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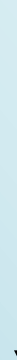


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A HISTORICAL TEMPLES OF ALAND TALUKA

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INTRODUCTION

Located in the northern part of Karnataka, Kalaburagi District is geographically, historically, religiously and culturally rich and diverse. Being a part of the Deccan plateau, it has fertile black cotton soil and the plains of the river Krishna and Bhima with their tributaries like Kagin, Amaraja and Bennetore have provided suitable environment for human habitation from remote times Hagaratagi, Yammigudda, Rajankolur and Vibhutihalli in the district. Which have remains of the Shatavahanaperiod. At Malkhed, which is sused to have been the cpital of the Rashtrakuras, and in other places like Shiraval, Seda, Miryan, Chicholi, Nidagundi, Sulepete, Gadikeshwar etc. are remains of the Rashtkut period. This shows that earlier Jainism was deeply influential in the region. The religious buildings like Mosques, Dargahs and Ashurkhanas may be seen in many places throughout the district. Including Kalaburagi, Aland, Afzalpur, Sedma, chitapur, chincholli and of Gulbarga Khwazabande Nawaz Dargh in Kalaburagi. The district has several churches belonging to Variouschristian groups. Some of which date back to as early the Porruguese; there are as many as nine churches in Kalaburagi town alone.

Aland is a town in Kalaburagi district in the state of Karnataka, India. It is the headquarters of Aland Taluk. Aland is located at 17 34N 76 34E17.57E.1 it has an average elevation of 480 meters (1574 feet). The town is spread over an area of 8km². 2Aland Taluk border Kalaburagi Taluk of Kalburagi district to the east, Sedmtluk of Klaburagi district to the south, Bsavakalyn taluk of Bidar district to the north-west. It is situated 48km norh-west of Kalaburgi and 565km north of Bangalore. Amarja river flows through this Taluk.3 it consists of Forty villages namely, Alanga, Ambalg, Belamagi, Bhodhan, Bhusnur, Chainchnsoor, DargaSirur, Dhangapur, Duttargaon, Gola(b)

HISTORICAL BACKGROUND OF ALAND

Alanda 935,245) is a Taluk place of historical importance situated 48 km north-west of Kalaburagiand 656 km noth of Bangalore. It is famous for the ladle Mashk Dargah. In ancient inscriptions it is mentioned as "Alandapur"and "Alande". It ws the administrative headquarters of a thousand villages and important trading centre. In the 15th Century the Russian traveler Nikerin, who visited the Bahmniempire, informs that this was a densly populated place where 20,000 horses were traded on weekly market days. Bhavani Anandidevi is a native of this place and hence the place is named Alandpur.

A Kannada inscription of the time of the Kalynachalukyas and three Persian inscriptions of the Adil Shahis of Bijapur have so far been reported from this place. Of these, one of 1082 located in the compound of the Ladle Mashak Dargh, registers various grants for god Svayambhu Someshvara built by Nacgana Dandanatha, when yuvaraja Mallikarjuna was administering Alanda 1000. The yuvaraja and others gave grants at the request of Chandaladevi, the queen of Vikramaditya VI. The grant included tolls like ettinaperjunga of 1000 geru, belkote, vaddawavula, etc. It is further recorded that for perpetual lamp of the god, monthly 10 panmasere given from the mint at Alanda and for the student manis(boys) four mango trees were given from the mango grove of Baladeva. In view of the fact numerous inscriptions refer to this temple, it appears that this place was formerly an important religious centre. But today there are no traces of the svayambhu Someshvara temple. The local people opine that the Someshwara temple was located in the same area where the ladle Mashak Dargh is found today. It is also stated by the local that Raghva Chaitanyas Samadhi is also located in the same locality. Situated amidst the hills outside the village on the stream called matakitnde Halla is the Hastamallikeshvar temple where hastamllikacharya, the preceptor of Shankaracharya, is believed to have stayed for a few days. There are seven jyotirlingas here. It is also believed that the source of the Amarjariver is near Alanda and that the Amareshwaralinga is situated there. The temple of Amba (Tulja) Bhavani is in the village. About the centre of the village is located the Pashavantha Basadi. Besides the stone images of Chauvistirthankaras and Padmavatiyakshi, marbles, brass and bronze images are also found here. The inscription in the Basadi refers to the Rathnatraya Basadi. According to Abbalurucharitra, Ekantadaramayya, a Shrana of Veerashaiva origin, who in 12th century propagated the worship of shiva in sthavara ling form, opposed the Jainas and achieved victory over them by demonstrating in Abblur (Hirekerur Taluk, Dharwad District) the miraculous deed of regaining his severed head (Shivas-Pavada), belonged to the potedarfamily of Alanda. In 1984 a temple of Ekantadaramayya was constructed on the spot where he is believed to have taken birth. The Jani Patel family here possesses a set of copper-plates containing Bommalingapurana. Two paper manuscripts of BommalingadevaraKavya on the theme of Sharana Bommalinga composed in Bhamini Shatpadi (metre) are available in addition to the bommalingapurana composed by revanayyawami of Talewad who lived about 100 years ago. The copper-plates mentioned above are too examined against the contents of these manuscripts.

