on *pitha*. The Gurunanjeshvara temple here, which has the tomb of Gurunanjeshvara, is about 150 years old. In the compound of this *matha*, there is an unusual five feet high hero-stone of about 13th Century. These apart there are modern temples of Chaudamma, Banasankari and Hanumanta in the village. Rajapur (2,055) is about five km east of Kalagi and Bhogalingeshvara temple of 12th Century is located here. It consists of a *garbhagriha*, an open *antarala* and a *navaranga*. To the left of the *navaranga* is another *garbhagriha* which earlier contained an eight-armed seated Bhairava sculpture. This sculpture is now placed outside. In the compound of this temple there are two Saptamatrika sculptures, and *pithas* meant to hold Sarasvati and Aditya images. The superstructure of the *garbhagriha* of this temple is in northern style. The Rameshvara temple is an ancient temple, now in dilapidated condition. Apart from these, there are temples of Gubbinatha and Hanumanta in the village and near the Mailaralinga temple there are beautiful sculptures of Mailara-Malachi.

Kalluru (B) (1,086), popularly known as Devara Kalluru, located on the Jevargi-Sindhagi road, about 31 km north-west of Jevargi, the Taluk headquarters, and eight km north of Mandhevala on the bank of the river Bhima. Here are the ruins of large *trikuta* temple of 11-12th Century which now retains only the *adhishthana*, three doorframes, and sculptures of Shivalinga, Nandi and Ganapathi. The Mallikarjuna temple on the bank of the river has been completely renovated and remains of the temple of the period of the Chalukyas of Kalyana are found scattered here. Ancient remains may also be seen near the Basavanna, Ellamma and Hanumanta temples. The village is now famous for the Amoghasiddha's temple. Thousands of people from far and near gather here to participate in the *karanikotsava* when the Kuruba Odeyas (the shepherd headmen), who are the devotees of this god, utter three-words forecast, standing on the drum and wearing the mask of Ganapathi.

Kammaravadi (1,981) is 12 km south-west of Chitapur, the Taluk headquarters. In ancient inscriptions it is referred to as "Kamaradi" which formed part of Aralu-300 division. So far an inscription each belonging to the time of Chalukyas of Kalyana and to the Yadavas of Devagiri are reported from here. Of these, the inscription of Vikramaditya VI of Kalyana Chalukya dynasty dated 1104 informs about the grants of agricultural fields, garden, income in the form of grains and a site for the worship of the god Mulasthanadeva by *mahamandaleshvara* Aneyammarasa and *muliga prabhus* of "Kamaradi". The inscription of 1219 belonging to the reign of Yadava Singhana, which is on the same stone, informs of the grant made by *mahamandaleshvara* Bijjarasa for the same deity. These inscriptions are in the Somalinga temple outside the village. This is the very temple referred to in the inscription as Somanatha which is now in ruins.

Kannekolor (4,226) is nine km south-east of Shahapur, the Taluk headquarters. The folk story of *Kodagusu*, who having pleased god *Shiva* through its matchless devotion attained union with *Shiva*, is very popular here and it is widely believed that the place is identical with Kolor appearing in that story. The Ash-mounds near the village are likely to be the remnants of Neolithic Culture. There are temples of Chennamma, Ramalingeshvara, Chaudeshvari and Paramananda. Of these, the Paramananda temple is an ancient temple of 11-12th Century. This east-facing temple is located near the Bus Stand and consists of a *garbhagriha*, an *antarala* and a *navaranga*. The temple is completely in ruins now and enshrines in its *garbhagriha* a Shivalinga. The doorframe of the *garbhagriha* is of *trisakha* type. The temple has a side entrance. Near this temple there is a 13th century hero-stone depicting four-tier sculpture panels.

The Ramalingeshvara temple outside the village is situated somewhat below ground level. It is believed that the *Kodagusu* of Kolor and this temple have an association. In the left corner of the *garbhagriha* of this temple there is a well. There is a strong belief in this region that it is this spot where God *Shiva*, pleased by the undaunted devotion of *Kodagusu*, accepted milk offered by the child and made her one with Himself. But scholars have opined that the miracle of Kodagusu of Kolor is related to Kolor in Tamil Nadu.

Karadakallu (2,802) is on Surpur-Kembhavi road, situated five km north-west of Surpur, the Taluk headquarters. On an hill which is about two furlongs away from the village, there is the temple of Siddheshvara erected in circa 12th century. Of the nine inscriptions on pillars of this temple, the one dated 1096 informs of the grant of five *mattars* of land for god Siddheshvara and 100 *mattars* of land for the *dharmeta* (religious picota) of the *Tirtha* by Nagavarmayya, the *dandanayaka* of Kalyana Chalukya ruler Vikramaditya VI. The inscription on another pillar informs about the grants given to Nagayya Shanangi of the *Brahmapuri* and for god Siddheshvara. A third inscription gives the information that "Kambina Karadakallu" belonged to Hagaratagi-300 division and records grants for god Siddheshvara and goddess Chavundeshvari by Kesiyanna, the *heggade* of Simbada (Sumbada). The remaining inscriptions also register a grant of "*ele-sunka*" (tax on betel leaves) for the perpetual lamp of god Siddheshvara by Macharasa, the *prabhu* of Malagatti, Ammarasa, and Chandarasa.

Karakamukli (2,018) is on the right bank of the river Mullamari 10 km north-west of Chincholi, the Taluk headquarters. It is famous for the Mallikarjuna temple. This is an 11th

century temple which retains only its *garbhagriha* and *antarala*. The *garbhagriha*, which has a *divisakha* doorframe, enshrines a Shivalinga. In the *navaranga* part there are a three-foot tall sculpture of Jaladevata, Mahishamardini, Ganesha, Vishnu, Surya and a pair of Nagas. Of these the two-footed Naga pair is interesting. The nine-foot tall image of Hanumanta in front of the Hanumanta temple is an old one.

Karjagi (7,009) is 21 km north-west of Afzalpur, the Taluk headquarters. In ancient inscriptions the place is mentioned as "Sayabbeya Karanjige". Earlier it was in Maniyur-12 *kampana* of Alandapura-1000 division. Only one inscription belonging to the time of Chalukyas of Kalyana has been reported from here so far. Located near the Dargah and pertaining to the reign of Vikramaditya VI, this inscription of 1099 praises *pattamahadevi* (consecrated queen) Bhagaladevi of Pandya family whose dedication to Jainism is stated to be a thousand-fold more than that of Revaka Nimmadi, Ghatantaki and Attimabbe. It informs that when she was ruling Sayabbeya Karanjige, she caused to be constructed the Ratnatraya-jinalaya and gave grants of 70 *mattars* of land measured by *Kolavayyana-gena-kol*, a garden and oil-mills. The grant was made over to Vimalachandrapandita. In the same inscription a reference is made to a Shivalaya (*Shiva* temple). But no ancient temple has survived here. The renovation of the ruined Ishvara temple is in progress. Karjagi is now famous for the Dargah of Saint Khaza Shahabuddin. The Dargah is constructed on a *hude* and the *urus* takes place in the month of October. The fair of Yallajinga temple here takes place in the first week of March. The place has a Public Works Department's Inspection bungalow. The historically important place Mashal is only five km away from here.

Kattesangavi (1,929) is located six km north of Jevargi, the Taluk headquarters, and one km to the right of the Bhima river bridge on Jevargi-Gulbarga road. Since the Jevargi stream joins the river Bhima here, there is a Sangameshvara temple. So far no inscription is reported from this place. Yet, on the basis of the historical remains in the village, its antiquity can be traced back to the time of the Chalukyas of Kalyana. The temple in the Kumbhara lane here is completely buried in the ground and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. On either side of the *navaranga* there is a single bayed *garbhagriha* which are in ruins today. In the *garbhagriha* there is a Shivalinga. Its doorframe is simple. In the *navaranga* there are images of Durga and Vishnu. Of these the four-and-a half feet high image of Vishnu although damaged is beautiful. It can be surmised that the temple belongs to 12th Century. The Ramalinga Temple here is another ancient temple but nothing except a huge Shivalinga survives in it.

The Sangameshvara temple here is a 12th Century temple completely renovated now. Consisting of a *garbhagriha*, a *navaranga* and a large prakara, the *garbhagriha* enshrines a huge Shivalinga and the *navaranga* accommodates a Nandi. Numerous pillars of the time of the Chalukyas of Kalyana may be seen here. There are also sculptures of Keshava, Mahishamardini and Naga. The temple-fair takes place on Agi Full Moon Day and Vijayadasami. Apart from these, there are many recent temples in the village of which those of Basavanna, Hanumanta, Mahalakshmi, Yellamma and Hattilingayya are important. Near the Basavanna temple outside the village, there is a pedestal of *Tirthankara* image. There are the Revappayya and Karuneshvara virakta mathas in the village which are deserted now. In addition there are also Ashurkhans Masjid and Dargahs.

Kellur (1,764) is located seven km to the south of Jevargi, the Taluk headquarters, on the Surpur-Jevargi road. At the entrance to the village on the way to Vajramma temple, damaged sculptural remains of the Shatavahana period (a line-drawing of Buddha seated in padmasana) have been noticed and recorded here for the first time. Referred to as Kelavuru in ancient inscriptions, this place was formerly situated in the Nariyambale-70 sub division of Sagaranaadu. So far three inscriptions of the Kalyana Chalukya period are reported from here. Of these, the one near the Giri-Mallikarjuna temple, dated 1102, registers a grant of 12 *mattars* of land, measured by *Benkolvana kolu*, and a site, by Ayitarasa Mutagavunda, the *prabhu* of Kelavur, for worships etc. of god Tikeshvara, while another inscription near the well of the village, dated 1126, informs that *mahamandaleshvara* Allapuliyarasa gave a grant of 12 *mattars* of land measured by a rod of 21 spans for the well constructed by Reyyasetti of Kelavur. Yet another epigraph lying outside the village, near the highway and dated 1179, informs about the grant of land to Vasanayya for the services of god Siddhasateshvara of Kelavur in the presence of 142 *mahajanas* of *Sarvanamasyad-agrahara* Avaravadi (Avaradi) by *mahamandaleshvara* Allahulidevarasa. Today on the flanks of the entrance to the village there are temples of Jatadharalingeshvara and Giriya-Mallikarjuna, both of about 12th Century. The east-facing Jatadharalingeshvara temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* contains a Shivalinga. The doorframe is decorated with simple *trisakhas*. The Giri Mallikarjuna temple nearby was originally a *trikuta* temple but only two shrines remain now. Its *garbhagrihas* contain Shivalingas and the front part of the *navaranga* has *kakshasana*. The pillars of the *navaranga* have line-drawings while the superstructures are deteriorated. Since the inscription of 1102 is found here it may be surmised that one of these is the Tikeshvara temple referred to in the inscription.

The Vajramma temple located adjacent to the well outside the village is the one that was constructed by Reyyasetti, referred to in an inscription of 1126. The sculpture of *jaladevata* (Water goddess) is specially regarded and worshipped as *Vajramma* by the local people. Apart from these, there are temples of Ellamma, Dyamavva, Palakamma, Lakkamma, Hanumanta, Hirode, Biradeva, Kasilinga, *Sharanabasaveshvara* and *Charabasaveshvara*. The annual fair of the *Charabasaveshvara* temple takes place five days after *Ugadi* (the Hindu New Year day). There are a Mosque and a Dargah also.

Kembhavi (13,077) is located 30 km north-west of Surpur, the Taluk headquarters. Referred to as Kembhavi in ancient inscriptions, at the beginning it was an administrative centre of 12 villages and later on, of 24 villages. Its importance also lies in the fact that it was the birth-place of *Sharana* Bhoganna of pre-Basava period. Apart from this, it was the place where king Krishnadevaraya of Vijayanagara obtained victory over the Adil Shahis. So far eight Kannada inscriptions and two Persian inscriptions are reported from here. Of these, the two located in the Harijanakeri pertain to the neighbouring village of Yalagi. The inscription in the compound of the Revanasiddheshvara temple, which belongs to the reign of Kalyana Chalukya king Someshvara I, refers to the erection of Malibeshvara temple in 1054 by Maliyabbarasi, the queen of *mahamandaleshvara* Devarasa. It informs also of a grant of 1000 *mattars* of land east of the capital town Kembhavi for the students studying in the *matha* and for the livelihood of the *tapodhanas* (ascetics) besides a grant of four *mattars* of land for the *naivedya* (offerings) of god Banadeva there.

In addition to this, it also informs of the gift along with the *manneya-samyā* of Karadikallu and Kudalge belonging to Kembhavi-24 and Naganur in Sagara-300 division. Another inscription of 1056, which is now fixed to the step of the floor-mill of Police Patil, gives information about the grant made over by Kasabbe to Kaleshvarapandita, who was the senior disciple of Sivalingabhataraka, the *acharya* of Chavundeshvara Shivalaya of Kittigave, for worship etc. and for ascetics while *mahamandaleshvara* Revarasa was administering. The *nishidi* inscription of 1340 located near Purohit's Well informs that the *nishidhika-stambha* of Chandradevanandi of Kundakundanvaya fold was set up by the *mahaprabhu* and others of Honagunda. Another inscription nearby is also a *nishidhi* inscription which mentions Maladharideva of Kundakundanvaya. This reveals that Kembhavi was not only a Shaiva centre but also a Jaina centre. The Persian inscription near the Basavanna temple pertains to Muslim kings. It refers to construction of a mosque and a Dargah by Haji in 1529 and gift of shops for their upkeep and states that it was written by Haj Hussein who was the son of Yusuf. Another Persian inscription, located near Daravantra Bavi (well), informs about the construction of a well for public use and gift of 30 *bigha* land to be cultivated for meeting the expenses of maintaining the servants who lift water from that well. Since except the mosque and the Dargah other ancient monuments are completely or partially destroyed it is not possible to identify the temples referred to in the above inscriptions.

Probably once the heart of the capital town Kembhavi, the Revanasiddheshvara temple itself appears to have been the Malibeshvara temple mentioned in the inscription. This large and artistic old temple has now for the most part has been destroyed. It is a *charushkuta* temple with *garbhagrihas* and *antarala* on all the four sides which have a common open *navaranga* at the centre which too contains a Shivalinga today. The *garbhagriha* and *antarala* on the western side are well preserved, while the ones on the southern side are partially damaged. The components of the remaining two sides are completely gone. The well preserved *garbhagriha* now contains a recent Shivalinga while the remaining three *garbhagrihas* now roofless contain ancient Shivalingas. In the *navaranga* also there are two damaged large Shivalingas. The doorframes of the *garbhagriha* are decorated with *pancha-shakhas*, Ganga-Yamuna, Chauri-bearers and *Shaiva-dvarapalakas* as well as Gajalakshmi in the *lalata*. The beam of the *antarala* on the western side depicts attractive makara torana with Brahma, Vishnu and Maheshvara. Yet another *makara torana*, now grounded, depicts Nataraja, Gajacharmambara *Shiva*, and Ugra-Narasimha, also very attractive. The *navaranga* had *kakshasana*. The pillars which once supported the roof of the *navaranga* lay scattered now. Within the *navaranga* are mutilated sculptures of Nandi, Ganapa, etc. Standing on either side of the *antarala* on the west side, the life-size sculptures of *dvarapalakas* draw attention. There is also a mutilated sculpture of Durga seated in *lalitasana*. Looking at the present condition of this temple, it might appear that the construction was stopped before completion, but the scattered sculptures around would indicate that it has been destroyed. The temple of Hanumanta standing in the bazaar, is a later temple in which two pillar-types of Kalyana Chalukya period have been made use of. The Basavanna temple opposite to it belongs to 11-12th century but it is damaged and in ruins. The Bhogeshvara temple on the road to Surpur outside the village is believed to be the place where *Sharana* Bhoganna attained union with god. It is a *dvikuta* temple. Located in the midst of Kirukere (small tank), this temple is on east-west axis and containing two *garbhagrihas* with open *antaralas* joined together. The doorframes of the *garbhagrihas* are decorated with *pancha-*

shakhas of the Kalyana Chalukya period. The cellas contain Shivalingas. Surrounded by water, this temple is accessed through an ancient bridge. The superstructures of both *garbhagrihas* are of recent period. The temple is completely renovated and in the subdued light of the setting sun, its reflection in water gives an unusually pleasant feeling. Some 22 *vachanas* of Bhoganna, written under the pen name "Nijaguru Bhoga Sanga" have so far been found. The "Abbaluru Charite" mentions that the severed head of the *Sharana* from Alanda, viz. Ekantada Ramayya, who had performed the feat of severing his own head, had been brought also before god Bhogeshvara of Kembhavi. There is an opinion that Dasarya (about 1780), who composed *hari-kirtana* (devotional Vaishnava songs) under the pen name "Bhuvarahapati Raghupati Vitthala", belonged to this place. A number of Adil Shahi Islamic monuments are here. Of these the domes of the Khazis, viz. Khudabhaksh, Fakruddin, Zafaruddin, Moinuddin etc are important. The Dargah of Jachcha Masabi, a prominent religious lady of the Islam, is a place of worship for both Hindus and Muslims alike. Apart from these, there are modern temples of Ishvara, Sharanabasaveshvara, Ramalingeshvara, Kalika, Marikamba, Totada Manyadeva, etc. as also a Rest House of the Public Works Department.

Keshvara (Gadi) (3,287) is a historically important place, situated 25 km south-west of Chincholi, the Taluk headquarters, and 25 km north of Sedam located between Sulepete and Rayakod. Five inscriptions belonging to the period from about 8th Century to 14th Century are reported from here. Of these, the inscription near Palu Siddhappanagudi belongs to about 8th Century although, damaged, records a grant given for *Brahmacharis*. An hero-stone inscription of circa 9th Century, which is worn out considerably, appears to record the death of a hero defending cattle in a *turugol* (cattle raid). Another hero-stone here is also in a similar state. A circa 1st century inscription near Jirabhavi (well) records the death of Bammasetti while the inscription of the Kumbharadegula temple records the renovation in 1385 of Parshvanatha Chaityalaya in Keshavapura by Matisetti, the disciple of Maghanandi.

The Mallikarjuna temple in the centre of the village retains only *garbhagriha* and *antarala*. In the *garbhagriha* is a Shivalinga while the doorframe, decorated with six *shakhas*, has *shaiva-dvarapalakas* on either side and Gajalakshmi in the *lalata*. The plan of this 11th Century temple is multi-angled and the superstructure has deteriorated. Its walls are unpretentious. Another temple seen in the Kumbhara lane is a *chaityalaya* of 10-11th Century. An 11th century inscription in its *mukhamandapa* informs that this Parshvanatha Chaityalaya was built by Masanayya. Another inscription of 1385 records its renovation. This east-facing Basadi, consisting of a *garbhagriha*, an open *antarala*, a *navaranga*, and a *mukhamandapa*, is deserted today. The Keshava-Narayana temple in the centre of the village has been renovated completely. It consists of a rectangular *garbhagriha*, which contains an image of Keshava-Narayana, and a *mukhamandapa*. Its doorframe is decorated with three *shakhas* and carries a Gajalakshmi in the *lalata*. In the *mukhamandapa* there are *sukhasanas*. The Siddheshvara temple outside the village facing north has a *garbhagriha*, an open *antarala* and a *navaranga* with side entrances. The *garbhagriha* is empty while the *navaranga* has a Shivalinga with its *pitha* having lustral right water chute. There is a single-bay *mantapa* to the north of the *navaranga* and this also has an entrance. This flat-roofed temple is a construction of 10-11th Century. The Karideva temple nearby is a *dvikuta* temple which has its two *garbhagrihas*,

each with an *antarala*, facing each other and separated by a *navaranga*. The *navaranga* can be entered from doorways on either flank. This temple, with its unpretentious walls, is a structure of 10-11th Century. The Lingadeva temple here is a temple of 11th Century now in ruins. Similarly the Sangamanatha temple contains a Nandi and retains its *kadamba-nagara* superstructure. At the entrance (*agasi-bagilu*) to the village, near the Lakshmi temple there are two large Ganapathi images. Apart from these, there are modern temples of Sharanabasaveshvara, Maragamma, etc. alongwith a mosque and a Dargah in this village.

Kinnisadak (1,938) is a border village, 45 km north of Gulbarga, the Taluk headquarters. About two km away on the road to Gulbarga, there is a spectacular spot with vivid and attractive pattern of natural boulders where remains of the Stone Age are likely to be found.

Kodekal (6,056) is 42 km south-west of Surpur, the Taluk headquarters. This is the sacred place where the 15th century personality called Kodekal Basavanna, who belonged to *Arudha* tradition, stayed, composed the *Kalajnana*, strived hard for Hindu-Muslim harmony, and passed away. For this reason the place is also called 'Amara Kalyana'.

Kodekal, anciently belonging to Sagara-500 division, though finds no mention in early inscriptions, has cultural evidence of the Microlithic, Neolithic and Megalithic period which take back the antiquity of human activities in this area to at least 2335 B.C. It is the most ancient among the few dated Neolithic sites in Karnataka. Dr. Paddayya, who has made a detailed study of this site, has drawn the attention of scholars to it by bringing to light several important data. Yet if this place draws people's attention it is only because of its association with Kodekal Basavanna, the author of *Kalajnana*. It is because of the *kavya* called "*Nandiyagamalile*", authored by poet Virasangayya who was a descendant of Kodekal Basavanna, that it has become possible to document the life history of a celebrity viz. Kodekal Basavanna who made Kodekal his area of activity. He belonged originally to Virashaiva *banajiga* (merchant) community of Hampi and having become a family holder, tried to create awareness among the people about *dharma*. He wrote the work *Kalajnana* using 11 types of *Amaragannada* scripts. The pressure of contemporary socio-religious circumstances on Kodekal Basavanna appears to have caused him to use of this symbolic script which superficially creates the impression of the Persian script. He preached Hindu-Muslim unity and even today there are the *mathas* of his *arudha* tradition drawing votaries. This *matha* has about 2000 pages of unpublished *anubhava* literature written by Kodekal Basavanna and his sons.

In the village there are two temples of Basavanna. The Pete-Basavanna temple (Basavanna temple in the Market) is believed to be the place where Kodekal Basavanna sat and wrote the *Kalajnana*, while the Ura-Basavanna temple (Basavanna temple of the village) is the place where he became one with god. Both these are beautiful monuments of Muslim architectural style. The fair of Kodekal Basavanna takes place twice a year, once on the day of *Dipavali* (Diwali) and again on the fifteenth day from *Yugadi*. On those occasions the *adda-pallakki* (a palanquin procession) celebrations take place and about 15000 people participate. Mantsevami of Boppegandanapura in Mandya district was a disciple of Kodekal Basavanna and Kappadi (near K.R.Nagara) Rachappaji was one of the sons of Kodekal Basavanna.

Kodli (5,060) is located 31 km south-west of Chincholi, the Taluk headquarters, and 55 km away to the south-east of Gulbarga. The temple of god Ramalingeshvara is on the Ramalingeshvara hill nearby and its fair takes place on Ramanavami. The village has a fort and the village is to be entered only through *agasi* (gateway) near which are found sculptures of Ganapathi, Vishnu, Bhairava, Chaturmukha Brahma on *pitha* and hero-stones. The Bhogeshvara temple which belongs to circa 12th Century stands on a high *adhishtana* and comprises of a *garbhagriha*, an *antarala* and a *navaranga*. A *pushkarani* is located in front of it. In the *garbhagriha* is a sivalinga and its doorframe, which is decorated with three *shakhas*, with a Gajalakshmi on the *lalata*. In the *antarala* are *jalandras* (perforated stone screens) and *makaratorana*. The open *navaranga*, which has *kakshasana* along its periphery, is simple. The *navaranga* has provision of entrances from three sides while the wall is unpretentious. Outside the village, near the Banasankari temple is located the Mallikarjuna temple of 12th Century in Chalukya style. It has a side entrance and contains an image of eight-armed Mahishamardini. There is a hero-stone near the Ganapathi temple. Also found near that temple is a sculpture of Parshvanatha Tirthankara with three tiered umbrellas (*mukkode*). There is an image of *sthanaka* (standing) Durga in the Banasankari temple here and the *pujaris* of this temple belong to Devanga (Weavers) community whose *matha* is also here. Nearby are a Saptamatrika sculpture and a Maunappayya temple. Apart from these there are recent temples of Hanumanta, Maragamma, Kalamma etc along with a Masjid and a Dargah.

Koganur (2,304) is 35 km north-east of Afzalpur, the Taluk headquarters, and very near to the south-west of Ganagapur Railway Station. There is a tradition that this place acquired the name Kogilamaraya Pattana, which later on became Koganuru, because, after the revolution at Kalyana, Kogila Maraya and his wife Lakshmiyayi came over here from Kalyana and took to popularizing the *vachanas* of Sharanas. No inscription is reported so far from this place, which is located half km away from the left bank of the river Amaraja. But the place is famous because of the Shankaralinga temple here. This 11th Century temple, with a *garbhagriha* of multiple-angle plan, stands facing the east on a six tier *adhishtana*. It consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamandapa*, while its wall is unpretentious. There is a Shivalinga in the *garbhagriha* and attached to its left wall is a perpetual lamp slab for burning five lamps. The doorframe of the *garbhagriha* has five *Shakhas* with fine sculpture carvings with a Ganapathi in the *lalata*. Its door sill is beautiful and the *chandrasila* in front formed by a lotus bud is attractive. The doorframe of the *antarala* is imposing and its beam is made ornate by a beautiful *makaratorana*. The four-and-a-half feet tall images of *Shaiva-dvarapalas* on either side of this doorframe are really astonishing. In the *navaranga* there are two *devakoshthas*, carrying northern type shikharas, and containing beautiful images of Ganapathi and Bhairava as also sculptures of Nagas. The Chalukya pillars, which support the *navaranga*, carry linear decorations, while the central ceiling is decorated with a lotus having five rounds of petals and surrounded by *ashtadikpalakas*. The *mukhamandapa* has *kakshasana* whose back is decorated with vajra-pattika. The Kalyana Matha in front of the Hanumanta temple outside the village is like a square *navaranga* with an image of Nandi on the *jagati* (platform). In front of the Hanumanta temple there are mutilated sculptures of Saptamatrikas and Ganapathi, as also a hero-stone. Apart from these there are in the village recent temples of Basavanna, Hanumanta, Lakshmi, Durgamma, Chaudamma, Maragamma etc as also the Allalinga Matha.

Kolakuru (3,691) is a place of historical importance, located on the right bank of the river Bhima, eight km north of Jevargi, the Taluk headquarters. So far three inscriptions have been reported from here. Of these one of 1180, while recording a grant by *mahamandaleshvara* Devarasa, incidentally mentions gods Mulasthana, Vinayaka, Revaneshvara and Grameshvara. A second inscription of 12th Century mentions a *Jinalaya*. In the Jogikolla, about four km away from the village, there is an interesting four-feet tall inscribed *masti*-stone, which depicts, apart from the usual pillar with raised right hand, the *Sati*, holding a *madala* fruit in her upstretched right hand and standing on a raised platform, ready to jump into the funeral pyre of her husband. The inscription on this *masti*-stone, which belongs to about 1391, mentions a *Sati* called Jayanabbe-*arasi*.

Of the temples here, the Ishvara temple on the river bank contains an ancient Shivalinga. The Soppeya Matha here belonging to the tradition of Soppeya Siddhabasava, who was a *vachanakara* and a contemporary of Tontada Siddhalingesvara. Siddhabasava, who hailed from Shivakanchi, came and resided here for propagating the religion, and attained union with Linga. His tomb itself is the Siddhabasaveshvara temple and a fair takes place on the fifth day from *Yugadi*. In the compound of this temple, there are three to four ancient Shivalingas, and sculptures of Ganapathi, Nandi, Mahishamardini and Surya. Apart from these, there are temples of Biralinga, Hanumanta, Visveshvara and Ishvara, and the matha of Shanmukha Shivayogi. Ashurkhana, Masjid and a Dargah are also located here.

Konasirasagi (1,311) is located about 46 km away to the south-west from Jevargi, the Taluk headquarters, and six km north of Yadrami on Yadrami-Aralagundagi road. The two inscriptions found in the vicinity of the Revana Siddheshvara temple are being reported here for the first time. The inscription to the right of this temple belongs to the reign of Kalyana Chalukya king Someshvara I and informs that in 1055 *mahasamanta* Nimbarasa having caused to be built the Siddheshvara temple at Siddheshvara (Halu Siddhapura in the neighbourhood), made grants of 200 *mattars* of agricultural land and two *mattars* of garden, measured by the *gadimba* (a measuring rod) of *Yelaraveya tirtha*, to the *sthanacharya* belonging to the Yelamela Simhaparshe. On a pillar in the right half of the *navaranga* is another inscription which informs of a grant for god Lakshmaneshvara issued on the 7th regnal year (1083) of Kalyana Chalukya king Vikramaditya VI.

The present Revana Siddheshvara - Siddharaya temple itself is the Siddheshvara temple referred to in the inscription and it is in complete ruins today. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga* is in poor condition. There are indications of another temple attached to the *navaranga* and it may be assumed that there was another temple, representing the Lakshmaneshvara temple mentioned in the inscription. The *garbhagriha* contains a Shivalinga and its doorframe is decorated with three *shakhas* and *purna-kumbhas*. The doorframe of the *antarala* is also attractive and the life-size relief sculptures of *dvarapalakas* being noteworthy. In the *navaranga* there is Nandi as also *kakshasana* panels depicting beautiful reliefs of Brahma, Vishnu, Maheshvara, Bhairava, Nataraja, Ganapathi, Purna-kumbha etc. The wall of the temple is unpretentious and the superstructure is of Kadamba-nagara form. Apart from these there are in this village modern temples of Basavanna, Hanumanta, Lakshmi, Shankari, Durga and Maragamma

and the *matha* of Ramappa, a disciple of Madivalappa of Kadakola. A masjid and Seikh-saheb's Dargah are also here.

Kondaguli (1,280) is a place of historical importance located 60 km south-west of Jevargi, the Taluk headquarters, on the Shahapur-Sindhagi road, and four km from Yankanchi (Sindhagi Taluk). It is believed that Kesiraja, a Virashaiva *Shiva Sharana* of pre-Basava period, hailed from this place. But it has been established on epigraphical grounds that Kesiraja's native place was Doni Kondaguli (in Sindhagi Taluk). An inscription of 1116, found here and belonging to the reign of the Kalyana Chalukya king Vikramaditya VI, has brought to light several important facts. This place, mentioned in this inscription as "Chikka-Kondaguli", was located anciently in the Hagaratagi-300 division. The inscription further informs that when *samanta* Baisarasa and Handiyarasa were administering Hagaratagi-300, Billarasa, the *prabhu* of Chikka-Kondaguli, caused the construction of a Mallikarjuna temple there and, as provision for the services of the god and for the maintenance of its *Matha*, made grants of 40 *mattars* of land, income of a *keri*, a portion of the *tippe-sunka*, sales tax, two *mattars* of wet land, one *mattar* land for the priest (*pujari*), and five *mattars* of land for god Keshava. Further it mentions incidentally the Someshvara and Kanambheshvara temple, besides the neighbouring Maganigere and Dhavalara villages. The Mallikarjuna temple mentioned in the inscription is the same as the Somanatha temple where the inscription is located. It is in a dilapidated state and partially renovated. This east-facing large temple consists of a *garbhagriha*, an open *antarala*, a spacious open *navaranga*, a *mukhamandapa* and a Nandi-*mantapa*. The *navaranga* has entrances from the three sides which have stairs flanked by leonine (*sardula*) balustrades. The *garbhagriha*, which has a beautiful *trishakha* doorframe, contains a Shivalinga. The *navaranga* has four *devakoshthas* of which one contains Ganapathi image. The fore part of the *navaranga* has *kakshasana* while the roof has come down. But the sculptured panel of *Ashtadikpalakas*, now found near the temple, apparently once decorated the roof. Later on the *mukhamandapa* was closed, converted into a *garbhagriha*, and a Nandi installed there. The *adhishthana* of this temple is decorated with a band of diamond motifs. Its wall is unpretentious and the superstructure is gone. Beside this temple is the dilapidated temple of god Keshava. The local people call the tomb found in this temple as Keshiraja's *Samadhi*, and call the temple as Kesavaraja's temple. Of the Someshvara and Keshavadeva temples mentioned in the inscription here, this appears to be the Someshvara temple. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga*. Its *navaranga* has two *devakoshthas* and has an entrance from the northern side. Apart from these, the village has Hanumanta and Adavi Siddhappa temples. Kanameshvara (1765), situated three km west of Kondaguli, has two inscriptions being reported for the first time here. Of these one is extremely damaged and belongs to the time of Achyutadevaraya. There are four hero-stones depicting heroes in unusual postures but no temple has survived.

