



A SURVEY OF IMPORTANT MONUMENTS IN SINDAGI TALUK, DIST. VIJAYAPUR

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INTRODUCTION

A monument is a type structure that was explicitly created to commemorate a person or event, or which has become relevant to a social group as a part of their remembrance of historic times or cultural heritage, due to its artistic, historical, political, technical or architectural importance. Some of the first monuments were dolmens or menhirs, megalithic constructions built for religious or funerary purposes. Examples of monuments include statues, (war) memorials, forts, temples, historical buildings, archaeological sites, and cultural assets.



Sindagi the headquarters of the Sindgi taluk, is about 33 miles to the south-east of Indi Road railway station. The town is said to have been founded by one Sindu Ballala about A.D. The town was originally called Sindapura.

Somanatha (Someshwara) Temple in Kondaguli.

Also called as Doni Kondaguli, this village was an important agrahara in ancient times. It gained prominence as place of Shivasharana Kesiraja birth and growth. As mentioned in inscriptions, there were Bacheshwara, Somanatha and Traipurusha temples in this village. But at present only Somanatha temple can be seen in the village. An inscription of 1103 AD mentions that Keshiraja the son of Bandhuchintamani Mahasamantadhipathi Nimbannayya constructed the Somanatha temple and donated land measured by Bandhuchintamani measure stick for its maintenance.

Lying underground, this temple has a Garbhagriha, Antarala and a sabhamantapa. The door of the garbhagriha has padma, petal and simhayali designs. There is laxmi in lalata, vesara style shikhara miniature in the lintel, sculptures of dwarapalaks holding damaru, trishul and mace and chauri bearers on either side of the doorframe. There is a linga in the garbhagriha. The sabhamantapa has four pillars designed with square bottom and top, designed pattika, and round lid like design and square phalaks (plates). These pillars also have leaf and stellar designs. There areckakshashanas, pillars in square shape around the sabhamantapa. The sabhamantapa has open mukhamanatap as at east and south. The outer wall is completely underground.

Dattartaeya Temple in Chattarki.

Chattarki is a small village 10 miles from Sindgi. It has a temple of Dattatraya with 30 square sculptured pillars and a square spire. The images in the temple are of Ishwara and Ganapati and there are also several figures both male and female. The temple is in good order and is in use.

Constructed on a high jagati, this temple has a garbhagriha, antarala, sabhamantapa, mukhamantapa and ardhmantapa. Though this temple is heavily ornamented by beautiful carvings and the village finds mention in the inscription (found near Hanuman temple in the village) of Chalukya Vikramaditya VI as Sarvanamasyada agrahara the temple finds no mention in any inscriptions.

The entrance of the garbhagriha has nava shakhas there are floral, sculptural, diamond shaped carvings, padmapattike and half pillars designs with simha yali. There is laxmi holding padma (lotus), dravida shikahara miniatures with minute sculptures. There are dwarapalakas holding discs, conch, lotus, and mace and there are chauri bearers on either sides of the entrance. At the groundsel are kirtimukhas on both sides, chandrashila in the front. An idol of Dattatreya of about 3 feet is installed in the garbhagriha on a peetha, which has six arms holding damaru, trishul, disc and conch and two hands in the front are damaged. There are two pairs of pillars in the open antarala, these pillars are highly ornamented with round lid and square disngns at top and bottom. Two pillars have miniature sculptures of Vishnu, designed lotuses. The sabha mantapa also has four highly ornamented pillars with flowers, floral creepers, garlands, leaves. The temple is in stellar shape from outside. There is a mantapa in front of the temple at a distance of 5 metres which has mukha mantapa on east and west. This mantappa has four pillars similar to those of the sabhamantapa of the temple. There are open mantapas to the north and south of the temple which has pillars with sculptures of Ganesha, Shiva, Vishnu and Laxmi.

Ramalingeshwara Temple in Chandkavate.

Built with igneous rock on a raised basement (platform) this temple has a garbhagriha, an antarala and a sabhamantapa. The doorframe of the garbhagriha on either side has carvings of lotus, petals with miniature sculptures, half pillars, simhayali on upper portion and on lower case has dwarapalakas holding damaru, mace, trishul and naga, chauribearers. There a linga in the garbhagriha installed on a raised platform (which seems to be constructed recently).

The pillars sabhamantapa which is in ruins are decorated with square designs at top and bottom and with padma (lotus) in the middle, pattikas, there are carvings of garland, leaf and chaitya on the top square, round lid like carving. On the four devakoshtas on the pillars are carved in the design of half pillars with pattikas, flower crepers, vesara shikhra pattikas. The stellar shaped outer wall is damaged here and there. There are upana, jagati, double lined kumuda padmas on it. On the outer walls are idols of dancers, musicians, shilabalikas and shaiva-vaishnava etc are engraved.

Ramalinga, Mallikarjuna and Basavanna Temples in Malghan.