HISTORICAL TEMPLES OF ALAND TALUKA

MALLIKARJUNA TEMPLE OF BODHANA:

Bodhana(2530) is a historical place situated 35 km east of Alanda, the Taluk headquarters, via Kadaganchi and 33 km north-west of Gulbarga via chinchanasur, on the right bank of Bennetore river. Mentioned in ancient inscription as 'Priya Bodhana', it was a 'saraswatipura' during the time of Maleymati, the queen of the Kalyana Chalukya king Vikramaditya VI. It was anciently located in Gonka-120 kampana of Alanda-1000 division. So far, a solitary inscription has been reported from this place. This inscription lying in front of the Mallikarjuna temple belongs to the time of Jagadekamalla II, the Kalyana Chalukya king. It informs that in 1142 Naranadeva Dandanayaka, the prabhu of Bodhana, caused to be erected a Trikuta temple for gods mallikarjuna, Keshava and Mulashtanadeva and installed in it gods Maheshvara, Murari, Kumara, Bhairava, Chandi, Bhanu, Phani, Ganatha and Saptamatrikas, and on that occasion for worship in the temple, Bammanyayana gave land grant.

The inscription reveals at the end that the epigraph was composed by sahaja-kavi-sarvabhauma Madhva. Thus it becomes clear that the mallikarjuna temple containing the inscription in question itself is the Trikuta temple referred to in it. This temple consists of three separate garbhagrihas with antaralas joined together by a common navaranga. In the principal garbhagriha is a Shivalinga (Mulasthanadeva) and its doorframe is beautiful with three shakha decoration. The architrave has five superstructure models which are attractive. In the navaranga are eight devakoshtas some of which contains two and half feet tall Brahma, Bhairava and Ganapathi images. The pillars of the navaranga are attractive and its doorframe is decorated with four shakhas, Gajalakshmi being in lalata. In front of this temple is a hero-stone of about 13th century. A part from these, there are in the village modern temples of Basavanna, Mahadeva, Mahantesha, Bairappa, Hanumantha, Ambabhavani, Lakshmi, Katamma and Akkamahadevi besides a mosque and three Dargahs.

THRI KOTA TEMPLE OF CHINCHOLI (B):

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

BHOGALINGESHWAR TEMPLE OF DHUTARAGAON:

Dhutaragaon (4,407) is place of historical importance located 20km south-east of Alanda, the Talu headquarters, and 38km north-west of Kalaburagi. Mentioned in ancient inscriptions as dhuttaragaon. This was an agrahara and so far only one inscription is reported from here. Standing near the Bhogalingeshwara temple in the village, this record belongs to the reign of Kalyanchalukya king Vikramaditya VI and informs that in 1109, the prabhu of the village gave 50 mattars of land for the worship of god Keshava (whose temple was) caused to be constructed in sarvanmasyad-agrahara Dutturgaon by the senior queen Achaladevi. The temple of bhogalingeshwar where this inscription is located is simple. But the Siddhayappa temple on the kadaganchi road outside the village is an ancient temple in dilapidated condition. This east-facing temple consisted of a garbhagriha, an antaral and a navaranga. The garbhagrih enshrines a Shivalinga and its doorframe is decorated with three Shakas and gajalakshmi in the lalata. The pillars of navaranga are decorated with liner patterns and its attractive doorframe has

three shakas. The Vireshwar temple here, though recent, has a beautiful superstructure decorated with sculptures done in mortar. In addition to this there are in the village modern temples of Biradeva, Amreshwara, Manikeshwara, Gajanana, Hanumanta, Chudeshwari, Lakshmidēvi, and Margamma as also Shanteshwara Math.

