

BELLARY TALUK.

CHAP. XV. BELLARY is one of the four [eastern, or level, black cotton-soil, taluks of the district. As much as four-fifths of its total area (a higher proportion than in any other taluk) is covered with this soil, the remaining fifth being red land. Except in the extreme south, where it is bounded, and in places broken up, by the spurs of the Copper Mountain, it is a wide level expanse diversified only by low granite hills, chief of which are those near Kurugódu, Sirigéri and Tekkalakóta. It slopes north and north-eastwards towards the Tungabhadra and the Hagari; the Pedda Vanka, one of the streams which carry its drainage into the latter, is of a very respectable size.

Statistics regarding the taluk will be found in the separate Appendix to this volume. It is the largest, most populous, and best educated in Bellary, and it contains the highest proportion of the Musalmans, nearly four-fifths of all the Christians, and an unusual share of the few Jains, who are found in the district. More than half its population speak Canarese, only a fifth talking Telugu.

The land under the Tungabhadra channels round about Siruguppa is the most fertile in the district. Cholan and korra are the staple crops of the taluk, but the area under cotton is only less than that in Adóni and Alúr and, as in Rayadrug, a considerable amount of cambu is grown. The forest area is smaller than in any taluk except Alúr.

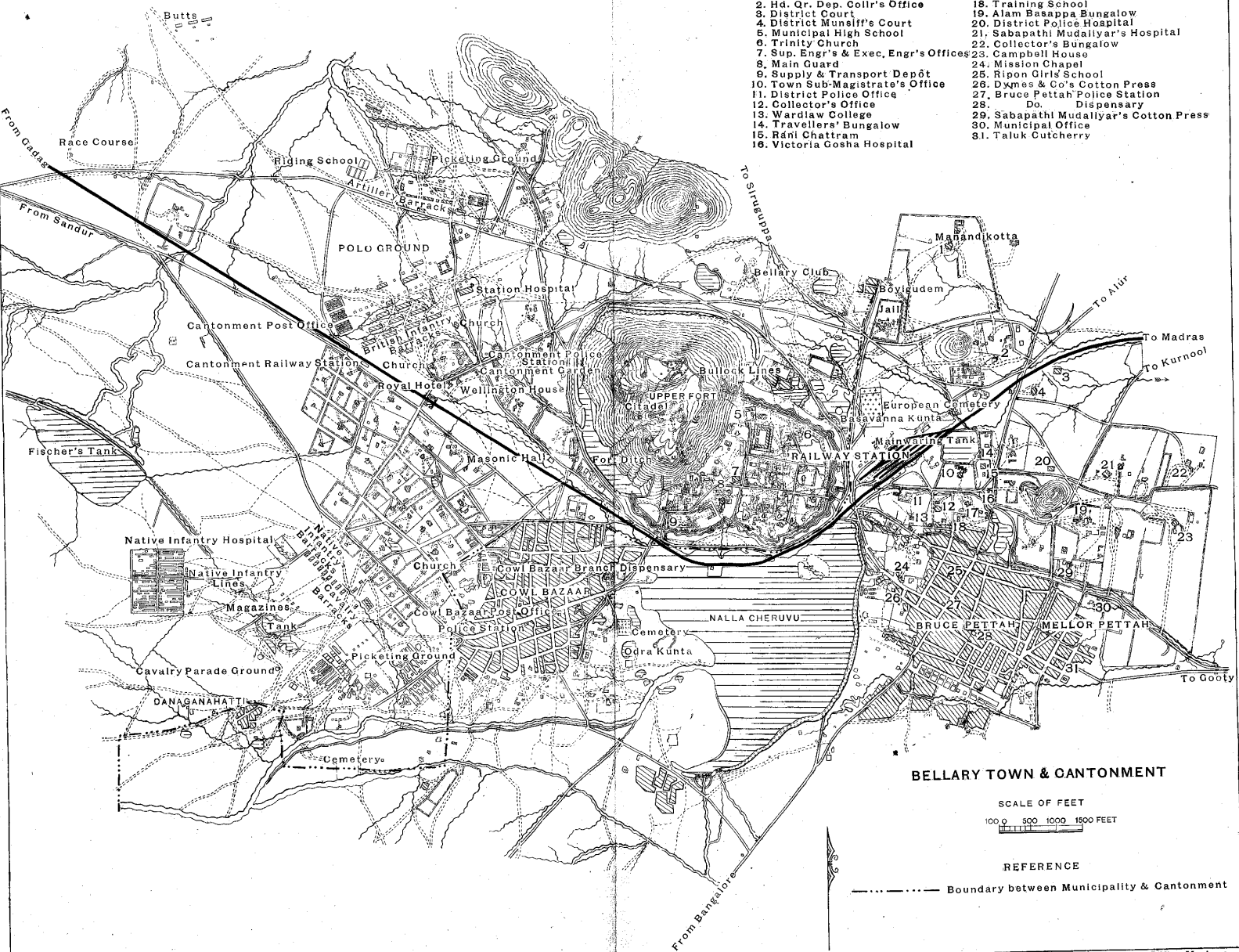
The more noteworthy places in it are the following :—

Bellary.—The Municipality and Cantonment of Bellary, being the capital of the district, contains all the offices usual to such towns and is in addition the head-quarters of the Superintending Engineer, Third Circle, and an Assistant Commissioner of the Salt, Abkári and Customs Department. It is a station on the Guntakal-Hubli branch of the Southern Mahratta Railway and the seventh largest place in the Presidency, its inhabitants numbering 58,247. As has already been seen in Chapter I, it possesses an extremely dry climate, and a temperature which, though more than usually sultry in the three hot months, is for the rest of the year cooler than the generality of Madras stations.

The town is built on a level plain lying round about two of the barren rocky hills characteristic of the Deccan. On one of these stands the fort, and it is consequently known as the Fort Hill, while the other—from the fact that when viewed from the south-east (especially at twilight) a group of blocks of stone on its highest

REFERENCE

- | | |
|---------------------------------------|--|
| 1. District Judge's Bungalow | 17. Telegraph Office. |
| 2. Hd. Qr. Dep. Collr's Office | 18. Training School |
| 3. District Court | 19. Alam Basappa Bungalow |
| 4. District Munsiff's Court | 20. District Police Hospital |
| 5. Municipal High School | 21. Sabapathi Mudallyar's Hospital |
| 6. Trinity Church | 22. Collector's Bungalow |
| 7. Sup. Engr's & Exec. Engr's Offices | 23. Campbell House |
| 8. Main Guard | 24. Mission Chapel |
| 9. Supply & Transport Depôt | 25. Ripon Girls School |
| 10. Town Sub-Magistrate's Office | 26. Dymes & Co's Cotton Press |
| 11. District Police Office | 27. Bruce Pettah Police Station |
| 12. Collector's Office | 28. Do. Dispensary |
| 13. Wardlaw College | 29. Sabapathi Mudallyar's Cotton Press |
| 14. Travellers' Bungalow | 30. Municipal Office |
| 15. Rani Chattram | 31. Taluk Cutcherry |
| 16. Victoria Gosha Hospital | |



