

HISTORICITY OF BADAMI

Karnataka is a southern State of India, located in the fertile Deccan Plateau. Bagalkote newly carved out district, is situated in the northern part of Karnataka. It evolved during the Cretaceous-Aeozoic Age (approximately 6-7 million years ago.) Though the fertile region has river Krishna and its tributaries, flowing along multitude of valleys, the insufficient irrigational facilities in the interiors renders large parts of the district drought prone. This district was home of the imperial Chalukyas of Badami. Aihole, with its innumerable numbers of temples earned the name as “Cradle of Hindu Temple architecture”¹ and Pattadakal has a confluence of different temple styles, and is internationally renowned and recognized by UNESCO in 1987 as a World heritage site². This district has many pilgrim centers such as Mahakuta, Banashankari, Kudala Sangama, and Shivayogi Mandira near Badami. Sharanas like Konduguli Kesiraja and Devura Dasimayya besides Basaveswara, Madivala Machideva, Nuliya Chandayya, Bavura Bomayya, Havinala Kallayya, Maggeya Mayideva, Chennabasavanna, Gangambike, Neelambike, Mukhtayakka, Guddavve etc, had this region as their centre of activity.

Commencing from the Palaeolithic ages to the present times, the district has witnessed a rich and a unique cultural development. Hundreds of pre-historic settlements have been discovered at the Malaprabha, Ghataprabha river-beds of the district. Evidently the geographical conditions of the district were favorable for the settlements of Stone Age man. In several of the places of the district are stories and

¹ Brown Percy (1930): Indian Architecture (Buddhist & Hindu), by D.B. Taraporevala Sons and Co. Pvt. Ltd. Warli, Bombay. P-54.

² Biswas Sachindra Sekhar (1999): Protecting the Cultural Heritage, Aryan Books International, New Delhi. P-87

incidents associated with Ramayana and Mahabharatha. Several *sthalapuranas* associated with the epics are popular in the region.

It is generally believed that the district had come under the administrative control of the Nandas, Mauryas, Satavahanas and Kadambas. But in its real sense, history of the district begins with the Chalukyas of Badami. The cultural contributions of the Chalukyas of Badami, who pioneered the history of the district, are immense. On the fall of the early Chalukyas, Badami fell in the hands of Rashtrakuta, Chalukyas of Kalyana, Kalachuris and later the Seunas Khilji and Toghalak invasions and the fall of Seunas, the Hoysalas, the Kakatiyas, the Pandyas created a political vacuum which paved the way for emergence of Vijayanagara and later the Bahmanis in 1347. The fertile land of the Malaprabha region, the steep and lengthy Kalathgiri hill range providing the natural protection seemingly attracted several powers. On the other hand, the present Raichur District located close to the region also witnessed powers vying for establishing control over it. The Raichur Doab became a bone of contention between Vijayanagara and Bahmanis and several battles were fought between the two.

The north of Krishna River remained under Bahamani Empire. While the southern part that of the Bagalkot region was in the hands of Vijayanagar, the Bagalkot region it was Badami over which Vijayanagara held sway. Harihara-I Vijayanagara rulers chose Badami to build a fort because it was the northern border of Vijayanagara Empire. Later Bijapur and Bagalakote e districts came under the political influence of the Mughals, the Marathas, the Peshwas, Hyder and Tipu. During Tipu's period a very strong fort was built on southern hill known as Ranamandala hill. He renovated the old fort and built a bastion on the Northern hill. Later Badami and surrounding areas came

under British administration, and were placed under Bombay presidency while provinces like Jamkhandi and Mudhol were under the local chieftains.

SOURCES

For a study of the history of Bagalkote, available are a rich and varied source material. Hundreds of sites pertaining to Stone Age Culture have been reported, In respect of Anagavadi, a Paleolithic site, survey and excavation has been completed. Similarly, much information on other sites relating to the remaining cultures is also available.

In writing the history of the district, inscriptions are the main source, which are available in very large numbers. The earliest inscriptions are of the early Chalukyas and the latest of the 18th Century. Local officers under the Chalukyas of Badami, Rastrakutas, Chalukyas of Kalyana, Kalachuris, Seunas, Vijayanagara, Bahmani, Adilshahi and Tippu issued the inscriptions. Majority of the inscriptions are related to land grants. With the help of these inscriptions the political, social, economic, religious and cultural aspects of the district may be understood. Eighty percent of the reported inscriptions from the district have been published in South Indian Inscription volumes 11, 15, 18 and 20. Based on these an index of district wise inscriptions is published³. Moreover, Persian and Arabic inscriptions of the district are published in Epigraphia Indo Muslamica volumes.

The river Bhima is referred to not only in Matsya, Brahma, and Vayu Puranas, but also in Mahabharatha. Puranic references speak of Bheemarathi River being born

³Rajendrappa: (Ed) Jeelani S.A. (2006): Biapur District (Bagalokot District Included) Gazetteer, The Government of Karnataka, Bangalore, P-38.

from the sweat of the brow of Lord Shiva himself as desired by King Bheemaka of Ayodhya. The river is supposed to be having sacred powers, and Yeduru is believed to be a sacred place where Daksha Brahma performed a Yajna and Goddess Parvathi, performed penance. The villagers show the mound of ashes in an area spread over nearly 13 acres of land, as the place of the yajna. But the remnants of this mound of ashes belong to the Neolithic culture. On the other side of the river is another place also known as the place of yajna⁴, performed by Daksha Brahma, this is Malaprabha also known as Malapahari and is believed to be a sacred river and remover of the sins of mankind.

Kalleswara temple at Hippargi in Sindagi taluk is stated to have been built by Jamadagni, whose father was Parasurama. Parasurama, who hated the Kshatriyas circumambulated the world 12 times, killed all the Kshatriyas he met and on his return journey dipped his blood stained axe in river Malaprabha, at its course, near Aihole. Consequently all the river water turned red. People who saw the red water are said to have shouted⁵. In course of time that became Ayyavole and later Aihole.

Nandavadagi in Hunugund taluk is locally opined to be the capital of the Nandas. While Rama was in Vanvaas, it is said that he had come to this part of the country. Mahakuta, Aihole, Badami, Bagalkot, Galagali, Hippargi localities formed a part of Dandakaranya. Shivalingas found in Kundargi and Galagali are stated to have been installed by Lord Rama. Sitimani is opined to be the human habitation from the days of Ramayana, and worshippers of Sita are found here. During his sojourn in the forest, Lord Rama is said to have resided here. The footprints in front of the temple,

⁴Ibid. P-40.

⁵Rajendrappa: (Ed) Jeelani S.A. (2006): Biapur District (Bagalokot District Included) Gazetteer, The Government of Karnataka, Bangalore, PP-40-41.

atop the hill nearby, are found an inscription of 15th century which says „Lord Ramanatha’s lotus feet“. Around the villages, Rampura, Jadaramakunte, Bilikerur, Beerakhabbi, which are beyond the *Sitimani*⁶ hillock, stories of Ramayana are prevalent. Bagalkot village is said to be the land granted to the music troupe of Ravana, the Lord of Lanka.

The Mahakuteshwara purana speaks of Badami is associated with a popular epic story of the demon brothers, Ilvala- Vatapi. The demon brothers are said to have lived in Vatapi, located south of the mountain Vindhyas. Ilvala desired a son equal to God Indra. But, the Brahmins refused to grant him the desire. Therefore, the demons hated the Brahmins, and pretended to honour those Brahmins, who came to them, as guests. Vatapi, the eldest of them, would turn into a ram and become food for the guests. After the guests had partaken their food, Ilvala would call Vatapi to come out, and Vatapi, now in the form of food in the stomachs of the guests, would come out slitting their stomachs. Once they were visited by sage Agastya. Unaware of the powers of Agastya, who had come from the north, these brothers, with their evil ideas, planned to kill Agastya. But, Agastya, by virtue of his divine powers, had understood that. He had taken the food offered by Ilvala, and uttered „Vatapi Jeernobhava” whereby he digested Vatapi and, thus he put an end to the evil brothers⁷. Dejected by this, Ilvala sought the help of the saint and begged for moksha. Accordingly, Ilvala became a hillock near Aihole and Vatapi became another hillock near Badami. In memory of Agastya, to this day there is a pond in Badami, Known as Agastya Tirtha or Agastya pond.