Malghan is a small village to the north-east of Sindagi, in inscriptions it is mentioned as saravanamyasada agrahara Malghana in Kumasi-30 kampana under Tardavadi-700 division. A broken inscription in this temple mentions about land grant made by Chalukya King tribhuvanamalla to the temples of Diwakareshwara and Someshwara.⁴⁰ It is difficult to say which is the Ramalinga temple among the two temples mentioned in the inscription.

Ramalinga Temple.

Built on a raised plinth in igneous rock the temple consists of a garbhagriha, an antarala, a sabhamantapa and a mukha mantapa. The doorframe of entrance of the garbhagriha is decorated with padma, floral petals, half pillar, Simha yali, Gajalaxmi on the lalata, on lower case has idols dwarapalakas holding damaru, mace, trishul and chauribearers. There is a linga in the gabhagriha. The open antarala has two square pillars at entrance. The entrance of the sabhamantapa is devastated the four pillars in sabhamantapa which is in ruins are decorated with square designs at top and bottom and with padma (lotus) in the middle, pattikas, there are carvings of garland, leaf, on the top square, round lid like carving. The two devakoshtas of the sabhamantapa are designed with shikhara pattikas of vesara style. In one pillar there is an idol holding chakra, conch and mace, there are saptamatrika idols on another devakoshta. The mukhamantapa consists of kakshasana on either side with two decorated pillars with lintels. At the entrance there are standing sopanas and elephants. The outer wall in simple style is devastated here and there.

Sangameshwara Temple Sindagi.

To the south of Sindagi, is a temple of Sangameshwara. Devotees have to pass through five doors before they reach the shrine. The premises of Sangameshwara temple contain a shrine of the goddess Bhramararnbika. Sindgi has also a palace-like temple of Nilagangamma or Bhagirathi.

In inscriptions the place (Sindagi) is referred as Sindigi Panneradu (12) and agrahara Sindige. An inscription 1220 AD mentions about a construction of a temple by Sovarasa of Soorige. Donation made in livestock, for lamping and renovation of the temple Kumara Jaikarana Deva, Singharasa of Manne.

Built in a spacious premise in igneous rock, this temple has a garbhagriha, an antarala and a sabhamantapa. The doorframe of the garbhagriha has half pillars, upper slabs. There is a linga in the garbhagriha. The doorframe of antarala is similar model. The four pillars in the sabhamantapa has square shape at top and bottom, octagonal in the middle and round pattika and another round lid on the topmost portion and square phalaka on it and bodige. There are devakoshtas decorated with half pillars, pattikas in the walls. In one of them there is an idol of Vishnu. The outer wall is simple and there is a shikhara on the garbhagriha. The large prakara around the temple consists of many temples and idols which seems to be a complex of temples. At sides it has idol of ganesha, idol of Obalavva in front and there is a temple of Brahma behind. There are idols Mahakali, Bhadrakali, Nandi, Shivalinga, Shiva seated on Nandi (Bull), Ganesha, Ashta rishis, Bhairavi and Ugranarsimha etc, in the premise. An entrance built on the northern direction. Devotees have to pass through five doors before they reach the shrine. The premises of Sangameshwara temple contain a shrine of the goddess Bhramararnbika.

Mallikarjun Temple in Devar Navadgi.

Built with igneous rock is a trikutachala temple with three garbhagrihas, an antarala, a sabhamantapa and a mukhamantapa. There is an inscription of 1140 AD in this temple which informs that, Manneya mahamandaleshwara of Elamelnadu of 30 Sovidevrasa pergade made land grant to moolasthanamallikarjuna temple on the request of Daavaraja.

The doorframe of entrance of the northern garbhagriha is decorated with padma, floral petals, half pillar, Simhayali design, Gajalaxmi on the lalata, vesara shikara pattikas, on lower case has idols dwarapalakas holding damaru, mace, trishul and naga, chauribearers. The doorframes of eastern and western garbhagrihas are in same model and style. There are shivalingas in two garbhagrihas only and the eastern garbhagriha has no idol. There is an open antarala to each garbhagriha with two pillars. The six devakoshtas of the sabhamantapa are designed with shikhara pattikas of vesara style. The pillars sabhamantapa which is in ruins are decorated with square designs at top and bottom and with padma (lotus) in the middle, pattikas, there are carvings of garland, leaf and chaitya on the top square, round lid like carving. On the bottom square are carved miniature idols on half pillar style. There are delicately carved Padma and Nandi in the lower portions in the Bhuvaneshwari.

Conclusion

We can agree with A. L. Rowse who says, "One might regard Architecture as History Arrested in Stone", because history tells us how we were and how we changed to survive as the time passed. History is a bridge that connects us to our future. Unless we know how our past was, we will never know how our future is going to be.

Sindagi the headquarters of the Sindgi taluk there are several ancient temples in this taluka also. They are, **Somanatha (Someshwara) Temple Kondaguli, Dattartaeya Temple in Chattarki, Sangameshwara Temple Sindagi. Ramalingeshwara Temple in Chandkavate, Mallikarjun Temple Devar in Navadgi, Ramalinga, Mallikarjuna and Basavanna Temples in Malghan, Sangameshwara Temple Sindagi,**

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