Chapter- III

POLITICAL AND CULTURAL HISTORY

Introduction:

Chikodi is a place with considerable antiquity. It is a town situated on the bank of "Chikkakodi" a small stream. In 1680 English Geographer Ogliby noticed "Secoery" a small village situated on the Goa-Bijapur road. In 1827 Captain Clunes noticed "Checkorie" town which belong to Kolhapur. In 1720 Captain Moor described Chikodi as a large marketing town situated near a rivulet. In 1836 it was made as taluka when Belgaum collectorate created.

Gokak is situated in the heart of Belgaum district in a commanding position in the Deccan plateau with the projection of the parts of the western Ghats, and with the fertile river valleys of the Krishna, Ghataprabha and other tributaries Belgaum region was destined to play a prominent part in the history of Karnataka and South India.

Gokak located in between the South bank of the Ghataprabha and a hill fort locally called Mallikarjuna or Panchmigudda or Malik Sahib Gudda. The place has been mentioned as "Gokage" in a record dated 1149 A. D. at Kerur in Chikodi taluka and Gokave in a record from Bijapur district. According to Kerur Inscription describes that Hemmadidevarasa, a feudatory of the Kalyana Chaluklya ruled Koravalli division from Gokage. It was created taluka in 1836. The place name is derived from Goki (Schrebera Swietenioides Roxb) trees which are found in abundance in these area.
The river valley and hill ranges with many gorges and caverns in both regions were favourable sites for habitat. The history of the region is divided into pre-history to the historic period.

**Historical Period:**

In the political history of the region under study, several interesting details are brought to light. The region was brisk only during the period of the early Kadambas and the Chalukyas of Kalyana. Where as in the remaining period the region was ruled by different dynasties.

**Satavahanas:**

The history of the region actually starts from the Satavahana period. The decline and fall of the Mauryan empire paved the way for the rise of the Satavahanas in the Deccan. There is no inscriptive evidence found so far in the region except some cultural artifacts like pottery, beads and terracottas in the ancient habitational sites.

The occurrence of the Satavahana phase in Vadagoan-Madhavapur is significant. A number of coins, beads of carnelian and lapislazuli are found. Brahmapuri (Kolhapur) is a typical site of the Satavahana phase. The other important site namely Karoshi were the fragment of a beautiful sculpture of the Satavahana period was discovered by R.M Shadaksharih. It is made from limestone and a triangular terracotta flat cake with rounded angles, but the stratigraphical context is not identified. The sculpture representing a human head is richly ornate and the workmanship is characterized as the Satavahana sculptural art. The exact stratigraphical context of both the sculpture and cake and
their interrelationship could not be established. It is only on the characteristics of future and style indicate that it is of early Satavahana period.¹

The Vadagoan-Madhavapur a suburb of Belgaum city about 75 kms north of the study region. The site is about 20 hectares in area disturbed all site. The site reveal numerous brick structures of various types, coins, terracotta figurines, potteries of different fabrics and beads.

The Kadambas:

After the fall of the Satavahanas, Karnataka come under the rule of kadambas of Banavasi. Who ruled major parts of Karnataka and some parts of Goa and Maharastra. It was during their rule Karnataka emerged as a strong political and cultural entity. Belgaum region played very important role in their political history. More than Fifty inscriptions of them found in different places are being used for reconstructing their history and culture. Among them eleven records of the family are found in Belgaum district out of eleven copper-plate records, seven were found at Halasi (Khanapur taluka) and remaining three are found at Sangoli (Bailhongal taluka) Mangasuli (Athani taluka) and Bedkihal (Chikodi taluka). The remaining one is stone inscription found at Konnur (Gokak taluka). These records belong to the reign of the Kakutsavarma, Mrugeshvarma, Ravivarma, Harivarma. Santivarma and Damodara. These records provide several valuable information for reconstructing the history and culture of the family as well as Belgaum district.

It may be noted that Halasi earlier called Palasika located in Khanapur taluka of Belgaum district was their capital. The village Halasi is located about 90 kms from the region under study.
In their political history after Banavasi and Halasi, two more capitals emerged. That they are Triparvata and Uchchangi in Hirekerur taluka of Davangeri district.

Some scholars argued that the former Triparvata is identified with Srishaila and some say Murgod, located in Soundatti taluka of Belgaum district. The reason is that several granted villages mentioned in the records of Belgaum district are also invariably located in the district itself.

In view of these facts two of their capitals were located in Belgaum district. Obviously their activities were to united Belgaum region. The region under study has provided two records of the dynasty. They are Bedkihal copper plate and Konnur stone inscription.

The Bedkihal copper plates of Santivarma, now in Kannada Research Institute Karnataka University Dharwad containing a set of three copper plates strung in a ring, was brought to light by Dr. C.B. Desai, a medical practioners of the place and was studied by Dr. S.H. Ritti. The record is said to have been collected from Bedkihal itself. The plates are big in size and each measures 24x48 cms, and the diameter of the ring is about 15 cms. It has a seal with the emblem of a lion facing left with its right leg raised. Paleographically the record is dated to 11th century A.D. but it belong to 4th century A.D. Besides the records are dated in Saka 232(310 A.D.) Sravana su12 and is said to be issued on the 7th year of king Santivarma.

The record refers to the genealogical account of Mayursharma and Sarvavarma his son Simhavarma and his grandson Santivarma. Santivarma is said to have been ruling from Vaijayanti also known as Vanavasi. He made a
grant of five villages on the request of his queen Mahadevi to two individual
namely Duggamara –Chaturveda bhatta and Sridara –Chaturvedabhatta , son of
Trivikrama –Bhatta and Raviranga-bhatta and the grandson of Madhava –bhatta
and Hrikesa –Chaturveda Bhatta of Kasyapa and Harita gotras respectively. The
group of five villages granted are; Ammanika (Amanagi,Hukeri taluka)
Bandagalige (?) Mugalkod(Raibag taluk). Beenavewad (Bennahalli, Hukkeri
Taluka ) and Endegodu (?) situated in the midst of the villages. Kesarmalavatti
(K.Mannoli Hukkeri Taluka). Nerilige (Neralgi Hukkeri Taluka ). Kamatnuru,
(Kamatur HukkeriTaluka), kesanti(kesti Hukkeri taluka), Pattaravatta (hattarwad
Chikkodi Taluka), Bidre (Bidarhalli Chikodi Taluka), Karavase (Karoshi Chikodi
Taluka), Kudukuvada (?) Bimanavada (Bambardi Chikodi Taluka), Karavavi
(Karagupi Hukkeri Taluka), Bellubbe(Belumbi Hukkeri Taluka), all these villages
are said to have been situated in the Kondananadi Vishaya, which is presently
known as Konnur (Gokak Taluka).

