

## CHAPTER XV.

## GAZETTEER.

ÁDÓNI TALUK—Ádóni—Basarakódu—Chinnatumbalam—Guruzála—Hálvi—Kautálam—Kosgi—Mantsála—Nágadinne—Peddatumbalam—Yemmiganúru. ALÚR TALUK—Alúr—Chippigiri—Gúliam—Harivánam—Holalagondi—Nerani—Yellarti. BELLARY TALUK—Bellary—Hiréhálu—Kappagallu—Kenchaguddam—Kudatini—Kurugódu—Siruguppa—Tekkalakóta. HADAGALLI TALUK—Belláhunishi—Dévagondanahalli—Hadagalli—Hampáságaram—Hiréhagalli—Holalu—Kógali—Mágalam—Mailár—Mallappan Betta—Modalukatti—Sógi—Tambarahalli. HARPAHALLI TALUK—Bágali—Chigatéri—Halavágalu—Harivi—Harpanahalli—Kúlahalli—Kuruvatti—Nílagunda—Uchchangidurgam—Yaraballi. HOSPET TALUK—Anantasainagadi—Daróji—Hampi—Hospet—Kámalápuram—Kampli—Náráyanadévarakeri—Timmalápuram—Tóranagallu. KÚDLIGI TALUK—Ambali—Gudékóta—Gúnáságaram—Jaramali—Kottúru—Kúdligi—Nimbalagiri—Shidégallu—Sómalápuram—Ujjini—Víranadurgam. RAYADRUG TALUK—Gollapalli—Honnúru—Kanékallu—Rayadrug.

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ÁDÓNI, the most northerly taluk in the district, forms with its next neighbours Alúr and Bellary, and with Rayadrug in the extreme south, the eastern division of the district, most of which is a level plain of black cotton-soil. Two-thirds of Ádóni is covered with this cotton-soil (the remainder being red ferruginous land) and except for the cluster of granite hills round about its head-quarter town and a few rocky eminences to the north-east of these (the country surrounding which is one of the pleasantest parts of the district) it is a nearly level plain with a slight slope towards the Tungabhadra, which receives the whole of its drainage through a number of unimportant *vankas* or streams.

Statistics concerning Ádóni are given in the separate Appendix to this volume. The density of its population per square mile is higher than that of any other taluk in the district, even though in the 1876 famine one-third of its inhabitants disappeared and its people are even now fewer in number than they were before that visitation. It contains an unusually large proportion of Musalman, and the weaving centres at Ádóni town and Yemmiganúru are two of the most important in the district. More than half its people speak Telugu and the parent-tongue of a quarter of them is Canarese.

Next to that in Alúr taluk, its cotton-soil is the best in the district, the average assessment per acre upon its dry land being 14 annas. Its crops are however almost entirely dependent on rainfall, only one per cent. of its cultivated area, most of which is land under wells, being classed as protected in all seasons. Cholan is the staple food-crop and then follows korra, but about a fifth of the cropped area is usually grown with cotton.

The more notable places in it are the following:—

**Ádoni:** The municipality of Ádoni, the head-quarters of the taluk and the division, is the second largest town in the district, the commercial centre of the northern taluks, and a place of much historical interest. Its inhabitants number 30,416, and as many as 11,299, or over a third, of them are Musalmans. It is a growing town, its population having increased by 35 per cent. in the last twenty years, and it contains a railway station, a sub-registrar, a police-station and a travellers' bungalow. It lies at the foot of a cluster of steep and rugged hills upon some of which stand the ruins of its ancient fortress and of the houses, temples and mosques which sheltered within it. The town is built in the crowded fashion usual in Bellary and the only part of it which is pleasant to the eye—that which immediately adjoins the hills—is reputed to be feverish.

The traditional accounts of the first founding of the Ádoni fort are conflicting and uncertain and it is not until the middle of the fourteenth century that its story becomes at all clear. It was at that time perhaps the finest stronghold of the Vijayanagar kings and was consequently ever an object of contention in the numerous political convulsions which swept over this part of the country. Ferishta says<sup>1</sup> that the Vijayanagar rulers “regarded it as impregnable and had all contributed to make it a convenient asylum for their families,” and though several times threatened it was never taken from them until their final downfall at the battle of Talikóta in 1565.

