

## CHAPTER XIX

### PLACES OF INTEREST

**T**HE district of Hassan is rich in historical associations and cultural traditions. It has a considerable number of places which are of interest from the points of view of history, archaeology, religion, culutral traditions, modern development, etc. A brief account of some of the more important places of interest in the district is given in the following pages in an alphabetical order.

Agrahara Belaguli (p. 702), a village in Channarayapatna taluk, is about 25 kms. from Channarayapatna on the Channarayapatna—Tiptur road. Keshaveshvara temple, also called Betteshvara temple, and Someshvara temple are the two temples worth seeing at this place. The Keshaveshvara temple was built in 1210 A.D. by Keshava Dannayaka, an officer of Ballala II. This is the bigger of the temples here, which has some fine carvings in the interior. It has a main cell for Shiva with a vestibule, a minor cell of four pillars on the north for Keshava, a large *navaranga* of four pillars with a porch on the south and a cross-shaped *mukha-mantapa*. Inside the *navaranga*, there are several finely worked *Panchayatana* images. The original temple of Someshvara built in about 1154 A.D. appears to have been completely reconstructed in the 17th century and now it is in a dilapidated condition.

Alur (p. 3,122) is the headquarters of the taluk of the same name, situated about eight miles west of Hassan town close to the Hassan—Sakleshpur road. It was formerly a sub-taluk under Hassan taluk. It is an important market for rice in the district. A big weekly shandy is held here every Wednesday and a large number of peasants of the surrounding *malnad* area bring large quantities of rice for sale. The civic affairs of the town are managed by a municipality. There is a high school here. Alur will become an important railway station on the Hassan-Sakleshpur section of the Hassan—Mangalore railway which is under construction.

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p\* = population; the figures are from 1961 census.

## Arakere

Arakere (p. 1,274) is a small village in Banavara hobli of Arsikere taluk. There are two temples, namely, Channakeshava temple and Rameshvara temple, at this place. The former is a *trikutachala* or three-celled temple. On the outer walls of this Shaiva temple, there are, at intervals, figures of Vishnu (alternating with turrets). The Rameshvara temple, which is exactly like the temple of the same name at Bendikere, has an excellently carved image of Vishnu leaning against the wall opposite to the entrance. There is also an image of the sun, which is exquisitely carved and richly ornamented. The tower of this temple is built of granite in receding squares ending in a *Kalasha* resembling in some respects towers of Pallava architecture, but it has no sculpture. A big *vinagal* with an inscription, which refers to the reign of the Ganga king Ereyappa, was found at this place.

## Arkalgud

Arkalgud (p. 7,057) is the headquarters town of the taluk of the same name and is situated 30 kms. south of Hassan on the Hassan—Periyapatna and Kodlipet—Holenarsipur roads. The Hemavathy forms the entire northern boundary of the taluk, while the Cauvery runs through a portion of the south. The taluk is noted for its rice cultivation. It is said that Gautama Rishi performed penance to the sun god at the place where the town is now situated and hence it was originally called Arkapuri (City of the Sun). The Rishi, it is said, also set up an image of Arkeshwara, the presiding deity of the local Arkeshwara temple.

The present town was founded about 1560 by Krishnappa Nayaka, one of the Aigur chiefs. It was captured by Kanthirava Narasaraja Wodeyar of Mysore in 1647, and was subsequently by Shivappa Nayaka of Ikkeri. Later, it was again besieged and taken over by Chikka-Devaraja Wodeyar. The civic affairs of the town are looked after by a town municipality which was established in 1924. It is running a high school at the place. A Travellers' Bungalow is being maintained here by the State Public Works Department.