Sandhirigrahi Gunavarma was written this inscription. It is in 44 lines, 10
each on the side of the first and second plates and 12 each on the first side of the
second and third plates.

On the basis of the paleography of the record. The record is proved to be
spurious. These group of villages are mentioned in Mangasuli and Bhoj copper
plates. The Mangasuli copper plates are also a spurious record. Among them only
four villages are located in the region under study. They are Pattaravatta
(Hattarwad Chikodi Taluka), Bidire (Bidarhalli Chikodi Taluka), Karavase (Karoshi
Chikodi Taluka), Bimanavada (Bambardi Chikodi Taluka). The remaining villages
are located in other parts of Belgaum district.
The copper plates inscription of Harivarma found at Sangolli in Bailhongal Taluka is important for fixing the chronology of the Pre-Chalukyas, but it hardly discloses any details of the region under study.

There is a stone inscription engraved on a rock located to the right of the Gokak water falls of the Ghataprabha river near Konnur (Gokak Taluka) in the region under study. It is written in Sanskrit and the letters are in box-headed characters of 6th century A.D. The record mentions that Damodara-nripa ruled from ‘Kondamanadi vishaya’ The record reads.

1) pitri-bhaktas = suchird = dakshah
   satv = otsaha – pratapvan

2) Kadambanam Kule Jatah Sriman=Damodaronripah.

It says that king Damodara, a pure, efficient, energetic and brave was born in the Kadamba family. He was the son of Kumarvarma.

The Chalukyas of Badami:

After the fall of Kadambas of Banavasi the political power of Karnataka was controlled by the Chalukyas of Badami, who ruled for nearly two centuries. More than four inscriptions were found in Belgaum district in different places which are helpful to reconstruct the political and cultural history of the Chalukyas of Badami. Among them two copper plates were found at Godachi (Hukkeri Taluka) and Hooli (Soundatti Taluka). The remaining two inscription were found at Gokak and Hukkeri Taluka.

The Hooli copper plates inscription of Mangalesha gives information about the political history of the Chalukyas of Badami and the history of the Pulikeshi I
Kirthivarman I and Mangalesha. It also mentions that king Ravishakti of Sendhraka family was the feudatory of Mangalesha and he granted land to Shantinatha Basadi at Keregrama. But it hardly refers to any details of the region under the study.

The other copper plates records found at Godachchi refers Kirtivarman I son of Pulikesi-I. This record also not give information or any details of the region under study.

A broken inscription found at Maladinni located in Gokak Taluka is paleographically identified with 7th centuries A.D. i.e. the period of Chalukyas of Badami. It refers only to the grants of land by the Brahmanas.

The Rashtrakutas:

Among the royal dynasties that ruled over Karnataka, the Rashtrakutas were one of the most important rulers. They become powerful after the Chalukyas of Badami and ruled for nearly two and half centuries (from C 8th to C10th A.D.). During their rule Karnataka emerged as a strong political and cultural entity. Belgaum region played a very important role in the political history. Four inscriptions of the Rashtrakutas found in different places in Belgaum district provides valuable information to reconstruct the history and culture of the Rashtrakutas.

Out of four records two are stone inscriptions found at Saundatti and Asundi (Saundatti Taluka) and the remaining two are the copper plates found at Gokak and Nesarki (Khanapur Taluka). Among them only one inscription at Gokak belongs to the region under study.
The Gokak copper plates of Dejja-maharaja were discovered in Mutalik Desai’s house in 1926. It contains a set of three plates each measuring about 6\(\frac{1}{2}\) in length 2\(\frac{1}{4}\)in breath, and strung in a ring measuring about 2\(\frac{3}{4}\) in diameter. The weight of both ring and seal bears the figure of horned animals like an antelope. The donor of the plates was Sendraka.

The language is in Sanskrit.

The object of the records is to register the grants of 50 nivarttanas of land in Jalaragrama village situated in the Kashmandi-Vishaya to Acharya Aryyanandin of Jambukhandagana.

The donor was Adhiraja-Indrananda the son of Vijayananda Madhyamarja of Sendraka family issued in the year Saka 845 on the day of king Aguptayika’s death. This is indeed a rare information in the region.

According to Dr.K.V.Ramesh this record is an ancient one and it was issued during the period of the Chalukyas of Badami and not during the Rastrakutas. For this reason many scholars have expressed doubt whether Dejja maharaja of the record belonged to the Malkhed branch of the Rastrakutas or whether he ruled independently or if he was ruled before the rise of the Chalukyas of Badami since his name hardly figures during the period. On these aspects it is possible to summarise that paleographically argued by K.V. Ramesh, Dejja-maharaja could be taken as an officer of the region during the period because only after the discovery of the record his name was brought to light.

Another copper-plate inscription of Govinda III\(^{rd}\) found at Nesarki (Khanapur taluka) refers that Govinda III\(^{rd}\) granted issued land to Trivedinagabatta in 804 A.D. It also informs that he snatched fish from the Pandyas, bull from the
Pallavas and tiger from the Cholas, elephant from the Gangas, bow from the Cheras, and Varah from the Eastern Chalukyas, as they were the royal emblems of the kingdom. However it does not inform any details of the region under study.