Kolluru (5,754) is a place of historical importance situated 40 km south-west of Chitapur, the Taluk headquarters, and seven km from Nalvar, on the left bank of river Bhima. Called "Koraluru" in ancient inscriptions, it was important as a capital during 11-12th Century. So far five inscriptions datable between 11th and 16th Centuries are reported from here. Of these, the inscription in front of the Rameshvara temple, belongs to the Kalyana Chalukya king Jagadekamalla and is dated

1038. It informs about the grant of various lands to Somanathayya Nayaka by *mahamandaleshvvara* Recharasa at the request of his brother-in-law Chandayya Nayaka. This grant appears to concern the (Sali-)Basaveshvara temple. This place, which has a fort and a gateway (*agasi*), has in its centre the Sali Basaveshvara temple a *chatuskuta*. The *navaranga* of this large-size temple has a *garbhagriha* each with *antarala* in four directions. The east and west facing *garbhagrihas* have a Sahasralinga each while the remaining *garbhagrihas* have Shivalingas. The beautiful doorframes of *garbhagrihas* are decorated with delicately ornate *panchashakhas* and a Gajalakshmi each in the *lalatas*. The *antaralas* are decorated with attractively carved *makaratoranas*. There is a *nandimandapa*, corresponding only to the *garbhagriha* on the south, and it contains a beautiful Nandi. The *navaranga* has heavy pillars with a variety of beautiful carvings. The central ceiling of the *navaranga* is also beautiful. In the four corners of the *navaranga* there are *kakshasanas* and entrance ways. This temple with a multiple-angle plan has unpretentious walls and its superstructures are ruined. This temple of 12th Century may be the "Hiriya Someshvara temple" mentioned in the inscription of 1169.

Another inscription of 1169 that belongs to the reign of Kalachuri Sovideva informs about the construction of a *Chatushkuta-bhavana* (four-shrined temple) by *mahamandaleshvvara* Allahulideva of Chedi family, who was administering Sagara-500, and grant of the village Koralar free from all imposts for the worship in that temple, which enshrined the five lingas of the gods Prasanna-Goggeshvvara, Savinirmadeshvara, Kanneshvara, Revaneshvara and Yecheshvara named respectively after his father, mother, elder brother and elder sisters. Incidentally it also mentions Hiriya Someshvara.

The Rameshvvara temple mentioned in the inscriptions is the very Rameshvvara temple complex in which the inscriptions are located. The east-facing Rameshvvara temple complex, which stands on the bank of the river Bhima, comprises of ten temples of varying sizes. Of these the *dvikuta* temple called Rameshvvara is central to the complex and may represent the Prasanna Rameshvvara and Aleshvara temples mentioned in the above inscription. The epigraph gives indications to the effect that the five Shiva lingas referred to in it were in the Rameshvvara temple complex itself. The Rameshvvara temple is a *dvikuta* with its two *garbhagrihas*, along with *antaralas*, facing each other. The doorframes of these are simple with *trishakhas*. The *navaranga* has entrances from the two flanks while the wall of the temple is unpretentious. The superstructures of the *garbhagrihas* are of *kadamba-nagara* form. The remaining nine, large and small temples seen within the compound of the temple are also of 12th Century. While some of these temples have only *garbhagriha*, others have an *ardhamandapa* also. On the whole it appears possible that this complex was a temple complex containing temples erected in the names of the members of the family of *mahamandaleshvvara* Allahulideva. Another inscription located here and dated 1558, informs about the renovation of the Rameshvvara temple by Kannappa Nripa, the son of Channabasavantaraya. Yet another inscription here, dated 1189, pertains to the reign of Chalukya Someshvara IV and informs that when *mahamandaleshvvara* Allahulidevarasa was administering Sagara-500, *mahamatya* Barmadeva-dandanayaka, having retrieved the authority of the Chalukya kingdom after uprooting the Kalachuris, caused to be built the Kanneshvara temple named after *mahamandaleshvvara* Kannarasa and made a grant for the services of the god. Incidentally it mentions

Hipparige, Iriballi, Kandala, Govige (Gogi?), and other neighbouring villages. This inscription is located on the *adhishtana* of a ruined temple where appears to have existed a temple earlier. A circa 12th century Jaina Basadi is also here. Consisting of a *garbhagriha*, an open *antarala* and a *navaranga* this Basadi is dilapidated and in ruins. In the *navaranga*, which has an entrance doorway on the east side with beautiful doorframe, there is a sculpture of Chauvisa-tirthankaras. Apart from these, there are temples of Mallikarjuna, Katta Basavanna, Kotra Basavanna, Sharana Basaveshvara, Hanumanta, Dyamavva, Durgavva and Pochamma as well as a Masjid and a Dargah in the village.

Koravara (2,571) is a religious place located 35 km north of Chitapur, the Taluk headquarters. Mentioned as "Koravara" in ancient inscriptions, this place has so far yielded a solitary inscription of about 14th Century, found in a ruined *Shiva* temple, informs of the grant of a site for (temple of) god Sangamadeva, which is identical with today's *Shiva* temple. Located 10 km away from Madabola, the village is famous on account of Anivirabhadra temple. The Virabhadra's fair takes place in the month of May when a cattle fair is also held.

Kuralageri (Kulageri) (2,420) is a place of historical importance, situated 45 km south-west of Jevargi, the Taluk headquarters, 40 km from Shahapur, 42 km south-east of Sindhagi, and four km from Nagarhalli Tanda cross road, on Sindhagi-Shahapur road. The local people believe that this was the *Puranic* Chandrhasa's capital Kuntalapura. In ancient inscriptions it is mentioned as Kulilangere, Kunilangere, *Sarvanamasyad-agrahara* Kunilangere and Bhattagrama Kunilangere. It was a centre of education and *Mahaghatikasthana* located in Hagaratagi-300. So far 26 inscriptions are reported from this place. Among these inscriptions which are scattered here and there in the village, 24 belong to the kings of the Kalyana Chalukya dynasty. Of these, while the inscription of 1052 informs of the grant given for the ascetics and students of Bibbeshvara temple, the one belonging to the reign of Jagadekamalla records, in addition to mentioning god Bibbeshvara, that Singanadasi, the *samanta* of Rebbarasa, gave grants for the temple of god Sarveshvara caused to be constructed by him and for the ascetics who recited and heard discourses there. The inscription of 1088, which belongs to the reign of Vikramaditya VI of Kalyana Chalukya dynasty, records the gift of Kereyanur by the *gauda* of Irezur in the presence of the *Mahajanas* to god Rudreshvara. Another inscription of 1125 informs about a grant of income from tolls to this god by merchant community. The two inscriptions of 1100 here are very much damaged and after mentioning *yuvaraja* Mallikarjuna's queen Malaladevi, inform that it was the *bhattagrama* of the queen. The inscription of 1105 standing near the Jokumarabavi records that at the time of the *tulabharamahotsava* of Tribhuvanamalla in the presence of goddess Chandradevi (Chandalaparameshvari of Sannati), Malaladevi, the sister of Vikramaditya VI, gave a grant of land measured by *Maganigereya 48-gena kol* (a rod of 48 spans accepted at Maganigere) to Mahadevanna, the son of Hampakavi of Kunilangere, which was the *bhattagrama* under her, and that, at the same time, Bammadevarasa also gave land grant for the god Hokkarane-bhavi Keshava. Another epigraph of 1080 in front of the Nageshvara temple, which belongs to the reign of Vikramaditya VI, registers grant of income from various tolls to the temples of Nagarasipandita, the *sthanacharya* of Nageshvara, Bhogeshvara and Rameshvara gods of *hiriya-sthana* at Kunilangere by *dandanayaka* Mahavishnudevarasa. In this connection the inscription also records grants for *naivedya* (offerings) of the god by *Tambuliga-*

sasirvars (a guild of betel leaf dealers) who included the *gatrigas* from places as far away as Tilivalli, Konagiri, Savanur etc. in Dharwad district. Another inscription here is of the second regnal year of Yadava Jaitugideva II and informs that various merchants having gathered together, gave income from various tolls for gods Nageshvaradeva of Nagarasipandita, Ramesvaradeva of Ravisetti and Bhogesvara of Bhogisetti at Kunilangere and that on that occasion the king's officers gave grant for the watershed (*aravattige*). Incidentally it also mentions the measuring pole used for measuring land called *Malabbesvara-kol*. Yet another inscription here is of the time of Yadava king Mahadeva and informs about the grant of 300 *mattars* of agricultural land, a garden, four oil-mills, and income from three *keris* (streets) made over in 1265 to Someshvaradeva, who was the disciple of the *acharya* of god Amitalinga Visaprahari Nageshvara-Bibbeshvaradeva of *Mahaghatikasthana* Kunilangere belonging to Yalamela Simhaparshe, fold by several officers including *mahamandalesvara* Ganapatidevarasa. No further details are made available by the inscriptions lying to the right of this temple. Another inscription of circa 12th Century from this place mentions the Chalveshvaradevara-keri. Yet another inscription mentions god Mulasthanadeva. A further inscription informs of the grant of *biravana* for god Bhairava. The remaining inscriptions are not clear but reveal the fact that this place was an important centre of trade. So far three Jaina inscriptions are also reported from this place. All these are *Nishidhi* inscriptions. The locality where once a Jaina temple may have stood has left no traces of it. Of these inscriptions, those belonging to 1138 and 1156 record the *Samadhi-marana* (death by subscribing to ritual practice) of Narendrakirti munindra and his disciple Kanakanandi munindra respectively. Another Jaina inscription here records the *Samadhi-marana* of Kanakasiriyavve and informs that it was set up by Madhava.

The Nageshvara temple (Daityaragudi) located at the entrance to the village, is the namesake mentioned in the inscription and it is a structure built in the Kalyana Chalukya style of the first half of 11th Century. This east-facing temple superficially appears like a *trikuta* temple but in reality it is an *ekakuta*. While it consists of a *garbhagriha*, an open *antarala* and a *navaranga*, the *navaranga* has on its north and south, flanks open *mandapas* of single bay which may have originally held images of Brahma and Vishnu. The *garbhagriha* enshrines a Shivalinga, while its *dvarabandha* is of *pancha-shakha* type with Gajalakshmi in the *lalata*. A few *mithuna* sculptures in the doorway are noteworthy. At the lower part there is *purna-kumba*. The *makaratorana*, which adorns the entrance to the *antarala*, depicts beautiful carvings of Brahma, Maheshvara and Vishnu. On either side of the *antarala* there are beautiful and attractive life-size sculptures of chauri-bearing female attendants. In the *devakoshthas* of the *navaranga*, there are images of deities such as Uma-Maheshvara. There is also a beautiful sculpture of Anantapadmanabha here. The *navaranga's* principal doorway is decorated with *sapta-shakhas* and Gajalakshmi in the *lalata*. The influence of the Rashtrakuta style is still seen here afresh. On its exterior wall are bas-reliefs of *Yatis* (ascetics), Vamana, Vishnu, Nataraja, Arjuna, Varaha, Vinadhara *Shiva*, Bhairavi, etc. in addition to a beautiful Saptamatrika panel. The Ishvara temple, locally called *Hudedagudi*, is covered by watch tower. This east-facing 12th-Century temple consists of a *garbhagriha*, an *antarala* and a *navaranga*.

There is an ancient *dvikuta* temple in Nayakavadi lane, which is popularly known as "degula". This east-and-west facing temple consists of a *garbhagriha*, an open *antarala*, an open

navaranga and a closed *ardhamandapa*. Its doorframe is decorated with *pancha-shakhas* and there is Gajalakshmi in the *lalata*. The beam of the *antarala* has a beautiful *makaratorana*. The open *navaranga* has *kakshasana* along its periphery. The *mantapa* to the east of *navaranga* is closed with lattices consisting of beautiful lotus creeper decoration. Its doorframe is a beautiful *pancha-shakha* type and carries Gajalakshmi in the *lalata*. The *devakoshtha* inside carries a distinguished prabhavali containing a carving of Ugranarasimha flanked by Usha and Pratyusha and contains a Surya-pitha. But the Surya image has now disappeared. The back of the *kakshasana* carries beautiful sculptures of dame dancers. The roof of this temple is flat with sloping sides. The temple can be entered from the south and north sides of the *navaranga*. This appears to be the same as the Chalveshvara temple mentioned in the inscription. An elevated mound to the west of the village is locally called Juttadevaragudi. Today only a rectangular plan basement of this temple remains. Probabaly this was the locality of the ancient *gh.tikasthan*.

Located outside the village, the Bhimashankara temple retains only its *garbhagriha*, while its *antarala* and *navaranga* parts are lost. Beyond the rivulet of the village, to the west of the tank in the garden of Mr. Baburao Kulkarni are located one south-facing and three east-facing temples. The first three temples have *garbhagriha* and *ardhamandapa* while the fourth consists of a *garbhagriha*, an *antarala* and a *navaranga*. These contain Sivalinga and Nandi. The superstructures are in *kadamba-nagara* style. About two km away from the village is located the renovated Benne Basaveshvara temple. Here are scattered remains of ancient temple. The Bhairava sculpture here is monumental and it appears to be the same as the one referred to in the inscription. These apart, there are temples of Hanumanta, Paramananda, Hudeda Lakshamma, Nadagerappa, Kalika, Dyamavva and Maragamma in addition to a Dargah and a mosque in the village.

Lad Chincholi (2,606) is a place of historical importance located on Alanda-Gulbarga road 15 km south-east of Aland, the Taluk headquarters, and five km north-west of Kadaganchi. No inscription has been reported from here so far. Yet it is a place worthy of visit owing to the artistic Siddheshvara temple. Standing on a high platform and facing east, this attractive temple consists of a *garbhagriha*, an open *antarala* and a open *navaranga* provided on three sides with *mukhamantapas*. In the *garbhagriha* is a Shivalinga and the doorframe is decorated with four *shakhas* carrying a Gajalakshmi in the *lalata*. The *navaranga* has four type of pillars and along the *kakshasana* having *jalandhras* are short pillars resulting in a roof which is flat at the centre and sloping along the sides. The central ceiling is decorated with *ashtadikpalakas*. On all the three sides of the exterior wall of the *garbhagriha* are *devakoshthas* of which two contain images of Brahma and Vishnu. On the wall which rises on a high *adhishtana* there are relief sculptures of beautiful dames in standing postures. The *pranala* (outlet for oblation water) of the *garbhagriha* is of *makaramukha* type. The rear face of the *kakshasana* in the *navaranga* carries carvings of miniature pillars, miniature *shikhara* models and miniature sculptures. The *garbhagriha* carries a dwarf superstructure of northern variety. The annual fair of Siddheshvara is celebrated for five days and the chariot festival takes place on the fifth day from Ugadi. The Mallikarjuna temple here is in a deteriorated condition and near it are a mutilated Jaina inscription and few *Masti* Stones. In the compound of the Hanumanta temple are a mutilated image of Parshvanatha in standing posture, images of Surya, Ganapa, Gajalakshmi and Nagarjuna. Apart from these, there are in the village

modern temples of Lakshmi, Maragamma, etc and the Mathas of Shantalingeshvara and Sridharasvami. This is the birth-place of Sridharasvami belonging to the Dattatreya sect who was a disciple of Samartha Ramadasa of Sajjanagada.

Lakhanapura (919) is located 24 km south of Jevargi, the Taluk headquarters, and 25 km north of Shahapur, six km from Mudabala cross on Shahapur-Jevargi road. No inscription has so far been reported from this place. Yet the place is well known because of the temple of Lakkameshvari. This east-facing temple stands on a multi-angled *adhishthana* and consists of a *garbhagriha*, an *antarala* and a *navaranga*. It has been renovated retaining its original plan. In the *garbhagriha* is a sculpture of Lakkammadevi and its doorframe is decorated with seven *shakhas* of which one is a band of hamsas. In the two *devakoshthas* flanking the *navaranga* are mutilated images of Vaishnavi and Sarasvati. The open *navaranga*, now in deteriorated condition, has *kakshasana* whose renovation work is in progress. The *garbhagriha* carries a domical superstructure while the wall is unpretentious. In the compound of this temple there is an image of Ganapathi about six feet in height and there are other sculptures which are scattered. Apart from these, there are in the village temples of Ramalinga, Hanumanta, Dyavamma, Palkamma and Maragamma as also a Mosque and a Dargah.

Madana Hipparagi (7,665) is a place of religious and historical importance on the border of Karnataka and Maharashtra located 30 km south-west of Alanda, the Taluk headquarters. Since the remains of the period of the Chalukyas of Kalyana are found scattered in the village its antiquity can be pushed back to circa 11-12th Century. An inscription said to be near the Hirematha here is yet to be reported. This place is famous for the Shivalingeshvara Virakta Matha containing throne (*Gadduge*) of Shivalingeshvara, who, about four-hundred years ago, propagated the teachings of Virashaiva sect and created religious awareness. Thousands of people participate in the fair of the Shantalingeshvara which takes place for five days ending with chariot pulling celebration on *Vaisakha Suddha (Agi) Hunnime*. The Mahalingadeva near this Matha belongs to the Kalyana Chalukya period. The famous Khandeshvara pillar of Khandoba is situated in the Sangameshvara temple which enshrines a Shivalinga. The fair of Khandoba is celebrated on *Vijayadasami*. At that time this pillar is taken out in procession in the village ceremoniously. Another attraction of the place is the fair of Chaudeshvari which takes place for two days from the ninth day after Badami Amavasya. Apart from these, there are in the village modern temples of Hanumanta, Biringa, Vithoba, Basavanna, Mallikarjuna, Nuliya Chandayya, Virabhadra, Ambabayi and Maragamma. Virakta Shivalingeshvara, Kashiappa and Sadhu Shivappayana Mathas are here and thrones of Shivalingeshvara and Shantalingeshvara are also here. The Panchagubbi Dhaval Malik Dargah and Baba Makandar Masjid are also here. The village is famous for handloom industry.

Madiyala (5,799) is a place of historical importance located 24 km south-west of Alanda, the Taluk headquarters. Mentioned in ancient inscriptions as 'Madiphala' and 'agrahara Madiphala', formerly this village was located in Gonka-120 of Alande-1000 division. Eight inscriptions are so far reported from this place and two more discovered recently are being reported here for the first time. The inscriptions of 1046 and 1055 in the Ishvara temple in the neighbouring village of Nimbargi refer to the grants given by *mahamandaleshvara* Devanagarasa for the temple of Svayambhu Kotishankara temple erected by himself in Madiphala. Another inscription of 1098

informs that at the request of Ahavamalla, the son of Devanagarasa, 200 *mattars* of land was given as gift into the hands of Sarveshvara, the *acharya* of the matha attached to the temple. All the inscriptions including the one of 1184 found on the pillar of the *mukhamandapa* of the Shankaralinga temple in Madiyala record grants for god Svayambhu Kotishankaradeva. They incidentally provide information relating to the repairs of the breached bund of Devigere, relating to the Bhushaneshvara temple, relating to the well of Shankara temple, relating to taxes called ganayile and tippe-sunka, relating to the site of the Matha and relating to tax on Madake (Pottery) and Harave. Near the Lamani Tanda one and half km away outside the village is the Mallayya temple. This is a large temple. The inscription on stone at the entrance of the compound of this temple belongs to circa 12th century and, being reported here for the first time, mentions *heggade* Mallarasa, Masiyala, Subhacharitam and Sarveshvara-acharya. The annual fair of the temple takes place on the seventh day from the *Chatti Amavasye*.

The attractive Shankaralinga temple at the entrance to the village itself is the Svayambhu Kotishankara temple mentioned in the inscriptions. This east-facing temple consists of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamandapa*. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with five *shakhas* with Gajalakshmi in the *lalata*. Interesting are a couple of *mithuna* carvings to the left of the doorframe. In the *antarala* is a beautiful *chandrasila*. The base part of one the central pillars is carved beautifully with relief sculptures of Surya, Ganapathi, Sarasvati and Anantapadmanabha. The *navaranga* has entrance doorways from three sides of which the southern doorway has a *mantapa* and the northern has doorframe of *pancha-shakha* type. The principal doorway has decoration of four *shakhas*. All these are attractive. The wall of the temple is unpretentious and near the southern doorway is an ancient well. There is also a hero-stone belonging to circa 13th Century.

Standing at a distance of about 40 feet in front of this temple is the temple of Basavanna facing the main shrine appears to be the Bhogeshvara temple mentioned in the inscriptions. This *Nandimandapa* has doorways from the east and west quarters which are decorated with three *Shakhas* and carry carvings of Sarasvati and Ganapathi in the *lalata*. There are *ardhamandapas* corresponding to eastern and western doorways and these have simple but attractive pillars. The *Kalyana-mantapa* (Kalyana Matha) to the right of the Shankaralinga temple is square on plan and though it is provided with entrance doorways from the north, south and east quarters only the doorway on the north side remains today. This doorframe is decorated with three *shakhas* with carvings of Sarasvati in the *lalata* and Ganapathi in the *uttaranga*. To the upper right side of this doorframe the carvings of monkey and crocodiles reminds the *Panchatantra* story, being reported for the first time here, and on the left side is a *mithuna* sculpture. The small 12th Century inscription on the *uttaranga* mentions about *acharya* Dhruveshvara and the *matha* of Shankaradevalaya and is being reported here for the first time. It becomes clear from this inscription that this is the Matha of the Shankara temple.

About two km. west of the village is the pond called "Ramatirtha" and nearby it is a north-facing 12th-Century temple called Ramalinga temple. In the *garbhagriha* of this temple is a Shivalinga with lustral chute to its right. The doorframe of the *antarala* is simple and the left portion of the *navaranga* is deteriorated. On the way to this temple is the Yallamma temple and

nearby it is Setagavva temple. The women, on the fifth day after being delivered place a cradle and worship Brahmalinga and Setagavve.

The Allamprabhu temple/*Dargah* has a Shivalinga and Mazar and is a symbol of Hindu-Muslim amity. On the day of Holi, the priest of this temple dresses like a Muslim Fakir and goes on foot to Ashtur (Bidar District) village and initiates the Urus of Ahammad Shahwali which takes place there. After returning from there on the day of *Ugadi amavasya* (new-moon day) the fair takes place here. Apart from these, there are in the village modern temples of Mallikarjuna, Biralinga, Jatingaraya, Virabhadra, Malingaraya, Amoghasiddha, Paramalinga, Vithoba, Sangameshvara, Hanumanta, Chaudamma, Lakshmi, Ambabhavani and Maragamma as also two mosques and a *Dargah*. Near the Hanumanta temple are sculptures of Ganapathi, Keshava, Shivalinga, Nandi, and four-faced Bharamappa (seated Brahma). **Benne Siruru** (2,139) is about five km from Madiyala. The Kumbara temple in the Kumbara lane here is a square temple of circa 12th Century. There are beautiful sculptures of Parameshvara and Kalikambadevi in this temple. Another ancient temple here is the Bennelingshvara temple. It comprises of a *garbhagriha* and a *navaranga*. Near this there are sculptures of Shivalinga, Nandi and Ganapathi. In the village there are modern temples of Hanumanta, Kallalingshvara, Lakshmi, Maragamma etc. as also a Mosque, Dargah and Hude (bastion).

Madriki (2,680) is 15 km north-west of Shahapur, the Taluk headquarters. Five inscriptions are reported so far from this place. It is mentioned in ancient inscriptions as 'agrahara Maldarke', 'Mardirke' and 'Mardiruke-nagara'. Of these an inscription of 1028 belonging to the Kalyana Chalukya king Jagadekamalla informs that *mahamandaleshvara* Revarasa gave in the presence of five hundred *mahajanas* 30 *mattars* of land and house sites for the public well (*dharmada bhavi*) caused to be constructed by Namagavunda in agrahara Maldarke. Another inscription of 1067 informs about the grant for a *chhatra* (*chaultry*) by The Prabhu Lakki Siddhaya. A third inscription is connected with the construction of the well referred to above.

The remains of about 11th Century may be seen in the compound of the Basavanna temple at the entrance of the village. Noteworthy among these are the sculptures of Vishnu, Brahma, Surya, Gajalakshmi and Bhairava. A sculpture of Padmavati Yakshi is found in the well at the centre of the village. The Lingayya temple in the field of one Kalluru, consists of *garbhagriha* and *antarala* and the *navaranga* portion is destroyed. Very near this is the well. The pillar inscription of 1028 found at this temple, mentions that these were got constructed by Namagavunda. Apart from these there are in the village temples of Palakamma and Maragamma, as also a Mosque and a Dargah.

Maganageri (2,499) is about 45 km south-east of Jevargi, the Taluk headquarters, and 32 km south-east of Sindhagi. In ancient inscriptions it is mentioned as 'Maganagere' and no inscription has been so far reported from this place. Recently seven-line inscription belonging to the Rashtrakutas, datable to 10th century has been discovered in the *sabhamandapa* of the Balabhimaraya temple. The pillars of the *sabhamandapa* of this temple are of the Kalyana Chalukya period. There are three images of Ganapathi. The Mallayya and Kencharaya temples at the entrance to the village, on boulders of various sizes the devotees have got carved and placed Shivalinga, *trisula*, Mailara

mounted on horse, Malabbe, dog, horse and elephant as marks of offering. The *Panchalingesvara* temple is located outside the village and retains only its *garbhagriha* which contains Shivalingas on a *pitha* meant to hold Tirthankara. Its doorframe has four *shakhas* and Shaiva *dvarapalaks*. Apart from these, there are Rudraswami Matha and temples of Totappayya, Channavrishabhendra, Padadappa, Devamayi and Chaudamma, as also a Mosque and a Dargah.

Malakheda (11,180) is a place of historical importance situated 12 km west of Sedam, the Taluk headquarters, and 40 km south-east of Gulbarga, on the left bank of Kagina river, a tributary of the Bhima river. Though this place has been identified as Manyakheta, the capital of Rashtrakuta kings, evidences are insufficient to support this view. This is the place where Jayatirtha, more famous as Tikacharya of Madhva tradition, passed away and his *vrindavana* is here. In ancient inscriptions found here it is called Maleyakheda, *anadi-agrahara* Maleyakheda, but in no local inscriptions it is mentioned as Manyakheta or as a capital city. Only in literary works there is mention of Manyakheta. No inscription of Rashtrakutas is reported so far from this place. Nor is it mentioned as Manyakheta in the inscriptions of any other dynasty. Therefore there is need to reconsider the view that it served as the capital from the time of Amoghavarsha until the Kalyana Chalukya king Someshvara I shifted the capital to Kalyana. So far eight Kannada inscriptions and one Arabic inscription are reported from Malakheda. Of these the earliest is the one dated 1177 belonging to the reign of Kalachuri Sankamadeva and it informs about the gift of a neighbouring village to the *mahajanas* of *agrahara* Maleyakheda by *mahamandaleshvara* Vira Bijjarasa and others while giving charge to Kumara Bijjarasa. The inscription of 1337 here reveals that the *Mahapradhana* and Bachalarani jointly caused to be constructed the *mukhamandapa* of (the temple of) Mailaradeva, while the inscription of 1391 mentions the Neminatha-chaityalaya then located here and records the setting up of the *nishidhi* of Vidyanandaswami. An inscription of circa 16th Century near the Hanumanta temple reveals that the Hanumanta temple was caused to be construction of Privthvisetti and Nagisetti, sons of Ishvarasetti of Maleyakheda. The inscription of 1592 found on the *pitha* of Adinattha Tirthankara in the Jaina Basadi is damaged while the inscription of about 16th Century on the *pitha* of Chaturvimsati Tirthankara image informs that the prabhavali of that image was caused to be made by Payisetti, the son of Mallisetti.

Malkhed today has the remains of a fort with four entrances and 52 bastions and in the village there is a Mallinatha Basadi which may be described as ancient. Considerably renovated, this Basadi consists of a *garbhagriha*, a *navaranga* and a *hazara*. In the *garbhagriha* there are images of Neminatha and Mallinatha Tirthankaras. The doorframe has four decorated *shakhas* with Gajalakshmi in the *lalata*. The doorframe of the *navaranga* consists of five *shakhas* and *shaiivadvarapalaks*. In the *mantapa* in front of the temple there are numerous beautiful Jaina images and in a nearby room there are some more stone and bronze sculptures. The pillars of this temple recall the pillars of the Rashtrakuta period and as such they may be considered to have continued from that period. Some 59 manuscripts in Prakrit, Sanskrit and Kannada languages have been found in this Basadi. The Ishvara temple here, which belongs to about 11-12th Century and consists of a *garbhagriha*, an *antarala* and a *navaranga*, is renovated. In the *garbhagriha* of this east-facing temple is a huge Shivalinga and its doorframe is decorated with five *shakhas*. Above, in the architrave are five small superstructure models. On either side of the *antarala* are *jalandras* (lattice windows) and a makaratorana. In the *navaranga* are four *devakoshthas* and the central

ceiling is decorated with lotus surrounded by ashtadikpalakas. There are entrance doorways from the east and north sides while the superstructure of the temple has disappeared. In the compound of the Hanumanta temple are found pillars, Ugra-Narasimha, Shivalinga, Nandi, *makaratorana*, *pitha* of Aditya, *Masti* stone and nine images of Ganapathi belonging to the Kalyana Chalukya period. In the khilla (fort) there are a Jumma Masjid, and Ashurkhana. Further there are Sayyad Zaffer Husseini, Khalif Fatar Rehman, Sheik Phari Sakar Ganj and Ladle Mashak dargahs. Outside the village on the Gulbarga road, on the bank of river Kagina, is the Uttaradi Matha of the Madhva tradition. Akshobhyatirtha, who was the last among the disciples of Madhvacharya to have adorned the Madhva *pitha*, is understood to have composed a work called 'Vedasara-stotra'. His *vrindavana* is located here. Similarly the *vrindavana* of his disciple, Jayatirtha (1365-88), famous by the epithet of Tikacharya, who enriched the field of *Dvaita Vedanta* through his more than 22 works comprising *Tatva Sankhyana Tika*, *Vishnu Tatva Nirnaya Tika*, *Tatvaprakasika*, *Nyayasudha* etc., is also located here. In addition to these there are the *vrindavanas* of Raghunathatirtha (1502-57), Vyasatirtha (c.1350-1410), Satyanidhitirtha (1560-80) and others and the Madhvas from various parts of the State frequent this place through out the year. Apart from these, there are temples of Venugopala, Hanumanta, Lakshmi, etc. besides the Gangadharamutya Matha and Karanika-mutya Matha.

