

## **Jain Inscriptions of Huvinahadagali Taluk**

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The geographical background should be examined when it comes to the study of inscriptions in Huvinahadagali Taluk in Ballari district of Karnataka. Due to the surrounding geographical environment of Huvinahadagali here human culture was formed. It is important to know how important geographical factors in the geographical environment are to play in the development of human culture.

That is why B.C. Third-century Greek historian Polybius said, "Only geographical backgrounds can be properly understood in history."<sup>1</sup>

The taluk is one of the seven taluks in the Bellary district. Hagaribommanahalli on the east, Harapanahalli taluk in Davanagere district to the south and Mundaragi taluk in the Gadag district to the north and Ranebennur Taluk in Haveri district on the west are boundaries of this taluk. 8 km from Tungabhadra River Taluk Center as the boundary of Taluk on the south and west edge of this taluk. Flows away. Also in the east are the Siddheshwar Hills, the Huligudda Hill in the west, and the Malleshwara Hills on the south. Tungabhadra is flowing in the north. It is found that Ranebennur, Haveri and Shirahatti taluks are separated from the Hadagali taluk because the river flows slightly beyond the Taluk border on the southern and western edge of the taluk. It is a part of the Kaluburgi Revenue Division, which comes under the Hosapete subdivision and the same income circle. It is also the center of the ZillaPanchayat Engineering subdivision. The area and population of this taluk has been ranked sixth in the district. Currently, the average temperature here is 26.40, and the latter is 70. Also, the wind movement is about 5.5 km per hour. It's fast. The towns near Mundaragiri, Lakshmeshwar, Hospet, Gadag and Hadgali. Kannada is the native language. Telugu, Urdu, Tamil, Hindi, and English are spoken and interviewed. People can easily avail buses and trains to reach here. There are railway stations in Harihara and Ranibennur near Hadagali. 10 km. The nearest railway station is Ranibennur, which can be reached by bus from there. 103 km Travelers can hire a train or hire a flight to reach Hubli via Koppal and Mundaragi via bus. From Bangalore, travelers from Mysore can reach the Harihara by train and then take a bus to Harapanahalli and reach the destination. You can reach the destination via bus or bus via Hosapete. The main roads of the State, District Highways and Talukas cross here and connect to other areas.<sup>2</sup>

Hadagali, the hottest town of "Malligeya tavaruru" and the "Malligeya Nadu", is located in the southwestern part of the Ballari district of Karnataka state. It lies between 14<sup>0</sup>54'55" North Pas and 76<sup>0</sup>00'20" east longitude and is 537 meters above sea level. The Hadagali is the current town panchayat center and taluk center. It is about 150 km from the district headquarters of Ballari. And 341 km from the capital city of Bangalore. The Hadagali was first named as hobali. Then it became as taluk. In the name of this area, formerly known as the huvinahadagali, the term `Huvina' was lost in time as remained as hadagali. But it is recorded in the government records as Huvinahadagali. Today it is also used in the language of the people as the Hadagali, the hadagli, and the Huvinahadagali. The total geographical area of this taluk is 2,34,317.17 square kilometers.

There is Huvinahadagali (99,406.87), Hirehadagali (68,262.18) and Itagi (66,648.12) are divided for administrative convenience.<sup>3</sup> There are 1 town panchayats, 24 gram panchayats and a total of 112 villages in which 56 villages are revenue villages. According to the 2011 census, the total population is 1,95,219 (males -98,853 females -96,366). Sexual ratio is 970.<sup>4</sup>

The best geographical environment in the Hadagali taluk has allowed human settlement from prehistoric times. From its prehistoric times, it has played its own role in various periods of history.

Historically, different areas of the taluk have long been inhabited. The fertile land of this place has been a major part of human history as it is not easy for a any attack/wars. Hence, prehistoric humans have lived in different parts of the habitat environment in the past. In return, many traces are seen. These are the only means to understand the lifestyle of the human beings who lived here.