A stone inscription of Amoghavarsha found at Saundatti refer to the achievement of Krishna-II when he was a yuvaraja.

Another inscription was found at Asundi (Saundatti taluka) belong to Indra-III. It refer to him as Indravallabha. The Kittur inscription of Krishna-III mention that during his period, the Rattas were ruling from Sogal as their feudatories.

All these records of Belgaum district belong to the region of Dejja-Maharaja Govinda III, Amoghavarsha, Indra and Krishna III. Among them Dejja-maharaja was appointed during the period in the region under study.

The Chalukyas of Kalyani:

The Chalukyas who claim to be the descendant of the Chalukyas of Badami after the fall of the Rastrakutas had captured the political power of major part of Karnataka, maximum number of inscriptions found in the district belonged to the Chalukyas of Kalyan. Among them Sogal, Soundatti and Pattankudi (Soundatti and Chikodi Taluka), were the earliest inscriptions.

Other inscriptions are Gudikatti (Bailhongal Taluka), Kuttalagi (Athani Taluka) Kadatnal (Bailhongal Taluka). Huli and Soundatti (Soundatti Taluka) Huli (Soundatti) Murgod (Soundatti Taluka), Huli (Soundatti Taluka) Konnur (Gokak), Ramathirtha (Athani Taluka) Gollihalli (Soundatti Taluka). Huli (Soundatti Taluka) Sirasingi (Athani taluka), Bedkihal (Chikodi Taluka) Kerur (Chikodi Taluka).
Jaganur (Chikodi Taluka), Konnur (Gokak Taluka), Raibag (Raibag Taluka), Telsanga (Athani Taluka), Kundargi (Gokak Taluka), Kovihalli (Soundatti Taluka), Kokatnur (Athani Taluka), Belegari (Athani Taluka), Mangalawadapura Madabhavi (Athani Taluka).

These records belong to the reign of Tailapa, Jayasimha-II, Someshwara-I, Someshwara-II, Vikramaditaya-VI and Someshwara-III.

In the political history of the Chalukyas of Kalyana after the rule of Vikramaditya-VI, his son Someshwara III (1127-1139 A.D.) started ruling the kingdom. The Golihalli inscription informs that Jayakeshi-II of the Goa Kadambas, was ruling as a feudatory of the Chalukyas of Kalyan. Someshwara-III was succeeded by Jagadekamalla-II, who was called Tribuvanamalla Permadi (1139-1149 A.D). Machaladevi, the queen of Jagadekamalla II, is said to have been ruling over Avaradi. He was succeeded by Tailapa III, During the period of Tailapa-III, many feudatories took advantage and declared independence. During this period the Kalachuris who were ruling from Mangalwada occupied several administrative divisions and acted as independent rulers. This situation existed during the period of Bijjala-II, but for the feudatories namely, the Goa Kadambas and the Rattas, who were ruling over Belgaum region, as sub-ordinates to the Chalukyas. Afterwards the Kalchuris occupied their capital Kalyana and later during the reign of Someshwara-IVth the son of Tailapa-III defeated the Kalachuris with his trusted feudatories and become the king of the dynasty. In this period a few inscriptions were issued in Belgaum district at Golihalli and Sirasingi of 1173 A.D. and 1186 A.D. but no records of the period were brought to light in the region under study. It may be noted here that their feudatories namely the Hoyasalas on
the South, the Seuanas on the north and the Kakatiyas on the east declared themselves as independent rulers and started ruling their king by defeating the Chalukyas before 1189 A.D.

The Kalachuris served as feudatories of the Chalukyas of Kalyana. Bijjala-II, administrating the Kuhundi-3000 region.

These record provide several valuable information for reconstructing the history and culture of the family, as well as Belgaum district. The Bedkihal copper plate of Irivabedanga Satyasraya dated Saka 1000 B.C. containing a set of three copper plates, measuring 6¼ x 3* strung in a ring, was brought to light by C.B.Desai. The plates and the seal weights about 67¾ tolas. The first, second and third plates weight 17 ½, 16 1¼ tolas respectively and the seal bears the figure of Mahishasuramardini and the seal weight 17 tolas.

The writing on the inner side of the first plate on both sides of the second plate and only on the inner side of the third plate is well preserved. The letters are deeply cut. The script or alphabets are similar to the kannada alphabets of the Chalukyas.

The inscription is in prose and the language is kannada of the end of 10th and the beginning of 11th century. This inscription was issued by the Ayyavole trade guide. It mention that Ravan killed thirteen persons consisting of seven men, four children (Kirumakkal) and two babies in the cradle. The seven men killed by Ravan included Sammanaka of the Beda caste, who had murdered Malanagasetti. Settis conferred the title to Ravana as Pageya Benkolva.

This inscription is important as it states the trade guild of five hundred swamies of Ayyavole (Modern Aihole in the Bijapur district). The Guilds
maintained its own guards to protect the interest of merchants, who belonged to their guilds. They had their own seals of Mahishasuramardini.

Different scholars have different opinion about the "500 of Ayyavole". Some said that, it was a body of traders consisting of 500 members. Some others argued that 500 members were the original founders of this trade organization. According to G.S. Dikshit 500 of Ayyavole stood for the 500 mahajanas of the Agrahara Ayyavole.

Several important market places mentioned in the inscription, namely Kurudgod in Bellary district Piriyakereyuru (modern Hirekerur) in Haveri district, Kaurur (modern Kaulur) near Koppal, and Arasikere. It also refers to the Mahanavami festival.

The plate-III gives description of Irivabedanga Satyasraya.

Jaganur inscription of 1168 A.D.15 (Chikodi Taluka) refers that king Pratap of the Chalukyas of Kalyana had granted land to god Swayambhu Siddheswara of Bayinala situated in a division (name lost). This division is said to consist of 120 villages. It mentions the names of Vaijarasayya, Vittharasayya and Guddagamunda. Padamarasi Pandita the Acharya of the temple received the gift. The records also disclose that Mahamandaleswara Tribhuvanamalla Bijjanadeva was incharge of the Malalke of a division (name lost) Dandanayaka Senadhipati Dhannugidevayya and Mahamandalesvara Kattamadevarasa together administering the Manneya of Kundi- 3000. It shows that Bijjanadeva was ruling these area during the period.

