

CHAPTER XIX

PLACES OF INTEREST

Though the Bangalore city dominates the scene in this small district, the mofussil areas too do not lag behind in their charm and importance from the point of their antiquity and their historical monuments, places of scenic beauty and religious sanctity. Anekal taluk with its thick forests and series of hill ranges of the Eastern Ghats, has captivating spots of natural beauty, rich in their faunal and floral wealth. The Bannerughatta National Park and the Muthyalamadu Falls can be mentioned here as illustrations. The monuments left behind by the Gangas, Cholas, Hoysalas, Vijayanagara rulers and later Palegars, some of them amidst enchanting settings as at Bannerughatta are equally notable. Increased population and expansion of industries and agriculture have resulted in their being neglected, eclipsed, damaged or destroyed. The vanishing of the Domlur Someshwara temple is one such instance. Still, the mofussil areas have many interesting spots that beckon the lover of art and beauty.

But Bangalore with its buildings, parks, industries, temples, mosques and churches dominates the scene. This chapter makes an effort to pinpoint all notable centres which deserve attention in the district. The survey will also help us gather information for the study of the social, religious and cultural history of the area under study.

Agara (Bangalore South tq; p 1,867) situated on the Sarjapur road (13 km from Bangalore) is a place as old as of the Ganga times. According to a Kannada stone slab found in a field dated about 870 A.D. of the Ganga ruler Satyavakya and Nagattara (an officer under him at Begur), Siriyamayya, son of Irugamayya, chief of Irvvuliyur (modern Ibbalur) fixed sluices to two tanks and built a third tank and secured land for their maintenance. Even today, two of the old tanks are seen at Agara. The place must have become an *agrahara* and taken the name Agara as

Abbreviations used: p = population as on 1981; pp = pages; tq = taluk; tq.hq = taluk headquarters; for Municipal towns please see Chapter XIV on Local-Self Government also.

mentioned in a Vijayanagara record dated 1515 from the same place. The place has temples dedicated to Venkataramana, Rama, Someshwara (on the tank bund), Ganesha, Karagadamma and a mosque. The Venkataramana temple appears to be a century old and is being renovated. The deity is locally called Channarayaswamy. The temple has a gateway crowned by a tall *rayagopura*. The annual *jatra* here is held during *Kamana Hunnime*. At the entrance of the village is an old public building described as a *chatra*, where a primary school is run. An inscription (both in Kannada and Tamil) dated 1793 found on the door frames of the *chatra*, records the extension of the building (then called Venkatamma's Dharmachatra) by one Ratnasabhpathi Mudaliyar (the donor's son). Another record (presently missing) at the entrance of the village is of Krishnadevaraya dated 1515. It announces a land grant by one officer Shivanna Nayaka to provide for a cart path on the Agara tank. One more record found now in the Bangalore Museum dated 1363 of Vijayanagara, speaks of certain grants made by an official Kamaiya Nayaka, son of Kempanna Odeyar (governor of Mulabagil) to an individual Taniyappa of Elahakkanad. On the bank of the tank is an old Someshwara temple recently renovated. Besides this is a hero-stone depicting three individual sculptures in high relief. Kannada poet Thimmakavi (Work: *Ananda Ramayana*) belonged to this place, which is a hobli hq in Bangalore South tq. *Madivala* (8 km from Bangalore city) located on the Bangalore Hosur highway was perhaps a celebrated *agrahara* under the Cholas and the Hoysalas. The place is noted for an old beautiful Someshwara temple built perhaps originally by the Cholas and later expanded by the Hoysalas and the Vijayanagara rulers, because no record from the Hoysala times speaks of its construction. This temple is situated in the old Tavarakere village on the outskirts of Madivala. Though the *garbhagriha* faces east, the entrance to the temple is from the south. The *garbhagriha* is square with typical Chola pilasters projecting from the walls over which is a Dravidian *shikhara*. An *ardhamantapa* is found in front of it. The *navaranga* has four central pillars of Vijayanagara times, making it evident that the *navaranga* and the *mukhamantapa* as also the inner *prakara* with roofed corridors must have been added during the Vijayanagara period. The temple is well preserved in the interior, though the *prakara* is crumbling. There is a *sandhara pradakshinapatha* along the corridor, where images of Kalabhairava, Surya, Annapoorna, Dakshinamurti, Muruga, Srinivasa, Kukkalamma, etc. are installed. A *jatra* is held during Shivarathri when Rathotsava is also held. There are several Tamil inscriptions around the foundation cornice of the *garbhagriha* and *ardhamantapa*. A record on the foundation (Bn 68) of the *garbhagriha* dated 1247 A.D. announces grant of some lands below the big tank of Vengalur (Bangalore) by an official Pemmattaiyar of Veppur (Begur) for the God Sembeshyaram (Someshwara) at Tamaraikkirai (Tavarekere).

The second record (Bn 65) dated 1301 announces some land grants by Hoysala Ballala III. It also records certain religious instructions by the king to several

mathas and *sthanikas* in the temples situated in the Hesarakundani kingdom. The third inscription (Bn 66) on the wall to the right of the inner doorway dated 1366 announces some definite measure of paddy granted to the chief manager of the temple one Rudra Sri Maheshwara of Chitrameli, residing in the same temple. The last record dated 1365 of Vijayanagara officer Kampanna Odeyar (at Mulabagilu) mentions several grants made to the above chief manager of the same temple. There is also a reference of a second grant made to one priest Somanadevar of the same place. Other temples of Madivala proper are Muruga, Kokkamma, Maramma, Yallamma, Shanidevaru, etc. The place also has a mosque with two tall minars and a central dome. It is an attractive building amidst the crowded buildings in the market. There is a unit of the Central Sericultural Technological Research Institute at Madivala.

✓ Aigandapura or Aivarukandapura (Bangalore North tq; p 1,423) was a celebrated *agrahara* during the Chola times. In one of the Chola records from the same place dated 1113 A.D., the place is mentioned as Periya Mattakkur under Kukkanurnadu of Vikrama Chola Mandalam. The record also mentions the main God 'Aivarakandiswaram' of the place. Perhaps later Periya Mattakkur must have been changed as Aivarukandapura. It is said that the place was traditionally founded by the five Pandava brothers and five temples are now shown as evidence for the claim and thus the place came to be known as *aivaru + kanda + puram*. The main interest of the place is the two temples Dharmeshwara and the Gopalakrishna temple (in the village proper). The Dharmeshwara temple on the bank of the local tank is a complex structure of great architectural interest. The Dharmeshwara temple was perhaps built by a Ganga or Chola officer Vamanaiyan of the same place as a two-lined Kannada record over the pedestal of the Linga in 11th century letters announces that it was caused by one official Madanarayan, a dependent of Vamana (perhaps Vamaniyan referred repeatedly in the several Chola records). The temple consists of a squarish *garbhagriha* with an oblong *ardhamantapa* in the front. The Shivalinga (Dharmeshwara) is tall with typical contemporary features. Inside the *ardhamantapa*, on either sides are fine old Saptamatrika images fixed to the side walls.

All these images having Ganga features are said to have been found in the neighbouring tank. The *navaranga* is very spacious and has four cylindrical pillars with circular cushions over the shaft. At the right wall of the *navaranga* is placed a seated *bhakta* image. The *navaranga* has two entrances, one from the South and the other from the east. There is no *mukhamantapa*. There is a fallen Kadambanagara *shikhara* over the *garbhagriha*. Facing the east entrance is a tall *dwajastambha* and beside it is a small shrine below the ground level having two short cylindrical pillars at its entrance. This is enshrined with an old image of Kalabhairava. Around the foundation cornice is a long Tamil inscription. This is (dated 1301) of Ballala III recording several grants made to several *mathas* and *sthanikas* of the various temples in the Hesara Kundani Kingdom. This is almost identical

with the Madivala records (Bn 51 and 65) in the Someshwara temple. To the east of the temple on low level ground are two Tamil records. The one dated 1050 A.D. is the earliest, but is worn out; it records grants made by Rajadhiraja ruling over Kukkanurnad in Vikrama Chola Mandalam. The second dated 1113 A.D. by Kullottunga Chola announces certain land grants to God Aivarakandisvaram Mahadevar of Periya Mattakkur in Kukkanurnad. The record also mentions a village Velapala. The third record at the place is dated 1292 by Hoysala Ramanathadeva announcing liberal land grants by the king to God Aivarkanda Nayanar and also a grant of a village Tigakkottai in Illaipakkanad. The last record is dated 1566 (1506?), is worn out, but mentions grants by an official Narasingadeva. Within the precincts of the Dharmeshwara temple are small shrines of Nakuleshwara, Sahadeveshwara, Arjuneshwara and Kuntigudi. The Bhimeshwara temple is across the road to the south of the Dharmeshwara on an elevated place. All these shrines are recently renovated.

The Gopalakrishna temple inside the village is of great antiquity. It is said that the temple formerly had an image of Chennigaraya and that Kempe Gauda was a devotee of the God. The Tamil inscription over the foundation cornice of the *garbhagriha* dated 1033 A.D. is of Rajendra Chola announcing that two officials, one Rajendrachola Gaundan of Kukkanurnad and another Nittivinoda Chettiar of Vanapuram are making grants to God Siddheshwaradevar of the temple of Kolisambuchachai in Kukkanurnad. The temple is now having a *garbhagriha*, an *ardhamantapa* and a renovated *navaranga*. The village proper also has one more small Dharmarayaswamy shrine. Annually, *karaga* festival is held here on the ninth day of Chaitra.

Anekal (tq hq; p 19,267) is situated to the south-west of Bangalore (36 km from Bangalore) and it geographically forms the border taluk of the State with Tamil Nadu. The place has a natural elevation of over 940 metres MSL. The origin of the place name is not definitely known though it can be interpreted colloquially as 'hailstone'. Its association with wild elephants cannot be ignored as even today the place is repeatedly haunted by several of them. It is very well known that places ending with the suffix *kallu* must have been the pre-historic centres. Incidentally to the south of the town an elevated area till recently had ash-mounds. It is locally said that one old Shasana *basadi* was also there but nothing remains to be seen. A disturbed dolmen is also seen now near the Chikkakere tank bund. Traditionally, it is said that the place was called '*Gajashilapuri*'. This is only a modern effort of Sanskritising. The place consists of some stray remains from the Ganga times. One damaged hero-stone record found on the Chikkakere tank bund is of Ganga Sripurusha, depicting one hero dying after having fallen from horse back. One more fragmentary record is also seen here. The town, it is said, also had a fort but, now nothing remains. It has two tanks, one considerably large. The present township is credited to Chikka Thamme Gowda of the Sugatur family, built around 1603. The general of Bijapur after annexing Thamme Gowda's hereditary possession of

Hoskote, granted him Anekal. He is believed to have constructed the fort, a temple and a large tank locally called Doddakere. During the rule of his grandson Dodda Thammegowda, Anekal was annexed by Mysore and the Chief paid tribute to Mysore. Finally when Haider Ali expelled the rulers, Anekal became a part of Mysore. In 1873, Anekal was made a taluk centre and till then it was in Sarjapur tq.

The place is noted for some old temples such as Amrita Mallikarjuna, Channakeshava, Bhavanishankara, Thimmarayaswamy, etc. The Amritamallikarjuna temple is considered to be the earliest and has undergone thorough renovation and is beyond recognition stylistically. But, the temple can be assigned to Vijayanagara times when some fallen pillars in the backyard are taken into account. The temple now has a brick and mortar *garbhagriha* with a considerably big *navaranga*. Beside the main *sanctum* is a separate shrine of Parvati or Bhramaramba. The *dwajasthanbha* facing the temple is fixed over a *jagati* and is about 12 metres tall. Around the pillar are interesting relief sculptures of Ganapati, Veerabhadra, Nandi, Tripuranthaka, etc. The Ganapati or 'Kambada Ganapati' as locally called is specially worshipped by the local people. The Channakeshava temple near the taluk office is a spacious structure with an outer *prakara*. It is built in Dravidian style and has a squarish *garbhagriha* with a renovated *shikhara*. There is also a small *ardhamantapa* and both exhibit early Vijayanagara features. The *garbhagriha* has niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral design. Below the sharp eaves is a row of lions or sea-horses. On either side of the *ardhamantapa* on the outerwalls, there are reliefs of ornate pots (*kumbhas*) from which the pilasters in high relief spring. The *navaranga* has four central pillars. One of them is having interesting relief sculptures such as Rama and Lakshmana, a *bhakta* couple, Hanuman, Sri Rama, Vishnu and Garuda, Srinivasa, Krishna teasing Gopi churning milk, Gajendra Moksha, Gopika Vastrapaharana, Vishnu representing Vishwaroopa etc. The second pillar has Yoga Narasimha, Narasimha killing Hiranyakashipu, Varaha, Matsya, Narasimha fighting with the demon king, Vidyadhara with human body and peacock tail, Kurma, Narasimha emerging from the pillar, Kalingamardana etc. The third pillar is having sculptures of a pot-bellied monk, Venugopala, a seated sage, *shankha*, Garuda, Hanuman, Krishna sporting with Gopi, Krishna stealing butter, a seated *rishi*, Kamadhenu, Kurma, etc. The fourth pillar is having sculptures like Balarama with *hala*, Janardana, Vamana, Rama and Hanuman, Vali and Sugriva fighting, Trivikrama, Venkatesha, etc. The figures are fairly in high relief and are of good workmanship. In the *garbhagriha* stands the image of Keshava (about one metre tall) accompanied by Sridevi and Bhudevi. There is an ornamental *prabhavali*. Though the figure is popularly known as Keshava, it is really Janardana with two hands holding *shankha* and *chakra*, and the other two in *abhaya* and *varada* attitudes. The Bhavanishankara temple can be ascribed to the Palegar times. This is also being thoroughly renovated. Within the same compound is the small shrine of Adishankaracharya said to have been built in 1915. Inside the latter

temple are images of Ganapati and Sharada. There are also small cells having Kashivishveshwara and Nanjundeshwara Lingas and images of Lakshmi and Narayana. The Bhavani Shankara Linga inside the main *garbhagriha* is installed over a square *pandi*.

On the outskirts of the town on the Hosur Road is the temple of Thimmarayaswamy. This is a huge structure, said to have been renovated in 1913 by the then Tahsildar Gopalrao Urs. Many temple parts were brought from a village called Halehalli and the temple reconstructed. The temple of Thimmarayaswamy has a squarish *garbhagriha*, two *ardhamantapas* and an oblong *navaranga*. The *garbhagriha* has a sloopy rock and from its tip raises an ant-hill like formation worshipped as Thimmarayaswamy. Facing the *navaranga* is an open *mukhamantapa*. Both have pillars in later Vijayanagara characters. The *garbhagriha* has a renovated *shikhara*. Facing this temple is another small temple of Venkatesha (perhaps the Adi Narayana of the Tamil record), the image of which is said to have been removed to Doddaballapur some years ago. Now, there stands in it a figure of Anjaneya. The temple appears to belong to the days of the Vijayanagara king Bukkaraya II whose inscription in Tamil appears on the basement cornice of the temple. It states that one official Tammandi Adinatha's son set up the image of the God Adi-Narayana Perumal at Murasur around 1380 under the King Bukkaraya II of Vijayanagara. There is also another Tamil inscription on the basement cornice of the Thimmarayaswami temple. On the way to town from temple are two hero-stones beneath a tree. The *javra* at Thimmarayaswami is held on the *saptami* falling after Yugadi festival. Other temples of Anekal are Venugopala (recent), Dharmaraya (where *karaga* was held till recently), Kannikaparameshwari, Kalika, Anjaneya (six), Nagareswara (of the Nagartha Community), Ishwara (of the Devanga Community) and others. The place has two mosques locally called Jamia Masjid (old) near the Tilak square and the Masjid Amin. There is a Catholic church (old) in the Church street. Anekal's Christian settlement has a very long history. *Mutyalamaduvu* (3 km from Anekal) is a rocky valley located in a deviation road from Gummalapur road with a water fall. A small stream said to be originating from a small tank called Soulu-Halla flows into this valley passing through Vanakanahalli and Kalanayakanahalli. The stream dropping down into the rocky valley from a height of nearly 34 metres forms a series of 'necklaces of pearls' and thus earned the name 'Muttinantha Maduvu' (Muthyalamaduvu). At a distance from here, in between the rocks another small stream falls into the rocky valley forming one more water-fall. This is visible only during the rainy season. Afterwards the stream flows into Tamil Nadu and then once again re-enters Karnataka and merges with the Arkavati. The course of this river flowing in between the series of hillocks of the Eastern Ghats is an appealing scene for the tourists. There is a restaurant of the K.S.T.D.C. here. To reach the place quickly, there are some limited services directly from Bangalore Bus Station. September-October is the

best season to visit this enchanting spot. *Iggalur* (8 km from Anekal) located on the Chandapur road is found mentioned as Irugalur in a record dated 1304 from Halehalli. The record refers to the temple of Narayana Perumal. The place is noted for a Kurubaragudi having a cluster of hero-stones. This is a shrine mainly visited by the Kuruba community. The *jatra* is held in between Shivaratri and Yugadi once in five years. During the *jatra* many rituals are performed and breaking of coconuts over the heads of the *bhaktas* is a striking scene. The Gopalakrishna (perhaps the Narayana of the Halehalli record) temple inside the village is considerably a big structure. There are many later Vijayanagara pillars having relief sculptures. *Marasur*, (p 1,872) is an interior village (8 km from Anekal) off the Chandapur road. It is mentioned as 'Murasur' in a Tamil record (now found at Anekal) dated 1380 of Bukkaraya II. The place appears to be an old *agrahara* as a part of it is still called Marasur *agrahara*. In this area is an ordinary temple of Bandi Mankamma now completely renovated. Nearby, across the tank is a small temple of Someshwara built in post-Vijayanagara style. Below an Ashwattha tree are some Naga stones and a Jaina Nishidhi stone said to have been found in a well. The Tamil record (already noted, now found at Anekal) mentions that one official Tamandi Adinatha's son set up the image of the God Adinarayana Perumal at 'Murasur' around 1380. The remains of this temple can be found in the reconstructed small Venkatesha (perhaps Narayana of the record) temple in front of the Thimmarayaswamy at Anekal. It is also said that the deity has been since taken to Dodballapur. Incidentally, the Nishidhi stone (noted above) suggests that the same official must have also built a *basti* and Marasur, which is now not extant. Nearby is another hamlet called *Marasur Madivala* which has some interesting remains. Near the Maramma temple are two here-stones of the Ganga times having (unpublished) inscriptions. Nearby this is an old Someshwara temple which also has an unpublished four-lined Tamil inscription over the foundation cornice of the *garbhagriha*.

Other temples of the place are Muruga, Suggamma, Shambappa, etc. It is said that there were ash-mounds near the Someshwara temple. Near this temple some loose sculptures of Parshwantha, Bhairava and a Vishnu are found. *Saman-dur* (p 1,472) situated at a distance of 8 km from Anekal on the Hosur road has temples dedicated to Basaveshwara, Muneshwara, Suryanarayana (modern), etc. Near the Bisilumamma shrine is a Tamil inscription (unpublished) engraved on both the sides of a slab. The Suryanarayana shrine has an (seated) image with lotuses in two and two others with *varada* and *abhaya* attributes. It was built during this century. It is said that the place had pre-historic ash-mounds and one neolithic axe is also noticed recently. The Basaveshwara temple is built in post-Vijayanagara style and its pillars have impressive relief sculptures. *Indalavadi* (p 1,430) located on a deviation road (8 km from Anekal) from the Bannerughatta road has temples dedicated to Anjaneya, Sanjeevaraya (shrine), Ishwara, Gangamma, Maramma

(shrines), Kashi Vishveshwara etc. The Kashi Vishveshwara temple built in later Vijayanagara style has two square pillars having fine relief sculptures like Sharabha, Bherunda, dancing girls, a devotee worshipping Shivalinga, a sage seated in a *yoga mudra*, etc. *Mayasandra* (p 2,298) situated on the Anekal-Attibele road (8 km from Anekal) has temples of Kashi Vishveshwara, Basaveshwara, Rajagopaldaswamy (ordinary), Anjaneya (three), etc. A Tamil record from the same place dated about 1274 A.D. of Ballala II announces land grants made to Vallala Perumal by one Madavan. The record also mentions the construction of a tank by Somagavundan. In the outskirts of the village, amidst fields is an Upparigae Basava and one inscription slab engraved with letters on both front and back. It is dated 1412 A.D., of Devaraya, announcing the establishment of a fair in Somagondanahalli under Hirasunadu and grant made by an official Hiriya Mudiya Nayaka, the son of Junoji Nayaka. The record also speaks of the granting of the office of the Pattanaswami to the sons of Marrisetti named Dandisetti and Tirumalasetti. The Rajagopaldaswami temple in Mysore style is said to have been built with the efforts of one individual Chittoor Rangappa. The main image (about half-a-metre tall) accompanied by his consorts Rukmini and Satyabhama. The pillars of the *navaranga* have some fine relief sculptures. Here *karaga* is held during March-April. Nearby is a separate shrine of Mutyalamma where special *utsayas* are also held for a span of eight days. Near this temple are a few Ganga style relief sculptures, one Durga and one *atmabali* stone also, a beautiful relief sculpture. The place also has a Pillappa Swamy Matha of the Shaiva faith founded in 1966. *Attibele* (p 5,794) located on the Bangalore Madras National highway (10 km from Anekal), a last town on the State border has temples dedicated to Nanjundeshwara, Channakeshava, Venkataramana, Patalamma, Anjaneya, Shambhulingeshwara, Basaveshwara (two), Ganapati, Bhuvaneshwari, Ganapati, etc. The Nanjundeshwara temple is renovated and the Linga is said to have been brought from Varanasi around 1913. There are three cells in a row and the two cells on either sides are having images of Ganapati (right) and Ammanavaru (left) respectively. The Venkataramana temple is also fully renovated. The place has remains of a fort (not in good shape). There is also a recently built mosque. There is a considerably large old choultry building.

BANGALORE

Bangalore is the State capital, and also the headquarters, not only of Bangalore Division, but also of Bangalore district as well as the Bangalore Rural district. The City Corporation area is 151.8 Sq. km. The Bangalore Urban Agglomeration has an area of 365.6 sq. kms. (Only Corporation area is discussed here). The Corporation was formed in 1949 by merging two twin cities with separate municipalities, Bangalore City and the Civil and Military Station. The area of Bangalore town was 11 sq. miles in 1928 and the Civil and Military Station 13.54 sq. miles in area in the same year. When they were merged in 1949 to form the Bangalore City Corporation, their total area was 69 square kms.

Bangalore, before being welded into a single city under a common Corporation in 1949 was a twin city, the Civil and Military Station being a separate entity with a separate municipality and a separate Collector too to look after the revenue and law and order problem of the city. He was functioning under the Resident. The Collector was also the Municipal President. Bangalore City Agglomeration has a population of 29,21,751 and the Corporation area has 24,76,355 in 1981. The city's population recorded a growth of over 70% between 1971 to 81. Bangalore has become the fifth biggest city in India after Calcutta, Bombay, Madras and Delhi, and had held the 6th place in 1961 and 9th place in 1951 and 16th place in 1941. It is not only a commercial and industrial city, but also a notable city, devoted to the development of science and technology including sophisticated fields like electronics, space technology and aeronautics. It is a notable centre for literary and cultural activities. With its favourable climate and modern amenities Bangalore has been considered as a tourist haven with good provision of hotels catering to all levels and tastes. It is also a noted 'Conference City' being a popular venue for conference, seminars and workshops, the hotels and many academic organisations providing all facilities for such get-togethers. The city is well connected with the whole country both in transport (including air, rail and road) and communication facilities. It is situated at a height of 858 mtrs. msl. and termed as "Garden City".

The site of the present city had many pre-historic settlements. Neolithic tools were located at the Race Course and Jalahalli. Byrasandra was also a pre-historic site. Dr. S.R. Rao feels that the attractive site of the Bugle Rock at Basavanagudi could have been a pre-historic habitat. Roman coins were unearthed at Yeshwantpur and Jalahalli, the latter now being outside the Corporation limits. The original Bangalore city, clustering round the Fort, City Market (old Siddikatte), covered the area till the present Mysore Bank Square (Yelahanka Bagilu) and the Subhashnagar area (the bus stand, where earlier stood the Dharmambudhi tank) and also the area on the either side of Cottonpet (Aralepete-former centre of textile industry), Sunkalpet, Kumbharpet, the Old Taluk Cutchery Road, Cubbonpeth and the Rangaswamygudi Beedi, etc. being the main streets of the old town together with the Avenue Road (Dodpeth), Chikpeth, Taramandalpeth, Sultanpeth and Balepet areas. The medieval character of the City's old settlement, typical of any old village, is indicated by the names of areas or streets like Kumbharpet, Kurubarapet, Upparpet, Tigalarapet, Ganigarapet, etc., (as every community or professional caste had its own street or streets in every village or town of ancient times), Sigebeli area being the settlement of brahmins, reminiscent of old *agrahara* or *brahmapuri*, and later Kempapura Agrahara was another settlement of the brahmins created by Kempegauda II towards the Magadi Road area beyond the Dharmambudhi tank. Parts of Gandhinagar area appear to have been reclaimed from the Dharmambudhi tank during the early part of the 19th century, and places like, Mavalli, Siddapura, Gavipura, Sunkenahalli (Basavanagudi area) Nagasandra, Yadiyur, Karithimmanahalli, Kethamaranahalli (Rajajinagar), Mallapura (Mallechwaram), etc. were definitely lying beyond this old town then.

The name Bangalore (Benguluru) is as old as the 9th century, as noted in earlier chapters and the name is found in a Kannada inscription found near the Begur temple, a Ganga record of c.890, and the name appears to have a floral origin, derived from the tree *benga* (*venga* or *rakta home*, the Indian kino, *Pterocarpus marsupium* Roxb.). The explanation that the name was derived from *benda kala oom* or the village of the boiled beans, described as secured by Hoyalala Ballala when he was hungry during his visit to the place (when on hunting) becomes irrelevant as the above name was much older than Ballala and the Hoyalas. *Benchu kalla oom* or the place full of granite rocks is another explanation given to the place name, but granite is neither Bangalore's exclusive speciality nor the old form, 1000 year old, found in the record, indicates the place name being any way connected to *benchu kalla*. The place mentioned as 'Benguluru' in the Ganga record is originally a hamlet, even now called as Halebengaluru near Kodigehalli, not far away from Hebbal. It is said that Kempegowda I, when he built the new capital town in about 1537 called it Bangalore as his mother and wife belonged to the hamlet Bangalore, now called Halebengaluru. In literary works Bangalore is also called Kalyanamangara or the 'City Auspicious'.

Though the fort built by Kempegowda then has totally vanished the spots like the Yelahanka Bagilu (Mysore Bank Square), Halsur Bagilu or Gate (now a police station is named after it; the gate proper even now remains hidden in ruined condition behind the Badami House), Anekal Bagilu, and the Kengeri Bagilu or Gate (again the name of a police station) etc., are still located together with the Sonde Koppa Bagilu (to the west), Yeshwantpur Gate (near Upparpet Police Station) and the Kanakanahalli Bagilu (near the Vokkaligara Sangha Bldg. or Sanjay talkies). The other remains of the ramparts and moats were totally demolished during the 19th century. The temples like Basavanagudi built then, by the Kempegowda family still remain. The town was conquered by Bijapur in 1638, and Shahji Bhosle secured the town and its surroundings as a *jahgir* in 1638. After 50 years of Maratha rule at Bangalore (there is an inscription of Ekkoji, Shahji's son near the Kadu Malleshwara temple), Bangalore was conquered by the Mughuls in 1686. The mosque at Taramandalpet is a notable vestige of Mughul rule. The city was leased to the Mysore ruler Chikkadevaraya by the Mughuls in c. 1689 and Chikkadevaraya expanded the fort to the south and built the Venkataramana temple in this fort area. This new fort in granite was strengthened by Haider who secured Bangalore as *jahgir* in 1759. The British conquered the place in 1799 after defeating Tipu. Bangalore became "a place of importance" under Haider, says Buchanan, speaking of its trade.

The Cantonment area grew as a separate township after the British shifted their troops to the place in 1806 and first camp was located at the present Air Force Hospital in 1808. The present Cantonment also consists of many old villages like Halsur (present Ulsur), Blackpally, Doddakunte, Byadarahalli, Akkithimmanahalli, etc. But it was no part of the old Bangalore *petta*. Of the four towers set up by

Kempegaua II to guard the capital city one is at Halsur (atop a rock), the other three being, one near Lalbag (again atop a rock), the third on the Kempambudhi bank at Gavipura Guttahalli and the last at Vyalikaval on the Bellary road near the Ramanashrama. (Vyalikaval literally means a maidan or reserve for *vaihali* or horses, a place reserved for exercising horses in the days of the Kempegowdas).

At Domlur on the periphery of the old Cantonment, the Chokkanatha temple built by the Cholas still remains. At Blackpally (Shivajinagar) there existed a Catholic church which later took some shape by the close of the 18th century; and now it is the most famous St. Mary's Basilica. The construction of the St. Marks Cathedral was begun in 1808. The mosque in the Old Poor House Street in the Cantonment area was also constructed during this time. The Cantonment area saw the construction of some of the beautiful buildings of the European renaissance style, both churches and secular buildings, mostly government offices during the 19th century.

New extensions were added to the old town by creating Chamarajapet and Sheshadripuram in 1892, the former named after Chamarajendra Wodeyar and the later after Dewan Sheshadri Iyer. The Tata Silk Farm founded in 1896 near the Nagasandra and Yediur villages became the nucleus of a future extension of the city. The visit of plague in 1898 caused the creation of two new bigger extensions in 1898, Basavanagudi (named after the Basaveshwara temple or the Bull temple in the Sunkenahalli village) and Malleshwaram (named after the Kadu Malleshwara temple in the old Mallapura Village). The whole areas in both the places were full of fields, the Basavanagudi being in an agricultural village called Sunkenahally, the Kadlekai Pharishe (*jatra*) being reminiscent of the fact. The Indian Institute of Science which came up in the area of the Madaraninganahalli village proved to be a new settlement connecting Malleshwaram with Yeshwantpur, an old village. Shankarpur was created in 1908, and was named after the Shankar Math. Gavipuram was named after Gavi Gangadhareshwara, the deity in the temple of the same name in 1915. The area between this extension and Chamarajapeth was Gavipura Gutta (Gudda) Halli, which was later named as Kempegowda Nagar. Srirampuram, named after the Rama temple there was created in 1916, and Vishveswarapuram called so after Dewan Sir M. Visveswaraya, was begun in 1918. Venkatarangapuram, Kalasipalyam (near the old fort) and the New Extension to the South of the Central Jail later called Gandhinagar were laid out between 1921-31. During the post-independence period Kumara Park came into existence in 1947, named in memory of Dewan Sheshadri Iyer's bungalow Kumarakripa which was named in memory of his family deity Kumara (Kartikeya). Jayanagar was inaugurated in 1948 and was named after Jayachamaraja Wodeyar, the then Rajpramukh. Villages like Siddapura, Marenahalli and Yadiyur were included in it. Around the same time came Rajajinagar, so named after Rajaji (Chakravarti Rajagopalachari) the then Governor-General of India. Kethamaranahalli was its nucleus.

The former Cantonment, named as Civil and Military Station after 1881 had nearly a dozen revenue villages in it which included Dodkunte, Byadarahalli, Dookanahalli, Domlur, Binnamangala, Akkithimmanahalli, Nilasandra, Blackpally and Ulsoor (Halsoor). The names given to the roads in the Cantonment were according to the military arrangement and camps. Thus, there was Artillery Rd., Brigade Rod., Infantry Rd., Cavalry Rd., Main Guard Cross Rd., etc. The South Parade (presently Mahatma Gandhi Road) was (is) to the south of the Parade Ground. As the area was administered by a Resident, there was his quarters called Residency and the Residency Rd. The Residency originally existed in the site where now stands the Good Shepherd Convent and St. Joseph's College. Later, the Residency was shifted to the Raj Bhavan building, the present Governor's quarters, but the name Residency Rd. stuck for a longer period even after the shifting of the Residency itself. Now the road is renamed as Field Marshall K.M. Cariappa Road after the senior army man of our times. In around 1883, three extensions were added to the Municipal area of the region, viz., Richmond Town, followed by Benson Town and Cleveland Town. Richmond Town has now been renamed as Sir Mirza Ismail Nagar after the famous dewan of Mysore. Similarly Benson Town is now called Kadamba Nagar, the Kadambas being a famous royal dynasty that ruled in Karnataka. Cleveland Town is renamed as Sri Krishnaraja Wodeyar Nagar after the former Mysore ruler. When new extensions were created after the plague of 1898-99, streets like Pilkacherry (for grass cutters and grooms), Chuppercherry (for mat makers) and Bomboocherry (for basket makers) were laid. The 1920s saw the creation of Knoxpet, Austin Town and Blackpally as new extensions. Knoxpet was named after Stuart George Knox who was the Resident of Mysore in 1921. Blackpally is the present Shivajinagar Area. Later came extensions like Frazer town (named after Resident Stuarat Fraser), Cox Town and MacIver Town the last named so called in memory of the Collector of the area. Frazer Town is now renamed as Pulikeshi Nagar. One extension was named after the Chief Engineers of the area, as Murphy Town. Parts of Cox Town is now called Sarvajna Nagar (in memory of the great Kannada poet of the 16th century) and some other parts as B.L. Rice Nagar (Rice being a famous historian and educationist who served Mysore State). MacIver Town is now renamed as Shanthala Nagar after the famous Hoysala queen. Richard's Town, Cooke Town and Williams Town were the extensions created during the late 1920s and early 1930s, and they were named after the Collectors of the Cantonment area. Williams Town is now renamed as K.C. Reddy Nagar after the first Chief Minister of Mysore. At Binnamangala was created the Indiranagara extension during the late 1960s.

