CHAPTER IV
HINDU HISTORICAL MONUMENTS IN BIDAR DISTRICT

As discussed in the chapter in History of Bidar District, a vast region of North Karnataka including some parts of Maharashtra were under the Chalukyas of Badami. The first Rashtrakuta capital is held to be Mayurkhandi in the present day Basavakalyan Taluka of Bidar district. The regal capital was later, moved to Manyakheta in the present day Gulbarga district by Amoghavarsha I.

Kalyani (today called Basavakalyan after Basaveshwara) in Bidar district was the capital of Western Chalukyas, who were also called as Kalyani Chalukyas after their capital. The Kalachuris continued with Kalyani as their capital. Later, Bidar was ruled in succession by the vassals to Sevuna Yadavas of Devagiri, Kakatiyas of Warangal, before the onslaught of Allauddin Khilji and Muhammad-bin-Tughluq into South and establishment of Bahmani Sultanate under Allauddin Hasan Gangu Bahman Shah. Hence the district has many temples and other monuments relating to the period discussed above.

Though Bidar district area formed a region of administration since earliest times Monuments of the earliest rulers from Satavahanas to the period of Gangas cannot be traced with certainty. Similar is the case with the vassals to Sevuna Yadavas of Devagiri, Kakatiyas of Warangal, but with the emergence of Chalukyas of Badami that ruled large parts of southern and central India between the 543 CE and the 753 CE the area found large scale architectural
activities. At their peak, the Chalukyas ruled a vast empire stretching from the Kaveri in the south to the Narmada in the north.

The Badami Chalukya era was an important period in the development of South Indian architecture. Their style of architecture is called "Chalukyan architecture" or "Karnata Dravida architecture".¹ Nearly a hundred monuments built by them, rock cut (cave) and structural, are found in the Malaprabha river basin in modern Bagalkot district of northern Karnataka.² Though they ruled a vast empire, the Chalukyan workshops concentrated most of their temple building activity in a relatively small area within the Chalukyan heartland—Aihole, Badami, Pattadakal and Mahakuta in modern Karnataka state.³

Rashtrakutas of Manyakheta (present day Malkhed in the Gulbarga district, Karnataka state), who ruled between the 8th and 10th centuries has also been debated.⁴ The Rashtrakutas contributed much to the architectural heritage of the Deccan. Art historian Adam Hardy categorizes their building activity into three schools: Ellora, around Badami, Aihole and Pattadakal, and at Sirval near Gulbarga.⁵ The Rashtrakuta contributions to art and architecture are reflected in the splendid rock-cut cave temples at Ellora and Elephanta, areas also occupied by Jain monks, located in present day Maharashtra. The Ellora site was originally part of a complex of 34 Buddhist caves probably created in the first half of the 6th century whose structural details show Pandyan influence. Cave temples occupied by Hindus are from later periods.⁶

In Karnataka most famous Rashtrakuta temples are the Kashivishvanatha temple and the Jain Narayana temple at Pattadakal.⁷ Other well known
temples are the Parameshwara temple at Konnur, Brahmadeva temple at Savadi, the Settavva, Kontigudi II, Jadagarudi and Ambigeragudi temples at Aihole, Mallikarjuna temple at Ron, Andhakeshwara temple at Huli (Hooli), Someshwara temple at Sogal, Jain temples at Lokapura, Navalinga temple at Kuknur, Kumaraswamy temple at Sandur, numerous temples at Shirival in Gulbarga district, and the Trikuteshwara temple at Gadag which was later expanded by Kalyana Chalukyas. Archeological study of these temples show some have the stellar (multigonal) plan later to be used profusely by the Hoysalas at Belur and Halebidu. One of the richest traditions in Indian architecture took shape in the Deccan during this time which Adam Hardy calls Karnataka dravida style as opposed to traditional Dravida style.

The Chalukyas of Kalyana ruled most of the western Deccan, South India, between the 10th and 12th centuries. This Kannada dynasty is called the Kalyana Chalukya after its regal capital at Kalyana, today’s Basavakalyan in Karnataka and alternatively the Later Chalukya from its theoretical relationship to the 6th century Chalukya dynasty of Badami. The dynasty is also called Western Chalukyas to differentiate it from the contemporaneous Eastern Chalukyas of Vengi.

The reign of Western Chalukya dynasty was an important period in the development of Deccan architecture. The architecture designed during this time served as a conceptual link between the Badami Chalukya architecture of the 8th century and the Hoysala architecture popularized in the 13th century. The art of the Western Chalukyas is sometimes called the “Gadag style” after
the ornate temples they built in the Tungabhadra-Krishna River doab region of present day Gadag district in Karnataka.\textsuperscript{12} The temple building activity of the dynasty reached its maturity and culmination in the 12\textsuperscript{th} century, with over hundreds of temples built across the Deccan and more than half of them in present day central Karnataka.\textsuperscript{13} Apart from temples, their architecture is well known for the ornate stepped wells (\textit{Pushkarni}), which served as ritual bathing places, a few of which are well preserved in Lakkundi. These stepped well designs were later incorporated by the Hoysalas and the Vijayanagara rulers in the later centuries.\textsuperscript{14}

The Kasivisvesvara Temple at Lakkundi (Gadag district),\textsuperscript{15} the Dodda Basappa temple at Dambal (Gadag district),\textsuperscript{16} the Mallikarjuna temple at Kuruvatti (Bellary district),\textsuperscript{17} the Kallesvara temple at Bagali (Davangere district),\textsuperscript{18} the Siddhesvara temple at Haveri (Haveri district),\textsuperscript{19} the Amrtesvara temple at Annigeri (Dharwad district),\textsuperscript{20} the Mahadeva temple at Itagi (Koppal district),\textsuperscript{21} the Kaitabheshvara temple at Kubatur,\textsuperscript{22} and the Kedareshvara Temple at Balligavi are the finest examples produced by the later Chalukya architects.\textsuperscript{23} The 12\textsuperscript{th} century Mahadeva Temple at Itagi with its well-executed sculptures is an exquisite example of decorative detail, the intricate finely crafted carvings on walls, pillars and towers speak volumes about Chalukya taste and culture.