The Kerur (Chikodi Taluka)16 inscription located in front of the Maruti temple dated saka 1071 A.D speaks gift of land, house site, and income from
taxes, to god Mulasthana Koppesvara of Agrahara Kerevur in Koravalli-150, and made over to Vamarasi-Pandita, the Acharya of the temple. The donors were Mahapradhana Senadhipati-dandanayaka Jayasimhadeva governing the Manneya of Kuhudi-3000 Mahamandalesvara Kottamaodeva and Mahamandalika Hemmadidevarsa administered Koravalli division from Gokage when Mahamandleshwara Kalachuraya Bijaladeva was incharge of the malake of Kuhudi-3000.

The Konnur (Gokak Taluka) inscription of Someshwara-I st17 dated 1032 A.D. states that during the rule of his father Jayasimha IIId he was ruling Belgaum region as a Yuvaraja. In 1050 he declared war against Paramara Bhoja, he defeated and destroyed his capital Dharanagar, with the help of Dandanayaka Gundamayya and Mahasamantadhipati Nagadeva and Madusudana dandanayaka. He also defeated the king Mummari of Kolhapur Shilaharas.

Someshwara-II succeeded the Chalukyas throne and ruled the Belaval-300 and Pulageri-300 regions.

According to Gudikatti inscriptions 18 (Saundatti Taluka) dated 1051 A.D., it states that he made grants to Srikarana Arasimaya and Chattagavunda for the development of a tank which was earlier built by his father. He was described as a Bhuvanekamalla in the inscription of Kartavirya who was a ruler of the Rattas of Soundatti. Dandanayaka Keshvaditya is said to have made grants to Shankara temple at Soundatti in the year 1075 A.D.

According to Raibag inscription of Vikramaditya-VIth 19 the king is said to have defeated thrice the king of Paramaras who were the rulers of the Malawa region. He destroyed Dharanagara the capital city of Paramaras. It also informs
that the war took place between him and the Silaharas king Bhoja was defeated. Dandanayakas were killed by Chandarasa. The leader of the Kongajaras. Vikramaditya-VIth married the sister of Kongajaras Padamalladevi.

The Golihalli inscription\textsuperscript{20} (Soundatti Taluka) refers to the name of Vikramadityas Queen Maleyamatidevi and his son and the queen of Jayakeshi, the king of Goa Kadambas, Mailadevi and his sons Vishnu, Chitta and Vishachitta.

The Telasanga inscription\textsuperscript{21} (Athani Taluka) refers to the queen of Vikramaditya VIth his son Yuvaraja Mallikarjuna, who was administering Karahad-4000.

The Ramathirta inscription\textsuperscript{22} (AthaniTaluka) speaks that Mallikarjuna was the son of queen Pattamahadevi and BADA-36 was a sub-division situated in the Karahad-4000 division.

The Kundargi inscription\textsuperscript{23} (Gokak Taluka) of Vikramaditya-VI described him as Tribhuvanamalla.

The Koviihall inscription \textsuperscript{24} (Soundatti Taluka) gives the short genealogical account in which Someshwara-IIIrd was the son of Vikramaditya VI and Mahadevi was the queen of Jayakeshi II, who was the king of Goa Kadambas. During the reign of the Jagadekamalla IIInd who was the son of Someshwara IIIrd is said to have issued many inscriptions in Soundatti region. His queen Macchaladevi was administering Avarawadi region.

The Gudikatti inscription\textsuperscript{25} of Jayasimha IIInd son of Satyasraya mentions that he was ruled as a Yuvaraja in Belgaum region.
The Kuttalagi inscription\textsuperscript{26} refers that he ruled for thirteen years successfully as a king of Chalukyas of Kalyana.

The Kadatnal inscription\textsuperscript{27} of Jayasimha II nd refers that Kadaravalli-30 nadu was administrated by his Mahamandaleshvara Bhimadeva and Kancharasa of Ganga who was ruling as a feudatory.

The Kalachuris:

The Kalachuris of Karnataka seized power by overthrowing the Chalukyas of Kalyana. The Kalachuris of Karnataka belonged to the Kalachuri stock of central India. They were ruling one from Kalanjara-Mandala, Kalanjara as their capital. Afterwards they shifted their capital to Mangalwada. They were earlier feudatories of the Chalukyas of Kalyana, and ruled some parts of Belgaum district. Several records of the dynasty were found in different places in the district. They are located at Kokatnur, Belgeri and Telasanga (Athani Taluka) Kerur, Eksambi, Jagnur (Chikodi Taluka)

Gokak falls (Gokak Taluka). All these records were issued during the reign of Permadideva, Bijjala and Tribhuvanmalla Sovideva.

These records provide several valuable information for reconstructing the history and culture of the family as well as the region under study.

The Kerur inscription\textsuperscript{29} (Chikodi Taluka) belonged to Bijjala dated saka 1087 A.D.it mentions that Bijjaladeva was in charge of the Malalke of Kuhudi-3000. The Eksambi inscription (Chikodi taluka) belong to Bijjala dated saka 1087 and as (11 65 A.D.) located in Adinatha Basadi it mentions the gift of land, house site for danasala and garden to the Neminatha Basadi of Ekkasambuge.situated in the Koravalligampanadu.
The Gokak falls inscription located in the Mahalingeshwara temple refers that Chakravarti Bhujabala Malladeva ruling Gokak area and his feudatories Perigade Dhannugadeva Dandanyaka Shankarayyanayak, Ranayyanayak made grant to the benefit of the Mahatirtha Tatesvara temple, which is known as modern Mahalingeshwara temple.

In the same temple Tribhuvanamalla Sovideva's inscription dated 1170 A.D. was found.