⁶ Pattar Sheelakanth (2000): Badami Samskruthi Adhyana, Prasaranga, Kannada University, Vidayaranya, Hampi. P-10.

⁷ Jeelani S.A. (2006): Biapur District (Bagalokot District Included) Gazetteer, The Government of Karnataka, Bangalore, P-42.

According to the sthalapurana of Mahakuta, Lord Vishnu who had killed Simhasura, the demon, disappeared in the Pushkarini at Mahakuta. Since then the pond came to be known as Vishnu Pushkarini. Monkey faced daughter of Devidasa, Lord of Kasi, got liberated after a holy dip in this Pushkarini. Because of this, the Lord of Kasi is stated to have built the Mahakuteswara, Mudhi Mallikarjuna and Virupaksha temples.

Bagalkote district is made fertile with Malaprabha, Krishna, and Gahatabrabha. And the District was endowed with all the natural resources necessary for the activities of the primitive man. Kaladgi and Bheema rock cliffs in the district had the required quartzite, chert, and chalcidony rock layers, essential for the primitive man to make his stone implements. The fertile land around river Krishna and its tributaries, Malaprabha, and Ghataprabha, had been home to many settlements of the Stone Age man. The fact that primitive man preferred to live on the river bank and valleys is seen from the sites excavated in north Karnataka. British Geologist, A Bruce Foote, renowned as the “Father of Archaeology”, had for the first time in 1888 reported about the prehistoric findings in Khyad and Dhanakasirur of Badami taluk in the region of Malaprabha. He had found stone implements of the first stage of the Old Stone Age culture dating back to about two lakhs years and has laid the foundation for the study of the pre history of the districts. Later in 1946 Zaineer FE also carried out excavations at Khyad in Badami Taluk and Menasagi in Ron Taluk.

Further, Sankalia, H.D., Joshi R.V., and Sundara. A., Narayana Babu P., Pushpa R.S., Dev S.B., Paddaiah, Rajguru S.S., Banerjee, K.P., Narasimhaiah B. Kori Setters and others have surveyed the river valleys of Malaprabha, Ghataprabha, Krishna,

⁸ Sundara. A: (1960-61) *Charcolithic and Prehistory of South India*, Indian Archeological Report, P-56.

Bheema and Doni and have brought to light hundreds of settlements of archeological interest. Besides, the scholars mentioned above others like Deshpande M.S., Seshadri, M., Padiger S.V. have also thrown light on the district. Their writings have succeeded in taking the Archaeology of the district back to about five lakh years.

Early Stone Age Culture (Crica 5,00,000 to 2,00,000 B.C.)

The area around the five rivers in the Bijapur District served as the home for the activities of the Old Stone Age man. Implements belonging to the Early Stone Age are found in a number of places in the vicinity of river Krishna and its tributaries Ghataprabha and Malaprabha. Places around the river Malaprabha have the remains of Early Stone Age settlements. Important sites of the region -

1. River Ghataprbha: Anagavadi Honnihalli, Edahalli Kovalli, Sindagi, Asangi, Padasalgi, Bagalkot, etc are Old Stone Age sites.
2. River Krishna: Kolhara, Beerakabbi, Sangama, Alamatti, Sitimani, yalaguru etc
3. River Malaprabha: Khyad, Dhanakasirur, Badami, Nandikeswara, Sivayogimandira, Pattadakal, Aihole, Benakanavadi, Nimbalegundi, Hale Kadivala, Hiremagi, Chikkamagi, Colachagudda, Thammihala etc

In Khyad on the banks of Malaprabha, and Anagavadi on the banks of Ghataprabha various types of hand-axes, cleavers, burins, choppers, scrapers etc, made of red quartzite are extensively found in khyad. Similarly in Dhanakasirur, Pattadakal, Nandikeswara and Aihole, also these implements are found in good numbers.

Middle Stone Age Culture (circa 1, 00,000-40,000 years)

The sites already identified in 1954 by Sankalia, as belonging to Middle Stone Age in Maharashtra and other areas, was also identified by Sundara in 1957 at Salavadagi⁹. Implements collected till then at Salavadgi were studied by Seshadri M., who had identified some of them as belonging to the last phase of Old Stone Age. In the meanwhile K.D. Banerjee found at Tamminala, a similar site and was able to successfully distinguish the last phase of Old Stone Age from the Middle Stone Age Stage¹⁰. So far about 150 sites belonging to Middle Stone Age culture have been discovered in Karnataka. Accordingly in the Bijapur and Bagalkote District also, many settlements have been reported from the river plains of Krishna, Malaprabha, Ghataprabha, Doni and Bhima.

Tamminala, Siddanakolla, Hoohalli Sindagi, Sangama, Pattadakal, Bevinhal, Aihole and Salagundi in Malaprabha basin, are the places where Middle Stone Age sites have come to light. At this stage, it is unique that instead of red quartzite, the more attractive and high class fine jasper, chert, chalcedony, agate, cornelian was used. Stones were used as a raw material for making implements. In Mudhol, Lokapura, Bagalkot areas, chert is available in plenty and Middle Stone Age settlements in greater number are concentrated in this area. It should also be remembered that, quartzite available on plains in large quantity, was also used in the manufacture of these implements.

At this stage, implements like scrapers, borers, point needles, arrow heads, and small hand held axes double edged blades etc made of thin stone chips obtained from

⁹ Seshadri. M. (1961) *Stone Age Tools from Salvadagi, Bijapur District, Mysore State: Journal of University of Mysore*, Vol. 21, Mysore, PP2-10.

¹⁰ Banerjee, K.D. (1967) *Middle Palaeolithic Industries of Deccan*, University of Poona, P.20.

the pebbles are reported from different settlements. To use them effectively, bamboo and bones became complementary. Scrapers were the main implements of this stage, and scrapers of various kinds have been found Implements belonging to Middle Stone Age have been found at Ingaleswar, Thammihala, Bagalkot and other places. During this period evolved the technique of hunting down the fast moving animals by using spear, bow and arrow. Gradually it appears that men began to cover up their bodies by using animal skins and tree barks. Information relating to Middle Stone Age Culture as obtained from other artifacts collected from other places is indicative of the presence of animals like Ox, Bison, Ass, Horse, Elephant, Rhinoceros, Deer and tortoise. This also throws light on the environmental factors of those days.

Later Stone Age Culture (40,000 to 10,000 years)

This is the last stage of the Old Stone Age and the transition stage between the Middle Stone Age and Micro-Lithic age. Dr .Sundara and Seshadri have expressed doubts about the existence of this stage of stone–age culture¹¹. At Salvadagi, implements vaguely indicating the development of this stage are found. Implements belonging to this stage are also found at Ingaleswara, Kovalli, Aihole, Siddanakolla, Bevinala, Halekadivala and Udachana (Gulburga District). Kovalli happens to be the factory site¹². Implements like long choppers, Sharp borers, rubbing chips of varying sizes, needles, arrow heads, knife, and chips are common.

It appears long choppers, and arrow heads were predominant. Therefore, this culture is also called as „Chopper“ Burin culture¹³. Along with these implements made out of bones, ivory and deer horns were also used, and at that stage about twenty

¹¹Ibid., PP2-3

¹²Paddaiah (1990) *The Early Palaeolithic Phase in the Middle Krishna Basin*, Edited by A. Sundara, *Archeology in Karnataka*, Directorate of Archeology and Museum, Mysore, PP.8-10.

¹³Ibid. P-14.

different types of implements were in use. They knew the technique of fishing. At the end stage of the Stone Age, worship of Mother Goddess seems to have begun¹⁴. During this period, implements of new design like pipes or cone shaped refined long stones were made by using different techniques. In the manufacture of the implements of this culture, three types of techniques namely indirect pressure technique, centralized pressure technique and direct pressure technique were being used.

Using the long sedimentary rocks to chip out thin long flakes and having split them in angular shapes they prepared very sharp tools. viz, burin. These were fixed to sticks, bones, horns and were used in sculpting line drawings of contemporary animals. On the yellow coloured flat shaped chert stones found at Siddanakolla, a line drawing resembling bird feather is engraved. S.V. Padigar has stated that, it was a rare art model of later Stone Age¹⁵.

