

CHAPTER XIX

PLACES OF INTEREST

Situated in the table-land of the Deccan Plateau, Bangalore Rural District has a natural elevation of over 700 metres from the sea level. The district is endowed with a series of beautiful rocky hill ranges especially in the taluks of Kanakapura, Ramanagaram, Channapatna and Nelamangala. Many of these hills have forts as at Kabbala Durga, Nijagal, Ramagiri or Savandurga. Many hill peaks have temples, visited by devotees, some of them in enchanting settings, as at Heggunda, Kalya, Bilikalbetta or Shivaganga. This was a prominent region which witnessed vigorous administration right from the days of the Ganga, Chola, Hoysala, Vijayanagara and the Mysore rulers, who have enriched the region by constructing tanks and beautiful temples, the latter endowed with tall gopuras and huge pillared halls. Every dynasty added some beautiful adjunct to an old existing temple by way of Kalyanamantapa or Mukhamantapa, helping the temples to grow in many dimensions. There have been places of pilgrimage like Shivaganga, Savandurga, Magadi, Madhure (Dodballapur tq), Kabbala, Abbur, etc. Some other places are noted for their tourist importance and for being good picnic spots. In this Chapter an attempt is made to introduce various places of interest, tracing their historical and cultural importance.

ABBUR (Channapatna tq; P:2,238), a holy place for the Maadhwas (6 km from Channapatna) has a Matha founded by Sri Brahmanya Tirtha with his Vrindavana in it. Though earlier the Matha was called Vyasaraaya Matha, after a litigation with the Sosale Vyasaraaya Matha, this Matha was called Kundapura Vyasaraaya Matha (since 1917) in order to distinguish it from the latter. Kundapur was added as suffix because one ascetic

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.

Sridhara Tirtha, desciple of Sri Rama Tirtha went to settle down there. The place name is found mentioned as 'Appiyur' in a (Tamil) Chola record dated 1060 A.D. from the same place. The old Matha building now fully renovated is situated in a quiet place near a hill called the Abbur hill associated by a tradition with sage Kanva. The Vrindavana has a metal image of Narasimha and also an image of Anjaneya, the latter ascribed to Sri Vyasateertha, desciple of Sri Brahmanyatirtha. There are eight other Vrindavanas in the Matha of the following swamis: Lakshnipathi Tirtha, Raghunatha Tirtha, Lakshminarayana Tirtha, Lakshmanohara Tirtha, Lakshmidhara Tirtha, Lakshmiramana Tirtha, LakshmiPriya Tirtha and Lakshminanojnya Tirtha. The Matha also has a Vrindavana ascribed to Sri Purushottama Tirtha, a predecessor to Sri Brahmanya Tirtha, who is said to have lived around 1443 AD. The Matha has many copper plates in its custody and of which one is a donation by Krishnadevaraya to Sri Vyasa Tirtha dated 1523 AD. Special festivals and Aradhana takes place here in Vaishakha for three days when more than 2,000 people assemble (see also Chapter III under Mathas). The place has temples of Narasimha, Maramma, Chowdeshvari and Hulluramma. The Kanva Reservoir is not far away from this place, and is a fine picnic spot. There is a huge pre-historic stone chamber near the reservoir. The nearby village, Hippemara Doddi has a small shrine of Pattadama having a door frame of Hoysala workmanship. It is said that this was brought from a temple now submerged in the Kanva waters. There is also a guest house of the irrigation Department near the Reservoir. A stone inscription found in a field to the east of Bhairadevaragudi announces a land grant by the Mahajanas and a merchant named Kumare Chettiar of Malavur (Dodda Malur) to Madigavunda's son Malligavundan of 'Appiyur'. (This can be Kannada 'Abbiyur'). The record is approximately dated 1060 A.D. In between the Kanva reservoir and Abbur is a small hillock having a natural cave. The local people believe that Sri Purushottama Tirtha disappeared into this cave while engaged in penance. The cave is named after Sri Purushottama Tirtha.

ACHCHALU (Kanakapura tq; P:1,962) or Hachchalu (10 km from Kanakapura) is to be approached from a deviation road before Sathanur from Kanakapura. The place name is found mentioned as Achala, headquarters of a nadu in a Hoysala record of 1318 A.D. (of Ballala III) from the same place. The village has a tall hillock having an ordinary cave on it enshrining a Shivalinga called locally as the Gavi Muneshwara temple. The annual Jatra here is held during Makara Sankranti. The village proper has interesting antiquities all over and particularly within the precincts of the Hanumantha temple. The Hanumantha image in profile is about one metre tall and the god holds a branch of a tree in one of his hands. Nearby is a Basaveshwara temple over a small hillock, below which are many hero-stones. There are in all, three

inscriptions in the area around the Anjaneya temple. One lying in a field is illegible but refers to the rule of Hoysala Narasimha. The second inscription, also found in a field, states that when Hoysala Ballala III was ruling (1318 A.D.), one Maradeva of Sigalanadu made some grants to one Allappanayaka, son of Madappa of Kanikaranahalli (modern Kanakapura) for the maintenance of a temple at Achalanadu. The last record also found in a field is damaged, but tries to say that under Ballala III one Mahapradhana Someya's son Javideva made certain grants to Pattanaswamy Setti, etc.

ARALALU (Kanakapura tq; P:1,397) situated on the banks of the Arkavati (3 km from Kanakapura) appears to be an ancient place with political importance especially in early Vijayanagara times when nearly a dozen hero-stones in the place are taken into account. In a record from Nayakanahalli dated 1295 AD of Hoysala Ballala II the place is mentioned as Arulahalli. The place name is mentioned as 'Arulahalu' under Sigalanadu in a later record dated 1312 A.D. from the same village. The place was the headquarters of Sigalanada Prabhus (see Chapter II). One record (Kn 97) also speaks of 'Arulahalu Rajya'. All the hero-stones are found in fields around the village and of these one in the field of one Chikkamarigowda has a horse rider wielding a javelin, beautifully wrought in relief. In the same field remains of an ancient Shiva temple have been unearthed with a huge Shivalinga, perhaps of the Ganga times. The Narayanaswamy temple here is considerably big and its outer Mantapa has fine pillars in Vijayanagara style with relief sculpters on them. In a field called Narayanaswamy Koduge Jameenu is an inscription dated 1393 A.D. which states that under king Shanga Appa of Sigalanadu one Arulahala Maragaudana's son Chikka Ayivanna made certain land grants to God Narayana (Kn 100). The annual Jatra is held here in Phalguna. The Venkataswamy temple here is considerably big and old, and a Jatra is also held here. The Basaveshwara, Maramma and the Kollapuramma are the other temples and shrines of the place, and behind the last named are two hero-stones in a field. There is one more hero-stone enshrined in a slab Mantapa across the river, and two more hero-stones in a nearby field. There is also a Basavanna shrine there. In the Harijan Colony is a hero-stone illustrating a terrible war scene. Of the other two inscriptions from the place, the one in the Agrahara to the north-east of the village is dated 1400 A.D. speaking of strengthening the sluice of the local Marasamudra tank by a Minister Channa Vodeyar under Harihara II of Vijayanagara when Malla Raya's son Narayanadeva was ruling at Arulahala. The other inscription at the same village on a stone in the yard of Muddamma Caniga dated 1390 A.D. states that Siddaya, the Minister of Bukka Raya's son Channa Vodeyar accepted the rule of Arulahala in the Sigalanadu and further states that Marappa, son of

Aralahal Siddaya, was wounded in the Hegabe hill. The place also has a Gadduge of Manteswamy.

ARDESHAHALLI (Devanahalli tq; P:1,397) located at a distance of 16 km from Devanahalli appears to be an ancient place. The place has temples dedicated to Anjaneya, Gopalaswamy, Muneshwara, Maheshwara and Ishwara, all recently renovated or built. There was a vast ash mound in front of the Ishwara temple, indicating that it was a pre-historic site. The place has three hero-stones of Rashtrakuta times preserved neatly in a safe place near the Gopalaswamy temple. The inscription on the bigger hero-stone associated with answering a 'turugol' (attack on cattle) states that when Akalavarsha Sri Prithviallabha was ruling, his favourite Gangavamsha's son Govinda was protecting Salne-300 and Kunungil-500, Nandigunda Pasuvannamoli Ganigavunda came crossing the whole Nad and one hero Mumenayaga of the Nandi temple died while protecting the robbed cows. This hero-stone has well engraved war scenes with the hero shown as fighting valourously and after successfully driving the cows back to the village. One more record found in a field at the same village states that in the days of Hoysala Ballala II some grants were made by one Bettarasa Dannayaka, a feudatory at Yelahakkanadu for the repair of the local tank (Hiriyakere). Jalige situated on the way to (10 km from Devanahalli) Ardesahalli has a huge tank at the entrance of the village. The place name is found referred as Jalige Sime in a record dated 1345 A.D. from the same place. The place has temples dedicated to Basava, Ramadevaru and Chamundi. The Rama temple here, built in Vijayanagara style, has a seated figure of Sri Rama, about 2.5 feet tall with two hands, the right hand being in the Abhaya attitude and the left resting on the knee. To the right of Rama is a standing figure of Lakshmana and to the left, image of Seetha. The image here is said to have been installed by king Janamejaya. In the Chamundi temple stands an inscription announcing the grant to Chamundeshwari on the Chamundi hills by Krishnaraja Wodeyar II of Mysore. This inscription stone itself is worshipped as Chamundeshwari. Near the Middle School is an inscription dated 1345 A.D. which states that one Viramaji Hiriya Pemmaya Nayaka granted an Agrahara to one Ranganatha Bhatta. Nearby this village at Satenahalli Bande is a herostone of 948 A.D. It states that when a Pallava king was ruling Kanchipura, one hero Kannanda died in a war.

AVATHI (Devanahalli tq; P:2,518) situated at the foot of a hillock (8 km from Devanahalli) was the headquarters of a major feudatory clan known in history as Avati Nadaprabhus (see Chapter II). It was to this place the famous feudatory Ranabhairegowda belonged and tradition assigns Yelahanka Nadaprabhu Kempegowda's lineage to him. The earliest

reference of the place is found in a hero-stone from the same place seen amidst fields. This Tamil record of Hoysala times states that during the rule of Tribhuvanamalla, while laying siege to Talaikkadu, a hero died in a battle and one Machchegavunda of 'Avattiyur' in Sanninadu caused the hero-stone to be erected. There is a local belief that, the place name originated from 'Havu-Atti, and a folk-story is also narrated. The place has temples dedicated to Channakeshava, Anjaneya and Ishwara. The Channakeshava temple is an ordinary structure and the main image is said to have been installed by Ranabhairagowda after he found it together with pots filled with money. The image appears to be in early Vijayanagara style. The small Ishwara temple besides the road is built over a small rock. In a small cavern near this is the image of Vinayaka. To the west of the village is a hill almost encircling the village. Behind this is a series of rocky hill ranges forming valleys in between. There are many antiquities on the hill. The top portion of the hill has remnants of a fort built by the local chiefs. Below a sloppy rock is a small deep pond, which is sanctified as the local people worship it as Kannekalammana (Kanikalamma) Bande. During times of severe draught this Goddess Kumari is worshipped by the teenaged virgins. Nearby over a small hillock at the low level is a statue of Veera Kempamma. To the West of which is another hillock known locally as Koligudda, where it is said that a poultry farm was founded by the local chiefs. There are many caves and caverns on the hill, described as connected with various devotees. In between these two tall rocks, in the plain valley, are big stone dolmens of the pre-historic period.

Behind Avathi, under the Yambarahalli revenue village is another small hillock traditionally called Gautama Girikshetra. There is a motorable road both from Avathi village and Nandi road right upto the temple. The temple is of Timmarayaswamy. The deity (Vijayanagara style) actually is Channakeshava and is believed to have been installed by Sage Gautama. The hill called Gautamagiri is held in high esteem with the Saptagiris of the region viz., Nandigiri, Dibbagiri, Govardhanagir. Kukkutagiri, etc. There is a flight of steps leading to the temple constructed recently from the foot of the hill. On the either sides of the steps, there are parapets of fine polished black slabs with recent engravings in Kannada of selected quotations and facts on religion, literature and history. The temple over the hill is built in Vijayanagara style with specialities of the Avathi rulers' buildings. The Navaranga pillars have many interesting relief sculptures. To the left of the main sanctum is another cell having the image of Lakshmi. In the Ardhamantapa are seated statues of Alwars and Ramanuja over a platform. The Mukhamantapa entrance has Dwarapalakas with a Gajalakshmi over the lintel. The outer walls have fine sculp-

tures depicting episodes from Bhagavata such as Gopikavastrapaharana, Kurmavata, Kalingamardana, Govardhana, Narasimha, Prahallada Chaitre, Vamana, Trivikrama and also scenes from Ramayana. The Timmarayaswamy hills has three ponds (teerthas) called Shankha Teertha, Lakshmi Teertha and Chakra Teertha. In between the Shankha Teertha and the Chakra Teertha is a fallen building described as the Gauthama Ashrama. To the left of this is an image (two feet in height), carved over a piece of rock described as of Ahalya. At the foot of this rock is an image of Anjaneya measuring about two metres in height. Surrounded by natural hill ranges, the place is a fine picnic spot.

BANAVASI (Kanakapura tq; P:1, 596), an interior place (16 km from Kanakapura) is to be reached from Harohalli on a deviation from the Maralawadi road. Banavasi is a quiet place surrounded by a series of hills on all three sides and is situated in attractive setting. The Maramma temple here near a banyan tree appears to be about 150 years old with a stone image in folk style. In its vicinity is another shrine of Karadi Maramma which houses an image of Durga and a crude wooden image with a finely engraved Keertimukha atop. There is also a small Hanuman shrine beside this. Across a stream near the village, at *Oderahally* is a small Malleshwara shrine with Linga in it on a mound. Two km from Oderahally is *Antaragange* which can be also reached from Godur on the Kanakapura-Anekal road. On a hill side in a rock crevice is installed a Linga here and a new modern structure outside has been attached to this cave shrine. There is the samadhi of Sri Narayana Bharathi, a celibate saint who built this, as an Ashrama few decades ago. Behind the sanctum is another cavern and five Lingas are said to have been installed in it. There is a water source in the rock-bed here and devotees throng to the Jatra here on Shivaratri day.

BEVOORU (Channapatna tq; P:2,355) also called Kudike Bevooru appears to be an ancient place where once Jainism flourished. The earliest record found in the Thimmappa hill dated 900 A.D. identifies the place as 'Nimbagrama' while recalling its Jaina association. But, a later record from the same place dated 1331 A.D. of the Hoysala Ballala III mentions the place as 'Behura'. The same place is noted for its potters, well versed in producing very small earthen pots and tiny toys, and is therefore called Kudike Bevooru. The place has two hillocks called Thimmappana Betta and Siddharameshwara Betta. The Thimmappana Betta must have been an earlier Jaina Centre, called Kirugunda as it is referred in one of the two records dated 900 A.D. engraved on a rock near the present Venkataramana temple. The record further says that it was here that many groups of Jaina Munis had obtained *Siddhi* and Chandrashena being the lord of these ascetics. Shanthishena, the Guru of Srishena also finds a mention in the same

record as hailing from Sandhikavatagrama. One more two-lined record also of the same period near the same rock states that Chandrashena performed 'sanyasana' on the Kirukunda hill. But no Jaina monument survives here. The hill now has a temple dedicated to Thimmappa or Venkataramana built around 1579 A.D. (Pramathi) by one Bettada Odeya, desciple of Mahattu Mallikarjunadeva. One Madhava Dasayya was appointed to perform worship according to an inscription on the rock to the north of the temple. The Dwarapalakas here exhibit Hoysala features. The pillars of the Mukhamantapa have three Bhakta images of the palegars. It is a huge temple and it also has a huge pond. There is wide space atop the hill. Another record on the eastern pillar of the Uyyale Mantapa is dated 1661 A.D., announcing its construction by an official Dundoji Haipati Raya, the son of Baloji Haipati Raya and mentions one Madarasu. Dundoji is perhaps an officer under Shahji at Bangalore. There are spacious outer Mantapas where generally marriages take place. The annual Jatra is held here on the Vijayadashami day when more than 10,000 people assemble. The Siddharameshwara Betta hill situated on the other side of the Thimmappana Betta has an old Shiva temple called Siddharameshwara and a tank. A damaged hero-stone (Tamil) record lying to the south of the temple atop the hill is dated 1196 A.D. of Hoysala Vira Ballala who tries to register some military help rendered by the local officials of Kilainadu (Cp 72). The village proper has temples dedicated to Usalamma, Chowdeshwari (amidst fields), Sri Rama, Maramma and Kempamma and an old Veerashaiva Matha. The Usalamma temple has a stucco image with an ant-hill growing round it and is about 200 years old. In the outskirts of the village, amidst fields, is the huge temple of Chowdeshwari built originally in Vijayanagara style. The main deity (seated) is having four hands with attributes like 'trishula', 'dhamaru', 'sarpa' and 'panapatra'. Outside the temple is a statue of Bhairava having Vijayanagara features. Beside the temple is a pond and facing the temple is a spacious open field where the Jatra was earlier held. Near the Veerashaiva Matha, over the tank bund is the old Arkeshwara temple, perhaps of the Ganga times. The Panipeetha is squarish and the Linga is very huge. The pillars of the Navaranga are cylindrical with cushions at the top. Part of the ceiling slab with images of Ishwara and Ashtadikpalas in relief is found under a pipal tree on the tank bund. Near the tree is a Ganapati Shrine. Outside this shrine is a broken Saptamatrika slab with one feet tall figure. Nearby is a hero-stone with 'turugol' episode. On one of the steps leading to the tank is an unpublished Kannada inscription and on a broken foundation slab of a temple. On the embankment is a Tamil record. There are also images of Chandikeshwara and Gandharva having Ganga features. Near the local school is a Mahasati stone. The place also has a Beerede aragudi. An inscription found in the field is dated 1331 A.D. of Hoysala Veera Ballala announcing several grants to one

official Haibi Setti, ordering him to build a new town south of Behura in the name of Bommarasa. Noted musician Bhairavi Kempegowda hailed from this place. The village nearby, *Nagawara* has a Narasimha temple in Vijayanagara style. It is an ordinary structure and a pillar is being worshipped. There is a hero-stone near it and also an ordinary shrine of Maramma. There is another hero-stone in the centre of the village and the Veera Masti Gudi has two hero-stones. The Kalikadevi, Usamma and the Pattaladamma are other shrines of the place.

BILIKALLUBETTA (Kanakapura tq) is visible from Kanakapura town, and has to be reached from Gowdahalli, Hosahalli or Sundagatta. From Hosahalli one has to walk three km to reach the foot of the hill and then climb up a distance of four km. Before reaching the Bilikallubetta, there are three small rocky hills to be crossed. The other route from Sundagatta is very close (2 km only). Half the way to the hill is a twin tank locally called Jodukere. Atop, under a huge boulder (20 ft in height) is a cave. Closeby is a residence and stone wheels of a car (Ratha). Behind the residence is the temple of Ranganatha (so called locally) with ordinary pillars. Though it is called Ranganatha the deity is actually of Narayana with a 'shankha', 'chakra', 'gada' and 'abhaya'. Nearby is another structure with three Vrindavanas (tombs). There are some neolithic tools near them. At a distance from these temples is a rest-house. There is a tank with steps leading to it. Atop the hill, nobody stays permanently. Only on Saturdays, pooja is offered here. The annual Jatra is held after Makara Sankranti when over 500 people assemble and car is drawn. Occasionally, elephant herd visits the hill. Viewing from this tall hill, one can enjoy witnessing certain far-off places.

BISKUR (Magadi tq; P:1,653) located on a deviation road to the right (60 km from Magadi) from Tippasandra village is found mentioned as 'Bisaguru' in a record dated 1564 A.D. from the same place. In the outskirts of the village there are temples dedicated to Rudreshwara and Arkeshwara. There is a big tank separating these two temples. The Rudreshwara temple housing a Veerabhadra image is built on an elevated mound and has very interesting features. There is a low roofed Navaranga in front of the squarish Garbhagriha with cylindrical Ganga pillars clearly exhibiting Rashtrakuta impact. Recently, the temple has been renovated and the pillars have been painted. A damaged Hoysala record in the neighbouring field dated 1306 A.D. pays rich tribute to Ballala III and registers several grants to one Basavaradhya, the chief of the Vira Panchalas. The Arkeshwara temple almost opposite the former is on the other side of the tank. The Garbhagriha is facing the east, though the entrance is to the south. The Navaranga has typical Later Chalukyan Pillars, perhaps built by

the early Hoysala rulers. There is an Ardhmantapa and its lintel has many interesting relief sculptures. Around the temple, there is a heap of debris having many antiquities hidden below it. Nearby on the way to the village amidst field is a Bana Linga of Ganga times without any shelter and a square stone Nandimantapa of Vijayanagara times, a little away from it. The eastern pillar of the Mantapa has an inscription dated 1529 A.D. of Krishnadevaraya's time, announcing that an official under Yelahanka Nadaprabhu, one Pa....Nayaka had the stone gateway made. Another inscription on a stone slab in the roof of the village gate dated 1564 A.D. states that one Bisaguru Kariya Channappagauda's son Govindagauda had the big stone gateway to the west of Bisagur made. The village proper has temples of Ranganathaswamy, Ganesha, Maramma etc. The place has a dilapidated old mosque.

BYCHAPURA (Magadi tq; P:803) situated very close to Magadi (2 km from Magadi) has a Varadaraja temple, said to have been built by Kempe Gauda in order to fulfil the desire of his aged mother to have the vision of Varadaraja as she could not get to Kanchipuram. The temple is a fine structure in Vijayanagara style. The main image is about one metre tall. There is also a shrine of the village goddess known as Kaligattamma. The goddess is a seated stucco figure, about half a metre tall. In front of the shrine is a fine grove formed of the lofty long roots of the banyan tree extending over a large tract of land. Near this shrine is a Veerashaiva Matha known locally as Mummadi Gaudana Matha, a stone structure with a Gadduge (tomb) in it. 'Mummadi Gauda' most probably refers to Kempe Gauda III, who might have built the Matha.

CHANNAPATNA (tq.hq; P:50,725) situated on the state highway (60 km from Bangalore) is one of the considerably old towns. In early 1873, Channapatna was the sub-taluk under Closepet (Ramanagaram) and in 1892 it was made a centre of full-fledged taluk and Closepet became a sub-taluk under Channapatna. One damaged Tamil record (now missing) found on the sluice of Ramannakere approximately dating back to 1100 A.D. mentions that the sluice and cistern were constructed by one Chola official Kalumalam Vedu Appanai, a merchant residing at Siriya-Malavur. All other details are lost (Cp 35). But the earliest mention of the place is in a Vijayanagara record from neighbouring village Krishnapura dated 1387 A.D., where there is a reference 'Channapattana Rajya'. It is locally said that in olden days, the place was also called 'Chandapura', but there is no epigraphical evidence to this view. The place is on the left bank of the Kanva river. The place was under the Gangas as Mankunda nearby (9 km from Channapatna) was the secondary capital of Gangas for some time. Later it was under the Cholas followed by the Hoysalas and the Vijayanagara rulers. One of

the ancient towns, Chickmalur is now a part of the Channapatna Municipality. Across the Kanva river, is Malur or Dod Malur another town of the Chola times, now a hobli centre. Channapatna was the headquarters of a 'rajya' under Vijayanagar and one Bhandarada Thimmappayya administered it in 1534. It became the capital of Jagadevaraya whose family was subordinate to Vijayanagara (from 1570 to 1630). (see also Chapter II). The fort of the town appears to have been built in about 1580 by Jagadevaraya. In 1630, Mysore ruler Chamaraja Wodeyar occupied Channapatna. The Marathas led by Gopala Hari took possession of the fort in 1759. But soon Haider Ali recaptured it. Tippu Sultan in 1790 dismantled the fort owing to its vulnerability and removed its guns and stores. The Mysore gate has disappeared now but closeby to it, on the north there is a stone Mantapa which might have been a gate. It was repaired by Dewan Puranaiah and even now there is a portion of the fort wall in the town area.