VISHAPRAHARA BHOGALINGESHWAR TEMPLE OF HIRE JHALAKI (ZALKI):

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

RAMALINGESHWAR TEMPLE OF HODALA:

Hodala (1,620) is a place of historical importance located on the right bank of the river bennetore, 40km east via Kadaganchi from Alanda, the taluk headquarters, and 37km north via chinchanasuru from Kalaburagi. It is better to reach this place from Kalaburagi. In ancient inscriptions it is mentioned as 'Podalu' Podal and Hodala and it then belonged to Gonka 120 division chaluksyas of Kalyna and one of Seunas of Devagiri. Of these an inscription of 1180 belonging to kalachuriSankrama informs about the construction of magnificent trikuta temple for gods. Habbeshwara, Ramanath and Keshava in hodala by Duggana and his son Bommarasa and a grant of 20 mattars of land for these gods by mahabalesh waravira gonkarka and Mallidevarasa. Another inscription on the same occasion records grant of various tolls for the gods by members of the trading community. Two more inscriptions inform that for the same gods the two villages of Chikka-Javalige and Vaggadari were given, while the inscription of 1185. Belong to the kalyanachalukya king Someshwara IV informs of the grant of Betta-javarige village for prasanna Rameshwaradeva of hodala; it also furnishes the important that Chavana Dandanayaka caused to be built Sri Nandikeshwaralaya (Nandimandapa) here. Incidentally it also refers to the neighbouring villages of Sagarā, mududuge and Ambulage. The Hodala Sri Prasannameshwara temple mentioned in the inscriptions is the present Ramlingeswara temple. This is an east-facing trikuta temple standing on a high jagati (platform) it consists of three separate garbhagrihas with open antaralas held together by a common navaranga and a mukhamandapa on its east. In the chief garbhagriha is Shivlinga while the remaining two are empty. All the garbhagrihas are decorated with four shakhas with gajalakshmi in the lalata. In the navaranga are devakoshtas containing beautiful sculptures of Saptamatrikas, Prviti-Parmeshwara, Mahishamardini, Kartikeya and ganapathi. The central ceiling of the navaranga is decorated with beautiful sculptures of Ashtadikpalakas and the pillars are striking with ornamental carvings. The ceiling of the navaranga are also magnificent and the doorframes have large sized shafted varapalakas, chauri-bearing lady attendants and Uma-Maheshwara riding Nandi which are of catching beauty. In the upper part are makaratoranas. The outer well of this temple also has devakoshtas which are damaged. To the east of the Rameshwara temple are a spacious open Nandimandapa and mukhamandapa of which the Nandimandapa enshrines a Nandi and has in all its ceiling lotuses. That this was caused to be

constructed by Chavandandanayaka in 1185th is revealed by the inscription there, Apart from these there are in the village modern temples of Mahadev, Basavanna, Biradeva, Hanumanta, Lakshmi and Durgamatta land and a house site to sculptor Maroja of that temple for looking after the maintenance of the temple.

MALLIKARJUN TEMPLE OF KADAGANCHI:

Kadaganchi (6,899) is 15km away from Alanda, the Taluk headquarters, located on Alanda Kalaburagi rad. So far only one inscription, of 12th Century, which is damaged, is reported from this place. It mentions bhaskara Bhatta of Ankulgakote (Ankulga fort) and informs of a land grant for a temple, but the contents are not clear. However, an inscription of 1117 from Kalaburagi refers to the temple, of Mallikarjuna erected by govindajiya at kadganchi and records grants of six matter land and village Aneganuru by Mahamandaleshvrahemmadiyrasa. Kesimmarasa, the prabhu of Kadaganchi and two others for worship in that temple. There is no ancient temple in the village today. But there are ancient sculptures of ganapathi, Surya, Sivalinga, Yaksha, Mahishamardini, Bhairava, Nandi, Naga and Padmasinatirthnkara lying uncared near the hanumanta, Mallikarjun and Mahadeva temples.

