CHAPTER XIX

PLACES OF INTEREST

THE district of South Kanara is rich in historical associations and cultural traditions. It has a considerable number of places which are of interest from the points of view of history, archaeology, religion, cultural traditions, modern developments, etc. It has ample potentiality for development of tourism—a serene blue sea to the west with a picturesque coast, enchanting natural sceneries with hills, hillocks and green dales and a number of rivers and streams flowing across and the majestic western ghats with magnificent forests. There are some fascinating natural beauty spots such as Maravanthe, some remarkable monuments, several famous pilgrimage centres, etc. A brief account of the more important places of interest in the district is given in the following pages in an alphabetical order.

Addur

ADDUR—*See* under Gurpur.

Ajakaru

AJAKARU (T*. Karkal ; P.** 4,544) is situated at a distance of about 16 kms. from Karkal town on the Karkal—Someshwara route. The name appears to mean a " forest settlement of priests ". There is a Vishnumurthi temple here which has a fine Janardana image noted for its Hoysala sculpture[1]. There is a high school run by the Church, a primary health centre and a co-operative agricultural society.

Ajilamogaru

AJILAMOGARU, a hamlet of Maninalkur village (T. Buntwal ; P. 2,840), about 20 kms. east of Buntwal town, has an old mosque, which was built by an Ajila chief after, it is said, he was cured of a disease by a Persian saint name Syed Baba Fakruddin who had settled for some time in the village. Under the auspices of this mosque, an annual *urus* is held.

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*T—Taluk, **P—Papulation according to the 1971 census.

1. Dr. Gururaja Bhatt. P, Antiquities of South Kanara, P.1

ALDANGADI (T. Belthangady), a hamlet of Badaga Karandur village (P. 1,051) about 12 kms. from Belthangady, was once a well-known seat of Ajila chiefs whose other capital was Venoor. A queen named Madarakka Devi constructed a palace, Ardhanarishwara and Somanatha temples and *a basadi* close to that palace here.

ALIKE (T. Buntwal; P. 3,548) is about six kms. from Vittal on the Vittal-Kasaragod Road. It has recently become well-known by the constructive activities of the Loka Seva Vrinda (See Chapter XVIII). **Alike**

ALEVOOR (T. Udipi; P. 2,921), about six kms. south of Udipi, was an ancient cultural centre. Perhaps, it was a centre of six different clans. The village is divided into two parts known as Padu-Alevoor and Moodu-Alevoor situated in between two small hills. **Alevoor**

There are two ancient temples here. The Janardana temple in Moodu-Alevoor, the chief deity of which is Vishnumurthy, is said to have been constructed by the Kadamba king Mayuravarma. The second temple is that of Amba or Durgadevi in Padu-Alevoor, which appears to have been referred to in an inscription of the tenth century A. D. The goddess here is worshipped in the *linga* form. The inscription refers to a grant made by one Kokarniya Abbe. The *garbhagriha* of this temple is quadruple in shape built in raw stone. Just opposite to the *garbhagriha*, there is a big *mantapa* of eight pillars carved in the Vijayanagara style. The roofing of the *mantapa* has Ashtadikpalakas and Brahma. The Balidevata image, about eight inches in height, has *shankha* and *chakra* in the upper two hands and small vessels in lower two hands and is in *chinmudra*. This temple seems to have been renovated during the Vijayanagara days and by the Barkur chiefs.

AMBALPADI (*T.* Udipi; P. 1,125), about four kms. west of Udipi, is noted for an attractive image of Janardana. The temple of Janardana was renovated in 1571 A. D. in which year Shridhar Nidambur gave a land grant to the temple and reconstructed the temple with stone. There is also a Mahakali shrine, the image of which is made of wood, its height being about 5 feet, and which is stated to be about 400 years old. **Ambalpadi**

ATTUR (T. Mangalore; P. 411) is about three kms. from Kinnigoli on the way to Mangalore. The village is having a fine temple of Suragiri Mahalingeshwara on an elevated place, which was renovated recently by the contributions of the villagers. The temple has a copper-plated elegant *garbhagriha*. **Attur**

BADAGA-KARANDUR—*See* under Aldangadi. **Badaga-Karandur**

BAILANGADI (T. Belthangady; P. 911) is situated at a distance of 22 kms. from Belthangady. It was once the seat of a family **Bailangadi**

of local chiefs called Moolas. They had authority over twelve *maganes* around this place. There is an old ruined palace about three kms. from this place. In a field opposite to this building are fifteen tombs said to be those of the Moola chiefs. Two other tombs made of fine black stone stand a little apart. They are said to be those of Somala Devi, a Moola princess, and a Banga Chief whom she married. According to a tragic story told about her, there was a bitter fight between herself and her husband on account of such a minor cause as to the place assigned to her in the course of a religious function called *Ananta Vrata*. This is stated to have led to a fierce battle between the two in which the Banga Raja was killed (*c.* 1630 A. D.). But though the queen won the battle, she repented for the tragic event and committed suicide. Under the Moolas, the place had a considerable population and was noted for the manufacture of bell-metal vessels. There is a *basadi* to the north-west of the palace and it appears from an inscription, on one of its pillars, that it was renovated in 1611 A.D.

Baindoor

BAINDOOR (T. Coondapur; P. 2,935) is situated at a distance of about 30 kms. to the north of Coondapur. In an inscription of the 5th century, it is called 'Baidur' and 'Bindupura'. It was a part of Barakuru province and the Haduvalli principality. It was once a chief town of the Alupa rulers. After the decay of the Alupas by about the 14th century, the town came under the control of a Jaina princess named Bairadevi of Haduvalli in North Kanara whose family was finally subdued by the chief of Baindoor. Judged by the inscriptions in the temples, Baindoor appears to have been a place of considerable importance in the time of the Vijayanagara kings and probably at a much earlier date also. Barbosa (1514) mentions that this place was exporting rice.

It is said that this place was named as Seneshwara by a chief. The Seneshwara temple of Baindoor, built in the Chalukyan style and belonging to the eleventh century A.D., is worth-visiting. The images of the deities resemble those of Belur and Halebid. There is a black-stone Nandi in the *mantapam* which has no platform or *jagati* and belongs to the pre-Hoysala period. A small shrine near the outer wall of the *garbhagriha* has imgaes of Bhairava, Mahadeva, Chamundi and Ugra-Narasimha. As we enter the *navaranga* from the eastern side, we see four polished pillars which support the ceiling. The sculpture of the Ashtadikpalakas and Nataraja is very fine. There are small cells which have Aditya, Shankaranarayana, Saptamatrikas, Ganapathi, Mahishasura Mardini, Shanmukha, Keshava, Lakshminarayana and Shivashakti which are about four feet in height. The *torana* near the *mahadwara* (main entrance) contains the figures of Shiva-Parvati, Brahma-Saraswati, Vishnu-Lakshmi, which are very clear and fine in workmanship. There are perforated screens on both the sides of the *mahadwara*.

In the *sukhanasi*, there is an imperfect image of Saraswati, which is about four feet in height. The *garbhagriha* has the Seneshawara *linga* and an image of Sadashiva made of five metals. The *shikhara* of the *garbhagriha* is like that of a pyramid. In a lithic record of 1360 A.D., it is said that Chikka Mallia Dannayaka, who was the younger brother of Mahapradhana Malaya Dannayaka, donated land to the Seneshwara temple. There are two inscriptions in the temple dated 1507 and 1523 A.D. There is a *Mastikatte* which commemorates a *mahasati*, at this place, to which devotees present wooden statues when their prayers are granted.

The port of Baindoor is open only to the coastal trade. The bar at the mouth of the river is known as Kiralva. Sirur, a small coastal village, near Baindoor, is included in the port limits of the latter. The trade of Baindoor is mainly in firewood and forest produce and to a limited extent in fish. The place has a high school, a junior college and a dispensary.

BAIKADI—*See* under Bhadragiri. **Baikadi**

BAJPE (T. Mangalore ; P. 4,580), situated at an elevated place of about 25 kms. from Mangalore city, has the aerodrome. There is a waterfall called " Bajpe waterfall " in the vicinity. The place has a high school and a primary health centre. **Bajpe**

BALAPA (T. Sullia ; P. 1,910) is at a distance of 34 kms. from Sullia. It was the seat of some medieval chieftains during the Vijayanagara times. There is a partly ruined Trishulini temple erected out of hard granite stone. **Balapa**

BANGADY, also called Bangavady (T. Belthangady ; P. 1,970), is about twelve kms. to the north of Belthangady. Descendants of the Ajila chieftains are living here. It was the capital of the Banga chiefs. The area of the present Puttur taluk and about half of the present Mangalore taluk was under the control of the Bangas who were subordinate to the governors of the *Mangaluru-rajya*. It was also a seat of the Moola chiefs. One can see here the Kudremukh hill range. To the east of Bangady there is a ruined fort called Ballalaraya Durga. The Nada or Jamalabad fort can also be seen from this place. The shrine of Somanatheswara, of which the Bangas were devotees, is now in ruins. **Bangady**

BANTAKALLU (T. Udipi) is a hamlet attached to Shirva town (P. 10,683) which is at a distance of about 14 kms. from Udipi on the Udipi-Karkal Road *via* Manchakal. It is noted for its modern Durga-Parameshwari temple situated amidst enchanting natural surroundings. The construction of the temple was completed about thirty years back. There is a choultry attached to the temple. The place is attracting a large number of pilgrims. The place has also a church called the Shantinagar church. **Bantakallu**

Barakuru

BARAKURU (Barkur) (T. Udipi), a hamlet of Kachur village (P. 2,140), about 16 kms. to the north of Udipi, was once a renowned capital of the region. The original name of the town was Barakanur which was later changed to Barahakanyapura (the town of twelve virgins). It appears that the city had been for a while occupied by the Cholas in the eleventh century A.D. It was the capital of Alupa rulers and of one of the two provinces into which the area had been divided during the Vijayanagara period. The two forts whose remains are vaguely seen had been built by the Alupas and Vijayanagara governors. It was a subsidiary capital of the Hoysala kings for some time.

It was probably originally a coastal town on the common estuary of Sitanadi and Swarnanadi, but now it stands about four kms. inland. The Hangarakatta port, which is very near to this place, was once a busy port with trade contacts with other countries.

The place has several temples, containing inscriptions of historical value, such as: (1) the Panchalingeshwara temple, Kotekeri, (belonging to c. 8th century A.D.) representing three different stages of development, Chalukyan, Hoysala and Vijayanagara; (2) Bette-Vinayaka temple of Kotekeri (*c.* 9th-10th century A.D.); (3) Somanatha temple of Mudukeri (*c.*10th century A.D) with pre-Hoysala images of Saraswati and Janardana in its *navaranga*; (4) Venugopala Krishna shrine of Kotekeri (*c.* 11th century A.D.), the idol of which is in black stone; (5) Siddheshwara temple, Manigarakeri (*c.* 11th century A.D.); (6) Mahishasura temple (*c.* 11th or 12th century A.D.); (7) Veerabhadra shrine of Pathashalakeri (*c.* 12th—13th century A.D.); (8) twin temples of Chaulikeri (*c.* 14th century A.D.), which are dedicated to Ganapati and Shiva respectively; (9) Kalikamba temple (*c.* 14th century A.D.); (10) Venugopalakrishna shrine of Mudukeri (*c.* 11th centruy A.D.); (11) The Nagara-Matha Keshava temple (*c.* 14th century A.D.); Ganapati shrine of Mudukeri (*c.* 13th—14th Century A.D.), etc. There are also inscribed pillars and slabs which are now found in private houses. Many of the inscribed stones have been misused or lost in building the walls of the houses. The roof of the Ganesha temple is a remarkable piece of stone construction, the slabs being arranged like wooden planks. There are three Sati stones outside the Panchalingeshwara temple. These take the form of stone posts from the side of which project a woman's right hand and arm. Of Jaina monuments, only three small groups remain, none of them being of any considerable archaeological value. The old mosque and the *dargah* of this place attract a large number of devotees.

Basrur

BASRUR (T. Coondapur; P. 5,251), about six kms. east of Coondapur, was a large walled town with a fort and many temples

and is mentioned as an important trading place by all the Arabian geographers. The outer walls of the old town are still visible in places as also the inner fort with a moat all round. According to a legend, it was the capital of Vasu Chakravarthi who got constructed many temples, tanks, etc. In early times, this place was known as Basure-pattana and Barkalur. Perhaps Pliny's Barce refers to this town. Epigraphs of the 17th and 18th centuries call this by the Sanskritised word Vasupura. It was a famous trading and commercial centre during the medieval times and the *nakhura* and *hanjamana* guilds of this place were very influential.

Duarte Barbosa mentions in 1514 that many ships came to Basrur from Malabar, Ormuz, Aden and Zaher. Between 1570 and 1580, this town was ceded by the Rani of Gerasoppe to Bijapur, but the cession never took any practical effect. In the sixteenth century, Basrur became the possession of the Portuguese and early in the eighteenth century a Dutch factory was established here.

The Nakhareshvara and Tuluveshvara temples here belong to about the tenth and eleventh centuries. The latter temple is almost in ruins. The Koteshwara and Mahalingeshwara temples here were richly endowed by the kings of Vijayanagara. Three big tanks attached to these temples are still being used. Two other old temples here are those of Adinatheshwara and Venkataramana. The place was also a centre of *Natha-Pantha* *.

It is stated that the Jesuits, who had established themselves in Goa, arrived at this place in 1570 and constructed a church dedicated to Nostra Senora de Rosario as also a hospital. Later, they were succeeded by Theatines.

There are some families of traditional sculptors called Gudigaras who are noted for their craftsmanship in wood. The place has two high schools, a hospital and a tourist rest house.

Bellare

Bellare (T. Sullia ; P. 3,189) is a small town at a distance of 19 kms. from Sullia on the way to Kukke-Subramanya. It was the seat of a family of Ballalas who had their palace and a *basadi* here. Venkatappa Nayaka, the Ikkeri ruler, built a fort here. The place was made the chief town of the *maganes* of Amara, Sullia, Panje and Bellare. All these four *maganes* were ceded by Somashekhara Nayaka of Ikkeri to the ruler of Coorg. Tipu Sultan seized them in 1775, but on his fall in 1799, they were returned to Coorg by the British. Coorg including these *maganes* was annexed by the British in 1834. The place has a junior college and a travellers' bungalow.