One of the striking buildings of the town is the Timmapparaja Urs Mansion on the Jayachamarajendra Road. This mansion built by Timmapparaja, a brother-in-law of Krishnaraja Wodeyar III is now crumbling down as it is badly preserved. This is an imposing three-storeyed building constructed with brick and mortar amidst a protective wall extending over an area of nearly two acres. It is known that Timmapparaja was the Foujdar incharge of Channapatna. The building is a typical Hindu mansion of the early 19th century with a rectangular jagali in front, large halls and rooms in the front and back, and a fine large open quadrangle behind. In the middle of the Court yard at its back, is a small pond which used to get water supplied through a fountain from a tank called Kunnirakatte on the Bangalore Road. The first floor of the front building has a large Darbar hall supported by a row of six ornate wooden pillars. These have black stone pedestals, fluted shafts converging towards the top brackets, finely painted and gilded. The beams and ceilings which are all of wood, are beautifully painted with elegant designs formed of floral figures with in-fillings of swans, flowering creepers and plants. Even though the building is in ruins, the paintings are in good state of preservation and are pleasing to the eyes. Several of the doorways are finely designed and painted. The lintel of the front doorway has a fine little pavilion below which stands Venugopala reclining on a cow. Below an Ashwattha tree near this mansion are installed some stray sculptures of Brahma, Veerabhadra, Rama (seated) and Lakshmana (standing), Surya, Bikshatana Murti and Bhairava. To the north of this palace was a stone record (now preserved in the Janapada Loka near Ramanagar) dated 1756 A.D. It announces that one officer Viraiya built a tank on the orders of Kalale Nanjaraja. The industrial area of the town is called

Shukravarapete and this portion is thickly populated. The Bazar (pete) lies to the north-east of the Fort. Popular items like lacquerware and toys, fine steel wires for strings of musical instruments (especially Veena) and glass bracelets are manufactured even today by traditional method at this place.

The oldest temple of the place is the Varadaraja (in fort area) wherein the main deity is believed to have been originally installed by Sri Ramanujacharya. This is a huge structure with a spacious inner Prakara. Its Garbhagriha is squarish with a tall standing image of Varadaraja (Narayana) having early Vijayanagara features. There is an Ardhamantapa leading to a spacious Navaranga having six Vijayanagara pillars containing many relief sculptures on them. Over the Garbhagriha is a Dravidian Shikhara over its niches are stucco images of Dashavatara sequences. Facing the Navaranga is a spacious Mukhamantapa with tall massive pillars having impressive relief sculptures depicting Vaishnava episodes. On either sides of the spacious Mukhamantapa are two Jagatis, having Vasantotsava and Kalyana Mantapas. Beside them are small shrines of Alwars and Ramanujacharya. At the left corner of the Prakara is the Soumyanayaki Ammanavaru temple with a Garbhagriha, a Navaranga and a small open Mukhamantapa. The annual Jatra here is held during Jeshtha when more than 10,000 people assemble. Beside this temple is a small temple of Prasanna Sri Rama, built in Mysore style. Near the Varadaraja temple is the Kundapura Vyasaraya Matha associated with Vyasatirtha, who spent his student days at Abbur near Channapatna. The building has a tiled roof and a spacious hall supported by stone pillars having relief sculptures in Vijayanagara style. The Garbhagriha has a standing image of Srinivasa described as installed by Vyasatirtha. The hall in the front has two entrances, one to the east and the other to the north. The latter entrance leads to a spacious pillared Mantapa also called Purandara Mantapa and has small cell to the right, facing west. It is said that while Vyasatirtha worshipped the image here, Purandaradasa had visited the place and had danced singing Keertanas in front of the image. This Mantapa is believed to have been built by Purandaradasa out of his earnings from alms. Now in the centre of the Mantapa is a grilled enclosure and inside are placed recent images of Purandara and Vijayadasa. One of the pillars in this Mantapa has a fine sculpture described as of Vyasatirtha. The Purandaradasa Aradhane is held here annually. In front of the main building is another small shrine of Anjaneya and the deity is said to have been installed by Vyasatirtha. Facing the Vyasaraya Matha is one more temple of Anjaneya. Beside the road, facing the Varadaraja temple is one more Anjaneya shrine and there is a Kannada inscription built in the front entrance. This re-

cord is dated 1553 A.D. of Sadashivaraya of Vijayanagara and mentions Channapatna sime, and the rest of it is defaced.

Inside the town are temples of Lakshminarayana and Nilakanteshwara. The latter appears to be an 18th century construction as the pillars of the Mukhamantapa and outer Mantapa are in Mysore style. This is a huge structure with one Garbhagriha, two Ardhamantapas and a spacious Navaranga. The Navaranga is rectangular with four central pillars having several modern images engraved on them. The Nandi facing the Garbhagriha is of Mysore times. It is locally said that this temple was built by Jagadevaraya, a feudatory at Channapatna. The Neelakantha Linga is very tall and has an appearance of greater antiquity. One more Nandi is placed in the spacious open Mukhamantapa and it is said to have been brought from the precincts of the taluk office. The pillars of the Mukhamantapa contain fine relief sculptures of Shaiva Purana episodes. There are also many Bhakta images. One more Linga with a seven hooded Naga canopying it is placed in the Navaranga and on the either sides of the Navaranga entrance are two cells having image of Narayanaswamy (to the left) and a marble image of Adi Shankaracharya (to the right). Outside, to the left of the Central Garbhagriha, is a separate shrine of Prasanna Parvati. There is a gateway in the front and its tower is said to have been built in 1970. The monument is well preserved. Special Poojas are offered in Kartika and on Mahashivaratri day when thousands of people visit the temple. Near this temple, to the west is another temple dedicated to Lakshmi-Narayanaswamy. It is renovated very recently. The main structure is in post-Vijayanagara style. Inside the Garbhagriha is the image of Narayana seated, with his consort Lakshmi also seated on his lap. This has later Vijayanagara features. Inside the Ardhamantapa is a Narasimha Kamba. To the entrance of the Ardhamantapa are two Dwarapalaka images. Outside the temple to the right is a small shrine of Anjaneya. Above the Garbhagriha is a mortar Shikhara by Mysore rulers. In the front of the Navaranga is a modern hall and after this is an open Mukhamantapa with original pillars. Other temples of the town are Marikamba, Veerabhadra, Sugreeva, Rama etc. Modern shrine of Kannikaparameshwari and Saibaba Mandira are also found.

The place has many Muslim monuments. In the Daira locality, there are nearly 33 mosques belonging to the Mahadeeya community. The Jamia Masjid (of Hyder's times) in the Syedwadi area is the oldest Mosque in the place. In the Bada Makhan locality at the entrance of the town, is an old Mosque of the same period. Nearby there is a Dargah ascribed to Syed Aqil Shah Khadri, who is described as a preceptor of Nawab Haider Ali. A copper plate of Krishnaraja Wodeyar II of Mysore dated 1759

speaks of Mogehalli village being granted as 'Fakirdharma' at the instance of Haider Ali. Haider also donated the Maganur village to "Khadir Shah Sahib Matha" in 1761, perhaps to this very institution. The tombs are in a spacious hall, about 20 feet square and its ceiling has a dome in Mughal style with a bulbous body placed on a floral base, surmounted by a Kalasha. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The Urus is held annually when more than 5,000 people assemble. The building is surrounded by a number of tombs. One more Dargah ascribed to Syed Ibrahim, a Commandant of Tippu Sultan is situated on the Bangalore road, facing east. It has a small central dome which is less squattish than that of the other tombs and has a Kalasha atop. The main door has a tablet over the lintel stating that "tomb of Sayyed Ibrahim, Commandant of Bangalore". Near this Dargah outside is the tomb of Umbar Khan. It is said that it has a large underground chamber in which hangs a cradle. Across the main road near the tank are two Dargahs ascribed to Rouse-Ullah-Shah and Huzur Ali Shah. The Urus is held here during Rajjab. In the fort area are two mosques, locally called Badi Maszid and Madina Maszid. In the Pattanwadi extension is one more Dargah ascribed to Syedanibi and normally silk merchants and bidi workers visit it. The town also has Arabic schools called Ashrafia Daira School and Mohammadia Arabic School in the Syedwadi area. There is one more Arabic School called Madina Arabic School in the fort area where religious education is imparted. The place has St. Joseph's Church, of the Roman Catholics, built in 1955. There is one more Church of the Protestants called C.S.I. Bethany Church, a recent structure. This Church is also running a Bethany Ashrama, a centre of the Old Aged destitutes. Buchanan, who visited the place in 1800 calls it a very beautiful country full of trees and also states that the place had 1,000 houses. He refers to numerous coconut gardens and sugarcane fields. He also speaks of the industries producing bottles and bangles, steel wires and Sugar and Jaggery. Channapatna has many industries and of these Government Spun Silk Factory (1936) in Mangalvarpet is notable.

Chikkamalur (3 km from Channapatna, now a part of the Channapatna Town Municipality) is situated on the left bank of the Kanva river. This was an old Agrahara under the Cholas and the Hoysalas. The place has temples dedicated to Arakeshwara, Gopalaswami and Kaleshwara. The Arakeshwara temple across the main road is a simple structure in Chola-Hoysala style with a small Garbhagriha, an Ardhamantapa and a spacious Navaranga. The Navaranga has four very plain octagonal pillars with a dancing diasp in the centre. The pillars have no ornamentation. On the outer walls of the Garbhagriha are typical pilasters and niches in early Hoysala style. To the north of the Navaranga is a door leading to a small chamber with a brick niche in which perhaps was formerly

housed a Devi image. Inside the Navaranga are placed fine images of Saptamatrikas, Virabhadra (with Veena), Shanmukha, Varadaraja and Surya. The Ardhamantapa has three Ankanas extending from north to south, and then a smaller Ardhamantapa leading to the Garbhagriha. The Linga installed over a tall Panipeetha appears to be of the Chola-Ganga times. There is a spacious inner Prakara around the temple. The Gopalaswamy temple inside the village proper is in Chola-Hoysala style. It has a Garbhagriha, two Ardhamantaps, and Mukhamantapa. The pillars of the Mukhamantapa and the doorway of the Navaranga appear to be in the 14th century style. They bear many Tamil and Grantha inscriptions. One dated about 1100 A.D. records that this pillar was the donation of one official Tiruvirunda Perumal of Tirumayilapura. Second pillar record also of the same date mentions that it was donated by another official Suraiyadevar of Kundur. The third pillar record states that one official Odalam Solan Muttipillai caused its erection. The pillars have fluted shafts and on the cubical mouldings appear various bas-relief sculptures of Narasimha, Janardhana, Venugopala, a lady feeding a deer etc. The pillars are elegant and are crowned with capitals having pendent drop brackets. There are Dwarapalas at the entrance of the Navaranga which are very crude. The Hoysala style Venugopala image inside the Garbhagriha is about one metre tall. The Prabhavali with Makaratorana has Dashavathara images. There are Chola pilasters on the outer walls of the Garbhagriha. The Shikhara over it appear to have been renovated by the Vijayanagara rulers. To the north-west of the Gopalaswamy temple on the right bank of the river is a small temple of Kalleshvara with a large Kalyani to its north. The temple of Kalleshvara with a large Kalyani to its north. The temple appears to be a Chola construction and bears numerous Tamil inscriptions on its pillars and walls. The temple appears to have been renovated with brick and mortar during late Vijayanagara period. The pillars of the Navaranga are sixteen-sided and fluted type with sculptured cubical mouldings. The Navaranga and Ardhamantapa doors have the *rudraksha* bead motifs. The Linga inside the Garbhagriha is a small one on a square pedestal. *Devara Hosahalli* (3 km from Channapatna) situated across the railway line to the east of the Channapatna town is a popular pilgrimage centre in the taluk. The place is noted for a Vijayanagara temple of Prasanna Anjaneya. It has a square Garbhagriha with a standing profile image (1.5 metres tall) of Anjaneya ascribed to Vyasatirtha. There is a Shala Shikhara over the Garbhagriha. There is no Ardhamantapa. The spacious Navaranga has square pillars with circular capitals at the top and many of them have the Vijayanagara *lanchana* represented by the divine boar, dagger and sun and moon. The deity is believed to be having healing powers and hence is called Sanjeevaraya. Crude carvings with names of individuals coming for treatment of mental diseases are engraved all round the

floor of the courtyard inside. The annual Jatra is held on Ashadha Suddha Dwadashi when more than 20,000 people assemble, coming from far off places. The place also has a Lakshmi temple described as the Gramadevata. There is a stone inscription near the local tank stating that Machegavunda built a tank with sluice and granted lands for its upkeep. Another damaged record in a grave speaks of a land transaction by one Tondanayaka son of Timmanayaka. Both these records have only cyclic years (Cp 192 and 193). *Brahmanipura* (Channapatna tq; P:1774) situated (five km from Channapatna) on a deviation road from Channapatna-Revanasidheshwara Betta was an Agrahara. It is said to have been granted by King Krishnadevaraya to the Maadhwa saint Brahmanyatirtha of Abbur. At the inter-section of the deviation road is an Anjaneya temple built in Mysore style. Inside the village is one more Anjaneya temple ascribed to the Vijayanagara period. The present structure is a tiled one with a stone Garbhagriha and an Ardhamantapa. The image of Anjaneya is said to have been installed by celebrated Maadhwa saints Brahmanyatirtha, Sripadaraja and Vyasatirtha together. The image, one metre tall, is a profile one in relief, neatly executed with Rama, Lakshmana and Sita at the top. One copper plate record from the same place is dated 1758 A.D. by Srirangaraja (?) mentioning the gift of a village Budinatta in Taligunte Hobli to some Lakshmidhariatirtha and donor is an official named Masti Krishnarajagaudarayya. The place also has recently built temples of Lakshmi and Masanathamma. At a distance of two km from the village is a small hillock having a Narasimhaswamy temple. There is a cave near it in which Brahmanyatirtha is said to have performed penance.

DALASGERE (Hoskote tq; P:843) also called Jodi-Dalasagere situated at a distance of 21 km from Hoskote is mentioned as Nelligere in a record dated 1023 A.D. of the Cholas. This record at the local tank bed is of Rajendra Chola's period announcing land grants made by an official Jolayya Gavunda's granddaughter Manniyabbe for the construction of the Nelligere tank and mentions certain names like Andadi Nolamba Setti, Nirgunda Setti, etc. The place has temples like the Basaveshwara, Channakeshava, Vidyaganapati, Anjaneya, Patalamma, etc. The Channakeshava temple is an open shrine with images of Veenadharashiva and Chamundi. The Patalamma temple is in the outskirts of the Village on the Kolar road and nearby is a hero-stone with an inscription of the Nolamba period. It states that when Mahendra Nolamba was ruling over Ganga-6,000, one Nelligeldaya carried off the cows, and one Posa Mendi known as Sire Sagura resisted and died. The place has a recently built Pandari Bhajana Mandira which has impressive glass paintings with fine figures of Rama, Krishna, Dashavatara, Bhairava and Vishnu.

DEVANAHALLI (ತq ಹq; P:35,199), a town situated at a distance of 39 km from Bangalore, is a taluk headquarters and is mentioned variously in several records as Devanapura, Devandanahalli, etc. In about 1501, Mallabhaire Gowda of Avati is said to have built a fort with the consent of 'Deva' a feudatory at Devanadoddi and changed the name of the place to Devanahalli. In 1747 Mysore dynasty conquered the place. The Marathas conquered it several times from Mysore. The remains of this fort were formerly seen inside the present fort. The present fort with large and tall walls having bastions at suitable points is ascribed to Haider and Tipu Sultan. Tipu Sultan also changed the name of the place as Yousafabad (the abode of Yousuf, the finest man), a name which however never became popular. Since Devanahalli was his birth-place, Tipu 'frequently undertook hunting as well as pleasure excursion to this place', says Kirmani. There is a memorial now at the birth place of Tipu Sultan outside the fort. It is about six feet tall with a pillared enclosure and square top and bears a stone tablet. It has an enclosure. The area called Khas Bagh, now contains many tamarind trees, a few mango trees and a small dried pond. It was once an enchanting spot, being Tipu's private park. Inside the fort are temples dedicated to Venugopalaswamy, Nanjundeshwara, Chandramauleshwara, Veerabhadraswamy, Ranganathaswamy, Kamma, Balagopala (old), Nagareshwara and Basaveshwara. The Venugopalaswamy temple has a tall Rayagopura at the entrance and has a spacious inner Prakara. At the entrance are placed two Vishnu statues of Ganga times, said to have been brought from Gangavara village. The images are impressive and one of them has a Prayogachakra in one hand, Shankha, Abhaya and Gada being the attributes of remaining hands. The Garbhagriha has a standing Venugopala image of Vijayanagara style. There is a Dravidian Shikhara over it. The Navaranga has four black stoned pillars carved with fine relief sculptures on all sides, such as Hayagriva, dancing female figures with attendant musicians, a conch blower, a Kinnara with the lower portion of his body in bird form, a huntress removing a thorn from her leg, etc. The Mukhamantapa has niches over the front roof. They have fine stucco figures. The brick Shikhara has many stucco figures alround. The outer walls have a frieze of large images illustrating scenes mostly from the Ramayana. The story of Balakanda is well illustrated by the figures on the north and south walls. A portion of the frieze on the north wall have interesting scenes like Rishyashringa being brought from the forest to Ayodhya by dancing girls, Dasharatha performing the sacrifice with the help of Rishyashringa and other sages. The story is continued on the south wall upto the Ahalyoddhara episode. A frieze on the east wall to the left of the entrance represents the story of Vishwamitra teaching archery to Rama and a portion of the south wall also illustrates the sports of child

Krishna and by its side are the Dashavataras of Vishnu. In a cell in the Prakara is kept an artistically executed gild vehicle of god called Chitragopura-Vahana with two female figures standing on either sides. This Utsava is held on the Chaitra Poornima (April) every year. It is said that a grand illumination is arranged on this day and one lakh lamps are lit. A silver cup and a bronze gong belonging to the temple bear inscriptions stating that they were presents from Haider and one Dondu Raghunath, a subordinate of the Peshwa Balaji Rao respectively. The Nanjundeshwara temple is a small building with two cells in a line and a common Navaranga. It is said that this was earlier called Kashi Vishveshwara and is regarded as the oldest temple in the town. All the door ways of this temple are well carved. The Dwarapalakas at the entrance of the Ardhamantapa have over them pilasters carved with the vase and creeper motifs. To the left of the Navaranga are images of Narayana, Takshaka, Brahma, Karkotaka, Saraswati, and Subrahmanya etc.

The Chandramauleshwara temple with a spacious inner Prakara is built in Vijayanagara style. The Garbhagriha has a Shivalinga and there are two cells on either sides with images of Ganapati and Parvati enshrined respectively. There is a Siddheshwara temple (Matha) of the Veerashiva Community with a seated figure, about one-and-half metre high of Siddheshwara with two hands, the left holding a Linga and the right offering worship. The place also has a Mahantha Matha. The large pond known as Sarovara is said to have been built by Dewan Purnaiah and the Anjaneya in the Shrine near it is called Sarovaranjaneya. The Gangamma temple of the fishermen community has a fine stucco seated image, about five feet high of the Goddess with four hands holding a trident, a drum, a sword and a Panapatra in them. There is a small hillock on the Avati road called Parvatagudda having shrines of Anjaneya and Veerabhadra on it. The last mentioned is enshrined in a small cavern and there is also a small stream. The place also has a mosque of Tipu's times with pleasing minars. Devanahalli has a traditional school of sculpture called 'Shilpakala Shale' which was being run by great sculptor A.C.Hanumantacharya.

DODBALLAPUR (tq.hq; P:47,168) situated to the north-west of Bangalore is a sub-division and taluk centre. The place is covered on the north and north-west by a chain of mountains and offers an uneven land-scape with partially plain land area, and is on the bank of the river Arkavati. The place is directly connected by railway. Dodballapur was a celebrated commercial centre right from the Hoysala period. There is also a view that the town was founded by a feudatory Malbhairagowda of the Avati clan. Perhaps he fortified the existing town. During the period between the 16th-17th centuries, Dodballapur was administered

by a branch of the Avati clan. Towards 1637-38, the place was occupied by the Bijapur Commander Ranadaula Khan. For the next forty years, Dodballapur continued to be in the hands of the Bijapur Sultans, being a part of Shahji's Bangalore Jahgir. In 1689, it is taken by the Mughals, when the place was in the hands of Sambhaji, son of Shivaji, the latter having taken it from his brother Ekoji. The place was presented as a Jahgir to a Muslim chief Ali Khuli Khan. After his death, his son Darga Khuli Khan, the Nawab of Sira, received the town for a temporary period of one year as Jahgir. Later, for a span of fifty years, the place was under the Nawab of Sira when the Nizam of Hyderabad took over administration. It is described that one feudatory Abbas Khan received Dodballapur as Jahgir. In 1761, Haider Ali annexed the region and subsequently it passed on to the Wodeyars of Mysore. The place name Dodballapur is so named to distinguish it from Chikballapur. The place is found mentioned as Ballalapura thanya in a record dated 1598 AD from the local Adinarayana temple. It might have originated from Hoysala name Ballala, and later corrupted as Ballapura. According to a legend the place derived its name from the circumstance that a cow used to drop one 'balla' of milk over a certain anthill and this omen led to the foundation of the town. From 'balla' the name Ballapura was thus derived. Perhaps from the earliest times, the place is noted for silk weaving industry and many weavers also migrated to Bangalore from here. There is an extension in Bangalore called Ballapura Pete (present Rangaswamy gudibeedi). The town evidenced some disturbances during the Nagar uprising in 1830 when a large number of people from Madhugiri came to protest against the act of the Tahshildar of Dodballapur (one Venkatakrishniah), who during his term of office at Madhugiri as Tahshildar had failed to make proper adjustment of the revenue collected.

Of the many monuments seen in Dodballapur, the Ashur Khana and a big stone well are important. The Ashur Khana is said to have been built by Abbas Khuli Khan. It is a fine building built in Indo-Sarcenic style with a spacious compound having a tall enclosure on all the sides. Presently, the building is used for running a Urdu Primary School. The fort walls are not seen now, but the area has many fallen buildings and house foundations. A Hoysala stone inscription dated 1267 A.D. (now preserved in the taluk office) is of special interest as its top portion is used for inscribing a Persian record as well. This Persian record dated 1691 A.D. is of the time of the Mughal Emperor Aurangzeb. It says that in the 32nd year of the reign of Aurangzeb (1689), the fort of Balapura - kariyat was in the hands of Samba Dud (Sambhaji), son of Siva Dud (Shivaji) and it came into the possession of the supreme Government and that in the 34th year of the reign, it was granted to one Shekh Abdhulla from Delhi. The place has

four mosques of which, the Jamia Masjid near Ashur Khana is the biggest. There are seven Dargahs ascribed to Ali Khuli Khan, Mohiuddin Allah-ud-din Chisti, Gauhar ullah Shah, Dilawar Ullah Shah, Hasan Shah and Kambal Posh Khadri. The Dargah of Mohiuddin Allah-ud-din Chisti is a fine structure. The Urus here is held during Safar when about 2,000 people assemble and special qawali programmes are also held. The Peers, Gauhar-Ullah-Shah and Kausar-Ullah-shah are said to be contemporaries. The Uruses of both of these take place during Safar. The last mentioned Kambal Posh Khadri Dargah is situated at the outskirts of the town over a tank-bund. The Urus at Dilawar-Ullah Shah is annually held around April.

The town has important temples such as Venkataramana, Chowdeshwari, Ishwara, Someswara, Janardana, Kashi Vishveshwara, Nagareshwara and Arkavati. The Venkataramana temple is a huge structure covered with a vast compound. The compound with stucco decorations has impact of Muslim architecture. In front of the square Garbhagriha is an oblong Navaranga having two cells with images of Padmavati in the left one and Vinayaka in the right one. Facing the Navaranga is a spacious horizontal Mukhamantapa having fine relief sculptures over its later Vijayanagara pillars. Over the Hara of the Mukhamantapa are small mortar niches having impressive stucco figures depicting the Bhagavatha episodes. The temple has a spacious inner Prakara with an outer Pradakshinapatha. At the entrance of the temple is a Rayagopura in recent style. There is a Shikhara over the Garbhagriha built in later Vijayanagara style. The temple is believed to have been constructed towards the end of 18th century by a local officer under Haider called Arunachala Panth. Two relief images inside described to be of the Arunachala Panth and his wife Sheshamma on a pillar have been covered with plaster. Inside the temple, over a platform is kept a stone image of Lakshminarayana in Vijayanagara style, measuring about one and a half metre in height, said to have been brought from the local Adinarayana temple. The annual car festival in honour of lord Venkataramana is held on Magha Poornima day and the Jatra is held for a span of nine days, when about 10,000 people assemble. To the south of the Venkataramana temple is the temple of Arunachaleshwara, also ascribed to the same Arunachala Panth, built during the same time. This had been repeatedly renovated. It has a central Garbhagriha with two more cells built adjacently on either sides, having images of Ganapathi and Parvati. Facing this is a Mukhamantapa with pillars in later Vijayanagara characters. Beside this temple is the local Shankara Matha having images of Sharada, Adi Shankara and Vinayaka. Nearby, in the Devangapete is the Chowdeshwari temple (renovated), described as over 300 years old. There are three Garbhagrihas in a row housing Shivalinga (central), Chowdeshwari and

Parvati. There is a small Navaranga totally renovated. After this is a frontal Mantapa built in 1845.