But, A Sundara thinks, that it is of Microlithic Age¹⁶. These types of figures are found depicted in the caves, with colours obtained after mixing minerals and plant extracts. The wild bison and bull's cave paintings of world fame are found at Altamira in Spain of Late Stone Age. In the same manner, many rare line drawings of human and animals are found in Badami and Kutukanakeri Hills. Among them, it is possible that at least some are the works of Late Stone Age man. Therefore, it can be said that the history of painting started during the Late Stone Age,

¹⁴ Jeelani S.A: P-46.

¹⁵ Ibid.

¹⁶ Pattar Sheelakanth (2000): Badami Samskruthi Adhyana, Prasaranga, Kannada University, Vidayaranya, Hampi. PP.13-14

Mesolithic Age Culture (BC.10, 000-3000)

During this period man wandered for the sake of food, picking up roots and fruits, and hunting animals. In addition to hunting animals he captured the animals, domesticated and trained them during this period. Because of very fine and tiny stone implements were being primarily used hence the period it is called as Mesolithic or Microlithic culture. Sharp stone blade pieces were placed side by side, one after another, fixing them with the help of the glue obtained from the vegetation. Fish hooks, Knives and sickles were also manufactured. The implements of this age saved multiple purposes. For digging the soil, harvesting, making fishnets etc, these implements were being used. At the end of the Pleistocene Age there were marked changes in the climatic conditions. With a rise in temperature, along with food gathering, it appears that, the men towards the end of the Microlithic culture achieved the cultivation of tuber crops, leafy vegetables and cereals on a small scale.



Fig. 3.1 : Shidalpahdi Rock Shelter at pre-historic site, Badami

Source: travel.paintedstork.com

Shidalpahdi rock shelter

In the Khaladgi – Bheema rocky region shows use of sharp microlithic implements. There are also signs of the development in technological skill in the manufacturing of implements. As examples of artistic tastes of the age, there are a few rare red ochre paintings discovered in the caves and stone shelters at Aregudda, Kutukanakeri near **Badami**.

New Stone Age Culture (B.C. 3000-2000)

During the period spread of agriculture, increased food production, animal husbandry, use of potter's wheel in the manufacture of pottery and its varied applications have been discovered. Important feature of this stage is the manufacture of stone axes of various sizes. These axes were polished and were fitted with an arm length of wooden piece and were used in the cutting of plants and trees. This paved the way in the spread of agriculture and increased food production.

About 105 sites of this advanced culture have been found in Bheema-Doni river basin. They are found in 91 villages belonging to Indi, Sindagi and Muddebihal (north) taluks. S.V. Padiger has discovered fine surfaced axe in Budihal village of Hungund taluk. At Dhulakheda, Chenegaon, Anachi, Nagarahakki, Chikkamannur, Hanchinala and Nivalakhed there are flakes, sickles with equilateral edges, chipped stones and tiny implements of chalcedony axes of New Stone Age, red pottery resembling the models of the Jorwe culture, Grey pottery resembling the models of Brahmagiri, bones beads bangles and toys; cups grinding stones of granite, ring stones etc have been found¹⁷.

¹⁷ Ibid. PP-15-16

In Bagalkote area till now, many New Stone Age sites have been brought to light. However, in North Karnataka (including Bijapur district), in the developed New Stone Age stage, use of implements made of copper metal is noticed. In the habitation of the Krishna –Bheema river areas, evidences of copper metal using stage of human culture are found¹⁸. But in these habitations also, polished stone axes of the new Stone Age were in use in small quantities. Therefore it may be stated that the new Stone Age culture of using copper prevailed around river Krishna, and also Bheema where, copper was specially used.

Chalcolithic culture (BC. 2000- 800)

In the first half of the New Stone Age Culture, along with stone implements, bronze and copper axe, chisel etc were being used side by side. Therefore this stage of culture is also called Chalcolithic Culture. With metallurgical knowledge, they were able to make copper and bronze weaponry and jewellery. Copper bangles belonging to this cultue have been found in Terdal.¹⁹

On the river basin of Krishna, Malaprabha and Ghataprabha in the district are Salavadagi, Hulagabala, Gaur, Balaganur, Matakadevanahalli, Billedevi, Malleswara, Gundakanala, Karaganuru, Kuchabala Gadisomanala etc. Sites belonging Malaprabha area are reported from Guggilamari, Thammihala, Seethidoni, Sidilapadhi and Badami. Remnants of this culture are also found at Advihulagabala, Arasanala, Bachihala, Bangaragundi, Chav nabavi, Donakamedu, Pathepura, Gonala, Hookrani, Inchagal,

¹⁸Ibid. P-16.

¹⁹Mudhol.M.S. (1997): A Technical study of Megalithic Metal Objects, Directorate of Archaeology and Museums, Mysore- P -2 and 11

Jakkerala, Kavadinatti, Kuntoji, Masanageri, Mavinabavi, Naguru, Sivapura and Siddapura.

Scholars are of the opinion that by the time of the advent of Bronze Age culture, Shiva worship was already in vogue in north Karnataka. A toy, made of mud, belonging to this culture has been found at Borage (Indi Taluk) in the area around River Doni²⁰. During this period at least three types of burial customs were in practice. They were burial, burial of the bones collected and placing the dead in a few mud pots and then burying. It appears that these people belonged to photo-Austroid or Mediterranean race²¹.

Ash Mounds

During the New Stone Age Culture, human society began to evolve primarily as agricultural community. Mounds of ash, are yet another important fact relating to this culture that has become a subject matter of discussion among scholars.

These ash mounds are found near the settlements of new Stone Age and Bronze Age culture, Bisanala and Rajanakoluru. Scholars hold different views with regard to the ashmounds – Alchin opines that they were the result of annual ritual of burning like during the holi or deepavali festivals in the modern times ; Majumdar, Rajguru and Paddaiah hold the view that the mounds were burnt cowdung ; while Rama Reddy points to it being the result of smelting of iron ore.²²

²⁰ Nagaraja Rao, M.S. (1966) *Charcolithic Culture of the Deccan with special reference to North Karnataka*, University of Poona, Poona, PP. 10-20

²¹ Ibid.

²² Muniswamy (1999), *Bijapur District Gazetteer*, Govt. of Karnataka, Bangalore, PP. 60-63.



Fig. 3.2 : Ash Mounds of Bisnala (Bijapur District)

A. Sundara is of the view that, these remind us of the incidents of burning of heroes of yore, and a tradition reminiscent of this is the burning of heaps of cow dung, at an annual ritual²³. He also places the current folk practices came into being as a result of the burning of puranic personages like Vali, Hidimbasura and others. Also he argues that, many cave paintings found around Ramadurga and Aihole should have been the handwork of this period. In the district, ash mounds are found near the New Stone Age and Bronze Age settlements, ranging from Terdal to Nalathavad²⁴. It is found, after conducting scientific laboratory studies on the ash, that the cow dung was burnt at a very high temperature of 800-1000 degree centigrade. It is presumed that, this activity should have taken place during the period from BC 2000-800. These mounds are found at Bisnala, Siraguppi, Hippargi, Kulholi, Terdal and Budhahala, near river Krishna.

²³Interaction with R. Sundara on November 24th, 2009, Bangalore.

²⁴Jeelani S.A: PP.49-50.

Megalithic (Iron) Culture (BC 1200-300)

This is a very important stage in human development. More than 2000 settlements belonging to this Stone Age culture have been found in South India. Of them about 980 sites are found in Karnataka. Among them about 450 are burial settlements. They are found in the districts of Bijapur, Bagalkote, Gulbarga, Raichur, Bellary, Chitradurga, Kolar, Bangalore and South Canara. Their high concentration (about 400) settlements are found in the northern plains on the upper banks of river Krishna.

Settlements belonging to this culture in the district of Bagalkote are found in the Kaladgi rocky peaks at Terdal, Alingali, Hanagandi, Madanahatti, Assangi, Jagadala, Kakhanuru, Kaladgi, Seethidoni, Guledagudda, Pattadakal, Akkaragal, Aihole, Kyadigeri, Bachigudda, and Chillapura. Similarly, they are also found in the rocky peaks around river Bheema at Budhahala, Talikote, Maskanala, Salvadagi, Matakadevanahalli and Banahatti. The habitation settlements of this culture are generally found on the riverbanks. Burial complexes and stone tombs are found around places where plenty of big stone and iron ore deposits are found. But the habitation settlements of this culture found at Terdal, Halingali and Aihole are found in equal proportion, both on hills and plains. During this period, agriculture was extended by clearing the bushy, thorny and evergreen forests. Increased crop production during the phase was possible by way of irrigation.