Sayamadeva of Kadganchi, a disciple of the Dattatreya incarnate Narsimha Sarswati, composed in 1420 the story of Guru dattatreya narrated by his preceptor in Marathi. It is a work used for recitation and the original manuscript of this work is in this place. This apart, the place has modern temples of Panchalingeshwara, Dattatreya, Mallikarjuna, Hanumanta, Chaudamma, Margamma, Lakkamma, Devamma, Siddheshwara, Chandatayi, etc

SIDDESHWAR TEMPLE OF LAD CHINCHOLI:

Lad chincholi (2,606) is a place of historical importance located on Alanda-kalaburagi road 15km south-east of Alanda, the Taluk headquarters, and five km north-west of Kadganchi. No inscription has been reported from here si far. Yet it is a place worthy of visit attractive temple consists of garbhagriha, an open antarala and a open navaranga provided on three sides with mukhamantapas. In the garbhagriha is a Shivalinga and the doorfrme is decorated with four Shakhas carrying a Gajalakshmi in the lalata. The navaranga has four type of pillars and along the kakshasana having Jalandhras are short pillars resulting in a roof which is flat at the centre and sloping along the sides. The central ceiling is decorated with ashtadikpalakas. On the all the three sides of the exterior wall of the garbhagriha are devakoshthas of which two contain images of Brahma and Vishnu. On the wall which rises on a high adhishtana there are relief sculptures of beautiful dames in standing postures. The Pranala (outlet for oblation water) of the Garbhagriha is of Makaramukha type. The rear few of the kakshasana in the navrangacriescrvings of miniature pillars, miniature shikhara models and miniature sculptures. The garbhagriha carries a dwarf supetrstructure of nerthenveriety. The annual fair of Siddheshwara is celebrated for five days and the chariot festival takes place on the fifth day from Ugadi. The mallikarjuna temple here is in a deteriorated condition and near it are a mutilated Jaina inscription and few Masti Stones. In the compound of the Hanumanta temple is a mutilated image of Parshvanatha in standing posture. Images of Surya, Ganapa, Gajalakshmi and Nagarjuna. Apart from these, there are in the village modern temples of Lakshmi, Maragamma, etc.

KHANDESHWAR TEMPLE OF MADANA HIPPARAGI:

Madnahippargi (7,655) is a place of religious and historical importance on the border of Karnataka and Maharashtra located 30 km south-west of Alanda, the taluk headquarters. Since the remains of the period of the Chalukyas of Kalyana are found scattered in the village its antiquity can be pushed back to circa 11-12th Century. An inscription said to be near the Hirematha here is yet to be reported. This place is famous for the ShivalingeshwaraViraktaMatha containing throne (Gadduge) of shivalingeshwara, who, about four-hundred years ago, propagated the teachings of Virashaiva sect and created religious awareness. The Mahalingadeva near this Math belongs to the kalyanachalukya period. The famous khandeshwara pillar of Khadoba is situated in the Sangameshwara temple which enshrines a Shivalinga.

SHANKARLINGA TEMPLE OF MADIYALA:

Madiyala (5,799) is a place of historical importance located 24km south-west of Alanda, the Taluk headquarters. Mentioned in ancient inscription as 'Madiphala' and 'Agrahara' Madiphala. Formerly this village was located in Gonka0120 of Alande 1000 division Eight inscription are so far reported from this place and two more discovered recently are being reported here for the first time. The inscriptions of 1046th and 1055th in the Ishwara in the neighboring village of Nimbargi refer to the grants given by mahamandaleshwara Devanagarasa for the temple of Svayambhu Kotishankara temple erected by himself in Madiphala. Another inscription of 1098th informs that at the request of Abhavamalla, the son of Devanagaras, 200 mattars of land was given as gift into the hands of Srveshwara, the acharya of the matha attached to the temple. All the inscriptions including the one of 1184th found on the pillar of the mukhamandapa of the Shankaralinga temple in Madiyala record grants for god Svayambhu Kotishankaradeva. They incidentally provide information relating to the well of Shakara temple, relating to taxes called ganayile and tippe-unka, relating to the site of the Matha and relating to tax on Madake (pottery) and Harave. Near the Lamani Tanda one and half km away outside the village is the Mallayya temple. This is a large temple. The inscription on stone at the entrance of the compound of this temple belongs to circa 12th century and, being reported here for the first time, mentions heggade Mallarasa, Masiyala, Subhacharitam and Sarvesh-acharya. The annual fair of the temple takes place on the seventh day from the Chatti Amavasye. The attractive Shankaralinga temple at the entrance to the village itself is the svayambhu Kotishankara temple mentioned in the inscriptions. This east-facing temple consists of a garbhagriha, an antarala, a navaranga and a mukhamandapa. In the garbhagriha is Sivalinga and its doorframe is decorated with five shakhas with Gajalakshmi in the lalata. Interesting are a couple of mithuna carvings to the left of the doorframe. In the antarala is a beautiful chandrasila. The base part of one of the central pillars is carved beautifully with relief sculptures of Surya, Ganapathi, Sarswati and Anantapadmanabha. The navaranga has entrance doorways from three sides of which the southern doorway has a mantap and the northern has doorframe of panch-shakha type. The principal doorway has decoration of four shakhas. All these are attractive. The wall of the temple is unpretentious and near the southern doorway is in ancient ell. There is also a hero-stone belonging to circa 13th Century. Standing at a distance of about 40 feet in front of this temple is the temple of Basavanna facing the main shrine appears to be the bhogeshwara temple mentioned in the inscriptions. This Nandimandapa has doorways from the east and west quarters which are decorated with three shakhas and carry carvings of Sarswati and Ganapathi in the lalata. The

kalyana-mantapa (Kalyanamatha) to the right of the Shankarlinga temple is square on plan and though it is provided with entrance doorways from the north, south and east quarters only the doorway on the north side remains today. This doorframe is decorated with three shakhas with carvings of Sarswati in the lalata and Ganapathi in the uttranga. To the upper right side of this doorframe the carvings of monkey and crocodiles reminds the Panchatantra story, being reported for the first time here, and on the left side is a mithuna sculptures, The small 12th century inscription on the uttranga mentions about acharya Dhruveshwara and the mantha of Shankaradevalaya and is being reported here for the first time. It becomes clear from inscription that this is the Matha of the Shankara temple.

About two km. west of the village is the pond called “ramtirtha” and nearby it is a north-facing 12th century temple called Ramalinga temple. In the garbhagriha of this temple is a Shivalinga with lustral chute to its right. The doorframe of the antarala is simple and the left portion of the navaranga is deteriorated. On the way to this temple is the Yallamma temple and nearby it is Setagavva temple. The women, on the fifth day after being delivered place a cradle and worship Brahmalinga and Setagavve. The Allamprabhu temple/Dargh has a Shivalinga and Mazar and is a symbol of Hindu, Muslim amity. On the day of holi, the priest of this temple dresses like a Muslim Fakir and goes on foot to Astur (Bidar District) village and initiates the urus of Ahamad Shahwali which takes place there.

SOMALINGESHWARA TEMPLE OF MOGHA (B):

This Somalingeshwara temple of Mogha (B) village of Aland taluka is an east facing trikuta temple. The three garbhagrihas together with open antaralas are arranged on three sides of a common navaranga with a mukhamandapa in front. All garbhagrihas contain Shivalingas and their beautiful doorframes are decorated with three shakhas. There are six devakoshtas in the navaranga and the images they contained originally have disappeared. The pillars of the navaranga are simple and the ceiling is decorated with lotuses. The principal doorframe of the temple is also decorated with three shakhas and carries a carving of Ganapathi in the lalata. Standing on a high platform, the temple has multi-angled plan and its walls are unpretentious, while the superstructures have disappeared.