Of the other temples in the place, mention may be made of Kashi Vishweshwara (renovated), Someshwara (outside the town), Kalika Kamateshwara, Nagareshwara and Vaikunta Janardhana. The Kalika Kamateshwara temple is perhaps the oldest and has two typical Vijayanagar pillars with jumping hypogriff motifs. The Vaikuntha Janardhana temple near the bus stand is built in later Vijayanagara style. The outer Mantapa has pillars in Mysore style with fine relief sculptures. The Nagareshwara temple has three Garbhagrihas in a row with images of Ganapati, Linga and Parvati enshrined in them. The place has a Raghavendra Matha built around 1964. There is a Shaiva Matha opposite Kashi Vishweshwara temple, with a Gadduge ascribed to a saint Shankara Shivananda Gaganarya. Inside the taluk office compound is an ordinary Maruti temple around which are many antiquities like images of Mahishamardini (Ganga times) and Durga and broken pieces of Hoysala pillars. The pillars might belong to the Gavareshwara temple in the fort area as referred by the Hoysala stone record dated 1267 A.D. also preserved in the taluk office. The very name 'Gavareshwara' suggest that the temple must have been patron deity of the merchants and the temple has received a grant from the traders of Rajaghatta as per the above record. The town also has a Mahaveera Svetambara Basti built recently in north Indian style. The place has a Catholic Church. The place was a centre of freedom movement with T. Siddalingayya, the first president of Mysore Congress hailing from here. On the Bangalore road is an industrial area housing many modern industries like Himatsingka Seide producing silk fabrics or Dodballapur Spinning Mill.

DODDAHULLURU (Hoskote tq; P:814), situated at a distance of four km from Hoskote, has been mentioned as 'Pulliyur' in a record dated 1339 A.D. from the same place. At the entrance of the village on the Chintamani road is a big temple of Biredevaru of the Kuruba community. The deity is also called Hullurappa, having two hands in folkish style and holding a sword and a shield. Surrounding the temple are many small Veeragara Shrines (over 20) housing hero-stones. The place has an old beautiful Ishwara temple on the bank of the local tank. It is a small stone shrine in Chola style and is fast dilapidating. Its walls have fine relief sculptures of Kiratarjuneya, Bedara Kannappa etc. There is an unpublished Tamil inscription around the Adishthana of the temple found to be of the Hoysalas. The Garbhagriha has flat topped ancient Shivalinga. There is a huge hero-stone slab near the temple on the bank of the tank. An inscription in Tamil near a pond on the Kadpa road dated 1339 A.D. states that an officer named Sangavar made grants to the Desigal in Pulliyur etc. *Mugabala* (Hoskote tq) located

at a distance of five km from Doddahulluru is a place with considerable antiquity. The place name is found mentioned as Mugubalu of Hulluru 'pattadi' under Hoskote sime in a copper plate record dated 1564 from the same place. The place has an old Someshvara temple near the tank-bund built in 1334 A.D. by Ballala III with pilaster decorations on the walls of the Garbhagriha. Originally it was a small stone structure. The Navaranga has been later added, perhaps in 1564 A.D. by Sadashivaraya of Vijayanagar as there is a record announcing several grants and improvements made to the temples of Someshvara and Veerabhadra. The temple has now grown into a huge structure with a modern Kalyanamantapa added to it. The Navaranga has four Vijayanagara pillar with many relief sculptures. The Veerabhadra temple mentioned in the Vijayanagara record is also called as of Mugubalappa. This God is the family deity to hundreds of families around. There is a Rayagopura at the entrance of the Veerabhadra temple. The temple has been renovated. The 'navaranga' has Vijayanagara pillars having many relief sculptures. Other temples of the place are of Draupadi, Anjaneya, Maramma, etc. The place has three other inscriptions; one on the pillar of the sluice of Kodige Arasanakere (tank) in Tamil dated 1331 A.D. states that when Ballala III was ruling, one official Ammainayan built this tank and sluice. Another record dated 1337 A.D. found in a private garden also in Tamil of the same king is a hero-stone depicting 'turugol', mentions that one Iramarasa was carrying away the cows in Tamarikkirai and one hero, Maroja's son Varadan, recovered the cows near the tank to the east of Nallurpalli and died in the encounter. The last record is yet another hero-stone also on the same 'turugol' incident. The place has a recently built mosque.

GANGAVARA (Devanahalli tq; P:1,720) is also called Gangavara Chowdappanahalli, the 'Gangapura' of the inscriptions (16 km from Devanahalli). The inscriptions and remains at this place show that it was a place of some importance in the eighth century under the Gangas and subsequently under the Cholas. In the southern quarter of the village stands on an elevated land an ancient Shiva temple known as Someshvara. The temple has its Mahadwara to the north and is crowned by a boat-shaped low granite Chola tower. There are two cylindrical pillars with seated lions for the pedestal resembling Pallava pillars at Kanchipuram and elsewhere in the Mukhamantapa. Outside, there stands a pillar with an inscription. This record dated 1050 A.D. is in Tamil by Rajadiraja Chola making a grant to his general Rajendra Chola authorising him to take during his life time half the share of the produce of Sanneinadu in Tadigaivali also called Vikrama Chola Mandalam. The temple proper consists of a Garbhagriha facing east, enshrined with a Linga and elephant motifs face each other on the

Shukhanasa door frame. In the Ardhmantapa are found images of Bhairava reclining on a dog and of Parvati, both of 18th century workmanship. The present Navaranga has a low roofed wall, four of whose pillars have circular cross sections in typical Ganga style. The other pillars are rude octogonal Chola works. The south wall of the Navaranga opens into another hall used formerly, perhaps as a Vishnu Shrine. Reclining against its wall is now placed an image about three feet high, with jewelled crown, halo, 'kundala', 'yajnyopavita' and two hands only, the right being in *abhaya*, and the left in *Katihasta*. This is identified as a hero (may be Rajadhiraja) in Chola style. Some inscriptions on the outer wall of the southern extension show that this is a Chola structure. Perhaps the original temple with a Garbhagriha and an Ardhmantapa must have been built by the Gangas and later expanded by the Cholas. In the Navaranga are seen a Surya image, a Nandi, some Naga stones, etc. The original Ganapati and Parvati images of this temple had been damaged and hence were removed to Devanahalli. The door of the Navaranga opens into a Rangamantapa with three entrances, on the north of which is the Tamil inscription stating that they were made by one Kannanan. The four granite pillars of this Mantapa have rounded shafts with pendant garlands, etc. indicative of Chola workmanship. One more record dated 1046 by Rajadiraja announces certain grants to the temple and the king performing Ashwamedhayaga during his 29th Year of rule. The temple is surrounded by Prakaras, now fallen, with verandahs attached. The original Navaranga and southern one also are provided with perforated stone windows. Above the eaves of the original 'garbhagriha' runs a row of lions with Makara head corners, while underneath the eaves is a row of swans. The two images now kept in front of the Venugopala temple at Devanahalli are said to have been taken from here. Facing the Mahadwara is a Balipeetha. Outside the Mahadwara stands a ruined shrine with round Chola pillars and cornices which might have been of Vishnu or Devi. Its roof has fallen and there is little access to survey it properly. Among the many relief sculptures on the cornice, mention may be made of swans, women, lions, Gandharvas and the episode of two swans carrying a tortoise. At the entrance of the village under a pipal tree is an interesting hero-stone. The hero is seated in a yoga attitude accompanied by two women and one of whom holds a fly whisk. Nearby, on another elevated platform is a four feet tall Durga image (standing) in Ganga style. The nearby *Chowdappanahalli* Village has temples dedicated to Gopala Krishna (renovated), Anjaneya, Mutturaya and Maheshwaramma.

GHATI SUBRAHMANYA (Dodballapur tq) situated in a deep valley surrounded by a series of hills is to be approached by a serpentine route (14 km from Dodballapur) from a deviation on the Dodballapur-

Gowribidnur road. Traditionally, it is believed that Subrahmanya in order to undergo expiation came down to Dandakaranya and reached this isolated quiet place to undertake severe penance. The temple occupies a spacious area covered with a tall outer wall and the entrance has a Rayagopura (recent). The tower has five storeys and has many impressive cement images depicting Shiva Purana episodes. There is a squarish Garbhagriha with a Dravidian Shikhara of later Vijayanagara workmanship. The image has two manifestations, of Subrahmanya with seven hoods (from the east) and of Lakshminarasimha (from the west). In order to enable the pilgrims to have both views a long mirror is fixed to the back wall. But architecturally it can be viewed as a crude irregular rock formation having natural curves all over it. It is locally said that the Navaranga and outer Mantapa were built by Yeshwantrao Ghorpade of Sandur (Bellary dt) about a few centuries ago. But there is no written evidence to testify the exact date of construction of the temple. It is likely that it was built by Yeshwantrao, an officer of Shahji stationed at Hoskote during the 17th century. On the inner walls of the Prakara are modern (recent) paintings illustrating the episodes connected with Subrahmanya. Behind the temple is a Pushkarani traditionally called Kumaradhara. God Kumaraswami used to take bath during his stay here for penance, it is said. It is also said that several skin diseases and mental disorders can be cured by bathing in this Tirtha. The Brahmaraathotsava is annually held on Pushya Shuddha Shasti, when a huge Jatra assembles for a span of twelve days and several thousands of people attend. A large cattle fair is also held. The place is nearer to Makali railway station, and visited by pilgrims daily. *Makalidurga* (12 km from Ghati), a hill fort amidst a series of hill ranges can be approached from Ghati Subrahmanya on a deviation road from the Makali village. The hill is to be climbed by walking (3 km) through an irregular route negotiating the rocky hill covered all over with brushwood. On the top of the hill is a spacious uneven area, over five hectares in size. There is a magazine house called as Maddinamane built out of brick and mortar with an oval-shaped window like opening. There are in all four small ponds on the hilltop. The hill is noted for a Shiva temple, now completely crumbling. Around the top portions of the hill are a series of fort walls with bastions at the cardinal points. From the hill top, one can witness the enchanting natural green landscape and surrounding villages. Below the hill in the fields at Makali village are two huge herostones and foundation of a temple and a Nandi installed on a pillar.

HALSOOR (Kanakapura tq; P:547), an interior place to be approached from Sathanur (two km from Sathanur), has an old Ramamandira. There are interesting traditional (framed) paintings depicting scenes

such as Agnipariksha of Seetha, Ramapanchayatana, etc. There is also a glass painting of Shiva-Parvati. The place name is attributed to the Jack tree (Halasu). Other temples of the place are Basaveshwara, Maramma, Ishwara, etc. On the way, at Sathanur (P:4,498) beside a road, in a private field, is a well engraved herostone with a record dated about 899 A.D. stating that when Satyavakya Peramandi was ruling, Ereyapparasa's son in Yarappa's army died fighting like a hero with robbers. Another damaged record on a stone in Santebidi is dated 1420 A.D. of Pratapa Devaraya announcing the grant for the construction of a local tank by an official Mandanna Mallappa Deva. One more record found on the bund of the tank is dated 1250 A.D. and it announces a land grant to the God Kadavulisvaram of Sattanur. One more record dated 1370 A.D. found to the right of the Anjaneya temple is by Veeramallappa Odeya the son of Bukka. It states that one Mahaprabhu Gowda made several grants to an individual Guddappa Gowda at Sathanur. Beyond Halasur (8 km from Sathanur) is Donthur (P:930) which is noted for an old Ganga record engraved on a rock beside a field. It is probably of about 900 A.D. and states that when Ganga Ereyappa was ruling the Kingdom one hero Mandanna the son of Nolamba Senamara died in a battle to protect the cows of the village. The village proper has temples like Basaveshwara, Veerabhadra, Biredevaru (outside the village), etc. The doorway of the Veerabhadra temple has intricate carvings on rose wood depicting scenes from Girija Kalyana, etc. The annual Jatra is held in honour of the Veerabhadra after Ugadi.

HAROHALLI (Kanakapura tq; P:7,778) located on the main road (16 km from Kanakapura) appears to have gained prominence under the Vijayanagara rulers. The place name is referred as 'Haruvahalli' in a record dated 1532 A.D. from the same place. This must have been an old Agrahara granted to the Brahmanas. The place has temples dedicated to Arunachaleshwara, Krishnaswami, Basaveshwara (old), Anjaneya, etc. The Arunachaleshwara temple is a huge structure with a spacious inner Prakara having many small shrines such as Someshwara, Narayana, Lakshmi and Subrahmanya. The Garbhagriha has a Shivalinga perhaps of the Hoysala times and also has a Shikhara in Dravidian style. The Navaranga has four Vijayanagara pillars and all of them have fine relief sculptures. There is an outer Mantapa said to have been added by the Subedars of Haider and Tipu, Suryanarayana Iyer and Venkatesh Iyer respectively. Inside the Prakara, there are a few broken images of Hoysala workmanship. To the left of the main temple is the shrine of Ammanavaru (Parvati). The entrance to the temple is from the south which has a tall brick Rayagopura in Vijayanagara style and has many stucco sculptures on Shiava themes. This temple is in an area described as fort built or expanded during Tipu's times. The Krishnaswamy temple seen in the fort area has been totally renovated. The Garbha-

griha and the Ardhamantapa have some later Vijayanagara features. There are two cells on either sides of the Garbhagriha and one to its right has an image of Lakshmi in it. The other to the left has an image of Venkatesha standing with Shridevi and Bhudevi. This must be the image referred to in a Vijayanagara record found at the western wasteweir of Vengallayyanakere (outskirts) and is dated 1532 A.D. issued by Vira Pratapa Achutaraya. It states that God Tiruvengadanatha was brought to Haruvahalli by an official Varada Timmaya who also made land grants to the deity. In the outskirts of the village, amidst fields is an old Bhimeshwara temple of later Vijayanagara times. The pillars of the Navaranga have no sculptures but are square with Vijayanagara brackets atop. There are impressive Dwarapalas in relief at the entrance of the Garbhagriha. The shining Shivalinga rises above the ground level from the centre of a circular hidden (under-ground) Panipeetha. To the left of the main temple is the small shrine of Ammanavaru. The village proper has two mosques in recent style.

HASIGALA (Hoskote tq; P:921) situated at a distance of eight km from Hoskote has been mentioned as 'Pasigaipalli' in a Tamil record dated 1377 A.D. from the same place. The place is noted for an old temple dedicated to Somesvara. Its Garbhagriha and Ardhamantapa appear to be of the Ganga times, whereas the Navaranga and the Mukhamantapa were later added by the Vijayanagara rulers. The outer walls of the Navaranga have fine relief sculptures of Shivatandava, Narasimhavatara, Vishnu, etc. The Garbhagriha has an old Shivalinga. The images of Parvati (Chola), Kalabhairava and Veerabhadra are kept in the Navaranga. The doorway of the Navaranga has fine sculptures of dancing girls and Shaiva episodes. The pillars of the Navaranga have Vijayanagara features. The place has two inscriptions and one on the sluice of a tank dated about 900 A.D. by Kanchipuram rulers states that an official Bhairavagonda Narasingha received a grant from Nandivarma's son Satyamangala for the construction of the tank. Another record found at the entrance of the village is dated 1379 A.D. of Bukka II, announcing that one Pettiyarasa Minister of Naganna I granted as dowry the village of Pasigaipalli in Puliyyurunadu to his daughter's sons Kesavasettiyar, Iraviyannan and others. *kammassandra* (P:985), two km from Hasigala has temples of Venkataramana (of Mysore style), Someshvara, Marianna (village deity), etc. The Venkataramana temple has one loose image of Keshava with Prayogachakra and conch in upper hands and the lower hands in Abhaya and Katihasta postures. This image has Chola features. The Someshvara temple is built in Ganga style with a small squarish Garbhagriha. Outside the temple are some hero-stones numbering six or seven, and one of them depicts 'sidi' being performed by a woman. There is also a Surya image measuring about half a metre tall of the Chola times. Inside the Navaranga are placed

images of Ganapati, Brahma and Skanda (Ganga style) about half-a-metre tall. The Jatra of the Gramadevate is held during Makara Sankranti. There are two inscriptions, one behind a private house dated 997 A.D. of Rajaraja Chola, stating that two officials Punnisyamma and Marayya made a grant of village Tammalopadi to Chavundayya. Another inscription amidst fields is dated 1343 A.D. in Tamil of Ballala III which announces that his great minister Vettarasa Dannayaka granted certain lands to one official, Nambiravi Settiyar.

HEGGUNDA (Nelamangala tq; P:2,127) or ancient 'Pakkunda' of a Hoysala record dated 1115 A.D. is located at the foot of a tall attractive rock, locally called Ramadevarabetta. The village proper has many herostones of which in two, the heroes hold guns. On the top of the hill is an ordinary Sri Rama temple. There is a tall stone post described as Ramadevara Kamba. Lord Rama's sacrificial horse is believed to have been tied to this post by his sons. There are Padukas over the rock described as of Sri Rama. The hill top has been recently electrified. Half way through the hill is an ancient Veerabhadra temple in a rocky cavern with a frontal Mantapa. This is the Mallikarjuna of Hoysala record. On the rock above the entrance is this Tamil record. This temple must have been built by the Cholas as this Hoysala record announces a grant made in the days of Vishnuvardhana (1115 A.D.) by one Kora Gavunda. Another record dated 1152 is of Hoysala Narasimha I, stating that one official Komagavunda granted certain lands to God Mallikarjuna. About 100 feet above this temple is another cave and nearby, many caverns are seen all over the hill. One of them has a well too. Other temples of the village are Anjaneya, Maramma, Basavanna, Ganapati, etc. A ruined empty ancient structure (described as the Channakeshava temple) is now used by the Muslims as a place for prayer. Nearby, visible from the Dobbspet-Urudugere road is another bald hill locally called Bolu Ramadevarabetta. It is to be approached by a flight of steps from the Narasipura village on the other side of the hill. There was Rama temple formerly, the image of which is now installed in a temple near Narasipura called as Topu area.

HONGANUR (Channapatna tq; P:6,280) or 'Punganur' of the inscriptions (six km from Channapatna) was a celebrated Agrahara during the Chola period being called 'Trilokyamadevi - Chaturvedi-mangala'. The place name finds a mention later in a Hoysala record dated 1296 A.D. as Honganur. Under the Gangas, it was a flourishing chief town of Chikka Gangavadi, a district which occupied most of the valley of the Shimsha. A Hoysala record dated 1265 A.D. from Nittur (Malavalli tq) testifies to this statement. The place has temples dedicated to

Nagaswamy, Kodi Bhairava, Anjaneya (new), Lakshmi, Koladamma (near water tank), Gopalakrishna, Maramma, Ishwara (also called Honnaleshwara), etc. The deserted Nagaswamy temple is perhaps of the Ganga times. It has cylindrical pillars with cushions at the top. The back portions of the Garbhagriha are slowly crumbling. Behind the temple are a few Naga stones and in between are found images of Durga, Bhairava, etc. Nearby is a stone Mantapa having Vijayanagara pillars. Beside this temple is the Kodi Bhairava having a seated image of Bhairava with Hoysala features. In the front yard of the temple are a few Bhakta images and an old Bhairava image. Outside the temple are two hero-stones and one of them has only the figure of a monkey. About 300 metres away is the Lakshmi temple outside which is an old Surya image in Ganga style. In the Garbhagriha of the temple is a fine seated image of Lakshmi. Special Poojas are offered here every Friday. There is a circular Shikhara (renovated) over the Garbhagriha. An inscription slab is found built into the steps mentioning the details of a land granted to the temple. Not far away from this temple amidst fields is a dilapidated Shiva temple (ordinary) with a Linga having circular Panipeetha. The Koladamma temple (near tank) is in a bad shape. Inside the Garbhagriha are kept images of Saraswati, Durga, Brahmi, etc. (This could have been a Saptamatrika temple). Outside the temple is a hero-stone and broken pieces of Matrika images. The Gopalakrishna temple of the place has a large compound. It is built in Ganga-Chola style and renovated later in Hoysala and Vijayanagara times. There is a gateway without a tower. The Navaranga has four octagonal pillars. But, the image of Gopala playing on the flute is beautiful, having Vijayanagara features. Inside the Navaranga is a seated image of Vishnu and Alvars. Its entrance has Dwarapalas plastered with mortar. The temple has a spacious inner Prakara. Beside this temple is a small Lakshmi temple in Chola style. The six pillars of the Mantapa bearing Chola inscriptions and the small doorway leading to the temple are interesting. The pillars are round with early types of bell and vase shapes. But the image of the Devi appears to be of the late Vijayanagara times. The first inscription here is dated 1018 A.D. by Rajendra Chola, which begins with a long list of his campaigns and in the end, it concludes by mentioning Punganur alias Trilokya Madevi Chathurvedimangalam in Kelalainadu under Mudigonda Chola Mandala. The second record is a continuation of the first one, also of Rajendra Chola. It announces the grant made before the assembly of Punganur to God Kundai Vannagar Alvar, the land belonging to Somayasayar's son Palaiyan, etc. Near the Anjaneya temple is another inscription badly damaged, dated 1020 A.D. also of Rajendra Chola. Near the Maramma temple is a broken record dated 1160 A.D. mentioning Hoysala Narasimha I.

The Ishwara temple also called Honnaleshwara is another beautiful Chola structure. The entrance of the Mukhamantapa has Dwarapalas in relief and also figures of Gandharvas on either side. The Garbhagriha has a squarish Panipeetha (Ganga style) with a flat headed Shivalinga rising about one foot high. The Navaranga has eight 'ankanas' and its ceiling has finely engraved Dikpalas with a Nataraja in the centre. The pillars here are spherical with corner hoods, tasselled, cylindrical and vase and wheel mouldings and elegantly designed mango drops. Inside the Navaranga are sculptures of Ganesha (of fine Hoysala workmanship) and a Saptamatrika panel also of the Hoysala times. Beside the temple are two herostones and two broken Mahishamardini images (one in Hoysala style) are found. One of the herostones has an inscription dated 1155 A.D. of Narasimha I, and it states that his minister Mallidevadannayaka fought a battle in the Sagunda fort and died heroically. His wife Nagavve installed this herostone. The place has a mosque of recent time. The place has a huge tank.

HOSKOTE (tq.hq; P:17,538), 12 km from Bangalore was a pre-historic centre. According to a copper plate grant dated 1494, given to a Veerashaiva Matha the place was founded by Thamme Gowda, the chief of Sugatur. The place is also noted for a large tank with an embankment which is two miles long, and when full, forms a sheet of water not less than 12 km in circumference. Thammegowda is said to have constructed this tank and by raising an armed force, he annexed places like Anekal, Mulbagal and Punganur (A.P.). His successors ruled till 1638 A.D. (see chapter II). Shortly after, the territory was conquered by the Bijapur army and subsequently conferred as a Jahgir on Shahji, who resided at Bangalore. He had an officer called Yeshwantrao posted here. On the capture of these districts by the Mughal army under Khasim Khan in 1687, they became part of the Sira Province. In 1756, Hoskote was taken by the Mysore army, but was subdued by the Marathas (Peshwa). It changed hands several times until it was finally annexed by Haider Ali in 1761 A.D.

The old fort area has the Avimukteshwara, Varadaraja and the Vithoba temples. The Avimukteshwara is a very large Dravidian structure ascribed to Thammegowda, the chief of Sugatur. It has three cells in a line, the middle cell enshrining a figure of Virabhadra, the one to the right Shivalinga and other to the left Parvati. There is an oblong Ardhamantapa with its entrance having Dwarapalaks. There is a spacious Navaranga with rows and rows of Vijayanagara pillars having very interesting reliefs sculptures depicting Shaiva episodes. Inside the Navaranga are placed impressive sculptures of Ganapati (two handed) and Subrahmanya (with two hands) having early Vijayanagara

features. In front of the temple is a fine Dipasthambha, about 7.5 metres tall with a circular pedestal. It is in the Maratha style. On a pillar to the left of the Mukhamantapa is carved a standing figure of a Bhakta, described as representing the chief Thamma Gowda. A similar figure is also seen on one of the pillars of the Kalyana Mantapa. Behind the temple (outside) was an ashmound and many stone tools had been located. Other temples of the place are Varadaraja, Anjaneya (two), Vithala (Panduranga), Kashi Vishveshwara, Sri Rama etc. The Varadaraja temple has two Garbhagrihas, with the central one having a standing image of late Vijayanagara workmanship and the left cell has the seated image of Devi. The pillars of the Navaranga are in Vijayanagar style (renovated) and have many relief sculptures. It has been said that the temple was renovated around 1830 by the then Tahsildar Biligiri Rao. He is also said to have built the Anjaneya temple (also called Agrahara Anjaneya) near the tank sluice. Another Anjaneya temple in the fort area has a tall image in profile, about one metre height. An unpublished Tamil record is seen near this (pete Anjaneya) temple. This temple which appears to have been renovated recently has a Navaranga having four beautifully carved black stone pillars. It is said that they originally belong to an old Shiva temple of Dravidian style. Some of the relief sculptures here depicting Shiva Purana episodes are of fine quality. Among the interesting are a huntress armed with bow and arrow removing a thorn from one of the legs, Tandaveshvara with Vishnu as a drummer and Brahma and Subrahmanya as attendant musicians, Narasimha as a drummer, Bedara Kannappa, Yama seizing Markandeya, Bhikshatana Shiva resting his right hand on a basket borne on the head of a dwarf and receiving alms from a woman, etc.

