CHAPTER II

THE MALKHED REGION: BACKGROUND

1. GEOGRAPHICAL

LOCATION

The Malkhed region is located in the South-eastern part of Gulbarga district. It lies between (at \(17^\circ-15\) and Long. \(77^\circ-7\)). It is bounded on the north by the southern part of Bidar district, on the east by Gulbarga taluk and Mehabubnagar district of Andra Pradesh on the west and on the south by Yadgir taluk.

SOIL

Overlying the Deccan traps and the Bhimas, there are thick spread of black soil in the area occupied by the laminated sedimentary lime stones etc., of the the Bhima series. Comparatively speaking, in the whole region the area where Malkhed is located in Peninsula surrounded by as water on the three sides and thus has considerably the natural defensive character. Perhaps for this reason that the site was selected as their capital by the Rastrakuta rulers.

CLIMATE

Climate of the region is generally dry and healthy and
the seasons are on the pattern of those generally found in the Deccan. The summer season starts by about the middle of February and continues to the first week of June. The south-west monsoon season follows thereafter and extends up to the end of September, October and November constitute the post-monsoon season. The period from December to middle of February is the cold season.

RIVERS

The main rivers of the district are the Krishna and the Bhima and the other rivers flowing in the district are the tributaries of the river Bhima. The Bhima itself is a tributary of the Krishna. The Bennithore river rises on the ridges near the village of Malegoan in Maharastra flows generally in the north-easterly direction to join the Kagina river on whose right bank is Malkhed. The river Mallamari rises near the village of Matala in Humanahad taluk from where it enters Gulberga up to Chincholi town, then joins Kagina river near the villages in Andhra Pradesh and enters Hebal village in Sedam taluk.

Malkhed, Sedam and Chitapur are of the important towns on the river bank. In some places like Kalg Devantegnur, Nagai and Martur abundant water is available throughout the year.
2. POLITICAL

The knowledge of the political history of the Malkhed region is of fundamental importance in understanding the temple building activities and related cultural pursuits of the kings, queens and their subordinates. This section attempts to recapitulate in brief the history of the region as a background for comprehending the cultural development.

MAURYAS

Political history of the region in the true sense starts from Mauryan period. The Major Rock Edicts of Ashoka were found very recently at Sannati (Chitapur taluk) which is about 40 kms South - East of Malkhed. These Edicts are found on the pitha of Chandralambika image in the temple. They are significant in view of the fact that they contain the separate Edict which had been hitherto found only in Kalinga region. Since it is addressed to the officers of the freshly conquered territory, its discovery suggests the possibility of parts of Karnataka having been conquered by Ashoka along with Kalinga.

SATAVAHANAS

After the decline of the Murayas, the Satavahanas assumed the reigns of political power in the Deccan. Among the great rulers of this dynasty were Gautamiputra Satakarni (106-
130 A.D.), Vasistaputra Pulamvi (130-159 A.D.), Yajnasri (174-203 A.D.), etc. Some relics of the period such as potteries, coins, sculptures and ruined Buddhist stupa have been noticed in Sannati. Sannati must have been a Buddhist centre during the Mauryan period and it continued to be so under the Satavahanas. About this time Manyakheta was probably a centre of Svetambara Jaina sect. Samyakva Saptati of Haribhadrasuri refers to followers of Svetambara sect, inhabiting Manyakheta and surroundings. Kundacharya was a great Digambara Jaina scholar during the Satavahanas. It is also believed that the great disputant Akalanka was a native of Malkhed.

KADAMBAS OF BANAVASI

After a brief interlude the Kadambas of Banavasi ruled over a considerable part of Karnataka. But there is no evidence to indicate their hold on this region. However a legend is recorded in an inscription of Ranjol (Bidar district) dated to 1100 A.D. It refers to the feudatory family of Sindas who ruled over some parts of the region. It is stated in the record that its first member Nidudola Sinda, went to Banavasi to meet Kadamba Mayuravarma with an intention to ask his daughter Lakshmimati in marriage. Having judged the valour of the Sinda chief, Mayuravarma gave his daughter in marriage to him. It is
noteworthy that Ranjol where this 11th century epigraph is noticed, is close to the Malkhed region. But how far this legend can be trusted as historical truth is irresolvable at present.

CHALUKYAS OF BADAMI

The Chalukyas of Badami commenced their rule in 540 A.D. with Pulakesi I building a strong hill-fort at Badami. Within a short span of time the kingdom was expanded in all directions by kings Kirtivarma I, Mangalesa and Pulakeshi II. In the reign of Pulakesi II the empire stretched from the Narmada to Kaveri and from Arabian sea to the Bay of Bengal. The Malkhed region formed a part of the Chalukya empire and probably had some administrative headquarters. However only a few inscriptions of the Chalukya's of Badami have been discovered in the region. An inscription at Sannati is said to be belong to Vanayaditya (681-696 A.D.) of this family.

The Nimbargi (Gulbarga district) inscription of Somesvara III of the Chalukya dynasty mentions a learned scholar of that town, Narayanarya, a profound scholar in vedic studies, who impressed Vinayaditya Satyasraya and obtained village Nimbargi as grant from that king. Since Nimbargi is located in the vicinity of Malkhed region, this reference may
be taken to testify the rule of the Chalukya of Badami in this area. The Chalukyas are remembered for their patronage to religion, literature, art and architecture. Noted for religious toleration, they initiated large scale construction of stone temple particularly in and around their capital, Badami.

RASHTRAKUTAS

The Rashtrakutas who succeeded the Chalukyas of Badami dominated the political scene of Karnataka from 735 A.D. to 973 A.D. Dantidurga was the first chief to raise the Rashtrakuta family to prominence by defeating Chalukya Kirthivarma II. The Malkhed region assumed prominence under the Rashtrakutas. From Dantidurga to Govinda III Ellora or Elichipura was the Rashtrakutas capital. But in order to exercise effective control over their dominion the Rashtrakutas under Govinda III (793-814 A.D.) made Manyakheta or Malkhed (Sedam Taluk) the capital. The construction of the new capital on the bank of river Tanderee began in 807 A.D. and the outer wall round the city of the Manykheta was built.

Amoghavarsha (814-78 A.D.) was a patron of arts and letters. His court at Manyakheta attracted the eminent scholars and great poets. The emperor himself was a great poet. He wrote the Prashnottara Ratnamalika. Kavirajamarga was
authored by Sri Vijaya under the patronage of Amoghavarsha. The authorship of this work, however, is a matter of controversy. Some scholar attribute this work to Amoghavarsha himself.