Bidar district is rich in ancient cultural traditions as well as in historical associations. Its several hallowed spots and monuments bring back to memory scenes of its glorious past. Many celebrated spiritual personages
strode the earth, worked and taught in this area which witnessed various events of historical, social and religious importance. The district provides many attractions to scholars, pilgrims and others. It is quite difficult to attest the exact chronology of the Hindu monuments in the district. Hence, they are first arranged on geographic approach starting with Bidar taluka the centre of the theme of research followed by Aurad taluka, Basavakalyan, Bhalki taluka, and then by Humnabad taluka in Alphabetical arrangement of talukas then in an alphabetical order of the places of their existence the talukas in the following pages.

**Hindu Historical Monuments in Bidar Taluk.**

**Aliabad** is about seven kms North-west of Bidar town. The village has a small temple dedicated to Ishvara, also called Rameshvara, in front of which there is a natural water-spring and a pond called “Papanash” (“destroyer of sins”). According to a legend, the linga (Phallus the sign of Shiva) in this shrine is one of the jyotirlingas and it was worshipped by sage Shukracharya and Ramachandra visited the place and worshipped at this shrine on his way back from Lanka to Ayodhya. There are two niches in which, images of Shiva and Parvati made out of polished black stone are kept. During the months of Shravana and Phalguna (about August-September and February-March) special poojas are performed on Mondays. Some Neolithic sites came to light here a few years back.  

**Andura** situated about 14 kms west of Bidar town on Bidar-Humnabad road. There is an inscription belonging to the period of Chalukya king Jadekamalla II (1139-49 C.E.) and it mentions the temple of Naraneshvara,
which was being visited by members of the Chalukyan royal family. The place
has ruins of some Chalukyan temples and has some images on stone near the
present hanuman temple in the middle of the village.\(^{25}\)

**Jharani Narasimha** (Cave Temple). This is an old Hindu temple dedicated
to Narasimha. It is excavated in a tunnel and now just above adjacent to it
there is the Farah Bagh Mosque. A legend says that Vishnu later killing
Hiranyakashipu slew another giant named Jharasura at the time of breathing
his last, Jharasura pleaded Vishnu to reside in the cave in which he was
living and to grant boons to devotees; granting this last wish of his Narasimha
came to this cave. There is a, roughly carved image of Narasimha on a stone
wall at the end of the cave. For seeing this image, the visitor has to wade
through a canal, the length of which from the steps to the shrine is about 91
metres the breadth being about 2 metres. The flow of water in the channel is
continuous. The depth of the water in the channel is generally 1.37 metres.\(^{26}\)

Recently some images of gods and goddesses of 12\(^{th}\) century CE were
found while digging earth for constructing buildings for pilgrims.\(^{27}\)

**Nanak Jhira Sahib of Guru Nanak** (1469-1539 C.E.), the celebrated social
and religious reformer from Punjab; who was the first of the series of ten Sikh
Gurus, undertook extensive tours to preach harmony and goodwill to all
sections of the people in a crucial period of Indian history. In the course of
such travels, accompanied by a Hindu follower and a Muslim follower named
Bala and Mardana respectively, it is stated, he visited Bidar and stayed below
a rock. Many people of the city congregated there to have his darshan and to
listen to his Hari-Kirtan and message. According to a legend at their instance for fine water to drink, the saint, renowned for his spiritual attainments, touched the rock with one of his wooden sandals and removed a rubble, as the result of which there was a continuous gush of nice water. Two fakirs, it is stated, named Jalal-ud-din and Yakoob Ali, who were residing nearby, also met him and became his admirers.\textsuperscript{28}

The water spring here, which nestles amidst serene enchanting surroundings, is situated at a distance of about three kms from the Bidar town. It has become widely famous as Guru Nanak Jhira Sahib with its recently constructed sprawling and splendid Gurudwara complex. It is attracting numerous pilgrims and visitors from many parts. A sarovar (lake) and Amrut-kund (pond) have been built. A number of suites and rooms have been provided for lodging the pilgrims. There is a Guru ka Langar where free food is served during certain hours, irrespective of castes and creeds.\textsuperscript{29}

This spring is also said to have been associated with the name of Sufi saint Sayyid Muhammad Hanif, owing to an inscriptive tablet fixed into the wall above the mouth of the spring.\textsuperscript{30} Recently a huge lodging complex is built and the original temple is under renovation.

\textbf{Jaina basadi Kamthana.}

\textbf{Kamthana}, a village which lies about eleven kms south-west of Bidar town, has a noted old Jaina basadi dedicated to Parshvanath, under the auspices, of which an, annual fair is held about February.\textsuperscript{31} But, at present the basadi is in newly renovated condition.

\textbf{Nanjundesvara temple Ranjolkheni}
Ranjolkheni lies about 19 kms south-west of Bidar town. The Sinda feudatories appear to have ruled in this area and constructed several fine places of worship. From a lithic record it is evident that this place had ancient temples dedicated to Hajjeshvara, Hemeshvara, Bibbeshvara and Brahmeshvara. Some relics of such monuments are found in the village.\(^{32}\)

Among the temples mentioned above only one temple is existent and is called Nanjundesvara temple. It is difficult to attest which of the above mentioned temple it is. The temple has a nartakiya mantapa or an outer hall with sixteen carved pillars of ancient times four of which are in the middle of this mantapa and remaining in the wall constructed recently. There is small nandi in this hall. The pillars, which are painted by people recently. The garbhagraha has a small doorway to which a wooden door is fixed. In the garbhagraha is a linga. In the antechamber to the garbhagraha on the right side there are nandi, idols of Ganapathi and a Hindu deity.\(^{33}\)

Shamrajapur, which was formerly called Agrahara (Hindu school or college in ancient period), is about two kms north of Bidar town. Though it was called agrahara there is no temple of ancient times and only some relics of ancient temples can be found scattered here and there in the village\(^{34}\)

**Hindu Historical Monuments in Aurad Taluk**

**Amareshvara temple Aurad**

Aurad is about 42 kms north of Bidar town, it is the headquarters of the taluka of the same name. This is an important centre of cattle trade. It has a well-known ancient temple of Amareshvara. The temple is surrounded by a compound wall with a small entrance. The entrance has two ancient carved
pillars. There is open space followed by a spacious hall supported by modern pillars, which are built in concrete and cement most recently. There is a small nandi and a linga in the open space and a bigger nandi in the mantapa. The garbhagriha which is covered by another enclosure has a door of tiles and contains a linga. The temple has a shikhara on the garbhagriha of modern times on which idols of Shiva-parvati and Ganesha are carved. But the stone on the apex in form of damaruga of shiva surrounded by a naga on which a large nandi stands seems to be of relatively ancient period.35

