

**Cultural Contributions of Honavaada  
During The Period of Kalyana Chalukyas**

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**Introduction :**

India has contributed a lot in World history, especially in the fields of Religion, spiritual aspects and the art that emerged from them. Hence, itself India is termed as 'land of temples'. In the administrative divisions of Kuntala dynasty, various villages including Tardawadi, display the greatness of culture, art and architecture. The local inscription of 1062 AD, that of Someshwara I (1043-1068) states that (which is written in Halagannada), 'Among thousands of villages, in a groups of Baage fifties of villages, Honnavada is a great Agrahaara (Maha agrahaaram). Hence, the Honavaada village located in Bijapur Taluka today, itself is then among 50 of villages. Now-a-days, the scope for history today is getting extended and Honavaada village has contributed to some extent for the Culture of Karnataka. The area of Honavaada village is 7959 sq. kms.

**Political History Of Honavaada:**

As this village is located in Tardawaadi Baage's 50, its political history appears in the Tardawadi political history. In 450 years of Tardawadi history many dynasties like Rashtrakutas, Kalyana Chalukyas, Kalachuris, Yadavas, Mahamandaleshwaras have ruled it. The earliest witness of history traced in this place is inscription of Amoghavarsha Nrupatunga at Hoovina hipparagi village, that of 862 AD, which depicts the donations made during that period and other 3 inscriptions of Krishna III are traced at Tardawadi. Among these 3 inscriptions, one Kaarjola inscription provides the information of Ahavamalla Tailapa, being Krishna's Maandaleeka, used to rule over Tardawaadi. Hence, it can be known that Tardawadi and Honavaada which comes in the ruling jurisdiction of Tadawadi were ruled by Rashtrakutas. Hence, by these inscriptions, it comes to our knowledge that Tardawadi and Honavada were ruled by Rashtrakutas, Kalyana Chalukyas, Kalachuris and Yadava dynasties.

The inscription of Someshwara II, the Kalyana Chalukya ruler, that of 1074 AD, gives the reference. Besides this, Bhaskar Bhattopadhyaya eing the commander of Someshwara used to look after good administratation of Agrahaaras. Hence it can be known that this village was also had underwent Kalyana Chalukyas.

**Cultural Research Study Of Honavada:**

**1. Social Research :**

Socially, here four class sections were in continuance, viz., Brahmins, Kshatriyas, Vysyas and Shoodras. In inscription of Someshwara I, that of 1062 AD, reference of turning wheels (gaana). Hence it could be understood that there also existed other classes like Ganigas and Kammaras. Rich and Kings were in practice of polygamy (having more than one wife). Patta Mahishi (the first wife) used to involve herself with King in Religious, Social activities and administral aspects. Even other queens also used to take part in administration. For example the inscription of Someshwara I, that of 1062 AD throws light on the fact that his 3<sup>rd</sup> queen Ketaladevi used to rule Honavada Agrahaara, which was located in Tardawadi. Similarly the inscription tells us that Ketaladevi was described as 'Roopa Vidyadhari', which shows that in those periods too importance for education of girls was provided.

## 2. Religious :

Rashtrakutas and Kalyana Chalukyas, religiously had supported other religions like Jainism. Jainism also had got spread in Babanagar, Hullur and also Honavaada. Ketaladevi, who ruled these places, had contributed her donation with her husband, for life time free food supply (Anna daana). Most of the people during the period of Someshwara I, followed Shaiva Religion and had contributed their donations. For example : Ketaladevi, the 3<sup>rd</sup> queen of Someshwara I, had donated for dhoopa, deepa and naivedya and a plantation for Lord Siddeshwara, which is read in Someshwara-I's inscription of 1062 AD.

## 3. Economic:

As the inscription of 1062 states about the Gaana, garden, it can be understood that Honavaada was well advanced. That means there were oil extracting wheels, Nekaarika (knitting), Kammarika (making soil utensils), and other small scale units which are the marks of economic developments. As Honavaada was termed as 'Bhattagrama' (crop village), it can be understood that, there crops were grown. In one more inscription of Bagewadi, Honavaada is termed as 'Dona Nela' , which shows that Jowar, Kusube and flawseeds were grown there. Even today, these crops are grown to much more extent.

### **Honavaada is one of the best Agrahaara (Prominent Place) :**

Honavaada was a good Agrahaara. To term it, it is Vidyakendra. 'Agra' means Good or prominent, Haara means Place. Both words together is termed as Agrahaara. In brief Agrahaara means, "For livelihood of scholars good in Puranas, pravachanas, Ramayana etc, they were donated by a place or villae and there arrangements were made for providing education to others. These places are called as Agrahaaras. Donating education (Vidyadaana) is more precious than donating food (Anna daana). Hence in ancient Karnataka, such places were more in number and especially Kings and superiors used to donate for the education of students and for livelihood of teachers (scholars).

