

PART VI

CHAPTER 20—PLACES OF INTEREST. *

CHAPTER 20.

Places.
ABALURU.

Abalūru (Hīrēkerūr T., p. 875) has a number of antiquities including about twenty inscriptions which are of great historical interest. Abalūru was a stronghold of the Jains in the 12th century and Ēkāntada Rāmayya, a militant advocate of Śaivism, challenged the former in a religious dispute. He won the wager, it is said, by cutting off his head which was restored by the grace of Śiva. This miracle led to the ascendancy of the Śaivas against the Jains who became the followers of Śaivism. The temples of Brahmēśvara and Sōmēśvara are remarkable not so much for their architectural excellence as for the inscriptions describing the exploits of Rāmayya in the former and the sculptural representations pertaining to them as also to other incidents of Śaiva devotees in the latter. Rāmayya and his guru are consecrated in the form of Śivaliṅgas in the Sōmēśvara temple. Among the figures deposited in these shrines, the images of Umāmahēśvara, Kaṅkala Śiva, the Sun-god, Brahmā and Sarasvatī deserve mention on account of their refined workmanship. The story of Rāmayya is narrated in the Kannaḍa *sthala-purāṇa* also. Abalūru is further known to have been the native place of the popular Kannaḍa poet Sarvajna of the 17th century. For details of the story of Ēkāntada Rāmayya see *Epigraphia Indica*, Vol. V, pp. 237 ff.

*In the old Gazetteer the temple details were taken from Dr. Burgess's *List of Antiquarian Remains in the Bombay Presidency*. In revising this chapter many of these details have been retained and additions made from two other Archaeological Survey of India publications under the name of Mr. Henry Cousens, viz., (1) *Revised Lists of Antiquarian Remains in the Bombay Presidency* (1897), and (2) *Chalukhyan Architecture* (1926). Mention has been made of all temples and buildings which have been listed as antiquarian remains in classes I and II, i.e., monuments which are to be maintained in permanent good repair and monuments which are possible or desirable to be saved from further decay, and short descriptions given of them where possible.

The construction of many of the temples in Dharwar district is attributed to Jakaṇācārya. This person, according to one account, was a Kṣatriya prince who atoned for the sin of Brahmin-killing by building temples; according to another story he was a Pāñcāl pupil of Viśvakarmā, the divine architect, who built the temple to try his skill.

The details about inscriptions given in the old Gazetteer, which in many instances were only the date and location, have been omitted in this revised edition, because it is thought that the mere mention of the date and location of an inscription would serve no useful purpose unless these details are accompanied by other information regarding it, e.g., its occasion and its purport. As a result of the extensive epigraphical survey of the Dharwar area carried out since 1884 (i.e. the year of publication of the old Gazetteer), hundreds of inscriptions have been found in the district, and it would take enormous space to list them all in the present volume in such manner as to make them convey any useful information either to the public or to a research student. However, in the Directory of Villages and Towns printed at the end of the volume all villages and towns where inscriptions are to be found have been indicated in the last column by a mark "ins." Those interested in inscriptions may refer to the volumes of the *Indian Antiquary*, *Epigraphia Indica* and *Bombay Karnatak Inscriptions*, Volume I, Part I (1940) and Part II (1953).

CHAPTER 20.

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Places.
ADARAGUNCI.

Adaraguñci (Hubballi T.; 15° 15' N, 75° 05' E ; p. 2090), a village five miles from Hubli railway station, has a solitary seated image of a *jina*, rather larger than life-size, which the villagers call Doḍappa. There is a legend connected with it which runs as follows :—In olden times, when Baṅkāpura was a garrisoned fort, a certain man, Doḍappa, was head doorkeeper there. He had a sweetheart at a distant village whom he was in the habit of visiting every night after closing the gates of the fort, but it was necessary for him to get back again before sunrise to open them again. On one occasion he overstayed his time, and as he was returning the sun rose. It found him at the village of Adaraguñci where he was forthwith turned into stone. And here he still sits ever looking wistfully towards Baṅkāpura*.

Adaraguñci's old name was Adirgunṭe. Three inscriptions found here belong to the period of the 10th to the 14th century. One of them refers to a Jain temple at Uccaṅgi.

ADURU.

Adūru (Hānagal T., 14° 45' N, 75° 10' E ; p. 1926) is an ancient village ten miles west of Hānagal and ten miles from Hāvēri railway station. It has seven inscriptions. The earliest is of the reign of Kīrtivarma II of the Bādāmi Cālukya family. This epigraph refers to a Jain temple.

AIRANI.

Airani (Rāṇebennūr T., 14° 35' N, 75° 45' E ; p. 1770) is on the banks of the Tuṅgabhadrā and twelve miles east of Rāṇebennūr and six miles from Chalagēri railway station. This village is an important centre of production of coarse woollen goods woven on hand looms. About hundred yards from the village is an old fort on the left bank of the Tuṅgabhadrā which runs close under the east front with high banks. The fort was built irregularly on a small knoll and was of considerable strength. It had an inner line of works surrounded for about 50 yards by an outer line with a ditch on the west and south-west fronts. The outer line of works is not in good condition on the north and south but the eastern part facing the river is in good condition. The entrance to the outer works was on the north by three gateways through the works leading over the ditch. All the gates as well as their flank defences are in ruins. The inner fort stretched north-east to south-east about 250 yards long by 100 yards broad. The west and south-west defences, being the strongest parts of the inner fort, consist of five large stone bastions about 25 ft. high joined by stone curtains. The east face has no bastions. It is much ruined. There is nothing inside the fort except the four walls of a ruined palace and a small well now completely filled up with earth. The ditch on the west and south-west fronts of the outer line of fortifications is dry and useless. It is covered with earth and can easily be crossed. There were three gates of the fort on the northern side, but they practically do not exist now. There are neither doors nor windows. There was also a small passage which led out of the fort to the river whence ample supply of water could be obtained. This is also in ruins. About 800 yards to the south of the fort is a hill which commands it.

*H. Cousens, *Chalukyam Architecture*.

Aḷaṇāvara (Dhārawāḍa T., 15° 25' N, 75° 45' E; p. 6107), a small town twenty miles west of Dhārawāḍa is well placed in the south-east corner of the crossing of the Beḷagāñvi-Haliyāla and Dhārawāḍa-Goa roads. It is also a railway station on the Poonā-Baṅgalōre line. A railway was built in 1918-19 from Aḷaṇāvara to Daṇḍēli in Kanara to carry the forest timbers of Kanara to outside markets *via* Aḷaṇāvara. This line is the property of the Bombay Government. There is also a small saw mill in Aḷaṇāvara. There are four inscriptions in Aḷaṇāvara, and the earliest among them of 1081 belongs to the reign of Guvaladēva of the Goa-Kadamba family.

CHAPTER 20.

—
Places.
ALANAVARA.

Amaragōḷa (Hubballi T., 15° 20' N, 75° 05' E; p. 2358) is a village on the Dhārawāḍa-Hubballi road five miles north-west of Hubballi, with a railway station. In the middle of the village is a partly ruined temple of Śaṅkaralinga built by Jakhaṇācārya. Near it is the temple of Baṇśaṅkari. The Śaṅkaralinga temple is built of black and light coloured granite and has walls and pillars covered with figures of gods.

AMARAGOLA.

Amminabhāvi (Dhārawāḍa T., 15° 30' N, 75° 00' E; p. 4732), a large village, is seven miles north-east of Dhārawāḍa. Under the Pēśwās it was the chief town of a group or *samat* of eight villages. To the north of the village is an old Jain temple of Nēminātha, the twenty-second Tīrthaṅkara, about 120 feet long, with numerous pillars. There are two small blackstone Śaiva temples of Kalamēśvara and Mallikārjuna. On two wooden pillars of the Kalamēśvara temple nine feet apart is a record of the Viṭṭhalpanti land measure. A fine stone idol of Ādinātha Tīrthaṅkara was found in a well to the south of the mansion of the Desai of Amminabhāvi, which has been installed in the local Jain temple.

AMMINABHAVI.

Amminabhāvi has six inscriptions. They range in date from 1071 to 1567 and fall in the reigns of Cālukya Vikramāditya VI, Kadamba Śivacitta Permāḍi and Sadāśiva of Vijayanagara. During this period it was a seat of learning, being an *agrahāra* administered by four hundred *mahājanas*.

Anṇigēri (Navalgunda T., 15° 25' N, 75° 25' E; p. 8923) lies on the Dhārawāḍa-Gadaga road, ten miles south-east of Navalgunda. The railway station of Anṇigēri is on the Hubballi-Guntakal line 22 miles from Hubballi. The town is famous for its temple of Amṛtēśvara locally ascribed to Jakhaṇācārya. It is in the middle of the town, built of black stone, of considerable size, with a roof supported on 76 pillars. The walls are carved with interesting mythological figures. There is a great festival in Mārgaśīrṣa (December-January). There are also temples dedicated to Baṇśaṅkari, Basappa, Gachina Basappa, Hire Hanumān, Mailāra, and Purada-Vīrappa, and all these temples contain old inscriptions. There is also a Jain *basti*.

ANNIGERI.

Anṇigēri was an important centre of cultural and political life from ancient times. It has 28 inscriptions of which the oldest belongs to the time of Pulakēśi II and Kīrtivarma II of the Early Cālukya family. The next epigraph is of Rāṣṭrakūṭa Kṛṣṇa II. It attained prominence as the chief town of the Beḷavola country and

CHAPTER 20.

—
Places.
ANNIGERI.

is mentioned as *rājadhāni-paṭṭana* in a number of inscriptions. One thousand representatives of the town looked after its internal administration. During the latter part of the 12th and the earlier part of the 13th century, it changed hands from one victor to another of the Kalacuri, Later Cālukya, Yādava and Hoysaḷa dynasties. Vira-Bammarasa, the commander of the Cālukya forces, who was mainly responsible for the reinstatement of Sōmēśvara IV, figures as the donor to a temple bearing his name in an inscription of 1184. Inscriptions of Yādava Bhīllama (1189), Kannara, and Hoysaḷa Vira-Ballāḷa II (1197), are also found here. An epigraph of the Vijayanagara king Achyutarāya, dated 1539, records his gift of Ānandanidhi. The latest is an inscription of Sultan Muhammad Shah of Bijāpura, dated 1646. On the 17th of July 1800, Dhundji Vāgh, when pursued by Colonel Wellesley, is mentioned as encamping at Annigēri in his flight from Dambaḷa. At the beginning of British rule Annigēri and the villages belonging to it formed the *jāghīr* of the Nipāni chief. It lapsed to Government in 1839, from failure of heirs.

ARALEŚVARA.

Aralēśvara (Hānagal T., 14° 45' N, 75° 10' E, p. 1183): Outside the village lies the Kadambēśvara temple built in the medieval style of Cālukya architecture. It has seven inscriptions. Some of them belong to the regions of the Kadamba chief Sāntivarma (1088), Tailapa (1128), Mallikārjuna (1138) and Yādava Kannara (1260).

BALAMBIDU.

Bālambīdu (Hānagal T., 14° 45' N, 75° 10' E; p. 1440), a village 33 miles south-west of Savanūr railway station, has ancient temples of Rāmēśvara and Kalamēśvara, the latter with sculptures both inside and outside and measuring 30' × 22'. They are both of antiquarian interest.

There are sixteen inscriptions in this village comprising mostly hero stones and Niṣidi memorials. An epigraph, dated 1145, records the construction of a temple of Pārśvanātha.

BALAMBIDU.

Bālambīdu (Hirēkerūr T., 14° 25' N, 75° 20' E; p. 494) is about 2 miles from Hirēkerūr and 21 miles from Byāḍagi railway station. This village has temples of Viṣaparihārēśvara and Basava in the Jakhaṇācārya style. Part of the stones of the temple were used to build the Hirēkerūr tank.

This village formed part of Hirēkerūr town in olden times. The temple of Viṣaparihārēśvara, which constitutes a Śivaliṅga, is reputed to cure persons bitten by snakes and other poisonous animals. It has five inscriptions, three of which are dated 1058, 1079 and 1088. This deity is mentioned in inscriptions as Aṇḍurēśvara, Laṇḍurēśvara and Pāṇḍuraṅgēśvara.

BANKAPURA.

Bāṅkāpura (Siggānvi T., 14° 55' N, 75° 15' E; p. 8214) is 12 miles from the railway station of Yaḷavigi on the Poonā-Baṅgaḷōre line 19 miles from Hubballi. Bāṅkāpura was the headquarters of the Bāṅkāpura taluka till 1951, when the taluka was named Siggānvi and the taluka headquarters also was removed to Siggānvi. Bāṅkāpura has a ruined fort and two ancient temples. The temple of Raṅgaswāmi Nagarēśvara, also called temple of Aravattukhambada (temple of sixty columns), is situated on the

west side of the ruined fort. It is a fine large old building partly ruined and a good deal buried. When the fort was built the ramparts were carried right across the back wall of the temple, so that the latter is partly buried in it. This, in its time, was a very fine temple, similar in plan and general style to the temple of Tārakēśvara of Hānagal, but it has suffered greatly at the hands of iconoclasts and vandals. The great pillared hall was converted into a mosque when the fort was held by a Bijāpura garrison, but they appear to have built another mosque subsequently, which stands at the other end of the fort near the gateway. To convert this temple to their use the Muhammadans squared off the back corners of the hall, which were originally recessed like the front. They then built up a wall upon the bench to meet the beams under the cornice, and finally inserted a *mihrab* (prayer niche) within the doorway that led towards the shrine, thus cutting off the latter from the great hall. They chiselled away the scores of little images which filled the numerous panels and niches round the outside of the basement wall of the hall. Outside the hall, and round about it, are several old Muhammadan graves. The hall consisted originally of fifty-two pillars which is the same number as occurs in the temple of Kundagōḷa which is of the same style as this. It is evident that the name has been given to the temple since its occupation by the Muhammadans.

The pillars have been cut from selected blocks of dark grey stone. Nearly the whole of the shaft has been turned in lathe, and has been very highly finished, some having been so fully polished as to give, on the larger surfaces, a series of bright sparkling lights. The ceiling designs are particularly chaste. They are formed entirely of rosettes with *kīrtimukha* corners in each compartment. The central ceiling of the great open hall is domed, and rises in concentric circles of cusped ornament. Upon the dedicatory block is Gaja-Lakṣmi, who also presides over the shrine doorway. The graceful curve of the cornice is well worth notice, not only for its outward appearance, but also for the very neat manner in which it is ribbed beneath in imitation of wooden framing.* Although this has often been called a Jain temple, Mr. H. Cousens is of opinion that it is not and that there can be no doubt of the original dedication of the temple to Śiva as the inscriptions declare it. There are many old inscriptions in this temple.

The temple of Siddhēśvara is smaller than the Nagarēśvara shrine, and is not so old. It is built of black stone with three doors on the east. The walls have carved figures and the roof is supported on eight pillars.

According to a Jain MS from Kōlhāpūr, dated 898, the great city of Baṅkāpura was named after Baṅkeyarasa, a feudatory of Rāṣṭrakūṭa Amoghavarṣa I (814-877), who belonged to the Cellakētana family and was governing the province of Banavāsi. On account of its strategic importance, it continued to be the headquarters of subsequent kings and governors. It has 16 inscriptions and the earliest

CHAPTER 20.

—
Places.
BANKAPURA:
Temples.

History.

*This account of the temple is summarized from "Chalukhyan Architecture" by H. Cousens.

CHAPTER 20.

Places.
BANKAPURA.
History.

is dated 993. Six inscriptions are of the time of Cālukya Sōmēśvara I, Vikramāditya VI and Sōmēśvara III. From 1052 the Kadamba feudatory Harikēsari was ruling at Baṅkāpura. It was under the authority of the Kadambas of Hānagal for some time. In 1140 Hoysaḷa Viṣṇuvardhana captured Baṅkāpura and made it the capital of his northern dominions. An epigraph of Harihara II of Vijayanagara is found here. It was a famous resort of Jain teachers from early times. Preceptors of the Paśupata school of Śaivism also flourished here, having the temple of Nagārēśvara as the centre of their activities. In the latter part of the fourteenth century the third Bahamani king Mujahid (1375-1378), demanded Baṅkāpura fort from the Vijayanagara king Bukka (1350-1379), who refused to give it up. In 1406 the eighth Bahamani king Firoz Shah (1397-1422), sent a party of troops to besiege Baṅkāpura which is described as the most important fortress in the Karnāṭaka. The fort fell, and in the treaty which followed, it was agreed that, to prevent disputes, the fort and its valuable dependencies should be ceded to the Bahamanis for ever. In 1443, Dēva Rāya, the fourth Vijayanagara king (1401-1451), sent an expedition to reduce Baṅkāpura, but Ala-ud-din I (1435-1457) sent Malik-ut-Tujar with the Daulatābād division to oppose him, and the Vijayanagara troops were forced to raise the siege. In 1472, at the instigation of the Vijayanagara king, the Hindu chief of Baṅkāpura, and Vikrama Rāya, the chief of Beḷagānvi, sent troops to retake the island of Goa, but the attempt failed. In 1512 the Veṅgāpur, that is Baṅkāpura, chief is noticed as sending an embassy to the great Portuguese general and statesman Dalboquerque (1508-1512) to congratulate him on his success at Goa. The ambassadors brought sixty beautifully trapped horses and asked that they might have 300 horses a year and the management of the land of Goa. Dalboquerque gave them the horses, because their chief was a useful ally as his land was a veritable and safe road to Vijayanagara, and as his people were skilful saddlemakers. In 1573 Ali Adil Shah, the fifth Bijāpura king (1557-1579), took Dhārawāḍa and marched on Baṅkāpura which was then the capital of Velapa Rāya, formerly a servant of the Vijayanagara kings, but now independent. After vain appeals for help to Venkaṭādrī, the brother of his former master, Velapa Rāya defended himself with such vigour that he nearly forced the Bijāpura troops to raise the siege. The Musalmans were especially annoyed by night attacks from the Karnāṭaka infantry, who, valuing their lives but little, entered the tents at night naked and covered with oil and stabbed the Musalman soldiers in their sleep. This unusual form of warfare caused a panic among the Musalmans and their sufferings were increased by the activity of the enemy in cutting off supplies. Mustapha Khan, the able Bijāpura general, with the help of his Berji, apparently Badagi or northern, that is Marāṭha-Telugu cavalry, reopened his lines of communication and, by placing a strong cordon of sentries round the camp, checked the night attacks. The siege was pressed and, after a year and three months, the Musalmans were rewarded by the surrender of Baṅkāpura. The king ordered a superb temple within

the fort to be destroyed and himself laid the foundations of a mosque on the site of the temple. Many towns and districts were conferred upon Mustapha, and, till his assassination in Baṅkāpura in 1579, the whole of the conquered country remained under his management. In 1673, Abdul Karim Khan, the ancestor of the Nawabs of Savanūr, was appointed governor of the province of Baṅkāpura on behalf of Bijāpura. In 1747 the Nawab of Savanūr made a treaty with the Marāṭhās and gave up the whole of the present sub-divisions of Dhārawāḍa, Navalagunda, and Gadaga and parts of Rāṇebennūr and Hirēkerūr, keeping Hubballi, Baṅkāpura, Hānagal, and other sub-divisions together with his family possession, the fort of Baṅkāpura. In 1755 Savanūr was besieged by the French general Bussy, and so heavy a fire was opened on the town that to buy off the withdrawal of the Marāṭhā troops the Nawab had to pledge Baṅkāpura fort to Hōlkar. In 1776 Haidar took Baṅkāpura and Savanūr and returned to Mysore, leaving a chosen body of troops in Baṅkāpura with directions to watch, and, as far as possible, prevent supplies passing to the Dhārawāḍa garrison which had not been reduced. In 1780 Ṭīpu (1783-1799) took Savanūr and retired to Baṅkāpura to celebrate the Muharram festival. According to a statement prepared from Marāṭhā records of about 1790 Baṅkāpura was the head-quarters of a *sirkar* of sixteen *parganas* with a yearly revenue of about Rs. 25,42,990 of which the Haveli or Baṅkāpura sub-division had a revenue of Rs. 2,57,456. In 1792 Baṅkāpura is mentioned as a large town with a ruined fort to the west. Before it was dismantled by Ṭīpu's army Baṅkāpura fort was the chief fortification in the province of Savanūr which lay five or six miles north-east and the two were together known as Sāvanūr-Baṅkāpura. The fort seemed to have been well built and strong. The ditch was deep and faced with stone and the curtains and bastions showed skill. Outside of the town to the south was a large reservoir and handsome but neglected well. In 1802, in accordance with the terms of the treaty of Bassein, the Savanūr country with twenty-six *talukas* and a yearly revenue of Rs. 10,22,840 and the Baṅkāpura *taluka* with a revenue of Rs. 5,56,760 were ceded to the British by the Pēśwa. They were restored to him in 1803 in exchange for territory in Bundēlkhaṇḍ.

CHAPTER 20.

—
Places.
BANKAPURA.
History.

Belavatti (Hānagal T., 14° 45' N, 75° 05' E; p. 192), a small village about 5 miles north-east of Hānagal and 14 miles from the railway station of Hāvēri, is said to be the site of an old city called Līlāvati. It has a large black stone temple of Gōkulēśvara with carved walls and inscriptions.

BELAVATTI.

There are fourteen inscriptions in this village most of which belong to the times of the Later Cālukyas. The earliest is a record of Rāṣtrakūṭa Gōvinda, dated circa 929.

Bellatti (Śirahatti T., 15° 05' N, 75° 20' E; p. 2899), a village in Śirahatti taluka, 32 miles from Guḍageri railway station, has an ancient temple of Rāmaliṅga.

BELLATTI.

In the hills adjoining the village were found dolmens of pre-historic age. But they have been now destroyed by the stone-cutters.

CHAPTER 20.

—
Places.
BUDARSINGI.

Budarasingi (Hubballi T., p. 222). This village whose old name was Vuchan̄gi was endowed to the god Kapilasiddhamallikārjuna of Sonnaligeṣṭra (i.e. Shōlapūr) by the Kadamba chief Cattayya of the Goa Kadamba family in 1257. The epigraph quotes a *vacana* of Siddarāma.

BYADAGI.

Byādagi (14° 40' N, 75° 30' E; p. 11,625) is on the main Poona-Bangalore railway line, 55 miles south-east of Hubballi. It is the headquarters of the Byādagi peta. Byādagi is noted for its trade in chillies, of which it is both an importing and an exporting centre. Its market in chillies is regulated under the Bombay Agricultural Produce Markets Act (XXII) of 1939. In 1954 more than 2,00,000 maunds of chillies was imported into the town. Betelnuts also form an important article of trade in Byādagi. In 1951, the agricultural classes in the town numbered only 2,712, and the non-agricultural classes 8,912. Of the latter 4,328 persons derived their principal means of livelihood from commerce.

Municipality.

The Byādagi municipality was established in 1879, and it is now functioning as a city municipality under the District Municipal Act (III) of 1901. The town is divided into five electoral wards. The municipal board is composed of 16 councillors, all elected. Two of the seats are reserved for women and one is reserved for the Scheduled Castes and Scheduled Tribes.

In 1953-54, the income of the municipality excluding Extraordinary and Debt heads was Rs. 1,87,143 composed of municipal rates and taxes, Rs. 1,27,341; revenue derived from municipal properties apart from taxation (i.e., rent, fees and revenue from educational and medical institutions and from markets and slaughter-houses, sale proceeds of land, etc.), Rs. 30,122; grants and contributions Rs. 25,807; and miscellaneous, Rs. 3,873. The total expenditure, excluding Extraordinary and Debt heads, was Rs. 1,36,631 and the main heads of expenditure were: general administration and collection charges Rs. 30,667; public safety (i.e. lighting, etc.), Rs. 2,116; public health and convenience (i.e., water supply, drainage, conservancy, hospitals and dispensaries, etc.), Rs. 64,512; public instruction Rs. 36,322; contributions Rs. 50; miscellaneous Rs. 2,964.

In 1953-54 there were 2,350 houses, of the estimated annual rental value of Rs. 1,20,000. The total length of metalled roads in the town was 3.1 miles and unmetalled roads 4 miles, and about two furlongs of the main bazar road was concreted. All the streets and lanes were provided with electric lights. The municipality maintains a charitable dispensary where medical treatment is given free to the poor, and others are charged a nominal fee of one anna per day. The drainage of the city is through gutters, all of old construction, built of stone and mortar. A drainage scheme estimated to cost Rs. 3,75,000 has been sanctioned by Government. The sources of drinking water are a tank and seven wells maintained by the municipality and a number of wells owned by private owners. The administrative responsibility for primary education rests with the Dharwar District School Board, the municipality making a contribution of Rs. 10,000 per year. The municipality maintains a high school, the total strength of which in

1953-54 was 250 pupils and 14 teachers. There is also a *dharma-śālā* maintained by the municipality. The municipality has recently purchased fire-fighting equipments. There are four cremation and burial places, three of them away from the town and one located adjoining the extension of the Byāḍagi town. Recently a new burial ground has been opened for the use of the Muslim community. The municipality maintains a *peta* library.

CHAPTER 20.

—
Places.
BYADGI.
Municipality.

Byāḍagi has four inscriptions and the earliest is dated 901 in the reign of Rāṣṭrakūṭa Kṛṣṇa II. Two more epigraphs are of the times of Cālukya Vikramāditya VI and Yādava Siṅghaṇa. A late record describes a dispute about the *gaudike* of Bedage (i.e. Byāḍagi) between two parties of Hommaruḍi and its decision by a committee of representatives from the adjoining villages.

Byāhatti (Hubballi T., 15° 20' N, 75° 05' E; p. 4,729), a large village, is six miles from Kusugal railway station, and eight miles north-east of Hubballi. It has a temple of Vīrabhadradēva of hewn stone said to be about 270 years old and another of Rāmaliṅga. There are two Liṅgāyat religious houses called Kambhalli Maṭh and Caranthi Maṭh.

BYAHATTI.

Byāhatti has eleven inscriptions, some of which belong to the times of the Yādava, Hoysala and Kadamba rulers. A copper plate record of the Kalachuri ruler Siṅghaṇa, dated 1183, was discovered here about eighty years ago.

Cavdadānapura (Rānebennūr T., 14° 45' N, 75° 40' E; p. 602) is on the left bank of the Tuṅgabhadra about 15 miles north of Rānebennūr and 10 miles from Dēvarguḍḍa railway station. It has temples of Mukteśvara, Īśvara and Gōpadēvasvāmi. Mukteśvara's, a Cālukyan temple of architectural importance, is by the side of the river and is almost deserted. It is built of black stone. The temple has two porches. The low walls that enclose the porches have benches running round them on the inner side. The outside of these walls is richly decorated with bands of fine scroll work and a line of numberless repetitions of a little *śikhara* upon a short pilaster. Within the shrine is a *liṅga*. Above the antechamber is *Gaja-Lakṣmi*, and over the other doors is an image of Śiva.*

CHAVDADANAPURA.

There are about ten inscriptions in this village. Some of them refer to the reigns of the Yādava kings Kannara, Rāmachandra and Mahādēva. The earliest is of the time of Cālukya Vikramāditya VI. These contain the genealogical account and description of the feudatory chiefs of the Gutta family, who were ruling this tract from their capital Guttavoḷal which is modern Guttala.

Chebbi (Hubballi T., 15° 15' N, 75° 15' E; p. 1,618) is a village about eight miles south of Hubballi and six miles from Kundagōl railway station. According to a tradition, the old name of Chebbi was Śōbhanapura. It is said to have been the capital of a Jain prince when it had seven Jain temples of which one is now left in the middle of the village. Chebbi is mentioned in a stone

CHEBBI.

*H Cousens, *Chalukyan Architecture*.

- CHAPTER 20. inscription, dated 971 at Adaraguñci (four miles to the north) which receives a grant made by one Pāñcala who governed the Sebbi or Chebbi Thirty.

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Places.
CHEBBI.

Chebbi has eleven inscriptions. Four are of the reigns of the Early and Later Cālukya kings, Vijayāditya and Tribhuvanamalla, Kadamba Kāmadēva and Yādava Mahādēva. An epigraph of 1060 records the death by the vow of Sallēkhana of the Jain teacher Kanakandi who belonged to the Dhōrajinālaya of Sebbi (i.e. Chebbi). Svayambhu Dhavaḷēśvara (god) of Kāladi is mentioned in another record of the 11th century.

The Vijayanagara kings (1348-1567) are said to have improved Chebbi. Kṛṣṇa Rāya (1509-29), is said to have lived in it and built a fort as at Hubballi. Under Musalman rule it formed part of the territory of the Savaṇūr Nawab and the Pēśwās had an arsenal in it. A small but old temple of Mallikārjuna stands near a pond, and, to the north-east of the village, is a plain temple of Netagalla Basvaṇṇa. In the middle of the fort is an old well.

- CINNAMULAGUNDA. Cinnamulagunda (Hirekerūr T., 14° 35' N, 75° 20' E; p. 1759), about 10 miles from Byadagi railway station and 4 miles from Havasabhāvi, has a black granite temple of Cikēśvara to the north-east of the village. The walls of the temple are carved with figures and the roof is supported on forty-four pillars. On a small hillock to the east of the village is a self-made *linga* of Siddhēśvara. A little to the left of the *linga* is said to be an underground cave.

DAMBALA.

Dambala (Mundargi Pēta, 15° 15' N, 75° 45' E; p. 4,330) is a village about 13 miles south-east of Gadaga and ten miles from the Harlāpura railway station on the Gadagā-Guntakal line. Till 1862, when it was removed to Mundargi, Dambala was the headquarters of a petty division. Guavas and grapes are grown in large quantities at Dambala and sent to various parts of the district. Coarse woollen goods are woven in Dambala on hand-looms. Dambala has temples of Doḍḍa Basappa, Kālēśvara, and Sōmēśvara, all much damaged. The temple of Doḍḍa Basappa, outside the town to the north-east, has architectural importance. It is of a different style from any other temple either at Gadaga or Lakkundi. The base both of the shrine and of the hall is star-shaped. A star-shaped form is obtained by the overlapping of a number of equal squares over a common centre, with their corners all equi-distant from one another, in a circle whose radii are the semi-diameters of the squares. These projecting corners form the perimeter of the building. The interiors of both the shrine and hall are square. In the shrine, which is dark, is a *linga*. In front of the shrine door is a large flat door-step beautifully carved in low relief with rosettes, festoons, and small figures. This is perhaps the most beautifully designed door-step in any temple in Western India. Above the entrance to the little antechamber, immediately in front of the shrine, is another piece of fine work, a sculptured architrave spanning the two slender pillars on either side of the entrance. It is one block about eight feet across and three to four deep. On each side, close above the pillars, is carved the conventional griffin-like monster, often called a *makara* or alligator,

Temples.

Malabesvara

with an elaborate florid tail coiling over his back, and great square jaws from which issues an ornamental wreath or arch. Under the wreath was some figure or group of figures which have been broken.* Four carefully finished pillars support the dome of the hall which has two entrances one on the south the other on the east. Outside of the east door, in continuation of the length of the building, a long porch or room of rough material has been built over a gigantic bull or *nandi* who sits facing the shrine. The outer face of the walls both of the shrine and of the hall are carried up from the star-shaped base in vertical projecting corners. The horizontal basement mouldings are very deeply cut, and, with their strong lights and shadows, surround the building by an effective series of light and dark bands. These are slightly broken by little ornaments on the face of each angle. Along the top of the upper moulding of the basement are little groups of elephants and lions fighting or feeding. The facets of the walls, above this and up to the eaves, have long slender double pilasters with little tops or *śikhara*s. Above each is a group of tiny figures dancing or playing instruments. The recesses between the corners have also pretty carving. Unlike most Cālukyan temples this has no cornice except round the porch which is in advance of the south doorway. The spire runs direct from the eaves as a truncated cone. The step-like appearance disappears, the storeys dwindling into mere horizontal mouldings. The doorway on the south is very richly carved but has been covered with plaster and paint till the carvings are nearly hid. The two pillars in this porch are very minutely moulded in an abundance of perpendicular projecting and recessed angles.

CHAPTER 20.

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Places.
DAMBALA.
Temples.

Close to the temple of Doḍḍa Basavaṇṇa is a little temple of Dabgadi or Sōmēśvara. It is very plain, its most marked feature being a very deep flat straight-lined cornice which runs round over the eaves of the hall or *maṇḍapa*. The temple includes an open hall or *maṇḍapa*, an antechamber, and a shrine. The antechamber is separated from the hall by a perforated stone screen through which is a doorway. A bull or *nandi* lies in the antechamber and a *ling* is set in the shrine.

Outside of the town on the Gadag-Muṇḍargi road is the Tōṭadasvāmi *maṭh* (monastery) a large modern building of black stone. Over the tomb of Tōṭadasvāmi, the founder of the monastery, is a well worked stone lotus. The pillars are hewn in imitation of the turned pillars of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought about 1870 from Lakkunḍi about seven miles to the north. The Lakṣmi on the door has been hewn into a *līṅga*, but elephants remain. The head of the Tōṭadasvāmi *maṭh* has under him branch monasteries in most of the villages of Dambala, all endowed with lands.

About 100 yards to the west of Dambala is the site of an old stone rubble fort with a Jain temple, much out of repair, and

*In his *Chalukhyān Architecture*, Mr. H. Cousens states: "Similar architraves elsewhere leave us in no doubt as to what figures occupied this space. They were Brahma, Siva and Vishnu, the one or other of the last two being placed in centre according to their dedication of the temple to Siva or Vishnu."

CHAPTER 20.

Places.
DAMBALA.
Temples.

a Gaṇapati temple. The fort itself is now in ruins. The entrance gates, bastions and rampart walls, etc., are almost destroyed. The few houses and buildings that were found to have been existent by a committee in 1842 are all destroyed and there is no trace of them now. The area within the fort walls and the ditch round the fort have been converted into agricultural land. On a stone tablet to the left of the Jain shrine is an inscription, dated 1095. At the top of the stone are several emblems. In the centre is the figure of a woman, apparently the Buddhist goddess Tārā or Tārādēvi who is mentioned in the inscription. She is seated in a shrine facing full front, and holds in her left hand an opening water-lily, and in her right hand some other objects. To her right are a cow and calf with the sun above them; and to her left is the standing figure of a man with his hands joined and held to his face in the act of salutation. In front of his hands is the flower of an eight-leaved water-lily, behind him are two lamp-stands with burning flames, and above him is the moon. The inscription begins with a salutation to Buddha and Tārā. It records that on Sunday the fifth day of the bright half of *Māgha* or February-March in the nineteenth year (1095) of the reign of the Western Cālukya king Vikramāditya VI (1076-1127), grants were made to two Buddhist monasteries or *vihāras* at Dambala. One of the monasteries is mentioned as built in honour of Buddha, by the sixteen *śettis* (head-merchants) of Dambala, and the other as having been built in honour of the Buddhist goddess Tārā by the merchant Samgavayya of Lokkiguṇḍi, the modern Lakkunḍi, about eight miles north of Dambala. The head merchants who built and endowed the monasteries are said to be of the Vira Balanja sect, the class of merchants or traders who afterwards became the chief supporters of the Liṅgāyata religion. The inscription mentions Lakṣmādēvi, the chief queen, as governing the district called the eighteen *agrahāras* and the city of Dharmāpura or Dharmavolal, apparently Dambala.