In 1366, during the campaign between Bukka I. of Vijayanagar and Muhammad Shah of the Báhmini line referred to on page 32 above, it was threatened by the latter. Ten years later, Muhammad's son Mujáhid besieged it for nine months in vain. In 1406, during the campaign caused by the Mudkal beauty (page 35 above), Firoz Shah of the same line attacked it, but Deva Ráya of Vijayanagar made peace before it fell. In 1537, Ibrahím Ádil Shah of Bijápur invested it but retreated on the approach of a relieving army from Vijayanagar. About 1551, Venkatádri and Tirumala,

<sup>1</sup> Briggs' *Ferishta*, iii, 134.

<sup>2</sup> Sewell's *Forgotten Empire*, 36, 45, 60, 172.

CHAP. XV. the two brothers of Ráma Rája, the usurper of the throne of  
 ADÓNI. Vijayanagar, rebelled against him and seized the Adóni fort. Ráma Rája called in the help of the Sultan of Golconda, and besieged the place. After six months it capitulated, but Ráma Rája pardoned the brothers.<sup>1</sup>

After the defeat of the Vijayanagar power at Talikóta in 1565, the Muhammadan kings of the Deccan were deterred by mutual jealousies from at once following up their success and Adóni remained for three years in the possession of a chief of the fallen empire who had assumed independence. In 1568, however, the Bijápur Sultan Alí Adil Shah sent his general Ankus Khán to reduce the place. Several indecisive actions were fought in the plains below it and at length the Vijayanagar chief was shut up within the fort and so closely besieged that he eventually surrendered.<sup>2</sup> Thenceforward the place continued to be a Muhammadan possession until it was ceded to the Company in 1800, and, as will be seen immediately, the buildings in its fort are now considerably more Musalman than Hindu in appearance.

Several local and other manuscripts<sup>3</sup> give lists of the various Musalman governors, but few of these are now remembered or did anything worth remembering. One of the first was one Malik Rahiman Khán, who held the post for twenty-seven years, from 1604 to 1631. His tomb, which will be referred to again, still stands on the fort hill. The best known of them all is Sidi Masáud Khán (1662-1687). He was one of several Abyssinians who attained to high office under the Musalmans and is remembered in history as an unsuccessful regent of Bijápur from 1678 to 1683, in which latter year he retired permanently to his jaghir of Adóni. An inscription on a masonry well just west of the lowest gate of the fort relates how he constructed it; as the inscribed panels on its façade show, he built the great Jamma Masjid in the town, the finest piece of Muhammadan architecture in the district; and an inscription on a stone now standing at the northern end of this commemorates his erection of a new bastion in the fort. His diwán, Venkanna Pant, dug the fine well in the town which is still known by his name.

In 1687 Aurangzeb, the Delhi emperor, annexed the Bijápur king's territories and sent Gházi-ud-dín Khán to reduce Adóni. Tradition says that after an unsuccessful attack on Masáud Khán's forces in the plain below the fort (in the course of which, however, diwán Venkanna Pant was mortally wounded) Gházi-ud-dín Khán,

<sup>1</sup> Briggs' *Ferishta*, iii, 397.

<sup>2</sup> *Ibid.*, 134.

<sup>3</sup> The best of them are two belonging to the karnams of Kautálam and Vallúr and one on Kautálam in the Mackenzie collection.

knowing his opponent's affection for the Jamma Masjid, brought him to his knees by training his guns upon it. Masáud Khán, who held the building dearer than his life, surrendered to save it.<sup>1</sup> He declined to enter Aurangzeb's service and died in comparative obscurity.<sup>2</sup>

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From 1688 to 1702, say the manuscripts already referred to, Ádóni was governed by two Rajputs named Anúp Singh and Bhíma Singh. Both gave trouble to their sovereign Aurangzeb. The stone mantapam, built in the uncommon Northern India style, which stands immediately south of the Rámanjéri tank bund contains an inscription saying that it marks the spot where Rája Anúp Singh, his two "queens", his seven concubines and nine handmaidens went to the celestial regions in 1698. The ladies doubtless committed sati with their lord.