The Rattas:

The Rattas started their political career in the Soundatti region. Their first capital was Sungadvarti. They were the feudatories of Chalukyas of Kalyana and the Kalachuris. After the fall of the Chalukyas they became independent. They ruled major parts of Soundatti taluka, eastern parts of Raibag Taluka and Bailhongal Taluka and the western part of Mudhol and Jamakhandi Taluka. This area was called as Kuhudi-3000. There are more than seven inscriptions of the family found in different places in Belgaum region. They are useful for reconstructing their history and culture. The earliest record found at Sogal in Soundatti Taluka, Chachadi. Bailhongal, Honikeri (Bailhongal Taluka), Munoli inscription (Soundatti taluka) dated 1121 A.D. refers that Kartvirya IVth made grants to the Adinath Basadi of Raibag in 1201 A.D.

These records were issued during the reign of Kartvirya I\textsuperscript{st}, Laxmidev I\textsuperscript{st}, and Kartvirya IV\textsuperscript{th}.

Only two inscriptions of this family are found in the region under study. They are Konnur and Kabbur.
The Kabbur inscription$^{32}$ of Kartvirya Devarasa, dated 1126 A.D. (Chikodi Taluka) states the gift of money was derived from levy on the sale of horses to god Svayambhudev Chakravarti Kalidevaswami of Piriya–Agrahara Kabbur by the Helavidas headed by Hollaya Nayak and others.

The Konnur inscription$^{33}$ of 1171 A.D. refers that Kartveerya II$^{\text{nd}}$ granted the village Kundanur to Shiva temple, now called as Mahalingeshwar temple situated on the bank of river Ghataprabha at Gokak falls.

The Bhaisas:

The Bhaisas ruled as the feudatories of the Rattas in the region. They made grants to Jains Basadi. They were defeated by the Rattas. The record of the Bhaisas hardly appears under the study region.

The Kadambas of Goa:

The Kadambas of Goa ruled from 10-13$^{\text{th}}$ century A.D. over the region Goa, Belgaum, Uttar Kannada and Dharwad district. This region was called as Palasige-12000 and Konkan-900 division. They were also called as Banavashipuradhishwara. The inscription of the region under study does not speak of any details of the role of Kadambas of Goa.

The Shilaharas:

There are Shilaharas of Northern Konkana, Shilaharas of Southern Konkana, Shilaharas of Kolhapur, Shilaharas of Akkalkot and Shilaharas of Tardawadi. The inscriptions of Belgaum district mentions only two Shilaharas namely Shilaharas of Southern Konkana and Shilaharas of Kolhapur or Karad. The Pattankodi (Chikodi Taluka) copper plates dated 988 A.D. refers to the
genealogical account of the Shilaharas. The Kharepatan copper plates also refers to the genealogical account of the Shilaharas. When we compare the both records, there appears certain differences. Pattankodi records state that Ayyeppa was the son of Amballa, who was the son of Dhamiyara and Aditya Verma was the son of Dhamiyara. Similarly Kharepatan records inform that Avasara II\textsuperscript{nd} and Avasasra III\textsuperscript{rd} were said to have ruled from Balinagara. Devapala was send to be Shandivigrahi. He was the son of Vamana and described as a poet, Lokapala was the son of Devapala and was the writer of the Kharepatan copper plate. During the period of Mandalikas, the Rashtrakutas were declined and the Chalukyas were again ruling. Because of this reason it was inevitable to accept the suzerainty of the Chalukyas. Rattaraja the son of Avasara was the feudatory of Chalukyas and within a period of twenty years the Shilaharas had lost their political power.

The Shilaharas of Kolhapur:

The Shilaharas of Kolhapur also called as Shilaharas of Karad ruling from Kolhapur over the region of Chikodi and Athani Taluka in Belgaum district and Sholapur, Sangli and Satara in Maharashtra state, later they shifted their capital to Panhala, Valvada was their subsidiary capital. During the 12\textsuperscript{th} century A.D., they controlled same parts of Belgaum district especially Chikodi and Athani Talukas. There are two inscription found at Eksambi \textsuperscript{34} in Chikodi Taluka, dated 1139 and 1165A.D. it mentions that Vijayaditya was the subordinate of Bijjaladevarasa.

The Kalachuris had made there attempt to suppress the rule of Somadeva of this family, who were the feudatories of the Chalukyas of Kalyana. But they did
not succeed in the effort. Later Singana II of the Seunas defeated and sent him outside. This marks the end of Shilaharas rule.

The Yadavas of Devageri: (Seunas)

Feudatories of the Rashtrakutas after the fall of Chalukyas of Kalyana, captured the political power of Belgaum district. Inscriptions are found at Kokatnur, Madabhavi and Ekkanchi (Athani Taluka) Bellubi, Arjunwada (Hukkeri Taluka), Jaganur and Eksambi (Chikodi Taluka), Mamadapur (Gokak Taluka).

The inscription of Belgaum region disclose the name of four rulers, who were ruling this region. They are Sangana (1100-1147 A.D.), Krishna or Kanara (1147-1161 A.D.), Mahadev (1101-1171 A.D.) Ramachandra (1171-1213 A.D.) Seunas by defeating the Rattas. They occupied the region and the region of the Goa Kadambas. Only two inscriptions of the dynasty found in the region are under study.

The Jaganur inscription of king Mahadev (1261-1271 A.D.) refers that Sarvvadhikari Kallarasa was the in-charge of the Kuhudi-3000 division and Piriya-agrahara of Kabbur.

The Arjunawada inscription dated 1268 A.D. belonging to the Seunas period refers to the Geneology of Basaveshwara.

Many inscriptions are found at Kakatnur, Mahabhavi and Ekkanchi in Athani Taluka and Bellubbi in Hukkeri Taluka of Belgaum district.