Besides the inscription noticed above, there are ten more epigraphs at Dambala. Two of them, dated 1098 and 1283 are Buddhist recording further donations to the Buddhist establishments. A record of 1060, which is the earliest and another of 1289 register gifts to the Nagara Jinālaya founded by the local mercantile community. Inscriptions recording grants to Śaiva institutions and mentioning teachers of the Pāsupata school of Śaivism are also found here. This shows that during the mediæval period all the three faiths flourished here side by side.

To the west of the town is the Dambala tank.* It is said to be nearly 400 years old. The dam forming the tank is now 600 ft. long and the height in the gorge portion is 42 ft. 3 in. The top width of the dam is 6 ft. The storage capacity of the tank is 96·70 million c. ft. The area commanded by the tank is 3,000 acres of which 2,500 are irrigable.

DEVAGIRI.

Dēvagiri (Hāvēri T., 14° 50' N. 75° 25' E; p. 3,860) is a large village about 3 miles from Karajgi railway station. It has temples of Hanumān, Basavanna and Yellamma. Yellamma's temple is said to have been built by Jakhaṇācārya.

*See Chapter 5—Agriculture, "Irrigation".

This village has twenty-one inscriptions some of which refer to the rule of the Rāṣṭrakūṭa, Later Cālukya, Kalacuri and Yādava kings. Chiefs of Śilāhāra family having their headquarters at Basavūru, were administering this area by the period of the 12th century.

CHAPTER 20.

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Places.
DEVAGIRI.

Dēvihāla (Śirahatti T., p. 608): On a hill nearby lies a temple dedicated to a goddess with eight hands called Hoḷāmma. This is Mahiṣāsūramardini, a form of Durgā. The image, about six feet in height, is handsomely carved having an imposing appearance. An inscription of about the 16th century on a pillar registers gifts to the deity. A fair is celebrated in honour of the goddess on Māgha *purnimā*. Earthen pots with ashes and bones comprising the relics of prehistoric funerary practices were also found on this hill.

DEVIHALA.

Dēvihosūru (Hāvēri T.): Ten inscriptions spread over the times of the Rāṣṭrakūṭa, Later Cālukya, Yādava, and Vijayanagara rulers have been found here. This was a prominent seat of the goddess Malajā, the consort of Mallāri Mārtaṇḍa. Its present name is evidently derived from this Dēvi, i.e., goddess. This goddess is now represented by the deity in the Banāsankari temple.

DEVIHOSURU.

Dhārawāda, or **Dhārwar**, (15° 25' N, 75° 00' E; ht. 2,580 feet; a: 14.0 sq. miles; p. 66,571) is situated on a beautiful site with picturesque surroundings, and is half-hidden by rising grounds. The country to the north-east, east and south-east is open for several miles and to the west it rises in low hills to the eastern end of the spur from the Śahyadris.

DHARAWADA
TOWN.

The climate of Dhārawāda is pleasant, temperate and agreeable throughout the year. The air is hottest about the end of March and beginning of April and by the end of April thunder showers occur and the heat decreases.

Climate and
Rainfall.

The minimum and maximum temperatures are 42° and 103° respectively. Based on data for the years 1946-51, the mean daily maximum temperature is highest (96.7°) in April and the mean daily minimum (53.9°) is lowest in December. The average annual rainfall is 32.38", and the average number of rainy days in a year is 64.7.

On account of its picturesque surroundings and salubrious climate, Dhārawāda is rightly known as "Chōṭā Mahābaḷēśwara." It is a centre of social and cultural activities of North Karnāṭaka. It has been for many years one of the important educational centres. Within its limits there are 31 primary schools, nine high schools, six colleges and a Kannada Research Institute. There is a training centre of the National Extension Service and the Community Development Project. It is the district head-quarters of the departments of Forest, Irrigation and Agriculture. It is now the home of the Karnāṭaka University which is located on the beautiful site of Chōṭā Mahābaḷēśwara. It has also a broadcasting station of the All-India Radio.

Importance.

Dhārawāda is an important station on the Poonā-Baṅgalōre metre-gauge railway and the National Highway of Poonā-Baṅgalōre also passes through it.

CHAPTER 20.

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Places.
DHARAWADA
TOWN.
Town and
Suburbs.

Dhāravāda town may be divided into four parts as follows: (1) the old fort area, (2) the town proper, (3) the extensions, and (4) the suburbs.

The original town occupied the ground to the east and south of the fort and included the streets called Māṅgalavāra, Sukravāra and Kāmanakāṭī, and their intermediate cross lanes. This portion included the lowest part of Dhāravāda. To this original town were added the suburbs of the revenue villages Saidapura, Lakamanahalli, Haveripeth, Bāg-Talao, Madhāja, Guḡamnikoppa, Malapura, Kamalapura, Nārāyaṇapura, Septapura, Attikolja and Hosa-Yellapura. All these parts are now included in the town proper.

During the last sixty years, a number of extensions have taken place of which the following are important: (1) Gibb-town—named after Mr. Gibb, who was a Collector in this area, is popularly known as Mājamaḍḍi; (2) Rāmpura; (3) Redḍi Colony; (4) Saraswat Colony; (5) Saptapura; (6) Saidapura area; (7) Marāṭha Colony; (8) Vihālwādi; (9) extensions in Nāgarikar's plots; and (10) the Karmāṭaka University area.

The suburban extensions are:—(1) Sadhanakeri; (2) the extensions beyond the railway lines; and (3) the College of Agriculture.

The total area of Dhāravāda town including the extensions and suburbs, is 14·0 sq. miles. According to the census of 1951, Dhāravāda had a population of 66,571 (male: 34,887—female: 31,684). The town is divided into ten wards. The number of houses and population in each ward, according to the census of 1951, is given below:—

Ward.	Number of houses.	Population.
I	1,090	6,606
II	1,196	7,588
III	448	2,889
IV	1,032	6,544
V	1,247	8,956
VI	892	6,137
VII	1,008	7,188
VIII	1,330	9,594
IX	1,034	6,034
X	907	5,045
Total ..	10,174	66,571

According to the municipal register, the number of properties in 1953-54 were 10,353, the rateable value of which was Rs. 14,00,110. According to their livelihood, the population was distributed as follows:—

Agricultural Classes—	Cultivators, cultivating labourers and their dependents	Non-cultivating owners of land agricultural	rent receivers and their dependents	Non-Agricultural Classes—	Production other than cultivation	Commerce	Transport	Other services and miscellaneous sources ..	Total ..
Males.	4,253	1,359	5,481	5,318	1,948	16,538	34,887		
Females.	3,776	1,339	4,908	4,984	1,874	14,803	31,684		

The civic affairs of Dhārawāḍa town are in the hands of the Dhārawāḍa Municipal Borough. The Dhārawāḍa Municipality first came into existence on 1st January 1856; it was raised to the status of a city municipality on the 1st of April 1883; and on 8th June 1926, it became a municipal borough.

The affairs of the Municipal Borough are governed by the Bombay Municipal Boroughs Act, 1925.* The total number of councillors is 38. All seats are elected; but four are reserved for women and one for the Scheduled Castes.

The distribution of seats, based on population, is as follows :—

Ward No.	Total number of seats.	Seats reserved.
I	4	One for women to rotate in wards I, II and III.
II	4	....
III	2	....
IV	4	One for women to rotate in wards IV and V.
V	5	One for Scheduled Castes.
VI	4	One for women to rotate in wards VI and VII.
VII	4	....
VIII	5	One for women to rotate in wards VIII, IX and X.
IX	3	....
X	3	....
Total	38	5

At the last elections held on 30th March 1953, the total number of voters was 28,336, and 60·69 per cent. of them voted.

The Standing Committee and the School Board are statutory committees of the Municipality. The Standing Committee consists of 12 members elected by the Municipality and exercises the functions allotted to it under the Act.

The School Board also consists of 12 members.

The principal departments of the Municipal Borough with the designations of the officers and their chief functions are given below :—

Department.	Officer.	Functions.
Accounts ..	Auditor ..	Up-keep of accounts.
City Survey ..	Maintenance Surveyor.	Management of Municipal lands and properties.
Dispensary ..	Medical Officer ..	Medicine.
Health Department..	Health Officer ..	Sanitation.
Library	Librarian ..	Up-keep and management of the Library.
Octroi	Octroi Inspector ..	Octroi recovery.
Office	Secretary ..	Up-keep of correspondence registers, etc.
Public Works Department.	Civil Engineer ..	Construction and maintenance of roads, buildings, drains, etc.
Tax	Tax Supervisor ..	Recovery of all rates, rents and taxes.
Water Works ..	Mechanical Engineer..	Management of water works.

* For powers and functions of Municipal Boroughs see section on "Local Self-Government," Chapter 13.

CHAPTER 20.

Places.

DHARAWADA
TOWN.

Municipal Borough.
Growth.

Constitution.

CHAPTER 20. The income of the Dhārawāda Municipal Borough for the year ending 31st March 1953, is given below :—

Places.
DHARAWADA
TOWN.
Municipal
Borough.
*Receipts and
Expenditure.*

			Rs.
Municipal rates and taxes	..	..	5,03,413
Realisation under Special Acts	..	..	2,660
Revenue derived from Municipal property and powers apart from taxation	..	..	38,396
Grants and contributions	..	..	1,90,114
Miscellaneous	..	..	41,176
Extraordinary and debt heads	..	..	2,64,901
Total			10,40,660
Opening balance			4,97,977
Grand Total			15,38,637

The following is the schedule of expenditure of the Dhārawāda Municipal Borough for the year 1952-53 :—

			Rs.
General Administration	..	..	1,46,963
Public Safety	..	..	59,088
Public Health and convenience	..	..	4,46,407
Public Instruction, including contributions to Charitable institutions	..	..	2,61,614
Contributions	..	..	1,100
Miscellaneous	..	..	32,108
Extraordinary and debt heads	..	..	2,33,784
Total			11,81,064

The incidence of taxation amounted to Rs. 7-9-0 per head per year whereas the incidence of municipal income per head of the population was Rs. 11-8-6.

Education.

(A) *Primary Education*: Compulsory elementary education has been introduced from the year 1942, for both boys and girls between the ages of 6 and 11 years. (a) There were 18 Boys' Schools and 13 Girls' Schools (as on 31st March 1953). The number of teachers employed in these schools was 146 (99 male and 47 female). There were seven approved private primary schools in the municipal area attended by 592 boys and 402 girls. The number of teachers employed in these private schools was 30 (11 male and 19 female). The total grant received from Government towards Primary Education during the year 1952-53 was Rs. 1,07,845, and the total expenditure incurred during the year 1952-53 was Rs. 2,84,610.

(B) *Secondary and Technical Education*: The following are the High Schools run in the city by private and Government agencies:—(a) The Vidyāranya High School, Dhārwar; (b) The Karnāṭaka High School, Dhārwar; (c) The R. L. S. High School, Dhārwar; (d) The Government A. K. Girls' High School, Dhārwar; (e) The Bassel Mission High School, Dhārwar; (f) The Bassel Mission High School for Girls, Dhārwar; (g) The K. E. Board's High School Dhārwar; (h) The Vanitā High School run by Vanitā Sēvā Samāj, Dhārwar; and (i) The Anjuman High School.

CHAPTER 20.

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Places.
DHARAWADA
TOWN.
Municipal Borough.
Education.

No grants are paid by the Municipality to these institutions. The municipality does not run any institutions of its own.

The Municipal Out-patient Dispensary was established in the year 1951 and the Municipality spends about Rs. 18,000 every year and medicine is administered free to all.

Medical Institutions.

The Municipality pays a grant of Rs. 3,500 to the District Local Board, Dhārwar, for its Veterinary Dispensary. The Municipality also pays a sum of Rs. 10,000 every year as maintenance charges of lunatics to the Mental Hospital authorities. The Municipality was contributing a sum of Rs. 1,500 to the Civil Hospital, Dhārwar.

The total length of roads in the present municipal limits of Dhārwarāda is about 70 miles. Most of the important roads are asphalted. The municipal main roads of three miles and six furlongs in length were asphalted in 1951 at a cost of Rs. 2,54,000. The Poonā-Baṅgalōre National Highway passes through the city from the point at Belāgānvi Nākā and runs up to Hubli Nākā for a length of about two miles. This road, which is asphalted, is 18' wide. The station road, 18' in width, starts from the railway station, runs in south-easterly direction for about a mile and a furlong and ends at the Silver Jubilee Circle. Starting from this Jubilee Circle, the Karnāṭaka College Road passes westwards through the A. K. Girls' High School and the Training College buildings and ends at Saptāpura Nākā near the Karnāṭaka College gate. This road is 18' wide and runs a course of 6 furlongs. Another road in the opposite direction, 22' wide and asphalted, also starts from the Jubilee Circle, passes through the market and runs up to the Gandhi Chowk for a distance of four furlongs. This is called the Market road. From the Gandhi Chowk starts the Kāmanakatṭe road, 16' wide, which passes through Kāmanakatṭe and Hosa-Yellāpura and ends near the old Hubli Nākā after a course of almost a mile. The Line-Bazar Road, 22' wide, starts from the Station Road near the Mamlatdar's office, passes through Line Bazar, Myādār Ōṇi, and Bank Road, and, crossing the Gandhi Chowk, terminates near Hebli Agaśi, after a course of a mile. Another road starts from this Hebli Agaśi and passing through Maṅgaḷawāra Pēṭh, via Bhōos Pēṭh, terminates at Hosa-Yellāpura Road near Bēḍar Ōṇi. From the Vidyā Vardhaka Saṅgha, situated near the Municipal Building, runs a road by the side of the Municipal offices, passes through Civil Hospital and Fort and terminates at Marāṭha Colony near the Savadatti Road. And the Savadatti Road starts from the Poonā-

Roads.

CHAPTER 20.

Baṅgaḷōre main road near the Office of the District Superintendent of Police, passes through the Koppadkere and Marāṭhā Colony and terminates at Savadatti Nākā.

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Places.

DHARAWADA

TOWN.

Municipal Borough.

Roads.

Water Supply.

Till about 50 years ago, Dhārāwāda Town received its supply of water from five or six reservoirs: (1) Hirēkeri, on the south of the town near Hosa-Yellāpura, (2) Koppadkere, on the north-west of the town between the revenue villages Mālāpura and Gulganjikop, (3) Halkēri, situated between the fort and the town, (4) Purmanakatti reservoir, on the west of the Dhārāwāda-Amminabhāvi Road, (5) A reservoir to the south-west of the town built in 1880 by the Municipality from a Government loan of Rs. 3,600.

At present, the main water supply is from the Kelgēri tank, which is situated about two miles to the west of the city. This supply scheme was sponsored in 1908 by Sir M. Viśvēśwarayya, who was then Sanitary Engineer to the Government of Bombay, and the scheme was completed in the year 1911 at a cost of Rs. 4,75,741. The old boilers were replaced by Diesel engines in 1941 at a cost of Rs. 80,000.

The catchment area of the Kelgēri tank is 6.36 sq. miles and a considerable portion of it lies in the paddy-growing tract. The capacity of the tank is 64.5 million cubic feet up to the top of the waste weir and if needles are added to arrest the post-monsoon flow, it gets increased to 88.5 million cubic feet. The water from the Kelgēri tank is pumped out unfiltered into the reservoir which is built in the Collector's compound. The capacity of the reservoir is 6,43,500 gallons. The daily supply of water is 0.5 million cubic feet and works out at hardly 8 gallons per capita for the population of 66,571 (1951 census).

The Madihāḷa and Hosa-Yellāpura parts of the town are supplied with water by separate pumping arrangement. The Mālāmaḍḍi area, which is on a higher level, is supplied by booster pumps fixed to the main supply.

This water supply is supplemented by a large number of wells that exist in the city.

Neera-Sāgara
Water Works.

A combined scheme of water supply for Hubballi and Dhārāwāda known as the Neerasāgara Scheme was proposed and submitted to the Government of Bombay in September 1943. The scheme has been divided into two stages; first stage of 1955 and the second stage of 1975. The Government sanctioned the first stage of the scheme in March 1948, at an estimated cost of Rs. 1,41,00,000.

The source of supply is the Bedti Nāḷa, which, at a point about 12 miles south of Dhārāwāda, passes through a suitable gorge between the villages of Jammiḥāḷa and Gambyāpura where a bund is to be thrown.

The total catchment area of the Neerasāgara lake is 69 sq. miles and lies in 30-40 inches annual rain-fall zone. Some portion of the catchment lies under paddy cultivation. The lake is designed to store 925 million cubic feet above the lowest draw off level below which a margin of 86 million cubic feet is provided for silting.

CHAPTER 20.

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Places.DHARAWADA
TOWN.Municipal Borough.
Water Supply.

As designed, the dam of the reservoir is to have a height of 80 feet above the nalla bed, a maximum base width of 510 feet, a top width of 20 feet, and a length of 4,600 feet. The depth of water above the lowest draw off supply is to be 32 feet. The area of water spread at full tank level is expected to be 1.7 sq. miles and at high flood level 2 sq. miles. A quantity of 30 million cubic feet of earth work will be utilised for the embankment. A waste weir, 800 feet long, is to be located on the right flank of the dam where suitable hard foundations are available. The waste weir built in stone masonry will pass 6 feet depth of water. Conceivable catastrophic flood discharge to be allowed is 50,000 cusecs.

The water supply outlet tower is to be provided with 3 outlets at different levels for drawing off water nearest to the surface. The lowest draw off level is to be at 1,906 feet above M.S.L.

From the water supply tower, water is to be taken into a sump by a 30" Hume Steel-cast Iron Gravity Main $\frac{3}{4}$ th of a mile long. This pipe line will be capable of delivering water for the 2nd stage.

Two pumps each capable of discharging 2 lakhs gallons per hour against a lift of 483 feet and directly coupled to Diesel engines, each of 840 H.P., are to be installed. By working one set at a time for 20 hours a day, 4 million gallons are to be pumped. This pumping machinery is to be housed in Raw Water Pumping Station at Dhūmawāḍa wherein requisite space for installing additional machinery for the second stage is to be reserved.

Hume Steel Raw Water Pumping Main (27") from Dhūmawāḍa to Kaṇvihonnāpura is to be about 4 miles long. The Raw Water Pumping Main will be capable of delivering water for the second stage requirements.

For the location of purification works, a suitable place at an elevation between 2,300 and 2,280 above M.S.L. near Dhārawāḍa-Kalghaṭagi Road has been selected.

There will be a Chemical House to be built now (1954) for the 2nd stage requirements. Raw water is to be made to discharge in a fountain and cascade for aeration. Iron present in water will turn into iron oxide and will precipitate. Sulphate of alumina, solution of strength varying according to the turbidity of lake water, is to be administered at the cascade for ensuring thorough mixing.

There will be a flocculator, in which water will be churned to hasten formation of floc. From the flocculator, churned water is to enter a clarifier having about 4 hours' detention period. This detention will allow the floc of suspended matter to settle at the bottom of the clarifier and top water is to be admitted over filters. The settled water is to pass through graded sand arranged in suitable layers in the filter beds and is to be finally collected in the pure water sump. The filtered water emerging through this process will be first class and crystal clear.

Before leaving the pure water sump either for Dhārawāḍa or for Hubballi, water is to be sterilized by chloromine process to counteract against contamination either in the delivery mains or in the municipal reservoirs.

CHAPTER 20.

—
 Places.
 DHARAWADA
 TOWN.
 Municipal Borough.
 Water Supply.

As Dhārawāḍa is higher than Kanvihonnāpura, the filtered water is to be again pumped. Two pumps each capable of delivering 60,000 gallons per hour against a lift of 326 feet and coupled to diesel engines each of 204 H.P. are to be installed in Pure Water Pumping Station. By working one set at a time for 20 hours a day, 1.2 million gallons are to be pumped.

From Kanvihonnāpura to Service Reservoir at Dhārawāḍa an 18 inch Hume Steel C. I. Pumping Main aggregating to about 5.7 miles is nearing completion. The pipe line will be capable of delivering 2.4 million gallons in the second stage.

A suitable point at elevation 2,500 above M.S.L. in Sāraswat Colony and commanding the whole city with adequate pressures is selected for a Service Reservoir of 7.2 lac gallons capacity. This Reservoir is so high as to command the Karnāṭaka University site on Chōṭa Mahābalēśwara.

When the scheme is completed, the daily per capita supply of water will be restricted to 20 gallons on grounds of sanitation. When the underground drainage is introduced the per capita supply will be increased to 30 gallons.

The Dhārawāḍa Municipality will pay annas 15 in the 1st stage and annas 11 in the 2nd stage per 1,000 gallons of filtered water delivered at a point in bulk, on the basis of interest on the capital, depreciation and maintenance charges incurred by Government.

Drainage.

The Municipality has constructed surface drains. However, a comprehensive underground drainage scheme for the whole town costing Rs. 11 lakhs is under the scrutiny of the Government for the purpose of sanction.

Gardens.

There are no gardens worth the name in the town. Only two small gardens are maintained by the municipality, viz., the Āzād Park, formerly known as Edward Park, which is situated opposite Mitra Samāj Club, and the park by the side of the Municipal Building.

Markets.

The total income from the markets and slaughter-house during the year 1953-54 was Rs. 24,302-4-0. The Municipality maintains a number of markets, all situated in the centre of the town.

The Grain and Grocery Market consists of 6 lines of shops. They are called (i) Big shop line, (ii) Coconut line, (iii) Nēkār line, (iv) Grain shop line, (v) Bāgwān line, and (vi) Baligār line. The total number of shops in this area is 138. The old market of Dhārawāḍa was in the locality known as Maṅgaḷawara Pyāṭi-Ōṇi and Javalī-Ōṇi. The old Mountford Market near the grain and grocery market was re-named as Nehru Market in 1921 and consists of 62 shops.

Near the Subhās Chowk, there is a line of markets with 15 shops. Some of them were burnt recently in a fire (1954).

The mutton, beef and fish market was constructed in 1946 at a cost of Rs. 45,000 and is located near the Savadatti Motor stand. It contains 56 shops.

A new vegetable market was constructed in 1951 at a cost of Rs. 25,000. It is located near the main market and has 106 stalls.

It is contemplated to build a vegetable market in Mālamadḍi area. CHAPTER 20.

There is a slaughter-house located near old Hubballi Nākā. The Municipality has already acquired one acre of land to construct a new slaughter-house on Hebli road. Places.
DHARAWADA
TOWN.
Municipal Borough.
Slaughter-house.

There are 17 burial places and 2 cremation grounds in the Municipal area. They are located in the revenue villages of Hosayyellapur, Dhārwar, Saptāpura and Lakamanahalli. Outside the Municipal limits, there are nine burial grounds located in the revenue villages of Doḍḍanāyakanakoppa, Gulganjikoppa, Kamalāpura and Mālāpura. Disposal of the
Dead.

The antiquity of Dhārawāḍa has been traced back to the 12th century A.D. An inscription found in the debris near the Durgā temple in the Dhārawāḍa fort belongs to the Cālukya King Vikramāditya VI and is dated in Cālukya Vikrama year 42 i.e. A.D. 1117. This record states that *Dhārawāḍa* was included in Kundūr 500 division (district) and was being administered by Bhāskaradēva who made a gift of certain taxes and tolls for worship and offerings in the temple of Dharmēśvaradēva on the day of the Uttarāyana-Saṅkrānti. Two inscriptions found at Narēndra (about 5 miles from Dhārwar) belonging to the time of the same King Vikramāditya also mention the name *Dhārawāḍa* as included in the Kundūr-500 division. Kundūr is the ancient name of modern Narēndra. Dhārawāḍa is also mentioned in the inscriptions at Hombaḷa and other places of about the same period. Thus, the existence of Dhārawāḍa goes back to the times earlier than the 12th century. History.

The local belief is that the Dhārawāḍa fort was built in 1403 and called after its builder Dhārrāv*, an officer of the Vijayanagara king Rām Rāja.† In 1573 the fifth Bijāpura king Ali Adil Shah (1557-1579) is mentioned as marching on Dhārawāḍa, one of the strongest forts in the Karnāṭaka. It was then held by an officer of the late Rām Rāja of Vijayanagara who had assumed practical independence. The fort fell after a siege of six months and the surrounding country was annexed to Bijāpura.

In 1673 Abdul Karim Khan, the ancestor of the Nawabs of Savaṇūr, was appointed governor of the Bijāpura district or *Sarkār* of Baṅkāpura with sixteen sub-divisions or *parganas*. The chief

*It is said that Dhārrāv meant at first to fortify Navlur two miles south-east of Dhārwar and began the work, traces of which remain. The widespread legend that the founder when hunting startled a hare which turned on and killed his dogs is told of Dhārwar. It seems probable that Dhārrāv, after making a beginning at Navlur, found that the neighbouring hills would give cover to an enemy and accordingly chose the more open site of Dharwar. This tradition, however, has to be discounted in view of the epigraphical evidence cited above.

†This date is probably correct as it has been handed down according to four different chronological systems, *Shak* 1325 *Subhanu Samvatsar*, *Sursan Arab Miya Mumani* 804, *Tijri* 806 and *Fasli* 813. The name of the king appears to be wrong as the Vijaynagar king in 1403 was Harihara II. The only Rām in the Vijaynagar list is the regent of the eleventh chief Sadāshiv (1542-1573), who usurped the throne from 1542 to 1565. Caldwell's *Tinnevely*, 46.

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
History.

of these sub-divisions were Nasratābād (Dhārawāḍa) and Gadaga. In 1674 Śivāji fortified Naragunda, thirty miles north-east of Dhārawāḍa and took Dhārawāḍa. In 1685 Sultan Muazzim, Aurangzeb's son marched, in the name of the Delhi emperor, to regain the south-west parts of the Bijāpura kingdom which Śivāji had overrun. He took Hubballi and Dhārawāḍa, a place of respectability and strength, and placed garrisons in them. During the sixty-eight years of Moghal supremacy, from 1685 to 1753, Dhārawāḍa was held by four commandants sent from Delhi, and acting under the orders of the Moghal Governor at Bijāpura.* The last commandant surrendered Dhārawāḍa in 1753 to the third Pēśwa Bālāji Bājirāo (1740-1761), who presented the commandant with Rs. 40,000 as arrears of pay due to the garrison. In 1764, as the Nawab of Sāvanūr refused to separate from the Marāṭhas, Haidar marched to Sāvanūr and reduced the Nawab to submission, while his general Fazl Ullah Khan took Dhārawāḍa and overran the country as far north as the Kṛṣṇa. On the approach of Mādhavarāo Pēśwa's (1761-1772) army of 30,000 horse and as many foot, Fazl Ullah had to fall back on Haidar's army leaving a strong garrison at Dhārawāḍa. After Haidar's defeat at Annavaṭṭi in Mysore twenty-five miles south of Baṅkāpūrā, Mādhavarāo laid siege to Dhārawāḍa which capitulated after a breach had been made. In 1776 Haidar left a chosen body of troops in Baṅkāpura to watch and, as far as possible, prevent supplies passing to the Dhārawāḍa garrison which had not been reduced. In 1778 Haidar took Dhārawāḍa after a protracted siege. In 1784, Ṭīpu, then in the height of his glory, compelled the Marāṭhās to cede Dhārawāḍa with other forts and districts, he agreeing to pay a tribute for them. In 1788, Dhārawāḍa was besieged and taken by the Marāṭhās. In a Marāṭhā revenue statement prepared about 1789 Dhārawāḍa (Nasratābād) appears as a *pargana* (sub-division) of the Baṅkāpura *sarkar* with a yearly revenue of Rs. 1,20,130.

As part of the joint attack of the Marāṭhās and English on Ṭīpu of Mysore during the third Mysore war, the fort was besieged by a joint force of the Marāṭhās and English between September 1790 and April 1791, and in the end, the defendants offered to capitulate, and on 7th April the fort was handed over.

In October 1800, Colonel Wellesley, afterwards Duke of Wellington, expressed his opinion that Dhārawāḍa could be taken by a coup-de-main, and he drew up a plan of attack on the south-west side. Some officers of Colonel Wellesley's army rode to Dhārawāḍa, and one party was received in the fort by Bāpūji Sindia, the commandant. Another

*The first Moghal commandant of Dharwar was Mirza Saifulla valad Muhammad Murda from 1685 to 1699, the second commandant was Alaf Khān Kallandukhan from 1700 to 1718, the third was Muhammad Nasrullākhān from 1719 to 1733, and the fourth was a Hindu Prithvising son of Bhagirathsing from 1734 to 1753. During the rule of the second and third commandants the peace of the district was twice disturbed once by the Nawab of Savanur, and once by a rising of *desāis* and *pāligārs*. In both cases the insurgents proved too strong for the Government and had to be bought off.—Rao Bahadur Tirmalrāv.

day Colonel Wellesley rode near the fort and examined it.* The commandant remonstrated, and at the Pēśwā's request Colonel Palmar, the British Resident at Poona, wrote to Colonel Wellesley for an explanation. In 1803 the same commandant invited Colonel Wellesley to an entertainment in the fort and to his surprise the invitation was accepted. Bāpūji afterwards expressed astonishment that he had allowed Colonel Wellesley to leave the fort, adding "Am I not a Maratha?" In 1814 Bāpūji Sindia came to pay his respects to Bājirāv, who was then on his way to the Madras Karnāṭaka. He was told to give up the fort to Trimbakji Denglia. Bāpūji answered "If your Highness will send a gentleman to relieve me in the command, or if you will send my clerk in your own name, I will deliver the keys to him, but I will never give over the fort to such a person as Trimbakji Denglia." For this speech as soon as he left the Pēśwā's tent Bāpūji was seized, bound and tortured by Trimbakji until a promise of surrender was extorted. Bāpūji gave the keys to his clerk, a Brahman on whom he could rely, and the clerk, accompanied by a body of troops, started for Dhārawāḍa. As they drew near the fort the clerk asked leave to go in advance. As soon as he entered the fort he closed all the gates and opened such a fire that Trimbakji and his men were forced to retire. The faithful clerk did not surrender until an order was obtained from his imprisoned master through the interposition of Bāpu Gokhale. On the 13th of June 1817 under the treaty of Poona the Pēśwā among other cessions agreed to hand to the British Dhārwar and Kushgal about fifteen miles south of Dhārawāḍa and other districts south of the Varadā.

There are several objects of interest in Dhārawāḍa. They are described below :—

(1) *All Saints' Church*.—The church is situated on the Dhārawāḍa-Halvāl road, about a furlong from the Head Post Office, on an extensive site occupying about two acres of land.

The church was consecrated on 27th October 1888. It is built of burnt brick without any outside plaster. The flooring is cemented and the sanctuary is of China slabs while the roof has corrugated iron sheet above wooden ceiling.

The church is now under the management of the Diocese of Bombay.

(2) *The Basel Mission Church*.—This church is located near the Basel Mission compound on the Station Road and is one of the oldest churches in Dhārawāḍ. It was built by the Basel Missionary Society in 1844 and was dedicated on 14th December 1845. It is 76 feet long, 42 feet broad and 24 feet high and has a tower about 40 feet in height.

(3) *The Roman Catholic Church*.—This church is situated on the College Road near the Jubilee Circle. The date of its construction is not known but the front porch, which is a later addition, was built

*To calm the commandant's suspicions Colonel Wellesley gave him to understand that if he had wished to know anything about Dharwar, he would have referred to his own plan of the place, or would have made inquiry of one of the British officers who had taken Dharwar for the Marathas of whom there were several in his camp. He reminded the commandant that, except Dharwar, all the forts in the Maratha territory had passed through his hands, and that after getting hold of them he never kept them a moment but gave them over to their owners, as became a faithful ally.—*Supplementary Despatches*, II 280-281.

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
History.

Objects.

Churches.

CHAPTER 20.

—
Places.

DHARAWADA

TOWN.

Objects.

Churches.

in 1894 by H. Courpalais. The church is a T-shaped building of burnt bricks and the roof has Mangalore tiles over wooden ceiling. The flooring is tiled paving. It contains two halls and accommodates about 200 persons. The site occupies a land about one acre in extent. The St. Joseph School is housed in the compound of the church. The management of the church and the school has been recently transferred to the Bishop of Belgaum from the Diocese of Poona.

Clubs.

The Dhārwār Gymkhana Club, situated near the Head Post Office, was started in January 1886 by Europeans as a recreation club. The club is now mostly an officers' club. The total membership is now 40, out of which 26 are officials, and the rest are citizens of the town, mostly pleaders, businessmen and doctors.

Colleg³ of
Agriculture.

The College of Agriculture is located on the spacious site known as Yettinagudda, about two miles from the city on the Dhārawāda-Belgaum road. The total extent of the area is 1,200 acres out of which 800 acres are meant for cultivation.

The main administrative block is built at a cost of Rs. 6,00,000. It is a *pakkā* 3-storeyed building of burnt brick masonry and Bādāmi stone finish. The flooring is of Shahābād stone and in places (entrance and staircase) marble is used. It has a circular R. C. C. dome, 30 feet in diameter. There are two laboratory buildings and two hostels built at a cost of Rs. 9,00,000. There are also residential quarters for the members of the staff.

Civil Hospital.

The Civil Hospital.—The Civil Hospital is located in the Fort area near the gates. It is an old type of building constructed in 1881. The area of the compound of the Civil Hospital is 8 acres and 38 gunthas. The hospital originally consisted of (1) the Male and Female Wards; (2) the Main block for outpatient department, office, etc.; and (3) Doctors' quarters. Later were added (1) the European Ward in 1910-11; (2) the Nurses' Quarters in 1929-30, subsequently handed over to Government by the Nursing Association; (3) the Maternity Ward built by the Red Cross Society in 1931 at a cost of Rs. 18,600 and handed over to Government; and (4) a well-equipped outpatient department built in 1939 at a cost of Rs. 14,970 out of the Silver Jubilee Fund. There is provision for 77 beds in the hospital.

Civil Judge's
Court.

The Civil Judge's Court.—The building is situated at the corner where the road from Hubballi joins the Station Road at Dhārawāda. Erected in 1820-21 at a cost of Rs. 35,854, the building has walls of burnt brick and lime. The roof is partly chunam terraced and partly Belgaum-tied. It is a single-storeyed building and the flooring is partly chunam and cement and partly paved.

Collectors' Office.

The Collector's Office.—The Collector's office is one of the oldest buildings in Dhārawāda erected in 1820-21 at a cost of Rs. 22,367. The walls are of burnt brick, stone and lime; flooring paved and chunam; and roof Belgaum-tiled. There is a chunam terrace.

District Court
Building.

The District Court Building.—The building in which the District Judge's Court is housed is situated behind the Municipal Offices on the Dhārawāda-Hubballi Road. It was purchased in 1861-62 at a cost of Rs. 16,456. It is a single-storeyed building with walls of burnt brick and lime, Belgaum-tiled roof, and chunam and paved floor.

Extension Training Centre.—This centre is situated opposite to the Police Headquarters, about two miles from the town on the Dhārawāḍa Belgaum Road. The centre was started by the Government of Bombay in October 1952 at Arbhavi in Gōkāk Taluka of Belgaum District and shifted to the present locality in June 1953. The object of the Centre is to train the personnel—"Gram Sevaks" and Agricultural Officers—required to man the Community Development Projects and the National Extension Service in the Bombay Karnāṭak Region.