Malli (4,812) is 50 km south-west of Jevargi, the Taluk headquarters, and 40 km south-east of Sindhagi, one km north from Malli Cross on Sindhagi-Shahapur road. In the inscription of the neighbouring Kulageri village, the place is mentioned as 'Manali'. The place is famous for the fair of goddess Chaudeshvari. On the basis of the remains scattered in the village its antiquity can be pushed back to 10-11th Century. The Jaina Basadi in the compound of Jayannapandita contains Jina images and sculpture of Padmavati Yakshi belonging to the period of the Chalukyas of Kalyana. The sculpture of an eight-armed goddess in front of the temple of Lakshamma is a rare piece of art. Mutilated at the chest, it is an image of goddess Kali dancing in celebration of her victory. The fair of goddess Chaudeshvari is celebrated once in two years for three days beginning with the Friday before the Shivaratri festival. On the first day of the fair, the two silver masks of Chaudeshvari are worshipped and carried in procession in the village. On the second day there will be a stick-play (*badigeyata*) of the Devis. Only the males of the Vishvakarma community are permitted to perform this *badigeyata* wearing the masks of the goddesses. Those ready to wear the mask of the goddess have to wear the saree and silver wristlets kept for the purpose. For playing sticks with the goddess two groups from Harijan community are invited. The two groups rush towards the Devi for playing sticks. Of these whichever group first touches those holding bowl containing sandal will engage in stick play with Akka (elder sister) Chaudamma and the remaining group with Tangi (younger sister) Chaudamma. To see this distinctly curious stick-play thousands of people gather. This continues until sunset. Afterwards the Devis enter into the temple. During the night beating of drums, *bhajans* and gods sayings take place. The next morning the goddesses are bathed and served food. After the sunrise Devi enters the temple. And the people return home as the fair ends. This fair celebrated once in two years corresponding to the *jagarana* (keeping awake) associated with *Shivaratri* festival is unique indeed. Apart from this, in the village, there are temples of Hanumanta, Chaudamma and Maragamma in addition to a temple specifically dedicated to Gandhiji.

Mandevala (4,418) is an important place known for Megalithic tombs located on the Jevargi -Sindhagi road, 24 km west of Jevargi, the Taluk headquarters. The Shankaralinga temple here is an ancient temple belonging to circa 11-12th Century. This east-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga* and it has been completely renovated. The *garbhagriha* contains a Shivalinga and its doorframe is beautiful with Shaiva *dvarpalakas*. In the *navaranga* is an image of Ganapathi. In the premises of the temple there are sculptures of Chamundi and Ganapathi and a couple of hero-stones. The *garbhagriha* carries a domical superstructure. The loose sculptures of lions decorating the doorways of the *navaranga* are beautiful. Apart from these, there are temples in the village of Hanumanta, Sharanabasaveshvara, Yallappa, Siddappa, Hudeda Lakshmi, and Dyamavva. The annual fair of the Shankaralingeshvara temple takes place on the day of Ugadi festival. There are also a Mosque and a Dargah.

Mannuru (10,806) is a place of religious and historical importance situated on the left bank of the Bhima river, located 31 km north-west of Afzalpur, the Taluk headquarters. Mentioned in ancient inscriptions as Maniyuru-12, in olden days it was a *kampana* in Ananduru-300 of Alande-1000 division and served as the administrative headquarters of 12 villages. Two inscriptions have been reported earlier from this place and a third one is being reported here for the first time. Of these, the inscription on the platform in the centre of the village, which is dated 1125, belongs to the reign of the Kalyana Chalukya king Vikramaditya VI. It states that when Kalidasa dandanayaka was administering Alande-1000, a grant of 32 *mattars* of land was given by 32 Mahajanas to Maniyuru for Singarasi, the son of Gangajiyi, because when Chikkagodanarasa who was the manneya of Adityanayaka, the *kampanavergade* of Maniyuru-12, destroyed the *Shiva* temple, Gangarasijiyi, fought for the sake of *dharma* and killed Chikkagodanarasa and died. The sculptured relief on this inscribed stone is also interesting and noteworthy. The *nagari* inscription on the wall of the *navaranga* of the Yallamma temple comprises of *birudas* (titles) of a king and stops abruptly. The inscription in The *ardhamandapa* of the Gavisiddheshvara temple belongs to about 12th Century and its details cannot be made out as a major part of it is damaged. Probably it is connected with a grant given to the temple at the time of its construction. In the village the Gavisiddheshvara, the Kallalingshvara and Yallamma temples are ancient and important. The Gavisiddheshvara temple in the centre of the village is in somewhat a lower area and consists of a *garbhagriha*, an *antarala* and a *navaranga*. The side entrance of the temple has an *ardhamandapa*. The *garbhagriha* contains a Shivalinga and its doorframe has three *shakhas* and Shaiva-dvarapalaka. In the *navaranga* are images of Ganapathi, Naga and Saptamatrikas. The Yallamma temple in the centre of the village was originally a Channakeshava temple and appears to have been converted into Yallamma temple later on. Standing on an elevated platform, this temple has a multiple angle plan and consists of a *garbhagriha*, an *antarala* and a *navaranga*. In the *garbhagriha* is a platform (*jagali*) of Ellamma and the doorframe is decorated with five *shakhas*. The upper part of the *antarala* is made ornate with a makarathorana flanked by life-size statues of *Dvarapalikas*. The central ceiling of the *navaranga* is beautified with a depiction of *Shiva* in *tandava* surrounded by *ashtadikpalakas*. In the exterior wall of the *garbhagriha* there are three *devakoshthas* and somewhat mutilated relief sculptures of Durga, Ugranarasimha and Varaha. The walls of the *garbhagriha* and *antarala* are decorated with beautiful and artistic relief sculptures of several gods like Venugopala, Chamundi, Padmasina Vishnu, Bhairavi, etc. and beautiful ladies holding parrot and mirror, lady

musicians playing on various musical instruments, dancing dames etc. All these clearly attest to the fact that this was originally a Vaishnava temple. Beside this temple are found scattered the components belonging to it. The five day annual fair of the temple is celebrated on *Agi Hunnime* in which several thousands participate. The temple on the bank of the river, called Kallalingshvara temple, retains only its *navaranga* part now, the *garbhagriha*, *antarala* and other portions being destroyed. Its pillars are heavy and are beautiful creations of 10-11th Century. In front of it is a hero-stone.

The Channakeshava temple on the bank of the river is a modern temple. The image of Channakeshava in its *garbhagriha* is an eight-feet high attractive sculpture. Its fair is celebrated on Hostila Hunnime.

Maraturu (4,462) is a place of historical importance located 25 km north-west of Chitapur, the Taluk headquarters, and 16 km south-east of Gulbarga. It is three km from Maraturu Railway Station. Mentioned in ancient inscriptions as "Marituru", it was then located in Gonka-120 and of the two inscriptions reported from here one has assumed importance for the fact that it refers to Vijnaneshvara, the guru and court pundit of Vikramaditya VI (1076-1126) while the other, whose details are not clear, records a land grant by a Nayaka. Vijnaneshvara, the author of a *Dharmasastra* work called '*Mitakshara*' is believed to have hailed from this place. But P.B.Desai has already identified the village 'Maseyamadu' near Kalyana located then in Attalenadu as the birth-place of Vijnaneshvara. The inscription informs that *Heggade* Bichiraja, the son of Vijnaneshvara, and his wife Chamaladevi caused to be built a *trikuta* temple enshrining Mahadeva, Keshavadeva and Bibbeshvara in Marituru in 1123 and on that occasion *mahamandaleshvara* Bibbarasa, *mahamandaleshvara* Gonkarasa and other important personalities gave land grants for the worship of god Bibbeshvara. The inscription also informs that Marisetti gave a grant of land for god Surya installed by him at Maraturu.

Today in the village there are ancient temples called Kashi Vishvanatha, Kalingshvara, Gubbinatha, Panchalinga and Ishvaralinga (Kumbarasali) along with numerous recent temples. Kashivishvanatha temple is *dvikuta* and consists of a *garbhagriha* and an *antarala* facing east and another *garbhagriha* and *antarala* facing north held together by a common *navaranga*. The north-facing principal *garbhagriha* contains a Shivalinga while the other contains a Virabhadra image. The doorframes have decoration of *pancha-shakhas* and carry Ganapathi in the *lalata*. In the *uttaranga* (architrave) are five miniature *shikhara* models. The two *devakoshtas* in the *navaranga* contain Ganapathi images. The temple carries a Kadamba Nagara superstructure. In the compound of the temple are sculptures of Kali and Saptamatrikas (two numbers) and in the front part of the temple is an oblong *mantapa*. There is a *mantapa* before this also. The Kalingshvara temple situated to the left of this temple is an ekakuta consisting of a *garbhagriha*, an open *antarala*, a *navaranga* and a spacious *mukhamantapa*. The inscription of 1116 referring to Vijnaneshvara is found here. In the *garbhagriha* is a Shivalinga with lustral chute to its right and its doorframe has five decorated *shakhas* with Gajalakshmi in the *lalata*. The central ceiling of the *navaranga* depicts an attractive lotus. In the *mukhamantapa* of this temple are found images of Ganapathi, Keshava, Naga etc. The temple called Halumatha (Gubbimatha) is also an ancient temple. It faces east and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* are four *devakoshtas*

and the central ceiling depicts a lotus. The Panchalingeshvara temple is somewhat buried. It was originally an *ekakuta* temple but an attempt has been made later on to convert it into *Panchakuta*. It consists of a principal *garbhagriha*, an *antarala* and a *navaranga* and on either side of the *navaranga* four *garbhagrihas* containing Shivalinga have been added. Another temple called Kumbarasali (Ishvara linga) is another *trikuta* temple. Consisting of three separate *garbhagrihas* with *antaralas* which are held together by a common *navaranga*. In this temple all the *garbhagrihas* contain Shivalingas with chute on their right. The doorframes are decorated with three *shakhas*. In the *navaranga* there are sculptures of Ganapathi and Saptamatrika and in the central ceiling is bloomed lotus. The principal doorway of this temple is decorated with four *shakhas* while the wall, with only limited decoration, is unpretentious. This is the *trikuta* temple referred to in the inscription and constructed in 1116. In the outer periphery of the village there are modern temples of Bammalingeshvara, Hayyala Siddheshvara, Unachiraya, Mauneshvara, Mahalakshmi, Vithala, Basaveshvara, Siddheshvara, Yallalinga, Basavanna, Biralinga, Mahapuratayi, Yallamma, Palkamma, Pochamma, Maragamma etc. as also Basaveshvara and Lingeshvara Mathas. There are also a Mosque and the Dargah of Mehbub Subani. The tomb of the type of Golgumbaz here is noteworthy.

Mashala (8,581) a border village, situated just six km from the border of Maharashtra, and 27 km north-west of Afzalpur, the Taluk headquarters. Mentioned in ancient inscriptions as 'Masivala', this place in the past was a sarvanamasyad-agrahara located in Ananduru-300 in Alande-1000 division. So far three inscriptions are reported from here. Of these the inscription of 1115 belonging to the Kalyana Chalukya emperor Vikramaditya VI found in the Yalabhavi-totada (Keshava) temple informs that when prince Mallikarjuna was administering Alande-1000, for the worship and rituals of the *trikuta* temple dedicated to gods Mahadeva, Keshava and Aditya caused to be constructed by manevertgade dandanayaka Govindamayya in Masivala besides, the prince gave at the sacred meeting spot (tirtha) of the Godavari and Banjera Sangama, 100 *mattars* of agricultural land and one *mattar* of garden measured by *Benkolvana-kol* (measuring rod of Benkolva). in Sayabbeya Karjagi. Another inscription of 1119 on the same stone mentions the gift of 200 *mattars* of land in Tolaganur and details about the grant to be utilized for particular purposes. This inscription makes clear the fact that this place was a centre of learning of the Vedas, *Shastras*, etc. Incidentally it mentions god Pannaganatha (Nagadeva). The inscription on the left side of the same stone records a grant for god Govindeshvara. Another inscription of Vikramaditya VI near the Kallu-kambada-bhavi informs that Tippana enlarged the *pushkarani* (stepped well) in Masivala and constructed the steps and beautified it and in addition caused to be constructed a Tippaneshvara temple. A grant of 10 *mattars* of land for dharmeta (religious picota) is also recorded in that inscription.

Once historically famous, this place has a few ancient temples that bespeak its ancient glory. Of these the Ramalinga temple near the village Panchayat belongs to circa 12th Century and consists of a *garbhagriha*, an open *antarala* and a open *navaranga* which has provision of entrances from three sides. The *garbhagriha* contains a sivalinga and its doorframe is decorated with three *shakhas*. Along the periphery of the *navaranga* there is *kakshasana* and the two *devakoshthas* here have beautiful doorframes.

Another attractive temple here is the partly deteriorated Narasimha-Ishvara temple, which is a *dvikuta*. In its *garbhagriha* are Narasimha and Shivalinga, the doorframes being decorated with three *shakhas* with Ganapathi in the *lalata*. There is an entrance doorway from the southern side for the *navaranga* but the *navaranga* is completely damaged. The superstructures of the *garbhagrihas* of this temple are of the *kadamba-nagara* form and are in a dilapidated condition. In the compound of this temple are sculptures of Keshava and Ganapathi. The Yalabhavi-totada degula located to the north of the village is itself the *trikuta* temple referred to in the inscription. That this was constructed by Govindamayya who made grants for it in 1115 is known from the inscription located there. This east-facing *trikuta* temple consists of three separated *garbhagrihas* of which the principal *garbhagriha* and the northern *garbhagriha* are empty and only the southern *garbhagriha* contains a Shivalinga with chute to its right. The last mentioned is the god Mahadeva mentioned in inscription while the remaining two *garbhagrihas* contained originally images of Keshava and Aditya which have now disappeared. The doorframes of these are beautifully decorated with *trisakhas*. There are four *devakoshthas* in the *navaranga*, each beautiful from the other, but all are empty. In front of the *navaranga* is a *mukhamandapa* with *kakshasana*. The wall of the temple is unpretentious and the superstructures are destroyed. In front of this temple there is a large beautiful stepped well (100X80 ft). That this temple was an educational school is revealed from the inscription there. The Malakhan temple outside the village is a completely renovated ancient temple and here may be seen the sculptures of Shivalinga, Nandi and pillars belonging to the period of the Chalukyas of Kalyana. The Kallu-kambadbavi temple located in the Gauda's field outside the village was constructed during the time of Vikramaditya VI and it is known from the inscription there that Tippanna caused to be constructed it and enlarged the *Pushkarani*. This is an Ishvara (Tippeshvara of the inscription) temple facing east and consisting of a *garbhagriha*, an *antarala* and a *navaranga*. The right part of the *navaranga* is in a deteriorated state and superstructures have disappeared. The *dipamala* pillar, about fifteen feet high, standing to the right of the temple is very attractive and as old as the temple itself. Another important temple in the centre of the village is the Mahadeva temple. It is also a *dvikuta* which enshrines in one *garbhagriha*, a Shivalinga and Nandi while the other, now empty, probably contained an image of Surya. The doorframes of these are of *trisakha* type and beautiful. In the *devakoshtha* of the *antarala* is a sculpture of Saptamatrikas and the *devakoshthas* of the *navaranga* are empty. The *navaranga* is entered from the northern side through a *mukhamandapa*. The wall of the temple is unpretentious and the superstructures have disappeared. The Somalinga temple in the Koravara lane consists of only *garbhagriha* and *antarala*, the *navaranga* being destroyed. The Chaudeshvari temple is another attraction of this place as it has a beautiful modern superstructure. In the compound of this temple are sculptures of Ganapathi, Saptamatrikas and Mahishamardini. The fair of this temple takes place for one month at the time of Badami Amavasya. The Hanumanta temple outside the village is an ancient temple with a beautiful image of Hanumanta. In front of this temple is a four-faced Brahma image. That the poet Nagaraja who wrote in the 14th Century a work called Punyasrava belonged to this place is revealed by his work. Apart from these there are Agasi Basavanna, Vithoba, Lakshmi, Karibasava, Hirode, Siddharameshvara, Biradeva, Yogappayyana *Gadduge* and Lingadeva temples besides a Mosque and a Dargah. **Bingoli** is a hamlet of Mashala. An inscription of the Kalyana Chalukya king Jayasimha II here in the Chaudeshvari-bana informs about the installation in 1025 of Nilakanteshvara temple together by Kurubara Bakkayya, Arasikabbe, Sovimayya and

Muddayya and records a grant of 32 *mattars* of agricultural land and gardens for the god. But there are no ancient remains found here.

Miryana (3,378) is a place of historical importance situated 18 km south-east of Chincholi, the Taluk headquarters. Two inscriptions are reported from this place so far. While the hero-stone inscription near the Ishvara temple outside the village is very much damaged, another inscription of circa 12th Century informs about the grant of land for the temples of Jyotirdeva, Bhimeshvara and Chaudeshvari. The temples here indicate that anciently this was a centre of Jaina and Shaiva activities. The Papanatha temple outside the village on the Tanduru road consists of a *garbhagriha*, an *antarala* and a *navaranga* and has an entrance from the east side. The *garbhagriha* enshrines a Shivalinga and the doorframe has four *shakhas*. The square pillars of the *navaranga* are dwarf and carry attractive decorations of kirtimukha, flowers and creepers, pearl-garlands and, yatis seated in padmasana. In the *devakoshthas* of the *navaranga* are sculptures of Surya, Ganapathi and Mahishamardini. To the right side of this temple is a Hanumanta temple in front of which a hero-stone and a sculpture of water-goddess are found. The *garbhagriha* carries a Kadamba Nagara superstructure. The temple appears to be of 9-10th Century.

The 'Muru Devara Gudi' (the temple of three gods) situated at the centre of the village, where three separate temples are seen. Of these two are facing west, while one faces east. All these are Shaiva temples carrying Kadamba Nagara superstructures. Though the doorframes of the *garbhagrihas* are unpretentious, the upper part contains decoration in the form of a band of *hamsas*. The *antarala* of one of the temples has makara-torana, while another has life-size sculptures of Ganga and Yamuna. These belong to about 10-11th Century. The Ishvara temple outside the village is in deteriorated condition and retains only its *garbhagriha* and *antarala*. In the *garbhagriha* is a large sivalinga and the doorframe has decoration of five *shakhas* with Gajalakshmi at the *lalata*. The beam of the open *antarala* is decorated with a beautiful *makara-torana*. There is a hero-stone in front of this temple. This belongs to about 10th Century. The Hanumanta temple in the centre of the village has been constructed using pillars of early period. The large *makara-torana* here is very attractive. There are in the compound of the temple sculptures of Surya and Ganapathi. The Jaina Basadi on the Chincholi road retains only *garbhagriha* and open *antarala* and the *navaranga* portion is completely lost. In the *garbhagriha* there is a beautiful image of seated Tirthankara in *padmasana* on a high *simhapitha*. The local people call this Shantinatha basadi. In the prabhavali of this 10 feet high sculpture are miniature carvings of Tirthankaras. Outside the village in the stone quarrying area is a renovated temple of Virabhadra. These apart, there are in the village modern temples of Hanumanta, Dyamavva, Maragamma etc. as also a Mosque and a *Dargah*. Around the village there are large number of stone quarries and the stone tiles from this place are called 'Miryana parasi'. This is an important industry in this area.

Mogha (2,889) is a place of historical importance located 27 km west of Chincholi, the Taluk headquarters. It is famous for the Rameshvara temple located on a lower valley about one and a half km south of the village. Two inscriptions are reported from this place so far. Of these an inscription of 918 belonging to the Rashtrakuta period lying near the Jumma Masjid is badly damaged and it informs that Chandiga installed god Aditya in Moraghe and for its worship made over a grant of 300 *mattars* of land to Balachandra-bhatara. Another damaged inscription lying in

two pieces in front of the Ramalingeshvara temple belongs to the Kalachuri period and records that in 1170, when Vasappayya dandanayaka caused to be made the Svayambhu Ramanatha temple and Ramatirtha in Anadi agrahara Maigeha, mahamandaleshvara Vira Gonkarasa, queen Mailaladevi and Kumara Malladevarasa made grants for this temple in Maighe.

The Ramanatha temple mentioned in the inscription is the present Ramalingeshvara temple. This east-facing temple stands on a high *adhishtana* in a multi-angled plan and consists of a spacious *garbhagriha*, open *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with five *shakhas*; there is a beautiful *chandrashila* near the threshold. Both the *devakoshthas* of the *antarala* contain Ganapathi images. Of the four *devakoshthas* in the *navaranga* only two contain sculptures of Saptamatrikas and Mahishamardini. On all four pillars of the *navaranga* are found bas-relief sculptures of Nataraja, Brahma, Vishnu, Sarasvati, Bhairavi, Ganapathi, Ugra-Narasimha, Surya, Bhikshatanamurti, female dancers etc. All along the end of the *navaranga* are *kakshasanas* and there are entrances to the *navaranga* from three sides. In the *mantapa* to the right of the *navaranga* is a seated image of Malachi. On the exterior wall of the *garbhagriha* on all the three sides are *devakoshthas* which contain Brahma, Maheshvara and Vishnu sculptures. The wall of the *garbhagriha* is unpretentious and carries a beautiful northern (*Bhumija*) superstructure with *amalasila* and *sukanasa*. It is the most distinct temple in the whole of the district and to its left towards the east are three ponds of which one contains a sculpture of Anantapadmanabha, two sculptures of standing Vishnu and one sculpture of seated Vishnu. The annual fair of this temple takes place on the Ramanavami. Apart from these, there are in the village temples of Basavanna, Biralinga, Hanumantha, Durgamma, Lakshmi, Dyamavva, and others besides a Mosque and a *Dargah*.

Mogha (B) (1032) is 12 km south-west of Alanda, the Taluk headquarters. No inscription has so far been reported from here. But it has assumed importance because of a circa 12th Century Somalingeshvara temple. This is an east-facing *trikuta* temple. The three *garbhagrihas* together with open *antaralas* are arranged on three sides of a common *navaranga* with a *mukhamandapa* in front. All *garbhagrihas* contain Shivalingas and their beautiful doorframes are decorated with three *shakhas*. There are six *devakoshthas* in the *navaranga* and the images they contained originally have disappeared. The pillars of the *navaranga* are simple and the ceiling is decorated with lotuses. The principal doorframe of the temple is also decorated with three *shakhas* and carries a carving of Ganapathi in the *lalata*. Standing on a high platform, the temple has multi-angled plan and its walls are unpretentious, while the superstructures have disappeared. Near by this temple is the Hanumanta temple and beside it are found two and a half feet high sculptures of Keshava, Bhairava, Ganapa, Saptamatrikas, Gajalakshmi (locally called *Bananti-kallu*) and *Rasi-chakra* (zodiac stone). Of these the *Rasi-chakra* stone is circular and contains Surya in the centre surrounded by twelve signs of the zodiac. In the past this appears to have been worshipped by the folk and presently also it continues to be worshipped by them. It is noteworthy that in front part of the *Rasi-chakra* stone the seven horses of Surya's chariot and his charioteer Aruna are carved. Apart from these, there are in the village modern temples of Hanumanta, Jattappa, Hirode, Chaudamma, Lakshmi and Maragamma as also a Mosque and the Ladle Mashak *Dargah*.

Mogla (1,479) is five km south of Chitapur, the Taluk headquarters, reachable from Maragol cross. A completely damaged inscription of circa 14th Century has been found in the

Ramalingesvara temple, which is a construction of about 12th Century although fine it is in ruins and deserves to be conserved.

Mudabola (4,480) is 24 km north of Shahapur, the Taluk headquarters, and 30 km south of Jevargi . Mentioned as 'Madubala' in ancient inscriptions, it was formerly located in Sagara-500 division and two inscriptions of the Kalyana Chalukyas are reported from here so far. One of these located near the Siddheshvara temple belongs to Jagadekamalla's time and informs about the grant of 100 *mattars* of land measured by the *gadimbada-kolu* of god Siddheshvara for god Siddheshvara by *mahamandaleshvara* Chandarasa and refers to a branch of Aleshvara Matha of the neighbouring Sirivolal. Another inscription is not clear.

The Siddheshvara temple referred to in the inscription itself is today's Siddheshvara and, being renovated, it consists of a *garbhagriha*, an open *antarala* and a *navaranga*. In the *garbhagriha* is a Shivalinga and the pillars of the *navaranga* are lathe-turned. The doorframes of the temple are attractive. The Ramalingesvara temple in the centre of the village is an underground temple consisting of a *garbhagriha*, an open *antarala* and a *navaranga*; the roof of the *navaranga* has disappeared. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with three *shakhas*. The pillars of the *navaranga* are beautiful and there is a flight of stairs to get down from the *navaranga* doorway. This temple, which is distinctive, also belongs to circa 11th Century. Apart from these, there are modern temples of Gopalaswami, Hanumantha, Akkamahadevi, Dyamavva, Durgavva, Mahakali, etc. and the Matha of Madivalappajja. There are also a Mosque and a Dargah.

Mudanuru (5,385) is 35 km north-west of Surpur, the Taluk headquarters, and 10 km south-west of Kembhavi, and is located on the Kembhavi-Hunasagi road. So far 21 inscriptions are reported from this village which was the birth-place of Jedara Dasimayya, a pre-Basava period *vachanakara*. Mentioned in ancient inscriptions as '*sarvanamasyad-agrahara dakshina-Varanasi* Mudiniru', '*sasanada mane* Mudiniru' and '*Ramadatti agrahara*', it was a place located in Sagara-500 division and was an important religious, educational and cultural centre. This was the original centre of the Abhinava Pasupata tradition of the Yalamela Simhaparshe and the founder of this tradition, Maleyalapandita, hailed from this place. Today there are two places named as Mudanuru within a distance of half a km, distinguished from each other as Chikka-Mudanuru and Hire-Mudanuru of which the former has 10 inscriptions while the latter 11 inscriptions.

Of the inscriptions here the one on the pillar in front of the Bhringi temple at Chikka-Mudanuru dated 1099 is the most ancient and it belongs to the reign of Kalyana Chalukya king Vikramaditya VI. It records a grant in 1099 by 500 *Mahajanas* of *agrahara* Mudiniru, made over to Brahmarasi-pandita, the *acharya* of Ugrabhimeshvara of Hagaratagi, of 18 *mattars* of agricultural land, 450 *kammas* of wet-land, one *mattar* of garden, one oil-mill and tax on 15 shops for the worship of god Kumareshvara installed by Komarasvami-dandanayaka, as also the details of the income from various taxes made over for the god by the 500 Nakhara Banajigas (guild of traders) and incidentally mentions gods Macheshvara, Chandeshvara, Bhairava and Bonkeshvara of that place. In addition, the inscription also refers to god Kakkeshvara of Kakkeri. Another inscription on the *mantapa* behind the Gopalaswami temple at Chikka-Mudanuru dated 1146 is of the reign of Jagadekamalla II and informs about the grant of *herjunka* and *vaddaraula* taxes over 18,000

mattars land of Mudiniru by *mahapradhana* sunkavergade Gayadhara-dandanayaka in the presence of 500 *Mahajanas* for god Sri Rameshvara of Mudiniru and the *vidya-satra* there. A pillar in the same temple has an inscription of 1167 which informs about the grant of 12 *mattars* of land measured by *Manikeshvarada-kol* for the service of god Lakshmaneshvara there. Few more inscriptions of 1175, 1182 and 1188 in the same temple also record grants by various officers for god Lakshmaneshvara on various occasions. Two 13th-Century inscriptions found on the pillars of the same temple register the various taxes given away for god Rameshvara. Another inscription on another pillar of the same temple belongs to the reign of Yadava Singhanadeva and reveals the grants for a temple (Rameshvara) in Mudaniru by various merchants including the *Ayyavole-ainurvar* (Ayyavole-500) in 1218. In the inscriptions of Chikka-Mudanuru mentioned above gods Rameshvara, Lakshmaneshvara, Kumareshvara, Bonkeshvara and Ugra-Martanda are referred to but it is highly impossible to identify them today.

In Hire-Mudanuru there are 11 inscriptions. Of these, the inscription of 1093 seen to the right of the Ramanatha temple belongs to the reign of Kalyana Chalukya king Vikramaditya VI and informs about the grant of wet-land for god Agastyeshvara made over to *sthanacharya* Tejorasipandita; incidentally it refers to the wet-lands belonging to gods Markandeshvara and Narayana. Another inscription of 1105 in the compound of the same temple informs about the grant of 10 *mattars* of land, after purchasing it at a cost of 50 *gadyanas*, by Taradevi, the queen of *mahamandaleshvara* Jogamarasa, and of 10 *mattars* of agricultural land and one *mattar* of wet-land by the *Mahajanas* for Uttareshvara temple. The inscription of the time of Vikramaditya VI on a pillar of Ramanatha temple informs about the grant of land and money to Tejorasi-pandita, the *sthanacharya* of Rameshvara temple. Another inscription in the compound of the same temple also belongs to the reign of Vikramaditya VI and informs about the grant for the *aggishthike* of the Brahmapuri of god Rameshvara by Kapparasa, son of *mahamandalesvara* Lakshmarasa. The inscription of 1129 on the wall inside the same temple informs about the grant of 12 *mattars* of agricultural land, 450 *kammas* of wet-land, an oil mill etc for the worship of god Markandeshvara by *mahamandaleshvara* Mallidevarasa and grant of tolls in Sagara-500 and Hagaratagi-300 by *sunkavergade* and others for the god. The inscription on the first pillar of that temple dated 1144 informs of the grants given for the same god by the *Mahajanas*. Two more inscriptions of 1142 and 1154 in the compound of that temple record the grants made for god Rameshvara respectively by *mahamandaleshvara* Kapparasa and Appannabhattachopadhyaya of Hunasige. Similarly another inscription of 1180 here informs about the grant by 500 *Mahajanas* for gods Rameshvara and Lakshmaneshvara of *agrahara* Mudiniru. The inscriptions of Hire-Mudanuru discussed above mention Agastyeshvara, Markandeshvara, Narayana, Uttareshvara, Rameshvara and Lakshmaneshvara temples. The inscriptions of both these places indicate that in the past these villages together formed a single village called *agrahara* Mudiniru. The inscriptions reveal that there were a large number of temples in the past. But the old temples here have been considerably renovated and the inscriptions have been displaced from their original location; as such it is difficult to identify these temples with certainty.

In Chikka-Mudanuru today there are temples of Mallikarjuna, Bhringi, Venugopala, Hanumanta and Siddhalingeshvara; of these the Mallikarjuna temple is partially renovated. This

deteriorated temple was originally a *dvikuta* and appears to have been later on transformed into a *trikuta*. The pillars and doorframes of the temple suggest that this could be constructed during 10-11th Century; and there is a Saptamatrika panel here. This is probably the Mulasthana Kumaresvara-Bonkeshvara temple referred to in the inscription mentioned above. The Venugopalaswami and the Hanumanta temples located adjacently and the inscriptions on the pillars of the Venugopalaswami temple mostly inform about the grants given for the Lakshmaneshvara temple at different times. In the *garbhagriha* of this temple a beautifully carved panel of Venugopala and Panduranga being worshipped at present. Near this temple is the south-facing Hanumanta temple built out of the components of an old temple and just by the side of it is a dipamala pillar (illumination pillar) of the Maratha period. The Siddhalingeshvara and Bhringi temples are the other ancient temples here and they are also in deteriorated state. It is believed locally that here are the Maralu-tirtha (sand pond), Sakkare-tirtha (pond sugar) and Halu-tirtha (milk pond).