## Arsikere

Arsikere (p. 15,961\*) is the headquarters town of the taluk of the same name and is situated 41 kms. north-east of Hassan. The town derives its name from a large tank, *Arasiya-Kere* or princess's or queen's tank, which was constructed by the Hoysalas in the eleventh century A.D. It is said that in the remote past, this place was also variously known as Udbhava, Sarvajna Vijaya and Ballalapura. Inscriptions show that it was once a large place and of considerable importance. However, it suffered greatly from the raids of the Marathas during their attacks on Mysore Wodeyar's dominions and at one time was handed over to them as security for the payment of a tribute. The villagers are then said to have

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\*The figure does not include Lakshmipura Sanitary Board area which had a population of 1,660 in 1961.

raised for their defence earthen towers which are still to be seen in the different parts of the taluk. Under the Vijayanagara kings it passed into the possession of Jagadevaraya of Channapatna (Bangalore district), afterwards into that of Timmappa Nayaka of Tarikere and then into that of Shivappa Nayaka of Ikkeri from whom it was acquired by Mysore by a treaty in 1690. Since the advent of the railway in 1899 and the location here of the taluk headquarters, it has developed into a centre of trade and commerce.

The Ishvara temple at Arsikere is an important Hoysala structure built about the year 1220 A.D., during the reign of Narasimha II. The sculpture on the porch of this temple is famous. The delicacy of the work at the base is remarkable. (See also Chapter II under Archaeology).

To the left of the temple stands a double temple with an intervening niche as at Halebid, which is of smaller proportions and without much ornamentation. It is known as Halavukalludevasthana. Both the shrines have a *garbhagriha* with a *linga* and an open *sukhanasi* with a common hall in the front. The Sahasrakuta-Jinalaya at the place is also a Hoysala building constructed in 1220 A.D. by Vasudhaikabandhava Recharasa, a minister of the Hoysala king Ballala II. Its ceilings are deep and well executed. There is also a temple of Ganapathi near the railway station, which is modern in design and construction. To these old temples and places of worship in the town is added a small but beautiful temple of Sainatha in recent years. This temple, situated in the centre of the town, was inaugurated in January 1961. There is yet another well-known temple of Shri Govindarajaswami at the foot of the Hirekal hills near Arsikere. (See also under Malekal-Tirupati).

The headquarters of the Mysore State branch of the Kasturba Gandhi National Memorial Trust is located at Kasturbagram near Arsikere town, in a vast area of about 90 acres. This entire area is being utilised for raising different kinds of crops like coconuts, paddy and some other dry crops. (For details, please see Chapter XVIII).

The municipality of the town is one of the oldest in the State which came into existence as far back as 1882. It is maintaining two high schools, one for boys and the other for girls. An advisory board called the Lakshmipura Sanitary Board was also functioning in the area to look after the civic affairs of the Lakshmipura extension, which later on, was merged in the town municipality. Recently, a college has been started at the place. Arsikere, which is situated midway between Bangalore and Harihar, is an important railway junction. A shandy, held here every Friday, is largely attended.

**Anekannambadi** Anekannambadi (p. 1,207), also known as Kannambadi, is a village in Holenarsipur taluk about 20 kms. from Holenarsipur town and is situated about 4 kms. east of Hallimysore, on the road connecting Hallimysore road with Hassan-Mysore main road. The Narayana or Keshava temple at this place represents a fine example of the early Hoysala style and appears to have been built in the first quarter of the 12th century.

**Banavara** Banavara (p. 3,594), a town in Arsikere taluk, is about three kms. north-west of the railway station of the same name on the Bangalore—Poona line and is about 14 kms. from Arsikere town and about 56 kms. from Hassan town on the Bangalore—Poona line. Till 1882, it was the headquarters of a taluk of the same name and was a part of the then Kadur district. In 1886, on the formation of the Arsikere taluk, Banavara was included in it and transferred to Hassan district. Now it is a hobli headquarters in the taluk. It is a big marketing centre for coconuts, cotton and other articles. The civic affairs of the town are looked after by a municipality.

The name 'Banavara' is found mentioned in some old inscriptions of the place and Baneshvara is the name of the presiding deity in one of the local temples. From this, it may be inferred that the Bana kings had probably some connection with this place. A legend derives the name of this place from *bana* (arrow) and *horu* (carry), Rama having carried the arrows here which Lakshmana had dropped owing to fatigue. It appears to have been the chief town of a territory ruled by Harihara Someshvara Raya in the middle of the 11th century A.D., and was included in the Hoysala kingdom. After the fall of Vijayanagara, it came into the possession of the Ikkeri chiefs, but was later taken over by Chikka Devaraja Wodeyar of Mysore in 1690 A.D. There are Venkataramana, Baneshvara, Keshava and other temples at this place. The ruins of an old fort can be also seen. In several houses of the place there are some pillars and other remains of old ruined temples.