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
Objects.
*Extension Training
Centre.*

The Fort.—The Fort, which is now in complete ruins, is said to have been built in 1403 A.D. It covers an area of 76 acres with an outside diameter of about 800 yards. Originally it had only one entrance and later on more gates were constructed. Now only two gates remain. From inside the fort, from the Civil Hospital way, the first gate-way is built in a line with the inner fort wall. It is 12½ feet high and 11½ feet broad. The arch above and the sides are built with granite and iron-stone and mortar. The doors are of wood and are 3 inches thick. The second gate from inside is 13 feet high and 15½ feet broad. Its massive wooden doors are four inches thick. The upper part and sides of this gate-way are built with good cut granite stone with cemented mortar. On the top of the gate is a Persian inscription which says :—

Fort.

"When torn by sorrow and ill fortune, call on the famous and wonderful Ali. Through the favour of Ali and the might of Muhmad, you are sure to find instant relief."

Between the two gates there is a small temple of Hanumān, with a well by its side. There is a tradition that the two wives of Bapu Gokhale committed *Sati* here.

The Jail and Borstal School.—The buildings are situated behind the Mental Hospital on the Belgaum Road and were erected in 1853-54, at a cost of Rs. 27,294. The walls are of burnt brick and lime; floor paved and murrām; and the roof Belgaum-tiled.

Jail and Borstal
School.

The Karnāṭaka College.—The Karnāṭaka College, which is run by the Government, is situated on a high level-ground a few yards from the Collector's Office. The buildings were constructed in 1889 by the old M. S. M. Railway, and used as their offices. They were purchased by Government for the College in 1920-21 at a cost of Rs. 3,26,956. The plinth area of the main building is 23,070 sq. feet. It is built of burnt brick and stone in lime and roofed with Mangalore tiles. The flooring is paved with Italian tiles and Yeraguntla slabs. It is a T-shaped building with a tower-clock and a portico in front and has stone-arches in the verandahs. The site of the college measures 6 acres and 29 gunthas and there are many residential quarters, students' hostels, and other buildings. Near the main gate of the College stands the huge Physics Building. It is built of burnt brick masonry in lime mortar with a flat R.C.C. roof. It is a 3-storeyed building, the cost of which is Rs. 4,50,000 approximately.

Karnataka College.

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
Objects.
*Karnāṭaka Vidyā
Vardhaka Sangha.*

The Karnāṭaka Vidyā Vardhaka Sangha.—This is located in a central place near the Municipal offices. The Sangha was established in 1890 for fostering Karnāṭaka culture. The present building was constructed at a cost of Rs. 24,000, towards which the Government of Mysore gave a donation of Rs. 6,000 and hence it is named as “Cāmarāja Mandir” perpetuating the name of the late Mahārājāh of Mysore.

The building is of Bādāmi stones and burnt brick in lime masonry. The area of the building is 3,010 sq. feet. It has got open verandah on two sides, i.e., east and west of the building, with Bādāmi stone pillars. Part of the building has a second storey covered with roofing of Mangalore tiles and the remaining part is a terraced one supported by mild steel girders and cement concrete flooring. A part of the ground-floor has Yeraguntla stone paving, the other part being cement concrete flooring. The ground-floor measures 61' × 39', while the first floor measures 38' × 16'. The first floor houses the Regional Library.

*Karnāṭaka Educa-
tion Board's
College.*

The Karnāṭaka Education Board's College.—This college, the management of which has recently been taken over by the Janatā Śikṣaṇa Samiti, was started in 1944, and is situated on a small hillock called Mailāraliṅga Guḍḍa on the Dhārawḍā-Hubballi Road. It has a land 30 acres in extent valued at Rs. 2,50,000. The present buildings on the site, including a hostel accommodating 50 students, are valued at Rs. 1,60,000. The college is provided with modern amenities of electric lights, telephone, post office and healthy water supply from a bore well.

*Lingāyatā Town
Hall.*

The Lingāyatā Town Hall.—This building, which is situated to the left side of the municipal building, was constructed in 1913 at a cost of Rs. 70,000. It is built of Mugad and Bādāmi stones. It has a portico in front and an arch at the back built of Bādāmi stone. There is a parapet of Bādāmi stone round the building. The four corners have four rooms on the second storey. The building is 100 feet long, and 60 feet wide. The hall is a spacious one, measures 76' × 40' and has two wings, 9' each. There are seven arches on each side built of burnt lime. The hall has a gallery 4' wide. The flooring is of Yerguntla slabs and the roof has wooden ceiling and Mangalore tiles.

Mental Hospital.

The Mental Hospital.—This building which is located at the north-west end of the city on the Belgaum road was erected in 1845-46 and occupies a site 14 acres and 9 gunthas in extent. The building is of burnt brick and lime, flooring being of cement, and paving and roof of Mangalore tiles.

Mosques.

Mosques.—The Jumma Masjīd in Maṅgaḷawāra Pēth was built in about 1686 by one of the Adilshahi kings. It has a dome and possesses architectural designs. The Khatib who conducts prayers has been awarded lands for his services.

The Mālāpura Masjid was built about 200 years ago in Mālāpura lane. The Mulla who conducts prayers enjoys some lands. The Masjid has four tall minarets with artistic designs.

The Bara Imam Masjid was built about 100 years ago. The street in which it is located is named after the masjid. It is of the same type as Mālāpura Masjid. Adjoining this masjid is a *makan* called Hatel Patcha where *panjās* are kept. These *panjās* are supposed to have been brought from Bidar during the Adilshahi period.

The Madani Masjid, situated behind the city Police station near the market, is about 100 years old. About 30 years ago major repairs were carried out, and it is also of the same type as the other mosques described above.

The Soudāgar Masjid is situated in Line Bazar and it is reported that it was built about 100 years back by Soudāgars (*i.e.*, Arab merchants). It has four tall minarets.

Besides these old ones there are 7 other mosques built during the last 30 years or so.

Municipal Office Buildings.—The main building which houses the Municipal Offices is an imposing structure situated in the heart of the city. It is a three-storeyed structure, the third storey consisting of four rooms at the four corners of the building. The building which covers a plinth area of 6,700 sq. feet is a pucca one built of burnt brick in lime masonry. The flooring is of Yerguntla slabs on the ground floor and R. C. C. on the upper storeys. The second storey has a big hall measuring 74·6' × 32·6' and accommodates about 600 people. It is used for meetings of the Municipality as well as for public functions. This was constructed in 1929 at a cost of Rs. 1,25,000.

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
Objects.
Temples.

Municipal Office
Buildings.

Navakalyānamath.—This *math* which is situated in Bhōōspēth, was founded in 1935. The main object of the *math* is to propagate the principles of Basavēśvara, the founder of the Vīraśaiva sect in the 12th century A.D. The *math* has a property of 24 acres of land, two shops, one house, and one garden with farm-house all yielding an annual income of Rs. 3,000.

Navakalyānamath.

The Obelisk, which is situated about 60 yards from the Travellers' Bungalow, is of historical importance. It is 28 feet high and was built in memory of Mr. Thackeray and Mr. Munro, two officers in the civil employ of Government, who lost their lives in the famous Kittūr rising of 1824. This event is recorded in Persian, Kannaḍa, Sanskrit and English on the four sides of the obelisk.

Obelisk.

Temples.—Dhārawāda has a number of large Hindu temples. These are dedicated to gods or goddesses, such as Dattātraya, Durgādēvi, Dyāmavva, Hanumān (or Māruti), Lakṣmi-Nārāyana, Mailaraliṅga, Narasimha, Pāṇḍuraṅga and Venkaṭēśa.

Temples.

The temple of Dattātraya is located at Maṅgaḷavāra pēth. The date of its foundation is not known, but it was reconstructed by Keśavrao Sohoni and Shri Gadre in the year 1912. It is an ordinary building of brick and mortar. Attached to this is a Sanskrit Pāṭhaśālā.

CHAPTER 20.

Places.
DHARAWADA
TOWN.
Objects.
Temples.

Two shrines are dedicated to Durgādēvi. One of them is in the town and the other is in the fort. There is one shrine dedicated to Dyāmavva.

Hanumān has a number of temples. Rāyar or Vyāsrāya Hanumān's temple is the oldest temple in Dhārawāḍa and is situated near the Navalūr gate. It is said to be one of the 360 temples which were built throughout the Vijayanagara* territory about A.D. 1510, in honour of Hanumān. Vyāsrāya who built the temples was a Mādhva pontiff who is said to have managed the country for twelve years during the minority of a Vijayanagara king. The temple is held in much reverence. Mudi Hanumān's temple is located in a street of the same name in Maṅgalavāra Pēṭh. The Halgēri Māruti temple is also situated in Maṅgalavāra Pēṭh on an embankment of the Halgēri tank. It was founded about 1735. It is an ordinary structure of brick and mortar. The temple receives a grant of Rs. 100 from the Jahagirdar of Hebli. The annual fair is held from *Chaitra śuddha navami* (Rāmanavmi) to *Pūrṇimā* (March-April).

The Lakṣmī-Nārāyaṇa temple, located in Javalī pēṭh, was built by one Shri Śrīnivās Tippaṇṇa Ṭikāre. The structure is an ordinary one and is maintained by the Bhavsār Kṣatriya Samāj. An annual fair takes place during the *Navarātra* festival (September-October) and attracts large crowds to the temple. The god is shown in different incarnations (*avatars*) during these days.

The Mailārliṅga Temple is on the summit of the hill known as Mailāraguḍḍa (named after the temple), one mile south of the town and about two furlongs to the east of the Dhārawāḍa-Hubballi Road. It is not known who built the temple, but it appears to have been renovated in recent times. The two front pillars bear two Persian inscriptions. The inscription on the left pillar runs :—

In the reign of Muhammad A'dilshā'h king of Bijapur, this building, acquired by the favour of God, was converted into a mosque by Muhammad Khan Ulla Sar Savaldar of the fort of Dha'rwa'r, for the use of all Muhammadans to offer up prayer without fear, in the year Rhide Samanin va Allaf, 1081 (that is A.D. 1670).

When the Marāṭhas took Dhārawāḍa in 1753, this building was turned into a Hindu temple and dedicated to the god Mailāra. The temple faces east and, from the interior portion, appears to belong to the 11th-12th century, A.D. The image of Mailāra has four hands, with *triśūla* (trident) and *khadga* (sword) in the two right hands, and *dāmaru* (a tiny drum shaped like an hour glass), and skull in the two left hands. The horse which is the vehicle of Mailāra, is carved below the left knee of the deity. The *mandapa* of the temple is supported by 16 pillars and the four round pillars in the middle portion bear the characteristic designs of the Later Cālukyan style. In the central compartment of the ceiling is carved a big lotus supported by four corner stones having garland-bearers.

*This date falls in the reign of the famous Kṛishṇa Rāya (1508-42), the ninth king of Vijayanagar.

There are two Narasimha temples, one in the town and the other at Madihāl within a mile of Dhārwar. The latter was built by one Śrīnivāsarāo in 1832.

Two temples are dedicated to Pāṇḍuraṅga, one in the fort and the other in Maṅgaḷavāra pēth. The first was built by the Pēśwā's last commandant Bāpūji Śinde (A.D. 1800). The second was built about the year 1796 by one Rāmaṇṇā Nāik, son of Venkappa Nāik, a rich merchant of Dhārwar. It received an allowance of 142 gold coins from the Pēśwās and the British Government continued it by giving an allowance of Rs. 142-8-0.

There is a shrine of Ragavendra Svāmi built in 1830 by a Dhārawāḍa priest.

There is also a Jain temple in Dhārawāḍa, and Liṅgāyata temples of Vīrbhadra and Uḷvi Basappa.

A small temple of Tripuraliṅga is located near the 262nd milestone where the Dhārwar road branches from the Hubballi-Belgaum road. It is an old and substantial building of stone and mortar.

The Travellers' Bungalow is located on the Belgaum Road near Thackeray's tomb. The main building was erected in 1944-45 at a cost of Rs. 9,513. The walls are of burnt brick and lime, the roof being Belgaum-tiled and bamboo matting on teak battens. The flooring is paved.

In the compound of the Travellers' bungalow is also the Inspection Bungalow built in 1928-29 at a cost of Rs. 5,135. The walls are of burnt brick and lime masonry. The roof is Mangalore-tiled and floor is paved.

Training College for Men.—The building is situated on the Karnāṭaka College Road and at present houses also the Karnāṭaka University Library and some post-graduate departments of the University. It was constructed in 1914-15 and the record value is Rs. 55,932. It is built of burnt brick in lime without any outside plaster. Yet the structure has remained without any damage to the bricks. The floor is of Yeraguntla paving stone and the roof has Mangalore tiles over corrugated iron sheets. There are arches of brick masonry in the verandah which is about 10 feet wide. The corners of the building have finish of Bādāmi stones.

In the front portion of the building, there are two towers, 40 feet high, which add beauty to the whole building.

This building is said to be the mother of educational institutions of Karnāṭaka, for premier institutions like the Karnāṭaka University and the Karnāṭaka College started their career in this building.

Training College for Women.—Started in 1895 as a training class it was known as Female Normal School for sometime. It was shifted to the present site in 1908. It is situated on a small hillock in the centre of the city. To the west, north and south, there run public roads and behind the compound on the east is the place reserved for the Town Police quarters.

CHAPTER 20.

Places.
DHARAWADA
TOWN.
Objects.
Temples.

*Travellers'
Bungalow.*

*Training College
for Men.*

*Training College
for Women.*

CHAPTER 20.

—
Places.
DHARAWADA
TOWN.
Objects.
Training College
for Women.
University
Buildings.

In the compound are housed the college, the practising school, the hostel, the boarding houses and quarters for the Lady Superintendent. There are also playgrounds for the pupils in the compound. This college is the only Government Kannāḍa Basic Training College for Women in the Bombay State.

University Buildings.—The site of the Karnāṭaka University is known as “Chota Mahābaḷēśwara” and is located about three miles to the west of the city and covers an area of over 283 acres. The Administrative building which houses the offices of the University was commenced in March 1952, and was completed in August 1953. The foundation stone was laid by Dr. Rajendra Prasad, President of the Indian Republic on 30th March, 1951, and the buildings were declared open by Dr. S. Radhakrishnan, Vice-President of the Indian Republic, on 26th October, 1953.

The Administrative building is a two-storeyed building, built in cement with R.C.C. roofing, columns and canopy. It has a verandah 10' broad on both the sides with a canopy both on the front and on the rear side. On the top of the first floor, there are open terraces on either side. The building has polished Shahabad stone paved with China mosaic. The floor area of the ground floor is 11,232 sq. feet. A water-tank constructed on the top of the building has a capacity of 3,000 gallons. The cost of the building is Rs. 2,60,000 approximately.

To the left side of the Administrative building, the construction of the Printing Press building is nearing completion. To the right side are located the residential quarters. On the back side is constructed a well from which water is pumped up by means of a dynamo to the tank on the top of the building from where water is supplied to all the buildings.

GADAGA. Gaḍaga (15° 25' N, 75° 35' E, p. 65,509) is the headquarters of the taluka of the same name in the Dhārawāḍa district.

History. This was an eminent town from olden times. It is mentioned variously as Kratuka, Kratupura, Karḍugu, Gaḷaḍugu, Gaḍugu, and described as a *Mahāgrahāra* (i.e. great-agrahāra), founded by Janamējaya. It was a renowned seat of learning whose management rested in the hands of seventy-two *Mahājans*. There are 34 inscriptions in all and they are found mostly in the temples of Trikuṭēśvara and Vīranārāyaṇa.* A few of these epigraphs appear to have been brought over from Beṭageri and Lakkunḍi. These records represent the Rāṣṭrakūṭa, Later Cālukya, Kalacuri, Yādava, Hoysala and Vijayanagara dynasties. The earliest inscription is of the reign

*According to a local manuscript account of Sravan Belgōla in Mysore, the Vīranārāyaṇa temple is one of the five Nārāyaṇa temples built about 1117 by the fourth Hoysala king Viṣṇuvardhana (1117-1137), on his conversion to the Rāmānuja faith. (*Indian Antiquary*, II, 131.)

of Rāṣṭrakūṭa Indra III, dated 918. In the contest for supremacy that ensued with the decline of the Later Gālukyas, Gadaga which was a flourishing centre in the Beḷavola country, was held in turn by the rival powers. This is instanced by the inscriptions of Cālukya Sōmēśvara IV (1185), who repulsed the Kalacuri usurpers, Yādava Bhillāṇa (1191) and Hoysaḷa Vīra-Ballāḷa II (1192).

CHAPTER 20.

Places.
GADAGA.
History.

A copper-plate charter of Harihara II of Vijayanagara, dated 1379, registers the grant of twenty-two villages in the Gadagu-dēśa to the gods Trikuṭēśvara and Vīranārāyaṇa. Gadagu-dēśa or the tract of Gadag at this period comprised sixty-six villages in Toragallu-nāḍu which formed part of Lakkunḍi-venṭhe in the territory Pampā-Hastināvati. An inscription of Kṛṣṇadēvarāya dated 1519 is found in the Vīranārāyaṇa temple which also contains another of his successor Acyutarāya. The latter, dated 1539, records his gift of Ānandanidhi, adding that the god Vīranārāyaṇa had conferred his boon on the poet Kumāra Vyāsa. This is the earliest epigraphical reference to the famous author of the *Kannāḍa Bhārata*, whose date can thus be fixed with a measure of certainty.

About 1673, Gadaga appears with Nasaratabād or Dhārswār as one of the chief districts in the Baṅkāpura district or *Sirkār*, which was then under the governorship of Abdul Kasim Khan under Bijāpura. On the capture of Dambaḷa fort on the 26th of July 1799, Colonel Wellesley marched on the 27th to Gadaga, but found it evacuated by Dhunḍia's men. Colonel Wellesley gave over charge of both the Dambaḷa and Gadaga forts to the Pēśvā's commandant, whom Dhunḍia had confined in chains at Gadaga. In the last Marāṭhā war General Munro invested Gadaga on the 5th of January 1818. It surrendered on the 6th.

Gadaga is about 50 miles to the east of Dhārawāḍa and is on the metre-gauge section of the Southern Railway between Hubballi and Shōlāpūr. A railway line from Gadaga goes to Bellāry.

During the last few years, the town has extended on all sides, especially towards the east, north and south. The place is usually called Gadag-Betaḡēri, because Betaḡēri is just about a mile to the east of Gadag separated from it by the Hubli-Bellāry railway line. Both these places are under the administration of a single municipality known as Gadaga-Betaḡēri Municipal Borough. Gadaga is an important centre of cotton trade in Bombay State, providing a good market for the cotton grown in the Gadaga and Rōṇa talukas and the Muṇḍargi and Naragunda pētās and a part of the Navalagunda taluka. There are 15 cotton ginning and 11 cotton pressing factories at Gadaga. Gadaga is also known for its trade in groundnut and safflower. Betaḡēri is known for its hand-loom industry.

CHAPTER 20.

Places.
GADAGA.
Population.

According to the census of 1951, the population of Gadaga was 65,509 (male 33,725; female 31,784). According to livelihood, the population was distributed as follows :—

	Male.	Female.
<i>Agricultural Classes—</i>		
Cultivators, cultivating labourers and their dependants ..	3,381	3,503
Non-cultivating owners of land, agricultural rent-receivers and their dependants ..	474	582
<i>Non-agricultural Classes (i.e., persons including dependants who derive their principal means of livelihood from)—</i>		
Production other than cultivation ..	11,733	10,684
Commerce ..	8,187	7,624
Transport ..	2,524	2,295
Other services and miscellaneous sources ..	7,426	7,096
Total ..	33,725	31,784

The number of houses and population in each municipal ward is given below :—

	Houses.	Persons.
Ward I ..	1,325	7,348
Ward II ..	1,310	7,513
Ward III ..	1,315	6,898
Ward IV ..	1,880	9,604
Ward V ..	1,149	6,199
Ward VI ..	1,722	1,737
Ward VII ..	1,098	6,081
Ward VIII ..	1,061	5,982
Ward IX (X, XI) ..	1,240	6,838
Total ..	12,100	65,509

Municipal
Borough.

The Gadaga Municipality was established in 1859, and began to function from the 1st of June 1859. At the beginning there were two separate bodies, one for Gadaga and the other for Beṭigēri. Gadaga and Beṭigēri were two revenue units situated at close proximity. After three years, they were amalgamated into one body. Gadag-Beṭigēri was scheduled a municipal borough in the Bombay Municipal Boroughs Act, 1925*.

The present constitution of the Municipality was sanctioned by Government in 1951. The Municipal area is divided into 11 wards and the number of councillors is 36. All are elected and 4 seats for women and 2 seats for the Scheduled Castes and the Scheduled Tribes are reserved. This reservation is for 10 years from the date of the commencement of the Constitution of India (i.e., 1950) under the provisions of the Municipal Boroughs Act. The elections are held on the basis of adult franchise.

The Chief Officer, the Health Officer, and the Engineer are statutory officers. At present only the Chief Officer has been appointed.

*For powers and functions of Municipal Boroughs, see section on "Local Self-Government" in Chapter 13.

The principal departments with the designations of the heads are as follows :—

CHAPTER

Places.
GADAGA.
Municipal
Borough.

Department.	Head.
Office	.. Head Clerk.
Public Works Department	.. Overseer.
Sanitary Department	.. Sanitary Inspectors (3).
Tax Collection Department	.. Tax Superintendent.
Octroi Department	.. Octroi Head Inspector.
Shops and Establishments Department.	Inspector.
Food Inspection	.. Inspector.
Audit Department	.. Municipal Auditor.

The following schedule shows the income of the Gadaga-Betiḡeri Municipal Borough for the year 1952-53 :—

Receipts and
Expenditure.

Rates and Taxes—

			Rs.
<i>Octroi</i>	..	..	5,04,143
<i>Tax on buses and lands</i>	..	..	1,55,338
<i>Tax on animals and vehicles</i>	..	..	14,528
<i>Toll</i>	..	..	21,460
<i>General Sanitary Cess</i>	..	..	66,328
<i>Lighting Tax</i>	..	..	22,230
<i>Special Sanitary Cess</i>	..	..	11,695
<i>Theatre Tax</i>	..	..	7,577
<i>Hotel Tax</i>	..	..	10,937
Revenue derived from Municipal property and powers apart from taxation	..	..	1,61,066
Grants and contributions	..	..	2,16,111
Revenue from Local Funds	..	..	3,121
Miscellaneous	..	..	6,028
	Total	..	12,03,573
Extraordinary and Debt	..	..	56,265
	Total Income	..	12,99,838

The following schedule shows the expenditure of the Gadaga-Betiḡeri Municipal Borough for the year 1952-53 :—

			Rs.
			26,575
Collection of Taxes	..	..	90,281
Refunds	..	..	63,035
Public Safety	..	..	40,508
Public Health and Convenience	..	..	4,41,339
Public Instruction	..	..	3,21,395
Contributions	..	..	450
Miscellaneous	..	..	49,281
	Total	..	10,32,864

CHAPTER 20. The following taxes are levied by the Municipality :—

Places.
GADAGA.
Municipal
Borough.
*Receipts and
Expenditure.*

- (1) Octroi on goods imported into the municipal limits.
- (2) Toll on animals and vehicles coming into or passing through the municipal limits.
- (3) General property tax on all the houses and buildings situated within the municipal area.
- (4) Wheel tax on the vehicles plying within the municipal area.
- (5) Special sanitary cess for cleansing the private privies.
- (6) Shop tax on concerns dealing in tobacco and its preparations.
- (7) Hotel tax on hotels.
- (8) Theatre tax on cinemas and dramas.

Education.

(A) *Primary Education.*—A compulsory education scheme sanctioned by Government for the municipal area from the 1st of March 1952, is expected to bring all areas in the town under compulsory primary education by the end of March 1955. As on 31st March 1952, there were 28 municipal primary schools in the town (19 for boys and 9 for girls) with 5,988 pupils (4,058 boys and 1,930 girls). The number of teachers in municipal schools was 158, of whom 53 were women. In addition there were 12 special teachers for drill, drawing, Hindi, sewing, etc. Private aided schools numbered 5, with 25 teachers and 850 pupils.

(B) *Secondary Education.*—The municipality has been maintaining a high school started in 1885. In 1951-52 the expenditure on this school was Rs. 85,410 against which fees received amounted to Rs. 49,016 and Government grant Rs. 27,172.

Medical Institutions.

Medical Institutions.—The municipality maintains three dispensaries. One is a municipal general hospital; the second a maternity hospital (Danappa Manvi Maternity Hospital), constructed out of a generous donation paid by a prominent citizen of Gadaga; and the third an Ayurvedic dispensary started more than 25 years ago. In 1951-52, the expenditure on the municipal hospital was about Rs. 18,000; on the maternity hospital about Rs. 20,000; and on the Ayurvedic hospital about Rs. 10,000.

Roads.

The following are the principal roads of the town :—

(1) *Station Road.*—This road starting from railway level-crossing near Jubilee Dharmaśāla runs up to old Pāla-Bādāmi road near Haṇamana Garaḍi *via* municipal dispensary, Kuradigi theatre, Tonga Kūṭa and Gadaga Cāvaḍi.

(2) *Namjoshi Road.*—This road starts from its junction with Station Road near Tonga Kūṭa and joins the Cotton Market Road near Hattikāl Bazar.

(3) *Cotton Market Road.*—Starts from its junction with old Pala-Badami road near Police Chowki and runs up to the Agricultural Produce Market Committee building, *via* Pañcara Houd and Merchant Hall.

- (4) *Kittur Cennamma Rai Road*.—This road starts from its junction with Pala-Badami road near Karnataka Co-operative Central Bank, passes through D. M. Maternity Hospital and Lakkundi Pōt Naka and ends at Kariyavana Nala.
- (5) *Old Pala-Badami Road*.—Starts from the railway level-crossing near Civil Court, and runs up to Anjigeri Naka, via N. C. Mills, Gadangkuta, Vira Narayana temple, Hanuman Garadi and Police Chowki.
- (6) *Bazar Road*.—This road commences from the Vira Narayana temple (front part), passes through Cavadi, Joda Hanamanta Devara temple, old taluka office and joins old Pala-Badami road.
- (7) *Godaga-Soratpur Road*.—This road starts from its junction with the Station Road near Durga Lodge and ends near Panjarpol, via Post Office, Pambajala Naka and Nandiveri matha.
- (8) *District Bungalow Road*.—Starting from its junction with the Station Road near the Tonga Kūta, this road joins the new Pala-Badami road near Mahalaksmi theatre, after passing through District Bungalow.
- (9) *Waddargeri Road*.—Starts from its junction with Pala-Badami road and joins Station Road near Kuradigi Theatre.
- (10) *Betigeri-Tengankad Bazar Road* starts from its junction with old Pala-Badami road near Venkappa Bellary's shop and ends at Mailar Devara temple via Virabhadra temple.
- (11) *Police Line Road*.—This road commences from Ayurvedic Dispensary and runs up to Nilkanth Swami Math.
- (12) *Betigeri Station Road* starts from Mailar Devara temple and passes through Betigeri Cavadi and Mullagasi Naka and ends at Bellary railway level-crossing near the warehouse.

The chief source of water supply is from wells. The city has about 100 municipal wells scattered throughout the municipal area.

Besides, a large number of wells has been constructed by house-owners for private and public use.

There are two big tanks to the south end of the city. The bigger tank is called "Bhismana Kere" and is owned by the municipality. The other one is known as "Hasara Kere" (Green tank), and lies within the premises of the Devasthan lands and is managed by the Devasthan Trust Committee. The two tanks serve the purpose of reservoirs which feed the wells of the city with water percolating through the sub-soil.

At present, surface drains exist in the city. A detailed drainage scheme for the municipal area has been prepared and sanctioned by Government. The work already done by the municipality and the Public Health Department of the Government is about 80,000 running feet at a cost of Rs. 4 lakhs.

(1) *Cotton Market*.—Gadaga is a big centre of cotton trade and the municipality has provided a spacious area for the construction of *wakhars* (godowns). There are 48 *wakhars*, each measuring 200 feet by 100 feet. The leaseholders have constructed compound walls and godowns. This cotton market is one of the best markets in this part.

Markets.

Drainage.

Water Supply.

Places.
Gadaga.
Municipal
Borough.
Roads.

CHAPTER 20.

—
Places.
GADAGA.
Municipal Borough.
Markets.

(2) *Grain Market*.—The municipality had provided a fine structure consisting of 80 stalls for the purpose. Recently (1951), the structure was burnt by an accidental fire. The municipality has again undertaken the construction of the market on the very site at a cost of about four lakhs of rupees and the work is almost completed.

(3) *Cloth Market*.—This market is situated in the heart of the city and is a *pakkā* structure with 40 stalls sufficiently big for wholesale and retail business. It was constructed about 30 years back at a cost of about Rs. 60,000.

(4) *Mutton Market*.—There is a mutton market in the Betigēri area constructed by the municipality on modern lines at a cost of about Rs. 55,000.

Fire Service. The municipality does not maintain any regular Fire Brigade Service. However, there are two fire fighters to meet any emergency.

In recent years, there were two serious fire outbreaks in the city. In 1950, the Kōlikēri Press caught fire and the loss was about Rs. 50,000. In 1951, the Municipal Grain Market was devastated by fire and the loss incurred was more than a lakh of rupees.

Slaughter-house. The slaughter-house is situated to the north of the city and is outside the inhabited localities. As the building in which it is now located is in a dilapidated state the municipality has proposed to construct a new one on modern lines.

Disposal of the Dead. There are two cremation grounds for Hīndus and nine burial places. One of the cremation grounds, situated to the north of the town, is provided with a *pakkā* structure with stone masonry; the other is in the eastern end of the municipal area. Three of the burial grounds (situated to the south, east and north of the town) are used by Muslims; two (in the west and south) by Lingayats; one (in the north) by the shepherd community; one (in the north-western corner) by the scheduled castes; one (in the east) by Christians; and one (in the north) by Hindus.

Hero-Stones
(Virakals).

In the middle of the village of Betigēri, not far from Gadag railway station, is a group of memorial stones, known as *vīragals* or *vīrakals*, or *vīra-śāsadas*. It is walled in, and so protected from injury. There are fifteen stones, fourteen of which are very large, some standing from twelve to thirteen feet out of the ground, with a width of about four feet six inches. The tops of most of these great slabs are finished off like the topmost ridge-roof member of the *gōpurās* of Dravidian temples, only that, instead of a row of many water-pot *kalāsas*, there is but one *kalasa*. It will be seen that many of these have the symbol of the man's trade or caste sculptured at the bottom—a plough, a mason's mallet and block of stone and an oil-mill. Some of these are Śaiva and others Vaiṣṇava, while two have been made objects of worship, the sculptures and inscriptions of which have been thickly caked all over with many applications of oil. In the sculpture we find several different military standards, and it would be interesting if we could

assign them to specific leaders or kings. The staff of the standard, in one case, carries the effigy of an elephant, and in another a *Nandi* or sacred bull.

Beṭageri appears to have thrived by the side of Gadaga as an independent centre of political and religious life. One of the memorial stones referred to above bears an inscription of Rāṣṭra-kūṭa Kṛṣṇa II, dated 893, which records the death of Kaligalla in a defensive fight at Baṭṭakere, when Maṅgatōraṇa was governing the Beḷavola district. This Baṭṭakere which is also mentioned in earlier and later epigraphs was the old name of Beṭagēri. It was also a well-established *agrahāra* administered by two hundred *Mahājanas*.

CHAPTER 20.

—
Places.
GADAGA.
Hero-Stones
(Virakals).

Temples.—There are three important temples in Gadaga.

Temples.

(1) *Trikūṭēśvara temple.*—The temples of Trikuṭēśvara and Saraswati stand close beside each other within the same enclosed courtyard, in the southern quarter of the Gadaga town.

The temple of Trikuṭēśvara is the principal one and occupies the centre. Originally a double temple, it consists of the principal shrine facing east with a small closed hall before it, together with a larger open hall in front of this. Within the principal shrine, upon one *śālunkā* (the stone within which the *līṅga* is placed made to represent the female counterpart of the *līṅga*) are three *līṅgas* in a line and it is from this fact that the temple takes its name of Trikuṭēśvara (Lord of three peaks). The interior of the temple is very plain.

The part between the top of the parapet walls and the beams under the cornice on the exterior walls of the large-pillared hall, is closed in with richly chased diaper-pattern stone screens. The surface is divided into scrolls with little figures within them. The profusion of small figures averaging six inches in height is remarkable. Among the little images in the panels, many of which stand almost detached from the walls, are Bhairava, Narasimha, Lakṣmi, Gaṇapati, Siva, Viṣṇu, Brahma, Kṛṣṇa, Mahiṣāsura-mardini, dancing figures, musicians, ascetics and elephants.

The spire is a late addition of brick, mortar and white-wash, and the *Nandi* on the front is also made up of these materials. Successive coats of white-wash have almost entirely obliterated the fine tracery upon the jambs of the doorways.

(2) *Saraswati temple.*—On the south side of Trikuṭēśvara stands the small temple of Saraswati, facing north. Perhaps of all Dārawāḍa temples, the little temple of Saraswati takes the first place for delicacy and beauty of detail. The richness and grace of some of its columns are not surpassed. The whole temple, even to the figure of Saraswati in the shrine, has been wrought with immense care and elaboration. The building consists of an open hall or *maṇḍapa* and a shrine which has lost its spire. The pillars within the temple are most beautiful specimens of Cālukyan work.

CHAPTER 20.

—
Places.
GADAGA.
Temples.

The entrance is between the two front pillars. Fourteen pillars round the hall support the eaves and four other pillars standing in floor support the central dome. The four pillars at the entrance, two on either side and the four supporting the dome are exquisitely worked. There are, perhaps, no other pillars throughout the whole extent of the Cālukyan handicraft left to us which are equal to these for the crowded abundance of minute work which covers their surfaces. The ornament consists of repetitions of miniature shrines, tiny pilasters, panels containing Liliputian gods, goddesses and attendants, rampant lions and a host of other detail.* The figures, which fill the little panels, some of which are no more than an inch or two in height, are carved in high relief and are almost detached from the pillar. They are adorned with necklets, bracelets, anklets and a profusion of other jewellery, each bead and jewel being fashioned with the most careful and delicate touch.†

The ceiling of the hall rises above the square space between the central four pillars. Deep ribs cross each other, and from their intersections hang lotus buds as pendants.

Within the shrine is the image of Saraswati seated cross-legged upon a high pedestal or throne. The image is sadly mutilated, having her four arms lopped off at the elbows. It is a life-sized figure in black-stone, delicately and carefully wrought. She wears a fine-textured garment which is seen only from the delicate pattern of embroidery traced over it. Her coiffure is an elaborate pile of curls and above her curly tresses is a very elaborate head-dress like a high crown. About her waist she wears a jewelled band. She sits upon a lotus cushion placed upon a high peacock throne.

(3) *Sōmēśvara temple*.—This temple is situated in the middle of the town. It is a good specimen of a fully developed Cālukyan temple and is fully decorated. The architects were fond of the frequent repetition of detail and indulged in this propensity of theirs to its utmost extent. The doorways are richly decorated and over the outer eastern doorway is "Gaja-Lakshmi".‡ The ceiling of the south porch is richly wrought in slabs of arabesque with a lotus in the centre of each panel.