In 1703 Gházi-ud-dín, apparently the general who had taken the place from Masáud Khán, was appointed to govern Ádóni. He was followed by another long list of men whose names are now forgotten.

In 1723 the Nizam, Aurangzeb's Governor of the Deccan, threw off all real allegiance to his master. In 1756 Ádóni was granted as a jaghir by the Subadar of the Deccan to his brother Basálat Jang. His attack upon the poligar of Bellary in 1775 and his defeat by Haidar Ali's relieving army is referred to in the account of Bellary below (page 217). He died in 1782 and is buried in an imposing tomb just west of the town. His jaghir lapsed by his death to the Nizam, and his son Muhabat Jang was appointed governor of the place.

In 1786 Tipu Sultan attacked the fort. Ádóni was at that time the residence of many members of the Nizam's and Muhabat's families and the latter at first tried to buy off the invader. Failing in this, he defended himself stubbornly. A relieving force from Haidarabad eventually diverted Tipu's attention and Muhabat Jang took advantage of the opportunity hastily to evacuate the fort and get across the Tungabhadra. When Tipu returned to Ádóni he found the place empty of troops but in other respects untouched. "The guns were found mounted on the walls," writes Wilks,<sup>3</sup> "the arsenal and storehouses, the equipage of the palace, down, as Tipu affirms, to the very clothing of the women, was found in the exact state of a mansion ready furnished for the reception of a royal

<sup>1</sup> See Sewell's *Forgotten Empire*, 219. The story is also recounted in two old manuscripts in the possession of the Khátif of the Jamma Masjid and the karnam of Vallúr respectively.

<sup>2</sup> Duff, *Hist. of Mahrattas*, i, 346.

<sup>3</sup> Wilks, ii, 110.

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establishment. The Sultan, however, foresaw the probability of being obliged to relinquish the place on the conclusion of peace, as he immediately removed the guns and stores to Gooty and Bellary and effectually destroyed the fortifications."

The place was never afterwards a military post. In 1792, on the conclusion of the war with Tipu, the fort formed part of the possessions of his which were given up to the Nizam and eight years later the Nizam ceded it to the Company.

The remains of the fortifications of Ádóní surround a group of five hills which stand in an irregular circle and enclose between them a considerable area of lower ground. The pathway up to this from the town leads through three large gates connected with three lines of walls one above the other. At the bottom, between the first and second walls, are Sidi Masáud Khán's well already mentioned, which is just west of the lowest gate; another well shown by an inscription on it to have been built by Kiza Ambar, a diwán of his; several Hindu temples, some of which contain odds and ends of well-carved stone; and some mosques, none of which are of architectural beauty.

The highest of the five hills of the fort is the northernmost, called the Bárakhillá, on the top of which are the ruins of the old magazines and a quaint stone cannon. Next west comes the Tálíbanda, on which stands a large pipal tree which is a conspicuous landmark for many miles round, and the other three, going from west to east, are Hazárasidi, Dharmabetta and Tásinabetta.

Part of the way up the Bárakhillá, under an enormous boulder and faced by a conspicuous banyan tree, are the oldest and most curious antiquities in the place, namely, some Jain tirthankaras, in the usual attitude of cross-legged absorption, carved upon the rock. Three of them are about nine inches high and opposite these are three other larger and more elaborate figures, the biggest of which is some three feet in height. This has the curly hair, the long ears, the up-turned palms and the absence of clothing usual in such representations, and above it is a sacred umbrella with four tiers. The Jain Márwáris of Ádóní have recently built a wall in front of these three larger images and now do worship to them. The figures seem to have been little known previously. These Jains had the third of the larger images, that on the left of the spectator, carved there to match the other two, and they have unfortunately made some attempt to "restore" these others. Like the similar hermitage in the Rayadrug fort (see page 300 below), the spot is perhaps the most picturesquely situated and commands the finest view in all the hill. The early Jains seem to have had an eye for such things.