Jinasena the author of Adipurana, established a pontifical seat at Malkhed. He claims to have been the preceptor of Amoghavarsha. Mahaviracharya the author of Ganitasara-sangraha, Shktayana the author of Shabdanusana and Amoghavruti flourished during his time. The Arab historian Sulaiman observes that Vallabha, i.e. Amoghavarsha Nrupatunga was such a reputed monarch that the like of him was not to be seen in China or Persia. Under Amoghavarsha, Malkhed became a pontifical seat of Jainism. Jaina traditions claim that he was a staunch follower of Jina. However, he paid equal attention to other religions too. He beautified Manyakheta.

Krishana II, the son of Amoghavarsha succeeded to the throne in 878 A.D. Manyakheta continued to be the capital, though his records are silent about activities there. Records mentioning imperial rulers of the family are not found in Malkhed region thereafter. But the Nidgund record (Chincholi Taluk) mentions the name Akalavarsha and gives the date 861 saka, corresponding to 939 A.D. Obviously it belongs to the
reign of Krishna III. The inscription is incomplete and the pillar on which it is engraved is a part of the Navakoti Narayana Temple at the place. However, Manyakheta retained its importance as the capital from Amoghavarsha to Krishna III. After Krishna III the authority of the Rashtrakutas began to dwindle. Kottiga who succeeded to the throne in 967 A.D., lacked military leadership. In his reign Siyaka Harsha of the Paramara dynasty invaded the Rashtrakuta dominions with a formidable army and marched as far as Malkhed in 972 A.D. He captured the capital city and plundered it. Soon after Marisimha II, the Gangha chief seems to have succeeded in driving away the enemies. While defending the capital Kottiga died fighting. That was the end of the a great empire.

CHALUKYAS OF KALYANA

The Rashtrakutas were succeeded by the later Chalukyas. The first member of the dynasty was Taila II (973-997 A.D.). An inscription from Nimbergi (Gulbarga District) a village located about 60 Kms from Malkhed, describes how he snatched the kingdom from the Rastrakutas. Merutunga in his Prabhandha Chintamani tells that Munja fought a series of battles and finally became a captive of Taila II. He narrates the story that Munja while in prison fell in love with Taila’s sister Mrinalavati and was mercilessly killed by Taila II.
Ayyana- Vamsa-Charita refers to Taila II as ruling from Manyakheta, the earstwhile capital of the Rashtrakutas.\(^1\)

The Chalukya rulers, their feudatories, subordinates and village officers were all great builders. The restoration of Chalukya supremacy inaugurated a new era of Architectural renaissance. This period may therefore be described as the Golden age of Karnataka architecture.

From Tailapa to Jayasimha for nearly a century, Manyakheta remained as the capital of later Chalukyas also. Afterwards they shifted their capital from Manyakheta to Etagiri (modern Yadgir in Gulbarga District) and from Etagiri to Pottalakere (in Andhra Pradesh). From there they shifted to Kalyana (Bidar District) in the reign of Somesvara I.\(^2\)

The epigraphs of the Malkhed region refer only to the names of the rulers, like Tailapa, Irivabedanga Satyasraya, Vikramaditya VI and Ayyana. During the rule of Ayyana’s younger brother Jayasimha II, there is a clear indication that Manyakheta continued as the Chalukya capital. At the beginning, the rulers of the dynasty were quite often facing attacks from the Paramaras of Malva from the North and the Cholas from the South.
In this connection the Nagai epigraph describes Kalidasayya, the general of Jayasimha II, as responsible for the prosperity of the Chalukya kingdom and that he saved the kingdom from sinking.

The reign of Somesvara (1044-1068 A.D.) was one of the incessant wars. South Indian History of this period of about 25 years is mostly the story of Chalukya-Chola battles over the Tungabhadra doab and Vengi. Somesvara had to fight with three Chola kings Rajadhiraja, Rajendra III and Virarajendra.

Manyakheta was threatened by the Chola king Rajendra who claims to have burnt it around 1019 A.D. In a record of that year, Etagiri (modern Yadgir in Gulbarga District) is described as the capital. Then in 1033 A.D. Pattalakere in Andra Pradesh figures as the Chalukya capital. Soon after his accession Somesvara I in 1044 A.D., shifted the capital from Malkhed to Kalyana in Bidar District. According to CholaCORDS, the Chola king Rajadhiraja attacked Chalukya kingdom, sacked its capital Kalyana and set the palace on fire. To commemorate this victory, he performed Virabhishekotsava and assumed the title Vijayrajendra. An image of Dvarapala was carried away by him from Kalyana for using it in one of the temples in his capital. Even he reached as far as Belvola and
burnt the temples. A battle took place at Koppam (modern Koppal) in which Rajadhiraja was killed. Then Rajendra came forth to lead the army and according to Chola records, Rajendra II defeated Somesvara twice. However, Somesvara succeeded partly in his attempt to keep the Cholas away from his borders.

In the North, the Paramaras were the hereditary enemies of the Chalukyas. In about 1050 A.D., Somesvara I was camping at Pannala and proceeded against Bhoja. He succeeded in capturing Mandava and burning Dhara, the capital of Paramaras in 1051 A.D. The Nagai inscription of 1058 A.D. in the Malked region states that Madhusudhana, a prominent officer under Somesvara I, drove Paramara king out of his capital Dhara and that Madhusudhana's younger brother Bachiraja humiliated him.

Bilhana says that Somesvara I caught severe fever and realising that his end was approaching, he voluntarily drowned himself in the Tungabhadra river at Kuravatti (29th March 1068 A.D.).

Somesvara I was succeeded by his eldest son Somesvara II (1068-76 A.D.). His rule ended in the usurpation of the kingdom by his brother Vikramaditya VI.
Fifty years of long rule of Vikramaditya VI (1076-1126 A.D.) took the kingdom to the heights of glory, bringing peace and prosperity to the people. He suppressed the rebellion of his younger brother Yuvaraja Jayasimha. Vikramaditya VI distinguished himself by starting Chalukya Vikrama era in 1076 A.D.

The Wadageri inscription of the region refers to the commencement of the reign of Vikramaditya VI. The village Wadageri is located about 40 Kms west of Malkhed. Kalgi inscription dated 1110 A.D. also refers to era of Vikramaditya VI. He led three expeditions against the Paramaras between 1077 A.D. and 1097 A.D. and destroyed their capital Dhara.