(4) *The Vira-Nārāyaṇa temple*.—This temple, which is about two miles from the railway station, has a big *gōpura* in the style of the Vijayanagara temples. There are sculptures on the walls of the *gōpura*. The shrine has the image of Vira-Nārāyaṇa. It is said that the famous Kannada poet Kumāra Vyāsa composed his epic Bhārata in this temple sitting before the image. The temple belongs to 11th or 12th century A. D.

GAJENDRAGADA.

Gajēndragada (15° 40' N, 75° 55' E; Rōṇa T., p. 12,331) (Fort of the Lord of Elephants) so called from the strong fort on a neighbouring hill, is a large and growing town about 24 miles south of Mallāpura railway station on the Hubli-Shōlāpūr metre gauge line.

*H. Cousens, *Chalukyan Architecture*. p. 110.

†*Ibid.*, p. 111.

‡*Ibid.*, pp. 112-113.

The fort of Gajēndragaḍa was built by Śivāji and contains a magazine and two ponds; and the Uñcigiri fort was built in 1688 by Daulatrāv Ghōrpaḍe.

CHAPTER 20.

Places.

GAJENDRAGADA.

The town has a ruined temple of Virūpākṣa with an unfinished hall. Over the door is a figure of Śarasvatī. Outside of the town is a temple of Dudgā Dēvi, with a domed roof and round pillars. In a field near the burial ground is a temple of Rāmaliṅga, with a hall or *maṇḍapa* and round pillars. In the weavers' quarter is a temple of Rāmādēva containing figures of Rāma and Sītā, with Gaṇapati on the shrine lintel. The temple is unfinished but is in good order. A ruinous temple of Pāṇḍuraṅgadēva contains figures of Pāṇḍuranga and Rukhmāi with Dvārakābāi on the lintel. Near the fort three miles north-west of the village on the hill-side is a cavern, a noted place of pilgrimage. The cavern with an image of Śiva is about half-way up the hill at the foot of its precipitous sandstone top. It is reached by steps, wide at the foot and narrowing to the last gallery. The cavern is a natural opening between two huge blocks of granite, and the whole of the flat ledge above, about 300 feet in height, with precipitous sides, rests on granite which was raised from the plain by some upheaval. Near the cavern are two *tīrths* fed by unfailing springs, and two lamp pillars each about fifteen feet high. A shrine of Virabhadra has painted plaster figures on the lintel and has a small pond in front called Antaragaṅgi (mid-air *tīrth*) which is supplied with water through the roots of a tree 100 feet high on the hill. North of the cavern are two caves, separated by walls, and containing two *tīrthas*, called Yeṇṇi Goṇḍa and Arṣara Goṇḍa.* The shrine of Kalkēśvara which is held in high local repute as a place of pilgrimage, contains a silver-plated *liṅga* and a silver-plated lintel. To the left of the *liṅga* is a basin containing water, called Patāḷagaṅgi, and a niche with a figure of Basvaṇṇa or *Nandi*. The bull, which is said always to be growing, is worshipped by barren women. Many other niches contain *liṅgas* and *Nandis*.

In the temple of Kālakālēśvara there are four inscriptions of the reigns of Cālukya Sōmēśvara IV, Yādava Siṅghaṇa and Vijayanagara Harihara II. These record various grants to the deity.

Galaganātha (Hāvēri T., 14° 50' N, 75° 25' E; p. 494), a small village on the left bank of the Tuṅgabhadrā and about 20 miles north-east of Karjagi, is noted for its temple of Gaḷagēśvara situated at the holy meeting of the Varadā and the Tuṅgabhadrā. It is built of black granite and is about 80' × 40' with four pillars supporting the roof, and walls covered with mythological figures. The most notable feature of this temple is its great heavy pyramidal basement. The walls rise from the top of this basement and are not buried within it. In order to save the temple being washed away bodily by river floods, strong retaining and curtain walls have been built upon the river face which preserve the bank and prevent further corrosion. There is also a temple of Hanumanta, where there is a monumental hero-stone or *virgal*.

GALAGANATHA.

*Goṇḍa is the Kannada for Kuṇḍ or pond.

CHAPTER 20.

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Places.
GALAGANATHA.

There are five inscriptions in this place, the earliest being of the 10th century. Two records of Vikramāditya VI, dated 1079 and 1080, mention his younger brother Jayasimha as the governor of this area.

GANJIGATTI.

Gañjigatti (Śiggānvi T., 15° 05' N, 75° 20' E; p. 638) is one mile distant from the Guḍageri railway station. This village contains a great ceiling slab, nearly eight feet square, which, like the central ceiling in the great hall of the temple at Kundagōḷa, is carved with images of the *aṣṭadīkṣpālas*. It is in a much better state of preservation than that one. It lies against a platform in the open air at the village shrine, but is said to have been brought from the ruins of a temple at Karjagi. The whole slab, which is a single stone, is divided into nine compartments by two cross ribs each way which are ornamented with bosses at their intersections, and scroll-work down the centres of each. The central panel shows Śiva in his Bhairava or terrible form, dancing upon a prostrate figure, and holding up the elephant hide behind him. Below him, that is, occupying the eastern compartment when the ceiling was in position, is Indra, the guardian of the east, the west is presided over by Varuṇa, the god of the waters, seated upon his *makara*. On the north rides Kubēra, the god of riches, upon his horse, while on the south is Yama, the god of death and Hades, seated upon his buffalo. The north-east, south-east, south-west, and north-west are held, respectively, by Īśa (Śiva) on the bull, Agni, the god of fire on the ram, Nirriti, who represents decay or destruction, seated on the shoulders of a man, and Vāyu, the god of the winds, upon a deer. The carving of this slab has been executed with the greatest care, and the figures stand out in high relief.*

GUDAGERI.

Guḍagēri (15° 05' N, 75° 20' E; Kundagōḷa pēṭa, p. 4,603) is the headquarters of Kundagōḷa pēṭa, three miles south-west of Lakṣmēśvara. It is also a railway station on the Poonā-Bangalore line 21 miles from Hubli. It belonged to the Miraj Junior State before that State was merged into Dhāravāda district in 1949. It was also a municipal town from 1870 to 1953, when the municipality was abolished and the management of the civic affairs of the town was placed in the hands of a village panchayat. In 1951-52, the municipality had an annual income of Rs. 19,500. There is scarcity of water in the town, and some of the wells reach a depth of 130 feet. There is arrangement for supplying water to the town by means of public taps situated in almost all important places. There is a Government dispensary and also a veterinary dispensary run by Government. A high school formerly managed by the Miraj Junior State has been handed over to a private society for management. There is a public park and a library. There is a temple of Īśvara, a Kala *math* and an ancient Jain *basti*.

There are eight inscriptions in Guḍageri and the oldest is of the time of Rāṣṭrakūṭa Amōghavarṣa I. An epigraph of the reign of Cālukya Sōmēśvara II, dated 1072, mentions his queen Kāncaladēvi

*H. Cousens, *Chalukyan Architecture*.

as exercising authority over this region from her headquarters at Muḷugunda (i.e. Muḷgund). Another epigraph of 1076 registers the renewal of an endowment to the Jain temple Ānesejjaya-basadi at Purigere (i.e. Lakṣmēśvara). There is also a record of Yādava Singhaṇa bearing the date 1217.

CHAPTER 20.

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Places.
GUDAGERI.

Guddaguddāpura (or Dēvaraguḍḍa) (Rāṇebennūr T., 14° 35' N, 75° 35' E; p. 1,571) is a village on the top of a steep hill eight miles north of Rāṇebennūr, and three miles from Devaraguḍḍa railway station. It has a large fair in October. The fair is held in honour of the god Malhāri or Śiva, the slayer of the Demon Malla. In the village is a temple of Mailāra or Malhāri built of black polished stone with a brick spire. The roof is supported on twenty pillars four of them round sixteen squares. The outer walls are adorned with carved figures. Near the main temple are several smaller shrines, two of them of fair size consecrated to the goddesses Malasamba and Gṛtāmāri or Tuppada Mallawwa. The local story of Malhāri is that he became incarnate here as Mārtaṇḍ Bhairav, and with his fifteen feet long bow killed the demon Malla, who infested the neighbourhood. He thereupon won the title of Malhāri or the Malla-slayer and was enshrined in the temple on the hill. Malhāri used to go hunting with a pack of hounds. When he was enshrined on the Devaraguḍḍa hill, the dogs became men and served as his ministrants under the names of Vaggayas and Goravars. Sixty families of these dog-ministrants live on the hill round the temple. The fair begins on the day before Dasara in September-October and lasts two days. From 15,000 to 20,000 people attend from all parts of Dhārāvāḍa, Belgaum, Bijāpura, Mysore, Hyderābād and Madrās. On the fair days pilgrims pay their devotions to the god and feed the poor. Dancing girls dance before the god at the nightly lamp-waving *ārtis*. The fair owes its chief interest to the Vaggayas who dressed in black woollen jackets or Kamblis with quaint head-kerchiefs (*rumāls*) to the great amusement of the people, play the part of dogs in remembrance of their life with Malhāri, the huntsman. The Vaggayas wear cowrie shell necklaces, tie bells and tiger and bear skins round their waists, hold in their hands a wooden bowl about eight inches square and four inches deep, and try to look as ugly and wild as possible. When pilgrims come, the Vaggayas bark most furiously at them and hold out their bowls. Each pilgrim pours a little milk and clarified butter in the bowl, throws in plantains, sugar and other eatables and gives each Vaggaya a pice. Sometimes ripe plantains, milk, curds, clarified butter and sugar are mixed together and poured into the bowl. The Vaggayas set the bowls on the ground, run each to his bowl, begin to bark and howl like dogs, quarrel between themselves, lie flat on the ground, and, putting their mouths into the bowl, eat like dogs. When they have finished eating, the Vaggayas sing a verse in honour of Malhāri, loudly howl out "*Ēlakōṭe Malhāri Mārtaṇḍ*" (Malhāri Mārtaṇḍa with his army of seven crores) and bless the pilgrims for feeding them." This satisfies the pilgrims that Malhari has been pleased and has blessed them through his dog ministrants. At a fixed hour on

CHAPTER 20.

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Places.
GUDDAGUDDAPURA.

Dasara Day the great bow of Malhāri is brought out and set on the ground before the pilgrims. A ministrant climbs to the top of the bow, becomes possessed by Malhāri, and calls out: "Thunderbolt strikes earth, earth is darkened, a small day would come, Kalak-Malak. A pearl is broken to three pieces, the axis of the sky is broken, ball of pearls is surrounded by ants, *sampale-parak*, which foretells for the new year famine, war, shortage, disturbance, loss, excess of rains, destruction of standing crops, and all well etc." Śiva is seen in the form of light, i.e., *Jyōtirūpa-darōhaṇa* on both the temples of Malhāri or Guḍadāya and Mallawwa, i.e., Pārvaṭi. The light seems just like a candle of 10 to 15 volts. This is visible in the months of Caitra, Vaiśākha, and Jēṣṭha at night time.

(2) During Dasara, i.e., October, Veerāgars or Kancaveers perform *śāstra pawād*, i.e., they pierce wooden sticks into their legs below the knee which bore about 2 inches and pass Mini, i.e., leather rope and forks through them after which feat Bhaṇḍāra (turmeric powder) is applied. The property of the Bhaṇḍāra is that no blood would come out. This Bhaṇḍār is prepared after taking the name of god Malhāri thousand times on Campāśaṣṭi, i.e., on Mārga-śiṣad Śaṣṭhi. This is given to all pilgrims who use it as *prasād* given by god. It is treated as most holy.

A woman, who to get children or for some other reason has vowed to be the god's concubine on the fair days presents the god with betel as though he were her husband. A fair would take place on each full-moon day and an assemblage of about 2,000 people gather at each fair. The trade at the fair is mostly local, chiefly in cattle, grocery, ironware and pottery.

GUMMOGOL.

Gummogol (15° 10' N, 75° 50' E; Muṇḍargi pēṭa, p. 179), a small village 16 miles from Muṇḍargi, has a temple of Gane Basavaṇṇa. Every year a large fair lasting about a month is held in Chaitra (March-April). A cattle fair is also held at the time of the fair.

There is an inscription here of the reign of the Vijayanagara king Kṛṣṇadēvarāya, dated 1529. At this period this tract was included in Toragale-venṭhe.

HANAGAL.

Hānagal (14° 45' N, 75° 05' E; Hānagal T., p. 8,846) is headquarters of Hānagal taluka. In old records it is mentioned by the appellations of Pāṇṭhipura, Vairāṭapura, Virāṭanakōṭe, Virāṭanagara and Pānumgal or Hānumgal. A municipality was established in 1879 but abolished in 1883. Hānagal is noted for its ruined fort, temples and inscriptions.

Hānagal has more than twenty inscriptions which belong to the period of the 12th and 13th centuries. Some of them refer to the reigns of Cālukya Vikramāditya VI, Kalacuri Bijjala II and the Kadamba chiefs Tailapa, Kāmadēva, Soyidēva and Mallidēva. Hānagal was the chief town of the district known as Panuṅgal-500. It was also the capital of a branch of the Kadamba family who

ruled here. It was well-fortified and figures among the important strongholds captured by Hoysala Viṣṇuvardhana in the course of his northern expeditions.

CHAPTER 20.

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Places.
HANAGAL.

The ruined fort is a mud *gadhi* about 1,900 feet round with walls and sixteen bastions. Inside of the fort is a temple of Virabhadra. The walls are on all sides easy of escalade and the dry bottom in front hardly looks like a ditch. The village is near the fort and its streets would cover an attacking force. Round this inner tower are traces of a wall which is locally called the Halēkōṭ or old castle. The citadel is situated on the left bank of the Dharmā river which flows round its southern and western faces, and turning to the west, falls into the Varadā near Narēgal about twelve miles further down the valley. The south-east corner of the citadel rests on the Ānikeri pond,* after which the single outer wall is developed on the eastern face into three lines of defence, which, sweeping round the north side, join the works on the river, where it diverges to the west. Besides the outer defences the outermost line of the triple wall is carried onward, from the point where it turns to the west, to a low range of hills through which a ditch has been cut near a large tree from which the wall is continued round to the river. A further work can be traced, though very faintly in places, to a trench dug through the hill to a Musalman tomb from which the rampart is continued till it joins the fourth wall, making in all, exclusive of the walls of the citadel, five lines of defence. Traces of other mounds can be seen beyond these stretching eastward, but whether connected with the defences of Hānagal cannot be made out. The diameter of the fort wall is about seven or eight hundred yards and of the central tower about 350 yards. The circuit of the old fortified area is upwards of four and a half miles and the earthwork is on an unusually large scale. The lines have disappeared in places and can be traced with difficulty; in others they are well marked.

Hānagal has a number of temples, three of Hanumān and one each of Durgā, Gopālav Dēsāi (the builder's name), Īśvara, Nārāyaṇa, Rāmaliṅga, Tārakēśvara, Virabhadra and Virūpākṣa. The Tārakēśvara temple is the most interesting. It is a large and elegant cut stone building of black granite a little to the east of the modern village of Hānagal. The temple is in four parts, a small anteroom (24' × 24') with four pillars, an audience hall or *sabhā-maṇḍapa* (60' × 40') with twenty pillars, twelve pilasters and eight small pillars, the porch of the shrine (30' × 30') and the shrine which is irregularly round. A magnificent dome covers the central portion of the *sabhāmaṇḍapa*. This dome which measures 21 ft. in diameter, is supported by eight large pillars, placed at the corners of an octagon, and eight smaller pillars placed in pairs between these on each side of the octagon. The dome rises for about nine feet from the octagon in five ascending tiers of circles of cusped mouldings, and, towards the centre, descends again in

Temples.

*The stone facing of the long dam of the Ānikeri pond is formed of old carved temple stones, some of which have writings upon them.

—Mr. R. B. Joyner, C.E.

CHAPTER 20.

Places.
HANAGAL.
Temples.

a splendidly cusped and star-shaped central pendant, which hangs some five feet below the highest point of the ceiling. These cusps are not merely flat ornament, but each is hollowed out as a quarter of a hollow sphere. It has been recorded in the old Bombay Gazetteer that it is worked out of one huge stone, but this is not the case, for a close examination of the dome will show that it is built up of many stones in the usual way. These domes are not built after the methods of European construction with radiating voussoirs, but of ring upon ring of stones, laid upon horizontal beds, each closing in more and more all the way up to the top. The stones are thus corbelled forward one over the other, and are kept in position by the heavy filling-in above the haunches. It is then dressed, underneath, to the beautiful concentric circles of mouldings as we find it, the stones having first been cut in the rough before being put up. This method of construction is certainly remarkable, and one cannot help wondering the more at it after examining the great heavy pendant hanging from the centre. It almost seems as if it must drag the whole ceiling down to destruction. In each of the corners of the octagon, above each pillar, is a small slab bearing one of the *aśṭadīkṣpalas* (regents of the cardinal points) seated on his *vāhana* beneath a little floral arch. The temple is almost complete and is one of the largest in the Dhāravāda district. The original crowning member of the tower has been replaced by an ugly modern whitewashed erection. It is in a good state of preservation, and this is due, no doubt, to its having been in uninterrupted use all down through the centuries of its existence. The roof of the great hall is supported upon fifty-two pillars, and joined to it in front, as an extension, is the *Nandi* pavilion upon twelve pillars. In front of the great hall, and leaning against the basement outside, are three very fine memorial stones depicting battle scenes and the death of a hero.

This temple, like many others in this district, has been ascribed to the Jains. This is wrong; it has been a Brahmanical shrine from the beginning. It is not usual in this part of the country, and in Jaina temples of this period, to find large image niches on the outside of the walls. On the round column is a well-cut image of Narasimha, which is not likely to be found in a Jaina temple. Moreover, the *Nandi* pavilion would not be necessary in such a case.*

Close beside the north-east corner of this temple is a smaller one remarkable for its tower which is built in the northern style. It is dedicated to Gaṇapati. The image which was seated upon the throne in this temple was, when the town was vacated in 1904, on account of famine, taken away and smashed, but a new one has since been installed. There are some other old ruined temples in the fort at Hānagal.

HARALAHALLI.

Haralahalli (14° 15' N, 75° 45' E; Haveri T., p. 276), 22 miles from Haveri railway station and on the left bank of the Tungabhadra, has ancient black stone temples of Somēśvara and Kālēśvara, both enlisted as antiquarian remains. There are five inscriptions

*The account given by Dr. Burgess in the Gazetteer has been embellished by extracts from "Chalukyan Architecture" by H. Cousens (1926).

here of the 11th and 12th centuries, referring to the rule of the Kalacuri Āhavamalla, Yādava Siṅghaṇa and Gutta Vikramāditya.

CHAPTER 26.

Places.

HAVERI.

Hāvēri (14° 45' N; 75° 20' E; p. 16,470) is situated on the Poona-Bangalore railway line, fifty-nine miles south-east of Hubli. Hāvēri taluka was formerly known as Karajgi taluka, and its headquarter was at Karajgi till about the year 1905, when it was transferred to Hāvēri. Its agricultural classes in 1951 numbered 6,026, and its non-agricultural classes numbered 12,640, of whom 2,245 persons derived their principal means of livelihood from production other than agriculture, 3,800 persons from commerce, 621 persons from transport and 5,974 persons from other services and miscellaneous sources. Hāvēri is noted for its trade in cardamoms which are brought from the Kanara uplands, washed, and exported to other centres. Hāvēri has a small well of brackish water impregnated with lime and possessing good bleaching properties. The bales of cardamoms imported from Kanara are unpacked and washed in the water of this well. When dry the husks become of a light cream colour.

Hāvēri is also a municipal town. The municipal area is 1½ sq. miles. Municipality.

The Hāvēri municipality was established in the year 1879 and it is now a city municipality functioning under the Bombay District Municipal Act, 1901. The town is divided into five electoral wards. The municipality is composed of 17 members, all elected. Two of the seats are reserved for women and one for Scheduled Castes and Scheduled Tribes. During 1951-52, the total municipal income was Rs. 2,04,619, to which terminal tax contributed Rs. 68,035; tax on houses and land Rs. 15,220; general sanitary cess Rs. 8,371; special bhangī cess, Rs. 1,199; lighting tax, Rs. 8,349; tax on vehicles, Rs. 1,135; fees from markets and slaughter-houses, Rs. 2,464; grants and contributions, Rs. 45,346. The total expenditure, excluding Extraordinary and Debt heads, was Rs. 1,63,239, administration absorbing Rs. 1,10,748; water supply, Rs. 1,973; conservancy, Rs. 26,384; special bhangī, Rs. 1,272; hospitals and dispensaries, Rs. 10,497; roads, Rs. 15,272; public instruction, Rs. 58,220; and contributions, Rs. 7,352.

There are nearly 4,200 houses in the town, having an estimated rental value of Rs. 2,62,743.

The Municipality does not levy any drainage tax. Three-fourths of the gutters are *kaccā*, and only one-fourth *pakkā*, and the municipality just removes silt from these. The town gets drinking water from a public tank, 6 bore wells and 6 draw wells maintained by the municipality and also from private wells. There is scarcity of drinking water every year, and a scheme costing 16 lakhs of rupees for the supply of drinking water is now under the scrutiny of Government. The municipality runs a high school, which has nearly 800 pupils. This school is self-supporting; it has a building of its own and also a five-acre playground. Primary education is looked after by the Dharwar District School Board, the municipality paying its contribution to the Board. There is no fire service.

CHAPTER 20.

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Places.
HAVERI.
Municipality.

There are 7 miles and 5 furlongs of road in the town, including by-lanes, out of which 10 furlongs are asphalted.

There are two municipal burial grounds, one for Hindus and one for Mahomedans, both located outside the town.

The municipality maintains a park in front of the high school, a library and a *dharamshālā*.

Hāvēri has temples of Halēvar, Basavaṇṇa and Kālappa and a monastery.

Temples.

About a mile east of Hāvēri is a temple of Siddhēśvara. Although this temple is now dedicated to Siddhadēva, H. Cousens in his *Chalukyan Architecture* states that it is difficult to decide to which deity the temple was originally dedicated, as all the principal images of gods and goddesses that adorned the exterior have been very carefully chipped away. In front of the spire, above the hall roof is a well-carved figure of Śiva. It is, however, on a separate stone from the encircling arch and it looks as if the original figure had been chipped away and this one put in its place. Amongst some very small figures on the florid ornament, under the little *kirtimukhas*, on the back or east wall, is Sūrya. It is possible, says Mr. Cousens, that the temple was first built as a Vaiṣṇava shrine, which may have been used, for a time, by the Jains, and which would account for the removal of the images. Subsequently it came into the hands of the Liṅgāyats who still (1926) use it.

There are thirty-two inscriptions and many of them belong to the rulers of the Yādava dynasty, viz., Siṅghaṇa, Kannara, Rāmacandra and Mahādēva. The other dynasties such as Rāṣṭrakuṭa, Later Cālukya, Kalacuri and Hoysala, are also represented. Its old name was Pavari or Havari. It was an *agrahāra* or seat of learning administered by four hundred *Mahājanas*. Epigraphs engraved on stones, pillars and beams in the Siddhēśvara temple register various gifts to the deity also called Svayambhu Siddhanātha.

Standing at right angles is another small shrine dedicated to Narasimha.

Built into the wall of a step-well, in front of the main temple, is a stone slab bearing a very good representation of the *saptamātri* (Seven Mothers).

HEBLI.

Hebli (15° 25' N, 75° 05' E; Dhārwar T., p. 5078) is a large village about eight miles east of Dhārwar and five miles from Amaragōla railway station. The village stands on a rising ground and has a ruined fort. To the south of the village is the temple of Śambhuliṅga about 57 feet long and in the Jain style of architecture. There is also a ruined temple of Cangalavvadēvi in the village.

It has two Yādava inscriptions, dated 1245 and 1248. The latter belongs to the reign of Kanhara and describes the town as a commercial centre.

HIREBASURU.

Hirēbāsuru (14° 10' N, 75° 40' E; Hānagal T., p. 746) is a small village 15 miles south-east of Hānagal and 10 miles from Hāvēri railway station. There are two old temples, one of Viśvēśvara and

the other of Hanumān. On rising ground near the village is a cave which is believed to pass a great distance underground. This was the headquarters of a minor branch of Śilāhāra chiefs who ruled in this area. Its old name was Vyāsapura which was modified into Basavūru. It has six inscriptions. Two of them refer to the reigns of Kalacuri Bijjala II and his son Āhavamalla and two to that of Yādava Singhana.

CHAPTER 20.

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Places.
HIREBASURU.

Hirēbendigēri (14° 55' N, 75° 10' E ; Śiggāñvi T., p. 1406) is a village seven miles north of Śiggāñvi and 12 miles from Guḍageri railway station. It has a temple of Kālappa and two monasteries called the Hirē and Koradya *Maṭhs*. There are seven inscriptions in this place. Most of them are of the time of Cālukya Vikramāditya VI and Jagadēkamalla II and Kalacuri Bijjala II. They also mention the chiefs of the Hānagal Kadamba family who were ruling this area as feudatories. The old name of this place was Piṇḍāngere.

HIREBENDIGERI.

Hirēkerūru (14° 25' N, 75° 20' E ; p. 5,480) is headquarters of Hirēkerur taluka. Its old name was Piriya Kereyūru (i.e. village of big tank). The temples of Tōṭada Viraṇṇa, Janārdana, Hanumāna and Durgā, are of some antiquarian interest. A fine sculpture of the Sun-god and that of Janārdana near the Tōṭada Viraṇṇa temple and the images of Durgā and Traipuruṣa in the Durgā temple are noteworthy. It has nine inscriptions. One of them, dated 1060, describes the exploits of Guṇḍamayya who was a general of Cālukya Sōmēśvara I and participated in his northern campaigns in Mālwa beyond the river Narmadā.

HIREKERURU.

Hombala (Gadaga T., p. 3,975) : Its old name was Pombolal (i.e. Town of Gold). It was a seat of learning and *agrahāra* administered by 120 *Mahājanas*. There are nine inscriptions ranging from the 11th to the 16th century. Preceptors of the Pāsupata school of Śaivism prospered here. Renowned among them was Boṇṭeya Muni who is said to have performed many miracles. The Śaṅkara-linga shrine owes its origin to an early period. This temple has preserved the interesting sculptures of Bhikṣāṭana Mūrti, Umāmahēśvara, Anantaśayana and Saptamātrikas, of the medieval age. Images of Yōganārayaṇa and Sarasvati in the shrine of the former deity are similarly remarkable for their superb workmanship.

HOMBALA.

Hubballi, or **Hubli** (15° 20' N, 75° 05' E ; ht. 2,150 ft., a. 6·85 sq. miles ; p. 1,29,609) which is on the Poonā-Bangalōre National Highway, about 13 miles south-east of Dhārawāḍa, stands about 2,150 ft. above sea level on a gently waving plain rising towards the west. Except a few small hills to the west, south-west and north-west, the country round is a black soil plain.

HUBBALLI CITY.

Hubballi is one of the principal cities in North Karnāṭaka. It is a junction on the Southern Railways and is a big trading centre. It has a big working cotton mill and 13 ginning and pressing factories. A big railway workshop and a workshop recently constructed by the Bombay State Road Transport Corporation are located in the city. There are in the city 47 primary schools, 10 secondary schools and 6 colleges.

Importance.

CHAPTER 20.

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Places.
HUBBALLI CITY.
Old and New
Hubballi.

The town is divided into two parts : Old Hubballi and New Hubballi. The following revenue villages form Old Hubballi : (1) Old Hubballi, (2) Kṛṣṇāpura, (3) Ayōdhyā, and (4) Ahōbalāpura. This area comprises 3,886 residential houses and shops. New Hubballi is composed of the revenue villages of (1) Timmasāgara, (2) Aralikatti, (3) Nāgṣettikop, (4) Bengēri, (5) Kēśavāpura, (6) Ganēspēth, (7) Majidpura, (8) Yellāpura, (9) Śahar-Veerāpura, (10) Bommāpura and (11) Bidnāl. The town is fast developing towards the north-west side, where the New Cotton Market, State Transport Workshop, the Mahila Vidyapith and the Commerce, Engineering and Arts Colleges are located.

Area and
Population.

The municipal limits comprise an area of 6·85 sq. miles. According to the Census of 1951, Hubballi City had a population of 1,29,609 (male 67,154; female 62,455). According to their livelihood, the population was distributed as follows :—

<i>Agricultural Classes :</i>	Male.	Female.
Cultivators, cultivating labourers and their dependants.	3,774	3,709
Non-cultivating owners of land, agricultural rent-receivers and other dependants.	789	830
<i>Non-agricultural Classes :</i>		
Production other than cultivation	26,247	24,581
Commerce	14,844	13,681
Transport	5,300	4,596
Other services and miscellaneous sources ..	16,200	15,058
Total ..	67,154	62,455

The number speaking important languages were : Kannada, 56,869; Urdu, 33,511; Marathi, 12,652; Telugu, 6,701; Hindi, 9,133.

Religiously, the population of the City was distributed as follows : Hindus, 85,012; Muslims, 33,933; Jains, 1,257; Christians, 8,450; Sikhs, 72; Buddhists, 499; Jews, 8; other religions (non-tribal), 235.

Municipal Borough.

The Hubballi Municipality was established in 1855. It was made a borough municipality under the Bombay Municipal Boroughs Act of 1925, and the civic affairs of the city are now managed according to this Act.*

Constitution.

The Municipal Board consists of 42 councillors all elected. Of these 4 seats are reserved for women, and 3 seats are reserved for Scheduled Castes in ward numbers 5, 7 and 9, one seat for each ward.

The Chief Officer, the Health Officer, and the Engineer are the statutory officers of the municipality.

*For powers and functions of Municipal Boroughs, see section on "Local Self-Government," Chapter 13.

The principal departments of the municipality with the designations of the heads are as follows :—

CHAPTER 20.

Name.	Head.
Public Works Department ..	Engineer.
Health Department ..	Health Officer.
Audit Department ..	Auditor.
Accounts Branch ..	Head Accountant.
General Administration Branch ..	Secretary.
Octroi Department ..	Octroi Inspector.
Tax Department ..	Tax Inspector.
Lighting Department ..	Lighting Inspector.
Shops and Establishments Department ..	Shops Inspector.

Places.
HUBBALLI CITY.
Municipal Borough.
Constitution.

The following schedule shows the income of the Hubballi Municipal Borough during the year 1952-53 :—

*Receipts and
Expenditure.*

	Rs.
Octroi	6,73,939
Tax on house and lands	6,35,462
Tax on animals and vehicles	20,546
Toll	11,136
Water rates	73,013
Sanitary cess	40,755
Other taxes	41,819
Revenue derived from municipal property and powers apart from taxation	2,91,686
Interest on Investments	889
Grants and contributions	5,33,094
Miscellaneous	13,014
Total ..	<u>23,35,353</u>

The following schedule shows the expenditure of the Hubballi Municipal Borough during the year ending 31st March 1953 :—

	Rs.
General Administration and Collection Charges ..	3,81,357
Public Safety	1,38,280
Public Health and Convenience	12,26,853
Public Instruction	5,75,580
Contributions	3,250
Miscellaneous	1,41,204
Total ..	<u>24,66,524</u>

CHAPTER 20.

During the year 1952-53, the incidence of taxation amounted to Rs. 11-8-9 per head per year whereas the incidence of income per head was Rs. 18-0-3.

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Places.
HUBBALLI CITY.
Municipal Borough.
Education.

(A) *Primary Education*.—Compulsory primary education is now (1954) in force throughout the city for children between the ages of six and eleven. In 1951-52 compulsion was made applicable for the whole city for children between the ages of seven and eleven. Compulsion for boys was in force for the age group 6-11 only in seven wards and for girls in three wards. As on 31st March 1952, there were 46 municipal primary schools with 306 teachers (of whom 101 were women) and 12,671 pupils and 15 aided schools with 94 teachers (of whom 42 were women) and 3,371 pupils. In 1951-52 the municipality spent Rs. 4,76,915 towards primary education and received a grant of Rs. 2,27,798 from Government.

(B) *Secondary Education*.—The municipality maintains one high school, the Lamington High School, Hubballi. In 1951-52 the total expenditure on the school was Rs. 88,865 and the receipts totalled Rs. 92,368 (Rs. 62,271 from fees and Rs. 30,097 from Government grant).

Medical Institutions.

The municipality maintains one hospital, viz., Chitguppi Hospital in New Hubballi (Hosa Hubballi) and one dispensary in Old Hubballi (Haḷe Hubballi), both allopathic. The total expenditure on these hospitals in 1951-52 was Rs. 68,639. The municipality also pays contributions to other medical institutions in the city run by private agencies. It also maintains a fully equipped veterinary hospital, viz., N. M. Wadia Hospital. In 1951-52, the expenditure on this hospital totalled Rs. 5,822.

Roads.

Important roads which radiate from Hubballi are those which run to Poona, Harihar, Kārwar, Gadaga and Sholāpūr. The municipality has spent about 8 lakhs of rupees for road widening and slum clearance. As a result there are some broad roads in the town. There are also narrow and winding lanes in some portions of the town. The total length of roads, including lanes and by-lanes, is 55 miles out of which 40 miles are metalled and 5 miles cemented and asphalted. There is a traffic island near the Hubballi Bus Stand with one way traffic.

The Poona-Bangalore road enters the town near the traffic island. A north and south road called Dhārawāḍa Road, runs into the town after passing through Gurusiddappa's reservoir, now converted into a garden, and runs straight to the south end through the Kancagar street and Bhōḱs pēṭe and joins the Poona-Bangalore Road which leads to Baṅkāpura and Harihar.

There are two trunk-roads. One starts from the travellers' bungalow and joins the Baṅkāpura road passing through Dājibān pēṭh, Penḍar Galli, Javaḷi Sālu, Šimpi Galli, Mōci Galli and Yellāpura. The other starts from Ghaṇṭikeri and joins the Karwar-Hubballi Road at Kṛṣṇāpura running through Maṅgalawāra Pēṭe, Adki Galli, Sarāḱkatte, Hirēpēṭe, Bommāpura and Old Hubballi (Haḷe Hubballi) road.

The two State Highways which pass through Hubballi city are (a) Hubballi-Sōlāpūra Road—from traffic island to Kēśwāpura and (b) Kārwar-Bellāry Road—from Pānjarpol to Gadaga road *via* Bhārat Mill road, Traffic Island and passing through railway bridge up to Christian burial ground.

CHAPTER 20.

—
Places.
HUBBALLI CITY.
Municipal Borough.
Roads.

The Poona-Baṅgalōre Road—(National Highway)—passes from the Engineering College to Beednāl *via* Hosūr, Traffic island, Gavi ōṇi, Kaul pēte, Bhaṅgi ōṇi, and passes out through the Baṅkāpura bridge.

The following are the principal roads in Hubballi city :—

(1) Road from Railway Station to Siddharūḍha Maṭh, *via* Station Road, Marāṭhā galli, Kalādgi ōṇi, Durgada bailu, Belgānvi galli, Javalī Sālu, Hirēpēte, Bommāpura ōṇi, Myādār ōṇi and Fort road.

(2) Road from Baṅkāpura Chowki to Nāgaśettikop *via* Desai ōṇi, Šimpi galli, Javalī Sālu, Peṇḍār ōṇi, Dājibān Pētē, Court road, Kēśwāpura road and Nāgaśettikop road.

(3) New road from Railway Station to Agricultural Produce Market behind Lamington High School.