Their burial systems are varied and unique with 12 types that were in practice, some of them being stone chambers with pot holes, stone circle, sarcophagus, menhirs, urn burial etc. Among the rock cemeteries, stone chamber appear to be popular. Their

base plan is very simple with one quadrangular space unit, and the execution displays skill. Such of the cemeteries are also found at Aihole.

At *Akkaragallu* near Pattadakal, there are about 20 dolmens and from a study based on them, Sundara has pointed out that there is the possibility of the pot hole chamber typed of cemetery which may have evolved from stone chamber cemetery model. In *Bachigudda* village near Pattadakal there are two cemeteries, one of each resembling stone chamber cemetery and pot hole burial chamber. Similarly, in Aihole, near Meguthi temple area there are many dolmens. Adjoining to the left of a Jain shrine, in the area of Kyadegeri-Ainapura, the presence of dolmens is noteworthy.

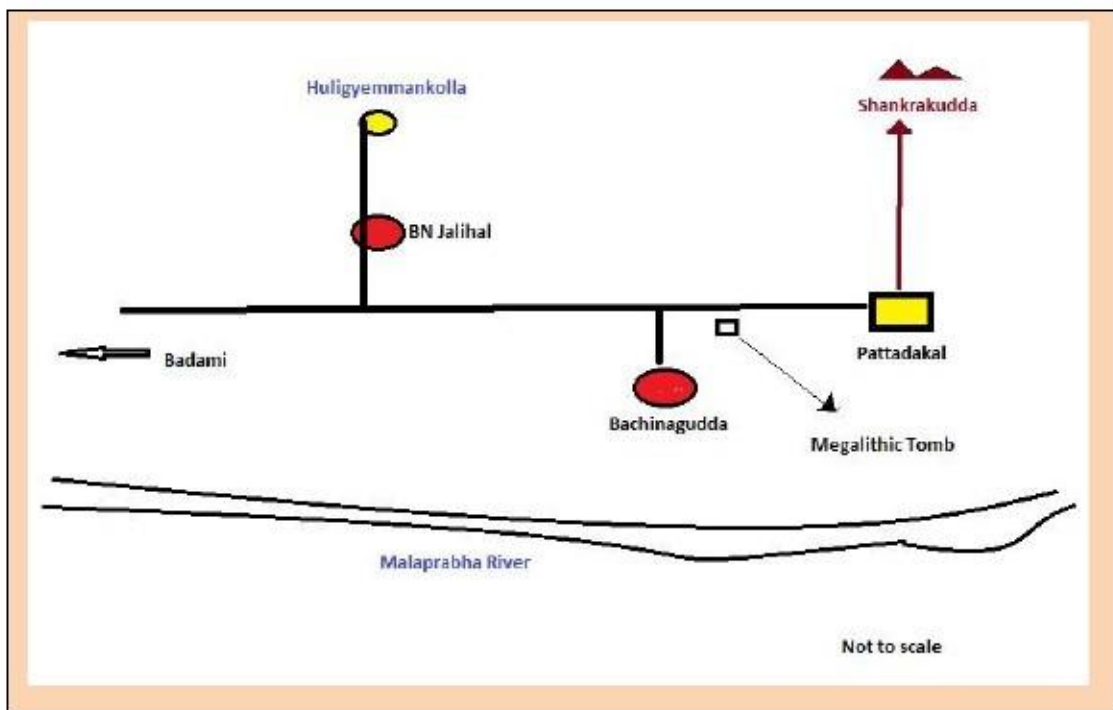


Fig. 3.3 : Megalithic Site of Bachinagudda

It may be seen that, the burial pits in the pot hole chamber and canal room cemeteries at Pattadakal-Aihole built of stone-slabs are obtained from Kaladagi-Bheema range of red sand stone, and fine white quartz stone. Even the Charcoal pieces

found in the stone cemeteries at Halingali and Terdal have been subjected to Radio-Carbon-14 test and dates are fixed serially as BC 1800 and BC 1770, by the scholars²⁵.

The stone burials of this culture are helpful in pointing out their social system. People of this culture belonged to different social division like hunters, carpenters, stone cutters, agriculturist, potters, smiths, basket-weavers, weaver *soldier* etc. Iron furrow, sickle, axe, and swords were used in cultivation. Spear, dagger and arrow heads were weapons. Stone weapons had become rare by that time. They were cultivating cereals and pulses like paddy, ragi, wheat, maize, tur etc. Sheep, goat, poultry, ox, buffalo, dog, horse etc, had been domesticated.

Yet another specialty of this culture is symbolic anthropomorphic figures made of Stone. These types of anthropomorphic figures are reported from Coorg, Bellary, Bijapur, and Raichur districts in the stage. The pot hole stone burials found in Aihole settlement is an unusual stone, cut to human form, with out clarity. This is 1.5 mts high with its upper end bearing the crescent called as Pandavarakallu locally²⁶. This is believed to belong to the earliest stage of Karnataka iconography.

Prehistoric cave paintings

Prehistoric cave painting and line drawings on rocks in the open fields are reported from Bagalakote district. Most of these are found in rocky environmental habitations, and line drawing on open rocks is found in small number.

²⁵ Jeelani, S.A. P-51.

²⁶ Ibid., PP.54-55



Fig. 3.4 : Masked Human figures and Animals – A painting from Badami

Source: Mathpal : Prehistory of Karnataka, 1976

Their age can be fixed between the Later Stone Age and Megalithic Cutters cultures. In the other places belonging to this area, of Chalcolithic and Megalithic fascinating paintings on pottery in the form of line drawings and pseudo toys there are found some rare cave paintings around *Badami, Hosa-Mahakuta, Kutakanakeri* and *Aihole* ranging from Microlithic age to the days of Chalukyas of Badami²⁷.

²⁷Mathpal Y. (1998), *The Early Paintings of North Karnataka, Archeology in Karnataka*, Directorate of Archeology and Museum, Mysore P-128.

The two peculiar line drawings found in Badami, also belong to Microlithic period. Of them the white coloured bird and snake deserve a mention.

Anthropomorphic and line drawings of animals found at Kutakanakeri belong to the Microlithic age. At three places in Aihole there are colour paintings, one of them is of an animal carved out of red coloured-mud with stripes on its body.

S.V. Pedigree has discovered a chert core stone at Siddanakolla, upon which is engraved picture that belongs to the Microlithic Age. Similarly, at Kulholli are the line drawings of Bull, Calf, Deer, Man etc, that belong to Megalithic Age. Line drawings of two bulls, standing one against another, are found with their horns bent forward. This picture has got emphasis on finer aspects rather than its physique. A. Sundara, is of the opinion that, they are the works of the men of either Chalcolithic or megalithic culture²⁸. There is a line drawing resembling perhaps a hunter's net with a picture resembling a bison inside that, on a stone shelter at Seethidoni.

This is indicative of the practice of hunting by the method of swinging the hunter's net. Pre historic paintings are plenty in the district in and around *Aregudda* and *Hiregudda* between *Badami* and *Pattadakal*. A. Sundara, Irwin Newmayor and Yashodhara Matapal have identified about ten settlements with colour paintings. These paintings belong to Chalcolithic culture. In one of the caves at Badami paintings with black and white colours of animals, birds and human figures with rare pictures in double colours have also been found. The above scholars have considered these as rare discoveries belonging to Later Stone Age.

²⁸ Mathpal, Y., .P-273.

Historic Period of Badami

We can trace the definite beginning of the History of Karnataka; from the period of Mauryas or precisely to the third century B.C. Maurayan Emperor “Devanama Priya Priyadarsi Ashoka” was ruling almost all over India including northern parts of Karnataka. Ten minor Rock Edicts and Four Major Rock Edits belonging to the period of Ashoka are reported from Chitadurga, Bellary, Raichur and Gulbarga Districts. These important edicts are found at Siddapur Brahmagiri, Jatingaramesvara, Maski, Koppal, Nittur, Udayegola, and Suvarnagiri. But Ashoka’s rock edicts have not been found in the Bagalkote district till now. It is recorded in the Singiraja purana, a work of 15th century that the province of Pattadakal was within the control of the Nandas ²⁹. Even its fact that the Ashokan Edits found in neighbouring district of Bagalkote at Sannati, in Kalburgi district, Koppala and Maski in Raichur district, thus it may be presumed that Bagalkote district also had come under the administration of the Mauryas.