The Vithala (Panduranga) temple also has three cells in a row and the central cell has a good image of Vithala about one metre tall, flanked by consorts. Two pillars in the temple are in Vijayanagara style. The deity stands with his two hands placed on the waist. The right cell has figures of Garuda and Ganapathi and the left a figure of Hanuman. The main gate of the fort itself appears to have been used as entrance to the temple, and touching this entrance are remains of fortification. From the records in the possession of the priest of the Vithalaswamy temple, we learn that it was built around the middle of the 17th century by Raghunath Bhavji, Subedar of Hoskote Paragana at the instance of the Peshwa. The village Turugalur (Malur tq) has been granted to the deity as per this record. The place has two Veerashaiva Mathas called Mahantaiah Matha (also called Chilume Matha) and Virattayya Matha. The last mentioned is about 1.5 km outside the town. The former is called 'Chilume' as it has a perennial spring in the

form of well which supplies good drinking water to a portion of the town. The Virattayya Matha is a large building with several sculptured pillars and it is also said to have been constructed by Tammegowda. Behind the Matha is a fine well faced with dressed stone slabs on all sides. In a private garden are a few Masti-stones which differ in some respects from all other such stones in other parts of the old Mysore area. One of them shows a male figure armed with daggers in both hands, the right hand being raised; while a female holds in her left hand a water vessel and the right hand placed on the belly. In the municipal garden is a small building, where many sculptures like a number of Nandis, images of Vishnu, Virabhadra, Ganapati, a Saptamatrika panel, one Masti stone, etc. are preserved. The town also has shrines of Nagareshwara, Maravva, Venugopala, Kalamma (old) etc. The annual Karaga and the Avimukteshwara Jatra are held in April-May (Chaitra-Poornima) when more than 10,000 people gather. There are four mosques in the town. In a private garden near the fort is a Dargah ascribed to Saballi Sab Ali Sab, who is said to have lived about 200 years ago. The Urus here is held during Ramzan. Near this, across the field is a small Hanuman temple with Vijayanagara pillars, and names of many devotees are engraved on them such as Appaji, Muddamma, Gopali, Chikkamuddappa, Nagisetti, Ballappa, etc. There is also an old temple tank here. Another Dargah situated near the old mosque in the town is ascribed to Sailab Ali Shah and the Urus is held in the month of Bakrid.

HULKUDIBETTA (Dodballapur tq) situated at a distance of four km from Doddabelavangala is to be approached by foot from Lingapura village (two km). The earliest reference to the hill is found in a Hoysala record over the same hill dated 1115 A.D. by Vishnuvardhana as 'Purkodi'. In a record of later period (1367 A.D.), from Aralummallige the place is mentioned as 'Hulukadi', being a headquarters of Nadu, ruled by Bummara Kotagauda in that year. The flat tall hill has a Veerabhadra temple. It is built inside a natural cave having a narrow entrance where one has to slowly enter by crawling for a short distance and then the cave widens into a big hall. This is used as Navaranga with a separate sanctum inside. The Veerabhadra image inside is about one metre tall. Beside this cave, outside, is a small shrine of Bhadrakali. In the hill ranges near the village Madeshwara is a Shiva temple, now dilapidated with a huge Nandi. There is a Tamil inscription over a rock nearby dated 1115 A.D. which mentions that king Vishnuvardhana permitted one Pannabatta, son of Pennabatta to worship god Mudishwaram Mahadevar situated on the eastern peak of the hill at 'Purkodi' under Mannainad and richly endowed it. There is also a choultry for a comfortable stay near the Hulkudi hill. The hill has fortifications around. Near the Veerabhadra temple is a small pond

which provides the drinking water. People offer special Poojas here on every Tuesday and Friday. *Doddabelavangala* (P:2,030), a hobli centre, was perhaps an important place under the Gangas. Behind the Government Junior College is a renovated temple of Chennigaraya. A few hero-stones are found outside the temple. Nearby, in a field is a hero-stone with inscription dated 880 A.D. by the Ganga King Mahendra announcing that the king cut into pieces two persons, Aradare Odeya and Chikka Kakamose, in a battle and the rest of the record is lost. One more broken Ganga record near the Chennigaraya temple is unpublished. In the neighbouring social forestry park near the Junior college are found two hero-stones, one image of Mahishamardini and one Mahasati stone. In the village proper are seen temples of Madduramma and Ishwara (renovated). The place has a mosque.

HULIKAL (Magadi tq; P:2,150), situated at a distance of 29 km from Tumkur is located at an elevated place overlooking a hill, called Hulikal Ramadevara betta. Locally, it is said that the place was founded around 1310 A.D. by Ballala III and a traditional story is also narrated. Accordingly, a Sanyasi (Guruchitta ?) who had gained the prince's favour, lived at the foot of the adjacent hill called Ramalinga Betta. On a certain day, one of the holy man's bullocks attacked a tiger haunting the area. The King considered it a happy omen and ordered the hill to be fortified, naming it in memory of the incident 'Huli-kollu'. It subsequently came into the possession of Baiche Gowda of Korategere, whose decendants held it as tributaries of the Mysore kings. The chief was expelled by Tipu Sultan and the place was annexed to Mysore. The place, it is said, had fortifications around the village but stray remains of walls can be seen now. The place has a number of ruined temples and Mantapas. The Palegar's house is a good stone structure. It has temples of Janardana (which has a four handed image of Hoysala times), the Mandiyamma, the Kollapuradamma, the Veerabhadra (which is about 300 years old), the Sarveshwara, Anjaneya and another Shiva temple, perhaps the one called Sangameshwara by Hayavadana Rao. The Anjaneya temple has an inscription near it which is completely worn out. The Sarveshwara temple was long hidden under fortification and was cleared about 50 or 60 years ago. It appears to be a Ganga structure, has a piece of Saptramatrika panel in it and its doorway has two fine dancing girls engraved. There is a Gadduge of Guruchittaradhya, a structure in Vijayanagara style and there is a hero-stone in its front. It is not clear whether this person is the same as one Guruchitta Odeya mentioned in records from nearby Ramadevarabetta. *Ramadevarabetta* (3 km from Hulikal) is to be approached by foot from Hulikal or by a diversion road via Sugganahalli-Virupapura. The latter place is motorable and the road reaches till the foot of the hill. One has to

climb the short rocky hill by an irregular path for a distance of one km. The hill is under Virupapura revenue village. Over the hill is a spacious temple enclosed by an outer wall having a gateway with a Rayagopura, perhaps added during the Vijayanagara period. The temple must have been originally built by the Gangas as several Hoysala records found here just mention the grants made to the existing Hulikal-Ramanatha temple. The temple is on a one-metre high platform. The Garbhagriha is squarish and has a Kadambanagara Shikhara. Inside the Garbhagriha is a crude stone Linga also called as 'Marula Linga' described as made of sand. The Navaranga has many cylindrical and polygonal pillars in Ganga-Hoysala style. The outer Mantapa has pillars in Vijayanagara style with most of them having fine relief sculptures. On the outer wall an inscription in Hoysala characters announces land grants made to Gangi Odeya, son of Guruchittadeva Odeya by Gurupa, son of Bachajeeya, the Sthanika of the temple. One more record on a rock beside the climbing path is of Hoysala Ballala III stating that some grants were made by the king to the god Ramanathadeva of Hulikal. Nearby are many other fragmentary inscriptions, all of the Hoysala period and one of them repeatedly mentions one Guru Chittadeva Odeya. The special Utsavas at Ramadeva temple are held during Kartika (on Mondays). Around the hill quarrying is being carried out, and in due course, this will become a threat to the monument. One can see the Shivaganga hills almost facing this hill at a considerable distance (12 km). Shivaganga, according to local tradition is Kashi of the South, and the Rameshwara hill as the Rameshwara of the North. Down below, to the south of the hill is Virupapura with a considerable population. On the slope of the Rameshwara hill here is the Siddilugallu Rudra temple and here is an image of Virabhadra 1.25 metre tall being worshipped. The part of the huge boulder split by lightning reclines on the temple. It is said that amidst the nearby fields were ashmounds of the pre-historic period and bones, pottery, etc. were formerly seen. On the way to Sugganahalli, at Honnapura, inside a private compound is an unpublished inscription having Vijayanagara characters.

IGGALUR (Channapatna tq; P:2,606) is the last village (19 km from Channapatna) on the borders of the neighbouring Maddur taluk. The place is on the left bank of the Shimsha river and an irrigation project is underway here. The place name is referred as 'Iggaluru' in a hero-stone of the 12th century from the same place. The place has temples dedicated to Chikkamma, Basaveshwara, Konnamma, Anjaneya, Shambhulinga, Devamma, Siddheshwara, Someshwara, Beerappa, etc. The Basaveshwara temple is perhaps of the Chola times. The Siddeshwara temple has a small Shivalinga and an image of Vijayanagara times.

Inside the Navaranga are found three Ganga pillars. There is an image of Surya and one Saptamatrika panel. This is a completely renovated temple. Near the Basavanna and Anjaneya temples there are 12 hero-stones, all of very great height. Near the Devamma temple, there are many hero-stones. One more hero-stone near the Shambhulinga temple has a damaged inscriptions of Bukka II stating that one official Hariyappa Odeyar was ruling Iggalur and the rest of the record is defaced. On another stone there is a Hoysala record dated 1176 (1179 ?) A.D. speaking of the death of many heroes from Iggalur. The damaged temple has pillars of Ganga style and images of Surya, Bhairava, Ganapathi, etc. An oil press (gana) here also has an inscription. There is a Someshwara temple on the river bank. Hero-stones are found in many other spots in the village to indicate its political importance in ancient times.

ISTUR (Dodballapur tq; P:773) located on the fag end of the northern bank (12 km from Dodballapur) of the huge tank of Kanaswadi or Madhure appears to be an ancient place. In the outskirts of the village is an ancient temple locally called Neelakantheshwara, perhaps originally of the Ganga times. The Garbhagriha is squarish with a typical Kadambanagara Shikhara. Inside the temple are sculptures of Surya, Vishnu, Ganesha and Mahishamardini (all having early features). There is just an Ardhamantapa and an outer Mantapa, perhaps added later by the Vijayanagara rulers. The village proper has temples of Kodandarama, Anjaneya, Kabbalamma and Basavanna. Near the Kabbalamma temple is a Hoysala record dated 1306 A.D. by Ballala III announcing several grants made to carpenters, goldsmiths, blacksmiths and all the Vira Panchalas belonging to the Japigu Matha of the Hiriya Kala Matha of Dwarasamudra. The record also mentions a copper plate granted with details of several taxes being levied. *Kadanur* (P:1,204) situated on the east bank of the Madhure tank (five km from Istur and 8km from Dodballapur) can be approached from here. The place name is found mentioned as Kadanur in the Hanabe sime in a record dated 1531 A.D. from the same place. The village is noted for a huge temple of Channakeshava, perhaps of the Vijayanagara times. The temple bears a spacious Navaranga and Mukhamantapa in Vijayanagara style. The Garbhagriha has a fine Dravida Shikhara with a standing image of Channakeshava having all the attributes with Vijayanagara features. The Navaranga has eight Ankanas with square Dravidian pillas and a Bhuvaneshwari in the ceiling. The Mukhamantapa has 36 well carved out square pillars having beautiful and very interesting relief sculptures depicting both mythological and social themes. Inside the Navaranga is placed a two handed Ishwara image in Ganga style. *Doddahejjaji I* (P:992 four km from Istur has temples dedicated to Channakeshava, Ishwara,

(new), Maramma, Veerabhadra (new), Patalamma and Anjaneya (two). The Channakeshava temple is in a ruined state with early Vijayanagara features. Near the Anjaneya temple is a Basava and a beautiful broken image of Veerabhadra.

JALAMANGALA (Ramanagaram tq; P:2,587) situated at a distance of 16 km from Ramanagaram was earlier called Ankanakote. Overlooking the village is a tall rocky hillock crowned with a later Vijayanagara temple of Lakshmi-Narayana. The hill is traditionally called Annappana Kalludurga, Narayanagiri etc. The hill, which can be climbed by an irregular foot-path has fortifications allround ascribed to one Annappanayaka, a local chief, who is said to have ruled this region around 16th century A.D. Atop the hillock is also a small pond. The village proper has temples dedicated to Someshwara, Narayanaswamy, Kenchalamma, Maramma, Muneshwara, etc. The Someshwara temple at the entrance of the village is a compact structure with a Garbhagriha, an Ardhamantapa and a Navaranga. The pillars of the Navaranga are in Vijayanagara style. There is an inscription slab built into the roof of the temple which is very much damaged. This record is dated 1355 A.D. and mentions the names Bukkanna Odeyar and another Nayaka (name not clear) making some grants. The record also mentions the names Kamparya and Ankanna jiyagauda, the latter being a local chief who is referred frequently by the people of Jalamangala. Facing this temple is another beautiful empty miniature temple model with a typical Dravidian Shikhara. Outside the temple, to the right amidst fields are two hero-stones and one of them depicts a hero fighting with a tiger. Behind the Someshwara temple, amidst fields is an inscription and a Mahasati stone. The record having Vijayanagara letters is badly damaged, tries to record an endowment made to Kalikadevaru (or Kalidevaru) and also mentions the name of a priest Savana Bhatta. Near this temple is a broken pillar having a single line engraving 'Hoysala Shairawan'.

The Narayanaswamy temple inside the village is perhaps of the Kempegauda's times. The temple has three Garbhagrihas in a row with the central one having an image of standing Lakshminarayan with a fine bright image of Lakshmi (standing). It is shaded by a seven-hooded Shesha. Cells to the right has a standing Veerajaneya image in profile and to the left an image of Yoganandishwara. All these images are in Mysore style. There is also a rectangular Navaranga having small images of Suryanarayana (recent), Nandi, Parvati, Subrahmanya, Vighneshwara etc. There is also a beautiful bronze Garuda vahana. At the foot of the Anjaneya image, some neolithic tools are placed. Within the same village limits, two km from the local school, in a private land is an unpublished stone inscription.

DODDAGANGAVADI (Ramanagaram tq; P:1,699) situated on a left deviation road after Shanubhoganahalli (15 km from Ramanagaram), appears to be an ancient place. The place name is found mentioned as Hiriya Gangavadi in a record dated 1294 A.D. by Hoysala Ballala II from the same place. The place has temples dedicated to Ishwara, Anjaneya, Gopalaswamy, Maramma, etc. The Anjaneya temple built originally in early Vijayanagara style is now being completely renovated. Interestingly, the image of Anjaneya has some writings in Vijayanagara style. To a side of the Navaranga is a hero-stone having inscription. This record dated 1294 A.D. by Hoysala Ballala II announces that one official Ketanna, son of Balahari of Hiriya Gangavadi, died fighting while releasing the cows from the army of Ramanathadeva. The Gopalaswamy temple inside the village has been very rudely renovated. It has a frontal Mantapa with two octogonal Vijayanagara pillars and it is surrounded by a heap of sand mound which may contain many antiquities. The Garbhagriha, has a standing image of Gopalakrishna with a flute, having early Vijayanagara features. In front of the Garbhagriha is a small Ardhamantapa. There is a renovated brick and Mortar Shikhara over the former. *kutagal* (3 km from Shanubhoganahalli; P:2,278) situated at the foot of a rugged rocky hillock is a beautiful spot. The place name is attributed to the tall twin-hills having many tall rocks on them. Two twin tall rocks appear to be a tall single pillar from certain distant angles. Locally people call them as 'Agasa' and 'Agasagitti' rocks and also narrate a love story ending in separation and later turning into rocks by the blessings of a saint. It is said that one Thimmappa Nayaka a feudatory was ruling over this area around 1530 A.D. He may be the same as Bhandarada Timmappa Nayaka, ancestor of the Channapatna chief. To climb the hillock there is an irregular foot path with a steep flight of steps. After reaching the top of the hill; there is deviation to the right leading to another flat hillock where is the temple of Thimmappa (Venkataramana) built in Mysore style. It has a Garbhagriha, an Ardhamantapa and a Navaranga having pillars in Mysore style. This is the family deity of many Vokkaligas of Ramanagaram tq and of Shimoga district. In front of the temple there are remains of a fortification. Beside the temple is a stone pond. Jatra is held on last Saturday of Shravana. Behind this is another rocky hillock locally called Goligallu or Kutagallu having three rocks and the central one is very tall with a cavern like formation. Bears dwell in these hill ranges. Facing the temple, at a distance is another tall rock over which is a tank, Chakratirtha, into which water always gushes out from a spring below, forming a whirl. Also visible from here is the Talavadi hill (one km), having a stone Mantapa atop and the remains of a fort. To the south-west, at a distance, also seen is the Krishnagiri hill. Below the hill, in a field, is an inscription, probably dated 1530 A.D. announcing some grants to

God Someshwara of Ibbelakihalli in Kelalenad by one official Singarasayya under the orders of Thimmappa Nayaka. The village Pilanahalli (perhaps the present Kutagal) is also mentioned. The village proper has temples of Anjaneya, Venkataramana etc. *Krishnagiri* (3 km on the deviation from Shanubhoganahalli) nearby also has a small hillock with profuse brush wood growth. There is no regular route to climb this hill. One has to reach the foot of the hill by trekking a distance of four km from Kyasapura or Makali. Over the hillock is a rock crevice in which a rudely carved relief image called Krishnaswamy is seen. The projecting rock besides this is given the shape of a temple by providing pillars and railings of iron bars. The Jatra takes place on the last saturday of Shravana when about 5,000 people assemble. There is also a tank to be reached by a regular steps nearby. Atop the hill further are two foot-prints carved on a rock.

KABBAL (Kanakapura tq; P:1,930), a border village in the taluk (14 km from Kanakapura) is noted for a vertical steep hill resembling a Shivalinga. The place is mentioned as Kabbahala in Hoysala record by Ballala III from the same place. At the foot of the hill is the village with a temple locally called Kabbalamma. It appears to have been a flourishing marketing centre in those times. The deity here is referred as 'Kalikadevi' in a Vijayanagara record from the same place. This temple is an ordinary structure in Vijayanagara style with square pillars without any figures. The Garbhagriha has an ordinary brick and mortar Shikhara of recent times. Besides this is a Basaveshwara temple (modern). The Jatra of Kabbalamma is held during Shivaratri for a span of one week when more than 20,000 people assemble. Special Poojas are offered on every Tuesday and Friday when on an average, 500 people visit the temple. Facing the temple is a long Konda (pit) where fire-walking ritual is held during the Jatra. Adjacent to this in an enclosure having two hero-stones, also being worshipped by devotees and both have inscriptions. On the first hero-stone is a record dated 1291 A.D. by Ballala III which states that one Sahuranna, son of Somagaunda of Kabbala died while fighting with robbers on his return from Haniyur Jatra. The second hero-stone has an inscription which announces several grants made by Pratapa Devaraya of Vijayanagara before goddess Kalikadevi to the Veerapanchalas belonging to different crafts. To the north of the temple is a Bhairava shrine which has two masks described as of Kenchanna and Kariyanna. It has a Prakara and a small Mukhamantapa. Above the tall vertical hill are located an old Bhimeshwara temple, a grannery, Magazine house, a small pond, etc. To climb the hill one can use the regular steps as well as footpath having severe gradient. In the middle of the hill is a small cavern being converted into a temple enshrining an image of God Srinivasa, measuring about half metre in height. Above the rocky ceiling is a

Shikhara and there are two ponds within the precincts of this temple. The top-most portion of the hill has one more pond. The hill has fortifications all round. It was used as a dungeon for political prisoners by Mysore rulers and Prince Chamaraja VII was confined to this place by Dalvayi Devarajayya and the prince died here in 1734. Haider too had confined many prisoners here and Murarrao Ghorpade of Gutti was also confined to this place and was killed in 1779. Tipu changed the name of the place as Jafferabad. Viewing from this hill in the evening, one can undergo sublime experience of enjoying the enchanting scenes including green fields, the gold coated horizon, etc. If necessary, amenities are further provided, this can become a lovely hillstation in the district.

KALYA (Magadi tq; P:1,418), located in a valley surrounded by hills, is an ancient place. The place name is mentioned as 'Kalleha' or 'Kaleya' in several inscriptions from the same place. This was the ancient Kalavatipattana a Buddhist centre. The place was a celebrated centre of the Buddhists, Jainas, Vaishnavas and Veerashaivas. The village proper has temples of Hanumantha (renovated), Maramma, etc. The Kalleshwara Matha situated on way to the hill to the west of the village is near a natural pond. It is a fine picnic spot also. The structure has a court yard and a vast cave under a rock shelter. The Kalideva temple on the hill slope is in a large cave shelter. The vast hall-like cave has images of Ganapathi (crude), head of either Tirthankara or Buddha (called as 'Kukkalamma'), images of Surya, Yakshi Padmavathi, etc. Outside this is a flat square broken slab identified as the Gadduge of Palkurike Someshwara. He was a great Veerashaiva scholar, who, according to Channabasava Purana died at this place. A great Veerashaiva saintly lady called Sarvashile Chennamma lived here, and Someshwara had come to meet her. (see chapter XV). On the rock outside the temple are two inscriptions. Atop the hill is a 20 metre tall prominent rock extending its shadow below which over 100 people at a time can be accommodated. Nearby, at a distance is shown another small hillock called Volagada Are, where it is said, musical sounds of the Volaga troupe is heard from the rock during Shivaratri. The Kalleshwara temple and the village proper has many inscriptions. The earliest of these is one dated 1341 A.D. found in a field by Hoysala Ballala III announcing certain grants made by the king to the Virapanchalas of Hulleyanahalli in Hullenahallinad. The famous record of emperor Bukka I of Vijayanagara, found amidst fields is dated 1368 A.D. and it announces the king's efforts in bringing about Jaina-Srivaishnava reconciliation after a serious feud between the two resulting in bloodshed. This record is also copied at Shravanabelagola. In front of the Anjaneya temple below the hill is

one more inscription dated 1562 A.D. by one Ramarajadeva and Sada-shivaraya. On a rock near the Kalleshwara temple is a record dated 1531 A.D. of Achuta Raya of Vijayanagara making some grants to God Kalleshwara through his brother-in-law's son Singa Raja Odeyar. A much worn out Kannada inscription (unpublished) in 8th Century characters is to be seen on a boulder to the left of the entrance to the Kalleshwara Matha. The place once had a Basti but now there is a coudung pit in its site. Near the school is a Teerthankara image with 14th century features and a herostone engraved with a figure of a hero killing a tiger. Outside the village is a tall rock called Adukallu with peculiar shape facing which is a tall Garudasthambha, about ten metres high (This is wrongly called a Manasthambha).

KANAKAPURA (tq hq; P:30,161) situated to the (56 km from Bangalore) South of Bangalore is on the right bank of the river Arkavati. The place was originally under the Gangas and later under the Cholas, who administered it as a part of Kilalainad. Later, the Hoysalas made it a major headquarters of a province ('sime'). Its name was changed as Kanakapura from its original Kanakanahalli. But earlier it is mentioned as 'Kanikaranahalli' in two Hoysala records dated 1319 and 1317 A.D. from Hachchalu and Nyakanahalli (Kanakapura tq) villages respectively. Even a recent record dated 1662 A.D. by Mysore rulers from Malagala also mention the place as 'Kanikaranahalli' being the headquarters of a 'sime'. The local people universally call it as 'Kanikaranahalli', which is otherwise corrupted as Kankanahalli, says Buchanan. He further says Kanikaranahalli has a Tamil origin - 'Kani + Karna' or 'Kanikara' signifies a proprietor of land. 'Kanikara' literally means an accountant (Karanika) or a teller of fortune. The fort here is said to have been erected by Jagadeva Raya, the chief of Channapatna. The remains of the fort can be now seen near the Arkavati bridge. The town was twice burns or laid waste by Tipu Sultan to prevent its being of use to the British army on their march to Shrirangapattana. The place was conquered by Mysore rulers in 1630 A.D.