**Sangameshvara temple Sangam.**

Sangam, a small village about 32 kms southwest of Aurad, lies at the confluence (sangam) of the Karanja and the Manjra rivers.36

There is an ancient shrine here of Sangameshvara. There is a mantapa of carved ancient pillars which consists a nandi. In the garbhagriha there is a linga on a small platform. On the right and left sides of the walls of the mantapa in front or the Garbhagriha, there are paintings of some figures done in modern times which are pointed out as those of Gangadhareshvara, Akka-Mahadevi, Narayana, Neelambike, Ganapathi, lakshmi and Basaveshvara. A jatra is held here for a week at the time of the Shivaratri festival.37

Santhpur, lies about 11 kms south-east of Aurad. It has an ancient temple of Mahadeva under the auspices of which an annual fair is held for three days about the month of April.38 the temple has a small mantapa with old carved pillars and a garbhagriha where an old linga is installed. The garbhagriha has a small door of stone slabs.39
Hindu Historical place and Monuments in Basavakalyan Taluka

Monuments in and Around Basavakalyan.

The capital of the later Western Chalukyas (of Kalyana) was shifted to Basavakalyan from Malkhed attained great celebrity as the metropolis of an empire, as a centre of wealth and prosperity, as a seat of learning and as an abode of spiritual wisdom hallowed by illustrious saints like Basaveshvara, Allama Prabhu, Akka-Mahadevi, Channabasavanna and Siddharama.

Most of the many splendid monuments of Kalyana of the Chalukyan times do not now exist. From a few epigraphs that have been hitherto found at Kalyana, it is evident that there were temples of Bhimeshvara, Madhukeshvara, Hatkeshvara, Mahakaleshvara, Pampeshvara, Someshvara, Malayavati, Narayan, etc in the city and donations made to these temples by various Chalukyan (of Kalyana) Kings, Dandanayakas (Commanders), provincial officers, merchants and various mahajanas. They also refer to the devastation of these temples during the Occupation of Kalyana during the onslaughts of Mallik Kafur into the Deccan. Some stone images of Chalukyan times such as those of Nataraja, Bhairava. Varava, Mahishasuramardini, Surya, Ananthashayana, Keshava, Shiva-Parvati, Tirthankaras, Ravana, etc., and other sculptural remains that survived here and there have been now kept inside the fort. Several remains believed to be associated with the memories of eminent sharanas of the twelfth century, such as caves and shrines, were in recent years, renovated.

Baveshvara Temple is in the central place of the Basavakalyan town. A large number of devotees from far and near visit this, well-known place of
worship. Every Monday devotees gather here for special worship. An annual fair is held under the auspices of Shri Basaveshwara Devasthan Samiti of Basavakalyan in the month of Vaishakha.\(^{41}\) From the architectural point the temple is seems to be of that of twentieth century, but as it is devoted to the great revolutionary Basaveshwara it is felt important to mention here.

**Parusha (or Purusha)-Katte** is located to the north of the Basaveshvara temple. It is a stone platform. Parusha katte means philosopher’s stone. It may be incidentally stated here that the Singiraja Purana mentions six extraordinary purushas (powers) of Basaveshvara. According to a tradition, this spot was hallowed by its use by Basaveshvara who used to sit here and give alms to the needy persons and also sometimes initiated his disciples and composed ‘vachanas’.\(^{42}\) Near this Purusha-Katte can be seen relics of a Chalukyan temple like designed pillars and images of Hindu gods and goddesses.\(^{43}\)

**Prabhudevara Gaddige** - Allama Prabhu Deva, the illustrious seer and associate of Basavanna, known for his profound spiritual attainment is believed to have resided here. He presided over the deliberations of the renowned Anubhava-Mantapa.\(^{44}\)

**Tripurantaka Lake and relics nearby.**

This is a well-known ancient, lake situated about 5 kms from Basvakalyan town proper. It is associated with the hallowed memories of the sharanas of the twelfth century. On the bank of this tank, there is a temple of Ishvara called Tripurantakeshvara and Nandi. A Kannada epigraph which was found
here, records that one Basava a royal washer man of king Tailapa III, made a
grant to god Tripurantaka. This inscription is now kept in the fort.\textsuperscript{45}

There are many laterite caves nearby the lake, in which, it is stated,
sharana saints, used to meditate. A village called “Tripant” (derived from the
word Tripurantaka) is close by. It has a small shrine of Hanuman where relics
of a Chalukyan period such small sculptures can be noticed.

**Akka-Nagamma’s Cave**

Akka-Nagamma’s cave has some elegant stone pillars. Akka-Nagamma
was the sister of Basaveshvara. Inside this cave there is another cave which is
said to be that, of Channabasavanna who was her son. The local people also
say that this cave contains the samadhis of Chalukya Ayyana and his guru.\textsuperscript{46}

**Arivina-Mane or Basaveshvara Mahamane.**

‘Arivini-Gavi’ and ‘Arivina-Mane’ are pointed out behind Akka Nagamma’s
cave. Mahamane means great abode which was respectfully called so by the
people. It is believed that Basaveshvara resided here. The words Arivina-Gavi
signify cave of knowledge where he is stated to have spent some of his time
meditating in seclusion. Arivina-mane means house of knowledge. It is in the
form of an old mantapa by the side of the Arivina-gavi. It is narrated that
numerous sharanas used to visit the Mahamane for spiritual deliberations and
to seek spiritual guidance and blessings from Basaveshvara and that a large
number of people were daily fed here freely. There is a temple of Ishvara and
Nandi nearby.\textsuperscript{47}
Nulia Chandayya’s Cave is a spacious one. He was famous for his intense devotion to kayaka and composed many vachanas. Ghanalinga Rudramuni’s Cave is in the midst of a bilva-vana. Rudramuni was a vachanakara sharana contemporary of Basaveswara. The Panchasootra Cave is nearby. Vijnaneswara Cave is also near Rudramuni's cave. It is said that Vijnaneswara, the great ancient authority on Hindu Law, used this spot for his sadhana. There are several other caves of sharanas around Basavakalyan.

Madivala Machayya’s Honda (pond) is situated south of Prabhudevara Gaddige. This pond is believed to have been used by Madivala Machayya, a valiant disciple of Basavanna, for washing the clothes of his sharana associates. He was a washer man by occupation. A shrine is dedicated to him here.