BELLARY TOWN & CANTONMENT

SCALE OF FEET
 0 500 1000 1500 FEET

REFERENCE

----- Boundary between Municipality & Cantonment

crest presents a striking resemblance to the profile of a human face, the owner of which is lying on his back asleep—is popularly known as the Face Hill or Face Rock. The latter (see the plan of the town attached) lies just north of the Fort Hill. These hills, the bare sides of which are covered for the most part with piles of the huge boulders which have split off them, are the two most conspicuous objects from every part of the place.¹

The town (see the plan) consists of the upper fort on the Fort Hill, the lower fort built close under its eastern side, the cantonment on the west, the civil station on the east and, along the southern border, the crowded suburbs of Cowl Bazaar and Brucepettah (separated from one another by the Nallacheruvu) and the smaller suburb of Mellorpettah. The Fort Hill is about a mile and a half in circumference. Its top is 1,976 feet above the sea, or about 480 feet above the town, which is from 1,481 to 1,528 feet in elevation. The upper fort consists of the usual citadel on the summit of the rock, guarded by outer lines of fortifications, one below the other. In the weakest places there are three of these lines, but where the hill is naturally strong (as on the northern side, where it is covered with confused heaps of enormous boulders, and on the western, where it consists of bare, smooth, sheet-rock protected at the foot by a deep ditch,) there is sometimes only one. There is only one recognized way up to it, a winding path among big boulders commanded at several points from above. On the top, outside the citadel, are a small temple, the remains of some modern cells for military prisoners, and several deep pools of water made by building up the outlets from natural clefts in the rock in which the rain water collects. One of these is 29 feet deep. Some accounts of the town speak as though the existence of water in such spots is mysterious or miraculous, but the truth seems to be that the evaporation from such deep and narrow pools can seldom keep pace with the fresh supplies they continually receive from rainfall, and similar reservoirs occur on other similar hills. Within the citadel are several strongly-constructed buildings. It was in these that Muzaffar Khán, once Nawáb of Kurnool, was confined from 1823 to 1864 for the murder of his wife near Adóni. He was released from confinement on the occasion of the Governor Sir W. Denison's visit to Bellary in 1864.

The lower fort is surrounded by a rampart, faced with stone, about 18 feet high and protected by circular stone bastions; a ditch about 18 feet deep and some 30 to 40 feet wide, revetted with stone; and a glacis.

¹ And gave rise to Thomas Atkins' well-known description of Bellary as consisting of "two bloomin' heaps of road-metal."

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Both the Fort and Face Hills were the sites of important prehistoric settlements. In 1872 Mr. W. Fraser, District Engineer, found on the latter celts and chisels in various stages of manufacture and use and also corn-crushers, mealing-stones and antique pottery. Subsequently the north and east sides of the former were shown to have been prehistoric sites and on them were discovered lumps of soft red hematite, a tuyère perhaps used for iron-smelting and celts and other implements, including a whetstone and a ring-stone, of which the latter is now in the Madras Museum.

But otherwise Bellary cannot boast an ancient history, and the town itself, as distinct from its Fort, is only 100 years old. Writing in 1803 Munro said "Bellary is a poor place and was almost desolate before the arrival of the troops." It was, indeed, anxiously considered, when first the district was handed over to the Company, whether Gooty would not be a more suitable place for the cantonment.

The first of the poligars of Bellary was apparently a Kuruba named Báluda ("tail") Hanumappa Náyak, who was so called because he had a small tail. Accounts differ¹ as to his origin, but he seems to have held office under the Vijayanagar kings and after their downfall to have been given by their successor, the Bijápur Sultan—subject to the payment of a peshkash of some Rs. 5,000 and performance of military service with 3,000 peons—the estates of Bellary, Kurugódu and Tekkalakóta. He lived at Bellary and doubtless put the rock into some state of defence. He is said² to have defeated near Kampli the forces sent against him by the fallen king of Vijayanagar who was then living at Penukonda. He was succeeded by three lineal descendants—Hiré Malatappa, Sidappa, and Hiré Rámappa—who ruled until A.D. 1631. Thereafter the Musalmans appear to have been the real masters of the place for 60 years until 1692, though two more of the poligar family, namely Chikka Malatappa and Chikka Náyak Sáhib, are mentioned as having some authority in it.

It was during this period that the Marátha chief Sivaji became master of the fort for a short time. About 1678, as he was passing through the place on his way to the Carnatic, some of his foragers were killed by the retainers of a widow of one of the poligars, who

¹ The first edition of this Gazetteer follows the account of the early history of Bellary in Pharoah's *Gazetteer* (1855), but whence this latter was obtained is not now apparent. Munro's letter of 20th March 1802, which gives full particulars of some of the poligars' families, says very little about those of Bellary. The first part of the account which follows is mainly taken from one of the Mackenzie MSS. (Local records, Vol. 43, pp. 24-72) which is corroborated in many details by another MS. in the same collection about Kurugódu.

² Pharoah, 81.

was then in possession of the fort. Sivaji demanded satisfaction but the lady refused to make amends, defended herself stoutly and only surrendered after a siege of 27 days. The fort was however restored to her on her agreeing to pay tribute, and ten years later Aurangzeb overran the Marátha conquests in the south and regained the suzerainty over it.¹

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Thenceforward the accounts of the place are clearer. About 1692 the poligars again obtained authority over the fort and Dévappa Náyak, son of the abovementioned Chikka Náyak Sáhib, was chief from 1692 to 1707.² Dévappa was followed by his eldest son Hanumappa (1708-17) who was succeeded by his brother Hiré Rámappa (1718-24). During his time the suzerainty of the place again changed hands, Asaf Jah, Viceroy of the Deccan and ancestor of the present Nizams of Haidarabad, declaring himself independent of Delhi in 1723.³ The next chief was Hiré Rámappa's brother, Chikka Rámappa, who ruled from 1725 to 1729. He died without issue and, as none of his brothers had any children either, his father's younger widow, Nílamma, who was also childless, succeeded. She adopted a collateral called Dodda Talé Rámappa, then ten years of age, and ruled during his minority. She was a lady of character, for, finding that the boy's uncle and father opposed her in certain matters, she had them both beheaded. But she was unpopular and was deposed by her own people, who established Rámappa in her place, where he ruled until 1764.

During his time the town became tributary to Adóni, which had been granted in jaghir to Basálat Jang, brother of Salábat Jang, the then Subadar of the Deccan.⁴ Rámappa was succeeded by his brother Hanumappa who ruled till 1769. In 1768 Haidar Ali attempted to take the place by assault, but was beaten off with great loss and retreated.⁵ Hanumappa, having no children, had adopted a brother-in-law's son named Dévappa, but a party in the fort objected and murdered the boy and appointed another, named Doddappa, as chief. He held the place from 1769 to 1774 in spite of opposition from the faction of a rival.