Tanks and Lakes: The Bangalore City area had over 50 tanks and lakes, not only providing drinking water to the town (tap water was supplied to the City only during the close of the last century, from 1896), but also for bathing, washing and agriculture. The Ulsoor, the Sampangi, the Dharmambudhi and the Kempambudhi were very notable tanks created by the Kempegauda family and they also provided water for irrigation for surrounding fields and orchards. The Dharmambudhi tank

has now become extinct, and the present Subhashnagar Bus Stand is located in part of the tank's bed, and the present Dhanwantri Road beside it was formerly known as the Tank Bund Road. The tank must have extended till Subedar Chatram Road and parts of Gandhinagar. The Tulasi Thota area had fields and gradens watered by this tank. The Kempambudhi, so named after Kempamma, the family deity of the *palegar* family now has a precarious shrunken existence, part of which being encroached by slums and a major part used for social forestry and starting a Deer Park. This tank with a total area of nearly 15 ha has a swimming pool and the water sheet attracts many birds. There existed the Karanji tank attached to the Karanji Anjaneya temple of Basavanagudi area. This was breached and dried long back, and part of the area surrounding Gandhi Bazar came up in this old tank bed. The Channammanakere existed between Thyagarajanagar and Banashankari II Stage, and was later used as a burial ground, and now being used for raising residential houses. Another tank of the times was the Sampangi tank, excavated by the same dynasty and in its dried bed stands Sampangirama Nagar area and the Kanthirava Stadium. A small puddle surrounded by a tiny park remains, being used for some ceremonies during the Karaga festival. There was also a tank in the present City Market area, then called Siddikatte. This tank is ascribed to one Siddi (or Siddamma) a member of this *palegar* family. Kempegowda II who had founded the Kempapura Agrahara in c 1597 also created the Agrahara tank on the Magadi Road area, which lay to the south of the railway line and north-west of the Anjanappa Garden area. Water collects in it in the rainy season. There was also a tank behind the Binny Mill ascribed to Giddegaua, elder son of Kempegaua I. This tank has now dried, and used as a dumping ground for garbage. There were some tanks created during the 19th century by the British administration and of this, were the three Miller Tanks. The Miller Tanks were mainly created to supply water to the Cantonment area. Both the first and the second tanks have now been completely converted into lay-outs with only a part of the second remaining. The Miller Tank Bund near the Cantonment Railway Station is reminescent of them. The third too has now been converted into sites and granted to many public associations. Where once stood the Shoolay Tank now a football stadium is being raised. (The Shoolay or Choolay stood for areas inhabited by the servants of the armymen). Near Nanjappa Circle and Langford Road was the Akkithimmanahalli tank or the Mannakere, and the Corporation Stadium has come up on its bed. The village Nilasandra in the former Cantonment area also had a tank, *sandra* standing for *samudra*.

The Yediyur tank which is 6.45 ha in area has been provided with a park around it and the Tourism Department has provided boating facilities here. The Sankey Tank which is between Malleshwaram and Sadashivanagar has an area of 10 ha, and cashew trees are planted to prevent soil erosion at certain points of its bank. It has a swimming pool. Boating facilities are also provided here, and the tank was built by Lt. Col. Sankey of the Madras Sappers and Miners. Mattikerehalli had a huge tank, built in 1843 (Bn 160) and is now drained, and there is a proposal

to have a large park like Lalbagh in the tank bed. The Byrasandra tank, about 10 ha in area is in between Jayanagar and Hosur Road (NIMHANS), and though part of it is being eroded, a considerably large water sheet continues. The Lalbagh tank is to the south of Lalbagh adjoining the Siddapura area, and this has enhanced the beauty of this famous park. The Ulsoor tank, built by the Kempegowda family, originally extended over 125 acres, providing drinking water and being used for irrigation during the 17th and 18th centuries. It was the major sources of drinking water to the Cantonment area when the troops were stationed here during the early part of the 19th century. This picturesque tank in the middle of the city, though very small when compared to its original size, has boating facilities and three islands with parks in the middle. Once in every summer the Madras Engineering group conducts thrilling boat race ('regatta') here. Nearer to Koramangala were the Sinivagilu Tank and the Jakkasandra Tank which have been breached and there is a proposal to convert them as parks. The Sane Guruvanahalli Tank (near Agrahara Dasarahalli) in the present Basaveshwaranagar area and Suddagunte Palya tank opposite the Bangalore Dairy are other notables lakes in the City area. The breaching and draining of many tanks, has caused an adverse effect on the climate of Bangalore. Accumulation of sewage, breeding of mosquitoes, etc. had made them blackspots in the city earlier, but breaching them had its own adverse effects. (The City Agglomeration also has many more tanks, some of them being eroded like the Hebbal, Jakkur, Kacharkanahalli, Lingarajapura and the Hennur tanks, to mention only a few).

☐ *Temples:* Of the temples in Bangalore the Gavi Gangadhareshwara at the Gavipuram and the Chokkanatha at Domlur are the oldest, dating back to Chola times. The Gavi Gangadhareshwara is a very interesting monument. It is located in a depression behind a hill in Gavipuram, a very old settlement and is surrounded by a number of temples, choultries and other monuments of religious nature. The temple is in a natural cave, and the Linga in the central cave is wrought from a live rock, and also the Nandi in front of it. The *pranala* of the Linga (water outlet) is to the right, a special feature. There is to the right of this cella (in which the Linga is housed), another cella in which an image of Parvathi is installed. To its further right there is another small cella in which Durga is installed. On the Linga Peetha a small metallic Skanda (Kumara) image is placed, and this has made one scholar to speculate that this can be Somaskandha temple. There is a narrow *pradakshina patha* built in the rock around the two cells, and one more, a little wider outside this. In this outer cave like arrangement are installed various images such as Saptamatrikas, mostly modern and the Dikpalas. There is a long passage leading farther from this outer cave-like *pradakshina patha* to a considerable distance, and some say that it leads to Shivaganga. But actually it was a passage leading to the Kempambudhi tank, now sealed at the point of entrance from the tank. This passage has water flow. The wide cave serves as the *ranga mantapa* of the temple and two pillars installed here in front of the Durga cella and a fine half-metre tall Bhairava image installed outside the temple indicate the Chola origin of the

monument. New images of Surya and Chandra, and old images of Surya, Shanmukha, Bhairava and Kaumari are now installed outside the temple. There is a fine outer *mantapa* with 16 pillars of Vijayanagara style having relief sculptures on them such as Nandivahana Shiva Parvati, Bedara Kannappa, etc. This appears to have been added by the Kempegouda family together with the fine four monolithic creation of tall pillars, two of them supporting discs or Suryapanas and one having *dhamaru* and one more with a *trishula*, each rising to a height of nearly five metres. These are the paraphernalia generally taken in processions. These are highly artistic creations in granite. An English man, Daniel who drew a painting of this temple in about 1792 says that "The entrance to this Temple has a very striking effect of singularity of the mythological sculpture wrought in stone, which appear in the court before the temple". The beautiful brick and stucco *shikharas* standing on the rock surmounting the cells or the *garbhagrihas* are also creation of Kempegouda's time and they are in Vijayanagara style. There is also a monolithic parasol atop the hill called Harihararayana Gudda to the east of the temple where there is also a park and one temple, fully renovated in 1976 by Magaji Dhondusa, a rich merchant. This Harihara temple houses Linga, Bala Subrahmanya and Vishnu. There are many interesting small monuments on the hillock and one of them, a small cave with frontal structure has two Chola pillars. This is called 'Gavi Matha'.

The Gangadhareshwara temple has an eerie atmosphere, and the arrangements inside the cavern of the *pradakshina patha* make one doubt whether it was once a Bauddha *vihara*, though the statement requires support. It could have been a centre of the Nathapanthis too. Outside the temple is Srimanniranjana Avadhoota Gosayi Matha with *samadhis* of some Gosavis of Maratha origin, perhaps founded in the days of Shahji. There is a separate structure (tomb) to the east of this which is of a Lavanga Bharathiswamy (1960). Considerable number of Marathi speakers inhabit the surrounding of this temples. A huge *jatra* takes place here on Shivaratri days. On Jan. 14 (Makara Sankranti day), sun's rays fall straight on the Linga, passing from the middle of the horns of the Nandi at 5.00 p.m. and hundreds throng to see the phenomenon. Sun's rays enter the *garbhagriha* from a window on the frontal wall to the cave and two doors, one in the *mantapa* and another on the *prakara*. Unfortunately this old temple has no inscriptions. Of the many temples in the vicinity, Jalakantheshwara is a modern or renovated temple. The whole area, uneven in terrain, is in quiet surroundings with many pipal trees and Naga stones. There are many *mathas* choultries and shrines here, and the Kempambudhi tank is in its vicinity with a tower of Kempegouda's times on its bank.

The Basavanagudi complex of temples is just half-a-kilometre from here, and the Ananda Milanadri (in Hanumanthanagar, on a rocky hill) and the Mount Joy or the Naraharirayanagudda are also not far away from Gavipuram. The Ananda Milanadri or Hanumantana Gudda has a Hanuman temple atop the hilltop, built by the efforts of the late Kengal Hanumantaiah, and R.C.C. images of Rama and

Hanuman locked in an embrace, rising to the height of eight metres, stand on the *shikhara* of this temple which is surrounded by a park. The Naraharirayana Gudda has a modern temple of Subrahmanya, and a very big *jatra* on Adikrittike day in July-August takes place here. There is also a Panchamukhi Ganapathi temple here, (also modern), visited by hundreds on the Sankashta Chaturthi day every month (fourth day of every lunar month). Gavipuram has the Nijaguna Jangama Matha of the Lingayats., and a Kabira Matha at the Sunkenahalli Village. The Ramakrishna Ashrama (1904) at the entrance of Gavipura has fine Dhyanamandira, lecture Hall and library in a quiet serene surroundings. Sharadamani Devi had visited the place and a *mantapa* is raised in her memory. To the west of the Gangadhara temple is the old Rudra Matha, which is actually a Virabhadra temple on an elevated place with a narrow *gopura* to be reached by a flight of steps. This 19th century structure has an older Veerabhadra image. Opposite this is Bandi Mahankalamma temple, and behind the Rudra Matha is a small Vinayaka shrine with a Ganapati image 1.3 metre in height engraved on a live rock. This is in rocky surroundings. Srinagara extension (former Dasarahalli) is nearer to this.

The Basavanagudi temple complex consists of the Basava temple on hillock, the Dodda Ganapathi temple at the foot of the hill and the Karanji Anjaneya temple behind it. In its vicinity is the Mallikarjuna temple, built by the efforts of the late Bellave Venkatanaranappa, a Kannada writer and scholar. An old *mantapa* near the last named has fine relief sculptures. The Basavanagudi actually houses a beautiful monolithic Nandi or Basava, 10 feet in height at the front and 15 feet long from the front to the back, wrought in granite in crouching position. This is ascribed to Kempegauda I (16th century). Outside the spacious *prakara* of this temple there is a tall monolithic *dhwajastambha*, more than 10 metres in height, and on its four sides are fine relief figures, and of these, one male playing a stringed instrument is of special interest. On the pedestal of the Basava image is a Kannada inscription in 17th century characters which says that the Vrishabhavathi river originates from the place, and from a small tank behind the temple, it is believed, Vrishabhavathi's sub-terranean flow starts, and it is clearly visible at the Banashankari II Stage area, and from there, moving towards Mysore road. Above the frontal *mantapa* of the temple are a row of stucco niches, housing stucco figures of Hindu gods. Above the *garbhagriha* is a fine *shikhara*. The Ganesha temple at the foot of the hill has a considerable huge image of Ganapathi engraved on a live rock. It is a small shrine, ascribed to Kempegauda's time, now expanded with a *shikhara*, *prakara* and a *gopura*. This Ganapathi temple is very popular, and hundreds visit it daily. Behind this is a small Shiva shrine, and beyond that is the famous Karanji Anjaneya temple, considerably big. There was a tank near this temple and hence the name Karanji. The image here is in profile, and is more than two metres in height. The temple has a *prakara* and its *shikhara* has fine and interesting stucco figures.

An interesting Chola monument in the city is the Chokkanatha temple at Domlur called as Desi Manikka Pattanam in earlier records and also as Dombalur

in Kannada records and Tombalur and Tommalur in Tamil records. The place could have been an important settlement even under the Gangas in view of the fact that a Bhairava statue, assigned to the 8th century A.D. by Dr. S.R. Rao was unearthed behind the Anjaneya temple in 1975. The place is described as in Ilaipakka (Yelahanka) Nadu in Hoysala records. Though no Chola record is found in the Chokkanatha temple the pilasters on the parts of the *garbhagriha* and *navaranga* walls of the temple and its name the Chokka Perumal make one conclude about its Chola origin. But stylistically it can be grouped with Hoysala times also. The temple which is in an elevated place has part of its *garbhagriha*, *navaranga* and frontal *mantapa* fully renovated. The original structure appears to be the *garbhagriha* and two *ardhamantapas* in front of it, and one of them has an underground cell, fully covered, perhaps meant for storing *vahanas* and valuables of the temple. There is also a *navaranga* in Vijayanagara style with typical Vijayanagara pillars and a frontal *mantapa*, fully renovated. Two Vijayanagara type pillars have been installed at the gate, and one of them has an inscription. The *navaranga* pillars have beautiful sculptures like *kolata* scenes, sword duelling, duel between Vali and Sugreeva etc. In the *garbhagriha* are the images of Vishnu, Sridevi and Bhudevi, and outside, at the right corner to the front is a Ganesha shrine, which is modern. There is an inscription slab with Kannada writings on both the sides near it. There is also a Tamil inscription on the *adhishtana*. In the *navaranga* are installed the images of Gopalakrishna and the Alvars. Renovation has spoiled the beauty of this old temple which has more than half-a-dozen records. Hoysala Ramanatha donated 10 *pons* for the temple from the Tommalur (revenue) account in 1290 A.D. (Bn 11). Ballala III's grant of 1301 is also seen. A Tamil record of S 1270 (c 1348 A.D.) speaks of one Alagiyar Chetty installing two door posts (Bn 9). The tolls of Sondekoppa village were granted to this temple by Devaraya II of Vijayanagara inc 1440 (Bn 8). Another record of an earlier date (c 1408) speaks of Emperor Devaraya I granting certain taxes from Karadihalli to the temple (Bn 162). A Tamil record found on a rock in a mango grove (both not found now) at Sunkenahalli (present Hanumanthanagar), informed us, of a grant made to this 'Sokka Perumal' around 1300 (Bn 69).

About 100 metres away from this temple and just opposite to it is the Anjaneya temple of antiquity, now fully renovated. This temple appears to be of Vijayanagara times, and the link between this and the Chokkanatha temple is lost sight of as many structures being built in between the two. The temple has an attractive facade though new and the image in profile is 1.5 metre tall. The inner walls of the temple have modern paintings by B. Shivananda depicting Ramayana and Bhagavata scenes, Dashavataras and also scenes from Hanuman's life. The Kodandarama temple in between the two is a modern huge structure built in 1940 with Rama, Lakshmana, Seetha and Hanuman images installed in the central shrine and Shivalinga and Hanuman in two other shrines flanking the central one. This temple

has a tall entrance *gopura* and a wide *nagarkhana* attached to it and this has modern paintings by B. Shivananda depicting nearly 50 episodes from Ramayana on its walls. Two old *utsava murthies* in bronze of Somasundara and Chandrashekhara of Vijayanagara times, said to have been found buried for long are preserved in this temple. In front of this temple, on the other side of the road, facing the Chokkanatha are installed three *atmabali* (self-immolation) sculptures in an enclosure. The persons here are shown as stabbing their necks with two daggers in their two hands. There is a Kannada inscription here, written on both the sides of a slab. There was a Someshwara or Tripurantaka temple at Domlur, raised in 1266 as per an inscription, but now the temple has totally vanished.

The largest and finest temple in the Bangalore Corporation limits in the Someshwara temple at Ulsoor (Halsoor, perhaps derived from *halasu* or jackfruit tree) which was at the heart of the former Cantonment area, but outside the capital of Kempegaua. But this temple is ascribed to this very family together with the huge lake in this area, discussed already. Though local tradition ascribes the installation of the Someshwara Linga to Mandavya Rishi, the original *garbhagriha* and two *ardhamantapas* in front of it are ordinary creations of early Vijayanagara times, or perhaps of Kempegaua I himself. The whole temple appears to have been expanded at various stages by the rulers of this family. The *navaranga* has beautiful Vijayanagara columns with sculptures in high relief, mostly of Shivaleela episodes, *motifs* like Bedara Kannappa, Veerabhadrappa, a bear, an elephant, etc. The *garbhagriha* is surrounded by a new roofed *prakara* with inner verandahs touching the *garbhagriha* with rows of pillars at their edge. There are many *devakoshtas* here around the *garbhagriha* and images of Surya, Dakshinamurthy, etc. are installed in them. The outer walls of the *navaranga* and the enclosure surrounding the *garbhagriha* has pilasters with *kumbha panjara* decoration and *koshtas* (niches) flanked by pilasters, and there are many sculptures in high relief on the walls of secular and religious nature. The outer *mantapa* in front of the *navaranga* is an open pavilion-like the *kalyana mantapa* with 48 pillars in typical Vijayanagara style, 6 of them at the three entrances with steps to this *mantapa* having *yali motifs* in the round projecting towards the outer directions. The pillars here are full of sculptured *motifs* in relief of both religious and secular themes, the secular ones including elephants, tiger, a man fighting a tiger, swans, *yalis*, swan with an elephant's head, a three-headed swan, a snake charmer, the *bherunda* bird, dancing girls, etc., and the religious *motifs* include Dashavatara scenes including Narasimha, Kalingamardana, etc. This is a very attractive structure. On the right side of the entrance to *navaranga* from here, on the *navaranga* wall is the scene of Ravana lifting Kailasa and to the left Mahishamardini, both in high relief, well executed. To the extreme left of this Mahishamardini on the same wall is a relief figure of a man having a *kambli* covering his head, and leaning on a stick, described as one of the rulers of the Kempegaua family.

There is a separate shrine of Kamakshamba to the left of this main temple and on its outer walls are a row of figures in relief of the height of half-a-metre, and these figures include the Dikpalas, Trimurtis, Ganas of Shiva, many *rishis*, all perhaps having assembled to attend Parvati's marriage with Shiva which is also engraved in between. Stylistically they appear to be 19th century creations, and the four pillars at the front of this shrine have jumping *yali motifs* in the round. Inside the large *prakara* around this temple there are smaller shrines facing the main temple such as of Anjaneya to the left, Nanjundeshwara to the right with a small Nandi *mantapa* in its front and the Bhimeshwara to the left of the main entrance.

The main entrance has a tall beautiful *rayagopura* in Vijayanagara style with rich embellishment. The outer portion has *kubjas* in a variety of poses, playing instruments, dancing and performing acrobatic feats, etc., and *motifs* like elephants, swans and other *fauna* and figures of Chandrashekhara and Tandava Shiva, all executed with great care. On either side of the threshold, on the inner part of the door frame are *lata sundaris* in high relief, dancing girls holding long creepers, as seen in all Vijayanagara type entrances. The inner part of the *gopura* wall (facing the temple) has verticle bands and sculptured *motifs* like *kubjas*, dancing and playing instruments, and *fauna* like dog, camel, Nandi, tiger, parrot, etc. One misses a lot by entering the temple without carefully seeing this highly decorated artistic *gopura*. The *dhwajasthambha* outside, on the road, has relief sculptures of Veerabhadra, Nandi, Ganesha and dancing Bhairava, all neatly executed. The *jatra* at this temple takes place on Chaitra Poornima (the Karaga day) when car festival takes place (this has not taken place since 1980 when the chariot was damaged by fire) and ten days after this there will be *pallaki utsava*.

Another interesting temple at Ulsoor is the Subrahmanya on the Old Madras Road, not far away from the Someshwara. Its main entrance is from a gate behind the temple, and the gateway (devoid of *gopura*) with its row of pilasters is clearly a later Vijayanagara creation. The temple proper is fully renovated (in 1974) and the frontal gateway has a *gopura* which is modern. The temple has a tank in its front where *teppotsava* is held during the *jatra*. The temple walls have modern paintings of gods and goddesses. There are four cells outside the *pradakshina patha* in addition to the central shrine housing Subrahmanya, and in the left corner there is a cell housing Ganapathi. Originally the temple could have been a creation of the 16th or 17th century. To the right of the temple is an old *kalyana mantapa* now further expanded and it has an inscription on its *upana* (foundation) in Tamil and Telugu, saying that one Subrahmanya Mudaliyar built the structure in 1821. There is a Ganapathi temple built in 1934 opposite to its main gateway on the Old Madras Road.

Another old temple of Bangalore, of the Kempegaudas times, is the Ranganatha Swamy built in around 1600 in the Ranganathaswamygudi street in the

heart of the old *peta*. This was called Muthyalapete (pearl sellers' street) when the temple was raised and later Ballapurapete as a large number of weavers from Dodballapur came and settled down in this area. There is a Telugu inscription in the outer *mantapa* of the temple dated 1628 which speaks of the reign Kempegauda II and calls the God Muthyalapeta Ranganatha and announces a grant to the temple by the federation of trade guilds (*Ubhaya nanadesha salumula samasthas* of the place and other places) for the services of the deity. There was a small entrance *gopura* of antiquity at its front which has been recently renovated. The open *mantapa* of the temple has six frontal pillars with springing horses standing on their hind legs in typical Vijayanagara style. The *balipeetha* on its front is supported by elephants facing outer directions. The other pillars in the *mantapa* have relief sculptures of secular scenes like wrestlers, a group of three men, a hunter and a huntress etc. and religious *motifs* like Lakshmi Narasimha and other Vaishnavite incarnations. In the *mukhamantapa* two new cells have been created at both the sides of the entrance of the *navaranga* and one of them houses Venkataramana and the other Sri Rama. There are two metre tall *dwarapala* images in stone on either side of the door, and these moustached figures are dissimilar, one of them being devoid of flowing drapery. The *navaranga* has been renovated by having an opening at the centre to allow light through the clarestory, and the four pillars are not so artistic as those in the outer *mantapa*. To the left and the right of the *navaranga* are two cells each, one having Lakshmi and the other having Ramanuja images in them. They have *shikharas* on them. In the main *garbhagriha* surmounted by a beautiful *shikhara* are installed images of standing Ranganatha, Sridevi and Bhudevi. The temple is in a *prakara* with two Ashwattha platforms behind the temple, full of Naga stones installed on them. Rathotsava of the temple takes place on Chaitra Poornima day. Services in this temple are conducted according to Vaikhanasa Agama. Just opposite the gateway of the Rangaswamy on the other side of the road, there is the Tuppada Anjaneya Swamy temple of considerable antiquity. It has a *kalyana mantapa* also.

The other important old temple of Bangalore is the Kadu Malleshwara in Malleshwaram on the Sampige Road. This temple has been fully renovated, Ele Mallappa Shetty, a noted philanthropist of Bangalore doing it by the close of the 19th century. Its antiquity is proved by a Kannada inscription dated 1668-69 on a rock now enclosed to the right of the temple. It states that on the request of the *mahanadu* of Bangalore (merchant guild), Ekoji, son of Shahji granted the village Medaraninganahalli to 'Mallapurada Mallikarjuna'. The temple has a *garbhagriha* and a huge *navaranga* of 20 *ankanas*. The five *ankanas* in a row nearer to the original *garbhagriha* have been now enclosed and five new *garbhagrihas* in a row have been created. Of these, the central one has Mallikarjuna (Linga). The first to the right has Vishnu, the next one Lakshmi, the one to the left of the central one Kashi Vishveshwara Linga and Ammanavaru (Parvati) and the last one Surya and

Ganapati. The *rathotsava* of the temple takes place on the day after Shivaratri. Two new temples have come up around this temple and they are the Subrahmanya and the Narasimha.

There is the Jeeyar Matha on the Sampige Road connected with the Melkote Sreevaishnava Matha. There is a Venugopala Swamy temple here said to have been built in 1902. The Maramma temple on the VIIIth Cross attracts considerable devotees. The Kannika Parameshwari Temple here is a vast and impressive structure. The Ganesha temple behind the Malleshwaram old market attracts steady flow of devotees. The Gangamma temple here is famous for its Karaga in summer. There is a newly built Mailara temple in Malleshwaram.

Fort: The extension made to the Bangalore fort by Chikkadevaraya by adding an oval fort to the existing fort was further strengthened by using granite blocks by Haider Ali. Ibrahim Khan, Haider's Killedar at Bangalore built the fort from 1761 and Wilks says that it was a 'formidable structure' in 1791. But Tipu had parts of it dismantled after 1792. Later Dewan Purniah rebuilt the fort after 1800. The main Mysore Gate which was to the south is still intact near the City Market. There was another main Delhi Gate opposite to this to the northern side of the fort. It was said to be a magnificent structure, now gone. One has to enter the southern gate from the side of the Krishnarajendra Road (Vanivilas Hospital) and soon after the tall entrance gate there is a Ganesha temple and other antiquities including a spot described as used to confine the war prisoners. There are some interesting relief sculptures on the fort walls. The tall gate and the thick walls inspire awe. On the outer wall on way towards the City Market, opposite the Kote Anjaneya temple is a memorial tablet to indicate the spot at which Cornwallis had caused a breach in the wall in 1791 (March 21), helping him to enter the fort and its subsequent capture. A cenotaph raised in memory of the 50 British soldiers who died in 1791 was near the present Hudson Church. It has been dismantled in the 1960s and the old Cenotaph Road is now called Nripatunga Road. There is the Kalasipalyam extension nearer to the fort and the Kalasis were men connected with the army.

Behind the medical college, in a depression is an old brick building with its roof too covered with brick and mortar. This is described as the old magazine house storing gunpowder etc. Major part of the fortification was dismantled and used in raising the hospital building like the Vanivilas. A Protestant church at this spot, built in 1830 was also dismantled while raising the hospital and rebuilt near the Sanskrit College, Chamarajpeth. In this old fort area is the famous palace of Tipu and the famous Kote Venkataramana Temple. The fort housed the British troops and the arsenal from 1808 for long and was under the direct control of the British till 1888.

The temple of Venkataramana was raised by Chikkadevaraya Wodeyar after his securing Bangalore from the Mughuls. It was inside the fortification which he

newly raised. An inscription found at Kottanur (Bn 118) dated 1705 announcing the grant of four villages (Kottanur, Kolatapura, Tidadahalli and Billappanahalli) by Kanthirava Narasaraja II of Mysore says that his father had raised the temple. The original temple has a *garbhagriha* and two *ardhamantapas*, and the frontal *mantapa* with Vijayanagara type pillars is an open one. It has pillars with springing *yali motif* on the outer rows and fine relief sculptures on other pillars. The outer walls of the *garbhagriha* has a row of relief sculptures such as the eight Dikpalas, the Trimurthies, Bhikshatana Shiva, the scene of Girija Kalyana etc. The *garbhagriha* has a beautiful brick and mortar *shikhara* and the frontal *mantapa* has rows of brick and mortar *devakoshtas* on their edges which perhaps also housed images earlier. The granite *chhajja* (eave) of the *mantapa* has double curves in typical Vijayanagara style. There is also small separate shrine of the consort of Venkataramana to the left of the main shrine. The frontal *gopura* is rather too tall for the temple and was added recently and the old *dwajasthambha*, which had marks of canon fire on it of the 1791 war days has been recently replaced by a new pillar. (The old one, now broken into three is found at the *precincts* of a temple at Seethapathi Agrahara, Chamarajpeth).

The palace of Tipu, begun by Haider in 1781 was used by Tipu later. Only a part of it remains now with the frontal corridor (with beautiful tapering wooden columns) which is being overlooked by a projecting balcony on the upper storey decorated by cusped arches. Under the balcony is a room in which the Archaeological Survey of India has displayed photographic copies of some paintings of Tipu's times. The superstructure is mostly wooden with the outer walls alone being of earth. The walls and ceilings have been painted with geometric and floral designs. The A.S.I. maintains an office and Departmental guest house here. The palace is surrounded by a park. Buchanan in 1800 described it thus: "On the upper storey, it contains four halls, each comprising two balconies of state for the prince and each balcony faces a different cutcherry or court for giving audience.....At each end of the hall are private apartments, small, mean and inconvenient". The 'abode of happiness' and 'the envy of heaven' was begun in 1781 and completed in 1791 (by Tipu) says a Persian inscription to the left of the frontal verandah above the lintel of a door. (This door now leads to the A.S.I. Office). Maharaja Krishna Raja Wodeyar III had given audience to the Bangalore citizens here during his visit around 1808. It was the army headquarters when the British forces had been transferred from Shrirangapattana. In 1831 the State's Secretariat which was shifted to Bangalore from Mysore was housed in this building and continued here till the construction of the new Athara Cutchery (present High Court Building) in 1868. The Government Press worked here till its shifting to the new premises on the Dr. Ambedkar Road, and later some other State Government Offices functioned here such as the Forest Department and the Excise Department. It was also the State Headquarters of the Mysore Boy Scouts. The A.S.I. took it over and made it a protected monument together with the fort in 1951.

The old *peta* area, the core of the original city has a number of temples in addition to the Rangaswamy and the Kote Venkataramana, and most of them, are creations of the 19th century, renovated subsequently. A good number of them have been surveyed here briefly as they provide social, economic, cultural and religious glimpses of this old *peta*, which still retains its traditional character. The Dodpet or the Avenue Road (so called as it had rows of trees on its either side, providing shade to the old town's market, but now except a pipal tree in the vicinity of the Vaishya Bank, there is no greenery anywhere round) has the Komatipete Venkataramanaswamy temple, which is claimed to be 300 years old. The frontal open *mantapa* has pillars in Vijayanagara style, but the *navaranga* has undergone total renovation. In addition to Venkataramana and Sridevi and Bhudevi in the Central cell, its other cells have images of Rama, Lakshmana and Sita in one group, and Gopalakrishna, Venugopala and Lakshmi. In the residence of the priest here, there are some framed paintings of Mysore style like Mohini-Bhasmasura, Rajarajeshwari, Seeta Kalyana, Gopalakrishna, Yashodha-Krishna etc. Originally the temple appears to have been founded by the Komatis (Vaishyas) as indicated by the name. The temple enjoyed land grants, the lands being at Kamagondahalli near Chikkabanavara. Opposite this, on the other side of the road is a small Rama temple said to have been founded by the Barbers' community (Kshaurikas). On a platform near this are worshipped three Bisilu Maramma images.

From the Avenue Road, if one proceeds in the Old Taluq Kutcheri (O.T.C.) Road (so called as it in this road the taluk office was situated), there is a chain of temple till one reaches the Dharmaraya temple at the east. Behind the majestic Ali Bldg. here is the Sujnanamurthy Matha (connected with the Vishwakarma community) wherein there is the *samadhi* of the saint. This is said to have been a branch of the Matha at Hosur. On the O.T.C. Road, just opposite this is the Kalikamba Kamateshwara temple, originally founded by the Vishwakarmas. This is quite a large temple with a considerably big and beautiful stone Nandi in the *navaranga*. The central shrine has the image of Kalikamba and the Kamateshwara Linga, another cell to its right has the Nanjundeshwara Linga, and a cell to the left has Subrahmanya. To the right of the *navaranga* are a row of cells housing the images of Virabhadra, Hanumanta, Sharadamba, etc. The temple, stylistically can be assigned to the 19th century. Further from here, facing the West, almost in the middle of the road is a 100 year old Lakshmi-Narayana temple. On a cross road to this is the Chennigaraya Swamy Street, at the corner of the Ganigarapet is a completely and artistically renovated Chennigaraya (Chennakeshava temple) with a *kalyana mantapa* attached to it. Next is the Makkala Basavanna Temple street in which is situated the Jyoti Nagareshwara temple, founded by the Ganiga community. Another name for Makkala Basavanna temple is the Ramalingeshwara, and it is a 19th century structure, fully renovated, most of its devotees being the Kannada Devangas. In addition to two Lingas, there are Parvati and Ganesha cells too here. A fine 2.5 feet tall seated image of a gentleman, said to be the builder of the temple is found here. The Ganga Parameshwari is seen on the O.T.C. Road

and this is described as 200 year old, its devotees mostly being the Ganga Matasthas or the Bestas. Farther eastwards is the Annapoornamba-Nagareshwara Swamy temple of the Nagartha community. This temple has been renovated in 1884. There is the Venugopalaswamy temple of the Yadava (Golla) community and a community hall and hostel of the community are also housed in its premises. On the same road further eastwards is the Prasanna Gangadhareshwara temple in a depression from the ground level and this temple appears to be of atleast the early part of the 18th century. Its pillars in the *navaranga* are of Vijayanagara times and the temple in addition to housing Prasanna Gangadhara Linga in the central shrine, also has images of Parvati, Prasanna Nanjundeshwara and Valli-Subrahmanya in other cells, and in a cell behind the central one at the back is an image of Muralidhara Krishna. There is also an *ashwattha* platform with many Naga stones on them in the *prakara* of this temple.

The Dharmaraya Temple of the *karaga* festival fame is at the fag end of the O.T.C. Road (the area being called as Ulsurpet) and it has a tall majestic modern entrance *gopura* flanked by two smaller ones, and under the *gopura* to the right is a Ganapathi shrine and to the left of Muthyalamma representing Durga with her vehicle lion, being installed in front of the shrine. A small pillar with a four-faced figure atop and a slab looking like a herostone with a man and woman, the farmer having a *kamandala* in his hand are installed behind the lion. The temple proper appears to be an 18th century creation in Mysore style with Vijayanagara features dominating. It has a *garbhagriha* and a very wide *antarala* with two pillars. To this is perhaps later added during the 19th century an open *mukhamantapa* with four pillars. There are images of Adishakti and Dharmaraya in stone, and metal images of Krishna, Draupadi, Arjuna, Bheema, Nakula, Sahadeva and Potaraja (according to a legend, a prince sent to test the chastity of Draupadi) installed inside. On the pillars in the *antarala* and in the *mukhamantapa* there are relief sculptures Surya, *hamsa*, the ten *avatars*, dancers, Basava etc., beautifully wrought. On the *yali* bracket to the left of the entrance of the *antarala* is a short three-lined 19th century Kannada inscription, mentioning that Anegauda's son Vappana (made the) capital (*bodige*). The temple belongs to the Thigala (Vahnikula Kshatriya) community.