Bandawara Oni in near Sastapur is said to have been the street where there were rest houses for visiting sharanas. Nearby there is a pond called Channabasava-Teertha which is considered holy and is used for Shivapooja. Kambli Matha named after Kambli Nagadeva, a noted sharana. It is said that he used to sit on a, blanket spread on the ground, and do meditation here.

Mahanta Matha (also called Gosai Matha) is situated near, the fort forefathers the Gosais are stated to have migrated from the north and established three mathas namely Mahanta Matha at Basavakalyan, Bhalkeshwara Matha at Bhalki and a third one at Chitaguppa. They were
traders, by profession. Their tombs built in north Indian style of architecture are found near Basavakalyan, Bhalki, Chitaguppa and Humnabad.  

Sadananda Saraswati Matha with Peetha is the chief seat of Ananda Sampradaya founded by a seer and mystic named Sadananda. It is of Dattatraya Parampara and has much following in Karnataka and neighbouring Sates. A tradition says that Sadananda as a boy was an intense devotee of God Vishwanatha of Varanasi and when he came to Kalyana in the course of his pilgrimage, he heard the echo of the namasmarana of Datta and felt a spiritual urge to settle down here as a monk which he did. One Ramananda of Varanasi also came to Kalyana and became his disciple. Swami Sadananda is credited with having performed some miracles by his yogashakti. A Veerashaiva householder built this monastery for the saint. Swami Sadananda Saraswati took “Jeevanta Samadhi” (got entombed as a living person) on a Vaishakha Shuddha Panchami. A monk of a particular order heads this institution by succession. The monastery has a temple the gate way of which seems to be that of Muslim or later period facing east. It consists of arched living rooms. The sanctum or Garbhagraha painted picture of Shiva and a bronze head of Datta. Outside the sanctum there are two pillars of Chalukyan period has many images. On the east before going to the matha, there is a huge and ancient well which can be climbed down from north with 30 stairs. The main well in depth is built on its upper level which is in rectangular shape excluding the stairs. There are idols of Hindu gods and goddesses and a jaina idol attached in the wall of the well on all side on upper level.
Suryanath Kamath mentions that there are some relics of a Chalukyan temple on the main road in the bazaar where the large Jama Masjid now stands. In the potters Colony, ruins of a Jaina temple are found scattered, but they are not found now. There is a pond behind Quazi's Mosque or Peer's Dargah on the bank of which, are lying some sculptures of Chalukyan temples. It is believed by the local people that Madhukeshvara and Bhimeshvara temples of the Chalukyan period were situated here.  

Monuments in various Villages of Basavakalyan Taluk

Ramalingeshvara Temple Chandakapur.

Chandakapur is a village about 20 kms south-west of Basavakalyan town. According to a legend Ramachandra, the hero of Ramayana had camped at this place during his exile. There are two ponds called Amrit-Kund and Seeta-Nahani kund and there were shrines of Ramalingeshvara, Somalingeshvara and Revanasiddeshvara. An annual jatra is held for Ramalingeshvara about the month of March.

Among the temples mentioned above, the Ramalingeshvara only exists. From architectural point of view, the Ramalingeshvara temple though renovated in recent times seems to be of period of Chalukyas of Kalyana. The temple consists of three halls a Pillared Mukha Mantapa or sabha mantapa, an inner hall mostly Nandi mantapa where the nandi is missing and a garbhagriha with the linga. The sabha mantapa stands on two rows of three pillars, these pillars still contain fine carvings and designs of Chalukyan times, which are now painted by people in recent times. As regards the Somalingeshvara and Revanasiddeshvara they are not existent.
**Mahadeva temple Gorta (B),**

Situated about 18 kms north-east of Basavakalyan town, Gorta (B) has been called Gorante in inscriptions, which speak about grants made for the service of god Rudreshvara.\(^{57}\) It was an agrahara village and a centre of learning. From the inscriptions it is also evident that there was a Rudreshvara temple near the present Hanuman shrine said to have been constructed by Rudra Mishra, a preceptor of Chalukya Vikrarnaditya VI. There were also Nagareshvara and Malleshvara temples and Jain basadis.\(^{58}\)

At the village has an old Mahadeva temple constructed in rock stones. The temple has four chambers a ruined outer mantapa with a two carved pillars and a platforms for sitting. The mantapa called Nartakiya Mantapa has door with dwarapalakas and designed panels has four well carved and highly polished pillars cut in single stone and lotus in the middle of this mantapa on the ceiling. Each of the pillars of this temple is made of a single stone. There is a sculpture of Nandi in a small nandi mantapa, which has only one pillar. There are two antechambers to the nandi mantapa with doors (these seem to be inbuilt almirahs or chests for keeping the belongings of the temple priests). The door of the *Garbhagraha* is carved with dwarapalakas and designed panels similar to that of the door of the nartakiya mantapa. In the *Garbhagraha* or the sanctum there is an ancient linga, which is installed on a single stone platform of two feet, the platform has beautiful elephants on extreme end on both sides lions followed by floral designs carved on it. The temple seems to be renovated recently which can be attested by new stone walls built from outside. While the other two temples are not existing it cannot be confirmed
whether it is Rudreshvara, Nagareshvara or Malleshvara temple mentioned in the inscriptions.59

Ishvara Temple and Narayana Temple Mirkhal.

Located about 19 kms north of Basavakalyan town, Mirkhal has ancient temples of Ishvara and Narayana. An inscription dated 1097 C.E refers to this place as Markhal and mentions that Manevergade Dandanayaka Mahadevabhatta donated lands to the local deity Someshvaradeva.60

The Ishvara Temple which is situated at the entrance of the village is an East facing temple with three chambers, the Nartakiya mantapa, Nandi Mantapa and Garbhagraha. The Nartakiya or the outer mantapa has six designed pillars of ancient times and two corner pillars of recent times. There is a small passage like chamber nandi mantapa, where the nandi is missing. There are two antechambers attached on either side of the nandi mantapa. The Garbhagraha is entered through a small doorway. The doorway of the Garbhagraha is adorned with carved idols of dwarapalakas and beautiful yali designs on either sides. A small idol of Ganesha is carved on the head of the doorway of the Garbhagraha. The Garbhagraha has a linga mostly installed recently as it is not on a platform and is very small. The whole temple with carved pillars and idols are painted by the people in recent times.61

Narayana temple is located at the extreme corner of the village facing east. At present only two chambers of this temple are existing. Of these, the outer chamber has only two carved pillars. The Garbhagraha is spacious which is entered through a small doorway designed identically as the Ishvara temple discussed above with idols of dwarapalakas and beautiful yali designs.
on either sides. A small idol of Ganesha is carved on the head of the doorway of the *Garbhagraha* and the chajja (lintel) in lotus design in single stone. The *Garbhagraha* has idol of Vishnu is lying on Adishesha and Lakshmi is sitting beside him. This Narayana temple cannot be said with surety that it is Narayana temple because it has some features of Shaiva temple like the idol of Ganesha is carved on the head of the doorway of the *Garbhagraha*.\textsuperscript{62}

If the inscription is to be taken to account it is little difficult to confirm which of the above temple is the real Someshvaradeva temple mentioned in it.