*Dr. Gururaja Bhat, P. *Ibid*, P.3

Belle

BELLE (T. Udipi; P. 4,042) is about nine kms. south-east of Udipi. The Pajakakshetra near here is famous as the birth-place of the great saint Madhwacharya. An image of his was set up at the spot where he was born and which is known as Mudu-Matha, by the Swami of Sode Matha more than 500 years ago. The Swami of the Kaniyuru Matha (one of the eight *mathas* established by Madhwacharya) holds charge of the buildings and the *matha* at Belle. Certain spots are still shown in and around the village as places where the great Acharya as a young boy exhibited his occult powers, *e.g.*, his jumping from a hill at the call of his mother and killing a snake which was a terror to the villagers. There is a large tank at the back of his ancestral home. A shrine in front of the Mahadeva temple of this place has an elegant image of Surya * Manibettu near here has a Shiva shrine surrounded by a number of Bhootasthanas. Belle has a high school. (*See* also Kunjaru).

Belmannu

BELMANNU (T. Karkal; P. 3,577), situated at a distance of 19 kms. from Karkal, is noted for its temple of Mahisha-Mardini. The temple is located on the top of a hill, the natural scenery around which is very pleasing. It is of *trikutachala* design. In front of the *garbhagriha*, there is a *teerthamantapa* both of which are surrounded by a compound and there is a *gopura* or tower. The walls of the *garbhagriha* have been covered with strong copper plates.

The stone image of Mahisha-Mardini is about 16 inches high. The figure belongs to the time of the Chalukyas of Badami. At the time of renovation of the north wall of the compound of this temple an inscription of five copper plates which record a grant was discovered some years back; it is in Kannada and belongs to the eighth century A.D., when the Alupas were ruling over the region. This epigraph refers also to this temple.

Belthangady

BELTHANGADY (P. 4,595), the headquarters town of the taluk of the same name, in the heart of the *Malnad* area on Mangalore-Kadur Road, is situated at a distance of about sixty kms. to the east of Mangalore. The place has an old Somanatha temple, a *basadi* and a ruined fort, all built by the Banga chiefs. There is a high school and a hospital. The place is now rapidly developing.

Bhadragiri

BHADRAGIRI, a hamlet of Baikady village (T. Udipi; P. 1,736) about eight kms. north of Udipi, is situated on the confluence of two rivers, namely, Enne-Hole and Swarna.

One can observe also the confluence of Tulu and Kannada languages at this place. There is a small temple of Veera-Vithala

*Dr. Gururaja Bhat, P. *Ibid*, P-3

whose image is in the form of a *vatu*. The temple, which was in a dilapidated condition, was recently reconstructed by the Dasa-Keertana Mandali of Bangalore.

Bisle Ghat

Bisle is a mountain pass which was formerly of great importance, *inter alia*, as connecting Mangalore with Srirangapatna in Coorg. From Hassan and Coorg districts, it provides the shortest route to Kukke-Subramanya. The area has thick evergreen forests. The scenery round about the *ghat* is highly enchanting.

Bola

Bola (T. Karkal; P. 3,691), a village about six kms. south-east of Karkal town, is noted for its temple dedicated to Mrutyunjaya-Rudra. A Kannada lithic record dated in the 8th century A. D. noticed in the Durgaparameshwari shrine mentions the name of this village as Bela. The *garbhagriha* of the temple is a square shaped one, in front of which there is a beautiful *navaranga*. There is a *teerthamantapa* in front of the *navaranga*. The lower ceiling of the *garbhagriha* is covered with copper plates.

Bommarabettu

Bommarabettu—*See* under Hiriyadka.

Brahmavara

Brahmavara (T. Udipi; P. 4,702) is a village about thirteen kms. north of Udipi. It has been mentioned as Brahmapura, Brahmavura and Brahmara in inscriptions and it means a settlement of Brahmins. It is an ancient cultural centre of the region. Being adjacent to Barakuru, which was the capital city, Brahmavara must have been also a prosperous town. There are three main temples at Brahmavara, namely, (1) the Mahalinga temple, (2) Gopinatha temple, Handadi, and (3) Janardana shrine in the *agrahara*.

The Mahalinga temple is believed to have been constructed in the 9th century A. D. It is large and apsidal in design. The walls of the temple have been built out of laterite stones.* There is an image of Gaja-Gowri which has been kept in the *navaranga* which may perhaps belong to the Hoysala period. It is holding *ankusha* and *pasha* in the upper hands and *padma* in the right lower, and the left lower hand is in the *abhaya* pose. Handadi was the settlement of the Hande family. The Gopinatha temple is mentioned in an inscription dated in the year 1296 A.D. in the third temple, the image of the presiding deity, which is exceedingly well executed, is of Hoysala workmanship. There is a St. Mary's Syrian Church and a junior college here.

Buntwal

Buntwal (P. 10,172) is the headquarters of a taluk of the same name and is situated at a distance of about 25 kms. to the east of Mangalore, on the northern bank of the Netravati river. The river bed here is encumbered with masses of hornblende rock containing mica and garnets and beautiful pegmatite with flesh colours of felspar. There are three noted temples here, *viz.*,

* Dr. Gururaja Bhat, P. *Ibid*, P. 4

Venkataramana, Seetharama and Mahalingeshwara. Closeby, there is a large hill called Narahari Parvata with a temple. The river is so close that the floods in it sometimes cause anxiety to the inhabitants of the town. During a war with Tipu, the town had been partially destroyed. The place has a college, a hospital and an inspection bungalow.

This town was the birth-place of that romantic adventurer, Balthasar, better known to local tradition as "Balthu, the *chutney*." Balthasar, a native Christian of Buntwal, was a daring adventurer who left his place to seek his fortunes in Madras and Mysore. The stories told about him show his never-failing humour and shrewd common sense in the face of adversity. He joined the house of a Jesuit missionary as a general servant at Madras. He could make savoury dishes and chutney. He was taken to Tipu by a company of *savars* and was asked to accompany the troops to Haider Ali's camp. Tipu was then a lad of 17 years. Balthu prepared a delicious chutney and won the approbation of Haidar Ali and Tipu. He claimed to have known also some medical remedies. He was nick-named Balthu, the royal chutney-manufacturer. Quickly he became the favourite of Tipu Sultan who made him a mace-hearer and stationed him at the gate of the palace. Under the orders of Tipu Sultan, Balthu tended a cholera-stricken family of Abdulla " bound to him (Tipu Sultan) by many titles " and remained with it as its ' saviour ' for long. (Mangalore Magazine the organ and record of St. Aloysius college, Vol. I, No. 6).

Buntwal Cross Road

BUNTWAL CROSS ROAD (B. C. Road) (T. Buntwal; P. 9,668), known also as Buntwal Muda or Jodumarga, is about 24 kms. to the east of Mangalore. Most of the Government offices of the Buntwal taluk are situated here. The place is developing well. There is a tile factory and two high schools. It will be a railway station on the Mangalore-Hassan railway line.

Charmadi

CHARMADI (T. Belthangady; P. 1,711), about 19 kms. to the east of Belthangady, is a border village between Belthangady taluk of this district and Mudigere taluk of Chikmagalur district. It is another mountain pass opened in 1884 and was called the Coffee Ghat. The ghat section road with hair-pin bends commences from this village. It is now one of the main means of communication between South Kanara and the neighbouring districts on the east, specially for the transport of coffee and other commoodities to Mangalore.

Chitrapadi

CHITRAPADI (T. Udipi, P. 1,998), about 24 kms., north of Udipi, means a small settlement. It was once the family seat of one of the most influential Ballalas of South Kanara. Their connection with the locality is said to date from the period of the early Kadambas.

Chitrapura

CHITRAPURA, a small hamlet on the seashore attached to Kulai village (T. Mangalore; P. 5,166) near Panambur, is about 24 kms. to the north of Mangalore. Chitrapura means a picturesque town. In inscriptions, it has been called Chitrapya. The place is noted for a Durga temple which is square-shaped and is said to belong to about the eleventh century A. D. The temple has been renovated recently. There is an elegant Ganapathi image which is about 30 cm. in height. A lithic record dated in the year 1469 A.D. gives a list of land grants made to the temple. The goddess Durga represented by a *linga* has been called "*Pulupina Devathe*" in inscriptions of the 13th and 14th centuries. The temple is managed by the Swamiji of the Chitrapura Matha, a Madhwa monastery, which has been referred to in inscriptions of the 14th and 15th centuries.

Coondapur

COONDAPUR (T. Coondapur; P. 23,831), the headquarters town of the taluk and of the Sub-division of the same name, is about 96 kms. to the north of Mangalore. The name of the town can be traced to the Kundeshvara temple built by Kundavarma in the vicinity of the Panchagangavalli river. Coondapur is also described as the "town of the sun". It has another old temple, that of Mahalingeshwara. It was the principal port of the Rajas of Baindoor who came to prominence after the decline of the Vijayanagara power. The Portuguese settled here in the 16th century and built a fort. A well-built redoubt constructed by Haidar Ali commands the entrance to the river. After the fall of Tipu Sultan in 1799, the town was taken over by the British. There was once a tank of fresh water near the town in which was bred a special type of fish said to have been exclusively reserved for Tipu Sultan.

The taluk of Coondapur is well blessed with more rivers than any other taluk of South Kanara. It has also a 28-mile long sea coast on the western side extending upto its northern boundary. The proposed bridge at Gangolli is going to be the longest in the district. The Coondapur taluk has played a significant role in evolving the *Yakshagana* dance-drama of the northern school known as *badagu-tittu*. Coondapur is the only taluk of the district where bisons are found in its forests. They are very powerful animals and move in herds of ten or so. Leopards sometimes prove destructive to livestock and wild boars to agriculture mainly in the forest areas.

Muddana (Poet Nandalike Lakshminarayanappa) wrote his memorable works while serving in a school here as a drill master. The place has a notable Catholic place of worship which is called the Church of Our Lady of Most Holy Rosary. It was originally built on an *inam* land donated by the ruler of Ikkeri (Bidanur). It has since been rebuilt twice. The place is noted for manufacture of tiles. It has a higher secondary school, a college, a hospital

and a travellers' bungalow. The sisters of the Apostolic Carmel maintain an orphanage and a girls' school here. The climate of the area is very healthy.

Dharmasthala

DHARMASTHALA (T. Belthangady; P. 4,408), a famous place of pilgrimage about 75 kms. from Mangalore and about 16 kms. from Belthangady, is on the Mangalore—Charmadi Road. About three kms. from Dharmasthala flows the Netravati river in which the pilgrims have a bath. The place is surrounded by a picturesque fringe of hills, rice fields and areca and coconut gardens.

According to a legend, about five centuries ago, there lived a Jaina family of Ammudevi Ballalthi with her husband Birmanna Perggade in the residence called Nelyadibeedu. They were the chieftains of the area and were charitable. They were worshipping at the local Chandranatha Basadi. The guardian angels of Dharma are said to have blessed this couple. Birmanna Perggade built shrines and installed images of Dharma Daivas and conducted *utsava, parva* and *nadavali*. The tradition further says that Dharma Daivas sent their vassal Annappa for the purpose of bringing the *linga* of Manjunatha from Kadri, and on the right side of the shrines of Dharma Daivas, the *linga* was installed by Annappa. The Annappa shrine faces the *linga* of Manjunatha. The Kanyakumari Ammanavara shrine is just behind the Manjunatha shrine.

In the fifteenth century, during Devaraja Heggade's time, Vadiraja Swami of Sode Matha, one of the eight mathas of Udipi, paid a visit to this place, reconsecrated the *linga* and bestowed on the place the name of Dharmasthala which was till then called Kuduma. A gold *nagabharana* adorning the *linga* here has an inscription which records that the ornament was gifted by Chandayya Heggade in A.D. 1780. It is noteworthy that in this Shaiva temple, the priests are Madhva Vaishnavas and the family of the Heggade, who is the Dharmadhikari, is of Jaina tradition. The annual festival of Deepotsava is held in November-December, the important feature of which is the putting up of innumerable lights in the large space around the temple. Once in twelve years, a festival called *nadavali* is held. It lasts for thirteen days.

There is a Chandranatha *basadi* on a hillock, of which also the Heggade is the trustee. There are several Hindu temples in South Kanara district, besides the Manjunatha temple of Dharmasthala, which are under the management of Jaina families since a long time. The management of the Manjunatha temple is running a high school at Dharmasthala by name Shri Manjunatheshvara High School and a First Grade College of Arts and Science called

Shri Manjunatheshvara College at Ujre. A Sarva-Dharma-Sammelana ("All-Religious Conference") is held here every year under the auspices of the Manjunatha. The 41st such Sammelana was conducted in 1973.

The Heggade family has got executed a huge monolithic statue of Gommateshvara which was carved near Karkal under the guidance of Shri Ranjala Gopalakrishna Shenoy. The work began in June 1968 and was completed early in 1973. It was transported in March 1973 to Dharmasthala over a distance of about 75 kms. by making special arrangements for the purpose and is due to be installed with religious ceremonies shortly, at the latter place. The statue is 39 feet by 14 feet and the portion to be embedded in earth is 13 feet. It is of granite stone and weighs about 175 tonnes and is the third biggest statue in the country. This will be an additional attraction at Dharmasthala from religious and sculptural points of view. A small zoological park and a gallery of paintings are being maintained by the temple authorities.

Facilities for the convenience of the pilgrims for lodging have been made available by the temple authorities and free food is served to them. The Manjunatha temple has the distinction of being one of the two temples in India (the other being that of Sakshi Gopal in Orissa) where civil cases are decided and the parties of whatever community, who refer their disputes to this temple, generally abide by its decision.

Gangolli

GANGOLLI (T. Coondapur; P. 9,377), about three kms. to the north of Coondapur, is a town at the mouth of the river of the same name. Tipu Sultan had a dock here. The port of Coondapur lies actually in this town and the custom house is also at Gangolli. Easy water communication is available from this port to the interior parts of the taluk. There is a light house at Kodi on the Coondapur side. The place has a high school and a dispensary.

Gurikambla

GURIKAMBLA—*See* Addenda.