While surveying the *peta* from another point, the Tulasitota or the Chiklalbagh was the area having formerly irrigated parks and fields from the Dharmambudhi. There is a large new Prasanna Krishnaswamy temple built at the beginning of the century by B.K. Garudachar, a known public figure of Bangalore. The main deity here is two-armed Navaneeta Krishna, and two other shrines have seated Lakshmi-Narasimha and standing Rama, Lakshmana and Seeta, the latter being installed by a saint called Tulasi Ramadas. This vast temple has a vast compound, a newly constructed *gopura* and its premises house a hostel for the Srivaishnavas.

The Balepet (literally the bangle market) at its end nearer to the Majestic Circle has the Lakshmi Narasimha temple which houses in its three cells seated Mahalakshmi, Lakshmi Narasimha and Rama. This temple is said to have been

founded by the Telugu Banajigas or Huvadigas (flower sellers). At the centre of Balepet is a Srinivas Mandira where Venkatesha is the main deity. This temple is ascribed to one Srinivasa Mandiram Dharma Samsthe (1886) which is also running an orphanage in its premises. Opposite to this is the Sugreeva Venkataramanaswamy Temple. This temple is in Vijayanagara style and must be an early 19th century creation. There is a Telugu inscription here dated 1830 and it says that it is the temple of the family deity of the Veerakshatriyas of the Melusharkara Vamsha, identified as the Uppars or salt makers (Recall Upparpet police station near K.G. Circle). The main temple houses Venkataramana with Sridevi and Bhudevi and there is a separate shrine for Mahalakshmi. Opposite to the temple, outside the main building, but within the *prakara* is a *mantapa* which houses the images of Sugreeva, 2.5 metres tall, standing with folded hands and there is another image of Anjaneya which is one metre tall. The Rathotsava of this temple takes place in Jyestha.

At the fag end of Balepete is the Kashi Visveswara temple with attractive *shikharas*. It has a number of cells within, housing in addition to Kashi Vishveshwara Linga, other deities like Ganapati, Annapoorna, Vishalakshi, Someshwara, Subrahmanya, Agastya, Chandramaulishwara, Bommalingeshwara and Ramalingeshwara. This temple is ascribed to one Sadashiva Sahuji, and appears to be an 19th century creation. It has columns of Vijayanagara style. In the same compound is a smaller temple, the Kedareshwara, its construction being ascribed to one Ganesha Sahuji. It has in addition to the Kedareshwara Linga, the images of Maha Ganapati and Subrahmanya in two other shrines. There are some classical paintings of Mysore style framed here, namely Rajarajeshwari, Yeshodha Krishna and Rama Panchayatana.

At the confluence of the O.T.C. Road and Balepet is a complex of temple called Laldham ascribed to one Gujarathi merchant called Laldas, a late 19th century creation. There are three temples here, *viz.*, Venkataramana, Srirama and Gangadhareshwara. Farther on the O.T.C. Road is the Manji Someshwara or Manchi Someshwara, said to have been built by a Dewan of Kodagu called Manjappa as per two Kannada inscriptions found there. One of the record is of 1855 and speaks of Veera Rajendra (and his queen Mahadevamma) whose Dewan the builder had been. The famous Mastansab Dargah is also seen on this Road (discussed later).

The O.T.C. Road at this end has the Someshwara temple, originally belonging to a group of people called the Senigas (traders) from among the Lingayats. The same road has the Muttinakante Matha. There is also a Veerabhadra temple on this road whose four pillars in the *navaranga* are in Vijayanagara style. Near this is the Shankaramatha of the Lingayats. At Cottonpeth (or Aralepet, also called Bhashyam Road), there is the Adinarayanaswamy temple, renovated (or built ?) in 1927. This belongs to the Yagakshatriya Sadhuchettis or the Gonigas (the sack weavers). There is also the Arunachaleshwara temple with a choultry (*kalyana mantapa*) attached to it.

The B.V.K. Iyengar Road has a Rama Mandira, and at the B.V.K. Iyengar Cross Road, there is a Vithoba Panduranga temple, described as of the Swakulasali community (Marathi-speaking weavers). Warkary *bhajans* are organised here annually, being initiated by Sadguru Anatahwamy, over 100 years ago.

Sarakki (called Sarake in a 1650 A.D. record) has a Veerabhadra temple in the old village and one herostone at Chamundipura (9th cross) and another at J.P. Nagar (8th cross). The later is said to be connected with one Sarangadhara, and a legend similar to Kumara Rama is narrated about him. There is also an old Shavige Malleshwara temple on a hill near the Dayananda Sagar College complex at Sarakki.

In the various extensions of Bangalore, there are many temples most of them new. The Banashankari on the Kanakapura Road is a very popular temple. It has a choultry for arranging marriages etc. Bairasandra (L.I.C. Colony), Jayanagar has a Venkataramana temple. The Venkataramana temples have been also newly constructed at Srinagar, Banashankari II Stage, etc. The Rama Mandira at the Rama Mandira Road, Vijayanagara, Basavanagudi, N.R. Colony, Jayanagara "T" Block, Rajajinagar, Padarayanapura, Kamaraj Road and Srirampuram are notable. The Ragigudda Anjaneya temple, though new, attracts considerable devotees. It has facilities for socio-cultural activities. Mysore Bank square has the Yelahanka Bagilu Anjaneya. (An inscriptions on a pillar here dated Prabhava, 1687 A.D. speaks of Channachari and Chinnachari, perhaps builders of the extended *mantapa*). Equally notable is the Anjaneya temple at the Mahalakshmi Layout with its very tall image and attractive canopy over it. There is an Anjaneya temple behind the Lalbagh (Gutte Anjaneya), two temples on the Mysore Road (one of them, famous as Gali Anjaneya and another Kerekallu Anjaneya) and the one on the Kasturba Road. Vijayanagar has one Anjaneya shrine at the Kothi Bande. The Subrahmanya temple at the Sajjana Rao Circle with its tall *gopura* ascribed to Sajjana Rao, a philanthropic merchant, and the large and beautiful modern Kannika Parameshwari temple near the circle are visited by large number of devotees. Near the race course is a temple built by Dewan P.N. Krishnamurthy's family. Shivajinagar has the famous Dandina Maramma temple and the Minakshiamma temple at the Meenakshikoil street. The Kamraj Road has the Ganesh temple and two Vithoba temples. Willson Garden has a Mariyamma temple. Mavalli has a Shiva temple ascribed to Patel Kempaiah and a Bisilu Maramma nearer to Lalbag. The South End Circle has the famous Patalamma temple. Near to this is the Anebande, a painted rock. The Annamma temple on the Subedar Chatram Road is highly venerated and it has seven stones placed in a row in the *sanctum*. Kempegowda Nagar has the Gaurishankar Temple, recently renovated. Near Hebbal on a hillock called Anandagiri there is an Ishwara temple in attractive surrounding. On the Hosur Road near the Christ College (Suddagunte Palya) is an Anjaneya temple, and near it, on a rock is a huge (2 metre tall) stucco image of Muneshwara. Offerings are made at a stone near this. There is also a life-size stucco

figure of a horse near the image. There are two Muneshwara temples at Mattikere Layout, and one of them, the old, has a Kannada inscription (Bn 160) near it, speaking of the construction of Mattikere tank in 1843. Ravindranath Tagore Nagar has a Yellamma temple. Sheshadripuram has Ishwara temple and the Shivaganga Shankar Matha. Kumara Park area has a Kumaraswamy (Subrahmanya temple). There is the Jalakantheshwara temple in the Shanthinagar area.

The Raghavendra Mathas are numerous, but one at Chikpeth (1823), and the others at Seethapathi Agrahara (1874) and Jayanagar V Block are managed by the Mula Matha at Mantralayam, A.P. One at Chikpet attracts many devotees. The Gundopanth Street has the Krishnapura Matha of Udupi wherein is the Vrindavana of Vidyadheesha Teertha (1881). The Shankara Matha at Shankarapuram attracts considerable number of devotees. There is the Uttaradi Matha near the National College, Sripadaraja Matha of Mulabagal at the Raghavendra Colony the Puttige Matha on the Bull Temple Rd. and the Sosale Matha at Gandhi Bazaar. The Kolada Matha near Lalbagh, the Beli Matha near the Binny Mill and the Mahanttina Matha in Chikpeth attract numerous devotees. The Sarpabhushana Matha near the Majestic Square is equally notable. Siddharudha Mathas are seen at Ballapurpet market, Chamarajpet, Mysore Road and near Kakanapalya, Jayanagar (See Chapter III also). There is Shambhappana Matha of the Adi Karnatakas near the Basappa Circle. The Ananthaswamy Matha (Anantashrama) at Gandhinagar was founded at the beginning of this century. Sadguru Ananthaswamy took *samadhi* here in 1901 and he had initiated Walkari cult connected with Pandharpur Vithoba in the city. The Tulasi Ramdas Matha on the Tulasi Ramdas Matha Road in the Frazer town area (1905) has the *samadhi* of the Swamy and also a Rama temple in quiet surroundings. Very near this place is a Ramalingeshwara temple on a parallel road. The Aurobindo Bhavan started in 1960 is housed in old beautiful palace of the Nepal royal family (built around 1909). It is near the Ulsoor lake. The International Society for Krishna Consciousness have their centre at Yeshwantpur (near Soap factory) with Krishna and Balarama temples.

Churches: Bangalore City has nearly 100 churches and chapels. Most of the major churches are parish churches, but others are chapels and places of prayer. There are those of the Roman Catholics and the Protestants, and also those of the other denominations like the Marthoma, Syrian Christians, the Seventh Day Adventists, etc. The Protestants have come under a single organisation called Church of South India and under this there are those belonging to the Anglicans, Methodist and other groups. These churches, mostly built on the European Greco-Roman and Gothic style have Roman and Gothic arches and also Gothic towers. The fourteen stations in the Catholic churches are mostly creations of talented European artists. Some of them like the St. Mary's at Shivajinagar have fine glass paintings of French origin. Some others have images of saints and holy men in marble or stucco, mostly imported from Europe.

Of the Catholic churches in Bangalore, the St. Mary's Basilica at Shivajinagar is the oldest and one of the most beautiful. The area known as Blackpally came to have a thatched chapel as early as in 1674, created by Christians coming from Dharmapuri in Tamilnadu, and they called it 'Kanikamatha temple' after St. Mary. It was made a *pukka* structure in course of time. Abbe Dubois had lived here by the beginning of the 19th century and by his efforts the building was improved and Rev. D'Souza raised a tower over it in 1813. The communal riots of 1832 caused damage to this structure, but it was rebuilt from 1875 in the present form and the work was completed in 1882 at a total cost of Rs. 30,000. The Pope in 1974 elevated the church to the status of a basilica, one of the only six such holy places in India. It has the lay-out of a Latin cross with basilica type design, and is built in Gothic style. There is a Gothic tower at the entrance, with a pointed arch over the doorway. The other doors and windows too are of the same design. The choir is at the crossing, and the multiple columns are adorned with Corinthian capitals having moulded leaf and grape-bunch decorations. These pillars support majestic arches supporting the ceiling. The frontal Gothic tower, tastefully painted with its stain glass windows is a captivating structure. The church has some glass paintings from France adorning its widows, and these had been removed during the II World War due to fear of their being damaged by air attack. St. Mary holding child Jesus is a very attractive image here. The feast of the church takes place in September when people of all communities assemble in large number.

The biggest Catholic church, with a floor area of 34,600 square feet is the St. Francis Xavier Cathedral in the St. John Hill area. Built in the European Renaissance style, this structure with a Latin cross lay-out is a granite structure. It was completed earlier in 1851 by the efforts of a French priest called Rev. Chevalier of the Foreign Mission Society of Paris. This was for a new parish carved out of the Blackpally (Shivajinagar) in 1846 and as the church was found to be too small, Fr. Vissac, another French priest drew the plan for the new building, and though the work was begun in 1911, due to problems created by the I World War it could be completed only in 1932, and it attained the status of cathedral in 1940. Rev. Sarvanton, the parish priest of French origin was responsible for its construction. The building then cost Rs. 1.025 lakhs. The nave of this huge church measures 106 feet in length and 60 feet in breadth. The two aisles are 60 feet X 40 feet each. The sanctuary proper is a 36 feet square, and over it stands a majestic dome. The nave and aisles are covered by Mangalore tiles. This huge structure with its granite walls having projecting horizontal bands at the exterior has two towers at the front without domes at the facade. The towers are three-tiered, and the entrance door with one more storey above it in alignment with central tiers of the towers has a large rose window shaded by a pediment. Tapering Tuscan pillars flank the entrance. Inside the church are seven life-size images of St. Jude, St. Teresa, Jesus conversing with St. Antony, St. Francis Xavier, St. Lourdes, Holy Mary and St. Joseph. The wooden stations here are of great artistic merit. There is a small framed glass painting, 20 inches X 14 inches of Mother of Perpetual Help, an excellent piece.

The oldest Catholic Church in the *peta* area was the St. Luke's Church raised at the fort in 1830. But while constructing the Vanivilas hospital it was dismantled and rebuilt at the Pampa Mahakavi Road in 1935. This brick structure with stone facing has a 25 metre tall tower with square-shaped blocks, which are tapering. The picture of Jesus in fellowship meal at the background of the altar with wood and ivory inlay is a notable attraction here, perhaps transferred from the old church.

But the biggest Catholic church in the *peta* area is the St. Josephs, an impressive granite structure near the Briand Square on the Mysore Road, not far away from the City Market. This church was originally built in 1857, but was rebuilt in 1969. It has an impressive dome over the apse, having 40' diameter circle at the base. The facade has a huge arched entrance flanked by two towers which are topped by cupolas. This huge church has a crypt in which life-size images St. Joseph, Jesus and St. Mary are installed. The annual feast is held on the second Sunday of May. There is also a statue of St. Joseph in front of the church.

The St. Patrick's Church on the Brigade Road is in the Greco-Roman Renaissance style with transepts and twin towers. This is the only church with north-south alignment and its entrance has a Roman arch which is flanked by the two Roman towers. At its front is a life-size image of St. Mary holding child Jesus. Above the entrance is a large rose window of colour glasses. Its nave and the aisles are covered by tiles, and the structure is pretty. The two towers which are square at the base take an octagonal shape as they mount, and finally take a pointed shape at the pinnacle. The church was originally built for the Irish soldiers and was completed in 1844. There is the tomb of Mrs. Bowring inside the church. It was rebuilt in 1898, and cost Rs. 1.5 lakhs then. Rev. Tabard, noted French Indologist was parish priest here.

The Sacred Heart's Church on the Richmond Road was originally built in around 1874, but it was renovated from 1898. On the pillars supporting the third arch of the sanctuary, the Coat of Arms of Pope Leo XIII and of Bishop Kleiner of Mysore have been engraved in this church, the latter having laid the foundations of the new building. Laid out on a Latin cross design, its apse is surmounted by a semi-dome, and at the crossing there is another full dome. The various members of the structure blend harmoniously. The apse has three attractive stain glass windows. There are statues of St. Michael, St. Xavier and St. Antony inside and an impressive bronze statue of St. Joseph outside. The Holy Ghost Church in Pulikeshinagar (Old Frazer Town) is a huge granite structure of recent decade, raised by the priests of the Roman Redemptorist order. This church, completed in 1953, has a huge pigeon, symbolising the Holy Ghost, engraved in relief above its main entrance. The towers on its either side are 60 feet tall. It is built with a Latin cross design, and the superstructure at the crossing stands on four broad arches.

The Ascension Church of the Diocesan Order of priests (Rome) in St. Mary's Town is a recent building (1974). Its peculiarity lies in its 14 stations depicting the

life of Christ being in Indian classical style. Characters like Pilate and his servants have put on turbans and drapery in Indian style. A chapel of the National Biblical, Catechetical and Liturgical centre nearby this church has a chapel named Sachchidananda, designed like a *chaturmukha* (four-faced) temple, but unlike such temples which have four entrances and a central *sanctum*, this Greek-cross shaped structure has one of its arms serving as the *sanctum*. The central square is surmounted by a *shikhara* resembling a Kadambanagara one, but it is circular, and not square, and it is surmounted by domical *stupi*. Its windows have artistic grill work of religious themes, and some Indian saints also find a place in them. The newly built church at the Dharmaram College on the Hosur road has a special design.

Other notable Catholic churches in Bangalore include Assumption Church (1971), Rajajinagar, Christ the King Church at Malleshwaram (1947), Christu Prabhalaya (1968), Jayanagar, Good Shepherd Church (1967), Murphy Town, Holy Family Church (1975), Ramamurthy Nagar, Immaculate Conception Church (1901), Railway Colony, Our Lady of Lourdes Church (1938), Ulsoor, St. Anthony's Church (1953), Hosur Road, St. Michael's Church (1953), M.M. Garden, Shantinagar, St. Teresa's Church, J.C. Road and the Infant Jesus church, Vivekanagar.

There are as many as 35 Protestant churches in the Bangalore City, coming under the purview of the Church of South India. The Protestant religion was introduced here with the establishment of the Bangalore Cantonment in 1808.

Of the Protestant churches in Bangalore, the first and foremost is the St. Mark's Cathedral on the Mahatma Gandhi Road. It was the first Anglican Church to be raised after the shifting of the British Army to the Cantonment area, and was completed between 1808 and 1812. But, it took the present shape in 1927 after having faced many accidents like its tower caving in 1902 and a fire damaging its interior in 1923. The corner-stone for the present structure has been laid in 1901 by Mrs. Robertson, wife of the then Resident. With its series of Roman arches, well defined transepts, prominent central dome, Ionic pillars and two-pronged series of parapets on the edges of its roofing, the building captivates the onlooker. It is built in the renaissance style of the St. Paul Cathedral, London. Its interior has fine wood work and glass paintings. It has a pipe organ. The pulpit made of Italian marble is a fine example of renaissance art. After the formation of the Church of South India in 1947, this has become the headquarters of the Bishop of that new denomination. The Church has many memorial tablets, dating back to 1843.

The Holy Trinity Church on the Mahatma Gandhi Road was the 'official' Anglian Church of the British times as the Resident and other official dignitaries visited it, and there is a place reserved for the Resident with an inscribed plate. The church took its present shape in 1908, though originally built in 1851. Its Ionic pillars give its portico a majestic look. Its nave is 90 feet in length and its backwall has fine wooden decorations. It has a huge glass painting, seven feet by five feet of John the Baptist anointing Jesus. The crossing has a two-pronged square tower, visible from the east end of the M.G. Road. Its walls have memorial plaques, highly useful to outline the history of the Cantonment.

On the Cubbon Road, parallel to the M.G. Road is the St. Andrews Church, attracting the attention by its ochre-coloured Gothic clock tower, 90 feet tall. Originally built for the Scottish soldiers in 1867, it has a frontal portico and its arches are framed by rusticated white slabs. Its beautiful pipe organ is considered as unique in India and was installed in 1881.

The St. John the Evangelist Church in Cleveland town was begun in 1858 and after many renovations was completed in 1964. This basilica type building has three entrance porches in Gothic style. The East Parade Church (to the east of the parade ground) on the Dickenson Road was founded by the Wesleyan Methodist Missionary Society in 1862. Maj. Sankey is believed to have drawn its blue print. The Wesley (English) Church on the Promenade Road (opposite Coles Park) was founded in about 1896. It is in Gothic style and has attached buttresses at the exterior. Being a Protestant Church, it has the symbols of alpha (symbolising creation), omega (destruction) and the Holy Ghost and no paintings and embellishments. Its pulpit screen is of fine wood work. A small granite church on the same road is the St. Stephens Lutheran Church. It is a highly proportionate beautiful structure, created in 1964.

The Hudson Memorial Church opposite the City Corporation is another prominent church of the Church of South India, built in 1904. It is a harmonious synthesis of Gothic and Classic styles. It has three entrance doors in a row at the west topped by gabled roofs, and has a lone tower to the west of the facade. There is a huge rose window over the entrance. The pulpit has pleasing woodwork railings. It is named after Joshua Hudson, a famous missionary and educationist. The Avenue Road has the Rice Memorial Church with its Corinthian pillars and attractive pediment. It was built in memory of Benjamin Rice, noted missionary and educationist. The Marthoma Church at the Commissariat Road, the Syrian Church at the Johnson Market and the Seventh Day Adventist Church at the Coles Road are the other notable churches of other denominations in the City.

Mosques: Bangalore City has nearly 400 mosques and every new extension that comes up has a new mosque being raised. The oldest mosque in Bangalore is ascribed to the Mughuls (c 1687), now found in an area named as Taramandalpet (so named later by Tipu, as it was in this area his men produced rockets; 'taramandal' means constellation, and "The spectacle of exploding rockets seems to have suggested the name"). This Mughul structure is called Sangeen (Stone) Jamia Masjid, said to have been raised by the Mughul Killedar of Bangalore. A small portion of the original building in large dressed stones can be recognised outside, and in 1791, it had been damaged by canon balls. In 1836 Mohiuddin Khan Mekhri repaired it, according to an inscription here. But renovation of the building has changed its original form radically. The short minarets also appear to have been added later. There are tall ornamented granite pillars in the large hall of the mosque, and Hindu influence can be seen on their capitals. The other notable mosque of antiquity is Ibrahim Khan Saheb's mosque in the Kumbarpet area, ascribed to Ibrahim Khan, who was the Killedar of Bangalore under Haider. It was

built in 1761 and was renovated in 1971. It is considerably big, and can accommodate nearly 1,000 people for prayer. It has only one minaret, which is generally an uncommon feature in old mosques. Ibrahim Khan was Haider's maternal uncle, and on his death Haider raised a mausoleum too in his memory in the vicinity of the mosque. This latter square building has an onion dome over it, and 16 columns all round, partially hidden in the wall and are of peculiar shape. On the Siddiah Road (behind the Al Amin College) is the Bade Makan mosque of the days of Haider Ali. Two Sufi saints, Syed Ataulla Shah Khadri Shuktari and his brother's son Syed Nabi Shah Shuktari Rahmat Ullah Aleh, hailing from Bijapur in the days of Haider built this mosque and the *dargahs* of these saints are also found near the mosque.

In the Old Poor House Road in the Cantonment area is the Jumma Masjid, built during the early part of the 19th century. Ascribed to one Abdul Quddus, a former official in Mysore Service. It has many polished granite pillars brought from the razed palace of Tipu from Shrirangapattana. "It is a brick and mortar structure, with some ornate jali-work and floral *motifs* in the facade". These mortar designs of pendants and floral patterns are attractive. "The pierced parapets, the floral *motifs* and cusped arches are works of outstanding craftsmanship". In the same street is another old mosque with considerable embellishments in the interior. Behind the Russel Market (Shivajinagar) is the Masjid-e-Azam, which is considerably huge. Its minars painted red, remind one of the mosque at Shrirangapattana.

The Jamia Masjid near the City (Sri Krishnarajendra) Market is Bangalore's mosque of pride. Though modern, by its size, its plan and its majestic domes and minars, it captivates the onlooker. Its foundation stone was laid by Sir Mirza Ismail in around 1940 when he was the Dewan. Its architect was Rayyaz Asifuddin of Hyderabad. The whole building is in white marble. The marble was had from Makrana in Rajasthan, and stone workers too were had from the same place. It can accommodate 5,000 devotees at a time. "The domes and the tall, gracefully slim minarets with balconies of fine jali-work, have been executed with consummate craftsmanship". President Nasser of UAR who visited it in 1960, presented some artistic carpets to the mosque.

Near Basappa Circle there is a mosque of the Daudi Bohras. Though hidden behind buildings, this considerable huge mosque has attractive series of *anguras* and impressive minarets. In Pulikeshi Nagar (Old Frazer Town), there is another mosque on the Mosque Road, built by Haji Ismail Sait. The mosque on the Lalbag Fort Road (near the Patel Kempiah Circle) is another notable structure. The Queens Road has the Modi Mosque constructed by a merchant Abdul Gafoor Modi. The Cantonment area (the Labbe Masjid Road, Shivajinagar) has Labbe Mosque which is considerable large in size. Just outside the Corporation limits, but not far away from the City, at Kadugondanahalli (at the end of the Tannery Road) is the Arabic College Dar-ul-Uloom Sabeelur Rashad in the precincts of which is a mosque built in the 1960s. It has a majestic arched doorway and two tall minarets. Near Johnson Market on the Hosur Road, there is a mosque of the Shiahhs, and Sir Mirza family was associated with the development of this.

At Basavangudi (near Vijaya College), on the Khazi Road (called Moham-madan Block in local parlance) is the Jumma Masjid. The mosque built around 1920 with its tall attractive minarets has been expanded recently. The mosque at Ravindranath Tagore Nagar is also considerable huge and attractive. At Jagjivan-ram Nagar (Goripalya) is the Jamiya mosque with tall minarets and proportionate arches. Further, on the Hosalli Road is the Shafi Mosque, a recent structure. The Rahmania Mosque at Padarayanapura, which is still being completed, has perhaps the tallest single minar in Bangalore, surmounted by a shining steel *kalasha*. Nearby it, is the Mamuliya Mosque, built in the 1970s, considerably large with a single tall polygonal minar. Masjid-e- Noor, opened in March 1990, is an attractive building at Shivajinagar, belonging to the Malabar Muslim Association. At Munireddy Palya is a huge mosque, built artistically.

Of the *dargahs* in Bangalore, the one at Cubbonpet near Silk Exchange of Hazrat Hameed Shah Quadri, a contemporary of Tipu is notable. "With arches in European-classical style and balustrade parapets" it is a bungalow type structure. This was renovated in 1920. There is also a mosque near this with an attractive dome, also a creation of Tipu's times. On the Hazrat Kambal Posh Road (Old Broadway) there is the tomb of Hazrat Sayyad Shah Mohiuddin Quadri who lived during 19th century. He was popularly known as 'Kambal Posh' as a woollen blanket was used by him always. Nearby are two more tombs of Hazrat Abdul Gafoor (Chadarwale Baba) and Hazrat Qadir Hussain Bawa.

A prominent *dargah* visited by both the Muslims and the Hindus is the one on the O.T.C. Road nearer to Cottonpet, of Hazrat Tawakkal Mastan Shah. He hailed from Arabia in Haider's time, and worked as a mason to build the fort of Haider. The Karaga visits this place during the festival. A contemporary of his was Hazrat Sayyad Manikshah. His *dargah* is at the Avenue Road. Both these men were Sufi saints and both Haider and Tipu venerated them.

At the Royan Circle are the *dargahs* of Hazrats Kas-ke-Peer and Shamsher Alishah. On Silver Jubilee Park Road is the *dargah* of Hazrat Sayyad Padsha Shaheed or Mir Bahadurshah. Near the City (Sri Krishnarajendra) Market is the tomb of a lady saint Hazrata Syadanibi and on Mysore Road of another lady, Hazrata Syeda Syadanibi. On the Mysore Road, there is also the *dargah* of Hazrat Nazer Aulia. Uruses are held at all these places (See chapter. III).

Bangalore has an old Buddha Vihara of the Bangalore Baudhd Sangha (1907) on the Buddha Vihara Road (Frazer Town) and a new one behind the Central Jail in Gandhinagar. The latter belongs to the Mahabodhi Society, has an attractive and imposing *stupa* in very quiet surroundings. An imposing *gurudwara*, built of white marble is seen at Ulsur, a very attractive building. There are also Gurudwaras at Ganganahalli and Okalipuram. Jain *bastis* are seen at Gandhi Nagar, near Sajjan Rao Circle (behind the Sajjanrao temple), Chikpet and also near the Jayanagar Bus Stand. The first and the last are white marble structures and all these belong to the Svetambara sect. Near Chikpet, there is a *basti* of the Digambara sect. At the beginning of the Queens Road, there is a Parsi Fire temple of the Zoroastrians

(near the Rattanji Jahangir Hall), a structure in European Renaissance style. The Parsis have their Tower of Silence on the Hebbal Road. On the Raja Ram Mohan Roy Road is a marble bust of this social reformer, installed a decade ago, and not far away from here is the Veeragarara Gudi of the Kuruba Community with a good number of commemorative slabs of deceased Kuruba bachelors. Some of them are artistically wrought in relief. Girinagar (named after V.V. Giri) has a modern temple complex and a huge statue of Vivekananda.

Modern Buildings: Of the modern buildings in Bangalore, Vidhana Saudha is the foremost. This wonderful structure in granite is a unique building of the 20th century in using that material on such a large scale in a single building. It was conceived and completed by Kengal Hanumanthaiah, the Chief Minister of Mysore between 1952-56. (The provocation for its visualisation came when the C.M. was repeatedly questioned by a Russian delegation, being taken round the buildings in Bangalore asking him "Have you no architecture of your own ? They are all European buildings"). It houses the State Legislature and the Secretariat. Though the foundation for this Legislature building was laid on 13-7-1951 by Prime Minister Nehru when K.C. Reddy was the State C.M., the blueprint was changed when Kengal became the C.M., and the whole structure was completed in two and half years and it cost Rs. 1.75 crores. (The average cost of construction was Rs. 30 per square feet). About 5,000 labourers and 1,500 sculptors and chiselmens worked for it, under a team of engineers led by B.R. Manikam.

The entire building covers an area of 720 feet X 360 feet. At the centre of the building is an open quadrangle 260 feet X 250 feet with an artistic fountain at the centre, originally procured for the mosque near the City Market. The whole building has three floors, and in the south there is an additional cellar floor. Its banquet hall to be approached from the east is 192 feet X 120 feet. The Assembly hall above this is 132 feet x 125 feet. The Council Hall to the South is 100 feet x 78 feet. On the third floor is the Cabinet Meeting Hall. On all the floors, in the northern wing are halls, measuring 80 feet x 40 feet. On the eastern side there is a wide flight of steps leading to a grand projecting porch with eight tall majestic decorated cylindrical granite columns. They are 40 feet in height. This open porch is tastefully decorated. The flight of steps at the vice-regal house, New Delhi (now Rashtrapathi Bhavan) had inspired Kengal in shaping this and he wanted to excel it. Nagendra Sthapathi (of Mysore) prepared the plan of this part of the building. Viewed from the east, from the Dr. Ambedkar Road or from the High Court building the whole building, standing on a platform, looks like a decorated casket with tri-coloured national flag fluttering freely in the front with the beautiful metallic four-lion *motif* shining at the pinnacle on the majestic proportionate granite dome at the central part of the front line of the building behind this majestic porch. For the exterior lining of the building, the grey granite stone found in and around Bangalore in places like Bettahalasur, Arahalli and Hesaraghatta was used. Green bluish granite from Mallasandra was used for lining the interior quadrangle. Pink porphyry

stones selected from a quarry near Magadi and black stone from Turuvekere were used for decorative purposes. All these stones at exterior faces have been finely dressed and subjected to fine finish.

The central facade in the Western side had some Rajasthan palaces as the model. Inside it has a flight of steps, leading to the first floor. The facade on the north was designed like the main entrance of the Krishnaraja-Sagar Dam. But the whole building is based on principles of Dravidian architecture. The four corners of the building have four towers supporting domes topped by metallic *kalashas*, and the one at the front (east) is far bigger in size and taller than them and it rises to the height of 150 feet from the ground level. Two smaller towers flank it, they being of the same size as the four corner ones. The metallic gilded glittering national emblem (lions) atop this majestic dome was artistically wrought by the sculptor from Bangalore, Shilpi Shamachar. Each of the three floors of the building have an area of over 1.32 lakhs square feet, and the total floor area is over 5.50 lakh square feet.

Ideas from many old Indian buildings were borrowed and incorporated in this dream building of Kengal. To the south quadrangle of the ground floor window lintels in the building Kumarakripa were adapted; the same balcony treatment with side pillars in Kumarakripa were used for the second and third floors with modifications. The models for the pillars in the West facade were the columns at the Bhoganandishwara temple at Nandi. Roofs and pillars, wherever possible were embellished with Indian floral and geometric designs. Ventilators, screens, parapets and decorative windows were the handiwork of stone sculptors, who carefully chiselled these multiple pendant like pieces of art. They were the descendants of the very builders of temples of yore in Karnataka who had embellished the temple walls and columns with similar delicate designs. The windows, doors and pillars were also adorned with cement decorations of floral designs which are also painted tastefully.

Most important than all these is the wood work. The doors of the Chief Minister's Chamber, the cabinet hall and those of the Legislature were mostly of sandalwood for the shaping of which Gudigars from Sorab-Sagar area toiled with their nimble fingers for months. This wood work in Vidhana Soudha reflects the unsurpassed talents of Gudigars on an unprecedented scale. "The Vidhana Soudha has proved that our building art is a living tradition, ever waiting to be tested and patronised".

The building has been illuminated and with Dr. Ambedkar (double) Road with its rows of domed lamp posts, the whole building at night conjures an entirely different world. The statues of Dr. Ambedkar and Pt. Nehru on the east and of Kengal Hanumanthaiah himself on the west are an added attraction to the building, surrounded by a well laid-out park which extends itself till the double road in front too with rows of trees flanking the roads.