Hire-Mudanuru, which is reached after proceeding further from Chikka-Mudanuru, has the Rameshvara temple where Jedara Dasimayya used to worship. This east-facing temple is a *dvikuta*; its two *garbhagrihas* facing each other have an *antarala* each and are connected by a common *navaranga* which has entrances from sides. The east-facing *garbhagriha* contains the large Rameshvara Shivalinga and its doorframe has five *shakhas* with Gajalakshmi in the *lalata*; while in the west-facing *garbhagriha* there is a sculpture of Uma-Maheshvara now (In the past it should have contained an image of Surya). The local people believe that this is the Samadhi of Dasimayya. In the *antarala* is a beautiful makaratorana containing the carvings of Brahma, Vishnu and Maheshvara. The *navaranga* contains sculptures of Ganapathi and Uma-Maheshvara. The entrance doorway is decorated with three *shakhas* and carries Gajalakshmi in the *lalata*. In view of the fact that the Rameshvara temple of Mudinira tirtha has been mentioned also in the inscriptions of 1071 and 1093 from Huvina Hadagali (Bellary Dist.) it may be construed that the *sthanacharyas* of Mudanura Rameshvara temple were already famous by that time and that their fame had spread to distance places. In the compound of this temple there are five small temples (three of them face east and the remaining two west) with only a *garbhagriha* and an *ardhamandapa*; one of these contains an image of Dakshinamurti. To the north of Rameshvara temple is located the Rama-tirtha and to the east the Pandu-tirtha; these attract attention because of the beautiful narrative sculptures of the episodes from the Ramayana and the Mahabharata. The Siddhalinga temple on the bank of the Rameshvara-tirtha consists of a *garbhagriha*, an open *antarala* and a *navaranga*; the doorframes of the *garbhagriha* and *navaranga* contain four and five *shakhas* respectively and carry Gajalakshmi carving in the *lalatas*. The beam of the *antarala* has been decorated with an attractive *makaratorana*. According to the local people, behind this temple were the Sangameshvara-tirtha and the Sangameshvara temple. Outside the village is the Bhadrappayana Matha. Consisting of a *garbhagriha*, an *antarala* and a *navaranga*, it contains a Shivalinga in the *garbhagriha*. The principal doorway is decorated with a beautiful *makaratorana* containing Brahma, Nataraja, Vishnu and Parivaradevatas. Near this is the Lakshmaneshvara-tirtha and it is believed that the Lakshmaneshvara temple is buried beside it. In the Kurubara street is the Chaudeshvari temple, containing an unusual sculpture of the goddess. It is believed that there were in Hiremudanuru the Ramatirtha, Pandutirtha, Sangamatirtha and Lakshmanatirtha of which the last one is now intact.

Jedara Dasimayya, one of the leading sharana among the pre-Basava period Shivasharana *vachanakaras*, belonged to this village and it is believed that this is the sacred place where he obtained *tavanidhi* by pleasing god *Shiva*. 'Ramanatha' was his pen-name and over 100 *vachanas* composed by him have been available till now. Duggale, the wife of Jedara Dasimayya, was also a *Sharane* and she herself has composed a few *vachanas*. The Ramanatha temple where he worshipped is located here. The Ramatirtha and the Lakshmanatirtha are even today the sources of water for about 800 acres of land. The fair of god Rameshvara is held from Chaitra Suddha *Panchami* to *Dasami* and Jedara Dasimayya's annual festival is celebrated on the day of *Dasami*. When thousands of people gather in festive mood on that occasion.

Mudhol (8,230) is located 32 km south-east of Sedam, the Taluk headquarters. It is mentioned as 'Mudavolalu' in ancient inscriptions and so far one inscription belonging to the reign of Rashtrakuta Kannaradeva has been reported from this place. This circa 10th-Century inscription is found on a pillar in the Ramalingeshvara temple. It informs that when Gonayya was administering Mudavolalu, Guligavunda caused to be made the Mahadeva temple and gave grant of three *mattars* of agricultural land, 10 house sites, one garden and one oil-mill for the services of the god. This reveals the existence of a Mahadeva temple of the Rashtrakuta period here. The Ramalingeshvara temple here is of the Rashtrakuta period and appears to have been renovated later on. It comprises of a *garbhagriha*, an open *antarala* and a *navaranga* and contains in the *garbhagriha* a Sivalinga with chute to its right. Its doorframe has three *shakhas* and contains a Gajalakshmi in the *lalata*. There are three unusual hero-stones in front of this temple and the inscription once stood here is now missing. Apart from these, there are modern temples of Gopalaswami, Vithala, Ganesha, Nilakantheshvara, Virabhadra, Hanumantha, Uradamma, Yallamma, Ambabhavani, Chaudamma, Dyavamma, Maragamma etc. besides a Dargah and a Church. In the nearby Medak and Silarakote villages there are temples of the Kalyana Chalukya period. The birth-place of Narayana Gajankusa of Salotagi in Bijapur District is said to be Kanchapalli Mudhola and this is that very place. This is also the village to which Vajrabhatta, the author of Viravali, belonged.

Mugulanagaon (2,314) is a place of historical importance situated 30 km north-west of Chitapur, the Taluk headquarters. Mentioned in ancient inscriptions as 'Mugulunage Amaragrama', only one inscription of 14th century has been reported from this place. The Bhogalinga temple, which houses this inscription, is a beautiful building of the Kalyana Chalukya period and consists of a *garbhagriha*, an *antarala* and a *navaranga* and is in ruins. Apart from these, there is a low *mantapa* called *Degula*. Images of Ganapathi, Saptamatrika, Mailara, Keshava etc. and a hero-stone in the compound of the Hanumanta temple. There are two *masti* stones near the Kumbara Sali Gudi. Outside the village is Hirematha where the chariot-pulling festival (*rathotsava*) is celebrated on *Vaishakha Bahula Pratipada* on the *punyatithi* (the sacred day of passing away) of Siddhalinga Shivacharya.

Muganuru (950) is 10 km north-east of Sedam, the Taluk headquarters, and located on the right bank of Kagina river. So far no inscription has been reported from this place. But the place has assumed importance owing to the Ramalingeshvara temple here. This temple belonging to the period of Chalukyas of Kalyana, is a *trikuta* consisting of three separate *garbhagrihas* with

antaralas held together by a common *navaranga*. The temple is partially dilapidated and the *garbhagriha* of the temple contains a Shivalinga. Its doorframe is attractive and has in the lower part Vaishnava *dvarapalaks*. The remaining two *garbhagrihas* are also deteriorated. In the central ceiling of the *navaranga* is a simple lotus and the only *devakoshtha* contains an image of Ganapathi. The walls and *adhishthana* of this temple are simple and the superstructures have disappeared.

Munavalli (3,709) is 12 km north-east of Alanda, the Taluk headquarters. It is believed that this is the very place where the 12th-Century Shivasharana Angajeshvara Masanayya attained Samadhi. The temples of Masanayya, Mutya Masanayya and Gajesha Masanayya here are said to be the temples of Masanayya, his preceptor and his personal deity respectively. Karajige near Akkalakot (Maharashtra) which also has temples of Gajeshvara and Masanayya is also believed to be the birth-place of Masanayya. The fair of Masanayya temple in Munavalli takes place on the fifth day from Dhavanada hunnime.

Mupta (1,262) is located on Gulbarga-Sedam road 24 km south-west of Chitapur, the Taluk headquarters, and an inscription of 1157 belonging to the Kalyana Chalukya king Nurmadi Tailappa, has been reported from this place. This inscription informs that when Madiraja caused to be made the temple of Kalideva and Achyutadeva in Muppati located in Gonka-120 (60) division, mahamandaleshvara Gonkarasa made a land grant for the temple, while on the same occasion the gaudas of the village along with Madiraja also made grants for the services of the gods. In the village today there is an Ishvara temple of *trikuta* type which is identical with the temple mentioned in the above inscription. Only the principal *garbhagriha* has an *antarala* while the remaining two are mere *garbhagrihas*; the temple has an entrance from the south. In the principal *garbhagriha* is a Shivalinga and its doorframe being decorated with three *shakhas* which carries *Shaiva-dvarapalaks*. In the *antarala* is a beautiful *chandrashila*. There are a total of six *devakoshthas* in the *antarala* and *navaranga* and the *navaranga* ceiling has a three-petal lotus. In the remaining two *ankanas* of this temple probably there were sculptures of Achyuta and Shankaradeva. This temple, which is completely in a deteriorated condition, has a *mukhamandapa* for the entrance with *kakshasana*. In the temple premises are mutilated sculptures of Ganapathi, Saptamatrikas, Mahavira, Keshava etc. Apart from these, there are in the village modern temples of Hanumanta, Siddhayya Mutya, Biradevaru, Basaveshvara, Dyavamma, Maragamma etc. along with a mosque and the Dargah of Sayyid Pir. Gundagurti (2,834) is a neighbouring village four km north of Mupta and it is located in Chitapur Taluk. Here too there are Ishvara and Kumbhar temples, the latter is partially buried, both belonging to the period of the Kalyana Chalukyas. Of these the Ishvara temple is renovated while the Kumbhar temple is deserted. Apart from these there are modern temples of Siddhalingesvara, Sharanabasaveshvara, Biradevaru, Hanumanta, Dyamavva, Maragamma etc.

Nagavi (K) (249) is a place of historical importance situated three km south-east of Chitapur, the Taluka headquarters. Mentioned as '*maha agrahara Nagavavi*' and '*sarvanamasyada agrahara Nagavavi*', it was in the past the capital of Aralu-300 division. Five inscriptions belonging to the period of Chalukyas of Kalyana are reported so far from this place. The oldest of these is a pillar inscription in the compound of *aravattu-kambada-gudi* (Temple of sixty pillars) and belongs to the reign of Kalyana Chalukya king Someshvara I. It informs that *dandanayaka* Madhuvapparasa

caused to be constructed in 1058 the *traipurusha-sale*, Madhusudhanalaya, Rameshvaralaya and Ramatirtha in *maha agrahara* Nagavavi, which had been obtained by his father Kalidasa *dandanayaka* from the Chalukya emperor as '*parameshvara-datti*', and for the boarding and lodging of 257 persons in this *ghatikasthana* (University), which included 200 students studying the *Vedas*, 50 students studying *Sastra*, six teachers and one *Sarasvati-bhandari* (librarian), and for the worship in the temple gave 1000 *mattars* of land after obtaining it as gift from *mahamandaleshvara* Ayyarasa. It is noteworthy that this is the first ever reference to an ancient library in Karnataka. That this was a *ghatikasthana* known for study of *Veda* and *Sastra* and a *maha agrahara* of 400 *mahajanas* is revealed by this inscription. Another inscription of 1086 from here is important from the point of view of architecture and for the information it furnishes relating to award of educational degrees, and terms like *ekadandi*, *snataka* etc. draw our attention. This inscription informs about a grant of 1045 *mattars* of land for god Madhusudhana and for the various members of the work-force attached to the temple. Further the inscription informs that *maha amatya* Naranayyanayaka caused the construction of the above mentioned school and *tirtha*. Incidentally it also mentions sculptor Nagoja. Probably he himself was the architect of these temples. An inscription of 1092 in the Lakshmaneshvara temple informs about the gift of various incomes for the service of god Lakshmaneshvara, located in front of Rameshvara temple, by *mahapradhana* Kalimmarasa. Another inscription of 1094 in the Siddheshvara temple informs about the construction of Siddheshvara temple by Chavundayya and about the gift of 200 *mattars* of land, 30 *kamma* of wet-land, etc. for the service of that god. Another inscription of 1054 (?), pertaining to the same temple and belonging to the reign of Jagadekamalla, reveals the gift of 25 leaves on each *heru* (load) by *Hannavanigas* for the construction of a *matha* attached to the Siddheshvara temple.

In Nagavi, which is in a ruined state, there are 11th-Century temples called Aravattu Kambadagudi, Rameshvara, Lakshmaneshvara, Nandibavigudi, Vithoba, Bangaradagudi (Jaina), Nandishvara, Nagayi Ellamma, and Kadale Basavanna; the mosque called Karimasidi (Black mosque) converted during the Muslim rule and Jumma Masjid; and Irappayyanagudi and Hanumanta temple built by using Chalukyan pillars. Most of these are in a dilapidated state. The east-facing Nagavelamba (Ellamma) temple located at the centre of a large compound consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a *ardhamandapa*. At the time of renovation a hall has been added in front of the *navaranga*. The *garbhagriha* enshrines an image of Devi. Beside the temple is a tank. The administration of this temple is at the hands of the *Mujarai* department. The annual fair of the temple takes place on *Sigi-hunnime* and during the Dasara festival, special celebrations take place on all nine days. Of the temples here, the Aravattu-kambadagudi, which is protected by the Archaeology Department, is of historical importance. This is the *Traipurusha-sale* built by Madhuvapparasa as mentioned in the stone inscription of 1058 lying in front of this temple. This east-facing temple consists of a *garbhagriha*, an open *antarala* and a spacious *sabhamandapa*. In the *garbhagriha* is a single *pitha* for holding the images of Brahma, Vishnu and Mahesvara but the images are missing. The doorframe of the *garbhagriha* is decorated ornately with *pancha-shakhas*. In the open *antarala* is a Nandi. The spacious *sabhamandapa* is supported by 88 pillars of four varieties with the presence of a cist at the centre being noteworthy. Standing on a raised *adhishthana*, this temple, as known from the inscriptions, served as a school of Vedic

studies for students and it had the distinction of being regarded as a *Ghatikasthan* (University). There is a fine *pushkarani* beside the temple.

The Rameshwara and Lakshmaneshwara temples facing each other are built independently. Among them, the east facing Rameshwara temple was built in 1058 and the tirtha on its right backside is the Rameshwara tirtha referred to in inscription. Consisting of a garbhagriha, an antarala and an open navaranga .its garbhagriha enshrine Rameshwara Shiva linga and the doorframes of both the garbhagriha and antarala are adorned with trishakas. Opposite to it is the west facing Lakshmaneshwara temple mentioned in a record of 1093. Which although has a garbhagriha, an antarala and a navaranga but now stands in ruins. The Nandi linga and Vittoba temples nearby are also having a garbhagriha, an antarala and a navaranga which are partially ruined. The Gunderayal (Bangara) temple is a Jaina Basadi with garbhagriha and antarala portions intact. In the garbhagriha, only the tirthankara pita is seen and its doorframe is adorned with six *shakhas* decoration motif and bears an unpublished inscription. The Chandrasila slab in the antarala has attractive designs and its doorjamb has ornate trishakha and jalandra. This Basadi seems to be a construction of 11th century is now in ruins. The bettale Basavva's temple which also in ruins is another jaina monument of the place.

The temple (Degula) situated at the centre of the ruined Nagavi village seems to be the Madhusudhanalaya referred to in inscriptions. This east facing temple is now in ruins. It consists of a garbhagriha, an open antarala, a navaranga and a sabhamantapa, was formerly a Shaiva temple, but its garbhagriha has no image now. Its doorframe has *attractive chatushakha* decoration with Gajalakshmi in the lalata. The central ceiling of its navaranga bears lotus decorations. The open *sabhamantapa* has entrance from both south and north. Among the Nandishvara and Kadale Basavanna temples in the paddy field, located to the left of sixty pillared temple, while the north facing Nandishvara a tiny temple has a garbhagriha, navaranga, an open antarala and ardhmantapa. The Kadale Basavanna temple facing east consists of a garbhagriha, an open antarala, open navaranga and a nandimantapa. From the 1094 inscription found in this temple, it becomes clear that the Siddheshvara temple referred to in the inscriptions is the same. It houses a Shivaling with its door frame having trishaka motif with Gajalakshmi on its lalata. The Uma- maheshwara sculpture in the antarala is attractive and the open navaranga has entrance from both south and north. Many temples have undergone several changes during the muslim rule and Kali masjid, Erappaiah gudi and Jumma masjid are such examples where chalukyan pillars are seen.

The south facing Hanumanta temple, of circle 17th century has a garbhagriha, pradakshinapatha, navaranga and a mukhamantapa and it Houses an attractive sculpture of god Hanumanta. This place once a famous agrahara, an renowned ghatikasthan and a famous capital now stands amidst ruins.

Nalavara (11,533) is located 32 km south-west of Chitapur, the Taluk headquarters, and 28 km north-west of Yadagiri. The Nalavara Railway Station is about three km away. The inscription in the *navaranga* of the Mulasthanadeva temple here belongs to the reign of the Kalyana Chalukya king Vikramaditya VI. It informs that in 1126 Ganada Mallisetti (Mallisetti of the oil mill) caused to be constructed, the Mulasthanadeva temple in Nalvara and made grant of a site for the

satra and two *mattars* of land for annadana (boarding). On the same occasion a gift of one Lokkiya haka for each okkalu was made by the people of the place, Nakharas, Telligas, Manikaras, Binagas and Ankakaras. It is also revealed by the inscription that a fort rising to the sky's height existed at Nalvara. The present temple containing the inscription itself is the Mulasthanadeva temple referred to in it. It has been renovated partially. The place is now famous for the Shri Kori Siddheshvara Matha.

Naraboli (3,770) is located on the right bank of river Bhima, 14 km from Jevargi, the Taluka headquarters. Mentioned in ancient inscriptions as 'Nariyambole-70' and 'Nariyambola-70', it was the headquarters of an administrative division comprising 70 villages. But no inscription is reported from here so far. Today there are six temples belonging to 11-12th Century, some addressed as 'Ishvara temple' and some named simply as 'Degula' by local people. These consist of a *garbhagriha*, an *antarala* and a *navaranga* and enshrine a Shivalinga. The Panchalingeshvara temple in the centre of the village enshrines a four-faced linga, distinct from others. One of the temples has superstructure of the *kadambanagara* form. The *trikuta* temple behind the house of Padasetti is in ruins. The Ganapathi temple by it contains a beautiful Ganapathi sculpture and there are two hero-stones. There are two temples of god Hanumanta belonging to the period of the Nizams. Of these the Hanumanta temple in open field of the village contains pillars of circa 13th Century and a *dipamale kamba* (pillar illumination) stands before it. This apart there are in the village temples of Virabhadra, Basavanna and Maragamma. The mosque on the river bank is a beautiful Islamic architectural piece where a mutilated Persian inscription is found. To reach Chamanur across the river there is conveyance of boat from here.

Narayanapur Dam (Basavasagara) situated five km from Narayanpur in Surpur Taluk, 22 km from Lingasugur and 30 km from Muddebihal, it is located in the area of Siddapur village in Muddebihal Taluk of Bijapur District and it is a lovely place enjoyed by tourists. Because of the dam constructed here to the river Krishna under the Upper Krishna Project several areas of Bijapur and Gulbarga districts are expected to get benefits of irrigation and electricity. The dam runs about half a km and the tourists crossing the dam will experience, even in the hot sun, an explicable amount of pleasure from the cool breeze floating across the reservoir. Near the dam a fine rose garden is being raised. July-August is the most suitable period to visit this place. There is a government tourist bungalow for the use of tourists. There is much scope for tourism development here.

Narona (6,610) is a place of historical importance 25 km south-east via Kadaganchi from Alanda, the Taluk headquarters, and 34 km north-west of Gulbarga via Chinchanasuru. The local tradition asserts that Rama, on his way back to Ayodhya after slaying Ravana, came to Narona and having worshipped the Kartika linga here got rid of the sin of having slain Ravana, hence the place came to be known as 'Na Ravana'. It is also believed that Sage Agastya had rested here. On the basis of inscriptions the antiquity of Narona can be traced back to 11-12th Century. Mentioned as 'Naravani' in inscriptions, it was an administrative headquarters of 12 villages (*kampana*) located in Gonka-120 in Alande-1000 division, as is known from the stone inscription of 1142 from the neighbouring village of Bodhan. But so far no inscription has been reported from this place. However, owing to the presence of temples of Kartikeya and Kshemalingesvara and an underground temple of Vishnu it has assumed fame and has grown into a sacred *kshetra* named 'Kshetrapala'.

It is locally believed that a visit to this place (Kshetrapala) located three km away between Narona and Chinchanasuru would procure the merit of having visited all the sacred *kshetras* of the country. Here there are eight *tirthas* called Gupta, Narasimha, Lakshmi, Sarva, Bhavanasa, Rudra, etc. Of these the Guptatirtha takes birth about a furlong from the Kshetra and flows through out the year forming a valley. The Bhavanasi-tirtha is within a cave containing terrific sculptures of Kalika and Bhairava. The remaining *tirthas* are large sacred pools. The Kshemalingeshvara is an ancient but simple temple. The Kartikeyasvami temple is surrounded by water and a fair takes place every three years here. There is a recent temple of Akkamahadevi. The Narayanadevara Matha here is also worthy of mention. This *Kshetra* occupying an area of about eighty-five acres of land is admirably scenic with a stream flowing amid, the temple complex arousing devotion with a variety of stone sculptures needs a special mention.

Nelogi (Nelavagi) (5,162) is a place of historical importance situated on the Jevargi-Sindhagi road, 23 km north-west of Jevargi, the Taluk headquarters and it is located on the right bank of the river Bhima. Pavadapurusha Kolu Shantayya or Nelavagi Shantayya, an important Sharana contemporary of Basavanna, hailed from this place and his *gadduge* is also located here. So far no inscription is reported from here. But there are 11-12th Century temples of the Kalyana Chalukya period and of which the Ishvara temple situated in the Hugar lane was originally a Jaina Basadi later converted into a Shaiva temple. This south-facing temple consists of a *garbhagriha*, an open *antarala* and a *navaranga* with a side entrance. In place of the image of Tirthankara Parshvanatha now there is a Shivalinga. Its doorframe is decorated with *trisakhas* and the *lalata* carries the figure of a Jina. Of the two *devakoshthas* in the *antarala* one contains a portion of mukkode (triple umbrella). The four pillars supporting the *navaranga* are lathe-turned Chalukya pillars decorated with carvings of attractive lotus and beaded garlands. On the four faces of one of the pillars there are relief carvings of padmasina Tirthankara. Inscriptions on a couple of pillars have been damaged. The ceiling of the *navaranga* is decorated with a beautiful lotus surrounded by creepers. The doorframe of the *navaranga* is decorated with *panchasakhas* of which the second band contains miniature sculptures of padmasina Tirthankaras. Similarly the presence of the *Chauri*-bearing Vaishnava *dvarapalaks* and miniature Jina Tirthankara sculptures at the sides is noteworthy. In the *lalata* also there are carvings of Jina Tirthankaras and *burnakumbhas*. From the circumstantial evidence it may be inferred that originally this was a Parshvanatha Basadi. The Kallaniga temple in the Gujagondara lane is also a temple of 11-12th Century, but it retains only the *garbhagriha* while other portions have disappeared. In the *garbhagriha* there are three large Shivalingas and its doorframe is decorated with *trisakhas*. In the compound of this temple there are two hero-stones and damaged Saptamatrika panels. The Nilakantheshvara temple on the bank of the river Bhima is an underground temple of about 11-12th Century and contains a Shivalinga in the *garbhagriha*. This is a place for *anushtana* and it is believed that Sharana Shantayya used to sit here for *anushtana*.

The Hanumanta temple located in the Bazar at the entrance of the village is a temple built by reusing the pillars of the Kalyana Chalukya period and it consists of a *garbhagriha*, *pradakshinapatha* and a *sabhamantapa*. Two badly damaged inscriptions, two hero-stones and a hero-cum-masti stone may be seen in the compound of this temple. The temple has a charming *dvara-gopura*. Outside the village is the Annabasappa temple built out of Chalukya pillars of 12th Century.

The scholars have already noticed the inscription of 1162 from Bhuyyara (Bijapur District) and another of 1187 from Shiravala referring to Shivasarana Kola Shantayya of Nelavigi. The inscription of 1261 from Basavapatna in Arakalagud Taluk which records the genealogy of Neluvige Satideva (Shantayya) up to his grandson is as much as important. Apart from these, there are in the village modern temples of Basaveshvara, Biralinga, Jattingaraya, Mallayya, Lakshmi, Devamma, Chaudamma, Lakkamma etc. and the tomb of an Vedannadasvami and Kadleppana (Shivandeshvara) Matha. There are two mosques and Dargahs of Ladle Mashak and Mehbub Subani.

Nidagundi (5,775) is a place of historical importance located 26 km south of Chincholi, the Taluk headquarters, and 16 km north of Sedam. So far two inscriptions are reported from here. Of these the inscription on the pillar of the Navakoti Narayana temple belongs to the reign of Rashtrakuta king Akalavarsha. It is an incomplete record mentioning only the king's name and date (939). The inscription on the pillar of the Kamma temple pertains to the reign of Vishnuvardhana Permadideva and records a grant, but its details are not clear. The recent Virabhadra temple consists of a *garbhagriha* and *navaranga* and enshrines an image of Virabhadra. Atop the *navaranga* there are attractive mortar sculptures which include *mithunas* also. Within the compound of this temple, slightly to the left are two temples facing each other, whose *navarangs* are joined together. Locally called Navanarayana-devara gudi, one of the *garbhagrihas* of this temple enshrines an image of Narayana. Its doorframe is decorated with four *shakhas* and carries in addition a band of hamsa pairs. The *antarala* is beautified with a *makara-torana*. In the *navaranga* are two *devakoshthas* which contain a Shivalinga and a Bhairava sculpture. There is an image of Surya in the centre of the *navaranga* and it can be surmised on this ground that this was originally a Surya temple. An inscription of 939 is found carved on one of the pillars here. Facing this is the Ishvara temple which carries a dravida style superstructure. Its pillars are beautiful. These temples belong to about 10-11th Century. In the compound of this temple are found sculptures of Gajalakshmi, Aditya, *Shaiva-dvarapalakas*, *padmasina* and *sthanaka* Tirthankaras. The Kalikadevi temple is another ancient temple here. It has two *garbhagrihas* aligned in a single row with a common spacious *navaranga* which has two doorways. These *garbhagrihas* contain Shivalingas and the attractive doorframes are decorated with three and four *Shakhas* respectively. Here are found sculptures of Durga, Saptamatikas, damaged *Chauvisa* Tirthankara and Surya. On the pillar of the *navaranga* are carved themes related to *Ramayana* and various divinities. It is noteworthy that certain stories from the *Panchatantra*, such as the story of the Fox and the lion and Monkey and Bene found here are being reported for the first time here. The *sala* type of the joint pair of superstructures over this temple is of the *dravida* style. The temple has undergone renovations. The Jaina Basadi here is of about 12th Century. It is now in ruins. Outside the village in an agricultural field there is an Ishvara temple which retains only its *garbhagriha* portion, the remaining part having disappeared. This temple enshrines a Sivalinga and carries a Kadamba Nagara superstructure. Its doorframe is decorated with three *shakhas* and *hamsavali*. This is a 11th Century temple. Apart from these, there are in the village modern temples of Hanumanta, Vithala, Venkateshvara, Basavanna, Venkataramana, Dyamavva, Maragamma, etc. In front of the Hanumanta temple are sculptures of Ganapathi and Nandi. There is also a curious *pitha* meant to carry Aditya which depicts seven horses, Aruna and wheels on either side. A mosque and a Dargah are also located here.

Niluru (3,781) is located 40 km east of Afzalpur, the Taluk headquarters, 27 km west of Gulbarga and five km from Station Ganagapur. It is famous for the Mehabub Subani Dargah. The Urus of this Dargah takes place twice a year (the Major fair during March-April and the Minor fair during October-November). The temple of *Shivasharane* Nimbakka, located amidst peaceful surroundings on a hill about one km away from the village is noteworthy and its fair is celebrated on the day of *Ugadi Panchami*.

Nimbargi (6,345) is a place of historical importance, situated 20 km south of Alanda, the Taluk headquarters, and eight km north-west of Ganagapura Station, located on the Alanda-Devara Ganagapura road. Mentioned in ancient inscriptions as Nimbaragi, it was in the *kampana* called Gonka-120 which was in turn located in the administrative division called Alande-1000. So far four inscriptions are reported from this place. Of these three record grants for construction and maintenance of Svayambhu Koti Shankara temple and for the Matha, in the neighbouring village of 'Agrabara Madhiphala' (Madiyala). The inscription of 1134 in the *navaranga* of the Ishvara temple located in the centre of the village belongs to the reign of Kalyana Chalukya king Someshvara III and informs that Narayanacharya, the ancestor of Kalideva, the head of the village, had obtained the Nimbaragi village as gift from the Badami Chalukya King Vikramaditya, and that Vikramaditya VI had granted approval for Kalideva's father Chimala as the *prabhu* of Nimbarage. Further it informs that in 1134, Kalideva built a beautiful *trikuta* temple for gods Abhinava Kalideveshvara, Channakeshava and Udayaditya in Nimbaragi and gave various grants for the worship of the gods, for the *satra* (choultry) and for reading *Purana*. The temple containing the inscription is itself the *trikuta* temple and it is very attractive. This north-facing temple has three separate *garbhagrihas* with *antaralas* arranged around a common *navaranga*, with *kakshasana* for fore part. The *garbhagrihas* on the south and west have Shivalingas while the *garbhagriha* on the east has a *pitha* for holding Aditya image. The doorframes of these *garbhagrihas* are decorated with *trisakhas*, *chatushakhas* or *panchashakhas* and carry Gajalakshmi figures in the *lalata*. The doorframes of the *antaralas* have *jalandras* (perforated windows) and lady *chauri*-bearers while the lintels are decorated with beautiful *makaratoranas*. The central pillars of the *navaranga* are smoothly finished and polished and the ceiling has an attractive lotus surrounded by ashta-dikpalakas. At the entrance to the temple there are steps flanked by elephantine balustrades. The *navaranga* has six *devakoshtas* whose sculptures have disappeared. In between the pilasters of the wall between south and west *garbhagrihas* and the *antaralas* are four an half feet tall graceful relief sculptures of Nataraja, Bhairava, standing two-armed Ganesha, Bhairavi, amorous *mithuna* couple and damsels in various charming postures. Standing on an elevated platform, the temple's *adhishthana* has a decorative band of *vajra* (diamond) motifs while the back of *kakshasana* carries a beautiful relief of a row of elephants in procession. In front of the Hanumanta temple located near this temple are beautiful sculptures of Bhairava and Bharavi. The Ishvara temple is another monumental and beautiful work of art. Surrounded by a spacious *prakara*, the temple consists of a *garbhagriha*, an *antarala* and an open *navaranga*, the last of which has an entrance passage from the south side with a *dvaramandapa*. The *garbhagriha* enshrines a Shivalinga and its doorframe is decorated with *trisakhas* and carries a carving of Ganapathi in the *lalata*. The threshold of the *garbhagriha* is attractive with a beautiful *chandrasila* before it. On either side of the *antarala* are beautiful *jalandras*. There are four *devakoshtas* in the *navaranga*. The pillars of the *navaranga* are smooth and shine with polish

while the central ceiling is decorated with a lotus surrounded by ashtadikpalakas. The ends of the *navaranga* and *dvaramandapa* carry *kakshasanas*. Though the portions above the *adhishthana* of this temple have been renovated, the original plan is retained. This is a beautiful monument of 12th Century.

The Kumbara-house temple located at the centre of the village is an ancient one and only retains the square *navaranga* portion; there is no sculpture here. Beside this are the remains of an ancient temple called Dhramaraja Matha. These belong to 12th Century. The Mallikarjuna temple here is another attractive temple consisting of a *garbhagriha*, an *antarala* and a *navaranga*, provided with an entrance from the north side. In the *garbhagriha* is a Shivalinga, while its beautiful doorframe is decorated with *panchasakhas*. There is an attractive *chandrasila* in the *antarala* whose lintel is decorated with *makaratorana*. The Kalleshvara and Someshvara temples although are ancient temples smaller in size but in dilapidated condition.