Gurpur

GURPUR, situated on the bank of the river of the same name, about 16 kms. north east of Mangalore, was included in the Addur village (T. Mangalore; P. 2,302) in 1961. It will be a railway station on the new Hassan—Mangalore railway line. The place is frequently subjected to floods. It was an important town during the period of the Bidanur (Ikkeri) rulers who had built a major Veerashaiva *gurumatha* here, from which the place derives its name. There is a Jangama guru at the *matha*. The building of this Jangama Matha, which is in a dilapidated condition, is an interesting one

with elaborately pierced and carved windows. There is a Neelakantha temple in the premises of the *matha*. In the month of *kartika* a *deepotsava* is held here. The traveller's bungalow here commands a fine panoramic view alround.

At a short distance from this place, there was formerly what was known as Ganjimath. The place where the *matha* existed was called "Ayya Lachilu". It was a Veerashaiva *matha* which was wellknown for its feeding of the poor with *ganji*. Only some traces of the foundation of this *matha* can be seen now. Ganjimath is a hamlet of Badagaulipady village.

Harekala

HAREKALA (T. Mangalore; P. 3,780) is about 19 kms. south of Mangalore. There is a hill here called Narahariparvata on which are two temples, one dedicated to Narasimha and the other to Sharadamba. The idol of Narasimha in the former temple seems to be a smaller version of the huge monolithic idol of Ugra-Narasimha at Hampi. The image of Sharadamba in the second temple is just like that of Sharadamba at Sringeri. The place is situated on the sea coast and is looked upon as a health resort. It has a high school and a dispensary.

Hattiyangadi

HATTIYANGADI (T. Coondapur; P. 1104), about eight kms. to the north-east of Coondapur, is on the northern bank of the river Varahi. It is well-known for its ancient ruined temples, important *basadis* and inscriptions. The Lokanatha temple situated on the bank of the river has five almost illegible inscriptions, out of which one is said to belong to the 9th century A.D. It is believed that the image of Lokanatha was installed in about 900 A.D. by Lokaditya Raya. There are some small shrines containing Shivalinga, Durgaparameshvari, Ganapati and Dadhivamana. The image of the Venugopalakrishna shrine, made of black stone, 3½ feet in height, is stated to have been brought and installed by one Swami Gangadhara Uma Vallabhadas from Gersoppe. There is also a temple of Shankaranarayana which has been renovated now.

B.A. Saletore in his book "History of Tuluva" has mentioned that the ancient Jaina *basadis* of Hattiyangadi are of importance. In the Chandranatha *basadi* here there is an inscription on the pedestal of the Ananthanatha image which is said to be of about the 12th century. Behind this *basadi*, there is the Jatiraya or Kshetrapala *basadi* containing two inscriptions and having two beautiful wooden pillars at the entrance.

Hebri

HEBRI (T. Karkal; P. 4,046), about 33 kms. from Karkal, is on the Agumbe-Udipi Road. It is noted for weaving of rattan baskets and leaf mats. It has an old temple of Anantapadmanabha with a tank in front of it.

Heggunje

HEGGUNJE—*See* under Mandarthi.

HEMMADY (T. Coondapur; P. 2,297), which was formerly called as Hemapura, is about seven kms. to the north of Coondapur on the highway. It has a *matha* established by Shanteri Jogavva, which has been recently renovated by the Saraswats of Bombay. Ramavallabhadas, a saint, and his disciple Krishnadas Gosavi came here about 300 years back and popularised some *keerthanas* on Lord Krishna. Later Ramavallabhadas went to Mallapura in North Kanara and accepted Avadi as one of his disciples, and was responsible for the establishment of the Avadi Matha. Krishnadas Gosavi stayed at Hemapura and Shanteri, a woman disciple of his, was interpreting his *keerthanas*. It is said that the people of Hemapura complained to the local chief against them and he imprisoned them. The tradition says that the two escaped from the prison through their spiritual power. The local chief apologised to the two and constructed a *matha* in which she installed the images of Dattatreya, Krishna and Rajarajeshwari. Thereafter, Shanteri was called Jogavva and the *matha* was named after her. There are also the *samadhis* of Krishnadas Gosavi and Shanteri Jogavva in the premises of this *matha*. The festival in connection with the Krishna *Janmashtami* is conducted here on a grand scale. **Hemmady**

HIRIYADKA, a hamlet of Bommarbettu village (T. Udipi; P. 5,781), is about 12 kms. east of Udipi on the Udipi–Karkal route. It has a Veerabhadra temple and many small shrines and is looked upon as a place of some religious importance. The temple has been renovated recently. **Hiriyadka**

HIRIYANGADI—*See* under Karkal. **Hiriyangadi**

HOSANGADI (T. Coondapur; P. 1,680) 42 kms. to the east of the Coondapur town is at the foot of the ghats. This place was the seat of a chief who owed allegiance to the Bidanur rulers. General Mathews had attacked the Mysore army at this place. It has given its name to the mountain pass near it. There are ruins of an old fort and it is said that there was once an inner fort surrounded by a moat. The tank to the east of the fort has a rough stone revetment on all sides and is used for irrigation. There are many basements of houses and circular wells to the east of the tank. Among the old temples here are those of Virupaksha containing several inscriptions on stone slabs, Santeshwara, two of Venkataramana and one of Vitthala. There is a headless stone bull on the road just outside the village. Originally perhaps it belonged to a Lingayata *matha* or temple which is no longer in existence. **Hosangadi**

JAMALABAD also called Nada (T. Belthangady; P. 1,756), about six kms. north of Belthangady, was formerly called Narasimhangadi. The present fort was built on the ruins of an old fort by Tipu Sultan in 1794 and he named it after his mother Jamalbee, **Jamalabad**

The village is at the foot of a high rock forming the terminus of a long spur from Kudremukh. The fort was captured by the British in 1799, but was soon after taken by Thimmanayaka. It was finally recaptured by the British in 1800.

Narasimha, after whom the village had been named, appears to have been a governor of Tuluva after the extinction of the Kadamba dynasty. It is said that his residence was in a citadel at the foot of the rock, of which no trace now remains. The immense rock on which the fort stands is inaccessible except by one narrow path, that too only between February and May. The nature of the access to the top is such that a descent from it in face of an enemy was as difficult as the ascent and even a small body of men with sufficient artillery could blockade a strong garrison inside.

Kachur

KACHUR—*See* under Barakur.

Kadaba

KADABA (T. Puttur; P. 1,926) is 45 kms. north-east of Puttur. It is said that Adi-Shankaracharya had visited this place. The village has two old temples dedicated to Ganesha and Neela-Kantha. During the Vijayanagara days, it was the chief town of an administrative sub-division well-known as Kadaba-sthala. The place was also the seat of a Ballala chief who had a palace here. It was frequently devastated in the 18th century. It has a high school and a dispensary.

Kadandale

KADANDALE (T. Karkal; P. 3,298) is about 28 kms. to the west of Karkal. It has the appearance of an enclave with high hills with shrubs, almost encircling the village. There is a beautiful temple situated in the middle. Deriving its name from its appearance, the village came to be known as Kadandakallu (grinding stone) which appears to have been shortened to Kadandale. Kadandale seems to have been an important seat of chiefs of the region and there are relics of foundations of buildings.

It is said that the temple of Subramanya here was at first erected by about the ninth century A.D. There are some stone inscriptions in old Kannada script near the temple. The temple was in a dilapidated condition and Shri Kadandale Krishna Rao, a hotelier, carried out a few years back, the work of renovation of the outer and inner walls of the temple, the temple tank and the *nagadaya* ; a second tank was constructed and a new *dhwaja-stambha* was set up. White and black marbles and copper plates were also used in the renovation work.

Kadiyali

KADIYALI is a hamlet of the Shivalli town (T. Udipi; P. 11,289). It is said that Kadehalli came to be called as Kadiyali. It has a temple dedicated to Mahishasuramardini, which

appears to be of Chalukyan times. Its *garbhagriha* is built of hard black stone. This temple has been recently renovated.

KALLIANPUR (T. Udipi), a hamlet of Tonse-East village (P. 6,574) about six kms. north of Udipi, is situated on the southern bank of the Swarna (Kallianpur) river and is about four kms. east of the sea coast. This place is not the Kalliana mentioned in the Periplus as was at one time supposed, but may probably be the Kalliana mentioned by Kosmos Indico-pleustes. It has the ruins of a fort belonging to the Vijayanagara days. It has temples of Kenchamma, Veerabhadra, Mahalingeshvara, Ganapati and Venkataramana belonging to the later Vijayanagara period. Kallianpur had its hey days during the rule of the Keladi Nayakas. **Kallianpur**

Once a year, on the full moon day about the month of December, an important religious function known as *Dhakke Bali* is held here. An inscription of the 15th century mentions this *Dhakke Bali.*

At Arkala-bettu near Kallianpur, there is a beautiful image of Narayana with his several attributes; it is probably of the Vijayanagara period*. At Uppur, an adjacent vilalge, there is a shrine of Ganesha built in the Vijayanagara style; its image is exquisitely carved. Uppur was once said to have been the birth-place of Madhwacharya, but now Pajakakshetra has been recognised by his followers as his birth-place. (*See* Kunjaru and Belle.)

The Milagres Church here is dedicated to Our Lady of Miracles. It was originally built in the latter part of the seventeenth century. The existing structure was constructed in 1941. The place has another Catholic place of worship named the Church of the Mount Rosary, which came into existence in 1837 at the time of the Goan schism when some Catholic families withdrew from their Parish Church of Our Lady of Miracles and acknowledged the jurisdiction of the Vicar Apostolic of Verapoly. They built a church only a few yards away from the Milagres Church. It has since undergone alterations and additions. There is the Milagres College here, which is a first grade college, and an orphanage maintained by the Christian missionaries. Kallianpur is becoming an industrial centre.

KAMALASHILE (T. Coondapur; P. 984), about 44 kms. to the north-east of taluk headquarters, is noted for its temple of Brahmi-Durga Parameshwari and also a small cave on a hill about one km. from the temple. The bed of the cave slopes downwards and stops at a well called Nagateertha. A car festival of the temple is held about the month of April. **Kamalashile**

*Dr. Gururaja Bhat, P., Ibid, P. 6.

Kandavara

KANDAVARA (T. Coodapur; P. 1,689), about nine kms. west of Coondapur, is a small village from which a section of the Brahmins takes its name. The original name of the village was Skandapura which meant the city of Skanda or Subramanya. This indicates that the place was noted for the worship of this deity.

Kantavara

KANTAVARA (T. Karkal; P. 3,542), about 14 kms. north-west of Karkal town, is noted for its Kanteshwara temple which is stated to be of the tenth century A.D. The temple was remodelled in the 18th century A.D.

Karanje

KARANJE (T. Buntwal P. 2,702), a hamlet of Kavalamudur village about 16 kms. east of the Buntwal Cross Road, is known for its medieval Shiva temple situated on an elevated ground which commands a panoramic view.

Kariangala

KARIANGALA—*See* under Polali.

Karkal

KARKAL (P. 18,593), about 52 kms. to the north-east of Mangalore, is the headquarters town of the taluk of the same name. It derives its name from a rock called *Karika*l meaning black stone which is used for building purposes.

The huge statue of Gommata, the *basadis* and the temples of Anantashayana and Venkataramana here attract a large number of pilgrims, lovers of art and students of history. These architectural creations, Jaina as well as Hindu, are the gifts of the royal family of Bhairarasa Wodeyars. The old palace of this family has been recently renovated.

There is a large colony of gouda Saraswats who came here from Goa. The Jaina ruler of the place built the large temple of Venkataramana here about 1537 to help them to pursue their own method of worship. The Sheshashayi Ananteshwara temple here was built about 1567. Every item of the ornaments of the well-polished chief idol of this temple is elegantly carved. Vishnu rests on the coils of Shesha in a serene way. Brahma rests on the lotus which blooms out of Vishnu's navel and Lakshmi attends on Vishnu near his feet.

GOMMATESHWARA STATUE.—The famous gigantic monolithic statue of Gommata, which is 42 feet tall, was installed by Veerapandyadeva, a ruler of the Bhairarasa family of Karkal in 1432 A.D. About two furlongs from Anekere, this striking statue of Gommateshwara stands on a rocky hillock. It has elongated ears, hawk-nose, curled hairs and half open eyes. It has serenity and awe-inspiring eminence.

BRAHMADEVARA STAMBHA.—The granite pillar in front of Gommata has a Brahma seated on the top. The small sculpture of Brahma excels that of Gommata in fine workmanship. The whole pillar is so carved and so polished that one wonders whether it is really granite. This was set up in the year 1437.

CHATURMUKHA BASADI.—This *basadi* has four identical looking entrances from the four quarters and hence it is popularly known as "Chaturmukha Basadi". It was completed about 1586. It has life size statues of three Teerthankaras, besides small images, 24 Teerthankaras and Padmavati Yakshi.

NEMINATHA BASADI AT HIRIYANGADI.—This is about one kilometre to the west of the Gommata hillock. It was built in 1329. The 54 feet high pillar here was carved out of a single piece of granite and was installed in front of the *basadi*. It is of excellent craftsmanship. The Neminatha temple, which is situated amidst enchanting natural scenery at the foot of a hill, was renovated in 1946. An oriental school with free boarding and lodging facilities is being run here by the Bhujabali Brahmacharya Ashrama.

SHRINE OF ST. LAWRENCE.—The Catholic Church of Attur is well known for its shrine of St. Lawrence. People of all castes and creeds visit this shrine all through the year. Especially in January when the feast is celebrated, there is a large concourse of pilgrims. The devotion to St. Lawrence was started in 1845.

RAMASAMUDRA—There is a beautiful lake called Ramasamudra, about one km. from the Gommata hillock. Unlike other reservoirs, this resembles a natural lake. When it overflows through the three different outlets, it is a sight worth-seeing. The play of the sun's setting rays on the wavelets of the lake in the evening enraptures the visitors. This reservoir is said to have been built by Ramanatha Arasu of the Karkal family who ruled about the last quarter of the fourteenth century A.D. The lake offers facilities for boating. A horticultural farm of an area of about 150 acres has recently come up on the eastern side of the lake. The place with its water-spread in the valley and its picturesque surroundings, and a place like Karkal in its neighbourhood, offers potentialities of development as a week-end holiday spot and tourist centre.