Environment of Huvinahadagali is known for many different features. The geographical aspects of Huvinahadagali have been influenced the florishment human culture.

Hadagali is one among the seven taluks of Ballari district. The taluk is bounded on the south by the Harpanahalli tauk of Davanagere district, on the north by Mundargi of Gadag district, on the east by the Hagaribommanahalli taluk and on the west by Haveri and Ranebennur taluks of Haveri district. The geographical area of the taluk is 2,34,317.17 sq.km.

The geographical environment of Hadagali has been very conducive for human habitation since prehistoric period and as a result this place has attained historical significance. This place has played a vital role in various historical phases as it is very close to the vicinity of Hampi where Vijayanagara Empire was established.

The fertile soil and natural cover of geographical environment has become indispensable for human habitation. The ancient and historical remnants available in this taluk make this amply clear that this taluk was an ideal place for human habitation since ages. The ancient remnants in this taluk are the replica for the social set up and culture. More than 28 historical sites belonging to primitive man have been found in this taluk. Neolithic evidences have been found in Kuruvatti, Mylara, Allipura, Magala, Rajavala and other places in this taluk. The Iron and Bronze Age remnants have also been found in Allipura, Navali, Magala, Rajavala and Huliguuda villages. The remains of megalithic age have been excavated in Hadagali, Kuruvatti and Kattebennur villages. However, these archeological and historical sites have either been destroyed or on the verge of decay owing to poor management.

This taluk was ruled over by many dynasties such as Mauryans, Shatavahanas, Badami Chalukyas, Dwarasamudra Hoysalas, Kings of Kummatadurga, Kurugodu Sindhs, Rashtrakutas, Kalyani Chalukyas, Devagiri Yadavas, Kakatiyas, Nolambas, Sevunas, Vijayanagra Kings, and feudal lords, Mysore Wodeyars, Mysore Sultans and the British. All these dynasties have contributed their bit for the cultural exuberance of this area. The inscriptions available in this taluk are instrumental in understanding the significance of this place. Many rulers have built temples and monuments which of primary importance even for today. These temples and monuments stand eloquent testimony for the asthetic sense of the bygone era. The religious monuments drive home that this place was known for religious bonhomie. Mylara, Kuruvatti, Magala, Hadagali and other places in this place are the most sought after religious places even today. These places have not remained as religious centers but also major tourist destinations. Historians, foreign tourists, scholars, devotees, travelers have been visiting these places for various reasons. The temples of this taluk are indeed the architectural marvels which have attracted foreign tourists. The idols, temples and the inscriptions available in this taluk have gained significance for all these reasons.

The study on idol sculpture and architecture is often equated with the administration of dynasties. No art would cherish without the support of patrons. The ancient Indian Art has always

been patronized by Kings and dynasties. The flourishing of architecture was influenced by the rise and fall of dynasties. The architectural and cultural affluence and abundance reflected the richness of a ruler and his territory.

According to the 2011 census, the total population of the Hadagali Taluk was 1,95,219. It has a population of 27,967 in urban areas, with a population of 1,67,252 living in rural areas. Per square kilometer The population density is 218 square kilometers. The total literacy rate in the taluk is 72.08% whereas the literacy rate of men is 81.43% and the female literacy rate is 62.40%.<sup>5</sup> The above figures show that the number of people living in rural areas is higher than the urban area. In addition, female literacy rates are lower than that of men. There are many caste people living here and there are also agricultural based artisans. There are people of many professions, such as pottery, cobbler, carpenter. And there are also those who are labours lead life. Agricultural cultivators are more likely to be seen as agriculture is the key ingredient. And there are also people who are migrants. Overall, the economic status of the people here is quite average in comparison with other Taluk areas.

The summer season starts from the end of February and lasts till June. The heat is then average from 16.7<sup>0</sup> to 43.9<sup>0</sup>c. Sometimes it rises from 45<sup>0</sup> to 49<sup>0</sup> c. Monsoon starts in the month of July and lasts till November. Rainfall average is 615.5 mm. There will be winter is from November to February. This area with dry climate is very worthy of human residence.