Fig. 3.5 : Northern Karnataka (arrow showing Bagalkot District)

²⁹ Jeelani.S.A. P-161.

Satavahanas

The area around Badami, Pattadakal, and Aihole has archeological evidence which is of Satavahana period. At Aihole underneath the Ambigera Gudi pottery and brick remains have been unearthed. Huchapaya mutt complex of same place coins and pottery pieces were found. In the Pattadakal Sangameshwara guide is found a brick mantapa of Satavahana period so also a Jaina Thirthankara idol and a brick Jaina temple (Jinalaya). Thus it may be said that Aihole and Pattadakal were religious centre where temples played a very prominent role during Satavahana rule.³⁰ Some of the coins of the Satavahanas have also been discovered at Aihole and Pattadakal besides several other regions in Karnataka as shown in the following figure.

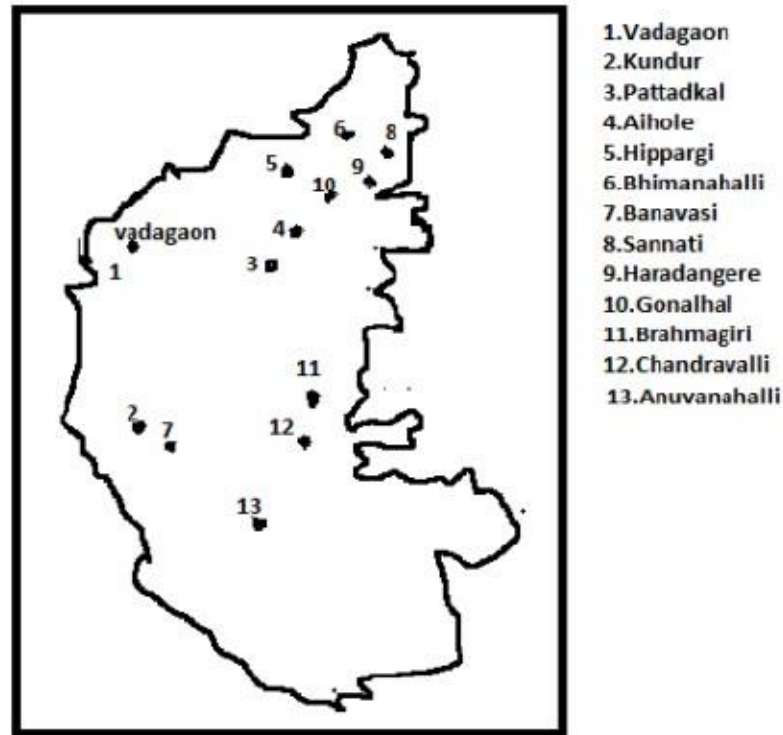


Fig. 3.6 : Places where Satavahana's period Coins found

³⁰Sundara. A: Pattadakallina Chalukya Porvakalada Ondu Ittige Kattada. (Badami Chaalukyaru Lekhna Samputa, chief editor A Murigeppa)Prasaranga , Kannada University , Hampi.pp-419-423

Even in neighboring district of Bijapur, at Hippargi copper coins of Satavahana period are found. An inscription found at Vasana, (the village on the borders of Nargunda taluk, Gadag district, the neighbouring district of Bagalkote) in Prakrit language, which belongs to the period of Vasistaputra Pulomayi, refers to the construction of a Shiva temple by Chanda, a devotee of Shiva³¹.

The excavations at Wadagaon Madhavapura, in Belgaum district reveal that it was a centre of commerce during Satavahana period. Numerous inscriptions of the Satavahans are found in different parts of Gulbarga district which lies to the northwest of Bagalakote district, and in Sannathi itself, the Buddhist centre, about 90 inscriptions have been found. In about 150 AD, Ptolemy or Claudius Ptolemaeus who lived around A.D. 90- AD 168 was a Greco-Roman writer of Alexandria, and a mathematician, astronomer, geographer and astrologer. He mentions about Badami, Pattadakal, Indi, Kalageri, which is indicative of the fact that, by that time these cities had developed as important centres of commerce.

Bachinagudda and Megalithic tomb site

In these settlements are found red painted burial pots and remnants of black and red pottery. There is possibility of many more important facts coming to light from the study of these settlements. After the Satavahanas, the Kadamba dynasty appeared on the political arena of Karnataka, but their administrative hold on Bagalkoe district is also doubtful.

³¹ Kamath, Suryanath (2005) *A Concise History of Karnataka*, Jupiter Publications, MCC, Bangalore, P-56.

Kadambas

The first dynasty of Kannada origin to have ruled over Kannada provinces were the Kadambas with Banavasi as their capital. Mayuravarma, the first ruler of the dynasty who defeated the Pallavas and established a kingdom which is believed to have extended from the sea in the west to Prehara in the east, which is also known as river Malapahari or Malaprabha. If this is accepted, Mayura Varma's territory probably comprised of Belgaum, Dharwad and Bagalkot districts. The inscription and Jain Basadi at Halasi in Belgaum district that belonged to the period of Kadamba king Mrigesha Varma, indirectly points to the possibility of influence wielded by the Kadambas on the neighboring Bagalkot district. Recently, from the environs of Badami, two - armed Narasimha made out of burnt clay, a Ganapathi, and a Thirthankara figure from Pattadakal etc, are reported and it is held that they belong to early Kadambas.³² In front of the Sangameshwara Temple at Pattadakal, to the left of the Jaina temple are two temple remains of pre-Chalukyan times, which are built of bricks. Similarly, the Ambigaragudi at Aihole of Badami Chalukya period and Sangameshwara temple at Pattadakal are also built on the basements of Pre-Chalukyan times. To this district belongs the credit of providing the right political platform to the Chalukyas of Badami. There are other historical and cultural centres at Gudnapura, Talgunda, Gokarna, Kunduru, Sonda, Byagadde, Daneshwar etc. which belong to the times of Kadambas.³³

Kadamba architectural features may also be discussed in the temples of early Chalukyas. During Satavahana and Kadamba periods it was brick structure but Chalukyas later started using stone instead of brick. During Satavahana period, Badami

³²Jeelani S.A. P-54-55

³³Prabhu K:- Cultural Centres around Banavasi. in Narasimha Murty : (ed)Excavations at Banavasi, 1997, Directorate of Archaeology & Museums, Mysore .PP-.46-47

had developed into an economic centre. As referred to by Ptolemy who calls Badami as Badiamaioi.³⁴ Ptolemy speaks of the route from Kalagi to Ballari not far from the Malaprabha and mentions a tributary of the Krishna. We also speak of Badiamaioi, having a hill fort³⁵. This evidently did not belong to the period of Pulakesi-I. In all probability Badami may have gained prominence from the beginning of 2nd century AD.