The place has temples dedicated to Ranganatha, Valakotamma, Kodandarama, Anjaneya (two), etc. The Ranganatha temple is a huge structure with a spacious inner Prakara and a gateway having a Rayagopura. Over the Mukhamantapa along the *hara* are niches enshrining stucco images representing Dashavatara. The pillars of this Mantapa are in Vijayanagara style with a cell to the right having images of Rama, Lakshmana and Seetha. Facing this is a shrine with a seated image of Anjaneya. The Navaranga has a seated image of Vishnu with attributes like Shankha, Chakra, Gada and Abhaya. Perhaps, this must have been the main deity as it is locally said that the present image of Srinivasa was installed as the original image was broken. The central garbhagriha has a Shala Shikhara. There is an Ardhmantapa

having niches without images. Beside the main *sanctum* is another cell outside to the right having a recent image of Ranganatha. To the left of the main temple is another shrine of a Padmavati with a small Ardhamantapa and a Navaranga. The annual Jatra is held for a span of nine days beginning from Ugadi, when a cattle fair is also held. The Ganesha temple is an ordinary square structure having an image in Vijayanagara style. In front of this is a modern Kalyanamantapa. The Kodandarama temple is also an ordinary structure in Vijayanagar style. The Garbhagriha has a brick and mortar Shikhara. There is an open Mukhamantapa in front of the spacious Navaranga. Facing this temple is the Kote Anjaneya, a small structure. The Kenkeramma temple is about 200 years old with a huge compound. The deity is regarded as Gramadevate, will have special attraction for the devotees during its Jatra held for a week after Ugadi when about 5000 people assemble. Nearby is another Anjaneya temple whose image is believed to have been installed by Vyasateertha. The Valakotamma, another temple of the village deity has an image resembling Durga. The place has one Veerashaiva Matha called Degula Matha. It has a stone inscription dated 1667 of Devaraja Wodeyar of Mysore, announcing certain grants made in the Virupasamudra village by one Timmamma, mother of a Dalavayi to the Matha. The place has three mosques and the Jamia mosque inside the town is old, perhaps of Tipu's time. There are three Dargahs one ascribed to Hazrath Syed Yakhub Ali, who is said to have lived here about 200 years ago. The Urus is held at this Dargah during the month of Bakrid when more than 5,000 people assemble. The second Dargah is ascribed to Kambli Peer and the Urus is held during Ramzan. There is also one more Dargah ascribed to Khan Khan Sab, an official perhaps of Tipu's times and the Urus is held here during Ramzan. The place has a Roman Catholic church locally called the St. Rita's built in 1964. Tipu was running a huge workshop at Kanakapura with a steel foundry. The place has a Government Silk Filature Factory founded in 1943. The Rural College here is a good memorial to noted Gandhian constructive worker S. Kariyappa. *Malagala* (two km from Kanakapura) situated across the Arkavati river (now within Municipal limits) has a huge temple of Mahadeshwara with a spacious Navaranga, two Ardhamantapas and a Garbhagriha. Over the Garbhagriha is a brick and mortar Shikhara with many stucco images. The pillars of the Navaranga are in later Vijayanagara style. This temple is older than those in Kanakapura proper. To the left of the main temple is a separate modern shrine of Parvati. Outside the temple are two inscriptions. One damaged record dated 1375 A.D. of Bukkaraya Odeya's son Harihara Odeya announces one Mahasamanta Dodda Kallimaya Nayaka making some grants to the temple. The second record dated 1662 of Devaraja Wodeyar of Mysore records rich grants for the maintenance and car festival at the temple of Mahadeshwara and it also mentions 'Kanikaranahalli', obviously referring to Kanakapura. The

annual Jatra and the car festival is held during Chaitra. There is also a Sidikamba in wood. Other temples of the place are Morasandamma (Gramadevata) and one more small shrine of Mahadeshwara. *Kallahalli* (five km from Kanakapura) is to be approached by a deviation road to the left from the Kanakapura-Bangalore road. The place is noted for its huge Srinivasa temple built in Vijayanagara style. The Garbhagriha has a standing image of Srinivasa (about two metres tall). There is a brick and mortar Shikhara over it. There is a spacious Navaranga in front of the Ardhamantapa with plain Vijayanagara pillars. The annual Jatra and car festival is held during Magha Poornima when more than 15 to 20,000 people assemble. The village also has an Anjaneya temple. There is also a choultry managed by the Dharmasthala trust.

KENGAL (Channapatna tq) located on the Bangalore Mysore road (3 km from Channapatna) is under Vandaraguppe village. This sacred place has a Hanumantharaya temple renovated with dressed stone by the efforts of Kengal Hanumanthaiya. Since the image of Anjaneya is sculptured in red granite or 'Kengal' the place came to be called with that name. The image is supposed to have been consecrated by Saint Vyasatirtha. The images of Rama, Sita and Lakshmana are enshrined in it. A beautiful garden is raised in front of the temple. Another interesting object here is the water tank built in the form of club, Hunuman's weapon. There are choultries for the convenience of the pilgrims and for holding marriages. A famous cattle fair is held every year. There is also a Horticultural Farm here. The village proper has temples dedicated to Venkataramana, Shanidevaru, etc. The place is also approachable by train as there is a station called Hanumantarayana Gudi.

KONDRAHALLI (Hoskote tq; P:315) situated at a distance of 18 km from Hoskote is an ancient town ruled by the Pallavas, the Gangas and the Cholas. In the outskirts of the village in a quiet surroundings is an ancient temple of Dharmeshwara. It is described as the site of Yakshaprashna episode of epic Mahabharata. The temple is an old structure, perhaps of the Chola times. In the Prakara is an inscription of the Chola King Rajamahendra dated 1065 which announces that one official Kanavayyen Irugayyan of Nondukolli (Nandgudi) in Kaivaranadu of Vijaiarajendra Mandalam built the temple of Somisvaran and richly endowed it. It must be this Dharmeshwara temple itself. According to tradition also echoed in a copper plate dated 1410 (Ht 34), the Linga was set up by the Pandava Dharmaraja. The Garbhagriha faces South though the temple faces East. There are three cells in a line, and middle cell with an Ardhamantapa has the Linga, the left cell has the image of Parvati and the right having Ganesha. The two pillars in the Navaranga are cylindrical and have relief sculptures.

At the entrance to the Ardhamantapa are Dwarapalakas, to the right stands Durga (half a metre tall) and to the left Bhairava (one metre tall) having Ganga features. The Navaranga has been renovated by the Vijayanagara rulers, the four pillars in the Navaranga having the 'yali' motifs. The South-east and South-west pillars have some interesting sculptures relating to Yaksha Prashna episode. On the east face of the south-east pillar, the lowest panel shows Dharmaraja as talking to Yaksha seated on the top of a tree. On the middle panel are Bhima and Arjuna and on the top Nakula and Sahadeva. The south face of the pillar, at the lowest panel is shown Dharmaraja standing in front of the Linga, canopied by the hood of a cobra, representing perhaps the consecration of the Linga by him. In the centre is a well with three figures, identifiable as Arjuna, Nakula and Sahadeva lying near it and Dharmaraja standing closeby, and on the top Bhima is seen lying. The south-western pillar has two Rishis seated around fire on the lower panel. The Navaranga has a large flat ceiling with a lotus engraved in the centre and figures of the Ashtadikpalas around it. Inside the Navaranga is a standing image of Surya in Vijayanagara style. The stone slabs carpeted into the Navaranga have several names of Bahktas engraved on them. Nearby is a beautiful pond, its westweir having an old Tamil record dated 950 A.D. of the Nolambas, mentioning that one Iriya Nolambadhiraja made grants to a Gavunda of Nandigoli (Nandgudi) and also ordering him to look after the management of all the temple endowments in the Kaivaranad and also Nekkundinad and to be the ruler of towns. *Nelavagilu* (P:291) situated at a distance of two km from Kondrahalli has an old Ishwara temple of antiquity. There are two hero-stones outside the temple, one depicting a hero fighting against a hog. There is an inscription behind this temple dated 1566 A.D. of the days of Sadashivaraya of Vijayanagar, announcing the grant of Dasarahalli otherwise called Devanapura by Tammappa Gauda of Sugatur. The place also has temples of Anjaneya and Ranganatha.

KOORANGERE BETTA (Channapatna tq; 8 km from Channapatna) is to be approached from a deviation road before Mudigere via, Bilikere (3 km from Mudigere). The hill has a metalled road recently laid by private efforts easily motorable upto the hill-top. There is a Kalyana Mantapa at the entrance of the first flat area of the hill. This choultry has all the amenities for a comfortable stay. There is a Hanuman temple near it. At the top-most point of the hill, there is a renovated temple of Narasimha and hence the hill is popularly called Narasimha-devarabetta. The temple has been totally renovated, keeping in tune with tradition. The Garbhagriha has a renovated Dravidian Shikhara having some beautiful cement images. Inside the Garbhagriha is a tall square pillar having a relief sculpture of Narasimha in the centre.

This appears to be in Vijayanagara style. The outer Prakara of the temple has been levelled and maintained well. Standing over this top most point of the hill (about 1000 feet tall) one can enjoy witnessing far off places like the Marchanahalli tank, Thippur tank, Nunnur hill and the Garkahalli hills etc. The hill is full of foxes, peacocks and deers. This is a fine hill resort in the district being very close to Channapatna.

KUDLUR (Channapatna tq; P:3,914) or Kudalur of the several Chola inscriptions from the same place was a celebrated town under the Cholas being called Rajaraja Chaturvedimangalam, an Agrahara. The place is on the bank of the river Kanva and is on the way to another ancient Chola town Malurpatna. In 1767 Haider Ali donated this place as an Inam to Fakir Syed Muhammad Aqil Shah Khadri. The place has temples dedicated to Chialamma, Sri Rama, Mangaleshwara, Narasimha, Malavallamma, Masanamma, Mugamma, Padathamma, Anjaneya, Ganapati, Karichallamma, etc. The Chialamma shrine is a small structure with Ganga pillars. Outside this temple are two well carved out hero-stones. The main deity is Lakshmi having only two hands. The Rama temple has a neglected appearance with cracked walls. An image of Vishnu (about 1.6 metres tall) in Ganga style has attributes of Abhaya, Prayoga chakra, Shankha and Katihasta is seen in its compound. There is a smaller image of Vishnu also. The Navaranga has been renovated in the Vijayanagara times. There are three Tamil inscriptions here and one more on the wall. In the first record dated 1200 A.D. the deity has been referred as Manavalaraman installed by one individual Suriya Sauriya Pandita. In the second record also dated 1200 A.D. one official Tirumalapadi Rajasingan seems to have granted lands for a Matha in connection with the temple Sarkunarama Perumal at Kudalur. The last record here is dated 1232 A.D. is an endowment granted to one Gamunda for holding the office. Another inscription engraved on the south side of the entrance to the east is dated circa 1180 A.D. and speaks of Hoysala king Ballala II. A Kannada record here dated 1828 speaks of donation of a coconut garden to the temple by a lady from Kanakenahally. The annual car festival is held on the Sri Ramanavami day.

The Mangaleshwara temple is situated about hundred metres to the north-east of Sri Rama temple. It is a ruined temple having a Garbhagriha, an Ardhamantapa and a Navaranga with roughly worked pillars. The numerous inscriptions at this temple suggest that it must have been built by the Gangas as the Chola records repeatedly announce making grants to the already existing Mangaleshwara temple. The Linga inside the Garbhagriha is very tall and rises from a tall square

Panipeetha with Ganga features. To the right of the main Sanctum is a cell having one more Linga and an image of Chamundi seated on a lion also having Ganga features. Nearby, in a small shrine of Sri Rangadamma is an ancient Bhairava image. There is a pond near this temple near which are Chola style images of Chandrashekhara, Durgi (eight hands) and two huge Shivalingas. According to a Chola record dated about 1200 A.D. Chandrashekhara image had been installed in the Mangaleshwara temple at Kudalur alias Raja Raja Chaturvedi Mangalam in Kilalainadu. One more record dated 1305 A.D. is a Hoysala ('Yadava') grant to God Vallalisvaram (Mangaleshwara) of Kudalur. The Basaveshwara shrine nearby has many sculptures like Durga (standing), another Durga standing in front of a Mahisha, Brahmi and Mahisha Mardini inside the shrine. Near a government fair price shop are two icons of Durga and Surya, considerably old. In front of the Chowdeshwari temple are two hero-stones, one of them engraved with a huge figure holding a severed head in one of the hands. On the main road, running in front of the Narasimha temple a series of hero-stones and one inscription stone are noticed. This record dated 1767 is by Haider Ali Khan, already noted. Some hero-stones are fixed in foundations of old houses. Outside the Narasimha temple to a side is a small shrine of Gundamma (perhaps, Bhuvaneshwari) and near this, a two-handed male sculpture is seen. Facing this is a Lakshmi temple having fine wooden arches with excellent carvings on them. This must have been a later Vijayanagara structure, about 200 years old. Many Chola bronzes were located here, and they are in the custody of the State Archaeological Department. They include Narataja, Shiva, Parvati, etc.

KUDUR (Magadi tq; P:5,200) situated at a distance of 30 km from Magadi is a hobli headquarters. It was the headquarters of Bhairavadurga tq during the early 19th Century. The place appears to be a recent one. The Antaraganga is an interesting monument here. It is a tank with small shrines in a row on either side. The shrines have images like Shanmukha, Lakshmi, Veerabhadra, Bhairava, Anjaneya, etc. There is a belief that items left floating in the Patalaganga at the Shivaganga hills reach this tank. The Lakshmi temple of the town also called Kuduramma is perhaps an old Shiva temple. It was built in Angirasa Samvatsara (c 1692 A.D.) in the days of Chikkadevaraja Wodeyar by one Gavunda, the sculptor being Balapura Viranna. In the outskirts of the village is a tall rocky hill which earlier had a fortification and is therefore called Bhairavadurga, perhaps of the Kempegowda's times. Half way through the hill is a Bhairava temple, which is a cave formed below a rock shelter, which has been covered with an enclosure and three mantapas. There is a flight of steps leading to this spot. There is also a small pond. Below the hill, under a huge banyan tree is an

Utsava Mantapa and a choultry where marriages are held. The place has a recently built mosque. Other temples of the place are the Lakshminarayana and the Anjaneya.

KUNDANA (Devanahalli tq; P:975) a place situated (10 km from Devanahalli) at the foot of a prominent captivating hillock named after the place. To reach this flat-topped hill about 100 metres high, one has to walk through an irregular route. On way to the hill, there are four gateways mostly of the late Vijayanagara Palegar period. The hill-top is about 100 metres long and 50 metres wide and oval in shape. Here is a natural stone pond, a temple of Chennarayaswamy of Channakeshava, facing east, a number of old type stone foundations and a stone pillar, about six metres high with a square bottom, an octagonal shaft and a roundish top. Though there is a view that this was Kundana, capital of Hoysala Ramanatha, it is highly doubtful as there is not even a single evidence to show its Hoysala connections. The temple of Channekeshava has a front hall with a low roofed cave about 10 feet square. After this is one more hall (visible from the entrance) where the main deity of Janardana (about two feet tall) with two consorts are installed. It is of Palegar or post-Vijayanagara workmanship. Above the Garbhagriha is a natural rocky shikhara. In front of it is a small Anjaneya temple (modern). The village proper has temples of Gangamma, Basavanna, Ishwara, Durgamma, Pillekamma, etc. The place has a mosque called Guddada Masidi.

LAKKONDAHALLI (Hoskote tq; P:1,232) situated at a distance of six km from Hoskote is mentioned as Lakkagondanahalli in Hullurnad in a record dated 1380 A.D. from the same place. The place is noted for two old temples Banneshwara and Venkataramana. The Banneshwara temple has a squarish Garbhagriha and a renovated Shikhara over it. The temple is built in Ganga-Chola style. After the Garbhagriha is a vestibule leading to a Navaranga perhaps added by the Vijayanagara rulers. The pillars of the Navaranga have fine relief sculptures. Facing this, at a distance, is a detached Mantapa having cylindrical pillars with Ganga features. Nearby is the local Banneshwara tank having on its bank a shrine with Maheswaramma and Patalamma images installed in it. The Venkataramana, built in later Chola style has been renovated during the Vijayanagara times. The Mukhamantapa has many Vijayanagara pillars with beautiful relief sculptures engraved on them including Gandabherunda. There are beautiful Utsavamurtis in bronze said to have been wrought at Avati. Near the Anjaneya temple is a Tamil inscription (unpublished). The image of Anjaneya is engraved in relief on a huge slab. One more record to the south of the Venkataramana temple is dated 1380 A.D. and is of Vira Hariyappa Raya. It mentions that one

official Devappa Odeyar made a grant of Madarachasamudra of Lakkagondanahalli in Hullurnad of Nikaril Chola-mandala.

MADHURE (Dodballapur tq; P:897), also called Kodihalli, a hobli headquarters (13 km from Dodballapur and 10 km from Nelamangala) is a popular pilgrimage centre in the district. As one enters the village from Dodballapur road, there is a huge tank roughly occupying a vast land area of over 100 acres. The place has been referred as Madhure in two records of the same date (1418) from the same place. The place has a modern temple of Tirumala in a damaged condition. There is also a Rama Mandira, where many metal images and white marble images of Rama, Lakshmana and Seeta are placed inside the cell. In the outskirts of the village, amidst fields is a hero-stone having inscription. This record dated 1418 A.D. announces the death of one hero Samayada Kamara, son of Madhure Yelalaheggade-gaunda in a fight with one individual Kare Bomma. The hero holding bow and arrow is well depicted. At a distance from here, also in the fields, is one more hero-stone, having figures of two heroes holding bows. One more hero-stone at the place with a record also of the same date as above is more interesting as it narrates that one Obnada Gandha's son at Madhure in accordance with his vow, performed a feat and died. The Prasanna Ishwara temple in the village has some loose sculptures of Mahishamardini, Gopalakrishna and Parvati. The Anjaneya temple is situated on the bank of the tank. Across the tank, in the neighbouring *Kanaswadi* village, is a huge modern Shanimahatma temple visited by hundreds of devotees daily and more so on Saturdays. There is a Kalyana Mantapa attached to the temple. An inscription found in this village dated 1464 A.D. is an endowment granted to God Gangadhara of Kakudgiri (Shivaganga) and the donor is one official Junjana Raya son of Mallikarjuna Maharaya in the Nelavangala sime to the Nayaka of Kanaswadi.

MAGADI (tq hq; P:17,623) situated in a valley (51 km from Bangalore) is to be reached by a serpentine ghat road crossing the chain of hills running from Shivaganga through Magadi and Savanadurga. The place name has been referred as Magudi in a record dated 1524 from the same place. There is a tradition that Magadi was founded by a Chola king. It is also described as associated with Sage Mandavya. Under Achuta Raya one Samanta Raya is said to have been appointed to manage the district and he is also said to have fortified the tall hill of Savandurga, in return for which that part of the country was granted to him as a Jahgir. But no inscriptions supports this tradition and the claim that Savanadurga was named after him is not correct because the place is called 'Savandi' in old records. Immadi Kempe Gowda of

Bangalore had this place under his control during the 16th century and the family made Magadi their headquarters in 1638. He and his successors held it in their possession till 1728 when it was captured by the ruler of Mysore. The place has a small fort, the remains of which can be still seen in the town and it is said to have been built by Kempe Gowda in which is situated the temple of Rameshwara, his family God. The ruins of his palace is pointed out to the south-west of this temple, where only broken brick and ruined walls are noticed. The Rameshwara temple in a later Vijayanagara style has a Garbhagriha having a brick and mortar Dravida Shikhara. There is a small Ardhamantapa leading to a Navaranga with frontal Mantapa having square granite pillars. Outside the temple is a spacious inner Prakara and at the backyard are small cells having Panchalingas. To the west of this is a cell enshrining an image of Parvati set up recently. The Ardhamantapa has a well carved Nandi. There is the Utsavamurti, a metallic image which is a fine figure with two consorts Ganga and Parvatavardhini (ie. Parvati), each one metre tall. It appears that earlier all the government offices were housed inside the fort. Outside the town, on an elevated place is a complex temple of Someshwara said to have been built by Mummadi Kempavira Gauda around 1712 A.D. It has a spacious inner Prakara with two gateways having lofty towers and several fine Mantapas. The main temple faces north. One of the gateway towers is damaged and it is said, it was struck by lightning. To the left of the temple is a fine Mantapa described as Kempegowda's Hajara having stucco plastered ceiling with impressive painting in attractive colours, now all obliterated. To its right is another hall described as dancing girl's Hajara. On the west face of the south pillar of the verandah of this hall is a sculptured male figure seated on a dog. On one of the pillars of the Verandah of the dancing girl's hall is a figure (about 1.5 feet high) of an old man wearing a cloak and leaning on a staff. This is said to represent one of the Kempe Gowda princes. The Navaranga of the main temple has an appealing ceiling being supported by four pillars, which are well sculptured with fine relief figures representing humans, birds, animals and other floral motifs. The outer Mukhamantapa is open and has huge later Vijayanagara pillars in granite. The Nandi in the Ardhamantapa is well executed. A long inscription is to be seen on the back inner wall of the Garbhagriha. This record dated 1712 A.D. announces that Mummadi Kempegowda made rich grants to God Somesvara in Magadi and specially mentions that the village Shirahalli being given as a gift to the temple. The record also refers to the consecration of the Mahalinga in the temple and also speaks of the installation of Panchalingas in the place. To the left of the main temple is a small shrine having a seated image of Parvati (about one metre tall). The

temple has small towers at the four corners of the enclosure and a large pond (Kalyani) at some distance in the front. One more shrine facing the temple to the left corner is dedicated to Satyanarayanawami. Its ceiling is also plastered with mortar and now has badly faded painting. To the south-west of the temple, outside the enclosure is a fine shrine of Basava or Nandi with a good tower built on a lofty boulder. It is locally called Shikhara Basava shrine and is a prominent structure visible from a great distance around. A flight of 50 steps leads to it and the Nandi in it is worshipped especially by the Lingayaths on marriages and other occasions. To the east of the traveller's bungalow at Magadi is a pond built by one official Karnik Krishnamurthy, which is said to be the source of the Kanva river.

Outside the town is the striking monument, the Ranganathaswamy temple, also built in an elevated place called Swarnadri Parvata. The area in which this temple is situated is called 'Tirumale'. There is a vast Prakara with a gateway having tall Rayagopura. The Garbhagriha has a Dravida Shikhara having later Vijayanagara workmanship. The main deity though called Ranganatha is actually a standing image of Narayana in Vijayanagara style with Shankha, Chakra, Gada and Abhaya attributes in four hands. The main deity is traditionally believed to be installed by Mandavya Rishi. In front of the Arhamantapa is a spacious Navaranga having square later Vijayanagara pillars. Behind the Garbhagriha on the wall is a small relief sculpture of reclining Ranganatha traditionally called 'Beleyuva Ranganatha' meaning ever growing deity. Devotees believe that without worshiping this deity, the visit to this holy temple is incomplete. There is a bronze Utsavamurti of the god. Behind the temple is a broad car street. There is an entrance in the outer Prakara leading to the Beleyuva Ranganatha and beside this is a small cell enshrining the image of Ammanavaru. Facing the temple inside the enclosure are two small shrines of Hanumantha (1.5 metres high) and Seetha. Outside the temple on the road behind is another old Anjaneya temple. One more Ranganatha image is housed in a separate cell to the south-west of the main temple, facing east. Nearby over a small hillock (about 200 feet high) is a damaged Narasimha temple to be reached by a flight of steps. The image is Yoga Narasimha (about quarter metre tall), is broken at the face and has later Vijayanagara features. Viewing from this hillock one can have an aerial view of the town and the nearby hill ranges. The place is said to have Panchalingas (five temples) namely the Someshwara, Kote Rameshwara, Prasanna Rameshwara (near Gowamma tank) Kashi Vishveshwara (in the heart of the town) and the Gavigangadhareshwara. The last mentioned is said to be a cave, about a quarter km from from Someshwara temple. Other temples of the place are the Kannika

Parameshwari (new), Gramadevata (two) and the Rama Mandira. The place also has a recently founded Sri Raghavendra Matha. On the Kunigal Road, there is a Ganesha shrine on a small hill called as the Prasanna Ganapathi. There are two mosques in the town.

MAHIMAPURA (Nelamangala tq; P:340) is a place to be reached (15 km from Nelamangala) by a deviation at 13th km stone on the Nelamangala-Tumkur Road. It is situated at the foot of the hill named Mahima Ranganatha Betta. To reach this rocky hill full of boulders, there is a flight of steps. The hill is about 300 feet high and over its flat top is the temple dedicated to Ranganatha. The temple is a small structure with a squarish Garbhagriha and spacious Navaranga. The outer Mantapa has square Vijayanagara pillars having fine relief sculptures. There is a brick and mortar Shikhara over the Garbhagriha visible from a distance. People belonging to different sects consider this as their family deity. The image of Ranganatha in Vijayanagara style is actually Venkataramana with Shankha, Chakra, Abhaya and Varada attributes. There is a beautiful metallic Venkataramana image (Utsavarpuṭi). The annual Jatra is held during MaghaPoornima for a span of fifteen days, when a big cattle fair is also held.