In southern region Hoyasala chief Ballala I started occupying the neighbouring regions and marched across the Tungabhadra. Enraged by his attitude Vikramaditya VI sent his trusted general Sinda Achuga II who defeated Ballala I and not only drove him back but forced to accept the overlordship of the Chalukyas. The next Hoysala chief Vishnuvardhana a more formidable opponent continued the expansionist activity. He conquered Bellary, threatened the Kadambas of Hangal, and even made inroads into the Beivola region. Vikramaditya personally led the army and defeated Vishnuvardhana in about 1122 A.D. The
Hoyasala lost the newly acquired territories. Inscriptions of the region describe Vikramaditya VI as a donor and benevolent king. He had taken vow of *nitya-bhumidana* and there was no end for his donating for religious and educational purposes.

Vikramaditya had about a dozen queens who also contributed to the growth of art and architecture by building temples and making grants. Most prominent among these queens were Chandaladevi. An inscription from Aland (Gulbarga District) describes her as *Nritya-vidhydhari*. Her minister dandanayaka Kalidasa describes the queen as *Vitta-vitarana-visishste* (a great donor). The Kalgi inscription states that along with her son Jayakarna she made certain grants. Another queen Jakaladevi belonging to the Kadamba family was a pious lady and a follower of jaina faith. The Ingalgi inscription dated 1094 A.D. in the Malkhed region gives a graphic description of her personality and describes her as *Jinagandhodaka-pavitrikrita-uttamangi*. Perhaps she was always engaged in religious activities. Further, the inscription states that when one day a merchant brought to her an image of Jina, Jakaladevi was attracted by it. The king realising her intense devotion to jina, asked her to install the deity in the village Ingunage (Modern Ingalgi). A basadi was constructed for the deity and numerous grants were made.
Jakaladevi was also in charge of the administrations of Ingunage in the division of Aralu-300. An inscription from Diggavi dated 1107 A.D. states that Malayamatidevi, another queen of Vikramaditya VI, was governing the Agrahara Digghavige i.e.Diggavi (in Chitapur Taluk).

Somesvara III (1127-39 AD), the son and successor of Vikramaditya VI, was inclined more towards literary pursuits than military exploits. His greatest achievement was his compilation of Manasollasa or Abhilashitartha chintamani, an encyclopaedia of great value. This bulky work deals with the almost everything. Therefore, he bore the title Sarvajna-chakravarti. The Nimbargi inscription dated 1134 A.D. mentions his queens Bammaladedvi and Rajaladevi. Somesvara mostly led a peaceful life in the capital kalyana. With the death of Somesvara III, the Hoysalas again rose to prominence in southern Karnataka.

The History of the Chalukyas of Kalyana after Somesvara III is a story of decline and disintegration. Jagadekhamalla II (1139-49 A.D.), was the son and successor of Somesvara III. During his reign the Kalachuris began to rise in power. To begin with, they were the governors of Tarikadu-nadu and had mangalavadhe as their capital.
Jagadekamalla II was succeeded by his younger brother Taila III (1149-1162 A.D.). He came to the throne at a difficult time. When the feudatries like the Hoyasalas, Kakatiyas and seunas were waiting for an opportunity to break away from the Chalukya suzerainty. For all practical purposes Taila III was the last ruler of the Kalyana Chalukya. Kalachuri Bijjala II, matrimoniaally related to the ruling family, gave it a final blow around 1162 A.D., by declaring himself independent.

KALACHURIS

The Kalachuris of Mangalvedhe who were formerly the feudatories of the Kalyana Chalukyas, usurped the throne of their masters in 1162 A.D. It was Uchita who founded Kalachuri line about the middle of the 10th century A.D. The chiefs of the line continued to be subordinates of the Kalachuris of Kalayana until the time of Bijjala II.

Bijjala II (1130-1168 A.D.), son of Permadi, was serving as Mahamandalesvara of Tardavadi-1000 under Chalukyas Somesvara III and Jagadekamalla II, declared his independence and by 1162 A.D. overthrew Chalukya Taila III and established himself at the Chalukya capital Kalyana. Bijjala II had five sons Sovideva, Mallikarjuna, Sankamadeva, Ahamalla and Singhana. They succeeded to the throne one after the other.
It may be noted that no records up to the reign of Bijjala II appeared in Malkhed region. However, the epigraphs from the Kalgi and Harsur of Sovideva dated 1172 A.D. and 1173 A.D. disclose that Bijjala, son of Permadi had secured Kuntala country by defeating the princes of the ruling Chalukya family. Another inscription from Harsur of 12th century A.D. describes the origin and genealogy of the Kalachuri family right from Uchita to Sovideva. This epigraph is belonged to the reign of Sovideva (1167-1176 A.D.) it records that Sovideva bore this title as Raya-Murari. The inscription (1172 A.D.) of the same place speaks the event that the Kalachuri sovereignty was reduced to a chaotic condition by the evil counsellors such as Kasapayya and others. Madhava the general of Sovideva became famous by setting right through the might of his arms about the sovereignty of the rulers of the Kalachuri dynasty. The inscription further describes that Kasapayya as a wicked counsellor (Durmantri).

In the history of the Kalachuris particularly after the rule of Bijjala II there were certain differences among the sons of Bijjala. In this regard the Harsur epigraph discloses that Karna the son of Vajradeva was killed by Madhava the general of Sovideva. It may be noted that Vajradeva was a brother of Sovideva. The inscription further informs that
general Madhava had constructed a Vishnu temple at Harsur and he figures in the epigraph as one of the donors to the temple of Bhogesvara. Though the span of the Kalachuri rule was short, it is remembered for the Virasava Sarana movement led by Basavesvara believed to have been a minister of Bijjala II.

SEUNAS

The Seunas were also the feudatories of the Kalyana Chalukyas upto middle of 12th century A.D. Along with the Kalachuris they too took the advantage of the weak Chalukya rulers and declared independence. The repeated onslaught of Seuna Bhiliana and Hoysala Ballala II forced Chalukya Somesvara IV to confine himself to the Banavasi region about 1186 A.D. The Seunas entertained a great enmity with the Hoysalas in the south and Kakatiyas of Warangal on the east. Seuna Singhana II (1199-1247 A.D.), son of Jaitugi was a prominent ruler. In Malkhed region, Seuna epigraphs begin to occur from the time of Singhana II. An inscription from Ingalgi (Chitapur taluk) dated 1209 A.D. states that his feudatory Mandalesvara Bibbarasa made a grant for Lokeshvara temple. Another incomplete epigraph from Sedam dated 1230 A.D. refers to the victory of Seuna Singhana. During his period the whole
Chalukya kingdom upto the river Tungabhadra in the south was occupied by Singhana II and Seuna Suzerainty reached its zenith of glory.