In 1775, however, he refused to pay the usual tribute to Basálat Jang, declaring that he had transferred his allegiance to Haidar Ali. Basálat Jang sent Bojeráj, his minister, and M. Lally, the French officer who was then in his service, to invest

¹ Duff, *Hist. of Mahrattas*, i, 283, 347.

² The Kurugódu MS. says 1702, and also differs slightly in the case of the three dates immediately following, but the Bellary MS. is very precise and very positive and has been followed.

³ Duff, i, 478.

⁴ Wilks, i, 372.

⁵ *Ibid.*, 372-3.

CHAP. XV. Bellary.¹ Doddappa rashly sent to Haidar for help. Haidar was at Seringapatam and instantly set out.

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“The distance,” says Colonel Wilks² “on the map is three degrees of latitude; which was performed in five days; a considerable number of his men died of fatigue; and of those who marched from Seringapatam, not one half were up to share in the first attack; . . . While Haidar was still supposed to be at his capital, he fell by surprise on the rear of the besieging army. It was a complete rout in which Bojeraj was killed, and Monsieur Lally escaped with difficulty. The guns (of the besiegers) were left in the batteries; the approaches and parallels were complete; and Haidar, without giving time for the entrance of supply, announced the object of this timely succour by instantly manning the batteries, assuming the place of the late besiegers, and insisting an unconditional surrender. The unfortunate chief had already revealed the state of his resources for a siege; further resistance was unavailing; and Haidar’s garrison was introduced into the place on the eighth day after his march from Seringapatam.”

Doddappa fled. Haidar kept the place which he had won in so characteristic a manner and it was he who built the present upper and lower forts as they now are.

Tradition says that they were designed by a French adventurer in his camp and that Haidar afterwards, finding that the Fort Hill was commanded by Face Hill, had this man hanged near the fort gate. The same story is, however, told of other fortresses built by Haidar and his son Tipu—that at Hosur in Salem district, for example. In the seventies, when the roadway through the east gate of the lower fort was being straightened, a masonry tomb was unearthed near the gate. Though the tomb is obviously older than the fort (being surrounded by the masonry of one of the walls and piously protected from injury by a large slab of stone built in above it) and though it is not apparent why a man who was hung in disgrace should be given a tomb, and though the tomb is of the usual Muhammadan style and near it were found an earthenware vessel such as is used for burning frankincense at Musalman graves on Thursdays and a stone vessel such as is used for keeping food placed on these graves on anniversaries of deaths, the idea grew, and still survives, that the tomb is that of the unfortunate Frenchman. The Musalmans have, however, taken it under their charge and keep it whitewashed and deck it with lamps on holy days.

Tipu held the fort until his defeat in 1792, when it became the property of the Nizam. It was ceded by the latter to the Company in 1800 with the rest of the district.

¹ Wilks, i, 372-3.

² *Ibid.*, 393-4.

At this time the lower fort, like other similar enclosures elsewhere, contained the dwellings of large numbers of natives who had flocked to it for protection in the troublous years which were just over. In 1806 and 1807, to make room for the buildings which were necessarily required by the troops, Munro had 670 houses, shops, etc., removed from the fort to the suburb now known as Brucepettah, paying the owners some Rs. 20,000 as compensation. This "new pettah" (as it was originally called) subsequently obtained its present name from Peter Bruce, who had been in charge of Harpanahalli and from 1806 to 1820 was Judge of Bellary, but what his precise connection with it may have been is not now apparent from the records.

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But the natives who were thus removed were by no means the whole of those residing in the lower fort and in 1812 Colonel A. Taylor, commanding the Ceded districts, drew attention to the inconveniences occasioned by the presence of the remainder by closing the sally port and refusing to allow their cattle to come in or go out. He justified his action on the grounds that the existence of natives within the fort rendered proper sanitation impossible, and led to much drunkenness among his men from the liquor which was smuggled in and to much disease contracted from the undesirable class of women who were enabled to find shelter among the huts. In 1815, therefore, the removal to Brucepettah of a further instalment of native dwellings was sanctioned. Fears of a Pindári raid delayed operations, the people being most unwilling to leave the protection of the fort, but the order was carried into effect in the two following years, convicts being employed in re-building the houses from their original materials and Government supplying carts for the transfer of these to the new sites. It was apparently, however, not until 1820 that the last of the native dwellings were cleared out.

The lower fort now contains a number of public buildings, including the Main Guard (where a guard is still posted), Magazines, the Supply and Transport stores, the old arsenal, the offices of the Superintending, Executive, and Local Fund Engineers and the Municipal High School, and also several churches, chief of which is Holy Trinity Church, which was built in 1811, enlarged in 1838, consecrated on the 14th November 1841, and is at present the place of worship of members of the Church of England in the civil station. Immediately east of the foot of the steps leading to the upper fort is a strongly-built mantapam which is pointed out as the place in which Munro used to halt when he visited Bellary.

The Cowl Bazaar was built later than Brucepettah. It obtained its name from the fact that it was originally occupied

CHAP. XV. almost entirely by the followers and bazaarmen belonging to the
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 should be free from taxes.¹

Mellorpettah was named after Abel Mellor, who was Collector of the district from 1840 to 1850.

The Cantonment was established in 1801, Bellary being then the head-quarters of the General Commanding the Ceded districts. At first the troops lived in tents, but in 1802 temporary thatched quarters were erected. Accommodation was clearly scarce, for in the same year the General, Dugald Campbell, complained that the only place he had to keep his powder in was a choultry outside the fort. The troops then at the place were the 25th Dragoons and the 4th Regiment of cavalry in the cantonment and, in the fort, a detachment of artillery, six companies of the 73rd Regiment and the 1st battalion of the 12th Regiment. The garrison now usually comprises a battery of Field Artillery, a wing of a British Infantry regiment, a regiment of native cavalry and another of native infantry. Bellary is also the head-quarters of a detachment of the S.M.R. Volunteers.

In 1901-02 the troops were temporarily increased to afford guards for the camp of Boer prisoners of war. This was pitched on the maidan just north of the cantonment railway station and included within its limits some of the barracks adjoining. It was provided in the usual manner with barbed wire entanglements and electric light. Three prisoners broke their parole. One, a Frenchman, was re-captured by the gangmen on the line near Hospet and the other two, a Hollander and an Irish-American, who escaped together, were arrested in the Bombay Presidency while endeavouring to make their way to Goa.

In the civil station, the bungalow now occupied by the Collector was constructed by Mr. T. L. Strange who was Judge here from 1845 to 1851. He also built the bungalow on the Minchéri hill.² The house next east of the Collector's was erected by A. D. Campbell, who was Collector at Bellary from 1820 to 1824. Peter Bruce, already mentioned, built the "Alam Basappa" bungalow and Mr. C. Pelly, who served continuously in the district from 1832 till 1859, in all grades from Assistant Collector to Collector, constructed that in which the Judge now lives. A. E. Angelo, Judge of the district from 1836 to 1840, whose wife is buried in the Goanese chapel of St. Anthony in the Fort,

¹ Mr. Pelly's letter of 11th November 1851 in Mil. Cons., 6th January 1852, Nos. 107-8.