The Mamdapur inscription of Kannara Deva dated 1246 A.D. is located in front of the Basaveshwara temple. It is 3 feet, 11 1/4 high by 2 feet, 7 1/4 in wide. The inscription written in Sanskrit, mentions the name of ocean, Meru,
Jambudvipa, Bharata-Varsha, Kuntala and the Kundi province and Kurumbetta. Next it mentions the name of Yadava king Bhillama, his son Jaitugi 1st and his son Simhana, Kannaradev defeated the Malwas, Gujaras, and Hoysala. It mentions the genealogy of his minister Chikkadeva, Malla's son Chamunda who conquered the Pandya kingdom, the Konkan and the region around the Kaveri river. His preceptor is Vagisvara and his wife Lakkhadevi. He defeated Hoyasala king Someswara and he consecrated in the Trikuta of Kurumbetta two sivalingas and images of Madhava in the name of his father in the Year Saka 1172.

In the inscription some geographical names mentioned are Kuntala, Kundi-3000, Kurumbetta, Dvaravati, Devagiri, the Setu and Himalaya the Konkan, the river Kaveri, Huligere, Sobbetta in Kurumbetta, Bagavadi, Aghapatti, Ahichchhattra, Ayyavale, Kakatiyabada, Gurjaras, Magadhas, Cholas, Gaudas, Malavas, Tailangas and Pandyas.

The Vijayanagara Empire:

The Vijayanagara kings had only partial hold over the district especially to the south of the Malaprabha river. The Goribale inscription\(^{38}\) of Harihara II\(^{nd}\) (1376-1404 A.D.) informs that Belgaum region was ruled by Vijayanagara.

The Soundatti inscription\(^{39}\) of Timappa Nayaka, the dwarapalaka of Krishnadevaraya informs that he constructed the southern door of the famous Yallamma temple.

The Soundatti inscription\(^{40}\) dated 1560 A.D. of Sadasivaraya refers to the grants of land to the Yallamma temple. Under the leadership of Sultan Mohammad Gawan, Bahamanis of Gulbarga, had conquered Belgaum, Goa and Konkan and they were under their control.
After the 1565 war Vijayanagara rulers lost Belgaum region. Torgal-600 was emerged at the end of the Seunas rule. Therefore this region was called Torgal-600, this region was under the control of Adilshah. Soon after the decline of Vijayanagar empire, Vithalgouda of Sirasingi family, had wanted to establish an independent state in the region, but his effort was not successful, due to Adilshah of Bijapur. In the mid 17th century Shivaji become powerful and controlled Belgaum, Hukkeri, Raibag and Soundatti region. Hukkeri, Wantamuri, Kittur were under the control of the Desai family.

British History:

During the period of Britishers General Munro conquered the Belgaum fort, by waging 20 days war on march 20, 1818. He defeated Desai of Kittur and subjugated Kittur. The conquered area was earlier included in the Madras Presidency. Later in 1830 the area was separated from Madras Presidency and named as Dharwad district and placed under Bombay Presidency. Later the Chief Collector's office was established at Dharwad in 1836.

It may be noted that the region under study was under the control of Satvahanas. Kadambas of Banavasi, Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyana, Kalachuris, some feudatories namely Kadambas of Goa, Rattas, Shilaharas of Kolhapur or Karad, the Seunas, Vijayanagar, Bahamanis and Adilshahi. Later it was under the control of Marathas, Desai and Britishers. Thus the historical account informs the rise and fall of several dynasties.
CULTURAL HISTORY:
Administration:

There was a perfect continuity in the evolution of the administration system. Karnataka made certain special contribution to the system. The Mauryas and Satavahanas who ruled over large tracts of Karnataka and various dynasties like the Kadambas, Gangas, Chalukyas, Rashtrakutas, Hoysalas, Seuans and Vijayanagar ruled very successful through the ages.

The Mauryas ruled a large area of Karnataka. Their administration was based on the Kautilayas Dharmasastras. Satavahanas followed the Mauryas administration. An interesting feature of their administration was the participation of queens in their administration. The king was assisted by a council of ministers and several imperial officials.

Administration conforming to the Dharmasastras and Arthasastra and other works on the polity was followed by the ruling dynasties of Karnataka from the Satavahanas to the end of the Vijayanagar.

The Kadambas of Banavasi ruled major parts of Karnataka. Belgaum region played very important role in their political history. Many inscription are found in the region. It may be noted that Halasi earlier called Palasika located in Khanapur taluka of Belgaum district was the second capital of the Kabambas. It is also argued by same scholars, that Murugod, Bhaillongal taluka in Belgaum district was one of the capitals of the early Kadambas. The inscriptions of Bedkihal, Sangoli and Konnur give certain political and administration information.
The Chalukyas of Badami succeeded after the Kadambas, ruled nearly two centuries. Only four inscription were found in Belgaum district at Godachi in Hukkeri Taluka, Huli in Saundatti taluka and Maladini in Gokak taluka in the region under study. The Huli inscription of Mangalesha gives the political information of the period. It also refers that Ravishakti the ruler of Sendhraka was the feudatory of Manglesh, but it has not mentioned any details of the region under the study.

After the Chalukyas of Badami, the political power of Karnataka was captured by Rashtrakutas and they ruled for nearly two and half centuries. Four inscriptions of the Rashtrakutas are found in Belgaum region at Saundatti and Asundi in Saundatti taluka, Nesarki in Khanapur taluka and Gokak taluka. The record gives information that Kashmandi Vishaya was ruled by the Rashtrakutas.

Later the Rashtrakutas were succeeded by the Chalukyas of Kalyana who also ruled over Belgaum region. Maximum number of inscriptions found in Belgaum district are based in the period.

Majority of the inscription are located in Soundaitti taluka. Only few are found in Chikodi and Gokak talukas namely at Pattankudi, Bedkihal, Jaganur and Kerur in Chikodi taluka and Konnur and Kundargi in Gokak taluka. All these inscriptions provide valuable information about the political and administrative aspect. For example: The Konnur inscription of Someshwara I dated 1032 A.D states that, during the rule of his father Jayasimha II he was ruling Belgaum region as a Yuvaraja.