The next notable building is the High Court Building in front of the Vidhana Soudha, on the verge of the famous Cubbon Park (also called the Chamarajendra Park; for details see p. 239). Earlier known as the Athara Kutcheri or the State Secretariat from that year when the office was shifted to this place from Tipu's palace in the fort (where it had been housed from 1831). It was conceived and completed by Commissioner Bowring and this two-storeyed building cost 4.28 lakh rupees and four years for its completion. Major R.H. Sankey designed it. It housed the Secretariat till 1956 when the office was shifted to the Vidhana Soudha. This ochre-coloured brick and stone structure, Greco-Roman in style has a total floor area of nearly two lakh square feet. Its fluted pillars have Ionic capitals and the colonade is pleasing to the eyes. Its central portico with a pediment is imposing and majestic. On its eastern side is the equestrian statue of Commissioner Cubbon installed in 1866. The Park has statues of King Edward VII, Queen Victoria and Sir Sheshadri Iyer also (for details see p. 236-8).

The Sheshadri Memorial hall which houses the State Central Library was a creation of 1915. It has an apsidal plan with its frontage in Greco-Roman style with Ionic columns. There are symmetrical porches and a frontal portico, and the facade is imposing. The ochre coloured building has its gabled roofs with foliated edges. The Archaeological Museum at the other edge of the Cubbon Park is an imposing building with fluted tall pillars having Corinthian capitals (painted in white) and Roman arches. It was completed in 1876. Almost a hundred years later (1962) an annexe is added to the existing building, absolutely similar to the original building in size and design. The K.G.I.D. building to the right of the High Court is also a notable structure in the Greco-Roman style.

The New Public Offices building (1921) on the Nripatunga Road, situated on the edge of the Cubbon Park is a stately structure with its rows of decorated windows imposed by Roman arches. Its facade has a portico, with Indo-Saracenic slender towers at the front, surmounted by cupolas. Not far away from this building is the Daly Memorial Hall (1916) of the Mythic Society. Its frontal porch, supported by four fluted columns with Corinthian capitals is surmounted by a pediment. Its high-arched doors and pedimented windows add to its beauty.

The next notable building in the City is the Bangalore Palace (1880), situated amidst a wide park and is said to be modelled on the Windsor Castle in London. It is two-storeyed. It has fortified towers and turreted parapets reminding one of Tudor architecture. "A bizarre vision of a past era of England was transported thousands of miles away to the City". This structure in granite has Roman and pointed arches, bastion-like towers and a lay-out of recesses and projections of many geometric patterns, the circle, the octagon and the square. The total area of the palace is 45,000 square feet and its total cost was Rs. 10 lakhs. "Originally, the palace was a private building, the property of the late Mr. N. Garrat. It was purchased for H.H. the late Maharaja of Mysore in Colonel Sankey's time, and since then it has undergone many improvements and alterations; until it has now

become one of the finest palaces on this side of India", says J.W. Morris in 1905 (Garrat was the famous missionary and educationist). Separate quarters that were added later (in the late 1890s) in the northern side for the Maharani were "in the Hindu style with an open quadrangle in the Centre" and were connected to the main palace by a covered pathway. Its interior too is meticulously decorated with mouldings, floral and geometrical designs wrought in mortar, slender columns with artistic capitals, and the halls are embellished with gorgeous chandeliers. A life-size image of N. Venkatasamiraju, Daroga of the palace garden between 1887-1927 is displayed in the palace for his devoted service to enhance the beauty of the palace by raising its beautiful garden.

The Mayo Hall (1883) in the Cantonment area was instituted in memory of Lord Mayo, the Governor General of India at a cost of Rs. 40,301, of which Rs. 25,042 were raised from public contributions from the State and Coorg, and Rs. 5,000 were later spent for furnishing. "A remarkable brick and mortar structure", this two-storeyed building was handed over to the Civil and Military Station Municipality, on condition that the upstairs be made available for public congregations and meetings. It now houses some offices and the City Corporations Record Room and serves as the meeting hall for the City Corporation. Its tall tapering Tuscan columns have gold painted Corinthian capitals. The mouldings atop have minute friezes in mortar. The buildings in elevation "is remarkable for its composition of architraved and pedimented windows, varied with key-stoned arches, beautifully executed consoles, balustrated ledges and typically Greek cornice".

The Glass House in the Lalbagh (1889), modelled on the Crystal Palace is a unique building in the City (see p. 238 in Lalbagh). Another notable building is the Central College, completed in 1860. Its main block then consisted of a main hall with a suite of three rooms on either side, and with an imposing central clock tower. (Originally a high school started in 1858, it was named Central College in 1875). This Gothic building with its tall majestic clock tower is ochre coloured and has an arched and moulded entrance porch. One of its staircase has beautiful cast-iron balustrade.

One of the very beautiful and imposing buildings in Bangalore is the main block of the Indian Institute of Science (completed in 1913), with its 160 feet tall central tower which is tapering in three levels. It stands out from amidst the Mangalore tiled roof of the two-storeyed building. "Topped with a pinnacled pavilion, the tower is flanked by two small cupolas, each with a niche". The central part crowned with a pediment is composed of two grand columns. The two blocks projecting at the either end of this long central hall spread over either side of the towered central part reflect the composition of the central entrance. The building is of grey granite with gabled roofing. It was designed by C.F. Sevens and Company of Bombay and cost Rs. 4.11 lakhs. In front of this building in classical style is erected the statue of Sir Jamshetjee Tata. The pedestal of the statue, designed in

Parsee architectural style has the magnificent statue of Jove with thunderbolt to represent electricity, Vulcan with anvil for beating steel, Minerva with her distal covered with flax and Callipoe representing research. This highly artistic composition tries to project the aims of the Institute. Abundance and Knowledge are the two other statues here supporting the central shaft of the composition. This was installed in 1916. The garden that surrounds it adds to the beauty of the whole structure.

Of the other buildings in the city, the following are notable: (1) The Raj Bhavan (former Residency) is "a perfectly composed building of stately pillars, Ionic pilasters and symmetrically-set pediment windows". It has a wide garden in which many images are displayed. It has a magnificent ball room also. (2) The Kumara Kripa Guest House is at the High Grounds, a two-storeyed granite structure, built by Sir Sheshadri Iyer as his private residence in the late 1880s. Many of its elements are Indian in origin. It was the residence of Chief Ministers for some time, but now it is a State Guest House. Its rows of parapets at various levels are variegated in design. It has a beautiful fountain at its front. (3) The Balabrooie on the Palace Road, where dewans like Sir M. Visveswaraiah and some Chief Ministers including Devraj Urs lived was built in the 1860s. In the Isle of Man (in U.K.) from where Cubbon hailed, are buildings of this name, meaning 'River Bank Farm'. Its wide porch has Tuscan pillars with Doric capitals. (4) The Carlton House, now serving as the COD headquarters, built around the 1880s. It was the residence of Sir Mirza when he was the Dewan. Carlton House sometimes housed offices of the Bangalore University and Dr. V.K. Gokak as Vice-Chancellor lived there. Built by an British Auctioneer, Carlton, the building has fine Corinthian pillars adorning its verandah. (5) The Sri Krishna Rajendra Silver Jubilee Institute at the K.R. Circle is a very imposing building with a central clock tower, 100 feet tall, tapering at four levels with a cupola atop. This stone structure is two-storeyed. The upper storey has tall Tuscan stone columns. It has a life-size statue of Sir M. Visveshwaraya in bronze in front (wrought by Shilpi Basavanna of Mysore). (6) The Park House (1929) near Vidhana Soudha, housing the K.P.S.C. now, was once the residence of the Collector of Civil and Military Station. This two-storeyed building with tiled roofing has a two-storeyed porch too. The porch has flat roof.

(7) The Puttanna Chetty Town Hall (1935) is a structure in European classical style. It has impressive tall tapering Tuscan pillars with Doric capitals supporting a massive pediment. The Central Hall is flanked by open columned verandahs. Puttanna Chetty, a Council member and philanthropist of note donated substantially for raising it. (9) The Corporation Building (1936) with its impressive dome, clock tower and variegated cupola is a impressive building. In front of it, on the main road, in a park, is installed the image of Bangalore's founder Kempegaua (1964). (10) The Ravindra Kalakshetra on the J.C. Road, the centre of theatrical activities built on the occasion of the birth centenary of Ravindranath Tagore. Very near to it is 'Samooaha Shilpa', a stone sculpture complex wrought in memory of the

Silver Jubilee of the Lalitkala Academy in 1989, collectively by the leading sculptors of the State.

The newly raised G.P.O. near Vidhana Soudha with its dome and Tuscan pillars is an impressive structure. There are a number of private buildings in Bangalore like the Patan Vilas (now housing Hotel Highlands), Sandur House (former 'Satyalaya', once the residence of Dewan Rangacharlu), Shivaji Talkies (now closed) on J.C. Road, Poornaprasad (Race Course Road, 1910, built by former Dewan P.N. Krishna Murthy), Chowdaiah Memorial Hall, West End Hotel, etc., which are worth noting.

Bangalore is the 'Garden City'. The Lal Bagh and the Cubbon Park are the most notable gardens. (See p. 236 and 239). The City Corporation maintains 225 big and small parks. The Madhavan Park and Lakshman Rao Park at Jayanagar, Devaiah Park near Srirampuram, Bhashyam Park in Malleshwaram, Kensington Park in Ulsoor, Coles Park near Cleveland Town, Makkal Koota Park in Chamara-jpet, Mahatma Gandhi Park, etc., are some notable ones. The Indian Institute of Science, the Bangalore University, the Indian Institute of Management, the University of Agricultural Sciences and many industrial establishments also have their parks.

The Bangalore (Government) Museum founded in 1865 is now housed on the Kasturba Road (former Sydney Road). It was started by Dr. E.G. Edward Barfour in the Jail Building on the Museum road, and originally was called "Tamashe Mane" by the locals because of the queer objects it had collected. It was transferred to the new building in 1877. It has hero-stones of Doddahundi and Begur of Ganga times (the latter having a huge war scene in relief), many copper plates, a huge collection of old coins (not displayed), pre-historic antiquities from Savanadurga, Jadigenahally etc, pieces of Hoysala art from Halebidu, many bronzes, a section displaying mineral wealth (samples of stones and metals), samples of Indian wood, items of craft products like lacquer ware, inlay works, paintings, etc. It has a library also. (The Museum is closed on Wednesday). In the same compound is the Venkatappa Art Gallery. It has in its collection many sculptures and paintings of K. Venkatappa and his personal belongings including his *veena*. It regularly organises art shows.

Adjacent to this is the Sir M. Visweshwaraya Industrial and Technological Museum. Its building was designed by noted architect from Bombay, Correa, and the bust of Sir M.V. in front is wrought by D. Vadiraj (for details see p. 722).

The Government Aquarium, not far away from the Museum was founded in 1983. The queer attractive building cost Rs. 17.35 lakhs. It contained 56 varieties of fish *fauna* when founded, of variegated colours and shapes. The City Corporation's planetarium is opened in 1989, and is housed on the Basaveshwara Road, not far away from the Vidhana Soudha. The Chitrakala Parishat, Kumara Park has a very huge collection of classical paintings of Mysore School and leather puppets. 'Shashwathi', a museum in the N.M.K.R.V. College for Women,

Jayanagar has a large and interesting collection of objects connected with women including their art and craft works.

Bannerughatta (Anekal tq; p 1,807) situated at the foot of a hillock (19 km from Bangalore) amidst natural surroundings is a captivating tourist spot. The place has been repeatedly mentioned as 'Bannurughatta' in several inscriptions beginning from 1362 A.D. But, an earlier Tamil record from the same place dated 1295 of Hoysala Ramanathadeva mentions the place as 'Vanniyaragattam'. Several other records also refer the place as 'Varadarajapura'. However, the place name 'Bannuru' perhaps had a floral origin *banni* or *shami* (*Acacia ferruginea*), a prickly tree. Since geographically it forms an uneven hilly track the suffix *ghatta* must have been added to it. The place is bordered by the chain of Eastern Ghats and thick forests extending beyond Biligiriranganabetta (Yelandur tq). This forest is full of wild elephants. Bannerughatta has a National Park (a zoological garden) comprising of a Lion Safari. (see chapter I, p.27).

The place is noted for the beautiful temple of Champakadhamaswamy located in an elevated place over-looking a small hillock. The temple definitely belong to the early Hoysala times. All the Hoysala records make grants to the existing God Damodara. The temple is reached through two flights of steps when one reaches the *mahadwara*. The structure is in the Dravidian style of architecture. Inside the *garbhagriha* is the standing image of Vishnu with his consorts Sridevi and Bhudevi. But, locally the deity is called Champakadhamaswamy. It is interesting to note that the name Champakadhama is of a very late origin, occurring in an inscription of 1819 A.D. It is also said that the God is regularly worshipped with *champaka* or *sampige* flowers. There are some *champaka* trees around the temple. But, both Hoysala and Vijayanagara inscriptions repeatedly mention the God as Damodara Perumal. The *garbhagriha* has a Vesara *shikhara*. There is also a fine group of bronze images, placed in the *ardhamantapa*. These processional bronzes can be assigned to the Vijayanagara period. The decorated *mahadwara*, a lofty structure, consists of a number of basement cornices above which rises the wall decorated with pilasters, some combined with *kalasha*. There is a Tamil inscription of the Hoysala general Singeya Dannayaka on the left frame of the doorway dated 1291 AD. It speaks of several grants made to the temple. In front of the two *ardhamantapas* is a spacious *navaranga* having four central pillars in early Vijayanagara style. These pillars have relief sculptures depicting Vaishnava mythology.

In front of the *navaranga* is a compact rectangular *mukhamantapa* having massive Vijayanagara pillars. There is a *sandhara pradakshinapatha* around the *garbhagriha* having a roofed corridor of considerable height as in many Hoysala temples in the Mysore district. To the right of the *mukhamantapa* entrance are two small cells enshrining the images of Alvars and Ramanujacharya. One interesting feature of the elevated *navaranga* is a pair of almost life-size elephants (standing)

on either sides of its entrance railings. On one of the pillars of the *mukhamantapa* has the royal emblem of the Vijayanagara Empire carved in relief. The central *garbhagriha* is facing east. A Tamil inscription from the same temple dated 1278 recording a grant for the success of Narasimha's sword and arm, granted by one officer also mentions the name of Ketaya Dannayaka, who was ruling this region under Hoysala Narasimha III. It also speaks of several grants made by Vira Chikkaketaya Dandanayaka for the God, Damodara Perumal. The village granted was Juguni (Jigani) which is described as the chief *agrahara* of Gangavadi Nadu. There is a separate Ammanavaru or Lakshmi temple in Vijayanagara style to the right of the *mukhamantapa* facing south. The pillars of the *navaranga* in it are in Vijayanagara style, well carved with impressive relief sculptures depicting Vaishnava episodes. When viewed from the main street in the front, the temple complex appears in different stages raising gradually from the ground level with a considerably tall rocky hillock in the background. The annual *jatra* of this temple is held during Phalguna on the Anuradha *nakshatra* for a span of nine days.

To the left of the main gateway is a flight of steps almost circumscribing the Champakadhama temple, leading to the tall rocky hill. Over this hillock are some stray remains of a fort almost covering this hill. Nearby is a remain of an old temple-like structure (incomplete) built with huge dressed stones and a tall pillar at the centre. Originally, it is said, this was the site where they wanted to build a temple. At a distance to the south of this, on the hillock is an ordinary temple of Lakshmi-Narasimha, about a century old. Viewing from this tall hillock one can enjoy witnessing a panoramic view of the whole beautiful uneven country full of hills, valleys and tanks including the National Park. Down below the hill on the central street to the north is an old Anjaneya temple, built in the post-Vijayanagara style. Nearby this is a tall Ashwatha tree below which are found six *atmabali* (self-immolation) stones having fine relief figures. Beneath one more banyan tree, there is a hero-stone. *Hulimavu*, located in Bangalore South tq. (p 1,791) on the Bangalore-Bannerughatta road (13 km from Bangalore) is noted for a pre-historic rock shelter presently called the Ramalinga cave. The place name is found mentioned as Amrapura (*amra* meaning *mavu* or mango) under Sarakeya (Sarakki) Sime in a record dated 1652 A.D. from the same place. Subsequently the place must have attained the present name '*hulimavu*' (sour mango). The rock shelter is a natural one measuring about 200 feet in breadth and 120 feet in length and has been recently covered with a brick wall in the front with a central doorway. According to Dr. S.R. Rao, this must have been a dwelling for the pre-historic man when the huge ash-mounds near the cave were observed. To the west of the cave is a small in-built *sanctum* enshrining a Shivalinga installed over a considerably tall *panipeetha*. Beside this are the processional bronze images of Rama, Lakshmana and Sita. On the right side of the main entrance is an old stone *peetha* having decorative figures around and measuring about 4 ft x 7 ft. During Kartika (on

Mondays) month-long festivities are held. Outside the cave is a *gadduge* ascribed to a saint Ramananda Yogi, who is said to have died about sixteen years ago at the same place. During the annual *jayanthi* of this Swamiji a congregation of mass marriages are regularly held by the temple trust. During the same time, the *jatra* of Ramalingeshwara is also held. The village proper has an old Someshwara temple with post-Vijayanagara features. The *garbhagriha* is enshrined with a tall Shivalinga placed over an old *panipeetha*, perhaps of the Ganga times. In front of the *garbhagriha* is a *navaranga* having post-Vijayanagara pillars. Outside the temple, in the open yard is found a stray broken image of Surya having Ganga features. Inside the temple are placed images of one more Surya and also of Bhairava and two small female relief sculptures. Other temples of the place are the Mutturaya (Anjaneya), Anjaneya and the Rama Mandira. There is also a recently founded Raghavendra Matha. *Jigani* (p 3,035) or ancient 'Juguni' or 'Suguni' (11 km from Anekal) was a celebrated chief *agrahara* of the Gangavadi Nadu. Many inscriptions right from early Hoysala times repeatedly identify the place as a chief *agrahara*. One Hoysala record dated 1302 from the same place of Ballala III announces that two officials Vaichchaya Nayakkar and Singaya Nayakkar were ruling 'Suguni' (Jigani) and they made certain land grants in the presence of the Mahajanas of the place to the official Sirikosa Marappan for having reconstructed the tank at Suguni. One more Tamil record from Bannerughatta dated 1278 refers the place as 'Juguni' as the chief *agrahara* of the Gangavadi Nadu. Of course, the earliest fragmentary Ganga record from the place is dated around 900 A.D. and it tries to announce certain grants made under the rule of Konganivarma and the rest of the record is effaced. From another Vijayanagara record from the same place (An 79) it is certain that it was a major principality ruled under the chiefs of Muluvagil (Mulbagal).

The place now has some stray monuments being examples of its past importance. One old deserted Varadaraja temple built originally in early Hoysala style has no image, and is said to have been stolen. On the back wall of the *garbhagriha* is a Tamil inscription dated 1307 A.D. speaking of the valour and military strength of a Hoysala commander Puravadiraya and the rest of the record is not legible. It is said that the place once had remains of a fort and a narrow trench is pointed out as of the moat in front of the fort wall. Other temples of the place are Ishwara, Narasimha (new) Patalamma, etc. The place also has a recently built mosque. *Haragadde* (3 km from Jigani) (p 1,847) was also a celebrated *agrahara* called 'Parangalani' (meaning lands of the Brahmins) during the Hoysala times. It is interesting to know that even now, the place is called Haruvaragadde. It has been Sanskritised as Khagapuri, *haru* in Kannada meaning flying (of a bird). The Channakeshava temple situated in the village proper built in early Hoysala style is a fine structure. Its *garbhagriha* is square and has typical Chola-Hoysala pilasters. There is an inscription (Tamil) slab laid in front of the inner doorway of the same temple dated around 1200 A.D. by a Hoysala officer Puravadiraya announcing

certain land grants to the Mahajanans of Parangalani. One more Tamil inscription over the foundation cornice is dated around 1329 but very badly worn out and just mentions the names of officers like Varada Deviyar and Machchala Deviyar etc. The Channakeshava image inside the *garbhagriha* is about one metre tall and is flanked by Sridevi and Bhudevi. All the images have later Vijayanagara features. In a cell to the right of the *navaranga* are enshrined images of Vishwakshena, Ramanuja and other Alvars. Two of the pillars of the *navaranga* have unpublished Kannada inscriptions. There is an outer *pradakshinapatha* and a spacious inner *prakara*. In front of the *navaranga* is an open *mukhamantapa*. The *shikhara* over the *garbhagriha* has been recently renovated. Other temples of the place are Basaveshwara, Maramma, Mariyamma, Kaveramma, etc. To the foundation of the Maramma is fixed one more Tamil inscription. It is dated 1200 A.D. also by Puravadiraya speaking of the construction of a building (?) in Parangalani Agrahara and also announces perhaps a victory memorial (*Vira-kodiyar*) to one officer called Samayamantri (care-taker of the village). The Maramma temple has an earthen image of Durga. Its *jatra* is held during Chaitra on the Shravana *nakshatra*. The Kaveramma is a stucco image. At the entrance of the village are two herostones. *Rajapura* (3 km from Haragadde) approachable by a deviation road from Haragadde has a Veerashaiva Matha locally called Rajapurada Matha. The Matha being a branch of Balehonnur Matha has connections with same group of Mathas including the one at Vibhutipura (near the Aircraft factory), and at Gummalapura (Dankanikota tq). The Matha has good collection of palm leaf manuscripts. Within the compound of the Matha is a Veerabhadra temple built recently. Near the Matha building is a well built stone *kalyani* with some resting *mantapas* on its banks. At the entrance of the village is a rare seated sculpture locally called Halugangamma, placed inside a stone *mantapa*. But, actually it is a male figure holding a sword and a *kapala* (skull) and is believed to cure the diseases of cows as well as children. The village proper has a recently renovated temple of Rajeshwara, perhaps the village God.

Begur (Bangalore South tq;p 5,662) mentioned severally as Bempur, Veppur, Behur or Bevir in inscriptions (13 km from Bangalore) is perhaps one of the very old towns in Karnataka. It was the headquarters of a Nadu then, popularly called Bempur-12 under the Gangas. According to a herostone (now preserved in Bangalore Museum) the place was ruled by a Ganga officer Nagattara, who in about 890. A.D. fell in a war between Ganga Ereyappa and Nolamba Bira Mahendra, while attacking the elephants in the army of the Nolamba prince Ayyapadeva. This record (Bn 83) besides, giving the above details also states that the war was fought at a place called Tumbepadi. It is now preserved in Bangalore Museum and had a very detailed depiction of a terrible war scene in relief. The record states that Nagattara's son Iruga received crown from king Ereyappa. The place is also considered as a pre-historic site as once fields full of ash pits containing bones and

pieces of pottery were found. It is also said that several circular ovens built of bricks had been erected for the manufacture of glass bangles. The Nageshwara temple complex here consists of five Lingas enshrined separately known as Nageshwara, Nagareshwara, Choleshwara, Karneshwara and Kamateshwara.

The Nageshwara temple is viewed upon as the most important, owing probably to its antiquity. It has a squarish *garbhagriha* with an intact (stone) Dravida *shikhara* having typical Ganga features, with a huge circular *stupika*. This temple is assigned by scholars to Nagattara, the Ganga officer. There is a small but compact *ardhamantapa* connected by a big squarish *navaranga* having four central (Ganga) cylindrical pillars with cushions at the top. The *navaranga* ceiling has well executed Ashtadikpalas in relief. Around the *garbhagriha* wall below the cornice are some sculptures narrating *Panchatantra* stories. The side wall of the *navaranga* has beautifully executed *jalandras*. Inside the *navaranga* are found the images of Kalabhairava, Ashtabhuj Mahishamardini, Vishnu (all having Ganga features), Surya, Chandra, Parvati etc. In the *mukhamantapa* are placed a Saptamatrika panel and a Nandi facing the circular tall Shivalinga having Ganga features. Over the cornice of the *mukhamantapa* foundation is a Tamil inscription. This frontal *mantapa* is perhaps added by the Vijayanagara rulers and after this is an elevated Nandimantapa. Another old Ganga record is seen reclining against the wall near the *dwajastambha* which has been assigned by R. Narasimhachar to about 900 A.D. It is of great interest as it mentions that Nagattara's home servant Buttannasetyy died in the battle of 'Benguluru'. This is the first mention of the place in records. There are inscriptions engraved all round the *garbhagriha* foundation cornice also. The one dated around 1110, of the Hoysalas, announces that one official Tamattandan of Murusunadu made certain land grants below the tank of Veppur (Begur) and also caused a surrounding wall to the temple of Nageshwara complex. The second Tamil record dated 1262 also of the Hoysala period mentions some grants made to God Tirunagishwaram Mahadevar by one official Sakkanayar and the village granted was Orriyavanapalli. The third record dated around 1300, is also of the same period and it announces some cash grant made to the Nageshwara temple. The two other records of the Ganga period found in the enclosure wall of the same temple are fragmentary but one announces the death of the servant of Nagattara called Pegura and the other announces the death of Nagattara's daughter, Kondabbe by *sanyasana*. Later records call Begur as a Bhaskarakshetra and it was an *agrahara* also.

To the left of the Nageshwara temple almost adjacent to it is the separate Choleshwara temple. The squarish *garbhagriha* has an intact Dravida *shikhara* with a *stupika* of square base, and *kubjas* at different stages. There is a small *ardhamantapa* in front of the *garbhagriha*. *Navaranga* has cylindrical pillars with circular cushions above the shaft and after this is a square abacus. These central pillars have beautiful dancing figures in low relief in a band. There is a Bhuvaneshwari in the *navaranga* ceiling having an image of Umamaheshwara in the centre, being surrounded by Ashtadikpalas. Inside the *navaranga* are installed sculptures of

Mahishamardini, Chandikeshwara and Surya. The Surya Narayana is four handed with the two holding lotuses and the other two placed on the waist. To its right are other images, of Bhartrava, Ganapati, Chandra and Saptamatikas. At the sides of the *navaranga* entrance stand two female Dwarapalika images. In front of the *navaranga* is a spacious rectangular (open) *mukhamantapa* having Vijayanagara pillars. To its north-east corner facing the South is the small shrine of Ammanavaru or Parvati. It has a small *navaranga* and an open *mukhamantapa*. The image of Parvati, about half a metre tall, can be viewed also from the frontal *mantapa* of the Nageshwara temple. Inside the *navaranga* of this shrine are images of two-handed Ganapati, a fine figure of Durga (half-a-metre tall) said to have been found in a well and a figure of Surya. To the left of the Choleshwara temple is a separate shrine of Karneshwara having a squarish *garbhagrha* adorned with a square *shikhara* in Dravidian style. There is a small *ardhamantapa*. There are four cylindrical pillars in the open Nandi Mantapa. Its ceiling has a Bhuvaneshwari with Uma Maheshwara in the centre, surrounded by the Ashtadikpalas.

To the right of the Nageshwara temple is a separate shrine of Kali-Kamateshwara perhaps built originally by the Gangas and later renovated by the Vijayanagara rulers. There is a seated image of Kali in the *sanctum* and a Shivalinga at her back. The image of Kali appears to be a 15th or 16th century creation. Facing the *garbhagrha* over a *peetha* are some antiquities. To further south of this is a separate shrine of Nageshwara. There is a large Shivalinga inside the squarish *garbhagrha* having Ganga features. There is an oblong *ardhamantapa*. There are four central cylindrical pillars in the *navaranga* having circular cushions over the shaft and a square abacus at the top. There are sculptures of Mahishamardini, Ganapati and Bhartrava here. The ceiling of the *navaranga* has *bhuvaneshwari* with Ashtadikpalas. There is an open Nandi *mantapa* in the front, having Vijayanagara pillars. Facing this *mantapa* is a small shrine of Surya. The ceiling of this *mantapa* has the *Dikpalas* in the square *bhuvaneshwari*. At a distance from this compound to the east is the old Begur tank mentioned in several records from the same place. Outside the compound to the north-west is a separate shrine of Basavanna. Near the renovated Channakeshava temple are some stray antiquities like Durga, Garuda (both having Ganga features) and one Tirthankara image.

Begur must have been a celebrated Jaina centre under the Gangas. The place must have had a Jaina *basti* over the Shrivaranappana Dime. One Jaina record dated 1422 A.D. found in the same place of the Vijayanagara period announces that one official Nagiya Kariyappa Dannayaka son of Chokkimayya (perhaps a Jain chief) was ruling Murasunadu and he made a grant of the Kaliyur *agrarahara* for the then existing Chokkimayya Jinalaya (perhaps built by the official Chokkimayya). At present at an elevated place in the open is seen a tall seated Tirthankara image without any enclosure. There is also a worn out Parshwanatha image. The place had a Matha called Chikkammayana Matha or Akkasale Matha. Now there is only a temple with three cells in a row in which are enshrined Veerabhadra, Shivalinga and Basava respectively. Some old Ganga pillars have been used in its construction.

A copper plate found in this Matha dated S. 1223 appears to be a spurious record, speaking of Begur as 'Nimbapuri' and some grants to the Nagareshwara temple. Not far away from this is the *gadduge* of Guru Ammanamma, said to have lived here about 180 years ago. This is also called Ammanamma Ashrama. Within the precincts of this is a separate modern shrine of Rajarajeshwari. In the outskirts of the village is an old fort occupying an area of over two hectares. Its entrance has a tall doorway with square elevated *mantapa*. One of its pillars has a Ganga inscription mentioning the death of Kondabbe the daughter of Nagattara by *sallekhanavata* already mentioned in another record. Inside the fort area are temples of Kashi Vishveshwara and Gopalakrishna built in Mysore style. The Kashi Vishveshwara temple has three *garbhagrihas* in a row having an image of a Ganapati, Linga and Parvati respectively. Nearby this temple is a deep well. At the entrance of the village (opp. the high school) is a Chowdeshwari temple. Inside the temple are found six Matrika images and one Mahishamardini. There is a neat stone Kalyani and nearby is one *atmabali* stone prominently engraved with two daggers in hand. The place had been an old Christian settlement. There is an imposing Church building having tall towers built about a century ago. In front of the Church is a huge bell which bears an inscription "Hill Dear and A Paris". Begur had been a taluk headquarters in pre-British days and till 1855. It was a commercial centre also. *Bettadasapura* (3 km from Begur) has a small rocky hill at the entrance of the village. The hill has a stone fortification with a gateway leading to a vast flat area stretching over a hectare. In the centre is a big Aswattha tree. There is also a small tank. To the north of this are temples of Thimmarayaswamy and Kashi Vishwanatha (inside the fort), both having Mysore features. There are remains of an old building, described as that of the officer in charge of the fort. The annual *jatra* is held during Vyshakha. It is a very interesting picnic spot.

Bidarahalli (Bangalore South tq; p 996), a hobli headquarters (3 km from Krishnarajapura) is also approachable from Bilishivale near Dodgubbi. In the outskirts of the village is a Kashivishveshwara temple built originally during the Vijayanagara period. The temple is considerably a big structure with a squarish *garbhagriha* having a renovated Dravida *shikhara*. There are two *ardhamantapas* in the front. The pillars of the *navaranga* have Vijayanagara features engraved with some beautiful relief sculptures such as Vishnu drumming, huntress removing nail with an arrow, Surya, Chandra, Veerabhadra and Eshwara seated on Nandi. There is a spacious *mukhamantapa* having post-Vijayanagara pillars. Facing the temple is a small Nandi Mantapa. Beside the main *garbhagriha* is a separate Parvati (image seated) shrine with an *ardhamantapa* and a small *navaranga* also having post-Vijayanagara pillars. The temple has a spacious inner *prakara* and it is said that the Shivalinga of the temple was brought from Varanasi. Outside the compound of this temple below, an Ashwattha tree are old Vaishnava temple remains with a broken Garudastambha. Besides this is the Gundu Hanumantharaya temple, a recent structure. There is an unpublished Tamil inscription on a slab in its wall. Near the

Kashi Vishveshwara temple is a worn out Vijayanagara record dated 1518 also mentioning cyclic year (Dhatu Samvatsara). The rest of the record is illegible. Nearby this temple beside the main road is a modern shrine of Bindu Madhava. The main deity having attributes of *shankha*, *chakra*, *gada*, *padma* is in 19th century style. The shrine is said to have been renovated in 1934. Behind this temple amidst fields at a distance is a herostone and near this is a tomb of a Muslim person with one of its slabs having Urdu letters. The village proper has a big Anjaneya temple with a spacious compound.