The Sharana Basaveshvara temple outside the village is built after the model of Sharana Basaveshvara temple in Gulbarga. Its annual fair is celebrated for three days and on the day of *Hostila Hunnime* the chariot ceremony takes place.

Apart from these, there are recent temples of Mallayya, Nirahankara, Jattingaraya, Hanumanta, Malingaraya, Basavanna (four temples), Gangamma, Maragamma, etc. as also Viraktamha, Gaddugematha Kumbaramatha. The Gavisvaramatha is deserted. The ancient Jaina Basadi has today become a spot for throwing garbage. There are also a Jumma Masjid and Dargahs of Hazarat Baba Fakruddin and Shah Hussein Badshah.

Nippani (1,170) is a place of historical importance located about 40 km north-west of Chitapur, the Taluk headquarters, and 22 km north east of Gulbarga. Mentioned in ancient inscriptions as 'Supani', the only reported inscription from this place so far belongs to Jagadekamalla's rule. It informs that Somaladevi, the queen of Jagadekamalla, while she was administering Supani, caused to be installed goddess Sarasvati in 1037 and gave grant of 32 *mattars* of agricultural land and two *mattars* of garden for the worship of the goddess and for the boarding and lodging of the students studying there. In addition, the inscription has recorded that Durgasimha, the *manevergade* of queen Somaladevi, got made the *Sarasvatimandapa* in Supani as *Kavijanasraya nishthe*. It has been opined that the Durgasimha of this inscription is identical with his namesake, the author of *Panchatantra*. The inscription contains one of the *slokas* of the *Panchatantra*. But few Scholars have accepted Savadi, a village in Ron taluk as his native place. There is a rectangular ancient *mantapa* called Malakhan (Malikarjuna) temple in the village. In the *mantapa* there are sixteen pillars and a *pitha* attached to its rear wall. This north-facing *mantapa* itself is likely to have been the *Sarasvatimandapa* referred to in the inscription. Apart from these, there are in the village modern temples of Revanasiddheshvara, Hanumanta, Siddhalinga, Biradeva, Ambabhavani, Lakshmi, Dyavamma, Vithala, Maragamma, etc. and the Dargah of Nande Sab.

Padasavalagi (3,769) is located 12 km west of Aland, the Taluk headquarters. Mentioned in ancient inscriptions as 'Patta Savalige', the place has yielded only one inscription so far. Located in front of the Kalleshvara temple, it belongs to the reign of the Kalyana Chalukya king Vikramaditya VI. It records the grants by various officers in 1110 for gods Kalideveshvara, Singeshvara and

Somesvara of Patta Savalige. The Kalleshvara temple in the Kumbhara lane in the village is the *Trikuta* temple mentioned in the inscription and consists of three separate *garbhagrihas* with open *antaralas* arranged around a common *navaranga*. The principal *garbhagriha* and the southern *garbhagriha* contain Sivalingas while the third one is empty. The doorframes of all these are decorated with *trisakhas* and contain Gajalakshmi figures in the *lalatas*. The threshold of the principal *garbhagriha* is very attractive and before it, is a beautiful chandrasila. In the *navaranga* there are two *devakoshthas* containing sculptures of Keshava and Naga. The front part of the *navaranga* has *kakshasana*. The wall of this temple is unpretentious. There is a hero-stone beside it.

To the right side of this temple is the temple of goddess Sarasvati which contains a beautiful sculpture of Sarasvati seated in padmasana. Its doorframe is decorated with *chatussakhas* while the *lalata* has a carving of Ganapathi. On the wall of the *ardhamantapa* is a beautiful relief sculpture of Natya Ganesha. It appears to have been a school in the past. In the village there are partially dilapidated ancient temples of Someshvara and Shambhulingadeva. The Channakeshava temple is an underground temple and contains a beautiful and delicately carved life-size statue of god Channakeshava. The Revaneshvara temple outside the village has multiple angled plan, consists of a *garbhagriha*, an *antarala* and a *navaranga* and has been renovated. Near by is a sculpture of circular Rashi chakra. Outside the village there is a Dharmaraja temple where ancient sculptural remains are found. Apart from these, there are in the village modern temples of Biralinga, Hanumanta, Vithala, Jatinga, Venkoba, Shankoba, Virabhadra, Basavanna, Dattatreya, Amba Bhavani, Ellamma, Maragamma etc. as also a mosque and a Dargah.

Pastapura (1,882) is located 33 km south-east of Chincholi, the Taluk headquarters. An inscription on a nearby hill informs that Tonipalli was made an agrahara and handed over as gift to the Brahmanas. But its script is of a later period. The Ramalingeshvara temple in the centre of the village is a monument of about 12th Century and consists of a *garbhagriha*, an open *antarala* and a *navaranga* with side entrance. The *garbhagriha* has a Shivalinga with chute to its right and its doorframe is decorated with *trisakhas* and carries a carving of Ganapathi in the *lalata*. In the *navaranga* there are four *devakoshthas* containing Ganapathi, Naga and Bhairava sculptures. The *navaranga* pillars are in Chalukyan style and the central ceiling is decorated with an attractive lotus. The entrance part of the *navaranga* has *kakshasana*. Apart from these, there are in the village modern temples of Virabhadra, Hanumanta, etc. as also a mosque and a Dargah.

Petha Shirur (2,289) is a place of historical importance located 19 km north-west of Chitapur, the Taluk headquarters. Mentioned in ancient inscriptions as 'Sripura', only one inscription, belonging to the reign of Kalyana Chalukya King Vikramaditya VI, has been reported from this place so far. This inscription located in the Mallikarjuna temple informs that Rebbanayya dandanayaka of Sripura caused to be constructed in 1117 the Rebbeshvara temple and for the services of the god and for the students studying in the matha, made over to Sadyojyatapandita, who was the *acharya* of Nareshvara Matha of Bhankura, a gift of 45 *mattars* of agricultural land, two *mattars* of wet land, flower garden, three oil mills, and income from betel leaves, areca nuts and paddy. Incidentally it also mentions the neighbouring Bamukura (Bhankura) and Palanura. The Mallikarjuna temple represents the Rebbeshvara mentioned in the inscription. This east-facing temple consists of a *garbhagriha*, an *antarala* and an open *navaranga* having *ardhamandapas*

on three sides. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with four *Shakhas* and carries a carving of Ganapathi in the *lalata*. Five superstructure models decorate the *uttaranga* (architrave). In the *antarala* is a beautiful *chandrasila* and a *devakoshtha* containing Saptamatrika panel. The beams of the *navaranga* are covered with carvings of lotuses and the central ceiling contains a simple lotus. The *sukhasana* adorning the edges of the *navaranga* is carved as if supported by miniature pillars while the back of the *kakshasana* is decorated with beautiful miniature sculpture. The *adhishthana* of the temple is decorated with small sculptures of elephant, *vimana*, couple, *chauri*-bearer, Surya, Hanuman, etc. Among these the sculptures depicting delivery scene and homosexuals are noteworthy. The wall of the *garbhagriha* is decorated with some relief sculptures of four feet height depicting Bhairava, Surya etc. To the left of this temple is a *pushkarani* (sacred pond). The Jaina Basadi in the Harijanakeri outside the village has been mistaken by the locals for a Buddhist vihara. This Basadi consists of a *garbhagriha*, an open *antarala* and a *navaranga* and its *garbhagriha* contains a four and a half feet tall monolithic image of a Tirthankara seated in *padmasana* on a *simhapita*. In the *antarala* is a loose sculpture of Ambika Yakshi. The doorframe of the *navaranga* is decorated with four *shakhas* and carries a carving of Tirthankara in the *lalata*. The temples of Ramalingeshvara and Bhimalingeshvara outside the village are also ancient. Consisting of a *garbhagriha*, an *antarala* and a *navaranga*, both are Shaiva temples. The Ramalinga is smaller in size while the Bhimalinga is a bigger temple. It is noteworthy that in the rear wall of the Ramalinga temple there are seven cross bands for the purpose of illumination. In the premises of this temple there are sculptures of Ganapathi, Bhairava, Keshava, Naga, Shivalinga and Nandi. The Honnalingshvara temple is located behind the Revappayyamy's temple in the centre of the village. This east-facing temple is a *Trikuta* temple consisting of three *garbhagrihas* each with open *antaralas* held together by a common *navaranga*. In the principal *garbhagriha* is a *pitha* meant for god Aditya where only the head portion of an Aditya image is seen. The remaining two *garbhagrihas* are empty. The central ceiling of the *navaranga* has a three petaled lotus. In the locality called Jaina Basadi, there are small Jaina images of Parshvanatha, Mahavira, Chauvisa tirthankara, Padmavati Yakshi, etc. The Ishvara temple behind the Hanumanta temple is also an old temple and here are found sculptures of a Shivalinga with chute to its right, Ganapathi and seated Chaturmukha Brahma. Apart from these there are in the village modern temples of Bazar Basavanna, Biradevaru, Sharanabasaveshvara, Revanasiddheshvara, Revappamutya, Hanumanta, Dyamavva, Maragamma, etc. and Siddhalingshvara Matha. In addition, there is a Jumma Masjid and the Dargahs of Nadinmulla Husseini and Malliksab. Katamdevarahalli (980) is a neighbouring village, five km away and the ancient Sikhreshvara temple is located on a hill there. In the village there are temples of Katammadevi and Ellamma for which the place is famous.

Rajana Kolor (4,829) is a place of both Pre-historic and historic importance, located 42 km south-west of Surapur, the Taluk headquarters. To the west of the village, on the way to *Tirtha* village, about one and a half km away from the main branch canal are found scattered, hundreds of Megalithic tombs in an area of 3-4 acres of land. Scholars have expressed the view that the present day village was also a site of Megalithic Culture. The availability of small and large sized megaliths together in such large numbers at one locality is noteworthy. It is important to note that the tombs of megalithic culture, which is a continuation of the Neolithic culture found in the sites of neighbouring Kodekal, Budihal, and Hunasagi area, are found in large numbers

here., Rajanakolur having a rich pre-historic background has so far yielded three inscriptions and these mention the village as 'Bhattagrama Rajanakoluru'. Of these inscriptions, which are found in the Shankaranarayana temple, one of 1091 belonging to the reign of Vikramaditya VI informs that while queen Chandaladevi was in Rajana Koluru, she gave to 32 Brahmanas of the Brahmapuri a grant comprising 111 *mattars* of black-soil, measured by a staff of 42 spans, and two house sites to the east of Pagarittage-sime. Another inscription of 1097 informs that the same queen gave for god Shankaranarayana a field, a garden, a oil mill and sites for worship. A third inscription belonging to 1214 informs about the grant of income from tax on betel leaves and from other taxes by the merchants and mahaprabhus of the village together for god Shankaranarayana. The reason for the occurrence of the adjective term '*bhattagrama*' with the name of this village appears to be that this village which was under the administration of queen Chandaladevi had been assigned to her for the enjoyment of its royal income for her livelihood. The Sankaranarayana temple mentioned in the above inscription has undergone complete renovation recently without retaining its original form. The Ramalingeshvara temple in the Maligaudara lane is a *Trikuta* renovated completely but retaining its original form. In this temple, which consists of three *garbhagrihas* with open *antaralas* held together by a common *navaranga*, there are sculptures of Ganapathi, Surya and Mahishamardini. In the compound of the Hanumanta temple there are about four feet high sculptures of Bhairava and Bharavi in standing posture. Similarly, there are loose sculptures of four seated Matrikas, Gajalakshmi, hero-stone and Shivalinga also. Found with these is an image of Parshvanatha *Tirthankara* seated in *padmasana*. There is a deteriorated temple of Channakeshava outside the village. These apart there are in the village recent temples of Kotturesha Basava, Somanatha, Hanumanta, Maragamma, Durgamma and Virabhadra as also a Jumma Masjid and a Dargah. The Sheik Ali (Katte) platform here is a living witness of the Hindu-Muslim amity.

Ramapura (638) located on the right bank of the Bhima river, 26 km south-east of Jevargi, the Taluk headquarters, is famed for circa 17th Century Shivasharana named Bokkappayya. This was the place where Bokkappayya, who composed about 210 tripadis and tatvapadas, become one with god. The Bokkappayya temple is situated in the centre of a large *prakara* and it consists of a *garbhagriha* and an *antarala*. The *garbhagriha* carries a Kadamba Nagara superstructure. The important evidences relating to Bokkappayya here consist of a three-pillared *mantapa* where he used to practice penance and a foot-print platform on the bank of the river. These apart there are in the village temples of Hanumanta, Dyamavva, Maragamma and Palakamma as also a Mosque and a Dargah. The neighbouring village of Hotinamadu (512) has a Siddhalingeshvara temple located in the field of a local Desai, is a famous structure of Hindu-Muslim amity. Its wall is carved with beautiful relief sculptures relating to secular and philosophical themes. Since this was the place where during his visit Shivalingeshvara of Savalagi (Gulbarga Taluk) had left his turban, a throne (Gadduge) has been constructed here. The Dargah of Nasir-ud-din, the preceptor of Bande Nawaz, is also located here.

Ramatirtha (591) is 18 km south-west of Chincholi, the Taluk headquarters, via Sulepete. No inscription has so far been reported from here. Yet it is famous because of the ancient Ramalingeshvara (Rama-Lakshamana) temple located here. This is a *dvikuta* temple of about 11th Century consisting of two *garbhagrihas*, along with open *antaralas* facing each other and held

together by a common *navaranga*. The principal *garbhagriha* which faces east, contains a Shivalinga while the opposite *garbhagriha* originally contained an image of Surya. But today only a *pitha* of the Surya image is found in the latter. The doorframes of the *garbhagrihas* of this temple are simple and unpretentious. The pillars in the *navaranga* are of varieties. Its ceiling contains a three petal lotus while the *navaranga* has *kakshasana* along its periphery. The *navaranga* has entrances both from north and south. The superstructures have disappeared and the temple is in a deteriorated condition. Apart from these there are in the village temples of Basavanna, Hanumanta, Virabhadra and Maragamma as also a Mosque and the Dargah of Yakub Sab.

Ratkallu (4,345) is a place of historical importance 41 km west of Chincholi, the Taluk headquarters, and 44 km north-west of Gulbarga. An inscription of circa 12-13th Century found on the base of a pillar in the *navaranga* of the Bankanatha temple calls the deity of the temple 'Bankeshvara' but no details are available. The place is even today famous because of the circa 12th Century temples of Bankanatha, Ramalingeshvara and Sangamanatha. Of these the Bankeshvara temple in the centre of the village stands on a high adhithana and comprises of a *garbhagriha*, an open *antarala* and a *navaranga* and there are small *shiva* temples at the four corners of the *prakara*. The *garbhagriha* has a Shivalinga and its doorframe is decorated with five *shakhas*, while the doorframe of the *antarala* has three *Shakhas* with a *makaratorana* on the beam and *jalandras*. There are two *devakoshthas* in the *navaranga*. Its central pillars are beautiful while the ceiling is decorated with a lotus and panels of *ashtadikpalakas*. The wall of the *navaranga* is formed of *vajrapattika* (band of diamond motifs) and there are *kakshasanas*. The superstructure of the temple is renovated and is in *vesara* style. The temple has entrances from three sides. There are two hero-stones in the premise of this temple. The Ramalingeshvara temple nearby is a simple *trikuta* temple of 12th Century containing Sivalingas. The Sangameshvara temple is an old temple renovated recently. In the Hanumanta temple outside the village is an old sculpture of Hanumanta and in front of it are three to four hero-stones. On the nearby Gaurigudda hill are located Savalagi Siddhalinga's temple, etc. There is a large Viraktamatha in the village and three gateways. There are also six Mosques and six Dargahs.

Revuru (B) (3,026) is located 26 km north-east of Afzalpur, the Taluk headquarters, and 55 km east of Gulbarga. No inscription has so far been reported from here. But the antiquity of this place can be pushed back to the time of the Chlukyas of Kalyana on the basis of the temple of Kallaningadeva in the village and the Mallayanagudi on the Mallayyanagudda near the village. The Kallaningadeva temple near the Post Office belongs to circa 11-12th Century and consists of a *garbhagriha*, an *antarala* and a *navaranga*. The ruined *garbhagriha* contains a Shivalinga. The *navaranga* has four *devakoshthas* of which two contain partly mutilated images of Ganapathi and Vishnu. On the Mallayyanagudda, situated about a km away from the village, stands the east-facing Mallayya temple consisting of *garbhagriha* and *navaranga* and it is completely renovated. The temple, which has pillars of about 13th Century, has in its *garbhagriha* two Shivalingas and the doorframe is decorated with three *shakhas*. The central ceiling of the open *sabhamandapa* is decorated with a lotus while the walls of the temple are unpretentious. There is a hero-stone near the temple. The fair of god this temple of takes place on Chatti Amavasya. In front of the Hanumanta temple in the village is sculpture of four-faced Brahma on a *pitha* locally called

Baramappana-kallu. In addition, there are in the village modern temples of Mallikarjuna, Bammalingappa, Siddharameshvara, Revanasiddheshvara, Basavanna, Jatingaraya, Chaudamma, Lakshmi and Maragamma, as also a Mosque and the Dargah of Nasir-ud-din Mutya.

Rudravadi (2,988) is located 16 km north of Aland, the Taluk headquarters. Mentioned in ancient inscriptions as 'agrabara Rudravadi' and 'Ruddavadi', this was in the past an *agrabara* of 50 *Mahajanas* and an educational and religious centre situated in the kampana of Moramba-84 which in turn was located in Alanda-1000 division. Two inscription belonging to the reign of the Kalyana Chalukya king Vikramaditya VI have so far been reported from this place. Of the two inscriptions in the *navaranga* of the Mallikarjuna temple here, one of 1103 refers to the construction of *trikuta* Lakshmis temple in Rudravadi by dandanayaka Mallidandanatha at the request of Chandaladevi, the queen of Vikramaditya IV, and records a grant of 300 *mattars* of land measured by *Manikeshvarada-kolu* bought after paying a sum of 500 *gadyanas* by the sons of the Mahamandaleshvara and made over to Vasudeva Bhattopadhyaya, the prabhu of the *agrabara*, for the services of the twenty-four images (*chaturvimsati-murtis*) of Vishnu in that temple. It eulogizes Vishnubhatta, the composer of the inscription, as *kaviratna-bhushana* (an ornament of the best of poets) and *Karnataka-Sanskrita-Andhra-kavi* (a poet proficient in composing in Kannada, Sanskrit and Telugu languages). Incidentally the inscription mentions the neighbouring villages of Khajjuri (Khajuri) and Javalige (Javalagi). A second inscription situated there belongs to 1119 and informs about the grant of Javalige and Babbaleshvara villages comprising of a total of 900 *mattars* of land for the worship rituals of gods Channakeshava and the *chaturvimsati* Vishnumurtis of Rudravadi to the 50 *Mahajanas* of the Brahmapuri at the request of Somayajipandita. This inscription also states that it was the composition of *Kaviratna-bhushana* Vishnubhatta.

The very Mallikarjuna temple in which these inscriptions are found represents the *trikuta* Channakeshava temple mentioned in the inscriptions and it consists of three separate *garbhagrihas* with *antaralas* held together by a common *navaranga*. In the principal *garbhagriha* is a Shivalinga while the north *garbhagriha* enshrines a sthanaka image of Vishnu of four and a half feet high. The image in the south *garbhagriha* is missing. The doorframes of these are decorated with three *shakhas* with Gajalakshmi in the *lalasa*. In the *navaranga* are pillars of three types and the central ceiling depicts a lotus. The front part of the *navaranga* has *kakshasana* which is extended up to the *pushkarani* in front recently. The *pushkarani* in front of the temple is rectangular and has flights of stairs from two sides. This east-facing temple stands on a high platform and its walls are unpretentious. The fair of this temple is celebrated on a grand scale on the Chaitra Suddha Dvadasi. Outside this temple there are four feet high sculptures of Kartikeya and Keshava. In the village there are modern temples of Shivalingesvara, Hanumanta, Lakshmi and Maragamma as also a Mosque and Dargahs of Sulaiman Pasha and Hussein Pasha. About 10 km from here is located **Kotana Hipparagi** (1,278) on the left bank of Bennehole. The temple of Mahadeva of circa 12th Century here consists of a *garbhagriha*, an *antarala* and an open *navaranga* which has entrance from the side. The Kalyanalinga temple here is ancient but completely in a deteriorated condition.

Rummanagudu (1,559) is a place of historical importance situated 31 km west of Chincholi, the Taluk headquarters. No inscription has so far been reported from here. But is famous owing to

the temples of Nilakantheshvara and Ramalingeshvara which are in deteriorated condition. The Ramalingeshvara temple is about one km west of the village and it is a *dvikuta* temple consisting of two *garbhagrihas* with open *antaralas* arranged on the west and south of a common *navaranga*. Both *garbhagrihas* contain Shivalingas of which one is made of *Chandrashila*. The *navaranga* contains beautiful sculptures of Vishnu and Kali. To the left of this temple is a beautiful stepped *pushkarani* (well). This partially deteriorated temple belongs to circa 12th Century. The Nilakantheshvara temple in the centre of the village is a unique monument, now in ruins, with fine sculptures recalling the Shilabalikas of Beluru and Halebidu. Standing on a high platform and *adhishtana*, this east-facing temple consists of a *garbhagriha*, an *antarala* and an open *navaranga*. The *navaranga* has entrances from three sides, each having a *mukhamandapa*. The *garbhagriha* contains a Shivalinga and on its rear are about four feet tall images of seated *Shiva* and Vaishnava *dvarapalaks*. The doorframe of the *garbhagriha* is decorated with five *shakhas* and near the threshold is a beautiful *chandrashila*. The *antarala* doorframe is also attractive with five miniature *mandapas* in the architrave. The pillars of the *navaranga*, decorated with miniature sculptural carvings of various divinities, are also beautiful. In the potikas (brackets) of these pillars are Salabhanjikas and a couple of *mithuna* sculptures. The *navaranga* portion is deteriorated while the ceilings of the remaining parts are attractively decorated. Some five or six types of pillars may be noticed in the *navaranga*. On the whole the *navaranga* portion, the wall portion and the *kakshasana* portion of this temple are noteworthy for their delicate carvings. On the exterior of the *garbhagriha* wall there are *devakoshtas* on all the three sides and there are beautiful sculptures of Ugra-Narasimha and Vamana. The distinctive sculptural decorations on the wall and *navaranga* portions are noteworthy. In the *adhishtana* part of the *navaranga* are carved beautiful narratives of the Ramayana. Found scattered near the gateway of the village and near the Hanumanta temple are ancient sculptures. A two-armed image of Ganapathi is also found here. Ancient sculptures are found in the village in large numbers. Apart from these there are in the village modern temples of Sharana Basaveshvara, Ugra-Narasimha, Hanumanta, Devamma, Lakshmi etc. and two Mosques and a Sultan Bad Shah katte (platform). On the hill nearby is the Dargah of Dhaval Malik where the *Urus* takes place.

Sagara (10,515) is a place of historical importance situated about 15 km south-west of Shahapur, the Taluk headquarters. It has remained a intriguing question whether or not this place has anything to do with the administrative division mentioned as Sagara-300 and Sagara-500 in inscriptions. The region between the rivers Krishna and Bhima is even now called Sagaranadu (Sagaragadde). There is a puranic tradition which identifies the hill near Shahapur as 'Sagaradri' and is believed that today's 'Shahapur' or 'Halesagara' (Old Sagara) region itself is the Sagara of the past and that it was ruled over by emperor Sagara.

Shivasharana Bommayya, who lived in circa 1160, hailed from this place and it is believed that having been drawn into an argument with the Jainas he defeated them by performing the miracle of holding in his hand a piece of red-hot iron immersed in boiling oil. Like other Sharanas he too was a vachanakara and has composed about 85 vachanas under the pen-name "*Sagarada Bommannodeya tanumana Sangameshvara*".

Feristha states that like Dvarasamudra and Gulbarga, Saara was an important town. Alauddin Khilji's son Mubarak Khilji had made this his military camp in order to gain control over Deccan. The Sagara region was under the control of Bahauddin Gurusap, the relative of Muhammad-bin-Tughlak. When he invaded Vijayanagara, Firoz Shah Bahamani stayed here for a few days. Kampilaraya, Krishnadevaraya and Aliya Ramaraya had fought the Muslims for holding the fort at Sagara. Ramaraya had the title '*Sagara Sankramanaraya*'. In 1695 Aurangzeb took over Sagara from Piddenayaka. Under the Mughals it became a mint.

From Sagara, 21 inscriptions belonging to different rulers of the Muslim period are reported. They belong to the period from 1376 to 1713. Two Kannada inscriptions of an earlier period, belonging to circa 11th Century, are also discovered here. Of these, the inscription of 1071 belongs to the reign of Kalyana Chalukya king Someshvara II, informs about gift of income from tolls to Anantashakti-siddhantadeva, the *sthanacharya* of the matha of god Nakareshvara jointly by queen Devalamahadevi, the traders of Ayyavole-500 and other traders for the ascetics and students. Another inscription of 1786 informs about the gift of the well, constructed by Lenka (Servant) of Amara Kallasetti, to the god by Yalasetti, son of Lingasetti. Of the 4 Arabic and 17 Persian inscriptions, the one of 1390 refers to the construction of Ashurkhana by *kotval* Mubarak at the orders of Mahmud Shah Bahamani, while another found near tank of the Dargah of Sufi Saint Hazarat Saramastan mentions that Mubarak, by building this monument at the orders of the same Sultan, made Sagara a heaven. Another inscription found near the *Dargah* of Tajudin Sheik Munavar Badshah states that Mubarak constructed this monument at the orders of the Sultan. Another inscription of 1407 on the high gateway of the village records that *kotval* Fahimfat Sultan built it on the orders of Firoz Shah Bahmani, while another inscription there states that on the orders of the same Sultan *kotval* Mubarak built forts and bastions. The place has been referred to as 'Nasaratabad' in an inscription of 1411. The inscription near the well of the Sarmast Dargah informs that the well in question was constructed in 1426. From these inscriptions it is revealed that the fortifications, Mosque, Dargah and Ashurkhana here were constructed during the Bahmani period.

Of the inscriptions belonging to the Adil Shahi Sultans, those of Ismail Adil Shah are the oldest. Among them one informs about the grant for the Dargah of Tajuddin Sheik Munavar Badshah, while another states that the mosque here was built by Barakat, the teacher of Dastur Khan. Another inscription of the same period states about the construction of Ashurkhana. Some five or six inscriptions here mention Dastur Khan. That he was in service as Khan-i-Azam during the reign of Ismail Adil Shah is also revealed by these inscriptions. Sagara is famous for Jumma Masjid, Dargah of Saint Sufi Sarmast and Dargah of Tajudin Sheik Munavar Badshah. Thousands gather here for the annual *Urus* of Sufi Sarmast. The Jumma Masjid here is kept open on that occasion. **Mahal Roza** (1,419), known for the five Gumbazs of the Adil Shahi period, is two km west of Sagara. Here are located five tombs of Sayyad Akus Khan, Sayyad Konbemir, Vastad and Panchshad Ali, etc. and they carry beautiful domes. A large number of devotees visit the Yallamma and Mallamma temples on the Yallamma hill in the month of Roza.

Sannati (Sonthi) (1,595) is situated 48 km south-west of Chitapur, the Taluk headquarters, 56 km north-west of Yadagiri and 19 km from Nalwar Railway Station. Located 19 km north of

Shahpur, this place can be reached easily by a boat from Shirival on the river bank. Locally called 'Sonthi', this village is a significant pre-historic and historic site situated on the left bank of the river Bhima. Old Stone Age tools, and Major Rock Edicts of Ashoka have already been reported from here, and Buddhist Stupa remains of the Satavahana period have been discovered in good numbers in the recent excavations; these discoveries have certainly added to the fame of the place but it is the Chandralamba temple that is the chief centre of attraction for the tourists. Being one of the chief Buddhist centres in the State, Sannati is the oldest Buddhist centre of Karnataka, and the credit of bringing to light this site goes to Kapataral Krishnarao. Since then by the efforts of several scholars four inscriptions of Ashoka's time (B.C. 3rd Century) and 77 inscriptions of the Satavahana period (2nd-4th Century AD) (total 81), all in Prakrit language and Brahmi script, have so far been reported from Sannati and it is noteworthy that this is the only site where Brahmi inscriptions are found in such large numbers. The oldest of the Brahmi inscriptions reported from here are the four fragmentary inscriptions of Ashoka's reign and of these two are Ashoka's Major Edicts No.12 and 14, while the remaining two are Special Edicts. In Karnataka so far only Minor Edicts had been discovered and since the Sannati Ashokan inscriptions include Major Edicts and Special Edicts they assume significance. Though the edicts are damaged they can be recognized, on the analogy of similar epigraphs found elsewhere, as Dharmalipis (inscriptions relating to Dharma). This apart they prove that the Bhima valley was under the rule of Ashoka.

In Karnataka, the highest number of Shatavahana inscriptions are found in Sannati. These inscriptions mention the Shatavahana kings Siri Satakarni Vasisthiputra Siri Pulamayi and Shatavahana Agnisarma, who ruled during 2nd-4th Century, along with the amatyas (ministers), the officers and important traders and record the activities of that period. Some of these inscriptions are accompanied by interesting sculptural carvings which attract our attention. Sculptures depicting a cart with yoke freed from bullocks and resting bullocks of this period are found in large numbers in several places and they are considered to be the memorial stones of Buddhist laity; some of them carry inscriptions also. The inscribed sculpture depicting the touching scenes of Gautamiputra Satakarni in his death-bed and Vasisthiputra Pulamayi suffering the pangs of separation from his father is another noteworthy sculpture. Several such sculptures may be seen in the State Government Museum in Gulbarga and several similar sculptures are found in the collections of various museums in the State. Worthy of mention are a beautiful Buddhist sculptured panel depicting the *Bodhi* tree, the empty throne and the foot-prints found near a tree in front of Chandrala- Parameshvari temple as also inscribed hero-stones nearby. Archaeologists have discovered the remains of Stupas and brought to light several important facts in Kanaganahalli, two km away from Sannati.

The Chandrala-Parameshvari temple at Sannati is on an elevated mound and the excavation of this temple complex is likely to reveal important aspects of the Mauryan rule. The Central and State Archaeology departments have already taken up scientific excavation of the environs of Sannati and already a pre-Mauryan stone pendent depicting a Buddhist Yakshi and a jade pendent depicting Roman emperor Tiberius have been discovered. In Hurasagundagi a village located opposite Sannati on the other bank, two Buddhist mounds have been noticed and of the Buddhist remains reported from here, the sculpture of a Yaksha wearing a beautiful necklace containing the figure of a seated Gajalakshmi is the most important and it is noteworthy that this happens to be the earliest

instance of Gajalakshmi available in South India. These excavations have confirmed the existence of stupas in Sannati and Kanaganahalli. Apart from this, several objects including lead, potin and copper coins of the Shatavahana period have been found in Sannati. In 'Ranamandala' area, about one and half km south on river Bhima's bank, the State Archaeology Department conducted excavations and successfully brought to light, apart from remains of Old Stone Age and Microlithic cultures, remains of a two row brick fortification said to be of the Shatavahana period, royal enclosure and a structure of brick consisting of eight granaries and five square cells. Since the Roman potsherds are found with the Maurya-Satavahana pottery it becomes clear that in addition to being a Buddhist place of pilgrimage, Sannati was an important commercial centre. The Roman pendent and Roman pottery reported from here confirm the important fact that Sannati had contacts with Rome.