The town is a centre of higher education and has Shri Bhuvanendra Sanskrit College which offers free education in Sanskrit and Ayurveda and a First Grade College of Arts, Science and Commerce. There are four high schools and a government hospital. A large number of workers are employed here in *beedi* and *snuff* industries.

Katapadi

KATAPADI, also known as Kattupadi and Kuthpady (T. Udipi ; P. 2,022), about 25 kms. north of Udipi, was the seat of a mediaeval chieftaincy. There are three important monuments in this place, namely, Venkataramana temple, Katapadi, belonging to about the 16th century, and which was renovated in 1816 A.D., Janardana temple, Mattu, belonging to the 13th century, and the Durgadevi and Mahadeva temple, Yenagudde, of about the 13th century A.D.

Katil

KATIL (T. Mangalore ; P. 3,284), about 27 kms. east of Mangalore on the roadside from Mangalore to Kinnigoli, is situated on the bank of the river Nandini. It has a famous temple dedicated to Durgaparameshwari. The chief deity is in the form of an *udbhava linga*. The *archakas* of the temple are Madhwa Vaishnavas. The present spacious building was constructed in the year 1944, when the old temple was destroyed by the floods in the Nandini. The river flowing through a rocky area bifurcates into two branches, and in between them, on an elevated spot, is situated the temple.

The front *gopuras* of the temple have been also built after 1944. On some stone pillars of the newly built hall of the temple, fine images have been carved by Shri Gopala Shenoy of Karkal The temple authorities are encouraging the folk-art of *Yakshagana* and are running also a high school.

Kaup

KAUP (T. Udipi), a hamlet of Padu village (P. 4,669) about 12 kms. south of Udipi, is situated on the coastal belt through which passes the West Coast National Highway. Marda Heggade, a chieftain, rose to power here during the Vijayanagara days. It has a well-known old light house which is the guiding star of navigators who are warned of the presence of dangerous rocks in the sea. There is an old ruined fort. The place is also known for its two temples of goddess Mariamma. There is a Jaina *basadi* in ruins as also an old Janardana shrine.

Kavalamudur

KAVALAMUDUR—*See* under Karanje.

Kavatharu

KAVATHARU (T. Mangalore, P. 1,488), about 12 kms. northeast of Managlore, is known for the worship of two female spirits named Abbage and Darage (*Siris*).

Kemmanni

KEMMANNI, a hamlet of Nitte (T. Karkal ; P. 7,162) village about 11 kms. from Karkal town, has a famous temple of Durga. The deity is in the form of a *linga*. The temple, which is in the midst of fascinating surroundings with a small river flowing by its side, appears to have been renovated three times.

Kemmar lake

KEMMAR lake (Puttur taluk) is situated amidst lovely surroundings. On the east are the towering Western Ghats, the

slopes of which abound in forest wealth. The lake is a beauty spot and place for rest and recreation. It is a part of Hirebandady village (P. 3,015) which is at a distance of about 19 kms. from Puttur, on the Uppinangady—Bisle Ghat Road.

Keravashe

KERAVASHE (T. Karkal; P. 1,910), also known as Kelavase, about 12 kms. north of Karkal, is a small hilly village where the Bairarasa Odeyars of Karkal had their capital for some time. It appears to have been a centre of Jainism.

Kinnigoli

KINNIGOLI (T. Mangalore; P. 8,352), about 19 kms. to the north-east of Mangalore, is known for its temple dedicated to Shri Rama. The temple authorities are encouraging cultivation of music and dancing and are conducting also Sanskrit classes.

Kirimanjeshwara

KIRIMANJESHWARA (T.Coondapur; P. 4,349), about 22 kms. north-west of Coondapur, situated on the sea coast, has the Kirimanjeshwara temple amidst beautiful surroundings. There is another old temple here called the Agastyeshwara temple, named after sage Agastya. There was a large *agrahara* at this place.

Kodachadri

KODACHADRI is a lofty peak on the Western Ghats and forms the boundary between the Coondapur taluk and the Shimoga district. Its height is 4,411 feet above the sea-level and more than 2,000 feet from the level of the villages below. On the Shimoga side, it is clothed with magnificent forests. On the western side, it falls precipitately to the plain of South Kanara for about 4,000 feet. Half-way up is a shrine of Hulideva ("tiger-deity") whose image is provided with thirty-two arms. There is a thick forest at the foot, called Ambavana, ("the abode of goddess Durga").

The top of the hill, which, though it has a blunt appearance from a distance, is, in reality, a narrow ridge. It commands an extensive and splendid view over the Western Ghats and South Kanara. The sea appears quite close, and on a clear day, the vessels can be seen with the naked eye. There is a very limited level space on the top, and there is the difficulty of access. It has a fine climate. It is said that many rare medicinal herbs are available here. There are two temples below the peak, dedicated to Kala-Bhairava and Uma-Maheshwara. A tank situated between these two temples is the source of the river, Sowparnika. It is stated that Adi-Shankaracharya did meditation here invoking the blessings of the Divine Mother.

Kollur

KOLLUR (T. Coondapur; P. 1,176), about 42 kms. north-east of Coondapur, which was earlier known as Kollapura, is one of the most important places of pilgrimage in Karnataka. The temple here is dedicated to Mookambika and stands on a spur of the Kodachadri peak. The goddess here is called Mookambika as

she is said to have slain the demon Mookasura. The village of Kollur is at the foot of the Western Ghats. The goddess Mookambika is in the form of a *jyotirlinga* incorporating both Shiva and Shakti or Prakruti and Purusha aspects. The *panchaloha* image of the goddess on *Shri-Chakra* is stated to have been consecrated by Adi-Shankaracharya during his visit to this place. The Divine Mother here is said to be a manifestation of the triple forms or *trigunas*, viz., Maha-Kali, Maha-Lakshmi and Maha-Saraswati. There is an exquisite sculpture of Panchamukha Ganesha here. The *shikhara* of the temple is covered with copper which is well-gilded with gold and this is stated to have been donated several centuries back by a local chief named Sankanna Savantha.

Around the chief shrine of Mookambika, there are many other sub-shrines. Inside the temple, a spot is shown where Adi-Shankaracharya is believed to have meditated during his stay at Kollur. Closeby, there is a shrine of Chandramoulishwara, the deity of which is said to have been installed by Adi-Shankaracharya. Many of the jewels adorning the image are said to have been presented by the kings of Vijayanagara and the rulers of Ikkeri (Bidanur). Venkatappa Nayaka of Ikkeri made extensive renovations to the temple in 1616 and also gave endowments. The temple attracts a large number of pilgrims from several parts of the country. Its authorities are making efforts to provide sufficient modern facilities to the pilgrims.

Kodi or koni

KODI OR KONI (T. Coondapur; P. 2,050) is about three kms. south of Coondapur. Situated on the peninsula between the Coondapur backwater and the sea, the place has a large lake of brackish water containing large fish. It is a big fishing centre.

Kosalli

KOSALLI OR GANGANAD FALL is an enchanting waterfall situated to the east of Sirur near Baindoor. If developed, this place is likely to provide a good attraction for tourists.

Kota

KOTA (T. Udipi; P. 2,323), about 25 kms. north of Udipi and about 12 kms. south of Coondapur, has been the centre of a section of Brahmins called after this place. Another chief place of this section of Brahmins has been Saligrama which is about three kms. from Kota to the south. The temples of Narasimhadeva and Mahadeva here are much venerated. There is also an Amriteshwari temple here, the priests of which have been *jogis* of the Natha Pantha.

Koteshwara

KOTESHWARA (T. Coondapur; P. 5,551), about four kms. to the south of Coondapur, is a place of religious importance and is well known for its temple of Kotinatha or Kotilingeshwara. It has also given its name to a section of Brahmins. There is a large

tank a few yards to the north of the temple. The main temple is surrounded by small shrines of Ganapati, Subramanya, Mahisha-suramardini, Jyeshtha-Lakshmi, Gopalakrishna, Saptamatrikas. etc. The Kotilingeshwara temple has undergone renovations several times. There are many lithic records of the Alupa and Vijayanagara days. Koteshwara is one of the seven holy places of the area, of which three more, namely, Shankaranarayana, Kollur and Kumbhashi (Kumbha-Kashi) are also in the Coondapur taluk.

KUDUMA—Old name for Dharmasthala. *See* Dharmasthala. **Kuduma**

KUDUPU (T. Mangalore; P. 1,524), about nine kms. to the east of Mangalore, has a temple dedicated to Ananthapadmanabha, the annual festival of which is well-known. **Kudupu**

KULALI—*See* under Chitrapura. **Kulali**

KULKUNDA is a hamlet of Subramanya (T. Sullia; P. 1,868) and is situated at the cross road junction of Uppinangady-Bisle Ghat Road on one side and Uppinangady-Subramanya Road on the other. It is about three kms. from Subramanya proper, 48 kms. from the Sullia town and about 104 kms. from Mangalore. An annual cattle fair held here on a large scale is well known. It begins on the full moon day of Kartika and runs for about fifteen days at the time of the annual car festival of the Kukke-Subramanya temple. The Sullia Taluk Development Board is running a local fund dispensary here. The place is having a high school, a junior college and also a hostel for the Scheduled Tribes. **Kulkunda**

KUMBHASHI (T. Coondapur; P. 2,468), about nine kms. to the south of Coondapur, is famous for its two temples, namely, Mahalingeshwara and Anegudde Vinayaka. The name of the place is said to be derived from Kumbhasura who was slain here. Inscriptions mention this place as Kumbha-Kashi. It is one of the seven places of pilgrimage in the region called "Parashurama Srishti". The Anegudde Vinayaka temple situated on the hills attract a large number of pilgrims. Important new activities in the area are started after a worship of this deity. The temple of Mahalingeshwara is surrounded by a lake and *pooja* is offered to a shallow pit in which "water from the Bhagirathi (Ganga)" is said to collect. The right side of the lake is called Surya-Pushkarini and the left side the Chandra-Pushkarini. There are also shrines of Suryanarayana, Channakeshava and Lakshminarayana on the bank of the tank. There is a branch of the Sode Matha here. **Kumbhashi**

KUNJARU, a hamlet of Kurkal (T. Udipi; P. 4,223), is about eleven kms. from Udipi. The hamlet consists of two small hills **Kunjaru**

one of which is about three hundred feet and the other of about two hundred feet in height. These two hills are called Kunjarugiri and Parashuramagiri respectively. It is said that Madhwacharya, the propounder of the Dwaita philosophy, was born in Pajakakshetra which is closeby. The natural scenery round about these two hills is highly enchanting. On the top of the Kunjarugiri hill, there is a small temple dedicated to Mahishasura Mardini who is said to have been worshipped by Madhwacharya. The Parashuramagiri (also called Vimanagiri) has several caves. There are four Pushkarinis (ponds) in the four directions of the Parashuramagiri called *Banateertha, Gadateertha, Parashuteertha* and *Dhanushteertha.* The Mahishasuramardini temple is looked after by the Adamaru Matha. On one of the raw stones of Kunjarugiri, there is an image of Parashurama. After crossing these two hills, the visitor can reach the house which is believed to be the spot where Madhwacharya was born. (*See* also Belle).

Kurkal

KURKAL—*See* under Kunjaru.

Makkikatte

MAKKIKATTE, also called Mekkekattu (T. Udipi), a hamlet of Shiriyara village (P. 3,037), is about 28 kms. north of Udipi and 8 kms. north of Barakur. The place is famous for a collection of impressive wooden, painted sculptures which represent a host of deities, animals considered sacred, etc., ranging from about two feet to twenty feet in height. They are kept in an *Alade* (also called *Brahmasthana*) which is a shrine where five *daivas* are worshipped. The earlier wooden sculptures, which were a few centuries old, were replaced by newly carved similar ones, a few years back. There are about 170 such wooden sculptures. (Such wooden sculptures in a large number are to be found in places like Basrur and Udyavara also). According to a local legend, Makkikatte had the hermitage of the sage Jambukeshwara who is said to have conducted many sacrifices here and also set up shrines dedicated to the *Pramathaganas* of Shiva. There is a health unit type dispensary here.

Malali

MALALI (T. Mangalore; P. 6,802) is a small town about 22 kms. from Mangalore. The famous Rajarajeshwari temple of Polali is situated at a distance of three kms. from this place.

Malpe

MALPE town (T. Udipi; P. 13,867) is about four kms. to the west of Udipi. It is a most important port of the Karnataka coast and is situated at the mouth of the Malpe or Udyavara river. The river is navigable to small cargo boats for about ten kms. during high tide. The place has a fascinating natural scenery, and has been a centre of commercial activities for a long time. It is a natural port. There are three rocky islands to the west of it. The northern-most island is called Daria-Bahadurgad, the middle one Daria-Gadara-Kallu and the southern most Kari-Illada-Kallu. The Daria-Bahadurgad port is famous for its export of processed fish

to foreign countries. The sea between the rocky islands and the shore is a safe anchorage for vessels during storms and rough weather. The oldest tile factory of the district set up by the Basel Mission exists here.

Fishing and fish-curing are the important industries of the place. There are temples of Balarama and Ananteshwara here. The image of Balarama has six faces; perhaps this was originally a temple of Subramanya (or Shanmukha, the six-faced deity) who was named Balarama at a later date. The Daria-Bahadurgad fort is said to have been built by Basavappa Nayaka of Bidanur. Malpe is going to be developed into an important fisheries port. There is also a temple of Odabandeshwara here. At Kodavuru, a hamlet of Malpe, there is one of the two well known Shankaranarayana temples of the district. The deity here is in a double *linga* form. The spot is also known as Krodhashrama.

Mandarthi

MANDARTHI, a hamlet attached to the Heggunje village (T. Udipi; P. 2,554), is at a distance of about 25 kms. north of Udipi. It has a Durgaparameshwari temple which has been a centre of Shakti worship for a long time. The temple has been renovated recently. Besides the stone icons of Mahisha Mardini and Chamundeshvari, it has nine old wooden masks depicting different face-forms of the goddess*.

Mangalore

MANGALORE (P. City proper, 165,174 and Mangalore Urban Agglomeration, 215,122) otherwise locally known as 'Kodial Bunder' is the headquarters of the district and is situated on the backwaters formed by the convergent mouths of the Netravati and Gurpur rivers; consequently, it has waters on the south and west sides. It is 363 kms. west of Bangalore and 596 kms. west of Madras as the crow flies (896 kms. by rail from Madras) and 673 kms. south of Bombay. The city has roughly the shape of a triangle with the apex towards the south. The Netravati and the Gurpur rivers, which form the southern and the western boundaries of the city for a total distance of about 8 kms., are navigable for some distance from their mouths.

