

CHAPTER XIX

PLACES OF INTEREST

The district of Chikmagalur is rich in its natural resources and enchanting sceneries, cultural traditions as also modern developments. It has a considerable number of places of attraction, which are of interest from various points of view. A brief account of some of the more important places is given in the following pages in an alphabetical order.

Ajjampura

Ajjampura (T. Tarikere; P. 6716, 1981-7690, A. 0.29 sq.km Lat. 13°43'35"; Long. 76°00' 25'') is 22km* east of Tarikere town, 62 km north-east of Chikmagalur town and 232 km north-west of Bangalore City. Bhadravati, an important industrial city in Shimoga district, is 41 km south-east from this town. Ajjampura is a railway station on the Bangalore-Miraj line. The town derives its name from Azim Khan, an eminent officer of the Government of the Sira province of the Mughals, in the 17th century. He constructed a fort here and the place became known as Azimpur bearing his name, now generally called Ajjampura. A tomb is pointed out as that of Azim Khan. Earlier, the name of the village which stood on this site, is said to have been Keral. Hanumappa Nayaka a chief of Tarikere restored the fort and rebuilt a temple which is stated to have been originally erected by Bukka Raya of Vijayanagara. The fort and the temple were reduced to ruins in the siege of Haidar Ali who seized the place in 1761 A.D. The town has

T = Taluk P = Population according to 1971 census.

The population figures of 1981 are given for taluk headquarters and towns.

A = Area of residential locality, fields and forests, etc., in hectares according to the 1971 census in the case of villages, and the residential area in square km according to municipalities and town panchayats in the case of town.

* Distances are given in round figures.

The archaeological and epigraphical matters in this Chapter are mainly based on the *Mysore Archaeological Reports* of various years and the *Epigraphia Carnatica*, Vol. VI.

shrines of Anjaneya and Someshvara and a temple dedicated to Karamma, under the auspices of which a *jatra* is held for six days about April. More than 50 years back, Shri Shankarananda Swamiji founded here a spiritual centre with the aim of propagating the teachings of the *Bhagavad-Geeta*. A primary health unit, a high school, a junior college, a veterinary dispensary and a cattle-breeding station are functioning at this place.

Aldur

Aldur (T. Chikmagalur; P. 2,792; A. 1,243), 20 km south-west of Chikmagalur town, is the headquarters of a hobli of the same name. As disclosed by epigraphs, the old name of this place was Arundur. There are two *veeragals* with inscriptions, both dated in the year 1116 A.D. when Hoysala Vishnuvardhana was ruling the region. They commemorate Machanna and Bammiya who died fighting in battles. Both these *veeragals* are elegantly carved. The hero is depicted as being borne in a palanquin in the second panel, whereas an umbrella is held over him in the upper panel. Aldur is divided into two parts known as Aldur rural and Aldur *pete* (market place). The latter part is stated to have been constructed by Amrute Gowda, a local headman, during the time of Haidar Ali. It is said that Siddamma Heggadithi the mother of Amrute Gowda, gallantly fought against Haidar Ali. The village has a high school, a junior college and a primary health centre.

Ambale

Ambale (T. Chikmagalur; P. 2,152; A. 957), eight km south-east of Chikmagalur town, is the headquarters of a hobli of the same name. An inscription of 959 A.D. and also some later ones call the place as Ammale. This was a flourishing *agrahara* in the 12th and 13th centuries A.D. It has four temples dedicated to Chennigaraya, Lokeshvara, Veerabhadra and Gopalakrishna. The Chennigaraya temple was constructed at Ammale by the Hoysala king of Ballala II in 1178 A.D. (E.C. VI, 21 and 22 of Chikmagalur taluk) which call the deity as Veeraballala-Keshava. It consists of a square *garbhagriha*, a vestibule and a square *navaranga*. In the *navaranga*, the four central pillars have cylindrical shafts with square and wheel mouldings. The main image of Chennigaraya installed in the *garbhagriha* is about 1.5 metres high (excluding the Garuda pedestal). On either side of this icon is a consort of the deity. The *prabhavali* has figures of the ten *avataras*. An epigraph of 1249 A.D. calls the place as "Pratapapura which is Ammale".

The Lokeshvara temple is built in the same way. Its *navaranga* has images of Ganesha, Nandivahanamurthi (Shiva) with Parvati, Shanmukha and Surya. The Veerabhadra and Gopalakrishna (also called Venu-

gopala) temples are modern ones. The latter temple, which is erected on a high platform, has an elegantly carved image of Venugopala of the Hoysala period.

Amritapura

Amritapura (T. Tarikere; P. 621; A. 372), eleven km north-east of Tarikere town, is the headquarters of the hobli of the same name. The village has an extensive and splendid temple of Amriteshvara, a Hoysala structure which is a Centrally protected monument. It is said to have been constructed by Amriteshvara Dandanayaka, a general of the Hoysala ruler Ballala II in 1196 A.D. Its *sukanasi* doorway has ornamental screens at the sides. There are fine figures of Rati and Manmatha on the jambs, while the lintel has Tandaveshvara (dancing Shiva) in the middle flanked by Brahma and Vishnu and *makaras*. The various ceilings of the *navaranga* are elegantly executed. To the right of the *navaranga*, there are Ganapati, Saptamatrikas, Saraswati and Naga couple and to the left, Veerabhadra and Subrahmanya.

The *mukhamantapa* is of an attractive artistic design with verandas all round. The outer facing of its basement is covered by a series of about a hundred impressive turrets which are alternately large and small with some variety. A few of the towers have a combination of a curvilinear outline with a star-shaped plan. This is an extra-ordinary aspect. The turrets have black shining surface. It is interesting to note that some of them bear the names of the sculptors such as Mallitamma, Padumanna, Baluga and Malaya. Outside the front hall, there is a *jagati* running around. Stories from the *Bhagavata*, the *Mahabharata* and the *Ramayana* are illustrated by fine sculptures on this. The outer walls of the *garbhagriha*, *sukanasi* and *navaranga* have excellent turrets, pilasters and perpendicular bands of scroll work. Delicacy of touch, originality of design and fine features have made the Amriteshvara temple one of the high-class structures of the Hoysala period. The oldest of about 10 epigraphs found in the temple (E.C. VI, Tarikere-45), is dated 1197 A.D. when the temple was consecrated, was composed by Kavichakravarti Janna, a celebrated Kannada poet, who was patronised by the Hoysalas. A *jatra* is held under the auspices of this temple every year about April.

Angadi

Angadi (T. Mudigere; P. 720; A. 596), which means a market-place or shop, is 18 km south of Mudigere town. This place has been identified as Sasakapura or Sosevur which was the original home of Hoysalas who rose to great power in South India. The Vasantika (Vasantamma) temple found here even now may be on the same spot where the thrilling

incident of killing of a tiger by Sala, the progenitor of the Hoysalas, is said to have taken place (see ch. II). The place was called Sosevuru in 11th, 12th and 13th centuries A.D. (vide E.C. VI Nos. 9, 15, 16, 18 and 25 of Mudigere taluk). The name Angadi is found in an epigraph dated 1539 A.D. of Belur taluk in Hassan district. The place has ruins of five temples. Two of them, which are Jaina *basadis*, seem to be earlier structures and may be of the tenth century A.D. One of the *basadis* is called Makara Jinalaya in a lithic record dated 1054 A.D. Another inscription dated 1063 A.D. mentions that it was built by one Manika Poysalachari. What is now called the Neminatha *basadi*, which is the larger one, contains three standing images of Neminatha, Chandranatha and Gommateshvara. There are also figures of Yaksha and a Yakshi. Behind two *chamara*-bearers, there are eight Dikpalas have. This shrine has pillars of granite with cylindrical shafts and hemispherical mouldings. The other *basadi* has a huge seated figure which is said to be of Shantinatha. Three other ruined temples were dedicated to Keshava, Patalarudreshavara (also called Veerabhadra by the local people) and Malleshvara or Mallikarjuna. The carvings and mouldings here, which are rough, appear to belong to the earliest period of the Hoysala style. But the image of Keshava shows fine workmanship. The temple of goddess Vasantika or Vasantamma (which has been alluded to earlier) is now a tiled modern structure with inner woodwork. Its *garbhagriha* has huge figures of Saptamatrikas (seven mothers) in stucco, wearing crowns. Goddess Vaishnavi Shakti (Vasantikala, is at centre of the group. Her back hands hold *chakra* and *shankha*, and her *prabhavali* has a seven-hooded serpent rising over her head. On each of the thighs of every one of the goddesses, there is figure of a cobra, and there is the head of a *rakshasa* on the pedestal of each of the goddesses. It is thought that these images may date back to about 1,000 A.D. A *jatra* of this Vasanta-Parameshvari temple is held about February every year when the rite of *kendarchane* is performed.

Antaraghatta

Antaraghatta (T. Kadur; P. 788; A. 283) is 25 km north-east of Kadur town. The village has a popular temple of goddess Durgambika which is also called Antaraghattamma and Chamundeshvari. The temple is stated to have been constructed by a philanthropist of the village in olden days. A *jatra* of this temple is held during February-March for ten days.

Aralaguppe

Aralaguppe (T. Chikmagalur; P. 1,732; A. 1,185) is eight km north-west of Chikmagalur town. It has a temple of Deveeramma who is much venerated by the local people. Kaimara, a hamlet of Aralaguppe

village, which is in the midst of coffee plantations and paddy fields, has a *matha* of Nirvanaswami. This saint first stayed in a village called Turuvanuru (now known as Turuvanahalli) near Kadur town and Ayyanakere near Sakrepatna, and then moved to this place. He was warmly received by the people of the then called Hosahalli village. He worshipped here Mallesha, an *udbhava-linga*. He is credited with having performed several supernormal acts. After living here for sometime, he is said to have moved to Sakleshpur of Hassan district, Kodagu district and finally "disappeared in a cave" near Chikkanayakanahalli of Tumkur district. Gurulingadevaru of Magadi of Chikmagalur taluk got the present *matha* founded for the convenience of the pilgrims. The spacious *matha* has a shrine which contains a *gaddige* of Nirvanaswami. On the walls of the *matha*, there are some mouldings depicting some events of the saint's life. A *jatra* in honour of the saint is held for three days about April of every year (see also under Ayyanakere and Turuvanahalli).

Arasinagguppe

Arasinaguppe (T. Chikmagalur; P. 796; A. 103) is 12 km north of Chikmagalur town. It has three *veeragals* and one *sati*-stone inscriptions, all four of the Hoysala times, and another lithic record of gift of land and authorisation to administer some temples, which is dated in the year 1742 A.D. belonging to the time of Santebennur chiefs (M.A.R. 1927, pp. 48-50).

Ardini

Ardini is a hamlet of Gandaghatta village for which see under Gandaghatta.

Asandi

Asandi (T. Kadur; P. 1,780; A. 912) is at a distance of about 20 km north-east of Kadur town and eight km east of Ajjampura town in Tarikere taluk. About 14 inscriptions including *veeragals* E.C. VI, pp. 27-32) and a few notable structures have been found here. For centuries during the Ganga and Hoysala times, this was a place of much importance as the headquarters of an administrative division or principality called Asandinadu. In the eighth century, it was governed by Vijayaditya, son of Shripurusha Ganga, and later in the 12th and 13th centuries A.D. by a line of Hoysala feudatories of Ganga descent. From an inscription dated 1206 A.D., it is learnt that there were at that time at least 13 Shaiva temples at this place. At present, there are only three of them. Near the village entrance is the Chandikeshvara temple. It has two shrines with Shivalingas with a common *mantapa* in front. Its outer walls are plain with only some pilasters. The pillars are bell-shaped

and lathe-turned. The Gangeshvara and Brahmeshvara temples here constitute a spacious structure. An inscription of 1191 A.D. (Kadur 157) states that *Mahamandalika* Narasimhadeva installed the images of Gangeshvara and Brahmeshvara and donated lands to the temple. There is a long *matapa* with two porches. There is a stone railing the outer part of which has carvings of turrests, lions, medallions, etc. The pillars are bell-shaped and lathe-turned. Several of the ceilings have fine designs with figures of Ashta Dikpalas and depictions of episodes from the *Ramayana* and other stories. The centres of the ceilings have figures of Veerabhadra and Tandaveshvara. The smaller ceilings, which are also deep like the larger ones, bear low *padma* pendants inset in circular lotuses, *shnichakras*, octagons, stars, etc. The jambs of the doorways of the vestibule are carved with floral, scroll, medallion and indented pilaster ornamentation.

What is now called Veerabhadra temple seems to have been originally constructed in 1205 A.D. by Haraha Sahani (*vide* inscription 149 of Kadur) who was a Hoysala minister. There were probably later additions to the temple. In places of the main Shivalinga of the temple, which was said to have been lost, an image of Veerabhadra was installed at a later time. There are some elegant wall images of *Chamaradharini*, Janardana, Keshava, Sadashiva, Brahma and lady attendants in the temple. The doorway of the western cell is elaborately worked with decorative details. There are nine panels of ceiling in front of the *garbhagriha*. The central panel has a forceful figure of Tandaveshvara, while the other panels have eight Dikpalakas. The ceiling of the porch bears some interesting carvings of dancing groups representing Mohini on the east and west, and tandaveshvara on the north. The dance is being performed to the accompaniment of flute, drum and *mridanga*. On the east, Mohini is dancing in the presence of Bhairava, while on the west, a two-headed male figure (Bhasmasura) is depicted as dancing with Mohini. There are also figures of Veerabhadra and Skanda. On both sides of the porch, there are impressively carved railings which appear to have belonged to some earlier temple at the place, say of about 900 A.D., and the features of sculptures on them resemble those of Badami and Ellora. The inner face of the eastern railing has a Nataraja group in bold relief. There are attendant musicians, one of whom appears to be playing on an instrument which has resemblance of *Nagasvara*. Shiva, who is depicted as dancing vigorously, has four hands with *chinmudra*, trident, crossed arm and *kapala*. The inner face of the western railing delineates the Trivikramavatara. An annual festival of *kendarchane* is held here for one day about April to fulfil vows of devotees to Veerabhadraswami. There are also shrines here dedicated to Beeralingeshvara and Revana-Siddheshvara. Once in

twelve years, a *jatra* is held under the auspices of Beeralingeshvara for fifteen days. The village has a high school and a veterinary dispensary.

Attigundi

See under Inam Dattatreya Peetha.

Ayyanakere

Ayyanakere (T. Kadur), a large lake, called also as Dodda Madagadakere, is to the west of Sakrepatna. It is surrounded by high hills and is at the base of the Baba-Budan hill range. This magnificent and delightful reservoir has been formed by embanking the perennial Gaurihalla stream at the foot of Shakunagiri hill. Its outflowing waters are called the Veda, a stream, which unites after a short course, with the Avati, another stream near Kadur. The joint stream formed thereby is called the Vedavati river. The waterholding area of the tank is 189 hectares. It can store water upto 420 M.Cft. The water of this tank can irrigate 1,574 hectares of land.

A legend attributes the construction of this tank to one Rukmangada Raya who is said to have been a chief of Sakrepatna long ago. It is stated to have been renovated later in 1156 A.D. during the time of the Hoysala king Narasimha with the assistance of the local chiefs. There is a Prasanna-Balleshvara shrine on a hillock towards the centre of the embankment. There are found a few Hoysala sculptures of Ganapati, Surya, Keshava, Ambika, etc., lying near this shrine which contains an Ishvara *linga*. According to a tradition, later the bund of this tank was breaching repeatedly and was causing a grave problem whereupon the local chief sought the help of saint Nirvanaswami who had come there. When certain constructional remedies were carried out as per the suggestions of the saint, the serious problem was solved.

A folk tradition says that once on a new-moon day, due to torrential rains, a peril threatened the town of Sakrepatna from inundation of the lake, which was announced by the guardian goddess of the lake to Honnabilla and Channabilla two cowherds, who were grazing their cattle nearby. They obtained a promise from her that the catastrophe should be delayed until they returned with orders as to what to do from the chief of Sakrepatna and hastening to the town they conveyed the warning. Then they decided to make supreme sacrifice of their lives in order to save the people, and beheaded themselves at the gate of the town in front of the shrine of Ganesha so that the danger would be averted as they did not return. The chief constructed a *mantapa* near the Ganesha shrine to commemorate them. According to another version, Honnabilla was the waterman (*nirganti*) of the Ayyanakere lake, and he was put to death by the local chief to exploit the condition of

the promise of the goddess. There is an 'Amrutmahal Kaval' (pasture reserved for cattle) and a fish-rearing centre here. The vicinity of this extensive and enchanting lake is a popular picnic spot and has a potentiality for being developed (see ch. I and IV).

Baba-Budan Giri

The old name of Baba-Budan Giri range of hills (T. Chikmagalur; Lat $13^{\circ} 25' 45''$; Long $75^{\circ} 45' 27''$) is Chandra-Drona Parvata. This is the highest range on Karnataka tableland, and is about 28 km north of Chikmagalur town. This chain has horse-shoe-like form with its opening to the north-west.

The loftiest point of the range is symmetrical Mullaiyanagiri which is 1,926 metres above the level of the sea. It is towards the south of the range and is one of the highest mountains between the Himalayas and the Nilgiris. It can be climbed with some difficulty because of the steepness. About 15 metres (50 feet) below the top of Mullaiyanagiri there are three large caves in which siddhas named Mullappaswami (Mullaiya), Muppanappaswami and Noorondappaswami are said to have performed meditation. Their *gaddiges* and icons are worshipped, and an annual jatra is conducted here in their honour in February - March for three days. These shrines are provided with electricity. This is a place of pilgrimage. Natural scenes all round Mullaiyanagiri are enthralling. Pilgrims visiting Mullaiyanagiri visit also Seetala Mallappana Kanive by descending from Mullaiyanagiri the left side. This *Kanive* is said to have been hallowed by the presence of another *siddha* named Seetalaiya. There is Seetalaiyana *matha* where he lived, and Seetala - Mallikarjuna temple situated on a hill ridge. This temple with dual shrines and two *shikharas* has a *linga* enshrined in one and the statue of Veerabhadra in the other. It is of Keladi Nayaka period and has tiled roof. Under the auspices of this temple, an annual *jatra* is held in February-March. A little south-east of this temple, there is a peak, the height of which is 1,727 metres. The Yagachi river originates from the southern slope of this hill. The slopes have coffee plantations. Nearby, there is a stream called Jensari. Further down, there is Gurunarukante Matha which has the *gaddige* of another saint known as Narukante Siddharu. From the Pandaravalli side, there is a motorable road upto Seetala Mallappana Kanive (see also under Pandaravalli). The Seetala Mallikarjuna temple is in very enchanting surroundings.

Baba-Budan Giri, which is called also as Vayu Parvata, Marut-Shaila, Galipooje-Parvata or Jalamelgiri, is 1,895 metres in height. It has given its name to the whole range also. Near it are the sources of the rivers

Veda and Avati. The conspicuous conical peak on the outer verge of the eastern face is Deveeramma-Gudda (hill). A beacon is lighted here during the Deepavali festival which can be seen at Chikmagalur. Formerly, these vast wilds had several varieties of game, from the elephant and bison downwards. The advance of coffee plantations forced them to remoter and more secluded spots.

The Baba-Budan mountain range was the cradle of cultivation of coffee in Southern India. The slopes of the entire range as also the southern part of the forest-bound Jagara valley are occupied by coffee gardens. The first European coffee plantation opened by Mr. Cannon in 1830 (i.e., about 150 years ago) is to the south of Baba-Budan Giri with the other early estates. The *puranic* name of Chandra-Drona, which means the crater of the moon, appears appropriate to this range as it is of crescent or horse-shoe shape. The range derives its present name, i.e., Baba-Budan Giri from a Muslim saint called Baba-Budan who took up his residence on one of the southern slopes. He is stated to have reared coffee from the seeds he secured from Yemen.

At short distance from here, there are three *teerthas* namely, Gada-teertha, Kamana-teertha and Nellikayi-teertha (the last is formed by Manikya-dhara waterfall). A myth says that the first was formed by Bheema, one of the Pandavas, with his *gada* (mace) to quench the thirst of his mother during their exile. Near the second pond, there is a site of old habitation. The third *teertha* is so named because water falls there in big drops which is compared to *nelli* fruit or *manikya* (gem). Pilgrims, who bathe in Manikya-dhara, leave there one of their clothes or a piece of cloth as per a local belief. Water falls here from a height of about 9.5 metres (30 feet). This is about four km to the east of Inam Dattatreya Peetha. Near this waterfalls, there are two caves in which according to village tradition, the sage Atri, father of Dattatreya, performed penance. There is also a small Hanumanahalla Waterfalls on the mountain. (For other spots on the the Baba Budan range, which are considered holy, see under Bisagni Matha, Inam Dattatreya Peetha and Muttinapura).

Baggavalli

Baggavali, (T. Tarikere, P. 1,285; A. 976), 24 km east of Tarikere town, is an ancient place. A legend says that this place had the hermitage of sage Bhargava, and so it was called Bhargavapuri in the past. Two of the five epigraphs found here, dated 1239 and 1297 A.D. mention this place as "immemorial *agrahara* Lakshmi-Narasimhapura which is Baggavalli". The village has a Channakeshava temple which is called as Yoganarasimha temple. It was erected during the Hoysala times.

The structure, which is star-shaped, has 32 pillars. The elegant image of Channakeshava is about 1.52 metres in height. The temple contains also a shrine of Lakshmi. The image of this goddess is in a seated position and measures 1.2 metres high. Opposite to this shrine of Lakshmi, there is an idol of Yoganarasimha. There are also some other icons of Shanmukha, Ganapati and Lakshminarayana. There is also another shrine dedicated to Renukamba, a *jatra* of which is held for five days about April.

Balehonnur-Kanabur

Balehonnur, which is a part of Balehonnur-Kanabur (T. Narasimharajapura; P. 4,734; A. 2,029), is situated on the left bank of the river Bhadra at a distance of about 32 km south of Narasimharajapura town. It is chiefly a trade centre. There is a ruined fort near the river Bhadra. When a fine bridge was constructed at the beginning of this century, the importance of the place for traffic and trade increased. There are some inscriptions which have been engraved on the boulders of the river. Epigraph No. 3 of Koppa taluk dated about 1090 A.D. found at Balehonnur (which was previously in Koppa taluk and is presently in Narasimharajapura taluk) states that Mara was the chief disciple of the great Muni Vadibhasimha (lion to the elephant opponent-disputers) Ajitasena. This Mara was a Santara Chief whose rule extended over both the banks of the river Tunga. Another lithic record No. 21 of Koppa taluk dated 1509 A.D. says that Channaraya Vodeyar of Danivasa and Samantabhadradeva of Gerusoppe, in order to provide for offerings to Shantishvara paid a tribute to the palace and acquired certain lands. Inscription No. 17 of Koppa taluk dated 1553 A.D. mentions that at the time when the Vijayanagara emperor Sadashiva Raya was ruling, Linganna Nayaka, son of Channaraya Vodeyar, son of Virupaksharasa of Danivasa installed an image of a god and made grant for a Brahma *satra*. The river in which these rocks are (on which these inscriptions are engraved) is apparently called in them as the Tunga. Actually it is its twin stream, *i.e.*, the Bhadra. After they join at some distance from here, the combined river is called the Tungabhadra. One of the boulders is called Bommanakallu, perhaps because of a Jaina figure on it.

Matha.—The Shrimad Jagadguru Rambhapuri Veerasimhasana Mahasamsthana Peetha, a celebrated Veerashaiva *matha*, is situated at Balehalli (also called Rambhapuri) which is a hamlet of Balehonnur-Kanabur. It is one of the five important pontifical seats of a category called *Panchacharya Mathas* (see ch. III). *Bale* or *Rambhe* means plantain or banana. According to a legend, Rambhasura, a giant who was a tyrant ruling this area, was killed by Shiva. However, as per Rambhasura's wish, this place was called after him as Rambhapuri. Another myth

connects it with Rambha, a celestial dancer. There are several *gaddiges* of the former *Swamis* of the *matha* in the backyard and also a shrine of Chowdeshvari. The present spacious building of the monastery was constructed during 1936 and additions were made to it in 1948 and 1954. The senior *Swamiji* of the *matha* has established a Mukti Mandira near Lakshmeshwar of Dharwad district. It is stated that this Rambhapuri *Matha* has *shakha mathas* at several other places.

Veerabhadra temple.—Attached to the *matha*, there is a Veerabhadra temple constructed in the South Indian (Dravidian) style with a large *prakara* (enclosure). It is a granite structure with a *garbhagriha*, a *sukanasi*, a *navaranga* and a porch. The image of the presiding deity (Veerabhadra) of this temple is found mentioned in an inscription of 1369 A.D. belonging to the reign of Vijayanagara king Bukka I under whom Kumara Virupanna Odeyar was the governor of the province of *Araga* which included some *malnad* parts of this district. This record registers a gift of land in the village Balehalli which was in Santaligenad by Madarasa Odeyar, *mahapradhani* of Virupanna Odeyar, for the service of food offerings in the temple of Veereshvara (Veerabhadra). The *shikhara* over the *garbhagriha* is a stepped pyramid like that of Markandeshvara temple at Khandya in this district.