Chalukyas of Badami

The Chalukyas of Badami (Vatapi), who ruled between 540 to 753AD, ruled over an extensive empire that extended from the Cauvery to the Narmada, and held their sway over the modern States of Karnataka, Maharashtra, Goa, and parts of Gujarat, Madhya Pradesh, Orissa, Andhra Pradesh, Telangana and parts of Tamil nadu. The inscriptions of Chalukyas of Kalyana like Nilagunda inscription of Vikramaditya-VI informs that the family was originally from Ayodhya, and 59 kings of the family ruled from that place. Later 16 princes of the family ruled from South India. The court poet of Vikrama-VI, Bilhana mentions in his work Vikramanka Deva Charitha, that on one occasion, when Bramhadeva was engaged in the morning Sandhya devotion, God Indra came up to him and complained of the ever increasing sinfulness of the world in which no man performed Bramhanical sacrifice and rites or offered obligations to Gods. He prayed to the Lord Bramha to create a hero powerful enough to destroy wicked people. Later Bramhadeva looked at his Chuluka i.e the hollow of his palm where he held water. In the course of devotional exercise for the purposes of pouring out libation; from it sprang a mighty warrior capable of protecting the three worlds. In

³⁴ Crindle Mc W John),(2000): Described by Ptolemy, (Originally Published in 1926, Munshiram Manohar Lal Publication (P) Ltd. New Delhi. P-135 Also James M Campbell:Gazetter of the Bombay Presidency Vol-XXIII-Bijapur, 1884, Government Central Press,Bombay P-234

³⁵Ibid

this family were born two great heroes, Harita and Manavya who were the ancestors of Chalukyan family.³⁶ Bilhana, further informs us that the original home was Ayodhya and in the course of time, they migrated to Dakshina Patha and established their power. In the inscriptions of the Western Chalukyas, the name of the family is given as follows:

1. Calkya³⁷ (Badami inscription of Keerthivarma I).
2. Chaliky³⁸ (Nerur grant of Mangalesa).
3. Chaliky³⁹ (Mahakuta pillar inscription of Mangalesha).
4. Chaluky⁴⁰ (Aihole pillar inscription of Pulakeshi II).
5. Culukiki or Chulki⁴¹ (Lonaner Plates of Satyasraya (Pulakeshi II)).
6. Calukki⁴² (Navasari plates of Pulakesiraja).
7. Calki⁴³ (Chandana Inscription of Vijayaditya).

There are many other stories about the origin of this family as stated by K.V Ramachar in his book "Chalukyas of Vatapi". Many Scholars have worked on Kannada origin, like S.C Nandimath who holds the view that the word Chalukya or Chalki must have originated from the Kannada word Salki, an agricultural implement, and this indicates their Kannada origin. They must, have been peasants taking martial career.⁴⁴

The ascendancy of the imperial Chalukyas of Badami inaugurates a new epoch in the political and cultural history of South India in general and Karnataka in particular. Infact the early Western Chalukyas were the most important dynasty of

³⁶ Murthy Srinivasa HV: The Origin of Chalukyas 1978 (Ed by M.S.Nagaraj Rao), the Chalukyas of Badami, The Mythic Society, Bangalore.

³⁷ IA. Vol no 111 PP-305-306

³⁸ IA. Vol.no VII, Pp-161-162

³⁹ IA vol.no XIX ,pp-7-2

⁴¹ EI . Vol. XXXVII, PP.37-41

⁴² CII.Vol.No IV, pt-1 , pp137-145

⁴³ EI . Vol. XXXVIII. pp 335-37

⁴⁴ Nandimat.S.C: Karnataka Parampare (1992), Kumaran Publication, New Delhi, Vol.1..P-238.

rulers who held sway over the Deccan before the foundation of Vijaynagara⁴⁵. The early Chalukyas were serving as subordinates or the feudatories under the Kadambas of Banavasi in the beginning of the 6th century AD. Taking advantage of this weakness of the Kadamba authority which was declining, the early Chalukya rulers over powered them. As most of the territories formally under Kadambas were then included in the newly established Chalukya Kingdom, it becomes evident that the early Chalukyans of Badami were the direct political successors of the Kadambas of Banavasi.⁴⁶ The earliest known member of the Chalukyan dynasty is Jayasimha-, (C.500-520A.D) His son was Ranaranga and grandson Pulakeshi I. Though in the genealogy of Chalukyas, not much information pertaining to them is available, Pulakeshi is considered as the founder of the Chalukyan Empire.

Pulakeshi- I (540 -565): Pulakeshi was empowered for about quarter century and the Badami cliff record of Pulakeshi I (Polekeshi to be true to the record) dated 543AD says that he was the son of Ranaranga and the grandson of Jayasimha. Pulakeshi I built the hill fort at Badami and performed horse sacrifice. He started ruling from 540AD, he held titles like Satashraya and Vallabha and called himself as Dharmamaharaja. He had as his crowned queen Durlabha Devi, and a queen called Indukanti. Pulakeshi was the first sovereign ruler of the family who over threw the Kadambas.

Keertivarman-I: Pulakeshi was succeeded by his son Keertivarman-I in 566AD. According to the inscription of Keerti Varma I⁴⁷, he was also known as Pugavarman and Kattiyarasa. He expanded the kingdom by defeating the Nalas, the Mauryas of

⁴⁵ Yazdani.G: (Ed) Early History the Deccan. J.R.Publication, New Delhi, Vol -1-6.P-204.

⁴⁶ Desai.P.B: A History of Karnataka.1970.Dharwad.P-89.

⁴⁷ Padigar.V. Srinivas (Ed) (2010):Inscription of the Chalukyas of Badami(543-757 A.D) Indian Council of Historical Research. New Delhi.PP-9-10

Konkan, the Gangas and took their kingdoms under his control. Inscriptions describe him as having conquered the Anga, Vanga, Kalinga, Mattura, and Vajrka in the north and Kerala, Mushaka, Pandya, Dravida, Chola and Alupas in the south. ⁴⁸ It is evident that Chalukyas had huge army to conquer all these places. During the rule of Kirthivarma-I his brother Mangalesa, as crown prince played a very important role. According to the orders of his brother, in AD 578, Mangalesa got the third cave temple at Badami carved out, installed the statue of Vishnu, made a land grant of the village Lanjikeswara on the specified date for Narayana –Bali and for 16 Brahmanas in the temple.⁴⁹ The donated village Lanjisvara has been identified with Nandikesvara near Mahakuta in Badami taluk. ⁵⁰

On the either side of the cave temples and the nearby boulders can be are inscriptions revealing names of sculptors. On a rock to the right of cave III, an inscription reads Rupasekharah which literally means „best among sculptors“ ⁵¹ The other names found are Kottalam, Sri Kondaimanchi, Sri Vasudeva, Sri Shakula Ayya, Sri Panchanan Chola Devareya, Sri Gunapal, sri Aju, Achar Siddhi, AryyaChatti, „Sri Jayakirthi, Kottila, Sri KantiManchi, Sri Samichandan, Bijaya, Sri kannan, Ovaja, Bijaya Ovajan, Shri Prasannabuddhi, Shri Arikke, Shri Bhadukke, Shri Geveyan, Sri Anattamanchin and others⁵² The Godachi copper plate of Kattiarasa or Kirtivarma-I says that Kirtivarma was not present on the occasion of the inauguration of cave III at Badami, excavated at the orders of Mangalesha. It is held that ill health may have been the cause for his absence. On the basis of Kappe Arabhatta’s inscription at Badami, Sheelakanta Pattar, opines that Kappe Arabhatta of Badami, may have been

⁴⁸ Padigar.V. Srinivas, PP-12-15

⁴⁹ Karnataka Inscriptions: volume –V, no 1, Karnataka Research Institute, Dharwad.

⁵⁰ Op. Cit.

⁵¹ Pattar Sheelakanth (2014): The Architects and Sculptors of Early Chalukya Art Shipa Publication, Badami. P-13

⁵² Ibid;

Kirthivarma I, himself and probably Kirthivarma suffered from leprosy, and points to the statue in the Kushtaraya temple in Badami. As Kirthivarma's sons Pulakeshi-II, Kubja Vishnuvardhana and Dharasrya Jayasimha, were minors, Mangalesha took control of the Empire after the demise of his brother⁵³.

Mangalesha (536-608)

Mangalesha ascended the throne in 596 A.D., as the sons of his brother Kirthivarma were minors. During his reign he defeated Shankaragan and Buddharaja of Kalachuri family who held Gujarat and Khandesh, and conquered the provinces. Mangalesha succeeded in defeating and conquering Swamiraja who was ruling the island of Revati. It appears that he had established a strong navy for this victory, later the island was handed over to his feudatory, Satyasraya Dhruvaraja Indravarma. It is a fact that not only army, Chalukyas had even navy. The Mahakuta pillar speaks of Mangalesha having got cave no. III excavated at Badami.⁵⁴ Records of his fifth year rule speak of his victories over Ganga, Dramila (Pallava), Chola, Alupa and the Kadamba rulers. When Mangalesha did not relinquish the throne, Pulakeshi-II rebelled against and killed Mangalesha. Later Pulakeshi came to throne at Badami.

Pulakeshi II (608-642 A.D.)

Pedda-Vadagur inscription speaks of the birth name of Pulakeshi II as probably Erya.⁵⁵ Pulakeshi II, expanded his empire to river Narmada in the north, and Aihole inscription speaks about him as having become the sovereign of the province the „Maharashtrakatraya“ or owner of 99,000 villages⁵⁶. He had the title “Parameshwara”.