**Basavapatna** Basavapatna (p. 3,100), a village in the Ramanathapura hobli of Arkalgud taluk, is situated at a distance of 22.6 kms. south of Arkalgud town. It has remnants of an old fort. It was probably an old, *agrahara* town of the days of Hoysala Ramanatha and Narasimha. There are three temples of the Hoysala period, namely, Shantishvara, Pranatarthihareshvara and Lakshimikanta. The second temple has a *viragal* of three panels bearing two inscriptions, one recording the death of a hero when Ramanatha Hoysala was fighting Narasimha III, his brother, and another referring to the death of another hero while the Nidugal fort was being captured by Narasimha III.

Basthihalli (p. 468), a village in the Shantigramma hobli of **Basthihalli** Hassan taluk, is about 11 kms. from Hassan town. This village is noted for Jaina *bastis*. The Parshvanatha *basti* at this place is a Hoysala structure with a grand central hall and a *mukha-mantapa* (front hall). The former is supported by 14 black stone pillars of exquisite workmanship. The front hall is supported by 32 pillars, all of the same design, but of three different sizes. It has two elephants at the sides of the entrance. The small Adinatha *basti* to the right may be older than the others. The *navaranga* of the Shantinatha *basti*, which is built in the Hoysala style, is supported by twelve plain black stone pillars. It has a Brahma pillar in the front.

Belavadi (p. 1,300) is a village in Magge hobli of Arkalgud **Belavadi** taluk, about 12.9 kms. east of Arkalgud and about 12.9 kms. north of Halebid and is on the Banavara—Belur road. In 1760, Krishnaraja Wodeyar II of Mysore had granted the village of Belavadi to the Sringeri Matha as a *jagir*. During the time of the early Hoysala kings, it appears to have been an important Jaina settlement. The place has a beautiful Vishnu temple. The temple is *trikutachala* (triple-shrined) and is dedicated to Veera-Narayana, Venugopala and Yoga-Narasimha, the first one being the principal image.

The image of Narasimha in the north cell is about six feet in height (and about 7½ feet including the *prabhavali* or the arch behind). The image of Venugopala is carved out of 'madhu-varnashila' (honey-coloured stone). The figure is about eight feet in height and flanked by Shri Devi and Bhudevi and is surrounded by cows, cow-herds and Gopis. The image is said to be one of the best Venugopala figures. The Veera-Narayana image in the back cell excels both these in beauty and workmanship. The image is about eight feet in height.

Belur (p. 7,907), the headquarters of a taluk of the **Belur** same name, is situated on the bank of the Yagachi river, about 38.6 kms. north-west of Hassan town and about 45 kms. south-west of Banavara. It is at the junction of Hassan—Chikmagalur and Banavara—Mudigere roads. Belur, which has marvellous temples, is a famous tourist centre and is also a place of pilgrimage. It is an ancient city which had various names such as Velapuri, Velur and Belahur and was also called Dakshina-Varanasi. The main temples of Channakeshava and Kappe\*-Channigaraya were erected during

\**Kappe* means frog. According to a legend, Dankanachari, son of Jakana-chari, to whose wonderful skill are attributed some of the finest temples in the State, had discovered a frog in a cavity of one of the images carved by Jakana-chari. Mortified at this, the latter is said to have cut off his right hand as he had vowed. But there is no historical basis for this story.

the reign of the great Hoysala king Vishnuvardhana in the 12th century A.D. The Channakeshava temple, which was caused to be constructed by Vishnuvardhana to commemorate his victories, is surrounded by other temples, namely, those of Kappe-Channigaraya, Somanayaki, Andal and others and various *mantapas*. The image of Channakeshava or Vijayanarayna is about 12 feet in height from the ground to the top of the *torana*. On the jambs of the eastern door of the main temple are sculptured the images of Manmatha and Rathi, which are rare figures in temples of this type.