Two tanks supplied the fort with water and cultivation still continues under the lower of them, called the Morári tank. Just south of this is the Singára Masjid or "beautiful mosque," said to be so called because it stood in the *Singára tótam* or "beautiful garden" of Masáud Khán. It is in no way remarkable architecturally, but is a good example of the manner in which the Musalmans turned the Hindu temples into mosques. The infidel carving has been chipped off the stone pillars, these have been coated with plaster, and arches have been built in front of the façade; but within the building are the horizontal Hindu ceilings with their ornament still untouched. Almost every one of the several small mosques within the fort, none of which are deserving of detailed description, bears signs of having been constructed in part with pillars or other materials looted from Hindu temples. In one case, that of a small mosque east of the main route up the fort, the plaster has peeled off and revealed an inscription recording that the building is a temple to Ráma built in 1517 A.D. in the time of Krishna Deva of Vijayanagar. Doubtless there are other similar records hidden under the plaster in other similar buildings. South of the Singára Masjid, in a striking situation at the foot of a huge wall of sheer rock, is Malik Rahiman's tomb already referred to. The tombs near it are those of his wives and offspring. Part of the building was obviously once a Hindu temple. Government still makes an annual allowance for its upkeep.

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The present town of Ádóni is apparently not older than the Musalman occupation in 1563. Previously, perhaps, there were few dwellings outside the fort walls. It is divided into nine pettahs of which one, Venkannapet, is named after Sidi Masáud Khán's diwán and another, Bábanagar, after his son.

The only buildings of interest in it are Basálat Jang's tomb, Venkanna's well, and the Jamma Masjid, already alluded to. The well is a fine work some 60 yards square and about 40 feet in depth constructed in cut stone, but its water is brackish. Basálat Jang's tomb lies west of the town and is a picturesque spot, shaded by margosa trees. His wife lies beside him. The grave itself is marked by a small erection made of the handsome red porphyritic granite and the fine-grained greenstone which occur on the fort hill. Government makes a grant for its upkeep. In the fields to the west is a big ídga which Basálat Jang is said to have built.

The Jamma Masjid, as has been said, is the finest piece of Muhammadan architecture in the district. It is stated to have cost two lakhs and to have taken two years and nine months to

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erect. A photograph of it is given in Fergusson's *Bijapur Architecture* and Meadows Taylor there describes it as "a fine specimen of the florid architecture of the period," and "more elegant, perhaps, than any building of its kind in Bijápur itself." He notes, however, several traces of Hindu influence in its details, such as the balconies and panels of the minarets, the latter of which contain figures of very Hindu form and foliage of a design which, though very exquisite, is not Saracenic. The mosque is built within a court surrounded by an enclosing wall, the gateway in which faces it, and in front of it is the usual pool for the ablutions of the congregation. Built into its fine façade are fifteen black stone slabs on which are carved, in Persian, praises of the mosque and its builder and several verses giving the date of its completion as 1079 Hijri (24th June 1666 to 12th June 1667).<sup>1</sup> Within the mosque are two doorways delicately carved out of black stone and many paintings "in geometrical and floral designs "with pictorial scenes from the Koran. They are highly executed "in a style met with in many Muhammadan buildings in the "North of India, but more seldom in the south."<sup>2</sup> Tradition says that the last of the Bijápur Sultans sent Sidi Masáud Khán a stone slab or tray on which were borne a thousand pieces of gold for the mosque. The stone was built into the mosque, and is still shown, and the money was spent on decorating the building.

On each side of the court in which the mosque stands are two mantapams supported on polished black stone pillars of Chálukyan design; other pillars of the same style stand within the court; and from either end of the cornice hang two long chains, each ingeniously carved from a single piece of fine-grained green stone. Local tradition and some of the manuscripts already referred to agree in saying that all these were looted from the Chálukyan temple at Peddatumbalam twelve miles to the north, and the same story is told also in that village—see the account of it on the next page.

The Ádóní municipal council has been referred to in the last chapter. Its chief undertakings have been to provide itself with an excellent office and the town with the Jubilee Market (constructed in 1887 at a cost of Rs. 10,000) and a supply of water. The last-named depends upon the Nallacheruvu, a large tank which lies among the cluster of hills on which the fort stands. It has

<sup>1</sup> Each Persian letter represents some number. It was a favourite exercise of ingenuity to indicate a date by composing a sentence the numerical value of the first letters of the words in which should, when added up, total to the number of the year required.