(4) Road from the Railway Goods shed gate to Kaulpēte *via* Matti ōṇi, Gaṇēspēte, Marāṭhā galli, Myādār ōṇi, Peṇḍār ōṇi and Mullar ōṇi.

(5) Road from Traffic Island to Panjarpol *via* Kabarastan road, Cannapēte, Lattipēte, Durgada bailu, Gavalī galli, Hirēpēte and road to the south of Dhōḍhe factory.

(6) Road from Traffic island to Baṅkāpura Chowki *via* Ancaṭagēri ōṇi, Bōgār ōṇi, Kanegār ōṇi, Hurakadbi ōṇi and Dēsai ōṇi.

(7) Road from Chitguppi hospital road to Veerāpura *via* Koppikar road, Kalādgi ōṇi, Durgada bailu, Radhākṛṣṇa Guḍi ōṇi, Aḍki ōṇi, and Pagaḍi galli.

Besides these, there are many narrow lanes in the city.

The following bridges exist in the town :—

Bridges.

(1) Bhārat Mill bridge, (2) Coen bridge, (3) Old Hubballi (Hale Hubballi) bridge, (4) Hoṣūr bridge, (5) Bāṅkāpura bridge near Beednāl and (6) Railway bridge near railway station.

Formerly, the chief source of water supply to Hubballi was from Tirkārām's lake, named after Tirkārām, a Rajput landholder, who built this tank to the north of the town. This tank is now being filled up and a cart-stand and a garden are proposed in that place. At present, the main source of water supply is the Unkal Tank, about 2½ miles to the north-west of the city, from which water is pumped. It was constructed across Kaḷli-haḷli Nālla by throwing a dam in the year 1892. The dam was subsequently raised by 5 ft. The catchment area is 18 sq. miles and the lake has a full storage capacity of 150 million cubic feet. The area lies in a low rainfall zone and the lake does not fill full from year to year. The daily supply from this source is 1.0 million gallons and for the 1951 population of 1,29,609 it works out at 8 gallons per capita which is very meagre and inadequate. This water is supplemented by public and private wells which number about 530. Besides, there are 4 small ponds in the town.

Water Supply.

CHAPTER 20.

Places.

HUBBALLI CITY.
Municipal Borough.
Water Supply.

The Neersāgara Water Works* is expected to supply water to Hubballi at the rate of 20 gallons per head per day in the first instance and 30 gallons when underground drainage is introduced. For the Neersāgara water, the Hubballi Municipal Borough will pay annas 12 in the first stage and annas 8 in the second stage per 1,000 gallons of filtered water delivered at a point in bulk. From Kanviahonnapura to Hubballi, a 24" Hume Steel Gravity Main about 9.5 miles long is to be laid. This pipe line will be capable of delivering 5.6 million gallons a day—the second stage requirements of Hubli against the actual requirements of 2.8 million gallons of the first stage. For facility of transport of pipe as well as for maintaining the line after completion a *pakkā* road linking villages *en route* is being constructed. The pipe line work has been taken in hand and is to be completed in 1955.

Drainage.

The municipality has prepared a comprehensive surface-cum-underground drainage scheme for the city at an approximate cost of Rs. 25 lakhs and an amount of Rs. 6 lakhs has been spent so far in that connection. In view of the proposed Neersāgar water supply to Hubballi city, the Public Health Department to the Government is preparing an underground drainage scheme for the city at an estimated cost of Rs. 40 lakhs. As the city is situated on both the banks of Uṅkal Nalla, there is natural slope for drainage.

Gardens.

The following three gardens exist in the city:—
(1) Lady Sykes Garden, (2) Gurusiddappa Hud Garden and (3) Traffic Island Garden.

Markets.

Lumley Market.—This market is situated in the heart of the city. In this market, sale of grains, *bhusar* (fodder from grain) commodities, vegetables, fruits, etc., is carried on. It was formerly known as the Robertson Market. It succumbed to fire twice, once in 1919 and again in 1923. The municipality decided to reconstruct the market and the foundation stone was laid in 1941 by Sir Roger Lumley who was then Governor of Bombay and since then it is named as the Lumley Market. The estimates and plans have been sanctioned by the Government and the approximate cost will be about Rs. 10 lakhs.

Agricultural Produce Market.—This is a very big Agricultural Produce Market, specially provided in a spacious place. Business in cotton, ground-nut, safflower and sesamum are regulated in this market under the Bombay Agricultural Produce Markets Act, 1939. A larger number of cotton godowns are constructed for stacking cotton. This is one of the biggest markets in this part of Karnāṭaka.

There are three mutton markets, one beef market and one fish market.

The work of constructing a vegetable market at Old Hubballi (Haje Hubballi) at an approximate cost of Rs. 23,000 has been already taken up by the municipality.

Sheds for butter and curd sellers at New Hubballi (Hosa Hubballi), are also being constructed at a cost of about Rs. 12,000.

*For "Neersāgara water works" see "water supply" under Dharawāda Town.

The municipality maintains a fully equipped fire station consisting of two fire fighters and two Chrysler Trailer Pumps. The capacity of each pump is 500 gallons. The fire brigade consists of one Fire Brigade Superintendent, six drivers and eighteen firemen with the Municipal Engineer as the head.

CHAPTER 20.

HUBBALLI CITY.
Municipal Borough.
Fire Service.

The slaughter-house is situated in the outskirts of the Hubballi city by the side of the Uṅkal Nallā in Old Hubballi (Hale Hubballi).

Slaughter-house.

The municipality possesses the following cremation and burial grounds :—(1) The Bhaṇḍivāḍa base Burial and Cremation Ground at Bhaṇḍivāḍa base, (2) The Nārāyaṇapura Burial and Cremation ground near Kerki Nallā, (3) The Kṛṣṇāpura Burial and Cremation Ground near Heggēri tank. Shelters of R.C.C. and of corrugated iron sheets are constructed at each place.

Disposal of the
Dead.

Hubli, properly Hubballi or Pubballi that is Pūrvadvalli or old village, seems to centre round a plain old stone temple to Bhavāni-śankara which from an old Kannaḍa inscription seems to belong to the eleventh century. Of its two parts, that known as Old Hubballi (Hale Hubballi) is also locally called Rāyara Hubballi, that is, Hubli made by the Vijayanagara kings (1330-1580). The first reference which has been traced to Hubballi is in 1547 in a treaty between Vijayanagara and the Portuguese where Obeli or Hubballi appears as a place of trade in saltpetre and iron for the Bijāpura Country. An inscription of 1600 engraved on a pillar in the house of Venkatesh Hanmant Desai of Hale Hubballi records the exemption of taxes on the Jaṅgama community in the Hubballi-sīma for the merit of Hammidkhan by the local officials. Another epigraph on a gong in the Anantanātha-basti states that it was prepared from another broken gong which was in the possession of the temple for the past 1100 years. In 1673 Hubballi is mentioned as a place of much wealth and of great trade. It was plundered by Aṇṇāji Datto, one of Sivāji's generals, and the booty is said to have exceeded any previous Marāṭhā plunder. Merchants of all nations were plundered and the Bijāpura troops, which had been stationed for the defence of the town, destroyed any property which the Marāṭhās left. The English factory at Kārwar, which was said to have employed 50,000 weavers in the Dhārwar villages had a broker at Hubballi to sell all kinds of cloth and to gather the cloth intended to be sent to England. The Hubballi factory was also plundered. In 1675 Aurangzeb (1656-1707) sent an army under the command of Muhammad Syed Khan, whose family name was Tarin, to conquer the western part of the Bijāpura kingdom. Tarin besieged and took the fort of Soṇḍa in North Kanarā but was killed. About this time the English traveller Fryer notices Hubballi as a market-town in Bijāpura. In 1677 Aurangzeb conferred upon Tarin's son Shah Muhammad Khan, in *jaghir* or as an estate, the fort and district of Old or Rāyara Hubballi and Dēvara Hubballi in the Dhāravadā tālukā. In 1685 Sultan Muazzim, Aurangzeb's son, marched, in the name of the Delhi emperor to regain the south-west portions of the Bijāpura kingdom which Sambhāji had overrun. He took

History.

CHAPTER 20.

—
Places.
HUBBALLI CITY.
History.

Hubballi and Dhār wāda and placed garrisons in them. About 1689 the *dēsāi* of Kittūr distinguished himself in battle and in reward the *Sardēsmukhi* of the district of Old or Rāyara Hubballi was conferred upon him. He does not seem to have enjoyed this office for any length of time. In 1727 one Basappa of Old Hubballi (Hale Hubballi) built the town and fort of New Hubballi (Hosa Hubballi) with the leave and by the aid of Majid Khan the Nawab of Savañūr. In 1755 the Savañūr Nawab Hakim Khan, attacked by the Marāthās and reduced to extremities, submitted to a treaty (A.D. 1756) by which he agreed to pay eleven lakhs of rupees in cash and to cede to the Pēśwā the districts of Mishrikot, Hubballi and Kundgol, receiving in compensation part of Ranebennur and Parasgad. On this occasion the Pēśwā wrested from the Tarin family the Dēvara Hubballi petty division and allowed them to keep the fort and town of Old Hubballi (Hale Hubballi), fifteen large villages and two hamlets in the tālukā of Hubballi and the village of Mugada, in the Dhār wāda sub-division. The Tarin family enjoyed the reduced *jāghir* till 1778 when Haidar Ali conquered the whole of the Bombay Karnāṭaka up to the Malaprabhā. One of Haidar's officers, Gaṅgārām Risaldar invested and took the fort of Old Hubballi (Hale Hubballi) from the Tarins and Haidar's Hindu minister Nanjappaya levied a fine of 10,000 *pagodas* from the towns people. In 1779 Haidar married his daughter to the eldest son of Abdul Hakim Khan, the Nawab of Savañūr, and his second son to the Nawab's daughter. The half of Savañūr which was given up to Pēśwā Bālāji Bājirāv in 1756 was now restored by Haidar to the Nawab, and Divan Khanderav, the Nawab's minister, sent one Vyāṅkāji Śrīnivās *askamāvisdār* (manager) to Old Hubballi (Hale Hubballi). In 1783 a quarrel arose between Tipu (1782-1799) and the Nawab of Savañūr: Tipu retook Old Hubballi (Hale Hubballi) and appointed as its commandant one Buddanbeg. Buddanbeg surrounded the fort with a strong thorn fence. In 1787 on behalf of Mādhavrāv II, the seventh Pēśwā, Tukōji Hōlkar took the country back from Tipu and restored the reduced *jāghir* of Old Hubballi (Hale Hubballi) to the Tarin family. In 1788, Tipu conquered all the country taken by Tukōji including Old Hubballi (Hale Hubballi). In 1790 Parśūrām Bhāu Paṭvardhan took the whole Bombay Karnāṭaka from Tipu and conferred small portions of the Old Hubballi (Hale Hubballi) estate upon different members of the Tarin family. The village of Mugada was granted to Hassankhan Tarin but he was allowed to live in the fort of Old Hubballi. The village of Baad in the Dhār wāda tālukā and about 160 acres of land in Adaraguñci village, four miles south of Hubballi, were given to Abdul Raufkhan Tarin. The Pēśwā's officer at New Hubballi (Hosa Hubballi) first imposed a yearly tax of Rs. 52½ or 15 *hons* on Hassankhan the proprietor of Mugada and raised it to Rs. 87½ or 25 *hons*. In default of payment Hassankhan was imprisoned in the fort of Old Hubballi where he died and his estate of Mugad lapsed to the Pēśwā Government. Abdul Raufkhan's brother Hamidkhan went over to the Nizam.*

* Other members of the Tarin family are said to have gone to Mysore where they sunk to be husbandmen.

New Hubballi (Hosa Hubballi) was founded and the fort built in 1727. At that time one Kalyāṇṣeṭṭi was the head of the Lingāyata community of Old Hubballi (Hale Hubballi). He was a very rich man and his sister's son Basappa lived long under his patronage. The uncle and nephew quarrelled and the nephew Basappa left the town with a few followers, and settled in the neighbouring village of Bomāpura. In 1727 Majid Khan, Nawab of Savanūr, allowed Basappa to build a city on the site of Bomāpura and the surrounding villages of Madinaikan, Aralikatti, part of Marian-Timsagar, Bidanhāl, Yellāpura, and Virāpura. The Nawab laid out one main street at his own expense and after himself called it Majidpur. Basappa built the fort of New Hubballi (Hosa Hubballi) at a cost of Rs. 2,500. The fort and town of New Hubballi (Hosa Hubballi) seem to have been included in the military grant of lands yielding a yearly rental of Rs. 25,00,000 which the Patvardhans received from the Pēśwā about 1764. When a partition was afterwards made in the Patvardhan family New Hubballi (Hosa Hubballi) appears to have fallen to the Sanglikar's share by whom the fort of Old Hubballi was held when it fell to General Munro on the 13th of July 1818. In 1790 Captain Moor described Hubballi as the most extensive, populous and respectable town in that part of the country. The country round was wooded, watered and highly tilled. The appearance of the place showed industry and happiness. There was a large traffic both inland and with Goa. To Goa they sent sandalwood and ivory and from Goa they brought silk, cotton, wool, and rice. From the silk large quantities chiefly of women's robes were woven, and the stock of goods for variety and taste exceeded that of any town in the country. The Saturday market had a great show of horned cattle, betelnut and grain, and cloth merchants flocked from a distance and so crowded were the streets that it was difficult to pass through them. The bankers were numerous and rich. They had dealings with Surat in the north, Haidarābād in the east, and Seringapatam in the south. Though the town was so prosperous, it had no fine buildings. Neither of the forts was of any strength. The people escaped being plundered in 1790 by paying Parśurām Bhāu Patvardhan a large sum of money. About this time Sivāji, the Kōlhāpūr chief, taking advantage of local disturbances, for a time carried the limits of his kingdom as far south as the Tuṅgbhadrā. In 1796 he plundered Hubballi and made over the old town to one of his adherents, the Dēsai of Kittūr. But the Pēśwā's officers won back the town. In 1800 General Wellesley mentions Hubballi as the only place in Dhāravāḍa where Dhunḍiā Vāgh had still a garrison. In 1804 Old Hubballi was held by the Phadke family of Konkanasth Brahmans. When (1802) General Wellesley was marching south after his defeat of Sindia, Old Hubballi was besieged by one of the Pēśwā's *sarsubhēdārs* (provincial managers). On hearing of General Wellesley's arrival, the fort garrison asked him to help them. They sent him a letter addressed to the *sarsubhēdār* by the Pēśwā directing him to give Old Hubballi and its dependencies to Bāpu Phadke, the brother-in-law of the Pēśwā, the person for whom the garrison held it. On the other hand the *sarsubhēdār* produced the Pēśwā's order commanding him to besiege the place and take it

CHAPTER 20.

Places.
HUBBALLI CITY.
History.

CHAPTER 20.

—
Places.
HUBBALLI CITY.
History.

by force from Phadke. The *sarsubhēdār* had been employed against the mud fort for nearly six weeks. General Wellesley advised the siege to be stopped till they found out what the Pēśwā really wished. In the last Marāthā war (1817-1818), after taking Dambal, General Munro came to Old Hubballi on the 13th of January 1818. The commandant of Old Hubballi fort was summoned and promised to surrender, and, on the following morning, marched out with 300 men the rest having deserted from want of pay. In 1820 New Hubballi with forty-seven villages and a net yearly revenue of Rs. 62,050 with several districts was ceded to the Government of India by Cintāmanrāv Appā Sāhēb of Sāngli instead of his contingent. In 1844 Captain Wingate found Hubballi an important trade centre with a population of 33,000 living in 5,458 houses. The town had a number of long established banking and trading firms who issued bills for large amounts on Bombay, Madras, and other trade centres. Its export trade consisted chiefly of local cotton cloth, raw cotton mostly sent to Bombay via Kumtā, and tobacco, betelnuts and chillies. There was also a considerable trade in grain, oil, butter, and other local produce. The imports were large quantities of salt, metals, British cloth and hardware, and cocoanuts from the coast.

Objects. There are several objects of interest in the city, which are noted below :—

Chitguppi Hospital. *Chitguppi Hospital.*—This is located behind the Municipal Office Buildings. The cost of the buildings is Rs. 2,25,000 approximately. The hospital is equipped with an operation theatre, maternity ward, a female ward and quarters for officers and staff.

Churches. There are eight churches :—

(1) *Church of Ascension*, Dēśpānde Nagar, constructed in 1905. This is managed by a priest in charge under the Church of India, Burma and Ceylon.

(2) *Church of Holy Name*. This is located in Ghantiker Christian Colony and was built in 1928. This is under the same management as the Church of Ascension.

(3) *St. Joseph's Catholic Church*, Kēśavāpura Road. This was built about 1888. The building is of Gothic style. On its beautiful main altar there is a Calvary group. The altar on the Gospel side is dedicated to St. Joseph. On the Epistle side is the beautiful statue of Lady of Lourdes. St. Joseph's Church comes under the new Diocese of Belgaum. Adjacent to the Church is St. Mary's High School for Boys, and nearby is the Sacred Heart Convent School for Girls. It is an imposing building.

(4) *St. John's Lutheran Church*, Gadaga Road, near Railway Chawl. This was built in 1944.

(5) *St. Andrew's Church*, east of the Railway Hospital. It was built about 1890 at a cost of about Rs. 10,000 raised by public subscription. It is managed by the Diocese of Bombay.

The other three are managed by the S.P.G. Mission and are located (1) near the Travellers' Bungalow; (2) near the Old Criminal Settlement; and (3) on Gadaga Road. The last is for the Telugu people.

CHAPTER 20.

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Places.
HUBBALLI CITY.
Objects.
Colleges.

Arts College (Poona-Bangalore Road), known as Kāḍasiddhēśwara College, was started in June 1952 under the management of the Karnāṭaka Liberal Education Society, Belgānvi. It is affiliated to the Karnāṭaka University and teaches courses leading up to the Intermediate in Arts. It is housed in the Jagādgṛu Gaṅgādhara College of Commerce Buildings.

College of Commerce (Poona-Bangalore Road): This college bearing the name of Jagādguru Gaṅgādhara College of Commerce was established in June 1947 helped by donations from His Holiness Jagādguru Swāmīji of Mūrusāvira Maṭha and the Karnāṭaka Chamber of Commerce. It teaches courses leading up to the B.Com. degree of the Karnāṭaka University with Advanced Accounting and Auditing, and Advanced Banking as special subjects. The building also houses the Kāḍasiddhēśwara Arts College as a temporary measure.

Engineering College (Poona-Bangalore Road): This was established in 1948 and is named B. V. Bhōmaraddi College of Engineering and Technology, in recognition of a munificent donation of six lakhs of rupees made by Shri B. V. Bhoomaraddi to the Karnāṭaka Liberal Education Society for starting the college. It is situated in an extensive area measuring 93 acres. The equipment and building is worth about 14 lakhs of rupees. The college is affiliated to the Karnāṭaka University and teaches courses leading to the B.E. degree in Civil Engineering.

Mahila Vidyā Pīṭha (Poona-Bangalore Road): This is a residential training college for women, and pupil teachers receive training in this college.

Sanskrit College: Shri Jagādguru Gaṅgādhara Sanskrit College has been in existence for a long time. It is managed by His Holiness the Swāmīji of Mūrusāvira Maṭha. A free boarding and lodging house accommodating 75 students is attached to this college.

Training College for Men (Poona-Bangalore Road): This college is conducted by the Karnāṭaka Liberal Education Society, Belgānvi, and it trains primary school teachers.

A number of *maṭhs* (monasteries) are located in Hubballi:

Maṭhs.

Hosa Maṭh: This is situated in Bōgār pēṭe (Old Hubballi) and was built about 150 years ago. The construction is of wood, stone and brick.

Kalyāṇa Maṭh: This is in Mangalawāra pēṭe and was built about 300 years ago at a cost of about Rs. 10,000. The annual income of the *maṭh* is about Rs. 800.

Mūrusāvira Maṭh: This is the largest and most substantial. It has a large enclosure and a small garden. The local story about the origin of the monastery is that Basav's adherents, numbering twenty-one thousand men, were divided into three bodies. The first body included three thousand ascetics or *viraktas*, the second six thousand *ayyās* or *jaṅgams*, that is ordinary priests, and the third twelve thousand laymen. Each body had a head officer of its own class.

CHAPTER 20.

Places.
HUBBALLI CITY.
Objects.
Maths.

The head officer of the first or *virakta* body was a very holy ascetic who was styled Mūrusāvirad Appanavaru or Father of the Three Thousand. Several disciples of the original head of the three thousand ascetics continued his religious title. One of these Mūrusāvirad ascetics lived with the chief Liṅgāyata priest Murgi Svāmi at Chitaldurg in Mysore. The two quarrelled and Mūrusāvirad Svāmi left Chitaldurg and came to New Hubballi about 1727 soon after the fort was built by Basappa Ṣeṭṭi. Basappa entertained the Svāmi with great respect, built a monastery for him close to his house near the site of the Bhūspēṭe reservoir, and called it the Hirē Maṭh or High Monastery. The Svāmi whose name was Gurusiddha Svāmi, held spiritual control over all Liṅgāyata chief priests in the Bombay, Karnāṭaka. His successor was called Gaṅgādhara Svāmi and these two are the only names which succeeding heads of this monastery have borne.*

Rudrākṣimaṭh: This is situated in Maṅgaḷawāra pēṭe and was built about 300 years ago. The cost of the construction is estimated to be Rs. 15,000.

Shiggāvimath: This is located on the Station Road and is an ordinary building. The annual income of the *maṭh* is about Rs. 200.

Siddhārūḍhamath: This is an old *maṭh* located in Kēśavāpura. Near the old *maṭh*, another *maṭh* was built about 30 years ago. The old *maṭh* is a construction of brick and mortar, while the new *maṭh* is a fine building of stone, brick and mortar. Its estimated cost is Rs. 5,00,000. This is a famous *māṭh* and two fairs are held in a year when people from many parts come here. A chariot is driven on the occasion of the fair.

About 1820 Gursīdappa Svāmi, the chief Mūrusāvirad priest at Hubballi, built by public subscription the present large Mūrusāvirad monastery, and ever since he and his successors have lived there. Every Monday and Thursday Liṅgāyats of both sexes go and pay their devotions to Mūrusāvirad Svāmi. On every Monday

* Up to about 1810, whenever the chief priest of any of the smaller Hubballi monasteries died, his body was first placed and worshipped in the Hirēmath and was then carried in state to the site where the large Mūrusāvirad monastery now stands and buried there. Since 1810 the body of each subordinate chief priest has been worshipped in his own monastery and buried in a piece of ground belonging to it. The origin of this change in practice was, that about 1790, a question arose at Bāgalkōṭ in Bijāpura as to whether Liṅgāyata priests should dine in the houses of Liṅgāyata barbers. Opinions were divided and the matter was referred to the Mūrusāvirad Svāmi at New Hubballi. He held that Liṅgāyata priests should not dine with Liṅgāyata barbers, as the barbers were not the descendants of genuine Liṅgāyats before the time of Basava, but the descendants of barbers whom Basava had converted to Liṅgāyatism. The chief priests of all the monasteries at first abided by the Mūrusāvirad's ruling. But some Liṅgāyata laymen of the opposite party prevailed on the chief priest of the Rudrākṣi monastery to join them, and the priest went and dined with Liṅgāyata barbers. The Mūrusāvirad Svāmi excommunicated the offending priests and privately got one of his servants to cut off one of the priest's toes, a defect which debarred him from being worshipped. The Rudrākṣi priest complained to the Chief of Sāṅgli under whom New Hubballi then was. The Sāṅgli Chief sent for Mūrusāvirad Svāmi and ordered him to be put into the stocks. Before the sentence could be carried into effect Mūrusāvirad Svāmi committed suicide and a new Mūrusāvirad Svāmi was appointed.

in *Śrāvaṇa* (July-August) and *Kārtika* (October-November) many *Liṅgāyats* go to the monastery, pay their devotions to the tombs of all former chief priests as well as to the present chief priest, and present him with fruit and money. On the third and fourth Mondays in *Śrāvaṇa* (July-August) a great yearly service or *pūjā* is held. Close to the monastery is a great wooden car intended to draw the *liṅga* and the chief priest through the public streets on the great festival, but the car is so heavy and the cost and the risk of accidents so great that it is seldom used.

There are a number of mosques in Hubballi. Two are in Ganēśpēṭe, viz., the big mosque at Mukkekar Galli and the Mahadi mosque in the same area. There is a Jumma Masjid in Mullan Street and another in Bhaṇḍivāḍa (Majīdpura). Another mosque is located in Old Hubballi at Islāmpura. There are mosques also at Koulpēṭe, Gavi Galli, Asar Ōṇi, and Yellāpura.

The municipal office buildings are located to the northern side of the town by the side of Kārwar-Bellāry road. They consist of seven buildings inclusive of the fire-brigade station. The cost of these buildings is Rs. 2,00,000. It is a modern structure of stone and masonry.

CHAPTER 20.

—
Places.
HUBBALLI CITY.
Objects.
Maths.

Mosques.

Municipal Office
Buildings.

Railway Workshop—(see Chapter No. 9 on "Transport").

*Railway Work-
shop.*

Temples.

Hubballi contains many temples, old and new, belonging to Hindus, *Liṅgāyats* and Jains. A temple of ancient origin and outstanding importance is the one dedicated to god Bhavānīśankar. It is an old temple of the eleventh century with a *liṅga*, an image of Gaṇapati, and two or three other smaller gods. The images are roughly cut out of stone similar to that of which the temple is built. The workmanship of the temple and of the images is similar. The temple consists of a middle hall facing east, an inner and larger shrine to its west facing east, and two smaller and side shrines opposite each other, one to the north of the middle hall facing north and the other to the south of the middle hall facing south. The *liṅga* appears to have been originally placed in the west larger shrine, the image of Gaṇapati in the smaller northern shrine, and some other image in the smaller southern shrine. Of these the image of Gaṇapati remains in its old place. The *liṅga* with its case has been removed from the western and larger to the southern and smaller shrine and placed there in a contrary direction, its left or water-running side facing east and the right side facing west. In the larger and western shrine from which the *liṅga* has been removed a beautifully carved and highly polished image of Narāyaṇa about three feet high has been placed. All round the archway over the head of the chief image are smaller images. The whole is cut out of hard black stone different from the stone of the temple and of the older images. Outside the temple, and near it, two long side verandas have been built on a three feet high stone plinth. Between the verandas is a passage from the street into the temple. The verandas and passage between them are roofed with wooden work. The style of the roof and the carving on the faces of the beams support the local story that the additions were made about 1760. Parts of the roof and the gateway are in ruins. A small stone pond

CHAPTER 20.

—
Places.
HUBBALLI CITY.
Objects.
Temples.

the stone-work of which has disappeared was built in front of the temple. The municipality has widened the pond on all sides and surrounded it with earthen embankments.

The following is a list of other temples, with details of their dedication and location :—

- (1) Ambābhavāni—Dājibānpēte.
- (2) Banaśānkari—Old Hubballi.
- (3) Basavaṇṇadēv, Basavēśwara, Basappa—Ṣeṭṭigāra Galli, Hurkaḍlivōṇi, Kaulpēte, Ghaṇṭikēri and Bammāpura.
- (4) Dattātraya—Durgadabailu and Baḍigara Ōṇi.
- (5) Durgavva—Dājibānpēte, Bommāpura and Yellapur.
- (6) Hari—Fort area (New Hubballi).
- (7) Īśvar—Fort area (New Hubballi) and Myādara Ōṇi (Old Hubballi).
- (8) Kāḷamma—Bōgār Street.
- (9) Kereva—Matti Galli and Banatikatti (Old Hubballi).
- (10) Hanumān or Māruti—Māruti Galli, Yellāpura, Nāgaṣeṭṭigop, Kēśavapura, Torvi Hakkal, Shahar Veerāpura, Bidnāḷa, Timsāgar, and Aḍikivōṇi.
- (11) Murlidhar—Opposite Tālukā Office.
- (12) Nagēśvara—Kaṇehāgar Galli.
- (13) Parvatdēv—Old Hubballi, Bhusvōṇi (New Hubballi).
- (14) Rādhākṛṣṇa—Rādhākṛṣṇa Galli.
- (15) Ragavendra Swami (chief priest of an under-sect of Madhva Brahmins)—New Hubballi.
- (16) Tuljābhavāni—Dājibānpēte.
- (17) Viṭhōbā—Viṭhōbā Galli.
- (18) Veṅkaṭrāmaṇa—New Hubballi.
- (19) Vīrbhadra—Pagḍivōṇi (New Hubballi).

Town Hall.

Town Hall.—This is in Jaycāmarāja Nagar near Jawāhar Maidān, i.e., the Lamington High School play-ground and just opposite the Lamington High School building. It was built in 1951 at a total cost of Rs. 1,00,000. The building is used for public functions and for performances of marriage, drama, musical concerts, etc.

HULAGUR.

Hulagūr (15° 00' N, 75° 15' E ; Siggānvi T., p. 3,504) is a village about eight miles north-east of Siggānvi and six miles from Guḍagēri railway station. It is a noted place of Musalman pilgrimage to a tomb of the saint Hazratshah Kederi. Hazratshah is said to have lived in Savanūr about 1800 under the Nawab Abdul Khairkhan. Once while the saint was at Baṅkāpura the Nawab violated the daughter of one of the saint's disciples. The saint cursed the Nawab and retired to Hulagūr about eight miles north-west of Savanūr. He died at Hulagūr and the four tombs of himself and his relations are in a valley about half a mile west of the village. A fair attended

by about 5,000 people from all parts of Dhārawāḍa and the neighbouring villages of Belgāñvi is held after the full-moon of Māgha or February-March. Most of the pilgrims come from the full-moon fair at Mailār in Bellāry twenty-seven miles south-west of Hulagūr. Hulagūr village has a temple of Siddhalinga.

There are 15 inscriptions which fall in the reigns of the Rāṣtrakūṭa, Later Cālukya, Kalacuri and Yādava rulers. The earliest is dated about 970 in the reign of Nityavarṣa Khoṭṭiga. The old name of this village was Pulluṅgūr.

Hūlihalli (14° 35' 75° 30' E; Rāṇebennūr T., p. 983) is a small village about 3 miles north-west of Rāṇebennūr. It has a fort, inside which is a temple of Rāmēśvara.

Of the ten inscriptions found here some are of the early 9th century, three belong to the reigns of Cālukya Jagadēkamalla II, Kalacuri Āhavamalla and Gutta Jōyidēva.

Kadaramaṇḍalgi (14° 35' N, 75° 30' E; Byāḍgi pēṭa, p. 2,900) is a village about nine miles west of Rāṇebennūr. It has a temple of Māruti Kāntēś whose image is locally believed to have been consecrated by the *paurāṇika* king Janamējaya.

There are six inscriptions in this village, the earliest being of 10th century. According to the epigraph on the Garuda pillar in front of the Haṇumān temple, the village whose name is given as Kadūravuṇḍalige was endowed to the deity by Keṅgappa-nāyaka of Santeya-Bennūru. The village was situated in Bennūra-sthala included in the Raṭṭahalli-100 division of Candraguttiventheya.

Kāginelli (14° 40' N, 75° 20' E; Byāḍagi pēṭa, p. 1,947), about nine miles from Hāvēri, has temples of Ādikēśava, Kālahastēśvara, Lakṣmi Narasimha, Saṅgamēśvara, Sōmēśvara and Virabhadra. Ādikēśava's and Lakṣmi Narasimha's temples are two plain stone buildings in the same enclosure. Ādikēśava's temple is 66' × 23' and has 12 pillars in the outer open porch. Narasimha's temple has a wooden pillared front porch. The temples are said to have been built by two persons Koṇḍappa and Venkappa. The image of Ādikēśava is said to have been brought from Bād in Baṅkāpura by Kanakadāsa, a sixteenth century Kannada poet (1564). The temple priests enjoy a yearly allowance of Rs. 494 to meet the cost of holding the car festival. In the court of the temples is a shrine of Bhaṇḍārakēri Svāmi with four finely carved old pillars built into it. The pillars of the temples are carved with figures and festoons, the outer wall of the porch is of stone and mud, but the spire is old.

Altogether twelve inscriptions are found in all the temples. Most of them belong to the rulers of the Later Cālukya dynasty. One is of Yādava Rāmacandra, dated 1282. The epigraph on a pillar in the shrine of Bhaṇḍārakēri Svāmi shows that it belonged originally to a Jain temple.

Kalaghatagi (15° 10' N, 74° 55' E; Kalaghatagi T., p. 5210) the headquarter town of Kalaghatgi taluka is situated 17 miles away from Hubli railway station. It lies on the Kārwar-Dhārawāḍa road. Under the Marāthās Kalaghatagi was the headquarters of a *samat* (division). The Dhārawāḍa District Local Board runs a dispensary in the town. Recently a library has been opened by an association

CHAPTER 20.

Places.
HULAGUR.

HULIHALLI.

KADARAMANDALGI.

KAGINELLI.

KALAGHATAGI.

CHAPTER 20.

—
Places.
KALAGHATAGI.

called "Friends' Circle." The civic affairs of the town are managed by the village panchayat. Kalaghatagi is a paddy milling centre. There are as many as five paddy mills in the town. There is a tomb of Rustom Shahid, an eighteenth century Muslim religious worker. A festival is held in his honour lasting five days after Yugādi.

Kalaghatagi has five inscriptions. The earliest belongs to the reign of Chālukya Vikramāditya VI.

KALLAPURA.

Kallāpura (15° 50' N, 75° 30' E; Naragunda pāṭa, p. 568), a village 10 miles from (Hole) Alūr railway station, has a big temple of Advī Bassavaṇṇa Dēvaru. The villagers believe that animals suffering from diseases will be cured if they are taken round this temple.

KAMADHENU.

Kāmadhēnu (15° 10' N, 75° 00' E; Kalaghatagi, T., p. 694) is a village six miles north-east of Kalaghatagi and 11 miles from Hubli railway station. It has an old temple of Kallamēśvara built of black granite with ornamental mythological carvings on the outside of its walls.

The temple of Kalamēśvara has three inscriptions. One is dated 1130 in the reign of Chālukya Sōmēśvara III and another of 1172 belongs to the reign of Śivacitta Permāḍi of the Goa Kadamba family.

About a mile to the south of the village is a water-course called Kalhallā. A masonry weir was built in 1850 at a cost of Rs. 10,000 to raise its water for irrigation purposes.

KAMADOLLI.

Kamadolli (15° 10' N, 75° 15' E; Kundagōla pēṭa, p. 3,472) is a small village three miles from Saunsi railway station. It had a municipality run under the old (Jamkhandi) State Government which was abolished soon after its merger with the newly formed Kundagōla pēṭa. The civic affairs of the place are now managed by a village panchayat. There is an old Rāmēśvara temple said to have been built by Jakaṇācārya.

KANAKURU.

Kanakūru (Dhārwar T., p. 200) was endowed in 1104 for burning incense in the temple of Sōmanātha in Saurāstra by the Kadamba chief Jayakēśi, son-in-law of Cālukya Vikramāditya VI, on the occasion of his marriage.

KARADAGI.