MALUR (Channapatna tq; P:5,791) also called 'Dodda Malur' (3 km from Channapatna), perhaps one of the very old places and a hobli headquarter, is located beside the Mysore road on the right bank of the Kanva river. Dodda Malur is found mentioned as 'Periya Malur Agrahara' in several Chola records. But, the place name is mentioned differently like Malalur, Malavur, Rajendrasimhanagara, Rajendrasimha Chaturvedi Mangalam and so on in several Chola records from the same place and elsewhere. Once it was a celebrated centre of Srivaishnavism and Sri Ramanujacharya is said to have stayed here for a couple of weeks. Saint Vyasaṭirtha visited the place often and is also credited with the installation of the Ambegalu Krishna in the Aprameya temple. Many Haridasas including Purandhara have composed Keertanas in praise of the deity. The place is noted for the temples built during the Chola times. The Kailleshwara temple appears to have been constructed as a part of the Periya Malur Agrahara by a Chola officer in about 1000 A.D. This is evident from a number of Tamil inscriptions in which the grants and improvements are announced during Chola rule i.e. about 1100 A.D. in the early Hoysala period (1140 A.D.) and the late Hoysala period (1320 A.D.). It is also certain that further renovations were made in the 17th century. From an inscription by the side of the Mahadwara it is gathered that Vira Ballala III made some grants to the temple; and to the same period, we may have to assign the Mahadwara and the porch and possibly also the Navaranga pillars. The temple has a two-pillared Garbhagriha and an Ardhamantapa both of which bear

distinct traces of Chola work with their pilasters and niches, the rows of Kubjas and Hansas below the eaves and Kirtimukhas on the sharply carved eaves. The Shikhara above is no doubt recent and is now ruined completely. The Navaranga basement cornice also bears numerous Tamil inscriptions. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from Chola period. The Mukhamantapa of six Ankanas is probably added in the 14th century as some of its pillars have octagonal bell mouldings and two others being cylindrical. In the Navaranga are placed the images of the Saptamatrikas, Surya, Bhairava and Nandi. The north wall of the doorway leads to the Parvati shrine which has also a Navaranga and a sanctum. This shrine appears to be a later addition, though for the basement cornice, numerous stones with Tamil inscriptions have been used. The Kailaseshwara Linga is of dark grey stone and is about 3.5 feet high with its square pedestal (resembling the Ganga ones).

The Aprameya temple here is the largest in the neighbourhood. It is ascribed to Chola general Aprameya stationed at Talakadu. It has a high Prakara and a large Mahadwara surmounted by a high brick tower typical of the late Vijayanagara days. Inside the Prakara wall, all round runs a verandah or Kaisale at the back of which are small shrines housing the images of Jiyar, Nammalvar, Madapallinachchar, Tirumangai Alvar, Desikar, Ramanujar, etc. The last cell is the famous Ambegalu Krishna holding a lump of butter in the right hand, a very lovely figure. The image ascribed to Sri Vyasatirtha is made out of black Saligrama stone. People seek blessings of this deity to beget children and present small votive cradles to this deity on fulfilment of their desire. The Lakshmi shrine is found in the south-west corner of the Prakara and contains an image of the same period. The main temple appears to be an old Chola structure considerably renovated and improved during the Hoysala and Vijayanagara period. Its octagonal basement cornices and outer walls have a large number of Tamil inscriptions, some of which dating back to Chola times. The earliest references to God Aprameya is of the days of Rajendra Chola. The Garbhagriha and many of the stones used for the rest of the structure appear to belong to the Chola times. But, the Ardhmantapa which is large and borne on two massive Vijayanagara pillar with drop pendants, octagonal shafts and cubical mouldings and the Navaranga of four similar pillars are all additions made during the Vijayanagara period. There is a row of fine relieve sculptures found over the doorway of the Navaranga entrance. Here, Rama and Sita are seated in state with all attendance. In the Navaranga are images of two Dwarapalas and Vishvaksena. The main image of Aprameya, about 4.5 feet high, is of Janardana.

MALURPATNA (Channapatna tq; P:2,882), a village on the banks of the Kanva (8 km from Channapatna) appears to have been an important Agrahara during the Ganga, Chola and Hoysala times. The place is mentioned repeatedly in Chola inscriptions from the same place as Manalur under Nigirili Cholapuram called Irajendrasinga Chaturvedimangalam. In a Tamil record dated 1014 A.D. of Rajendra Chola announcing a grant of Manalur to God Jayagonda Chola Vinnagar Alvar of Nigirili Cholapuram (which was then a part of Malur) the temple being the Narayanaswamy where the record is found. The place has rich antiquities like several hero-stones, about half a dozen ancient granite temples and a large number of Grantha, Tamil and old Kannada inscriptions. Under Vijayanagara rulers, the place enjoyed prosperity due to their liberal endowments to all the temples here. In the recent past, according to a record dated 1763, Haider Ali made the grant of Inam of Malurpatna to a Fakir named Aqil Shah Khadri. The place has striking temples like Amriteshwara, Narayanaswamy, Varadaraja, Chowdeshwari, Ishwara (modern) etc.

The Amriteshwara temple, perhaps originally of the Gangas to the south-west of the village is fast crumbling. Though we have innumerable Chola records in the temple no one speaks of the construction of the structure, but make series of grants to the already existing Amriteshwara temple. The Garbhagriha is squarish and has an Ardhamantapa having four pillars built evidently in Chola-Ganga style as they are cylindrical, ornamented and also have elephants for the pedestal. The Ardhamantapa pillars evidently resemble those of the Maruleshwara and the Pataleshvara at Ialkad. The Garbhagriha has a Dravida Shikhara with a circular Stupi atop in stone and the main deity has been referred in Chola records as 'Arumolideshvaram' of 'Armolichcharam Udaiyar', perhaps was later called Amriteshwara by the local people. The outer walls are ornamented with pilasters and niches in low relief. There is a Navaranga added by Hoysala Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc. in low relief. The earliest record in the precincts of the temple is a Kannada inscription facing the temple. It has a Ganga Lanchana and is dated about 900 A.D. and it states that one official Sri Perummanadigal with a title Chief Lord of Kolalapura and Lord of Nandagiri was ruling the place. The remaining part of the record is effected. One more Kannada record on a pillar of the frontal Mantapa also of the same date, mentions about Kanchitayabbe's birth to Ekkalava, the supporter of the brave and generous Kannaya and it also refers to one official Nannappanripa (Mahasamantha) also named Srivijaya.

Nearby, amidst fields, to the north-west of the Amriteshwara temple is the small temple of Narayanaswami. The Garbhagriha has two

images of Vishnu as Janardana and of these, one is an early Vijayanagara figure and the other a granite relief which has an ancient look. Both the images have attributes like Abhaya with Padma in the palm, Chakra, Shankha and Gada. There is some evidence that the temple formerly had a Navaranga. What now remains is the Chola structure consisting of a Garbhagriha and the pillared Arghamantapa. There is no Shikhara over the Garbhagriha. The outer walls of the temple are full of inscriptions, Tamil inscriptions numbering seven. The first record on the west wall dated 1007 A.D. by Raja Raja Chola clearly mentions the installation of the God Jayangonda Chola Vinnagar Alvar at Nigirili Cholapuram, then a part of Manalur on the date of the record. The second one dated 1014 A.D. by Rajendra Chola announces several grants made for the day-to-day worship of the God Jayagondan Alvar. The Varadaraja temple is an ordinary structure located near the Amriteshwara. Facing the temple is a Tamil inscription. Behind a private residence are a few hero-stones with inscriptions. One of them of Hoysala Ballala II's period is dated 1180 A.D. The Chowdeshwari temple near the local tank has a large late Vijayanagara Prakara and a Mukhamantapa with a few cylindrical pillars in Hoysala style. The rest of the temple which is possibly of the Ganga-chola period consists of a Garbhagriha with two octagonal pillars. In the Navaranga are a number of simple relief sculptures like Bhairava, Durgi standing on the head of a Mahisha, etc. Its entrance has Yaksha Dwarapalas. The main deity is a beautiful image of Chamundi, killing the demon. Inside the Prakara is a hero-stone. Near the temple is a huge hero-stone and beside it in a Mantapa is another Mahasati stone with an inscription in Hoysala characters. In front of the temple is another hero-stone with inscription dated 1437 A.D. of the days of Devaraya of Vijayanagar. It announces the demise of one Tirumaleya, son of Doddasetti, the Gaunda of Malur-Pattana in Kelalened after fighting in a Honganur riot. Inside the tank are two more Mahasati stones, and of them one has an inscription. On the tankbund is a small shrine of Durgaparameshwari with an old image of Mahishamardini. Nearby there is an Ishwara temple with a damaged Kadambanagara Shikhara built in bricks. The place also has a Anjaneya temple.

MANKUNDA (Channapatna tq; P:1,884) an ancient place (10 km from Channapatna) was made the headquarters of two Ganga Kings Bhuvikrama and Shivamara during the 7th century. The place was probably destroyed by the Cholas. The place name is mentioned as Mankunda in a Ganga record dated 913 A.D. by Nitimarga from the same place. The place has temples dedicated to Veerabhadra, Anjaneya, Maramma, Someshwara, etc. The Veerabhadra temple built in late Mysore style is now being renovated. Inside the temple is an old Surya image. Near the Dardamma temple (perhaps Maramma) is a stone record of Ganga Nitimarga dated

913 A.D. announcing the grants of two villages Kudalur and Bholariyur to Mankunda for meeting the tax on plough and the rest of the record is effaced. The Someshwara temple has a Garbhagriha and a small Ardhamantapa with a short doorway. There is no Linga inside the Garbhagriha but a broken Basava is placed inside. Near the local school are three hero-stones and one of them has three soldiers wearing shield itself as a mailcoat neatly depicted. One Mahasati stone is also seen. A small hill (called 'Anna Tammana Gudda') outside the village is said to have an inscription. In the neighbouring village of Hosur is a huge temple of Doddaiiah also described as Beeredevuru.

MANNE (Nelamangala tq; P:1,456) the secondary capital of the Ganga Sripurusha (six km from Thyamagondlu) is mentioned in several records as Manyapura. It was captured and destroyed by the Cholas at the beginning of the 11th Century and called as 'Mannai Kadakkam' in their inscriptions. Manne having been the capital of the Gangas and the seat of the Rashtrakuta Viceroys was once a flourishing town. The place has temples dedicated to Someshwara, Kapileshwara, Anjaneya, Akka-Tangiyaragudi Manne Amma (modern), Suleyaragudi, Ganapati (recent) etc. The Someshwara temple outside the village though appears to be old has been completely renovated. There are two lion relief sculptures and one Durga statue half buried near a Hippie tree in front of the temple. Near the tank is the Kapileshwara temple having fine Dwarapalaks in Tribhanga. The walls of the Garbhagriha and Navaranga have now partly fallen. They have two beautiful windows with floral designs and figures of Yakshas in between. Brick foundations are noticed for these projecting windows. One window has some interesting sculptures. Nearby is an inscription slab now fallen (touching the ground). It is a hero-stone. At the same place in a pit is an image of Ganesha about one metre tall now resting on its side. The Anjaneya temple nearby appears to have been built out of the old bricks of some fallen ancient temple. The monuments of the place have been crumbling and require early conservation. The Akka-Tangiyaragudi in front of the Kapileshwara amidst field has a Nandi in the Garbhagriha and the wall has fine pilasters. The Manne Amma temple, a modern structure has a Matrika image with a fine elephant over its Panipeetha. There is also a beautiful female Dwarapalaki image with Kati and Varada attitude. On the outer wall of the frontal cell are crude relief sculptures of Rama, Lakshmana and Sita. Behind the Garbhagriha is a fine relief sculpture of Kapala Bhairavi and they are said to be from Akka-Tangiyaragudi already noted.

The Suleyaragudi near the modern water tank is an old Basti and now only the pillars remain, and are about to crumble. The ceiling of the Navaranga has a fine relief sculpture of Dharnendra Yaksha. There

are four octagonal pillars. The place is used as a cowpan. Incidentally, the Manne plates of the Rashtrakuta Govinda dated 802 A.D. announce several grants made to a Jaina temple at Manyapura erected by one chief Sri Nirupama Deva Prabhutavarsha and the receiver of the grant was a Jaina Muni Arhad Bhataraka. The record mentions the visit of Srivijaya Raja to Manyapura. It also mentions grant of village named Perwadiyur in the Ededinde Vishaya free from all taxes. Near the Basavanna temple are two inscriptions in Hoysala characters. Inside the temple is a huge wooden sculpture. At the entrance of the village is a new Ganesha temple and outside it is a fine Mahisha Mardini relief sculpture with slender limbs and in rigorous movement. The image of Ganesha is about one metre high and there is also a Shivalinga over a square Panipeetha. The village has two tanks. On the bund of one of the tanks are some Matrika sculptures and also an image of Surya of Ganga times.

MEKEDAT (Kanakapura tq), situated near the confluence point of the Cauvery and Arkavati (40 km from Kanakapura) is a noted tourist spot in the State. To reach this place there is a motorable road upto Sangam and then one has to cross the river and walk a distance of five km by a mud road. Sangam is the confluence of the Cauvery and the Arkavati. The Arkavati with its sandy bed offers a contrast to the rocky bed of the Cauvery. To the south of the Traveller's Bungalow here is a small Shiva temple in Chola style, locally called the Sangameshwara. There is only a Garbhagriha and a Mukhamantapa and a Shikhara over the former. A pathway leads from the Sangam across the Arkavati and by the left bank of the Cauvery to the east and south to a spot called Mekedat. Here the Cauvery passes through a very narrow crevice-like rocky valley hard granite hill of the Eastern Ghats. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was some years ago another projecting rock and that even goats could leap across; hence the name 'Mekedatu'. Now, only one half of this wonderful sight remains. It is also remarkable that the water flowing fast has drilled pits and holes in the hard rocky bed by scores and even to the depth of five to eight metres. Sometimes, the rushing water has found an outlet through a side wall giving the pit the appearance of a Kanaja (granary). The overhanging rock and the boulders to its south can be reached by regular steps only upto a particular point of the riverbed. Thus the whole area is in panoramic and picturesque setting. It regularly attracts the tourists from far and wide.

NALLUR (Devanahalli tq; P:865), also called Nallurpatna (12 km from Vijayapura) appears to be an ancient place, though now totally rui-

ned. It is stated to have been of great extent and ruled by a powerful line of Palegars. In the time of the last of these named Chauda Raya, the city was captured after his offering a fierce defence for three years during which the enemy was twice forced to rise the siege. It is said, its fall was due to an act of treachery on the part of the King's daughter, who being married to the chief Gubbi in Hoskote tq, had accompanied her husband to the war and made known the existence of the subterranean passage by which the city was supplied with water from a distance. Chauda Raya is said to have blown up his palace containing his family and treasures, while the enemies were scaling the walls. Even today, it is said, there is a hunt going for the once hidden treasures. As such, the place, even in day light, appears to be totally deserted. In the outskirts of the village, amidst a tamarind grove is seen a beautiful temple of Channarayaswamy, now deserted. It has been built in later Vijayanagara style and outer walls and niches have beautiful sculptures of Kalinga Mardhana, Gopika Vastrapaharana, Gopal Krishna, etc. The ceiling of the temple has fallen and there is no image in the Garbhagriha. There are two records near this temple and both identify the deity as Tirumalanatha (Venkatesha). The first record dated 1386 A.D. is of one official Chikka Ankaiah son of Sonnaya Nayaka and announces the setting up of Deepamale pillar in front of the God Tirumalanatha by the former. The other record dated 1401 A.D. mentions that one Marapa son of Perumala Setti executed the stone work, etc. Nearby is a Gangamma temple and outside this are images of Ganapati, Bhairava (broken). Many antiquities are lying near the Channarayaswamy temple. Across the main road in the tamarind grove is one more Basavanna temple also in dilapidated condition. It has a Garbhagriha and Mukhamantapa. The walls have fine pilasters. An inscription (unpublished) slab is also noticed. A broken Garuda pillar and many parts of the building are also seen. About 100 metres away, another small empty shrine with a squarish Garbhagriha is fallen and has two pairs of foot prints on the slab nearby.

NANDAGUDI (Hoskote tq; P:2,290), 19 km from Hoskote is situated at the foot of a small laterite hillock in an enchanting surrounding. The place was the head-quarters of an administrative unit ('sthala') called 'Nandaguli' in a record dated 1530 A.D. from Voddarahalli. In another record from the same place is referred to as 'Nanjiguli' under Sugatur Seeme. Tamil records mention the place as Nondukolli or Nondanguli. Earlier under the Cholas it was in Kaivaranadu, and under the Hoysala Nandagudi itself became the headquarters of a Nadu. To the west of the village is a laterite hill called Addabetta at the foot of which stands on an elevated place the temple of Malleshvara or Mallikarjuna facing east. It was constructed by the Sugatur Chief Tammappa Gauda in about 1550 A.D. during the rule of Sadashiva Raya. The temple

originally appears to have had a Prakara, of which only a plain Mahadvara, an open vestibule, a Navaranga of nine Ankanas and a small Mukhamantapa are seen. The pillars are all short ones of the usual Vijayanagar workmanship with the cubical, eight-sided mouldings. On the cubical mouldings are carved the relief sculptures of Ganesha etc. To the north-west of the temple is a small shrine of Parvati. The temple precincts have two inscriptions; one record dated 1559 A.D. of Emperor Sadashivaraya states that Sugatur Tammappa Gauda made grant of a village Simasandra to God Mallikarjuna of Nanjiguli. Another record of the same date announces several grants made by one official Narayana Raja to God Mallikarjuna. Nearby is an Anjaneya temple, a recent structure. The village proper has temples of Shiva, Basaveshwara, etc. Near the Mallikarjuna temple is a ruined Mantapa having a slab engraved with figure of Veerabhadra. There is also wooden Sidikamba now fallen. Near the foot of the hill is a small cave. The place has a big renovated temple of Mutyalamma (Gramadevate). Its pillars have many relief sculptures in Vijayanagara style. Outside this temple are two hero-stones, one of which has worn out inscription.

NELAMANGALA (tq hq; P:12,574) situated on the National highway (27 km from Bangalore) is found mentioned as 'Nelavangala' a headquarters of a Sime in a record dated 1464 A.D. of a Vijayanagara feudatory from Kanasawadi. One Junjanayaka was the officer in charge of this Sime. The place had the name 'Bhumadana' according to some tradition, not confirmed by records. Nelamangala appears to have been transferred to the Mysore Rajas along with Thyamagondlu by the Mughals, around 1689 A.D., having aquired it from Bijapur. The place has temples of Rudradeva, Basaveshwara, Anjaneya (two), Lakshmi Channakeshava (small), Ganesha, Kashi Vishveshwara, Veeranjaneya, Mahalingeshwara, Basavanna, etc. The Rudradeva temple in Mysore style has two cells, one having Veerabhadra and the other having a Shivalinga, and is renovated. Outside is a small shrine of Chandikeshwara and facing the temple is a four-pillared Mantapa called Vasantha Mantapa with a stucco tower. The Lakshmi-Channakeshava temple has one cell having a recently established Kannikaparameshwari. The Kashi Vishveshwara on the tankbund is built in later Vijayanagara style. Nearby is a modern Rama Mandira and its pillars have fine relief sculptures. There is an unpublished inscription dating circa 1743 A.D. On the Sondekoppa road (two km) in a quiet place amidst rocky blocks is a small temple of Bayalu Ganapati. There is also a choultry and the place can serve as a good picnic spot. On the Basavanahalli road is a huge Venkateshwara temple facing east built in later Vijayanagara style. Its Navaranga has pillars in later Vijayanagara style. There is an open Mukhamantapa. Outside the temple is a Kalyani in-between the two rocks and it is having stone steps. On its bank is a small deserted shrine having a two handed image. Behind the Venkateshwara is a small shrine housing

Ranganathaswamy in high relief, facing west. The annual Jatra and car festival are held together during April on the Chitta star for a span of three days. Across the road are separate temples of Anjaneya, Kannappa and Ganesha, all recent. The place has one mosque. Near bus stand is one Dargah.

NIJAGAL (Nelamangala tq; P:463) also called Hale Nijagal has a hill fort (25 km from Nelamangala), separated by the railway and also National Highway. Earliest reference to the place is in a record from the same place dated 1288 A.D. wherein it is mentioned as 'Nijagalipura'. Traditionally the hill is also called Shuragiri (Nl 66). At the foot of the hill amidst rocky surroundings is a temple of Veerabhadra. The figure of Veerabhadra (Uddandayya) is very tall (three metres) with the usual attributes and with Daksha to the left and Bhadrakali to the right. The temple has been reconstructed in R.C.C. Beside this temple is a Shiva shrine, actually built below a rocky natural cave, considerably deep, and in the front are built two pillared halls with enclosures and the outer hall has a Nandi in front under the same shelter. Over the rocky roof is a brick and mortar Shikhara and inside its ceiling are Ashtadikpalas with a Nataraja in the centre. The village proper now has temples of Narasimha (the image brought from the fort), Lakshmi, Kodiyappa, Maramma, etc. Near the Lakshmi shrine is a dwarf pillar having Nandi atop and there is also an inscription on the pillar. This record dated 1572 A.D. is badly damaged and only the first line Rama Maharaja Virapratapa is readable. One more inscription behind Sambavakere near the road is dated 1288 A.D. of a Hoysala Minister Raja Nichaya announcing several land grants made in Nijagalipura for the worship of god Shiva Mallikarjuna. It further speaks of the palace on the hill and also a liberal collection made by one Minister Kambayya Dannayaka for the construction of the tank for the God. The place had a Kannada poet called Uddana Veerabhadrakavi.

The approach for the Nijagal hill fort is from Rayapalya across the railway bridge. This is a wonderful picnic spot. The hill is fortified and has the remains of magazines, stone, granaries and buildings (perhaps palace). There are several springs on the hill known as Kanchina Done, Ane Done, Siddhara Done, Akkatangiyara Done, etc. Siddhara Done is a fine retreat, cool and refreshing largely frequented by the Muslims as there is a Dargah ascribed to Syed Badshah and Shah Karim. People visit the Dargah on Tuesdays and Fridays including the Hindus. Near this is a Channigaraya temple of Mysore Wodeyar times, ascribed to Chikkadevaraya, a fine structure, now in ruins. The Siddhara hill also known as Rasasiddharabetta (so called perhaps because of the association of Natha Panthi Siddhas) is

further high. Many pilgrims visit this hill from far-flung areas. Near Akkatangiyara Done stands the completely ruined Narasimha temple, perhaps of the Hoysala times. On the slope of the hill is a Shiva temple in a cave. Its outer walls which consists of boulders have relief sculptures of Ganapati, Virabhadra and Subrahmanya on the way to the Dargah. An inscription is seen below the Ganapati image. The right rocky cave wall has an inscription dated 1698 A.D. of Chikkadevaraja Wodeyar, speaking of the construction of the stone fort by Dasarajayya son of Belaguli Kemparajayya. This officer also installed Vighneshwaraswamy near the main doorway of the fort and also installed the image of Ammanavaru beside the Narasimhaswamy (now shifted to the village proper) and constructed the Parvati shrine beside the Parameshwara (Shiva) temple, etc.

RAMAGIRI (Ramanagar tq), pictureseque hill, at one time fortified (4 km from Ramanagaram), is on the left bank of the Arkavati. The fort is ascribed to the Kampegouda family. The hill has an overall height of 3,066 feet from the MSL. The surrounding villagers used to take refuge in this hill fort on attack by enemies, says Buchanan (1800). Generally the hill is called Ramadevara Betta or Ramagiri as the hilltop has a Sri Rama temple. There is also an Ishwara or Rameshwara temple. This hill and the town at its foot (now not found) was earlier called Ramagiri. After Closepet was founded, the residents of Ramagiri shifted their dwellings to the new township. Iron ore found here was used to prepare war implements in olden times at Dandanayakanahalli near Kattipura. The place was attacked and taken by Captain Welch in December 1791. British officer Home illustrates the north view of this fort in his book Selected views of Mysore. To reach the hilltop there is a flight of steps laid of late. There are in all 450 steps having gradual gradient. There are three stone gateways through which one has to pass before reaching the top. The rock called Karkhane-bande has an inscription on it and only two names '*Bendinap*' '*Pasara*' and '*Veeranna*' are identified. This hill, when viewed from Bangalore side appear like a conical '*Kumbhi*' having a lofty height. The hill, it is said, was once the residence of the Palegar and a spot is shown as the one where rich treasures were located. At the middle of the steps over the rock is engraved a relief image of Anjaneya. Atop the hill, amidst rocky surroundings, is a flat valley having a deep rocky Kalyani. On the right bank is the Rameshwara temple having a Garbhagriha and a spacious hall. There is a brick and mortar Shikhara over the Garbhagriha. A modern Parvati shrine is also constructed beside this. Behind this temple, on an elevated rock is a choultry, said to have been built by Kampegouda and on the other side of the Kalyani in another elevated place within a fortification is the Sri Rama temple, now being renovated. The Rangamantapa of this temple is said to have

been built by Kempegowda. The Garbhagriha has a brick and mortar Shikhara in Dravidian style; there is a seated image of Sri Rama with his consort Seetha seated on his lap and a small image of Anjaneya (leaning) over the pedestal. There is a Sheshashayana carving over the upper portions of the backside wall. There is a small inner Prakara around the temple. Behind the temple, outside the enclosure is a stepped path leading to another tall rock, over which is the conical rock locally called 'Honnakumbhi', and there is a belief that Kempegowda is said to have located a treasure-trove here. Nearby this is a stone pond locally called Naidiletirtha. Climbing this vertical hilltop is a very tiresome exercise which has more than 50 steps. Viewing from this topmost point one can witness far off villages and the tiny lights of the Bangalore City and its surroundings. Many interesting traditions are narrated about the hill. Accordingly the deity of Sri Rama is believed to have been installed by Sugriva. Ramagiri is said to have been the place where the demon Kakasura was punished by Sri Rama and no crows frequent the hill even now, it is said. The Rameshwara Linga is said to have been installed by Sri Rama to herald the killings of Sukrasura who is supposed to be represented by the Handigondigudda. This is a hill situated at some distance. A rock in front of the Rameshwara temple is said to represent Markandeya and seven tall vertical rocks near the Rama temple in a row are said to represent 'Saptharshis' (seven sages). The hill is full of bears. Behind the hill, on the other side, are some caves and some small dolmens of pre-historic times. Over the hill, it is said, are many foundations of old dwellings and the residents later shifted to Closepet. "The place is dreadfully infested by tigers, especially the fort, which occupies a large rocky hill, capable of a very tedious defence, even without any assistance from art", says Buchchanan and the granite at the rocks he calls as "beautiful, and is composed of small grains of black mica". The hilly tract in his time was full of 'Eriligaru' (Iruligas) a hill tribe.