The temple has sturdy metallic images of Veerabhadra and Bhadrakali and some smaller figures which are used for car and other festivals. The pillars in the *navaranga* are thick and square shaped with figures of Nandi, etc., in relief on their cubical mouldings. According to an inscription of a stone slab of a pavement, the porch was constructed in 1532 A.D. A copper plate dated in 1708 A.D. with the *Matha* registers a grant of lands of Samse village to Veerashaiva *Matha* at Kalasa by the Keladi Basappa Nayaka I. The *jatra* of Veerabhadraswami and the *jayanti* of Jagadguru Renukacharya are held for three days about March-April (see ch. III). An annual *urus* in honour of Hazrath Bana Shah Wali is also held at Balehonnur for two days in the month of *Saffar*. The place has a Junior College, a primary health unit and a meteorological station. At a distance of about eight km from here, there is the Coffee Research Station of the Central Government.

Ballalarayanadurga

Ballalarayanadurga (T. Mudigere) is 44 km west of Mudigere town. It is a fine sprawling hill in the Western Ghats range. It is 1,506.7 metres high and is in the north-west angle of Mudigere taluk. Extensive fortifications were built on it by the Hoysalas. It had considerable military importance in the past. This strong hold commanded Kottige-

hara pass leading from the Chikmagalur area to Dakshina Kannada coast. The old entrance is to the north through a coffee estate.

Half way up, there is a gateway which is protected by a breast-work rampart and supported by two low bastions round in shape and having holes for musket and cannon. The walls are made of blocks of softish dark slate built without mortar. Further up the hill towards the trigonometrical point, there is a stronger gate similar in construction, but with gate frame of dark trap-stone about 0.305 metre (one foot) thick, having ornamental designs of creepers and parrots. Next to the walls in the corner between them and the frame, there are found sculptured heads of an elephant and a horse. Round bastions of about the 17th century A.D. protect the gate at a distance. The wall here is about 4.5 metres high and about 3.6 metres thick. Above are the battlements. There are holes to indicate the position of the doors.

There are two gates, the *diddi bagilu* and *simha bagilu*. On the top of the hill to the west is the citadel, the middle portion of which serves as the modern trigonometrical station. A precipice supported by batteries and walls guards it on the way up the hill on the west. The view to the north, overlooking the valley, is captivating. From the citadel towards west and south, the visitor can get a view of the Kudremukh mountain and some places of Dakshina Kannada district. The citadel, which is about 73 metres long north to south and 5.25 metres broad east to west, is oblong in shape, with its gate to the north and its corners being protected by round bastions. The walls of the citadel are about three metres high and have also parapets with musket holes. To the east of the citadel on a lower level is a larger plateau which is enclosed by low hills in the middle of which there are two tanks. Near by stand ruined walls of stone buildings. Relics of large-sized rooms and halls found here indicate that there was a palace here. There are some old tombs towards the second gate.

Just by the side of this fort, there are ruins of a large tank. The thick forest round about the fort contains valuable trees such as teak, *matti*, *honne*, etc.

Belavadi

Belavadi (T. Chikmagalur ; P. 2,003 ; A. 735) is 29 km south-east of Chikmagalur town on Chikmagalur-Javagal-Banavar road and 10 km north-west of Halebid which was the capital of the Hoysalas. A legend says that this village was the ancient Ekachakranagara of the *Mahabharatha* times, where Bhima, one of the five Pandava brothers, is said to have slain Bakasura, a giant, who was tormenting the people of the area by demanding, among other things, a cart-load of food every day.

Even now, a festival called *Bandi-Bana* is celebrated here annually by villagers who at this time take out a cart-load of eatables outside the village and hold a feast.

Outside the residential area of the village, there is a large tank which is said to have been constructed by Dhanakaraya, a local chief. The tankbund used to breach frequently causing a havoc. It is believed that on being told by this astrologer to offer a human sacrifice as a remedy to prevent this, the chief sacrificed his own life. The villagers constructed a shrine on the tankbund as a memorial to him. During the early period of the Hoysalas, the place appears to have been a Jaina settlement. In 1760 A.D., this village was given over by Krishnaraja Wodeyar II to the Sringeri Matha as a *jagir*.

The deity of a Ganapathi temple here is variously called as *Huttada* (anthill) Ganapati, *Udbhava* (naturally-formed) Ganapati and *Varada* (boon-bestowing) Ganapati. In its left side, there is a rough stone which is looking like a Shivalinga. The devotees hold an annual *homa* festival here. A temple dedicated to Shankarashvara is situated close to the *bagilu* Ganapati shrine and the Anjaneya shrine which are at the entrance to the village. The shrine of Basaveshvara, which was in ruins, has been reconstructed recently and is known for its Basava Jayanti celebration. There are also shrines dedicated to Beeredevaru, Kariyamma and Bindigamma. The *jatra* of the latter two deities is conducted during March-April for two days. It is said that the *jagali* near Halekere-Ammanavara shrine was the old *Kattemane* where disputes used to be settled by the elders of the village. The local people highly venerate the *udbhava* (naturally formed) Kalleshvara *linga* which is anointed with oil frequently. There is a custom of cloth-offering at this shrine by devotees of the deity. They pray here for timely rains.

Veeranarayana Temple.—The largest among the Hoysala temples is that of Veeranarayana which is a protected national monument. This *trikutachala* temple is more complex than other *trikutachala* temples. It is a fine specimen of Hoysala architecture. Its three shrines are dedicated to Veeranarayana, Venugopala Yoganarasimha, the first being the image after which this temple has come to be well-known. It is obvious that the western portion of the temple forms a complete structure by itself. Perhaps it was first constructed and then the eastern portion was added. The western part consists of a square *garbhagriha*, a *sukanasi*, a *navaranga* and square-shaped *mukhamantapa* which are in the middle of a courtyard, paved with soap stone slabs, and are surrounded for the most part by an oblong basement. The eastern portion of this basement has cloistered

veranda. A doorway of this veranda leads to the eastern portion of the temple.

From a fragmentary Hoysala inscription dated Shaka 1128 (1206 A.D.), it is clear that the Veera Narayana shrine was in existence before 1206 A.D. A *jagati* runs round the whole temple including the *mantapas*. It has a row of faces of *makaras* and ornamentation. The tower of Veeranarayana shrine is of soap stone and has three tiers of turrets and a large stone *kalasa* on the *shikhara* which is similar to the corresponding parts of the other two shrines. The doorway of the *navaranga* has a Gajalakshmi lintel. The pillars of the *navaranga* are large and bell-shaped. The star-shaped and other type of artistic pilasters intervene the plain walls of the *navaranga*. The ceiling of the *sukanasi* is a dome with an octagonal gallery and concentric circles above. There are comparatively large sculptures on the *garbhagriha* doorway. The image of Veeranarayana, which is about 2.5 metres high from the ground including its Garuda pedestal, is elegantly carved and elaborately ornamented. It has four hands and is standing in a *padmasana*. The *prabhavali* is profusely carved and contains *makaras* and *dashavatara* images. This graceful figure can be said to be one of the best specimens of the Hoysala sculptural art.

The *mukhamantapa* is of the shape of a "broken square" and is supported by 22 pillars, 20 of which are round bell-shaped and two-star-shaped. It has five plain cornices with a row of pilasters and rosettes. A stone bench in the *mukhamantapa*, which is ornamented with rosettes and pilasters, runs mostly all round the edge. All the ceiling panels of the temple, except those of the verandah, are well carved. Some of them are flat while a majority of them are dome-like containing intricate geometrical patterns of various designs and exhibit a high skill and mastery of details. These flat ceilings have Venugopala, Kalingamardana Krishna, warriors in different postures, other figures and ornamentations.

The eastern part of the temple has a *sabhamantapa* with *sukanasi* and a *garbhagriha* containing the images of Gopalakrishna and Yoganarasimha. The walls of these two cells are covered by large images, with scroll work and creeper *tornas* and are different in plan from those of Veeranarayana temple. To the east of the *sabhamantapa*, there is fine large *upparige* on a high ground with a flight of steps. The *upparige* is a large structure and has a square hall and a spacious porch. Both front and back entrances of the *upparige* are flanked by impressively carved elephants. The inner view of the hall is imposing and its height is about 5.19 metres and is supported by tall slim pillars. The towers in the south and north are similar to the western tower and have turrets ornamented *kirtimukhas* and have also varied sculptures. The

sabhamantapa is a large pavilion of 39 *ankanas* and of the indented square plan. The roof of the *sabhamantapa* is borne on 46 round bell-shaped pillars. There is a row of elephants on the inner face of the bench in various attitudes often fighting or marching with men. Work on many of these artistic figures of animals remained unfinished.

Venugopala shrine - The image of Venugopala in the Venugopala shrine is about 2.5 metres in height including the Garuda pedestal and *prabhavali*. It has a well ornamented *kireeta* and is flanked by Shri Devi and Bhudevi. Above is a *mani-torana*. The icon of Venugopala is fine and intact. Its legs are crossed and some of its fingers are lifted as if in the act of playing on the flute.

Yoganarasimha shrine - The image of Yoganarasimha in the Yoganarasimha shrine is about 2.3 metres high including the pedestal and *prabhavali*. It is seated in the *utkulikasana*. The *yogapatta* (band) is carved around so as to keep the legs in position. The image has a fine *kireeta*, longish ears, a wide mouth and protruding eyes. On the outer edges of the serpentine *torana* are depicted the ten *avatars*.

The village has a primary health centre. (Belawadi had been, by mistake, included in *Hassan District Gazetteer*).

Bettagere

Tippanakoppa, a hamlet of Bettagere village (T. Sringeri; P. 564; A. 427) is 13 km south of Sringeri town. It has a curious *mastikal*, i.e., a memorial of a woman who immolated herself on the funeral pyre of her husband. It is in three panels. The top panel has a fine Gajalakshmi while the middle one has a female figure in the centre flanked by two other female figures. The lower panel has in the centre a man borne in a palanquin by four men, two on either side; at the right end, there is a warrior armed with a sword and a shield, and to the left a woman is seated on a throne with a female *chauri* bearer to her right. The man in the palanquin is apparently a chief and the woman on the throne is his queen who became a *sati* on his death.

Tanikodu, which is another hamlet of Bettagere village, has a shrine of Shankaranarayana said to have been constructed about 200 years ago. The image, which is about 0.915 metre high, has a conch and a mace in the left hands and an axe and a rosary in the right upper, the right lower being in the *abhaya* attitude. Nandi and Garuda are carved on the pedestal.

Bhadra wild Life Sanctuary —see. ch. I.

Bhandigadi

Bhandigadi (T. Koppa; P. 1,439; A. 1,169) is on the bank of the river Tunga, 12 km north-west of Koppa town. There is a *matha* here called Shakatapura Samsthana Tengina Matha. A sect of Brahmins known as Kotadavaru from Kota in Udipi taluk of Dakshina Kannada are its followers. Five epigraphs dating from 1381 to 1448 A.D. which record grants to this monastery, which has been called therein as Muniyur-matha, were found here. In one of those records, dated in 1338 A.D., the village is called Bhandigadahu. According to a legend, a sage named Shakata performed penance here. There is a Narayana (also called Gopalakrishna) shrine close to the *matha*. The Ramnavami festival is conducted at this place on a grand scale every year. There is also a shrine dedicated to Gangadhareshwara here.

Birur

Birur (T. Kadur; P. 4158; 1981-18,081; A. 6.48 Sq km Lat. 13° 35' 52"; Long. 75° 58' 23") is seven km north-west Kadur, 47 km north-east of Chikmagalur, 22 km south-east of Tarikere and about 213 km north-east of Bangalore. A donative inscription of 1063 A.D. found here calls the place as Beeravura. The town is on the Bangalore-Miraj railway line of the Southern Railway and on the Bangalore-Honnavar Road. The railway line also deviates from this place towards Talaguppa of Shimoga district. The place is an important and well-known trading centre and is adjacent to Kadur town. There are several shrines and temples here. The *jatra* of Beeredevuru takes place once in twelve years for fifteen days. An annual *jatra* of Veerabhadra is held about January-February for about nine days. There is a shrine of Antarghattamma, the annual *jatra* of which also is held for three days about January. There is also a temple of Mailaralinga here, the *jatra* of which is held on the Mahanavami day (September-October) when a customary oracular ceremony is held. There is a high school, a first grade college of arts, science and commerce and a general hospital in town.

Bisagni Matha

Bisagni Matha (T. Chikmagalur; P. 166; A. 449) is in Jagara hobli amidst fascinating mountainous natural scenes 27 km north-west of Chikmagalur town, on the Chikmagalur-Kemmannugundi road. It is also called Hirekan Matha. There is a Veerashaiva *matha* here called Shri Guru Dattatreya Adi-Gaddige Inam Bisagni Matha. It is one of the three Dattatreya *peethas* of the Chandra-Drona Parvata (Baba-Budan mountain) and was well endowed. The term Adi in its name means the first or ancient. A tradition says that a saint named Prabhu-linga Shivacharya of this *Peetha* performed extraordinary acts like bathing

in boiling water (*bisi agni* and taming a mad elephant during the time of Keladi Somashekhara Nayaka. Tiat ruler is stated to have granted some villages of Bhadravati taluk of Shimoga district and of Tarikere taluk of this district to this *matha*. There is a shrine of Shivalinga in the premises of the *Matha* here behind which there is a large cave in which saint Dattatreya is believed to have performed penance. Near about the *matha*, there are *gaddiges* of several earlier swamis.

Bomlapura

Bomlapura (T. Koppa; P. 1,305; A. 1,125) is 15 km north-west of Koppa town. Its old name was Bommanapura. The Tunga flows on the western side of the village. Five epigraphs (three of 1403, one of 1404, another of 1600 A.D.) relating to land transactions or grants were found here. Two of them incidentally mention *aliya-santana* (heirs in the female line). Bommanapura *agrahara* named after the father of the Vijayanagara governor Viththanna Wodeyar was established here early in the 15th century.

Brahmasamudra

Brahmasamudra (T. Kadur; P. 100; A. 936) is about 15 km south-west of Kadur town. It has been also called Lakshminarayanapura in some inscriptions. There are two temples here, one dedicated to Shiva and the other to Vishnu. The temple of Shiva called Nakanatheshvara had been originally erected by one Naka. He was a *sarvadhikari* and chief minister of the Hoysala Narasimha I in 1169 A.D. Two fine *dwarapalakas* and a metallic figure of Parvati are the only relics now remaining of the old Nakanatheshvara temple. Now a tiled house built on the old site has that ancient *linga*. The Vishnu temple was constructed in 1172 A.D. by Achi Raja who was also a *sarvadhikari* under same ruler. This temple dedicated to Narayana is better preserved and is called Lakshminarayana and Veeranarayana in inscriptions. It faces east and consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a porch. The ceilings of the temple are very deep and artistically executed. The *sukanasi* doorway contains an image of Lakshminarayana attended by angels, demi-gods and musicians. Large-sized *makaras* with Varuna on their back are carved on either side with admirable workmanship. The image of Lakshminarayana inside the *garbhagriha*, which is quite handsome, is about 1.8 metres tall and stands on a Garuda pedestal which is about 0.610 metre high. There are also icons of Venugopala, Yoganarasimha, Ganapati and Saptamatrikas which are all examples of Hoysala art. King Narasimha Hoysala donated lands to this temple besides constructing a fort and a tank in the village.

Bukkambudhi

Bukkambudhi (T. Tarikere; P. 1,782; A. 859) is 37 km north-east of Tarikere town. It is learnt from an inscription of 888 A.D. that one Chagi built Araghatta and granted a land to the temple of Rameshvara of Kannamangala. Then, an epigraph of 1130 A. D., which records construction of the Araghatta tank and a Shiva temple and also a grant for the temple by *Mandalika* Barmmarasa Deva, calls the place as Araghattapura. Another lithic record of 1208 says that Nagagavunda and Madagavundi constructed the Madasamudra tank and consecrated a *linga*. From a later inscription of 1555 A.D., it is found that Era-Krishnappa Nayaka's son Venkatadri Nayaka (the chief of Aigur) made a grant to the Brahmins of Bukkambudhi. From this, it can be inferred that the old tank was repaired by the Vijayanagara king Bukka after whom it was renamed as Bukkambudhi. The length of the bund is 840 metres and the height 13 metres. The tank holds 323 M.Cft. of water and supplies water to about 230 hectares of land. About three km from this village on a hill, there is a temple dedicated to Virupaksha. It is said to have been erected by Bukka. Elegant images of Veerabhadreshvara, Ganapati, Channakeshava, Mahavishnu, Shanmukha and Bhuvaneshwari can also be seen inside the Virupaksha temple. An annual *jatra* of Virupaksha is held about April (on the days on which the *jatra* of Virupaksha at Hampi in Hospet taluk of Bellary district is held) for four days.

There is a temple dedicated to Channakeshava in the residential area of the village. There are also shrines of Veerabhadra, Marula Siddheshwara, Siddhalingeshwara and Kalabhairava. There is a cave in the nearby hill called after Siddhalinga Shivacharya of Ujjini who is said to have performed penance there. A large *mantapa* has been recently constructed here in memory of that saint. The village has a high school and a primary health centre.

Bund-Ghat

Bund-Ghat (T. Mudigere), also called coffee ghat, is the main outlet to the western coast from the south of Chikmagalur district. The ghat road here runs from Mudigere and is led through *Ombat-Maradi*. From Kottigehara, one can have enchanting views of the approach to and down the ghat. Near the head of this ghat is a hill called Hulikal (meaning 'tiger stone') with two boulders on it.

Chikmagalur

Chikmagalur (P. 41,639—1981—60,573; A. 7.25 sq.km Lat. 13° 19' 10", Long. 75°46'30"), situated in a fertile valley south of the Baba

Budan range of hills, about 248 km north-west of Bangalore, 39 km south-west of Kadur, 56 km south of Tarikere and 120 km south of Shimoga, is the headquarters town of the taluk, sub-division and district of the same name. The district headquarters was shifted from Kadur to this place in 1865. Roads from Chikmagalur town lead to Kadur (north-east), Narasimharajapura (north-west), Koppa (north-west), Mudigere (south-west), Sringeri (west), Tarikere (north), Malleshvara (Kudremukh) (west-north-west).

From several inscriptions, it is obvious that the ancient name of the place was Kiriya-Muguli which was an *agrahara*. Adjacent to it, there was Piriya-Muguli, another *agrahara*. Later these two places came to be called as Chikka-Muguli and Hiriya-Muguli. 'Kiriya' and 'Chikka' both mean small, while 'Piriya' and its modern form 'Hiriya' mean big, 'Muguli' is the name of a small tree with thorns (*Acacia Suma*, Curze). The particulars of the ten epigraphs in which these names occur are given hereunder.

Sl. No.	Inscription No. of Chikmagalur in E.C. VI	Year in A.D.	Mentioned as
1	3	899	Kiriya-Muguli
2	8 About	900	Kiriya-Muguli <i>agrahara</i>
3	7	1061	Piriya-Muguli <i>agrahara</i>
4	15	1074	Basavanahalli belonging to Kiriya-Muguli
5	4	1140	Chikka-Muguli in Devalige-nad
6	5	1184	Kiriya-Muguli
7	1	1257	Chikka-Muguli in Devalige-nad
8	2	7230	Chikka-Muguli
9	44	1287	Hiriya-Muguli and Basavanahalli
10	10	1586	Immemorial <i>agrahara</i> Keshavapura which is Hiriya-Muguli.

The lithic record dated 1280 A.D. found in the Lal Bagh here is a memorial to Soma Gavunda who, it is stated, "having burst the tomb, attained to the world of gods". He was a Jaina lay-disciple of Shreyamsha Bhattaraka, of Shri Moola-Sangha and Kondakundanvaya. One of the *veeragals* found near the Veerabhadra temple of Basavanahalli which is a part of Chikmagalur town, dated 1289 A.D., alludes to a clash between the Hoysala royal brothers Narasimha III and Ramanatha. An inscription of 1610 A.D. found at the Rangaswami shrine of Basavanahalli calls its deity as Tiruvengalanathaswami. There is a curious sculpture of a panel in the premises of the Town Municipal Council. It has a male figure of a soldier having a gun and a sword. Another figure, which is the middle sculpture in the panel, holds a sword.

It appears to be of either a general or a king. On its left side, there is a standing female figure holding a baby in her arms. From the style and workmanship of this sculpture and the type of the gun used, perhaps it may be ascribed to about the 17th century A.D. Near the place, where there was a fort gate, a venerated *Sati*-stone, which is in the form of a raised hand, is pointed out as that of Rabbajamma.

The town, which is at a height of 1,034 metres from the sea-level, enjoys a salubrious climate. A fine thoroughfare about eight km long extends from Hiremagalur (which is also a part of Chikmagalur) to Basavanahalli. A part of it is the main bazar street. A *jatra* of Bola-Rameshvara temple situated on the Mudigere road which was renovated recently is held about April for one day. A temple of Kattimaramma, which is on the Kadur road and built about a hundred years back, is frequently visited by the people. It has Harijan priests. A *jatra* of this deity also is held about April for one day. There is also a temple of Kollapura-Mahalakshmi which too holds an annual *jatra* during May-June for one day. There are also recently constructed temples dedicated to Kannika-Parameshvari and Rukumai-Panduranga. The town has a considerable population of Muslims who have several mosques and dargahs. The Sangeen mosque here which is a stone building, is stated to date back about 346 years. The Jamia Mosque constructed about 150 years ago is the biggest in the district. A new spacious church with some special features covering a space of about 7,000 square feet without any pillars was constructed in 1976. It is called St. Joseph's Cathedral. It has an attractive shell shaped portico. There are two bells on its 13.2 metres high tower. The main hall is 18.3 metres long and 36.6 metres wide. There is a triple-arched entrance, a mosaic figure of the Risen Lord Jesus Christ and a mural above the main altar. The wooden crucifix kept on the altar has been skilfully carved. There is also a Church of the Protestants named St. Andrew's Church which was constructed in 1880. The oldest monument in the European cemetery here is dated 1864 in memory of Theodore John Wheatly Tailor who is described as "an alumnus of Bishop's College, Calcutta". He was the headmaster of the local Government School.

Hiremagalur, which was until recently a separate village, is now a part of Chikmagalur town. In 1971, its population was 1,456 and area 1,300 hectares. During the 9th and 11th centuries, it was a flourishing *agrahara* town. Legends say that the place was the residence of nine *siddhas* who performed penance near a pond in the village known as Siddha-Pushkarini and that as Parashurama too lived here, it was called Bhargavapuri.

Kodandarama temple.—The temple of Kodandarama, which is a State-protected monument, stands in the south-east of the village. It

seems to have been constructed in three stages. This temple is a structure in the Hoysala style, so far as the *garbhagriha* and *sukanasi* are concerned, the remaining portions being subsequent additions in the Dravidian style. The present *navaranga* is of the 14th century A.D., while the *mukhamantapa* (porch) may be of the 16th century A.D. The outer walls of the *garbhagriha* and vestibule are raised on a square basement which consists of six cornices. The outer walls of the *navaranga* and *mukhamantapa* are built of brick and mortar. The projection of the vestibule appears to be of the 17th century. In the *garbhagriha* on a common Hanuman pedestal measuring 0.487 metre ($1\frac{1}{2}$ feet) high, there are images of Kodandarama (i.e., Rama with bow), Sita, who is on the right, and Lakshmana on the left. The figure of Rama is 1.37 metres ($4\frac{1}{2}$ feet) tall. Rama and Lakshmana both carry arrows in their right hands and strung bows in their left hands. These images appear to be of a later date, and not Hoysala. According to the *sthalapurana*, proud Parashurama was subdued at this place by Lord Ramachandra, and as per the request of the former to show him the scene of his (Rama's) marriage, the latter took here Sita to his right and Lakshmana to his left. The processional metallic image of the temple has the form of Janardana with Shridevi and Bhudevi on the two sides.

In the *prakara* (enclosure) of the temple, there are small shrines containing the figures of Yoganarasimha, Vedanta Deshika, Sugriva, Muddukrishna, Madhava, Ramanujacharya, some Alwars, etc. Yoganarasimha is called so because he is shown in the posture of meditation. It is a fine figure which is 1.06 metres high ($3\frac{1}{2}$ feet), having a *prabhavali* on which the 10 incarnations are sculptured. But after Rama, Balarama and Krishna are engraved and the Buddha is missing. This is common in many Shri Vaishnava representations of *dashavataras* as they give prominence to Balarama, believed to be incarnation of Shesha, and Ramanuja is also described as Shesha's incarnation. The image of Madhava, which is 1.37 metres ($4\frac{1}{2}$ feet) in height with four hands, is of the pre-Hoysala style, resembling Badami Chalukya workmanship. While its right lower hand has a short round staff, the left lower is placed on the waist. The outer-walls of the *garbhagriha* and *sukanasi* have, besides pilasters and turrets, two rows of figures representing mostly Vishnu and his forms such as Hayagriva, Narasimha, Lakshminarayana, Venugopala, Kaliya-Mardana and Govardhanadhari. There are also figures of Lakshmi, Hanuman, Garuda and Ganapati. A *jatra* of Kodandarama temple is held for one day about February of every year. The temple has a fine pond nearby which is now dry.