The total number of livestock population in the wild and hillsides of the region is 1,94,213. The animals and birds found here are leopard, bear, wild boar, hedgehog, fox, deer, wolf, pigeon, wild boar, and peacock, crow, owl, groove, sparrow, kingfisher. Also, the Tungabhadra river waters have crocodiles, fish and frogs. Apart from hare, deer other animals are found here. Cobra, Viper, Water Snake, Green Snake, Bilsuraga, Thread Snake, Panjara, Python, Centipedes and black and reddish scorpion are also seen.

The total geographical area of the taluk is 4,738 hectares. There is 40% of forest. The area is monsoon and occasional rainfall showers are seen. The area is covered by black ore, which is covered by the above shrubs.

In the taluk area there is a sandy red clay and fertile black clay. The soil is helpful to carry out the activities of the agriculture. The predominantly granite rock is available here. The gypsum is available in the Hirehadagali and the Diamond and Red Oak, Devagonadanahalli. The minerals available here have since been used in a variety of ways, such as human evolution.

The annual rainfall in this area is about 615.5 millimeters. The farmers here are mostly dependent on rain. The other way of irrigation is to get water from the lakes, wells and ponds and are engaged in agriculture. Taluk has a total of 94,853 hectares of land, of which 4,738 hectares are covered by forest. According to the latest statistics, there are 12,156 hectares of land available for cultivation. The wasteland is 2,766 hectares. There is a land area of 17,481 hectares worth cultivated and land for total cultivation is 75,361 hectares. In the total land area of the taluk, 3,631 hectares of lift irrigation, 309 hectares of lake irrigation, 1,253 hectares of wells, 17,136 hectares of borewell and 59,557 hectares of agriculture have been cultivated by the rain. 4,450 hectares of land have been marked under the summer irrigation scheme.<sup>6</sup> When observed all these, there is often a dry farming. There is a system of irrigation like lift irrigation, lake irrigation systems, water from the tubing wells. The mainly grown crops are in legumes and cereals. Growing food crops like cotton, corn, paddy, sugarcane, chilli, sunflower, millet, soybeans, wheat, maize and turmeric. In addition, horticultural crops such as fruits, vegetables, veggies, banana, jasmine flower etc. are also grown. Earlier, flower trade was a major commercial activity in the Hadagali. Some statutes from the 11th century AD show that there are areca nut, bamboo and flower gardens. But today the areca nut gardens are not found in this environment. As time goes on, people's lives changed. So today all crops are grown in terms of

commercialization. Overall, the Hadagali identifies itself separately from other taluks in Ballari district.

Tungabhadra and its tributaries, as well as the lake water, have been cultivated by farmers. Some farmers are dependent on rain water harvesting

This terrain surrounded by hills protects the town. The river, the small river, and the streams are common in the hills. The fertile soil surrounding this water area has a rich area of agriculture. Though the soil is fertile, the area has been dried up since it has fallen precipitously. But today the land is irrigated by Singatalur Dam and some lakes and ponds. The geomorphic nature of the ore, mineral, rocky, soil and plants here is a source for human. This should be the inspiration for the ancient man to start the farming.

Overall geographically, Huvinahadagali is ancient area and spread widely. The Tungabhadra River, which flows here, has influenced people in many ways. It is also responsible for the development of many processes.

The temples and inscriptions in this taluk stand as primary sources for a research study on art and architecture. There is an immediate need to survey the temples and inscriptions which are still in original structure. The possible influence of these temples on other temples, their growth, and diversity in sculpting out idols have been categorized in this study. Likewise, inscriptions are also vital historical documents. The inscriptions have also been analyzed in this study. The inscriptions found in this area have been very important in study.