Besides, in this village there are seven huge wells or Kunds (small stone built wells) as called by people. One such well which is behind Narayana temple discussed above is of architectural importance. This well might have served as a pushkarani of the temple. The well is square in plan an approximately 20ft by 20ft at the upper level and decreases at the bottom where it is 10ft by 10 ft. On the top there are two small chambers on east and west facing each other. In the chamber on the east there is a linga while in that on west there is an image of Vishnu. The image of Vishnu is a fine one made out of black stone and is well polished. Vishnu is lying on Adishesha and Lakshmi is sitting beside him and Brahma seated on the lotus rising from the abdomen of Vishnu. The remains of an old temple, which appears to be of the Chalukyan times, can still be seen here.\textsuperscript{63}

**Mahadeva temple Morkhandi.**

Morkhandi which lies at a distance of about 16 kms west of Basavakalyan town is known for ruins of an ancient Chalukyan temple constructed on the
bank of a tank. There are only a dilapidated mantapa and a Garbhagraha, which has no image. The village has also relics of a Jaina basadi (temple).  

Among the temples mentioned above the temple on the bank of a tank is in dilapidated condition. The carved stone slabs of the temple have almost fallen from the temple. The temple has only two chambers namely Nandi Mantapa and Garbhagraha. The Nandi mantapa has six designed pillars of ancient times and two nandis (Oxen) one of which is larger and has no head. If the plan of this mantapa observed carefully it would have stood on Eight pillars where there might have been two more pillars on the left side of the mantapa. The pillars are attractive with ornamented designs The Garbhagraha is entered through a small Passage and then a doorway. The doorway of the Garbhagraha is adorned with carved idols of dwarapalakas and beautiful yali designs on either sides resembling that of mahadeva temple at Mirkhal and Jalasangi in Humnabad taluk. A small idol of Ganesha is carved on the head of the doorway of the Garbhagraha. The Garbhagraha has a linga mostly installed recently as it is not on a platform and is very small. The whole temple with carved pillars and idols that are in dilapidated condition might have looked very beautiful. Even in such condition, one can see beautiful idols of Ganesha adorning the wall of the temple on outer side as that at Jalasangi.

There is another temple the Siddheshwara temple in the village which in architectural style seems to be of Muslim or later period. It faces East, there is a central hall or sanctum surrounded 32 small arched doorways. There is a
nandi in the middle of the open verandah facing towards the sanctum and there is a linga and a snake on the head of the linga.  

**Ramalingeshvara temple Muchalam**

Muchalam, (now called Muchalamb and Muchalambi) a Kalahalli (village) in Rajanarayanapura in an inscription is about 12 kms northeast of Basavakalyan town, the inscription also records a grant made to Rameshvara temple of Muchchalambi. It had shrines dedicated to Ramalingeshvara and Mahadeva also.

Of these, the Ramalingeshvara temple exists in the village, it seems to have been a trikutachala temple with a nartakiya mantapa, a nandi mantapa and Garbhagraha. At the entrance there is a platform recently built with four ancient pillars. The nartakiya mantapa has only two pillars and two pillars attached to a small passage to the Garbhagraha which are carved but not ornamented as that of mirkhal jalasangi and Narayanapur. The Garbhagraha has a small linga. It is surprising that the nandi is kept at the doorway of the outer mantapa. As discussed above, by a keen observation the temple seems to have been a trikutacahala with nandi in the middle. Nandi mantapa with the pillars at the entrance may have formed the nandi mandata and a nartakiya mantapa outside which might have been destroyed. There is an old well to the left of the temple

If the inscription is to be taken into account this Ramalingeshvara temple is Rameshvara temple, which might have changed through generations. The mahadeva temple is not existent.
Shiva Temple Narayanapur

Narayanapur is an important ancient village three kms east of Basavakalyan town. The village has been mentioned as Tribhuvana tilaka Shri Rama Narayanapura, Rayanarayanapura and Viranarayanapura in the few inscriptions. The village has a Shiva temple of the Chalukyan times, constructed with a trikutachala (three-cell) style consisting a Garbhagraha and two pillared manatapa are now existing and that too in dilapidated condition. There are two ornamented pillars at the entrance. The mantapa has four highly ornamented pillars with four dikpalas on top of each pillar. Beautiful sculptures of dancing madanikas have been kept near the pillars their might have been restored recently, the ceiling of mantapa contains beautiful floral design. On either side of door of Garbhagraha pillars, madanikas or dwarapalakas like figures have been beautifully carved with high ornamentations of yali design, the upper portion of the door has a small image of Ganesh and rows of gods and goddesses depicting heaven. Many dilapidated idols of Shiva, Parvati, Narsimha slaying Hiranyakashapu, Shiva and Parvati riding on Nandi are kept in the temple. These idols and sculptures are so fresh that they appear to be carved very recently. On the surrounding of the temple beautiful sculptures of madanikas like figures in different styles of carved beautifully on the walls. The walls are beautifully ornamented with beautiful miniature designs depicting pillar like structures are been cared, these show the curiosity, the devotion, patience and the taste of glorification and ornamentation of the sculptors.
There are many images of Narsimha slaying hiranyakashapu, Laxmi and others goddesses scattered near the temple which make a reader to think that the temple might have been a Vishnu temple originally and it appears that Vishnu was the presiding deity of the temple. The pillars are beautifully carved from top to bottom as the petals of lotus. The dikpalas are engraved on the top of the pillars facing the four directions. The pillars in the Nandi mandapa are also decorated beautifully with designs and small sculptures playing musical instruments in festive mood. These decorations and carvings still appear to be fresh and lively.\textsuperscript{72}

There is another temple on the left side of the temple discussed above which is of the same style and similar ornamentation. This temple is in ruins has only outer mantapa in existence, the Garbhagraha is complicity dilapidated. A linga is still existing in the dilapidated Garbhagraha.\textsuperscript{73}

The place has ruins of several other shrines also. Relics of many images are lying scattered in the vicinity of the local tank.