The architecture of this temple is superb in every way, the work inside being finer in some respects than that of the outside. The fertility of design, the thorough finish, the richness of ornamentation and the elaboration of details speak most highly of the skill attained by the sculptors of those days. The Keshava image is exceedingly handsome and the *madanike* figures supporting the caves of the outer walls of the temple are the wonder works of art. (See Chapter II under Archaeology for more details). Considerable renovation work had been carried out by the Maharaja's Government and the whole place was rendered more beautiful and attractive. Now it is a national monument which is taken care of by the Government of India. An annual car festival of Channakeshava is held here either on the eleventh, twelfth or thirteenth day of the bright half of *Chaitra* on which the *Pubba Nakshatra* falls (about March or April). A cattle fair is also held about the month of February every year. Nearly 300 years ago, king Srirangaraya, the fugitive emperor of Vijayanagara, commissioned a chariot for the temple. It had been worn out and it was, therefore, decided in 1959, to get a new chariot made to replace the old one. A band of skilled craftsmen from Sagar and Sorab, supported by public donations, undertook this task. A new and magnificent seven-storeyed chariot was thus got ready in 1969 at an estimated cost of rupees one lakh and was commissioned in the month of May of that year. Belur has the *samadh*, believed to be that of Raghavanka, a famous Kannada poet of about the 13th century A.D., which has been renovated recently.

#### Bendekere

Bendekere, also called Bandikere, is a *bechirak* (uninhabited) village in Alur taluk. The temples of Gopalakrishna and Rameshvara here are of interest. In the former temple, on a slab which has an inscription, a figure of Narasimha in the act of tearing out the entrails of the demon Hiranyakashipu is sculptured and there is also a figure of Vishnu below it. In the Rameshwara temple, which is a pretty good structure, there is a well-carved image of Vishnu, and a linga in the cell to the left. There is an epigraph here which is very artistically executed.

#### Biccodu

Biccodu (p. 944), a village in Bellur taluk, about 11 kms. from Belur town on the Belur—Sakleshpur road and about 49 kms. from Hassan town, is noted for coffee plantations. The

road from Sakleshpur to Belur passes through this place and the scenery around is very picturesque.

Bisle-ghat, situated in Hethur hobli of Sakleshpur taluk on the Sakleshpur—Subrahmanya road, is about 105 kms. south-west of Hassan town and about 65 kms. south-west of Sakleshpur. The area consists of thick forest growth of various kinds of trees and it remains evergreen throughout the year. This is the most beautiful spot in the southern part of Hassan. The scenery round about the ghat is highly enchanting.

Bommenahalli (p. 815) is a village in Arsikere taluk about 6 kms. from Arsikere town and about 48 kms. from Hassan town. It has one of the largest inscription stones which is more than ten feet high and three feet wide. It is dated in the year 1194 A.D. when Hoysala Ballala II was ruling. Poet Trivikrama is said to have composed it. The materials of the Hoysala temple of Mallikarjuna mentioned in it are scattered about the place. The temple and an *agrahara* town were built by general Madhusudhana. His brother Dandanayaka Machirajayya made a grant for the daily offerings in the temple.

Boovanhalli (p. 1,653) is a village about four kms. to the east of Hassan town on the Bangalore-Mangalore road. In ancient days, it was called *Agrahara Periyam Boovanhalli*, and was protected by a strong fort. There are about half a dozen temples here dedicated to Channakeshava, Sridevi, Ramadevaru. Basavesvara, Shivalingaswamy and Ganapathi.