RAMANAGARAM (tq hq; P:44,005) situated in a valley surrounded by (48 km from Bangalore) rocky hillocks is sub-divisional headquarters from 1884. It became a taluk headquarters in 1928, and the place was named Ramanagaram in 1949 (see page 5). It is the biggest cocoon marketing centre now. It is spread on either banks of the Arkavati and the old bridge connecting the town was built by Sir Barry Close, the Resident at the Royal Court of Mysore. Hence, the place was named as Closepet, as mentioned in a Persian as well as Kannada record, erected by Diwan Purnaiah in 1800. The township was also founded around the same time for greater security of the high road, which then passed through a wild forest route. But the present name, of Ramanagaram finds its origin from the once existed village Ramagiri

below the Ramadevarabetta. The present town has an Agrahara on the left bank of the Arkavati with a temple of Arkeshwara built in later Vijayanagara style. The temple is said to have been renovated by Krishnaraja Wodeyar III. It is facing west and has a Garbhagriha, a spacious Navaranga and has an inner Prakara. The Linga was reinstalled about four years ago. The annual Jatra is held on Phalguna Shuddha Poornima, when more than 2,000 people assemble. Beside this temple, to the left, is the Prasannambadevi shrine and to the right is another small shrine of Venugopalaswamy. Some of the relics of an old temple are seen behind inside the Prakara. Behind the Ammanavara shrine is a Kalyana Mantapa where marriages are held. Other temples of the town are Anjaneya (Agrahara), Revanasiddeshwara (Shettihalli road), Chamundeshwari (extension), Bandi Kalamma (old taluk office road), Kannikaparameshwari (M.G.road), Ramadeva (Choultry street), Lakshminarayana (recent), Basaveshwara (M.G.road), etc. The deity in the Ramadevaru temple is the Utsavamurti, said to have been brought from Ramadevarabetta. The place has a Raghavendra Matha in the Agrahara area.

Of the Muslim monuments, the Jamia Masjid in the Mosque area is the oldest and is an attractive building. There are, in all, eight mosques in the town. Of them, special mention may be made of Nalbandwadi Mosque, Mehaboobnagar Mosque, Motinagar Mosque, Ijur Mosque and Hajinagar Mosque. There is one Dargah with a fine building around, ascribed to Peer Hazrath phiran Shah Wali (The Peer is said to have passed away in 1792) near the Arkavati bridge, where Urus is held during the month of Jamadi-ul-Aval. On this day, more than 10,000 people assemble when Qawali programme is also held. In addition to this, there are six more Dargahs in the town viz., Bismillah Shah Wali (near railway station), Khasim Wali Shah (beside Nalbandwadi Mosque), Bade Khajas and Chote Khajas and Lautali Shah (Mosque area), Chaman Shah Wali (nearby the same area), Bahar-Ali-Shah (near Jamia Mosque) and Syed Miran Shah Wali (mysore road). The Muslims of the place are mainly engaged in cocoon rearing and the Silk Cocoon marketing. The place is also noted for the manufacture of highly artistic terracotta items and pottery ware, which are even marketed elsewhere in the country. Ijur or old Vayujuru, now a part of the present town, is perhaps the oldest place in the surrounding area of Ramanagaram. The village is situated at the foot of two picturesque rocky hillocks. Below a small rock shelter is a crevice having a Linga locally called Malleshwaragavi. Another small cave opening seen in between two small boulders is not easily accessible. Facing this hillock to the south-east in between two tall hillocks is a big tank called Ijur tank. Facing this tank, to the west, are two slopy hillocks where a new flight of steps are being constructed leading to the flat hilltop. Here the local authorities are planning

to construct one Maruti and one Ganapati temple. From here a bridge will be constructed which will connect the neighbouring rock, where a Swamy Vivekananda Ashrama is also contemplated. Viewing from this flat rock one can witness the far off hills and on the backside of it is a big tank locally called Rangaraya Kere. In the neighbouring hillock to the right is a small cavern locally called Anegavi and a pond locally called Babayyana Sone. On the way back from these hills to right is the Gadduge ascribed to Malleshwara Swamy, a Veerashaiva saint. Facing this Gadduge are some herostones kept in a row. On a small rock facing this Gadduge is a foundation (now not seen) stone laid by Tensingh Norkay in 1977 for the construction of a Mountaineering Centre. To the North east of this Gadduge is an empty old stone Mantapa below a big banayan tree. Behind this is a recent shrine of Kali and beside it is an inscription slab that has fallen on the ground. This record dated 1351 A.D. announces that when Bukkanna Odeya was ruling several Prabhus of Kaluvalinad, Talavadi Bomanna, Gangavadi Madanna and many others granted the village Vayijuru to one official Maha Savanta Chenna Nayaka in Kulvalinad. Nearby this record, it is said that there was one more Ganga inscription (now missing) dated about 850 A.D. which mentions the construction of a tank by one official Nagayya the son of Madavayya to commemorate the death of Nitimarga I. *Hanumanthanagar* (now a part of Ramanagar), situated to the west of Ijur is noted for a Ganga record located near the local Hanumantha temple. This hero-stone is dated about 850 A.D. and it announces the death of hero named Rama at Kanakuppe under Kaligile Nadu when the Ganga Ranapara was ruling the region. In front of the temple is a pillared granite Mantapa now crumbling. *Archakarahalli* (three km from Ramanagar) situated off the Mysore road has an old Malleshwara temple. Behind this temple over the rock is a badly damaged (unpublished) inscription mentioning 'Kalidevara..... seve' in 13th century characters. This was perhaps a Kalamuhka Centre once, and the place was also called Achchigarahalli, which later became Archakarahalli. In front of the temple are four hero-stones and one has a row of soldiers holding shield and sword. The place also has one Anjaneya temple nearby. At the entrance of the village is a neatly built Madeshwara temple. Channamanahalli (4 km from Ramanagar) is situated to the east of Archkarahalli on the Kanakapura road. The place name has been mentioned as 'Chandi Madiyahalli' in a record dated 1319 A.D. from the same place. In another later record of 1338 A.D. the place is referred as Chennamadihalli. The place has temples dedicated to Hanumantha, Kamaleshwara, Maramma etc. Near the Anjaneya temple are two hero-stones. The place is surrounded by hills. The Kamaleshwara temple has fallen and only Garbhagriha is existing. In front of the Hanumantha temple is a stone inscription dated 1319 A.D. by Hoysala Ballala III announcing that one official Tribhuvanamalla Sahani and others annexed

Chandimadiyahalli in Vallinad and made it a Pattana and granted the same to a priest Ramalingabhatta. Another record at the same village on a stone of Viragaragudi in front of the village is dated 1338 A.D. by Hoysala Narasimha II announcing that one hero Chaluvayya son of Kanchiya Nayaka was ruling this place when Chikka Ketayya Danayaka was marching from Honganur was attacked at Hode and the war finally ended in the death of Ketayya. Near the tank bund are a few more hero-stones and an inscription stone. At *Shivanahalli* (2 km from Channammanahalli) is a 19th century Veerabhadra temple built by the devotees of Lakkojanahalli (neighbouring village). The annual Jatra is held during Kamana (Phalguna) Hunnime when religious rituals like fire-walking etc., are held. *Jalasiddeshwarabetta* is situated to the south-east (four km from Ramanagaram) of Ramanagaram town and it appears like a head of a Shiva Linga standing over a Panippetha. The *Konanakallina Betta*, called so colloquially is also visible from the Arkavati bridge in Ramanagaram town and is also called Elephant view. To the west of this is the Jalassiddheshwara Betta having a vertical crevice, through which a person can pass. One of this has from the top to bottom several circular natural projection in the rock, identified as Lingas. It is said that water oozes out from this rock on several occasions forming a filament of water called Gangotri and hence the hill is called Jalasiddeshwara. Over the rock crevice are found honey combs and it is believed that these honey bees will attack those who visit the hill without bath. People frequent this hill with profound devotion on Mondays and especially during Shivaratri. In between the crevice is a Shiva Linga installed recently. There is also an old image of Ganapati. Every year Jalasiddheshwara Aradhana is held. During droughts, people perform Kumbhabhisheka here. To the south-west of this is one more hill called the Shivanagiri which has a fort said to have been built by Kempegowda. The Jalasiddheshwara hills and its surroundings are in a wonderful natural setting.

On way to Channapatna, from Ramanagaram, three km away, is *Janapada Lok* (Folk Cosmos) coming up as an ambitious folk museum on a ten acre plot, being sponsored by the Janapada Trust of Bangalore. Noted scholar and writer H.L.Nagegowda is the brain behind the venture, and when completed, it will be a major tourist attraction. Colourful folk art performances are organised here, especially during the Dasara.

REVANASIDDHESHWARA BETTA (Ramanagar tq) is a lofty conical granite hill located at a distance of 10 km south of Ramanagar. It is to be approached from a deviation to the right from the Ramanagara-Kanakapur Road. It is about 3,300 feet from M.S.L. There is a well maintained motorable road upto the foot of the hill. In order to reach

the hill top, there is a flight of steps, almost encircling the hill. Halfway, there is a large crevice in the rocks, accomodating the Bhimeshwara temple. This is said to represent Revanasiddheshwara on the above hill. This appears to be the oldest temple. The Linga here is described as installed by Bhima. Below a huge rock-shelter is built a Garbhagriha with a brick and mortar Shikhara in Vijayanagara style. Nearby the Bhimeshwara Linga is one more Linga called Marulasiddheshwara. There is a Sandhara Pradakshina and here we find an image of Vishnu (Vijayanagara), Surya (Mysore style) and a crude Saptamatrika panel. To the right of the Garbhagriha is a separate shrine of Veerabhadra, having a brick and mortar ornamental entrance. In the front, adjacent to the entrance are few enclosures bifurcated into a hall, kitchen and store room. To the side of this is found a rocky pond. All these are built under the huge single rock-shelter. At the sloopy portion of the rock shelters top is an unpublished Kannada inscription (Mysore times) roughly reading 'Shubhakrutu Samvatsarada Pushya Shuddha 12.....', also mentioning that the Bhimeshwara temple was renovated by one Sthanika Channa Basava's brothers Veeranna, Channarudraiah, Veeranna and others. The record further states that one Thimmaiah of Sankalagere executed the mortar work of the temple. There is a Nagabandha sculpture beside this record. To further right of this is a defaced Tamil and Kannada record (also unpublished) in early Vijayanagara letters. After climbing up a steep path (45 steps) the hill top is reached. There is one stone Mantapa serving as shelter for the visitors. From this top portion of the hill one has to descend almost to the middle of the rock in order to reach yet another huge rock-shelter where the Revanasiddheshwara shrine is found. A rocky pond has to be crossed to enter the doorway to the right leading to the spacious hall in front of the small Garbhagriha facing west. It is said that saint Revanasiddheshwara leaving his home town Kollipakei (Andhra Pradesh) undertook penance in this rock-shelter and sanctified the place. One Palegar of Tenginakallu named Kata is said to have improved this place, and the Bhimeshwara temple is said to have been renovated by one official Chamaraja of Tenginakallu. Climbing up again to the conical hill top one can witness the other attractive rocky hills seen all round. Facing the Revanasiddheshwara hill is another rocky hill called Mahadeshwara where a small shrine of the saint is seen. Nearly five Veerabhadra hills are identified from here viz, the Veerabhadraswamy hills of Kotahalli, the Veerabhadraswamy hills of Nelehalli, the Veerabhadraswamy hills of Achchalu, etc. Below the hill at the foot are some modern buildings, which are Choultries maintained by the temple trust. Behind the choultry is a Matha, a brance of Rambhapuri Matha of Balehonnur. There is one modern Renukamma temple also called Terubeediyamma. The main image is a metallic one having Parashu, Pasha, Abhaya and Varada attributes. The annual Jatra is held on Vyshakha Poornima when the car

festival is also held for a span of five days. Nearly 10,000 people assemble. Many rituals like fire-walking and mouth locking and walking round this conical hill by foot covering a distance of four km are performed by devotees. Those haunted by evil spirits will get freed with a visit to this temple, it is believed. All over the rock atop are engraved names of such devotees who were cured. The hill and its surroundings are located in quiet settings of serene beauty.

SANKIGATTA (Magadi tq; P:943) situated at a distance of three km from Tippasandra is noted for a Vardhamana Basti. It is a plain structure renovated in 1951. The original image is behind a metallic (modern) image, and it is not regularly worshipped as it is damaged. Small minor Jaina Antiquities from Shettikere village (about four km from Sankigatta) have been brought and preserved in the Basti. An inscription on the back portion of the image gives the genealogy of the Hoysala kings from Vinayaditya to Narasimha and ends there. The inscription is in 12th century characters. The pedestal of the image also has an inscription but, unfortunately, this is almost completely worn out. From the inscription on the back of the image one is likely to conclude that the Basti was probably constructed during the rule of Hoysala Narasimha I (1141-1173). But, according to R.Narasimhachar, such a long inscription on the back of the image is very rare and it is definitely short of some missing letters. The image was perhaps carved out of an existing inscription slab. This image of Vardhamana is about one metre tall with a Prabhavali having Makaratorana. There are also metallic images of Padmavati, Jwalamalini and Saraswati in addition to the usual Jaina religious figures. The place has other temples of Ishwara also called Kashivishveshwara which has pillars in Vijayanagara style. Inside the Navaranga are placed images like Ganapati, Parvati, Vishnu and Chandikeshwara. The Linga is said to have been brought from Kashi (Varanasi). On the tankbund is an old temple of Kalleshwara in total ruins. The ceiling of the Garbhagriha has an unpublished Kannada inscription. The place also has an Anjaneya temple.

SATHANUR (Magadi tq; P:1,426) situated at a distance of ten km from Magadi has been mentioned as 'Sathanur' in a record dated 1497 A.D. from the same place. The place has temples dedicated to Kabbalamma, Maruti, Svayambeshwara, Vithala Gopalaswami, Shanidevaru, etc. Kabbalamma temple has a deity made out of clay. The temple is built in Vijayanagara style with octagonal as well as square pillars. The image of Maruti, about two metres tall, is associated with noted theorist on Hindustani Music Pundarika Vithala, the celebrated author of Ragamala, Ragamanjari, Sadraga Chandrodaya, etc., who hailed from this place. The Svayambeshwara temple outside the village amidst fields is perhaps the earliest monument built in early Vijayanagara style. Interestingly there are a few cylindrical pillars with cushions atop in typical

Ganga style. Inside the temple are placed images of Vishnu (two) Ganapati and Durga (small). The Garbhagriha has a brick mortar Shikhara in Vijayanagara style. One inscription stone lying to the south-east corner of the temple is badly damaged but mentions one official Manchayya, son of Chandra Suri (perhaps a Jaina Pandita) granting lands to one individual Hiriya Mallinatha of Sathanur in the Roudri Samavatsara (date not specific). The present Shani temple is originally of Lakshmi. One of the striking monuments of the place is the Vithala Gopalaswamy with an ordinary structure but, an impressive Hoysala image. The black stone image of the deity is about one metre tall with two hands, both placed on the waist. The right hand holds a conch and the left hand an object which looks like a bag with its mouth tied with a rope. The god is flanked by consorts who hold a Chauri in one hand and a lotus in the other. The Prabhavali or halo has in the upper portion well carved Dashavatara in relief amidst Makara Torana. The inside wall of the temple has a Nagari inscription dated 1497, which announces certain grants made by the children of one official Tirumala Somayaji of Kaliyuru to God Vithala of Sathanur. Apparently Pundarika Vithala might have been named after this deity.

Hujigallu, an interior place situated on a deviation road (four km) from the Sathanur-Magadi road, is a place with pre-historic antiquities. There is an irregular country road to reach the place. The place is full of dolmens situated on the verge of a hill. The hill has many inaccessible caves. On some of the boulders at the foot of the hill there are some Jaina images and inscriptions not so legible and they must be Nishidhi memorials. The place is fit for pre-historic excavations.

SAVANADURGA (Magadi tq) a tall granite hill (11 km from Magadi) formed by the union of two high peaks (4,024 feet MSL) called locally the Karigudda (black hill) and the Biligudda (white hill) is a wonderful tourist spot in the district with a chain of hill forts. Earliest reference to the place is found in a record dated 1340 A.D. by Hoysala Ballala III from Madabalu, which calls the place as 'Savandi'. Later records also mention the same name. There is also a view that the name Savanadurga originated from Samantadurga attributed to one Samantaraya described as a governor under Achutaraya at Magadi. But no inscription speak of this officer. The place was the secondary capital of the Magadi rulers, the Kempegowdas who had made Magadi their headquarters after 1638 and held it till 1728, when Mysore vanquished them. Dalavayi Devaraja occupied it in that year. Nelapattana here had his palace. Later in 1792, Lord Cornwallis captured Savandurga from Tippu Sultan, with the help of the Nizam's forces. This has been well described by Col. Wilks. Home in his Select Views on Mysore has two interesting views of this hill, both distant views from Bangalore and also a

north view from the Magadi side. He further testifies to the fortification alround by cross walls and barriers for defenders. It has the further advantage of being divided by a chasm separating it into two hills forming two distinct citadels, so formed independent by itself. The hill, he says, was full of bamboos and other trees which constituted a not so easily surmountable barricade for the troops attacking it. He calls it 'Savinadurga' or the fort of death. There are no steps to reach the hill-top. Bilibetta is a steep grey plain rock and it can be climbed by a foot path. Atop this is an open stone pavilion housing a Basava image. On a rock is engraved an Anjaneya image.

The approach to the steep Karibetta is through the south gate entrance to be reached by an irregular foot path from Savandi village. On the way are two engraved foot marks over the rock, described as Bayalu Basavappaswamy Pada. The area has many tamarind trees. Soon after the first gateway is a ruined temple called as the Kashi Vishveshvara. The stones of this are said to have been used to build the Narasimha temple. After crossing five gateways in the course of climbing towards the top are seen four hero-stones, of which, one is right above an entrance to an underground cellar. Also found is a figure of Ganesha engraved on a slanting rock wall atop Karibetta. Atop the hill, there are foundations of the old houses surrounded by walls. On the way to the hilltop is a pond called Jakkarayana Done. There is flat space atop the hill. Climbing down from Karibetta, one has to proceed in the same old path opposite Karibetta. On the way is an area called Bidirakatte. Here, a few yards to the left of the pathway, is the temple of Ojeshwara also called Bidirakatte Vaidyanatheshwara. There is a huge natural pond in enchanting surroundings here, a haunt of different varieties of birds during rainy season. The temple has a brick tower of the later Vijayanagara period over the Garbhagriha. There is also a Navaranga and Mukhamantapa. This is a simple granite structure. A few yards west of the Ojeshwara temple, there is a big hero-stone without inscription and on the lower panel is depicted a royal personage, seated on a horse with an umbrella shading him. After this, climbing up a long rocky hill, separated by a valley from the Karibetta one reaches a wide flat arena atop the hillock surrounded by dwarfish fortifications. The arena is about two hectares and has a fallen stone pavilion at the centre. There is a natural reservoir called Kempamma Done. To the south-west and half a kilometre from Karibetta is another hill fort called Basavanadurga which is visible from this site. It has a stone pavilion, a broken Ganapati image and a Basava. From this rock arena one has to climb down through the old path and again proceed to the south-western direction which will lead to the second

fort wall of the simple construction to the tall fort gate. This fort gate, immediately to the west will lead to Nelapattana, the site of former residence of Kempegauda. On the granite pillars of this fort gate there are queer engravings of birds with bull heads, human faces and ram heads, etc., and also figures of animals like tigers, lions and elephants. A few yards south-west of the above fort gate is the Vishveshwara temple. It is a ruined granite structure consisting of Garbhagriha (empty), an Ardhamantapa with a lotus ceiling and a collapsed Navaranga having square pillars with sculptures carved on the sides. The doorway of the Garbhagriha has Kalasha and other floral designs. Over the lintel is a Linga with two elephants on either side. Over the Garbhagriha is a brick and mortar Shikhara in a later Vijayanagara style. The palace site at Nelapattana is now totally ruined, bereft of ceiling and has a few paintings in the niches and the walls, totally fading. The niches are also ornamented with mortar. A flight of steps lead to the palace gate. There is a 'kalyani' immediately to the north of Nelapattana. The railings here have many engraved figures. There is a Basava temple on the south. Nearby is a relief figure of Hanuman with a Dhwaja on each side surmounted by Chakra on the right and Shankha on the left. The deity has a dagger in his girdle. To the far west of the Biligudda is another granite hillock called Veerabhadranadurga and little away from it is a square shaped flat rock called Belladachchinagudda. There is a huge cave below the latter. The former has a temple with its images damaged.

At the foot of the Biligudda, at the village Savandi are two temples dedicated to Veerabhadra and Narasimha. The former, Savandi Veerabhadra is a large Dravidian structure with a spacious inner Prakara having a gateway. The temple faces east and has a fine lofty Deepastambha (about 22 metres tall) in the front. The basement of the pillar is sculptured on all the four sides with figures and floral designs. The figure facing the temple is the ramheaded Daksha with folded hands, those on the north and south faces of the pillar are Daksha's wife and Nandi and the figure on the back is Bhairava. The image of Veerabhadra (about 1.5 metres tall) bears the usual attributes of a bow, an arrow, a sword and a shield. In a separate cell is his consort Bhadrakali, a fine figure, about one metre tall. To the right of the Navaranga entrance is the figure of a sage or Jangama with a Jolige and wearing a long toga. There are also metallic images of the deity and his consort. 'Virabhadra Vijaya' a Sanskrit champu work composed during the time of Mummadi Kempegauda is said to be in praise of this God. The temple is a 17th century structure. At some distance from here is the Narasimha temple with its Garbhagriha and Navaranga. The Garbhagriha is a cave with the crude face of the

image on a rock. There are two black stone elephants at the sides of the entrance. This temple has modern extensions. There are choultries nearabout the temple where marriages are held. This God is the family deity for hundreds of Brahmanas, Vokkaligas, Huvadigas and many others. Sacrifice of animals is said to be in practice here. At the same place nearby is a Dargah ascribed to Hazrath Sultan Syed Ghulam Hussain Shah Khadri hailing from Bijapur. He is said to have lived here about 250 years ago. The Urus is held in the month of Rajjab when more than 3,000 people assemble and special Qawali programmes are also held for two days.

SHIVANAPURA (Hoskote; P:1,844), situated at a distance of 18km from Hoskote is a considerably old place. On a pillar south-east of the village Chavadi here is a damaged inscription dated about 750 A.D. by Kongani Muttarasa making an order smiting the army of Kaduvetti Siya Vallavarasa of Kovalala. On the other side of the same pillar is another record also dated about 750 A.D. informing that Siya Vallavarasa fell at Kovalala. In a field is one more inscription to the north-east of the village dated 1495 A.D. of Saluva Narasingaraya. It announces a grant of land made by an official Jagappa, an agent of Gandedannayaka. The place has temples dedicated to Basaveshwara, Dharmaraya, Gangamma, Maramma, Bhimeshwari, Ishwara, Lakshminarayana, etc. The Basaveshwara temple is in a ruined condition. The Dharmaraya temple is an ordinary structure where Karaga festival is held annually. The Gangamma temple is of the Kuruba community. The place has some Mathas like Konappa Tata Matha of Kaivara Narayanappa; Shivamma Matha of the Vahinikula Kshatriyas and there are also three tombs and lastly Muniswamacharya (Acharya) Matha. There is one more Ishwara temple on the tank bund in the limits of neighbouring Beerahalli Village. The place has an old huge Ahur Khana of considerable antiquity with fine stucco work on doors and minars. One inscription on the edge of a private land dated 1720 A.D. announces a land grant by Hazarath Darga-Kati-Peer Saheb to one Venkata Ravu at Shivanapura.