The reign of Kannara (1247-1261 A.D.) son of Singhana II, was not eventful. His inscription is not found in the Malkhed region. Mahadeva (1261-1271 A.D.), the younger brother of Kannara, was the next Seuna ruler. The Sedam inscription dated 1250 A.D.\(^{37}\) refers to him as Chakravarti and mentions Maleyakhed which may identified with Malkhed. Ramachandra (1271-1312 A.D.) was virtually the last of the Seuna rulers. The struggle for supremacy between the Seunas, Hoysalas and Kakatiyas for the possession of the Chalukya - Kalachuri dominions considerably weakened each of these powers. This opportune movement invited Alla-uddin Khilji's (1259 A.D.) campaign into South India followed by a series of attacks by his general Mallik Kafur. The Muslim invasions reduced Ramachandra to the status of a sub-ordinate of the Delhi ruler and ultimately terminated the Seuna rule.

MINOR DYNASTIES

The feudatory families and subordinate families played an important role in the political and cultural history of medieval Deccan. They constructed temples and made grants to
religious and other institutions in the name and the authority of the kings. In the Malkhed region several feudatory families held sway in different areas under the Chalukyas of Kalyana, Kalachauris and the Seunas. These feudatory families preserved the culture of the locality and assisted the stability of the political power of the imperial rulers. Such feudatory chieftains hardly appeared till 10th century A.D., in the Malkhed region.

**HAIHAYAS OF ARALU - 300**

An important feudatory family of the period was that of the Haihayas who ruled over the area then known as Aralu-300. It consisted of the area around present Hireallur in Sedam Taluk and included a part of Chitapur Taluk of Gulburga District. The members of this family called themselves *Mahishmatipuravaradhisvara*. They ruled the region making Allaru their capital, Bijja I, Bacharasa Ereyamarasa, Echa II, Anega II, Anega III, Bijja III and Echarasa were the prominent members of this family. Bijja I was the subordinate of Chalukya Somesvara I. Bacharasa was a feudatory of Somesvaras II in 1071 A.D. Anega II was a governor under Vikramaditya VI. Handarki inscription states that Anega III served under Vikramaditya VI and fought with the Chola king Kulottunga. Bijja III was the subordinate of Somesvara III.
With the usurpation of the Chalukya power by the Kalachuris, the Haihayas became the subordinate chieftains of the Kalachuris. Echarasa was a subordinate of Rayamurari Sovideva in 1172 A.D. It is worthy to note that being the trusted subordinates of their masters, these chiefs contributed to the growth of religion and education in their region.

VANASA FAMILY OF NAGAI

Members of this family, who served under Somesvara I, Vikramaditya VI and Jagadekamalla, played a dominant role in the political affairs of the Chalukya kingdom. The earliest member of this family was Govinda. His son Kalidasa was an officer under Jayasimha II. A prominent chief of this family was Madhusudhana. The famous educational institution at Nagai became reputed under him. He built the temple of Triapurushadeva and the Sala attached to the temple of Madhusudhana and Ramesvara. Madhusudhana's son Kaliyarasa held an important office under Vikramaditya VI. He figures in an inscription of 1085 A.D. as Mahapradhna Kaditavergade, Kannada-Sandivigrahi and Dandanayaka.

CHIEFS OF GONKANADU

The chiefs of Gonkanadu formed another important feudatory family. Their administrative division which figures
in inscriptions as Gonkanurippattaruvattu \(^{44}\) was part of Alandesasira (Alande-1000). The members of this family bore the epithet Kopanapurvardhisvara indicating that they hailed from Koppal in Raichur District.\(^ {45}\) Mallideva of this family served as governor of Gonkanadu under Somesvara III and Kalachuri Rayamurarisovideva. Mallideva's brothers Viraramadeva and Viragonkarasa succeeded to the governorship of Gonkanadu, under the same Kalachuri king.\(^ {46}\) An inscription of these chiefs narrate that they made donations to the temples and other religious institutions in the area of their jurisdiction.

BANAS OF KHANDAVAMANDALA

An inscription\(^ {47}\) tells that Kalgi (Chitapur taluk) was the headquarter of the Banas of Khandvamandala. The earliest member of this family was Bibbarasa, a subordinate of Somesvara I.\(^ {48}\) Chandarasa the next ruler of this family, constructed a temple Bibbesvara at Kalgi.

An inscription\(^ {49}\) of 1162 A.D., belonging to Taila III, narrates the interesting story as to how god Siva acted as the door-keeper *padihara* of Brahma. In the family of Bana was born Bibba, who constructed a temple at Jivanikapura (modern Jivanagi in Gulbarga Dist.) Vira Gonka was another chief of the
family. Next ruler Nachhiraja constructed a Siva temple at Tengli.

BICHIRAJA THE PERGADE OF MARTUR

An inscription from Martur (Chitapur Taluka) dated 1123 A.D. belonging to Vikramaditya VI states that the earliest member of this family was Soma who called himself dore (Master) of Masenadu and was great scholar in vadic learning. Bichiraja of this family settled at Martur. He had a great respect for Vijnanesvara, the author of Mitakshar, and he regarded himself as his son.

MAHAMANDALESVARA OF BERAMI -600

Mahamandalesvara Sovirasa was a subordinate of Taila III governing Berami-600, a tract around Shirol in Chincholi taluk and the adjoining area of Tandur of Hyderabad District (Andra Pradesh).

ALLAHULIYADEVA, THE CHIEF OF KOLLUR

There was another small feudatory family of Kartavirya lineage governing at Kollur (Chitapur Taluk). Koraluru or Kollur had a strong fort on the bank of the river Bhima. Allahuliyadeva, a prominent chief of the family was a subordinate under the Somesvara IV. He was associated with Dandanayaka Barmadeva, the general of the Chalukya army.
Allahuliyadeva devoted to religion, made several land grants to the temples at Kollur.