Tardawaadi was also not more different from this. Normally there were 18 agrahaaras. Among these Ingaleshwar, Nidoni, Kakhandaiki, Katakanahalli and also Honavaada were prominent agrahaaras, which are cleared here by the inscriptions.

In the inscription of 1062 AD, that of Someshwara-I, and another inscription of Someshwara-2, that of 1072 AD, it is described as 'Among thousands of villages, in a groups of Bage fifties of villages, Honnavada is a great Agrahaara (Maha agrahaaram) about Ketaladevi. Hence, on research study of these, it is clearly depicted that Honavaada was one of the prominent Agrahaara. But no information about the number of kings is inscribed anywhere. All the religious study activities were performed in the presence of the King himself.

### **Architecture and Sculptures of Kalmeshwara Temple:**

#### 1) Architecture of Kalmeshwara Temple :

This temple is an east facing temple consisting of Sanctorium, vestibule. The other parts of temple such like mantap at the centre, porticos are dilapidated. The base of the temple is in rectangular shape and consists of sanctorium, vestibule, porticos.

#### 2) Walls:

The walls of the temple are closed under soil to some extent. In the open portion it consists of santory and vestibule. As the main wall is collapsed, during 15-16<sup>th</sup> century, the walls to three sides were re-constructed and the same could be identified by the mode of construction which is in constructions that of Muslim styles. (Figure 9) The wall of the sanctorium to the North side is about 1.80 mtrs height. And as the same is the re-constructed one, no cup board structures are found there. The garland structures to the top here are about 0.50 mtrs height and consists of small arches.

#### 3) Pinnannacle (Tower part of temple):

Even this part of the temple is not the original, which can be identified by looking at it. It is small in nature and seems to be re-constructed in about 15-16<sup>th</sup> century. A circular structure can be seen there.

**4) Sanctorium and its entrance :**

It is about 2 mtrs in length. The height of the roofing is about 2.50 mtrs and inside, it is in gummata (Dome) shape. In the walls here are three cupboard structures consisting of idols of Gods. To the wall to west side is sculpture of Brahma in standing mode. In the between wall is a sculpture of Linga (Figure 10), which consists of Brahma Sutra above to it. The entrance is 1.20 mtrs height and 0.60 mtrs wide and has five divisions in it. On the right side door of the entrance from left to right are (1) Padma shaakhe (2) Lata shaakhe (3) Stambha Shaakhe (4) Once again Latha Shaakhe (5) Padma Shakhe. To the centre, at the top of the door frame is an carved idol of Ganesha and below it is plain. (Figure 11).

**5) Vestibule :**

Here vestibule is 2.10 mtrs wide consisting of divisions in it (Figure 12). On both the sides are large deva koshtas (cupboard like structures in wall where idols of Gods are placed). They are adjacent to the sanctorium. To the right side is idol of Sri Ganesha.

**Sculptures :**

**1) Idol of Brahma deva :**

This idol now is in cupboard like structure in West side wall (Deva koshta). It is 0.75 mtrs height and possess 4 arms. The idol is placed on a plane and consists of crown on head. To the right side, backward hand holding a conch, the right side front arm is dilapidated and left front hand is holding gadha (stretch) and left backwards hand is holding a chakra (revolving wheel).

**2) Idol of Ganesha :**

This idol is placed to the right side of the entrance of sanctum and here Ganesha lord has 4 arms among which right front hand is dilapidated and left is holding Trishula (trident). Similarly left side backward hand is holding Paasha and front hand is holding Japamaala. While carving this idol it has split and hence the stone used consists of layers.

**3) Idol of Durgi (Durga devi) :**

This idol also is placed to right side of the entrance of sanctum. This too consists of 4 arms. A sword is placed in right side backward hand, in left backward hand is crop of all sorts of seeds and in backwards hands she holds tridents (Trishulas). On head is a crown.

**Conclusion:**

To conclude, Honavaada had underwent the rulings of various dynasties like Rashtrakura, Kalyana Chalukya, Kalchoori kings. It was well developed in religious fields and economic fields. The architecture style of Siddeshwara temple is especial. Besides all these, Honavada was famous as a best Agrahaara and had attained good progress in religious and educational fields. Hence, it could be concluded saying that Honavada has given its own contribution for today's advanced research study in history pertaining to our state and country.

**Bibliography:**

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