### **Background And Etymology Of Huvinahadagali**

The Huvinahadagali is famous for jasmine flower in the country. So it is called the Malligeaya tavaruru and Malligeaya nadu. The jasmine flower farm is popular here since the past. Earlier in the Vijayanagara Empire, the jasmine flowers were filled in boat transported from the Tungabhadra River to the temple of Lord Virupaksha from Hampi daily. This thought that the name of the town was to be given as 'Huvina Hadagali'. Instead, this town is known to have been named before the Vijayanagara Empire in Hampi (about 300 years ago) was established. It is mentioned in the inscriptions of the Keshava Temple and the inscriptions of the Kalleśvara Temple and other inscriptions during the reign of King Kalyanachalaky of Sixth Vikramaditya. The term Huvinahadagali appears to be present in this eras. Some of the inscriptions found in the Huvinahadagali are named after the name of the town or the area named 'Poovina Padangile', 'Posavadangile'.<sup>7</sup> The name Poovina Padangile means that it is the place where the flower garden or the place where it is preferred to flower merchants. When you write this word separately poovu+ina+ padangile. Poovu means flower. The Padagali means boat, ship. It is understood to that it is the home of those who transported the piles of flower on the raft. In addition, people still believe that they are transporting a floral pile in the raft to reach the Virupaksha of Hampi on the Tungabhadra river.

The continuous part of the Poovina Padangile is found in reference inscriptions such as 'Poovina Posavadangile'. Here is a reference to the word posa. Posa means new, fresh, good, pleasant, clean, clean, unpolluted, and undefiled. That means the floating or floral flower pile is float on the raft. There are people in the belief that new flowers will be picked up, which are fresh and clean and put them on the raft and send them to God of Hampi.

The idea of Huvinahadagali is proposed not only in hadagali inscriptions but also in different village inscriptions of different talukas. Yevuru of Surapur Taluk, Kalaburgi District, Maladaluru in Gadag District Mundaragi taluk (Alur Inscription - AD 1091). It is mentioned in inscription in the town of Kotnakal in Huvinahadagali Taluk, and in inscriptions in the town of Hadagali in the Enagi of HagariBommanahalli Taluk.<sup>8</sup> Inscription (14.1.1259) before the Hanuman Temple of Anagi(14-1-

1259) was ruled by the 13th year of Sevuna Kandaradeva, who ruled from Devagiri. The inscription refers to the Poovina Padangile in the Kogalinadu.<sup>9</sup>

The statute found in Kuruvatti in the same taluk indicates that the Hadagali was referred to as Poovinapadangile. This is the first inscription to refer to this area. As mentioned in this inscription, the Chalukya pilgrimage of the Chalukya Trilokyana Ahavamalladevana was ruled by AD 1045, when he was ruled by his son, Udayaditya, the son of the cousin, his son, Irmadi Jagadekamalla, who donated to temple.

The inscriptions found at the Mallikarjuna Temple of Kuruvatti village in 1104 AD The great grandeur of the Gandharaditya ruler during the reign of Chalukya Tribhuvanamalleva, when Manneya Boppiah captured the village and robbed the village, complained to the king that he had killed the Brahmins, the king ordered him and his descendants not to stay in the village. According to that, Boppiah was mentioned in the presence of 32 thousand people, including Bennevur-12, Nirugunda, Eradu Hadangilegalu, Mangola, Bidarahalli, HahaNoor, Honnavalli, Kuruvatti and Balguli, who drank water at Tripurantaka God and then installed the stone.<sup>10</sup>

In the inscription on the Hanumanth Temple premises of Huvinahadagali, "Siriappa landed on the Hanuman goddess of Huvinahadagali in the time of AchuthaDevaraya.

In total, the Hadagali inscriptions have its own vocabulary, with references to all the above inscriptions known as 'Poovina Padangile', which is now known as 'Huvinahadagali', which has become the 'Hadagali' the reign of the Vijayanagara kings. It can be summarized as follows.

The words Poovinapadangile > Posavadangile>Poovina Posavadangile and 'Eradu Hadangile> are used to describe the Huvinahadagali.