**Shiva temple Partapur**

Partapur about three kms northeast of Basavakalyan town is known for ruins of Shiva temples of the Chalukyan times. Perhaps the name of this place is derived from one of the Chalukyan titles, which was Pratapa Chakravarti. A handsome Chalukyan image of Surya (the Sun god), which was found here, is now kept at the Goswami Matha in Basavakalyan town. It is carved in a standing posture and its workmanship is admirable.\textsuperscript{74}

There is an old temple of shiva which has a pillared mantapa and a Garbhagraha there is no idol in the Garbhagraha. The outer pillared mantapa
has four carved pillars there is no nandi in this mantapa but outside on a platform in open facing the temple there is an old nandi. There are relics of shiva temple like a post used to stand the linga on it and other images. People call it as mahadeva temple. There are several images of vishnu in an open hall to the left of this temple which appear to be constructed recently.75

**Ramalingeshvar temple Ramteerth.**

Ramteerth which is some 20 kms west from Basavakalyan and 8 kms from Mumbai Hyderabad National High 9. Though the place does not hold place in any inscription has an old but recently renovated and rebuilt temple of Ramalingeshvara. The village seems to have derived its name from this temple. The present Garbhagraha is enclosed by a modern wall in which ancient pillars of Kalyana Chalukyan times are fixed in the walls. The pillars are carved beautifully and resemble the pillars of the other temple like Morkhandi, Gorta Narayanapur in Basavakalyan taluk and Jalasangi in Humnabad taluk. There are relics of this ancient times like miniature stones of pillars, madanikas, ceiling stones, image of dancing Shiva (nataraja).76

There is a recent and small hanuman temple half a kilometer away from the above temple, which stands on the relics and plinth of an ancient temple. There are two ancient beheaded nandis (Oxen) statues outside the temple inside the temple there are images of Shiva, Ganesha, and Narasimha slaying Hiranyakashipu fixed into the wall. This proves the fact that there were ancient temples in the village.77
Ramalingeshvara temple Rajeshvar.

Rajeshvar is a large village about 20 kms south-east of Basavakalyan town. It has a temple of Ramalingeshvara and another of Mallinatha, also called Mallikarjuna built recently. Out of these two, that of Ramalingeshvara, which is a stone structure, deserves a special mention.78

The floor and roofs of Ramalingeshvara temple are built with large slabs of black stones. It is a dvikuta structure (Two chambered temple) with an outer mantapa or Nandi mantapa and a Garbhagraha. There are two lines of two carved pillars in the nandi mantapa, which are painted recently. There is a marble image of Nandi of recent times. The Garbhagraha is entered through a small passage that has antechamber almirah on either side. The doorway of the Garbhagraha is adorned with modern tiles of floral designs. In the Garbhagraha a linga is installed on white tile platform.79

There is another attached to the above temple to its right side which consists of a nandi mantapa and a Garbhagraha. The nandi mantapa stands on two carved pillars that do not seem to be attractive from architectural point but seem to be that of ancient period. There is an old nandi in the nandi mantapa. There is a old linga and a small statue of Hindu god (Shiva) behind it in the Garbhagraha. Some Jaina heads and relics of some ancient hindu temples can be seen in the compound of the temple.80

Siddheshvara or Kundaleshvara temple Shivapur.

Shivapur, a small village about two kilometers southeast of Basavakalyan town, is noted for its old temple of Siddheshvara also called Kundaleshvara, situated on the bank of a lake. It appears to have been constructed in memory
of a famous sharana named Siddharama. Its reference is made to by poet Harhara who says that, Keshiraja Dannayaka worshipped at this temple. As saint Siddharama is said to have taken his lingadeekshe here, it has also been called Siddharama or Siddharameshvara temple.\footnote{81}

The Siddheshvara temple as mentioned above stands on the bank of lake is in dvikuta consisting of an outer mantapa and a Garbhagraha. This mantapa has four pillars of which the first are carved and simple and the other two are beautifully carved and adorned with beautiful designs. The Garbhagraha also has two pillars attached to its doorway, which have idols of Hindu gods on them. The doorway of the Garbhagraha are adorned with beautifully carved madanikes and yali designs. The linga called the Ishtalinga is little lower than the floor of the mantapa and the doorway. The temple is painted recently by people. Relics of Chalukyan temple and an interesting image of a lion in style of Hoysala emblem can be noticed around the temple.\footnote{82}

**Umamaheshwar temple Umapur**

Umapur is a small village situated a at 18 kms south-west of Basavakalyan town. It derives its name from its temple dedicated to Umamaheshvara. The stone image of Ganapati here is of a height of about 2.5 metres. It is standing on a stone platform. In front of the temple there is a small pond in which one can see the reflection of Ganapati. The place has also a Jaina basadi with an icon of Padmavati.\footnote{83}

There are two temples of same architectural style. These temples are in Trikutas design with a large shikhara on the Garbhagraha depicting the Nagara styles of architecture. The outer hall or mantapa has a vimana. There
is a Garuda stambha and a large well in front of the first temple. The temple which is in mentioned above has idols of mahishasura-mardini and parvati on the walls of Garbhagraha. The outer mantapa has 10 highly ornamented pillar with floral designs on the floor. The vimana of mantapa is distracted but still in existence. The centre hall has the Nandi statue it also has for ornamented and polished pillars with lotus like structures on the top. The digpalas are missing on these pillars as incase of pillars of Narayanapur. The Garbhagraha entrance is not highly ornamented as incase of the shiva temple of Narayanapur. The Garbhagraha has a linga and idol of shiva parvati. The temple is surrounded by carving of floral designs and above them carving of human figures in different sexual poses depicting kamasutra on the basement walls of mantapa.84

There is another temple to the left of temple discussed above but misses the ornamentation, the carving of god and goddess in the outer wall of Garbhagraha. It also has eight pillars of same ornamentation, a Nandi mantapa and the Garbhagraha on the sidewalls of the entrance of the Garbhagraha, beautiful dwarapalakas (male & female) are carved. The Garbhagraha contains the idols of Umamaheshwara. This temple is in good condition, though missing the ornamentation of the first temple.85

Though, these temples are older by many centuries and in destructive condition, one feels as though he is surrounded by live people in these temples, the Idols on the pillars, the doors of Garbhagraha and the walls
surrounding the temples are so smiling and so perfect in composition that they appear to be living figures.