DANDANAYAKA MADHAVAYYA OF HARSUR

Dandanayaka Madhavayya was a powerful general of Kalachuri Rayamurari Sovideva and the governor of Mannedadi-1000 the region around Kalgi in Chitapur taluk. He saved the Kalachuri kingdom which was in danger due to the wicked minister and restored the Kalachuri kingdom to Sovideva by killing Karna. He bore the title Kalachuri- bhupati- vipula -vijayadharana. He constructed a temple of Vishnu at Harsur. An inscription found in the Bhogesvara temple at Harsur mentions Madhava as one of the donors.

DANDANAYAKA BARMADEVA

Dandanayaka Barmadeva was administering Sagara-500 was a subordinate of Kalchuri Rayamurari Sovideva. He also served as the chief of the army under Chalukya Somesvara IV. He defeated Kalachuri Sankamadeva and succeeded in installing the Chalukya on the thorne. He is described as Kalachuri-rajya- nirmulana and Chalukya-rajya-samuddharana.
A. ECONOMY

Political stability, economic prosperity and social harmony are the indispensable factors that catalyze the growth of art, architecture and culture.

During the medieval period the Malkhed region was ruled by the Rashtrakutas, Chalukyas of Kalyana, the Kalachuris and the Seunas. Their royal court was adorned by the presence of feudatories, subordinates, princes, queens, ministers, a galaxy of eminent poets and scholars. The region had many administrative divisions and sub-divisions such as Aralu-300, Alande-1000, Gonkanadu, Berame-600, etc. The administrative set up needed a lot of fund. This was possible only through the collection of several taxes. Much of the treasury's income derived from a variety of land taxes. For instance Aruvana was a tax on agricultural land, Siddhaya was a tax on cultivated land, Tippesulka was a tax on manure pits. There were taxes on sale and purchase of goods. Taxes were also levied on houses and shops. The Gobbur inscription records a grant of money collected at the rate of one hana for worship and offerings of...
god. Another tax Sulavalapani collected for music and dancing services held regularly in the temples.

IRRIGATION

Agriculture was the prime occupation of the people, indeed the very backbone of the country's economy during the medieval times. Successful cultivation round the year was possible only through irrigation from rivers, storage tanks and wells. The epigraphs record such facilities provided for cultivation. Taila II built the Tripurantaka tank near Kalayana and it was repaired by Somesavara I. This place is about 70 kms from Malkhed. The poet Bilhana also refers to the repair of this tank by Vikramaditya VI. The tank at Morkhandi (Basavakalyana taluk), about 90 Kms away from Malkhed was constructed during the chalukya times. It is in good condition and still in use.

The feudatory family ruling Aralu-300 built several tanks at Handarki for agricultural purposes. Chandesvarakere, Gundikere, Kosanagere, Kalisakere, Tarasegere, etc. The Martur inscription (Chitapur Taluk) mentions Bevinakere and Brahamadevanakere at Adki. There were instances of the trustees of temples and the officers of villages who came forward to build wells. At Shiroli (Chincholi taluk) a well was
constructed for supplying drinking water in 1154 A.D. and this is still in use. The Aravatiges, free watersheds were set up in the temple premises and market places to provide drinking water. The wells were named after the individuals who constructed them. Akkabbeya-bhavi, Danavivana-bhavi, Hochanabhavi, etc. There were also flower garden generally attached to the temples. They were watered from the wells.

AGRICULTURE

The land in the region generally consists of black and red soil and mostly dry crops are grown here. Land was often distinguished under the different types such as cultivated land, waste land, pasture, forest tracts and so on. The epigraphs of the region refer to masabu (a sort of sandy soil) Kalamorade, Kemmorade (rock red soil) and Karambu (hard red soil). Wet land is referred to, in the records as gadde i.e. suitable for paddy. Several paddy fields were located at Nagai, Handarki and many other places. Dry land suitable for other crops such as Jowar, oil-seeds, redgram(togare), horsegram (Kadale), green gram (Hesaru), etc., were extensively cultivated in many places in the region.

In the gardens i.e. tota usually fruits, flowers and vegetables were grown.
It was prestigious to be a landowner, he had status in the society and was able to satisfy the wants of medieval household. There existed state ownership, private ownership and a system of joint tenure. Feudatory chiefs, the princes, the queens and other royal kith and kin owned land. The Mahajanas and gavudas held the joint tenure of land of some villages. Okkalu, a group of cultivators owned in common and they made grants for charitable purposes. Land was granted for the educational institutions also. Thus Agrahara of Nagavi received grant from Madhuvaparasa, an officer in charge of peace and war of Karnataka.

TRADE AND COMMERCE

The trade and commerce, foreign as well as inland were largely in the hands of various merchantile bodies or guilds which contributed considerably in the upliftment of socio-economic life of the people. The account of Al Idrisi Sulaiman testify to the rich trade between the Deccan and foreign countries under the Rashtrakutas. Kuvalayamala of Udayotanasuri and Yasastilaka of Somadeva also furnish valuable information regarding the rich commercial trans-oceanic contracts. The Arabs obtained teak for house-building and 'belf', a poisonous medicinal drug, from Karnataka. In turn Karnataka imported from Arabia horses, swords, etc.
In the internal trade guilds played a prominent role. The guild of Five hundred svamis of Ayyavole was also active in the Malkhed region. There were branches of this guild in different parts of the region. Kembhavi inscription dated 1055 A.D. mentions the Five-hundred svamis of Ayyavole as the pur-paramesvaras. There were several merchantile guilds like the Nakaras, Five-hundred Banajigas, Muvattarubida mummuridanda ubhayananadesi, etc. They styled themselves as the protectors of Vira-banajiga-dharma Kannada Nalasiras, another guild was also active in the region.

The groups called Tambuligas and Honnaraggas traded in betel leaves. Telligas (oilmongers) Badigas (carpenters), Kumbaras (potters), Kalkutigas (stone-cutters), weavers and other belonged to industrial guilds.

These guilds showed interest in socio-religious activities and financially helped to build and maintain numerous temples through sumptuous grants. For example, the Nakaras headed by Gajalasetti made a grant of paddy field for the god Nakharesvara of Agrahara Elega. The Parsvanatha Basadi at Adki received grants from the mummuridandas and ubhayananadesis. The Ramanatha temple at Hodal also received some grants from them in 1130 A.D. The Nagavi inscription
mentions that the trustees of Nagavi deposited the amount collected from the people and spent the accrued amount on the temples.