Ishwara temple.—There is an Ishwara temple in Hiremagalur which is also a State-protected monument. It stands west to the *yupastambha* (sacrificial pillar). It might be of 900 A.D. The Shivalinga inside the

garbhagriha, which is called Sectala-Mallikarjuna, is about .662 metre ($2\frac{1}{2}$ feet) in height including the pedestal. The *navaranga* doorway of the temple has at the bottom two panels containing a bearded figure with the face of a lion. The porch of the temple has pillars of the Dravidian style which were set up probably in the 17th century A.D. There are fine figures of goddess Saraswati and Nandi.

Jademuni.—In the veranda of this Ishwara temple to its left, there is an extra-ordinary and curious rotund figure, about 1.22 metres (4 feet) in height, with eight legs and four hands. It has unkempt curly hair, a belt-like band across the right shoulder which may be the sacred thread, a *padma* medallion inside a crescent above the right ear, and *padmakundalas* in the ears. A lion cloth with a girdle is worn in the manner of a *brahmachari*. There is an indistinct mark on the forehead which may represent the third eye (*phalaksha*). Four of the legs are in the front in a row, whereas the other four legs, which are in the back, form two pairs facing opposite directions. Out of its four hands, the right upper one holds a long staff, the right lower has a rosary, the left lower a pitcher-like vase with a lid (probably a *kamandalu* which is carried by the *sanyasis*), and the fourth one is broken. The local people use the epithet *Jademuni* for this figure as it has matted hair, rosary, etc., and also call it a *bhoota* since it has a haggard and weird look. Probably, this rare icon was meant to represent a member of the Ganas of Shiva or some other benevolent spirit or a sage supposed to be guarding the area and also protecting the sacrifices which used to be performed in the *agrahara* of Haremagalur. The several legs shown in more than one direction, seem to be symbolic of his work of warding off or chasing evil spirits.

Yoopastambha.—In front of the Ishwara temple, there is a *yoopastambha* which is also a State-protected monument. A myth says that king Janamejaya installed it during his serpent sacrifice. It is made up of a high cubical base followed by a short octagonal moulding and another cubical moulding overlaid by a square abacus, having a long lotus bud. On the east and west sides of the bud, there are three incised lines which appear to indicate a trident. On the west and east faces of the bases of this post, there are two epigraphs. Only a few letters of the inscription of the west face have remained, the rest being worn out. The height of the letters is about five centimetres (two inches). The only complete word found there is '*ashvayoopa*' which signifies that the post was used for performing sacrifices. On palaeographic grounds, this epigraph is thought to be of a time between the 2nd and 3rd centuries A.D. (*vide* M.A.R. 1945). The epigraph on the east face is of one Annayya of about the 10th century A.D., who appears to have reinstalled the sacrificial post.

Parashurama temple.—To the north-west of Hiremagalur locality stands a Parashurama temple. It has a *garbhagriha*, a vestibule and a *navaranga*. The walls and the tower are built of brick and mortar and are of the 17th or 18th century A.D. A form of granite *linga* shaped like a thick axe (*parashu*) represents Parashurama in the *garbhagriha*. It is of the earlier times. In front of the temple, there is a *veeragal* and an epigraph of about the tenth century A.D. A Ganga inscription is found on the ceiling of the temple.

Kali shrine.—About 45 metres to the north of the Parashurama temple, there is a shrine dedicated to Kali containing a soap-stone sculpture of the goddess also called Antaragattamma and Karalamma. The image holds a sword in the right hand and an indistinct symbol in the left. She is seated in *padmasana* pose and is attended by a lady on one side and a lion on the other. There is an elephant holding a bell in its trunk above the head of the goddess in the upper panel. The upper edge of the *prabhavali*, which is elegantly ornamented, has a thick rope of *rudraksha*.

Hiremagalur has also the remains of a fort and its moat. Bilekallu, which is a hamlet attached to Hiremagalur locality, has a shrine of Ranganatha, which holds a *jatra* about April for five days.

The Chikmagalur town is a centre of education, trade and commerce. The important commodities marketed here are coffee seeds, paddy and arecanut. There are a Government College of Science, Arts and Commerce, S.T.J. College for Women, Government Polytechnic, Government Teachers Training Institute, a private engineering college, a College of Education, four commerce institutes, a tailoring institute, a District Central Library and a meteorological station. It has Mallegowda General Hospital. All the district-level offices are situated here.

Danayakapura

Danayakapura (T. Tarikere; P. 456; A. 60), 31 km north-east of Tarikere town, is called so as a Dandanayaka (an army general) had his residence here in olden days. It has shrines dedicated to Adi-Shakti also called Chamundeshvari and Anjaneya. The former shrine is noted for rites of *kendarchane* performed in April-May for two days.

Dasarahalli

Dasarahalli (T. Chikmagalur; P. 179; A. 662) is about 10 km north-east of Chikmagalur town on Chikmagalur-Kadur road. Within the jurisdiction of this revenue village, there is a deep and narrow passage between hills named after a local chief named Veeranna. He got cons-

tructed a temple dedicated to Ishvara in which there is also a statue of Veerabhadra. At a distance of about four km from the pass, there is a cave-like shrine of Ranganathaswami. As there are beehives round about, it is also called Jenukul Ranganatha. The natural scenery round about this shrine and pass is very attractive.

Dattatreya Peetha

Dattatreya Peetha (T. Chikmagalur; P. 25; A. 258), a village in Jagara hobli, is situated at a distance of about 35 km north of Chikmagalur town. It is sometimes called as *sarkari* Dattatreya Peetha village in order to differentiate it from the adjoining village named Inam Dattatreya Peetha village which has the well-known Dattatreya Peetha for which see under Inam Dattatreya Peetha.

Devadana

Khandya, a hamlet of Devadana village (T. Chikmagalur; P. 2,553; A. 3,600), located at a distance of 43 km north-west of Chikmagalur town, is on the right bank of the river Bhadra. Devadana means a village donated to a temple. Khandya is one of the *pancha-kshetras* situated on the Bhadra which is locally called also as *Narasimha-teertha* (the other four *kshetras* are Kalasa in Mudigere taluk, Hebbe in Narasimharajapura taluk, Somapura in Tarikere taluk, all these three being also in this district, and Kudli in Shimoga taluk of Shimoga district). The village has some old temples, the chief one being dedicated to Markandeshvara. According to a tradition, the place had the hermitage of Mrikandu Rishi. When he sought from Shiva the boon of a son, he was asked to choose between one who would be a prodigy of wisdom, but would die at the age of 16, and one who would be a stupid person but would live long. The sage chose the former and obtained a son whom he called Markandeya. The serene youth maintained equanimity and engaged himself in intensive devotions as the time of his demise approached. When Mrityu appeared to claim his life, Janardana (Vishnu) offered to be the substitute for him, because of his devotions. Shiva, moved by this piquant turn of events, granted Markandeya victory over death, so says the legend. Khandya is said to derive its name from this illustrious Markandeya. The temples of Mrityunjaya and Janardana here are believed to have been erected to commemorate this episode.

Markandeshvara temple.—The temple dedicated to Markandeshvara, which is called also as Mrityunjaya and Tryambakeshvara, stands on the right bank of the river Bhadra in the midst of a jungle. While the figures of two elephants placed in front of the temple appear to be of Hoysala workmanship, the temple proper seems to have been erected in the 16th century when the Nayakas of Keladi were ruling the region.

The *garbhagriha* of the temple contains an older Shivalinga and has a surrounding passage for *pradakshina*. The *sukanasi* too has been provided with a similar passage and has a *padma* ceiling. The *navaranga* has four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops. Images of Garuda, Bhairava, Veerabhadra, Hanuman, etc., are carved on the pillars of the *navaranga*. An inscription dated in the year 1180 A.D. (*i.e.* when the Hoysalas held sway over the area) states that the Ishvaralinga here was set up by Kumbhasambhava (*i.e.* Agastya) and was daily worshipped by the sage Markandeya and was hence called Markandeshvara. It also refers to certain gifts given by the Hoysala king Veera-Ballala to the temple. An annual *jatra* of this temple is held for three days about February. The present Janardana temple is attributed to about the Vijayanagara period and has a *garbhagriha*, a *sukanasi* and a long *navaranga*. The walls of the *prakara* and the *mahadvara* are of the late Vijayanagara period. The broken Janardana figure in it is actually Venkatesha which might be of the eleventh century A.D. There is an image of Yoganarasimha which is of Hoysala workmanship. An image of Hanuman called Odagal-Anjaneya has been carved on a huge boulder lying on the bank of the river. At a little distance from Markandeshvara temple near Kudure Habbe, the river Bhadra flows in a narrow space in between the rocks, which is locally called Mekedatu (as a goat can jump across from one side to the other here), and then rushes down from a height of about 7.6 metres. This waterfall is called Rama Teertha. At Gorigundi, which is another hamlet of Devadana village, Hazrat Khaja Bunnabi Urus is held annually in the month of Rabi-ul-Sani. The *dargah* is said to be more than a hundred years old.

Devanur

Devanur (T. Kadur; P. 1,552; A. 682) lies at a distance of 17 km by railway from Kadur on the Miraj-Bangalore line, and 21 km to the south-west of Kadur town by road. The place is called so as it is noted for temples. Surapura and Girvanapura are its two other Sanskritised names. In an inscription dated 1234 A.D., it has been called Lakshminarayanapura. The village was the birth-place of Mahakavi Lakshmeesha (Lakshmikanta Hebbar), a renowned Kannada poet. He was an ardent devotee of Lord Lakshmikanta, the presiding deity of one of the temples of Devanur, to whom he dedicated his famous work "Jaimini Bharata" (see Ch. XV). The Kannada poet Rudrabhatta, who flourished in the 12th century A.D., has also dedicated his work 'Jagannatha Vijaya' to god Lakshmikanta.

Lakshmikanta temple:—The temple of Lakshmikanta also called Lakshminarayana, which is a State-protected monument, is a medium-

sized structure mostly of granite with rough workmanship of the 17th century A.D. Perhaps there was an earlier temple of Lakshmikanta at the place. Some images and two pot-stone elephants of the temple probably belong to a Rameshvara temple of the place which has now disappeared. The temple faces east and consists of a *garbhagriha*, *sukanasi*, *mukhamantapa* and a veranda. The porch consists of 18 *ankanas*. There is a common veranda all along the compound-wall of the temple which has two main gateways, one to the east and the other to the south. The *garbhagriha* has a domed ceiling. The image of the presiding deity holds *shankha*, *chakra*, *padma* and *gada*, with Lakshmi sitting by the side. The image is about a metre high. It is of Hoysala workmanship. The *prabhavali* has the common looped ornamentation with the 10 incarnations in the inter-spaces. The *vimana* of the temple is of pyramidal shape. The shrine of the goddess Lakshmi is to the right of the main shrine with a *mantapa* in front. The statue of the goddess is about 1.22 metres high and holds lotuses in her two back hands, while the two front hands are in the *varada* and *abhaya* poses. One of the several images seated in *padmasana* with folded hands in the temple is pointed out as that of the poet Lakshmeesha referred to earlier. Idols of Vaikunta-Narayana, Shridevi, Bhudevi and Vishvaksena and some Shrivaisnava Alvars are also kept here. There is also an image of *varaha* (boar incarnation of Vishnu) in the temple. There is a metallic processional image (*utsava murthi*) which has a *kireeta* shaped like an inverted pot. An annual *jatra* of this temple is held on the full-moon day of *Vaishakha* (April-May) for eight days. A festival called *Kotharotsava* takes place during December-January. On the left side of the main road leading to the Lakshminarayana temple, a plot of land is pointed out as the site of a house in which poet Lakshmeesha is said to have resided. It is State-protected.

Siddheshvara temple:—This is an elegant structure of the 13th century and is situated at the northern end of the village. It consists of a *garbhagriha*, *sukanasi*, *navaranga* and *mukhamantapa*, the last portion being a later construction, some pillars of which are elaborately carved. The epigraph dated 1234 A.D. referred to earlier, which was found in this temple, states that this temple was constructed in the same year by Kumara-Deva. The *sukanasi* and the *garbhagriha* have both small lotus ceilings. There are several other shrines in the villages, viz., those of Banashankari, Anjaneya, Veerabhadra, Beeralingeshavara, Antaraghattamma and Chandramouleshvari. Very close to the village, there is a large tank in the bed of which a mound is pointed out as the site of an old Rameshavara temple. The village has a high school and an Ayurvedic dispensary.

Devara Hosahalli

Devara Hosahalli (T. Kadur; P. 400; A. 392), 25 km east of Kadur town, has an old temple of Lakshmiranganatha. The temple, which is surrounded by a fort, has on the eastern side, a small shrine of Bhutesha, who according to a legend, was once terrorising the people and was subdued by Lakshmiranganatha. On the north-western side of the temple, there is a big old pond called Anehonda in which it is said elephants used to bathe. There is a small shrine of Anjaneya which is also frequently visited by the people. An annual *jatra* of Lakshmiranganatha temple is held about April for eight days in the Mahanavami *maidan* which is close to the temple.

Devavrunda

Devavrunda (T. Mudigere; P. 663; A. 963), about 24 km southwest of Mudigere town, appears to have been, during the period of the Gangas of Talakad, a noted place for the worship of goddess Lakshmi. According to a legend, it had the hermitage of the sage Kapila. It has a temple dedicated to Prasanna-Rameshvara. A myth associates the Shivalinga of the temple with Parashurama, the son of Jamadagni. The *maharwara* and *prakara* of this place of worship appear to have been constructed during the Vijayanagara period, while its *garbhagriha*, *sukanasi* and inner *navaranga* with pilasters on the outer walls and a square stepped pyramidal tower belong to the Hoysala times. The cubical mouldings of the pillars are ornamented with relief sculptures of the Vijayanagara period. There are shrines dedicated to Keshava, Veerabhadra, Anjaneya and Devi. The Veerabhadra shrine has also a stepped pyramidal tower. The image of Devi is a well executed one. A *jatra* of this Devi shrine is held on the Mahasivaratri day and its another *jatra* takes place for two days commencing from the Yugadi day. The village has an Ayurvedic dispensary.

Durgadahalli

Durgadahalli (T. Mudigere; P. 530; A. 935) is 25 km west of Mudigere town. At a distance of about three km from here there is a temple of Kalabhairava in the midst of a jungle. A road runs from Durgadahalli-Horikan estate, and from this road a footpath leads to the temple. A road linking Beltangady in Dakshina Kannada district with Kalasa in Chikmagalur district, known as the Kadakallu Ghat Road, which was once largely used, runs near the temple, which is built of rough stone slabs has a *garbhagriha* with a *vimana*, a vestibule, a *navaranga* and a *mukhamantapa*. The *vimana* above the *garbhagriha* is shaped like a beautifully stepped-pyramid with a figure of *kirtimukha*. The image of the presiding deity Bhairava, which is 1.22 metres above the pedestal, has placid countenance and holds a sword, drum, trident

a *kapala* in its four hands. There are several roughly done sculptures of deities. There are also small shrines of Durgamma, Chowdeshvari and Panjurli *Bhoota*. An annual *jatra* of Kalabharava is held for three days during February-March.

Gadihalli

Gadihalli (T. Tarikere; P. 1,675; A. 713) lies about 35 km north-east of Tarikere town. The name of the place means "boundary village". An epigraph of 1278 A.D., which records grants to the temples of Adi-Kalinatha and Ramanatha by *mahapradhana*, senabova Bommanna and the *nanadeshis* in Asandinad and others, mentions the place as Gottagadi and as "Shri Padunagapura which is Gottagadi". Later, the village was on the border of the principalities of Tarikere and Chitradurga. It has old shrines of Ishwara, Channa-Keshava, Basaveshvara, Ranganatha, Beeredeva and Masti. This was one of the villages selected in 1972 for all-round development to mark the silver jubilee of freedom.

Gandaghatta

Ardini, a hamlet of Gandaghatta village (T. Sringeri; P. 814; A. 709), is seven km west of Sringeri town. It has two notable *mastikals*. They are of elaborate workmanship and about 2.13 metres high with six interesting panels. The bottom panel depicts an orchestra with men blowing horns and beating drums. In the next panel, warriors are fighting with bows and arrows. The third one has warriors armed with swords and shields. The fourth panel shows husband and wife who are borne in a palanquin by two men on either side; there is a horse-rider in front, attended by an umbrella-bearer. In the next panel, husband and wife are seated with folded hands; there is a dagger between them; the wife with her head encircled by flames is attended by a female *chauri*-bearer; below the couple, there is a horizontal, ornamental post from which a hand is projected from its right extremity. This raised hand bears a lime fruit between its thumb and forefinger; the next and the last panel has a *linga* flanked by elephants which are shown as pouring water over it from pots held in their trunks. The top of the stone is shaped into a *prabha* with a *simha-lalata*.

Gangamoola

This is a part of Samse village. See under Samse.

Garje

Garje (T. Kadur; P. 1,623; A. 773) is 11 km north east of Kadur town and 14 km east of Birur town. According to an inscription dated 1090 A.D., it was an *agrahara* town and was called Hiriyana-Garje.

At a short distance east of the Kalleshvara temple of the place built in the 11th century A.D., there is a tank which has been mentioned as Hiiriyakere in that epigraph. The *navaranga* of the temple has well-shaped central pillars which form a group. On the south-east pillar, there is Lakshmi in *padmasana*, and Nataraja dancing on Andhakasura; the south-west pillar has an image of Bhairva and four-handed Shiva; the north-west pillar depicts Ardhanarishvara-murti and Harihara with trident and a rosary; the north-east pillar has Gajasuramardana Shiva and Lakshmi seated on the lotus; on the south pillar, figures of Venkateshvara and an elephant can be seen; the north pillar shows Shiva with eight hands in a sitting pose and a Mahishasuramardini; all these figures are well-sculptured. Two Nandi figures face the main *linga* in the central *ankana*. There are also images of Saptamatrikas, Ganapati, a single-headed and a two-handed Kumara and Veerabhadra. The *linga* installed in the *garbhagriha* is flat-topped and is about .763 metre high including the pedestal. To the south-west of the Kalleshvara temple there is a Keshava temple which may be of about the 15th century A.D. It has now no image in the *garbhagriha*. Its pillars of the *navaranga* and the porch have cubical and octagonal mouldings. The cubical mouldings contain relievos of Balakrishna, Yoganarasimha, etc.

Gautameshvara

Gautameshvara (T. Chikmagalur; P. 71; A. 105) is in the midst of enchanting natural surroundings lying about 19 km south-west of Chikmagalur town and about a km south-west of Kuduvalli. A traditional tale has it that the sage Gautama had his hermitage here and that Ahalya, his wife, was released from her curse by Lord Ramachandra at this place. There is a small Hoysala temple dedicated to Ishvara called Gautameshvara on the bank of a pond. There are two large figures of *dvarapalakas* and images of Kalabhairava and Saptamatrikas. An inscription dated 1065 A.D. found here registers the grant of a plot paddy land free of all taxes at the village Kuridavalli for service of Swayambhudeva in the Kaikeshvara temple by a local chief named Marasinga Senavara and also remission of taxes by him for a plot of land previously given to the same temple by one Vamanayya. Another epigraph which is undated but perhaps belongs to the eleventh century A.D. records the gift of some land to a temple for "expiating the sin of killing a bull in anger". Two rather indistinct forms in stone in the temple of Gautameshvara are pointed out as *udbhava murtis* of Ganga-pati and Anjaneya.

Giriyapura

Giriyapura (T. Kadur; P. 1,006, A. 592) is situated at a distance of about 15 km north-east of Kadur town. It has old temples of

Basaveshvara and Kendada Monappaswami and also a *guddige* of Marula-Siddheshvara. A Shivayoga Mandira and an *ashrama* called Shantidhama Shri Guru Kumarashrama were founded here fifty years back by Sadashiva Shivacharya of Haluswamy *Matha* of Sakrepatna to commemorate the renowned saint Hanagal Kumaraswamy. There is Shivadvaita Tattva Prachara Samiti established about 1950. Another temple dedicated to Mallamma was founded by Shrimad Veerashaiva Badaganadu Panchachara Hemareddy Jananga about 1920. It is stated that the forefathers of this Hemareddy Jananga, who were followers of this saintly lady, immigrated to this place from the Rayalaseema area centuries back. This place has been the centre of their multifarious activities pertaining to social, co-operative, educational, cultural and religious spheres. Under their Navajeevana Darshana Mantapa, mass marriages are being held since 1960. An Annual *jatra* of Kendada Monappaswamy temple is held for four days in February-March. A fair in honour of Mallamma takes place for two-days once in twelve years. The village has a high school with a hostel attached to it.

Gonibeedu

Gonibeedu (T. Mudigere; P. 1,405; A. 828), headquarters of the hobli of the same name, is 13 km south-east of Mudigere town. It is said that a local chief called Gona had his *beedu* here and hence it was called Gonibeedu. The village has shrines of Ganapati, Channakeshava and Basaveshvara. An inscription in modern Kannada language and characters found at this place records the construction of Basaveshvara temple and of some shops in the year Chitrabhanu and consecration of the image of Basaveshvara by Veerappa Gauda of village Chinuga in Kittalenad in Gonibeedu-seeme, in the year Svabhanu (vide M.A.R. 1927). There is a high school and a primary health unit here.

Gonibeedu Agrahara

Gonibeedu Agrahara (T. Mudigere; P. 1,294; A. 1,462) is situated on the left bank of the river Hemavati, 16 km south-east of Mudigere town. A legend says that a *rakshasa* named Gonasura, who lived here in olden days, was killed by Adi-Subrahmanyeshvara. It is said that this place of worship was constructed by Harihara, a Vijayanagara ruler, in the course of his pilgrimage, and that he got the original image of Subrahmanya with seven hoods of panchaloha made and got it installed at a nearby anthill, as per a dream he had. The temple is an ordinary structure with a tiled roof. The central cell is flanked by cells containing a Shivalinga and a figure of Channakeshava. Attached to the temple, just behind the central cell, there is a shrine of goddess, Parvati. On one of the stone-pillars of the temple, there is an image of Ganapati which is said to be an *udbhava-murti*. An epigraph of the Vijayanagara times

dated in 1561 A.D. records a grant made by a Nayaka. While in this inscription, only broken parts of two names of the place could be read as "Gonee—" situated on the Hemavati, "otherwise called—pura," earlier lithic records of 1406 and 1520 A.D. found at Hantur and Devav-runda of the same taluk refer to 'Goliyabeedu'. An annual *jatra* of the temple is held for one day about March.

Gopala

Gopala (T. Tarikere; P. 1,343; A. 851) is situated by the side of the river Bhadra, about 12 km north-west of Tarikere town. There is a fine but mutilated figure of Veeranjanya in high relief at the entrance to the locality where there was a fort. The village was an *agrahara* town about the 12th century A.D. The place has a dilapidated temple of Gopalakrishna (also called Venugopala) belonging to the late Hoysala period. It has a *garbhagriha*, a *sukanasi* and a *navaranga*. The image of Venugopala, which was a graceful figure of a height of 1.52 metres (five feet), was stolen in 1973-74, and has not been recovered. At a short distance from this temple, there are relics of an old Ballaleshvara temple. The statue of Veerabhadra of the local Veerabhadra shrine is a fine example of the period of the Keladi Nayakas. There is also a shrine of Obaleshvara here, an annual *jatra* of which is held for three days commencing from the Mahashivaratri day.

Hadikere

Hadikere (T. Tarikere; P. 1,116; A. 1,475) is about six km north of Tarikere town. There is a battery (platform) on an old fort, which is a rough stone of a height of 18.3 metres, which was used to watch the advance of enemies and strangers. There is an old shrine of Channakeshava, and a modern shrine of Basaveshvara under the auspices of which a *jatra* takes place for four days about March. There is also a *dargah* of Zahiruddin Shah in whose honour an annual *urus* is held for two days.

Halase

Halase (T. Mudigere; P. 470; A. 422), located five km south-east of Mudigere town, is noted for a temple dedicated to Rameshvara constructed recently and has in it the deities of Durgamba, Nandeeshvara and Maha-Ganapati. *Suggi-habba* which is held here during March/April for three days, is well-known.

Halasabalu

Halasabalu (T. Chikmagalur; P. 817; A. 891), 14 km north of Chikmagalur town, is said to be called so as it had a good number of jack-fruit trees and also because a large number of wooden ploughs were manufactured here. It has two old shrine of Deveeramma and Malledevaru. An inscription found near the latter place of worship dated

1343 A.D. states that a *shasana* was granted to the farmers of Halli-Hiriyur residing at this village, assuring them that there would be no forcible seizures and no tax on professions. Probably, this was in response to their complaint of harassments by tax collectors. Another lithic record dated 1172 A.D. records a battle that took place at Vagadeyahalli between two local chiefs.

Halasuru

Halasuru (T. Tarikere; P. 812; A. 380), is an ancient place situated about 20 km west of Tarikere town. An inscription of the Hoysala times dated 1270 A.D. found here calls this place as Chaturvedimangala, which means that it was an *agrahara* settlement granted to Vedic scholars. It has now an old shrine of Basaveshvara renovated recently.