Channarayapatna (p. 6,913) is a town situated about 38 kms. east of Hassan town on the Bangalore—Mangalore road. It is the headquarters of the taluk of the same name and has a municipality which was established in the year 1918. The town was originally called Kolatur and consisted only of an *agrahara*. Machala Devi and Santala Devi, two dancing girls, are said to have built the large tank on the north-east. In about 1600, Lakshmappa Nayaka, the chief of Holenarsipur, took the place from Puttagirija, the Hebbar, and bestowed it as a *jagir* on his own son Channa Raya. A temple was erected to this deity and the town was called Channarayapatna. There is an old fort at Channarayapatna which was originally built by a chief named Dodda Basavaiya and was subsequently rebuilt by Haider Ali. A Travellers' Inspection Bungalow is maintained by the State Public Works Department at this place. There is an aided high school run by a private body.

Chatachattahalli (p. 1,094) is a village about 3 kms. from Halebid on Belur—Javagal road. There is a noted *trikutachala* (triple-shrined) temple dedicated to Chatteshvara (Shiva). It was built by Chattadannayaka, a Hoysala officer, about 1200 A.D.

It has three cells which have a *linga* (in the main cell) and figures of Vishnu and *Surya* (sun) in the two other cells. All the cells have a *sukhanasi* (vestibule) which is a rare feature in temples of this style. The Vishnu and the *Surya* figures are well-carved. The ceiling panels in the *navaranga* are elegantly executed, the central one resembling that of the porch in front of the Ishvara temple at Arsikere. This is perhaps the only temple of this style with a figure of *Surya* installed as one of the principal deities.

**Chikkaranganabetta**

Chikkaranganabetta is about 25 kms. to the north of Hassan town and is about four kms. from Dudda railway station in the north-western direction. It is noted for its beautiful scenery. There is also a Ranganatha Temple here.

**Dindagur**

Dindagur (p. 901) is a village 6 kms. from Channarayapatna town on the Channarayapatna—Tiptur road. The place is an ancient *agrahara* called *Mallikarjunapura Agrahara* and was founded by Pandita Dandanatha in the early 13th century. There are two temples here dedicated to Keshava and Ishwara. Both these temples seem to have been built at the same time. The Keshava temple faces east and has *garbhagriha*, a vestibule, a *navaranga*, a porch and a *mahadvara*. The Malleshvara (Ishwara) temple, situated to the north-east of the Keshava temple, is similar to it in plan and execution.

**Doddagaddavalli**

Doddagaddavalli (p. 766) is a village about 16 kms. from Hassan town on the way to Belur. At Girimardihalli on the way to Doddagaddavalli from the main road, there is a temple of Harihareshvara. The image of the deity of this temple is said to be an *udbhavamurthy*. A *Jatra* is held here every year on the Mahanavami day. There are also images of two other goddesses in this temple known as Lakkamma and Chowdamma. The Lakshmidēvi temple at Doddagaddavalli is situated in a courtyard enclosed by an old stone wall, about seven feet high. At the corners of the enclosure are four small shrines surmounted by stone towers and Hoysala crests. This temple was built by a merchant named Kullahana Rahuta in 1114 A.D., four years before the Channakeshava temple at Belur. The inscription compares the architect Naniyoja to Vishwakarma, the architect of the gods. The presiding deity of the temple has been called Dakshina Kolhapuradamma and the village as Dakshina-Kolhapura. (See Chapter II under Archaeology).

**Doddakunche**

Doddakunche (p. 651) is a village, about 9.6 kms. to the north of Holenarsipur. It was ruled by Paleyagars for sometime and the ruins of their fort can be seen here. A dam has been constructed here across the Hebbahalla, a tributary of the Hemavathy, known as Narayanana-Anekattu; it irrigates nearly 200 acres of lands. A big shandy is held here on every Thursday.



Garudanagiri hill, a conspicuous hill-fort, 3,680 feet above the sea-level, is about 27 kms. from Arsikere and about 69 kms. from Hassan town. It was originally called Nonabanakal, but received the present name on being fortified in 1660 by the Wodeyar ruler of Mysore for the protection of the forest-infested frontier on the other side. In 1770, it was occupied by the Marathas under Tryambak Mama, after their defeat of Haidar Ali at Chinkuruli, but was restored to Mysore on the conclusion of peace. After the fall of Tipu Sultan, it was taken over by the British and was garrisoned for sometime by the Mysore troops. **Garudanagiri**