Chikkajala (Bangalore North tq; p 1,768), 'Jala' of the inscriptions was a celebrated *agrahara* (22 km from Bangalore, on the Devanahalli road) under the Hoysalas then called 'Vishnuvardhana Chaturvedi Mangala'. The place name might have come from the *jalaria* tree also called *jalla* or *jala* (*Shorea talura* Roxb.). The place is noted for a Hoysala temple called the Channakeshava. This temple perhaps was constructed during the Hoysala Vishnuvardhana's times as later records refer the temple as Keshava of Vishnuvardhana Chaturvedi Mangala. The *garbhagriha* with Hoysala pilasters on the wall is crumbling. The original image of Keshava (Hoysala), about one metre tall flanked by his consorts Sridevi and Bhudevi is placed in the *ardhamantapa* has been damaged. Of the Devi images, one is missing and only its *peetha* is found. There are small images of Keshava and his consorts of the 19th century in the *garbhagriha*. The *navaranga* and the *mukhamantapa* were perhaps added in Vijayanagara times by using some old pillars of the original temple. There are Tamil inscriptions over the pillars of the *navaranga* and of the *mukhamantapa*. One of them dated about 1275, announces the pillar's donation by one Hoysala official Pemmandai. The second pillar also of the same period states that it was granted by one official Allalar. The third pillar record (1275) states that it was donated by two officials Ariyavanigan Maran and Pattanasvami Periyadevan. An inscription on a stone to the south-east of the entrance of the temple dated 1328 A.D. is of Hoysala Ballala III announcing that one official Hoyadannayaka of Elahakkanad and another subordinate Mayilige Gauda and others granted for the Channakeshava of Jala, the two villages Jala Tarabanahalli and Anoodala. The second record on a stone to the north of entrance of the same temple dated 1382 speaks of several grants for Keshava by the Sunkada Adhikari Devarasa of Yelahankanad. The third record is also an addition to the above one. The last record dated 1412 announces several grants made to God Channakeshava of Vishnuvardhana Chaturvedimangala by one of Chaundeya Nayaka. Facing the temple is a tall *dhwajastambha* measuring about 15 meters. According to a record from the same place (MAR, 1942) this *dhwajastambha* was installed by one official Baireya Nayaka son of the illustrious commander Sonniyanayaka in around 1409. Across several private buildings, at a distance is an Anjaneya temple built originally in Vijayanagara style and is just opposite to the Keshava temple. Other temples of the village are Ganesha, Ishwara, Basavanna, etc. On the main road is a well

fortified fine private building with a tall decorated doorway, said to have been built in the 19th century. The fort wall is intact. Inside it is a recent temple of Hanuman (19th century style) having attractive stucco work in Mysore style. In front of the temple is a big *pushkarni* having steps with no water now. These steps also have some rare relief figures like Kalinga Krishna, child birth and also a few erotic depictions. There are rows and rows of stone *mantapas* behind the Hanuman temple. This fortified place is in the possession of a private party. *Dodjala*, (3 km from Chikkajala) situated at a point to a little interior to the north-east of the highway, has temples dedicated to Veerabhadra (a century old), Basaveshwara, Ishwara, Anjaneya, Mutyalamma, etc. The place with the recent temples appear to be a new settlement. *Huttanahalli hills* (Bangalore North taluk) situated at a distance of 21 km from Bangalore, has been recently named as Vidyanagar, where there is a Youth Services camp site. Formerly the site housed a military camp. This rocky hill is also locally called 'Akkayamma' as there is a temple of Akkayamma. There is a motorable road beside the Vidyanagar campus to the foot of the hill. From here, one has to reach the hill through an irregular route. Above the hillock are recent or renovated temples of Akkayamma, Muneshwara, Bhulakshmi and Navagrahas, all situated in one group. All these temples are modern cement structures. The temple of Akkayamma has an image of Bhuvaneshwari. Further up from this temple are small temples of Rameshwara, and Bhimeshwara. In front of the Bhimeshwara temple is a small rocky pond. The Bhimeshwara temple, though renovated is of antiquity. Behind this temple is a row of queer small boulders. The place over the hill also has a Smartha Shankaracharya Matha, the Swamiji of which is said to be from the Hampe Virupaksha Matha (said to have been founded by Vidyanagara). The Matha complex is in quiet surroundings with a garden around. Viewing from this tall hillock one can witness the nearby villages including Huttanahalli, Dodjala tank on the backside and Vidyanagar camp in the front. Drinking water for the visitors as well as for the Matha is being pumped to a reservoir from a borewell near the Dodjala tank. The village proper below the hill appears to be an old settlement with a cluster of small dwellings. The village proper has a ruined Tirumala Deva temple. A damaged inscription to the east of this temple is dated 1565 of Sadashiva Deva of Vijayanagar, perhaps recording certain grant made to God Tirumala Deva by one official Rama Raja (and ?) Tirumala Deva. The rest of the record is illegible. But it can be said that the same official might have caused the construction of this temple around the date specified. Dodjala was a pre-historic site and antiquities from here are in Bangalore Museum. *Bagalur* (p 5,313) (4 km from Huttanahally) is easily approachable from Bangalore *via* Kacharakannahalli (22 km from Bangalore). The place is mentioned as 'Bagaluru' in a record dated about 1687 from the same place. The place has an old big deserted building locally described as Maligappana Matha of the Vishwakarma community. The *jatra* was last held here about 60 years ago. Nearby this

on a stone is a record dated about 1687 of Tribhuvanamalla Rahutaraya announcing certain grants made by farmers of Elahakkanad to one official Antagavunda and others of 'Bagalura'. Nearby this in the *santemala* is a small shrine of Adilakshmi. In front of this are two unpublished inscription slabs fallen on the ground. Other temples of the place are Muneshwara, Durgadamma, Shiva, Anjaneya (old), Venugopala, etc. The Venugopala temple now being renovated appears to be a post-Vijayanagar structure when some old pillars fallen in the compound are considered. In front of the temple is a fallen *dwajasthamba* having a two-lined record stating that one official (name not clear), son of Manikoja caused its installation and the letters are in 19th century characters. The place also has recently built mosque.

Dodgubbi (Bangalore South tq; p 1,069) an interior village situated on a deviation road (8 km from Krishnarajapura) appears to have been a flourishing town under the Vijayanagara rulers. The place name has been referred as 'Gubbi' in a 19th century record from the same place. At the entrance of the village is a fine Vijayanagara temple locally called Someshwara. It has been built at an elevated place with a flight of steps leading to it. There is no inner *prakara*. The *navaranga* has square Vijayanagara pillars with fine relief figures of Shaiva episodes. There are also images of Surya and Durga standing over the head of Mahisha (with Ganga features) placed in the *navaranga*. There are two *ardhamantapas* leading to the *garbhagriha*. The exterior of the temple especially the *garbhagriha* and *ardhamantapa* have attractive relief sculptures found in decorative niches. The pilasters and *kumbhapanjaras* are very impressive. There are many secular figures like dancing girls, erotic figures, animals like elephants in different poses, *varaha*, deer, etc. Across the road is a tall *dwajasthambha* installed over a square platform. Around the lower portion of this pillar is engraved an inscription dated around 1426 A.D. of Pratapa Deva Raya (II) announcing the installation of the *dwajasthambha* by one local official Piri Setti. Other temples of the place are Madduramma, Gopalswamy, Anjaneya, etc. The *jatra* of Madduramma will be held for a span of twenty days during the Ugadi festival. *Bilishivale* situated on the way to Dodgubbi is noted for some stray temple remains amidst fields in the outskirts of the village. A few tall Shivalinga's (three) are found here and one of them is broken. Nearby this, a big *panipeetha* is also found, and it suggests that there was a temple once (The place name could have been 'Shivalaya'). At a little distance from here is a group of herostones, a dozen in number, lying all over the area. One of them is having a fine war scene. The village proper has temples like Venugopala, Huskuramma, etc. Near the village, at a distance of one km on a deviation road from Dodgubbi road is an Anjaneya temple locally called Kattangiri Veeranjanya located amidst quiet settings. The temple is surrounded by a grove of big trees making it a fine picnic spot. The image of Anjaneya is about 1.5 metres tall. The village proper has a new Shiva temple. *Jyothipura* (Bangalore South tq; p. 811) situated on a deviation road

(3 km from the Devanahalli-Hosakote road), 8 km from Krishnarajapur is also approachable from Bilishivale. The place has an old Someshwara temple amidst fields outside the village. It was perhaps built originally by the Gangas and later expanded by the Vijayanagara rulers. The temple is a deserted structure and is in a very bad shape. The *garbhagriha* is squarish and has some short pilasters having Ganga features. There is a short brick *shikhara*, also renovated around 16th century. Inside the *navaranga* are placed images of Durga (Ganga), one more Durga (post-Vijayanagara), Surya (post-Vijayanagara) and a relief figure of Bhairava also in later style. The exterior of the temple *navaranga* wall has a long Kannada inscription dated around 1506 of Saluva Narasimha of Vijayanagara. It announces several grants made to God Somesvara and the receiver is Somayyagar. The record also states that 12 villages in Tirusivamundurasthala were to donate their crops to the temple. One more record found in a field to the east of the village mentions some repairs undertaken to the Jyothipura tank by one official called Konda Reddy. The record is in 18th century characters. There is also a fragmentary inscription found in the fields, recording some grant to the same Someshwara temple.

Hesaraghatta (Bangalore South tq; P. 5,893) located on the bank of the Arkavati (23 km. from Bangalore) is an attractive picnic spot having a BWSSB guest house. The place is mentioned as Hesarughatta under Kakolu *sthala* otherwise called Shivanasamudra *agrahara* in a record dated 1532 from the same place. It was the headquarters of a *seeme*. The traditional name of the place is said to be Vyasa Ghatta. The Lakshmi Narasimha temple here was perhaps built in Vijayanagara times. The main deity is about one metre tall, seated on a high pedestal. It is said that the deity was worshipped by Sage Durvasa. There are some attractive relief sculptures on the Vijayanagar style *navaranga* pillars like *hamsa*, *nagabandha*, *dashavatara*, woman churning, etc. The *dwarapalakas* at the entrance of the *navaranga* are impressive figures. The *jatra* here is held on Phalguna Poornima. The Chandramouliswara temple was built around 1532 A.D. according to a Kannada record found on the back compound of the same temple. The record states that in Hesarughatta otherwise called Shivanasamudra Agradhara of the Kakolusthala belonged to the Chelur Chavadi. One official (name lost) under Achuta Raya had this temple built. The record further states that he brought a Kashilinga from Varanasi and set up the God Chandramouliswara along with two other deities of Nandikeshvara and Vighneshvara. The temple has been fully renovated in 1976. Near to this is an Anjaneya temple with Vijayanagara style pillars. Hesaraghatta has a big tank created by raising a bund across the Arkavati perhaps in 1532. The drinking water to the Bangalore City was being supplied from this tank initially by expanding the reservoir. There are small shrines of Kalika, Dandikamba, Danavina Maramma, and also a mosque. The place is noted for an Indo-Danish cattle farm of national repute. In the outskirts of the village is the

National Horticultural Institute having a beautiful garden in its campus. Aigandapura is very close to this place. Protima Bedi's dance school (Nrityagrama) is also nearer to this place.

Kacharakanahalli (Bangalore South tq.), now a part of Bangalore Urban Agglomeration area (9 km. from Bangalore) appears to be an old *agrahara* then called Ramachaturvedi Mangalam under the Hoysalas. The place name might have come from a tree *kasaraka* also called *ittemara* in Kannada (*Strychnos nux-vomica Lin*). The place is noted for an old Someshwara temple on the bank of the local tank facing east. A Hoysala record on the foundation cornice of the same temple is dated around 1237 of Narasimha II, speaking of the construction of the *shikhara* over the *garbhagriha* of God Sivanisvaram Udayar by one Hoysala official, Periya Treloka Settiyan under Illaipakkanadu. The record also mentions several grants made to the deity. Another fragmentary record also found at the same place is dated around 1273 and announces certain grants made to some deity at Ramachaturvedi Mangalam (perhaps the same place). The temple has been completely renovated recently and is enclosed by a tall compound. The outer walls of the *garbhagriha* of the temple bear some Hoysala pilasters. The *navaranga* has Vijayanagara pillars. In the front open yard is a broken (unpublished) inscription slab having Ganga letters. Other temples of the place are Channakeshava, Mak-kuntamma, Yallamma, Venugopala, etc. The Channakeshava temple appears to be a structure in Mysore styles. The main deity flanked by Sridevi and Bhudevi is having Mysore features. The place has a tank, now breached. The neighbouring *Lingarajapura* has a Rama Mandira, Shankara Matha, Gopalakrishnaswamy temple etc. (all modern constructions). On the way to Bagalur beside the road near *Kannur* is a disturbed dolmen on an open ground. Surrounding areas have many such Megalithic circles, also disturbed.

Kadugodi (Bangalore South tq) now a part of the Bangalore Urban Agglomeration area was a celebrated *agrahara* during the Chola times then known as Kadamangalam. The village is very near the Whitefield railway station. In a later record (from neighbouring Pattandur village) dated 1342 A.D. by Hoysala Ballala III, the place is mentioned as Kadugodi Sthala in the Toravala Vitti of the southern part of Sannainad. The placename is interpreted as *kadu* + *gudi* (temple in forest). However in the light of the Hoysala record this view loses ground. *Kodi* stands for a weir. The place is noted for an ancient temple outside the village locally called Kashi Vishveshwara built in Chola style. Several Chola inscriptions found on the foundation cornice of this temple repeatedly mention the deity as Rajadiraja Bangishwaram or Vangishwaram Udayar. This is a short but spacious structure with a squarish *garbhagriha* having short Chola pilasters in its walls. There is a small Linga (installed later) described as brought from Varanasi. But, the original Shiva Linga called Bhangishwaram Udayar is now missing. The *shikhara* over the

garbhagriha has totally fallen now. The *navaranga* has cylindrical pillars with circular cushions over the round shafts. Inside the *navaranga* is placed one Saptamatrika panel with small but beautiful images of Shanmukha, Surya Narayana and one modern image of Vishalakshi. There is a small open *mukhamantapa* in front of the *garbhagriha*. This temple on the left bank of the Hosakote tank canal is facing east. There are impressive independent relief sculptures of Nataraja, Uma Maheshwara, etc. on the outer wall of the temple. There are two panels depicting Ramayana scenes, loosely placed. There is a series of Tamil inscriptions over the cornice of the foundation and also the north-exterior of the *garbhagriha*. The one record dated 1150 speaking of a grant made by the Bangiya family of Kadaman-galam to God Rajadiraja Bangishwaram Udaiyar of Pattandur in Sannainadu under Vikkrama Chola Mandala. The second record also on the foundation cornice of the same temple is dated 1151 and mentions some devotees including Sembabattar son of Nagabattar and others and refers to certain grants made to the same god. The third record at the same place also dated about 1150 announces certain grants made by Kulottunga Chola to one priest, for the worship of the same God. The last record (now found in the Bangalore Museum) from the same place is dated 1289 by Ballala III and it announces some tax exemptions made to the same temple and the record mentions a place Irumbiliur (Ibbalur) or Vira Ballala Chaturvedimangalam. There is an outer *prakara*, where small shrines dedicated to Saptamatrikas are found. Most of them are now empty. Near the Dobighat area is one more Tamil record dated 1043 by Rajendra Chola announcing the construction of the Pattandur tank with three sluices by one Rajaraja Velan Gavunda of Sannainad. Other temples of the place are Anjaneya, Ishwara, Maramma, Patalamma, etc. The Anjaneya temple recently renovated was originally built in 1407 by one official Malli Setti according to a record found on the basement of the Garudasthambha. The profile image of Anjaneya is about one metre tall. In another cell are enshrined images of Rama, Lakshmana and Sita. The Ishwara or Prasanna Nanjundeshwara temple has a new *gopura* caused to be built by Satya Sai Baba. The place has a recently built mosque. There is also the St. Joseph's (Catholic) church. *Sri Satya Sai Ashrama* also called Brindavana is situated in the outskirts of the Kadugodi village on the main road. It has a huge complex provided with a big prayer halls and facilities for spiritual pursuits. The Ashrama complex is visited by Satya Sai Baba who generally stays at Puttaparthi (Andhra Pradesh). In the Ashrama complex is a beautiful college building where degree classes are held and the institution is affiliated to Sri Satya Sai Institute of Higher Learning, Puttaparthi (Prashanthinilayam, A.P.). Devotees from all continents visit the place.

Kenchenahalli (Bangalore South tq; p 1,633), a place under Bangalore Urban Agglomeration Area (11 km from Bangalore city) is noted of late for the famous Kailas Ashrama situated on a left deviation (two km from the Bangalore-Mysore Highway). The Ashrama was founded in the outskirts of the Kenchenahalli village

with the efforts of the present Swamiji around 1960. It is said that the Swamiji hailing from Trichi (Tamil Nadu) extended the Matha's activities by acquiring a vast area (13 acres) at the present venue. Now, besides the Matha buildings, there is a very huge recently built Rajarajeshwari temple in Dravidian style by engaging sculptors from Tamil Nadu. The place is called Sri Rajarajeshwarinagara. As one enters the Ashrama complex a striking well painted *rayagopuram* is seen from a considerable distance. Inside the Matha compound, there are two shrines, one to the left, of Munishwara and the other to the right, of Vighneshwara. The image of Munishwara is said to have been founded earlier beneath a huge tree at the place where the dining hall and kitchen of the Matha exist. To further right of the Vinayaka temple is the building housing the library and guest rooms. To the left of the Munishwara temple is situated the '*Kattalai Mandapam*' which houses several *vahanas* of the presiding deities. Outside the Matha complex to the south is a spacious Sabha Mandapam used for religious congregations. This building is having a big hall measuring 150' by 120' and is beautifully painted with impressive colours. The Rajarajeshwari temple is having a spacious *mukhamantapa* with massive Dravidian pillars, which have fine relief sculptures. The *navaranga* is also spacious with *sandhara pradakshina patha*. The main image of Rajarajeshwari (Parvati), in a seated posture with right leg folded and having four hands is very beautifully executed. Annually, Navaratri, Sri Ramanavami (Swamiji's Jayanti) and Makara Sankranti festivals are held with great enthusiasm. It is interesting to note that the Matha being in line with the Ramakrishna Ashrama is highly secular in approach and practice. The Matha also runs a Veda Pathashala and a residential High School.

Kengeri (Bangalore South tq; p 12,950) a hobli headquarters (16 km from Bangalore) is situated on the Bangalore-Mysore Highway. It was till 1873, the headquarters of a taluk. Buchanan who visited the place on 12th May (1800) calls it as 'Kingara' and 'Tingara' "which seems to have formerly been much more flourishing than it is at present". Tipu is reported to have destroyed the place according to him, "to prevent it from being used by Lord Cornwallis". It was earlier for a short time the seat of the raw silk trade. In 1866, Signor de Vecchj, an Italian, noticing the then depressed condition of the silk industry made efforts with the help of the Government for its revival. He also made some scientific study of silk-worm rearing and causes for their degeneracy, etc. In order to remedy these defects, silk worm eggs were imported for the first time from Japan and were distributed among the people of the trade. This brought about revolutionary changes. Finally, a steam factory for silk-filature was established at Kengeri with eight basins. Mostly female orphans from a private Bangalore convent were engaged in the work.

The place has some recently built modern temples like Sri Rama, Someshwara, Anjaneya, Yellamma, Ganapati, etc. There was also a fort, but now nothing remains. The Anjaneya temple in the fort area is of great antiquity. Inside the *garbhagriha* two inscription slabs carpeted into the floor, one behind and another

in front of the main deity, are of Hoysala Narasimha. They announce some grants by the king to one Hoysala official Vechiyana for his military success. The record also mentions another official Chikana of Hosalanad. There is a Bande Matha of the Veerashaivas said to be about 800 years old. It is said that the Matha was founded by one Saint Channaveeraswamy who is believed to have been a contemporary of Bijjala. One inscription on the inside wall of the Ekabilva *gavi* of this Matha is dated 1851 announcing certain grants made by Krishnaraja Wodeyar III to Saint Vrishabhendraswami of the Bande Matha. This Matha is also locally called Yekadala Bilva Matha. The place also has one Kabir Matha. There is also the famous Savan Durbar Ashram of Radhaswamy Satsang which has large number of followers. There is a *samadhi* in the outskirts of the town of a well-known Saint Madikeswami who is said to have lived in Bangalore for several decades. The place also has a film studio called Abhiman Studio, being founded by noted cine artiste T.N. Balakrishna. There is a mosque enclosed by a tiny garden. In recent years, several industries have been set up in and around Kengeri which has a separate municipality. There is a well planned Sattellite Town having a considerable population. The new campus of the Bangalore University 'Jnana Bharathi' is not far off from this place. *The Karadi Betta* near Kengeri has an Anjaneya temple. It is said that the image was found under a tree and the temple was built about 500 years ago. According to a record here, the temple was rebuilt in 1845 and also mentions the cyclic year Dundubhi corresponding to 1892 A.D. *Kethohalli* (Bangalore South tq) is the site of the famous Ramohalli *Dodda Alada Mara* or banyan tree. This village is at a distance of 8 km from the Bangalore-Mysore Highway (from Kumbalagodu) and is 25 km from Bangalore. This 400 year-old tree covers an area occupying over three acres providing wide-spread shade with its dangling out-growths striking roots at more than a dozen points and the tree further spreading itself. At the centre of the tree is a Muneshwara shrine, recently raised with RCC work. A *jatra* is held here during Chaitra Poornima which attracts large number of people. This fine picnic spot is visited by hundreds daily and is provided with bus facility from Bangalore and a KSTDC canteen surrounded by a fine park. On the way to the spot, there is a large tank in the village (where boating facilities can be provided) and a Veerabhadra temple of considerable antiquity.

Krishnarajapura (Bangalore South tq; p 7,993) situated on the Old Madras road (14 km from Bangalore) is a hobli headquarters. The place appears to be very old as the Ganga record (from Krishnarajapuram) of Sripurusha perhaps mentions the place as 'Hosauru'. The village was called Krishnarajapura around 1816 after Krishnaraja Wodeyar III. Locally, it is said, the place was ruled by the Chandragiri Paleyagars (?). On the outskirts of the village on the tank-bund (called Yanyayanakere) in front of the Ishwara temple is a hero-stone having Ganga inscription. It is dated around 750 and is of Ganga Sripurusha announcing the death of a hero in a fierce battle at a place called 'Hosauru' (perhaps the old name of the same place) and the hero being Mareya. The record ends by saying that he pierced and fell. The hero-stone is very well executed showing the hero cutting the head of a

jumping horse (standing on hind legs) and below is shown the corpse of the said hero. There is also an image of Lakshmi nearby. The Ishwara or Mahabaleshwara temple is a big modern structure, of the post-Vijayanagara style. Beside this temple is a Sri Rama temple where a post-Vijayanagara image of Srinivasa is also found. The main deity of Sri Rama accompanied by Seeta and Lakshmana is of fine workmanship. There is also an image of Lakshmi Narayana. The town proper (fort area) has a Venkataramana temple (also called Kodanda Rama in Muzrai records). Other temples of the place are Katte Vinayaka (Main road), Kannikaparameshwari, Basaveshwara, Anjaneya, Kote Anjaneya, Kashi Vishwanatha, Kollapuradamma, etc. There is a Chennamma Matha of the Kumbara community and a recently founded Vemana Asharama. There are two mosques in the town. Of the public buildings, the Gopalarayana Chatra (where the Ganga inscription was earlier found) located in the village proper behind modern buildings is a notable one. Nearby this place is the Indian Telephone Industries (ITI) with a big township called, Doorvaninagar. *Hudi* (3km from Krishnarajapuram) appears to be a place of importance under the Hoysalas. In the outskirts of the village amidst fields are found some stray remains of a temple and two inscriptions, one dated 1332 of Ballala III which announces that Belaga Bemeya Nayaka and other officials made grants to one Mukutiseti of Chika Hudi to establish a fair and gave him the office of 'Pattanaswamy' at Chika Hudi. Another record also found in a private field is dated around 1332, also of the same king announcing several land grants to one official Belaganchi Mayi Nayaka's son Machigavunda.

Makali (Bangalore North tq; p 484) located on the right bank of (13 km from Bangalore) the Arkavati is a place in enchanting surroundings. The place name might have originated from a medicinal herb *magali* or *makali* (*Coleus barbatus*. Benth). On the main road (Tumkur Road) amidst modern buildings was an old choultry meant for tourists to halt. Hence, this area is called Tore Chatra ('choultry near stream'). The place has a Bhimeshwara Temple. It is an old structure with doorway and lintel of granite with rough scroll work and is situated on the bank of the Arkavati. The Linga is said to have been installed by the Pandava prince Bhima. Facing the temple near the river bed is a rock with a depression described as of Bhima's left footprint. It is worshipped on certain occasions by pilgrims. Nearby this are some loose antiquities of which a Mahishamardini image is of Ganga features. The temple of Bhimeshwara has three cells in a row with the central cell being enshrined with Shivalinga, Ganapati in the one at the right and Ammanavaru in the left. There are four Central Vijayanagara style pillars having beautiful relief sculptures. Facing this temple to the north-east is a small rock shelter with an entrance built of brick and cement. In it are enshrined three stucco images resembling masks, identified as Kariya, Biliya and Kencha. This shrine is called Bhatappanagudi. Behind this rock is an Anjaneya image. The *jatra* is held during Makara Sankranti when a big cattle fair is also held and people from neighbouring villages participate. The premises of the temple and the river provide a good picnic spot. The main road (Tumkur Road) is a busy spot, and has some private factories.

Mugalur (Anekal tq; p 958) on the bank of the South Pennar (Pinakini), about six km from Sarjapur appears to be a place of considerable antiquity. In the outskirts of the village, right on the river bank at an elevated place is the temple of Byatarayaswamy. It is a huge structure having a squarish *garbhagriha* with a renovated Dravida *shikhara* over it. The *navaranga* is very spacious, having Vijayanagara type pillars engraved with attractive relief sculptures. Inside the *garbhagriha* is an image of Venkataramana though locally called Byatarayaswamy. The deity is flanked by his consorts Sridevi and Bhudevi. Outside the *garbhagriha* are fine sculptures of Narasimha, Paravasudeva etc. Near Byataraya Swamy temple on the other side of the main road are a group of hero-stones which are installed near a temple of Beeredevuru. In front of the Byatarayana Swamy temple, below a banyan tree is a stone platform. The (broken) slabs built into this are pieces of a hero-stone having Kannada (unpublished) inscriptions in 11th century characters. It is locally said that these inscriptions were originally found near the Chenakeshava (now not extant) temple near the present Veerabhadra temple. Near the Veerabhadra temple is a broken pillar record with 19th century letters "Vikriti Samvatsara" perhaps referring to the installation of the pillar. Though this temple is renovated five years ago, the original structure had Vijayanagara features. *Chikka Tirupati*, (Kolar dt.) the popular pilgrimage centre, is also approachable from here by crossing the South Pennar and travelling for a distance of five km.

Muthanallur (Anekal tq. p 1,678) situated at a distance of eight km from Sarjapur is described by local enthusiasts as *nuttu + nallu + uru* or the town of pearl-like paddy. Incidentally, the place is noted from olden days for its huge tank (biggest in the tq.) extending over an area of 1,000 acres. The place has temples dedicated to Venkataramana, Dandina Maramma, Veerabhadra (on the tank bund), Anjaneya, Dharmaraya (under construction), Ganapati, etc. The Venkataramana temple is a 19th century structure now fully renovated. It is said that the image of Venkataramana was found in the tank and since then the tank also came to be called 'Devarakere'. In 1931, the present *mukhamantapa* is said to have been renovated. There is a cell to the right of the temple where some beautiful *vahanas* and the processional deities are stored. Of them the *Garuda vahana* and *Kilukudure vahana* are of fine workmanship. The latter is said to have been donated by one Muslim Subedar Jahangir Khan, who was ruling Sarjapur around the 19th century. There is also a big brass *prabhavali* having date (1866). The *karaga* festival is held here in the month of Chaitra. The car festival of God Venkataramana is also held during Kamana Hunnime (Phalgun Poornima). Nearby is the Dandina Maramma temple. On the bank of the tank is a Veerabhadra temple. It has two Shiva Lingas (old) said to have been also found in the local tank. Inside the temple on the floor is an illegible inscription which announces some grants made by an official named Singa Nayakaru under Sadashivaraya of Vijayanagara. The place also has a Chandramouleeshwara Matha of the Veerashaivas.

Narayanaghatta (Anekal tq. p 550) is amidst fine natural settings (three km from Muthanallur). The place is regarded as the first of the three Narayana-kshetras like Narayanaghatta (Adighatta), Bannerughatta (Madhyamaghatta) and Chunchanaghatta (Antyaghatta). The last mentioned is in the Bangalore South tq. The Narayana temple here has a main gateway with a *nagarkhane* leading to a spacious inner *prakara*. The main *garbhagriha* and *ardhamantapa* have Chola-Hoysala features with short pilasters of that period, projecting from the walls. The main deity of Narayana also called Varadaraja is four handed having attributes of *shankha*, *chakra*, *varada* and *abhaya*. It is believed that it was installed by sage Agasthya. The *navaranga* has fine sculptures of Venugopala and Vighneshwara. There are also images of Bhashyakaras, Alwars and Ramanujacharya placed over a platform in the *ardhamantapa*. The pillars of the *navaranga* and *mukhamantapa* have Vijayanagara features. There is a fine renovated Dravida *shikhara* in mortar. Behind this temple, outside the inner *prakara* is a stone *kalyani*. Near this in a private field are two slabs with Kannada inscription in Vijayanagar letters. Nearby this temple is a completely renovated Nanjundeshwara temple (considerably old). The Chandikeshwara temple in the precincts of this temple is having post-Vijayanagara features. The place also has a modern Chowdeshwari temple.

Sarjapura (Anekal tq; p 5,689) a town and Hobli hq. is located at a distance of 28 km from Bangalore. It was the taluk headquarters till 1873 when the taluk centre was transferred to Anekal. The place has been referred as Bilagondanahalli in a record dated 1650 from Valagere Kallahalli (same hobli) and was perhaps, subsequently changed as 'Sarjapur' while granting of the Mughal Jahagir. Bilagonda was incidentally a name of an official under Vijayanagara. This was, with 18 other villages, formerly a *jahagir* held from the Mughuls by one official Hafiz Mohammed on the condition of maintaining a military force for the service of the emperor. Some interesting *sanads* revealing the details of this were brought to light by B.L. Rice. They are: 1) Grant in Persian by Dilavar Khan, Subedar of Sira, 2) Grant in Marathi by Madhava Rao, the Peshwa, etc. According to Hayavadana Rao, all these grants were officially cancelled by Puranaiah and since then, there is no *jahagir*. In the heart of the village is a Kodandarama temple and beside this is an Anjaneya shrine. It is said that these temples were renovated by using the stray remains of a destroyed Channakeshava temple complex in the fort (outside the village). Many pillar peices having Ganga features have been used in the construction. There are many Vijayanagara pillars having fine relief sculptures like Veerabhadra, Ganapati, etc. Even the Kodandarama temple has been renovated with the temple remains brought from the fort area. The *navaranga* pillars have beautiful relief sculptures like scenes from *Ramayana* and of Kalingamardhana, Gopalakrishna, Lakshminarasimha etc. perhaps, originally of the Chennakeshava temple in the fort. Near the Kodandarama temple is the Mahabaleshwara temple built in post-Vijayanagara style. There is a Shivalinga inside the *garbhagriha*, being installed over a circular *panipeetha*. There are also separate shrines of Ganapati and Parvatidevi. Near this temple is an ordinary structure called as Shambhappanagudi.

Facing this temple are two Dwarapalakas (of some other temple) and one of it is having a Veerabhadra sculpture and the other one is having a Nandi above the main figures. The latter having Nandi is a sculpture of a hero killing himself with a sword can be described as an *atmabali* stone. There is also a depiction of a big tree behind and over its branches are monkeys, love birds and other interesting natural scenes. The pillars of the temple facing this have Vijayanagara features with relief sculptures of Ganapati, Shaiva episodes, etc. Beside, this is a small shrine of Bisilu Maramma. The priest of the Shambhappa temple is of the Adi Karnataka community. It is locally said that one saint Shambhappa (hailing from Mysore district) stayed in this place and founded this Matha about 150 years ago. (One branch of this Matha is situated near the Basappa circle in Bangalore). The predecessors of Shambhulinga were Jogilinga and Jadelinga. The Matha traditionally traces its origin to the Moola Samsthana Matha at Alur in Chamarajanagara tq. Near the Shambhappa Matha is one Yallamma shrine. Facing this is an *Ashwattha* tree below which is a damaged Bhairava sculpture having Vijayanagara features and also a recent image of Veerabhadra in between several Naga stones. The temple is a modern structure, but described as 200 years old. At the entrance of the temple are two elephant balustrades. Facing this is a *sidi kamba* and below it is a damaged image having four hands (unidentified).

Other temples of the town are Madduramma, Maramma, etc. The temple of Maramma also have some old pillars, said to have been brought from the precincts of the fort. Facing this temple is one hero-stone having a figure of a couple. There is also a Kambada Basavanna and one more hero-stone depicting a hero killing the enemy seated on a horse. Near the Bisilu Maramma in the precincts of the Maramma temple are six to seven stray sculptures. Nearby this are two more hero-stones over a platform. One more hero-stone is found near a private Kalyana Mantapa. In the outskirts of the town is a *dargah* ascribed to one Baba Ganj Shaheed described as having lived about 300 years ago. The *urus* is held here annually, and a Qawali programme is also arranged. Nearby, over a rock, are two foot prints clearly engraved. There is also a Kannada inscription on this rock. There was also a tank near this called Patalamma tank (now not seen). The old fort had a Channakeshava temple built around 1526 by Tamma Gauda of Sugatur under Vijayanagara King Krishnadevaraya. It does not exist now. According to Hayavadana Rao, Channakeshava temple had fine relief sculptures like illustrations of the stories of Narasimha, Krishna and other incarnations of Vishnu all around the outer walls of the *garbhagriha* and *ardhamantapa*. He further says that the local Jahagirdar is said to have erected a structure here for enshrining a hair of Prophet Mohammed's beard (*asare sharif*). All these things are not seen now. Though the remains of the fort are not seen, the moats can be identified. There is an old mosque called Jamia mosque. There are two more mosques, one in the village proper (renovated in 1935) and another new mosque in the fort, under construction. The place has two tanks. The big tank bund has one old Someshwara temple. Stray pillar pieces found in the area are cylindrical (Ganga). Outside the

temple is also found one old Shivalinga with a tall *peetha*. Nearby is one modern Venkataramanaswamy temple. On the Bagalur road is the Veeragararagudi consisting of innumerable hero-stones and there is also a small shrine of Muneshwara. Some of the hero-stones here date back to the Vijayanagara times. The place has one more *dargah* ascribed to Hafiz Mohammed Khan, perhaps the Mughal officer in charge of the Sarjapur Jahagir. One record found near a house announcing some grants made for the maintenance of the *khobarasthan* ascribed to Peer Hafeez Mohammed Khan around 16th-17th century. *Bidiraguppe* (Anekal tq; p 2,517) an interior place (6 km from Sarjapur) is situated on a deviation road from Sarjapur-Anekal Road. This place has temples dedicated to Ishwara, Kote Lakshmi Narayana (of Palegar times), Anjaneya (over a small hillock), Maramma, Nanjundeshwara, one more Anjaneya, etc. In front of the Anjaneya temple are a few Saptamatrika panels having Vijayanagara features. Nearby this is one more hero-stone. *Kathariguppe* (Anekal tq; p. 544) is an interior village situated at a distance of six km from the Sarjapur on a deviation road from the Sarjapur-Bangalore road. The place has one Venugopala temple renovated recently and having pillars in 19th century characters. Near the village Chavadi are two Tamil inscriptions, one dated 1380 announcing some grants made by one *senabova* named Madi-Siyar Kambayar ruling under Erumarainadu making a grant to one official Naganna. The second record dated 1376 of Bukka II also registers some grants made by one official Deppanna and the record also mentions one Sadashiva Battar and others. Other temples of the place are Maheshwaramma, Bisilu Maramma (without enclosure), etc.