Halike

Horatti, a hamlet of Halike (T. Mudigere; P. 708; A. 338) about ten km west of Mudigere town, has become well-known for high yielding paddy called Intan grown in large quantities in and around the village. It has a small temple of Parvateshvara.

Halamatturu

Halamatturu (T. Koppa; P. 1240; A. 706), 21 km north-west of Koppa town, has a temple dedicated to Lokapameshvari with shrines of Channakeshvara, Bhavanishankara and Ganapati. What is called *moola-vigraha*, which is here an anthill, and the *utsava-moorti* have separate shrines. The anthill is fairly high. An annual *jatra* of the temple is held for two days about April.

Haluvalli

Haluvalli is a hamlet of Kalasa village. See under Kalasa.

Hampapura

Hampapura (T. Chikmagalur; P. 342; A. 122), five km north-east of Chikmagalur town, has an old temple dedicated to Virupaksheshvara. Two inscriptions dated about 1411 A.D. were found near the temple. The first states that it (the epigraph) was set up on the channel brought in front of Bayakolale by Anurnad, Devaligenad and other *nads*, to "Pratapa-Hariharapura which is Hampapattana". The other inscription of about the same date mentions that a channel was brought to the same village from Arasiguppe channel. There is also a shrine of Basaveshvara.

Hanturu

Hanturu (T. Mudigere; P. 527; A. 305), about 15 km south-west of Mudigere town, has an old Parshwanatha *basadi* with towers. Accord-

ing to an inscription dated 1129 A.D., it was got constructed by Hariyabbarasi, the eldest among younger sisters of Kumara Ballaladeva, a Hoysala prince. There are two other shrines here, one of Kallesrvara and the other of Deveeramma. *Suggi-kunita* is performed here for about seven days in about March.

Hariharapura

Hariharapura (T. Koppa; P. 104; A. 645), situated on the left bank of the river Tunga, ten km west of Koppa town, is the headquarters of the hobli of the same name. A legend relates that Daksha performed a great sacrifice near the Someshvara temple close to Hariharapura, when his daughter Dakshayani, consort of Shiva, jumped into the *agnikunda* of the sacrifice, being unable to bear the insult to her husband and herself who were not invited to the sacrifice. From inscriptions of 1392 and 1418 A.D. found here, it is learnt that an *agrahara* town was established here by the Vijayanagara king Harihara II when Sabanna Wodeyar was governing the Araga province. There is a well-known old *Smartha Matha* of the Advaita (Shankaracharya) tradition at this place. Several distinguished *swamis* have headed it. There are two shrines in the *matha*, one dedicated to Sharadamba, and the other to Narasimha. The Sharadamba shrine has a *Shri-Chakra* on which a metallic image of Sharadamba is now kept and worshipped. On the outer ceiling of the Sharadamba shrine, there is an attractive painting of the figure of a tiger. A car festival of Sharadamba is held about April-May for one day.

There are two inscriptions in the Madhavesvara temple and two more on the site of the *matha*, all of the Vijayanagara times. All these four records have a figure of Vamana at the top. Between the images of Ganapati and Venkataramana of the 18th century, there is a Shivalinga. On the road which leads to Agumbe, there is a Varadaraya-Venkataramana temple. The village has another shrine of Ambika-Choudeshvari. Ruins of an old fort, with nine rounds and stone doors, said to have been built by a Palegar chief named Ranganatha, can be seen here. There is an old choultry called Malleshappa choultry in the midst of which there is a shrine of Lakshmi-Venkateshvara. A new choultry has been recently added. There is a primary health unit, and a high school run by the *matha*.

Jambittige, a hamlet of Hariharapura, is at a distance of two km from the main village. 'Jambittige' means natural brick of laterite, a geological formation. The hamlet contains a pretty Neelakantheshvara temple which stands on a raised terrace and measures only 6.10 metres by 3.5 metres, the height being 8.235 metres (20'x10'x27'). A long Kannada inscription on the basement of this granite structure records that the temple was built in 1733 A.D., and it gives the name of the sculptor as Kalanna, son of Kollura of Kalasa in Mudigere taluk. The

temple has a *garbhagriha*, a *sukanasi* and a *mantapa*. In the plain *garbhagriha*, on a granite pedestal, which is .862 metre high, there is a black stone *linga*. The *sukanasi* has a *nandi* facing the *linga*. The inside and outside of the *sukanasi* are carved with many figures. Although the figures are not artistically extraordinary, taking into account the hard granite on which they are carved it can be said that the sculptor has done a notable job. On the eastern side of the outer wall, are engraved the Dikpalakas, out of whom Agni is absent, the ten *avatars* including a Jina-like standing Buddha and Kali, (confused for Kalki), showing Kali allowing his wife to ride, while his mother carries a burden behind. Ahalya and Tara, who are two attendant female figures are on the jambs in front of the Dwarapalakas. On the south, west and north, stories from the Ramayana, Mahabharata and Bhagavata are engraved. The incident of Vasudeva the father of Krishna falling at the feet of an ass to save his child from destruction, is also well represented. The north wall depicts some sports of Shiva, and scenes of torments in hell. The 10 incarnations and Kamadhenu with five faces can also be seen here. On the western side of the inner wall, Ganesha and Durga and the story of Valmiki are depicted. On the north side, there are Brahma, Chandra, Surya and Bhumandala with Adi-Sesha, eight elephants and Meru mountain. On the south, Maheshvara in a chariot with raised hands and Venugopala below are shown. Special *poojas* are performed here in the month of *Kartika* (October-November) and also on the *Maha shivaratri* day.

Hebbe

Hebbe (T. Narasimharajapura ; P. 148 ; A. 1,844), 26 km south-east of Narasimharajapura town, is considered to be one of the *panchakshetras* situated on the bank of the river Bhadra. It is known also as Heramba-Kshetra. During the rainy season, the back-waters of the river surround this village. It has an old temple dedicated to Bhavani-Shankara situated in the midst of enchanting natural scenes. The *linga* in it is stated to be *udbhava*. About a km from the village is a hill called Hebbetta which has a trigonometrical station. Nearby there is the area of the Bhadra Wild Life Sanctuary. There is possibility of Hebbe being developed as a tourist centre.

Hebbe Waterfalls

Hebbe waterfalls (Tarikere taluk) comes under Tigada village. See Tigada.

Hiregadde

Hiregadde (T. Koppa ; P. 1,418 ; A. 1,080), situated on the bank of a small stream called Hiregadde-halla 30 km south-east of Koppa town, has a trigonometrical station. The village is in the midst of enthralling natural scenery and is crowded with several coffee and tea plantations.

Hiregouja

Hiregouja (T. Chikmagalur; P. 1,111; A. 717), 14 km north-east of Chikmagalur town, is on the left bank of a local stream called Gangarahalla. It has shrines of Revanasiddheshvara, Mahalakshmi, Chikkamma, etc. At a grove named after Balakalavva who was a *mahasati*, a *jatra* is held once in seven years for seven days, which is also called the *hagaranada habba* when people disguise themselves as queer characters and perform *hagarana* (*prakarana*) during all the seven days. There is a folk song explaining this *jatra* and its significance. Though the performance involves display of vulgarity, it is finally aimed at upholding certain moral principles. At the shrine of Chikkamma of the place, *sidi* is performed during the *jatra* in March-April.

Hirekodige

Hirekodige (T. Koppa; P. 1,118; A. 993), a place noted for natural scenery and coffee plantations, is five km north-west of Koppa town. The renowned poet 'Kuvempu' (Dr. K. V. Puttappa) was born in this village which was his mother's place, and was brought up at Kuppalli in Tirthahalli taluk of Shimoga district. (See *Shimoga District Gazetteer*).

Hiremagalur —See under Chikmagalur.

Hirenalluru

Hirenalluru (T. Kadur; P. 1,816; A. 1,069), the headquarters of the hobli of the same name, situated about 13 km north-east of Kadur town is an ancient place. An inscription dated 1,215 A.D. calls this place as Hiriya Nalluru and says that it was an *agrahara*. Another inscription dated 1,242 A.D. calls the place as Keshaveshvarapura and mentions a land grant. It has an old temple dedicated to Mallikarjuna (Malleshvara), the annual *jatra* of which is held about April for five days. The village has a primary health centre.

Hiriyangala

Hiriyangala (T. Kadur; A. 1,189) is an uninhabited village about five km north-west of Kadur town. Here in the midst of a scrub jungle, there are relics of a spacious temple. There is a large mutilated figure of Vishnu which holds discus and conch in the two back hands and a ball in the front right hand, while the front left hand is in the attitude of resting on a mace. There is also a Shiva temple of southern style on the bank of a pond which faces east. It consists of a *garbhagriha*, a *mahamantapa* and a *mukhamantapa*. The *linga* in the *garbhagriha* is about 1.8 metres high. The *mahamantapa* is of eighteen *ankanas*. There are figures of Dakshinamurti seated in *veerasana*, Parvati, Anjaneya, Chamundeshvari, two images each of Kalabhairava and Ganapati and Yoganarasimha, and a large icon of Keshava which

perhaps belonged to some other temple. There is a small shrine of Veerabhadra with tiled roof.

Hiriyuru

Hiriyuru (T. Kadur; P. 3,267; A. 1,629), also called Chouli-Hiriyuru on account of the saline soil of the place (which is used as soap for washing of clothes by the poor), is 30 km north-east of Kadur town. It is said by the local people that one Bappa Gowda, a notable chieftain was administering this area during the time of the *palegars* of Tarikere and that he renovated the local Someshvara temple built during the Hoysala times. It has images of Sharadamba, Mahishasuramardini, Vishnu, Kalabhairava, Saptamatrikas and Ganapati. An inscription of 1,173 A.D. records a gift of land of Aladahalli by the Hoysala ruler Veera Ballala to this temple. An annual *jatra* of this temple takes place during March/April for about seven days. *Sharannavaratryotsava* is also held here during September/October.

There is also a temple of Bhoga-Nanjundeshvara which has the image of Bhoga-Nanjundeshvara, Mudiappa and Madihalappa. A *jatra* festival of this temple is held once in 12 years for about seven days during March/April. The place has also a Rudradeva temple which is said to have been constructed by Rudramma Heggaditi, a scion of the family of the chiefs of Tarikere. She is said to have donated some lands for keeping a "perpetual lamp" in the temple. There are also relics of a temple of Kalleshvara. There are *Dargahs* of Karim-Shah Wali and Budan Shah Wali. An *urus* in honour of these two saints is held for two days in the month of *Zikhaida*. There are also shrines of Anjaneya, Ranganatha, Ganapati, Kote-Basavanna and Antaraghattamma. An annual *jatra* of Antaraghattamma takes place for four days during February/March. There is a high school and an Ayurvedic dispensary at this place.

Hogarehalli

Hogarehalli (T. Kadur; P. 1,614; A. 1,837), is situated amidst attractive natural surroundings at the foot of a hill called Hogarekangiri about 16 km north-west of Kadur town. It has a temple of Narasimha and another of Siddheshvara, the latter being located on the bank of a pond called Basavateertha. An annual *jatra* of these two deities is held about the months of March and April respectively for four days. There is a Shivananda Ashrama here. The village has a primary health unit.

Horanadu

Horanadu (T. Mudigere; P. 1,466; A. 2,374), 68 km north-west of Mudigere town and eight km north-west of Kalasa, is situated in the midst of enchanting natural scenery and is surrounded by small hills. A stone inscription as also a copperplate epigraph, both of 1675 A.D.

found here record grant of funds and land respectively, by Venkatadri Nayaka, son of Krishnappa Nayaka (a chief of Aigur), to provide for certain services in the temple of Annapuraneshvari of this place which was then called Horinad. The second record further states that a *dandige umbali* was also granted to Jatanna Heggade as he was entirely dependent upon his service of the palace. Recently, the old dilapidated temple of Annapurneshvari was renovated and was mostly reconstructed as a spacious one. A new image of Adi Shakti was also installed. Now the temple is called as that of Adi Shaktyatmaka Shri Annapurneshvari. A consecrated *Shrichakra* was put in the ground on which the new foundation was laid in the form of a *Koorma*, which is bounded by *Adi Shesha* in stone. The image of the goddess has a *prabhavali* which embodies the form of *Adi Shesha*. On the outer wall of the temple, some Vedic and Upanishadic sayings have been carved. Pilgrims visiting the temple are provided with free boarding and lodging. An annual *jatra* of this temple is held for one day during March/April. There is an old *Jaina basadi* in the village.

Horatti

This is a hamlet of Halike. See under Halike.

Huligere

Huligere (T. Kadur; P. 839; A. 1,022), is about 23 km to the south of Kadur. It has a Veerashaiva monastery called Huligere Dodda *Matha* which is said to be connected with the Kallumaradi *matha* of Sakrepatna. The *matha* has artistically carved doorframes and pillars. The village has shrines of Kashamma and Maramma which are *gramadevatas* and of Beeralingesvara and Kalledevaru. Under the auspices of the first two shrines a car festival is held in the month of *chaitra* when the rite of *sidi* is also performed.

Inam Dattatreya Peetha

Inam Dattatreya Peetha (T. Chikmagalur; P. 458; A. 2,516), a village of Jagara *hobli*, is situated on Baba-Budan Giri at a distance of about 30 km north of Chikmagalur town. Attigundi, which is eight km south-west, is a hamlet of the Inam Dattatreya Peetha village. The ancient name of the Baba-Budan range of hills is Chandra-Drona Parvata. It is said that saint Baba-Budan had taken up his residence on one of the southern slopes here. He is stated to have raised coffee seedlings here from the seeds he obtained from Yemen. The village has a well-known cave of laterite stone which is believed to have been sanctified by the residence of Dattatreya Swami, and Hazrat Dada Hayat Mir Khalandar and other saints is a venerated place of pilgrimage for both Hindus and Muslims. The reappearance of Dattatreya at the mouth of the cave into which in ancient times he is said to have vanished is

looked for as a sign prophetic of a coming *avatar* and introduction of a millennium.

The large cave which faces south and has a porch and verandah in the front measures about 15.25x4.58x1.97 metres. It is divided into two compartments by a stone wall which has a doorframe of 1.07x0.76 metres of Hindu workmanship. One has to descend a few steps into the cave to turn to the right to reach a small doorway. Within the doorway is a circular, wide area with another doorway. To the right this doorway is the seat of the saint which is 1.07 metres high with a spring to its right, which supplied water for ablutions of the saint. The spring is said to overflow during the rainy season. To the right of this spring, there is vacant platform intended for the disciples of the saint. Near the north wall, there are seats of four "sishyas". On the northern side of the outer hall, which has a padma lintel, what are said to be tombs of four disciples can be seen. To their south there is a cave through which it is said a tiger used to visit the place. The cave, which is to the west, is a little higher with 1.8 metres deep. Between these two caves is a corridor of stone measuring 4.5x3.5x2.4 metres having distinct traces of Hindu workmanship.

To the left this doorway is a niche of about 1.22 metres in which are kept a pair of silver-plated sandals. At a little distance from this cave on the left side, there is a platform where it is said that a certain princess, who was a devotee of the saint, used to distribute bread unseen. There is a dark well of about 1.5 metres known as *Gandada-bavi* (sandal well or well with sandal fragrance), because the earth taken out of it has the colour and smell of sandal paste. Childless women pilgrims pray and tie new bangles here and take old bangles from here for their wearing.

In front of the entrance to the cave, there is a thick slab of stone in a broken condition. Closeby, there is a short pillar containing an epigraph. Though this Persian inscription bears the date A.H. 396 (1005 A.D.), from its script and the words Dattatreya and Dada in English and modern Kannada characters at the end, it appears to have been of the modern period. A Persian epigraph dated A.H. 1246 (1830 A.D.) records the death of Hazrat Syed Miran Shah Khadri Sajjade. Another person epigraph at the entrance to the Bhandarkhana dated A.H. 1269 (1852 A.D.) commemorates in verse the construction of that building. Kannada inscriptions on two silver sticks of the *peetha* records its presentation by Krishnaraja Wodeyar III. Higher up to the south, there are several tombs on both sides of the flight of steps which lead to the local residence of the Sajjade Nisheen, the hereditary head of the institution. This residential building is said to have been constructed or rebuilt by Rani Channammaji of Keladi. Overlooking the whole complex, on the hill range, there is a beautiful bungalow, built by the Mysore ruler Krishnaraja Wodeyar IV.

It is said that it has been the practice since the time of an Adil Shahi king in the seventeenth century, for a married person of a particular Syed Khadri family to become the hereditary chief of the institution. He is designated as the Sajjade Nisheen. But the worship of the *peetha* is conducted by an unmarried man or *fakir*. Coconuts, plantains, sugar, sweetmeat, flowers, etc., are offered and incense is burnt in worship. Several Hindu and Muslim rulers are stated to have helped this institution with liberal grants. Tipu Sultan in his grant is said to have referred to about twenty villages given by the "kings of Anegondi", which he restored. An annual *jatra* or *urus*, which is held under the auspices of the *peetha* for three days after the holi festival according to Hindu calendar, is attended by both Hindus and Muslims. There is an adjoining village called Dattatreya *Peetha* which has a sparse population of 25 persons and an area of 258 hectares (as in 1971). It is sometimes called also as *Sarkari* (Government) Dattatreya *Peetha* village for the purpose of distinguishing it from this adjacent Inam Dattatreya *Peetha* village.

Fortifications—There was a large fortress about three km to the north of Inam Dattatreya *Peetha* village. Nearby, there is a deep lake of about 32.4x20.2 metres which is perennially fed by a spring flowing in from the east. This lake is called Galikere. Near the lake, there is a natural stone of conical shape which is called "Galikere Kencha" to whom offerings are made. Two lines of fortifications had enclosed the ridge to the south of the Galikere hill. Natural precipices on the east served as ramparts overlooking the large area including Sakrepatna and Madagadakere.

(See also under Baba-Budan Giri in this Chapter and under religions in Chapter III).

Ishvarahalli

Ishvarahalli (T. Chikmagalur; P. 2,040; A. 986), 27 km east of Chikmagalur town, has a temple dedicated to Lakshminarayana which was once a *trikutachala* structure. In place of the old ruined temple, a new one was constructed recently using mostly available materials of the old temple. It contains images of Lakshminarayana, Yoganarasimha and Nammalvar. The temple consists of a *garbhagriha*, a *sukanasi*, an open *navaranga* and a covered portico. The image of Lakshminarayana is about 1.52 metres high including the pedestal and is in the sitting posture. A special festival called *kotarotsava* of Lakshminarayana is held for ten days about January. There is also a separate shrine of Aralimaradamma, which is frequently visited by the local devotees. A *jatra* of this deity is held for one week after the Yugadi festival. In a nearby hill, there is a cave of Ranganathaswami.

Jagara

Jagara (T. Chikmagalur; P. 249; A. 1,539), the headquarters of the hobli of the same name, situated amidst coffee plantations and enchanting natural sceneries and paddy fields, is at a distance of about 39 km north-west of Chikmagalur town. The word *jagara* means peacock dance. A myth associates the place with the Pandava brothers of the Mahabharata epic, saying that they spent some nights here with *jagarane*. There appears to be another version that it was a *jahgir* village. A *jatra* of Malluramma shrine here takes place about February for two days. *Agni-archane* is a feature of this annual festival. The sunset scene as seen from this place is marvellous.

Jambittige

This is a hamlet of Hariharapura village. See under Hariharapura.

Javali

Javali (T. Mudigere; P. 1,305; A. 1,309) is 27 km west of Mudigere. The river Hemavati also called Yenne-hole, which is one of the chief tributaries of the river Cauvery, rises here from a spring which is now in a coffee plantation. The water of the spring is led through a stone bull into a square stone well. After running in a south-eastern direction for about 35 km, the Hemavati leaves Chikmagalur district near Hire-sagara in Mudigere taluk and enters the Hassan district. The village has a high school and a primary health unit. This is one of the Jayanti villages selected to mark the silver jubilee year of India's independence for all-round development.

Jayanthi villages

Certain villages are being developed as Jayanthi villages for which see Addenda.

Jayapura

Jayapura (T. Koppa; P. 2,915; A. 1,299), the headquarters of the hobli of the same name, is 22 km south of Koppa town. It was known as Sollebailu ('Mosquito-plain') until 1937 when it was changed to Jayapura at the request of the inhabitants. The village is located on the bank of a small stream called the Seeta by the local people. At a short distance from the village, there is the Heggadde waterfalls. A legend has it that the place had the hermitage of sage Valmiki, the celebrated author of the Ramayana. There are two temples of Hoysala workmanship dedicated to Lokeshwara and Channakeshava and shrines of Ganapati, Anjaneya and Durga. The image of Ganapati is called Varatekallu-Ganapati (Varatekallu=oozing stone), which is said to be an *udbhava-murti*. The Ganapati shrine is in the midst of small boulders in between which water oozes. The place has a Jain *basadi* (which has an image of Parshvanatha which is of emerald colour), a

Jumma *Masjid* and a Catholic St. Rita's Church. There are a high school, a primary health centre and a veterinary dispensary. This is one of the Jayanthi villages selected to mark the silver jubilee year of India's independence for all-round development.

Kabbali

Kabbali (T. Kadur; P. 465; A. 475), also called Kabli and Kabali, is 20 km south-east of Kadur town and five km north-west of Devanur village. An inscription dated 1139 A.D. found at this place refers to Jakka Gaunda, who with the approval of the feudatory chief Chattayya, made a grant to Brahmashakti for the Moolasthan temple, which he had caused to be erected. The Someshvara temple here, which is a neat little structure, has three *garbhagrihas*, a *sukanasi* and a *navaranga*. The three *garbhagrihas* are on the west, north and east sides, while the entrance is on the south side. The *sukanasi* is attached to the west cell and the other two cells are open. The western cell contains a *linga*, while the eastern one has an image of Soorya. The northern cell is at present empty, but it is obvious that it had an image of Vishnu as indicated by the figure of Garuda carved on the pedestal. The doorway of the west *garbhagriha* is elegantly carved. There is a *Gajasuramardana* on the lintel, and there are *dwarapalakas* standing on either side. The west cell has a tower over it with well-proportioned and pleasing parts. The Sooryanarayana image is 1.5 metres tall and stands on a pedestal of 0.3 metre height.

Kadur

Kadur (P. 13,675; 1981-19,410; A. 2.59 sq.km; Lat. 13°33' 13"; Long 76°00' 38"), headquarters town of the taluk of the same name, is at a distance of 28 km south-east of Tarikere town, 39 km north-east of Chikmagalur town, 47 km south-east of Bhadravati town and 206 km north-west of Bangalore City. The Birur town is seven km north-west of Kadur. This place was the chief town of the then newly formed district from 1863 to 1865. It was the headquarters of the Kadur taluk till 1875 and was then absorbed into Banavar taluk. In 1882, it was again made the taluk headquarters. In 1886 Kadur taluk was reconstituted with the addition of Sakrepatna hobli taken from Chikmagalur taluk. In 1947, the name of the district was changed from Kadur district to Chikmagalur district. The Bangalore-Miraj railway runs through the Kadur taluk in a north-west direction with stations at Devanur, Kadur and Birur, where it turns north-east and enters the Tarikere taluk. The town has remains of an old fort.

Epigraphs and monuments indicate that there was a Jaina settlement at this place during the Ganga period. It was subsequently under the Hoysalas. During the Vijayanagara times in the 14th century, the lands around Yemmedoddi-gudda were conferred upon a chief named

Mada Nayaka. At that time, there was an *agrahara* named Naranapura, which occupied the present site of Kadur. According to a tradition, that Nayaka, when hunting one day in that direction, found that his dogs were turned back by an elk (Kadave) and impressed by this incident, he founded a fort called Kadave-uru (elk town). An epigraph of 1609 A.D. (Shaka 1531) found at Devanur (Kadur-14) calls this place as Kadaooru.

There are two temples, one dedicated to Ishavara and the other to Anjaneya, both on the north-west bank of a pond (called Sihineer Honda) outside the older town. Both these are structures of about the 17th century. In the former temple, here is a well-carved but mutilated image of Ganesha of the Hoysala period. In the front veranda of the Anjaneya temple, there are four pillars minutely carved with figure-sculptures which are of the Rashtrakuta times. These pillars are hewn out of soap-stone of a hard variety and are all square in shape. The sculptural friezes are worked in bands on all the four faces of the pillars. These friezes depict some *puranic* episodes such as various aspects of Ravana's penance to propitiate Shiva.

There is also a Channakeshava temple which is situated a few yards to the north-west of the pond referred to earlier. This is a plainly built structure. The image of Channakeshava here, which shows traces of fine workmanship, has well worked details of ornamentation as in Hoysala sculptures. There is also an image of Viththala which appears to be of about the 16th century A.D. An annual *jatra* of Channakeshava is held for four days about June. The town has a branch of Elanadu Shri Renuka *matha* and a Raghavendraswami *Brindavana*. There is a General Hospital and a Junior College here.

Kaimara.—This is a hamlet of Araluguppe. See under Araluguppe.

Kalahasti

Kalahasti or Kalhattigiri Waterfalls. See under Kalhattipura.