A platform at the spot where the river Bhima is to be crossed to reach Sannati via Shiraval is locally called '*Seturajana-katte*' (Satavahana Platform). It is opined that this could be a corrupt form of '*Satavahana-kote*' (Satavahana Fort). A puranic legend has it that when Sri Rama and Sita having been born as Narayana and Chandravada were living here, Seturaja having fallen in love with Chandravada (Sita) tried to rape her and that goddess Chandraladevi having appeared in the form of a bee killed the demon; after that she attained union at the feet of the goddess. Even today the local people show the five holes near the feet of the goddess as the spots marking the merger of the bees. On the way from Sannati to Shiraval, on the bank of the river is the Someshvara temple belonging to circa 10th-11th Century. The temple, which has undergone several additions, has noteworthy doorframe and pillars. Beside this temple, there is another temple of the same period which comprises a *garbhagriha*, an open *antarala* and a *navaranga*. The *garbhagriha* contains only a *pitha* at present. Its doorframe has five decorated *shakhas*. The *navaranga* has entrances from both sides and its front part is covered with jalandras decorated with elephant, lion, hamsa etc.

About a km away from the village on the bank of the river Bhima is the temple of Chandralaparameshvari. Located on a mound likely having the remains of the Maurya period, this temple appears to have been erected during the Rashtrakuta period and enlarged during the rule of the Chalukyas of Kalyana. The mahadvara and the raja-gopura of the *prakara* of this temple was got constructed in 1990 as a service to the goddess by Annasaheb Deshpande of Bijapur. The gopura, which is in dravida style, is very attractive on account of the beautiful sculptures. This east-facing temple located within a large compound consists of a *garbhagriha*, an open *antarala* and a *navaranga* with a spacious sabhamandapa attached to it. The *garbhagriha*, having a plan of Srichakra, is decorated with a lotus shaped superstructure. In the *garbhagriha* is a bronze *prabhavali* carved with Sarpa, Mahakali, Lakshmi and Sarasvati as also dhvaja (flag), sankha and charka. In front of this, are small sculptures of Mahakali at the right end, Srichakra in the centre and at the left is Chandralaparameshvari, the last one being the chief deity here. The doorframe of the *garbhagriha* is decorated with four *shakhas* and contains carvings of Ganapathi and Mahishamardini. The entrance to the *navaranga* also has four *shakhas*. In the sabhamandapa before it are beautifully decorated pillars which attract attention. The *mantapa* in the *prakara* of this temple has been reconstructed by using Rasinrakuta-Kalyana Chalukya pillars and behind the temple may be seen the stone carrying Ashoka's inscription, a sculpture of Kali and numerous sculptures of the

Shatavahana period. The kshetra is famous for bathing at the Sankramana, kumkum-archana in Shravana month and illumination festival during Navaratri. The goddess' chariot pulling takes place from Dhavanada Hunnime to Panchami and the fair takes place for nine days during the Shravana month. In the compound of the temple, but slightly behind to the left is the renovated temple of Adishakti. In fact the damaged Ashokan inscriptions on the *pitha* of the goddess Kalika were discovered during renovation of this temple and these are now protected in the *mantapa* of the *prakara* by the Archaeological Survey of India. This almost eight feet high image of goddess Kalika is broken into two and appears to be a sculpture of the Rashtrakuta period. There are Shatavahana remains in the region of Hurasagundagi, Anabi and Shiravala on the other side of the river and in Kanaganahalli region on this side of the river; being located amidst these sites, Sannati has great historical significance and to bring to light its significant aspects, it is necessary to undertake large scale excavations of this site before its submergence.

Sangama (26) (formerly an uninhabited village) is a place of religious importance situated at the confluence of the rivers Krishna and Bhim, 63 km south-east of Shahapur, the Taluk headquarters. Mentioned in ancient inscriptions as 'Sangavalli', 'Kudala Sangama', 'Dakshina Prayaga' etc., it was in the past an important religious and educational centre located in Sagara-500 division. Three inscriptions have so far been reported from here. These are in the Sangamesvara temple and the most ancient of them is the inscription of 1067 which records the grant of village 'Kobala' to Rudrashaktipandita, who belonged to the Lakula sect and was the *acharya* of Kudal Sangameshvara temple, for god's worship etc. by mahamandaleshvara Goggarasa when he was administering Sagara-500 in the reign of the Kalyana Chalukya king Someshvara I. It also refers to Muvaru Koneya Matha. Another inscription of the reign of Vikramaditya VI dated 1084 informs about the installation of god Vishnu by Revanabhata. Another inscription of 1143 in the compound of this temple, belonging to the reign of the Kalyana Chalukya king Jagadekamalla Jayasimha, informs that Chiddaraja, the brother of mahapradhana Bammanayya, gave for god Sangamesvara, in the presence of all the prabhus of Sagara-500, the villages Gundaluru, Suguru and Kobala in Sagara-500 for the services of the god and for the satra; and for feeding 55 persons who included yatis and Brahmana students in the Vyakhyana-sala (school for exposition) attached to that temple and gave 26 *mattars* of land measured by *annanankakarana-kolu* of 55 spans to Rudrasaktipandita of the Kalamukha sect. In addition the inscription records a grant of two *mattars* of land for the sculptor Chaudoja and mentions incidentally god Brahmesvara of the neighbouring village of 'Hadagile'. The Sangameshvara temple mentioned in the above inscription is represented by the deteriorated temple at present. This east-facing temple consists of a *garbhagriha*, an open *antarala*, a spacious *navaranga* and a *mukhamandapa*. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with four *shakhas* with a Gajalakshmi in the *lalata*. In the architrave are five diminutive *sikhara* models. The ceiling of the *navaranga* has lotus carvings and the *navaranga* is entered from three doorways in three directions. The east and south doorways have *mukhamandapas* with *kakshasanas*. The brick superstructure of this temple is of a later period and there is a *prakara* around the temple. This *prakara* has a *dvara-mantapa*. There are a number of mutilated sculptures in the compound of this temple of which the hero-stone representing a tiger hunt is noteworthy.

Sayyad (Syed) Chincholi (2,313) is located 10 km north-west of Gulbarga, the Taluk headquarters. Mentioned in ancient inscriptions as 'Chinchuvalli' it was in the past included in Gonka-120 division. So far two inscriptions are reported from this place. Of these two inscriptions which are engraved on a rock near the Hanumanta temple, the one dated 1121 and belonging to Kalyana Chalukya king Vikramaditya VI informs that *Mahamandaleshvara* Gonkarasa, mahapradhana Bhimanayya and Narayana dandanayaka, the prabhu of the village jointly gave a gift of land for the worship of gods Naraneshvara, Keshava and Kamalagarbha, for the *Satra* and for *Purana-khandika*; while the second belonging to the reign of Kalachuri king Sovideva records the gift of the *melalke* (supervision) of Uppalavavi for god Narayaneshvara of Chinchavalli by mahapradhana Madhavayya in 1173. This latter inscription informs also about the gift of various tolls to Tejorasi pandita, the *sthanacharya* of that temple. From these inscriptions the existence in the past of a *trikuta* temple here is revealed. But today no ancient temple has survived here. In the plains of the Sangameshvara temple pillars and sculptures of the Kalyana Chalukya period are found scattered. In the whole of the village remains of ancient period are found scattered. Apart from these, there are in the village temples of Mallikarjuna, Durgamma and Maragamma and a Jumma Masjid. The Sate Sayyad Pir Dargah here belongs to the Adil Shahi period; a Persian inscription found here is yet to be published. The Dargah has the *majars* of seven brothers and the *urus* takes place for three days from 15th to 17th of *Rabbilavul* month.

Sedam (31,539), located on the bank of river Kamala, 52 km south-east of Gulbarga, the District headquarters, and 618 km north of Bangalore, it is a place of historical importance having Railway connection and a Taluk headquarters as well as the headquarters of Sub-Division. State Highway No. 15 passes through this town. It is mentioned in the ancient inscriptions as 'agrahara Sedimbapura' and anciently it belonged to Aralu-300 administrative division. 11 inscriptions are reported so far from here and recently remains of the Satavahana period are also discovered. Of these the inscription of 1079 is the oldest and it contains a eulogistic description of the fort at Sedimbapattana, its walls and towers, genealogy of the Chalukyas, the 300 *mahajanas* and their chief Chandiraja and informs that Chandiraja caused to be constructed an *agra-gopura* at the chief gateway of the Sedimbanagara. It also informs that the inscription was engraved by sculptor Ramoja, the son of Malloja of Madiyala. From this it appears that Sedimbapura and its fort were constructed in the reign of Vikramaditya VI of Kalyana Chalukya dynasty. The inscription of 1124 belonging to the reign of Vikramaditya VI in the Jaina Basadi informs that the three hundred *mahajanas* of *agrahara* Sedimba having caused to be constructed the Basadi and having installed Shantinathadeva in it, named it "Brahmajinalaya" and gave away for worship of the god 24 *mattars* of field, a garden and oil-mills. Incidentally it also mentions Lokajinalaya. The inscription of 1137 on a pillar in the same Basadi belongs to the reign of Someshvara III informs that when Kalidasa dandanayaka, his son-in-law Bhimachamupa and the Three hundred *mahajanas* of the *agrahara* gave for Adibhattarakadeva of the Basadi a gift of 45 *mattars* of field and 2 *mattars* of *Kedageya tota*, the *Nanadesi Mummuridandas* also gave gift of income from various commodities. Another inscription on a pillar of the same Basadi also belongs to the reign of Someshvara III and informs that the Shantinatha Basadi was caused to be constructed by *Samyaktva ratnakara* Bammadevavibhu. A Nishidhi inscription near the same Basadi records the *samadhimarana* of Nemichandrapandita. The inscription of circa 12th Century on a pillar in the Manikeshvara temple

reveals the active part taken by the *mahajanas* in setting up a school. Another pillar in the same temple has an inscription of 1228 belonging to the reign of Yadava king Singhana recording a grant for some temple. Yet another inscription informs about the grant of 12 *mattars* of land for Parshvadeva. These inscriptions reveal that in the past there were a Shantinatha Basadi, a Lokajinalaya, a Parshvanatha Basadi, an Adibhattaraka of the Tenkana Basadi and a Narayana temple in this place.

There are more than fourteen ancient temples in Sedam which belong to circa 10-12th Century. Of these the Lingadagudi (Manikeshvara temple) in the centre of the village is spacious and completely renovated. The pillars of the spacious *mantapa* of this temple belong to circa 10-11th Century. At the left corner in front of this temple is a *manastambha* around which is a *mantapa*. The local people call this pillar *Banekallu* (*Bananti-kallu*). The Panchalingeshvara temple in the old bazaar contains five lingas and being a structure of the Kalyana Chalukya period it is completely renovated. A circa 12th Century inscription on a pillar lying near the Tahshildar Office is a record relating to the land property of the god Panchalingeshvara. Today's Panchalingeshvara temple itself represents the one mentioned in the inscription and the annual fair of the god takes place on *Shivaratri*. In the Panchalingeshvara temple complex exist a *Dvikuta* and three *Ekakuta* temples. Of these two are west-facing, one is north-facing and the remaining one is east-facing. At the entrance of the group of temples facing west there are to the right two temples with beautiful attractive carvings which attract attention because of the delicate carvings. The remaining two are simple *Ekakuta* structures and for one of which a *garbhagriha* has been added recently. On the whole it would not be wrong to call this group as the centre of attraction in Sedam. In the centre of the village is a *dvikuta* temple called Trilingeshvara. It consists of two *garbhagrihas* facing east and west with *ardhamandapas* attached to them and these are joined together by a common *navaranga* in between. In the east-facing *garbhagriha* is a Shivalinga and its doorframe is attractive. On either flank of the *ardha-mantapa* and in the walls three are four *devakoshthas* facing one another. The west-facing *garbhagriha* is also of the same type. The *navaranga* has an entrance from the north and its doorway is beautifully decorated and attractive.

The Mahadeva temple in the Hugar lane is an *ekakuta* and consists of a *garbhagriha*, an open *antarala* and a spacious *navaranga*. The *garbhagriha* of this east-facing temple contains a Shivalinga whose brahmasutra is distinctive like the one on the Shivalinga in the Trilingeshvara temple. Its doorframe is decorated with three *shakhas* and the *lalata* has Gajalakshmi. The *antarala* has four *devakoshthas* of which one contains an image of Ganesha. The central ceiling of the *navaranga* is carved with a star-shaped lotus surrounded by ashtadikpalakas. Beside this temple is a small temple called 'Degula'. Consisting of only a *garbhagriha* and a closed *ardhamandapa*, this east-facing temple contains a circa 9-10th Century Shivalinga of the Rashtrakuta period. Its doorframe has five decorated *shakhas* and Gajalakshmi in the *lalata*. In the *uttaranga* (architrave) above, there are five miniature rekhanagara superstructure models with lions in between. In the *devakoshthas* of the *antarala* are placed Shivalingas of later period brought from elsewhere. The doorframe of the *antarala* consists of four ornate *shakhas* and its *uttaranga* is decorated with a *makaratorana* containing Nataraja figure. Nearby this is a small temple of Ganesha. This south-facing temple is an *ekakuta* which contains in its *garbhagriha* a four-armed image of Ganesha.

There is another temple of Ishvara beside this. Consisting of only a *garbhagriha* and a *mukhamandapa* this temple has in its *garbhagriha* a Sivalinga and its unpretentious doorframe has four simple *shakhas* with Ganesha figure in the *lalata*. From the point of view of architectural features this temple appears to belong to circa 10-11th Century. The Allappayya Viraktamatha here is an ancient temple whose original components consisting of a *garbhagriha*, an *antarala*, a *navaranga* and a *mukhamandapa* datable to circa 12th Century. The Hanumanta temple on the bank of the Agasihalla (Chikka-agasi) near the village has a beautiful doorframe of the Kalyana Chalukya period. The Ishvara temple in the Police Patil street consists of a *garbhagriha*, an *antarala* and a *navaranga*; the Shivalinga in the *garbhagriha* has the chute to its right. The central ceiling of the *navaranga* is decorated with an attractive lotus. The temple today has a side entrance doorway. Behind this temple is a modern temple of goddess Kalika.

Near by on the north bank of the stream are two Jaina Basadis. Of these the *garbhagriha* and *antarala* portion of the first Basadi is completely destroyed and only *navaranga* portion remains. The doorframes of the *antarala* and *navaranga* of this temple comprise beautiful carvings and are attractive. Adjacent to the entrance doorway of the *navaranga* is an open *mukhamandapa*. This south-facing Basadi appears to be the Lokajinalaya mentioned in the inscription. Very near to this is another Basadi. This south-facing Jinalaya is now in complete ruins retaining only partially its *ardhamandapa*, *navaranga* and *mukhamandapa*. The rear wall of the *navaranga* has three doorways indicating that there were originally three *garbhagrihas*. But today only one *garbhagriha* contains a Tirthankara image. Since there are three doorways in a line it may be surmised that this was a *trikuta* Basadi. In the three bays of the ceiling of the *ardhamandapa* in front there are beautiful star-shaped lotuses. The doorframe of the *navaranga* has five ornate *shakhas* and a carving of Tirthankara seated in *padmasana* in the *lalata*. There are two stone inscriptions in this temple and this must be the Brahmajinalaya mentioned in them and they reveal that it was built about 1124. That this was caused to be built by Barmadeva of Sedimbapura is known from the inscription of 1134 situated there. In addition, it is also known from these records that Shantinatha, Vrishabhanatha and Parshvanatha Tirthankaras were being worshipped in this Basadi. Another Jaina Basadi near the Revanasiddheshvara temple consists of a *garbhagriha*, an open *antarala*, a *navaranga* and a recently added hall. In this are standing images of Parshvanatha, Mahavira, Chauvvisa Tirthankara, Yaksha etc. and an image of a Jina seated in *padmasana*.

The repeated mention of the invincible fort of Sedimbapura in the inscriptions of this place bespeaks of Sedam's political importance in the past. But today the fort of Sedam is completely destroyed and only the two gateways remain. The Shivasankaradevara matha in the Jangam street is an old matha and the lower part of the walls of the upper storey locally called as "Sisada (lead) Mahal" in the matha is decorated with oil paintings depicting garden, tower clock, Char Minar, Yogi, series of *mandapas*, etc. which are in good condition. Apart from these there are in the village modern temples of Rama, Kottala Basaveshvara, Vithala, Revanasiddheshvara, Mallikarjuna, Virabhadra, Bavi Basaveshvara, Ganapathi, Yellamma, Venkataramana, etc. There are also a Halappeshvara Matha, Virakta Matha, Mosque, Dargah and a Church. Outside the village is the large Vasavadatta Cement Factory.

Shahabad (15,988) is located 25 km west of Chitapur, the Taluk headquarters, and 12 km away from wadi Railway Junction. In the centre of the town is an enclosure of high walls which is believed to have surrounded the palace area in the past. Inside are a huge mosque and a well. But today the place has assumed importance as an industrial town because of the A.C.C. Cement Factory. The region has rich deposits of limestone and the Shahabad Stones of this place are in great demand. The place has Methodist and Catholic churches for the Christians. **Gola (k)2,946** is a neighbouring village located on the Honagunti road. This place has an Ishvara temple belonging to the Kalyana Chalukya period with sculptural remains scattered all round.

Shahapur (38,907) is a Taluk headquarters situated 77 km south of Gulbarga and 549 km north of Bangalore. Tradition aver that this was the same Sagara, the headquarters of Sagaranadu, which was ruled over by emperor Sagara of Puranic fame and that the nearby hill itself is the Sagaradri. The Shahapur fort is believed by some to be the one constructed by emperor Sagara. Located on the hill at Shahapur, this fort of Sagaragadu was probably constructed during the Kalyana Chalukya period, later on further strengthened under the rule of Adil Shahi kings. It seems to have suffered an attack of the Mughals also. During the time of the Nayakas of Surapura, two more rows of fortification were added and gateways built. Thus expanded from time to time for about 800 years, this is a hill fort having eight fortification walls standing at a height of 600 feet from the ground level and it has the credit of being the longest fort in the whole District. Krishnadevaraya appears to have held this fort for some time after defeating the Adil Shahis. It is noteworthy in this connection that Aliya Ramaraya had the title *Sagara-sankramanaraya*.

This appears to have been the same as Sagara, the administrative centre of Sagara-300 and Sagara-500, mentioned in ancient inscriptions. Later on under the Muslims, it accrued the name Nasaratabad and further later appears to have become Shahapur. Seven Persian inscriptions have so far been reported from this place. Belonging to the period between 1555 and 1857, these inscriptions help to trace the past history of Shahapur. The four inscriptions belonging to Ibrahim Adil Shah lying on the gateways of the fort of Shahapur reveal that it was then known as Nasaratabad. In addition they also give details about the construction of those gateways. The remaining three inscriptions belong to the period 1799-1857 and pertain to the construction of a mosque and Ashur khana.

The mountain to the south of Shahapur itself is the Sagaradri as recorded in the *Mandakini-mahatme* and it has on it several sacred spots. These *tirthas* include Charabasaveshvara's Gaddige, Mauneshvara anushthana, Pandavarakallu, Bhimanagavi, Gavi Ranganatha, Siddhalingesvara, Goggammambe, Tulajabhavani, Amara Kalyana, Tryambalingesvara, Gavibasappa, Nagabasappa, Anjaneya, Nirahankara, Diggi Sangamanatha and Chandasaheb, Tavarekere, Mandakini *tirtha*, Nilammana bhavi etc. The Charabasaveshvara temple is a beautiful monument and Basaveshvara's fair takes place on *Chaitra Suddha Panchami*. At the foot of this hill a sculpture of an eighteen-armed Chamunda in terrific form belonging to the Kalyana Chalukya period has been discovered. The Ekadandi Matha of the Vishvakarma community is also here and it possesses a copper-plate inscription of the time of Krishnadevaraya.

On the way from Shahapur to Bhimarayanagudi in the Sagaradri mountain range lying to the left is the naturally formed rock shape of the sleeping Buddha, looking up at the sky attracts the tourists. This nature's art depicting Buddha with wide forehead, sharp nose and broad chest is really astonishing. The Main Office of the Upper Krishna Project and the colonies are located in Bhimarayanagudi 5 km from Shahapur. The historical places such as Shirivala, Sannati, Gogi etc. are very near Shahapur and can be reached by good roads.

Shirasagi/Sirasgi (242) is a village located about 40 km away from Afzalpur and in the deserted village, about two km from here is a beautiful circa 11th Century Mallikarjuna temple. This east-facing temple has three *garbhagrihas* of which the chief *garbhagriha* has an *antarala*; these two are now destroyed. In the spacious *navaranga*, which has an attractive ceiling, are sculptures of Vishnu, Yati and Mahishamardini. The pillars of the *navaranga* are decorated with delicate carvings and on their brackets are carved Yakshas. The *mukhamandapa* adjoining the *navaranga* has its *adhishthana* decorated with carvings of elephant, diamond motif and dancing dames and the wall is provided with jalandra (perforated window). On the edge of the *kakshasana* of the *navaranga* are carved two trisulas at a span of four feet; this represents the length of the measuring rod and it is being reported here for the first time. The front part of this temple is high and distinctive. Apart from these there are in the village recent temples, besides a mosque and a Dargah.

Shiravala (Sirwal) (5,107) is a place of historical importance situated about two km interior on the right bank of the river Bhima, and 15 km north-east of Shahapur, the Taluk headquarters. It is believed to be the birth-place of Sirhyalasetti of the Shaiva puranic fame. Mentioned in ancient inscriptions as 'Sirivolalu', 'Sirivolalu', with 'Dakshina Varanasi', 'Dharmada Mane', 'Adi Pattana' etc., as prefix it was located in the Sagaranadu in the past. The place has an antiquity going back to the Shatavahana times and five inscriptions are reported so far from here. Of these an inscription of the time of Rashtrakuta emperor Akalavarsha informs about the gift of 50 *mattars* of land, bought at a cost of 100 *gadyanas*, from Chandayya, the gavunda of Sagara-nadu by some persons of the place. A circa 10th Century short inscription records the *dharm*a (gift) of Sampayya, the son of Padeyanna. Another inscription on the pillar of the Siddhalingeshvara temple informs about the grant of six *mattars* land measured by a staff of 32 spans, one *mattar* of garden and incomes from various taxes for the worship and renovation of god Kadambeshvara given together by Lokadevi, the mother of mahamandaleshvara Sovidevarasa, mahapradhana Allahuliyarasa, the prabhus of Sirivolalu, traders and *Tambuliga-sasirvars* (dealers in betel leaves) in the reign of Someshvara III, while incidentally mentioning gods Yaraheshvara and Chatteshvara. The inscription of 1178 on the pillar in the south rangamandapa of the same temple informs about the grant of the village Maruvadi in Elamela-50 for the worship in the temple of god Siddha Sateshvara by Nagaladevi, the mother of mahamandaleshvara Singidevarasa of Yalamela, mahapradhana Ketayanayaka and Appayyanayaka, the officer of Yadava Bhillamadeva, and reveals about the miraculous deeds of Sivayogi Santimayya and his son Revanadevayya. The Hotagal inscription of 1185 of Kalyana Chalukya king Someshvara IV records the gift of Hotagal for god Siddha Santisvaradeva by Saudore Bammayya and others. An inscription of 1537 near the Hanumanta temple records the completion of the Hanumanta temple in Sirivolal under the patronage of

Nagiya, the Senabhoga of that village, by Devarasa, the son of Malloja of Magudi belonging to Kalubarigi-nadu. On the whole the inscriptions of Sirivala and the neighbouring villages reveal the existence in the past of Kadambeshvara, Yareheshvara, Chatteshvara, Siddha Sateshvara, Almshvara, Mahadeva, Someshvara, Santishvara (Siddha Santishvara), etc., but it is not possible to firmly identify them today. In the village there are about twenty ancient temples today. Of these seven are on the flanks of the road leading to Anabi village, three beyond the river and 10 in the village. These temples pertain to the transition phase from Rashtrakuta to Kalyana Chalukya and to Kalachuri period and some of them are excellent creations. Of the temples here, the complex beyond the stream consisting of Sujnaneshvara, Nagayya and Nannayya temples is the ancient; the Nannayya and Nagayya temples are considered by scholars as the works of the Rashtrakuta period. Both these temples are large and each consist of a *garbhagriha*, a *sukanasa*, an *ardhamandapa*, a smaller *sabhamandapa*, a *navaranga* and *dvara-mantapa*. The *garbhagrihas* contain Shivalingas and the doorframes are decorated with three *shakhas* and Gajalakshmi in the *lalata*. The heavy pillars of the *navaranga* are attractive and the central ceiling is simple. It is noteworthy that the small *sabhamandapa* between the *ardhamandapa* and *navaranga* is provided with light through a *jalandra* (perforated window) carved with a sculpture of *Shiva* dancing in *tandava*. Standing on *adhishthanas* decorated with attractive sculptures, these temples have on their walls pilasters, small *sikhara* models and *mithuna* sculptures. The doorframe of the renovated Sujnaneshvara temple has features of circa 10th Century and in its vicinity may be seen pillars of about 10-11th Century. Behind this temple is an attractive *pushkarani* which has in its wall beautiful narrative relief sculptures of the Ramayana. On the whole it would not be incorrect to say that this temple complex belongs to the transition period from the Rashtrakuta to the Kalyana Chalukya. But today these are in a deteriorated condition.

Of the seven ancient temples on the road to Anabi, five are *ekakuta* and the remaining two *dvikuta*. These temples belong to circa 11-12th Century and among them the *ekakuta* temples consist of a *garbhagriha*, an *antarala* and a *navaranga* with side entrance while the *dvikuta* temples have open *navaranga* in a deteriorated condition. All these are Shaiva temples and their walls are unpretentious. The *pushkarani* to the right of the Anabi road is very artistic and relief sculptures of Gajalakshmi, Rama, Ugra-Narasimha, Kiratarjuna, etc. on its walls are noteworthy. On either flank of this *pushkarani* are *garbhagrihas* in a deteriorated condition.

Of the ten ancient temples in the village, the most important is the Siddhalingeshvara temple. It is a panchakuta temple with four separate *garbhagrihas*, each having an *antarala* and a *navaranga*, arranged in four directions and holding them together is a *garbhagriha* in the centre which has entrances from all four directions. The *navarangas* of the temples on the east and west have *dvaramandapas* while those on the north and south have only *navarangas* with *kakshasanas*. All the *garbhagrihas* of this five shrine temple contain Shivalingas and their doorframes have three *shakhas* with Gajalakshmi in the *lalata*; their *navarangas* have for their principal doorways beautiful doorframes of *panchasakhas*. The ceilings of the *navaranga* are attractive and the pillars carry beautiful carvings. In the northern *navaranga* part of this temple, the pillars have relief sculptures of Bhairava, Yoga-Narasimha, Surya, Krishna, Vishnu, *Shiva* and Ganapathi; on one of the pillars is the carving of a human headed lion pursuing a person bearing kamandalu (pitcher) and on its

side is a plus (+) mark. This mark appears to suggest the ground plan of the temple. In the compound of this temple are two small temples which contain images of a *Tirthankara* seated in *padmasana* and a Devi. This temple with peculiar plan has unpretentious walls. Near this temple are found sculptures of Bhairava, two-armed Ganapathi etc. Shivayogi Santimayya and his son Revanadevayya and their miraculous deeds recorded in the Sirivala inscription are noteworthy and their connection with this temple is significant. The superstructure of this temple has recently been renovated and it is decorated with mortar images of the *Puratanas* (*Shiva's* great ancient devotees).

The Balabhimeshvara temple in the centre of the village is a temple constructed in circa 1537 by reusing architectural components of a later Chalukya temple. Beside this are two dilapidated ancient temples now turned into houses. The Mallikarjuna temple here is a simple but beautiful temple consisting of a *garbhagriha*, an open *antarala* and a *navaranga* which has an exteriorly star-shaped plan. In the *garbhagriha* is a Shivalinga and its doorframe is decorated with four *shakhas* carrying Gajalakshmi in the *lalata*. In the upper part of this is a band of hamsas. The central ceiling of the *navaranga* is attractive and it is decorated with a sculptured panel of Nataraja surrounded by Ashtadikpalakas. The wall of the *navaranga* is unpretentious and about its centre are beautiful jalandras (perforated windows). It may be surmised on the basis of its architectural features that the temple belongs to circa 10-11 Century. On the road to Siddhalingeshvara temple there are three ancient temples on the right and all these consist of a *garbhagriha*, an open *antarala* and a *navaranga*; one of them has a side entrance. These temples are constructed about 11-12th Century. The remaining temple is that of Surya, buried in ground, it contains a beautiful sculpture of Surya. Four Panchatantra narrative sculptures have so far been reported from Siravala and they are noteworthy.

On the way to Harijan lane there are three circa 12th Century temples and all these are in ruins. Apart from these in the village are modern temples of Parvati-Parameshvara, Uma-Maheshvara, Virabhadra, Maragamma etc as also a *Dargah* and a Mosque. Being famous for Shabadi stones, stone quarrying is the chief industry in this region and large number of stone quarries may be seen around Shiraval.

Shiroli (2,019) is located on the Sedam road 28 km south of Chincholi, the Taluk headquarters. Mentioned in ancient inscriptions as 'Sirivalli' and 'Sirivolalu', it was in the past an *agrahara* situated in Berani-500 division. So far two inscriptions are reported from here and both belong to the time of Kalyana Chalukya king Vikramaditya VI. Of these, an inscription of 1154 in Nagalinga temple, informs of the construction and grants for three temples and a tank in Sirivolalu by dandanayaka Vimaladitya and his brother Chandra; while another inscription there informs that Narayanasetti, the brother of Ishvarasetti, caused a Choultry to be set up and gave a grant of 40 *mattars* of land for its maintenance. The Harihara temple mentioned in the inscription appears to be the present day Nagalinga temple.

Shirur Dargah (1,696) is 22 km south-west of Aland, the Taluk headquarters, and no inscription has so far been reported from here. The place is famous for the ancient Bhogeshvara temple, called Hemadpant temple, situated in the centre of the village and for the Ladle Mashak

Dargah outside the village. The Bhogesvara temple, whose *navaranga* portion is completely destroyed, belongs to circa 11-12th Century retaining only its *garbhagriha*, *antarala* and two *devakoshthas* of the *navaranga*. Standing on a raised platform, this east-facing temple with multi-angled ground plan has unpretentious walls. The *garbhagriha* contains a Shivalinga and its doorframe is decorated with three *shakhas*. In front of the threshold of the *garbhagriha* is a beautiful *chandrashila*. The doorframe of the *antarala* has two *shakha* bands and the architrave is decorated with three diminutive *shikhara* models. The Ladle Mashak Dargah outside the village is small but attractive. Its *Urus* takes place on the 13th day of the Gyaravi month. There is a mosque also. The fort surrounding the village has weakened and has a *hude* (bastion). Apart from these in the village are temples of Basavanna, Hanumanta, Lakshmi and Maragamma; and near the Hanumanta temple is a sculpture of Bhairava.