² Scandal adds that he lived there much of his time, only coming into Bellary when his Sheristadar signalled (by running up a flag on the court-house) that cases were awaiting trial.

built the house next west of the Collector's cutcherry which is now used as the police office. General J. G. Neill, the hero of the relief of Lucknow—whose statue stands opposite the Club in the Mount Road, Madras—is said to have at one time lived in the bungalow next east of the Ráni chattram. The proper name of this chattram, by the way, is Prince of Wales' chattram, it having been erected from public subscriptions to commemorate the Prince's visit to India. The Duke of Wellington is stated to have resided at one period in the northernmost of the two bungalows which adjoin the Fort Ditch, immediately west of the Fort Hill. It was at that time a mantapam and traces of the original building are still to be seen in it. The excellent well in the compound of this house is one of six which tradition says were built by six sisters of the Báluda Hanumappa Náyak above mentioned. The other five are the following :—(1) at Avamma's tope about one mile along the Siruguppa road, (2) in the compound of the London Mission, (3) between the Fort and Face Hills (this has been since improved and now supplies the British troops in the cantonment), (4) near the cavalry lines and (5) in the compound of the westernmost bungalow in the cantonment, adjoining the railway line. Wells which can compare with these are seldom constructed now-a-days.

The various cemeteries—and especially the oldest and largest of them, the Church of England cemetery adjoining the railway compound—contain several tombs of historical interest. A list of all the epitaphs upon them was printed at the Collectorate Press in 1901. One of the best remembered graves is that of Ralph Horsley, Head Assistant Collector of Bellary and son of John Horsley, I.C.S., the name-father of Horsleykonda near Madanapalle. He was murdered by burglars whom he was endeavouring to capture on the night of the 4th July 1856 in his bungalow, which was the building now occupied by the Bellary Club. In spite of exhaustive enquiries by Mr. Pelly, the crime long remained a mystery. At last, in 1864, a man who was about to be hanged at Delhi for another murder confessed that it was he who had killed Horsley, and the detailed account he gave of the locality and the event left no doubt of the truth of his statement.

Bellary contains no temples or mosques of any architectural merit. The most popular temple in the place is the little shrine to Durgamma between the Jail and the Sessions Court. Its proximity to these two buildings brings it much custom from certain classes, intercession being made for friends or relations who are being tried in the former or are confined in the latter. But all sorts and conditions of people do worship at it, from Bráhmans and

CHAP. XV. **BELLARY.** Lingáyats down (it is said) to Muhammadans. The goddess is represented by a heap of earth covered with turmeric powder and hung with silver *ex voto* representations of hands, eyes, ears and so forth, offered by persons whom she is supposed to have cured of disease in these parts of their persons. The annual festival takes place in February, when a buffalo and many sheep are sacrificed and a hook-swinging festival occurs. An effigy, and not a man, is swung now-a-days. As in many other places, the buffalo's head is placed in front of the shrine and on it some of the animal's entrails and a lighted lamp.¹

Of the various mosques, the two biggest are that in Jumma Masjid lane, Brucepettah, and that in Cowl Bazaar near the police-station. The first was built by a former mufti of the town and enlarged in the sixties by a moulvi from Ongole and again in the seventies by Háji Abdul Khadir, a prosperous contractor. The second was begun from money bequeathed for the purpose by a childless Musalmani, the work being superintended by the then kotwal of Cowl Bazaar, and has since been added to by other members of the faith. The beef-butchers are Ahl-i-Hadis, or Wahábis, and have their own mosque.

There are also two Muhammadan *dargas* of some local repute. The first is that close under the little rocky hill called Káttiguddam, next the 'Alam Basappa' bungalow, which was erected over the last resting-place of a fakir named Makhtúm Jaháni, who lived for several years in a cave among the boulders of the hill. The second is in what is now the compound of the cotton spinning mill and keeps in memory one Sade-ud-dín. The spot was formerly the private property of a Hindu and the holy man was buried there because by his intercession the owner had been blessed with a son.

The arts, industries and trade of Bellary—its wood-carvers and weavers and its spinning mill and cotton-presses—have been referred to in Chapter VI above; its Christian Missions are mentioned in Chapter III; its medical and educational institutions, in Chapters IX and X; its Jail, in Chapter XIII; and its municipality, in Chapter XIV.

It cannot be called a growing town. In the thirty years between 1871 and 1901 its population only increased by 12½ per cent. It has no great industries to support it, and subsists chiefly by supplying the cantonment and civil station and by serving as a centre for the collection of the exports of the neighbouring villages and the distribution to them of their imports.

¹ Compare the account of the festival at Kúdligi on p. 292 below.

The greatest material want of the place at present is a proper water-supply. The European troops depend mainly for their water on the ancient well between the Fort and Face Hills already referred to above. There is also a small tank near the Native Infantry lines. Cowl Bazaar possesses some wells, but relies mainly on the Fort Ditch. Brucepettah has the Nallacheruvu tank (which, however, receives much of the drainage of the Cowl Bazaar and is more used for bathing in than drinking), the wells supplied by percolation from it and the Mainwaring tank. This last is the best source in the town. Its name-father, Lieutenant Sweedland Mainwaring of the 2nd Regiment, N.I., was D.A.Q.M.G. of the Ceded districts from 1859 to 1862. He began, with convict labour from the neighbouring jail, the quarrying of the rock in this spot which is still carried on whenever the water is low enough and has eventually resulted in the formation of a fine tank.

None of these supplies are convenient and in dry seasons they are even insufficient. The first improvements were those carried out by Captain J. F. Fischer, R.E., when Executive Engineer of Bellary in 1864. In that year he cut two channels from the tank (then quite out of repair) which lies south-west of the race-course, one leading to the small tank near the Native Infantry lines, and the other to the Fort Ditch. These cost some Rs. 6,500.

In the following year he repaired, and raised the bank of, the tank which supplied these two channels, and thus increased its capacity. The work cost some Rs. 17,000 and the tank has ever since been known as "Fischer's tank." He next, in 1866, suggested that a channel should be cut from the tenth milestone on the Kudatini road to his tank, so as to intercept and collect the water flowing down four nullahs which drain that part of the Copper Mountain range. The scheme was at first shelved on the ground that the "High Level" channel of the "Upper Bellary Project" of the Madras Irrigation Company, which was to run from the Vallabhápuram anicut to Bellary town, would render it unnecessary. But when this Project was dropped, a modification of Fischer's scheme, by which the water of one of the four nullahs was turned into a reservoir constructed near the Allipuram hamlet of Kollagallu village (some four miles down the Kudatini road) and thence taken to Fischer's tank, was eventually carried out. Part of it was done as a relief-work in the famine of 1866. The cantonment has greatly benefited from these improvements, but they have done nothing for Brucepettah or the eastern part of the town. In 1871 the water-famine was so severe that the municipal council was driven to the extreme step of arranging for the railway to

CHAP. XV. bring in 20,000 gallons daily by train from the Hagari, the
 BELLARY. water to be stored in Bellary in the iron tanks "used by the troops during the Abyssinian expedition." The very day before the first consignment was to be brought in a timely fall of rain rendered the arrangement no longer necessary, and the completion shortly afterwards of the Allipuram scheme helped to relieve the situation. A committee was, however, appointed to suggest further sources of supply, and it recommended that the stream which flows by Vonnahalli should be turned into the Nallacheruvu. This was done as a relief-work in the 1876 famine at a cost of some Rs. 10,000.