The 1971 census has included the Derebail, Kankanady, Someshwar and Ullal towns in the Mangalore Urban Agglomeration. (For Ullal *see* elsewhere in the chapter).

It is a delightful place and is sufficiently undulating and has groves of arecanut and coconut palms and other trees. The rivers on west and south, the expensive agricultural belt on the south-east and the low hills with valleys between the north and north-east, are the main features of the surrounding area. The views

*Dr. Gururaja Bhat, P. A Monograph of Shri Durgaparameshvari temple, Mandarthi.

over the town from adjacent high points are comparable with those generally associated with hill stations. Though the general slope of the town is westward, there are hills and undulations in all directions and the heavy monsoon rainfall is easily drained off in a very short time.

CLIMATE.—Though it may be said that Mangalore enjoys a fairly equable climate, the summer months, especially April and May, are severe. The maximum temperature ranges from 91°F. in May to 84°F. in December and the minimum from 71°F. in December to 79°F. in May.

The highest temperature recorded in Mangalore in recent times was 100°F. (in February 1920) and the lowest was 62°F. (in January 1911 and December 1950). Though the temperature figures by themselves leave the impression of a comparatively pleasant climate in Mangalore, its relatively higher average percentage of humidity in the atmosphere (78) tends to make it more oppressive than that of Madras, for instance. But the discomfort from hot sultry afternoons in summer is, fortunately, mitigated to some extent by the cool sea-breezes which set in in the afternoon and continue to blow till early night. In Mangalore, with no winter, if one does not need warm clothes and heavy blankets, one does not have to sleep outside either in summer, as one has to in many places in North India.

NAME OF THE CITY.—Mangalore figures as Mandegora, Maganur and Mangarouth in the works of Arrian, Ptolemy and in Kosmos Indiko-pleustes, respectively. Nitrias, perhaps meaning Netravati but used as a place-name by Pliny (first century A.D.) is also supposed to refer to Mangalore. It is popularly believed that the name of Mangalore is derived from the Mangaladevi temple. This temple, in its turn, is said to have received its name from a queen named Mangaladevi who, according to a tradition, lived in the 10th century and became a follower of the Natha Pantha.[1] But it may be factually the other way round, and probably the name of the place was given to the goddess of this temple. The Maraturu copper-plate inscription of about the 7th century mentions this place as Mangalapura and since 'Mangala' means also a fort, Dr. Gururaja Bhat has inferred that this place, which was important from political and military points of view, might have acquired this name[2].

In 1342, Mangalore was visited by Ibn Batuta, who has stated that there were merchants of Persia and Yemen in the area at the time. In 1448, Abdur-Razzak, an ambassador from Persia, landed at Mangalore on his way to Vijayanagara. He

1 and 2 : Dr. P. Gururaja Bhat, "Antiquities of South Kanara" pp, 12-13.

saw at a distanc of 12 miles from Mangalore a large temple. In 1498, Vasco da Gama landed on one of the islands off the coast of Udipi. In 1505, the Portuguese were given permission by the then Vijayanagara king to build a fort near the mouth of the river. In 1514, the Portuguese traveller Duarte Barbosa visited the west coast, and found Mangalore a large town peopled by 'Moors and Gentiles'. In 1526, Mangalore was taken over by the Portuguese who levied a tribute on it. In 1547, they desolated the city which was rebuilt in 1555. Later it was again burnt by them.

There were several treaties between the Portuguese and the Bidanur (Ikkeri) Nayakas and under one of these, the Portuguese were allowed to build a factory in Mangalore in 1670. In 1695, the town was burnt by the Arabs in retaliation for the restrictions imposed by the Portuguese on the Arab trade. Early in the eighteenth century, the Portuguese were expelled by the Nayakas of Bidanur, but were again allowed to construct a factory here in 1714. In 1763, Haidar Ali took Mangalore where he built dock-yards and an arsenal. The town was captured by the English in 1768 but was abandoned shortly thereafter. They captured it again in 1791 and Tipu Sultan took it back in 1794 and the fort was demolished by the order of Tipu. Finally, after the fall of Srirangapatna in 1799, Mangalore came into the hands of the British. In 1801, Francis Buchanan visited the town. During the Coorg Insurrection in 1837, the rebels entered the town, opened the jail and burnt down the British Government offices. However, this was soon suppressed.

THE FORTS.—There are said to have existed at different periods, four forts within the limits of the present Mangalore City. They were: (i) the Managalore Fort, built by Basavappa Nayaka of Bidanur (Ikkeri) (1740-54) and dismantled by Tipu Sultan in about 1784; (ii) the St. Sebastian Fort, built by the Portuguese in 1568; (iii) the Light-House Hill Fort, the existence of which is only a matter of conjecture based on some old documents, and (iv) the Banghel or Bangar Fort near Urva, said to have been built by a Banga chief and dismantled by Venkatappa Nayaka of Ikkeri was already in ruins by about 1623 when Della Valle visited the place. Of these, the remains of only the first two can be seen to-day. The Mangalore Fort was fairly extensive, consisting of an upper and a lower fort, the latter being larger. The walls were defended by six bastions and a number of towers. A section of the moat, on the western part of the hill, still exists. On the site of the St. Sebastian Fort stands now a tile factory; however, some ruins may be seen on the seashore near the factory.

THE SULTAN'S BATTERY.—This is a watch-tower said to have been built by Tipu Sultan to help prevent the entrance of warships into the Gurpur river. It has a complex construction and though

it was meant to be a simple watch-tower, it gives the impression to the onlookers of a miniature fortress with its many apertures for mounting canons all round.

THE LIGHT-HOUSE HILL.—In the centre of the town is a hill called the 'Bavata Gudda' meaning the flag hill. On the top of the hill is a deserted light-house facing the sea. Around the old light house, there is a park maintained by the Municipality.

A new light-house was built in 1900. It carries an acetylene light, 33 feet above high tide, giving flashes every three seconds visible for about 17 kms. out at sea in clear weather. The masonry tower is 48 feet high from the base and is painted white. The flag-staff consisting of lower and top masts is 91 feet from the ground-level and stands near the port office.

MANGALADEVI TEMPLE.—The origin of the temple of Mangaladevi is not definitely known. The Ballalas of Attavara are said to have constructed a temple and enshrined it with an image of Shakti which was inaugurated by Gorakhanath, a disciple of Matsyendranath, some time in the early years of the tenth century A.D. This temple is said to have been re-built by Kundavarma II, an Alupa ruler, in 968. The present temple is believed to have been constructed by one of the Nayakas of Bidanur (Ikkeri).

Besides the Mangaladevi temple, the other important temples in the city are those of Ganapati, Venkataramana, Kalikamba, Vinayaka, Gokarnanatha, Mukhyaprana, Lakshmi Narayana, Mahammayi, Dattatreya, Uma Maheshwara, Gopalakrishna, Trishuleshwara, Sharabheshvara, and Panchalingeshvara. There is a Chandranatha Basadi and there are Krishna Matha, Kanthrayani Matha and Gokarnanath Matha (monasteries).

KADRI: The Kadri hill is famous for the Manjunatha temple and *matha* of the Jogis. A Swami resides in the *matha*. The Jogis follow the *Natha Sampradaya*, which had become prominent under Matsyendranath and Gorakhanath, both of whom are said to have visited this place. There are nine tanks which get natural spring water and several stone caves here which are known as the caves of the Pandavas. The spot, with its beautiful surroundings and plentiful water supply, attracted the notice of the *Natha Yogis*, by its solitude and isolation. The temple is said to have been built by Matsyendranath and his followers.

A Sanskrit inscription in *grantha* characters on the pedestal of the bronze image of Lokeshvara in the Manjunatha temple here dated in the year 968 A.D., states that the icon was installed in the beautiful *Vihara* of Kadarika by the Alupa King Kundavarma (S.I.I. Vol. VII, No. 191). This is a fine and highly impressive statue. It has three heads and six arms and is about

150 cms. in height. Another bronze image, that of the Buddha, who is shown in the *dhyana* posture, is 90 cms. in height. On the *panipeetha* of this Buddha image there are three small relief figures of Garuda. A third bronze image, which appears to be of Manjushri or Manjunatha, is about 90 cms. in height. There is a relief figure of the Buddha on the crown of this icon. Both these bronze statues also seem to be of about the tenth century. In addition to having images of the various *Natha gurus*, (Matsyendranath, Gorakhanath, Chouranginath and Shrunginath), the temple has also idols of Ganapathi, Subrahmanya, Parvati and Shastar and also of Annappa Panjurli of the Bhoota cult. There are also some fine ornamental lamp-stands. The architecture of this place resembles the Nepalese architecture. It may be said here in passing that the Natha cult, believed to be an off-shoot of the Mahayana Buddhism, originated from the Nepal region. Della Valle, the distinguished Italian traveller, who visited the places round about 1623, has left a vivid description of the temple and the Jogis. He says, that the hill and its caves were the only objects that deserved notice of the travellers. (*See* also Chapter II).

CHURCHES.—There are some massive and imposing Christian monuments. However, the existing ones are only about or less than a century old. The St. Joseph's Theological Seminary of Mangalore was built in January 1879 by Rev. Fr. Augustus Diamanti " who was its architect, engineer and supervisor ". The huge, grey, weather-beaten towers of the Seminary church are pronounced to be the most artistic in South Kanara. They flank on either side like an eagle with outstretched wings soaring aloft. The Seminary provided ample room for the students who lived here and were trained here for the priesthood. A substantial addition was made in 1914 with a new wing on the western side and a parallel wing was added in 1927. In 1934, yet another wing was erected in between the two. The central wing was extended and its structure is unique in form and has a reputation in South India. (Incidentally, it may be mentioned here that students drawn from as many as 19 dioceses of India are being trained here.)

The Church of the Most Holy Rosary at Bolar is one of the three oldest Churches founded in South Kanara in 1526. The present large and beautiful structure of this Church, " which is worthy of the dignity of a cathedral ", was built in 1910. Br. Divo of the Bombay Mission was its architect. Rev. Fr. Buzzoni, the then parish priest, put up a belfry and installed four sonorous bells brought from Italy. This is the only church in the diocese which can boast of a magnificent dome crowning the spacious sanctuary. The cross on the dome lit every night serves as a beacon to the sea-farers.

The St. Aloysius College Church was constructed in 1885 by Rev. Fr. Joseph Willy. It is designed on the architectural style and pattern of the Orator of St. Philip Neri in Rome. It has a marvellous gallery of paintings done by Br. Anthony Moschemi from 1902 to 1904. He had come from Italy in 1889. A number of scriptural episodes are powerfully drawn here and there is a panorama of the Biblical history from the creation of man to the resurrection of Christ. Besides the extensive murals on the walls, there are large canvas-paintings on the ceilings, loft, etc. He had attained an amazing degree of excellence both in the fresco technique and in the medium of oil colours. There are several master-pieces of this accomplished artist here such as the birth of Christ, baptism of Christ by John the Baptist, Christ with children, wedding feast at Cana, last supper which are highly fascinating and leave a lasting impression on the visitor's mind. This brilliant artist with a vision did more religious paintings in Bombay and Cochin also.

The Shanti Cathedral, Balmatta, which is a huge structure, was built in 1862 on the model of the Mission House in Basel (Switzerland) and it was renovated in 1962; besides this, the Kanti Church, Jeppu, and Vishranti Church, Bockapatna, are the other important Protestant churches here which have impressive structures.

Mosques.—The Jumma Masjid Zeenath Baksh situated in the Bunder area is a notable mosque. It is said to have been originally built several centuries back by early Arabian visitors who had landed on the west coast under the leadership of a saint named Malik Deenar. The mosque must have undergone several structural alterations in the course of subsequent centuries. It is stated that this place of worship was given the present form at the instance of Tipu Sultan towards the end of the eighteenth century. The wooden pillars, pulpit, etc., in this mosque have exquisite and delicate ornamental carvings which are worth-seeing.

The Idgah Mosque on the Light-House Hill near the St. Aloysius College is a quadrangular structure where the Muslims of Mangalore offer the Idgah prayers after a mass procession which begins from the Jumma Masjid, Bunder. The Idgah Mosque is said to have been got constructed by Tipu Sultan towards the close of the eighteenth century. The Shamir Mosque in Dongarakery, which appears to be about two centuries old, has a *dargah* attached to it where the mortal remains of saint Shah Amir lay buried.

In many of the old parts of the city, the general layout of roads and streets does not follow any regular or conscious planning, but is only a net-work of separately laid out irregular roads which had slowly evolved from slipshod building operations. In certain localities of the town, however, the planning of the streets is done

on rectangular lines, particularly in the central wards of the city. The Sea Front, the Car Street, the Bazaar Street, the Ganapati Temple Street, etc., are examples of orderly built streets. A master plan for development of Mangalore is being prepared. (*See* Chapter XIV).

The main centres of public recreation are the Central Maidan, the Urva Maidan and the reclaimed river frontage near the port. The first mentioned place is largely resorted to, as it lies in the heart of the city. It is surrounded on all sides by broad avenue roads. The Urva Maidan is within easy reach of the people living in the Kodialbail area. The chief beauty spot in the town is the Court Hill, to which place people resort for open air. The hill provides an exquisite view of the city and the backwater. Other recreation centres in the town are the Police Parade Grounds, Mangalore Club Grounds, Ladies Recreation Club in the Court Hill, etc., and the many playgrounds attached to schools and colleges.

Mangalore is connected by air with Bombay, Bangalore and Panaji. The broad-guage system of the Southern Railway also has its terminus here, starting from Madras and passing through Kerala. The new Hassan—Mangalore Railway line passes through Mangalore to Panambur. Water communication also is available between Mangalore and Panemangalore (28 kms.) and between Mangalore and Gurpur (12 kms.)