He was ruled by Pallava Permanadi Ballakunde-300, Kogali-500, Kadambalige-1000, Kudiya haravi-70, Karividi-70 and Nolambavadi -32000. When the king was at PoovinaPadangile Ghattiyarasu donated his son, Someshwara Pandita's leg, Jnaneswar Pandit, a disciple of Maleyala scholar of Kogali Mutt.

The inscription found in the Hadagali of 1057 describes the growing flower of 'posavadangile'. According to it, "Poga, Nagavali vana is a padangile, champaka, mocha, pajala, pana, sambrapogavana nagalatiya, nagrahāra". It is evident that in this agrahar, savory, rose, jasmine, perfume, apricot, vines are growing.

There is a mention of Huvinahadagali village in the inscription found at the Panduranga temple premises of the village. During his reign in the year 1062, when Trilokyamalla (1st Someshwara) ruled his son, Vijayaditya, the 120 grandiors of Poovinahadagali, landed a mausoleum to construct the temple of Kalidevaswamy of Poovinahadagali, and exempted some of the tax-paying sculptors. It is also mentioned in the inscription near the southern wall of the Kalleswara temple of the same village. In 1071 AD, the ruler of Chalukya dynasty ruled by Govindadwadi of Tribuvanamalldeva, the commander Chiddayya was in the spirit of conquest and the komaraswamy dhaidibatta and the rest of the Poovina Padagileya came to the king. In the same way ha Poovina hadagaliya keshavaswami the west side of the entrance near the edict of AD. 1090 in the Chalukya ruler tribhuvana malladevana during the reign of his magnificomahamandalesvara tribhuvanamalla pandyadevanu nolambavadi -32000 was ruled by the mighty Brahmin's ravidevana wife rebbaladevi his birthplace, 'poovina Posavadangile' she built Kesava temple and she donated the land for god's services. We find that there is a reference to Brahmins who donated the land for flowering, as well as landscaping, in the presence of the Brahmin Mahajans.<sup>11</sup>

The inscriptions mentioned in this manner are the exceptions, and in time they will find the name of the town in their own vein.

### **Jainism in Karnataka**

Its antiquity has been identified since Chandragupta came to Sravanabelagola in Karnataka with MauryaBhadrabahu. By the 12th century, by the construction of many temples and practices, Jainism acquired the royal residence of the kings of Kannada Nadu. In Ballari district, Jain Basadi's are found mainly in Ballakundi, Kudutini, Hampi, Sindavala, Holagundi, Kogali, and Bagali. Bagali, Kogali and Moragere were sacred Jain basathis. As the religion lost its place in time, the Kudutini, Sindhavala, Sirigere, Holagundi, Bagali and were converted into the Shaiva tradition.

### **Jain inscriptions**



### **Jain Inscription, Holagundi**

The inscription inside the Somanath Temple in Holugundi in Hadagali Taluk is a Jain inscription. This inscription is -1169. The Pandyan ruler Vijayapandya Deva ruled -32000 Mandalik. VijayaPermanadi refers to the name of Nachideva of Manneya. Mallinath praised the governor of the holagundi. indicated that he built the basadi to God Mallinatha and donated land for God's service in front of NagachandraBhattaraka, who belonged to the Mulasangha surstaganada chitrakokyegachha.



### **Jain Inscription, Manyara Masalavada**

The inscription refers to the Jain religion in the Manyara Masalavada. The inscription was found at a ruin site in Urhana Mutt. It is related to the rule of Yadava king Ramachandra Deva. KeshavaPandit, the son of SawantPandit, dedicated the temple of Masalewada and donated to Vaishnava devotee Mahamandaleshwara Bhairava to some Gowdas. The eighth flour and the people of the village and Parisgowda, the head of the Hagaranur, made land for the Pashravnath Temple. This Pasravanath Temple of Masalavada was made by Keshavapanditana's mother Kannai.