Kāraḍagi (15° 00' N, 75° 15' E; Siggāñvi T., p. 1,661), a village four miles from Savaṇūr railway station, was once the headquarters of the Kāraḍagi petty division. In a revenue statement of about 1790 Kāraḍagi appears under the Baṅkāpura *sarkār* as the headquarters of a *parganā* yielding a revenue of Rs. 1,20,000. It has two inscriptions one of which belongs to Yādava Singhana.

KARJAGI.

Karjagi (or **Karajgi**) (15° 25' N, 73° 35' E; Hāvēri T., p. 4,731) a station on the Poona-Bangalōre railway line, was the headquarters of Karjagi taluka till when the taluka was named Hāvēri and the taluka headquarters was removed to Hāvēri.

KOLIVADA.

Kōlivāda (Hubballi T., p. 2,390) contains relics of Jain, Buddhist and Brahmanic faiths. A mutilated sculpture of the Buddhist deity Tārā bearing on its pedestal a Buddhist record was found in the compound of the Kalamēśvara temple outside the village. Of some interest is the medieval temple of Vīranārayaṇa

inside the village. In an inscription of 1564 near the temple the deity is mentioned as Mādhava-Janārdana. Tradition avers that this village was the native place of the great Kannaḍa poet Kumāra Vyāsa who flourished in the 15th century. He belonged to the Śānabhōga family whose descendants are still residing here. A house wherein the poet was born is shown to the visitors.

CHAPTER 20.

—
Places.
KOLIVADA.

Koṇṇūr (16° 25' N, 75° 20' E; Naragunda Pēta, p. 3341), a large village on the Malaprabhā, is about 25 miles north of Navalagunda and 12 miles from (Hoḷe) Ālūr railway station. It has two black stone temples of Paramēśvaradēva and Rāmēśvara, the latter a very large building.

KONNUR.

There are three inscriptions in Konnūr. One of them built into a wall of the temple of Paramēśvara refers to the transactions of the reign of Rāṣṭrakūṭa Amōghavarṣa I, dated 860. This seems to be a later copy of the earlier record. The latest is an epigraph of the Vijayanagara king Sadāśiva, dated 1547, recording the remission of tax on barbers.

Korlahalli (15° 05' N, 75° 50' E; Muṇḍargi pēta, p. 1275) is a village on the left bank of the Tuṅgabhadra about six miles south of Muṇḍargi. The nearest railway station is Gadaga 30 miles away. Korlahalli has a large old weir of dry rubble stone built right across the Tuṅgabhadra. The weir has been boldly built on a natural barrier of rock in the river formed by a trap dyke in the granite. Its crest is from 20 feet to 22 feet above the low water level of the river, and it is about 20 feet wide at the top. The large stones, many of them 12 ft. long, 3 ft. deep, and 2 ft. 6 in. wide and some even 16 ft. long, which mostly form the crest of the weir, have been quarried out by wedges. The central part 200 to 300 ft. wide has been breached and the weir is now useless. A contour running from it on the Bombay side was not favourable for commanding land for irrigation and the work has not been restored. The weir is supposed to have been built by the Vijaynagara kings. On the Madras side of the weir is the village of Modalkatta which means 'The first weir.' This weir is probably the first of a series of huge weirs built by the Vijaynagara kings.

KORLAHALLI.

An inscription on the ruined dam across the Tuṅgabhadra is dated 1051 and mentions the Cālukya princess Akkāḍēvi as governing the areas of Kisukāḍu, Toragale (i.e. Torgal) and Maseyavadi.

Kōṭumacigi (15° 30' N, 75° 45' E; Gadaga T., p. 3761), a large village fifteen miles north-east of Gadaga and 7 miles from Kanaginahāla railway station has a ruined fort and temples of Sōmēśvara and Kalamēśvara. From an inscription in the Kalamēśvara temple, which is dated 1012, it is gathered that Ummacige (as the village was named) was then a great educational centre and maintained a college with a free hostel attached to it where instruction was imparted in several Sciences. The record is interesting from another point of view. It gives us a peep into the system of village administration in ancient times in Karnāṭaka. From the details given it would appear that the proper conduct of worship in the temples, the imparting of education and the feeding of the ascetics, the supply of water to the village people, and the punishment of criminals were

KOTUMACIGI.

CHAPTER 20.

—
Places.
KOTUMACIGI.

the chief items which claimed the immediate attention of the administrators. The inscription mentions a number of crimes taken cognizance of by the authorities and the penalties imparted in each case. (*Epigraphica Indica*, Vol. XX, p. 66). There are three inscriptions in the temple of Sōmēśvar and one in the Jain Basti.

KUDALA.

Kūdala (14° 50' N, 75° 15' E; Hānagal T., p 742) is a small village at the meeting of the Dharmā and Varadā, about eleven miles from Hāvēri railway station. It has a temple of Saṅgamēśwara. Near this temple is a hero-stone of the 12th century.

KUNDAGOLA.

Kundagōla (15° 15' N, 75° 15' E; p. 7,302) is on the main line of the Poona-Bangalōre railway. It is situated about nine miles south-east of Hubballi and is the headquarters of the Kundagōla pēta. There is a cotton ginning and pressing factory.

Municipality.

The municipality of Kundagōla was established in 1877 and was under the Jamakhaṇḍi State administration till 1948. When the State was merged into the district in August 1949, it was declared a city municipality under the Bombay District Municipal Act, 1901. The town is divided into four electoral wards. It has 16 members on its board, all elected. Two seats are reserved for women and one for the Scheduled Castes and the Scheduled Tribes. In 1951-52, the total income of the municipality was Rs. 14,386, composed of house tax, Rs. 6,194; octroi, Rs. 3,807; miscellaneous, Rs. 4,035; grants, Rs. 128; and revenue from properties, Rs. 222. The total expenditure was Rs. 12,517, establishment absorbing Rs. 6,280; roads, Rs. 1,590; lighting, Rs. 751; epidemics, Rs. 289; and miscellaneous, Rs. 3,607:

There are in all 1,600 houses within the municipal area. There are two main roads in the city and nearly a dozen minor streets.

The municipality maintains no drainage works. There is an arrangement for supplying water through public taps situated in almost all important streets of the town. Primary education in the area is under the management of the Dhārwar District School Board.

There is one Government dispensary and a Government veterinary dispensary. The only high school in the town formerly conducted by the Jamakhaṇḍi State is now run by a society.

There is a temple of Sambhuliṅga, which is of the same style as that of Aravatu Khambada in the Baṅkāpura fort. The only original portion now left of this temple is the great hall, the shrine with its śikhara having been rebuilt. In the centre of the hall is an *aṣṭa-dikpāla* ceiling. The whole ceiling which is a single slab is divided into nine equal compartments by two cross bars each way. The central compartment holds an image of the deity to whom the temple was dedicated, viz., Śiva dancing upon the black dwarf, while the surrounding eight contain images of the *aṣṭadikpālās* (regents of the eight points of the compass), each riding his own particular *vimāna* (vehicle). The outer bays of the ceiling are decorated with lotus and *kīrtimukha* faces. The great central ceiling is very much mutilated. Upon the dedicatory block over

the entrance to the ante-chamber is Gaṇapati, while above him, in three niches, are Lakṣmaṇa, Rāma and Sītā. Over the present shrine doorway is Gaja-Lakṣmi, and, within the shrine is the *liṅga*. Mr. H. Cousens (from whose "*Chalukyan Architecture*" this account is taken) is of opinion that, contrary to the local belief, the temple was originally not a Jaina temple, as there is not a vestige of Jaina work about it, and, on the other hand, there are hundreds of Brahminical images, among which are found Brahma, Varāha, Narasimha, Gaṇapati, Maḥiṣāsura-mardini, Śiva and others. He says that it may have been a Vaiṣṇava temple.

CHAPTER 20.

Places.
KUNDAGOLA.

In Kundagōla there are eleven inscriptions of the medieval and late periods. Some of them appear to have been brought over from the neighbouring villages. Most of the epigraphs belong to the times of the Later Cālukya, Kalacuri, Yādava and Vijayanagara rulers. The earliest bears the date 1044.

Kusugal (15° 20' N, 75° 10' E; Hubballi T., p. 3,209) is a large village and a railway station on the Hubballi-Guntakal line, seven miles from Hubballi. The small hillock on which now stands a Kalamēśvara temple was the site of the bastion of an old fort the ruins of which lasted through the nineteenth century. No vestiges of the fort are now traceable. The area is now under cultivation and even residential houses have been built in some parts. This fort is stated to have been built by Badr-ul Zaman Khan, Tipu's general who held Dhārawāḍa for seven months against a united Marāṭhā and English force in 1791-92. The territories of Kusugal and Dhārawāḍa formed part of the land which the Peshwa ceded to the British under the Poona treaty of 1817.

KUSUGAL.

Lakkunḍi (15° 20' N, 75° 40' E; Gadaga T., p. 5131), or Lokki-guṇḍi as it was called in olden times, is about seven miles south-east of Gadaga. It is a place of antiquarian interest with about fifty temples and a large number of inscriptions.

LAKKUNDI.

Lakkunḍi has twenty-nine inscriptions representing the Later Cālukya, Kalacuri, Yādava and Hoysala dynasties. This was a seat of learning being an eminent *agrahāra* administered by one thousand Mahajanas who were renowned for their great erudition and sterling virtues. Dānacintāmaṇi Attimabbe, the patroness of the famous Kannada poet Ranna, erected a Jain temple named Brahma-jinālaya here in 1007. An inscription of this date describes at length the philanthropic activities of this saintly lady who had dedicated her life for the promotion of the Jain faith. This place was also a busy centre of minting activities and gold coins were struck on a large scale by mint masters holding license from the rulers. These coins were known as Lokki *gadyanas* after the name of the place.

Lakkunḍi was an important town between the ninth and fourteenth centuries. In 1192 the great Hoysala king Ballāla II, better known as Vir Ballāla (1191-1211) was residing at the capital of Lakkikunḍi, and according to a tradition, between 1187 and 1192 Lakkikunḍi was the scene of a battle between Ballāla II, acting as a commander of his father's forces and Jaituṅgi, the son of the Dēvagiri Yādava Bhīllama (1187-1191), in which Jaituṅgi was worsted. The temples are of various size and beauty and are said

Temples.

CHAPTER 20.

—
Places.
LAKKUNDI.
Temples.

to have been built by the mythic architect Jakanācārya. Great artistic skill is shown in the stone carvings of many of the larger temples, the work somewhat resembling Chinese ivory carving. The chief temples are of (1) Kāśivīśvēśvara, (2) Mallikārjuna, (3) Hālagund Basavaṇṇa, (4) Virūpākṣa, (5) Lakṣmīnārāyaṇa, (6) Mānikēśvara, (7) Virabhadra, (8) Nannēśvara, (9) Sōmēśvara, (10) Nīlkanthēśvara, (11) Kumbhāragiriśvara (or Nādayadēva), (12) Nagaradēvara, (13) Viśvanātha. These temples at Lakkundi are stated to have suffered severely in the invasion of the Cōla king about A.D. 1,000, but to have been rebuilt afterwards.

The most elaborately finished temple of all those in the village, and one of the most ornate in the Kanarese districts, is the temple of Kāśivīśvēśvara. It is possibly one of those which were damaged during the Cōla invasion in the eleventh century, when several temples at Lakṣmēśvara were destroyed but afterwards rebuilt. On a beam in the hall is an inscription, dated in the thirteenth year of the reign of Tribhuvanamalla (Vikramāditya VI), which corresponds to A.D. 1087; but as this part of the temple, and the ceiling above the beam, are very plain indeed, compared with the profusion of decoration about the doorways and the exterior of the temple, it may be that this is the only portion of the original temple left standing by the Cōlas. As Ballāla II was staying in his newly-acquired capital of Lakkigundi in 1192, it is thus probable that he began to re-build the temples that were destroyed and to embellish his new capital. In this temple the Cālukyan builders reached their high watermark in decorative architecture. The mouldings are deeper and crisper than in earlier examples, and thus have a more sparkling effect of light and shade. This is especially the case in the towers where the mouldings and detail are far more delicate; and the detail around the doorways is particularly rich and far beyond anything in older temples. Bands and scrolls of lace-like carving run up the jambs and across the lintels, some of it standing out in high relief, and some perforated and almost detached by undercutting.

On the southern doorway, which seems to have lost its porch and to have had a new cornice or *chajja* added above it at some subsequent period, there are, amongst the door-post mouldings, four inner bands or fasciæ which run up the sides and around the lower part of the entablature above. Next to these, on either side, in the centre, are tall attenuated columns or pilasters, supporting the lower cornice above. Beyond these, again, on either side, are four other bands of mouldings. On the lintel of the doorway is the projecting dedicatory block on which is the favourite group of Lakṣmi and her elephants. The remainder of the entablature, above the lower cornice, is principally taken up with—or, rather, was, for only three now remain—a row of eleven small standing figures beneath a lace-like fringe of cusped arching. Above this is a valance of beads hanging in festoons. These rich filigree mouldings are wrought in the stone with as much care and delicacy as they would have been in silver. Upon either side of the door, at the bottom, are rows of small images, beneath cusped and foliated

arches, nine on each side, the central one, at the base of each of the pilasters, being a goddess on one side and, perhaps, a god on the other, but the latter is rather damaged.

CHAPTER 20.

—
Places.
LAKKUNDI.
Temples.

Though the south doorway is the finer one of the two, the eastern has even more delicate work upon it. In this one some of the bands have been so undercut as to leave ribbons of perforated filigree work the fine tracery of which is accentuated by the black shadows of the innumerable interstices between. How the tool was worked through these small holes to remove the background is marvellous : it must have required the very utmost effort of patience.

The central niches, on the outer walls of the shrine are, in this, more prominent features than in earlier temples ; they are considerably enlarged, and the miniature *śikhara*s above them break through the principal cornice, the foliated arch above becoming an ornamental feature of the tower. This combination of *śikhara* and arch has been repeated up the tower upon each of the storeys, which have become so masked by the multitudinous mouldings and other detail that it is not easy, at first sight, to separate them, but they are there nevertheless. These little *śikhara*s, which are a very prominent feature on the face of the building, are purely northern in type. It is a pity that the capping member and the *kaṭasa* or finial has gone for, judging from the graceful cut of the mouldings of the tower, they were, probably, unusually fine.

The shrine doorway, within, rivals the exterior one in point of finish. Above it are figures of Brahma, Śiva and Viṣṇu. Upon the cornice are groups of men and animals in procession, among which, in the middle, is a horseman with head and shoulders broken off, preceded by musicians. The action and contour of both horse and man are very good. The leg of the man, about all that is left of him, hangs freely and naturally in the stirrup, while the outline of the hind quarters of the horse is very pleasing. The group is not more than six inches high, and is cut in very bold relief, in fact it is almost detached from the cornice. Over this doorway, too, presides Gaja-Lakṣmi.

The pillars and pilasters, with their capitals, are beautifully wrought. The round parts of the shafts of the pillars of this period were turned on a lathe, and their surfaces were brought to a high polish. The material being a very fine-grained stone and easily cut, it was possible to turn the finest and most delicate mouldings without fear of breaking the sharp edges. Of this property the sculptors availed themselves to the utmost, and have produced in stone-work such as would appear at first sight only possible in ivory or silver. The design of the pillars is carried out on more graceful lines than in the earlier examples, and there is better proportion between the parts. The brackets, above the capitals, are especially worth notice, the little lions, *kīrtimukhas* and scrolls being very much undercut. The ceilings are poor, being decorated with a plain lotus.

Within the shrine is a *linga* standing three feet high.

CHAPTER 20.

Places.
LAKKUNDI.
Temples.

This is a double temple, that is, it has a second shrine facing the main building on the east, but separated from it by a raised platform, which was, perhaps, at one time, an open hall roofed over. This style of double temple is not frequently met with. This small shrine has been dedicated to Sūrya-Nārāyaṇa, but it faces west instead of east as is customary with Sūrya temples. On the dedicatory block of the doorway is Gaja-Lakṣmi, but above her is Sūrya in his top-boots with his seven steeds below him, while, on either side, are pairs of female *cauri* bearers, and, beyond these, one on either side, are his two wives, Sāṅgnā and Chāyā, each with her bow. The throne for an image of Sūrya, upon which are his seven horses, lies in the hall of the main temple. This was probably in the shrine of the smaller temple originally.

Nagaradēvara temple has lost its spire and upper parts but what remains shows that, though not overloaded with ornaments, the temple has been finished with great care and elaboration. Inside of the shrine is a curious image of a cobra which appears to have been carved on the back of a Jina's throne.

The temple of Viśvanātha is a double temple, the smaller one facing the larger. It is partially ruined and is exquisitely rich in carving. Dr. Burgess considered the carvings of this temple perhaps the finest existing specimens of Hindu decorative work.

In the west of the town is the principal Jain temple. It is the largest temple in Lakkunḍi and also the oldest building. An upper chamber above the shrine raises the tower considerably above the substructure and thus imports a certain amount of dignity to the building. The *kīrtimukha* (face of fame: a grotesque mask much used in old Hindu architecture) is introduced above all the little arched niches of the walls. In each of these little circular niches above the cornice is a seated Jina. The walls are pilastered and some of the spaces between the pilasters are decorated with little pavilions in relief; while between these again another ornament has been introduced. The general plan of the temple is simple and it has few offsets. It faces the east. The interior is very plain. Seated upon his *simhāsana* (lion throne) is an image of Mahavīra with his cognizance, the lion, in the central panel on the face of the throne.* Upon either side of the Jina is an attendant, each holding in his outer hand a *cauri* or fly brush, and in the inner a fruit resembling a citron or cocoanut. Upon the block above the shrine door is a Jina; over the antechamber is Gaja-Lakṣmi, and over the outer doors is a Jina.

A well-carved image of Brahma stands in the inner hall, and is a particularly fine figure, being second only, in point of workmanship, to that of Saraswati at Gadaga. In a corresponding position to this, on the other side of the entrance to the antechamber is an image of Saraswati. The ceilings are plain, a small rosette in the centre being their only ornament. The pillars are well decorated.

* Mr. Cousens writing in 1926 says that this was smashed and thrown outside by *budmashes* a few years ago.

Close beside it on the north is another, rather smaller, which is also a Jaina temple. Within it is the same Jina and throne as in the other. Over the shrine door is a seated Jina with attendant *cauri* bearers.

Besides for its temples Lakkundi is noted for its step-wells built in the Jakaṇācārya style. The chief of these wells are the Chabir-bhānvi, Kannērbhānvi, and Musukina-bhānvi. The best is the Musukinabhānvi well near Mānikēśvara's temple. Three flights of steps lead down on three sides to the water. Projecting from the sides just above the water are small canopied niches. There is also a ruined fort.

Lakṣmēśvara (15° 05' N, 75° 25' E; Shirahaṭṭi T., p. 13,389) is situated at a distance of about 40 miles south-east of Dhārwar. It is about 8 miles from the Guḍageri railway station on the Poonā-Bangalore metre-gauge line of the Southern Railway. It is also connected by road from Hubballi and Kundagōḷa.

Lakṣmēśvara is a place of historical importance and was known as Puligere, Huligere, Purigere, Porigere, or Pulikaranagara in ancient days. According to early Kannada authors, Purigere was one of the places where chaste Kannada language was spoken. Formerly part of the Miraj (Senior) State, it is now included in the Śirahaṭṭi Taluka of the Dhārwar District. A number of village industries flourish in this town, e.g., hand-loom weaving, pottery, and manufacture of parched and beaten rice.

According to the census of 1951, of the total population of Lakṣmēśvara (13,339), 7,325 persons belonged to the agricultural classes; production other than cultivation sustained 2,574 persons; commerce, 1,284 persons; transport 145 persons; and other services and miscellaneous sources 2,011 persons.

The Lakṣmēśvara municipality, till August 1939, was under the control of the State Government of Miraj (Senior). The Dewan of the State was the president and the Mamlatdar of Lakṣmēśvara the chairman. Some officials and non-officials were nominated to the municipal council, which had only an advisory capacity. In 1939, popular control was instituted, in that ten of the fifteen seats and the office of president were made elective. In 1946 nominations were altogether abolished. When the State was merged in the district in 1948, the municipality was reconstituted under the Bombay District Municipal Act, 1901, with fifteen members, all elected, two of the seats being reserved for women and one for the Scheduled Castes and the Scheduled Tribes.

The total income of the municipality for the year 1953-54 was Rs. 88,396, composed of rates and taxes, Rs. 63,766; revenue derived from municipal property and powers from taxation, Rs. 14,815; grants and other contributions, Rs. 4,262; and miscellaneous, Rs. 5,553. The total expenditure for the year 1953-54, excluding Extraordinary and Debt heads, was Rs. 67,116, of which general administration and collection charges absorbed Rs. 25,406; public safety, Rs. 6,382; public health and convenience, Rs. 22,248; public instruction, Rs. 10,037; contributions, Rs. 35 and miscellaneous, Rs. 3,008.

CHAPTER 20.

—
Places.
LAKKUNDI.
Temples.

LAKSMESVARA.

CHAPTER 20.

—
Places.
LAKSMESVARA.

The total length of roads in the municipal limits is approximately 15 miles, including metalled and unmetalled. The Bazaar road which runs from south to north is about one mile long. Another road, which also has a course of about a mile, runs from west to east, crossing the Bazaar road near the Bazaar. There are a few roads which run parallel to these main roads. There is a bridge, which crosses a nālā called Landi Nālā, built in 1944. Water is supplied through wells only. There are many wells, both private and public, and there is no scarcity of water in the town. Some three or four wells are noted for sweet water. Only rough surface drainage exists. A few gutters are built but there are no *pakkā* gutters.

The municipal market, called the Banu Market, has 28 shops. Laksmēśvara being an important trading centre in cotton, ground-nut, sesamum, castor seed, safflower, *kulthi* and chillies, the trade in these commodities has been regulated under the Agricultural Produce Markets Act, 1939. This market area covers the whole of the Sirahattī Taluka.

The slaughter-house is situated in Hulagēribana and attached to it is an old mutton market housed in a dilapidated building. Arrangements have been made for constructing a new slaughter-house and a mutton market. The District Local Board maintains a veterinary dispensary at Laksmēśvara. The municipality aids a public library in the town. There are two parks known as Jayadēva Circle and Dēsāi Circle, and one garden in the compound of the Municipal Office. There are four burial grounds and one burning ghat. Three of them are located at Hirēbana, one at Dēsāibana and one at Hulagēribana.

Temples.

The Sōmēśvara temple is one of the early temples in Laksmēśvara. It is mentioned in inscriptions of the 12th century A.D. as Sōmanāthadēva and Svayumbhu-Dakṣiṇa-Sōmanāthadēva. According to local tradition, it was formerly a temple of Jaina worship, but was turned into a Śaiva temple through the devotion and feats of one Adayya, a Śaiva devotee. It is said that Sōmanātha of Saurāstra was very much pleased by the devotion of this Adayya and came and settled at Laksmēśvara. The temple is built of stone and is a structure of about 11th-12th century A.D.

Sankha-basadi is also an early structure. It is mentioned as Sankha-Jinālaya in early records found in the *basadi* itself.

During the rule of the Adil Shahi Kings of Bijāpura, Laksmēśvara was governed by the chief Ankusakhan. The Jumma Masjid (also called Kāli Masjid) was constructed by this Ankusakhan. It is a fine structure with beautiful carvings. Later on this Ankusakhan settled at Manjalāpura where his tomb is found in the *dargā*.

Inscriptions.

Laksmēśvara was a great centre of political and cultural activities from ancient times. It is rich in antiquities such as temples, sculptures and inscriptions of which as many as fifty-three have been discovered. The epigraphs stretch over the period from the seventh to the sixteenth century and register various gifts to different religious institutions. They represent almost all the dynasties that ruled in Karnāṭaka, viz., the Early and Later

Cālukya, Western Gaṅga, Rāṣtrakūṭa, Kalacuri, Yādava and Vijayanagara. The oldest is of Vinayāditya dated 686. In many of these records this city is mentioned as *rājadhāni-pattana*. A part of it called Brahmēśvaragiri was administered by 120 *Mahājanas* who encouraged the study of Sanskritic lores. Famous among the Śaiva institutions was the temple of Sōmēśvara. An epigraph of 1128 registers a gift by Kadamba Jayakēśi II for the educational institution attached to this temple. Jainism also prospered here under the patronage of great chiefs and members of the royal families. Among the large number of Jain temples mentioned in inscriptions, Ānesejjeyabasadi constructed by Kuṅkumamahādēvi, the younger sister of Cālukya Vijayāditya (696-733), appears to be the oldest.

CHAPTER 20.

Places.

LAKSMESVARA.
Inscriptions.

Māsūru (14° 20' N, 75° 25' E ; Hirēkerūr T., p. 3916), is a large village about seven miles south-east of Hirēkerūr and 23 miles from Rānebennūr railway station. It has a ruined fort and a large artificial irrigation lake called the Madag lake. According to a Persian and Arabic inscription stone built into the outlet of the Madag lake the fort was built in 1635 by Muhammad Khan *bin* Raja Farid, an officer of the seventh Adilshahi king Mahmud (1626-1656). The Madag lake lies in Mysore limits about two miles south of Māsūr. The boundary between Hirēkerūr taluka and Mysore runs along the top of the old dam so that the lake is in Mysore while the lands which it waters are in Hirēkerūr taluka. Like other irrigation works in the south and west of the district, the Madag lake is believed to date from the time of the Vijayanagara kings (1336-1570). The maker of the lake intended to close the gap in the hills through which the Kumudvati feeder of the Tungabhadra flows into Hirēkerūr and by this means to form a lake on the south side of the range of hills which divide the Māsūr valley from Mysore. This was accomplished by throwing up an earthen embankment, now about 800 feet thick at the base and 100 feet high, faced towards the lake with huge stone blocks descending in regular steps from the crest of the embankment to the water's edge. Two similar embankments were also thrown across other gaps in the hills to the right and left of the Kumudvati valley to prevent the pent-up waters escaping by them, and a channel was cut along the hills for the overflow of the lake when it had risen to the intended height. When full this lake must have been ten to fifteen miles long and must have supplied water for the irrigation of a very large area. The neighbouring hills still bear traces of vast cuttings for material and of the roads by which it was brought to the site. A moderate sized fort on the hill commanding the lake is said to have been built for the protection of the work-people. Each of the three embankments was provided with sluices built of huge slabs of hewn stones for the irrigation of the plain below, and two of these remain as perfect as when they were built. These sluices were built on the same principle as other old Hindu local sluices, a rectangular masonry channel through the dam closed with a perforated stone fitted with a wooden stopper. But, as the sluices had to be in proportion to the size of the lake, instead of the small stone pillars which in ordinary works carried the platform over the stopper, the

MASURU.
Madag lake.

CHAPTER 20.

—
Places.
MASUR.
Madag lake.

supports were formed of single stones weighing about twenty tons each. To the upper sluice a tradition of human sacrifice attaches. As it was the crowning point of this great work the Vijayanagara king and his court met to see the great single stone pillars raised to their places. For days the workmen's efforts were vain. At last it was known that the Place Spirit was angry, and, unless a maiden was offered to her, would not allow the pillar to be raised. Lakṣmi the daughter of the chief Vadar or pond digger offered herself, and was buried alive under the site of the pillar. The spirit was pleased and the pillar was raised and set in its place without mishap. In honour of Lakṣmi the sluice became a temple.*

The lake was finished and filled. But in some heavy flood it burst not through the carefully closed valley but by the most westerly of the three embankments. Through this outlet a vast body of water forced its way in a deep groove with a fall of nearly 100 feet, wearing a chasm with nearly perpendicular sides as if cut with a knife. As the pressure of the water grew lighter and the strata to be cut became harder, the wearing ceased, and a certain quantity of water remained in the bed of the lake. The surplus now passes in a pretty little waterfall over the point where the cutting ceased. After this disaster no steps were taken to make use of the water which the broken lake still held. The builders abandoned the undertaking, and the unfinished channels and the dam

* Lieut.-Colonel Playfair, R. E., Superintending Engineer for Irrigation, 27th October 1879. According to a second legend the patil of Māsūr, whose family lived at Pura Parkēri in the Mysore division of Simoga had a beautiful daughter Keñcavva whom the Vijayanagara king wished to marry. As her father was of a higher caste than the king the girl refused the king's offer and fled. Afterwards her parents wished to marry Keñcavva to the patil of Isūr in the Śikārpura sub-division of Mysore. They set out to celebrate the marriage, but on passing a temple now covered by the waters of the Madag lake, Keñcavva entered the temple and devoted herself to the god. When the lake was made, Keñcavva refused to leave her god, and, when the first floods of the rainy season came, the temple was hidden under the lake and the girl was drowned. It was a season of severe floods and a watchman was set to watch the dam. Keñcavva entered into this watchman and told him to go and tell the patil that unless he offered her a woman nine months with child she would burst the lake. The watchman said he could not leave his post. Keñcavva promised that if he went she would not break the big dam but that if he was long in coming back she would burst through one of the hills. The watchman went and gave the headman Keñcavva's message. But the headman paid no heed to his message, punished him for leaving his post, and offered Keñcavva no sacrifice. Enraged with his insolence Keñcavva broke through the hill and the embankment as well. Poor people used to go to the lake and beg Keñcavva to lend them nose and earrings to use at a wedding and found what they wanted at the water side. One man forgot to return the ornaments and Keñcavva no longer provides them. In 1870, a fisherman's tackle got entangled in the roof of the under-water temple. Diving down to free his tackle the fisherman entered the temple and saw a golden image of Keñcavva. She warned him to tell no one she was alive; and told him that on the day he let out her secret he would burst a blood-vessel and die. He asked her how he could get out of the temple; she gave him a push and he was on the surface. He kept his secret for two years, told it, burst a blood-vessel, and died. In seasons of drought, the heads of the temples in Śikārpura come to this lake with a round piece of gold and a nose-ring. They lay food on a small raft and pushing it into the lake pray Keñcavva to send rain. (Dr. Burgess' "List of Archaeological Remains," 17-18.)

CHAPTER 20.

—
Places.
MASURU.
Madag Lake.

remained overgrown with forest. It was sometimes visited to see the single stone of the main sluice which remained one of the wonders of the country. After the country passed to the English two difficulties prevented any use being made of the water stored in the broken lake. When the breach occurred, the lowest of the old native sluices, which offered the only channel for drawing water through the enormously thick dam, was left too high above the surface of the water to be of any value. Any attempt to dam the outlet chasm, and so raise the level of the lake sufficiently to use the old sluices, was prevented not only by its great expense, but by the opposition of the Mysore villagers, whose lands lay on the margin of the lake and would be swamped by any rise in its level. Owing to these difficulties nothing was done until, in 1858-59, Lieutenant-Colonel Playfair, R.E. (Executive Engineer of Dhārwar and Belgaum, 1858-67), thought that if a culvert could be laid below the old sluice the lake could be successfully tapped. This was done under Colonel Playfair's immediate supervision. For this the old native sluice had first to be cleared as it was filled with dirt. Clearing was begun on both sides, not without the opposition of the Mysore people who at first drove the workmen off, and objected to anything being done on their side. When the two parties of workmen came within 100 feet of each other progress was stopped as the stones that supported the roof were found to have fallen in. The sluice appears to have been originally laid on the rocky surface of the valley, roofed with enormous stones, and the dam built over it. The weight of the one hundred feet of earth had been too great for the sluice-roof. In the part where the sluice-roof had fallen the further clearing became a matter of great danger. The only plan appeared to be to gently dig over the broken stones and trust to find sounder ones beyond, and thus again to get a roof over the heads of the workmen. This attempt was successful. Only a few of the covering stones had fallen in; and the earth above them was sufficiently consolidated by time to allow of a passage being dug through it. The two parties at length joined, and the old subterranean gallery was opened through its whole length of 800 feet. The digging of the culvert below the floor of the old sluice was then begun, the old work acting as a ventilator as well as a roof till the new tunnel was arched. All went well till towards the centre where a mass of extremely hard rock gave much trouble. Blasting was out of the question with a rickety mass of old masonry above and the remaining work was literally taken out in powder.

Lt. Col. Playfair also designed and partly carried out the following works :

- (1) The protection of the breach that had formed in the west embankment by the construction of a masonry weir across it; and
- (2) construction of left and right bank canals from the new outlet along with the construction of the masonry works on the canals.

These works were finally completed in 1875 with some exceptions. Col. Playfair's estimate was closed in 1889. The length of the canals as finally constructed were $8\frac{1}{2}$ miles on the right bank and $5\frac{1}{2}$ miles on the left bank (i.e. 14 miles in all) to command 3,000 acres, though Col. Playfair's original project provided for

CHAPTER 20.

—
Places.
MASURU.
Madag Lake.

29 miles of canal to command 4,880 acres. Subsequently during 1875-80 the last $4\frac{1}{2}$ miles of the right bank canal were allowed to go to ruin and the mileage of the canal now maintained in working order is only 4 miles on the right bank and 5 miles on the left bank canal (i.e. 9 miles in all). The area of the tank surface at full supply level is 362 acres. The earthen dam which forms the lake is 1,850 ft. in length having upstream slopes of 2:1. The maximum height of the dam is 144 ft. The top width of the dam varies from 400 to 600 ft. and the base width is 800 to 1,200 ft.

A project for extending the right bank canal from 5 to $8\frac{1}{2}$ miles is under execution and the same is scheduled for completion by 1st March 1956.

In a revenue statement of about 1789 Māsūr appears under the Baṅkāpura *sarkār* as the headquarters of a *parganā* (sub-division) yielding a yearly revenue of about Rs. 15,000.

MEDLERI.

Medlēri ($14^{\circ} 40' N$, $75^{\circ} 40' E$; Rānebennūr T., p. 3,787), a large village on the Tungabhadra, is 9 miles from Rānebennūr railway station. It is noted for its melons and blankets. The melons are used mostly locally. The blankets are sold throughout the district and even exported outside. There is a large Government irrigation tank in this village.* The earthen dam forming this tank is 2,250 ft. long with a top width of 6 ft. and maximum height of 41 ft.

MISRIKOTI.

Misrikōṭi ($15^{\circ} 10' N$, $75^{\circ} 00' E$; Kalaghatagi T., p. 3,477), on the Hubballi-Kalaghatagi road eight miles north-east of Kalaghatagi and nine miles from Hubballi railway station, was the headquarters of a sub-division till 1838 and of a petty division till 1862. It has a large fort and a black stone temple of Rāmēśvara. Two early inscriptions are found in the Rāmēśvara temple. One of them dated 1136 states that Mailāḷadēvi, daughter of Vikramāditya VI and queen of Kadamba Jayakēśi II, was ruling the kingdom from her capital Kundūru (i.e. Narēndra). The other of 1159 belongs to the time of Śivacitta Permāḍi.

During the third Marāṭhā war Misrikōṭi surrendered to Brigadier-General Munro on the 15th of January, 1818.

MOTEBENNUR.

Mōṭebennūr ($14^{\circ} 40' N$, $75^{\circ} 25' E$; Byādagī pēṭa, p. 4,480) is a large village, about a mile and a half from Byādagī railway station. In 1790 Captain Moor, the author of the *Hindu Pantheon*, describes Mōṭebennūr as a market town of some extent and importance enclosed by a ditch and a wall of no strength. There were some handsome stone houses and brisk traffic with Mysore in sandalwood. There is now a Basel Mission church in the village. There is also an agricultural basic school. Close to the village is an unique megalithic structure, apparently the remains of an enormous dolmen consisting of large rough unhewn stones resting horizontally on upright stones.