INDUSTRIES

The region under study had some industries. Among them oil industry was flourishing during this period. Vijnanesvara refers to the oil men as Cakri i.e. Wheelman. In the inscriptions the oilmen are known as Talligar and Ganiga. Sugarcane was cultivated as the crop of commercial value. Jaggery and sugar were made from it.

Various articles utilized in temple worship, such as dhuparati, lamp-stands, images of deities, bells (Jagate) and many other articles were also manufactured.

TEXTILES

The textile industry also prospered during this period. The inscriptions mention some of the cloths like sire, pauda, kappada, hodike, balumadi, pattepanchi, nulu, etc. Manasollas of Somesvara III of the Kalyana Chalukya dynasty gives a list of fabrics. Mitakshara especially refers to the guilds of weavers. A Gulbarga record of 1292 A.D. refers to a gift of 960 silk-garments to a deity of the temple.
JEWELRY INDUSTRIES

The *Manasollasa* gives a variety of jewelry ornaments worn by both men and women. Martur inscription of 1123 A.D. mentions *ratnajadita- makuta* of Vikramaditya VI.

Moreover, the various sculptures at Kalgi, Martur, Tengli, etc., of the region reveal about types of ornaments used by men and women. The women used girdles, necklaces, earrings, varieties of anklets, foot ornaments, bangles, etc.

Mention may also be made of the industries called *balegara-sthala*, which produced the bangles. There were centres of bangle manufacturers in Kalkundargre, Nitturu and Senhalli.

B. SOCIETY

The age old system of castes, sub-castes and other social groups continued to prevail in the medieval period. A section of the Brahmanas were orthodox. Some Brahmanas occupied respected place especially those belonging to priestly and teaching professions. Most of them engaged themselves in religious six fold duities. They were considered custodians of religious lore.
An interesting feature of the period was establishment of educational institutions known as Agraharas. They were created by granting villages in favour of the learned Brahmanas or Mahajanasa well versed in vedic lore, philosophy, science and literature. In this period some renowned educational centres existed in the region as, for instance, Nagai (Chitapur taluka). There were four hundred Mahajanasa in this Agrahara which was established by Dandanayaka Madusudhana\textsuperscript{98}. The land was given by him for its maintenance after purchasing it from king Somesvara I\textsuperscript{99}. A group of three hundred Mahajanasa used to impart education at Sedam\textsuperscript{100}.

In the Rashtrakuta and Chalukya periods a number of Brahmanas were Mahapradhanasa and Dandanayakas. Three generations of a Brahmana family of Nagai held the office of Dandanayaka from Somesvara I to Vikramaditya VI\textsuperscript{101}. Bachiraja, Gopala, Govinda and Madusudhana of Vanas family of Nagai served as military officers under the Kalachuri Sovideva. Bachiraja of Martur was a pergade in 1123 A.D.\textsuperscript{102} Chandiraja of Tengali also held a similar office in his native place\textsuperscript{103}.

Next came the Kshatriyas whose main function was to fight the enemy to protect and govern the people. An epigraph of the region describes Satyasraya as a warrior and it may be
said that generally the rulers were Kshatriyas.

The Vaisyas or merchant class was engaged in extensive trade. In this regard an inscription 1097 A.D. refers to Bhaskarsetti of Harsur who bore the title Vaisyakula-kumudini-martanda. The members of the guilds in the region built many temples and made grants to them. These merchants were engaged in the trade of various articles. Some of the guilds were known as Gandhigas who dealt in incense articles. Betel sellers were known as Tambuligas. This trade was active in the region because betel leaf chewing was a popular practice among the people. The Manasollasa considers betel leaf chewing to be a luxury.

There were quite a number of other professional artisans like telliga (oilman), kumbara (potter), kamaskara (brazier), badagi (carpenter), masons and sculptors. Each class of whom formed a sub-caste. The artisan like Kumbar Nakayya received some grants for his temple service. Sculptors Malloja and Bammoja constructed the Gonkesvara temple at Kalgi (Chitapur taluk).

The fourth class the Sudras formed the largest group and supplied various needs of the society such as labour production, service, etc. But all the smriti writers are
unanimous that *sudras* were not permitted to read and recite the Vedas. They were looked down upon by the people of higher strata of society. They were to achieve salvation by serving the three upper classes. The reformist movement of Basavesvara brought a new wave in the static society. He stressed absolute equality among the devotees of god and extolled the dignity of labour.

Owing to the impact of virasaivism, various *Mathas* came into existence in Malkhed and its surrounding areas. A 16th century inscription engraved on the outer door-frame of Venkataramna temple in Malkhed mentions *Rudra, Jangama, Mathapati*, etc. These are virasaiva terms. People of this region believe that they came from Kalyana to Bijanalli, a small village near Malkhed, with the pair of shoes prepared with their own skin by sharana Haralayya and his wife Kalyanamma. Even today a number of people worship these shoes as sacred.

**POSITION OF WOMEN**

It is worthy to note that during the period of later Chalukyas, and subsequent dynasties, women at least of higher classes held a place of honour and respect. Contemporary epigraphs furnish examples of women of the royal families and even humbler section of the society holding high administrative
offices. They were accomplished in literary pursuits and fine arts. Somaladevi, the queen of Jayasimha I, was the governor of Alande-1000 in 1033 A.D. Jakaladevi, a queen of Vikramaditya VI, was ruling over the village Ingalgi. Malayavatidevi, another queen of the same king, supervised the Agrahara of Diggave. Similarly Chandaladevi, another queen of Vikramaditya VI, was described as Nrityavidyadhari. She was in charge of village Polugunda i.e. modern Holkunde (Gulbarga district). A lady named Chalavve was the head of a Saiva temple at Ingalgi. She is described as Kshetra-Sanyasi and Mahanubhave.

With the impact of virasaiva movement women were accorded an equal status with men in certain sections of the society, particularly in the field of learning and literature. Thus among the numerous writers of vachana literature were women like Akka Mahadevi, Bijjaladevi, Neelamma (wife of Basava), Lingamma, Kalavve, etc.