Mangalore, which has been a large commercial and trading centre, is now becoming also a vast industrial city. (*See* Chapters V and VI). It has made excellent progress in respect of education also. (*See* Chapter XV). Women's education has been exceptionally rapid in this city, and also in the district, the reasons probably being the matriarchal type of society that has been largely prevalent for a long time, the early impact of Western thought and life on this part of the west coast and the influence of some women social reformers of the city (and of the district) were among the first to break the traditional barriers, to receive higher education, to go to foreign countries and to contest elections. From the founding of the St. Ann's School in 1870 and the Canara Girls' School in 1894 to the establishment of the Institute of Social Work, female education has made rapid progress. The Besant National Girls' High School, Kodialbail, has been a hall-mark, not only for being the nucleus of national education but also for its pioneering zeal in furthering women's education.

Various associations like the Headmasters' Association, the South Kanara Teachers' Guild, the Football Federation, the Canara Cricket Association, the District Inter-School Athletic Association, etc., have also their headquarters here. Most of the educational institutions are run by private agencies by voluntary

efforts and this may be said to be indicative of the vision and enterprising spirit of the people. There are a good number of social service institutions in the city. (*See* Chapter XVIII).

MANINALKUR—*See* under Ajila-mogaru.

MANIPAL—*See* under Shivalli.

MANNUR—*See* under Nandavar.

Marvanthe

MARAVANTHE (T. Coondapur; P. 2,813), about nine kms. east of Coondapur, is one of the beauty spots of South Kanara along the sea coast. It is an enchanting place, where on the western side, the Arabian sea is stretching, while on the eastern side, runs the Sauparnika river and in between them passes the West Coast Road. Thus the sea and the river are divided only by a road. Though the river has come down very near to the sea, as near as 40 to 50 feet, it does not join the sea there. It looks as though the sea is higher in level than the river which joins the sea at the Gangolli bar about eight kms. south of this site.

On the eastern side, a fascinating panorama of coconut palms, green fields and evergreen forests of undulating countryside with the backward of the Kodachadri peak on the Western Ghats presents itself with varied scenic beauty. There is a good scope and facility for boating both in the sea and in the river. Just on the bank of the Sauparnika river, there is a Varahaswami temple with three cells which have Varaha, Narasimha and Janardana. The place has also a temple of Brahmalingeshwara. There is a proposal to develop Maravanthe as a major tourist centre.

Moodabidri

MOODABIDRI (T. Karkal; P. 10,747), about 35 kms. north-east of Mangalore, literally means "eastern bamboo area" and it is likely that luxurious bamboo forests flourished near this place formerly. It is situated at a beautiful spot in the midst of hills. It is famous as the "Jaina Kashi" of the South. It is sanctified by the stay of great saints and poets. Jains from all parts of India come here to worship in the famous 18 Jaina *basadis* that are dedicated to the memory of the Teerthankaras.

According to a tradition, a Jaina ascetic came over to Moodabidri in the 8th century and there he saw a tiger playing with a cow and thought the place to be of significance. He found a black granite image of Parshwanatha (one of the 24 Teerthankaras) in the forest here and built a *basadi* at the spot and installed it there in 714 A.D. Hence this *basadi* is known as the Guru Basadi and as some scriptures are preserved here, it is also called the Siddhantha Basadi. It is also known as *Hale* (Old) Basadi. There are 35 images of various heights here.

The biggest *basadi* at Moodabidri is the Tribhuvana Tilaka Chudamani Basadi also known as the "Basadi of a Thousand Pillars", Chandranatha Basadi and *Hosa* (New) Basadi. It was built in 1429-1430. The Jaina devotees of Moodabidri constructed this *basadi* as directed by Devaraya Wodeyar who was the governor of Mangalore-*rajya*. Later in 1462, Bhairadevi added the elegant *mantapa* called after her. The image of Chandranatha, which is 6½ feet in height, is made of an alloy of five metals. The monument is famous for its beautiful carved pillars with miniature artistic pillars carved on them.

The other *basadis* at Moodabidri are the following : (1) Badaga *basadi*, (2) Shettara *basadi*, (3) Hire *basadi*, (4) Betkeri *basadi*, (5) Koti *basadi*, (6) Vikrama Shetti *basadi*, (7) Kallu *basadi*, (8) Leppada *basadi*, (9) Deramma Shetti *basadi*, (10) Chola Shetti *basadi*, (11) Maday Shetti *basadi*, (12) Baikanatikari *basadi*, (13) Kere *basadi*, (14) Padu *basadi*, (15) Shri Mathada *basadi*, (16) Jaina Pathashaleya *basadi*, etc.

Nagala Devi, the queen of Bhairava Raja, erected the *Mana-stambha*, a huge monolith of a height of 50 feet, in front of the *basadi*. There are elaborate carvings on the sides of the plinth of the *basadi*, which, *inter alia*, has the figures of a giraffe and a dragon ; this is perhaps indicative that the Jaina merchants of those days had extensive trade contacts.

The pillars in the room, which adjoins the sanctum, have carved figures of *chauri*-bearer, a man beating a drum, a man riding on a gaily-caparisoned elephant, a human *garuda* with wings, etc.

After the main entrance, there are *Gopuradwara Mantapa*, Bhairadevi *Mantapa*, Chitradevi *Mantapa*, Namaskara *Mantapa*, Teerthankara *Mantapa*, Lakshmi *Mantapa* (also called Gandha-kuti *Mantapa*) and *Garbhagriha Mantapa*. There are also images of Vedic gods and goddesses on the stone pillars of the Bhairadevi *Mantapa* and Chitradevi *Mantapa*.

There are also many tombs of Jaina priests, only two of them standing apart from the rest being those of two wealthy Jaina merchants. These are lofty erections consisting of several storeys built of carefully cut laterite stones. They were originally ornamented with tall granite finials, most of which have now fallen down and have been set up in the compounds of temples or in private houses as curios.

The Chautas, a line of local chiefs, had their capital at this place. There descendants live in the old palace here. The Chauta palace here looks like an insignificant building compared with the mangnificent temples. But though it is plain and unasuming

outside, the sculptures inside are of a superior order. The walls were originally covered with paintings, which do not exist at present. The objects of interest in this palace are the four beautifully carved wooden pillars, a handsomely carved wooden ceiling, a wooden screen with fine carvings. There are two excellent panels of carvings on the pillars, namely, the Navanari-Kunjara and Panchanari-Turaga. The first one is a composite carved elephant ingeniously made of the bodies of nine women in various postures, surmounted by a hunter with a bow and arrow; the second one is also a similar piece of wood carving depicting five women forming the body of the horse with a rider on the animal.

The great Kannada poet, Rathnakaravarni, is said to have composed his immortal classic "Bharatesha Vaibhava" at this place.

Moodanidambur

MOODANIDAMBUR—*See* under Nidambur.

Mulki

MULKI (T. Mangalore; P. 11,525), about 29 kms .to the north of Mangalore city, is by the side of the National Highway connecting Bombay with Cape Comorin. It is situated on the southern bank of the Mulki river. Mulki was formerly the seat of a line of chiefs called the Savantas. Their earlier hedquarters was at Simantur about five kms. east of Mulki. Janardanaswamy of Simantur was the family deity of the Savantas. The ruins of their palace and of the fort built by Venkatappa Nayaka of Bidanur in 1608 can still be seen. In front of the remains of the palace in the field called Bakkimaru are the tombs of twenty Savanta chiefs. There are four dilapidated Jaina *basadis*. There are two *manastambhas* which are in good condition. The *manastambha*, which is in front of the Anantanatha *basadi* at Kotekeri is more elegant and it has inscriptions of about the 15th centrury A.D. on two sides of its prism*. The Durgaparameshwari temple at Bappanadu, the Venkataramana temple and the twin temples of Somanatha and Narayana are the other shrines here. About the Durgaparameshwari temple, the following interesting story is narrated: the temple was covered by the waters of the Mulki river for several years and had collapsed, but the five *lingas* and the pedestal had remained. One day, while Bappu-Byari, a Mapillai Muslim merchant, was rowing his boat, it struck against the *lingas* and soon after, the water went down and the *lingas* were seen. Bappu-Byari built a temple for housing them. The place was called Bappanadu after him since then.

Mulki received a large number of Hindus from Goa as a result of the persecutions there and the Savanta chiefs gave them lands for their rehabilitation and also constructed a temple for their worship. The place has a high school, a college and a hospital. A buffalo race called the "Arasu Kambla" is held here annually.

* Dr. Gururaja Bhat, P. *Ibid*, plate P IV.

Muluru

MULURU (T. Udipi; P. 2,386), 16 kms. from Udipi, is on the Udipi—Mangalore Road. An inscription of about the tenth century A.D. alludes to this place as Mulapura. A Babbaraya shrine, which was renovated recently, has a stone Buddha image of a height of 48 cms. which might be of about the 11th century[1].

Mundkur

MUNDKUR (T. Karkal; P. 5,069), about 25 kms. west of Karkal, has a well-known Mahishasuramardini temple. A lithic record of the 12th century found here refers to a Lokeshvara deity[2]. The place has a high school and a primary health centre.

Nada

NADA—*See* under Jamalabad.

Nandalike

NANDALIKE (T. Karkal; P. 2,618), about 20 kms. west of Karkal, was once the seat of a small principality of the chiefs called the Heggades of Nandalike. Their ancestral house here has some elegantly executed wooden carvings. The place has an old Mahalingeshwara temple. Nandalike Lakshminaranappa (Muddana), who wrote 'Ramashwamedha' and other notable works in Kannada, was a native of this place.

Nadpal

NADPAL—*See* under Someshwara.

Nandavar

NANDAVAR, which is at a distance of three kms. from Buntwal, is a hamlet of Mannur village (T. Buntwal; P. 3,946). It is famous for its Shankaranarayana temple which stands on the northern bank of the Netravati river. This deity is worshipped in the form of a *linga*. There are also several other shrines.

Nandikoor

NANDIKOOR (T. Udipi; P. 2,719), about 28 kms. south of Udipi, is noted for its Mahishasuramardini temple. It is said that Madhwacharya's spiritual preceptor, Achyuta Prekshacharya, was a native of this place.

Naravi

NARAVI (T. Belthangady; P. 2,660), about 24 kms. to the north-west of Belthangady, has Surya and Skanda temples. The place is known for the manufacture of fine baskets and soapstone vessels. There is a Basket and Rattan Articles Workers' Co-operative Society, a high school and a primary health centre here. There is an orphanage for boys and girls run by the Catholic church.

Navur

NAVUR (T. Belthangady: P. 1,364), about nine kms. and 68 kms. from Belthangady and Mangalore respectively, to the east of Belthangady, is situated at the base of the Western Ghats. It has a very pleasant climate. "Kudremukh", a famous peak on the

1. Dr. P. Gururaja Bhat, *Ibid*, p.15
2. *Ibid*, pp. 15-16

Western Ghats, which appears as a conspicuous landmark to sailors, is to the east of this village.

Kudremukh

The Kudremukh peak, which comes under the jurisdiction of the Chikmagalur district, is 6,215 feet above the sea level. Situated on the eastern border of the district, where the ghat takes a sharp bend inland at the northern-most point of the Puttur taluk, the peak can be approached from the Chikmagalur district side also by way of Samse. But the ascent from that side is more difficult, compared with that from the South Kanara side. A motor road runs to the very foot of the hill, the ascent of which commences from a village called Navur, about 65 kms. from Mangalore.

The name of the peak, meaning horse-face, is descriptive of its appearance sea-wards, where it is a well-known mark for navigators. Bird life is said to be conspicuously absent here, the pea-fowl being the only visitor. The broad hills chained to one another, rise and fall like billows of the ocean. The deep valleys and steep precipices here alternate suddenly. The side of the hill exposed to the sea is covered with giant grass, which, in the congenial climate of the ghats, attains a height of ten to twelve feet and affords shelter by day to various denizens of the forest.

Nayampalli

NAYAMPALLI (T. Udipi ; P. 4,999), six kms. from Udipi, is on the Udipi-Coondapur route. The village has a temple dedicated to Gopalakrishna situated in the midst of enchanting natural scenery on the bank of the Kallianpur river, facing the north. The temple appears to be of the late Vijayanagara period. A large number of devotees visit it.

Nellikar

NELLIKAR (T. Karkal ; P. 1,411) is situated at a distance of nine kms. to the south-east of Karkal. The place derived its name from the fruit which is locally known as Nellikai. The black stone, which is used for carving images, etc., is available in abundance here. An idol of Ananteshwara, said to have been set up by the sage Atri, which was buried in a tank in this village, was taken out by the order of the Bhairarasu of Karkal and was installed at Karkal by Shree Jagadguru Narasimha Bharati Swamiji of Sringeri Matha.

Nidambooru

NIDAMBOORU is a hamlet of Moodanidamboor (T. Udipi ; P. 445), two kms. to the north of Udipi. Shri Vadirajaswami is said to have presented the Ballala chief of this place with an idol of Anjaneya, the importance of which lies in the fact that each of the eight Swamis before accepting the management of the Krishna temple at Udipi, worships this image and then attends to the Paryaya Ceremony.

Nilavara

NILAVARA (T. Udipi ; P. 3,430) is about 18 kms. to the north of Udipi. It was formerly called Niruvara* and was a centre of

* Dr. K. V. Ramhes, A History of South Kanara, p. 39.

Shakti worship. The Durga-Bhagavati temple here had received grants from the Alupa rulers and Vijayanagara governors.