<sup>2</sup> Mr. Bea's report in G.O., No. 757, Public, dated 21st July 1896. The custodians of the mosque would not allow me to enter it.

been improved, and filter-beds, a reservoir, and pipes to take the water to the town have been provided. The supply is supplemented by the Rámanjala spring, close under the hill just east of the Nallacheruvu, a source which never dries up in the hottest weather. A masonry building was erected round this, as an inscription on it shows, as long ago as the forty-sixth year of the reign of Aurangzeb (A.D. 1703). From first to last the total capital cost of the water-supply scheme has been Rs. 1,57,000, of which Government contributed Rs. 81,000 and lent another Rs. 66,000. It was completed in September 1895. The supply is somewhat precarious. In 1899 the water in the tank fell below the level of the offtake and baling was necessary for six months. Latterly there has been no trouble. The weaving industry of Ádóni and its trade and cotton presses have been referred to in Chapter VI, and its medical and educational institutions are mentioned in Chapters IX and X respectively. It contains, in the Roman Catholic Mission compound, the oldest European tombstone in the district, erected to the wife of Captain J. J. Ferreira, buried January 27, 1717.

**Basarakódu :** Some six miles east-south-east of Ádóni. Population 664. It contains one of the best known of several shrines in this taluk which are located in the natural caves which so often occur in its bouldery hills. This cave is at the base of a rocky hill a short distance south-east of the village and is formed by a huge mass of rock which lies on the top of another with an opening between. It is about fifteen feet square and six feet high. Pújá is performed once a year on the first of Chittrai, when an image of Hanumán is brought to the cave from a small temple in the village. If there should have been drought before, the proceedings are said to be invariably followed by rain.<sup>1</sup> About a mile from the village on the road to Ádóni is another shrine in a cave. It is dedicated to Sómésvara. Other similar "temples" occur at Kosgi, Peddatumbalam and Bellagallu in this taluk and doubtless at other villages also. These natural caves and shelters are also used for secular purposes. Some at Árakallu, on the Ádóni-Yemiganúru road, are occupied by stables, a blacksmith's shop and a much frequented toddy-shop.

**Chinnatumbalam :** A village containing 2,044 inhabitants and a police-station, situate thirteen miles in a direct line nearly due north of Ádóni. Its splendid tank, most picturesquely walled in by wild, rocky hills, has already been referred to on p. 89 above. The village clusters round the foot of one of the hills which flank the embankment and, as usual, contains the ruins of fortifications. The Narasimhasvámi temple and two of the mantapams in the

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<sup>1</sup> Mr. Rea's report in G.O., No. 827, Public, dated 29th November 1892.



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Rámalingasvámi temple, which latter has been "restored" in the worst modern taste, are supported by pillars which are Chálukyan in design and there are two ruined and deserted Jain temples with the typical stone pyramidal roofs. One of them possesses the uncommon addition of a verandah or gallery running all round it. In the Sómésvara temple, east of the village, is an inscription. A family of Baliyas makes the ordinary variety of glass bangles, and in the neighbouring village of Muchchigiri two Bóya families carry on a similar industry.

**Guruzála:** A small village of 474 inhabitants in the north-east corner of the taluk. It is known for its temple to Siva, which is said to be one of 108 Siva temples to be found along the banks of the Tungabhadra. The shrine at Rámpuram is another of these. Outside the temple are three inscriptions, there is another at the doorway of an adjacent shrine, and a fifth stands near the temple on the river bank in the neighbouring village of Ráyachóti.

**Hálvi:** Nine miles east of Kosgi; population 2,348. Hálvi hill is a bold one, towering up conspicuously at the edge of the Tungabhadra alluvium. The village is known for the magnificent well it contains. This is said to have cost five lakhs of rupees and is the finest work of the kind in the district. A feature of it is the covered flight of steps which leads down to it and which is used as a halting place by travellers. It was built by one Vyásanna, who was a désáyi in this part of the country. His great-grandson is now karnam of the village. It is a common superstition in these parts that it is unlucky to quite complete the building of a well or tank, the death of the builder following soon after, and Vyásanna purposely left part of the parapet wall unfinished.

**Kautálam:** A union containing 4,798 inhabitants and a police-station, situate thirteen miles in a direct line north-west of Adóni.