The kings also administered Koravalli-150 division from Gokak and Kuhudi-3000. The Kerevur Agrahar (modern Kerur) situated in Chikodi taluka came under Koravalli-150 division.
The Jaganur inscription of 1168 A.D discloses that Mahamandaleshwar Tribhuvanarnalla Bijjanadeva ruled the region on his melalake beside Someshvara-II ruled over Beloval-300 and Pulageri-300 regions.

The Ramathirta inscription states that Bada-36 was a sub division or Karahad-4000 division. It shows that this region was ruled by the Chalukyas of Kalyana.

The Kadatnal inscription of Jayasimha II refers that Kadaravalli-30 nadu was administered by Mahamandaleshwara Bhimadeva.

The Chalukyas of Kalyana ruled a vast area of Belgaum region. The inscriptions are found in Athani, Raibag, Chikodi, Gokak and Soundatti talukas. Their records provide several valuable information for reconstructing the administrative history of the dynasty.

The Kalachuris of Karnataka seized power by overthrowing the Chalukyas of Kalyana. Their capital was Kalanjara. Several records of the family were found in different places in Belgaum district. The Kerur inscription dated 1149 A.D (Chikodi taluka) states that Bijjaladeva was incharge of Kundi-3000 and his melalke.

According to Gokak falls inscription Chakravarti Bhujaballamalladeva offered to administer Gokak area. The Kalachuris ruled both the talukas successfully.

After the fall of the Chalukyas of Kalyana, the Rattas had established their independent rule in the region. They ruled Kuhundi or Koondi-3000 province consisting of Saundatti, Gokak, Hukkeri, Raibag, Chikodi and Sompagoan as well
as the western parts of the Mudhol and Jamkhandi talukas by Kartvirya-I, Laxmidev-I, Kartvirya-IV.

The Yadavas of Devageri (seunas) after the fall of Chalukyas of Kalyana once again captured the political power of the Belgaum region.

Religious Condition:

The inscription of the region under study informs the existence of different religions. They are Saivism, Vaisnavism, Shaktism and Jainism.

Hinduism:

Majority of the people were Hindus. Hinduism is a collection of the various sects and cults, worship of Gods and Goddess with their images forms an important aspects of the Hindu religious practices. Images of gods are worshipped in almost all the houses. The rural folk goddesses were worshipped by the villagers, namely Bhavani Dyamavva, Durgavva, Karevva, Masayi and others who were called as local mother goddesses. According to their local beliefs, Khandoba or Murtand, Vagohba, Bhairava, or Bhairoba, Masobha and Maruti were local gods. Maruti is found in all the villages of the study area.

Shakti Cult:

Almost all villages had a Shakti deity. It is believed that she protected the villages from epidemics i.e. plague, small pox, and cholera. Some centres of Shakti deities were Chikodi, Eksambi, Nippani, Sadalaga, Badkihal, Gokak, Mamdapur, Kalloli and Ankalgi. The others towns of the taluka where Goddess Yallamma of Soundatti and Kokatnur, Laxmi of Badakunari in Hukkeri taluka,
Kalikadevi of Sirasangi, and Mayakkdevi of Chinchali in Raibag taluka were worshipped.

The Goddesses Dyamavva and Durgavva are worshipped by the people in almost all the villages of the taluka, Durgavva is believed to be the incarnation of the Parvati where as Dyamavva is believed as Laxmi. The fairs and festivals were held in the month of February.

**Saiva Cult:**

Shiva is worshipped in the form of linga. Almost all the villages had a Mahadev temple consisting of linga and the Nandi. Many beautiful temples of Shiva in the region are Ramalingeshwara temple at Chinchani, Shivalingeshwara temple at Ekasmba, Mahadev temple at Sadalaga, Siddeshwar temple at Bedkhal, Mahadev temple at Manakpur and at Kunnur, Basaveshwara temple at Shiragoan, Gatti Basavana at Karoshi, Virbhadreshwara temple at Yadur. Mahalingeshwara temple at Gokak and at Gokak falls. Basaveshwara temple at Mamadapur, Chikanandi and at Hirenandi, Ramalingeshwara temple at Kallol, Basaveshwara temple at Gokak falls, Basaveshwara temple at Kundargi and Mallikarjun temple at Yogikolla.

**Vaisnavism:**

The study of the region does not show the temples of the Vaisnavas in the region.

**Natha-Pantis:**

It is the earliest sect that existed in Belgaum district. Natha Panth cult is believed to be the blend of Mahayana Buddhism. The panths came from different
places and settled in the taluka. Where they found suitable atmosphere. They preach their ideology to the people.

In both the talukas there are many places connected with Natha-Panths. Adi, Kurli, Appachiwadi, Akkol, Nainglaj, Nej. Kerur, Chikodi, Nippani, Janawad are the famous centres of the Nath-Panthis. Chikodi and Gokak area Halasiddhannatha and Kadasiddeshwara is worshipped by the Natha Panthis. He was a Saint who living during the 18th and 19th centuries. There are famous temples built at Kabbur, Nandi, Baragron, Appachiwadi, Nainglaj and other places in the region. Appachiwadi has a Samadhi of Halasidhanatha. It is a pilgrimage centre of the Natha -Panthas. The samadhi is built in Indo-Islamic style consisting of a central dome and two small domes with minars in the front, Halasidhanatha is believed to have died in saka 1734(c1812 A.D.) The Kurubas of this area were the devotees.

Jainism:

The sixth century B.C. was a period of great religious upheaval. Reformers all over the world protested against the existing social and religious evils, and established a new social order based on liberty, equality and fraternity.

Jainism has a rich antiquity, it emerged in Karnataka along with Chandragupta Maurya and Bhadrababu one of the Sravanabelagola inscriptions refers that Jaina saints had came to the district to preach the doctrines of Jainism, during the period of 225 B.C. The Rattas were the Jainas and they built many basadis around the Belgaum and Soundatti region between the 10th and 13th centuries. Stavinadhi near Nippani Kothali or Shantagiri near Chinchani, Bedkihal Sadalaga near Nippani, Eksambi near Chikodi are the important centres of the
Jainas. There monuments or basadi were found and many kings gave royal patronage to the religion and built the famous Adinatha Basadi at Eksambi. He was the subordinate of Gandaradhitya of Silharas.