Singapura (Bangalore North tq; p. 1,963) presently a part of the HMT Township (four km from Mattikere) appears to be a celebrated *agrahara* under the Vijayanagara rulers. The place name is referred as Singapura in a record dated 1530 of Achutaraya from Harohalli (Yelahanka hobli). The Varadaraja temple in the heart of the village is a big structure perhaps built originally during the Vijayanagara period. There is a squarish *garbhagriha* with a standing image of Varadaraja (four handed). But a record dated 1530 from Harohalli (Yelahanka hobli) of Achutaraya announces the grant of the village Harohalli by the children of one official Basavappa Nayaka to God Tiruvengalanatha (Srinivasa) of Singapura. But the current name is Varadaraja. There is a rectangular *ardhamantapa* having no images. The central (four) pillars of the *navaranga* have fine relief sculptures in Vijayanagara style. There are depiction of *balaleelas* of Lord Krishna, Dashavataras of Vishnu, Narasimha killing Hiranyakashipu, etc. There is an open *mukhamantapa* in the front facing the east. Facing the temple is a tall *dwajastambha* (12 metres) having a platform at the base. It is said that behind the temple (about half a furlong) amidst field is an unpublished inscription engraved on a slab. At the entrance of the village over an elevated place is the Bhimeshwara temple totally renovated.

Somanahalli (Bangalore South tq; p 2,337) situated on the Bangalore-Kanakapura Main Road (27 km from Bangalore) has a striking structure of a

Roman Catholic church called St. Francis Xavier Church. Though the building is a modern one, the place is said to have had Christian settlement as early as in 1816, according to an old register in the possession of the Parish priest. The modern church is an impressive building. Its window shutters have coloured glasses with floral designs on them. The place has temples dedicated to Anjaneya, Maramma, Mahadeshwara, Basava, etc. Near the Anjaneya temple are two hero-stones. Near the place is a stream locally called the Suvarnavati. The place, it is said, once had a fort and at the entrance of the village is one hero-stone, about 6 ft. tall and there is one more broken hero-stone near it. Across the main road is the coconut garden and a Polytechnic of the Acharya Pathashala Trust. In the same premises is a modern temple of Ananthapadmanabhaswamy. In the outskirts of the village is the National Thermal Power Corporation's Receiving Station (step-down plant) connecting Ramagundam. *Thalaghattapura* (Bangalore South tq; p. 1,409) located on a deviation road (6 km from Somanahalli) from the Bangalore- Kanakapura Road is mentioned as 'Talegattur Shivapura' in a record dated 1262. This was perhaps a popular *agrahara* during the Chola-Hoysala period. There are two Tamil inscriptions found amidst fields. The one dated 1262 of one Hoysala official Rajaraja Kakadamaraya Chokkanayya mentioning the grant of Talegattur Shivapura to another official named Muttina Kamayya. The second record, also of the same date and of the same official is a continuation of the same place as 'Talaigattur Shivapuram'. At present, the place has some recently built shrines and the Ishwara temple is described locally as of Chola times.

Sondekoppa (Bangalore North tq; p 2,898) or 'Sontekoppa' of the inscriptions appears (10 km from Nelamangala) to be an *agrahara* under the Hoysalas. In the outskirts of the village is an old Ishwara temple in the fort area. This temple built originally in the Hoysala style is having a squarish *garbhagriha* enshrining a tall Banalinga placed over a high *panipeetha*. There is a small cell beside it having an image of Parvati. The Hoysala pilasters projecting from the *garbhagriha* walls are evidently seen. The *navaranga* and *mukhamantapa* have been renovated in Vijayanagara style. The east entrance of the temple is closed and the new entrance to the South has the *mukhamantapa*, addition made later by the Vijayanagara rulers. The *dwajastambha* of the temple is in front of the closed east entrance. The pillars of the *mukhamantapa* have fine relief sculptures depicting many social themes like dancing girls, duelling and other figures like Matsyendra, Shanmukha, etc. Facing this temple across the road is a big tank.

The striking monument of the place is however the Channakeshava temple in the village proper. The main deity enshrined in the *garbhagriha* is said to have been installed with personal efforts of one Ganesh Rao of the same place. The *navaranga* has old Vijayanagara pillars and stones brought from elsewhere and used in the construction of this temple. There is a crudely built cement *shikhara* over the *garbhagriha*. Facing the temple is a big square stone *kalyani* with fine steps leading to the water source. To the west of the *kalyani* is an old Ganapati temple (older

than the former) built in post-Vijayanagara style. It has a *Sandhara pradakshinapatha*. It has an attractive old *shikhara*. The annual celebrations called *varshikotsava* of Channakeshava is held during the month of Ashadha. In Phalguna, however, special *utsavas* are held popularly called 'Keshava Navaratri'. During the same time, the *teppotsava* and *vasantotsava* are also held. The processional deities housed in the temple are said to have been unearthed at the place in the village where the temple remains were originally found. There is a big Kalyana Mantapa attached to this temple with a big *sabhabhavana* built recently. The temple and its buildings are managed by a private trust. The village also has one considerably old Chandramouliswara temple now totally renovated. The place has a big mosque ascribed to 18th century. One copper plate belonging to this mosque is dated 1763 of Krishnaraja Wodeyar II. It announces a grant to Imam Ahmed Saidu of two villages Dabanayakanahalli and Mattanakaruchi under the Nelavangalasthala for the mosque built by the latter at Sontekoppa. The mosque has attractive tall minars and a central hemispherical dome. Noted historian Dr. Sondekoppa Srikantha Shastri hailed from this place.

Vanakanahalli (Anekal tq. p: 1,250) a border village situated at a distance of five km to the south of Anekal appears to be an ancient place. The place was an *agrahara* under the Later Cholas and one record dated about 1200 refers the place as 'Vanakkarapattanam' or 'Vanattarapattanuru'. Two Tamil records of the place, one in the north entrance of the village is dated around 1200 (fragmentary) and it announces some charity made by the merchants of this 'Traders town' to one saint Periyadeva Mudaliyar for the maintenance of the Matha (name lost). The second record found near the South entrance of the village is dated around 1341 (of Ballala III) speaking of a grant made by one Hoysala official Angulakkon ruling this place under Sogudiya Nayakkar (officer) to one individual Nalla Vinayaka Pillaiyar at Vanattarapattanam. In one of these records, at the end, there are some symbols representing animal *motifs*. The place has an old dilapidated temple built in Later Chola style. Other temples of the place are Basaveshwara, Karagadamma, Kashi Vishveshwara, Sappalamma, Rishishwara etc. The Dabbaguli Basaveshwara temple is built in post-Vijayanagara style. The *jatra* of this temple is held on the second day after Ugadi when Karaga festival also takes place. Some 15 to 16 palanquins of gods and goddesses are carried in a big procession. One interesting feature of this *utsava* is that a stucco statue of Mahatma Gandhi will also be placed in one of the palanquins and taken in the procession. Various rituals like fire-walking and such other acts are specially observed during the *jatra*. Nearby this village is a deserted place called *Kalanayakanahalli*. There is a Jadelingeswara temple, considerably old. To the south of the village a few megalithic circles were found recently and now are disturbed. *Gummalapura* (Tamil Nadu) approachable from this place (four km from Vanakanahalli) is an ancient place and a noted Veerashaiva centre.

Varthur (Bangalore South tq; p 5,431), a hobli centre (19 kms from Bangalore), was perhaps a celebrated *agrahara* founded by Ganga Ereyapparasa.

There is a big tank at the entrance of the village perhaps of the Ganga times. One Ganga record found on the tank-bund near the northern sluice says that Bana Anniga who was subordinate of Ganga Ereyappa and Nolamba Shivamara of Morasunadu made a *devabhoga* grant. The record mentions Yereyappa Mangala, perhaps Vartur itself. The place has temples dedicated to Channarayaswamy (1973 construction), Kashi Vishveshwara, Someshwara, Chowdeshwari (renovated recently), Dharmaraya (dismantled) etc. The Someshwara temple near the Rajachavadi in the outskirts of the village is a small shrine in 19th century style. Near this temple is a *pushkarani* now in a very bad shape. The Kashi Vishveshwara temple in the heart of the village is in post-Vijayanagara style. The Shivalinga in the *garbhagriha* is said to have been brought from Varanasi. A major *jatra* is held for ten days in honour of Chennarayaswamy beginning from Ratha Saptami. The place is said to have had a fort but now nothing remains. There is also a recently built mosque. *Gunjur* (Bangalore South tq; p 3,177) or 'Kunijyur' of inscriptions was a celebrated *agrahara* during the Hoysala times. It is located on the Hosakote-Anekal road (3 km from Varthur). In the outskirts of the village is an old Someshwara temple now in a dilapidated condition. The temple is perhaps a Chola or Hoysala construction as the Tamil record over the foundation cornice of the *garbhagriha* mentions certain repairs undertaken by Hoysala King Ballala III around 1301 A.D. The record refers to the deity as Somanathadevar of Kunijyur and king had endowed the temple richly. At present there is a *garbhagriha*, an *ardhamantapa* and a spacious *navaranga*. There are Chola-Hoysala pilasters on the walls of the *garbhagriha* and *ardhamantapa*. The *navaranga* indicates its renovation in the Vijayanagara period too. There is a fallen Dravida *shikhara* over the *garbhagriha*. Facing the temple is a very tall banyan tree full of honey combs over its branches. Other temples of the place are the Vinayaka, Rama (on the main road), Channigaraya etc. The last mentioned is a post-Vijayanagara structure renovated completely in 1977. The image of Narayana is having *shankha*, *chakra*, *abhaya* and *gada* in four hands and is flanked by Sridevi and Bhudevi. The image is having post-Vijayanagara features.

Vasanthapura (Bangalore South tq; p 1,070) is an interior place to be approached from a right deviation road (14 km from Bangalore) at the Konana Kunte cross (Bangalore-Kanakapura Road). The place can also be reached from a deviation (12 km from Bangalore) near Banashankari Circle *via* Subrahmanvapura. The place, traditionally described as 'Hari-Hara Kshetra', is situated at an uneven landscape amidst quiet settings. Vasanthapura is noted for the Vasanthappa Vallabharayaswamy temple complex located over a semi-circular elevated land visible from a distance. The Vallabharaya temple is a huge structure built originally in later Vijayanagara style and subsequently extended during the 19th C. It has a squarish *garbhagriha* having a renovated Dravida *shikhara*. The main deity enshrined in the *garbhagriha* is actually Srinivasa though locally described as Vallabharaya with *shankha*, *chakra*, *abhaya* and *varada* attributes and is about 1.5 metres tall having later Vijayanagara features. The deity is flanked by his consorts Sridevi and

Bhudevi on either sides. Traditionally, however the deity is believed to have been consecrated by sage Mandavya. A small cave (half a km from Vasanthapur) is shown as the place where the sage is said to have performed *tapas*. There are two *ardhamantapas*. In front of this is a spacious squarish *navaranga* having the pillars in later Vijayanagar Style. A cell to the right corner has a seated image of Padmavati perhaps installed later. Another cell beside this has the images of Vishvaksena and the Alvars. Facing these cells, to the left corner is one more cell having the beautiful processional icons of the presiding deity. Facing the *navaranga* is an open *mukhamantapa* having tall later Vijayanagara pillars as well as Mysore style pillars, perhaps mixed up during the renovation. At a considerable distance around the temple, there are said to be five holy ponds described as Shankhatirtha, Chakratirtha, Plavatirtha, Vasanthatirtha and Devatirtha. During the Magha month Brahma Rathotsava is held on Magha star for a span of nine days. *Teppotsava* is also held in the main *pushkarani* of the temple. Other festivals like Navaratri, Dhanurmasa, Vaikuntha Ekadashi, Sri Rama Navami etc. are also observed. People specially visit the temple in the week ends.

Within the precincts of the Vallabharaya temple to the north is the spacious Bhavani-Shankara temple described as built by Shivaji during his campaign at Vellore. (This requires to be substantiated). It has two cells side by side, one to the left enshrining the Shivalinga and the other to the right having the seated image of Bhavani. There is a small but compact *navaranga* having post-Vijayanagara pillars. There is an outer *pradakshinapatha* having enclosures all round provided recently. To the north-west corner of the main *sanctum* is a cell with recent images of Tyagaraja and Purandara Dasa installed. During the end of Phalguna, the joint Aradhana festival of both the saint musicians are held for a span of four days when leading Karnataka musicians participate. There are many attractive modern wall paintings in this temple. The *jatra* of this temple is held during Shivaratri. The huge compound of the Vallabharaya temple complex also has a modern choultry.

White-field (Bangalore South tq) was once a prominent Eurasian settlement, situated to the east of Bangalore. It is named after D.S. White, the founder of the Anglo-Indian Association in Madras. It has a railway station (3 km) called Whitefield station (actually at Kadugodi village) on the Bangalore-Madras line. The Eurasian and Anglo-Indian Association in Mysore was formed in November 1879, for the welfare, co-operation and improving conditions of families belonging to those communities. The main idea was to boost industrial and agricultural pursuits among them. The then Mysore Government granted 4,000 acres of land in 1881. To begin with a shoe factory was started and was subsequently closed. With the help of Sir James Gordon, special sanction was obtained for holding a lottery in order to raise funds for starting an 'Art and Industrial Institute' as well as factories manufacturing Indian condiments and jams. The present Whitefield area is noted for the growth of many small and medium scale industries. The old agricultural lands have been converted into modern industrial sheds in recent years.

Yelahanka (Bangalore North tq; p: 16,020) situated at a distance of 12 km on the Bangalore-Bellary highway is one of the oldest headquarters of Nadu or district.

The place was a taluk headquarters till 1871 when it was made a hobli centre. Now it comes under Bangalore Urban Agglomeration limits managed by a Town Municipality. The place is mentioned as the headquarters of a Nadu under the Cholas called *Ilaipakka Nadu*. Later under the Hoysalas it was Elahakka Nadu and its name underwent several changes like Yelehanka, Yelavanka, Yelahanka etc. The place name might have originated from *yelava* (*shalmalivriksha*) or *buruga* tree in Kannada *Bombax malabaricum* (also called *Shalmalia Malabaricum*). Yet another interpretation is that *elai* (betel leaves) and *pakka* (betelnut or areca) in Tamil language together forming 'Ilaipakka'. Even after the Hoysalas the place continued to be a *nadu* headquarters under Vijayanagara. It was under the possession of one Chief Jaya Gauda, the progenitor of the Kempe Gauda line of chiefs who came to be called the 'Yelahanka Nada Prabhus'. It was they who founded the present Bangalore. After the end of this dynasty Yelahanka came under the control of Mysore Wodeyars.

The place has temples dedicated to Venugopalswamy, Vishwanatheshwara, Anjaneya (fort area), Anjaneya (Bazaar), Veerannaswamy (family deity of the Kempe Gaudas), Nagareshwara, Bale Anjaneya (outside the town), Narasimha, Pandurangaswamy etc. The Venugopalswamy temple (fort area) is a big structure built originally in Vijayanagara style and was perhaps, renovated by the local chiefs. It has a squarish *garbhagriha* enshrined with a standing image of Venugopala flanked by Rukmini and Satyabhama having Vijayanagara features. In front of this is an oblong *ardhamantapa*. The four central pillars of the *navaranga* in later Vijayanagara style have beautiful relief sculptures depicting Vaishnava episodes. After this is an open *mukhamantapa* having signs of later renovation. In a separate cell to the right of the *mukhamantapa* are placed images of Vishwaksena, Ramanujacharya, and other Alwars. In one more cell to its right is the seated image of Lakshmi. Facing the temple is the *garudasthambha* having an inscription over its base. It is dated 1410, of Deva Raya, announcing that this *deepamala* pillar was installed by one official Macharusa Setti son of Bommanna Setti. The annual *jatra* of the temple will be held on Chaitra Poornima, when a month long programme is also arranged. On the front wall of the Anjaneya temple in the fort area, are four hero-stones built into the wall with war scenes. In the outskirts of the Yelahanka town near the tank is an old dilapidated empty temple described differently as Narasimha or Allalanatha. This is a small Chola-Hoysala structure having a short *shikhara*. Only the *garbhagriha* and a fallen *ardhamantapa* are seen now. The place has one recently built mosque. The remnants of an old fort are also seen near the Anjaneya temple. Yelahanka has a big satellite town formed recently by the Karnataka Housing Board. The town has many recently found factories like Escorts, Wheel and Axle etc. The place also has a Mother Dairy plant of the Karnataka Milk Federation. *Bommasandra* (3 km from Yelahanka) approachable from behind the Housing Board Colony, has one old Ishwara temple built in Chola-Hoysala style. The temple with a short *garbhagriha* and *ardhamantapa* is now in complete ruins. Nearby this is one Jaina *nishidhi* stone, half hidden in the ground.

Village List in Bangalore District

- A -

Abbigere (Bn)	ಅಬ್ಬಿಗರೆ
Adakamarnahalli (Bn)	ಅಡಕಮಾರನಹಳ್ಳಿ
Addeviswanthapura (Bn)	ಅಡ್ಡೆ ವಿಶ್ವನಾಥಪುರ
Addiganahalli (Bn)	ಅಡ್ಡಿಗಾನಹಳ್ಳಿ
Adigarakallahalli (An)	ಅಡಿಗಾರ ಕಲ್ಲಹಳ್ಳಿ
Adigondanahalli (An)	ಅಡಿಗೊಂಡನಹಳ್ಳಿ
Adugodi (Bs)	ಆಡುಗೋಡಿ
Aduru (An)	ಆದೂರು
Aduru (Bs)	ಆದೂರು
Adurumedihalli (An)	ಆದೂರು ಮೇಡಿಹಳ್ಳಿ
Agara (Kengeri hobli) (Bs)	ಅಗರ
Agara (Begur hobli) (Bs)	ಅಗರ
Agasathimmanahalli (B) (An)	ಅಗಸತಿಮ್ಮನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)
Agrahara (Bn)	ಅಗ್ರಹಾರ
Agraharapalya (Bn)	ಅಗ್ರಹಾರಪಾಳ್ಯ
Ajjanahalli (Bs)	ಅಜ್ಜನಹಳ್ಳಿ
Aigandapura (Bn)	ಐಗಂದಪುರ
Alakabelalur (Bs)	ಅಲಕಬೆಳಲೂರು
Alibommasandra (An)	ಅಲಿಬೊಮ್ಮಸಂದ್ರ
Allalasanra (Bn)	ಅಲ್ಲಾಳಸಂದ್ರ
Alur (Bn)	ಅಲೂರು
Amanibidarakere (B) (An)	ಅಮಾನಿ ಬಿವರಕೆರೆ (ಬೇಚಿರಾಕ್)
Amanidoddakere (B) (An)	ಅಮಾನಿ ದೊಡ್ಡಕೆರೆ (ಬೇಚಿರಾಕ್)
Ambalipura (K.G.) (Bs)	ಅಂಬಲೀಪುರ (ಕಾಯಂಗುತ್ತ)
Amruthahalli (Bn)	ಅಮೃತಹಳ್ಳಿ
Anagalapura (Bs)	ಅನಗಲಪುರ
Ananthapura (Bn)	ಅನಂತಪುರ
Andapura (B) (An)	ಅಂದಾಪುರ (ಬೇಚಿರಾಕ್)
Anekal (rural) (An)	ಆನೇಕಲ್ (ಗ್ರಾಮಾಂತರ)
Anjanapura (Bs)	ಅಂಜನಾಪುರ
Arakere (Bn)	ಅರಕೆರೆ
Arakere (Bs)	ಅರಕೆರೆ
Aravantigepura (An)	ಅರವಂತಿಗೇಪುರ
Arebinnamangala (Bn)	ಅರೆಬಿನ್ನಮಂಗಲ

Arehalli (Bs)	ಅರೆಹಳ್ಳಿ
Arehalli (An)	ಅರೆಹಳ್ಳಿ
Arenur (An)	ಅರೆನೂರು
Attibele (An)	ಅತ್ತಿಬೆಲೆ
Attur (Bn)	ಅಟ್ಟೂರು
Avadadenahalli (An)	ಆವಡದೇನಹಳ್ಳಿ
Avalahalli (An)	ಆವಲಹಳ್ಳಿ
Avalahalli (Bn)	ಆವಲಹಳ್ಳಿ
Avalahalli (Uttarahalli hobli Anjanapura Panchayat) (Bs)	ಆವಲಹಳ್ಳಿ
Avalahalli (Uttarahalli hobli Katriguppe panchayat) (Bs)	ಆವಲಹಳ್ಳಿ
Avalahalli (Bidarahalli hobli) (Bs)	ಆವಲಹಳ್ಳಿ
Avverahalli (Bn)	ಅವ್ವೇರಹಳ್ಳಿ

- B -

Bada Manavarthe Kaval (Bs)	ಬಡದುನವಾರ್ತೆ ಕಾವಲ್ (ಬಿ.ಎಂ.ಕಾವಲ್)
Bagalakunte (Bn)	ಬಾಗಲಕುಂಟೆ
Bagalur (Bn)	ಬಾಗಲೂರು
Bagganadoddi (An)	ಬಾಗ್ಗನದೊಡ್ಡಿ
Balagaranahalli (An)	ಬಳಗಾರನ ಹಳ್ಳಿ
Baligere (Bs)	ಬಳಗೆರೆ
Ballur (An)	ಬಳ್ಳೂರು
Banahalli (Attibele hobli) (An)	ಬನಹಳ್ಳಿ
Banahalli (Jodi (Sarjapura hobli) (An)	ಬನಹಳ್ಳಿ (ಜೋಡಿ)
Banasavadi (Bs)	ಬಾಣಸವಾಡಿ
Bandarpura (Bs)	ಬಂಡಾರಪುರ
Bande Bommasandra (Bs)	ಬಂಡೆ ಬೊಮ್ಮಸಂದ್ರ
Bande Nallasandra (An)	ಬಂಡೇ ನಲ್ಲಸಂದ್ರ
Bandikodigehalli (Bn)	ಬಂಡಿಕೊಡಿಗೇ ಹಳ್ಳಿ
Bandikodigehalli Amanikere (Bn)	ಬಂಡಿಕೊಡಿಗೇಹಳ್ಳಿ ಅಮಾನಿಕೆರೆ
Bannergatta (An)	ಬನ್ನೇರುಘಟ್ಟ
Bannergatta Kaval (An)	ಬನ್ನೇರುಘಟ್ಟ ಕಾವಲ್
Basavaapura (K.G) (Bs)	ಬಸವಾಪುರ (ಕಾಯಂಗುತ್ತ)
Basavanapura (K.R. Pura hobli) (Bs)	ಬಸವನಪುರ

Note: An = Anekal, Bn = Bangalore North, Bs = Bangalore South

Basavanapura (Begur hobli) (Bs)	ಬಸವನಪುರ	Bingipura(S) (An)	ಬಿಂಗೀಪುರ (ಸರ್ವಮಾನ್ಯ)
Battarahalli (K.G) (Bs)	ಭಟ್ಟರಹಳ್ಳಿ (ಕಾಯಂಗುತ್ತ)	Bingipura(J) (An)	ಬಿಂಗೀಪುರ (ಜೋಡಿ)
Begihalli (An)	ಬೇಗಿಹಳ್ಳಿ	Binnamangala Manevarthe	
Begur (Bn)	ಬೇಗೂರು	Kaval (Bs)	ಬಿನ್ನಮಂಗಲ ಮನೆವಾರ್ತೆ ಕಾವಲ್
Begur (Bs)	ಬೇಗೂರು	Boganahalli (K.G) (Bs)	ಬೋಗನಹಳ್ಳಿ (ಕಾಯಂಗುತ್ತ)
Belathuru (Bs)	ಬೆಳತೂರು	Bommanahalli (Begur hobli) (Bs)	
Bellanduru (Bs)	ಬೆಳ್ಳಂದೂರು		ಬೊಮ್ಮನಹಳ್ಳಿ
Bellanduru Amanikere (Bs)	ಬೆಳ್ಳಂದೂರು ಅಮಾನಿಕೆರೆ	Bommenahalli (Bidarahalli hobli) (Bs)	
Bellahalli (Bn)	ಬೆಳ್ಳಹಳ್ಳಿ		ಬೊಮ್ಮನಹಳ್ಳಿ
Beluru (Bs)	ಬೇಲೂರು	Bommandahalli (An)	ಬೊಮ್ಮಂಡಹಳ್ಳಿ
Belurunagasandra (Bs)	ಬೇಲೂರು ನಾಗಸಂದ್ರ	Bommasandra (An)	ಬೊಮ್ಮಸಂದ್ರ
Bendiganahalli (An)	ಬೆಂಡಿಗಾನಹಳ್ಳಿ	Bommasettihalli (Bn)	ಬೊಮ್ಮಸೆಟ್ಟಿಹಳ್ಳಿ
Bendiganahalli (Bs)	ಬೆಂಡಿಗಾನಹಳ್ಳಿ	Boylahalli (Bn)	ಬೊಯಿಲಹಳ್ಳಿ
Benniganahalli (Bs)	ಬೆನ್ನಿಗಾನಹಳ್ಳಿ	Budamanahalli (Bn)	ಬುಡಮನ ಹಳ್ಳಿ
Beraten agraahara (Bs)	ಬೆರಟೇನ ಅಗ್ರಹಾರ	Bujangadasankere (B) (An)	ಬುಜಂಗದಾಸನಕೆರೆ
Besthamanahalli (An)	ಬೆಸುತಮಾನ ಹಳ್ಳಿ	Bukkasagara (An)	ಬುಕ್ಕಸಾಗರ
Bettadasanapura (Bs)	ಬೆಟ್ಟದಾಸನಪುರ	Buragakunte (An)	ಬೂರಗಕುಂಟೆ
Bettahalli (Bn)	ಬೆಟ್ಟಹಳ್ಳಿ	Byagadadenahalli (An)	ಬ್ಯಾಗಡದೇನಹಳ್ಳಿ
Bettahalasur (Bn)	ಬೆಟ್ಟಹಲಸೂರು	Byalahalli (An)	ಬ್ಯಾಲಹಳ್ಳಿ
Bethanagere (Bn)	ಬೆತ್ತನಗೆರೆ	Byalakere (Bn)	ಬ್ಯಾಲಕೆರೆ
Bhaktipura (An)	ಭಕ್ತಿಪುರ	Byalalu (Bs)	ಬ್ಯಾಲಾಳು
Bheemanakuppe (Bs)	ಭೀಮನ ಕುಪ್ಪೆ	Byataguttepalya (Bn)	ಬ್ಯಾಟಗುಟ್ಟಿಪಾಳ್ಯ
Bheemanakuppe Ramasagara (Bs)	ಭೀಮನ ಕುಪ್ಪೆ ರಾಮಸಾಗರ	Byatarayanapura (Bn)	ಬ್ಯಾಟರಾಯನಪುರ
		Byataranapura KG	
Bhootanahalli (An)	ಬೂತಾನ ಹಳ್ಳಿ	(Narayanapura) (Bs)	ಬ್ಯಾಟರಾಯನಪುರ (ಕಾಯಂಗುತ್ತ), (ನಾರಾಯಣಪುರ)
Bhupasandra (Bn)	ಭೂಪಸಂದ್ರ	Byatha (Bn)	ಬ್ಯಾತ
Bidaragere (An)	ಬಿದರಗೆರೆ	Bychaguppe (Bs)	ಬೈಚಗುಪ್ಪೆ
Bidaraguppe (An)	ಬಿದರಗುಪ್ಪೆ	Byla Konenahalli (Bn)	ಬೈಲಕೋನೇನಹಳ್ಳಿ
Bidarahalli (Bs)	ಬಿದರಹಳ್ಳಿ	Byrahalli (Bn)	ಬೈರಹಳ್ಳಿ
Bidarakadahalli (B) (An)	ಬಿದರ ಕಾಡಹಳ್ಳಿ (ಬೇಟಿಹಾಕ್)	Byrappanahalli (An)	ಬೈರಪ್ಪನಹಳ್ಳಿ
Bidare Agraahara (Bs)	ಬಿದರೆ ಅಗ್ರಹಾರ	Byrapura (Bn)	ಬೈರಾಪುರ
Bikaspura (Bs)	ಬಿಕಾಸಿಪುರ	Byrasandra (KG)	
Bikkanahalli (An)	ಬಿಕ್ಕನಹಳ್ಳಿ	(H.A.S Board) (Bs)	ಬೈರಸಂದ್ರ (ಕಾಯಂಗುತ್ತ)
Bilijali (Bn)	ಬಿಳಿಜಾಲಿ	Byrasandra (Uttarahalli hobli) (Bs)	ಬೈರಸಂದ್ರ
Bilekahalli (Bs)	ಬಿಳೇಕಹಳ್ಳಿ	Byrathi (Bs)	ಬೈರತಿ
Bilisivale (Bs)	ಬಿಳಿಸಿವಾಲೆ	Byrathi Khane (Amani) (Bs)	ಬೈರತಿಖಾನೆ
Billamaranahalli (Bn)	ಬಿಲ್ಲಮಾರನ ಹಳ್ಳಿ	Byregowdanahalli (Bn)	ಬೈರೇಗೌಡನಹಳ್ಳಿ
Billapura (An)	ಬಿಲ್ಲಾಪುರ	Bayyandahalli (Bn)	ಬಯ್ಯಂಡಹಳ್ಳಿ
Bilchikkanahalli (B) (An)	ಬಿಲ್ ಚಿಕ್ಕನಹಳ್ಳಿ (ಬೇಟಿಹಾಕ್)	Bayyappanahalli (Bn)	ಬಯ್ಯಪ್ಪನಹಳ್ಳಿ
Bilwaradahalli (An)	ಬಿಲ್ವಾರದಹಳ್ಳಿ	Bayyappanahalli (Bs)	ಬಯ್ಯಪ್ಪನಹಳ್ಳಿ
		Bayyappanahalli Manavarthe	
		Kaval (Bs)	ಬಯ್ಯಪ್ಪನಹಳ್ಳಿ ಮನವಾರ್ತೆ ಕಾವಲ್

- C -

Chagalatti (Bn)	ಬಾಗಲಟ್ಟಿ	Chikkanayakanahalli (Bs)	ಚಿಕ್ಕನಾಯಕನಹಳ್ಳಿ
Chalamakunte (B) (Bn)	ಚಲಮಕುಂಟೆ (ಬೇಚಿರಾಕ್)	Chikkanekkundi (An)	ಚಿಕ್ಕನೆಕ್ಕುಂದಿ
Challagatta (Kengeri hobli) (Bs)	ಚಲ್ಲಘಟ್ಟಿ	Chikkasandra (Bs)	ಚಿಕ್ಕಸಂದ್ರ
Challagatta (Varthur hobli) (Bs)	ಚಲ್ಲಘಟ್ಟಿ	Chikkasandra (Bn)	ಚಿಕ್ಕಸಂದ್ರ
Challahalli (Bn)	ಚಲ್ಲಹಳ್ಳಿ	Chikkathimmasandra (An)	ಚಿಕ್ಕತಿಮ್ಮಸಂದ್ರ
Challekere (Bs)	ಚಳ್ಳೇಕೆರೆ	Chikka Thogur (Bs)	ಚಿಕ್ಕತೋಗೂರು
Chambenahalli (An)	ಚಂಬೇನಹಳ್ಳಿ	Chikka Vaderapura (B) (An)	ಚಿಕ್ಕವಡೇರಪುರ (ಬೇಚಿರಾಕ್)
Chandapura (An)	ಚಂದಾಪುರ	Chikkelluru (Bs)	ಚಿಕ್ಕಲ್ಲೂರು
Chandrasekarapura (Bs)	ಚಂದ್ರಶೇಖರಪುರ	Chikkellur Rampura (Bs)	ಚಿಕ್ಕಲ್ಲೂರು ರಾಮ್ ಪುರ
Channahalli (Bn)	ಚನ್ನಹಳ್ಳಿ	Chikkellur Venkatapura (Bs)	ಚಿಕ್ಕಲ್ಲೂರು ವೆಂಕಟಾಪುರ
Channasandra (Bn)	ಚನ್ನಸಂದ್ರ	Chimasandra (Bs)	ಚೀಮಸಂದ್ರ
Channasandra (K.G) (K.R. Pura hobli) (Bs)	ಚನ್ನಸಂದ್ರ (ಹಾಯಂಗುತ್ತ)	Chinnappannahalli (K.G) (Bs)	ಚಿನ್ನಪ್ಪನಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)
Channasandra (Uttarahalli hobli) (Bs)	ಚನ್ನಸಂದ್ರ	Chinnakurchi (Bs)	ಚಿನ್ನಕುರ್ಚಿ
Channasandra (Bidarahalli hobli) (Bs)	ಚನ್ನಸಂದ್ರ	Chintalamadivala (An)	ಚಿಂತಲಮಡಿವಾಳ
Channena Agrahara (An)	ಚನ್ನೇನ ಅಗ್ರಹಾರ	Chokkanahalli	
Channena Halli (Bs)	ಚನ್ನೇನಹಳ್ಳಿ	(Hesargatta hobli) (Bn)	ಚೊಕ್ಕನಹಳ್ಳಿ
Chikkabanahalli (Bs)	ಚಿಕ್ಕಬನಹಳ್ಳಿ	Chokkanahalli	
Chikkabanavara (Bn)	ಚಿಕ್ಕಬಾನಾವರ	(Yelahanka hobli) (Bn)	ಚೊಕ್ಕನಹಳ್ಳಿ
Chikkabellandur (Bs)	ಚಿಕ್ಕಬೆಲ್ಲಂದೂರು	Chokkanahalli (B)	
Chikkabettahalli (Bn)	ಚಿಕ್ಕಬೆಟ್ಟಹಳ್ಳಿ	(Jala hobli) (Bn)	ಚೊಕ್ಕನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)
Chikka Bidirakallu (Bn)	ಚಿಕ್ಕಬಿದಿರಕಲ್ಲು	Chokkasandra (An)	ಚೊಕ್ಕಸಂದ್ರ
Chikka Bommasandra (Bn)	ಚಿಕ್ಕಬೊಮ್ಮಸಂದ್ರ	Chokkasandra (Bn)	ಚೊಕ್ಕಸಂದ್ರ
Chikkadasarahalli (An)	ಚಿಕ್ಕದಾಸರಹಳ್ಳಿ	Cholanayakanahalli (Bn)	ಚೋಳನಾಯಕನಹಳ್ಳಿ
Chikkadunnasandra (An)	ಚಿಕ್ಕದುನ್ನಸಂದ್ರ	Cholanayakanahalli (Bs)	ಚೋಳನಾಯಕನಹಳ್ಳಿ
Chikkagubbi (Bs)	ಚಿಕ್ಕಗುಬ್ಬಿ	Chowdenahalli (B) (An)	ಚೌಡೇನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)
Chikkahagade (An)	ಚಿಕ್ಕಹಗಡೆ	Chudahalli (K.G) (Near Somanahalli) (Bs)	ಚೊಡಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ) (ಸೋಮನಹಳ್ಳಿ ಹತ್ತಿರ)
Chikkahosahalli (An)	ಚಿಕ್ಕಹೊಸಹಳ್ಳಿ	Chudanahalli (OB) (near Kaggalipura) (Bs)	ಚೊಡನಹಳ್ಳಿ (ಓ.ಬಿ.) (ಕಗ್ಗಲಿಪುರದ ಹತ್ತಿರ)
Chikkajala (Bn)	ಚಿಕ್ಕಜಾಲ	Chudasandra (An)	ಚೊಡಸಂದ್ರ
Chikkakallasandra (Bs)	ಚಿಕ್ಕಕಲ್ಲಸಂದ್ರ	Chudenapura (Bs)	ಚೊಡೇನಪುರ
Chikka Kannelli (Bs)	ಚಿಕ್ಕ ಕನ್ನಲ್ಲಿ	Chunchagatta (Bs)	ಚುಂಚಘಟ್ಟ
Chikka Nagamangala (An)	ಚಿಕ್ಕನಾಗಮಂಗಲ	Chunchanakuppe (Bs)	ಚುಂಚನಕುವೆ
Chikkanahalli (Kasaba hobli) (An)	ಚಿಕ್ಕನಹಳ್ಳಿ		
Chikkanahalli (Attibele hobli) (An)	ಚಿಕ್ಕನಹಳ್ಳಿ		
Chikkanahalli (Bn)	ಚಿಕ್ಕನಹಳ್ಳಿ		
Chikkanahalli (Bs)	ಚಿಕ್ಕನಹಳ್ಳಿ		
Chikkanahalli Kamanahalli (An)	ಚಿಕ್ಕನಹಳ್ಳಿ ಕಾಮನಹಳ್ಳಿ		
Chikkanahatti (An)	ಚಿಕ್ಕನಹಟ್ಟಿ		

- D -

Dasanapura (An)	ದಾಸನಪುರ
Dasanapura (Bn)	ದಾಸನಪುರ
Dasarahalli.T (Bn)	ದಾಸರಹಳ್ಳಿ,ಟಿ.