Kalasa

Kalasa (T. Mudigere; P. 7,523; A. 6,377), an old *agrahara* settlement, also called Mavinakere and Kalasapuri is the headquarters of the hobli of the same name, 60 km west of Mudigere town. It is situated on the right bank of the river Bhadra in a valley surrounded by lofty hills of the Western Ghats range and at the southern base of an imposing hill called Mertibetta of Kalasa. The Bhadra flows here in three directions and has made the place a peninsula. Very near to the Bhadra, there are *pancha teerthas* (five sacred ponds) called Kotiteertha, Rudrateertha, Ambuteertha, Nagateertha and Vasisthateertha. Kalasa is looked upon as one of the *pancha-kshetras* (five sacred places) situated

on the banks of the Bhadra river, the three of the other four which are also in this district, being Khandya in Chikmagalur taluk, Hebbe in Narasimharajapura taluk and Somapura in Tarikere taluk, and the fifth one being Kudli in Shimoga district. According to the Tungabhadra-Kanda of *Skandapurana*, Mitra and Varuna, two *rishi* brothers, did penance at the place, facing some temptations. A legend says that from a *kalasha* (water pot, vase or goblet) consecrated by Indra and his associates, the renowned sage Agastya was born, and hence, he was called Kumbhodbhava or Kumbhasambhava (born in a pot) and that this Agastya had his hermitage on the bank of the Bhadra here.

The village has some mounds covering ruins which indicate the existence of a large town in former times. It was included in the principality of the Santaras of Humcha who later shifted their capital to Kalasa and Sisugali in this district and then to Keravase and Karkala in Dakshina Kannada district where they were known as Bhairarasa Wodeyars. They have left here several inscriptions. They speak of the place as the headquarters of an administrative division called Kalasa Saviraseeme. The place has a temple dedicated to Ishvara called Kalaseshvara and Agastyeshvara, which is a State-protected monument. The temple is said to have been originally got constructed by a chief named Shrutabindu "in order to atone for the sin of slaying animals in the chase".

Kalaseshvara temple.—The temple of Kalaseshvara stands on a small hillock to the east of the place and faces east. The outer *prakara* is a modern one except in the front which is made of stone, wood and tiles. The main building is in Vijayanagara style, being renovated by the Santara chief in 1512. It has a *garbhagriha* with a *linga* which is slanting towards the north. The *navaranga*, which has doors both to the north and south, has sixteen-sided wheel-topped granite pillars. The *mukhamantapa* is supported by four plain pillars inside and two lion-pillars in front, of Vijayanagara style. The temple has a well-carved Bhuvaneshvari. At the entrance to the temple, which is approached by a flight of steps, on the right side, there is a small shrine described as of Ganapati, built round an elephant, of Hoysala workmanship. It is said that Ganapati took this form for subduing Kalasura, a local giant who was harassing the people. The main temple has a pyramidal stone *shikhara* with a metal *kalasa*. It is like most *malnad* stone temples, but of inferior workmanship.

In the neighbourhood of this temple is a Kshetrapala shrine made of soap stone. Running around this shrine is a row of animals about .610 metre (two feet) in diameter consisting of seven horses. Near the steps and main gate is a regarant lion about .610 metre (two feet) long. It is made of soap-stone and appears to be a Hoysala work. Just

opposite to the shrine of Kshetrapala, there is a small shrine of Parvati Devi also called Sarvanga-Sundari Ammanavaru. This shrine is also of the Vijayanagara style. There are two noteworthy sculptures of female lion-riders who guard the front door here. A festival called Girija-Kalyanotsava is held here in the month of *Kartika* (October/November) for two days and an annual *jatra* of Kalaseshvara takes place for three days during February/March. The Place has also various other shrines dedicated to Venkataramana, Anjaneya, Veeranarayana, Gopalakrishna, Gangadhareshwara, Ganapati, Channakeshava, Bindu Madhava, Durga, Kalabhairava and a Jaina *basadi* of Chandranatha. A Sanskrit inscription ascribed to the 12th century A.D., which is engraved on either side of the image of Chandranatha in the Chandranatha *basadi*, records installation of the image by Devachandra, disciple of Lalitakeerti Deva. A second epigraph, which is assigned to the 14th century A.D. and is in Kannada, is found on the pedestal of the Chaturvimshati-Teerthankara images of the same *basadi*. It states that those images were set up by one Adi Shetti, son of Antaka Setti.

Madhwacharya Bande.—At Ambuteertha alluded to earlier, the river Bhadra rushes very deep between some water-worn rocks. Here at one point, there is a large boulder which is a big square-shaped stone placed horizontally on another. The former, which is called Madhwacharyara Bande or Bheemana-Kallu has an inscription in Samskrita, stating that Shri Madhwacharya (the founder of the Dwaita school of philosophy) brought and placed it there with one hand. The length of this stone is 6.1 metres, breadth 3.6 metres and height 10.98 metres. The circumstances under which he brought the stone are mentioned in the *Madhwa-vijaya*. The saint saw a big rock which had been brought by about a thousand men for some *teertha* and abandoned through utter inability. He is stated to have enquired “why was the rock not conveyed (to its destination) for the good of the people”. The crowd at the place replied that there were no men able to convey it there and that even Bheema were to try, it was doubtful if he could do it or not. It is stated that thereupon, he bore up the rock easily with one hand, “as in the form of Hanuman, he had borne up the mountain (Gandhamadana)”, and placed it at the intended spot. There is a figure of Madhwacharya about 41 centimetres high, carved on the upper part of the rock.

The village has a Samskrita *Pathashala* which gives coaching for Samskrita examinations, a high school and a primary health unit. A Project Employment Exchange was started here in 1976 to meet especially the requirements of the Kudremukh Iron Ore Project. Haluvalli, which is a hamlet of Kalasa, lies about four km north of the main village, on the left bank of the Bhadra. It has a temple of Subrahmanyeshwara, which is a modern structure with a tiled roof. Its annual *jatra* is held about November/December for one day.

Kalasapura

Kalasapura (T. Chikmagalur; P. 2,639; A. 1,066), lying about 22 km south-east of Chikmagalur town, is the headquarters of Lakhya hobli. There are two main temples, one dedicated to Cheluva-Narayana and the other to Mallikarjuna. The Cheluva-Narayana temple is an old one. It is very dark and the doorways are too narrow to admit any light inside. Its exterior has been newly built. The temple faces east and consists of a *garbhagriha*, *sukanasi*, *navaranga* and *mukhamantapa*. The image of Cheluva-Narayana, which is elegantly executed, is about 2.13 metres high (seven feet) including the pedestal. It holds *padma* and *gada* in the back hands and *chakra* and *shankha* in the front hands. It is flanked by Shridevi and Bhudevi and there is the usual Garuda carved on the pedestal. There are images of Garuda, Anjaneya and Nammalvar. A cell to the left of the *mukhamantapa* contains the icon of the goddess, which is about 1.22 metres tall (four feet) seated on a pedestal of about 0.305 metre high (one foot). She is holding *padma* in both of her back hands, while the two front hands are in the *abhaya* and *varada* attitudes respectively. A feature of this image is that the bodice-band runs round the bust. An inscription dated 1663 A.D. (E.C. VI, Chikmagalur 153) found here records the gift of Kalasahalli village of Kalasapura-sthala to this temple by one Ramanaraja-maharaja. This was done with the approval of Sri Ranga Raya, the fugitive Vijayanagara emperor, who had been given shelter in this area by Keladi Shivappa Nayaka. The Mallikarjuna temple is an early Hoysala structure with a well-carved Hoysala crest on the top. It consists of a *garbhagriha*, *sukanasi* and *navaranga* with an entrance doorway on the south. The lintel of the *sukanasi* doorway has a short epigraph which records a gift to the temple. The temple has in addition images of Sarasvati, Narayana, Kalabhairava, Surya, Mahishashuramardini, Ganapati and Saptamatrikas and Naga stones. The village has also shrines of Doddamma and Karalamma. About a km to the west of the village, there is a temple of Lakshmi-Ranganatha on a hill, said to have been constructed by a chief named Rangappa Nayaka. There is a high school and a primary health unit here.

Kalahasti or Kalhatti water falls

See under Kallattipura.

Kashattigiri

See under Kalhattipura.

Kalhattipura

Kalhattipura (T. Tarikere; P. 840; A. 356), is 20 km south of Tarikere town. This is the nearest village to Kalhattigiri, a peak which is 1,877 metres (6,155 feet) in height. There is a shrine of Kattina Choudeshvari on Kalhattigiri. Two roads pass along the eastern face

from Chikmagalur to Tarikere, one over the summit and other at a lower level. Near Kalhattipura, there is a waterfall known as Kalahasti Falls or Kalhatti Falls which is about 10 km from Kemmannugundi. Water here cascades down from a height of 122 metres (400 feet) amidst fascinating natural scenery. It is said that this place had one of the hermitages of sage Agastya. A legend associates him with the deity Veerabhadra for whom there is a temple here constructed in a gap between rocks. This temple is said to have been built during the Vijayanagara times. From outside, it looks like a cave temple. In front of it there are figures of three elephants carved in rock. Passing over the heads of these figures, the water of the falls rushes down. The pilgrims bathe in this water and worship at the temple. An annual *jatra* of Veerabhadra is held for three days in April-May. About a km from this temple, there is a spot called Jakkerupudi which has a pond named Ganga, teertha which is surrounded by a group of beehives. There is a travellers' bungalow here maintained by the Visvesvaraya Iron and Steel Works of Bhadravati.

Kamanadurga

Shantaveri, which is a hamlet of Kamanadurga village (T. Tarikere; P. 1,889; A. 1,456), is situated on the eastern face of the Baba Budan mountains, 32 km south of Tarikere town, on the Chikmagalur-Tarikere road, about midway between those two places. A big shandy used to be held once a week near the bank of a tank and the place was called Santeri (meaning shandy-hill). There are shrines dedicated to Karalamma and Piriya-Padmanandamma. The village has two *dargas* namely, Miyasha Kaliyan Darga and Kabarstan Matti Sayyad Sadat Darga. An annual *urus* in honour of Miyasha Kaliyan is held for one day. There is also a Catholic place of worship called St. Roque's Church.

Kanabur

See under Balehonnur—Kanabur.

Karehalli

Karehalli (T. Kadur; P. 706; A. 632) is 19 km south-east of Kadur town. There are two old popular shrines here one of Kalikamba and the other of Veerabhadra. It is said that the images in them are *udbhava-murtis*. The *jatra* of Kalikamba is held about March for two days.

Kelaguru

Kelaguru (T. Mudigere; P. 565; A. 377), 31 km west of Mudigere town, nestles amidst enthralling hilly surroundings which have tea plantations. There is also a tea factory here which processes the tea leaves.

Kelakuli

Siddharamatha, a hamlet of Kelakuli main village (T. Koppa ; P. 833 ; A. 1,536), which lies about 11 km north-east of Koppa town, has fine natural scenery and a temple of Siddheshvara which was renovated about four decades back. The Siddheshvara *linga* is in a small, brass-metalled *mantapa* which is built around it. There is a separate *utsava-murti*. An oracular ceremony called *Gana-Darshana* is held at this temple on Saturdays, which attracts a large gathering. An annual *jatra* of Siddheshvaraswami is held for three days about March.

Kemmannugundi

Kemmannugundi is a hamlet of Tigada village. See under Tigada.

Keresante

Keresante (T. Kadur ; P. 1,507 ; A. 1,048) is 18 km south-east of Kadur town. In olden days, the place had an alternative name as Hemavatipattana. Its ancient site is extensive. Old epigraphs call this place as immemorial *agrahara* Vishnusamudra which was Keresante. The Hoysala king Vishnuvardhana constructed here a tank at the foot of the hill known as Hemagiri. The tank is even now called Vishnusamudra. On the top of the hill, there is a temple of Ishvara locally called Mallikarjunaswamy. The Shivalinga here, which is said to have been naturally formed, faces south. An annual *jatra* of this temple takes place for 20 days about January, at the time of which a cattle fair is also held. The place has also ruins of the temples of Veerabhadra, Janardana and Shambulingeshvara. The village has a high school.

Khandya

Khandya is a hamlet of Devadana village. See under Devadana.

Kigga

See under Rishyashringapura.

Koppa

Koppa (P. 4,238; 1981-4,759 ; A. 1.55 sq km ; Lat. 13° 32' 06" ; Long. 75° 22' 05"), 90 km north-west of Chikmagalur town, is the headquarters of the taluk of the same name. A stream called by the local people as Musurihalla is flowing adjacent to the town. The entire taluk abounds in vegetation. The Koppa town is surrounded by coffee and tea plantations. Formerly, there was severe prevalence of malaria in the Koppa area. So there used to be a saying "*tappu madidavanannu Koppakke haku*" meaning "send the errant person to Koppa", i.e, by way of punishment.

The Veerabhadra temple here is a small stone construction consisting of a *garbhagriha* which is surmounted by a tower, a *sukanasi* and a

porch. Besides the figure of Veerabhadra, there are also, in the temple, metallic figures of Veerabhadra and Bhadra-Kali who holds a sword and a shield. The outer walls have sculptures representing some of the *leelas* of Shiva. As narrated in the *Puranas*, Shiva is here represented as shooting the three celestial cities with an arrow in the shape of Vishnu, Vasuki serving as the bow-string, the earth as the chariot, Brahma as the charioteer, the Vedas as the horses and Meru, the golden mountain as the bow. One foot of Shiva is placed on the hump of his Nandi. There is also a Subrahmanya on a peacock to his right. The west wall has a panel in which Yama, the god of death, is represented as throwing his noose over Markandeya who embraces a linga out of which Shiva emerges and spears Yama. The north wall has Shiva and Parvati seated on Nandi enclosed by *prabha* (halo), with three-legged Bhringi to the left and a man and a woman with folded hands to the right. An annual *jatra* of this temple is held for two days about April. There are a Protestant church and a Roman Catholic church here. The town has a high school, a junior college and a primary health centre.

Kotevuru

Kotevuru (T. Chikmagalur; P. 396; A. 272), 21 km south-west of Chikmagalur town, is noted for its ancient inscriptions. Among them, one that is ascribed to about 800 A.D. gives details of a line of chiefs called Taryyallas or Kusha—Taryyallas. Several expressions in it resemble those of the Kadamba grants. At the Rameshvara temple here, there are Senavara epigraphs, mentioning Mara Senavarma who is said to have constructed several temples. There is also a *veeragal* near Mannirkatte at the entrance of the village. An annual *jatra* of Rameshvara is held for three days about March.

Kottigehara

Kottigehara is a hamlet of Taruve village. See under Taruve.

Krishna-Rajendra Hill Station

K.R. Hill Station is a hamlet of Tigada village. See under Tigada.

Kudluru

Kudluru (T. Tarikere; P. 2,676; A. 518), 23 km south-east of Tarikere town, has a temple of Maheshvara and two shrines of Hanumantha and Ishvara. Perhaps this place was the same as Kudalurapura of the Senavaras who were a minor ruling family in this area from the 7th to the 10th century A.D. An annual *jatra* of Maheshvara is held for a day about December-January. There are a high school and a primary health unit here.

Kudremukh

See Malleshvara (Mudigere taluk) in this Chapter, Chapter I under Mountains and Geology and ch V under Kudremukh Iron Ore Project.

Kuduvalli

Kuduvalli (T. Chikmagalur, P. 588; A. 507), 14 km south-west of Chikmagalur town, has enchanting natural scenery. As there are five Ishvara shrines here, the place has been hailed as Talkad of Chikmagalur district. This was an *agrahara* settlement founded during the Vijayanagara times. It was called also as Purushottamapura since it was granted to the Sringeri monastery during the time of its pontiff Purushottama Bharati Swami. The five Ishvara shrines are Oneshvara, Rameshvara, Harihareshvara, Someshvara and Gautameshvara of the neighbouring village of Gautameshvara. There are also shrines of Channakeshava and Mahalakshmi. All these shrines are ordinary structures with tiled roofs.

Kunchuru

Kunchuru (T. Koppa; P. 538; A. 630) is eight km south-west of Koppa town. The sunset as seen from this place is a spectacular and attractive sight; the setting sun is found to take different shapes and colours, so fascinating to watch that the visitors like to see it again and again. The period from November to January is considered the best season to watch the sunset from here.

Lakkavalli

Lakkavalli (T. Tarikere; P. 4,319; A. 391), 20 km west of Tarikere town, is on the right bank of the Bhadra river. Till 1882, it gave its name to a taluk which included the Baba-Budan mountains and parts of the Koppa and Balehonnur areas. The transition here from *malnad* to *maidan* is very abrupt and striking. The village is very close to the site of Ratnapuri which is said to have been the seat of a chief named Vajra-Makuta Rava in olden days.

The Bhadra Reservoir Project is located at Lakkavalli. The right bank of this project is in the Tarikere taluk of this district, while the left bank is in the Bhadravati taluk of Shimoga district. The idea of constructing a large reservoir across the Bhadra river for providing irrigational facilities to the dry tracts of Shimoga and Chitradurga districts was first thought of in 1856. Detailed investigations were taken up in 1927, and by 1939, a comprehensive scheme for the development of both irrigation and power from the Bhadra river was prepared. In 1947, the work of this project was commenced which was completed in 1959. (see ch. IV). The village has a high school and a primary health unit.

Lingadahalli

Lingadahalli (T. Tarikere; P. 3,635; A. 1,255), the headquarters of the hobli of the same name, is 15 km south of Tarikere town. This place is the starting point of the mountain road leading to Krishna

Rajendra Hill Station (Kemmannugundi) from Tarikere side and lies on Chikmagalur-Tarikere road. It marks the transition from *malnad* to *maidan*. It has a temple of Veerabhadra and a shrine of Kariyamma. Some paleolithic tools were unearthed at this place. An annual *jatra* of the Veerabhadra temple is held about May for 10 days. There is a high school and a primary health centre here.

Machcheri

Machcheri (T. Kadur; P. 1,004; A. 567), which is four km east of Kadur town, is a place of antiquity. About a km to the east of the place, the river Vedavati flows on a hard rock-bed cutting it in several places. It is locally called 'Kuntihole'. A myth says that it was at this place that Kunti met her sons, the five Pandavas, when they were in *ajnatavasa* (living incognito). Closely to the east Kuntihole, there is a hillock pointed out as the Keechakana-gudda, i.e., hillock of Keechaka who was brother-in-law of king Virata of the *Mahabharata* times. According to a legend, the place was Virata's capital known as Matsyapuri. On the hillock, there is a cave shrine having seven stones, out of which one is pointed out as representing Mailara-devaru or Mallideva. At the foot of the hillock, there is another village which is called Mallidevanahalli.

Machcheri has three main ruined temples of Yoganarasimha, Keshava and Ishwara (Kalideva). The Yoganarasimha temple is about a 1000 year old, with a prakara of the 17th century. Its main image of Yoganarasimha in the *garbhagriha* is fine sculpture. The front hands of this .610 metre (two feet) high icon are freely resting about the knees, while in the back hands, *shankha* and *chakra* are held. In the second temple, now there is no image of Keshava. The Ishwara temple appears to have been constructed in the early part of the 12th century A.D. The four pillars of its *navaranga* are bell-shaped and lathe-turned.

Madagadakere

Madagadakere *see* under Yemmedoddi village.

Malleshvara

Malleshvara (T. Kadur; P. 682; A. 733) lies two km east of Kadur town. It is said to derive its name from Mallasura, "a giant who was harassing the local people and who was subdued by Shri Ramachandra". The Mallideva temple here is ascribed to the 12th century A.D. An inscription dated 1125 A.D. mentions the name of its deity as Mallikarjuna and alludes to the village Malleshvara as an *agrahara* known by name Vishnuvardhana-Brahmapura. The temple has a closed vestibule, a *navaranga* and a porch with a low roof and mud walls. Each of the four central pillars in the *navaranga* has cubical, eight-sided and cylindri-

cal mouldings. There is a prominent *padma* in the central ceiling. Inside the *garbhagriha*, there is a flat-topped *linga* which is .915 metre high including the pedestal.

To the south-west of the village, there is a temple of Swarnamba who is also called as Honnaralamma (Honnu (gold) + Arali (peepul tree) + Amma) and Malleshvaradamma. Inside the temple, however, there is no image, but only an anthill. The temple is pretty old and is of size-stones and masonry pillars, and is enclosed in a wide *prakara*. An annual *jatra* of the temple is held about March-April for eight days.

To the west of Swarnamba temple, there is a single-celled modern structure built for the goddesses Kenchamma and Chowdamma. Inside the cell, there are also some rough stones which are shaped like neolithic celts. At a little distance to the north of this shrine, there is another modern structure of mud and rubbles built for the goddess Matangi. It contains a form of Durga and is about .305 metre in height. Inside the village, there is another temple of perhaps the Palegar period that contains the metal images of Swarnamba temple. There are tapering pillars in its *navaranga*.

In between Kadur town and Malleshvara village, there is a jungle area called Mulegondi which has a temple of Rameshvara. The walls here have been built of size-stones. But the inner view of the structure shows that the temple was originally constructed during the 13th century A.D. Its *garbhagriha* doorway is ornamented on the jambs with *kalasas* and vertical bands of floral and rope designs. It has an open vestibule. There are four short granite pillars in the centre of the *navaranga*. They have cubical 16 fluted and octagonal mouldings. During droughts, the local people offer special prayers at this temple for rains.

Malleshvara

Malleshvara (T. Mudigere; P. 7,855 in 1981) and floating population of about 20,000; A; 180 hectares), which lies in the Kudremukh-Aroli-Gangamoola range of the Western Ghats, is 25 km south-west of Kalasa, 68 km west of Taruve (Kottigehara), 88 km west of Mudigere and 120 km south-west of Chikmagalur town. The place is also called Kudremukh Township. The distance from here to Mangalore as the crow flies is 64 km. Malleshvara, which was once a hamlet of Samse village, with about 60 families and a population of about 300 to 400, has now become the new township of the Kudremukh Mines area. The actual work of the project was commenced in 1976. Now (as in 1981) the permanent township has 1,668 houses and can accommodate in all about 2,520 houses of different types. It has been provided with various modern facilities, and has been widely connected by communications. Recently, a new highway has been constructed to link Malleshvara with Mangalore Port, reducing the distance from 170 km to 110

km. The township of Malleshvara continues to be under the municipal jurisdiction of Samse Panchayat. But the facilities pertaining to medical relief, sanitation, roads, etc., are provided at the cost of the Company. A new Radhakrishna temple, a non-denominational church and a mosque have been recently constructed in this mining town. The place has a Kendriya Vidyalaya high school (See also Samse).

Kudremukh, more correctly Kudremukha (Lat. $13^{\circ} 13'08''$ Long. $75^{\circ} 15' 03''$), near Malleshvara, is a lofty peak in the Western Ghats signifying 'horse face' mountain. It is called so because of its such appearance from the sea, being a well-known landmark for navigators. Its summit is 6,215 feet (1,894.3 metres) above sea level. It is situated in the south-west border of the district adjoining Dakshina Kannada district, at the point where the line of the Ghats bends more inland. The approach from the confines of the Chikmagalur district is through Samse village. The Kudremukh mountain is sometimes called also as the Samse Parvata. Ascending the mountain is easy from the side of the Dakshina Kannada district. The Kudremukh iron ore deposits are located in Kudremukh-Aroli-Gangamoola range of the Western Ghats. The iron ore is being mined by the Kudremukh Iron Ore Company Ltd. which is a Government of India undertaking (See ch. V).

The temperature of the place varies from 38°C in summer to 4°C in winter. There is a heavy mist and fog during winters. The humidity varies from 98 per cent to 50 per cent, the highest being in June. The highest wind velocity recorded so far is 100 km an hour, with the average ranging from 40 to 50 km an hour. The annual rainfall ranges from 6,000 to 8,000 mm. This is received mostly from the south-west monsoon from June to September, whereas there are occasional post-monsoon showers in October-November. Nearby, a dam called the Lakhya Dam has been constructed across the Lakhya stream, a tributary of the Bhadra river. Its construction work was taken up in 1977. The dam has a storage capacity of 91 M.Cmt. and will hold tailings (ore rejects) for 10 years (see ch. IV). It is proposed to declare a part of the Samse village as the Kudremukh Notified Area Committee under the Karnataka Municipalities Act, 1964.

Markal

See under Rishyashringapura.

Marle

Marle (T. Chikmagalur; P. 1,884; A. 1,470), a place of antiquity noted for its temples, lies 12 km south-east of Chikmagalur town. It has an old tank, on the north-west side of which on a high ground stand two ancient temples side by side, built with a similar plan. The northern one facing east dedicated to Channakeshava, which is larger, is more artistically executed than the other one which is of Siddheshvara.