One of the Mackenzie manuscripts<sup>1</sup> says that the traditional origin of the place is that it was granted to the court poet of king Jagadékamalla of Kalyáni (perhaps Jagadékamalla II., 1138-1150 A.D.) as a reward for a flattering poem he had indited. The name is said to mean "poet's palm" and to refer to the palm trees which abounded in it at the time of the grant. The grant was continued by the Vijayanagar kings<sup>2</sup> but resumed by the Musalmans when

<sup>1</sup> Wilson's *Catalogue*, p. 443, No. 24 (5).

<sup>2</sup> An inscription, indistinct in places but belonging to Vijayanagar times, in the Hanumán temple in the village throws an interesting sidelight on revenue administration in those days. It says that the ryots having emigrated in a body across the Tungabhadra on account of the exactions made from them, the king promised that if they would return and again cultivate their fields they should be protected from further maltreatment.

they became possessors of the country round about Ádóni. Thenceforward Kautálam was administered, sometimes directly and sometimes through amildars and other deputies, by the governor of Ádóni for the time being.

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There are in the village the tombs of two holy men, Ranga Aiyar and Fakír Khádir Línga, the descendants of both of whom still reside there. Neither of the buildings are architecturally noteworthy. Ranga Aiyar, say the local historians, was a saint of much repute who at the request of a former ruler brought rain from heaven when there was a sore famine in the land and was in recompense given a considerable sum of money. This he devoted to building the Késavasvámi temple in the village.

Khádir Línga had a more eventful existence. One day, while Sidi Masáud Khán was governor of Ádóni and Konéri Rao was one of his diwáns, Khádir Línga kissed the daughter of the latter as she was being carried in a palanquin through the streets of Ádóni. The girl told her father and the fakír was sent for and imprisoned. He however miraculously escaped from his guard and was shortly afterwards found wandering in the bazaars as usual. He was retaken and thrown from the top of the Bandarakal, the high rock at the back of Malik Rahiman's tomb in the Ádóni fort. This punishment had no more effect than the other and he was again found wandering in the town, quite unhurt. The governor had him again arrested and in the presence of himself and the diwán made an elephant stamp on his head. But Khádir Línga was none the worse. Every time the elephant stamped, the fakír's head sank into the ground, and it bobbed up again serenely directly the animal's foot was raised! The governor then saw that the fakír must indeed be a man of much power, and in dread gave him as a jaghir the village of Itsalahálu, near Kautálam. This grant, or as much of it as remains unmortgaged, his descendants still enjoy, and they also get an annual allowance from Government of Rs. 562 for the celebration of their ancestor's *urus*.

The small mosque in the village is stated in a manuscript belonging to the karnam to have been built and endowed by Masáud Khán. Like others of his mosques, it seems to have been constructed largely from the remains of Hindú temples. The big bastion is stated in the same paper to have also been erected in Masáud's time.

**Kosgi:** A union 18 miles north of Ádóni. Population 7,748; railway-station; police-station. The place is built close under a hill between 400 and 500 feet high the sides of which are covered with huge blocks of granite lying piled one upon the other

CHAP. XV. in an absolute confusion which Mr. Bruce Foote considers<sup>1</sup> can  
 ADONI. have been brought about by nothing short of severe earthquakes.  
 The many rocky hills round about the village are usually conspicuous for the great size of the granite blocks which form them, and on one which is just west of the railway about three miles south of Kosgi station stands a tor which Mr. Bruce Foote regards as the finest known in South India. It consists of a huge tower-like mass, on the top of which are perched two upright, tall, thin blocks of granite, the whole being some eighty feet high. It is conspicuous for miles in every direction and is known to the natives as "the sisters" (*akkachellalu*). It looks more striking from Peddatumbalam than from the Kosgi side.

Round the lower part of the hill under which Kosgi is built run ruined lines of fortifications. In the old turbulent days the place was the stronghold of a poligar. One of his descendants is now headman of the village. Like others with similar pedigrees, he keeps his womenkind *gosha*. The villagers hold him in respect and call him the "reddi dora." The doings of his ancestors are commemorated on some half a dozen of the *virakals* (the stones recording the deeds of heroes which are so common all over the district and have been referred to on p. 49 above) of more than ordinary size and elaboration.