Gorur (p. 1,642) is a village in Hassan taluk about 9 kms. north of Arkalgud and is situated on the bank of the river Hemavathy. There is a temple of Yoga-Narasimha on the left bank, facing west. It was built after about 1586 A.D. Though the temple is architecturally not important, its situation on the bank of the river, with a flight of steps leading down to the bed of the river, presents a fascinating appearance. The image of the chief deity, which is of Hoysala workmanship, is about six feet high, sitting in yoga posture on a pedestal about 1½ feet high. **Gorur**

The Triketeshvara temple here is of the Hoysala times. It has three cells, three open *sukhanasis*, a *navaranga* and an open porch. There is also a temple of Vasudeva in the centre of the village, which is a large and simple structure, mostly of the late Vijayanagara period. The main image of Vasudeva, which is beautifully carved, is about five feet high standing on a one-foot pedestal. Close to the Vasudeva temple on the north-east stands another temple of Kailaseshvara, a single-celled structure. It was probably built in the Paleyagar period out of the material brought from some ruined Hoysala temple. A storage dam is being constructed across the river Hemavathy near Gorur village, about half a mile upstream of the existing bridge on Hassan-Arkalgud road, at an estimated cost of Rs. 16 crores. The construction work was started in June 1968 and it is expected to be completed by the end of 1973-74. The village has a high school.

Grama or Shantigrama (p. 2,433) is a large village, situated 12 kms. east of Hassan on the Bangalore road. From 1882 to 1894, it was the headquarters of a sub-taluk under Hassan taluk. It is now the headquarters of a hobli of the same name. From inscriptions, it appears that it was founded in the 12th century A.D. by Shantala Devi, the chief queen of the Hoysala king Vishnuvardhana. **Grama (Shantigrama)**

At this place, there are four temples, of which the one dedicated to Keshava is the largest but a simple building, mostly of the post-Hoysala period. In the second temple, which is of the Hoysala times, dedicated to god Narasimha, the main image is seated in

the posture of meditation and is hence known as Yoga-Narasimha. The temple has some delicate floral work. According to an inscription, the second Hoysala temple dedicated to god Dharmeshvara was executed in 1123 A.D. by Narasingayya, father of Shantala, the senior queen of the Hoysala king Vishnuvardhana. The third Hoysala temple at this place is that of Veerabhadra. It is a double temple with two cells, the main cell enshrining Veerabhadra, facing east and the other facing north. The temple has a good figure of eight-handed Mahishasuramardhini or Kali. There is also a Jaina *basti* with an image of Shantinatha and two Chaturvimshati-Teerthankara panels. According to a traditional account of the place, all the temples there were renovated by the queen Shantala. There is a Government High School here.

#### Hale-Belgola

Hale-Belgola (p. 779), a village in Channarayapatna taluk, is about 18 kms. from the taluk headquarters and about 6 kms. from Bangalore-Mangalore road. It has a ruined Jaina temple in the Hoysala style of architecture. It appears that the date of construction of this *basti* was about 1094 A.D. (E.C.V., Part I, 1902, Cn. 148, pp. 188-190). The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashta-dikpalakas* seated on their vehicles with their wives. The *navaranga* doorway shows pretty good work. There are also two temples of Vishnu and Shiva at the village, which are small structures built of brick. The former has a figure of Keshava, about four feet high and two figures of Alvars (Shreevaishnava saints), while the latter has a *linga* behind which stands a figure of Vishnu, about 3½ feet high.

#### Hale-Belur

Hale-Belur (p. 437) is a village in Sakleshpur taluk about 6 kms. from Sakleshpur town and about 33 kms. west of Hassan town. It is said that during the rule of the Hoysala dynasty this was an important place. There is a ruined Channakeshava temple of the Hoysala times. There is also a modern gable-roofed temple of wooden pillars and beams enshrining an image of Vamadeva which is said to have originally belonged to a temple of the later Kadambas.

#### Halebid

Halebid (p. 3,409), now a small town in Belur taluk, is about 27 kms. from Hassan and about 28 kms. south of the Banavara railway station and about 17 kms. east of Belur town. It is the headquarters of the hobli of the same name.