**Temples in Hulsoor.**

Hulsoor is an important circle situated about 15 kms north of Basavakalyan on the Basavakalyan-B halki-Aurad road. Though the place does not find mention in any of the historical records so far has four ancient temples two of pre Kalyana Chalukya period and two of Kalyana Chalukya period. They are, a Veerabhadreshvara temple and three Shiva temples. Entering the old village from the Basavakalyan Bhalki road at the left side of the main street of the village at a distance of about 400-500 mts there is an old dilapidated temple about which it will be discussed later. Some 100-200 mts from this temple is the Veerabhadreshvara temple.86

The Veerabhadreshvara temple is an old temple mostly pre-Chalukayan (Kalyana) period which is renovated recently. This temple has a four pillared hall which are carved but do not have the decorations of Chalukyan period as that of at Narayanapur, Morkhandi and Umapur. They resemble the Partapur, Mirkhal and Muchalam temples. In the garbhagrahaha there is an idol of veerabhadreshvara.87

Coming backwards surrounded by Muslim houses is the ancient Shiva temple of Kalyana Chalukya period. The temple is completely dilapidated and built on a designed and attractive high star shaped plinth of about 4 ft. The temple has an outer chamber now open which might originally have had the pradakshina patha as that of at Umapur. The hall has only three carved pillars, two of which a highly ornamented with beautiful designs and one carved but
not highly designed as the other two which stands without *vimana* (ceiling) on it. There is a completely dilapidated garbhagriha, which has an ancient linga. The door pillars of the *garbhagriha* have carved *yali* designs and the dvarapalakas. The basement slab of the door has lotus and floral designs carved on them. There is a teerthankara image kept near the door of the garbhagriha door, which suggests about the existence of a *Jaina Basadi* in the village. There are also images of Hindu gods and goddesses around this temple. It is pitiable that the Muslims have left open the drainage pipes of their houses to flow the dirty water to flow from kitchen and bathrooms.\(^{88}\)

Some half a kilometer on the main street of the village there is another temple which has recent building and a linga kept inside it and a small nandi outside in open. There are Images of Shiva-Parvati where parvati is seated on Shiva’s lap, an old linga broken images of nagadev (Snake god or goddess) and a broken veeragal (hero stone). On the entrance compound wall on a small passage there are two broken old pillars and hero stone fixed in the wall on the left. There is a stone of about 3 ft in three panels on the right, which looks to have been an inscription now completely undecipherable.\(^{89}\)

Turning right beyond the above temple at about half a km distance there is another spacious but dilapidated temple. The temple is built on a wide, high and designed plinth of same design and plan as the temple discussed above. But, this temple has an outer door with beautiful yali designs, miniature *kalasha* and dvarapalakas carved on either side of the door pillars. At present it has an outer hall with six pillars fixed in the walls built recently and two pillars
in the middle of last two pillars. These pillars beautifully carved and ornamented beautifully. There is no vimana (ceiling) on the outer hall of this temple also. The garbhagraha is enclosed with a wall built recently and has a small door at the back. There is an old linga on a high platform and a small nandi kept in the garbhagraha. This temple is used to tie the cattle and keep the agricultural implements by the people, who live in its neighborhood.  

**Hindu Historical Monuments in Bhalki Taluk.**  
Bhalki is an important town situated about 40 kms north-west of Bidar town. It is the headquarters of a taluka of the same name. The place has been called Bhallunke, Bhaliki and Bhalikki in inscriptions. Kumbara Gundayya, a potter by occupation and a well-known saint, hailed from this place. The town has an Ishvara temple known as Bhalkeshvara in which there are small shrines dedicated to Basaveshvara, Balamuri Ganapati (a rare figure with its trunk turned to the right side and in the standing posture) and Kumbheshvara in the fort. The Bhalkeshvara temple has an outer hall with a pillar of ancient period and a garbhagraha with an old linga. The Kumbheshvara or the Gadi Ganesha temple as it is called is in the fort with a an old idol of ganesh it has arched open doors.

**Mailaralingeshvara temple Khanapur.**  
Khanapur popularly called Mailar is a small village about 26 kms southeast of Bhalki town. It has an old and well known temple dedicated to Mailaralingeshvara (Mailara Mallanna) called Mahabhairava Mailara in an inscription. A Chalukya king Jagadekamalla II had donated to this temple some lands on the eve of his coronation and also in the name of his father and
is said to have also built the shikhara of this temple. It is said that the eastern
main gate of the temple was erected by Ahalyabai Holkar who also donated
some lands to the temple. The temple is situated in the midst of fine natural
surroundings on the bank of a pond at a short distance from a stream. A jatra
is held here about December-January for four days, which is attended by
people from various parts of Bidar and Gulbarga districts and also from the
neighboring districts of Andhra Pradesh and Maharashtra.\textsuperscript{92}

The Mailaralingeshvara temple has a wall enclosure on all four sides.
There is a large gate of about 40 ft on the east, which is said have been
erected by Ahalyabai Holkar as mentioned above. It is in three storey and has
an arched door and smaller arch on the upper storeys. There is another
arched door to the enclosure on the northern side, which is smaller in
dimensions. There is a square step well at the backside of the temple where
the devotees bath before entering the temple. The temple has an arched outer
hall with 12 pillars of two types. Nine of which seem to be of Rashtarkuta or
early Kalyana Chalukya period and three of later 17\textsuperscript{th}-18\textsuperscript{th} century C.E. The
garbhagriha is entered through a small door, there is another door on the right
side for exit, there is an idol of Mailara Mallanna in the garbhagriha.\textsuperscript{93}

**Hulikunte Matha Khatak-Chincholi.**

**Khatak-Chincholi** a village at a distance of about 24 kms southwest of
Bhalki town has a Veerashaivu Matha called Hulikunte Matha which is said to
have been founded in the 13\textsuperscript{th} century. The first chief of this matha is stated to
have been Shantalingeshvara in whose honour a jatra is held in August.\textsuperscript{94}
Hindu Historical Monuments in Humnabad Taluk.