⁵³IA.,vol X, PP-56-57

⁵⁴IA. Vol.XIX, PP-7-20

⁵⁵EL.vol.no III, PP-50-52

⁵⁶IA.,vol VIII, P-237

As a consequence, Pulakeshi had naturally to oppose Harshavardhana across the River Narmada. After his coronation Pulakesi II had to face two refractory chiefs, Appayika and Govinda. According to the Aihole record, this was followed by his destruction of the Banavasi fort and subduing of the Kadambas. The Gangas and the Alupas surrendered voluntarily. The Maurayas of Puri (Rajapuri) were defeated with help of a navy and rulers of Lata (Gujarat), Malvand and Gurjara submitted to him. His expedition went upto Kalinga and Vishukundins. His campaign further south made the Pallava ruler take shelter in the capital of Kanchi. But Pulakeshi commissioned the second expedition to Kanchi, in these battles not only Narasimhavarma had an upper hand, but was also able to drive the Chalukyan army back, and laid siege to Vatapi itself, in the thirteenth year of Pallava Narashimavarma's administration (about 642-43). Narasimhavarma took possession of Vatapi and got an inscription engraved on the rocky mounds south of Badami as "Vatapigonda", the newly taken title after defeating the Chalukyas. This was caused on the same old stone inscription originally set up by Pulakeshi, proclaiming proudly that he took over that fort stated to be impregnable by Pulakeshi -I. This is to be seen on the inscription located near the Badami Museum.

Pulakeshi II was also a patron of art and Literature. He was a typical product of his times holding many titles like Satyaraya (the refuge of truth), *Pritvivallabha* (lord of the earth), Parameshwara (the supreme lord), Maharaja (the king) Maharajadhirajah (King of Kings) *Pratapatisayopanata-Samagra-samanta* –Mandalah⁵⁷. (a Chastiser of powerful enemy kings), Paramabhogavatha [a great devotee of Lord Vishnu], and Dakshinapatheshwara (lord of the entire Deccan). During his period Hiuen Tsang, the Chinese traveller visited the Empire. Where in who recorded the prosperity of

⁵⁷ Ibid-p-64

Pulakeshi's empire. According to him people were lovers of peace and were of friendly disposition, simple, prompt, grateful and known for their straight forwardness; they chased out the enemies and defrauders without mercy⁵⁸. Similar type of statements can be found in the famous Kappe Arabhatta inscription⁵⁹.

Pulakeshi-II's rule was affected for a period of about thirteen years until once again his son Vikramaditya- I re-established the supremacy of Chalukyan dynasty in 654-655 A.D. Pallava Narasimhavarman I(630-668 A.D.) who took revenge against Pulakeshi's earlier victory over the kingdom during his father's reign, defeated Pulakeshi in a dreaded battle at Pariyala, Manimangala and Suramara and has left his own inscription dated in the 13th year of his rule on the boulder of Badami symbolizing the word „Victory „, written on the back of Pulakeshin II. ⁶⁰ It will not be wrong to presume that though Pallava Narasimhavarman conquered the Chalukyan kingdom, being far away at Kanchi, he would never have had the grip in the day to day administration⁶¹ over Badami.

Though Narasimhavarman conquered Vatapi and got the title „Vatapigonda“, and had control over this region for 13 years. It appears that there was hardly an attack on the fort as there is no evidence to the fall of fort or damage caused to fort.

The next ruler was the younger son of Pulakeshi II, who had suppressed the civil war, liberated Vatapi, the capital from Pallavas, proclaimed himself as an independent king and thus came forward for the re-establishment of the Chalukyas.

Vikramaditya –I (655-681 A.D)

⁵⁸Venkatachala T.V. (2009) *Badami Chalukyaru – Lekhana Samputa*, Hampi University, PP-74-80.

⁵⁹IA. Vol.no X. PP-61-63

⁶⁰EI. Vol no III, P-277

⁶¹Madava.N Katti: 1978, *The Pallava Interregnum*, The Chalukyas of Badami, The Mythic Society .Bangalore. P- 68.

One of the sons of Pulakeshi II, came forward to put down the disturbances and re-established the greatness and glory of the Chalukyan Empire which had witnessed the downfall due to Pallava invasion. He ascended the throne in AD 655, say his Talamanchi⁶² and Godwal⁶³ copper plate inscription. There is a reference that he defeated Trai rajyadipatis or three kings and got into power. These inscriptions say that he single handedly conquered battles defeated the enemy kings with the help of his horse named Citrakantha and sword. He fought many wars and acquired victories, and his career was one of continuous fights against the traditional enemy the Pallavas. The Chalukyas regained their prestige because of his valour and after him, his son Vinayaditya ascended the Chalukyan throne in AD 681.

Vinayaditya (681-696 A.D.)

Vinayaditya played a prominent role in his father's wars against the Pallavas in 655 A.D. itself and he was the crown prince from 678AD. He ascended the throne in the year 681 AD. The Jejuri⁶⁴ Plate inscription speaks of Vinayaditya's conquest of Pallava, Kalabhra, Kerala, Cola, Pandya etc., and also speaks about the conquest of Haihayas or the Kalachuris of central India. The Kolhapur Plates⁶⁵ speak about his land grant. His son Vijayditya as Yuvaraj led the invasion against Malwa and defeated the enemy, but got arrested by the pursuing enemies while he was returning. He had to struggle for a period of five years to escape from the imprisonment. About 30 inscriptions belonging to the period of Vinayaditya have been reported so far.⁶⁶ But not

⁶²EI. Vol no IX, PP-98-102

⁶³EI. Vol.X PP-100-107

⁶⁴EI Vol no XIX , PP- 62-65

⁶⁵KI. Vol. no II, No 3, PP- 6-11

⁶⁶District Bijapur District Gazetteer (2006): (ed) by Jeellani S.A , mention is made of a total 25 inscriptions of Vinayaditya but in Padigar.V. Srinivas (Ed): Inscription of the Chalukyas of Badami (543-757 A.D) 2010, Indian council of Historical Research. New Delhi. mention 30 inscriptions of Vinayaditya

a single inscription belonging to his period has been found from Bijapur and Baglakot districts.

Vijayaditya (696 -733A.D)

Among the Chalukyan kings Vijayaditya ruled for longer period. He issued many inscriptions and made land grants to temples and Agraharas. Alampur inscription ⁶⁷ of Vijayaditya was found on a stone fixed in the fort wall near Devadroni. It is an important inscription regarding building of fort wall or some enclosure to the temples. The inscription informs about the fact that Vinayavati, the royal queen and Vijayaditya's mother built the Trikuta temple (Jambulinga temple) for Brahma, Vishnu, and Maheshwara at Badami and his sister Kunkumamahadevi built Annesajje Jinalaya at Lakshmiswara.⁶⁸ The inscription further mentions that Vijayaditya's beloved „Sule“ Vinapoti, her mother Kucipoti and her grandmother Revamancal, had danced at Mahakuteshwara temple. The king having given dana (gifts) caused to be made a golden pedestal with rubies, and set up a silver umbrella over the god, and gave a field measuring at Mangalulle⁶⁹. Jainism, Buddhism, Saivism and Vaishnavas, were patronized by him similarly Mallikarjuna temple of Mahkuta. Ladkhan, Huchappaiah temple, Huchappaiah Mata of Aihole and Lakulisa temple of Siddnakolla were constructed during this period. During his rule he built a fort at Alampur, Mahanandi and Panya⁷⁰.

Vikramaditya-II. (733-745 AD)

Vikramaditya had worked under his father Vijayaditya and grandfather Vinayaditya as Yuvaraj. He is said to have invaded the Pallavas thrice and defeated them. This is seen

⁶⁷ EI. Vol. XXXV. PP. 121-24

⁶⁸ SSI, Vol. No XX, pp 46-47

⁶⁹ I.A. Vol no X PP-102-103

⁷⁰

EI. Vol. XXV. PP. 121-24

from the inscription in Pattadakal. Kanchi inscription⁷¹ of Vikramaditya II states that king Vikramaditya–Satyasraya captured Kanchi and having examined the riches of Rajasinghesvara returned them to the temple with generosity. In his South Indian expedition against the Pallavas he did touch the Pandyas, the Cholas, the Keralas and the Kalabhras. Instead it resulted in the surrender of all of them. It is said that in memory of that success he erected a pillar of victory on the southern seacoast⁷².