Halebid marks the site of Dorasamudra or Dwarasamudra or Dvaravatipura, which was the wealthy capital of the Hoysala kings founded early in the eleventh century A.D. The city was sacked by general Malik-kafur in 1311 A.D. In 1327 A.D., another Muslim invasion almost destroyed the city. The splendour of the city is testified to not only by the accounts of its fabulous riches obtained from its conquest as related by Muslim historians, but

also by its architectural monuments which still rank among the masterpieces of art. The most remarkable of these are the Hoysaleshvara and Kedareshvara temples. The latter, though smaller, is a gem of art. According to inscriptions, this temple was built by Ballala II and his consort Abhinava Ketaladevi at the beginning of the 13th century. The elaborateness of ornamentation of these temples can be compared to jewellery.

The Hoysaleshvara temple, which was built about the year 1141 A.D., consists of four entrances, one on the north, another on the south and the other two on the east. The entrances are elegantly done with beautifully sculptured lintels. This temple is the largest existing structure of the Hoysala style. Beginning from the right side of the north entrance, above the frieze, there is a 11 feet high parapet consisting of beautifully carved figures of elephants, lions, horsemen and details of *puranic* scenes. Beginning from the right side of the southern entrance, above the frieze of swans, runs a row of large images with various kinds of ornamental canopies and pedestals decorated with scroll work all along the western face and upto the left side of the northern doorway. On the west face are found six car-like niches, about 15 feet high, in two storeys. There are four friezes in these niches, each of which has two large figures on the outer right and left walls in both the storeys. The lintels contain beautifully executed *Dvarapalakas* supported by female *Chauri*-bearers.

The Kedareshvara temple closely resembles the Channakeshava temple at Somanathpur. The terrace on which the temple is built is supported at the angles by figures of elephants facing outwards. The friezes found on the outer walls are the same as found in the Hoysaleshvara temple, with one exception, *viz.*, in the place of lions, the figures of horsemen are found here. The total number of large figures to be found on the outer walls is 176, of which 90 are male and the rest are female. This temple has three cells, that in the north having no entrance. On the east face of the temple is a buttress-like projection having a row of 31 large images of which 19 are female. The gods and goddesses represented here are Brahma, Vishnu, Shiva and Saraswathi. Facing the main entrance is the Shiva-Parvathi panel seated on the Nandi (bull). The back walls of the temple facing the Dwarasamudra lake have some of the finest sculptures. The Kalingamardana panel depicting Krishna dancing on the hoods of the enraged king cobra, Kalinga, is completely life-like in its presentation (*See* also Chapter II under Archaeology).

The Dwarasamudra city is said to have originally contained no less than 720 Jaina *bastis*. Now there are only three, *i.e.*, those of Adinatheshvara, Shantishvara and Parshvanatheshvara, all at Bastihalli. The last one is the largest of these *bastis* containing

an image of Parshvanatha, about 14 feet high, of beautiful workmanship. At a distance of two miles south of Halebid is a hill called Pushpagiri which contains a round pillared pavilion built by the Hoysalas. There is also a Vishnu temple here which was rebuilt by the Vijayanagara rulers, with the help of old materials in the Dravidian style. Visitors can climb to the top of the hill, where facing east, is another temple of Mallikarjuna. The entrance leading to the inner *navaranga* is an excellent piece of Hoysala architecture, with the image of Gajalakshmi on the lintel and Rathi and Manmatha on the jambs as in the Belur temple. To the north of this temple is a Parvati Devi temple which was also rebuilt.

Halebid like Belur is a centre of attraction for artists and archaeologists, and for tourists in general. The visitor is readily fascinated by the beauty of the sculptures which portray the quintessence of great artistic achievements. The many tales of the *puranas* are very well depicted in the friezes. If the Belur temple is renowned for its artistic perfection in the interior, the Halebid temples are well known for their artistic brilliance on the outer surface. A number of images which were gathered within a radius of ten miles of Halebid proper have been kept in a museum which is expected to be developed so as to cover all aspects of Hoysala art and architecture. There is a Government High School at the place. Halebid has a Government Travellers'/Inspection Bungalow and services of trained guides are also available. (See also Chapter II under Archaeology).