There are eight inscriptions in Mōṭebennūr and the earliest on a slab in the temple of Mallikārjuna is dated 1051. In the mediæval period it appears to have been a place of some importance to the Jain community, as Jain teachers of renown resided here. Its

*See Chapter 5—Agriculture, "Irrigation".

old name was Bennevūru which was subsequently changed to Mōṭana-Binnūru.

CHAPTER 20.

Places.
MUGADA.

Mugada (15° 25' N, 74° 55' E; Dhārawāḍa T., p. 1,832) is a village and railway station seven miles west of Dhārawāḍa. This village whose old name was Mugunda was the head of a unit of thirty villages. It has four inscriptions and the earliest is dated 1045 in the reign of Cālukya Sōmēśvara I. This record describes a line of Jain preceptors of the Yāpanīya school, who thrived here and records gifts to the Jain temple named Samyaktaratnākara. In the neighbourhood of Mugada is an old artificial lake kept in repair. It is largely used for irrigation purposes.

Muḷagunda (15° 15' N, 75° 30' E; Gadaga T., p. 7,924) is an old town 12 miles south-west of Gadaga. Till 1848, when through failure of heirs, it lapsed to Government, Muḷagunda belonged to the chief of Tāsgāon.

MULAGUNDA.

The early history of this place goes back to ancient times. The earliest epigraph is of Cālukya Jayasimha II, dated 1028. It was an important town being the headquarters of a unit of twelve villages. Eighteen inscriptions found here furnish many a detail regarding the political as well as the religious activities of the followers of different faiths. This was a stronghold both of Śaiva and Jain teachers. A distinguished line of Jain scholars and monks flourished here. Reputed among them was Nayasēna, author of the Kannaḍa classical work *Dharmāmṛita*.

1862 Muḷagunda was a petty divisional headquarters. There are Hindu temples dedicated to Kālabhairava, Kumbhēśvara, Nagarēśa, Pēṭe Basappa and Siddhēśvara and Jain temples dedicated to Candranātha, Pārśvanātha and Hiri. There is also a Liṅgāyata *maṭh* called Andanasvāmi's *maṭh*. To the east of the town is a small hill about 300 feet high where a large fair is held in Kārtika. People take to the hill-top a slipping stone or *jarbaṇḍi* and let themselves down on it.

Mundargi (15° 10' N, 75° 50' E; p. 6,564), about 24 miles south-east of Gadaga, is the headquarters of the Muṇḍargi Pēṭa. Muṇḍargi is not situated near any railway line, the nearest railway station Harlāpura on the Hubballi-Gadag-Guntakal line being 15 miles away. It is a big trading centre, from which about one lakh bags of groundnuts are exported every year. There are two cotton ginning factories and two oil mills.

MUNDARGI.

There is a Government dispensary and a veterinary dispensary. In addition to three primary schools for boys and girls, there is a high school under private management. There is also a free library.

Mundargi has a fort on a rocky hill about 250 ft. high. In the 1857 Mutiny, the hereditary district officer of Muṇḍargi, named Bhīmrāo Nāḍgīr, joined hands with the Chief of Naragunda who raised the standard of revolt. Bhīmrāo fled to Kopāla in the Nizam's territory, 25 miles north-east of Muṇḍargi and was killed in the siege of that town. His private villages of Bennihalli and Haitāpura

CHAPTER 20.

—
Places.
MUNDARGI.

were confiscated. About a furlong to the west of the village is the temple of Kanaka Narasimha, situated on a hillock. A fair is held at this temple every year in the month of Fālguṇa (Feb.-Mar.). There are two *maṭhs* (monasteries) viz., Annadānēśvara and Tontādārya Swāmi. A fair is held at the Annadānēśvara *maṭh* every year in the month of Chaitra (Mar.-Apr.).

NAGAVI.

Nāgāvi (Gadaga T., 15° 20' N, 75° 35' E, p. 1,929) has a temple associated with the great Buddhist teacher Nāgārjuna. An image said to represent this personage is found here. It is nicely executed and presents a good specimen of the medieval sculptor's art. There are six inscriptions. The earliest of 969 refers to the reign of Rāṣtrakūṭa Nityavarṣa Khotṭiga. The latest is of the time of Yādava Kannara, dated 1255.

NARAGUNDA.

Naragunda (15° 40' N, 75° 20' E; p. 9,573), is on the Hubballi-Bijāpura road about 12 miles north of Navalgunda. It is the headquarters of the Naragunda pētā. It is mainly an agricultural town. According to the census of 1951, its agricultural classes numbered 6,454 persons out of the total population of 9,573. Those deriving their principal means of livelihood from production other than cultivation numbered only 861 persons; from commerce 825 persons; from transport 56 persons, and from other services and miscellaneous sources, 1,377 persons. There is a market regulated under the Bombay Agricultural Produce Markets Act, 1939, functioning here for trade in cotton, groundnut, safflower and pulses (*tur*, *mug*, beans and *uddu*). A large quantity of wheat, jowar, cotton seed, oil, oilcakes and jaggery also passes through the Naragunda markets. There are 8 cotton ginning factories, 2 oil mills and one cotton pressing company. A cotton spinning mill is now (1953) being erected by a private company.

History.

Naragunda is said to have been fortified by Sivāji in 1674. In 1778 when Haidar became master of the whole country south of the Kṛṣṇā, Naragunda was left to its chief on condition that he acknowledged Haidar's supremacy and paid tribute. In 1785 by demanding a higher tribute Tipu Sultan estranged Venkaṭrāv, the chief of Naragunda. As by himself he was unable to withstand Tipu, Venkaṭrāv applied for help to the Bombay Government, and as they were unable to help him he turned to the Court of Poona. When Tipu pressed Venkaṭrāv, Nānā Phaḍanvis interfered. He declared that Tipu had no right to exact more than the former tribute, that landholders on the transfer of districts were liable to no additional payments and that the rights of Brahman landholders, except when guilty of treason, were always respected. Tipu replied by sending two bodies of troops to demand more tribute than the Naragunda chief could pay and thus give him a pretext for reducing the fort. In March 1785 when news reached Poona that the siege of Naragunda was begun, a body of Marāṭhās was sent to relieve Venkaṭrāv. Before the Poona detachment arrived, want of water had forced the Mysore troops to raise the siege. They were still in the neighbourhood and after some skirmishing compelled the Marāṭhās to retire, took Rāmdurga about twenty miles north-west of Naragunda, and resumed the siege of Naragunda. On Tipu's assurance that only the regular tribute would be exacted, the Marāṭhā

army re-crossed the Kṛṣṇā. The siege was pressed with vigour and on the strength of the terms promised by Ṭīpu Veṅkaṭrāv capitulated. As soon as the fort was taken Ṭīpu broke his promise and sent Veṅkaṭrāv and his family into captivity. In 1787, in accordance with the terms of a treaty made with the Marāṭhās, Ṭīpu ceded them Naragunda. In a Marāṭhā revenue statement of about 1790 Naragunda Bahādur appears under the Torgal district as the head-quarters of a sub-division with a revenue of Rs. 75,000. On the conquest of the Pēśwā's territory in 1818 Naragunda was restored to Dadājirāv Appā, the chief who was then in possession of it. In 1821 the chief was freed from a tribute of Rs. 3,470, called Kunur Bāb, and from rendering any service on condition that he acknowledged British supremacy and acted loyally to them. In 1827 Naragunda town was described as well built with an excellent market in the fair season. In 1842 it was described as a large and populous town with a large number of houses. It was surrounded by a mud wall with bastions and curtains in bad order. In 1857 the Naragunda chief was Bhāskarrāv Appāsāhēb, commonly called Bābā Sāhēb, the most intelligent of the Bombay-Karnāṭaka chiefs. He had collected a library believed to contain between three and four thousand Sanskrit volumes. He conceived himself grievously wronged by the British Government who refused him sanction to adopt a son. This Chief of Naragunda was one of those who struck for independence during the Great Indian Mutiny of 1857. Mr. Manson was the Political Agent of the Southern Marāṭha Country at that time. In the struggle that ensued Mr. Manson's head was cut off and fixed by the Chief on the gate of Naragunda town. When the British troops surrounded Naragunda fort* and prepared to blow open the fort gates, many of the garrison jumped down the precipice rather than face the storming party. The chief himself fled. His track was followed and on the 2nd of June 1858 he was found in the Torgal forest with six of his chief followers. He was taken to Belagāñvi and was there tried, convicted and hanged on the 12th of June 1858. On the 3rd of June a proclamation was issued declaring the Naragunda State forfeited.

CHAPTER 20.

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Places.
NARAGUNDA.
History.

* In 1826 a committee of inspection describes the fort as very irregular and covering the top of a high rocky hill. The works appeared to have been faced with stone without cement. All round the fort the country was cultivated and the soil fit for cotton. In the hot season water was scarce.

A second committee of inspection in 1842 described Nargund hill as lying north-west by south-east in a large plain of cotton soil almost waterless in the hot season. The hill was about 600 feet high at the end, and a little depressed in the middle, and had a plain top about 1200 yards long by fifty to 200 feet broad. To about half-way up the hill rose from the plain at nearly an even slope of thirty-five to forty feet. In the upper half the rocks rose sheer, in some places in tiers of natural scarps, one over the other, in other places in one sheer scarp of great height. The entire crest of the hill was fortified with stone bastions and curtains, in some places in double lines. The works were in good order and though of no great height, coupled with the natural bold character of the rock, they made the fort look impregnable to assault. The south-west end was formed into a citadel by a stone curtain built across the crest of the hill. It contained one large strong gate leading into the outer fort. The bastions and works in the citadel were all in good order and capable of holding ordnance. The citadel overlooked the town and the rock on which it was built was the boldest point

CHAPTER 20.

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Places.
NARAGUNDA.
Municipality.

The municipality of Naragunda was established on the 20th January 1871 and is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The town is divided into six electoral wards which elect 18 councillors who form the municipality. Two of the 18 seats are reserved for women and one for the Scheduled Castes and Scheduled Tribes. In 1952-53, the total income of the municipality, excluding extraordinary and debt heads, was Rs. 1,28,695 made up as follows, namely, terminal tax (substituted by octroi since 1st April 1953) Rs. 34,206; property tax (house tax, general sanitary cess and consolidated tax, comprising lighting tax, general water rate and education cess) Rs. 39,517; taxes on animals and vehicles, Rs. 964; tolls, Rs. 7,610; miscellaneous taxes, Rs. 591; revenue from municipal property and powers apart from taxation, Rs. 18,915; grants and contributions, Rs. 25,185; miscellaneous, Rs. 1,707. The total expenditure, excluding extraordinary and debt heads, was Rs. 1,30,203 composed of general administration and collection charges, Rs. 11,977; public safety (lighting, etc.) Rs. 5,180; public health and convenience Rs. 58,634; public instruction, Rs. 37,438; contributions, Rs. 35; and miscellaneous, Rs. 16,939.

There are about 4,320 houses in the town, whose estimated rental value is Rs. 1,54,318. There are 9 miles and 5 furlongs of roads, of which 1 mile and 9 furlongs are metalled, 4 miles and 5 furlongs unmetalled, and 3 miles and 5 furlongs are paved. Kerosine lamps and petromax lights are used for street lighting. Being built on the slopes of a hill, drainage is easy, and there is a good drainage system maintained by the municipality at an annual cost of about Rs. 2,000. Two major tanks, (1) Paḍuvagoṇḍ-Kumbāragatti tank, and (2) Sōmāpura tank, supply water to the town. Besides these there are 8 municipal wells, out of which five contain sweet water and the rest are brackish. Pumping sets have been erected to pump water

of the hill, a perpendicular scarp of very great height. The fort had two entrances, both from inside the citadel. One ran up the north-east side of the hill, the other led by a pathway up the south-west side. The north-east was the chief entrance and passed through strong gates well flanked and defended by bastions and loopholed walls. The ascent near the gates was steep and stony. In the south-west entrance was a small gate with two small strong doors leading through a small rock-cut gallery. The fort contained two large cisterns holding much water and remains of a number of houses. In the citadel was a palace with a few lines and store-rooms for arms and ammunition. Some pieces of ordnance were mounted on carriages but not in good order. A few guards lived in the citadel. The committee were of opinion from its natural strength and from its efficiency for defence that the fortress was capable of making a strong resistance, specially because there were no heights attached to the hill and no available positions for batteries, while the great extent of the fort made mortars of no use. The only chances of attack were by a daring entrance by the main gate or an attempt to escalate the west point of the fort where the hill slope ran almost to the foot of the works where, however, the works were double. The committee considered the fort one of the strongest in the Bombay-Karnatak. If well defended its capture would require much time and trouble and a large invading force.

After the forfeiture of the state in 1858, the fort was garrisoned by a few British troops which were soon withdrawn. The fortifications were eventually dismantled and the fort was rendered untenable by destroying some of the chief reservoirs.

from the wells into reservoirs. Primary education is managed by the Dharwar District School Board, the municipality contributing its statutory share, namely 5 per cent. of the total annual letting value of properties within the municipal area. The municipality maintains a high school which has a strength of 384 pupils, a mutton market, and a dispensary. There is a market-yard maintained by the Agricultural Produce Market Committee. A veterinary dispensary at Naragunda is managed by the District Local Board. A free public library, as well as a public garden in front of the municipal office are maintained by the municipality. A radio kept in the municipal office by the Rural Broadcasting Department is managed by the municipality. There is a free boarding house known as Muragha-Rajendraprasad Nilaya managed by a trust committee for feeding poor students attending the high school. There are three cremation places and six burial places.

The chief attraction of the town is the Naragunda hill, where there are now the remains of the old fort. This fort was considered one of the strongest in Bombay-Karnataka. When Naragunda State was confiscated in June 1858, the fortifications were dismantled and the fort was rendered untenable by destroying some of the chief reservoirs.

Naragunda has a large temple of Sankaralinga and a smaller temple of Mahabalesvara, both built of black stone and a small hill-top in the fort was built in 1720 by Ramray,* the founder of the Ramdurg chieftship, at a cost of Rs. 1,00,000 and enjoys a yearly grant of Rs. 2,210 in land and Rs. 1,320 in cash. In 1792 when the Ramdurg estates were divided, the temple with its endowment was made over to the Naragunda branch. In 1858, in the sack which followed the flight of the Naragunda chief, the temple was desecrated and the idol broken. When the Mutiny troubles had passed the Ramdurg chief spent a large sum in consecrating his ancestral temple and in consideration of the interest he took in it Government entrusted the temple with its endowment to the charge of the Ramdurg family. A yearly fair in honour of the god attended by about 10,000 people is held on the full-moon of Asvina (Sept.-Oct.) and lasts for twelve days. A car procession takes place on the last day. The pilgrims come from Gadaga, Hubballi, Navalgunda, and Rona in Dharwar, Badami in South Bijapura, and Saundatti in Belagavi. There is also a Nagarésvara temple built by Jakanaacarya.

Naragunda has three inscriptions and they belong to three successive rulers of the Later Calukya family, viz. Somesvara III, Jagadekamalla II and Taila III. It is described as Pitriya (i.e. big) Naragunda being an *agraya* administered by 220 Mahajanas.

* Ramray is said to have built the temple at the desire of his family god Venkatesa. The god, wishing to save Ramray from the trouble and fatigue of a long journey to his distant shrine, appeared to his devotee in a dream and told him that he would be content if Ramray brought from Laksmesvara an image called Kesava Murti and enshrined it in Naragunda as Sri Venkatesvara.

CHAPTER 20.

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Places.
NARASAPURA.

Narasāpura (15° 25' N, 75° 35' E; Gadaga T., p. 402) is an *inām* village two miles north-east of Gadag. The revenues of the village go towards the maintenance of the temples of Trikūtēśvara and Vīranārāyaṇa at Gadag. The village has an old temple. The temple has two windows adorned in a somewhat peculiar style with figures in deep relief. The figures seem taken from the Rāmāyaṇa and Mahābhārata and are much like the elaborate sculptures on each side of the porch base in the Kailāsa temple at Ellōrā. They are fine examples of the mode in which Hindu sculptors of the thirteenth century carved life in action, conventional and not without many defects, but free from any great extravagance, and telling with sufficient distinctness the tale they are meant to record. The way in which the bas-reliefs are separated from one another is very beautiful, a dark line admitting light into the interior. But the way of breaking its monotony by medallions at intervals gives a sparkling effect to the whole in a very pleasing manner.

NAREGAL.

Narēgal (15° 30' N, 75° 45' E; Hānagal T., p. 1,862) is a large village 14 miles north-east of Hānagal and ten miles from Hāvēri railway station. It has a very old temple of Sarvēśvara. Its roof is supported by 24 round polished pillars.

Narēgal has nine inscriptions, the earliest being of the reign of Rāṣṭrakūṭa Dhruva. It was a flourishing *agrahāra* town managed by one thousand *Mahājānas*, in the period of the 11-12th century.

Narēgal has also a famous reservoir and small temple of Basappa. The reservoir is the largest in the Hānagal taluka and has an area of more than 300 acres. It is supplied with water from the Kañcinēglūr canal. In a revenue statement of 1790 Nurgul (probably Narēgal) appears under the Bāṅkāpura *sarkār* as the head-quarters of a *parganā* yielding a yearly revenue of Rs. 54,370.

NAREGAL.

Narēgal (15° 40' N, 75° 40' E; Rōṇa T., p. 8,847) is a small old town ten miles south-east of Rōṇa and 20 miles from Mallāpura railway station. It has black stone temples of Tripurāntakēśvara, Sōmēśvaradēva, Kalamēśvaradēva and Candramaulēśvaradēva and a fifth black stone temple of Molle Brahmādēva in the neighbouring hamlet of Kōḍikop. Sōmēśvara's, the chief temple, has two halls, a shrine beyond them, and two long shrines one on either side of the first hall which is open in front. In these side shrines a long altar or bench runs the length of the back wall, the front of which is moulded. Along the top of this altar is a row of sockets for detached images and about the middle of the west shrine are two images in their places. On either side of the doors of these shrines is a panel of open screen work of a pretty diaper design. The pillars of the outer hall are much like those in the Dambaḷa porch, star-shaped in plan with the corners running up through all the horizontal mouldings of base shaft and capital. The outer face of the temple which fell down years ago have now ruined walls built in and around it. The temple of Candramaulēśvaradēva is now a ruin.

There are ten inscriptions in this village representing the Rāṣṭra-kūṭa, Later Cālukya, Kalacuri, Yādava and Hoysaḷa dynasties. The earliest is dated 950. This was the chief town of a unit of twelve villages. This territory was under the authority of the Sinda chiefs of Yalbargi in the twelfth century.

CHAPTER 20.

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Places.
NAREGAL.

Narēndra (15° 30' N, 74° 55' E ; Dhārwar T., p. 2,696), a village five miles north-east of Dhārwar, was a petty divisional headquarter under the Pēśwās. The village has a temple of Sankaralinga. There are two inscriptions of Vikramāditya VI, dated 1125-26. This emperor's daughter Mailāladēvi who was married to Jayakēśi II of the Goa Kadamba family, was governing this territory from her headquarters at Kundūru which was the old name of this place.

NARENDRA.

Navalagunda (15° 30' N, 75° 20' E ; p. 8,171), about 25 miles north-east of Dhārwar, is the headquarters of the Navalagunda taluka and also a municipal town. Navalagunda is chiefly an agricultural town. According to the census of 1951, the agricultural classes in the town numbered 4,731. As regards the rest 3,440, production other than cultivation provided the principal means of livelihood for 773 persons, commerce for 757 persons, transport for 154 persons and other services and miscellaneous sources for 1,756 persons. Navalagunda is noted for its superior breed of cattle which are sold at its weekly market on Tuesdays and for its cotton carpets which are exported throughout Dhārwar and neighbouring districts. Cradles and toys are also made and largely sold. The nearest railway station Anṇigēri, on the Hubli-Gadag rail link, is 12 miles away.

NAVALAGUNDA.

No remains of old temples or inscriptions have been found at Navalagunda and it appears to be a new town. Its earliest mention is in 1454 as the head-quarters of a *sarkār* (province) governed under the Bahamani king Alla-ud-din II (1435-1457) by his brother-in-law Jalālkhān. In the same year Jalālkhān and his son Sikandar Shah hearing a false report that the king had died, seized on several districts round Navalagunda. The king promised a free pardon to the rebels if they submitted. Instead of submitting Jalālkhān called for aid to the Mālwa king telling him that Ala-ud-din was dead and that the ministers were dividing the kingdom. The Mālwa king crossed Khāndēsh and came to the Deccan in 1457, but learning that he had been deceived retreated leaving secret orders to capture Sikandar and bring him to Mandu. Sikandar retreated to Navalagunda and on the promise of a free pardon gave up Navalagunda fort. In the distribution of governorships and commands which followed the death of Ala-ud-din II, and the succession of his son Humayun Zelim (1457), Sikandar Shah suffered a disappointment and joining his father at Navalagunda began to raise troops. He defeated the force sent against him. Then the king advanced in person, and offered to pardon the rebel father and son if they submitted. As they refused to submit, Humayun ordered an attack. The insurgents fought with the greatest bravery. After a long indecisive action the king who was pressing forward in the centre mounted on an elephant was attacked by Sikandar. The king's life

History.

CHAPTER 20.

— Places.

NAVALAGUNDA.
History.

was saved by his elephant which seized Sikandar in his trunk, and threw him from his horse. Sikandar was killed and his followers fled. Next day the siege of Navalagunda was begun; and at the end of a week, having no hope of relief, Jalalkhan submitted. His life was spared but he remained a prisoner for the rest of his days. About 1690, under Aurangzeb's governor of Savanur, Navalagunda was the headquarters of a revenue division managed by a hereditary Lingayata officer called the Desai of Navalagunda. In 1747 the Savanur Nawab was obliged to agree to a treaty ceding to the Peshwa the whole of the present sub-division of Navalagunda along with other parts of the Dharawada district. In 1778 when Haidar Ali became master of the country south of the Krishna, Navalagunda was left to its chief on condition that he acknowledged Haidar's supremacy and paid him tribute. In a Maratha revenue statement of about 1790 Navalagunda appears in the Torgal *sarkar* (district) as the head of a *pargana* with a revenue of Rs. 75,420. Between 1795 and 1800 in the struggles which convulsed the Maratha state Dhondo Pant Gokhale took Navalagunda and Gadag from their hereditary Desai. In November 1817 General Munro appointed one Ramrav as the military officer and *amildar* of Navalagunda. After his appointment Ramrav quickly took possession of more than half of the district and advanced on Navalagunda (19th December). Gokhale's son, who was in charge of Navalagunda, fled with his horsemen. On hearing of his son's defeat, Gokhale came from Badami to join him and after gathering the fugitives reached Navalagunda on 22nd December. Ramrav retired into the fort, and on the 23rd, with ammunition nearly exhausted, he was hard pressed by Gokhale. But the blockade was raised on the arrival of General Munro from Dharawada to Ramrav's help.

Municipality.

The Navalagunda municipality was established in 1870 and is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The area of the municipality is 0.273 sq. miles. The town is divided into four wards, three with four seats each and the fourth with three seats. Two of the seats are reserved for women and one for the Scheduled Castes and Scheduled Tribes. In 1951-52 the income of the municipality, excluding Extraordinary and Debt heads, amounted to Rs. 85,000—Rs. 70,860 from municipal rates and taxes; Rs. 1,590 from municipal property and powers apart from taxation; Rs. 12,356 from grants and contributions for general and special purposes; and Rs. 694 from miscellaneous items. The expenditure, excluding Extraordinary and Debt heads, totalled Rs. 91,034—Rs. 16,945 under general administration and collection charges; Rs. 3,849 under public safety; Rs. 66,235 under public health and convenience; Rs. 2,800 under public instruction; and Rs. 1,205 under miscellaneous. The estimated annual rental value of the houses numbering 1470 in the municipal area was Rs. 55,879. The total length of the metalled roads in the town was 3 miles, 3 furlongs and of unmetalled roads 1 mile and 5 furlongs. Lighting of the streets is by petrolmax lights and ordinary kerosene street lights. There is a municipal market, which cost about Rs. 23,000. The main road of the town has *pukka* drains. The main source of water supply is the Neelava's tank. There are also three wells of

sweet water and six wells of brackish water provided by the municipality. There are also about 30 private wells containing brackish water. Primary education is managed by the Dharwar District School Board, the municipality paying its statutory contribution. The municipality pays Rs. 1,000 to the Model Education Board which runs a high school in the town. There is a municipal dispensary in the town. There is also a veterinary dispensary run by the Dhārwar District Local Board, for which the municipality pays a contribution. There is a library named Vidyaranya Library. There are separate cremation grounds maintained by the municipality for the various sections of the population.

Neelagunda (15° 25' N, 75° 35' E; Gadag T., p. 1,198) is a village twelve miles south-west of Gadag and eight miles from Sunigēri railway station. It has a temple of Nārāyaṇa built of polished stone with a *maṇḍapa* (large hall) in front. The roof of the temple is supported on twelve round and highly carved pillars and the walls are adorned with mythological sculptures. Neelgunda has two inscriptions, one of which belongs to the reign of Vikramāditya VI. The other dated 1524 registers a grant to the god Siddheśvara by Veṅgalappa-nāyaka, son of Bagila Malappa-nāyaka.

Niralgi (15° 05' N, 75° 10' E; Śiggāñvi T., p. 517), four miles south-east of Tadas and 12 miles south of Kundagoḷa railway station, contains a temple of Siddharāmēśvara, which, according to H. Cousens, is "a very complete temple of the same style as that of Mukteśvara at Cauḍadāmpura." It was originally a Vaiṣṇava shrine as may be seen from the architecture above the entrance to the antechamber, where, in the centre, is Viṣṇu as Kṛṣṇa. The finial upon the tower is not original; it has been put there to supply the place of the missing one. Mr. Cousens says that this may have taken place when the temple was converted to Śaiva worship. It has an inscription of Vikramāditya VI whose feudatory Tailapa of the Hānagal Kadamba family is mentioned as administering this area.

Rāṇebennūr (14° 35' N, 75° 35' E; p. 25,282) is located on the Poonā-Baṅgalore railway line about 80 miles south-east of Dhāravāḍa and only 13 miles west of Harihar, the nearest Mysore town on the border between Mysore and Bombay States. It is the headquarters of the Rāṇebennūr taluka. There are two cotton ginning factories in the town and also a small factory manufacturing confectionery. The 1951 census shows that agricultural classes in the town numbered 6,479 composed of cultivators of land (owned and un-owned) and their dependents numbering 4,246; cultivating labourers and their dependents numbering 1,574; and non-cultivating owners of land, agricultural rent receivers and their dependents numbering 659. The non-agricultural classes numbered 18,803. Production other than cultivation provided the principal means of livelihood for 7,972 persons; commerce for 5,125 persons; transport for 616 persons and other services and miscellaneous sources for 5,090 persons.

Rāṇebennūr is an old municipality and it is now functioning as a city municipality under the Bombay District Municipal Act, 1901. The town is divided into six electoral wards, which elect 18

CHAPTER 20.

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PlacesNAVALAGUNDA.
Municipality.

NEELAGUNDA.

NIRALGI.

RANEENNUR.

CHAPTER 20.

—
Places.

RANEENNUR.

councillors. Three seats are reserved, two for women and one for the Scheduled Castes and the Scheduled Tribes. In 1951-52 the income of the municipality, excluding Extraordinary and Debt heads, was Rs. 1,97,331, composed of municipal rates and taxes Rs. 1,18,516; realisation under special Acts, Rs. 79; revenue derived from municipal property and powers apart from taxation Rs. 44,668; grants and contributions Rs. 33,707; and miscellaneous Rs. 361. The expenditure, excluding Extraordinary and Debt Heads, was Rs. 1,56,097—Rs. 33,579 under general administration and collection charges; public safety (i.e. lighting, etc.) Rs. 6,133; public health and convenience, Rs. 51,273; public instruction Rs. 55,781; contributions Rs. 35; and miscellaneous, Rs. 9,296.

In 1951-52 there were 5,541 houses in the town and the estimated annual rental value of these was Rs. 2,93,289. The total mileage of roads in the town, both metalled and unmetalled, was 20. The municipality runs a dispensary and a maternity ward. There is a municipal *dharmashala*. The municipality also makes a contribution to the veterinary dispensary run in Rānebennūr by the Dhārwar District Local Board. A survey is being contemplated for an improved drainage system for the town. Water supply is by means of 27 public wells, 4 tanks and numerous private wells. Compulsory primary education is conducted by the District School Board, the municipality paying its statutory contribution. A high school with a strength of 570 pupils is maintained by the municipality at a cost of Rs. 42,000. There is also a library maintained by the municipality. There are two municipal burial places, one for Hindus to the west of the town and the other for Muhammadans to the east.

There is an ancient temple of Siddheshvar in the town.

Ranebennur has three inscriptions and the earliest is dated 859. The latest epigraph is of the time of the Vijayanagara king Sadāśiva bearing the date 1550.

There is a Mussalman tomb said to belong to a saint Hazrat Jamalshah Walo who came from Ajmere about 1785. The saint wore bangles up to his elbows and used to lead by one string a mouse, a cat, a dog, a stag, a snake and a mungoose. A large gathering of people, chiefly of the town Mussalmans, takes place at the tomb during the Muharram week.

RATTIHALLI.

Rattihalli (14° 25' N, 75° 30' E; Hirēkerūr T., p. 5,010), a large village about ten miles south of Kōda and 17 miles from Rānebennūr railway station, was the headquarters of the Kōda sub-division till 1864, when it was transferred to Hirēkerūr. It has a ruined fort and an ancient temple of Kadambēśvara in the Jakañācārya style built of sculptured slabs and with three domes supported on 36 pillars.

Rattihalli was the chief town of a unit of hundred villages in the medieval period. Ten inscriptions belonging to the rulers of the Later Cālukya, Kalacuri, Yādava and Vijayanagara dynasties have been found here.

In 1764, in the war between Haidar and the Marāṭhās, Raṭṭihalli was the scene of a signal rout of Haidar's army. Uniting with the force under his general Fazl Ullah, Haidar took a strong position at Raṭṭihalli with 20,000 horse and 40,000 foot of which one-half were disciplined infantry. The fourth Pēśwā Mādhavrāv (1761-1772) gaining through his cavalry correct information of the strength of Haidar's position determined not to attack it and instead employed his troops in driving out Haidar's garrison from the towns and villages north of the Varada. In the hope of bringing on a general engagement Haidar moved with 20,000 men intending to retire and draw the Marāṭhās towards the strong position which Fazl Ullah held with the main body of the army. The Marāṭhās threw out a few bodies of skirmishers who, retiring as he advanced, drew Haidar forward until their parties, always going away but steadily thickening, at last formed solid masses of horse, which gradually moved round Haidar and his camp and, not without heavy loss, forced him to turn his feigned retirements into a real retreat.

CHAPTER 20.

Places.
RATTIHALLI.

Rōṇa (15° 40' N, 75° 40' E ; p. 8,978) is the headquarters of the Rōṇa taluka. It is eight miles from Mallāpura railway station on the Hubli-Hotgi line. This was a prominent place as revealed by its antiquities which include about a dozen epigraphs. It was a renowned centre of learning, described as *mahāgrahāra* (i.e. great *agrahara*) administered by 104 *Mahājanas*. The earliest inscription dated 874 belongs to the reign of Rāṣṭrakūṭa Amōghavarṣa I. A record of 1111 near the temple of Drōṇācārya register gifts for lighting the assembly hall and study room, for dinner in honour of the goddess of Learning on the occasion of the Indra festival and for teaching logic. The original temple of Drōṇācārya is converted into a Basavaṇṇa temple and the image of the former is kept outside. It is a good piece of sculpture spoiled by coatings of oil. The figure of the epic sage bearing the joined together hair matted and moulded like *kirita* on the top. Tradition attributes the derivation of the name Rōṇa to Drōṇa. Among other shrines worthy of mention are those of Anantaśayana, Lōkanātha and Saṅgamēśvara. A Jaina temple called Bastiguḍi contains an image of Pārśvanātha with an inscription on its pedestal.

RONA.

Saṅgūr (14° 45' N, 75° 15' E ; Hāvēri T., p. 1,022) is a small village on the left bank of the Varadā about seven miles from Hāvēri railway station. It has a temple of Ívara with a roof supported on two octagonal pillars, a Vīrabhadra temple and a ruined fort. Its old name was Caṅgūru or Caṅgapura. It has eight inscriptions. One dated 1265 in the reign of Yādava Mahādēva registers gift of this village to the god Kapilasiddha Mallikārjuna of Sonnalage (i.e. Shōlāpūr) which was the native place of the Śaiva saint Siddhārāma. Another of 1407 engraved on a stone bearing the sculpture of a warrior on horseback describes the setting up of the memorial in the name of Kumāra Rāmanātha, son of Kapilarāya, who sacrificed his life in opposing the Muslim invasion from the north before the foundation of Vijayanagara.

SANGUR.

Saunsi (15° 10' N, 75° 15' E ; Kundagōla pēṭa, p. 4,630) is a large village with a railway station on the Poonā-Baṅgalōre line. It had a municipality run under the old State Government which was

SAUNSI.

CHAPTER 20.

Places.
SAUNSI.

abolished soon after its merger with the newly formed Kundagōla pēṭa. The civic affairs of the place are now managed by a village panchayat. It has a Śaṅkaraliṅga temple and a temple of Siddhēśvara said to have been built by Jakaṇācārya. Saunsi has four inscriptions. Three belong to the reigns of Cālukya Sōmēśvara II, Vikramāditya VI and Jagadēkamalla II. Its old name was Tāpasipura and it was an *agrahāra* under the management of four hundred *Mahājanas*.

SAVADI.

Savadi (15° 35' N, 75° 40' E; Rōṇa T., p. 3,627) a village five miles south-west of Rōṇa and four miles from Mallāpura railway station, has a temple of Brahmadēva and Narāyaṇadēva. The Brahmadēva temple is said to have been built of stone brought from Bādāmi in Bijāpura. The roof of the temple is supported on numerous carved pillars and the outer walls are adorned with paintings. Savadi has three inscriptions and the earliest dated 970 belongs to the reign of Rāṣṭrakūṭa Khottiga. The second of Vikramāditya VI dated 1082 mentions the administration of his son Sōmēśvara II over this region. The third on a pillar of the Brahmadēva temple refers to the renovation of the shrine of Traipuruśa.

SAVANUR.

Savanūr (14° 55' N, 75° 15' E; Sigganvi T., p. 14,784) is on the the Poonā-Baṅgaḷōre railway, 34 miles south-east of Hubballi. The modern town of Savanūr was founded by Abdul Raufkhan (one of the ancestors of the Savanūr Nawabs) who received from Aurangzeb an assignment of the twenty-two mahals of Bankāpura, Torgal and Azamnagar Belagānvi. At first his headquarters were Bankāpura, but afterwards taking a fancy to the site of a small village named Janmaranhalḷi he founded there the town of Savanūr or Śrāvānūr, as the place itself is still locally called because the removal of capital took place during the month of Śrāvāṇa (August). Savanūr State in 1948 consisted of 25 villages. Twenty-two of these villages were merged into the taluka of Bankāpura (now Siggānvi) and three into Hāvēri. According to the census of 1951 these merged villages had an area of 67.4 sq. miles and population of 25,372.