Srinivasa Saradagi (6,181) is a place of historical importance situated 15 km east of Gulbarga, the Taluk headquarters. It is mentioned in ancient inscriptions as 'Saravadige' and 'Sarvadige' and that in the past it was a kampana situated in Gonka-120 is revealed by the Bennur (Chitapur Taluk) stone inscription of 1287 belonging to the reign of Ramachandra, the Yadava king of Devagiri. Probably it was the administrative headquarters of 60 villages. Two stone inscriptions of the Kalyana Chalukya period have so far been reported from here. Of these the inscription of 1011 registers a grant of 40 *mattars* of land for the naissthika-sthana of the Shankaranarayana temple and for worship of its deity as also for vidyadana (imparting education) etc. while an other inscription of 1107 informs that the prabhus of Saravadige, the Five-hundred and the Nakaras gave income from various articles for incense, light and worship of gods Aditya and Narayana. These inscriptions reveal that this was a centre of education and that the temples of Shankara, Narayana and Aditya existed here. But now there is no ancient temple of reputation in the village. Ancient sculptural remains are found scattered near the temples of Srinivasa, Sharanabasaveshvara, Revaneshvara, Virabhadra, Basavanna, Hanumanta, Yallamma and Agasi Hanumanta. These apart, there are temples of Lakshmi, Maragamma and Devi, a Hokkarane Bavi, besides a Mosque and a *Dargah* of Mehub Subani.

Sonna (Soan) (2,353) is a place of historical importance situated 16 km west of Jevargi, the Taluk headquarters. No inscription has so far been reported from this place. In the vicinity of the Hanumanta temple in the village are an attractive doorframe, a pillar, and sculptures of Surya, Ganapa and Gajalakshmi. Outside the village on the road to Muttukod is the Bharatalingadeva temple which traces back its antiquity to circa 11th Century. This temple is a *trikuta* and though in the past it had a spacious *navaranga* holding together the three *garbhagrihas* with *antaralas* on the three sides, now it retains only the chief *garbhagriha* and the *antarala* portions, while the remaining portions are in ruins. In the surviving *garbhagriha* is a Shivalinga and its doorframe has five *shakhas* with Gajalakshmi in the *lalata* and Shaiva dvarapalakas flanking. The door pillars on either side of the open *antarala* are square and artistic. The wall of this part of the temple is beautiful being decorated with diminutive *shikharas* and *mandapas*. The tank near by the temple provides a peaceful and pleasant atmosphere.

The Siddhalinga Dasoha Virakta Matha here is of Siddhalinga-yogi who lived in circa 17th Century and the Matha was caused to be constructed by Sugura Dasappa who also became a

yogi. This Matha is today actively engaged in imparting education and creating religious awareness. Apart from these there are in the village temples of Basavanna, Biralinga, Hanumanta and Lakshmi besides a mosque and a *Dargah*.

Sulepeth (6,707) is a place of historical importance situated 12 km south-west of Chincholi, the Taluk headquarters. The village is mentioned in ancient inscriptions as 'Sulligrama' and '*Maha agrahara Sulyagrama*' and so far three inscriptions located in the Ishvara temple are reported from this place.. Of these the first dated 1069 pertains to the reign of Someshvara I of Chalukya dynasty of Kalyana and mentions 'Sulligrama', but other details are not available. The remaining two belong to the reign of Vikramaditya VI of the Chalukya dynasty of Kalyana. One of these is too damaged while the other mentions the *mahajanas* of *agrahara Sulya* and the mahapradhana Mallikarjuna Bhattopadhyaya and records the gift of land for gods Sarangadeva and another deity. Sulepeth is a commercial centre and most of the old temples are in the old village. The Virabhadra temple at the entrance to the old village is a recently renovated ancient temple. This is a *dvikuta* (originally possibly *trikuta*) containing a Shivalinga in one *garbhagriha* and an image of Virabhadra in the other. On the superstructure of the *garbhagriha* containing Virabhadra image is a sculpture of Tirthankara seated in *padmasana*. In the *navaranga* are sculptures of Sarasvati and Mahishamardini. The Shambhulingeshvara temple in the Okkaligara street at present regarded as a *Shiva* temple was originally a *trikuta* Basadi. Situated on an elevated platform, this temple consists of three separate *garbhagrihas* and open *antaralas* held together by a common *navaranga*. The *rangamandapa* in front of the *navaranga* is completely destroyed. The *garbhagrihas* of this temple are now empty. In the chief *garbhagriha* only a *pitha* for Tirthankara remains and there is a Shivalinga. The doorframes of the *garbhagrihas* are decorated with three *shakhas* and carry Jina image in the *lalata*. The pillars of the *navaranga* are charming and the ceiling is decorated with a lotus. In the *navaranga* is a mutilated image of Parshvanatha Tirthankara seated in *padmasana*. The doorframe of the *navaranga* is decorated with five *shakhas* and the Jina image in the *lalata* is damaged. This temple, which has a multiple angled ground plan, has unpretentious walls and the superstructures have disappeared. This north-facing temple of circa 10-11th Century is of huge proportion and it is a living witness to the once flourishing state of Jainism here.. The Jaina Basadi in the centre of the village is in a *navaranga* situated in a isolated area. The *navaranga* has four *devakoshthas* containing images of standing Tirthankaras. The chief image here is that of Parshvanatha Tirthankara seated in *padmasana* which contains in its *prabhavali* the remaining 23 Tirthankaras; it is a unique sculpture. These sculptures probably belong to the *Trikuta* Basadi discussed above. It is possible that there existed here more than one Jaina Basadi.

The Shankaralinga temple is a circa 10th Century temple which retains only its *garbhagriha* and *antarala*. In the spacious *garbhagriha* is a large Shivalinga with chute to its right and the doorframe has six *shakhas* including hamsavali decoration at the top. The decorative mango leaf festoon carved above is noteworthy. The beam of the open *antarala* is carved attractively with a beautiful *makaratorana*. The wall of this is unpretentious and in the beam are miniature relief sculptures of *mithuna* etc. The Superstructure has disappeared. Located not far from this temple is the ancient Ishvara temple which retains only its *garbhagriha* and *antarala* portions, the remaining part being destroyed. In the *garbhagriha* is a Shivalinga and its doorframe has five *shakhas* with

hamsavali decorations. The sculptures of *Shaiva-dvarapalakas* and Mahishamardini here are worth noticing. The Ramabhata's temple containing Shivalingas is a reconstructed temple by using circa 10-11th Century pillars and doorframes. The new village was constructed during the period of the Nizams and Sullipalli having become Sulepete, developed into an important commercial centre. The "Nalku Pagadi Bazar" in the new village stands a witness to this. Apart from these today in the village there are modern temples of Basavanna, Kalika, Panduranga, Hanumanta, Pochamma, Maragamma etc. and Mahanteshvara and Virakta Mathas. There are also a Mosque and a Dargah.

Surpur (Surapura, Shorapur) (43,622) is a place of historical importance and a Taluk headquarters, situated 110 km south of Gulbarga, the District headquarters, and 500 km north of Bangalore and 50 km west of Yadagiri Railway Station. Among the Palegar families that raised their head after the fall of Vijayanagara, the Nayakas of Surapura belonging to the Gosala-vamsa who ruled from 1636 to 1858 were important. They had at the beginning Vaganageri as the capital and later on shifted over to Surapura. Of the 13 Nayakas of this family, Gaddi Pidde Nayaka who fought with Aurangzeb; Venkatappa Nayaka, Venkatappa Nayaka II and Venkatappa Nayaka IV are the most important. The name of Raja Venkatappa Nayaka has been immortalized in the history of the country owing to his active participation in the nationwide First War of Independence in 1857. Pitambara Bahari Pidde Nayaka (Gaddi Pidde Nayaka II) who lost his capital Vaganageri to the enemy during Aurangzeb's invasion made Surapura his capital, though in a second attempt he was able to push back Aurangzeb. On account of this Surapura could achieve speedy development.

Kadalappa and Virappa brothers belonging to the Nishthi family, who were ministers in the court of Surapura Nayakas from 1752 to 1802, became renowned for their social welfare activities by way of construction of temples, Mathas, tanks, wells, and sheds for free feeding (*dasoha*), *Nyayada-katte* (Platform for delivering Justice), *bigheda-katte* etc. which may be seen in places like Surapura, Tinthini, Devara Gonala, Yalagi, Sagara and Hosakere.

Surapura, located on a hill in a hilly forested area, belonged in the past to Sagara-nadu and it flourished as the capital under the Nayakas. It is significant that pre-historic tombs of Stone Circle type are reported from this place. Its ancient name was Surapura and under the Nizams it came to be corrupted as 'Shorapur'; now both forms are in use. Four Persian inscriptions are reported so far from this naturally protected town. Of these the inscription of 1839 in the Ashurkhana, while mentioning Raja Pedda Nayaka Bahari, informs that this Ashur Khana was caused to be constructed by Raja Saheb, the son of Satar Saheb of Devadurga. Another circa 17th Century inscription in the wall of the Munsif Court appears to be a verse.

The fort, bastions, gateways, palace, temple of Gopalaswamy, Ashur Khana, mosque, Dargah, bazaar, Taylor's Bungalow, (today's Munsif Court building) etc. are noteworthy structures in Surapur that pertain to the time of the Nayakas of Surapura. Of these the palace of the Nayakas and the Gopalaswamy temple are attractive structures. The Gopalaswami temple, which has a spacious *sabhamandapa*, carries on it beautiful and attractive stucco sculptures. Meadows Taylor, who, under the Nizams of Hyderabad, carried on the administration as the Commissioner in the

Princely State of Surapura after placing Raja Venkatappa Nayaka on throne in 1840, built a huge bungalow here, well known for technique of its construction, which astounds the visitors; this is now being used as Rest House. The Ashurkhana is a beautiful structure drawing our attention. In the past Surapura was the camp of the army of the Nizams. The annual fair of Gopalaswamy temple takes place on *Gokulashtami*. On that day thousands of people from the surrounding places flock here to witness the spilling of *Niru-Okali* and *Halokali* from the top of a 35 feet high post. There is also a Methodist Church for the Christians. Garudadri, belonging to Surapura, was a great artist honoured by the Nayakas of Surapura. The huge Stone image of Basavanna in Venkatapura a village, adjacent to Surapura, recalls the Nandi on the Chamundi Hill at Mysore.

Sumbada (2,963), situated 50 km south-west of Jevargi, the Taluk headquarters, and five km south-east of Yadrami, it is a place of historical importance having temples of the period of the Chalukyas of Kalyana. Two short inscriptions have so far been reported from this place and of these the first informs about the grant given for god Basaveshvara by the prabhu of 'Sumuda' while the second, belonging to the reign of Yadava Ramadeva, records a gift of 30 *mattars* of land for god Rameshvara of Yelarave by the king in 1263. An inscription of circa 12th Century reported from elsewhere mentions this place as Simbada. There are three ancient temples in Sumbada. Of these the Mallikarjuna temple in the centre of the village, facing east consist of a *garbhagriha*, an open *antarala* and a *navaranga*, is very attractive. In the *garbhagriha* is a Shivalinga and on either side of its doorframe are Vaishnava *dvarapalaks*. There are four *devakoshthas* in the *navaranga* and its ceiling is carved with a beautiful lotus. The front part of the *navaranga* has *kakshasana* whose back is carved with attractive relief sculptures including *mithunas*. The pillars of the *navaranga* carry miniature carvings and are artistic. It may be surmised that this temple belongs to circa 12th Century. The building called 'masjid' in the village is in reality a temple of 12th Century. This north-facing temple consists of a *garbhagriha*, an *antarala* and a *navaranga* which is entered from a doorway on the east. This appears to have been originally a Shaiva temple later on converted into a mosque.

The Basavanna and Ishvara temples in the village are also of circa 12th Century, but now in deteriorated condition. Near the Ishvara temple there are an old shivalinga, a Saptamatrika panel and a *pitha* of god Surya. Outside the village, to the north, is the Somanatha temple also of circa 12th Century, consisting of a *garbhagriha*, an open *antarala* and a open *navaranga* with *kakshasana*. In the *garbhagriha* is a Sivalinga and in the *antarala* a hero-stone of 13th Century. According to a puranic legend current locally this was the camp of Sumbha and this gave the name Sumbada to the village. On a hill nearby is the temple of goddess Dubalamba. These apart, there are in the village temples of Hanmumanta and Chamundi and a mosque and a Dargah. There are two hero-stones/*Masti* stones and a Mahishamardini sculpture in front of the Hanumanta temple.

Tadakallu (4,950) is located 15 km north-east of Alanda, the Taluk headquarters. The place is mentioned in ancient inscriptions as 'Piriya Tadakal' and four inscriptions are reported from here so far. An inscription in circa 12th Century characters, while mentioning Amoghavarsha Nriputanga and his capital Manyakheta, informs of grants given for god Balleshvara, for the priest and for the singing and dance services in the temple, another inscription of 17th Century on the

pitha of the Tirthankara image in the Jaina temple reveals that the image was caused to be made by Mallisetti of Badami. The remaining two inscriptions pertain to the installation of Tirthankara images. In the Jaina temple there are numerous beautiful Jaina images of brass, bronze and marble. This temple is completely renovated. No ancient temple has survived, but there are recent temples of Basavanna, Virabhadra, Hanumanta etc. besides a Mosque and a Dargah.

Tadibidi (3,830) is an important place on the Yadgiri-Surpur road, located 30 km west of Shahapur, the Taluk headquarters. In ancient inscriptions it is mentioned as 'Talabidu' and only one inscription is reported from here so far. This inscription, on a pillar in Hanumanta temple outside the village, belongs to the reign of Singhana, the Yadava king of Devagiri, and informs of the grant of one and half *mattars* of land, measured by the *hiriya-kol*, for god Brahmeshvara (?) of Talabidu, made over to Chikkayya, the *acharya* of the temple, given in 1208 by Biragauda and Nannagauda, the *mahaprabhus* of the village, and grant of a *sontige* of oil for the perpetual lamp of the god by oil-pressers. Incidentally it also mentions the neighbouring village of 'Gundigehalli'. The Hanumanta temple where this inscription is found is a recent one, built by reusing the circa 13th-Century pillars. The place (*bidu*) derives its name 'Talabidu' owing to its location at the foot of the hill called *Mallayyana-gudda*, and having changed in course of time it has assumed the form 'Tadibidi'. On the hill is a renovated ancient temple of god Sangameshvara. It is a *trikuta* temple, probably identical with the 'Brahmeshvara' mentioned in the inscription. The temple consists of three separate *garbhagrihas*, each with open *antarala*, held together by a common *navaranga* to which a pavilion has been added recently. In the north-facing principal *garbhagriha* is enshrined Siddhalingesvara linga, while the eastern and western *garbhagrihas* contain a Nandi and Sangameshvara linga. The doorframes of the *garbhagrihas* have three or four decorated *shakhas* and carry Gajalakshmi motif in the *lalata*. Near this temple is a well called "Sidila Bhavi". Apart from these there are in the village modern temples of Bharamappa, Bandelingesvara, Dyamavva, Maragamma etc. and a mosque and Dargah of Mehbub Subani.

Takali (701) is an old village located on the left bank of the river Bhima, situated 44 km south-east from Afzalpur, the Taluk headquarters, and 58 km south-west of Gulbarga. About one km east of the village, are two temples of circa 11-12th Century standing on the river bank. Of these, one faces the east and consists of a *garbhagriha*, an *antarala* and an open *navaranga*. The second is a *trikuta* temple facing the north. In both temples there are Shivalingas. The doorframes are decorated with three *shakhas* and carry Gajalakshmi in the *lalata*. In the premise of the temple there are sculptures of seated Bhairavi and Bhairava. The walls of these temples are unpretentious, with *vajra* (diamond motif) decoration only in front. Apart from these there are in the village temples of Hanumanta, Nagesha, Lakshmi, Jatteppa, Hirode and Maragamma besides a Mosque and three Dargahs.

Tengali (4,603) is a place of historical importance on the left bank of the Bennetore, about 15 km north-east of Chitapur, the Taluk headquarters. Mentioned in the ancient inscriptions as 'Sarva-namasyad-agrahara Tenguli', it was an administrative headquarters of seventy villages. Seven inscriptions have been reported from here and it is curious to note that these records refer to this region as 'Khandava-mandala'. An inscription of 1084 found in the Mallikarjuna temple informs about the grant of Sonnala and Pattavade villages located in Manne-30 division to Brahmanas

by queen Mailaladevi, while another inscription of 1087 records the gift of five 'Sunya' (empty) villages to Brahmanas again. Probably these were uninhabited villages and were given to Brahmanas for promoting inhabitation. Another inscription of 1106 in the same temple reveals that gods Jagannatha and Keshava were installed in Tenguli by Aditya Bhattopadhyaya and his bride Srideviyakka and that they gave for the services of the two gods a grant of two and a half *mattars* of land measured by *Biravedangana-kol*, while their two sons and daughters-in-law also gave land grants for these gods. The inscription of 1162 in the Ishvara temple informs about the grants of land and garden for the worship of gods Chandeshvara, Bhogeshvara, Sankeshvara, Keshava and Jalashayana and for the teachers of the school there by Chandimarasa, the prabhu of Teguli and *dandanayaka* of Vira Gonkarasa of the Bana dynasty. Another inscription issued in the same year found in the Panduranga temple informs that in the reign of Nurmadi Taila, Nacharasa the prabhu of Teguli, gave 6 *mattars* garden, two plots and two oil-mills for the worship of gods Bhogeshvara and Nacheshvara. It is revealed by the Jaina inscription of circa 12th Century inscribed on the back of a Jina image in the Panduranga temple states that the image was caused to be made by Bammideva, a disciple of Nagavira Siddhantadeva who belonged to the Vandiyuru *gana* of Yapaniya Sangha. Another circa 12th Century donative inscription in the Ishvara temple, though partially 'damaged, incidentally mentions gods Gavareshvara and Amranatha. It also mentions Jambuge, Koravara and 'Dandahatti' villages. From the aforesaid inscriptions it is clear that in the past there were temples of Jagannatha, Keshava, Chandeshvara, Bhogeshvara, Sankeshvara, Jalashayana, Gavareshvara, Amranatha and a Jaina temple. Complimentary to this, presently in the village there are four ancient temples called Panchalingesvara, Mallikarjuna, Panduranga, and Karimasidi. The Panchalingesvara is an east-facing temple with three *garbhagrihas* arranged in a line, each with an *antarala*, having a common *navaranga* and a *garbhagriha* each on north and south also. This is an attractive temple and is identical with Panchalingesvara mentioned in the inscription of 1162. The Mallikarjuna and Panduranga temples are *ekakuta* temples, each with a *garbhagriha*, an open *antarala* and a *navaranga*. These were originally Vaishnava and Jaina temples respectively, converted later on. Karimasidi which retains only *navaranga* and *mukhamandapa* is an attractive temple. Apart from these, there are in the village modern temples of Kalika, Narayana, Virabhadra, Biralinga, Hanumanta, Lakshmi, Dyavamma, Ambigara Chaudayya, Basavanna, Palkamma, Maragamma etc. as also a Jumma Masjid and Shah Husseini Dargah. It is known that Aurangzeb had constructed a mosque here.

Tinthini (1,775) Located on the left bank of river Krishna, 19 km south-west of Surpur, the Taluk headquarters, is five km interior from the Surpur-Lingasugur road. It is a religious centre proclaiming the Hindu-Muslim amity. The *Gadduge* of Saint Maunappayya located here is worshipped with great reverence by Hindus as Mauneshvara and by Muslims as Maunuddin. Mauneshvara, born in a family of Visvakarma community at Devaragonal in Surpur Taluk, led a life symbolizing the Hindu-Muslim harmony, travelled in North Karnataka professing Sufism and became a great soul commanding equal respect from both Hindu and Muslim communities. On the spot where this saint achieved union with god, a domed Maunappayya temple with an arch and a minarette is known to have been built by Nishthi Kadelappa and Nishthi Virappayya, who were the ministers in the court of the Nayaks of Surpur between 1752 and 1802, and by principal Setti (merchant) Sorabanna. The Maunappa temple located in a large compound is

underground while over it is the *majar* of the Muslims. In the underground temple are placed for worship a pitcher, an axe, a *parasu battalu* (bowl) and *parusa-mani* (wishing bead). Also located here are Sorabannana Gadduge, Sishya Gangappayya Mandira, Kailasa Katte and Sasana-katte, and the local people inform that on the nearby small hill Maunappayya's *Kammata-sale* (workshop/mint) was located. The slogan "*Ek-lakh-assi-hazar-pancho-pir Paigambar Maunuddin*" has popularized this saint. More than 800 *vachanas* composed by him are available so far.

That even before Mauneshvara, Tinthini was an important place and that it was an *agrahara* is clear from a copper-plate inscription found there. This copper-plate inscription belongs to the reign of Kalyana Chalukya king Jagadekamalla I and informs about the construction in 1017, of a *Traipurusha-sala* by Dugganaryabhata in *agrahara* 'Tintani Siravara', situated in Sagara-300 which was incorporated in Edatore-vishaya on the northern bank of the river Krishna, and grant of 300 *mattars* of black soil for the boarding and lodging of 100 Brahmana *vatus* studying Yajurveda in that school. The Traipurusha temple mentioned in the inscription is not traceable now, but in the field belonging to Ishvarappa Bevinial a Traipurusha *pitha* (pedestal) bearing *hamsa* (swan), Garuda and Nandi insignias lay uncared for and this may be identified as the *pitha* of the gods of that temple. The inscription found at *Shasana-katte*, noticed by Dr. S.K.Koppa, is of the time of Yadava Singanadeva. Another inscription, on the *Traipurusha-pitha*, is of 14-15th Century and informs about a grant for god Hanumanta. There are Shivalaya, Basavanna and Virabhadra temples in Tinthini which are more ancient than the Mauneshvara temple. The Shivalaya which consists of a *garbhagriha*, an *antarala* and a *navaranga* is a beautiful temple of the Kalyana Chalukya period. The Virabhadra temple in the centre of the village is a *dvikuta* temple with its two *garbhagrihas*, which contain Virabhadra and Shivalinga, aligned in a single row. The doorframes of the *garbhagriha* and *antarala* are decorated and there are *devakoshthas* on either side of the *antarala* doorframe.

The Tinthini Mauneshvara's fair is celebrated for five days terminating with *Bharata hunnime* (February). There is provision of lodging for the pilgrims and about 2-3 lakh people participate in the fair. People belonging to the Vishvakarma community from far off places like Mumbai, Kolhapur, etc come here in large numbers for attending the fair. The administration of the temple is looked after by a Trust Committee chaired by Sub-divisional Revenue Officer in Yadagiri.

Tumakuru (2,743) is on the left bank of the river Krishna, 36 km south-east of Shahapur, the Taluk headquarters. So far two inscriptions of 12th Century are reported from here. One of these informs of a grant of 60 *mattars* of land and gift of oil for god Jakkeshvara, while another, belonging to the time of Vikramaditya VI, records grant for god Kedareshvara by a *mahamandaleshvara* and incidentally mentions god Mallikarjuna. It is not clear if the gods Jakkeshvara, Kedareshvara and Mallikarjuna mentioned in these inscriptions were enshrined in separate temples or in a single temple of *trikuta* order. The Ramalingeshvara temple in the centre of the village is a circa 12th Century *trikuta* temple. It consists of three separate *garbhagrihas*, each with an open *antarala*, held together by a common *navaranga*. The doorframes of the *garbhagrihas*

are simple and have decorative bands of two or three *shakhas* with Gajalakshmi being in the *lalata*. In the *navaranga* there are sculptures of Ganapathi, Vishnu, Bhairava and Yati. The front part of the *navaranga* is open and has *kakshasana*. In the past it appears to have been a Traipurusha temple meant for imparting education. Apart from these, there are modern temples of Hanumanta, Dyamavva, Maragamma, etc. besides a Mosque and Gokul Şab Dargah.

Udagi (3,163) is 10 km south-west of Sedam, the Taluk headquarters, and two km east of Hanganahalli Railway Station. In the Lokeshvara temple complex here there are several sculptures of 9-10th Century. It has a *garbhagriha*, an open *ardhamandapa* and a *navaranga* and the *garbhagriha* contains a Shivalinga with its lustral water chute on the right. Its doorframe is beautiful with *pancha-shakha* decoration. Its *antarala* ceiling is decorated with a large lotus, while near the threshold is a beautiful *chandrasila*. It is noteworthy that both *devakoshthas* in the *navaranga* have attractive doorframes. The pillars of the *navaranga* are decorated with various sculptures one of which appears to depict 'the fox and grapes' story from the *Panchatantra*. The ceiling of the *navaranga* is decorated with a large lotus. Of the three entrances to the *navaranga*, the principal one is very attractive and it is flanked by large *dvarapala* sculptures. In the vicinity of this temple sculptures of Bhairava, Kartikeya and Ganesha may be seen. There are also artistically important sculptures of the Rashtrakuta period depicting Kalari *Shiva*, Kalabhairavi, Uma-Maheshvara with Vrishabha, Kartikeya, Shaiva ascetic, Kama-Rati, Bhairava, Ardhanarisvara, Bhringi, Brahma, etc. Recently in the High School compound, the *adhishthana* of a temple of 10-11th Century was discovered. Apart from these, there are modern temples of Hanumanta, Lakshmi, Dyamma and Maragamma. Near the Hanumanta temple there are sculptures of Nandi, Ganapathi and *Shaiva-dvarapalakas*. There are also a Jumma Masjid and a Dargah.

Vajjala (3,495) is located 32 km west of Surapur, the Taluk headquarters. Recently with the discovery of a Second Century sculptured panel of Satavahana period carrying a single line inscription in Brahmi script and Prakrit language, which reads '*Mukuliyana Rathiniya Sebanikaya*', the antiquity of this place may be pushed back to the Shatavahana period. The Sangameshvara temple situated near the stream in the village retains only its *garbhagriha* and *antarala* portions; its partially deteriorated superstructure has been renovated. Its doorframe is decorated with three *shakhas* and carries a Gajalakshmi in the *lalata*. The *garbhagriha* contains a Shivalinga of the Kalyana Chalukya period and in its corner is found a four and a half feet high image of eight-armed Harihara. The image is distinctive as it carries in its right hands trisula, abhayamudra and arrow and in the left hands chakra, sankha, bow and gada. The Ramalinga temple located beyond the stream is ancient and it was in the field near this temple that the sculptured stone panel of the Shatavahana period was discovered. Apart from these, there are in the village, temples of Timmappayya, Chaudamma, Hanumanta, Mailara, Biralinga and Malamma, as also a Jumma Masjid and a Dargah.

Vanadurga (4,038) is a place of historical importance situated 24 km south-west of Shahapur, the Taluk headquarters, and 12 km south of Gogi. This possesses a fort of the period of the Nayakas of Surapur and obtains its name 'Vanadurga' owing to it being surrounded by forest. On

the principal gateway of the fort there is a Sanskrit inscription in Devanagari script inscribed in five lines on either side. This inscription records that in the Salivahana Saka year 1729 (A.D.1806), Cyclic year Raktakshi, Bahari Bahaddur Raja Piddanayaka, born of the boon of Kshetrapāta Venugopalaswami, proceeded to construct the 'Vanadurga' at the request of his queen Venkammamba. This fort occupies an area of 250 metres east-west and 200 metres north-south and consists of four impressive bastions at the four corners. Though the fort has large gateways, the high semi-circular walls appearing suddenly put the enemies to confusion. Located in a strategically significant place, the fort has a deep moat around and it provided protection to the Nayakas of Surapur from the north. In the fort may be seen the remains of the residences for the officers and guards and a sweet water well, an Anjaneya temple and a few smaller structures in a relatively well preserved condition.

Wadageri (3,197) is a place of historical importance located to the south-west of Jevargi, the Taluk headquarters, and 26 km west of Shahapur on the Shahapur-Sindhagi road. The only inscription so far reported from this place informs about the grant of 200 *mattars* of field measured by Manikeshvarada-kolu and one *mattar* of garden measured by a staff of 45 spans for the services of god Dhayimeshvara set up by Dayimayya in Sasavi Odangere and for the boarding and lodging of the ascetics in the Matha and the students, which was made over to Maheshvararasipandita, who was the *acharya* of that temple and the disciple of Yalamela Simhaparshe Mandali, as also a grant of sixteen *mattars* of land for the teachers by Dayimayya on the occasion of the *pattabandha* (anointment) ceremony of the Kalyana Chalukya king Vikramaditya VI in his first regnal year (1077). Being located on in the right part of the *antarala* of the Basaveshvara temple, it indicates that this temple represents the Dhayimeshvara temple referred to in the inscription. Constructed on a high platform, this temple retains only the *garbhagriha* and *antarala* portions and the *navaranga* part being completely destroyed. The *garbhagriha* has a multi-angled plan and contains a Shivalinga while its doorframe is decorated with five *shakhas*. Below is a beautiful lotus-decorated *chandrasila*. In *The antarala* are two *devakoshthas* of which one contains a Saptamatrika panel. The *makaratorana* in the *antarala* is an excellent piece of art. For climbing up the jagati and *adhishthana* to have access to the temple, is a flight of steps flanked by balustrades decorated with carvings of elephant and lion. The walls of the *garbhagriha* and *antarala* is unpretentious and carries small pilasters supporting small *shikhara* models. The superstructure of the *garbhagriha* is partly dilapidated. The jagati supporting the temple carries a decorative band of vajras (diamond motifs). Another temple standing to the left of this temple is an old *dvikuta* temple. It consists of two *garbhagrihas* with open *antaralas*, one each on east and west sides and facing each other, held together by a common *navaranga*, which has *kakshasana* along its periphery. Both *garbhagrihas* have doorframes decorated with three *shakhas* and the *navaranga* portion is completely damaged. The Manasadevaragudi (Manikeshvara temple) near the Panchayat building was originally a *trikuta* and retains only the principal *garbhagriha* and *antarala* parts. The remaining portions including the northern and southern flanks are in deteriorated condition. The temple is located in a low land and retains intact its Kadamba Nagara superstructure. In the vicinity of this temple are sculptures of Ganapathi and a Saptamatrika panel. The Ramalingeshvara temple in the Okkaligara

lane consists of a *garbhagriha*, an *antarala* and a *navaranga*. The huge Shivalinga, doorframe, *chandrasila*, Bhairava, Ganapa, Saptamatrika panel and *pitha* of Surya image in this temple are worth mentioning. In the Chaudamma temple is a four and a half feet high image of Chamundeshvari. There is a circa 11th Century hero-stone near the Panchayat. Apart from these there are in the village temples of Halliraya, Amareshvara and Biradeva and Ramalingeshvara Matha. Though small in dimension, the *Dargah* of Chand Pir outside the village is beautiful and its *Urus* takes place during Ugadi.

Wadi (30,012), 15 km south-west of Chitapur, the Taluk headquarters, is a prominent Railway Junction where railway lines from Hyderabad, Solhapur and Madras meet. Until 1878 it was an insignificant village. It assumed importance owing to Hyderabad Railway line. Wadi also has a factory of A.C.C. Cement Company. The Lakshmi-Narayana temple here is famous.

Waganageri (2,757) is a place of historical importance six km west of Surapur, the Taluk headquarters. Having been an important place under the chiefs of Surapur (1636-1858), the village possesses strong fortifications. It is opined that at the beginning it was the capital of the Nayakas of Surapur and the fort here was constructed by Gaddi Pidyenayaka, the first chief of the Surapur Chieftancy. The inner courtyard of the fort is about 18 acres in area. The fort is on a hill about 250 feet high and its principal entranceway is nine feet wide and 11 feet high. In the fort is a stepped well and a Gopalaswami temple. A fierce battle took place here between the armies of Mughal emperor Aurangzeb and Pitambara Bahari Piddyayaka (Gaddipidyenayaka II of Surapur Chieftancy). The fort was taken by Aurangzeb. The Persian inscription on the principal gateway of the fort confirms this while informing about the completion of the fort under the supervision of Hafiz Masud under the orders of emperor Aurangzeb in the latter's 49th regnal year (1705). There is a Brahma temple located in the field of one Devarashetti.