**Veerabhadreshvara temple Humnabad.**

**Humnabad** previously called Jayasingapura or Jayasimhapura situated at a distance of 52 kms south-west of Bidar town, is the taluka head quarter of the same name and a trade centre. It is said to have been built by king Jayasimha of Chalukyas of Kalyana in 1040 C. E.95

There is a well-known old temple of Veerabhadreshvara here facing east. The outer hall of the temple has seven carved pillars of pre-Chalukyan (of Kalyana) or early Chalukyan (of Kalyana) period. Two of them are large. Veerabhadra in the garbhagraha has a sword in his right hand and hero’s tabor or a valiant shield with silver covering in his left. Just below the right hand an idol with folded hands having the head of a goat can be seen which is called by the local people as Dakshabrahma. By the side of the *Garbhagraha* are shrines dedicated to Bhadrakali and Nandikesvara. The shikhara of the *Garbhagraha* contains the figures of the 28 leelas of Shiva, ten incarnations of Vishnu and the stories of the puranas. There is a pond at left side of the temple, which is beautifully constructed. There are two huge pillars on either side of this temple one of which rotates and is known as the “Swinging Pillar” as a gentle push appears to make it sway a little. The jatra of Veerabhadreshvara is held for seven days about January-February.96

**Relics of a Shiva temple Hilalpur.**

**Hilalpur** which is about 12 kms, north-east of Humnabad town has the ruins of a Chalukyan temple. There is an old mutilated stone inscription here,
which appears to mention about the existence of a Shiva temple here. But at present there are only some relics of the temple.\footnote{97}

**Eshwar temple Jalasangi.**

Jalasangi an ancient village situated about 10 kms north-east of Humnabad town. Local legends say that this place was the capital of kingdom of Virata of Mahabharata times and Pandavas spent sometime of their exile here on the bank of the tank in this village there is a beautiful temple of Ishwara, which is in ruins. According to a lithic record this monuments was constructed during the period of Chalukya VikramadetyaVI.\footnote{98}

This temple is a three chambered structure having a Nartakiya mantapa with eight pillars, beautifully ornamented and polished and a Nandi mantapa with beautiful carving on the entrance walls of garbhagraha. The garbhagraha has a linga and the doors are carved with dvarapalakas and yali designs. The upper portion of the doors of garbhagraha is carved with the sculptures of Ganesha. Its outer wall of garbha graha contains some fine sculptures of goddesses parvati on the left side with a series of dancing women. At the back side of the temple the sculptures of shiva in a meditation pose is carved beautifully, on the right side wall contains the sculpture of dancing Ganesha. There are also figures of dancing women remarkably beautifully engraved and godesess which is pointed as that of parvati by the local people. Some distracted sculptures of Hindu gods and godesess are found near the temple. A notable sculpture of Lord Vishnu and godesess Laxmi is also falling near the temple. The temple doesn’t have shikhara.\footnote{but still it can be pointed out to be period of kalyani chalukyas on the basis of lethic records the styles of}
architecture and this carving of shaiva it sculptures on the out walls of the
temple. \textsuperscript{99}

There sculptures of a lady or goddesses who is depicted as inscribing an
epigraph which is contains the name of Vikramaditya VI, which reads as
“Saptadveepodareebhutam bhutalam Sweekarishya, ti Cahlukya Vikramaditya Saptamo Visnuvardhanaha.”\textsuperscript{100} The temple though built nearly
twelve to thirteen ceturies back appear to be built only some decades or a
century back.
References

1. Hardy, Adam, Indian Temple Architecture: Form and Transformation-The Karnata Dravida Tradition 7th to 13th Centuries. p. 5, also Kamath, Suryanath U, A concise history of Karnataka: from pre-historic times to the present, p. 68
2. Kamath Ibid.
12. Sastri, Nilakanta K.A. Ibid., p.428
14. Davison-Jenkins, Dominic J. “Hydraulic works”. In John M. Fritz and George Michell (editors), New Light on Hampi : Recent Research at Vijayanagara. p.89.
17. Hardy, Adam, Indian Temple Architecture: Form and Transformation-The Karnata Dravida Tradition 7th to 13th Centuries p.336, Kamath, Suryanath U, A concise history of Karnataka: from pre-historic times to the present, p.117
20. Hardy Ibid., p321
22. Hardy, Ibid., , p.335
23. Ibid., 324..
25. Ibid., p.554, Personal Visit and Survey on 28-02-2014
26. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, p.571
29. Ibid., pp. 571-72. Personal Visit and Survey on 28-02-2014
30. G. Yazdani, Bidar-Its History and Monuments, pp.208-11
33. Survey on 28-02-2014
34. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, p. 583.
35. Ibid., pp. 17, 19-20, 23, 27-28, 32-33, 38, also Personal Visit and Survey on 12-03-2014.
36. Personal visit and survey of Aurad Monuments on 16-04-2014
38. Personal visit and survey of Aurad Monuments on 16-04-2014
40. Personal visit and Survey of Basavakalyan Monuments on 01-04-2014
41. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District., p. 559. also Personal Visit and Survey on 03-04-2014.
42. Ibid.
43. Ibid.
44. Ibid.
47. Ibid, pp. 559-60.
49. Ibid.
50. Ibid.
51. Ibid
52. Ibid., p. 561. also Personal Visit and Survey on 03-04-2014.
53. Personal Visit and Survey on 01-04-2014.
55. Ibid., p.572. Also Personal Visit and Survey on 03-04-2014.
56. Personal Visit and Survey on 01-04-2014.
62. Ibid.
63. Ibid.
64. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, p. 580.
65. Personal Visit and Survey on 03-04-2014.
66. Ibid.
67. Devarkondareddy, Hanumakshi Gogi, (Ed) Kannada University Epigraphical Series-VIII, p. 74
72. Ibid.
73. Ibid.
75. Personal Visit and Survey on 04-04-2014.
76. Ibid.
77. Ibid.
80. Ibid.
82. Personal Visit and Survey on 04-04-2014.
84. Personal Visit and Survey on 06-04-2014.
85. Ibid.
86. Personal Visit and Survey of Hulsoor on 06-04-2014.
87. Ibid.
88. Ibid
89. Ibid
90. Ibid.
91. Personal Visit and Survey of Bhalki on 08-04-2014.
92. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, pp. 577-78.
   Also Personal Visit and Survey of Khanapur temple on 08-04-2014.
94. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, p. 578.
95. Ibid., p.576.
96. Suryanath Kamath U, Karnataka State Gazetteer, Bidar District, also personal visit and survey of Humnabad Monuments on 14-04-2014.


99. Personal visit and survey of Humnabad Monuments on 14-04-2014

100. Ibid., also Devarkondareddy, Hanumakshi Gogi, (Ed) Kannada University Epigraphical Series-VIII,p.2.