The municipality of Savanūr was established on or about 1893.

There were 12 councillors out of which eight were elected and 4 were nominated by the Darbar and out of the nominated, two were officials and two were non-officials. The President was an elected non-official.

After the merger, the municipality was brought under the Bombay District Municipalities Act, 1901, under which it continued to function till 15th October 1949, when it was superseded by the Bombay Government, and its administration was placed in charge of an Administrator appointed by Government. Thereafter the municipality was handed over to popular control on 1st December 1953. It has now 14 members on its board, all elected. Two seats are reserved, one for women and the other for the Scheduled Cates and the Scheduled Tribes. The total income of the municipality in 1953-54 was 99,880, which included house tax Rs. 19,195; wheel tax Rs. 647; market rent Rs. 409; electric lights Rs. 5,007; special taps Rs. 4,487; slaughtering Rs. 3,096; and tobacco

Rs. 870. The total expenditure during the same year amounted to Rs. 1,04,485; office establishment costing Rs. 11,270; electric works Rs. 9,100; water works Rs. 5,164; repairs to building Rs. 1,149; repairs to roads Rs. 13,604.

CHAPTER 20.

—
Places.
SAVANUR.

In 1953 there were 2,967 houses in the town. There are 10 miles of metalled roads and 4 miles of unmetalled roads. There is no drainage system. But the town has got at many places "V" shaped *kachā* gutters with *Kerur* stones on both sides. A surface drainage scheme has been prepared by the Public Health Engineer to Government, costing Rs. 4,23,800 but the scheme has been postponed for the present for want of funds.

The town is electrically lighted. There are about 400 wells in the town, almost all of which have only brackish water. There are only half a dozen wells which have potable water. The municipality is supplying drinking water through taps which take water from a well called Hakkalbāvi and boring called Khaḍarbāg. Water is pumped from these sources to iron tanks located on elevated buildings, and distribution is made from these tanks through pipes. Primary education in the town is under the control of the District School Board, Dhārāwāḍa.

The town is nearly round and covers an area of three quarters of a square mile. It is enclosed by a ditch and has eight gates, three of which are ruined. The chief objects of interest in the town are the Nawab's palace, nine mosques, the Vaiṣṇava religious house or *math*, and some old ponds and wells. All of the nine mosques are in fair repair. The chief are "Kamalbāngdi" and "Khaḍarbāg" with the tombs of the Savanūr Nawabs. The Vaiṣṇava *math* of Satya-bōdhasvāmi in the heart of the town is a large building in good repairs. A yearly fair in honour of the Svāmi attended by a large number of his Vaiṣṇava followers is held at the Holi time (March or April). To the east and south-east of the town there are many *pan* gardens watered by a large tank called *Mōti talav* (pearl pond). The gardens have wells of which two called Sadaśivbāvdi and Viṣṇu Tīrth are beautiful. The Viṣṇu Tīrth is held in great veneration by Brahmans. Near the Viṣṇu Tīrth is a Hindu temple in good repair built entirely of ashlar stone. To the west of the town, near the Bānkāpura gate, is a large and beautiful but ruinous well called Allikhanbavdi, after Allikhan a minister of one of the Savanūr Nawabs. Outside the town is a bungalow surrounded by a garden belonging to the Nawab of Savanūr.

There are about twenty inscriptions of early and late periods. In early times Savanūr was an *agrahāra* managed by two hundred *Mahajanas*. These *Mahajanas*, according to an epigraph of 1087, selected a warrior named Madhusūdana as the protector of the frontier town of Savanūru. The Kannada and Marāṭhi versions of one and the same inscription dated 1598 in the reign of Ibrahim Adilshah II of Bijāpūra are built into a wall of the Prānt office. Inscriptions of the time of Savanūr Nawabs are found in the premises of the Nawab's bungalow and elsewhere. These ranging from 1752-53 to 1857 represent Abdul Majid Khan, Abdul Hakim Khan (1794), Abdul

Inscriptions.

CHAPTER 20. Khair Khan (1827) and Abdul Dilair Khan (1854-57). The epigraph of 1752-53 on the main gateway of the fort refers to its construction by Abdul Majid Khan *alias* Dilair Khan.

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Places.
SAVANUR.

SIGGANVI.

Siggānvi, or Shiggaon ($14^{\circ} 55' N$, $75^{\circ} 10' E$; p. 7,360), the headquarters of Siggānvi taluka, is 14 miles from Yalavigi railway station. It has temples of Kalamēśvara and Basappa. There are sixteen inscriptions of the times of the Rāṣṭrakūṭa, Later Cālukya, Yādava and Vijayanagara kings. The earliest dated 865, belongs to Amōghavarṣa I and registers a gift to the Sun-god. Another record of the same ruler introduces his subordinate Baṅkeyarasa of the Cellakētana family. Feudatories of the Kadamba and other families also figure in some epigraphs. A late record of 1849-50 mentions the Savaṇūru Nawab Dilavar Khan.

About four miles west of Siggānvi in an uninhabited village called Edlabad is a holy well called Gaṅgibhāvi or the Ganges Well where a yearly fair attended by about 2,000 persons is held in January. The well is thickly shaded by mangoes in a pleasant spot surrounded by woody hillocks. A small brook rises from the well and flows down the valley. On the edge of the well is a domed stone and mortar temple of Rāmēśvara with a self-made or *Svayambhu liṅga*. To the north-west of the well is a cave said to have been used as a hermitage by the sage Janhu, who used to drink the well dry, and let it trickle from his ear. The three holes from which the well water oozed are still shown on the north side of the well—two from the north and one big flow from the west. Pilgrims to the number of 2,000 come from all parts of Dhārwar, from Bādāmi and Bāgalkōṭ in south Bijāpura, and from Muṇḍgōd and Sirse in Kanara. The fair is held on Makarasankrānti (14th January). Pilgrims bathe in the well and worship Rāmēśvara. The bath and the worship are said to be an unfailing cure for fever. The fair is not of any trading importance, the only things sold are plantains and cocoanuts which pilgrims buy to offer to the god.

SINGATALUR.

Singatalūr ($15^{\circ} 10' N$, $75^{\circ} 50' E$; Muṇḍargi peta, p. 1,020), a village 11 miles from Muṇḍargi, has an ancient temple of Vīrabhadra Dēva on the south hill of the Kappat ranges at a height of about 200 ft. Every year there is a fair in Caitra (March-April) which attracts nearly 6,000 people.

SIRAGUPPI.

Siraguppi (Hubballi T., p. 2,011) has five inscriptions. One of the 7th century refers to the Sēndraka king Vanasatti. There is an interesting mediæval sculpture of Bhairava in black granite standing near the Hanumān temple. The image about five feet high holding various objects in eight hands is richly carved with minute details.

SIRAHATTI.

Sirahatti ($15^{\circ} 10' N$, $75^{\circ} 35' E$; p. 6,569) is about 12 miles south of Gadaga and is the headquarters of the Sirahatti taluka. Under the Bahmani kings (1347-1499) Sirahatti formed part of the Lakṣmēśvara sub-division. Under the Bijāpūra kings (1489-1686) Lakṣmēśvara formed part of the *jāgīr* of one Syed Mausun Bokhari, commonly called Ankushkhan. In 1607 the fifth descendant of the first Ankushkhan is said to have given the *dēshgaṭ* of Lakṣmēśvara including Sirahatti

to one Khāngaunḍa, the ancestor of the Dēsāi family of Śirahattī.* At the fall of the Bijāpūra kingdom in 1686 the Śirahattī Dēsāis became subject to the Nawab of Savanūr. In 1756 eleven sub-divisions including that of Lakṣmēśvara were given by the Nawab to the third Pēśwā Bālāji Bājirāv (1740-1761). From this year the Dēsāis ceased to exercise magisterial powers. They simply enjoyed the *inām* lands. In 1764 the Lakṣmēśvara sub-division formed part of the *saranjām* granted to Gōvind Hari Paṭvardhan. In 1801 when the *saranjām* was divided the sub-division and the fort of Śirahattī came to the share of the Sāngli Chief Chintāmanrāv. In 1948 Śirahattī sub-division was merged into the Dhārwar district and converted into a taluka.

CHAPTER 20.

Places.
SIRAHATTI.

The town of Śirahattī has a municipality. This municipality had its beginnings in the year 1878 when a Gram Sudharana Committee, consisting of six members, with the State Kārabhāri, Sāngli State, as Chairman, was established for its administration. In 1908, this committee was changed into a regular municipality consisting of 12 members nominated by the Sāngli State Government, five of whom were officials and seven non-officials. The Mamlatdar was ex-officio President. In 1939 three-fourths of the councillors were made elective and the right of choosing a president from among the elected members was given to the municipality. After the merger of Śirahattī into the Dhārwar district the municipality came to be governed by the Bombay District Municipal Act, 1901. The town is divided into five electoral wards. It has now 16 councillors, two of whom are women elected to reserved seats.

*The tradition about the grant of the *deshgat* is as follows: The ancestors of the Desais of Shirhatti and Lakṣmēśvara lived in Sāgar and Kembhāvi in the Nizam's territory. They belonged to the Kuḍ-Vakkal caste and were converted to Liṅgāyatism by the Liṅgāyata saint Fakīrsvāmi the first. Avliṅgavva, a lady of the Dēsāi family, accompanied by the Fakīrsvāmi, left her native country with her two sons Bhīmaṇṇa and Sōmaṇṇa and settled at Kadadi in Gadaga. While going on a pilgrimage to Srisāila Mallikārjuna, Avliṅgavva, with her younger son Sōmaṇṇa and the Fakīrsvāmi is said to have lodged for the night in the house of the jagirdar Ankushkhan at Lakṣmēśvara. At night Ankushkhan began to play chess with his wife. When the game was at its height, the oil in the lamp proved short and the light threatened to disappear. Ankushkhan called for oil, but was told that there was none in the house. He is then said to have observed that whoever should manage to make the light of the lamp last to the end of the game, he would reward him even with his own *jagir*. Avliṅgavva, who had overheard this speech, then took her large pot of clarified butter and supplied the lamp with it. Ankushkhan continued the game and when it was over Avliṅgavvā requested Ankushkhan to fulfil his promise by surrendering the *jagir* to her in reward. Ankushkhan then saw the folly of his thoughtless promise, but it was too late. He however, attached the following conditions to the grant,—that Avliṅgavva's son Sōmaṇṇa should assume the name of Khāngaunḍa Dēsāi, use the same seal as was hitherto used by Ankushkhan, tie a *shelimani* bead round his neck, use a green flag and green dress, live in a house built after the Mahammadan fashion, give alms to the poor every Thursday in the *dargas*, and use the Mahammadan language in his court. These conditions being agreed to, Ankushkhan made over the jagir to Avliṅgavva and retired to Manjlāpura village about a mile east of Lakṣmēśvara. The Fakīrsvāmi was also granted an *inām* on his agreeing to live after the Musalman fashion and this appears to be the probable origin of the mixed term Fakīrsvāmi.

CHAPTER 20.

Places.
SIRAHATTI.

In 1951-52 the income of the municipality, excluding extraordinary and Debt heads, was Rs. 18,549—municipal rates and taxes (mainly house tax and octroi) contributing Rs. 15,704; realisation under special taxes, Rs. 346; revenue derived from municipal property and powers apart from special taxation Rs. 999; grants and contributions Rs. 187; miscellaneous, Rs. 1,313. Expenditure, excluding extraordinary and Debt heads, totalled Rs. 15,859—made up of general administration and collection charges, Rs. 7,490; public health and convenience, Rs. 3,640; public instruction, Rs. 4,545; contributions Rs. 25; and miscellaneous Rs. 159.

The town had 1,128 houses in 1951. The road mileage within the limits of the town is 3½. The town is lighted by electric lights. The drainage is by open drains. The drains are built of mud and stones and the beds are not paved. There is no piped supply of water. There are plenty of wells in the town, of which 15 are maintained by the municipality. Water from a nearby stream is used for cattle. Primary education is the responsibility of the Dharwar District School Board, the municipality contributing its statutory share of the cost. There is no fire service. There are no municipal burial grounds. There are, however, four private burial grounds (two for Muslims and two for Hindus) and one cremation ground for Hindus.

There is a Lokmanya Dharmarth Vācānālāya (free library) established in 1881. The municipality makes a contribution of Rs. 25 to this library. The State Government also gives a grant to it. There is a Government hospital and maternity hospital. The Sikāṣāṇa Samiti, Sirahatti, runs a high school called the Dabali High School.

The three most important places of interest are the fort, Avlingavva *math*, and Fakirsvami *math*. The fort, according to one account, was built by Khāṅgamaṇḍa Dēśai and according to another account by Ankuṣkhan of Lakṣmēśvara. It had fifteen bastions, but the north wall with three bastions was razed to the ground in 1858 by order of Government. The walls are nineteen feet high and fifteen thick. They are built of earth and unscoured rubble inside with dry pitching on the outside. The bastions are all round except the Virabhadra bastion which is an octagon and built with well dressed stone. The gate which faces the east is 10' x 15' and has two bastions one on each side, measuring forty feet high and thirty in diameter. The fort is surrounded by a ditch which is about twelve feet deep and from eighty to a hundred feet wide at the top.

The Avlingavva *math* or monastery, an excellent stone building, lies about half a mile east of the fort. The monastery was built about 260 years ago by Avlingavva, the founder of the Lakṣmēśvara *deśgaṭ*. It was originally intended for Avlingavva's own tomb, but it is said that she was not buried here as she died not at Sirahatti but elsewhere. The monastery is a rectangle 95½' x 55½' and built of chisel-dressed stone and mortar. The whole superstructure is interspersed with ornamental decoration showing artistic skill. The building faces the north and may be divided into the front verandah and the main building.

Avlingavva
Math.

Fort.

CHAPTER 20.

Places.
SIRAHATTI.
Avliṅgavva
Math.

The front verandah is $55\frac{1}{4}' \times 16\frac{1}{4}'$ inclusive of the end walls two feet broad and is twenty-six feet high. It is the most decorated part of the whole building and begins from the level of the plinth which is five feet high all round. The plinth has four stone elephants in front of it. Above the two central of these elephants and on the surface of the plinth are the two main octagonal pillars in the verandah, broad at the base and tapering towards the top. The side of the octagon at the base is $1\frac{7}{8}$ feet and the base one foot high. The shaft which is of a single stone is 16' and the capital 2'-8" and the entablature 6'-4". The front verandah has twenty carved images in four rows, each image 15" high. They are variously occupied. Some are *copdārs* or macebearers, some beat the drum, and some play the tambourine. There are nineteen carved images in the frieze on three sides of the verandah. The lower surface of the ceiling or roof is carved with lotus flowers and a pair of serpents coiling round each other as if mating. The verandah is open only to the length of thirty-one feet in the middle and the remaining $24\frac{1}{4}$ feet are converted into two end rooms having their floor raised to the height of 1'-10". These rooms have each a balcony facing north. The entrance to the balcony is effected by a Gothic arched window 4'-8" \times 2'-8". The end rooms have an upper floor each beginning at a height of 19'-8" from the surface of the plinth. The upper floors have two balconies, one facing the north just above the lower balcony and the other exactly in the middle of the room facing towards the east in the eastern upper floor and towards the west in the western upper floor. The seats in the balconies have four pillars covered with an umbrella-like roof at the top. The entrance to these balconies is effected by Gothic arched windows of the same dimensions as those to the balconies on the lower floor. The upper floors also have Gothic arched windows opposite to those of the eastern and western balconies in the opposite inner walls. The dimensions are about $1\frac{1}{2}' \times 1\frac{1}{4}'$. On the ground floor of these side rooms or rather open places there are two doors one in each to effect an exit into the eastern and western verandahs. The dimensions of these doors are each 4'-5" \times 2'-8".

The main building is $70\frac{1}{4}' \times 37\frac{1}{2}'$ inclusive of the end walls, which are 11 feet high and $3\frac{1}{4}'$ broad. It has an open verandah on three of its sides, each nine feet broad. Of these, two are covered with a stone slab roof on the east and west, and the third or the rear side is uncovered. The number of pillars in each side is eight, each 10'-5" high and 2' broad and 2' long. The surface of the main building is 1'-10" higher than that of the front verandah. It consists of the open front hall $31' \times 20\frac{1}{2}'$ without the walls on three sides. It is eleven feet high and has four round and lathed pillars having a diameter of two feet and a height of eleven feet each. The first pair of these four pillars is put exactly opposite to the two octagonal pillars in the front verandah at a distance of $13\frac{1}{4}$ feet and the second pair is placed from the first at the distance of $7\frac{3}{4}$ feet. This hall is a plain work and without any carving except to the main door which gives entrance to the tomb room and which is put in the middle of the northern wall five feet thick. Its dimensions

CHAPTER 20.

—
Places.
SIRAHATTI.
Avlingavva
Math.

are $5' \times 2\frac{1}{2}'$. The skill displayed in the carving on the sides and on the mantel of this door is excellent. The number of carved images is 148. In the centre of the mantel is the *linga* of Mahādēva with the *nandi* or bull on the east and a devotee on the west. The other images are of human beings in various attitudes. This door has to its west the stairs leading to the upper storey. The entrance door to these stairs is placed nine feet distant from the main door and is $2\frac{1}{4}'$ broad and $4\frac{1}{2}'$ high. The steps of the stairs are each two feet broad and nine inches high. To the east of the main door at the distance of $8\frac{1}{3}$ feet is a niche $4\frac{2}{3}' \times 2\frac{1}{2}'$. The side walls have two Gothic arched niches in each of them. To this hall succeeds the tomb-room to its south. It is a square of thirty-one feet and is eleven feet high. To the south of the tomb-room are two smaller rooms. The eastern is $18\frac{1}{4}' \times 9'$ and the western $11' \times 9'$. The partition wall between the tomb-room and the smaller inner rooms is two feet wide and eleven feet high and that between the smaller rooms is $1\frac{3}{4}$ feet broad and eleven feet high. The tomb-room has the place of the tomb in the centre of the room occupying a square of $14\frac{1}{3}$ feet enclosed within four pillars similar to those in the front hall. The tomb is carved with exceeding nicety as also is the ceiling above it. The tomb-room has two doors in its eastern and western walls. The dimensions of each of these doors are nicely carved, the centre of the mantel being allotted to Mahālakṣmi who is represented as being constantly bathed by water from pots held in the trunks of two elephants one on each side of the goddess. Above this Mahālakṣmi are ten carved lions in a row. The total number of carved images on the sides and mantels of each of these doors, including those already mentioned, is fifty-five. The outside of the walls of the main building is decorated with seventeen carved images of persons occupied variously.

To the east of this large monastery and adjoining it there is another small monastery. It is built from the fifteenth foot from the south-east corner of the Avlingavva *maṭh* and extends towards the north to the length of forty-nine feet. It is built of first rate chiselled stone and mortar, but is a plain work. It consists of three parts, the open verandah $19' \times 12'$, the tomb-room $19' \times 19'$ excluding the partition and the side walls which are two feet wide, and the inner room $19' \times 12'$. The inner room which is to the south of the tomb-room is entirely dark; but has three rectangular cellars. It has only one door in the centre of its north wall $4\frac{1}{2}' \times 2\frac{1}{3}'$. The tomb-room is a square having one of its sides $6\frac{1}{3}$ feet long. It has four stone pillars each $4'-8''$ in diameter and $10'-5''$ in height. To the north-west corner of the tomb-room there is also a cellar which is reported to be an underground passage leading to a large cellar in the neighbouring *maṭh* or monastery. The east and west walls of this room have two stone network windows, each of which is $2' \times 1\frac{1}{2}'$ in the middle. The entrance door, which is in the middle of the north front wall is $4\frac{1}{2}' \times 2\frac{1}{3}'$. Next to the tomb-room and to its north is the open verandah having an open Gothic arch in its west wall. The dimensions of this arch are $5' \times 2\frac{1}{2}'$. The verandah has two octagonal pillars above the north end of the plinth placed $6\frac{1}{2}$ feet apart from the east and west walls. The

distance between these pillars is four feet. The side of the octagon is three-fourths, the base one, the shafts five, the capital two, and the entablature five feet.

The Fakīrsvāmi *math* (monastery) lies about a quarter of a mile north-west of the Avlingavva *math*. It contains six tombs of the six Fakīrsvāmis. Five of the tombs are well built with stone and mortar. The *math* enjoys an *inām* of Rs. 1,000 a year. The tomb of Fakīrsvāmi is highly venerated by the Liṅgāyats. On the full moon in Vaiśākha (April-May) a fair is held in the compound of the *math* in honour of the Fākīrsvāmis.

The Fakīrsvāmi *math* contains inscribed slabs some of which are built into the ceiling. Their dates range from 1718 to 1792. The *math* was founded by Cennavīra Svāmi I. He was succeeded by Siddharāma I who by Śivayōgi I in 1686. Śivayōgi's successor Cennavīra II was a contemporary of Dhōndji Wāgh. Śivayōgi II, the next successor, was a contemporary of Kṛṣṇarāja Voḍeyar III of Mysore and he visited the state in 1851. The subsequent succession is as follows: Cennavīra III, Siddharāma II, Śivayōgi III and Cennavīra IV.

Soraturu (Gadag T., 14° 05' N, 75° 35' E; p. 3,543) was an important medieval *agrahāra* administered by 200 *mahajanās*. There are thirteen inscriptions, the earliest being of Rāṣṭrakūṭa Amōghavarṣa I, dated 867. An epigraph of 1071 testifies to the existence of a well established Jaina temple here. The goddess Mahālakṣmi of Kōlhāpūr is stated to have been protecting this town in a record of 1091. It has a temple of Kālābhairava whose image is accompanied by the figure of a scorpion. The image of this deity about six feet in height is awe-inspiring.

Śrīmantgaḍ Fort (15° 05' N, 75° 35' E; Śīrahaṭṭi T.). This is a fort in a deserted village nine miles south of Śīrahaṭṭi and nine miles south-east of Lakṣmēśvara. The walls are thirty feet high and eight feet thick, the parapet at the top having loopholes for musketry. They are built of earth and unscoured rubble inside with dry pitching on the outside. The fort has the shape of the segment of a circle. Of the thirty bastions the chord which faces the east has thirteen and the arc seventeen. The largest bastion lies to the southern extremity of the chord, from the top of which the Tuṅgabhadra, about 14 miles distant in the south, can be seen. Of the thirty bastions, six on the chord were razed to the ground in 1858 by order of Government. The fort has a temple of the goddess Vhallamma which is a rectangular block 143 feet by 80 feet. Its height including the parapet is about 16 feet. The fort has seven ponds with potable water, in the rainy season, but only four hold water during summer. The largest pond is four-sided, having the opposite sides 210 and 50 feet long and the perpendiculars 37 and 42 feet. It has an area of 8,295 feet and water eight to nine feet deep in the rainy season.

Śrīgēri (14° 45' N, 75° 05' E; Hānagal T., p. 64) is a tiny village about eight miles south-west of Hānagal and 27 miles from Hāvēri railway station. It has an old stone weir across the Dharmā river. The weir forms the headworks of an old canal seventeen

CHAPTER 20.

Places.
Fākīrsvāmi.
ŚīRAHAṬṬI.
Maṭh.

SORATURU.

SHRIMANTGAD
FORT.

SHRINGERI.

CHAPTER 20.

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Places.
SRINGERI.

miles long irrigating over 7,000 acres of garden and terraced land and feeding 89 old reservoirs. The weir seventeen feet high and forty feet broad at top and about 100 feet long is founded on a ledge of rock. It is built of old carved temple stone said to have been brought from Hānagal.

SUDI.

Sūdi (Roṇa T., 15° 40' N, 75° 50' E ; p. 3,581), important in the early centuries, is referred to as *rajadhani* in the records of the 11th century. Fifteen inscriptions belonging to the kings of the Rāṣtrakūṭa, Later Cālukya, Kalacuri and Yādava dynasties have been found here. According to an epigraph of 1010, the Cālukya princess Akkāḍēvi was governing this territory from her headquarters at Vikramapura (i.e. Arasībīḍi, Hunagunda T.). The goldsmiths of this town were licensed to mint coins and foremost among them was the royal mint-master Uttavōja who struck coins for Vikramāditya VI.

TAMBUR.

Tambūr (15° 05' N, 74° 55' E ; Kalaghaṭagi T., p. 259), seven miles from Kalaghaṭagi, is known for its ancient Basava temple. The temple is carved with beautiful engravings. There is a big tank to the left of the temple. A fair is held once a year on Bhārat full-moon day. It has a few inscriptions.

TILAVALLI.

Tilavalli (14° 35' N, 75° 10' E ; Hānagal T., p. 3,259), a village 12 miles south-east of Hānagal and 25 miles from Byādaḡi (on the Poonā-Baṅgaḷōre railway line), is noted for its temple of Śāntēśvara. The temple is situated in the middle of the village and is about 75' × 57'. It has comparatively little figure sculpture about it, but it is fully decorated with other ornaments. The outer side of the parapet wall of the hall is very effectively decorated with an endless repetition of miniature *śikhara*s. The three porches of the hall have rather pretty ceilings with very chaste-looking rosette centres.

Tilavalli has twenty-six inscriptions, many of which are of the times of the Later Cālukya kings. It was a prominent seat of learning being an *agrahāra* administered by one thousand *Mahajanas*. An inscription in the compound of the Śāntēśvara temple states that it was constructed in 1238 by Sāvanta Kalidēva, a subordinate of Yādava Śiṅghaṇa, in memory of his father Sāvanta Thakkura, and named Sāvantēśvara after him.

TIRMALKOP.

Tirmalkop (15° 05' N, 75° 05' E ; Hubballi T., p. 236), is a small village on the Poonā-Harihar road about 12 miles south of Hubballi. It is largely used as a halting place and has a District Bungalow for the use of touring Government officers and the travelling public.

UNAKAL.

Unakal (15° 20' N, 75° 05' E ; Hubballi T., p. 4,778), a large village about three miles north of Hubballi, is noted for its three ancient temples. Two of them, Kalamēśvara's and Virabhadra's, are small and modern looking, but the third Candramaulēśvara's is a large black stone temple with sculptured walls and pillars. The temple is now used by Līṅgāyats. There is a ruined fort nearby. The plan of the temple is quite unlike that of any other temple met with in Kanarese districts. Instead of having a single entrance from the hall, it has four entrances one on each of its four sides, each of which is provided with its own antechamber. Of the little dedicatory images on the blocks above the doorways two are Gaja-

Lakṣmi and two Saraswati. Mr. Cousens, author of *Chalukyan Architecture*, says that it seems possible that the temple was originally dedicated to Brahma. This village has two inscriptions of about the 12th century.

CHAPTER 20.

—
Places.
UNAKAL.

Varvi (15° 10' N, 75° 35' E; Sirahatti T., p. 321), a village 19 miles from Yaḷavigi railway station, is the seat of Mounēśvara math.

VARVI.

Yamanūr (16° 10' N, 76° 50' E; Navalagunda T., p. 1,009), a village three miles south-west of Navalagunda and nine miles from Hebsūr railway station (Hubli-Guntakal line), is the scene of a large yearly fair in March-April attended by 20,000 to 100,000 people. The fair is held in honour of Rājā Bāghsavār, a saint of Kulburga, in Hyderābād. The story is that about 1690 shortly after the overthrow of the Bijāpura Adilshahi dynasty (1489-1687), there lived two famous saints, Khwājā Band Nawāz at Bijāpura and Shāh Mira Abdul Rajak Kādri at Kulburgā in Hyderabad. Kādri worked many miracles and rode with a snake-whip on a scorpion-bridled tiger which gave him the name of the Tiger-riding king or *Rājā Bāghsavār*. Riding on his tiger Kādri once went to visit Khwājā the Bijāpur saint. As he drew near, Khwājā's grandson, a miraculous boy of seven unwilling to be outdone by Kādri, jumped on an old wall and rode up on it to meet the tiger king. Humiliated by a power which could make a wall move Kādri returned to Kulburgā without seeing Khwājā and died of grief. Khwājā cursed his grandson for causing the death of his saintly visitor and the boy too died. Since then the tiger-riding saint's fame has spread and various tombs have been raised in his honour. Betroji, a Maratha headman of Koregaon village in Satara, a great devotee of the saint, saw him in a dream. The saint asked him if he had any wish and Betroji prayed the saint to live near him and take care of him and his family. The saint told him that he would find impressions of the saint's hand or *panjās* lying near his pillow and that he was to take them to Yamanūr and worship them there. On awaking Betroji found near his pillow two canes and a hand or *panjā* riding on a silver tiger. He took them to Yamanūr and began to worship them. About 1720 the present tomb, a mud-walled whitewashed building with a wooden roof, still standing was built by a descendant of Betroji. The present objects of worship are two hands or *panjās* on two small brass horses. The ministrants are descendants of Betroji who get about Rs. 1,200 as offerings from the devotees at the fair. The fair is held on the fifth of the dark half of *Phālguna* or March-April and lasts about four days. Of the twenty or twenty-five thousand Hindus and Musalmans who attend the fair only about 5,000 are devotees, who come under vows to the saint to cure venereal disease. They come from various parts of the Dhārwar district, from Belāgānvi, Bijāpura, Kanara, and Hyderabad. Persons suffering from disease promise, if the saint cures them, to offer sheep and fowls and to feed Musalman beggars. They take medicine in the name of the saint and if cured come to Yamanūr to fulfil the vows. On arriving the devotees bathe in the Benīhallā which flows close by the town, smear their bodies with mud and swallow some incense burned before the sacred hands mixed with the water in which the

YAMANUR.

CHAPTER 20.

—
Places.
YAMANUR.

sacred hands have been bathed. The promised sheep and fowls are slain by a Musalman who is paid a *hatal* fee. After being boiled and offered with a wheat cake to the saint, the animals are eaten by the payer of the vow if he is a flesh-eating Hindu. If he is not a flesh-eater he gives the animals to the Marāṭhā ministrants or to the people. Sometimes brass and silver horses and hands are presented to the saint. These are kept near the original horses and hands and worshipped with them. The fair is a considerable centre of trade. A large number of booths are set up by dealers. The people spend the four days of the fair in great merriment. Hindus buy sugar, flowers, and perfumes and if they have made a vow, offer them with animals to the saint, making a small money present to the ministrant. Musalmans offer cooked food and presents in money to the Marāṭhā ministrant and to the Musalman beggars, but abstain from animal sacrifices. When they have paid these vows, the people form in groups and go to hear dancing girls singing and playing beggars, or go to see wrestlers, or buy and eat sweet-meats and fruit, or buy toys for children, or combs, matches, needles and thread for home use. The Yamanūr fair is managed by the Navalgund municipality.

YELAWATTI.

Yelawatti (15° 10' N, 75° 35' E; Sirahatti T., p. 2,152), a village about seven miles north-west of Sirahatti and 12 miles from the Annigēri railway station, has an old fort. In 1846 Yelavatti fort with Hallāpur village was granted in *inam* by the East India Company to Cintāmanrāv of Sāngli for services rendered in suppressing the rebellion at Kōlhāpūr in 1844. The fort is a square 600 feet. It has twelve bastions twenty-five feet high inclusive of the parapet and forty feet in diameter. The wall is twenty feet high and ten feet thick. The fort was built about 320 years ago by the first Khāngavṇḍā Dēsai of Sirahatti. The northern wall of the fort is built of stone and mortar to the height of about four feet, the rest being of earth. The other three sides are built of stone and earth inside with strong dry pitching on the outside. Yelavatti has a large well outside the village called the Maḷalva Bhāvi which supplies drinking water to the whole village throughout the year. Another large well called the Sakrava Bhāvi lies in the fort and holds much water. It has a temple of Guṇḍēsvar which is visited by many people from a long distance.

Yelavatti has seven inscriptions and the earliest is of the eighth century. Some belong to the kings of the later Cālukya, Kalacuri and Hoysala dynasties. It is described as a *mahāgrāma* and an *agrahāra* administered by 120 Mahājans. It is said to have been founded by Śrī-Rāma.

DIRECTORY OF VILLAGES AND TOWNS

EXPLANATION OF COLUMN HEADINGS, SYMBOLS AND ABBREVIATIONS USED

The names of towns and villages are arranged in alphabetical order.

Column 1.—The name of the village in English, the abbreviation of the taluka and the name of the village in Kannada respectively are given in that order

The English spelling is marked diacritically as under :—

ā-ಅ; ī-ಈ; ū-ಉ; ē-ಎ; ō-ಓ; ṛ-ಋ; ṛ-ೠ; ṭh-ಠ; ḍ-ಡ; ḍh-ಢ; ṡ-ಶ; ṣ-ಷ; ḷ-ಳ;
c-ಚ; ch-ಚ್; ṇ-ಣ; ñ-ಞ; ṇ-ಞ; n-ನ (ಅನುಸ್ವರ).

Column 2.—(a) Direction and (b) Travelling distance of the village from the taluka head-quarters.

Column 3.—(a) Area (Sq. miles); (b) Total population; (c) Number of households; (d) Total number of Agricultural Population.

Column 4.—(a) Post Office; (b) Its distance from the villages.

Column 5.—(a) Railway Station; (b) Its distance from the village.

Column 6.—(a) Weekly Bazar; (b) Bazar Day; (c) Distance of the bazar place from the village.

Column 7.—(a) Nearest Motor stand; (b) Its distance from the village.

Column 8.—Drinking water facilities available at the place.

Column 9.—Miscellaneous information relating to the village e.g. school, panchayat, co-operative society, fair etc. as given below :—

br.—brook;

ch.—chavadi;

cl.—canal;

Cs.—co-operative society;

[(c)—credit; (fmg)—farming; (i)—industrial; (con)—consumers; (mis)—miscellaneous;

(mr)—multi-purpose; (sp)—sale and purchase; (wvg)—weaving.]

dh.—dharmashala.

dp.—dispensary.

Fr.—fair.
 gym.—gymnasium.
 H. Q.—head-quarters.
 ins.—inscription.
 lib.—library.
 mq.—mosque.
 mun.—municipality.
 o.—scarcity of water.
 p.—pond.
 pl.—pipeline.
 pyt.—panchayat.
 rv.—river.
 sl.—school ; (h)—high ; (m)—middle ; (pr)—primary.
 spr.—spring.
 str.—stream.
 sud.—shudha.
 t.—tank.
 tl.—temple.
 Ur.—Urusu.
 vad.—vadya.
 w.—well.

INDIAN MONTHS.

Ct.—Chaitra.
 Vsk.—Vaishakh.
 Jt.—Jaishtha.
 Asd.—Ashadha.
 Syn.—Shravana.
 Bdp.—Bhadrapada.
 An.—Ashvina.
 Kt.—Kartika.
 Mrg.—Margashirsha.
 Ps.—Pushya.
 Mg.—Magha.
 Phg.—Phalguna.

Abbreviations used to indicate Talukas.

B.—Byadgi ;
 D.—Dharwar ;
 G.—Gadag ;
 HG.—Hangal ;
 HV.—Haveri ;
 HR.—Hirekerur ;
 HB.—Hubli ;
 KA.—Kalthatgi ;
 KU.—Kundgol ;
 M.—Mundargi ;
 NR.—Nargund ;
 NV.—Navalgund ;
 RB.—Ranebennur ;
 RN.—Ron ;
 SG.—Shiggaon ;
 SH.—Shirhatti.