Yadagiri (58,811) is a Taluk and Sub-Divisional headquarters with Railway facility and it is situated 80 km south-east of Gulbarga, the District headquarters, 570 km north of Bangalore and two km away from the river Bhima. Mentioned as 'Etagiri' in ancient inscriptions, it was for some time the capital during the reign-period of the Chalukyas of Kalyana. Five inscriptions in Kannada and Persian languages are reported from here so far. Of the two inscriptions belonging to circa 10-11th Centuries discovered last year (1996) the one on the gateway of the fort on the hill at Yadagiri, is a single-line inscription attributing the construction of the fort gateway to Jagannatha of Sagara, while the second on the rock to the left of Tirthankara Cave appears to pertain to a Basadi. While an inscription of 1546 on the wall of the Moti Talab in the fort belongs to the reign of Ibrahim Adilshah and informs about its construction, another inscription of 1573 on the doorway of Athar Masjid pertains to the reign of Ali Adilshah I and informs about the construction of this mosque by Khwaza Hasan Kirmani, the son of Mirza Ali. This fort of three rounds located on the hill to the east of the town was a construction of the period of the Chalukyas of Kalyana, which was strengthened by the Yadavas, and to which considerable additions were made under the Bahamanis, Adilshahis and Nizams. On the hill are Ishvara, Kalika and Hanumanta temples of which the Ishvara temple is old. The inscription on Nizam_Buruj informs about the visit of

Nizam Ali Khan to Yadagiri. The Cave Basadi on the Jinnappana-betta (Hill of Jinappa) is a 10-11th Century structure. A four feet high relief image of Parshvanatha *Tirthankara* on the huge rock, on which is the Basadi, acts like a crown to the Basadi and draws attention of viewers from a distance. In this Basadi are a row of *Tirthankaras* engrowed on the boulder forming the back of the *garbhagriha* of which the image of Trithankara seated in *padmasana* is the most beautiful. Numerous Jaina images may be seen here. Yadagiri has Mosques and Dargahs of Adil Shahi period while on the hill fort may be seen the Jumma Masjid and stepped tank (*pushkarani*) of their reign. The Dargahs of Yakub Khadri, Shahjahan Shah and Pir Gayabsab located here are famous. Probably this was in the past a *Trikuta* which lost its *navaranga* part later on. A two-day *Urus* takes place every year. Apart from these there are in the town two Jaina Basadis, modern temples of Rama, Balaji, Sharana Basaveshvara, Virabhadra, Raghavendra, Ishvara, Basavanna, Mauneshvara, Hanumanta, Ambabhavani, Masamma, Gurugangadhareshvara, Devamma, Yallamma, Maragamma, Pochamma etc as also a Christian Methodist Church. In addition there are also Yakadandagi and Yachchamma swamy mathas.

Yadepapura (Yediapur) (1,054) is located 24 km north-west of Surpur, the Taluk headquarters, and four km north-east of Mudanur. Two stone inscriptions are reported from this place so far. Of these, the one on the pillar in front of Malakayyanagudi, dated 1206 and belonging to the reign of Yadava Singhana, registers gift of various tolls/taxes to god Mallikarjunadeva of Yadepapura by trade guilds like *Aihole-Ainurvaru*, *ubhaya-nanandesis*, *Mummuridandas* and *settiguttas*, while another inscription on the same pillar also belongs to the reign of Yadava Singhana II and records grant of a piece of land measured by *Munjanakol* for god Mallikarjunadeva of Yadepapura when Lakumidevarasa was ruling Sagaranadu and *mahamandaleshvara* Haihayadevarasa was administering Kembhavi-24 from the capital Kembhavi. The latter inscription is noteworthy since in its benedictory and imprecatory part the neighbouring Arakera *tirtha* (sacred spot) is praised by equating it to that of Varanasi and Prayaga. Probably the Sahasralinga temple in Arakeri may have been the inspiration behind this. These inscriptions appear to indicate that today's Malakayyanagudi, a *dvikuta* temple located west of the village, could be the Mallikarjuna and Naganadeva temples.

Yadrami (8,103) is a place of historical importance situated 50 km south-west of Jevargi, the Taluk headquarters, and 35 km south-east of Sindhagi (Bijapur district). This place has been variously referred to as 'Yalaramé', 'Yalarave', and '*Sarvanamasyad-agrahara dakshina-Varanasi* Yalaramé' in ancient inscriptions and in the past it was the headquarters of Yalaramé-50 in Sagara-500 division. Fifteen inscriptions have so far been reported from this village and the inscriptions from the neighbouring villages also contain references to this place. Of these, an inscription of 1095 informs that Chamunda, the father of Dasiraja of Haihaya family, caused to be dug a well on the road to Kembhavi and the temple for the Svayambhulinga there. It also informs about the arrangements made by Dasiraja by depositing 30 *gadyanas* on an annual interest of 10 *gadyanas* per year for feeding 12 Brahmanas every day in that temple. Another inscription of 12th Century pertaining to the same god mentions Monipandita of the Yalamela Simhaparshe and informs about the grant of land for the construction of a choultry for god Svayambhudeva of Jannanabhavi. This inscription reveals the important information that this village was '*ballada Kannadakkarada*

vidyasthanā (well known centre of Kannada learning). Another inscription of 1121 pertaining to this very temple informs that Devarasa of Haihaya family, a feudatory chief under Vikramaditya VI, who on his visit to the temple of Svayambhudeva of Jannabhavi at Yalame, gave gift of income from various taxes for its worship. The inscription of 1111 informs about the grant of land for the services of gods Hari-Har-adityeshvara (Hari+Hara+Aditya) by *mahapradhana dandanayaka* Adityabhattacharya. Another inscription reveals the construction of a *trikuta* temple to the west of Lakshmanatirtha by Adityabhattacharya. The inscription of 1155 here informs about a land grant for god Lakshmaneshvara and the Matha attached to that temple by a chief of Haihaya family and his queen. Another inscription of 1169 also records a grant for the same god. Six more inscriptions of this place pertain to god Rameshvara of Yalarametirtha. Of these the one of 1168 registers a gift of all incomes to Chandrarasipandita, the *acharya* of the Matha. Another inscription of 12th Century informs that in addition to a land grant, a site was given as gift for a Matha in Kukanuru (Raichur District). One more inscription reveals the fact that Amritarasipandita of Yalamela Simhaparshe, was the *acharya* of the Matha of Sri Rameshvara temple; while yet another inscription informs the gift of income from sante (weekly market) for the god. Even today the sante takes place here on Mondays. Yet another inscription informs the gift of agricultural land, wet-land and garden in the gadimba of Yalame *tirtha* to Suryarasipandita, the *sthanacharya*. In this way it becomes clear from the above inscriptions that Yalame (Yadrami), an *agrahara* with 300 *mahajanas*, flourished in the past as an important religious, commercial and educational centre. In addition to this it also comes to light that it was a centre of activity of the *acharyas* of Simhaparshe mandali of Yalamela. But today Yadrami stands dumb, having lost its past glory for various reasons.

Yalameya *tirtha* mentioned in the inscription is represented by the present day Ramatirtha where remains of 11-12th Century lay scattered. In the centre of the *tirtha* there is a mosque now. The old remains in the courtyard of the *tirtha* have been demolished and cells have been built in their place. To the right of this *tirtha* is a renovated temple of Basavanna. In front of this temple are an inscribed stone and sculptures of Surya and Ganapathi. In the Gaudara street is located the east-facing Rameshvara temple consisting of a *garbhagriha*, an open *antarala* and an open *navaranga*. Its *garbhagriha* contains a Shivalinga whose doorframe is decorated with three *shakhas*. The *navaranga* portion is damaged and there are indications that it originally had *kakshasana* too. And on whose back are relief sculptures of Tripurantaka, Nataraja, etc with *mithunas* in between. The superstructure of this circa 12th Century temple has deteriorated. Apart from these, there are in the village temples of Bhagyamma and Hanumanta as also two Mosques and a Dargah.

Yaktapura (886) is 40 km north-west of Surapur, the Taluk headquarters and 10 km west of Kembhavi. The Gutti Basaveshvara temple about two km from this place is a jagrita-sthana and its annual fair commences on the last Monday of the *Sravana* month with *Nandikolu utsava* and continues for two days with great celebration. There are some beautiful *mithuna* sculptures in the Gutti Basaveshvara temple. A hero-stone lying about two km away from here is called Rama-Sita

stone and Balagallu by the local people; the latter appears to be a corrupt form of the word 'balgalchu' (gift made to a hero after washing the sword). Munera Bommanahalli (1,248) situated about two km from Yaktapura is a place of historical importance where remains of the Kalyana Chalukya period are found scattered. Of these, the Jaina remains reported from here are of considerable importance. Among these, an image of Parshvanatha in standing posture and another of Mahavira in *padmasana* posture, both being 10th Century sculptures, are of significance. The three hero-stones nearby carrying three-tier relief sculpture represent the *turugol* (cattle raid). To the east of the village is a *trikuta* temple of the Kalyana Chalukya period completely renovated; its *navaranga* ceiling is attractive. To the west of the village about two km away is the Karikallu gudda which appears to have hidden a temple in it. The sculptural remains here confirm that in the past this village was an important Jaina centre.

Yalagi (4,852), located 37 km north-west of Surapur, the Taluk headquarters, and six km away from Kembhavi, is mentioned in ancient inscriptions as 'Yalage', 'agrahara Yalage' and a solitary inscription, that of Yadava emperor Mahadeva, has so far been reported from here. Inscribed on the wall of the *navaranga* of Siddharayanagudi outside the village, this inscription of 1265 reveals that this village was in Sagara-500 division and informs about the grant of 24 *mattars* of land including the 12 *mattars* measured by Munjana-kolu, a garden and a house site was also given for god Channakeshvara of Yalage and 3 *mattars* of land, a garden, a house site, tax on corns and oil given for god Keshava by Ganapathi reddy in the presence of mahaprabhus of Yalage, 60 Okkalus and Mummuridandas. An inscription of 1056 in Harijanakeri in the neighbouring village of Kembhavi, after eulogizing the guild of Aihole-500, informs about the gift of tax on paddy by the Nakharas for god Nakhareshvara of *Agrahara Yalage*. Another inscription, of 1065, from the same place informs about the gift of tax on betel leaves by Hanavanigas (betel leaf sellers) for god Vinayaka of Yalage. These inscriptions reveal that during 11-13th Century, Yalagi was an *agrahara* having temples of Channakeshvara, Gopaladeva, Keshavadeva, Nakhareshvara, Vinayaka and of Savanas (Jainas). But most of these temples are destroyed and others are in unidentifiable condition. The Siddharayanagudi, whose inscription has been discussed above, is an east-facing temple with a *garbhagriha* and a *navaranga* which has been completely renovated. This temple has been built by reusing components of an old temple. Near it is the Ramappayya temple whose doorframe, belonging to the Kalyana Chalukya times, is brought from elsewhere. The Mallikarjuna (Mulasthanana) temple, which now forms part of the house of Kulakarni, located at the centre of the village is a simple structure of about 12th Century comprising of a *garbhagriha*, an *antarala* and a *navaranga*. This east-facing temple has an entrance from the south. The Kalakanteshvara temple in Kumbara street is a buried temple comprising a *garbhagriha*, an *antarala* and a *navaranga*. The *garbhagriha* contains a Shivalinga with an artistic *chandrasila* in front. The pillars in the *navaranga*, being simple, are of two types. The Nilakantheshvara temple in the Guggarabhavi lane is an east-facing temple with *garbhagriha*, open *antarala* and *navaranga*. The *garbhagriha* doorframe is decorated with five *shakhas* and carries a Gajalakshmi in the *lalata*. Considering the presence of

hamsavali in its doorframe the temple may be assigned to 10th Century. The pillars of the *navaranga* have beautiful miniature carvings while the central ceiling is decorated with a beautiful lotus. A partially mutilated Vishnu sculpture with carvings of *dashavataras* in the *prabhavali* may be seen here. The principal doorframe of this temple is attractively decorated with four *shakhas*. In the compound of this temple is a circa 13th Century hero-stone with a two-tier sculptural carving. In the plains of the village is located the Jodi Hanumanta temple built by using pillars of the Kalyana Chalukya period. Though there is a mention of a field belonging to a Jaina Basadi in the inscription here, no Jaina remains are available in the village save a four feet image of Mahavira *Tirthankara* seated in *padmasana* placed in front of the Kannada School. These apart, there are in the village, modern temples of Virabhadra, Sharanabasaveshvara, Basavanna, Lakshamma and Maramma, as also a mosque and a Dargah.

Yanagundi (1,049), located south-east of Sedam, the Taluk headquarters, is famous for the Manikeshvari Tayi Ashram and Maulali Dargah. The fair of Manikeshvari Tayi is celebrated during *Shivaratri*.

Yanagunti (1,080), situated 18 km east of Jevargi and four km north-west of Naraboli, is the place where Balasi Brahmachari lived and as such a place of historical importance. The lone inscription reported so far from this place reveals that it was in the past an *agrahara* called Veyanagunte having 140 *mahajanas*. It records several grants in the form of taxes for the worship of god Bhogeshvara by the *Samastas* of the place. The large Ishvara temple of circa 12th century in the centre of the village itself is the Bhogeshvara temple mentioned in the inscription. It stands on a high *adhishthana* with a distinctive plan and consists of four *garbhagrihas*. Joined to this is the *navaranga* entered from three side doorways which is in completely deteriorated condition. Apart from this, there are in the village, temples of Hanumanta, Biralinga, Undupavasi, Yallamma, Palkamma, Devamma and Maragamma besides a Mosque and a *Dargah*.

Yaragola (8,132) is a religious place having the facility of a Railway Station, 20 km north-west of Yadagiri, the Taluk headquarters. In ancient inscriptions it is mentioned as 'Yarangola' and only one inscription of 1058, belonging to the reign of the Kalyana Chalukya king Someshvara I, has so far been reported from this place. Inscribed on a rock, this inscription informs about the grant given in 1058 by Machayyanayaka, the prabhu of Yarangola, of agricultural land and garden for the services of god Siddheshvara. Today one finds the Siddheshvara temple in deteriorated condition here. In the village today there is a temple of Kallayya Mutya belonging to circa 11th Century. Originally a *trikuta* and now in ruins, this east-facing temple consists of three *garbhagrihas* with open *antaralas* held together by a common *navaranga*. But the loose sculptures of Ganapathi, Parvati-Parameshvara, Shanmukha, Saptamatrikas and Yaksha are beautiful and deserve to be mentioned. These apart, there are in the village modern temples of Siddhalingesvara, Sanjivi Bhima, Hanumanta, etc. as also a Mosque and a Dargah. It is believed that Jayatirtha (1365-88),

also familiarly known as *Tikacharya*, stayed for fourteen years in a cave in the outskirts of this village and wrote his gloss called '*Nyayasudha*'. Further, here are located the *Brindavanas* of Ramachandratirtha and Vidyandhitirtha of the Madhva tradition and devotees frequent here all through the year. In the hilly area of this village Sitaphal (custard apple) is grown in plenty.

Yatanuru (1,680) is a place of historical importance located 30 km west of Jevargi on the Jevargi-Sindhagi road and four km north of Jeratagi. It is mentioned as 'Yavantanuru' in ancient inscriptions and belonged in the past to Nariyambole-70 division. Three inscriptions have so far been reported from here. An inscription of 1080 in front of the Mallikarjuna temple informs that after Vikramaditya VI gave Yavantanuru in Ankulage-50 as *Sarvanamasya* grant to Muddigalla Bhattopadhyaya, the latter's father Komanna bhattopadhyaya caused a *Trikuta* temple to be built in 1094 and gave a grant of 80 *mattars* agricultural land and one *mattar* garden at Huliabavi measured by *Manikeshvarada kol* for worship of the god which had to be protected by the *mahajanas*. Another inscription of 1110 although unclear, but mentions Komanna bhattopadhyaya. The inscription in front of Hanumanta temple informs that Muddigalla bhattopadhyaya, who had earlier obtained this village as *sarvanamasya* from Vikramaditya VI, caused Sriranga temple to be built in 1121 and gave, for the services of the god, 30 *mattars* of agricultural land, 450 *kammas* of garden and incomes from certain taxes. It further informs about the grants of land to the Brahmanas of the Brahmapuri. From the inscriptions here it is revealed that this village which was located in 1094 in Ankulage-50 was transferred to Nariyambole-70 by 1121. The *trikuta* temple mentioned in the inscription is represented by the present Malakhan (Mallikarjuna) temple and it is in deteriorated condition. This east-facing temple consists of a *garbhagriha* with *antarala*, while the remaining two *garbhagrihas* have disappeared. The *garbhagriha* contains a Shivalinga and its doorframe is simple with three *shakhas*. In the *navaranga* are two *devakoshthas* but the *navaranga* portion itself is completely destroyed. The Sriranga temple mentioned in the inscription was probably situated in the vicinity of the Hanumanta temple south of the village, where ancient doorframe, pillars, etc lay scattered here. Apart from these, there are in the village modern temples of Lingaraya, Jattingaraya, Bhagyavanti, Lakshmi, Dyamavva, Maragamma and others besides Jumma Masjid and Satpir Dargah. **Jeratagi** (2,192), located four km away from here, has Channabasaveshvara and Revanasiddheshvara temples. The chariot of Channabasaveshvara is huge and its annual fair takes place on the sixth day from Gauri-hunnime.

Yattipota Falls is reachable on foot by walking about one km from Ontichinta in the Konchavaram hill range east of Chincholi, the Taluk headquarters. In Telugu *Etipota* means "falling from above". Here the water of a stream flowing with gush in the midst of a thick forest transforms into a water fall. This falls which flows to its full in the rainy season is spectacular in beauty. But this is yet to have facilities for developing it into a tourist spot as reaching this location itself is difficult.

Yeleri (Yelahar) (4,214) is a place of religious importance located on the right bank of the Peddavagu stream, 24 km west of Yadagiri, the Taluk headquarters. This is believed to be the

birth-place of Yaleshvara Ketayya, a Sharana of circa 12th Century. He is known to have composed about 200 vachanas under the pen-name 'Rameshvara Yaleshvara Linga'.

Yevur (2,997) is an important historical place located on the Shahapur-Sindhagi road, 32 km north-west of Surpur, the Taluk headquarters, and 30 km west of Shahapur. Mentioned as "Ehuru" and "Bhattagramme Yevuru" in ancient inscriptions, it was located in Sagara-300 division. Twenty-four inscriptions are so far reported from this place. Of these 22 inscriptions are of the Kalyana Chalukya kings and the remaining two are of the Kalachuris. This indicates that during 11-12th centuries Yevur had attained an important status as educational, religious and cultural centre. There are four inscriptions in front of the house of Sidramayya Mathapati. Of these two were issued around 1040 while the remaining two were issued respectively in 1048 and 1065. The latter inscriptions inform about the grants given to gods Svayambhudeva and Mammeshvaradeva of Yevur respectively. There are eleven inscriptions issued between 1077 and 1179 pertaining to Svayambhu Someshvara temple. Of these the Sanskrit inscription dated 1077 belongs to the reign of Kalyana Chalukya king Vikramaditya VI and registers a grant of 150 *mattars* of black soil (land) measured by *Orantana gale* of *Elaraveya tirthada gadimba* in *Kiriya Belabatteya sime* located in Nariyambole-70 for worship of god, and for boarding and lodging to the ascetics, teachers and students. The grant was given, at the orders of *Sandhivigrabi* Ravideva-chamupa, by Nagavarma, the *heggade* of Yevur, for the spectacular Svayambu Someshvara temple erected there and for the *Koti Shiva Tirtha*. The grant was made over to its *acharya* Isanarasipandita who belonged to the Simhapershe of Yelamela. In addition, grants of 50 *mattars* of land in Yevur and one *mattar* each of garden and wet lands below the Annamagaudakere (tank) are also recorded for the *satra* (feeding house) of the Brahmanas. It is interesting that the record eulogises the power of this god: persons bit by snake or stung by scorpion or affected by burns would rid their suffering within moments after their circumambulating round this temple; those suffering from weakness, pain in eyes, head-ache, pain in ears, stomach-ache, etc would be cured of their diseases just by meditating on the feet of this god. At the end of this record, which is located in the *mantapa* in the premises of the Someshvara temple, a grant by Muddaladeviyakka, the daughter of *dandanayaka*, a deposit of seven *gadyanas* at an interest of a *haga* to the *mahajanas* of Sivapura which had lately been set up near Yevur, for the purpose of keeping sacrificial fire (*agnishthe*), and 12 *mattars* of land for the *kalkuttikas* (stone-cutters, sculptors) is registered. The inscription also warns that the *matha* attached to the temple was meant only for the *naishtika-brahmacharis* (celibate persons), that others were not supposed to reside there and that if any others stayed would be expelled by *nakharas* and kings. Another inscription of 1100, set up against the wall on the right side in the *navaranga* of the Someshvara temple, registers a land grant for the purpose of worship of the god, and for the Brahmanas, teachers, students and orphans. Another inscription of 1107 on the east pillar of the Bavi Basavanna temple informs about the grant of *aruvana* of *aruvatuu vritti* by Satyaprachara bhattarakadeva for the perpetual lamp of god Svayambhu Someshvaradeva. Another inscription at the same spot, dated 1108, informs about the grant of tolls for the same god by Muddarasa. The south pillar of the Bavi Basavanna temple carries an inscription dated 1125, which records a grant for god Someshvara and for the perpetual lamp of god Nagadeva, while another inscription of 1139 in that temple informs about the gift of five *gadyanas* from the *herjunka* (toll) of the *thane* of Yevur for the *angabhoga* of god Someshvaradeva. An inscription of 1179 on the pillar kept on the

right side in the *navaranga* of the Sangameshvara temple registers a gift by Tripurantakadevarasa, the *mahaprabhu* of Yevur, of ten *mattars* of land and a tank called Annamagere for god Someshvara which was made over to Jnanarasipandita of Yalameela Simhaparshhe. Another inscription in the same place informs about the grant of six *mattars* of land and a site for Oddara Kotabova (sculptor) on the day of flag hoisting and inauguration of the *Tirtha*. It can be surmised on this basis that this person was the chief among the artists who worked for constructing the Koti Sivathirtha in front of the temple. Another inscription here mentions the tank of god Svayambudeva. All the 11 inscriptions mentioned so far pertain to the Sayambhu Someshvara temple and reveal how important this place was during early times. The inscription seen on the platform in the mosque, lying west of Yevur of 1110 registers a grant of tolls for god Gavareshvara by *settis* (merchants) of various places who had gathered as *mahanadu*. Another inscription nearby of 1110 records grant of *Okkala adda* by 120 *kottalis* including the *kottalis* (corporation) of the carpenters, blacksmiths, goldsmiths and bronze smiths for god Kammatreshvara of Yevur. Another inscription of 1105 near Sharanappa Tanakedar's house, records a gift of 12 *mattars* of agricultural field, one *mattar* of wet land, 450 *kammas* of garden (all measured by *muvattaidu gena danavinodana gale*, a rod of 35 spans), a feeding house, a *pujari's* house, a house for oil mill and an oil mill by Satyaprachara battaraka and grant of sales tax by dealers in betel leaves and arecanuts for god Keshava. Another inscription near the *sasana-mantapa* of Someshvara temple, dated 1119 records a land grant by Brahma prakasabhataraka for god Chatteshvara, located north of the Svayambhu Someshvara temple, and for the students. Another inscription of 1174 on the pillar, east of the Bavi Basavanna temple records a grant of agricultural field and garden lands for worship of god Mallikarjuna which was made over to the priest of god Tatpurushadeva at the request of Talavara Chandeyanayaka, son of Tripurantakadevarasa the *mahaprabhu* of Yevur. Incidentally god Gavareshvara is also mentioned in this record. From the inscriptions found in the agricultural fields of the village, it can be inferred that these were the fields given away as gifts for the temples of Svayambhudeva, Mammeshvara and Chatteshvara and for the Shantinatha Basadi. In addition to this, it is also revealed that the Jaina Basadi in Yevur was erected by Nagavarmasetti for Shantinatha *Tirthankara*.

The Someshvara-Sangameshvara temple complex located north of Yevur comprising Someshvara, Sangameshvara, Bavi Basavanna temples and a *matha* is of tourist interest. To the east of these there is a large *Tirtha*. Of these the east-facing Someshvara temple is identical with the Svayambhu Someshvara temple referred to in the above 11 inscriptions including the one of 1077. The *tirtha* just in front on its right is identical with the Koti Sivathirtha of the inscriptions. The granary cell to the right of this temple is the *matha*, which was built, as referred to in the inscription, by *hegade* Nagavarma of Yevur at the orders of Ravideva-chamupa in 1077, and we have seen above that several grants were given to this. Originally an *ekakuta* temple, The Someshvara was later enlarged into a *dvikuta* and further into a *trikuta* in course of time. This temple with polygonal plan comprises of a *garbhagriha*, an open *antarala*, a *rangamandapa* and an *ardhamandapa*. The *garbhagriha* enshrines a *svayambhu* linga while its doorframe is decorated with *pancha-shakhas* and Gajalakshmi at the *lalata*. The lathe-turned pillars of the *rangamandapa* are vivid in detail and carry attractive miniature carvings. The open *rangamandapa* has *kakshasana* along its periphery. The central ceiling of the *rangamandapa* is deep and presents a wonderful four-petal lotus. The *rangamandapa* is flat at the centre with sloping edges. On either side of its

south doorway beautiful lions are carved and the staircase is bound by balustrades of elephant form. Originally it appears that there were entrances from all the three sides into the open *rangamandapa* and that later on the western entrance was expanded, closed and an image of Surya was installed there. Today it contains a pitha for Surya which however supports a linga and it is fronted by a Nandi. It is possible also that it could have been a *Nandimandapa*. The Sangameshvara temple built attached to the left of the *rangamandapa* itself is the Chatteshvara temple referred to in the epigraph of 1119. It consists of a *garbhagriha* and an open *antarala* and that it is a later addition is very clear. The temple faces the south and its *garbhagriha* shelters a Shivalinga. The *dvarabandha* (doorframe) of the temple is of *pancha-shakha* type and carries a Gajalakshmi in the *lalata*. Inscriptions make it known that the temple was under the control of the acharyas of Simhaparshe of Yalamela. The roof of this temple is flat and the *garbhagriha* carries a stepped superstructure. The exterior wall of the temple is plain, while the back of the *kakshasana* is carved with beautiful bas-reliefs, decorated with attractive mithuna sculptures. The *adhishtana* of the *rangamandapa* is beautified with hamsa-creepers, elephants row, diamond-shaped, circular-shaped, star-shaped and square shaped decorative patterns with lotus at the centre.

The north facing structure called 'granary cell' located to the right of the Svayambhu Someshvara temple is rectangular in shape divided into three compartments with an open *mantapa* in front. Its *dvarabandhas* are of *pancha-shakha* and *trisakha* type and carry a Gajalakshmi. This structure, now being used as a *kalyana mantapa* (marriage hall), originally was the *matha* referred to in the inscription; it was attached to the Someshvara temple and education was imparted there. The Koti Shivatirtha, which was constructed along with the Svayambhu Someshvara temple (1077), is square and consists of seven stages. It has entrances from all four sides and its brim has *kakshasana*. The exterior of the *kakshasana* carries interesting sculptures of amorous *mithunas*. There are also narratives from *Ramayana* and *Mahabharata*. A sculpture that recalls the story of "monkey and the wedge" from the *Panchatantra* is also carved here.

The Bavi Basavanna temple which stands on the western flank of this *Tirtha* is a small but artistically an impressive temple. Constructed on a multi-angle plan, the temple consists of a *garbhagriha*, an *antarala*, and an *ardhamandapa* and appears to be identical with the Gavareshvara temple mentioned in an inscription of 1101. The *garbhagriha* shelters a Shivalinga and has a beautiful and delicately carved doorframe of *pancha-shakha* type which carries a Gajalakshmi in the *lalata*. The *uttaranga* is decorated with four miniature *mandapas* supporting various types of small *shikharas* and containing diminutive images of deities such as Surya, Nataraja, etc. There are two *devakoshthas* flanking the *antarala*. They too have beautifully carved *dvarabandha* and one of these contains an image of Surya. The upper part of the wall is decorated with *vajra* band, creeper pattern and small stambhas supporting miniature *shikharas*. The outer wall of the *garbhagriha* has beautiful and noteworthy bas-reliefs of Vishnu and Brahma, each four-and-a half feet tall, in north and south sides. Of the four inscriptions found on the pillars of this temple, while two records refer to grants made to god Svayambhu Someshvara, third one issued jointly to gods

Svayambhu Someshvara and Nagadeva; the remaining one issued in favour of god Mallikarjuna; and thereby leaving at doubt; to what deity this temple was dedicated to. Though there is scope to consider this as the Gavareshvara temple, it is possible that this was dedicated to Nagadeva. The superstructure of the *garbhagriha* is of the stepped type, with a *sukanasi* and appears to have undergone renovation. To the left of the *tirtha* there is another temple retaining only its *garbhagriha* and enshrining a Shivalinga, which the local people call Mallikarjuna temple. It is possible that this is the Mallikarjuna temple mentioned in the inscription. The entrance *mantapa* to the east of the *tirtha* appears to have been erected for the Bavi Basavanna temple. This is also a beautiful construction and gives the impression of the *dvara-mantapa* of the Someshvara temple complex. Consisting of twelve angles, this *dvara-mantapa* is divided into two equal halves in south-north axis with a Bhairava sculpture in the south segment and that of Surya in the north segment. The *dvarabandha* of this *dvara-mantapa* is decorated with *pancha-shakhas* and depicts Gajalakshmi in the *lalata*. In the eastern part of this *mantapa* the *kakshasana* carries bas-reliefs of elephant, horse, swan, Ganesha and mithunas. It is noteworthy that there is also a depiction of "monkey and the wedge" theme from the *panchatantra*. Lately, in the outer wall of the temple complex, a beautiful sculptured panel depicting the "*Samudra-manthana*" (churning of the Ocean) has been incorporated.

The Hanumanta temple seen within the above complex is built of stone slabs which carry bas-reliefs of Buddha seated on lotus (?), elephant, horse, Bhairava, ascetic, etc. The wooden ceiling of the *ardhamandapa* of this temple is noteworthy for the excellent carvings. The presence of Buddha sculpture suggests that in ancient times this place might have been a Buddhist centre.

The east-facing Jaina Basadi in the Guttedar lane stands on an elevated platform and consists of a *garbhagriha*, an open *antarala* and a *navaranga*. Being in completely dilapidated state, this Jaina Basadi belongs to about 12th Century. The two inscriptions lying in the agricultural fields, north-west of the village inform that the basadi was constructed by Nagavarmasetti, and in it was installed the image of Shantinatha *tirthankara* and that 54 *mattars* of land were given away to it. The doorframe of the *garbhagriha* of the Basadi is decorated with *pancha-shakhas* and its *lalata* depicts a Jina seated in padmasana. The pillars of the *navaranga* are beautiful and its ceiling depicts an attractive lotus. The inscription found on the right side pillar of the *navaranga* is effected and badly damaged. The wall of the Basadi is plain and its superstructure has disappeared. There are mutilated sculptures of Yaksha, Padmavati and Ambika or Kushmandini Yakshi in the compound of the Someshvara temple. Apart from these there are modern temples of Jattappa, Devi, Birayya, Hanumanta, Kenchamma and Maragamma. It also has a Mosque.