NITTE—*See* under Kemmannu. **Nitte**

PADAVU (T. Mangalore ; P. 13,486) is a town about five kms. from Mangalore. It has a cashew-nut factory and a coffee-curing works. There are three high schools here. The Rama Shakti Mission situated in Shakti Nagar here attracts a large number of devotees. **Padavu**

PADU—*See* under Kaup. **Padu**

PADUBIDRI (T. Udipi ; P. 8,229), about 26 kms. from Udipi on the Udipi-Mangalore Road, was the seat of chiefs known as Ballalas. It has a *Brahmasthana,* a Mahalingeshwara temple and a Mahaganapati temple which are well-known. A religious festival called the *dakke-bali* is held in the *Brahmasthana* here once in two years. Ermal, just north of this village, has a temple of Janardhana, the main image of which is believed to be one of the three idols obtained by Madhwacharya from the boat he rescued. There are two high schools and a primary health centre here. The place has a prosperous fish trade. **Padubidri**

PAJAKAKSETRA—*See* under Belle and Kunjaru. **Pajakakshetra**

PANAMBUR (T. Mangalore ; P. 5,869), about nine kms. to the north of Mangalore, is situated on the bank of the Phalguni river. The Mudda Heggade family of this place was administering the nearby villages. Panambur has been a centre of trade. In recent years, the place has gained importance because of the Harbour Project (*see* Chapter VII) and the Fertiliser Factory which is coming up (see Chapter V). The Central Government is running a high school here. **Panambur**

PANE-MANGALORE (T. Buntwal ; 5,129)), about six kms. to the south of Buntwal, is situated on the bank of the Netravati river and is connected with Buntwal by a bridge across the river. It is a trading centre. An attractive *Laksha-Deepotsava* function is held here annually at the Venkataramana temple. **Pane-Mangalore**

PARENKI (T. Belthangady ; P. 1,675) about 12 kms. to the south-west of Belthangady, is on the Hassan-Mangalore Main Road. The village is noted for its old Mahishasuramardini temple. Many stones buried partly in the ground near this place are called Pandavara-kallu*. **Parenki**

*Dr. P. Gururaja Bhat , Antiquities of South Kanara, p. 17.

Peraduru

PERADURU (T. Udipi ; P. 7,419) is a large village about twenty kms. from Udipi on the Udipi-Someshwara Road. It is known for its Anantapadmanabha temple which appears to have been originally built during the Vijayanagara days. The annual fair held here is well-attended. The place has a high school and a dispensary.

Polali

POLALI, about 12 kms. north-west of the Buntwal Cross Road, formerly known as "Pulingapura", is a hamlet of Kariangala village (T. Buntwal ; P. 3,115). Polali is situated at a distance of about 200 yards from the Gurpur river. It has an important temple dedicated to Rajarajeshwari. From a short inscription discovered here recently, it appears that the temple was established in the 8th century A.D. Near this place, there are also other epigraphs of about the same century. It has been a well-known centre of Shakti worship. It is believed that it was about this temple that Abdul Razzak, wrote in 1448. This account shows that the temple was made of molten brass, with four platforms or ascents and on the highest of them was an image of the size of a man made of gold with eyes composed of two red rubies.

The figure of Rajarajeshwari is a huge stucco image of a height of about ten feet. There are several other smaller stucco-images of Bhadrakali, Subramanya, etc. The ceiling in the *mukhamantapa*, which is of wood, is covered with excellent carvings of gods and goddesses. The roofs of the *mukhamantapa* and the *garbhagriha* as also the *dhwajastambha* and the pillar of lights are covered with copper-plates. The annual car festival, which lasts for a month, attracts a large number of pepole.

Six days before the close of the festival, commences a foot-ball tournament called "Polali chanabe" or "Polali Chendu" which lasts for four days. The tournament is highly popular and attracts large crowds of spectators. The foot ball is made of straw and leather. About 500 persons take part in it. Any number of persons can compete on either side and the only rule is that whichever side succeeds in sending the ball to the other end is the winner. The play is said to represent the mythological fight between gods and demons and the car festival which follows is said to indicate the victory of the former over the latter.

Pranthya

PRANTHYA (T. Karkal ; P. 5,838) is a small town about four kms. to the east of Moodabidri. It is a commercial centre.

Puttige

PUTTIGE (T. Karkal ; P. 5,364) is situated at a distance of 22 kms. from Karkal. The place is noted for its temple of Somanatha. The abode where the serpents live is called *puttike* or *huttike* and these are said to have been found in large numbers here and hence the place came to be called Puttige.

Puttur

PUTTUR (P. 17,483) is the headquarters of the taluk and of the sub-division of the same name and is 50 kms. from Mangalore. It was in this town that the first co-operative society in the district was started in 1909. Of the temples here, the Mahalingeshwara temple is the oldest. This temple has an inscribed slab of the time of the Vijayanagara king Pratapa Devaraya dated in the *shaka* year 1353. Other important temples here are of Venkataramana, Mahamaya, Radhakrishna and Bhavani-Shankara. The town lies on the trunk road from Mangalore to Mercara. Copper vessels are made here by the Goanese and local Christians. Puttur is a busy and prosperous trading centre and it has two colleges and three high schools. The travellers' bungalow stands on a small hill overlooking the Bazaar street.

Saligrama

SALIGRAMA (T. Udipi; P. 10, 739), about 24 kms. north of Udipi, is on the Udipi—Coondapur Road. It has been a religious and cultural centre for a long time. The temple of Yoga-Narasimha here, which faces the west, is believed to have been constructed at first more than a thousand years ago.

Savanur

SAVANUR (T. Puttur; P.1,631) about 16 kms. to the north-east of Puttur, was once a centre of Jaina families. It has an old Jaina *basadi* known as Pudottu Chandranatha Basadi.

Shankara-narayana

SHANKARANARAYANA (T. Coondapur; P. 4,098), about 32 kms. to the east of Coondapur, is traditionally called also as Krodha-Kshetra and is one of the seven places of pilgrimage in the region, referred to in the *Skanda Purana*. Shankaranarayana means Shiva and Vishnu. According to a legend, a sage named Krodha performed penance here and a spot with a cave here is shown as having been the site of his *ashrama*. The place is situated near the Western Ghats amidst fascinating surroundings. It is famous for its large Shankaranarayana temple, which has been recently renovated. Just in front of the temple there is a pond which is called Koti Teertha.

There is a large bell in the front yard of the temple, said to have been donated by Tipu Sultan and it bears a Portuguese inscription. It is said that its chimes can be heard to a distance of about eight kms. There are a few inscriptions in the temple, one of which records that the temple was renovated in 1563 by the then Ikkeri ruler. The main deity of the temple (Shankaranarayana) is in the form of two *Udbhava lingas*, but look like one *linga*. The temple has a beautiful bornze image of Harihara and there are also some fine wood carvings here. There are other shrines of Mahaganapati, Gopalakrishna, Panchamukhi-Veeranjaneya, Subramanya, Gowri-Lakshmi, Partheshwara, and Belli-Shankara-narayana which is a life-size silver image, within the inner *prakara*, and Basaveshwara, Gopinatha, Umamaheshwara, Mahalingeshwara, Nandikeshwara and Veera-Kallutike shrines within the outer

prakara of the main temple. The place is a centre of bee-keeping industry, and has a high school.

Shiriyara

SHIRIYARA—*See* under Makkaikatte.

Shirva

SHIRVA TOWN (T. Udipi; P. 10,683), about 20 kms. south-east of Udipi, was the seat of a line of Heggade chiefs. The *chavadi* of the manorial house of the Heggades here is "a magnificent piece of architecture with finely carved wooden pillars tapering at the top and with wooden ceiling"*. The place has a Vishnumurthi temple which has been renovated. Suda, which is closeby, was noted for the worship of Skanda. Shirva has a high school, two junior colleges, a primary health centre and a hospital.

Shiroor

SHIROOR (T. Coondapur; P. 7,496), about 32 kms. to the north of Coondapur, is a small port on a creek which forms the northern boundary of South Kanara. The ruins of ancient Shiroor are extensive in the neighbourhood. The port is included in the limits of the Baindoor port. There is a high school and a dispensary here.

Shishila

SHISHILA (T. Belthangady; P. 1,235), about 68 kms. east of Belthangady, is a small village deriving importance only from its ancient temple. It is said to have been at one time the seat of the Humcha ruling family which later on became the Bhairarasu Wodeyar family of Karkal. The temple stands on an island in the Shishila-hole and is dedicated to Shishileshvara.

Shivalli

SHIVALLI TOWN (T. Udipi; P. 11,289), about three kms. south of Udipi, has been the centre of a section of Brahmins called after this place. It was an important seat of Sanskrit learning. Formerly Udipi was a part of Shivalli.

Manipal, which is a plateau of laterite rocks, is apart of the Shivalli town and is situated at a distance of about three kms. to the east of Udipi. It has become a lively and progressive educational and industrial centre. A number of educational institutions are flourishing under the auspices of the Academy of General Education here. Founded in 1942, the Academy is running 30 institutions in and out of the district, with a student-strength of about 12,000. Its assets are stated to exceed Rs. 5 crores. All the institutions that have been started by the Academy have made it necessary for the parents of the students to become members and contribute on a definite pattern to the development of these institutions. A Co-operative Industrial Estate, Tile Works and Workshop of the Ferro-Alloy Enterprise, Alloy Foundry and Electroplating Works are some of the industrial establishments

* *Ibid*, p. 19

situated near the College of Engineering which is associated with them.

Attached to the Medical College is the Kasturba General and Maternity Hospital started in 1961 for providing clinical facilities to the medical students, the school of nursing, the recreation hall, staff quarters, etc. The Valley View International Health Club here provides check-up of health by specialists. The magnificent head office of the Syndicate Bank, one of the 14 nationalised banks in the country is situated here. The 'Udayavani', a Kannada daily, is published from Manipal. The place has also a large printing works. There are also the Gita Mandir (a prayer hall) and the Academy School of Music and Fine Arts. (*See* also Chapters V, XV and XVIII).

Manipal has a modern temple dedicated to Venugopalakrishna; which was opened to the public in March 1973. Its structure includes some features of the church and the mosque also. Its inside is designed in such a way that any person sitting or standing anywhere in the hall can have "an unobstructed view" of the deity. The Jubilee Church here is an important Protestant place of worship which has an impressive structure.

Shivapura

SHIVAPURA (T. Karkal; P. 2,543), 16 kms. to the north of Karkal, is a small village below Hebri, on the road leading to the Agumbe Ghat from Udipi. It is noted for its bamboo baskets. The river Madisal-hole is crossed here by a bridge. There is good paddy cultivation in the neighbourhood of this river.

Someshwara

SOMESHWARA, a hamlet of the village of Nadpal (T. Karkal; P. 2,098), is at a distance of about 40 kms. from Karkal on Mangalore—Karkal—Agumbe Road. It lies at the foot of the Western Ghats. The *ghat* road leading to Agumbe at the head of the hills on the eastern side starts from this place. From the top of this *ghat* road, a finest view of the district is obtained. The *ghat* section has several abrupt curves and is narrow in some sections. Someshwara is at the opening of the *ghat* road through which salt, pepper and other produce from the coast are sent to the other side of the *ghats* and the products of the latter area enter the South Kanara district. The passengers intending to go to Shimoga side, who travel in a big bus, have to get down at Someshwara and continue the journey in a separate small vehicle to Agumbe through the *ghat* road. There are two temples—one dedicated to Someshwara and the other to Venkataramana. The former, which is the older of the two, was built by one of the Barakuru chiefs, while the latter was built two or three centuries ago.

St. Mary's Isles

ST. MARY'S ISLES are a group of small islands lying a little to the north of the port of Malpe, 57 kms. north of Mangalore.

Vasco da Gama landed in 1498 on one of these islands which he called 'El Padron de Santa Maria'. It is from this that these islands got their present name. They are just a few scattered projections of rock rising out of the western or Arabian Sea round about Malpe. The northern-most island is about a square mile in area and not more than 250 yards in width. It has coconut gardens which make it the shadiest of all the islands and give it a true South Sea colour. Grapes that are sweet and saltish are also grown here. The island is noted for its famous basalt rocks which have crystallised into columns and split into hexagonal mosaic. Perhaps, this is the only spot in India where basaltic rocks show up such peculiar formations. The islands hold out possibilities of being developed into a popular holiday resort.

Subrahmanya

SUBRAHMANYA (T. Sullia ; P. 1,868), a small village below the *ghats,* is at a distance of 104 kms. from Mangalore, 44 kms. from Sullia and 33 kms. from Puttur. It is also known as Kukke-Subrahmanya and Pushpagiri. It is connected by road with all the taluk headquarters of the district. It is one of the seven places of pilgrimage in the region and lies in the midst of two mountains, namely, Kumara Parvata and Shesha Parvata.

The place gained importance from about the 8th century A.D. Adi-Shankaracharya is said to have visited this place. From a copper plate belonging to the reign of the Vijayanagara king Bukka II, it is learnt that Kukke-Pattana was under the control of Bangarasa. Bachappa Odeya, the governor of Mangalore in 1406 A.D., gave a grant of 270 *Katigadyanas* to the Brahmins of Subrahmanya.

There is no difference between Kumara (Subrahmanya) and Naga (serpent) in this *kshetra* and Subrahmanya is worshipped in the form of Naga. Within the *prakara,* there are three shrines dedicated to Subrahmanya, Lakshminarasimha and Umamaheshwara. According to a legend, the linga installed in the temple, which was in the midst of a very thick jungle, was being daily covered up by the priest with a basket (Kukke) before he retired for the night, to prevent its being tampered with. It is said that because of this, the place was called Kukke which is the old name of the village. The *linga* is in the inner court yard of the Subrahmanya temple which is even now called Kukke-Subrahmanya Gudi. The temple dedicated to Lakshminarasimha is looked after by the Madhva *matha* here, stated to have been established by Vishnutirthacharya, a disciple and a brother of Madhwacharya. There is also a small shrine of "Moola Devaru" (Subrahmanya), on the bank of the Kumaradhara river.

The ritual worship in the main temple of Subrahmanya is conducted according to the Vaikhanasa Agama system. The *ratha* or the car of Subrahmanya temple is a very large one which is

about 150 years old. The principal fair is held in November-December and is attended by a large number of people from far and near. The place is inaccessible from June to October owing to incessant rains and the numerous mountain torrents to be crossed. There is a special kind of cane found here, wihich is of a thick kind with black spots. It is much prized as making good walking sticks.

Kulkunda, where a large cattle fair is held at the time of the car festival, is at a short distance to the north-west of Subrahmanya (*See* elsewhere in the Chapter).

Sullia

SULLIA (P. 7,107) is the headquarters of a taluk which was carved out of Puttur taluk in 1966. It is at a distance of 86 kms. from Mangalore. A Major District Road connects it with Mangalore and Mercara. Sullia is noted for rubber plantations (*See* Chapter IV). Hundreds of repatriates from Sri Lanka have been settled near this place and they are engaged in the work of rubber plantations. It is a developing town and has a junior college, a high school and a primary health centre.