Although Jain basadis rarely found in the Huvinahadagali, the Acharyas were able to see the Basatis. Holagundi inscription as acharyanannu 'sadrudada gadhabadhavola sadrudada durmartadelge duyryasahkadrda malipta malteneyasah prabhanildudu chittavrutti sauhardammanaldudasritavinaya manorathvadudavagam (he) Chandra munindranendu maramadebha kesarigalagama kovidaratmatatva vistara visaradarsakala sanyamasarara shesha Bhavya nistarakarendu kude salebanni sutirpudu nagachandrabhattarakadevaram.<sup>15</sup> Digambar branches of religion and Shwetambara gana, gachcha, anvaya, bali made Acharya arhadbali. The Acharya qualified person has revealed that the Sena, Nandi, Deva and Simha have made four branches in the Sravanabelagola inscription. Indra Nandi called these four associations and named them a group. In the group gana, gachha sub group. The inscriptions here refer to these. As the Ashtopasi Bhalara of the Nandibevuru, Nandisingha of KundaKundanvaya of Balakunde, is said to have been referred to as NagachandraBhattaraka, the nagachandrabhattaraka belongs to the Holagundi mulasangha surstaganada chitrakokyegachhakke. Mosalevadada pustakagachha desiganada mulasangha Nemichandra Ravulana shisya Vinayachandradeva refers in the inscription.<sup>16</sup>

The ruined Jain Basadi's Dharawatta of the kattebennur used to construct the Hanuman Temple, which is found at undated inscription no.49. There are some quotations related to Jainism in some villages in the hadagali. By the time these Jain Basadis became centers of Shaivism. Jainism has seen decline in Karnataka since the mid-11th century AD. In Huvinahadagali Taluk, Ballari District, Kattebennur, Uttangi, Talakal, Magala, Itagi etc. But the present Shaivism appears.

**Nishidhi Stone(Tomb Stone):** An ethics erected in honour of beceased jain saint.

Nishidhi Stones have ceased to be commemorated by the Jain community who died in Sallekhana vrata. It is parallel to the words 'nishadin' derived from 'sad'. This means sitting and resting.

Jainism teaches five ethical duties, which it calls five vows. These are called anuvratas for Jain laypersons and mahavratas for jain mendicants. For both its moral precepts preface that the Jain has access to a Guru, deva, doctrine and the individual is free from five offences: doubts about the faith, indecisiveness about the truths of Jainism, sincere desire for Jain teachings, recognition of fellow Jains and admiration for their spiritual pursuits. Such a person undertakes the following five vows of Jainism.

Nishidi stone usually carved in two to three levels. In the first stage a person who receives the instruction in sitting at the Guru, we find the Guru who is chanting the script on the verse. In the second stage, a person learns from the guru and enshrined as he approaches the Siddhi stage. In the third final stage he is liberated and engraved on the Padmasana.

The teacher who preaches is the interpreter of the disciple. This image is usually a sculpture of depressions.

Nishidi Stones reveal the determination of business principles and principles of Jainism. The sculpture of the posture is inscribed on a statutory inscription under the Neem tree. The sculpture is engraved under the sculpture of the couple. This makes us realize that women have equal opportunities in Jain religion.

Nishidi stone Found in the infront of the Itagi nadakacheri. Manyara Masalwada near Veerabhadra Temple we find two nishidi stones. There are also in Holagundi Belleshwara Temple. In the taluk there are many Nishidi Stones.



**Tirthankara, HuvinaHadagali Museum**

The KalyanaChalukya period Nishidi stone found in Itagi has a Jain Tirthankara and a devotee figure. At the top four stage umbrella besides chamaras. It is currently under the Kannada University campus.



**Nishidi Stone, HuvinaHadagali Museum**

In Hadagali Museum collected one of the nishidi stone belongs to Kalyana Chalukyan dynasty AD. In the 11th century in the Mylara. In the nishidi stone Jaina Tirthankara and devotee figure. At the top four stage umbrella besides chamaras.

Nishidi Stones are found in Kattabennur, Hirehadagali, Holagundi, Itagi, Bawihalli, Uttangi.



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