In 1895 the Military authorities urged the necessity of still further improving the supply and three different schemes were proposed. The first suggested cutting a deep channel along the slope of the Copper Mountain to intercept rain-water and the under-ground springs; the second the enlargement of the Allipuram tank; and the third the pumping of a supply from the under-flow of the Hagari river near the point where the railway crosses it. Government considered¹ that the first two were condemned by the uncertainty of the supply they ensured. The Hagari scheme was estimated to cost some ten lakhs and to involve an annual expenditure of half a lakh, and was thus altogether beyond the means of the municipality.

At present hopes are centred in the new Tungabhadra project, the main channel of which will pass close to, and above, the town and afford it an inexhaustible supply.

Hiréhálu, also known as Dandinahiréhálu to distinguish it from the neighbouring village of Hiréhálu Siddapuram, lies 12 miles south-west of Bellary along the Bangalore road. It has a population of 4,266, is a Union, and contains a police-station and travellers' bungalow. Its fort, of which remains still exist, is said² to have been taken by Morári Rao of Gooty from the poligar of Rayadrug and shortly afterwards re-taken, after a siege of three months, by one of Haidar's generals. Hiréhálu was the village to which Siva Rao, the chief of Sandur, elected to retire when his jaghir was temporarily resumed by the British in 1817. It used to be famous for its brassware, but the industry is now nearly dead, only brass gongs and horns being made by a few families of the Bógara sub-division of the Jains. A considerable number of the villagers weave the coarse cloths worn by the women of the poorer classes. North-west of Hiréhálu, in the flank of the Copper

¹ G.O., No. 1463-M. of 21st June 1897.

² Miles' *Hydrur Naik*, 331.

Mountain, is a picturesque glen containing a waterfall, which is called "Gavi Siddappa" and used in days gone by to be a week-end resort of Europeans stationed in Bellary.

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Kappagallu: Six miles north-east of Bellary and north of the road from thence to Alúr. Population 1,237. The granite hill within its limits, known to Europeans as "the Peacock Hill," is a familiar object from Bellary. The name is said to have been gained from the number of peafowl it held in days gone by, but every bit of its undergrowth has long since been carried to Bellary for fire-wood.

The hill is now chiefly noteworthy as containing the remains of perhaps the most extensive prehistoric settlement in the district. The signs of occupation are chiefly on the north side, near the top, and include¹ small terraces revetted with rough stone; made ground full of ashes, broken pottery and implements; bones of bullocks; small tanks made by damming up the little stream there; troughs hollowed in the granite and apparently used for crushing corn; large numbers of celts in all stages of manufacture made from a fine-grained pale green stone which occurs in the great diorite trap dyke which runs lengthwise through the hills; and shallow elliptical troughs worn in the granite by the efforts of the workers to polish these celts by rubbing them against the hard rock.

High up among the dark rocks which form the crest of the trap dyke on the northern end of the hill (many of which give out curious metallic notes when struck with a stone) are a large number of rough figures, pictures, or *graffiti*, made by bruising the flat surfaces of the rocks with pieces of harder stone. Mr. F. Fawcett has described them in detail in a paper read before the Congress of Orientalists and printed in *the Asiatic Quarterly Review* for 1892. Hand-sketches of some of them by Mr. R. Sewell are appended to this, and in Mr. Bruce Foote's well-known collection of prehistorics is a set of photographs of them taken by Mr. Fawcett. Oxen with prominent humps and very long horns different in type to existing breeds, are the favourite subject for these pictures, but representations of men and women (always naked) are frequent and dogs, antelopes, deer, leopards, elephants and peacocks (though no horses) also appear. Some few of the pictures, clearly distinguishable from the others, are modern in origin, but it seems permissible to conjecture that the remainder are connected with the prehistoric settlement on the hill. The style of the figures is very unusual and archaic and they are far from the ordinary paths about the hill and among confused piles of

¹ See Mr. Bruce Foote's paper in J.A.S.B., lvi, pt. 2, No. 3, 1887.

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perfectly bare boulders which no cow-herd or wood-cutter would ordinarily have any object in traversing. Just below them is the prehistoric settlement. They represent animals not now found in the surrounding country. Some of them are upside down, and, since it is highly improbable that they were drawn bottom upwards, the rocks on which they appear must have been overturned after they were executed. That the rocks have moved considerably after they were drawn is also proved by the fact that some of the pictures are in places which are now inaccessible. These figures are thus of unusual interest. Mr. Bruce Foote writes that he knows of only one other place (a hill in the Raichúr doáb) where similar drawings occur in any number.

The two cinder mounds which stand in the fields just south of this Kappagallu hill are referred to below in the account of Kudatini.

Kenchanaguddam: A village of 1,199 inhabitants on the bank of the Tungabhadra, four miles south-west of Siruguppa. The Siruguppa and Désanúru anicuts which cross the river just here have been referred to in Chapter IV above. The place contains a lower fort in which most of its inhabitants reside and another on the top of the rock called Kenchanagudda which gives the village its name. At the foot of this rock is the temple of Gangádhara. Some of the ceilings in this are painted with representations of gods and goddesses which are now fast crumbling away. Built into its southern wall is a long inscription, dated A.D. 1708, giving the genealogy of one Kenchana Gowd and stating that he built the temple and the upper fort. It says that his ancestors were headmen of Siruguppa and that at the time he built his fort the rock was called Hosa gudda, or 'new rock.' It has since come to be called by his name. He had three sons, the inscription goes on, of whom one, named Virúpáksha, followed his father as chief.¹

The local historians call this son Pampápati (both names are those of the god in the Hampi temple and are interchangeable) and point to his tomb in the family's burying place at the entrance of the village. They say he was succeeded by his widow Tangamma. This lady's name is known to every one round about. She is said to have narrowly escaped capture by Tipu on one occasion, and a picturesque tale of the end of her rule is told. She had two sons, says the story, who were both seized by Tipu. One

¹ This account, which must be correct, differs altogether from that given in Pharoah's *Gazetteer*.

was murdered and the other was converted to Islám. Fearing that this pervert would succeed her, she made over her possessions to the Company in exchange for a life pension. The correct, and more prosaic, account is related in a letter of the 25th August 1802 from Munro to Barry Close. He says—

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“After the transfer of the Ceded districts to the British Government, I was surprised to find that a part of Kenchanaguddam was held by a Marattha manager in the name of the son of Hurry Punt. There was no mention of any such cession in the partition treaty of 1792 and all that I could learn was that the villages in question had been delivered over soon after the treaty to Narhar Shastri, a confidential Brahmin in the service of Hurry Punt, by order of Tipu Sultan, that this grant had been the consequence of some good offices rendered to the Sultan during the negotiations and that the manager applied the revenue to his private use, and that he had lately been seized and confined by Thangamma the Dessayni. I stated the circumstances to Government and was directed to expel Thangamma and take possession of the jaghire on account of the Company.”