KSHAIMALINGESHWAR TEMPLE NARONA:

Narona (6,610) is a place of historical importance 25km south-east via kadaganchi from Alanda, the Taluka headquarters, and 34km north-west of Kalaburagi via Chinchanasuru. The local tradition asserts that Rama, on his way back to Ayodhya after slaying Ravana, came to Narona and having worshipped the Rama, on his way back to Ayodhya after laying Ravana, came to Narona and having worshipped the Kartika linga here got rid of the sin of having slain Ravana, hence the place came to be known as ‘Na Ravana’. It is also believed that sage Agastya had rested here. On the basis of inscriptions the antiquity of Narona can be traced back to 11-2th Century. Mentioned as ‘Naravani’ in inscriptions. It was an administrative headquarters of 12 villages (Kampana) located in Gonka-120 in Alande-1000 division, as I known from the stone inscription of 1142th from the neighboring village of bodhan. But so far no inscription has been reported from this place. However, owing to the presence of temples of

Kartikey and Kshemalingeshwara and an underground temple of Vishnu it has assumed fame and has grown into a sacred Kshetra named 'Kshetrapala'

It is locally believed that a visit to this place (Kshetrapal) located three km away between Naron and Chinchansuru would procure the merit of having visited all the sacred kshetras of the country. Here there are eight thirthas called Gupta, Narsimha, Lakshmi, Sarva, Bhavanasa, rudra, etc. of these the Guptatirtha takes birth about a fourlong from the Kshetra and flows throughout the year forming a valley. The bhavanasi-tirtha is within a cave containing terrific sculptures of kalika and Bhairva. The remaining tirthas are large sacred pools. The kshemalingeshwara is an ancient but simple temple. The kartikeyaswami temple is surrounded by water and fair takes place every three years here.

KOTI SHANKAR TEMPLE OF NIMBARGI:

Nimbargi (6,345) is place of historical importance, situated 20 km south of Alanda, the Taluk headquarters, and eight km north-west of Gangagapura station, located on the Alanda-Devaraganapura road. Mentioned in ancient inscriptions as Nimbargi, it was in the Kampna called Gonka-120 which was in turn located in the administrative division called Alande-1000. So far four inscriptions are reported from this place. Of these three record grants for construction and maintenance of SvyayambhuKotiShankara temple and for the Matha, in the neighbouring village of 'Agrahar Madhiphala' (Madiyala). The inscription of 1134th in the navaranga of the Ishwara temple located in the centre of the village belongs to the reign of Kalyana Chalukya king Someshwara III and informs that Narayanachry, the ancestor of Kalidev, the head of the village, had obtained the Nimbargi village as gift from the Badami Chalukya king Vikramaditya, and the Vikramaditya VI had granted approval for Kalideva's father chimla as the Prabhu of nimbargi. Further it informs that in 1134thBC Kalideva built a beautiful trikuta temple for gods Abhinvakalideveshwara, Channakeshava and Udayadity in Nimbargind gave various grants for the worship of the gods, for the Satra (choultry) and for reading Purana. The temple containing the inscription is itself the trikuta temple and it is very attractive. This north-facing temple has three separate garbhagrihs with antaralas arranged round a common navaranga, with kakshasana for fore part. The garbhagrihas on the south and west have shivlings while the garbhagriha on the east has a pitch for holding Adity image. The central pillars of the navaranga are smoothly finished and polished and the ceiling has an attractive lotus surrounded by ashta-dikpalakas. At the entrance to the temple there are steps flanked by elephantine balustrades. The navaranga has six devakoshtas whose sculptures have disappeared. In between the pilasters of the wall between south and west garbhagrihas and the antaralas are four and half feet tall graceful relief sculptures of Nataraja, Bhairava, standing twoarmed Ganesha, Bhairavi, amorous mithun couple and damsels in various charming postures. Standing on an elevated platform, the temple's adishthana has a decorative band of vajra (diamond) motifs while the back of kakshasna carries a beautiful relief of row of elephants in procession. In front of the Hanumant temple located near this temple are beautiful sculptures of bhairava and bhairavi. The Ishwara temple is another monumental and beautiful work of art. Surrounded by spacious prakar, the temple consists of garbhagriha, an antarala and an open navaranga, the last of which has an entrance passage from the south side with a dvaramandaa. The garbhagriha enshrines a Shivalinga and its doorframe is decorated with triskhas and carries a carving of Ganapathi in the lintel. The threshold of garbhagriha is attractive with a beautiful chandrasila before it. On either side of the antarala are beautiful jalandras. There are four devakoshtas in the navaranga. The pillars of navaranga are smooth and shine