It was constructed by Rayana Dandanatha, a general of the Hoysala king Vishnuvardhana, in 1130 A.D. From an inscription dated in that year found in the premises of the temple, it is learnt that Vishnuvardhana visited this temple, probably at the time of its consecration, and made a grant to it. That epigraph states that Rayana, referred to above, made "Morale in Devaligenad an *agrahara*". It is a large, fine slab standing between two pilasters which have *dwarapalakas* at the bottom and having at the top a semi-circular panel containing a figure of Lakshminarayana flanked by *chauri* bearers. Another inscription, which is of 1147 A.D., calls the place as "Vishnuvardhana-Keshavapura, which is the Morale *agrahara*". A later record dated Shaka 1114 (1192 A.D.) is a grant made by one Lokanathaiah for keeping a perpetual lamp in the temple of Channakeshava. The temple has a *garbhagriha*, a closed *sukanasi*, a *navaranga* and a porch. The upper portions of the walls are ornamented with a number of turrets, some of which are of stepped pyramid kind of square pattern, while the others are of the multi-turreted type borne on tall double pilasters. Some of their designs are exquisite. Those on the north and south sides have standing groups of Vishnu (with *shankha*, *chakra*, *gada* and *padma*) and Keshava. Above the *garbhagriha* doorway, between Narayana and Keshava, there is a figure of Ugra-Narasimha who is in the act of killing the demon-Hiranyakashipu flanked by Garuda and Prahlada. Inside the *garbhagriha* under a flat ceiling finely ornamented with a *padma* surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuda with his wings opened and his hands joined in reverence. The image of Channakeshava which stands on the pedestal is 1.8 metres high. It is flanked by consorts and has a *prabhavali* with the 10 *avatars*. The three small shrines on the outside of the *garbhagriha* are specially beautiful.

The *sukanasi* ceiling has in the centre a large panel carved with a figure of Lakshminarayana with ornamental work around. The *navaranga* has four fine round pillars of fine bead work. The flat ceilings, which are divided into several panels, bear relievo flowers with a *Dikpalaka* in the centre. The central ceiling has a Lakshminarayana group, surrounded by other *Dikpalakas*. There are sculptured groups of male and female dancers with accompaniments on the corner stones. The upper band has 24 forms of Vishnu. The porch is entered between two elephants bearing ornamental trappings. The two pillars of the porch, which are of the 32-fluted Hoysala type, are elegantly executed.

In the Siddheshvara temple of this place, there is an inscription dated 1147 A.D. belonging to the reign of Hoysala king Narasimhadeva mentioning the grant of the Mugali tank of the place for worship, ceremonies and offerings of god Channakeshava of Vishnuvardhana-Keshavapura which is the Morale *agrahara* in Devaligenad. Another inscription

found in the same temple, which is dated 1159 A.D., mentions that one Mahadeva, elder brother of Sovarasa and son of Lokanthamayya of the Kammeekula, made a grant with the knowledge of all Morale to provide for the lamp and offerings to the god Siddheshvara. This temple of Siddheshvara has more of figure sculptures. The ceilings of the sukanasi which is an open one here has a projecting central panel carved with a figure of Tandaveshvara surrounded by eight lotuses. The *garbhagriha* ceiling has a large lotus with ornamental work around. The *navaarnga* pillars here are less ornamental than those in the Channakeshava temple. The porch is similar to that of the other temple. It has Umamaheshvara flanked by Ganesha and Saraswati on the lintel, and Thandaveshvara surrounded by Dikpalakas in the ceiling.

In the north of the village, there are ruined shrines of Kamatheshvara and Bhairava which are ordinary structures. There are three *veeragals* and an *uyyale-kamba* in front of the Bhairava temple. Another *veeragal* stands a little to the south of the Kamatheshvara shrine, while to the west stand two *mastikals*, one showing in relief three projecting hands which is a rarity. There are also shrines of Karamma and Deveeramma. A *jatra* of these two shrines is held annually for three days about April.

Mattavara

Mattavara (T. Chikmagalur; P. 1,578; A. 719), five km south-west of Chikmagalur town, has an ancient Parshvanatha *basadi* which, according to an epigraph, was visited by the Hoysala king Vinayaditya about the middle of the 11th Century A.D. Another Jaina epigraph of about 1120 A.D. calls the place as Mattaooru. A later inscription of 1143 A.D. mentions the place as Mattavara. To the north of the *basadi*, there is a dilapidated Shiva temple with a ruined shrine to the north-east in which stands a fine figure of Bhairava about 1.2 metres high. Its body is split across by a stroke of lightning. In its right lower hand, there is an elegantly carved sword held across the body. There are also shrines of Anjaneya, Deveeramma and Chaudeshvari. An annual *jatra* of the Chaudeshvari is held for two days during September-October. The old Gazetteer records that a large number of cromlechs with pieces of pottery and some spears were found in the Government plantation to the south-west of the village.

Mavinakere

Mavinakere *see* under Kalasa.

Mertigudda

Mertigudda also called Mertikan Parvata, 42 km south of Koppa and 60 km west of Mudigere, is situated in the heart of the mountain region to the west and presents, especially towards the north, a grand

symmetrical outline, towering above several of the neighbouring heights. Its summit is 1,662.6 metres (5,451 feet) above the sea-level. It is the highest peak between the Baba-Budan and the Western Ghat ranges. It presents a majestic conical aspect to the north. Towards the south-west, it is connected with the two lower heights and is so surrounded on all sides by high hills that its true elevation does not appear except at a distance. The visitor can have from the top of this mountain views of enthralling natural scenes.

Mudigere

Mudigere (P. 4,980; 1981-7,083; A. 6.99 sq km; Lat. 13° 08' 02"; Long. 75° 38' 32"), a taluk headquarters town, is 32 km south of Chikmagalur town, 73 km south-west of Kadur town and 275 km north-west of Bangalore City. It was designated as headquarters of a taluk in 1876 which was formed with parts of Manjarbad (Sakleshpur) and Belur taluks of Hassan district and Vastara taluk of Chikmagalur district. The river Hemavathi has its source in this taluk and flows out to the south-east. This *malnad* taluk is well known for its attractive landscape, pleasant natural scenery and coffee plantations. The town has a temple of Gopalaswamy, Jamia Mosque, Jadeed Mosque and Badria Mosque out of which the first mosque is an old one, which has also an Arabic school, and a Catholic place of worship called St. Antony's Church. There are a junior college, a high school, a general hospital, a horticultural training centre and the Regional Cardamom Research Station.

Mudigere

Mudigere (T. Tarikere; P. 749; A. 388) is 30 km east of Tarikere town and 17 km south-east of Ajjampura town. To the north of the village, there is a much dilapidated Singeshvara temple. In old epigraphs, the village is called Mudigere of Asandinad. An epigraph of 1173 A.D. records that *Adi Gaundan mahaprabhu* of Mudigere, made an incomparable temple of Rameshvara and gave grants of land to it. Another inscription of about 1233 A.D. states that the Shivalinga here, which it calls as Narasingeshvara, was installed by Bela Gavuda, Cheela Gavuda and Rama Gavuda, with their sons (named), who made also grants of land to the temple. The structure consists of a *garbhagriha* enshrining the *linga* on a round pedestal, a vestibule, a *navaranga* with a small shrine on the north which contains an image of Harihara and a porch on the east. The tower of the temple and the porch appear to belong to the 17th century A.D. There are four lathe-turned central pillars inside the *navaranga*, which are of typical Hoysala workmanship. Scroll and medallion ornamentation can be seen in the jambs of the vestibule doorway. Figures of damsels in dancing attitude or being at toilet appear on the cubical mouldings.

A well-worked image of Bhairava standing in *tribhanga* under a *prabhavali*, which has floral ornamentation is placed on a scorpion in the *navaranga*. There are male and female goblins which are dancing with full movement on either side of Bhairava. The north cell of the *navaranga* has an exquisitely carved standing image of Harihara in *samabhanga* about 1.2 metres high including the pedestal. There are figures of Parvati and Lakshmi on either side. There is the representation of *Rudra* on the right side and of the *Dashavataras* of Vishnu on the left side of the *prabhavali*. On either side of the pedestal are Nandi and Garuda.

Other temples.—To the south-west of this temple, there is another temple which is dedicated to Lakshminarayana and appears to be a structure of about the 14th or 15th century A.D. It stands on a high platform and has a *garbhagriha*, a *sukanasi* and *navaranga*. The *garbhagriha* contains a well-carved image of Lakshminarayana which is an imitation of Hoysala sculpture. To the north-west of the Narasingeshvara temple, there is the site of an old Rameshvara temple. An inscription dated 1173 A.D. mentions that the *linga* in this temple was consecrated by Bala Gavuda, the 'mahaprabhu' of the place, who was governing under the Ganga chief Konguli Varma Narasimha during the reign of the Chalukya king Trailokyamalla Vikramadityadeva. He donated some lands for conducting the daily rituals in the temple. The original structure has completely disappeared excepting only for the old Rameshwara *linga* for which at present a cell of size-stones has been built. The *linga* is 0.762 metre high. There is also an image of Vishnu represented as Venkatesha standing in *samabhanga* on a Garuda pedestal. It appears to belong to about the 11th century A.D. The village has also a shrine of Anjaneya under the auspices of which an annual jatra is held for about three days about April.

Mullaiyanagiri

See under Baba-Budan Giri.

Mundre

Mundre (T. Tarikere; P. 1,004; A. 1,647) lies 19 km south of Tarikere town. At a short distance of about a km from here there is a fort called Kaldurga (Kalludurga) on a rock elevation said to have been constructed by the Palegar chiefs of Tarikere. The height of the wall of this fort of "three rounds" is about three metres and the circumference is more than a km. The fort is in a dilapidated condition. The access to it is not easy. At the main gate of the fort, there is a shrine of Shiva said to have been the family deity of the Tarikere chiefs. There are also other small shrines at the four directions of the fort. By the side of the fort, there is a small hill which consists of two rocks out of

which one has fallen down. The rock measures 30 metres long and 15 metres wide. There is an image of Ishvara in the shadow of this rock in a cell called Bidda Kallappa shrine which is frequently visited by the villagers.

Muttinapura

Muttinapura (T. Chikmagalur; P. 450; A. 118), situated on the Bada-Budan hill range, is 20 km north of Chikmagalur town. It has Adi-Gaddige Shri Guru Dattatreya Phalahara *Matha* and a temple dedicated to Prasanna Virupaksheshvara. Two lithic records, one of the 13th century and the other of 1615 A.D., were found in this Virupaksha temple built of stone. The earlier of the two inscriptions, which is of the Hoysala period, states that all the Brahmins of the immemorial *agrahara* Lakshmipura which was Lokki, with certain other persons (named) of its hamlet Sadarahalli, having, in *Shaka* year 1123 (A. D. 1202), erected a temple and installed an image of Brahmeshvara, the farmers made a grant of lands for its services and repairs. Thereafter, certain others (named) put up a *kalasa* on the temple and set up this *shasana*. The second inscription records that king Ramachandra Raya set up again the Virupaksha *linga*. The name of the temple Brahmeshvara appears to have been changed to Virupaksha later. This record also mentions that formerly Veera Ballala Raya (Hoysala king) had visited, renovated and consecrated, and had granted Suruguppe, Galipooje and nine other villages for services in the temple. From the fact that the said Ramachandra Raya is given imperial titles of Rajadhiraja Parameshwara, it seems that he was a Vijayanagara ruler of the Aravidu family.

There are four copper-plate inscriptions with this on *Veerashaiva Matha* dated in 1698, 1702, 1707 and 1717 A.D. respectively (numbered Chikmagalur-111, 110, 108 and 109 in *E. C. VI*). The first three of them record certain amicable arrangements between the Veerabhikshavati *Matha* of Shrishaila (Shriparvata) and this *Matha*, including their union with each other, and the former's renouncing of titles and offerings in these parts in favour of this *Matha*. This hill range is described as Galipooje, golden Chandradrona, Veda Parvata, containing *sanjeevana* and *siddha-rasa* and as terrible with caves, caverns, great forests, deer, tigers, immense serpents, demons, and evil spirits and having groups of ascetics, medical drugs, tonics and medicinal plants, protected by the eight Bhairavas, Ganeshwara, Mahankali, Veerabhadra, Narasimha, the nine Drugis and the nine Nathas and chilled with gushing springs, heavy rains, dense clouds, fogs and mists. The inscription of 1707 A.D. recalls that Veera Ballala Raya (Hoysala ruler) had been granted a boon by god Virupaksha of this place. This *Matha* is stated in the inscriptions of 1702 and 1717 A.D. as Adi-Gaddige Shri Guru Dattatreya Phalahara *Matha* (original seat of Shri Guru Dattatreya's Phala-

hara *Matha*). The Virupaksha linga of the monastery is mentioned as being in the midst of Galipooje twelve-*yojana* mountain and have been consecrated by Hanuman. This monastery has been also called as Galipooje *Matha* and *Matha* of Channaveeradeva, disciple of "the most honourable ancient Phalaharadeva of Galipooje". The term Galipooje connects the mountain with Vayu, the wind god, as this hill range is known for its strong winds. About two km from Muttinapura, at Devarahalli Village, there is a small tiled shrine called Galipooje *Matha*.

Nagadevanahalli

Nagadevanahalli (T. Kadur; A. 145) is an uninhabited village 10 km north-west of Kadur town and about three km west of Birur town. There are two temples here, one of Chaudeshvari and the other of Anjaneya. The first is noted for its oracular ceremony held on full-moon days. Special *poojas* are performed to Chaudeshvari during the Navaratri festival, and in the month of Kartika (October-November), *deepotsava* is celebrated.

Nandi

Nandi (T. Tarikere; P. 766; A. 1,517), seven km south-east of Tarikere town, has the *Gaddige* in a shrine of Nuliya Chandayya, an eminent *Shiva-sharana* of the 12th century A.D. who was an associate of Basaveshwara. It is stated that after the revolution at Basavakalyan in Bidar district, he came southwards and stayed at this place where some miraculous acts are attributed to him. There is a temple of Siddhalingesvara which has also a meeting hall and resting rooms for pilgrims. A largely attended annual *jatra* in honour of Nuliya Chandayya is held here in October- November for about seven days.

The village has also a Malleshvara temple which has Hoysala doorways of a simple design. To the north of the village near a peepul tree, there stood another temple of Shiva. As it was in a very dilapidated condition, the villagers constructed a new building with mud walls and country tiles and enshrined the old Shivalinga in it. There is also a shrine of Anjaneya. The village has a veterinary dispensary.

Narasipura

Narve, a hamlet of Narasipura (T. Koppa; P. 1,167; A. 676), is situated on the bank of the river Tunga nine km south-west of Koppa. A legend has it that this place had a hermitage of the sage Vibhandaka, the father of Rishyashringa. The place has temples of Gopalakrishna and Ganga-Vishveshvara. The Gopalakrishna temple is of Hoysala workmanship. The image of its deity is of black stone. It is seen as playing on the flute. On either side of the image, there are Shridevi and Bhudevi, with cows and cowherds near the feet. An inscription dated 1588 A.D., which calls the place as Nari, mentions that this

icon of Gopalakrishna was set up by Appaji Senabova of Koppa, who made also a grant of land to the temple. The temple has also a Shivalinga called Kashi-Visveshvara in a niche. An annual *jatra* of this temple is held for three days in March-April. Another epigraph of about 1592 A.D. mentions the place as Narave. The temple of Ganga-Vishveshvara has a broad *kaisale* and there are elegant figures carved on the main door of the temple.

Narasimhapura

This is a hamlet of Vidyaranyapura. See under Vidyaranyapura.

Narasimharajapura

Narasimharajapura (P. 5,911; 1981-6,099, A. 9.07 sq. km. Lat. 13° 36' 37"; Long. 75° 30' 43"), previously called Yedehalli, is 88 km north-west of Chikmagalur town, 54 km west of Tarikere town, 42 km south west of Bhadravati town and 330 km north—west of Bangalore City. Till 1882, it was the headquarters of Lakkavalli taluk, and then till 1897 of the Yedehalli sub-taluk was called so, because a Shivachara monastery here was providing free food to travellers. The new name Narasimharajapura was given to Yedehalli in commemoration of the visit of Yuvaraja Kanthirava Narasimharaja Wodeyar to this place in 1915. The town consists of two portions, the fort and the *pete*. About the end of the 16th century, the place was administered by the chiefs of Tarikere, and afterwards it was taken over by the Nayakas of Keladi. The town was improved by the Keladi queens Channammaji and Veerammaji. The eastern portion of the place was till recently known as Channammajipete and a tank closeby this, continues to be called Veerammajikere. An officer of the Keladi Nayakas named Sugappa dug seven wells in different parts of the town for the use of the public. They are even now known after his name. A *matha* known as Sugappa's *matha* was built by him for his *guru* Gurushantasvami. The western portion of the town is known as *agrahara*. This place is stated to be one of the 11 seats of Bhattarikas presently surviving in India. The traditional name of Bhattarika at this place is Lakshmisena.

At Singanagadde here, there are three *basadis* and a Jaina *matha*. Singanagadde is a noted place where Jaina Acharyas did their meditation, and it has been considered as a place of pilgrimage by the Jains. One of the *basadis* contains an image of Chandranatha also called Chandraprabha, which is about 0.860 mtr. high. It is said to have been found long ago in the Bhadra river at Tadasa which is six km from Narasimharajapura. It is of white marble, has a knot in the centre of the chest and is in the *yogamudra*. It is a fine image and gives the idea that the seated figure is a boy of eight years. The pedestal has the moon, a symbol of Chandraprabha. This *basadi* has metallic icons which include Sarasvati and Shruta. The figure of Shruta which represents the

sacred Jaina scriptures, is in the shape of a tree, the *angas* being shown in lines below and the *purvas* in seven branches on either side of the above.

The Shantishvara *basadi* has a standing figure of the Jaina saint Shantinatha, which is about 0.915 metre high. It is of dark stone and of about the 13th-14th century A.D. with an inscription on the *prabhavali*, which is dated about 1300 A.D. The epigraph, which is in the Hoysala characters, states that the image was caused to be set up by a lady named Chandigabbe.

The temple of Yakshi Jwalamalini is a structure of about the 18th century A.D. The goddess is seated in the *sukhasana* posture. The icon, which has eight hands, holds *dana*, double arrow, *chakra*, *trishula*, *pasha*, flag, bowlet and *kalasa*. The image appears to be of the Vijayanagara period, with its rough drapery. It is moderately good and a rare icon. The image has a buffalo pedestal, and thus peculiarly combines certain features. An annual *jatra* of the *basadi* is held for five days about March. There are two Roman Catholic Churches called St. Theresa's Church and Little Flower Catholic Church. The town has a junior college, a primary health centre and a private nursing home.

Narve

This is a hamlet of Narasipura village. See under Narasipura.

Panchanahalli

Panchanahalli (T. Kadur; P. 2,326; A. 1,066) lies 30 km east of Kadur town. In the four directions of the village, there are four Ishvara shrines besides a Panchalingeshvara shrine in the north-east. The place appears to derive its name from the Panchalingeshwara shrine. There are also other shrines of Beeralingeshvara, Durgamba (also called Choudeshvari) and Basavanna. Boundaries of four districts of the State namely Chikmagalur, Chitradurga, Hassan and Tumkur meet near here. The village has a junior college and a primary health unit.

Pandaravalli

Pandaravalli (T. Chikmagalur; P. 1,482; A. 2,189) lies 39 km north-west of Chikmagalur town. A legend has it that the Pandavas, the heroes of the Mahabharata epic, stayed here for some time during their exile and hence the name Pandaravalli. The village has a shrine of Mallikarjuna. Many pilgrims visit Seetala Mallappana Kanive and Mullaiyanagiri via this place. There is a motorable road from this village which leads to Seetala Mallappana Kanive from where one can go by foot onward to Mullaiyanagiri (see under Baba-Budan Giri).

Patnagere

Patnagere (T. Kadur; P. 691; A. 747), called Nagaravati in olden days, is seven km south of Kadur town. To the north of the village, ruins of an old mud fort-wall, which appears to belong to about the 17th century A.D., are found. There are temples, in this village, dedicated to Lakshminarayana, Ballakki Narasimha and Katte-Holeyamma also called Doddamma. The Lakshminarayana temple, which faces east, appears to have been built in more than two periods. It has a *garbhagriha*, a *sukanasi* and a *navaranga* forming the original structure attributable to the Hoysala period. The *mukhamantapa* with its two cells (one of Yoganarasimha in the north and the other of Venugopala in the south) belongs to about the mid-Vijayanagara period as indicated by its pillars which are of granite and cylindrical with plain brackets. The parapet, which is of brick and mortar, appears to belong to about the 17th century. The main image of Lakshminarayana is gracefully worked and is about 1.3 metres high including the pedestal. The images in the cells of the *mukhamantapa* are fine works of art. The icon of Yoganarasimha in the northern cell appears to belong to about the 14th century A.D. It is said that it was brought over here from elsewhere. The attractive image of Venugopala in the southern cell seems to belong to about the 12th century A.D.

The Nagareshvara temple, which is situated a few metres to the south-east of the Lakshminarayana temple, is of a simple design and is low-roofed. It appears to be older than the Lakshminarayana temple of the village. The four central pillars of the *navaranga* consist of four-sided, 16 fluted, eight-sided and wheel mouldings like those in the temples of the eleventh century A.D. An annual *jatra* of Katte-Holeyamma is held with a cattle fair for fifteen days about the month of March. The village has Ayurvedic and veterinary dispensaries.

Pura

Pura (T. Kadur; P. 461; A. 851), situated on the left bank of the river Vedavati, is 26 km north-east of Kadur town. There is an old, spacious temple here dedicated to Prasanna-Mallikarjuna. Two epigraphs were found in this temple, recording grants to it. One of them dated in 1526 A.D. refers to Kareyahalli which had an alternative name as Tiyapura. The other inscription, which is of 1599 A.D., mentions villages called Arentolal or Aravinatolal and Swastipura. A tradition says that the Shivalinga of the temple was secured by a headman of Kodihalli named Veera Shetty from an anthill and that he built a small shrine for it to begin with. The present *mahadwara* and the *gopura* over it were constructed very recently. An annual *jatra* of the temple is held for five days about March.

Rambhapuri

See under Balehonnur-Kanabur.

Rishyashringapura

Rishyashringapura, also called Markal and popularly known as Kigga (T. Sringeri; P. 1,074; A. 2,529), lies eight km west of Sringeri town. The ruins of an old fort can be seen in the village. Five epigraphs recording some grants, four of which are of about the 8th century A.D. and the fifth of about the 11th century A.D., were found here. The first two, which are ascribed to about 675 A.D., refer to the deity Kilganeshvara of the place. Kilga seems to be an old name of this village which is of considerable antiquity.

There is now a temple here dedicated to Rishyashringeshvara. It is a pretty large granite structure built probably during the early Vijayanagara period (14th century A.D.) It has two *prakaras*, an inner one and an outer one. There is an excellent figure of Nandi very natural-looking, and of much sculptural significance. The two front pillars of the *mantapa* have man-ridden lions rearing upon elephants. The temple has a *garbhagriha*, a plain *sukanasi*, a *pradakshina* and a *navaranga*. On either side of the *garbhagriha* doorway, is a small shrine, the one on the right containing a rare image of Ganapati which has two hands with trunk turned to the right, and that on the left having an image of Mahishasuramardini. The main *linga* in the *garbhagriha*, which is 1.5 metres high, is called Shringesvara; because it was set up in the name of the sage Rishyashringa, son of sage Vibhandaka or according to another account, he (Rishyashringa) was absorbed in the *linga*. A legend says that Rishyashringa was a freak of nature with horns and face of an antelope (see ch. III). The *linga* has three small projections, one on the top like a horn (representing Rishyashringa), another to its left like a lady (representing Rishyashringa's wife Shanta) and a third in the front representing Nandi.

The pillars of the *navaranga* have octagonal shafts with square mouldings below and round ones above. On the panels of these mouldings, there are, in low relief, some beautiful figures of early Vijayanagara workmanship. The *navaranga* has three entrances and four sculptured pillars, some of the sculptures showing an ingenious combination of men, animals, etc. One of them is noteworthy as representing the incident of the sage Rishyashringa being carried by women to the capital of Lomapada, ruler of Angadesha. The palanquin formed by the women themselves is shown here as being supported by two antelopes. The two pillars forming the inner porch of the temple are very old, and one of them has an Early Chalukyan (Alupa) inscription. People pray at this temple for timely rains. An annual *jatra* of Shanta-Rishya-

shringeshvara is held for two days about March. The village has a high school.

At a distance of about three km from here, there is a hill called Narasimha Parvata which is climbed up by a hill pathway. Standing on it, one can have panoramic views of fascinating natural surroundings. Near the top just to the east, there is a plain having in its eastern part a water tank from which three streams, namely, Nandi, Nalini and Seeta flow. The rivulet Nandini joins the Nalini near Nemmar village. The Nalini flows into the Tunga river at Nemmar. The Seeta flows into Dakshina Kannada district. On the top of the hill, there is a natural boulder, 1.8 metres high. The upper part of this boulder has several natural and very faint depressions, which together are pointed out as representing Ugra-Narasimha (about 0.91 metres in height) in the act of tearing the demon Hiranyakashipu. On the boulder to the right, there are two sets of foot-prints which are shown as representing Rishyashringa. People pray to Ugra-Narasimha and Rishyashringa here for timely rains. There are several spots near about which are looked upon as sacred.

Sachchidanandapura

Sachchidanandapura is a hamlet of Sringeri town for which see under Sringeri.