Perhaps higher education of women was restricted to the royal circle, the families of high officials and the rich. Special attention was given to the encouragement of fine arts like music and dancing. Ketaladevi, a queen of Vikramaditya VI, bore the epithet Sakalakaladhari and was noted for her learning
and musical accomplishments. She was well-versed in all

Contemporary epigraphs give a picture of general activities of kings and the people. The kings of the region were engaged in various religious activities and performed several vedic sacrifices. Vikramaditya VI performed Brahmanandana on the auspicious occasion of Yugadi muhurta. He also made several gifts in 1105 A.D. to the learned Brahmanas of Rudrawadi, Ingalg, Ankalgi, Nagavi and other places. Obviously the rich classes and the high officers spent a considerable portion of their wealth for religious and charitable purposes especially for building temples.

FESTIVALS:

Inscriptions of the region reveal regarding various festivals and fairs like Chaitra, Pavitra, Sravana, etc., which were observed with great enthusiasm. On such days temples became the centres of religious functions, gifts and special worships were made to the god. The Jainas celebrated Jivadyashtami, Hanisrastami and grahana and observed rituals associated with them.

RELIGIOUS AND SOCIAL HARMONY

There is hardly any instance of religious persecution or
social ill-feelings among the different communities. The religious harmony prevailed among the Saivas, Vaishnavas and the Jainas. For instance, the Five hundred Mahajananas of Sedam co-operated with the Jaina community in constructing the Santinatha basadi in that place. Later it was named as Brahma Jinalaya. Jaina basadis were situated side by side with the Saiva, Vaishnava temple at Sedam, Harsur, Kalgi, Malkhed, etc. In some of the temples sculptures of both Saiva, Vaishnava are seen. For instance Suryanarayana temple at Kalgi has such features.

C. RELIGION

As elsewhere in Karnataka, religious harmony was the hallmark of culture in Malkhed region. The attitude of the religious toleration adopted by the kings of different dynasties, contributed to the healthy growth of various religious sects like Buddhism, Jainism, Saivism and Vaishnavism.

The members of the royal families like the Chalukyas of Badami, the Rastrakutas, later Chalukyas, Kalachuris, the Seunias and their subordinates and Merchants patronized all religions and built numerous temples of different gods. Grants were given for worship and maintenance of these temples by
people, some time irrespective of their faiths. For example the five hundred Mahajanas of Sedam co-operated with the Jaina community in setting up the Santinatha Basadi.

BUDDHISM

Buddhism had considerable followers in the region, in the time of the Muryas and the Satavahanas. The discovery of Asokan edicts in Sannati and also of inscription of the Satavahana period along with numerous sculptures too attests this fact. However, in post Satavahana period evidence of Buddhist activities is lacking in the region under study. On the South of the region, however, there were a few pockets of Buddhism as in Bailigave (Shimoga District), Dambal and Kolivada (Dharwad District).

SAIVISM

Temple and epigraphs of the period reveal that Saivism had a large followers among the people, including the royal members, since 8th century A.D. A few saiva temples 10th century A.D. are found in Sirival which is not far from Malkhed.

It is known that Saivism had several sub-sects, such as Suddha saiva, Kashmirasaiva, Kalmukha, Kapalika, Mahesvara and
others. The Kalamukha sect of the Pasupata school of Saivism was the most popular in the period. Lakulisa\textsuperscript{121}, the founder of the Kalamukha Pasupata sect is said to have belonged to the early centuries of the Christian era. This religion had developed during the period of the Chalukyas of Kalyana\textsuperscript{122}. A fullfledged system of ethics and rituals tended to encourage severe ascetic practices among its adherents. Several mathas and temples came to be established and they served as educational centres. A monastery was attached to the temples of Traipurushadeva and Ramesvaradeva at Nagai which was indeed a great Saiva centre too\textsuperscript{123}. A priest of this monastery is described as an able scholar and a Naishthika Tapasvi. Aghorasakti-panditadeva was an ascetic attached to the Lokesvara temple at Handakri (Sedam Taluk)\textsuperscript{124}. Rudrasaktijiya was the head of the Matha at Ingalsi (Chitapur Taluk). This matha was a prominent Saiva centre even later, during the period of the Seunas, kattarajiya (1209 A.D), the upholder of Lakulisa cult, was the Sthanapati of Lokesvara temple at Ingalsi in the days of the Seunas\textsuperscript{125}. Ramesvara, the Acharya, was the head of the matha attached to the Kalesvara temple at Kalgi\textsuperscript{126}. Another matha at Kalgi attached to the Bibbesvara temple was headed by Kalyanasakti-Panditadeva\textsuperscript{127}. Ramesvara and Kalyanasakti-panditadeva are described as scholars in several
subjects. The *Gaddigi Matha* attached to the Sivayogeesvra temple at Devantegnur in Chitapur taluka was a prominent centre during 11-12th Century A.D. Madihal inscription\(^{128}\) (Aland taluka) gives an account of Sarvesvaramuni who was attached to the *matha* of the Kotisankaradeva temple. Further it mentions that in addition to his religious pursuits, he had constructed wells, tanks and was managing the temple at Nimbargi, located near Madihal\(^{129}\). Marthandadeva, head of the *matha* at Hippargi (Aland taluk) was a poet, a singer and built temples, tanks and rest houses\(^{130}\). It may be noted that these priests according to the inscription, had been appointed by Mahapradhana and it was insisted on them to lead an austere life and observe strict celibacy\(^{131}\).

Some of the ascetics of this sect were preceptors of kings. For example, Bonteyaguru was the preceptor of Chalukya Jayasimha II\(^{132}\). The fact that a Kalamukha saint Gangarasijiya (1121 A.D.) committed suicide when the chief of Mannur (Afzalpur taluk) destroyed a Siva temple\(^{133}\), shows how dedicated to their sect these ascetics were. An inscription dated 1168 A.D. of Kalachuri Sovideva\(^{134}\) describes Sovarasipanditadeva as an Acharya, well versed in all branches of learning. He engaged himself in Philanthropic activities and treated the sick. Temples and *mathas* situated at Kalgi, Nagai, Sedam, Handarki, Ingalgi, Kollur, Devantegnur and many other
places in Malkhed region were prominent centres of the Kalamukha sect.

The worship of Kalika, Durga, etc., is not mentioned in the epigraphs of the region. However, a few sculptures of Kali, Mahisasuramardhini found at Sannati, Sedam etc, indicate the prevalence worship of these goddesses in the 10th century A.D. In this region the worship of the *grama-devatas* (village deities) was common. Kalikadevi was popular deity at Tengli. She is regarded as the guardian deity, protecting the people from evil spirits and especially epidemics like the cholera. Durga form of the sakti was worshiped at Kalgi. A small shrine dedicated to Ambikadevi exists in the Panchalingesvra temple at Sedam which is in worship even today. Ambe, Kali, Mariyamma are goddesses worshiped in the region. Several *saptamatrika* sculptures are also noticed in the region. In addition to these goddesses, the worship of Surya Ganapati, Kartikeya, Naga-Nagini and others was also current.