with polish while the central ceiling is decorated with a lotus surrounded by ashtadikalakas. The Kumbar-house temple located at the centre of the village is in ancient one and only retains the square navaranga portion; there is no sculptures here. Beside this are the remains of an ancient temple called DhramarajaMatha. These belong to 12th century. The Mallikarjuna temple here is another attractive temple consisting of garbhagriha, an antarala and a navaranga, provided with an entrance from the north side. In the garbhagriha is a Shivlinga, while its beautiful doorframe is decorated with panchasakhas. There is an attractive chandrasila in the antarala whose lintel is decorated with makartorana. The Kalleshwara and Someshwar temples although are ancient temples smaller in size but in dilapidated condition. The SharanaBasaveshwara temple outside the village is built after the model of SharanaBasaveshwara temple in Kalaburagi Maragamma, etc. as also Viraktamha, Gaddugematha Kumbaramatha. The Gavishwaramath is desired. The ancient JainaBasadi has today become spot for throwing garbage. There are also a JummaMsjid and Darghas of Hazarat Baba Fakruddin and Shah Hussein Badshah.

KALLESHWAR TEMPLE OF PADASAVALGI:

Padasavalgi (3,769) is located 12km west of Aland, the Taluk headquarters, Mentioned in ancient inscriptions as PattaSavalgi, the place has yielded only one inscription so far. Located in front of the Kalleshwara temple, it belongs to the reign of the KalyanChalukya king Vikramaditya VI. It records the grants by various officers in 1110th BC for gods kalideveshwara, Singeshwara and Someshwara of Patta Savalige. The Kalleshwara temple in the Kumbhara lane in the village is the Trikuta temple mentioned in the inscription and consists of three separate garbhagrihas with open antaralas arranged around a common navarang. The principal garbhagriha and the southern garbhagriha contain Sivalingas while the third one is empty. The doorframe of these are decorated with trisakhas and continGajalakshmi figures in the lalatas. The threshold of the principal garbhagriha is very attractive and before it, is beautiful chandrsila. In the navaranga there are two devakoshthas containing sculptures of Keshava and Naga. The front part of the navaranga has kakshasana. The will of this temple is unpretentious. There is hero-stone beside it. To the right side of this temple is the temple of goddess Saraswati which contains a beautiful sculptures of Saraswati seated in Padmasana. Its doorframe is decorated with chaussakhas while the lalata has a carving of Ganapathi. On the wall of the ardhmantapa is a beautiful relief sculpture of Natya Ganesha. It appears to have been a school in the past. In the village there are partially dilapidated ancient temples of Someshwara and Shambulingadeva. The Channakeshwa temple is an underground temple and contains a beautiful and delicately carved life-size statue of god Channakesjwa. The revaneshwara temple outside the village has multiple angled plan, consists of circular Rashi chakra. Outside the village there is a Dharmaraja temple where ancient sculptural remains are found

MALLIKARJUNA TEMPLE OF RUDRAWADI:

The Mallikarjuna temple of rudrawadi village of Aland taluka represents the trikuta Channakeshw temple mentioned in the inscriptions and it consists of three separate garbhagrihas with antaralas held together by a common navarang. In the principal garbhagrihs is a Shivling while the north garbhagriha enshrines as sthanaka image of Vishnu of four and half feet high. The image in the south garbhagrihas is missing. The doorframes of these are decorated with three shakhas with Gajalakshmi in the lalata .in the navaranga are pillars of three types

and the central ceiling depicts a lotus. The front part of the navaranga has kakshana, which is extended up to the pushkarni in form recently. The pushkarni in front of the temple is rectangular and has flights of stairs from two sides. This east-facing temple stands on a high platform and its walls are unpretentious. The fair of this temple is celebrated on a grand scale on the chaitra Suddha

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