Sakrepatna

Sakrepatna (T. Kadur; P. 3,684; A. 3,135), which is sometimes also called Sakharayapatna, is 17 km south-west of Kadur town. A Telugu copper plate grant of about 1864 found at this place calls the village as Galipooje-Sankarapatanam. Myths have it that giant Shambarasura and a pious king named Ambareesha ruled here and that hence this place was called Shambarapuri and Ambareesha-*kshetra*. Another legend says that Anjaneya, who had come here in search of the Sanjeevini herb, which was needed to save the life of Lakshmana, killed here a giant named Kalanemi and further that, as he found a good omen (*shakuna*) about the success of his mission of finding the herb, he called the nearby hill as Shakuna Giri. While climbing up the Shakuna Giri one can see a Kencharayaswami shrine, two swinging stone poles and a pond called Haluvarte.

According to another traditional tale, this place was the capital of a king named Rukmangada Raya. In a much effaced inscription found at Sadarahalli (Chikmagalur-145) of Krishnappa Nayak, son of Venkata Nayaka, who appear to be Aigur Chief, one Shakuniraya, who is also called therein as Shakuni Nayaka, is mentioned. Another epigraph (Chikmagalur-29) which is also worn out, noticed at Tirugana in its shrine of

'Saganiranga', states that Krishappa Nayaka granted the village of Tirugana to Sakooniraya. Shakuniraya thus appears to have been a local chief of this tract. Shivappa Nayaka, a powerful Keladi ruler, had established Srirangaraya III, the fugitive king of Vijayanagara, at this place and at Belur. Later, the Keladi queen Channammaji had her residence here for some time. There are two ruined lines of fortification. An inner citadel stands on a high ground. Round the second fortwall, there was a deep moat.

Ranganatha temple.—An epigraph of 1391 A.D. found here records gift of a grove of trees to the temple of Shakuni-Rangesha. Its *prakara*, *sukanasi*, *navaranga* and *mukhamantapa* belong to the Nayaka period and in late Vijayanagara style. The *garbhagriha* on the west and the statue of Channakeshava in it are of Hoysala workmanship. This image is of a height of 1.5 metres holding *padma*, *shankha*, *chakra* and *gada*. The north cell has a deity known here as Ranganatha and *Chaturbhuj*a Rama. This icon, which belongs to the Vijayanagara period, holds *chakra*, *bana*, *dhanus* and *shankha*, while on the sides, Sridevi and Bhudevi are standing. Shakuniraya, referred to earlier, is said to have brought this image from a neighbouring hill called Shakuna Giri and installed it here hence its name as Shakuna Ranganathaswami. The temple has also fine bronze images of *Chaturbhuj*a Rama, Navaneeta Krishna and Bhashyakara. An epigraph of 1812 A.D. records that the *garudagamba* was set up by Krishnaraja Wodeyar III and another inscription engraved below it states that a brass-covering for that pillar was donated by the military officials stationed at the place. The place is called Madhavikapura in this inscription. An Annual *jatra* of Shakuna Ranganathaswami is held for nine days about January. In the next compound there are ruins of a Jaina temple which has a fine soap-stone broken image of standing Parshvanatha about 1.5 metres high, with seven-hooded cobra and a well-done *makara-torana-prabhavali* behind. Three Jaina epigraphs of about the Vijayanagara period were also found at Sakrepatna.

Other temples.—There is a Veerabhadra temple close to the east fort-wall. The image of Veerabhadra in its *garbhagriha*, which is about 1.5 metres high, is of the Vijayanagara period. The temple has also Shivalingas, Nandi and Ganapati and metal images of Ishvara and Veerabhadra. The other monuments in the village are the temples of Kalahasteshvara, Balleshvara, Lakshmi, Rameshvara, Sannakki Veerabhadra and Someshvara. The Balleshvara temple near the Ayyanakere tank is a Hoysala structure with fine sculptures. The pillars of the Lakshmi shrine in the same compound are also of the Hoysala period, though the image of Lakshmi is a rough one which may be attributed to the 14th century. The Rameshvara temple has two *lingas*, Rameshvara and Lakshmaneshvara, images of Parvati and Ganapati and a Nandi of the Hoysala period. The

Sannakki-Veerabhadra shrine, probably of the Hoysala days, has lathe-turned pillars which were common during that period. To the west of the citadel, there is a large pond. There is a *mantapa* with lathe-turned pillars of the Hoysala period. The Someshvara temple has pillars of the days of the Hoysalas. To the west of the village, there is a large soapstone slab supported on four pillars. It is called Veera Ballala Chauki which is said to have been a royal seat of justice of a Hoysala ruler. The place has also a *matha* called Garike Phalaharaswami *Matha* which has many Shivalingas. At a short distance, there is another *matha* known as Kallumaradi *Matha* which has the *samadhi* of Ajjayyaswami, an eminent Sharana saint. It is visited by a number of devotees and has spacious accommodation. The village has a junior college and a primary health unit.

Samse

Samse (T. Mudigere; P. 3,580; A. 19,898) is 68 km west of Mudigere town. It is said that it had the hermitage of a Jaina *munī* named Shambhunatha. A copper-plate epigraph of 1675 A.D. found here records *gauda-umbali* and *dandige-umbali* granted by Venkatadri Nayaka, son of Krishnappa Nayaka (a Chief of Aigur), in favour of Gummanna Heggade of the place which was then called Sause. The copper-plate further states that a land was also granted by that chief for certain services in the temple of goddess Padmavati of Sause. The place has an old *basadi* dedicated to Chandranatha and Padmavati. Adjoining it there is a Bhoota shrine. The rivers Bhadra, Netravati and Tunga originate at Gangamoola which is attached to Samse village. The hill from which they issue is called the Varaha Parvata. Gangamoola is in the midst of a thick forest called the Bhagavati forest which has a shrine of Bhagavati. According to a legend, goddess Bhagavati killed several giants who were harassing the people. Gangamoola is in a cave and the visitor has to travel about 1.8 metres to reach a rough image of Varaha. It is difficult to approach Gangamoola during the rainy season. Malleshvara, the new township of the Kudremukh Iron Ore Project area, comes under the municipal jurisdiction of Samse Panchayat (see under Malleshvara).

Seetala Mallappana Kanive

See under Baba-Budan Giri.

Shantaveri

This is a hamlet of Kamanadurga for which see under Kamanadurga.

Shingapura

This is a hamlet of Somapura village for which see under Somapura.

Siddharahalli

Siddharahalli (T. Kadur; A. 579), now an uninhabited village, is 18 km south of Kadur town. It is said that many Veerashaiva saints lived here in olden days and that it was the birth-place of Marula-Siddha.

Siddharamatha

This is a hamlet of Kelakuli village for which see under Kelakuli.

Simhagiri

This is a hamlet of Vidyaranyapura. See under Vidyaranyapura.

Singanagadde

See under Narasimharajapura.

Sindigere

Sindigere (T. Chikmagalur; P. 1,566; A. 1,403) called after Sindhamma a Jaina lady, is 32 km east of Chikmagalur. Two inscriptions have been noticed in the Brahmeshvara temple at the Jain *basadi* here. One epigraph (dated 1103 A.D.) mentions that Hoysala Ballala wedded the three daughters (*viz.*, Padmala Devi, Chavala Devi and Boppa Devi) of Mariyane Dandanayaka of this place in *Shaka* year 1025. The other one dated 1137 A.D. records land grants made by the Hoysala ruler Vishnuvardhana to the *basadi*. There is also a temple of Revana-siddheshvara under the auspices of which an annual *jatra* is held for four days about March.

Sollapura

Sollapura (T. Tarikere; P. 1,143; A. 391), 32 km east of Tarikere town, has a famous temple dedicated to Siddharameshvara. There is a pond, and a tank called Giriyaammajikere near the temple. The *linga* of Siddharameshvara in the garbhagriha is said to be an *udbhavalinga*. It is sometimes covered with *trimurti* figures representing Allama Prabhu, Siddharama and Channabasavanna who were the celebrated associates of Basaveshvara. Special *poojas* are performed during the Navaratri festival and a *jatra* is held for 15 days once in 12 years. The village has a high school and a primary health unit.

Somapura

Somapura (T. Tarikere; P. 172; A. 180) is 20 km west of Tarikere town. A legend relates that the place had the hermitage of sage Jama-dagni, the father of Parashurama and that latter washed here his axe which had the last drop of blood, after a campaign. The place is one of the *pancha-kshetras* situated on the banks of the river Bhadra, the others being Kalasa (Mudigere taluk), Khandya (Chikmagalur taluk), Hebbe

(Narasimharajapura taluk) and Kudli (Shimoga taluk of Shimoga district). There is a temple dedicated to Prasanna-Someshvara, which was originally built in the 12th century A.D. It consists of a *garbhagriha*, *sukanasi*, *navaranga* and *mukhamantapa*. The pillars in the *navaranga* are elegantly carved and are lathe-turned ones. The pillars of the *mukhamantapa* which were set up much later, show a transitional stage between the Hoysala and southern styles, which is very pleasing. From the fact that in the main temple of Someshvara, there is an ornamental frieze of rhomboidal flowers, it can be said that it has affinity with the late Chalukyan temples and hence it may be assigned to about the 12th century A.D. The pillars of the temple have several minarets and are provided with conduits of the plantain-bud shape. On the tower are found several small arches which indicate the influence of Indo-Sarsenic style. The parapet and the tower, though of stone, might have been constructed not earlier than the 15th or 16th century.

The Someshvara *linga* in the *garbhagriha* has a special, interesting feature. The earlier *linga* was stolen some years back. A similar new *linga* was consecrated in its place by the present Jagadguru of Sringeri in 1976. On the pattern of the old Shivalinga, the new *linga* has also an elliptic hole in it through which a seated figure with three heads and four hands called Dattatreya can be seen; a Nandi (holy bull) is seen sitting near the foot of the image. The *stalapurana* of the place states that this image represents the *Trimurtis*, viz., Brahma, Vishnu and Maheshvara. This shows that there has been an old tradition of Dattatreya *upasana* in the area. The temple faces west which is a rare feature. An annual *jatra* of the temple is held for three days about January.

Shingapura, an uninhabited hamlet of Somapura village, has a very dilapidated temple of Yoganarasimha which appears to belong to the 14th century A.D. Its stone tower rises in the form of a bulbous dome over a square pyramidal tier. The temple has a square *garbhagriha*, *sukanasi* and *navaranga*. The pillars of the *navaranga* have cubical mouldings, on either side of a sixteen-fluted shaft and an octagonal band in the middle. There was an image of Yoganarasimha seated on a Garuda pedestal with crossed legs secured by a *yogapatta* about the knees. It is now kept in the museum at Shimoga.

Sringeri

Sringeri (P. 3,739, 1981-4,272; A. 3.89 sq km; Lat. 13° 25' 05"; Long. 75° 15' 14"), situated on the banks of the Tunga river, is 88 km west of Chikmagalur, 102 km south-west of Shimoga, 122 km south-west of Tarikere, and 334 km north-west of Bangalore city. It is the headquarters of the taluk of the same name. A legend associates the place with sage Vibhandaka and his son sage Rishyashringa who figures in the

Ramayana as the chief priest at a great sacrifice performed by king Dasharatha, father of Ramachandra (*see* ch. II). The place is said to have been named after Rishyashringa as Rishyashringagiri (mountain of Rishyashringa) which was shortened into Shringagiri and Sringeri. Sringeri is widely known for its Matha called Jagadguru Shankaracharya Mahasamsthanam-Dakshinamnaya Shri Sharada Peetham, which is of *Advaita* school of philosophy and of Smarta tradition, various temples, enthralling natural scenery and salubrious climate.

Jaina Basadi.—Sringeri has an old *basadi* situated about the middle of the main road of the town. It is dedicated to Parshwanatha Teerthankara. It has two inscriptions dated in the year 1150 A.D. and 1160/1161 A.D., *i.e.*, of the times of the Hoysala kings Vishnuvardhana and Narasimha I respectively. Both of them extoll *Jina-shasana*. The first of them being partly worn out, its purport is not clear. The second records grant of certain lands made to the *basadi* constructed in memory of Mari Setty, a descendant of Shrimannidugoda Vijayanarayana Shanti Shetti. It further states to the effect that the *banajas* and *nanadeshis* (merchants) also agreed to pay to the *basadi* certain taxes on the goods sold by them. This means that the Jaina temple was already there in 1161 A.D. when there was obviously considerable Jaina influence at the place. Even now there are some Jaina families at Sringeri. The *basadi* consists of a *garbhagriha*, *sukanasi*, *pradakshina*, *navaranga* with pillars having octagonal shafts and wheel-shaped mouldings. The *mukhamantapa* does not seem to have originally belonged to this *basadi* but to have been brought over from elsewhere and set up here. The main building has a peculiar sloping roof made of granite slabs. The *garbhagriha* contains an image of Parshwanatha in black-stone which is 0.305 metre high. Seven hoods of two inter-twined serpents are carved on the *prabhavali* of the image. The *sukanasi* contains an image of Padmavati which is about 0.305 metre high. The temple has several other stone and metal icons of *teerthankaras*, etc., including a bronze panel of Vardhamana with 23 other Teerthankaras and an image of Kshetrapala.

Matha.—The next inscriptional evidence found at Sringeri is of 1346 A.D., *i.e.*, after a gap of 185 years after the occurrence of the second Jaina epigraph referred to above. In 1346 A.D., *i.e.*, 10 years after the traditional year of founding of Vijayanagara in 1336 A.D., Harihara with his four brothers, his son-in-law Ballappa Dannayaka, Kumara Sovanna (the latter's son) and others came over here to celebrate the fulfilment of the great objective of establishment of the kingdom of Vijayanagara. The epigraph begins with obeisance to Vidyateertha *guru*. The inscription records that king Harihara along with those kinsmen made a grant of nine villages (belonging to Kelanad in Santaligenad) to Bharati Teertha

Shripada for the purpose of performance of rites and service by Bharati Teertha Sripada, his disciples and others and the 40 Brahmins residing at Sringeri. The next epigraph is of 1356 A.D. when Bukka I of Vijayanagara visited Sringeri and "had *darshan* of Vidyateertha". It relates to a grant of land which fetched an income of 300 *gadyanas*. More land grants were added in course of time. The spiritual attainments of Vidyateertha were so great that he was specially honoured and revered by the early Vijayanagara kings. It is found that a land grant was made under the order of Vidyaranya Shripada in 1378 A.D. (*vide* E. C. VI epigraph Koppa-30). King Harihara II, the successor of Bukka I, also granted lands in 1380 A.D. to Vidyaranya who was the pontiff of the *Matha*. Later in 1387 A.D. and 1389-90 A.D. he made additional grants of lands. The same ruler established an *agrahara* in the name of Vidyaranya near Sringeri in 1387 A.D. and named it as Vidyaranya-pura to commemorate the great sage Vidyaranya. With the several grants of villages and lands, the Sringeri *Matha* developed with an autonomous administration of its own over these villages without interference from governments and came to be known as a *samsthana*. The successors of Harihara II continued to patronise the *matha* (see Addenda). The Nayakas of Keladi also kept up this close affinity with the *Matha* after the fall of Vijayanagara. Venkatappa Nayaka I of Keladi extended munificent help to the *Matha* and earned the title of "Re-establisher of Sringeri" (*punar pratishtheyam madida*). Bhairarasa, the chief of Karkala in Dakshina Kannada, who looted Sringeri was put down by Keladi Veerabhadra Nayaka. Other Keladi kings also continued the tradition of helping the *Matha* liberally and came to its rescue whenever it was in difficulties. An epigraph of 1652 A.D. of the time of Keladi Shivappa Nayaka records that the Vijayanagara ruler Harihara (obviously Harihara II) made a petition to Vidyaranya Sripada that there should be a *matha* and an *agrahara* at Sringapura (Sringeri) for the worship of Mallikarjuna, Vidyashankara Swami and Sharada ammanavaruru and for the performance of religious services in accordance with the Vedas and *shastras* and for the purposes set apart certain landed property, established the *agraharas* of Shringapura and Vidyaranya-pura and forming 250 shares made them over to Vidyaranya Bharati Swami. The epigraph further states that the landed properties at this time (1652 A.D.) were in a state of disorder and dues were not paid to the *matha* and that the Keladi Shivappa Nayaka took effective steps to restore them in order that the religious duties of the *matha*, *agrahara*, temples and other institutions might be carried on. The various other ruling houses including the Marathas who held the monastery in high veneration, used to send valuable presents to it occasionally. In 1739-40, the Peshwa had ordered that *agra-pooja* should be offered to the Sringeri *peetha* in religious assemblies. Individual devotees and local bodies were also showering gifts on the *Matha*. They included the rulers of Mysore and Tipu Sultan.

Once when the Maratha army was marching to Bidanur (Shimoga district) in 1791-92 A.D. during the Third Anglo Mysore War (1790-92 A.D.) the Pindaris and other marauders attacked to it plundered the Sringeri *matha* of its valuable images and articles worth about Rs 60 lakhs and committed the sacrilege of displacing the image of Sharadamba. Some priests are also stated to have been killed during this attack. Tipu Sultan, the ruler of Mysore, on hearing about the plunder sent financial help and certain articles to the *matha* for making arrangements for resuming the services. The pontiff proceeded to Pune to seek reparation for the pillage. The Peshwa instructed the Maratha general Parashuram Bhau that the looted articles should be returned and compensation should be given to the *matha*. The *matha* has a tiara (like the pope's) covered with pearls and precious stones, stated to have been presented to the *guru* by one of the Peshwas.

Several letters addressed in Kannada on behalf of Tipu Sultan to the Jagadguru of Sringeri have been found in which he is styled as "Badashah" (king/emperor). They show high regard for the *matha* and seek the blessings of the pontiff for his welfare and success of his military campaigns. In one of the letters addressed in 1795-96 A.D. it was stated that he was proud of three factors—(i) he had the full grace of God, (ii) blessings of preceptors "like you" (*i.e.*, Sringeri *guru*) and (iii) military weapons. In another letter sent in 1798-99, it was recalled that as a result of *Chandī havana* performed at Sringeri earlier, enemy was suppressed and it was requested that *Chandī havana*, *japa*, etc. might be performed again for the destruction of his enemy and victory of his government and that he had ordered the *Asaf* of Nagar to supply the needed materials for the purpose.

On a small hill, there is a temple dedicated to Mallikarjuna also known as Malahanikareshvara. It is a middle-sized temple with two *prakaras* which appears to have been constructed during the early Vijayanagara period (14th century A.D.). It has a square *garbhagriha*, a square *sukanasi* and a square *navaranga*. The Mallikarjuna *linga* in the *garbhagriha* is about 1.2 metres high. According to a tradition it was worshipped by sage Rishyashringa. His father sage Vibhandaka is said to have been absorbed into it; hence it is called also as Vibhandaka *linga*. At the entrance of *sukanasi* doorway, there are *dvarapalakas* and *chauri*-bearers. At the end of the west wall of the *navaranga* are Ganapati on the south and Durga or Mahishasuramardini on the north. A fine image of Bhuvaneshvari has been carved on the central ceiling in granite stone. The *navaranga* and *mukhamantapa* consist of pillars which are 16 sided and have four-sided bases, all well ornamented with *relievo* figures of gods and goodesses. The stone *deepastambha* has a figure of Ganapati said to have been drawn by Narasimha Bharati Swamigalu. According to an epigraph of 1621 A.D., one Puttappaiah repaired this temple and gave a land grant. To the east of the Mallikarjuna temple is the Honne temple

said to have been built in the 17th century by Honnana Shetty. It is a good structure with a linga called Vishveshvara. Nearby is a Nilakanthesvara temple said to have been constructed by one Rajagopala Bhatta in 1695 A.D.

Vidyashankara Temple.—The Vidyashankara temple, which is a Centrally-protected monument, is the finest monument at Sringeri. It is built of granite and faces east and is situated parallel to the river Tunga. Constructed on a picturesque spot, the temple appears to have been built in memory of Vidyateertha (mentioned in inscriptions of 1346 and 1356 A.D.) in about 1357 or 1358 A.D. The river Tunga rushing down from the hills makes a loop here, flowing first towards the west, then towards the north and finally it turns to the east.

The plan of the temple is extraordinarily interesting and peculiar. It is highly noteworthy both for its synthetic design and execution. A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. But it embodies a unique blending of features drawn from the Chalukyan, Hoysala, Dravidian and Indo-Aryan styles. It is a fine example of artistic transition from Hoysala to Vijayanagara style. The temple also reminds the visitors of the Buddhist *chaitya*. As it has six doors, the platform has six sets of steps each of which is flanked by a pair of elephants. Each of the six doors has supporting *dwarapalakas*, two of whom are Shaiva, two Shakta and two Vaishnava, thus synthesising the three aspects. The temple has no *mukhamantapa*. It is erected on a basement, more than 1.5 metres in height, which with another set of cornices, goes upto a height of about 2.4 metres.

The bands and cornices present a pleasing contrast of light and shade as in Hoysala workmanship. The outer walls have from the bottom friezes of horses, elephants, lions, *puranic* scenes etc., and dwarfs. On all the door-ways, large images have been carved, which are generally under *toranas*; the more important figures are enshrined in niches with ornamental towers. The first frieze has a few camels here and there. The sixth band has hundreds of small panels which illustrate the *puranas*, traditions and so forth. Among the notable sculptures may be mentioned what looks like the Ashwamedha episode of Arjuna depicted on the sixth band which further extends itself along the south and south-western walls. Arjuna is shown as performing penance among the *rishis* of Indrakeela. Arjuna fights unsuccessfully with Shiva who is in the form of a hunter. Then Shiva and Parvati bestow Pashupatastra on Arjuna. On the north wall an *acharya* is depicted as teaching his disciples. He is sitting on a high seat wearing a necklace and a conical *kirita*. His right hand is in *chinmudra*, while his left hand is holding a book. Then there are *yogis* in various *yogi* postures. On the eighth band there are groups of *yakshas*

and dancers in various dancing postures accompanied by drums, pipes etc. Above the frieze of dwarfs there is a row of a number of large figures of gods etc. There is a figure with a garland having a five-hooded snake at each end. He is said to be Mrityu deva. In addition there is four-handed yama. There is a dog (*dharma*) and Mrityu on each side and he-buffalo on the pedestal. There is naked Bhairava wearing serpents with rod and bowl in his two hands. A scorpion is carved on his pedestal. Goddess Savitri is depicted in *padmasana* in a circular *mandala*. She has four heads and 10 hands while three heads of this goddess are in one row, the last one is in the upper row. This is something extraordinary. The Buddha in nude form stands like a Jina with four others on the pedestal. The medieval Brahmanical representation of the Buddha was like this. Kalki is depicted two-handed, holding a sword in one and the bridle of the horse he is riding in the other. There is a warrior on his pedestal. Parasurama also figures here with a battle axe in the right hand and arrow in the left hand. There are Garuda and snakes on his pedestal. There are also notable figures of Shiva as Ardhanarishwara, Tripurantaka, Nataraja, Gajasamharamurthi and Kamari, Vishnu as Varaha, Narasimha, Vamana and Venugopala, Veerabhadra, dancing Ganesha and Shankaracharya.

Two semi-circles (apses) form the eastern and western ends of the temple, which are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square. The temple has a *garbhagriha*, a wide *sukanasi* with which is connected a semi-circle *pradakshina* (a passage for circumambulation) and a *navaranga*. The *navaranga* has three entrances on the east, north and south as also the *pradakshina*, but in the latter case the entrances face three niches on the outer walls of the *garbhagriha* containing good seated figures about 0.915 metre high of four-headed Bramha with Sarasvati on the south, Lakshminarayana with four hands on a pedestal on the west and Umamaheshvara with four hands on the north and a *nandi* on a pedestal and eight-handed Durga as Mahishasuramardini on a lion pedestal and an image of Kalabhairava. The caves which are double as in the Hoysala temples have knob-like drops at their fringes and chains of stone. The roof is of stone, sloping down by stages and well jointed so as to prevent leakage of water.

Navaranga.—The *navaranga* is a structure having 12 highly ornate pillars of the Vijayanagara type. Each pillar has ornate base, a square shaft with fine relief sculptures on the cubical mouldings and mango-drop pendent brackets, and a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions, and *sarabhas* above. The whole

pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the backside, each pillar has an ornamental pilaster rising out of a *kalasa*. The pillars have 12 signs of the zodiac, one on each, such as ram (*Mesha*), bull (*Vrishabha*) etc., and rising sun's rays fall only on a particular pillar in a particular solar month (eg: On pillar with ram in the month *Mesha*, and so on). The lions have large stone balls in their mouths and these can be rolled though they cannot be taken out. The central ceiling of the *navaranga* is more than 4.9 metres high and has a fine design with a *padma* in its dome and a large pendent at the centre, the chief ornamentation of which are the birds pecking at the bud in an upside down posture. There are several metallic figures, marble *lingas* etc., among which the images of Nambi-Narayana, Tandaveshvara and Srinivasa show a very good workmanship. (A figure of Vishnu holding the discus and conch to the front in lower hands is known among the Shrivaisnavas as Nambi-Narayana). Tandaveshvara with its ring of fire and with Ganga seated with folded hands on *jata* to the right is also notable for its movement and elegance of execution.