**VAISHNAVISM**

Evidence of Vishnu worship in the region comes to the fore from the 10th century A.D. There are several temples dedicated to this god and a number of inscriptions record, grants for worship and offerings. For example, there was a
Vishnu temple at Nidgundi (Chincholi taluk) which is the earliest known temple of the god in the region. It was probably constructed during the period of Rashtrakuta Krishna III. It is now called Navakoti-Narayana. Another Vishnu temple of the same place is of Kesavadeva which was prominent during the days of the Chalukyas of Kalyana. The temples of Jagannathadeva and Kesavadeva were constructed by Adityabhattopadhyaya and his wife Sridevi at Tengali (Chitapur taluk) during the reign of Vikramaditya VI. Devanabhatta a Brahmana of Diggavi got built Janardana and Tribhuvana Narayana temples built in 1107 A.D. Besides grants were made for the services in this temple by Malayavatidevi the queen of Vikramaditya VI. Shri. Shankaranarayana, a trikuta temple, was constructed at Shiroli (Chincholi taluk) by Vimaladitya and Chandradeva dandanayaka in 1154 A.D. and several grants were made to this temple. The temple of Lakshmipati at Harsur was built by Madhava dandanayaka the minister of Kalachuri Sovideva who installed a golden Kalasa on it in 1170 A.D.

At the beginning of 14th Century A.D two great Madhva pontif-philosophers viz. Akshobhyatirtha and his desciple Tikacharya arrived in Malkhed and breathed their last in Malkhed in 1367 A.D. Even today Brindavana of these two great Dvaita philosophers may be seen in Malkhed on the banks of the
river Kagina and their festival is celebrated every year. Sri Akshobhya-tirtha was one of the four disciples of Dvaita exponent Madhavacharya. He was the contemporary of Vidyaranya. In his debate with Vidyaranya, Akshobhyatirtha defeated the latter. To commemorate of this victory Akshobyatirtha erected a pillar of victory at Mulabagilu. The following words are carved on that pillar.

"Asinatatvamasina parajeeva prabbhedina, Vidharanya Maharannyaamakshobyamunira chinat"

Sri. Jayatirtha or Tikachary was a disciple of Akshobhya tirtha, popularly known as paramahamsa-parivrajaka-Gurupitha of Dvaita Vedanta of Malkhed. He was a great teacher in Dvaita philosophy, wrote 23 books in which 18 are commentaries on the works of Madhvacharya.

A new development of this peroid was the rise of a new sect of Vaishnavas known as Mahanubhya sect, founded by Chakradhara during the Seuna rule. This movement was based on the doctrine of devotion to god Krishna. The followers of this sect disregarded class or caste distinction. However, there are no relics of this sect in the Malkhed region.

JAINISM

Jainism had considerable followers in Karnataka from
early days. It received royal patronage of the Rashtrakutas and later Chalukyas. It also found favour with the people.

During the reign of Rashtrakutas, Amoghavarsha, Malkhed became the pontifical seat of Jainism with Jinasenacharya, the preceptor of Amoghavarsha as its head. Many eminent Jaina teachers like Jinasenacharya, Mahaviracharya, Hilacharya, Padalipatacharya, Indranandi, etc., belong to different lineages contributed to the growth of Jainism. Malkhed is also known for the cult of Jvalamalini and popularised the worship of the Yakshinis and Padmavati. According to the treatise called Jvalamalinalikalpa written by Indranandi at Malkhed. Hilacharya was the originator of Jvalamalini cult in 9th century A.D. 140 Sedam was a centre of this school. Here was a temple dedicated to Yakshini with Prabhachandra Traividyabhataraka as the chief priest. He was regarded as mantravadi-makaradhvaja. Dravila sangha also exercised its influence in the region. An inscription at Ingalgi mentions that Indrasena Bhattaraka was the disciple of Mallidevabhattaraka of Dravila sangha141. A branch of Dravila sangha existed in Sedam also. Inscription of this place mentions some priests who were the followers of Kundukundanvaya and Kranur-gana. Chaturmukha, Viranandi, Avanandi, Arhanandi, Padmanandi, Munichandra, Subhakirti, Tribhuvanachandra etc.,
were the teachers of Dravila school. They were well versed in Jaina scriptures. Memorials of Jaina known as Nishidhis depicting Jaina monks and the devotees are noticed in the region. The region under study indicates that Harsur, Kalgi, Tengali, Chincholi and Adki were some of the other jaina centres in the region.

**VIRASAIVISM**

The region understudy saw a great socio-religious reform movement led under the leadership of Basavesvara and his associates. This religious faith known as Virasaivism is said to have been started from Kalyana (Basavakalyana) which is located 80 kms away from Malkhed. Basavesvar's dedicated life and his inversal doctrines attracted a large number of people from different sections of the society who followed his new path of equality and devotion. Naturally the area under study was under the influence of this faith. In the Malkhed and its surrounding areas various mathas and temples came into existence, for example Bhangimatha, Moolimatha, and Hirematha, etc. It is said that the founder of Bhangimatha was hailed from Kashi. After the assassination of Bijjala II of the Kalchuries, many Shivasharanas migrated to various parts of Karnataka and neighbouring areas, some of Shivasharanas might have come towards Malkhed area and preached their principles.
Doddamatha, Viraktamatha, Gurustalamatha at Rattakal (Chincholi taluka) and Basavanagudi at Martur (Chitapur taluk) were the other important mathas in the region.

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127) Ibid, Ins. No. 40
128) Ibid, P. 151
129) Ibid, Ins. No. 25
130) Ibid, Ins. No. 27
131) Ibid, Ins. No. 9
132) Gopal op. cit, P. 415
133) Kulkarni op. cit, Ins. No. 57
134) SII, XX, No. 161
135) Kulkarni op. cit, Ins. No. 1
136) Ibid, Ins. No. 56
137) Ibid, Ins. No. 42
138) APGAS, IX, No. 17
139) Ibid, X, No. 17
140) Desai 1957, op. cit, P. 48
141) Kulkarni op. cit, Ins. No. 21
142) Ibid, P. 162