Suralu

SURALU (T. Udipi; P. 2,803) is situated at a distance of 64 kms. from Mangalore and 24 kms. from Udipi and is on the Brahmavara-Barakuru-Kokkarne Road. It was the seat of a line of chiefs called the Tolahas, the descendants of whom are still living here. An inscription on the lintel of the corridor of their palace here dated in the year 1828 A.D. states that it was renovated in that year. The Tolahas were feudatories of the Alupas and were later under the control of the Vijayanagara governors of Barakuru. During the Portuguese invasion of the Kanara coast, the Tolahas fought them valiantly. The Tolahas were in a prosperous condition till about the time when Haidar Ali overran this region. The members of this family still celebrate Mahanavami and Vijaya-yatre festivals in the palace. The palace contains several oruate pieces of sculpture. To the west of this building, was another palace and fortress, which are now in ruins. About 12 *samadhis* of the Tolaha chiefs are found here. Kokkarne was the port of the Tolaha principality. The Mahadeva temple here is built entirely of black stone and from the four corner ends of the roof hang stone chains of which only a few links remain. There are some fine images in this temple.

Surathkal

SURATHKAL (T. Mangalore; P. 9,018) is situated on the Mangalore—Mulki Road about 14 kms. from Mangalore. It is directly connected with Mangalore. There is a temple dedicated to Sadashiva on a hill rock on the sea-shore and a car festival is annually held about the month of December when there is a large gathering of people.

Surathkal has a fine beach which has become a favourite holiday resort to the people of the places round about. The place is a trading centre and is also noted for fishing, weaving and manufacture of *beedies*. It has gained more importance after the establishment of the Karnataka Engineering College here in 1960 and is fast developing. The place has also an Arts and Science College, a high school and a primary health centre.

Toddalli

TODDALLI (also called Torehalli) is a hamlet of Yedathare village (T. Coondapur; P. 5,803) about nine kms. to the north-east of Shiroor—Bhatkal Road. It is in the midst of a forest area. There is an Ishwara temple and a smaller shrine of Vasudeva. Both these have been renovated. There is a waterfall called Kosalli-Abbi from which the Sankada-Gundi river flows.

Tonse-East

TONSE-EAST—*See* under Kallianpur.

Thotathodi

THOTATHODI (T. Belthangady; P. 1,690), about 19 kms. east of Belthangady, has a huge natural lake situated admist enchanting surroundings. During the heavy south-west monsoons, the lake overflows.

Tonse-West

TONSE-WEST (T. Udipi; P. 7,331), eight kms. from Udipi on Kallianpur—Kemmannu route and situated on the seashore, is a thickly populated town and has a fine climate. This place is well-known for coconut cultivation, coir industry and shell lime kilns. The place has two high schools, a junior college, a local-fund dispensary.

Tonsepar Islands

TONSEPAR ISLANDS—*See* under St. Mary's Isles.

Uchila

UCHILA (T. Udipi; P. 5,792), a coastal village about 18 kms. on Udipi—Mangalore route, is known for its Mahadeva temple. It has a high school.

Udyavara

UDYAVARA TOWN (T. Udipi: P. 10,273), about four kms. south-west of Udipi, was the capital of the Alupa kings from about the 8th century A.D. Its old names were Udayapura and Udevura. The palace of the old Alupa kings stood on a site about one km. from the Ganesha temple which perhaps was once within the outer walls of the fort, the palace itself being within the inner fort. It contains some earliest monuments of the district, consisting of many stone pillars bearing Kannada inscriptions, a few dating back to the seventh century A.D. The Shambhu-Kallu Bhairava temple situated on a large boulder contains ten pillars. The Saptamatrika temple, the Ganapati temple, the Skanda temple at Mangodu and the Bommeshwara temple are the other monuments here.

UDIPI (P.29,753), 58 kms. north of Mangalore, is the head- Udipi
quarters of the taluk of the same name. Udipi is considered to be one of the most sacred spots in the country and the temple of Lord Krishna is visited by pilgrims from all over India. The name Udipi is said to have been derived from Udupa meaning the moon and connected with the establishment of the Chandramoulishvara temple. It was also known as Rajatapeetha and Shivalli. The celebrated saints like Chaitanya, Purandaradasa, Kanakadasa had visited this temple in the past. At the Krishna temple, there is what is known as "Kanakana Kindi", the legendary hole through which the deity is said to have given *darshan* to Kanakadasa (16th century) by turning from east to west towards him who was standing outside. The importance of this place dates from the time of Madhvacharya who founded the temple and set up in it an image of Lord Krishna said to have been obtained from a vessel about to be wrecked on the coast but rescued by the great Acharya.

Of the eight *mathas* founded by the Acharya, four are in Udipi taluk. All the *mathas* have their headquarters in the temple square at Udipi and their heads reside there at least for some portion of the year. The temple of Lord Krishna is situated in the centre of the town. The few inscriptions in the temple relate to the time of Vijayanagara. The names of the eight *mathas* established by the Acharya are Kaniyuru, Pejawara, Adamaru, Palimaru, Krishnapura, Puttige, Sode and Siruru and the different idols presented by Madhvacharya to these *mathas* are Narasimha, Vitthala, Chaturbhuja Kaliyamardana Krishna, Rama, Krishna, and Bhuvaraha respectively.

The central shrine in the temple stands on a stone-paved courtyard, surrounded by lofty modern buildings. There is a picturesque stone-built tank called Madhwa-Sarovara, with a pretty little stone *mantapa* in the centre, round which the *utsava* image of Krishna is taken on a float during festivals. The outer buildings include a large kitchen, spacious dining halls, a store room and a *goshala* (cowshed) and also a cemetery for the *Swamis* of the *mathas* who die here. The Brahmin pilgrims are fed in the temple and also the students studying in the Samskrita college in the town. Within the temple premises are also a Nagalaya or Subramanya temple and an auditorium called Vasantha-Mahal.

An elaborate system of Poojas is followed every day, beginning early in the morning and closing late at night. Several festivals are observed here with great pomp all the year round. Devotees can be seen pouring in at this place throughout the year. But the most spectacular occasion in the Udipi temple is what is called 'Paryaya', falling about the third week of January of every even year of the Christian era, when one of the eight Swamis hands

over the charge of administration to another in rotation. To the west of the Krishna temple is the ancient Ananteshwara temple, with a tall monolithic pillar in front. To the east is the Chandramoulishwara temple.

Udipi is now a centre of many educational institutions such as the Mahatma Gandhi Memorial College, Shri Purnaprajna College, Shri Purnaprajna Sandhya College, Udipi Law College, Ayurveda College, seven high schools, a teachers' training college for women, etc. It has also a Divisional Office of the Life Insurance Corporation of India. It is the headquarters of the Corporation Bank Ltd.

Ullal

ULLAL TOWN (T. Mangalore ; P. 19,322) is situated on the south bank of the Netravati river at a distance of eight kms. from Mangalore. A branch of the Chauta royal family of Puttige ruled from Ullala. Somanatha of Ullal was their family deity. The most famous ruler of this branch was Abbakkadevi who ruled in the later part of the 16th century. This fiery and patriotic queen was much feared by the Portuguese. To judge from its ruins, the place appears to have had royal pomp and splendour. There are ruins of a fort and a palace. The temple of Somanatha, not far from the ruins, contains beautiful sculptures " after the pattern of Italian art ", the knowledge of which is supposed to have spread here on account of a Florentine artist who visited India about the fifteenth or sixteenth century A.D. Nearby are the fort of Uchil, about nine kms. to the south of the ferry, one of the strongholds, probably, of the Queen of Ullal and the palace of Manel. In addition to these, there are several other remains of lesser importance. The Bhairarasu Wodeyars are also said to have had a palace here. The 1971 census has included the Ullal town in the Mangalore Urban Agglomeration.

The place has the well-known *dargah* of the saint Syed Mohammed Sheriful Madani. He is stated to have come to Ullal from Madina about 400 years ago and camped in the mosque at Melangady of the Ullal village and later married a lady from a family which was residing at Holakere of the village. He is credited with having performed several miracles and won admiration of the people. An *urus* festival began to be held at his tomb here once in five years and it continues even now and attracts quite a large number of people of various castes, communities and creeds. The *urus* festival lasts for a month. The *dargah,* which was originally built shortly after the saint's death, was renovated and enlarged four times. The present imposing structure was constructed in 1970 and was designed by architect Shri Fiazuddin Ahmed of Hyderabad. An Arabic College with an attached hostel and an Arabic High School at Ullal and eleven other Arabic schools at different places are being run by the management of

the Syed Madani Dargah. The place has also a high school and a primary-health centre.

Uppina Kuduru

UPPINA-KUDURU (T. Coondapur; P. 1,986), about three kms. to the north of Coondapur, is an island, being surrounded by the Gangolli river, and is situated amidst enchanting surroundings. It appears that during the time of the Keladi rulers, salt (*uppu*) was being sent to Nagar (Bidanur) and such other places from this village. There are several small old temples here dedicated to Vasudeva, Gopalakrishna, Ganapathi, Brahmadeva, Narasimha, etc. An important occupation of the local people is that of picking up shells from the rivers. There are fine coconut plantations. The village is noted also for its traditional *yakshagana* puppetry.

Uppinangady

UPPINANGADY (T. Puttur; P. 4,702) was the headquarters of the taluk which was named after it, until 1882, when the headquarters of the taluk was shifted to Puttur. It is 13 kms. to the north-east of Puttur and about 48 kms. to the east of Mangalore. An old renowned temple of Lakshmi-Venkataramana stands at the confluence of the two rivers, the Netravati and the Kumaradhara. It was recently renovated. There is another temple dedicated to Sahasralingeshwara by the side of the Lakshmi-Venkataramana temple. In 1800, after the fall of Srirangapatna, two rebels Subba Rao and Vittala Heggade, had made armed attempts to capture this place. There is a high school and a dispensary here.

Uppunda

UPPUNDA (T. Coondapur; P. 6,494), about 28 kms. north west of Coondapur, has an old temple dedicated to Durgaparameshwari. Its old name was Uppugunda. There are three inscriptions of some archaeological importance in this temple.

Vaddarase

VADDARASE (T. Udipi; P. 948) is at a distance of five kms. on the main road from Kota to Saibarakatte. The Mahadeva temple here was the fine spot of the earliest lithic record found in the district, which is of about the 7th century A.D. Vaddarse was the seat of a small principality.

Varanga

VARANGA (T. Karkal; P. 2,583), about 12 kms. north of Karkal, was the seat of a chief called the Heggade. It has a Jaina *matha* and has two Jaina *basadis*, namely Neminatha Basadi and Chaturmukha Basadi (also called Kere Basadi). The former temple is situated in the midst of a pond. Several stone inscriptions were found at this place. A fort called the Bedara-Kote is situated on the top of a hill here.

Venoor

VENOOR (Yenur) (T. Belthangady; P. 1,381), about 19 kms. from Belthangady, though now a small village, was, to judge from the remains of palaces and buildings, once a flourishing town. The chief objects of interest here are the colossal monolithic statue of Gommata of 38 feet in height and a few *basadis*. The statue

is on an elevated terrace on the south bank of the Gurpur river (which is here about 20 yards broad and runs over a rocky bed). The terrace rises about 50 feet above the river bed and the image is placed on a stone plinth of two stages, in the midst of a good-sized quadrangle covered by a wall about eight feet high and provided with a massive entrance.

This Gommata statue was set up in 1604 A.D. by Veera Thimmanna Ajila IV (1550-1610). It is said that when the news of its proposed installation reached Bhairarasu of Karkal, he objected to the installation and wanted the statue to be sent to Karkal. This being not done, he proceeded with an army and plundered the territory of the Ajilas. The statue had been buried in the river bed to prevent its removal to Karkal. In the battle that ensued, the Karkal ruler was worsted and was driven back. Then the statue was taken out and installed. The inscription on it states that it was installed by Thimmaraja at the request of guru Charukirti of Shravanabelagola on the 1st March 1964.

The local people say that this statue was carved at a spot about six or seven kms. distant from the place where it now stands on the other side of the river.

There are eight *basadis* here; some of them have architectural merits. The images in the Teerthankara Basadi are well-carved. There is also a ruined Mahadeva temple.

Venoor was the capital of the Ajilas who had palaces also at Aldangadi, Kela and Baraya. The palace here, according to tradition, was seven storeys high and the spot where the two stone elephants are standing at present is said to mark the location of the gate of the palace. The descendants of the Ajilas are living in their palace at Aldangadi. The village has a high school and a local fund dispensary.

Vittal

VITTAL (T. Buntwal; P. 10,216), 41 kms. and 17 kms. east of Mangalore and the Buntwal Cross Road respectively, was the seat of the Heggades of Vittal, whose descendants are living at the place. Vittal is famous for four important temples, namely, Panchalingeshwara, Subrhmanya and Madananteshwara and Vithoba. The ruins of the mud walls of a fort, within which was a palace which was burnt down by Tipu Sultan, can still be seen as also the main doorways of black granite leading into the palace. To the north of the palace stands the graveyard where one of the ministers named Shambhulinga Bhatta was buried alive for treason. The place has an Arecanut Research Station established by the Central Government, two higher secondary schools and a primary health centre.

YEDATHARE—*See* under Toddalli. **Yedathare**

YELLURU (T. Udipi ; P. 5,046), 10 kms. from Udipi on Uchila-Yellur-Mudarangady route was the seat of a chieftain called the Heggade. Some inscriptions found here of the 15th century mention agreements of "mutual concord and defence"[1] among the local chiefs. The place has a temple dedicated to Vishwanatha. **Yelluru**

YENMOOR (T. Sullia; P. 914) is about 26 kms. from Sullia on the left side of the Puttur—Panja Road. The place has the *samadhis* of the twin brothers, Koti and Chennaya, who were legendary heroes celebrated in the folk-tales of Tuluva. Annually, a grand festival of ritual dances is held here in their honour. The dancers wear colourful costumes and with a sword in hand perform the ritual dances for long hours during the night on the occasion. **Yenmoor**

YERMALU (T. Udipi ; P. 4,232) is 19 kms. on the Udipi—Mangalore route. It was the seat of a chief called the Heggade whose descendants are living here. It has a temple of Janardana which is renovated and a Chandranatha *basadi*. The image of the presiding deity of the temple is said to have been installed by Madhwacharya.[2] **Yermalu**

In addition to the above, there are also some other places of interest with old monuments, etc., in the various parts of the district.

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1. *Ibid*, p. 26
2. *Ibid*, p. 27