The *pradakshina* separates the *navaranga* from the *sukanasi*. At the sides of the latter are two small shrines of Ganapati and Mahishasuramardini. There is in the Ganapati shrine a small figure of the planet Saturn which is always immersed in oil; vows are made to it and it is only on occasions of special worship that it is brought out to the *navaranga* and bathed in oil. In the *sukanasi*, there is the metallic *utsava vigraha* of Harihara. At the back of the *navaranga*, there are three doors leading into the *pradakshina*, the main door having two Shaiva *dwarapalakas*. The *pradakshina* is a narrow passage about 1.5 metres wide which goes round the *sukanasi* and the *garbhagriha*. In this *pradakshina* facing south, west and north, there are three niches having respectively Brahma, Vishnu and Maheshvara. The *sukanasi* doorway supported by Nandikeshvara in the south and Bhringi in the north leads into the *sukanasi* which leads on to the *garbhagriha*.

The *garbhagriha* has a *linga* called Vidyashankara, 0.46 metre in height. It was installed in memory of Guru Vidyateertha who is stated to have engaged himself in a meditation called *Lambika yoga* and departed from life. There are five cells in the *garbhagriha* dedicated to Vidya Ganapati, Brahma, Vishnu and Maheshvara and Durga. The image of Vidya Ganapati very much resembles a Hoysala one.

Vimana.—The *Vimana* is a remarkable piece combining the features of Chalukyan, Dravidian and North-Indian styles. It is made up of three sets of cornices rising like a stepped pyramid. Each cornice has ornamental drops on its fringes and the top most one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of Dravidian types. The finial is a large golden *kalasa* with smaller

ones around unlike the stone ones of the Chalukyan period. The tower has a frontal projection (*sukanasi*) in front with a *kirtimukha* having an image of Shiva standing as Sadashiva. A car festival of Vidyashankara is held in the month of *Kartika* (October-November).

Sharadamba Temple.—There was formerly a small Sharada temple to the north of the Vidyashankara temple. It was replaced by a large stone structure, the work of which was commenced in 1906 and completed in 1915. Some of the skilled craftsmen who had worked in the construction of the new palace of the Maharaja at Mysore were engaged in building this new temple. They were from Tanjore, Bombay and Rajaputana. The plan of this new temple is an adaptation of the Dravidian style. But the main changes relate to the *prakara*, courtyard and an open *ranga mantapa*. The temple now has a small shrine of polished black basalt (*Turuvekere Kallu*). The rest of the structure is of fine-grained granite from a quarry that is few km away from Sringeri town.

The temple consists of a *garbhagriha*, a *sukanasi*, a *navaranga* and a *prakara*. It faces east and has three entrances on the north, south and east. The eastern door which is the main entrance, has two open *mantapas* on either sides, inside. The *navaranga* is an open hall with two rows of four pillars at the sides, all the pillars except two being carved with large female figures in relief in front. Of the latter, two are *dwarapalaks*, and two more facing each other are Mahishasuramardini and Rajarajeshvari, all well wrought.

There is a narrow open *pradakshina* around the main shrine, which is extended eastward to form the *ranga mantapa*, the *prakara* courtyard is surrounded by a pillared verandah which develops in the east to a *mukha mantapa* with a *patalankana* near the doorway. To the east of the main doorway is a small porch. The *mukha mantapa* and porch are similar in character. It consists of composite pillars with three sets of brackets, the designs of which are floral, a lion bracket and a *makara* with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are intricately designed, the brackets being generally in imitation of those of the *navaranga* in the Vidyashankara temple. The pillars of the *prakara* verandah are less ornate.

Eight of the 10 pillars of the *ranga mantapa* have received ample attention of the sculptor. The eastern-most of them have *relievo* sculptures nearly 1.8 metres high of Parvati and other goddesses. The western-most pillars have *dwarapalaks*. On the pair next to them on the east are rearing lion brackets. The north pillar has a figure of Mahishsuramardini with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess who has eight hands. The grandest

sculpture is that of Rajarajeshvari on the corresponding pillar to the south, with four hands, seated in *sukhasana*, wearing a crescent-bearing crown and several garments some of which have rose flowers. There is Gandharva lady over her head, with appearance of a European. The goddess below her right elbow has an imitation of a gorgon's head.

The main Sharada shrine is comparatively less ornamental. Its wall has octagonal pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation of *kirtimukhas*. There are two metallic images of Sharada or Sarasvati, one slightly larger than the other, about 0.91, metre (3 feet) and 0.76 metre (2½ feet) high respectively. Vidyateerthaswami who is said to have set up the larger image on spot where, it is believed, a mystical diagram (*yantra*) had been previously fixed by Shankaracharya and the smaller one at its side. The existence of these two images since the time of Vidyateertha is accounted for by the statement that not being satisfied with the size of the smaller image, he got made the larger one under his supervision. They are seated with four hands the attributes of three of them being a rosary, a vessel of nectar and a book, while the remaining hand is in the *abhaya* attitude with *chinmudra*. These attributes appear to be peculiar to the image of Sarasvati at Sringeri, seeing that a noose and an elephant goad invariably form two of the attributes of this goddess elsewhere. For processional purposes, there are two smaller images - one a fine seated figure of silver about 0.305 metre high and the other a standing bronze image about 0.610 metre high. Both of these have the same attributes as the larger figures. There is a lofty *deepasthambha* about 10.7 metres high with a female figure with folded hands on the south face. A few years back a pretty *gopura* was constructed over the main entrance. In 1978, a pair of new doors with brass covering moulded with various figures was made for the main entrance of the temple. An annual *jatra* of Sharadamba is held for ten days about September-October.

Janardana temple.—The small temple of Janardana is to the north of Vidyashankara temple and it appears to have been constructed in the early Vijayanagara period in the 14th century. It has a *garbhagriha*, a *sukanasi*, a small *navaranga* and a porch, with a Garuda shrine on the north and a Hanuman shrine on the south. The pillars have 16 fluted shafts connecting two cubical mouldings with the wheel shaped top moulding. The roof is peculiar in that its side *ankanas* are sloping out. The frontal porch is of three *ankanas*. The large image of Janardana is a good figure about 1.3 metres high. To the right of the *navaranga* of the temple is a small niche containing a figure of Shankaracharya which is about 0.610 metre high with the hands in the *abhaya* and *chinmudra* attitudes, his four disciples being shown on the pedestal.

Behind the Vidyeshvara temple are several *samadhigudis* mostly built on the tombs of the former *Swamis* of the *matha*, with a *linga* in each. Near about there are several other shrines of this *matha* and temple complex, such as those dedicated to Kodandarama, Vageshvari, Hari-hareshvara, Shankaranarayana, Shankaracharya, Sureshvaracharya, Narasimha Bharati, Abhinava Sachchidananda Bharati, Sachchidananda Bharati and Brahmarakshasa (also called "Malayala Brahma"). There is a *Pravachana mandira* constructed in 1973. It has many recently drawn paintings depicting the events of life of Shankaracharya. Closeby are Samskrita Pathashala, library and guest houses. There is a large and well-constructed bathing *ghat* adjoining the Tunga river. Across the river, there is another complex of the *matha* called the Narasimhavana where generally the pontiff resides. Here, amidst a fine garden with a serene environment, there are Sachchidananda Vilasa Ashrama and shrines of Kalabhairava, Sachchinanda Shivabhinava Narasimha Bharati and Chandrashekhara Bharati and a *goshala*. There is a noted figure of Shankaracharya, which is about 0.610 metre high. Ratnagarbha Ganapathi, Chandramoulishvara *linga*, Shri Yantra, Sharada, Dakshinamurthy, Lakshmi Narasimha, Vishnusaligrama etc. are also worshipped by the Acharya. There are also a number of other shrines in the town. Sachchidanandapura, a hamlet of Sringeri town has a shrine of Sachchidanandeshvara and Subrahmanya.

It is stated that the *matha* has branches, shrines, *pathasalas*, affiliated institutions, etc., in several other parts of the country also. (Various other aspects of the *matha* have been already related in chapters III and XV). The town has a *dargah* of Zahir Shah Wali in whose honour an *urus* is held for one day in the month of Saffar. There is a degree college called Shri Jagadguru Chandrashekhara Bharati Memorial College, a primary health centre and Shri Sharada Dhanvantri Hospital (see ch. XVI). (See also under Vidyaranyapura, Bettagere and Rishyashringapura).

Tangali

Tangali (T. Kadur; P. 1,196; A. 659), 10 km south-east of Kadur town, appears to have been an ancient *agrahara* town of Hoysala times. It is said that as travellers used to halt here frequently it was called Tangali. It has an Ishvara temple which is a granite structure and Yoganarasimha temple. The first stands to the north-east of the village and is of about 1,200 A.D. The temple consists of a *garbhagriha*, a vestibule and a *navaranga* with a doorway and a porch to the south. Above the *garbhagriha* a tower rises in the form of a stepped pyramid, with a partly dilapidated stone projection over the vestibule. The outer walls of the temple are of plain slabs set on edges. The pillars of the porch are cylindrical. There are Hoysala figures of Nandi and Sarasvati in the temple.

The Yoganarasimha temple has two shrines - one of Yoganarasimha and the other of Keshava. It is stated that the image of Yoganarasimha which is of the Vijayanagara period was brought from somewhere and installed here sometime back. But the image of Keshava is said to have existed earlier. It appears to be of the Hoysala period though its smile and pitted face are similar to the images of the Paleyagar period. The image wears *yajnopavita*.

At a distance of about three km to the east of Tangali is a group of rocky boulders called by the villagers as the area of Hulikal (meaning tiger stone). On the north-western face of one of the boulders several panels of sculptures are carved in two rows. The upper row consists of five nude standing figures of Jaina saints and the lower one has eight figures of seated saints. The standing figures are carved below arches, which are of Indo-Sarcenic character. Below the eight larger figures in the lower row, names of the saints are inscribed in Kannada characters which appears to be of about the 15th-16th century A.D. Between these names, there is also a middle panel with smaller figures of four other saints whose names are not mentioned.

Tanikodu

Tanikodu is a hamlet of Bettagere village for which see under Bettagere.

Tarikere

Tarikere (P. 20,022 ; 1981-23,927 ; A. 2.12 sq km ; Lat. 13° 42' 18" ; Long. 75° 49' 00"), headquarters of the taluk and sub-division of the same name, is situated at a distance of 56 km north of Chikmagalur town and 235 km north-west of Bangalore. The name of the place appears to be derived from *tari* trees (*mimosa catechu*) which grew there. *Kere* means tank (lake). From the fact that *tari* in Kannada also means to cut off and to pluck, wet land, sword, a young lady, etc., there are also other conjectured versions about the origin of the name of the place. A railway line connecting Birur in Kadur taluk and Talaguppa in Sagar taluk of Shimoga district runs through Tarikere town. Tarikere appears to have had its origin in an old town called Katur to the north-west founded by a Hoysala ruler. It is an ancient place which was an *agrahara* as mentioned in epigraphs of the 12th century A.D. An inscription dated in the year 1158 A.D. found at Haleyr records a grant to 102 Brahmins at Tariyakere (called also as Amaravatipura therein) and installation of an image of Moolasthanada Amriteshvara and certain grants providing for services and repairs of the temple. Later grants (1166 to 1169 A.D.) of the same place refer to Haleya-Tareyakere (Haleya meaning old). A later inscription assigned to 1181 A.D. (*vide* MAR-1932) states that an image of Prasanna-Keshava was set up,

a temple was built for it and certain grants were made for its services. Another record of 1279, mentions "Amaravatipura which is Taliyanakere" and that one Keshava-Deva made Hosa-Tariyakere, installed an image in the name of his *guru* Amritananda Deva and made a grant for it. During the Hoysala period, the greater part of this taluk appears to have formed a principality. The town and the neighbouring area were bestowed, it is said, on a chief named Kanehada Arasu during the Hoysala times. A descendant of his named Kama Chakreshvara Raya fortified Kaman-durga. Later, Bukka Raya of Vijayanagara gave the territory to one of his generals. The latter was succeeded by Saluva Narasinga Raya who transferred it to his brother Kartika Raya, and retired to Bhadravati. Krishna Raya, the son of Kartika Raya, constructed some useful irrigation work. After the fall of Vijayanagara, the chiefs of Basavapatna in Channagiri taluk of Shimoga district being driven south by the invasions of the Bijapur (Adil Shahi) army, established themselves at Tarikere. The territory eventually became subject to the Mughal government of Sira and later passed into the possession of Haidar Ali in 1761 and became a part of the Mysore kingdom.

At the entrance to Purnaiya's choultry in the town are set up two soap-stone Hoysala pillars. A well-carved *motif* of Sala killing a lion is also found here. It is stated that they once adorned the palace of the Palegar, which was a large tiled structure, with a well-carved wooden doorway and some old-fashioned wooden screens on the upper floor. The Keshava shrine is of the Nayaka times, containing a soap-stone image of Keshava which is of Hoysala workmanship and is 1.5 metres high. There is another shrine which is dedicated to Subrahmanya. It is said to have been founded by Yajaman Manavarte Lakshmi Narayanappa during the time of Sarja Hanumappa Nayaka. An annual *jatra* of this deity is held for three days about November. By the side of the Chikka-kere here, there is what is said to be the *gaddige* of saint Siddha-veeraswami, and in the south of the town on the bank of the Enne-hole, there is what is pointed out as "Akkana Gaddige", the *samadhi* of sharane Akka Nagamma. Recently a *matha* has been revived here and it is called Enne-hole Sheela Sampadana *Matha*. The town has Lakshmana Yogindra Ashrama, St. Thomas Church and Divya Jyoti Ashrama Church of the Catholics and St. Peter's Church of the Protestants, a junior college and general hospital. At Haliyur near Tarikere, there is the Vignyan Industries Ltd., a "Deemed Government Company" which manufactures steel and alloy-steel castings and ingots (see ch. V).

Taruve

Kottigehara, a hamlet of Taruve (T. Mudigere; P. 339; A. 875), which is noted for heavy rainfall, is 17 km west of Mudigere town. It is

a road junction from which routes deviate towards Kalasa and the coastal district of Dakshina Kannada.

Teguru

Teguru (T. Chikmagalur; P. 1,076; A. 297) is three km south of Chikmagalur town, on the left bank of the river Yagachi. It has an old temple of Anjaneya whose icon has three hands and a striking warrior posture. It attracts a large number of devotees. A festival called 'Peru' is held and prayers are offered for rains here.

Tigada

Kemmannugundi also called Krishna Rajendra Hill Station, a hamlet of Tigada village (T. Tarikere; P. 2,836; A. 1,003) is 35 km south of Tarikere, 32 km south-west of Birur, 48 km north of Chikmagalur and on the Baba-Budan range with an elevation of 1,434 metre (4,702 feet) and 252 km north-west of Bangalore. It is a hill station. It has a salubrious climate throughout the year. Its maximum temperature is 28°C and minimum 8°C. It receives, on an average rainfall of about 254 cm (100 inches). Being attracted by this exhilarative, picturesque spot Maharaja Krishnaraja Wodeyar IV, who visited it in 1932, used to camp here during summers. Thereafter, it came to be called after him. This popular health resort is surrounded by thick forests which have a wealth of flora and fauna. Standing on the top of this hill, one can have fine panoramic views of the enchanting surrounding landscapes. The State Department of Horticulture, which is managing this hill station, has laid out a beautiful garden of roses of a number of varieties. Kemmannugundi has several well furnished lodges maintained by Government. Nearby, iron ore is mined and taken down by ropeways to Tanigebailu from where it is carried by tramway to Visvesvaraya Iron and Steel Works Ltd., Bhadravati.

About two km from Kemmannugundi there is a small water falls named Shanti (also called Gauri) Falls (descent of nine metres —30 feet). At a distance of about eight km from the hill station, there is the Hebbe Waterfalls. Here the water rushes down from a height of about 168 metres (550 feet) in two stages. While the larger of the two stages is called Dodda Hebbe Falls, the other is known as Chikka Hebbe Falls. The water of this falls joins the Bhadra river. The State Government has drawn up a comprehensive and ambitious programme to develop facilities near this Hebbe Falls to cope up with the increasing number of tourists. About ten km from Kemmannugundi, there is another waterfalls called Kalahasti Falls for which see under Kalhattipura (see also Ch. IV and Ch. V).

Tippana Koppa

This is a hamlet of Bettagere for which see under Bettagere.

Turuvanahalli

Turuvanahalli (T. Kadur; P. 476; A. 523) is five km north of Kadur town. Its name means cattle-village. An inscription of 1110 A.D. found in a local Kalabhairava shrine states that one Rama set up an image of Rameshvara in the Chaturmukha mountain to the east to Turuganur and made a land-grant. There is also a *veeragal* with an epigraph of about 1116 A.D. There is a cave here on a hillock which is stated to have been hallowed by the presence of a renowned saint named Nirvana-swami in the early part of the 18th century A.D. Several miraculous events are attributed to him. Inside the cave, there is an Ishvara *linga* called Siddheshvara. In front of the cave, there is Huligaddige ('tiger-seat'). Some rooms have been recently constructed here for the convenience of pilgrims who visit the place to pay homage to Nirvana-swami.

Uppalli

Uppalli (T. Chikmagalur; P. 1,153; A. 388) lies about three km south-west of Chikmagalur town. The place appears to have been of some importance, at one time, as evidenced by a Ganga land-grant inscription dated 959 A.D. While this epigraph and another of 1190 A.D. call this place as Uppavalli, a third inscription of 1193 A.D. refers to the village as Vupavalli. Some well-carved but mutilated figures of Veerabhadra, Subrahmanya, Ganapati, etc., are found in Hale-uppalli. A simple *veeragal* here belonging to the early part of the eleventh century A.D. has a standing figure of a man armed with bow and arrow at the top. A figure of Mahishasuramardini (Bagilu-maramma) found here on a pedestal must have replaced a former image of Ganapati, as indicated by the symbol of rat.

Vappunise

Vappunise (T. Kadur; P. 940; A. 784), nine km north-east of Kadur town, has a *matha* called Marula-Siddheshwara *Matha*, said to have been founded by an eminent Veerashaiva saint named Marula-Siddha, who, according to a tradition, had his hermitage here. The *matha* is frequently visited by devotees.

Vastare

Vastare (T. Chikmagalur; P. 1,130; A. 1,321), ten km south-west of Chikmagalur town, was the headquarters of the taluk of the same name

from 1863 A.D. to 1875 A.D. The place was founded by a Santara chief of Humcha (Hosanagar taluk of Shimoga district) and it was subsequently held by their descendants. The chiefs of Balam (Aigur) and the Keladi Nayakas in turn possessed it. Though taken by the Mysore army in 1690 A.D., it was one of the places restored to the Keladi Nayakas by the treaty of 1694 A.D. With the fall of the Keladi kingdom in 1763 A.D., the place became a part of Mysore territory. There are two obscure inscriptions assigned by Mr. B. L. Rice to about the middle of the eighth century and to about 900 A.D. respectively. They are engraved on a stone near the shrine of Padmavati. One of them states that the "sole ruler" Sundari gave the Sundari-Charetti temple free of all imposts to Maravarma Swami of the Bharadwaja-vanga-*gotra*. The second also records a grant and gift of pasture lands. Vastare was selected for coffee cultivation at the early stage by a European who successfully extended his operations and made a big fortune. Other Europeans followed his example quickly and settled down in the region as coffee-planters.

Vidyaranya-pura

Vidyaranya-pura (T. Sringeri; P. 829; A. 1,321) is about a km to the south of Sringeri town. It is called so since it was granted as an *agrahara* by the Vijayanagara king Harihara II in memory of Vidyaranya. According to a legend, sage Vashishttha had a hermitage here. *Guru Vidyateertha* is stated to have performed penance at this place. Here, the river Tunga flows towards the north-west. The village has several shrines with tiled roofs in addition to a stone temple of Sadashiva and Parvathi, which is stated to have been built in 1657 by Keladi Shivappa Nayaka. The Adi-Shankara shrine has a fine granite image made a few decades back. The image of Lakshminarasimha in the Lakshminarasimha shrine is roughly executed and is about .915 metre high. The temple Hari-harashvara here has a *garbhagriha* and *mukhamantapa*. Its granite image of Harihara is about 1.5 metres high and appears to be of the 14th century A.D. According to an inscription dated 1547 A.D., the Vighneshvara temple here was built by Purohita Narasimha, son of Linga Bhatta, who made also a land grant for the daily worship. Narasimhapura, a hamlet of Vidyaranya-pura, is about four km south of Vidyaranya-pura. It has shrines of Lakshminarasimha and Venkateshvara.

Hale Sringeri (Old Sringeri) also called Simhagiri, which is a hamlet of Vidyaranya-pura, has a shrine of Vidyashankara (the celebrated *guru Vidyateertha*) which is known also as Chaturmoorti Vidyeshvara shrine. It has a unique sculpture with two Shivalingas and several figures. The Vidyashankara *linga* is about 1.8 metres in height. It is in the form of a square pillar on a pedestal which is about 0.46 metre high. In the front facing the east, there is a seated figure of monk Vidyashankara about 0.46 metre in height with the right hand in *yogamudra* with a *sanyasi* disciple

on either side. The *prabhavali* thereon has figures of Lakshminarasimha with Shridevi and Bhudevi on either side, and Surya and Chandra, respectively beyond them, while on the south face is a three-headed seated figure of Brahma with the eight Dikpalas on *prabhavali*, on the west face a figure of Vishnu is carved; then there is Maheshvara on the north face. On the top of this pillar *linga*, another complete *linga* is placed.

Yagati

Yagati (T. Kadur; P. 2,301; A. 670), the headquarters of the hobli of the same name, is situated on the bank of the river Vedavati, 24 km from Kadur town. A tradition says that a certain Rangappa Nayaka, who ruled over the place, had a dancer called Venkati and that from her name, the place-name is derived. But during the period when Sadashiva Raya (1542-1570) was reigning in Vijayanagara, the place was already known as Yagati. The village is surrounded by a fort-wall which had a moat outside. Near the fort-gate, there are shrines of Hanuman and Ganapati. The image in the Hanuman shrine is of Veeranjaneya which appears to belong to the Nayaka period. The village proper has Veerannarayana temple and also shrines of Mallikarjuna, Basaveshvara and Kalleshvara. The Veerannarayana temple, which seems to be of about the 14th century A.D., has plain outer walls and thick Dravidian-style pillars in the *navaranga*. The image in the main cell is about 1.52 metres high excluding the pedestal on which it is standing in *sambhanga*. The stone *prabhavali* behind the image is ornamented with floral and scroll designs. On the cubical mouldings of the pillars of the *navaranga*, *relievo* figures of Hanuman, Garuda, etc., are carved. The temple has also images of Ganesha (which is on a mooshaka—rat—pedestal), Yoganarasimha and Veeranjaneya. The village has a high school and a primary health unit.

Yedehalli

See under Narasimharajapura.

Yallambalase

Yallambalase (T. Kadur; P. 1,862; A. 612) lies ten km east of Kadur town. The place-name is said to be derived from the name of a dancer who was in the court of a local chief. The village appears to be of considerable antiquity. An epigraph of 1089 A.D. found here records a grant for a Gangeshvara temple of 'Elambunise'. The village has a Keshava temple and two Kalleshvara temples. The Keshava temple is a *trikutachala* with Keshava in the main cell, Venugopala in the south cell and Lakshminarasimha in the north cell. The Keshava cell is the earliest one. It has been built of soap-stone and has distinctly different basement and cornices and right-angled pilasters on the outer walls. The outer cells

are built of grante and their outer walls are relieved by flat right-angled pilasters.

The images in all the three cells are of Hoysala workmanship, the image of Lakshminarasimha being the best of them. The Venugopala image stands cross-legged under a *tamala-torana*, playing on the flute in a graceful attitude. The doorway of the Venugopala cell appears to belong to a temple of the tenth century A.D. There is an elegant image of Dakshinamurti of the Hoysala times. He is seated with his right leg on the ground and the left one folded up and placed on the seat. The pillars of the *navaranga* have square bases and octagonal shafts. There is a *jagati* (platform) on either side in front of the *navaranga*.

To further front, there is an open *mantapa* of the Palegar period. *Relievo* figures of two devotees appear on the cubical mouldings of two of the pillars in this *mantapa*. The *mahadwara* of the temple is to the further east.

One of the two Kalleshvara temples is on the western bund of the tank. Its *garbhagriha* appears to be very old. The *linga* in the main cell is large and flat-topped. A *navaranga* was added to the temple some decades back. Another Kalleshvara temple, which is in the north-east of the village, consists of a *garbhagriha*, a *vestibule* and a *navaranga*. Its *navaranga* doorway has attractive ornamentation. There are vertical bands on the jambs consisting of floral and rope designs. The pilasters on either side are cylindrical and coiled by a highly floriated creeper. The village has a high school and a primary health unit.

Yemmedoddi

Yemmedoddi (T. Kadur; P. 1,847; A. 8,664) is 16 km south-west of Kadur town. About 3.5 km from this village, there is the Madagadakere tank which is constructed across the Tayihalla (Avati) stream. Leaving the tank and after flowing further, the Avati joins the Veda stream at Tangali, near Kadur, and the combined stream is called the Vedavati. The tank-bund has an image of Kenchamma. An area of 2,039 hectares of land is irrigated by the Madagadakere (see also Ch. I and IV). Previously, the place was well known for oranges. There were formerly forests with wild animals near about the place.