On the Kenchanaguddam are the remains of Kenchana Gowd's "palace." In another place is the cave of Sidda Malayya, a local saint, with a Canarese inscription near it. The village also contains a *brindávanam* to a disciple of the famous Mádhva saint Rágha-véndrasvámi whose tomb at Mantsála is referred to in the account of that village on p. 204 above.

Kudatini: A village 12 miles west-north-west of Bellary and one mile from the railway station of the same name. Union; police-station; travellers' bungalow. Population 5,414.

The place was described in 1840 by Newbold,¹ who called it "Courtney," and his account has been copied into several later books of reference. He considered that it must formerly have been a Jain stronghold as the mosque near the north gate of the fort, the Lingáyat shrine near the west gate and the temple to Kumárasvámi all show signs of having originally been Jain *bastis* or shrines, and the naked headless image among the prickly-pear outside the western gate of the fort seems clearly also to have been of Jain origin.

There must, moreover, have once been a Hindu temple of more than usual excellence in or near the village, for built into the walls of the fort, into the sides of the well opposite the north gate of the fort, and elsewhere, and lying scattered about the village, are several pieces of religious sculpture finely executed in a close-grained black stone.

¹ *Madrás Jour. Lit. and Sci.*, xi, 307.

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Local legends say that the god Kumárasvámi halted at this village on his way to the conquest of the demon Tárakásura who lived on the Sandur hills,¹ and the temple to that deity is the best in the village. As has already been seen in Chapter II, the place has an ancient history. Two Ráshtrakúta inscriptions dated 948-49 and 971-72 A.D. occur in it, the second of which mentions the setting up of an image of Skanda (Kumárasvámi). There are also three grants of the Western Chálukya king Vikramáditya VI, dated 1098-99, 1099-1100, and 1119-20 respectively, and one of Jagadékamalla of the same dynasty dated 1148-49. These frequently mention "the forest where the god Subrahmanya (Kumárasvámi) made penance." The Hoysala dominion is represented by a record of Vira-Ballála II, dated 1218-19. For the merit of king Achyuta Ráya of Vijayanagar a grant was made in 1532-33 to the Virabhadra temple. Several other inscriptions occur in the village, but they have been wantonly damaged or mutilated. Most of them are, as usual, headed with representations of the lingam and of the two symbols of eternity, the sun and moon, to denote that their testimony will last for ever.

Opposite the old travellers' bungalow, now used as a rest-house for Hindus, are two stones sculptured with figures which apparently commemorate local heroes: Another stands near the western gate of the fort. Just outside the northern gate is a sati-stone, the widow being shown with one hand raised to heaven in the usual manner.

East of the village and south of the eleventh milestone on the road from Bellary is a line of black rocks formed by the outcrop of a trap dyke. Newbold mentioned them in a paper written in 1845,² pointing out that when struck by stone or metal such of them as are lightly poised give out curious metallic notes of varying tones, and his account has brought these "ringing-stones" a considerable amount of notice. It will, however, be found that the rocks of very many other trap dykes, if they happen to be poised with the requisite delicacy, will give these same metallic notes. Those on the Peacock Hill, referred to above in the account of Kappagallu, may be cited as one instance.

Some three miles west of Kudatini, to the north of the pass leading to Tóranagallu through the low line of hills which runs down from the Copper Mountain, is a curious mound of cinders the origin of which has given rise to much speculation. It is dome-shaped, some 45 feet in height and about 150 yards in

¹ See the account of the Kumárasvámi temple in the next chapter.

² J.A.S.B., xiv, 515.

circumference, and is composed of masses of semi-vitrified scoriaceous cinders, resembling slag and often hard enough to scratch glass. These masses are full of small bubbles and of cavities which often contain a white friable ash. The mound gives out a hollow sound when struck with any heavy substance. The natives call the spot Búdi-Kanive ("ash-pass") or Búdigunta ("ash-hill") and say that the mound is the ashes of an impious giant called Hidimbásura who was slain here by Bhíma, one of the five Pándava brothers. Other popular accounts say that the slain in a great battle were all burnt in one heap here.

Lieutenant Newbold¹ was the first to call attention to the mound. Various theories were advanced to account for it. By some it was thought to be of volcanic origin, by others to consist merely of kunkar. Newbold himself inclined to the idea that it was "the remains of some ancient furnace."

He pointed out that other similar mounds were reported to exist in Mysore, and that in Bellary district there were two more at the eastern base of the Copper Mountain, west of Halakundi on the Bellary-Hiréhálu road. In a later paper² he again reverted to the matter and drew attention to another similar mound at Nimbápuram north-east of Hampi ruins, and two others immediately south of the Kappagallu (Peacock) Hill. Newbold cut into one of the two last and found that it was not homogeneous throughout, but was composed of strata or layers of ashy earth, scorice, dark earth, and so forth, and that it rested on a bed of gravel detritus from the surrounding rocks. This disposed of the theory that it was caused by volcanic action. He made an exhaustive examination of the cinders and showed them to be of animal origin and not due to lime-burning, brick-making, iron-smelting, glass-working or any other manufacturing process. He showed that there is mention in more than one old Hindu record of women burning themselves in great numbers when their husbands were slain in battle, and inclined finally to the conclusion that the mounds were either the remains of those slain in some such battle who, perhaps with their wives, had been burnt there, or of the great sacrificial holocausts which the early annals of the country mention as being occasionally performed to propitiate the gods. Huge burnt sacrifices were the vogue in other countries also. Solomon (2 Chron. vii, 5) once offered up 22,000 oxen and 120,000 sheep on a single occasion.

¹ J.A.S.B., v, 67C (1836) and *Madras Journ. Lit. and Sci.*, vii, 130 (1838). The latter gives a sketch of the mound.

² J.R.A.S. (old series), vii, 137 (1843).

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Many years later an examination of the Kudatini mound was made by Mr. Bruce Foote. He found¹ in the little gullies washed by the rain in its sides a celt and some mealing-stones and corn-crushers such as the prehistoric peoples used to make, with numerous bones (mostly bovine) and fragments of pottery. These discoveries served to connect the mound with the neolithic settlements which are scattered about the district and Mr. Bruce Foote inclined to the theory that it was caused by a holocaust of animals at some religious celebration. He added to Newbold's list of such mounds another west of Sánavásapuram (about half way along the road from Bellary to Siruguppa), and smaller ones on Kurikuppi hill, three miles north-west of Tóranagallu, and on the hill, fort and saddle at Kakabálu, about three miles north-north-west of Jóga, both in Hospet taluk. In the mound at Sánavásapuram and the two at the foot of the Copper Mountain he found more prehistoric implements, comprising celts, chisels, mealing-stones, corn-crushers and broken pottery. Yet other mounds have since been discovered, but those at Kudatini and Nimbápuram are the largest at present known.