About a mile south of the village, in a corner between three hills, are five stone *kistvaens*. Only one is now intact.<sup>2</sup> It is larger than the usual run of such erections.

The industries of the village include a tannery and the weaving of the ordinary cotton cloths worn by the women of the district.

Kosgi was very severely hit by the 1877 famine and in 1881 its population was 27 per cent. less than it had been in 1871. But in the next decade its inhabitants increased at the abnormal rate of 44 per cent. and it is now a fairly flourishing place.

**Mantsála**: A shrotriem village with a population of 1,212 on the bank of the Tungabhadra in the extreme north of the taluk. The village is widely known as containing the tomb of the Mádhva saint Srí Rághavéndrasvámi, the annual festival in August connected with which is attended by large numbers of pilgrims, including even Lingáyats, from Bombay, the Nizam's Dominions and even Mysore. The tomb itself is not of architectural interest. The grant of the landed endowment attached to it is said in one of the Mackenzie MSS. to have been made by Venkanna Pant, the

<sup>1</sup> *Mem. Geol. Surv.*, xxv, 70.

<sup>2</sup> An elaborate description of their condition fifty years ago will be found in Meadows Taylor's paper in *Jour. Bomb. Branch R.A.S.*, iv, 406-7.

well-known diwán of Sidi Masáud Khán, governor of Adóni from 1662 to 1687.

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A quaint story of Munro is told about the place. The endowment being threatened with resumption, Munro, it is said,<sup>1</sup> came to make enquiries. After removing his boots and taking off his hat he approached the grave. The saint thereupon emerged from his tomb and met him. They conversed together for some time regarding the resumption, but though the saint was visible and audible to Munro—who was himself, the people declare, semi-divine—none of the others who were there could either see him or hear what he said. The discussion ended, Munro returned to his tents and quashed the proposal to resume the endowment. Being offered some consecrated rice, he accepted it and ordered it to be used in the preparation of his meals for that day.

**Nágaladinne :** A village of 2,675 inhabitants, and containing a police-station, which stands on the bank of the Tungabhadra in the north-east corner of the taluk. Up to 1810 it was the capital of the Nágaladinne taluk, which in that year was merged in Adóni. It is now a poor-looking place. The great storm of 1851 referred to above (p. 142) did it much damage—the Tungabhadra rising, it is said, over 30 feet in twenty-four hours—and washed away many houses. The people still point out the level to which the water reached and still feel uncomfortable whenever the river is in high flood.

In the village live the descendants of a Musalman named Tipparasayya, who with his brother Nágarasayya, held high office in Adóni about 1600. He was, it is said, compelled by the Bijápur Sultan to embrace Islám.<sup>2</sup> The family hold considerable inams and are credited with having built the fort in the village, of which the ruins may still be seen. The descendants of the brother, who remained a Hindu, live in Nandavaram, some eight miles to the south-west.

**Peddatumbalam :** Twelve miles by road north of Adóni; population 1,762. Local tradition declares that between this village and Chinnatumbalam there was formerly a large town, of which Muchchigiri was the chucklers' quarter, ruled over by a king named Kumbal. One of the Mackenzie manuscripts<sup>3</sup> gives the name as Tumbara. The story gains some confirmation from the fact that the whole site of the village is scattered with broken fragments of sculptured stone; that by the roadside about a mile north

<sup>1</sup> *Madras Review*, viii, 280.

<sup>2</sup> These statements are based on sundry local and other manuscripts.

<sup>3</sup> Wilson's *Catalogue*, 453, No. 48 (1) (Heratumballam).

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of it is a large Ganésa elaborately cut on a boulder which is now a long way from any habitations; that about a quarter of a mile east of this road and some half a mile from the village is a group of deserted shrines surrounded by cultivation; and that the village temple itself, of which more hereafter, is far bigger and finer than would be looked for in such an insignificant place as the present Péd dátumbalam. The sculptured stones lying about the village, built into its wells and walls, or collected in its lesser temples are some of granite and some of greenstone. Several of the latter bear representations of Jain tirthankaras in the usual cross-legged attitude of absorption, others are *virakals* and others again are covered with the usual religious figures.