Dasarahalli (K.R.Pura hobli) (Bs) ದಾಸರಹಳ್ಳಿ
 Dasarahalli (Uttarahalli hobli) (Bs) ದಾಸರಹಳ್ಳಿ
 Dasanaikanahalli (Bn) ದಾಸನಾಯಕನಹಳ್ಳಿ
 Dasenahalli (Bn) ದಾಸೇನಹಳ್ಳಿ
 Deevatige Ramanahalli (Bs) ದೀವಟಗೆ
 ರಾಮನಹಳ್ಳಿ
 Devagere (Bs) ದೇವಗೆರೆ
 Devemachohalli (Tavarekere hobli) (Bs)
 ದೇವಮಾಚೋಹಳ್ಳಿ (ತಾವರೆಕೆರೆ ಹೋಬಳಿ)
 Devamachohalli - Narayanpura (Bs)
 ದೇವಮಾಚೋಹಳ್ಳಿ - ನಾರಾಯಣಪುರ
 Devarabisanahalli (Bs) ದೇವರಬಿಸನಹಳ್ಳಿ
 Devarachikkanahalli (Bs) ದೇವರಚಿಕ್ಕನಹಳ್ಳಿ
 Deverajeevanahalli (Bs) ದೇವರಜೀವನಹಳ್ಳಿ
 Deshapande Guttahalli (An) ದೇಶಪಾಂಡೆ
 ಗುಟ್ಟಹಳ್ಳಿ
 Dibbur (Bn) ದಿಬ್ಬುರು
 Dodda Banahalli (Bs) ದೊಡ್ಡಬನಹಳ್ಳಿ
 Doddabele (Bs) ದೊಡ್ಡಬೆಲೆ
 Doddabettehalli (Bn) ದೊಡ್ಡಬೆಟ್ಟಹಳ್ಳಿ
 Doddabidarakallu (Bn) ದೊಡ್ಡಬಿದಿರಕಲ್ಲು
 Doddabommasandra (Bn) ದೊಡ್ಡಬೊಮ್ಮಸಂದ್ರ
 Dodda Gubbi (Bs) ದೊಡ್ಡಗುಬ್ಬಿ
 Doddahagade (An) ದೊಡ್ಡಹಗಡೆ
 Doddajala (Bn) ದೊಡ್ಡಜಾಲ
 Doddajala Amanikere (Bn) ದೊಡ್ಡಜಾಲ
 ಅಮಾನಿಕೆರೆ
 Doddakallasandra (Bs) ದೊಡ್ಡಕಲ್ಲಸಂದ್ರ
 Doddakannelli (Bs) ದೊಡ್ಡಕನ್ನೆಲ್ಲಿ
 Doddammaranahalli (Bs) ದೊಡ್ಡಮಾರನಹಳ್ಳಿ
 Doddanagamangala (Bs) ದೊಡ್ಡನಾಗಮಂಗಲ
 Dodda Nekkundi (Bs) ದೊಡ್ಡನೆಕ್ಕುಂದಿ
 Dodda Timmasandra (An) ದೊಡ್ಡತಿಮ್ಮಸಂದ್ರ
 Dodda Togur (Bs) ದೊಡ್ಡತೋಗೂರು
 Doddenahalli (Bs) ದೊಡ್ಡೇನಹಳ್ಳಿ
 Dodderi (Bs) ದೊಡ್ಡೇರಿ
 Dombarahalli (Bn) ದೊಂಬರಹಳ್ಳಿ
 Dommasandra (An) ದೊಮ್ಮಸಂದ್ರ
 Dommasandra (J.I) (Bs) ದೊಮ್ಮಸಂದ್ರ
 (ಜೋಡಿ ಇನಾಂ)
 Donnenahalli (Bs) ದೊನ್ನೇನಹಳ್ಳಿ
 Dummanur (Bn) ದುಮ್ಮನೂರು
 Dyavasandra (An) ದ್ಯಾವಸಂದ್ರ
 Dyavasandra (Bs) ದ್ಯಾವಸಂದ್ರ

- E -

Ejipura (Bs) ಈಜಿಪುರ

- G -

Gadenahalli (Bn) ಗಡೇನಹಳ್ಳಿ
 Ganakallu (Tavarekere hobli) (Bs)
 ಗಾಣಕಲ್ಲು
 Ganakallu (Bs) ಗಾಣಕಲ್ಲು
 Ganapathihalli (Bs) ಗಣಪತಿಹಳ್ಳಿ
 Ganigarahalli (Bn) ಗಾಣಿಗರಹಳ್ಳಿ
 Gangappanahalli (Bs) ಗಂಗಪ್ಪನಹಳ್ಳಿ
 Gangasandra (Bs) ಗಂಗಸಂದ್ರ
 Gangenahalli (Bs) ಗಂಗೇನಹಳ್ಳಿ
 Gangondahalli (Dasanapura hobli) (Bn)
 ಗಂಗೊಂಡನಹಳ್ಳಿ
 Gangondanahalli (Yasawanthapura Hobli)
 (Bn) ಗಂಗೊಂಡನಹಳ್ಳಿ
 Gantiganahalli (Bn) ಗಂಟಿಗಾನಹಳ್ಳಿ
 Gastikempanahalli (Bn) ಗಸ್ತಿಕೆಂಪನಹಳ್ಳಿ
 Gattahalli (An) ಗಟ್ಟಹಳ್ಳಿ
 Gattisiddanahalli (Bn) ಗಟ್ಟಿಸಿದ್ದನಹಳ್ಳಿ
 Gavipalya (B) (Bn) ಗವಿಪಾಳ್ಯ (ಬೇಚಿರಾಳೆ)
 Geddalalahalli (Bn) ಗೆದ್ದಲಹಳ್ಳಿ
 Geddalalahalli (Bs) ಗೆದ್ದಲಹಳ್ಳಿ
 Gejjagadahalli (Bn) ಗೆಜ್ಜಗದಹಳ್ಳಿ
 Geratiganabele (An) ಗೆರೆಟಿಗನಬೆಲೆ
 Gidada Konenahalli (Bn) ಗಿಡದ ಕೋನೇನಹಳ್ಳಿ
 Giddenahalli (Attibele hobli) (An) ಗಿಡ್ಡೇನಹಳ್ಳಿ
 Giddenahalli (Jigani hobli) (An) ಗಿಡ್ಡೇನಹಳ್ಳಿ
 Giddenahalli (Bn) ಗಿಡ್ಡೇನಹಳ್ಳಿ
 Gollahalli (Attibele hobli) (An) ಗೊಲ್ಲಹಳ್ಳಿ
 Gollahalli (Jigani hobli) (An) ಗೊಲ್ಲಹಳ್ಳಿ
 Gollahalli (Govindapura) Yelahanka hobli
 (Bn) ಗೊಲ್ಲಹಳ್ಳಿ (ಗೋವಿಂದಪುರ)
 Gollahalli (Jala hobli) (Bn) ಗೊಲ್ಲಹಳ್ಳಿ
 Gollahalli (Bs) ಗೊಲ್ಲಹಳ್ಳಿ
 Gollarapalya (Bn) ಗೊಲ್ಲರಪಾಳ್ಯ
 Gonipura (Bs) ಗೋಣಿಪುರ
 Gonigattapura (An) ಗೋಣಿಗಟ್ಟಪುರ
 Gopalapura (Bn) ಗೋಪಾಲಪುರ
 Gopanayakanahalli (Bs) ಗೋಪನಾಯಕನಹಳ್ಳಿ
 Gopasandra (An) ಗೋಪಸಂದ್ರ
 Goravigere (Bs) ಗೊರವಿಗೇರೆ

Gottamarahalli (An)	ಗೊಟ್ಟಮಾರನಹಳ್ಳಿ	Harokyathanahalli (Bn)	ಹಾರೋಕ್ಕಾತನಹಳ್ಳಿ
Gottigere (Bs)	ಗೊಟ್ಟಗೆರೆ	Hasiruvani (An)	ಹಸಿರುವಾಣಿ
Govindapura (Bn)	ಗೋವಿಂದಪುರ	Hebbagodi (An)	ಹೆಬ್ಬಗೋಡಿ
Gowdahalli (Bn)	ಗೌಡಹಳ್ಳಿ	Hebbala (Bn)	ಹೆಬ್ಬಾಳ
Gowrenahalli (An)	ಗೌರೇನಹಳ್ಳಿ	Hebbala Amanikere (Bn)	ಹೆಬ್ಬಾಳ ಅಮಾನಿಕೆರೆ
Gubalalu (Bs)	ಗುಬಲಾಳು	Heggada Devapura (Bn)	ಹೆಗ್ಗಡದೇವಾಪುರ
Guddadahalli		Hegganahalli (Bn)	ಹೆಗ್ಗನಹಳ್ಳಿ
(Hesarghatta hobli) (Bn)	ಗುಡ್ಡದಹಳ್ಳಿ	Heggondanahalli (An)	ಹೆಗ್ಗೊಂಡನಹಳ್ಳಿ
Guddadahalli (Kasaba hobli) (Bn)	ಗುಡ್ಡದಹಳ್ಳಿ	Hemmigepura (Bs)	ಹೆಮ್ಮಿಗೇಪುರ
Gudigattanahalli (B) (An)	ಗುಡಿಗಟ್ಟನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)	Hennagara (An)	ಹೆನ್ನಾಗರ
Guddahatti (An)	ಗುಡ್ಡಹಟ್ಟಿ	Hennagara Amanikere (B) (An)	ಹೆನ್ನಾಗರ ಅಮಾನಿಕೆರೆ (ಬೇಚಿರಾಕ್)
Guddanahalli (An)	ಗುಡ್ಡನಹಳ್ಳಿ	Hennur (Bn)	ಹೆನ್ನೂರು
Gudimavu (Bs)	ಗುಡಿಮಾವು	Herohalli (Bn)	ಹೇರೋಹಳ್ಳಿ
Gulukamali (Bs)	ಗುಳುಕಮಲಿ	Hesaraghatta (Bn)	ಹೆಸರಘಟ್ಟಿ
Gulimangala (An)	ಗೋಳಿಮಂಗಲ	Hesaraghatta grass farm (Bn)	ಹೆಸರಘಟ್ಟಿ ಹುಲ್ಲುಗಾವಲು
Gundururu (Bs)	ಗುಂಡೂರು	Hilalige (An)	ಹಿಲಲಿಗೆ
Guni Agrahara (Bn)	ಗುಣಿಆಗ್ರಹಾರ	Hinnakki (An)	ಹಿನ್ನಕ್ಕಿ
Gunjurur (Bs)	ಗುಂಜೂರು	Hirandahalli (Bs)	ಹಿರಂಡಹಳ್ಳಿ
- H -			
Hadosiddapura (JI) (Bs)	ಹಾಡೋಸಿದ್ದಾಪುರ (ಜೋಡಿ ಇನಾಂ)	Hommadevanahalli (Bs)	ಹೊಮ್ಮದೇವನಹಳ್ಳಿ
Hagadur (Bs)	ಹಾಗೂರು	Hompalagatta (An)	ಹೊಂಪಲಗಟ್ಟಿ
Halanayakanahalli (Bs)	ಹಾಲನಾಯಕನಹಳ್ಳಿ	Hongasandra (Bs)	ಹೊಂಗಸಂದ್ರ
Halage Vaderahalli (Bs)	ಹಲಗೇ ವಡೇರಹಳ್ಳಿ	Honnakalaspura (An)	ಹೊನ್ನಕಳಸಾಪುರ
Halasahalli Thippasandra (An)	ಹಲಸಹಳ್ಳಿ ತಿಪ್ಪಸಂದ್ರ	Honnasandra (Bn)	ಹೊನ್ನಸಂದ್ರ
Haldenahalli (An)	ಹಲ್ದೇನಹಳ್ಳಿ	Honnenahalli (Bn)	ಹೊನ್ನೇನಹಳ್ಳಿ
Halehalli (An)	ಹಳೇಹಳ್ಳಿ	Horamavu (Bs)	ಹೊರಮಾವು
Halehalli (Bs)	ಹಳೇಹಳ್ಳಿ	Horamavu Agara (Bs)	ಹೊರಮಾವು ಅಗರ
Halesampigehalli (An)	ಹಳೇಸಂಪಿಗೆಹಳ್ಳಿ	Hosahalli (Jigani hobli) (An)	ಹೊಸಹಳ್ಳಿ
Hampapura (Bs)	ಹಂಪಾಪುರ	Hosahalli (Sarjapura hobli) (Bn)	ಹೊಸಹಳ್ಳಿ
Hancharahalli (Bs)	ಹಂಚರಹಳ್ಳಿ	Hosahalli (Bs)	ಹೊಸಹಳ್ಳಿ
Handenahalli (An)	ಹಂದೇನಹಳ್ಳಿ	Hosahalligollarapalya (Bn)	ಹೊಸಹಳ್ಳಿ ಗೊಲ್ಲರಪಾಳೆ
Handrahalli (Bn)	ಹಂದ್ರಹಳ್ಳಿ	Hosahallipalya (Bn)	ಹೊಸಹಳ್ಳಿ ಪಾಳೆ
Haniyur (Bn)	ಹನಿಯೂರು	Hosakerehalli (Bs)	ಹೊಸಕೆರೆಹಳ್ಳಿ
Hanumanthasagar (Bn)	ಹನುಮಂತಸಾಗರ	Huchanapalya (Bn)	ಹುಚ್ಚನಪಾಳೆ
Haragadde (An)	ಹಾರಗದ್ದೆ	Hudi (Bs)	ಹೂಡಿ
Haralakunte (Bs)	ಹರಳಕುಂಟೆ	Hulimangala (An)	ಹುಲಿಮಂಗಲ
Haralur (JI) (Bs)	ಹರಳೂರು (ಜೋಡಿ ಇನಾಂ)	Hulimavu (Bs)	ಹುಳಿಮಾವು
Harapanahalli (An)	ಹರಪನಹಳ್ಳಿ	Hullahalli (An)	ಹುಲ್ಲಹಳ್ಳಿ
Harohalli (An)	ಹಾರೋಹಳ್ಳಿ	Hullegowdanahalli (Bn)	ಹುಲ್ಲೇಗೌಡನಹಳ್ಳಿ
Harohalli (Bn)	ಹಾರೋಹಳ್ಳಿ	Hulukasavanahalli (An)	ಹುಲುಕಸವನಹಳ್ಳಿ
		Huluvenahalli (Bs)	ಹುಲುವೇನಹಳ್ಳಿ
		Hunachur (Bn)	ಉಣಚೂರು

Hunasamaranahalli (Bn)	ಹುಣಸಮಾರನಹಳ್ಳಿ
Honnigere (Bn)	ಹುಣ್ಣಿಗರೆ
Hurulichikkanahalli (Bn)	ಹುರುಲಿಚಿಕ್ಕನಹಳ್ಳಿ
Huskur (An)	ಹುಸ್ಕೂರು
Huskur (Bs)	ಹುಸ್ಕೂರು
Huskur (Bn)	ಹುಸ್ಕೂರು
Huttanahalli (Bn)	ಹುತ್ತನಹಳ್ಳಿ
Huvina Ane (Bs)	ಹೂವಿನ ಅಣೆ
Huvinaikanahalli (Bn)	ಹೂವಿನಾಯನಹಳ್ಳಿ

- I -

Ibbalur (Bs)	ಇಬ್ಬಲೂರು
Ichangur (An)	ಇಚ್ಚಂಗೂರು
Iggalur (An)	ಇಗ್ಗಲೂರು
Indlabele (An)	ಇಂಡ್ಲಬೆಲೆ
Indlavadi (An)	ಇಂಡ್ಲವಾಡಿ
Indlavadipura (An)	ಇಂಡ್ಲವಾಡಿಪುರ
Ittagalpur (Bn)	ಇಟ್ಟಿಗಲ್ ಪುರ
Ittangur (An)	ಇಟ್ಟಿಂಗೂರು
Ittamadu (Bn)	ಇಟ್ಟಿಮಡು

- J -

Jakkasandra (Bs)	ಜಕ್ಕಸಂದ್ರ
Jakkur (Bn)	ಜಕ್ಕೂರು
Jakkur Plantation (Bn)	ಜಕ್ಕೂರು ನೆಡುತೋಪು
Jalahalli (Bn)	ಜಾಲಹಳ್ಳಿ
Janthagondanahalli (An)	ಜಂತಗೊಂಡನಹಳ್ಳಿ
Jaraganahalli (Bs)	ಜರಗನಹಳ್ಳಿ
Jarakabande Kaval (Bn)	ಜಾರಕಬಂಡೆ ಕಾವಲ್
Jigala (An)	ಜಿಗಲೆ
Jigani (An)	ಜಿಗಣಿ
Jogerehalli (Bs)	ಜೋಗೇರಹಳ್ಳಿ
Junnasandra (Bs)	ಜುನ್ನಸಂದ್ರ
Jyothipura (Bs)	ಜ್ಯೋತಿಪುರ

- K -

Kacharaknahalli (Bn)	ಕಾಚರಕನಹಳ್ಳಿ
Kachamaranahalli (Bs)	ಕಾಚಮಾರನಹಳ್ಳಿ
Kachanaikanahalli (An)	ಕಾಚನಾಯಕನಹಳ್ಳಿ
Kachohalli (Bn)	ಕಾಚೋಹಳ್ಳಿ
Kada Agrahara (An)	ಕಾಡಅಗ್ರಹಾರ
Kada Agrahara (Bs)	ಕಾಡಅಗ್ರಹಾರ
Kadabagere (Bn)	ಕಡಬಗೆರೆ

Kadabisanahalli (Bs)	ಕಾಡಬಿಸನಹಳ್ಳಿ
Kadirenahalli (Bn)	ಕಡಿರೇನಹಳ್ಳಿ
Kadarenahalli (Bs)	ಕಡಿರೇನಹಳ್ಳಿ
Kadathanamale (Bn)	ಕಡತನಮಲೆ
Kadiganahalli (Bn)	ಕಾಡಿಗಾನಹಳ್ಳಿ
Kadugodi (Bs)	ಕಾಡುಗೋಡಿ
Kadugodi Plantation (Bs)	ಕಾಡುಗೋಡಿ ನೆಡುತೋಪು
Kadugondanahalli (An)	ಕಾಡುಗೊಂಡನಹಳ್ಳಿ
Kadu Jakkannahalli (An)	ಕಾಡುಜಕ್ಕನಹಳ್ಳಿ
Kadu Sonnappannahalli (Bs)	ಕಾಡು ಸೊನ್ನಪ್ಪನಹಳ್ಳಿ

Kaggalipura (Bs)	ಕಗ್ಗಲಿಪುರ
Kaggadasapura (K.G.) (An)	ಕಗ್ಗದಾಸಪುರ (ಕಾಯಂಗುತ್ತ)
Kaggalipura (Bs)	ಕಗ್ಗಲಿಪುರ
Kajisonnenahalli (Bs)	ಕಾಜಿ ಸೊನ್ನೇನಹಳ್ಳಿ
Kakkehalli (Bn)	ಕಕ್ಕೇಹಳ್ಳಿ
Kakolu (Bn)	ಕಾಕೋಳು
Kaikondanahalli (Bs)	ಕೈಕೊಂಡನಹಳ್ಳಿ
Kalanaikanahalli (An)	ಕಾಳನಾಯಕನಹಳ್ಳಿ
Kalathammanahalli (Bn)	ಕಾಳತಮ್ಮನಹಳ್ಳಿ
Kalbalu (An)	ಕಲ್ ಬಾಳು
Kalena Agrahara (Bs)	ಕಾಳೇನ ಅಗ್ರಹಾರ
Kalenaahalli (Bn)	ಕಾಳೇನಹಳ್ಳಿ
Kalkere (An)	ಕಲ್ಕೆರೆ
Kalkeke (J.L.) (Bs)	ಕಲ್ಕೆಲೆ (ಜೋಡಿ ಇನಾಂ)
Kamakshipura (Bn)	ಕಾಮಾಕ್ಷಿಪುರ
Kambalipura (An)	ಕಂಬಳೀಪುರ
Kambipura (Bs)	ಕಂಬೀಪುರ
Kammagondanahalli (Bn)	ಕಮ್ಮಗೊಂಡನಹಳ್ಳಿ
Kammanahalli (Bs)	ಕಮ್ಮನಹಳ್ಳಿ
Kammasandra (An)	ಕಮ್ಮಸಂದ್ರ
Kammasandra (Bn)	ಕಮ್ಮಸಂದ್ರ
Kammasandra (Bs)	ಕಮ್ಮಸಂದ್ರ
Kammasandra Agrahara (An)	ಕಮ್ಮಸಂದ್ರ ಅಗ್ರಹಾರ

Kane Kandaya (Bs)	ಕಾನೆ ಕಂದಾಯ
Kanininike (K.G.) (Bs)	ಕಣಿಮಿನಿಕೆ (ಕಾಯಂಗುತ್ತ)
Kannahalli (Bn)	ಕನ್ನಹಳ್ಳಿ
Kannamangala (Bs)	ಕನ್ನಮಂಗಲ
Kannayakana Agrahara (An)	ಕನ್ನಾಯಕನ ಅಗ್ರಹಾರ

Kannur (Bs)	ಕಣ್ಣೂರು	Kodigehalli (Yesavanthapurva hobli) (Bn)	ಕೊಡಿಗೇಹಳ್ಳಿ
Karigiripura (Bs)	ಕರಿಗಿರಿಪುರ	Kodigehalli (Yelahanka hobli) (Bn)	ಕೊಡಿಗೇಹಳ್ಳಿ
Kariobanahalli (Bn)	ಕರಿಬನಹಳ್ಳಿ	Kodigehalli (Bs)	ಕೊಡಿಗೇಹಳ್ಳಿ
Karisandra (Bs)	ಕರಿಸಂದ್ರ	Kodigehalli (Bidarahalli hobli) (Bs)	ಕೊಡಿಗೇಹಳ್ಳಿ
Kariyammana Agrahara (J.I.) (Bs)	ಕರಿಯಮನ್ ಅಗ್ರಹಾರ (ಹೋಡಿ ಇನಾಂ)	Kodigethirumalapura (Bn)	ಕೊಡಿಗೇ ತಿರುಮಲಾಪುರ
Karpur (An)	ಕರ್ಪೂರು	Kodihalli (K.G.) (Bs)	ಕೋಡಿಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)
Kasaghattapura (Bn)	ಕಸಘಟ್ಟಪುರ	Kodipalya (Bn)	ಕೋಡಿಪಾಳ್ಯ
Kasavanahalli (Bs)	ಕಸವನಹಳ್ಳಿ	Kodlipura (An)	ಕೋಡಿಪುರ
Katamnalluru (Bs)	ಕಾಟನಲ್ಲೂರು	Kogilu (Bn)	ಕೋಗಿಲು
Kathriguppe (An)	ಕತ್ತಿಗುವ್ವೆ	Kolur (Bs)	ಕೋಲೂರು
Kathriguppe (Bs)	ಕತ್ತಿಗುವ್ವೆ	Koluruguru rayanapura (Bs)	ಕೋಲೂರು ಗುರುರಾಯನಪುರ
Kattigenahalli (Bn)	ಕಟ್ಟಿಗೇನಹಳ್ಳಿ	Koluru Nanjundapura (Bs)	ಕೋಲೂರು ನಂಜುಂಡೇಪುರ
Kattugollahalli (Bs)	ಕಟ್ಟುಗೊಲ್ಲಹಳ್ಳಿ	Koluvaryanahalli (Bn)	ಕೊಲುವ ರಾಯನಹಳ್ಳಿ
Kaval Byrasandra (Bn)	ಕಾವಲ್ ಬೈರಸಂದ್ರ	Kommaghatta (Bs)	ಕೊಮ್ಮಗಟ್ಟ
Kaval Hosahalli (An)	ಕಾವಲ್ ಹೊಸಹಳ್ಳಿ	Kommagatta Krishnasagara (Bs)	ಕೊಮ್ಮಗಟ್ಟ ಕೃಷ್ಣಾಸಗರ
Kavudenahalli (K.G.) (Bs)	ಕವುದೇನಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)	Kommasandra (An)	ಕೊಮ್ಮಸಂದ್ರ
Kembathanahalli (Bs)	ಕೆಂಬತ್ತನಹಳ್ಳಿ	Konana Kunte (Bs)	ಕೋಣನಕುಂಟೆ
Kempagondanahalli (Bs)	ಕೆಂಪಗೊಂಡನಹಳ್ಳಿ	Konappana Agrahara (Bs)	ಕೋನಪ್ಪನ ಅಗ್ರಹಾರ
Kempanahalli (Bn)	ಕೆಂಪನಹಳ್ಳಿ	Konasandra (An)	ಕೋನಸಂದ್ರ
Kempapura (Yelahanka hobli) (Bn)	ಕೆಂಪಾಪುರ	Kondasapura (Bs)	ಕೊಂಡಾಸಪುರ
Kempapura (Hesaragatta hobli) (Bn)	ಕೆಂಪಾಪುರ	Kondashettihalli (Bn)	ಕೊಂಡಶೆಟ್ಟಿಹಳ್ಳಿ
Kempapura (Bs)	ಕೆಂಪಾಪುರ	Konena Agrahara (Bs)	ಕೋನೇನ ಅಗ್ರಹಾರ
Kempavaderahalli (An)	ಕೆಂಪವಡೇರಹಳ್ಳಿ	Koppa (An)	ಕೊಪ್ಪ
Kenchenahalli (Bs)	ಕೆಂಚೇನಹಳ್ಳಿ	Koramangala (Bs)	ಕೋರಮಂಗಲ
Kenchanahalli (Bn)	ಕೆಂಚನಹಳ್ಳಿ	Kotiganahalli (An)	ಕೋಟಿಗಾನಹಳ್ಳಿ
Kenchanapura (K.G.) (Bs)	ಕೆಂಚನಪುರ (ಹಾಯಂಗುತ್ತ)	Kotihosahalli (Bn)	ಕೋತಿಹೊಸಹಳ್ಳಿ
Kenganahalli (Bn)	ಕೆಂಗನಹಳ್ಳಿ	Kothanur (K.R. Pura hobli) (Bs)	ಕೊತ್ತನೂರು
Kengeri (Bs)	ಕೆಂಗೇರಿ	Kothanur (Uttarahalli hobli) (Bs)	ಕೊತ್ತನೂರು
Kengerigollahalli (Bs)	ಕೆಂಗೇರಿ ಗೊಲ್ಲಹಳ್ಳಿ	Krishnarajapura (Bn)	ಕೃಷ್ಣರಾಜಪುರ
Kereguddadahalli (Bn)	ಕೆರೆಗುಡ್ಡದಹಳ್ಳಿ	Krishnarajapura (Bs)	ಕೃಷ್ಣರಾಜಪುರ
Kethohalli (Bs)	ಕೇತೋಹಳ್ಳಿ	Krishnarajapura (Kengeri hobli) (Bs)	ಕೃಷ್ಣರಾಜಪುರ
Kethohalli Narasimhapura (Bs)	ಕೇತೋಹಳ್ಳಿ ನರಸಿಂಹಪುರ	Krishnasagara (An)	ಕೃಷ್ಣಾಸಗರ
Kethohalli Rampura (Bs)	ಕೇತೋಹಳ್ಳಿ ರಾಂಪುರ	Krishnasagara (Bn)	ಕೃಷ್ಣಾಸಗರ
Kithaganahalli (S.M) (An)	ಕಿತ್ತಗಾನಹಳ್ಳಿ (ಸರ್ವಮಾನ)	Krishnasagara. M. (Bs)	ಕೃಷ್ಣಾಸಗರ (ಎಂ)
Kithaganur (Bs)	ಕಿತ್ತಗನೂರು	Kuguru (An)	ಕೂಗೂರು
Kithanahalli (Bn)	ಕಿತ್ತನಹಳ್ಳಿ	Kukkanahalli (Bn)	ಕುಕ್ಕನಹಳ್ಳಿ
Kodathi (Bs)	ಕೊಡತಿ		
Kodichikkanahalli (Bs)	ಕೋಡಿ ಚಿಕ್ಕನಹಳ್ಳಿ		

Kudlu (An)	ಕೂಡ್ಲ
Kuduragere (Bn)	ಕುದುರಗೆರೆ
Kumbalagodu (Bs)	ಕುಂಬಳಗೋಡು
Kumbalagodugollahalli (Bs)	ಕುಂಬಳಗೋಡು ಗೊಲ್ಲಹಳ್ಳಿ
Kumbarahalli (Bn)	ಕುಂಬಾರಹಳ್ಳಿ
Kumbaranahalli (An)	ಕುಂಬಾರನಹಳ್ಳಿ
Kumbena Agrahara (Bs)	ಕುಂಬೇನ ಅಗ್ರಹಾರ
Kundaragere (Bn)	ಕುಂದರಗೆರೆ
Kundalahalli (K.G.) (Bs)	ಕುಂದಲಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)
Kunmadivala (An)	ಕುನ್ಮಡಿವಾಳ
Kurubarahalli (Bs)	ಕುರುಬರಹಳ್ಳಿ
Kurubarahatti (An)	ಕುರುಬರಹಟ್ಟಿ
Kurudusonnenahalli (Bs)	ಕುರುಡುಸೊನ್ನೇಹಳ್ಳಿ
Kuthaganahalli (An)	ಕೂತಗಾನಹಳ್ಳಿ
Kyalasanahalli (An)	ಕ್ಯಾಲಸನಹಳ್ಳಿ
Kyalasanahalli (Bs)	ಕ್ಯಾಲಸನಹಳ್ಳಿ