SINGARAJAPURA (Channapatna tq; P:1,525) is situated on the Sathanur road (16 km from Channapatna) at the foot of a tall hill called Gavi Rangaswamy Betta. The place name is attributed to a feudatory Singaraja under the Hoysalas. The village proper has a temple of Gopalakrishna built in Vijayanagara style, now being renovated. The Balipeetha of the temple has an unpublished two-lined Tamil inscription. To its right is a stone Vrindavana. The image (standing) of Gopalakrishna holding a flute (about one metre tall) is in typical Vijayanagara style. The entrance to the temple has two Dwarapalakas in mortar. The Navaranga has square as well octagonal pillars. There is a

pillared Mukhamantapa after this. The place also has a Maramma temple. The rocky hill overlooking the village is about 200 metres in height. One has to climb the hill by a footpath. There is a cave called Bhairava Gavi which has two masks painted with fast colours, called as Kenchanna and Kariyanna and some small images. The main temple here, of Ranganatha, is in a cave with a hall in front, and a natural rocky shelter. There is a Prakara and a Mukhamantapa in front and a brick and mortar Shikhara over the rocky roof. This Shikhara is in Vijayanagara style. Inside the cave is a very small image of Srinivasa called Gavi Rangaswamy. The topmost portion of the hill has a natural pond having perennial water source. Pooja is offered at the Rangaswamy temple on every Saturday. There is a traditional belief that this was the dwelling place of sage Rishyashringa and he had his Ashrama over the hill. The temple area belongs to Haniryur revenue village, but the priest stays at Singarajapura. Atop the rocky hill is an empty shrine and in front of it is a Garbhagriha with an Anjaneya image on it. There is a pillar at a considerable distance from the shrine. *Virupasandra*, situated at a distance of three km from Singarajapura on the road towards Channapatna, has temples dedicated to Ishwara, Bhairaveshwara, Huchchamma, etc. This place appears to be an ancient place if the antiquities are taken into account. The Ishwara temple here, an ordinary structure, is described as 200 years old. The Bhairaveshwara temple renovated recently has an old image. Of the many hero-stones here, one with a figure of a hero fighting a tiger has an one-line unpublished inscription. There is one dolmen near a banyan tree described as Maramma shrine. *Bhairashettihalli* (two km from Virupasandra) has an Anjaneya temple and around it are three hero-stones and one unpublished inscription, about a century old. Nearby is a tall Bhairava image (1.5 feet high) of Ganga times (installed in a shrine of slabs) called Borappa. A hero-stone with a war scene serves as the ceiling of this small shrine.

SHIVAGANGE (Nelamangala tq), a sacred hill is situated to the north west of Nelamangala on a deviation road from Dobbspet. This conical granite peak rises to a height of 4,559 ft above the sea level. When viewed from the east, its outline is supposed to resemble a crouching bull, from the west Ganesha, from the north a serpent with seven hoods and from the south as Linga. The number of steps leading to the hill top is said to equal the number of Yojanas hence to Varanasi. The place is therefore traditionally called 'Dakshina Kashi' and a final ascent to the top is considered a pilgrimage to the holy city. The puranas have referred the place as Kakudgiri. Kalale Nanjaraja, an author who flourished in the middle of the 18th century has written a Kannada book Kakudgiri Mahatme. The cave shrine of Gavi Gangadhara

here was expanded or perhaps consecrated by a Hoysala Feudatory called Vishnuvardhana of the Adala family in 1140. The pillars here in the Navaranga are in Hoysala style. But there are two Ganga shrines behind this temple to indicate the antiquity of the place. There is a record dated 1134 stating that Vishnuvardhana's queen Shantaladevi died here.

At the foot of the hill is a Shankara Matha of the Sringeri line and a temple of Gangadhara (see Chapter III). There is a huge tank near it called Kamala Teertha. Behind the Shankara Matha over a small hillock is a small shrine of Subrahmanya. Within the precincts of the Matha are small shrines of Shankara, Sharadamba and Chandramauleshwara all in Mysore style. Near Kamala Teertha, in a huge compound, is Agasthya Teertha, a small tank, surrounded by 108 Lingas. The village proper has recent temples of Kumbheshwara and Veerabhadra. The steps leading to the hill-top has Mantapas and the first one has a Rayagopura built in Vijayanagara style. To the right of the main gateway of the hill is the temple of Shanteshwara built in Hoysala style with a Deepasthambha measuring about 22 metres high and the pillar is locally called Gantekamba (as it once had four bells attached to the four sides at the top). Since there is a view that Shantaladevi died here around 1134, it is just possible that the Shanteshwara temple is named after her. To the east is a large figure of Ganapati enclosed in a rude Mantapa. There is a Shikhara atop this in which Ganga pillars are used. Facing this is a small shrine of Rudreshwara having an image of Veerabhadra, about two metres high. To the north of the temple is a good pond and to its west a ruined Lingayat Matha known as 'Mahantana Matha' a large structure supported by sculptured pillars, one of which is said to be a figure of Kempegauda. It is said that Shivagange once had 64 Lingayat Mathas. A little further to the right of the Ganesha temple is a shrine of single faced Shanmukha having Hoysala features. The second gateway has a Yamma Basava placed inside a Nandi Mantapa. There is a flight of steps leading to the left which takes one to a building called Kempegaudana Hazara behind the main Gangadhara temple. If one proceeds straight through the third gateway there are two temples on the north slope of the hill viz. the Gangadhareshwara and the Honnadevi. Both are situated under large natural caverns with Mantapas and Prakaras attached to them. The former is a large structure with two Mahadwaras on the north and east surmounted by towers. The temple proper is a large cave, sheltered by a huge overhanging boulder with cells allround faces north and has a well carved out doorway. There are no pillars in the cave except two ornamental brass pillars set up in front of the central cell (Linga) facing east. Outside the cave is a Nandi Mantapa in Hoysala style (mentioned above) with three pillars of it having inscriptions. The entrance to the cave has later Vijayanagara workmanship. On either side are Bhakta Vighras

of the king and queen. Inside the temple, facing the main deity, is an image of Durgi. Behind Durgi, to the right is a dancing image of Ganapati. Behind this in a cave is an image of Veerabhadra. To its right is an image of Surya in Mysore style. Facing the main deity in a cell to a side are placed the bronze Bhakta images of Kempasomanna (about one metre tall), Kempegowda (of the same height) and Ulli Chikkanna (about 1.5 feet tall). Two niches contain figures of Harihara and Subrahmanya, the latter with all the six faces in front and four hands. Other figures in the cave are Mahishasura-Mardini, Narayana, Bhairava and Ganapati. The last two are elegantly carved. The figure of Ganapati about 1.5 feet tall which is kept in a niche is said to be of Hoysala times. There is also a Saptamatrika panel figure worthy of note is a rare form - Chandikeshwara - about 1.5 feet tall, represented as an incarnation of Brahma with four faces and four hands. The temple possesses four large inscribed bells, all writings being in 16th century characters and of the Yelahanka Prabhus. Adjoining the Nandi Mantapa is the Kalyana Mantapa supported by four polished pillars. The Mukhamantapa on the east is a fine structure standing on an ornamental plinth, supported by sculptured pillars in Vijayanagara style. To the south of this are two small shrines in Ganga style. The pillars of the Mukhamantapa has fine relief sculptures. Above the frontal roof in the Hara are fine niches having mortar images depicting Girijakalyana, Markandeya, etc. The Shikhara over the cave temple is a fine creation in granite having beautiful sculptures around. It is about 20 feet square at the bottom and stands on the boulder overhanging the cave. Besides the three inscriptions on metallic images, pillars and four bells referred above, several more records have been discovered here. Two of these found in the temple kitchen refer to the reign of Hoysala king Narasimha I. One of them confirms the statement made in the record on the Thirtha pillar that it was set up by one official Kusa Basavanna, while the other records the erection of a Mantapa probably, the present kitchen by Chokkimayya a general of Narasimha I. An inscription (already noted) in the Nandi Mantapa (NI 84) tells us of the construction of the temple by the Hoysala feudatory.

The Honnadevi temple beside the Gangadhareshvara faces east and is situated below a rock shelter in a cavern. The seated figure of the goddess is about one and half metre tall with a pedestal trampling on the two demons. The figure has eight hands with the attributes such as a bell, a conch, a Khetaka, a Parashu, a Khadga, a Panapatra and other two being in Vismayamudra, is perhaps Chamundi. Honnadevi or Honnamma is interpreted as the Kannada version of the Sanskrit name Svarnamba. The Utsava image also has eight hands with the same attributes. An inscription on the gold necklace of the goddess stating that it was donated by Devarajammanni, the queen of Chamaraja Wodeyar of Mysore. To the left of the third gateway is another flight of steps leading to

a spacious stone Mantapa described as Kempegauda Hajara, spoken of already. This is a Mantapa fully open at the front, serving as a rest house with Vijayanagara pillars having jumping 'yalis' on them. Around this are on the hill slopes Gare Basava, Kadle Basava and Ane Basava, all Nandi images. There are water sources called Kumbha Tirtha, Kanva Tirtha and Olakallu Teertha also. Revana Siddeshwara and the Girigangadhara are two more temples atop here. In between Kempegauda's Hajara and the second gateway, beside the flight of steps, is an open shrine with a modern curvilinear tower housing a Veerabhadra image in relief. To the east of this is a fine circular pond known as Chakratirtha. Other Tirthas of the hill are noted here. Higher upto the west is the Shankaracharya Tirtha, a basin at the foot of a wall-like perpendicular rock. The great Advaita teacher is said to have performed penance here. To the south of the hill in a slope is the Maudgalya Tirtha, and here, on the bank is a small shrine of Mudduvireshwara. The image, about one metre tall, is carved out of a boulder and has four hands. The Gangatirtha is in a cleft of the rock on the western slope of the hill. The main spring over the hill is however the Patala Gange below a deep and extremely narrow cleft of the rock. On the east is a Lingayat Matha called Rachoti Matha. The remaining sides are full of rocks. At the extreme summit of the hill called Kumbhi are two pillars, and from beneath one of which, water oozes on the Makara Sankranti day. Very near Shivagange is another attractive hill called *Kengal Betta* with a Basava temple atop it. One has to reach the place from Honnenahalli on way to Shivaganga, and two kilometres from this place is Gollarahhatti from where one can climb this hill.

SOGALA (Channapatna tq; P:3,265) is situated at a distance of 16 km from Channapatna. The place has temples dedicated to Ishwara, Anjaneya, Kempamma, Chamundeshwari etc. The Ishwara temple (near the tank) built in Vijayanagara style has a Garbhagriha, Ardhamantapa and a spacious Navaranga. There is a Dravidian Shikhara over the Garbhagriha. The Navaranga has two entrances, one to the south and one to the east, both having small open Mukhamantapas. The Navaranga has fine images of Surya, Ganapati and a Saptamatrika panel. On the ceiling of the Navaranga near the south entrance is an unpublished Kannada inscription having early Vijayanagara letters. There are Dwarapalakas at the east entrance to the Navaranga. There are two pillars in the front Mukhamantapa with images of one Bhakta couple. Near the Anjaneya temple is one hero-stone and two Mahasati stones. Behind the Ishwara temple are a few hero-stones and two of them have representations of heroes fighting with tigers. Near the Ashwattha tree are some antiquities like an image of Veerabhadra and one slab having a fine engraving

of a ram fight. In the Harijan colony are about ten hero-stones, found in a group and one of them is very big, having a figure of a hero fighting a tiger. *Garakahalli* (Channapatna tq; P:1,242) situated at a distance of four km from Sogala has a new Kanneshwara temple at the entrance of the village, situated below a huge 'Nerile' grove and hence the place is called Jambukshetra. After the village is a small hillock having a Siddeshwara shrine. There is a half-finished metal road to reach the hill-top. Below a rock shelter, not very deep, is found a Shivalinga called Siddheshwara. The Jatra is held during Shivaratri. Viewing from here one can see the Savanappa hills near Nunnur village. The village proper has recently built temples of Basappa and Anjaneya. At the entrance of the village is an inscription dated about 1666 A.D. mentioning that Deva Raja Wodeyar's son Devaraja Mahipala making a grant to the Agrahara at Garakahalli, which he had established. The record also mentions one more name of Devarayapura and villages Sogala, Kalikere, Dasarahalli, Ramanahalli etc. *Harokoppa* (Channapatna tq; P:1,283) three km from Garakahalli (19 km from Channapatna) has temples dedicated to Bhairava (old), Mahadeshwara, Anjaneya, Maramma, Masanamma, Honnamma etc. Near the Bhairava Temple is an inscription (unpublished) in 12th century characters. Nearby this are some hero-stones. Behind the Bhairava temple is a small Kalyani. The place also has a Someshwara temple. In the Harijan colony are some hero-stones. Other temples of the place are Chowdamma, Rakkasamma, Mullanga Siddaiah, Madavamma and Hatti Maramma. Nearby the Harijan area is an open temple of Domagolappa, now without cover. All round this area are 10 to 15 small hero-stones and the main image is of Veerabhadra. Nearby this is the Madevamma temple (recent). *Nannur* (25 km from Channapatna; P:1,449) has two large hero-stones and the one built into the wall of a private shop has well-wrought war scene. Near this are two more small hero-stones and one more Mahasati stone. On the outskirts of the village is the temple of Vaidyanatheshwara built in the Chola-Hoysala style. The Garbhagriha has a Dravidian Shikhara of Vijayanagara times. Inside the temple are three unpublished inscriptions and one of which has Vijayanagara letters of 'Rudhirodhgari Samvatsara'. Inside the spacious inner Prakara is a big Sopanapushkarani. The place also has small shrine of Maramma and Sakadevamma. The *Savanappanabetta* or Tipuru Gommatagiri (Maddur tq) is approachable from this place by foot (2 km from Nunnur). At *Nerlur* nearby on the tankbund is a hero-stone having an unpublished Kannada inscription.

SULIBELE (Hoskote tq; P:5,343) or ancient Sulivalli of the Hoysala record (from the same place) is situated at a distance of 15 km from Hoskote. The place has temples dedicated to Someshwara (outside the village), Kashivishveshwara, Anjaneya (two), Nagareshwara also called

Amrita-Mallikarjuna (new temple), Prasanna Parameshwara, etc. The Kashivishveshwara temple in Vijayanagara style has three cells in a row with the Shivalinga in the centre and Parvati and Ganesha images to the left and right cells respectively. The Linga, it is locally said, was installed by one Kashi Subbaiah who brought it from Varanasi and the temple also has a bronze Nandi. Near the Prasanna Parameshwara temple is the Gadduge of Shaiva saint Mariswamy. The place has a Mahalingeshwara Matha of the Veerashaivas. Of the four stone inscriptions of Sulibele the earliest (Tamil) record is dated about 1330 A.D. by Hoysala Ballala III announcing the re-conditioning of a pool, situated between Attivalli and Sulivalli, adjoining Sattipuram by one Dati Singeyadannayaka one of the Hoysala Ministers with the help of the inhabitants of Pulliyrunadu. The place has two mosques. There are in all four Dargahs in the place. The first one is ascribed to Gular Shah Wali and Bade Malang Shah and the Urus is held in the month of Bakrid. The second one is ascribed to Ibrahim Shah Wali. The third is ascribed to Yakeen Shah and Akbar Shah. The last one is of Peer Hussain Shah.

SUGGANAHALLI (Magadi tq; P:903) located on the Kunigal road (10 km from Magadi) has a beautiful temple of Narasimha in Vijayanagara style. Traditionally, it is believed that the image of Narasimha over the pillar was installed by sage Shuka and hence the place is said to be called Shukapuri. The Garbhagriha has a long pillar sculptured with a Chakra on the front face. Attached to this is the Vajrangi (or a brass plate in the shape of a standing Narasimha). The Utsavamurti, a metallic image, though Srinivasa in appearance is called Ranganatha. The brass Garuda vehicle of god kept in the Navaranga is a great object of worship as in Kanchipuram in Tamilnad. Many devotees it is said, even today take vows with a strong belief that the Garuda will cure several skin diseases. In a cell to the right of the Navaranga entrance is a fine figure of Sudarshana Alwar in the shape of a Chakra with 16 hands having later Vijayanagara features. And in a cell to the left, a Brindavana worshipped on the Uttanadwadashi day in Kartika. Within the spacious inner Prakara, are Anjaneya and Ammanavaru shrines. The car festival of the God takes place on about full moon day of Phalguna when a large cattle fair is also held which will attract more than 20,000 people from neighbouring districts as well. Facing the temple is a stone inscription fully damaged. It is of Sadashivaraya of Vijayanagara.

THYAMAGONDLU (Nelamangala tq; P:7,875) situated on a deviation road (16 km from Nelamangala) from the Nelamangala-Tumkur National Highway has been mentioned as 'Temagodla' in a record dated about 1566 A.D. from the same place. The place has temples dedicated to Kashi Visveshwara, Chandramauleshwara, Pattaladamma, Kote Maramma, Hanumantarayaswamy,

Chaluvaryaswamy, etc. The Kashi Visveshwara temple with a spacious inner Prakara having many small cells enshrined with images of Lakshminarayana, Ganapathi, Linga, Parvati, Rama, Lakshmana and Seeta. It is said that the Linga in the central sanctum installed by one great scholar Kashi Narasimha Bhatta, having brought it from Varanasi. Beside the temple is a well built stone Kalyani. The Chandramauleshwara temple is an ordinary structure. The Hanumantarayaswamy temple is said to be 150 years old and a car festival takes place annually. The Chaluvaryaswamy temple, an ordinary structure in post-Vijayanagara style with an image of Narayana (about one metre tall) is also of the same period. Within the precincts of this temple is a stone inscription dated about 1566 A.D. of one official Kemparaya under Vijayanagara announcing a grant to God Chaluva Venkateshwara (perhaps the present Cheluvaryaswamy) made by one official, Kali Nayaka at Temagodla. The remaining lines are effaced and not clear. In the Gandhi square in front of a shop one slab, covered over the grain is said to have an inscription. One more inscription near a private house on the Anebeedi dated 1526 A.D. announces certain grants to a god (name lost) by one official Banavadiya Channappa. One copper plate record from the place dated 1763 A.D. by Krishnaraja Wodeyar II announces granting of villages like Heggunda, Appugondanahalli, Manchanahalli, Gottikere, etc. to one Abhala Somayaji and others. Other temples of the place are Venkataramana, Veerabhadra (with an unpublished Marathi record), Seerunadeshwara (small shrine), Kote Maramma, Gangamma (with a stucco image), etc. There is an unpublished inscription found near the Gangamma temple. The place has a mosque. There are two Dargahs ascribed to Khadri Shah Khadri and Miskin Ballah Shah respectively. The Urus is held at the latter Dargah in the month of Rajab.

VAGATA (Hoskote tq; P:959) situated at a distance of 10 km from Hoskote is mentioned as Ovattam in Tamil records. It was an Agrahara called Varadaraja Chaturvedimangalam. The Kannada records have referred the place as Ogatta and Bhagirathapura. In many literary works of the later period, it is known as Yogavatapuri or Yogapuri. The place is noted for the Varadaraja temple of the Chola times as several Hoysala records further make grants to the existing god Varadaraja in Vagatta. The Garbhagriha is squarish in typical Dravidian style. There is an Ardhmantapa and after this is a Navaranga in Vijayanagara style, perhaps added later. The main deity of Varadaraja is about one metre tall having typical Chola features. On the Kapota of the temple are engraved inscription, one of it in Kannada dated 1491 A.D. by a Minister Gureya Dannayaka making grants to the Brahmanas of Vagata. The temple has fine Utsava Murtis. The car

festival is held on Panchami after Ugadi. On the bank of the local tank is an Ishwara temple which is an ordinary structure. There are inscriptions engraved around the Kapota of the temple. The Anjaneya temple has an image measuring about two metres tall. There is a Hoysala record to the east of the Anjaneya dated 1326 A.D. of Ballala III which announces certain worshipping facilities granted by one officer Vallappa Dannayaka son of Singeya Dannayaka to the Brahmanas of Ovattan alias Varadaraja Chaturvedimangalam under Puliyurunad. Two metallic tripods were found at Vagata while digging in a field called Budihalla (ash-mound?). Both of them are now in Archaeology Museum, Mysore. One of them bears the inscription of an officer Sri Nagamara in about 9th Century letters. Other temples of the place are Chowdeshwari, Maramma, etc. The place has a mosque.

VIJAYAPURA (Devanahalli tq; P:17,212) or Vadigenahalli of the inscriptions (10 km from Devanahalli) is a fast growing commercial centre in the district. The place has temples dedicated to Nagareshwara (old), Channakeshava (old), Yellamma, Dharmaraya, Gangamma, Veerabhadra, Someshwara, etc. Nagareshwara temple is the striking monument of the town. It is a huge temple with a spacious inner Prakara and the entrance to the south having a tall brick and mortar Rayagopura having beautiful stucco figures in typical Mysore style. The temple is facing east and has a Mukhamantapa having a hara over its frontal roof with mortar niches having fine floral ornamentation and inside them are placed varieties of stucco images. There is a Navaranga having pillars in Mysore style. The Nagareshwara Linga inside the Garbhagriha is said to have been installed by one Basappa son of Kallanna around 1845 A.D. Beside this, in a separate cell, is the image of Adinarayanaswamy, said to have been installed by one Appe Shamappa son of Kallanna in 1859 A.D. Outside the temple, adjacent to the gateway on the rightside is a small temple of Rama built inside the outer wall. Nearby this temple is the Gangamma shrine and little away from here is the renovated Yallamma temple. There is also an Anjaneya temple with the image of the God, about two metres tall. An inscription stone to the west of the Anjaneya temple (now lost) is dated 1352 A.D. It is of Vira Pratapa of Vijayanagara and announces several grants made to god Gavareshwara in the days of Naganna Dannayaka in Vadagenahalli, said to be in Anjadunadu. The Gavareshwara is perhaps the present Omkareshwara of the place.

The Channakeshava temple, a huge structure also built in Mysore style has two Mukhamantapas. The inner Mukhamantapa has Vijayanagara pillars engraved with beautiful relief sculptures. The outer Mukha-

mantapa, perhaps added by the Mysore rulers has Dashavatara images carved on the pillars along with Buddha. The main deity enshrined in the Garbhagriha is having Vijayanagara features and is accompanied by his consorts Sridevi and Bhudevi. There is a spacious inner Prakara having four shrines enshrining Subrahmanya, Andal, Lakshmi and Kalinga-mardhana with Sudarshan Alwar. The Garbhagriha has a Vijayanagara Shikhara and its outer wall has beautiful (separate) relief sculpture depicting episodes from Bhagavata. Inside the compound is an inscription dated 1729 A.D. by Gopala Gauda, grandson of Sanna Bhaire Gauda of Avati, granting two villages Settihalli and Angata for the services of God Channakeshava in Vadigenahalli belonging to Devanapura (Devanahalli). The Dharmaraya temple, a modern structure, now being renovated is perhaps built at the beginning of this century. There are wooden images of Draupadi and Arjuna (Utsavamurtis). Inside the central sanctum are stone images of Dharmaraya and Krishna. The annual Karaga is held on Phalguna Poornima day when thousands of people assemble.

The Someshwara temple in Vijayanagara style has square, as well as octagonal pillars in the Navaranga engraved with relief sculptures. The ceiling of the Navaranga has an image of Uma-Maheshwara surrounded by Ashtadikapalas in relief. The outer Mantapa is perhaps, added in 1795 as there is an inscription (unpublished) in the ceiling. On the outer walls of the Garbhagriha are fine relief sculptures. Nearby this is one more temple of Anjaneya in later Vijayanagara style. There are separate shrines of Kumaraswamy (Mysore style) and Navagraha near this. Other temples of the place are Kalabhairava, Venkataramana, Sangameshwara (Basavanna), Durga, Omkareshwara, etc. The last mentioned Omkareshwara temple situated in the precincts of a Matha locally called Vedabrahma Gurappaswamy Matha (modern structure). The temple must have been the Gavareshwara of the inscription with a big stone tank in the front. The Garbhagriha is surrounded by small cells, each enshrining a Linga. Inside the temple are beautiful images of Surya (ancient), Trimukha Saraswati, Veerabhadra, etc. Beside the temple, on the right is the Matha building having a Gadduge of the saint Gurappaswamy who hailed from Pattanayakanahalli (Tumkur dt), described as having lived here about 250 years ago. He was a disciple of Nilagiriswamy, whose Gadduge is also found beside the former. The car festival of the god Omkareshwara is held on Phalguna Poornima day when more than 20,000 people assemble. There is also a Kalyana Mantapa. The place has a Kaivara Matha of recent times. Outside the village, in bad surrounding, is a fallen Veeragaragudi of the Kuruba community. There are more than 30 hero-stones (some enshrined) in the area and some of them have figures of a man, women and a child. There are two Rama Mandiras in the place. The one in the fort area is called

Prasanna Rama Mandira having attractive marble images of Rama Lakshmana and Seeta. It is said that this was founded around 1955 and since then, community worship during Ramanavami takes place when Akhanda Bhajans are held collectively. The town also has mosque with prominently visible minars. On the Devanahalli Road (3 km from Vijayapura) is a Dargah ascribed to Jangli Peer Baba. One more Dargah in the outskirts of the town is ascribed to Adaviswamy, a Muslim Peer, and Urus is held here during Ramzan. On the outskirts of Vijayapura on the Devanahalli road, on a deviation (three km from Vijayapura) road is a Goshala being run by a private trust. Over 200 cows and buffaloes are housed here.