The group of deserted shrines is worth more detailed notice. It is easily discoverable by the unusually long *dhwajastambha* which stands close to it and is visible above the surrounding trees. Just south of this is a row of seven *virakals*. Four others and several snake stones are lying about in the vicinity. Immediately to the north stand three temples. All three seem from the detail of their ornamentation and the form of their pillars to have been, at least originally, Jain shrines. In the centre temple the doorway, which seems to have been added later, is ornamented with Chálukyan detail greatly undercut and is surrounded with a course of snake gods and goddesses with their arms round each others' necks exactly similar to those seen in similar positions in the Chálukyan temples in the western taluks. The easternmost of the three buildings is square, with four doorways facing the four points of the compass over each of which is sculptured a cross-legged tirthankara guarded on either side by an elephant with its trunk raised in the position seen in the representation of Gajalakshmi in Hindu temples. There are three inscriptions (one a very long one) and bits of two others on stones standing in or near these buildings. The Mackenzie manuscript above referred to gives translations of these and says that one records the restoration of one of the temples by an officer of Tribhuvanamalla of Kalyáni (evidently the Western Chálukyan king Vikramáditya VI.) in the thirty-first year of the Chálukyan era. This is the era which Vikramáditya VI. started, in supersession of the Saka era, in A.D. 1076-77, so the temple is old enough to have required restoration in A.D. 1106. Three others of the inscriptions are dated A.D. 1126-27, 1149-50 and 1183-84 respectively and show that in each of these years the village was under the Western Chálukyans. It may be here mentioned that there are two other inscriptions in the village itself—one near the Jangam *math* in the village and another on the image in the Vira-  
 bhadra temple.

The village temple is a fine example of the Chálukyan style met with in Mysore and Dharwar and is the only one of its kind in the district, and perhaps in the Presidency. It is built of granite and its general effect is greatly heightened by the masonry terrace (one of the characteristics of the Chálukyan style) on which it stands. This terrace is some seven feet high and all round it run a row of caparisoned elephants and another of saddled horses which, though now much chipped and weathered, were originally finished in great detail. The temple stands back nine or ten feet from the edge of the terrace and consists of a shrine with a tower over it and a mantapam in front of the door of the shrine. The tower is pyramidal with a broad band of almost plain masonry in the centre of each of its sides which curves gradually to the top in a manner which, though common enough in Northern India, is probably very rare in the south. The ground plan is rectangular, and not star-shaped, but is diversified by the projection from the line of the walls of the various bays and panels with which it is ornamented. The sculpture on these is quite excellent. The female figures wear large circular ornaments in the distended lobes of their ears similar to those of the Náyar women of the present time.

The doorway of the shrine is beautifully carved in the Chálukyan fashion, but the mantapam which obviously originally fronted it has disappeared and has been replaced by a modern erection of wood and mud. The tradition in the village is that the pillars of the mantapam were taken by Masáud Khán to build the Jamma Masjid and other mosques at Adóni referred to in the account of the latter place above. The villagers also say that the stone chains now to be seen on each side of the façade of the Jamma Masjid originally hung on each side of the doorway of the shrine in this temple and point to two stones, now broken, from which they say they depended.

On the top of the north-west end of the long hill which stands north of Peddatumbalam, on the side away from the village, is a most conspicuous rounded mound, about 50 yards across and perhaps 30 feet high, which is covered outside with small pieces of broken white quartz and has an irregular ring of small stones round its summit. It looks like a pile of débris from some excavation, but no pit or shaft is now visible and the villagers can give no account of it.

**Yemmiganúru:** A town of 13,890 inhabitants lying eighteen miles north-east of Adóni. It is the head-quarters of a Deputy Tahsildar and a sub-registrar, contains a police-station, is the fourth most populous place in the district and in the last thirty years has grown faster than any of the other larger towns, its

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ADONI. per cent.

Its chief industry is the weaving of the cotton (and mixed silk and cotton) cloths for women which has already been referred to in Chapter VI. It is said that at one time the industry had almost died out but that it was revived by the efforts of Mr. F. W. Robertson, Collector of the district from 1824 to 1838, who among other measures brought over to it a number of weavers from the Nizam's Dominions. The Yemmiganúru cloths are now much esteemed and are exported even to South Canara.

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