Kendur⁷³ plates speaks that he was trained in science and the use of arms from his childhood. Vikaramditya II appears to have died sometime in 744-45A.D. As Kirtivarman was already on the throne by that time, Vikaramditya's rule lasted hardly for about 11 years. He was a lover and promoter of religion. He granted funds for construction of temples like the famous Virupaksha at Pattadakal. He appreciated artists and gave donations to religious institutions.

Kirtivarma II (744- 752 AD)

He was the last among the Chalukyan emperors. He became the yuvaraja, during his father's rule and had led successful expedition against the Pallavas, and gained the appreciation of his father. His tenure was very peaceful, but the foremost among feudatories of Chalukya Vikramaditya II, Rashtrakuta Dantidurga defeated Kirthivarma⁷⁴, proclaimed himself as the sovereign by setting aside the Badami Chalukya rule and laid the foundation for the establishment of the Rastrakuta power.

⁷¹EI. Vol.III, PP-359-360

⁷²EI. Vol.V, P-22

⁷³EI, Vol no IX, PP.200-207

⁷⁴IA., Vol no XVIII, PP-38-40

After Chalukyas many dynasties have ruled over Badami. Among them Rashtrakutas of Malkhed were the most prominent. Malkhed originally called Manyakheta was the capital of Rashtrakuta Empire from 814 A.D to 968 A.D.



Fig. 3.7 : Malkhed Entrance No. - 1

Of the Rastrakuta period, five inscriptions have been identified so far. The inscription at Badami makes a mention of Kaliballahanu who was probably regional administrator⁷⁵. An inscription of Rastrakuta Krishna-II is available on the wall of the Ladhkhan temple at Aihole. A Veeragal found at the Hucchimalligudi at Aihole and presently placed in the Aihole museum and also belongs to Rastrakutas ⁷⁶. Ravalpadi cave inscription⁷⁷ of Aihole is on the right wall of the Ravalpadi temple issued by Rastrakuta ruler Amogavarsha Nripatunga. It mentions the fact that certain Suryakartha Bhatara and Balakarthara Bhatara spent the Chturamasa there.

⁷⁵ KRI, 1941 – P- 38

⁷⁶ Annigeri.A.M: Aihole Samskruthi Mathu Kale, 1974, Karnataka University, Dharwad.

⁷⁷ Ibid.; P.153

During this period Badami became an administrative centre of Rastrakutas. A few temples have been attributed to the Rastrakutas and in all probability a fort wall was erected during the period if not an additional fort as there is no inscriptional evidence to support it.

Kalyani Chalukyas

The temples of this period are found at Badami, Pattadakal, Banashankari, and Aihole.

The Mallikarjuna temple, located on the left side of the museum at Badami, and

Yellamma temple on the western side of the Agastya Tirtha temple on the left side of

the Banashakari temple near Badami and the Jaina temple at Pattadakal were built

during the period. Feudatories of Kalyani Chalukyas like Shindanur chieftains ruled

over Badami and the surrounding provinces. Immadi Sinagan and Immadi Somashekara

ruled for some time around 1076 AD.⁷⁸ Later his son Aachugi and grandson Perumadi

also ruled as feudatories of Vikramaditya VI and Immadi Jagadekamalla.

For some

time even Immadi Chayunda brother of Peramadi- I, ruled as a feudatory of Taila⁷⁹,

who ruled over Kisunadu.⁸⁰

Kalachuris (1162-1184 A.D.)

Among all royal families in Karnataka, Kalachuris ruled over the region for the

shortest period. They were recognized feudatories of Chalukyas of Kalyana. As such

they are spoken of as *Mandalika*. Badami was under the administration of Kalachuri

Sankamana⁸¹ around 1178 AD,

⁷⁸SII, Vol I – XV PP -2-3

⁷⁹IA, Vol no IX P-96-97

⁸⁰IA, Vol no X P-169

⁸¹SII, Vol no XV, P-154-155

Seunas of Devagiri (1180-1320 A.D.)

Among the dynasties that ruled Karnataka during the medieval period, the Yadavas or Seunas of Devagiri and Hoysalas of Dwrasamudra are famous. It is a historical truth that earlier both these royal dynasties had accepted the sovereignty of the Chalukyas of Kalyana and remained sincere. However, towards the end of the reign of Somaeshwara-IV, Hoysalas in the south and the Seunas in the north of the Kalyani Chalukyan territory declared their independence, and entered into a mutual struggle to capture Kalyana, the capital. Badami situated above Tungabadra River came under the Seunas. An inscription speaks about a tax officer Kandraaya⁸² who collected taxes as staying at Badami.

Vijayanagara Empire

The Vijayanagara came into existence in 1336, on the southern bank of River Tungabadra. Badami and surrounding province had come under the administration of the Vijayanagara Empire stands proven from several inscriptions reported from Badami. The Badami inscriptions⁸³, belonging to the first King of the Sangama family, Harihara-I (1336-56) refers to the construction of a fort at Badami enclosing the entire town. On a large rock near Thattikoti Maruthi Batterappa temple, belonging to 1340AD, Harihara is mentioned as Mahamandalaeswara, Aritayavibhada, Dashere, Tappura Rayara Ganda, Purva Pashchima Samudradipathi, and Sri Hariyappa Wodeya. The inscription further informs that Dandanayaka Chameyanayaka gave as sarvamanya gift (Dhana), the villages of Badami and Mundanuru to the 2000

⁸² SSI, Vol,-XV-P -154

⁸³ IA, Vol No X -PP-61-63

Mahajanas of Badami in the presence of God Bhuthanatha and erected Badami Durga (fort) and eastern enclosures.

By this time Badami was the northern border of the Vijayangara Empire and was a capital for the adjacent provinces called Badami Seeme. By nature and viewed from military logistics, it was strategically located. Slightly north of that was Bijapur, which was already under the control of the Bahamanis. Thus Badami bordered the neighboring Bahamani Kingdom. Therefore to gain strict control over Badami seeme and for purposes of safeguarding the frontiers the expansion of the Badami Durga or fort seems to have been done under the leadership of Hari Hara –I.

The fort must have undergone renovation several times. We have inscriptional evidence that during the rule of Sadashiva raya (1548-1572) the fort of Badami had been renovated⁸⁴. One more inscription of Kondaraja and Krishnappa⁸⁵ administrator of Badami Seeme, have done renovation of Badami fort. It is evident from the above sources that Badami, under Vijayanagara kings had relevance for protecting the entire Badami Seeme. On the downfall of Vijayanagara, Badami came under Adil-Shahis of Bijapur. 1722 Hyderabad occupied both Bijapur and Bagalkote districts. Upto 1744 Badami was under the administrative responsibility of Nasir Jung, and then the territory fell into the hands of Nawab of Savanur. Later in the year 1746, as per the agreement, between the Nawab of Savanur and the Peshwas, the provinces of Bagalkot and Badami were relinquished to the Marathas Peshwas. The Peshwas entrusted the responsibility of these provinces to Malahari Rao Rasthiya⁸⁶. Later from 1774-78 AD Maratha provinces below Krishna River came under Hyder and Tipu. Badami under Tipu witnessed considerable development in defence architecture. He renovated the northern

⁸⁴SII., Vol-no –XVIII, PP-282-283

⁸⁵I.A Vol no X, P-63

⁸⁶Jeelani S.A:Biapur District(Bagalokot District Included) Gazetteer,2006, The Government of Karnataka,Bangalore. P-129

hill and built a new fort at southern hill in 1787 AD. As per a peace treaty signed with the Marathas, Badami went in the hands of Marathas. By 1800, the British had emerged as strong political power in India. With the deterioration in the Peshwa-British relations General Munroe with huge army attacked Badami, and took over it. Munroe next conquered northern parts of river Krishna by 17th May 1818.⁸⁷ With that entire province of Bijapur and Bagalkote district were taken over by British. Narashima Dattatreya Pedkar revolted against British and declared himself as king. But very soon under the leadership of A. Bettington, Badami was recaptured under the British and the entire region came under the Bombay presidency.

□□□□□

⁸⁷ Ibid –p-136