In a recent paper² Mr. R. Sewell has suggested other explanations of the occurrence of these mounds. He doubts whether it is sufficiently proved that they are all of them as old as neolithic times. He considers it more probable that at least those at Kudatini and Nimbápuram are either the remains of persons slain in some of the many bloody battles which took place round about the Vijayanagar capital between the forces of that empire and the Muhammadans (these bodies would naturally have been burnt to prevent pestilence), or that they were caused by the wholesale *satis* which are known to have taken place in those days when kings or other persons of importance died. He points out that most of the mounds occur along the main routes towards Vijayanagar and shows that the descriptions left by Duarte Barbosa and Caesar Frederic of the place near that city where the great *satis* took place correspond with the position of the Nimbápuram mound. He submitted to the examination of experts in England some of the bones found on excavation in certain of the mounds and of these one specimen was reported to be human, two others certainly not human and the rest indeterminable.

Mr. Sewell's article also quotes two further theories suggested by Mr. Bruce Foote in a private letter written in 1891, four years subsequent to his paper in the J.A.S.B. above referred to. In

¹ J.A.S.B., lvi, pt. 2, No. 3, 1887. See also *Journ. Anthropolog. Institute*, xvi, 74.

² *The Cinder-mounds of Bellary*, J.R.A.S., 1899.

this letter he concludes that the Kudatini and Nimbápuram mounds were probably funeral pyres; that some of the smaller ones were places at which the prehistoric people held great feasts; and that others were caused by the accidental burning of great heaps of cattle manure and straw. In connection with this last hypothesis he cites the custom of some of the tribes of South Africa, who pile up their cattle manure in banks inside their thorn *saribas*.

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Kurugódu: The village lies close under the eastern end of the Kurugódu hills, which are so conspicuous from Bellary to the north-north-west. It is a Union, has a population of 3,984, and contains a police-station. It boasts as ancient a history as almost any village in the district. As has already been seen in Chapter II, inscriptions show that as far back as the beginning of the 7th century it formed part of the possessions of the early Chálukyan kings of Badámi. At the time of the revival of the later Western Chálukyan dynasty it was the capital of the 'Ballakunde three-hundred' in the 'Kuntala country,' and in or near it are three records of this period dated respectively 1027-28, 1030-31 and 1048-49. Another, dated 1148-49, of the time of Jagadékamalla II of the same line mentions Immadi-Ráchamalla as his feudatory. This was the father of the Kalidéva of the Nágavamsa who made in 1199 the first recorded gifts to the Pampápati temple at Hampi. At this time Kurugódu was apparently a large place, as it is often called a *Pattana* (town) in the inscriptions and seems to have been fortified. About 1185 it was for some time the residence of the last of the Western Chálukyan kings. It was reduced in A.D. 1191 by the Hoysala king Vira-Ballála II.

One of the Mackenzie manuscripts gives the more recent history of the place. It was one of the forts given by the Bijápur Sultan to the Báluda Hanumappa Náyak referred to in the account of Bellary town above. Hanumappa put in his son Dévappa to rule it and he was chief there until 1648. He was followed by his son Rámappa, on whose death without heirs Chikka Náyak Sáhib, poligar of Bellary (see the account of Bellary), came into possession of it. He and his officers twice beat off the Musalmans but were eventually turned out by them. In 1697, however, Chikka Náyak Sáhib's son Dévappa Náyak regained the place and ruled it from his head-quarters at Bellary. But he was not allowed to hold it unquestioned, for a faction sprang up which established itself strongly in what is now known as 'old Kurugódu,' in the hollow among the hills immediately west of the present village, behind the *Hálu Gódi*, or 'ruined wall.' Dévappa consequently built (in 1701-02) the fort which now stands on the top of the

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Hanumanta hill, the lower fort at the foot of it, and the present village of Kurugódu, and persuaded his people to move into them. Simultaneously he pacified the faction by presents and pardons. He died soon after and the rest of the history of Kurugódu is similar to that of Bellary. Haidar took it in 1775 after he had reduced Bellary, and probably, as in the case of that town, he improved the fort. The big circular bastion outside the main gate looks newer than the rest of it.

The citadel on the top of the Hanumanta hill (so called from the Hanumán temple on its summit, in which is an inscription stating that it was built in 1780-81) is still in existence, as is also the lower fort. They are connected by a path up the hill protected at intervals by circular bastions and neither of them possess any special points of interest. The hill itself contains a number of more than usually curious tors and logging stones.

At the west end of the village is the temple of Basavésvara with a conspicuous modern gópuram. Within it is a large Nandi, or bull of Siva, which is a monolith 12 feet high. Attached to the temple is "Nilamma's *math*," which is held in great repute by Lingáyats. Nilamma was the daughter of the headman of Sindigéri, five miles due east of Kurugódu, and was dedicated as a Basavi in the Basavésvara temple somewhere about Haidar's time. She is represented by a wooden cot of the usual pattern, with bedding spread upon it, which is said to have been the one she used while still alive. Though a Basavi in name, she is said to have lived a virtuous life and it is perhaps this circumstance which led to what practically amounts to her deification after death. She is called the wife of Basavésvara and is credited with having performed numerous miracles.

In front of the main entrance of the Basavésvara temple is a fine example of the *vīrakals*, or sculptured slabs commemorating local heroes, which are so common in this district. It represents a man mounted on a horse and holding a drawn sword in his hand. In front of him walks an attendant carrying (apparently) liquid refreshment and behind him a woman and a child. The woman is followed by a servant carrying an umbrella, and must therefore be a person of consequence. There are several other slabs of the same kind in other parts of the village.

West again of this is the site of old Kurugódu, which is now all open fields, and in these fields stand the most noteworthy antiquities in the village, a collection of Jain temples which is perhaps without a rival in the district. There are nine of them here and a tenth stands on the other (northern) side of the Hanumanta hill to the north of the suburb of Újálapéta. Three of the nine stand