- L -

Laggere (Bn)	ಲಗ್ಗೆರೆ
Lagumenahalli (Bs)	ಲಗುಮೇನಹಳ್ಳಿ
Lakkasandra (Bs)	ಲಕ್ಕಸಂದ್ರ
Lakkenahalli (Bn)	ಲಕ್ಕೇನಹಳ್ಳಿ
Lakkenahalli (K.G.) (Bn)	ಲಕ್ಕೇನಹಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)
Lakshmipura (An)	ಲಕ್ಷ್ಮೀಪುರ
Lakshmipura (Yesawanthapura hobli) (Bn)	ಲಕ್ಷ್ಮೀಪುರ
Lakshmipura (Dasanapura hobli) (Bn)	ಲಕ್ಷ್ಮೀಪುರ
Lakshmisagara (An)	ಲಕ್ಷ್ಮೀಸಾಗರ
Lakshmisagara (Bn)	ಲಕ್ಷ್ಮೀಸಾಗರ
Lingadeeranahalli (Bn)	ಲಿಂಗದೀರನಹಳ್ಳಿ
Lingadeeranahalli (Bs)	ಲಿಂಗದೀರನಹಳ್ಳಿ
Linganahalli (Bn)	ಲಿಂಗನಹಳ್ಳಿ
Lingapura (An)	ಲಿಂಗಾಪುರ
Lingarajapura (Kasaba hobli) (Bn)	ಲಿಂಗರಾಜಪುರ
Lingarajapura (Hesargatta hobli) (Bn)	ಲಿಂಗರಾಜಪುರ
Lingarajasagara (Bn)	ಲಿಂಗರಾಜಸಾಗರ
Lottegollahalli (Bn)	ಲೊಟ್ಟೆಗೊಲ್ಲಹಳ್ಳಿ

- M -

Machohalli (Bn)	ಮಾಚೋಹಳ್ಳಿ
Madanaikanahalli (Bn)	ಮಾದನಾಯ್ಕನಹಳ್ಳಿ
Madapatna (Bs)	ಮಾದಾಪಟ್ಟಿ
Madappanahalli (An)	ಮಾದಪ್ಪನಹಳ್ಳಿ
Madappanahalli (Bn)	ಮಾದಪ್ಪನಹಳ್ಳಿ
Madavara (Bn)	ಮಾದಾವರ
Maddagirihalli (Bn)	ಮದ್ದಗಿರಿಹಳ್ಳಿ
Madivala (An)	ಮಡಿವಾಳ
Madivala (Bs)	ಮಡಿವಾಳ
Mahadevakodigehalli (Bn)	ಮಹಾದೇವ ಕೊಡಿಗಹಳ್ಳಿ
Mahadevapura (Bs)	ಮಹದೇವಪುರ
Mahalchowdadenahalli (An)	ಮಹಲ್ ಚೌಡದೇನಹಳ್ಳಿ
Mahanthalingapura (An)	ಮಹಂತ ಲಿಂಗಾಪುರ
Makali (Bn)	ಮಾಕಳಿ
Malagalu (Bn)	ಮಾಳಗಾಳು
Malagondanahalli (Bs)	ಮಾಲಗೊಂಡನಹಳ್ಳಿ
Mallasandra (Yesavanthapura hobli) (Bn)	ಮಲ್ಲಸಂದ್ರ
Mallasanda (Dasanapura hobli) (Bn)	ಮಲ್ಲಸಂದ್ರ
Mallasandra (Bs)	ಮಲ್ಲಸಂದ್ರ
Mallathahalli (Bn)	ಮಲ್ಲತ್ತಹಳ್ಳಿ
Manchanahalli (An)	ಮಂಚನಹಳ್ಳಿ
Manchappanahosahalli (Bn)	ಮಂಚಪ್ಪನ ಹೊಸಹಳ್ಳಿ
Manchenahalli (Bn)	ಮಂಚೇನಹಳ್ಳಿ
Mandaia Kunte (Bn)	ಮಂಡಲಕುಂಟೆ
Manduru (Bs)	ಮಂಡೂರು
Manganahalli (Bn)	ಮಂಗನಹಳ್ಳಿ
Mantapa (An)	ಮಂಟಪ
Maragondanahalli (An)	ಮಾರಗೊಂಡನಹಳ್ಳಿ
Maragondanahalli (K.G.)	ಮಾರಗೊಂಡನಹಳ್ಳಿ (Kengeri hobli) (Bs) (ಹಾಯಂಗುತ್ತ)
Maragondanahalli (J.I.)	ಮಾರಗೊಂಡನಹಳ್ಳಿ (Bidarahalli hobli) (Bs) (ಬೋಡಿ ಇಸಾಂ)
Maralakunte (Bn)	ಮರಳಕುಂಟೆ
Maranaikanahalli (An)	ಮಾರನಾಯಕನಹಳ್ಳಿ
Maranaikanahalli (Bn)	ಮಾರನಾಯಕನಹಳ್ಳಿ
Marasandra (Bn)	ಮಾರಸಂದ್ರ
Marasandra Amanikere (Bn)	ಮಾರಸಂದ್ರ

	ಅಮಾನಿಕೆರ
Marasur (An)	ಮರಸೂರು
Marasur Agrahara (An)	ಮರಸೂರು ಅಗ್ರಹಾರ
Marathhalli (Bs)	ಮಾರತ್ ಹಳ್ಳಿ
Marenahalli (Bn)	ಮಾರೇನಹಳ್ಳಿ
Marenahalli (Uttarahalli hobli) (Bs)	ಮಾರೇನಹಳ್ಳಿ
Marenahalli (Tavarekere hobli) (Bs)	ಮಾರೇನಹಳ್ಳಿ
Marianapalya (Bn)	ಮರಿಯನ ಪಾಳ್ಯ
Mathahalli (Bn)	ಮತ್ತಹಳ್ಳಿ
Mathakur (Bn)	ಮತ್ತಕೂರು
Matnahalli (An)	ಮಟ್ಟಹಳ್ಳಿ
Mavallipura (Bn)	ಮಾವಳ್ಳಿಪುರ
Mayasandra (An)	ಮಾಯಸಂದ್ರ
Medi Agrahara (Bn)	ಮೇಡಿ ಅಗ್ರಹಾರ
Medihalli (M) (Attibele hobli) (An)	ಮೇಡಿಹಳ್ಳಿ (ಎಂ)
Medihalli (S) (Sarjapura hobli) (An)	ಮೇಡಿಹಳ್ಳಿ (ಎಸ್)
Medihalli (Bs)	ಮೇಡಿಹಳ್ಳಿ
Menasiganahalli (An)	ಮೆಣಸಿಗನಹಳ್ಳಿ
Meenakunte. (Bn)	ಮೀನ ಕುಂಟೆ
Meesaganahalli (Bn)	ಮೀಸಗಾನಹಳ್ಳಿ
Mittiganahalli (Bs)	ಮಿಟ್ಟಿಗಾನಹಳ್ಳಿ
Muddainapalya (Bs)	ಮುದ್ದಾಯನಪಾಳ್ಯ
Muddenahalli (Bn)	ಮುದ್ದೇನಹಳ್ಳಿ
Mugalur (An)	ಮುಗಳೂರು
Mullur (Bs)	ಮುಳ್ಳೂರು
Munianapalya (Bn)	ಮುನ್ನಯ್ಯನಪಾಳ್ಯ
Munnekolaia (Bs)	ಮುನ್ನ ಕೋಲಾಲ
Muthanallur (An)	ಮುತ್ತಾನಲ್ಲೂರು
Muthanallur	ಮುತ್ತಾನಲ್ಲೂರು
Ananikere (B) (An)	ಅಮಾನಿಕೆರ (ಬೇಚಿರಾಕ್)
Muthagatti (An)	ಮುತ್ತಗಟ್ಟಿ
Muthsandra (An)	ಮುತ್ತಂದ್ರ
Muthukadahalli	ಮುತ್ತಕ್ಕದಹಳ್ಳಿ
(Hesargatta hobli) (Bn)	
Muthugadahalli (Jala hobli) (Bn)	ಮುತ್ತಗದಹಳ್ಳಿ
Myadarahalli (Bn)	ಮ್ಯಾದರಹಳ್ಳಿ
Myakala Channenahalli (B) (Bn)	ಮ್ಯಾಕಲ ಚನ್ನೇನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)
Mylanahalli (Bn)	ಮೈಲನಹಳ್ಳಿ

Mylappanahalli (Bn)	ಮೈಲಪ್ಪನಹಳ್ಳಿ
Mylasandra (Kengeri hobli) (Bs)	ಮೈಲಸಂದ್ರ
Mylasandra (Begur hobli) (Bs)	ಮೈಲಸಂದ್ರ

- N -

Nadugowdagollahalli J.I. (Bs)	ನಾಡುಗೌಡ ಗೊಲ್ಲಹಳ್ಳಿ (ಬೋಡಿ ಇನಾಂ)
Nagadasanahalli (Bn)	ನಾಗದಾಸನಹಳ್ಳಿ
Nagadevanahalli (Bs)	ನಾಗದೇವನಹಳ್ಳಿ
Naganayakanahalli (Bs)	ನಾಗನಾಯನಹಳ್ಳಿ
Nagondahalli (Bs)	ನಾಗೊಂಡಹಳ್ಳಿ
Naganahalli (Bs)	ನಾಗನಹಳ್ಳಿ
Naganathapura (Bs)	ನಾಗನಾಥಪುರ
Nagarabhavi (Bn)	ನಾಗರಭಾವಿ
Nagarur (Bn)	ನಗರೂರು
Nagareswara Nagenahalli (Bs)	ನಗರೇಶ್ವರ ನಾಗೇನಹಳ್ಳಿ
Nagasandra (Yeswanthapura hobli) (Bn)	ನಾಗಸಂದ್ರ
Nagasandra (Dasanapura hobli) (Bn)	ನಾಗಸಂದ್ರ
Nagashettihalli (Bn)	ನಾಗಶೆಟ್ಟಿಹಳ್ಳಿ
Nagavara (Bn)	ನಾಗವಾರ
Nagena Agrahara (B) (An)	ನಾಗೇನ ಅಗ್ರಹಾರ (ಬೇಚಿರಾಕ್)
Nallasandra (An)	ನಲ್ಲಸಂದ್ರ
Nallurahalli (Bs)	ನಲ್ಲೂರಹಳ್ಳಿ
Nanjapura (An)	ನಂಜಾಪುರ
Narasipura (Yelahanka hobli) (Bn)	ನರಸೀಪುರ
Narasipura (Dasanapura hobli) (Bn)	ನರಸೀಪುರ
Narayanaghatta (An)	ನಾರಾಯಣಘಟ್ಟ
Narayanappanapalya (Bn)	ನಾರಾಯಣಪ್ಪನಪಾಳ್ಯ
Narayanapura BK (Bs)	ನಾರಾಯಣಪುರ ಬಿ.ಕೆ.
Navarathna Agrahara (Bn)	ನವರತ್ನ ಅಗ್ರಹಾರ
Nayanappanasettipalya (Bs)	ನ್ಯಾಯನಪ್ಪನಸೆಟ್ಟಿ ಪಾಳ್ಯ
Nayandahalli (Bs)	ನಾಯಂಡಹಳ್ಳಿ
Nekkundi Dommasandra (An)	ನೆಕ್ಕುಂದಿ ದೊಮ್ಮಸಂದ್ರ
Netagulla (K.G.) (Bs)	ನೆಲಗುಳ್ಳಿ (ಹಾಯಂಗುತ್ತ)
Neilakadarenahalli (Bn)	ನೆಲ್ಲಕದರೇನಹಳ್ಳಿ
Neilukunte (Hesargatta hobli) (Bn)	ನೆಲ್ಲಕುಂಟೆ (ಹೆಸರ್ಗಟ್ಟಾ ಹೊಬ್ಲಿ)

	ನೆಲ್ಲುಕುಂಟೆ
Nellukunte (B) (Jala hobli) (Bn)	ನೆಲ್ಲುಕುಂಟೆ (ಬೇಚಿರಾಳ)
Neralur (An)	ನೆರಳೂರು
Neriga (An)	ನೆರಿಗಾ
Nettagere (Bs)	ನೆಟ್ಟಗೆರೆ
Nimbekayipura (Bs)	ನಿಂಬೇಕಾಯಿಪುರ
Nosenur (An)	ನೊಸೇನೂರು
Nosenur Gollahalli (An)	ನೊಸೇನೂರು ಗೊಲ್ಲಹಳ್ಳಿ
Nyanappannahalli (Bs)	ನ್ಯಾನಪ್ಪನಹಳ್ಳಿ

- P -

Palya (Bn)	ಪಾಳ್ಯ
Panathuru (Bs)	ಪಾಣತೂರು
Pandithana Agrahara (An)	ಪಂಡಿತನ ಅಗ್ರಹಾರ
Panthara Palya (Bs)	ಪಂತರಪಾಳ್ಯ
Papanahalli (B) (Bn)	ಪಾಪನಹಳ್ಳಿ (ಬೇಚಿರಾಳ)
Parappana Agrahara (Bs)	ಪರಪ್ಪನ ಅಗ್ರಹಾರ
Patnagere (Bs)	ಪಟ್ಟಗೆರೆ
Patnagere Gollahalli (An)	ಪಟ್ಟಗೆರೆ ಗೊಲ್ಲಹಳ್ಳಿ
Pattandur Agrahara (JI) (Bs)	ಪಟ್ಟಂದೂರು ಅಗ್ರಹಾರ (ಜೋಡಿ ಇನಾಂ)
Poddanapalya (Bs)	ಪದ್ದನಪಾಳ್ಯ
Peenya (Bn)	ಪೀಣ್ಯ
Peenya Plantation (Bn)	ಪೀಣ್ಯ ನೆಡುತೋಪು
Pillaganahalli (Bs)	ಪಿಲ್ಲಗಾನಹಳ್ಳಿ
Pillahalli (Bn)	ಪಿಳ್ಳಹಳ್ಳಿ
Poomapura (Bn)	ಪೂರ್ವಾಪುರ
Puradapalya (Bs)	ಪುರದಪಾಳ್ಯ
Punugu Maranahalli (Bs)	ಪುನುಗುಮಾರನಹಳ್ಳಿ
Puttenahalli (Bn)	ಪುಟ್ಟೇನಹಳ್ಳಿ
Puttenahalli (Bs)	ಪುಟ್ಟೇನಹಳ್ಳಿ

- R -

Rachamanahalli (An)	ರಾಚಮಾನಹಳ್ಳಿ
Rachenahalli (Bs)	ರಾಚೇನಹಳ್ಳಿ
Raghavanahalli (Uttarahalli hobli) (Bs)	ರಾಘವನಹಳ್ಳಿ
Raghavanahalli (Bidarahalli hobli) (Bs)	ರಾಘವನಹಳ್ಳಿ
Raghavanapalya (S.M.) (Bs)	ರಾಘವನಪಾಳ್ಯ (ಸರ್ವಮಾನ್ಯ)
Ragihalli (An)	ರಾಗಿಹಳ್ಳಿ

Rajankunte (Bn)	ರಾಜನಕುಂಟೆ
Rachanamadavu (Bs)	ರಾಚನಮಡವು
Rajapura (An)	ರಾಜಾಪುರ
Ramachandrapura (Bn)	ರಾಮಚಂದ್ರಪುರ
Ramagondanahalli (Bn)	ರಾಮಗೊಂಡನಹಳ್ಳಿ
Ramagondanahalli (Bs)	ರಾಮಗೊಂಡನಹಳ್ಳಿ
Ramagondanahalli Narayanapura (K.G.) (Bs)	ರಾಮಗೊಂಡನಹಳ್ಳಿ ನಾರಾಯಣಪುರ (ಕಾಯಂಗುತ್ತ)
Ramakrishnapura (An)	ರಾಮಕೃಷ್ಣಾಪುರ
Ramanaikanahalli (An)	ರಾಮನಾಯಕನಹಳ್ಳಿ
Rampura (Bs) - -	ರಾಂಪುರ
Ramasagara (An)	ರಾಮಸಾಗರ
Ramasandra (Bs)	ರಾಮಸಂದ್ರ
Ramasandra (An)	ರಾಮಸಂದ್ರ
Ramohalli (Bs)	ರಾಮೋಹಳ್ಳಿ
Rampalya (Bn)	ರಾಂಪಾಳ್ಯ
Ravagodlu (Bs)	ರಾವಗೊಡ್ಲು
Rahutanahalli (Bn)	ರಾವುತನಹಳ್ಳಿ
Rayasandra (An)	ರಾಯಸಂದ್ರ
Rupena Agrahara (Bs)	ರೂಪೇನ ಅಗ್ರಹಾರ

- S -

Sadaramangala (Bs)	ಸಾದರಮಂಗಲ
Sadenahalli (Bn)	ಸಾದೇನಹಳ್ಳಿ
Sajjepalya (Bn)	ಸಜ್ಜೆಪಾಳ್ಯ
Sakalavara (An)	ಸಕಲವಾರ
Samanahalli (An)	ಸಮನಹಳ್ಳಿ
Samandur (An)	ಸಮಂದೂರು
Samabattarapalya (Bn)	ಶಾಂಭಟ್ಟರಪಾಳ್ಯ
Sampigehalli (Bn)	ಸಂಪಿಗೆಹಳ್ಳಿ
Saneguruvanahalli (Bn)	ಸಾಣೆಗುರುವನಹಳ್ಳಿ
Sarakki (Bs)	ಸಾರಕ್ಕಿ
Sarakki Agrahara (Bs)	ಸಾರಕ್ಕಿ ಅಗ್ರಹಾರ
Sarjapura (An)	ಸರ್ಜಾಪುರ
Sasuveghatta (Bn)	ಸಾಸುವೆಘಟ್ಟ
Sathanur (Bn)	ಸಾತನೂರು
Seegehalli (Bn)	ಸೀಗೇಹಳ್ಳಿ
Seegehalli (K.R. Pura hobli) (Bs)	ಸೀಗೇಹಳ್ಳಿ
Seegehalli (Kengeri hobli) (Bs)	ಸೀಗೇಹಳ್ಳಿ
Seegehalli (Bidarahalli hobli) (Bs)	ಸೀಗೇಹಳ್ಳಿ
Seethakempanahalli (Bn)	ಸೀತಕೆಂಪನಹಳ್ಳಿ
Sesagiripura (Bs)	ಶೇಷಗಿರಿಪುರ
Seshagiripalya (Bn)	ಶೇಷಗಿರಿಪಾಳ್ಯ
Settigere (Bn)	ಸೆಟ್ಟಿಗೆರೆ

Shamrajapura (Bn)	ಶಾಮರಾಜಪುರ	ಸೋಣ್ಣೇನಹಳ್ಳಿ
Shampur (Bn)	ಶಾಂಪುರ	Sonnenahalli (Kengeri hobli) (Bs)
Shinivagalu (Bs)	ಶಿನಿವಾಗಲು	ಸೋಣ್ಣೇನಹಳ್ಳಿ
Shinivagalu Amanikere (B) (Bs)	ಶಿನಿವಾಗಲು ಅಮಾನಿಕೆರೆ (ಬೇಚಿರಾಕ್)	Soppahalli (An)
Shanuboganhalli (Bn)	ಶಾನುಭೋಗನಹಳ್ಳಿ	Soruhunuse (Bs)
Sheeganaikanahalli (An)	ಶೀಗನಾಯಕನಹಳ್ಳಿ	Srikantapura (Bn)
Sheethanaikanahalli (An)	ಶೀತನಾಯಕನಹಳ್ಳಿ	Srikantapura K.G. (Bn)
Shettihalli (Bn)	ಶೆಟ್ಟಿಹಳ್ಳಿ	ಶ್ರೀಕಂಠಪುರ (ಕಾಯಂಗುತ್ತ)
Shingena Agrahara (An)	ಶಿಂಗೇನ ಅಗ್ರಹಾರ	Srigandhada Kaval (Bn)
Shivanahalli (An)	ಶಿವನಹಳ್ಳಿ	Srinivasapura (Bn)
Shivanahalli (Yeshwanthapura hobli) (Bn)	ಶಿವನಹಳ್ಳಿ	Srinivasapura (K.G.) (Bs)
Shivanahalli (B) (Yelahanka hobli) (Bn)	ಶಿವನಹಳ್ಳಿ (ಬೇಚಿರಾಕ್)	(ಕಾಯಂಗುತ್ತ)
Shivakote (Bn)	ಶಿವಕೋಟೆ	Sriramanahalli (Bn)
Shivanapura (Bn)	ಶಿವನಾಪುರ	Srirampura (An)
Shringaripura (Bs)	ಶ್ರಿಂಗಾರಿಪುರ	Srirampura (Bn)
Sidamipalya (Bn)	ಸಿದಾಮಿಪಾಲ್ಯ	Submangala (An)
Siddanahosahalli (Bn)	ಸಿದ್ಧನಹೊಸಹಳ್ಳಿ	Subramanyapura (Bs)
Siddapura (Bs)	ಸಿದ್ಧಾಪುರ	Suggatta (Bn)
Sidedahalli (Bn)	ಸಿಡೇದಹಳ್ಳಿ	Sulekere (Bs)
Sidihosakote (An)	ಸಿಡಿಹೊಸಕೋಟೆ	Sulikunte (Bs)
Singahalli (Bn)	ಸಿಂಗಹಳ್ಳಿ	Sulivara (Bs)
Singanayakanahalli (Bn)	ಸಿಂಗನಾಯಕನಹಳ್ಳಿ	Sulivara Rampura (Bs)
Singanayakanahalli Amanikere (Bn)	ಸಿಂಗನಾಯಕನಹಳ್ಳಿ ಅಮಾನಿಕೆರೆ	Sunavara (An)
Singapura (Bn)	ಶಿಂಗಾಪುರ	Sunkadakatte (Bs)
Singasandra (An)	ಶಿಂಗಸಂದ್ರ	Suradhanapura (Bn)
Singasandra (Bs)	ಶಿಂಗಸಂದ್ರ	Suragajakkanhalli (An)
Sirasandra (Bn)	ಸೀರಸಂದ್ರ	
Soladevanahalli (Bn)	ಸೋಲದೇವನಹಳ್ಳಿ	Thagacha Guppe (Bs)
Sollepura (An)	ಸೋಳ್ಳೇಪುರ	Thalagattapura (Bs)
Solur (An)	ಸೋಲೂರು	Thammanaikanahalli (An)
Somanahalli (Bs)	ಸೋಮನಹಳ್ಳಿ	Thammarasanahalli (Bn)
Somashettahalli (Bn)	ಸೋಮಶೆಟ್ಟಿಹಳ್ಳಿ	Thammenahalli (Bn)
Sompura (An)	ಸೋಂಪುರ	Thanisandra (Bs)
Sompura (Bs)	ಸೋಂಪುರ	Thanneranahalli (B) (Bn)
Sondekoppa (Bn)	ಸೊಂಡೇಕೊಪ್ಪ	(ಬೇಚಿರಾಕ್)
Sonnanayakanapura (An)	ಸೊಣ್ಣನಾಯಕನಪುರ	Tarabanahalli (Hesargatta hobli) (Bn)
Sonnappannahalli (Bn)	ಸೊಣ್ಣಪ್ಪನಹಳ್ಳಿ	ತರಬನಹಳ್ಳಿ
Sonnathammanahalli (Bs)	ಸೊನ್ನತಮ್ಮನಹಳ್ಳಿ	Tarabanahalli (Jala hobli) (Bn)
Sonnenahalli (Bn)	ಸೋಣ್ಣೇನಹಳ್ಳಿ	ತರಬನಹಳ್ಳಿ
Sonnenahalli (K.R.Pura hobli) (Bs)	ಸೋಣ್ಣೇನಹಳ್ಳಿ	Tarahunuse (Bn)
		ತರಹುಣಸೆ
		Tharalu (K.G.) (Bs)
		ತರಳು (ಕಾಯಂಗುತ್ತ)
		Thatnahalli (An)
		ತಟ್ಟಿಹಳ್ಳಿ
		Thattaguppe K.G. (Bs)
		ತಟ್ಟಿಗುಪ್ಪೆ
		(ಕಾಯಂಗುತ್ತ)

- T -

Thavakadahalli (Bs)	ತವಕದಹಳ್ಳಿ
Thavarekere (Begur hobli) (Bs)	ತಾವರೆಕೆರೆ
Thavarekere (Tavarekere hobli) (Bs)	ತಾವರೆಕೆರೆ
Thayappanahalli (Bs)	ತಾಯಪ್ಪನಹಳ್ಳಿ
Telagarahalli (An)	ತೆಲಗರಹಳ್ಳಿ
Thigala Chowdadenahalli (An)	ತಿಗಳ ಚೌಡದೇನಹಳ್ಳಿ
Thimmasandra (An)	ತಿಮ್ಮಸಂದ್ರ
Thimmasandra (Bn)	ತಿಮ್ಮಸಂದ್ರ
Thindlu (An)	ತಿಂಡ್ಲು
Thindlu (Bn)	ತಿಂಡ್ಲು
Thippagondanahalli (Bs)	ತಿಪ್ಪೆಗೊಂಡನಹಳ್ಳಿ
Thippasandra (Bs)	ತಿಪ್ಪಸಂದ್ರ
Thippasandra (K.G.) (Bs)	ತಿಪ್ಪಸಂದ್ರ (ಕಾಯಂಗುತ್ತ)
Thippasandra Manavarthe Kaval (Bs)	ತಿಪ್ಪಸಂದ್ರ ಮನವಾರ್ತೆ ಕಾವಲ್
Thippuru (Bs)	ತಿಪ್ಪುರು
Thirumagondanahalli (An)	ತಿರುಮಗೊಂಡನಹಳ್ಳಿ
Thirummalapura (Bn)	ತಿರುಮಲಾಪುರ
Thirumalenahalli (Bs)	ತಿರುಮಲೇನಹಳ್ಳಿ
Thirumalenahalli (Bn)	ತಿರುಮಲೇನಹಳ್ಳಿ
Thirupalya (An)	ತಿರುಪಾಳ್ಯ
Torenagasandra (Bn)	ತೊರೆನಾಗಸಂದ್ರ
Thotadaguddadahalli (Bn)	ತೊಡದ ಗುಡ್ಡದಹಳ್ಳಿ
Thotagere (Bn)	ತೊಟಗೆರೆ
Thubarahalli (Bs)	ತೂಬರಹಳ್ಳಿ
Thurahalli (Bs)	ತೂರಹಳ್ಳಿ

- U -

Ullalu (Bn)	ಉಲ್ಲಾಳು
Uttarahalli (Bs)	ಉತ್ತರಹಳ್ಳಿ
Uttarahalli manavarthe Kaval (Bs)	ಉತ್ತರಹಳ್ಳಿ ಮನವಾರ್ತೆ ಕಾವಲ್
Uttari (Bs)	ಉತ್ತರಿ

- V -

Vabasandra (An)	ವಾಬಸಂದ್ರ
Vadahalli (Bs)	ವಾದಹಳ್ಳಿ
Vaddarahalli (Bn)	ವಡ್ಡರಹಳ್ಳಿ
Vaderahalli (An)	ವಡೇರಹಳ್ಳಿ
Vaderahalli (Yelahanka hobli) (Bn)	ವಡೇರಹಳ್ಳಿ

Vaderahalli (Dasanapura hobli) (Bn)	ವಡೇರಹಳ್ಳಿ
Vaderahalli (Bs)	ವಡೇರಹಳ್ಳಿ
Vaderamanchenahalli (An)	ವಡೇರ ಮಂಚೇನಹಳ್ಳಿ
Vaderapura (Bn)	ವಡೇರಪುರ
Vaddarapalya (near-Uttarahalli) (Bs)	ವಡ್ಡರಪಾಳ್ಯ
Vaddarapalya (near Somanahalli) (Bs)	ವಡ್ಡರಪಾಳ್ಯ
Vajarahalli (Bs)	ವಾಜರಹಳ್ಳಿ
Valagerehalli (Bs)	ವಳಗೆರೆಹಳ್ಳಿ
Valagere Kallahalli (An)	ವಳಗೆರೆ ಕಲ್ಲಹಳ್ಳಿ
Valepura (Bs)	ವಾಲೆಪುರ
Vanajenahalli (Bs)	ವನಜೇನಹಳ್ಳಿ
Vanakanahalli (An)	ವನಕನಹಳ್ಳಿ
Varahasandra (Bs)	ವರಾಹಸಂದ್ರ
Varanasi (Bs)	ವಾರಣಾಸಿ
Varthur (hobli) (Bs)	ವರ್ತೂರು
Varthuru (Tavarekere hobli) (Bs)	ವರ್ತೂರು
Varthuru Narasimhapura (Bs)	ವರ್ತೂರು ನರಸಿಂಹಪುರ
Vasanthanahalli (Bs)	ವಸಂತನಹಳ್ಳಿ
Vasanthapura (Bs)	ವಸಂತಪುರ
Vasudevapura (Bn)	ವಾಸುದೇವಪುರ
Veerasagara (Bn)	ವೀರಸಾಗರ
Veerasandra (An)	ವೀರಸಂದ್ರ
Veeranahalli (Bs)	ವೀರೇನಹಳ್ಳಿ
Venkatapura (Bn)	ವೆಂಕಟಾಪುರ
Venkatapura (Bs)	ವೆಂಕಟಾಪುರ
Venkatala (Bn)	ವೆಂಕಟಾಲ
Venkateshapura (Bn)	ವೆಂಕಟೇಶಪುರ
Vijnapura (KG) (Bs)	ವಿಜಿನಾಪುರ (ಕಾಯಂಗುತ್ತ)
Vibhuthipura (Bs)	ವಿಭೂತಿಪುರ
Viswanathanagenahalli (Bn)	ವಿಶ್ವನಾಥ ನಾಗೇಹಳ್ಳಿ
Vittasandra (Bs)	ವಿಟ್ಟಸಂದ್ರ

- W -

White field (Bs)	ವೈಟ್ ಫೀಲ್ಡ್
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- Y -

Yadavanahalli (An)	ಯಡವನಹಳ್ಳಿ
Yadiyur (Bs)	ಯಡಿಯೂರು
Yadiyurnagasandra (Bs)	

	ಯಡಿಯೂರು ನಾಗಸಂವ್ಯ
Yalachaguppe (Bs)	ಯಲಚಗುಪ್ಪೆ
Yalachakuppe Rampura (Bs)	ಯಲಚಕುಪ್ಪೆ ರಾಂಪುರ
Yalachanehalli (Bs)	ಯಲಚೇನಹಳ್ಳಿ
Yalahanka (Bn)	ಯಲಹಂಕ
Yalahanka Amanikere (Bn)	ಯಲಹಂಕ ಅಮಾನಿಕೆರೆ
Yalenehalli (Bs)	ಯಲೇನಹಳ್ಳಿ
Yalur (Bs)	ಯಮಲೂರು
Yamare (An)	ಯಮರೆ
Yarandahalli (An)	ಯಾರಂಡಹಳ್ಳಿ
Yarappannahalli (Bs)	ಯರಪ್ಪನಹಳ್ಳಿ
Yeshwanthapura (Bn)	ಯಶವಂತಪುರ

Villages which are fully or partly included in the Urban areas of the district (as per the census of 1981)

Bangalore North Taluk

a) Villages which are fully included in Bangalore City Corporation:

Jodi Kempapura
Agrahara Dasarahalli
Jedihalli
Shivanahalli
Kethamaranahalli
Yeshvanthapura
Thanniranahalli
Mathikere
Chikmaranahalli
Dyavasandra
Gangenahalli
Matadahalli
Savar Lines
Doddakunte
Binnamangala
Dhookanahalli
Sonnenahalli (Jodi Inam)
Dommalur
Sunnahalli
Gavipura
Mavalli
Karethimmanahalli
Bhogenahalli
Guttahalli
Hanumanthapura
Barag Muddenahalli
Bangalore City Kasaba
Jakkasandra

Bangalore City Railway Station
Water Works
Tata Research Institute
Vialikaval
Forest Research Institute
Ranganathapura
Rajamahall
Malenahalli
Upparahalli (Dandu)
K.G. Byadarahalli
Byadarahalli (Sarkari)
Byadarahalli Railway
Byadarahalli Rudrabhomi
Bilenahalli
Bangalore Civil and Military Station/
Bangalore Cantonment
Doddakunte Rudrabhoomi
Doddakunte Railway
Ulsoor
Sonnenahalli
Nilasandra
Kuppasandra
Hakkithimmanahalli
Arekempnanahalli
Annapura
Doddabylakhane
Sampigehalli
Agrahara Thimmasandra
Ganganaganagudipalya
Karanji Bisanahalli
Siddapura
Lalbagh
Kempambudigere
Byatarayanapura.

b) Villages partly included in Bangalore City Corporation:

Saneguruvanahalli
Jarakbande Kaval
Gurihodeyo Maidana
Kacharakanahalli
Jalahalli
Devarajivanahalli
Lingarajapura.

c) Villages of which portions are included in Bangalore Development Authority:

Kacharakanahalli
Kaval Byrasandra
Cholanaikanahalli
Geddalahalli

Bhico pasandra
 Nagashettyhalli
 Lottogollahalli
 Poornapura
 Dasarahalli
 Laggere
 Saneguruvanahalli
 Nagarbhavi
 Gangondanahalli
 Gerahalli
 Thindlu
 Devarajeevanahalli
 Hebbal
 Kalagondahalli
 Lingarajapura.

Bangalore South Taluk

(a) Villages fully included in
 Bangalore

City Corporation:

Hadagodi
 Thavarekere
 Thayappanahalli
 Yadiyur
 Yadiyur Nagasandra
 Lakkasandra
 Devatige Ramanahalli
 Byrasandra
 Dasarahalli

(b) Villages partly included in
 Bangalore

City Corporation:

Ejipura
 Madiwala
 Marenahalli
 Avalahalli

(c) Villages of which portions are
 included

in Bangalore Development

Authority:

Koramangala
 Ejipura
 Rupena Agrahara
 Madivala
 Bilekahalli
 Nayanappasheitipalya
 Marenahalli
 Sarakki
 Sarakki Agrahara
 Jaraganahalli

Karisandra
 Kadirenahalli
 Govinayakanahalli
 Chikkalliasandra
 Kathriguppe
 Hosakerehalli
 Halagevaderahalli
 Ittamadu
 Avalahalli
 Banaswadi
 Binnamangala M. Kaval
 Baiyyappanahalli
 Manavarti Kaval
 Baiyappanahalli
 (Vimanapura)
 Vijnapura
 Kenchenahalli
 Jakkasandra
 Tippasandra
 Bairasandra
 Kodihalli
 Konena Agrahara
 Tippasandra M. Kaval
 Kengeri.

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