Sri Acharyaratna Desha-Bhushaha Swamiji established the Kothali Jaina Asharama trust, in 1968 where it runs a primary and high school based on the Gurukula system. It is a famous pilgrimage centre for the Digambara sect.

Stavanidhi is another famous centre, situated eight kms. from Nippani on beautiful hillocks. It maintains primary and high school based on the Gurukula system. The square abacus images of Adhinatha, Shantinatha, Parshwanatha and Neminatha on its four sides is beautifully ornamented.

Kalloli and Konnur are the famous centers of Jainas. The Parshwa Jinalaya was built by Rajarasa at Kalloli. he was the son of the brother of Chandrikadevi, the mother of Ratta rulers Kartaveerya IV and Laxmideva. The trikutachala basadi consists of the images of Shantinatha, Chandranatha and Suparshwanatha.

Konnur is the another important centres for Jainas, the Parshwanatha basadi built by Nidhiyamagamunda, in 1087. Konnur is mentioned as "Kondanur" and the headquarters of the vishaya which was mentioned in the copper plate (Bhoj) inscription of Kadamba Shantivarma. The Parshwanatha basadi consists of a garbhagriha and ardhamantapa and a renovated navaranga. The garbhagriha is star shaped and has a Kadamba nagara Shikara. The garbhagriha and ardhamantapa is decorated with a leaf and floral designs.

Virasaivism:

The Virasaiva movement was well organised and spread into different parts of Belgaum region. The monastic institution, called mathas were established on a
large scale in the region for the purpose of propagating and popularising the tenets of the faith. Almost every village in the study region had small or big mathas. The mathas contributed to the promotion of learning and was noted for their humanitarian services, provided free food, shelter to the travelers and poor. These institutions played an important role in educating the masses and promoting literature.

There are many Virasaiva mathas in the region. They are Ankalagi Adavi Siddeshwar Matha, Konnur Maradi matha, Savalagi Shivlingeshwara matha, Naganur Rudrakshamatha and Arbhavi Dhurdhundeshwara matha. Every matha has a priest or Swamiji.

Islam:

Many traders, religious leaders and missionaries came to Karnataka during the rule of Bahamanis. A large tract of northern Karnataka was under the rule of Bahamanis, Adilshahis and Mughuls. The rulers built many mosques and dargahs. Hukkeri, Raibag, Kudachi, Karoshi, Nippani, Sadalaga, Shiradwad are famous pilgrimage centers of muslims. At Chikodi there are eight darghas, namely Ashavali shah, Mahboob subhani, Baghdadi, later Shah Baba, Arabshah Baba and Masabi. The Urus is held annually and many people participate including Hindus.

At Sadalaga Shananapir dargha, Boragoars Hajarad Bawadag walli dargha, Kerurwadi Bavana dargha, Examba Pantpeer dargha, Hattartwat’s Dasagirsahab Dargah, Kabburs dargah, Nainglaj’s dargah and Khadaklat’s Gayib–Peer Sheban dargha. Annually Urus are held after Ramzan.
In Gokak there are six darghas, namely Mastan sab, Ahmad shah Baba, Jangali Shah, Sadhu Sab of Haider Shah dargha. The Urus of all these darghas were held annually in the month of Moharam, Rajjab and after Ramazan. Ankalagi’s Mahaboob Subhani Baghdedi dargha, Konnur’s Peer Shah Hussain Khufari Barijan Qadri dargha, Mamdapur’s Kadri wali dargha. All these dargha's attracted people of all castes. The Urus were held annually.

The Sufis were responsible for the spread and propagation of Islam and Muslim culture among the masses. The Islamic belief in the oneness of God and the concept of equality and brotherhood of man greatly attracted the different classes of people.

There were great Sufis saints like Hazarat Syed Qatal Shah of Belgaum and Hazarat Shah Mahammed Wali, Allah Qadiri of Dharwad.

Social- Conditions:

Most of the people lived in villages. These villages were situated close to one another usually villages had their own wet lands, dry land gardens, pastures and irrigation sources, tanks, lakes and wells. Some villages had their satellite hamlets. The boundaries of villages were marked by stones, rivers, stream, hillocks or mountain ridges. Houses were constructed usually on the elevated parts of the village with each community living in the villages in a particular area. Agriculture was the chief occupation of the people.

From the early times to the advent of Muslims. Karnataka was free from any foreign invasion. There were frequent wars among the royal dynasties but it did not adversely affect the social conditions and the ordinary mode of life of the people.
Members of the royal family worshipped Buddha, Jaina and Hindu deities and followed the common tenets of these religions. Numerous inscriptions and temples found in different parts of the study region bear the testimony of religion.

**Food and Drinks:**

Food and drinks, dress and decoration of the people of Chikodi and Gokak varied with time to time, place to place and people to people. The Hindus, Jainas, were strict vegetarians, whereas Muslims and others were non-vegetarians. The various kinds of drinks were known to the different classes of people and they preferred to drink different kinds of drinks.

**Festivals:**


**Jatras:**

Every year the Jatras are held in honour of village deities generally after the harvest that takes place. Men, women, people of rural and urban areas take part in the Jatras with full enthusiasm and without discrimination of caste, creed and religion. Merchants open their stalls to sell toys, sweets, sarees, vessels, bangles and other items during the Jatras. Cattle fairs are held in many places during the Jatras. Jatras promote social and religious harmony among various sections of the society.
Foot Notes:


5. E.I. XXVIII, P. 59.


8. E.I., XXI NO 43, P.289.


10. JBBRAS, VOL.X, P. 250


13. JBBRAS IX, P.304.


16. Ibid.


21. K.I.Vol.7: NO.

22. K.I.Vol.28:NO.13
24. JBBRAS X, P.229.
33. I.A.XXI P.93.
34. A.R.I.E. 1959-60, No.396, P.86.
36. I. A. XXI., P.93.