close together about 100 yards south-west of the *gópuram* of the Basavésvara temple, four more are within the *Hálu Gódi* and the other three are in the fields between these two groups. All of these temples have been constructed of granite without the use of mortar. An inscription in one, dated 1175-76, mentions its erection by a merchant. With one exception, they all possess the stone roof ascending in steps which is such a noticeable feature of the Jain temples among the ruins at Hampi. They now bear various Hindu names and usually a lingam has been placed in their inner shrines. They all follow the same general design, and this consists of a single shrine faced by an open mantapam supported upon stone pillars either circular or square (or both) in plan, and bearing a strong general resemblance to those seen in the Chálukyan temples in Hadagalli and Harpanahalli taluks. The various mantapams differ in size and ornateness. Some have only ten pillars. That in the Hindúli Sangamésvara temple, the westernmost of those within the *Hálu Gódi* and the largest and most striking of the series, has as many as 36. Sometimes the four centre pillars are of polished black marble, excellently sculptured. Over the doorways leading to the shrines—some at least of which seem to have been added at a period subsequent to the erection of the rest of the temple—are usually sculptured representations of pyramidal temple towers. These doorways are usually more elaborately sculptured than the rest of the building and in several cases the panels alongside them have been pierced with openings (sometimes plain, sometimes slightly ornamented) which bring to remembrance the elaborate pierced stone windows which so often occupy a similar position in the Chálukyan temples. On the outer wall of one of the shrines are also carved a series of bays and niches which strongly resemble in general design—though they are much less ornate and in much lower relief—the similar decorations outside the Chálukyan temples. Probably further examination of the various examples of this class of architecture in the district would render it possible to exhibit the gradual degrees by which the Jain style shades into the Chálukyan. The largest of these temples, as has been said, is that now called Hindúli Sangamésvara gudi and it is in addition distinguished by two stone elephants, six feet high, standing each side of the steps leading up to it. That in the best repair and the most strikingly situated is the one in Újálapéta. The excellent sculpture of the four pillars supporting the little mantapam facing this is also worth notice. The whole series shows how strong Jain influence must at one time have been in this locality and other isolated temples of the same style occur in the neighbourhood. There is one in the village of

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Sindigéri mentioned above, another at Kólúru, nine miles from Bellary along the Siruguppa road (this has three shrines and is built of the handsome red granite of the locality) and another at Tekkalakóta. It is said that there is another at Voraváyi, six miles west of Kurugódu and a detailed search would doubtless reveal yet other examples.

The only industries in Kurugódu are the weaving of coarse white cloths and cumbliés.

Siruguppa: A town of 5,805 inhabitants in the northern corner of the taluk. It is the head-quarters of a Deputy Tahsildar and a Sub-registrar, is a Union, and contains a police-station. It stands on a narrow branch of the Tungabhadra. The river splits near Kenchanaguddam into two channels which enclose between them the island of Désanúru, six miles long, and reunite at its lower end.

The name Siruguppa means "pile of wealth" and is well earned by the striking contrast which its rich wet land, watered by two branches of an anicut channel from the Tungabhadra, affords to the parched dry land around it. Of the wet land in this village, its northern neighbour I Bharámpuram, and Désanúru island the Settlement Officer said in 1896 "I may say, without hesitation, that these are the very best of the lands I have seen in any district (and I have served in eight districts including Tanjore), especially those of the Désanúru island." They are nearly all a black loam, and some 20 acres are the ordinary lighter régada. From them are sent to Bellary and Ádóni large quantities of paddy, plantains, cocoanuts, sweet potatoes, pine-apples and garlic. The village boasts a larger revenue assessment (Rs. 26,000) than any other in the district. The town has not however advanced rapidly in size. It lost 9 per cent. of its population in the 1877 famine and in the thirty years between 1871 and 1901 its inhabitants only increased by 5 per cent.

The picturesque reach of the Tungabhadra which separates the village from Désanúru island is flanked on the hither side for about a quarter of a mile by the old Siruguppa fort, while the other bank is fringed with the cocoanut palms of the island. On a bastion of the fort stands the temple to Sambhu Linga, the oldest in the village. Within its enclosure are two inscribed stones, but one is broken in two and the other is chipped. Opposite the temple to Úr-amma, the village goddess, is another inscription. In the hospital is yet another. The most frequented temple in the place is the new one to Kottúru Basavanna, with the conspicuous gópuram. It was built (as the inscription over its doorway testifies) in 1887 by a rich local sowcar.

Tekkalakóta: A village of 4,516 inhabitants, and containing a police-station, 27 miles north of Bellary on the Siruguppa road. West of it lies a bold group of granite hills containing many fine blocks and tors. Mr. Bruce Foote says that one of the latter "on the south-western spur of Tekkalakóta gudda, as seen from the north by morning light, has the exact shape of a huge bear sitting upon his haunches." With the villages adjoining, Tekkalakóta (like Bellary and Kurugódu) was granted by the king of Bijápur after the downfall of Vijayanagar in 1565 to the Báluda Hanumappa Náyak who has already been mentioned in the account of Bellary town above. He built a fort which stood round about the Amarésvara temple in the southern part of the village, but of which scarcely a trace now remains. It was from this that the village gets its name, which means "southern fort," the adjective distinguishing it, perhaps, from the Halékóta further north. The headman of the village possesses a MS. which gives further details of its history and which, where it can be tested, is accurate. This says that in 1725 Hanumappa's descendants, who ruled Tekkalakóta from Bellary, lost it to the Musalman governors of Ádóni, who in the next year appointed over it an amildar called Nawáb Táli Amul Khán. In 1759 Basálat Jang, who then held the jaghir of Ádóni, appointed Hassanulla Khán as amildar. This is confirmed by the inscription on a stone beside the Virabhadra temple at the entrance to the village which, after narrating the appointment, calls upon all whom it may concern loyally to obey the new officer or take the consequences. Ten years later, in 1769, Basálat Jang gave the place in jaghir to one Pír Jaji Mohidín Sáhib. In 1775 Haidar Ali, after taking Bellary and Kurugódu, captured Tekkalakóta also, and it was he who built the square stone fort which adjoins the Siruguppa road. This is in fair condition, but contains little but prickly-pear.

Well to the south of the village is a strikingly steep isolated rock crowned with a round watch tower.

The Amarésvara temple already mentioned contains an inscription which says that in A.D. 1511 one Jakka Ráya built it as an offering to Siva and in honour of king Krishna Ráya of Vijayanagar. The temple is nearly buried in earth and débris but has been partly excavated and provided with a set of steps leading down to it. Some 20 or 30 yards from it is a small hole in the ground at the bottom of which some masonry appears, and probably there are other buildings buried there.

West of the village is the temple to Kádu Siddappa, a local saint, and the mantapam in which he lies buried. Between them stands an ancient and gnarled margosa tree which is regularly

CHAP. XV. worshipped. Above the saint's grave is the cot which he is said
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after the worship.

Many are the miracles which he performed when alive. He brought rain whenever it was wanted, protected the village cattle from wild beasts and on one occasion saddled a wall, mounted it, and made it trot. His help is still invoked when difficulties arise. Prayers for rain are now-a-days made by some holy Musalmans, who hold an inam for this service. They go out on the day appointed by their dreams and offer intercession in a grotto among the line of hills which flanks the village on the west.

In the north-east part of the village, two miles away, is a temple to Hari Mallappa, where a considerable festival and fair is held annually.

The only industry in Tekkalākóta is the weaving of coarse cotton fabrics (from thread spun at Bellary) by Pinjáris or Dúdékulas, who are more than usually numerous in this village. They make purdahs and cloth for native tents, sometimes colouring the thread with the clayey pigments found in the Sandur hills.