#### Hallimysore

Hallimysore (p. 1,265), a village which is the headquarters of the hobli of the same name, is situated about 16 kms. south of Holenarsipur town, on the Hassan-Mysore main road. The village appears to have been a place of some importance at one time. According to tradition, it was the capital of a chief and several of the villages around the place are said to have once formed its suburbs. It is said that Gohalli had the chief's cows, Kallahalli his milch cows, Tejur his horses and Kannambadi his elephants. The stones used for the old Kannambadi fort were gigantic in size. The village has a *viragal* of the time of the Ganga king Marasimha. There is a Government High School at the place.

#### Hanagal

Hanagal (p. 1,176) is a village in Arkalgud taluk about 16 kms. north of Arkalgud town. There is a small Iswara temple at this place. It is situated on the outskirts of a tank called Perumal Samudra which was constructed by a general of the Hoysala king Narasimha III. The temple is in ruins but from its excellent workmanship, it could be presumed that it was once a structure of considerable architectural merit.

#### Harannahalli

Harannahalli (p. 3,862) is a small town in Arsikere taluk about 8 kms. south of Arsikere town on the Hassan-Arsikere road and

about 33 kms. from Hassan town. Till 1882, it was the headquarters of a taluk of the same name, but with the formation of the Arsikere taluk, it was included in it. There are remains of an old fort here, which is said to have been erected in 1070 A.D. by a chief named Someshvara Raya. The large Nagarti tank here was named after his daughter. Among the more important temples at this place are the Channakeshava and the Someshvara, which are good specimens of Hoysala architecture. They were built in the 13th century A.D. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysaleswara temple at Halebid. The Someshvara temple is in an unfinished state in respect of its exterior. The Channakeshava temple is well preserved. The inscriptions that are legible belong to the Hoysala period. There is an aided high school here.

Hariharapura (p. 507) is a small village in Holenarsipur taluk, Hariharapura situated near the border of Channarayapatna taluk, about 9.6 kms. from Grama. There is a small but beautiful temple of the Hoysala period. It faces east, is *trikutachala* in plan and consists of three *garbhagrihas*, a *sukhanasi*, a *navaranga* and a porch. There are two elegantly carved niches in the *navaranga* and one on each side of the *sukhanasi* doorway. Rati and Manmatha are carved on either side of the *sukhanasi*, which has been provided with five perforated screens. In the three cells there were the images of Harihara, Saraswati and Ananthapadmanabha, all of which are now missing. The first one was considered the chief deity which gave its name to the village.

Hassan (p. 32,172) is the headquarters town of the district. Hassan The original town was at the adjacent village of Chennapatna, which was founded in the 11th century A.D. by Bukkanna Nayaka or Bukka Nayaka, said to be a Chola officer deputed to put down some refractory chieftains in the neighbourhood of this place. In this enterprise, he succeeded so well that he received permission to erect a fort and *petta* on the site of his encampment. He named the place Chennapatna, the handsome city, and made the large tank between it and Hassan. After a prosperous rule of 43 years, Bukka Nayaka died and was succeeded by his son Buchi Nayaka who, after six years, was followed by his son Chennappa Nayaka and he was followed after 45 years by his son Bucha Nayaka. The latter died after about 50 years without leaving any male issue.

Chennapatna was later conferred by the Hoysala kings on Sanjiva-Krishnappa Nayaka. Tradition has it that on one occasion, a hare which he had started, took to the town and entered the gates. While in great distress at this bad omen, Hasan-amma, the smiling goddess, appeared to him and directed him to build a fort on the spot whence the hare had started, and where he would find her image. This he did and named the place Hasana after her. The present town, therefore, appears to date from the end

of the 12th century. The *sthala-purana* derives its name from a contraction of Simhasanapura, a place associated with Janamejaya. Hassan was included in the province of Balam and partook of its fortunes until it was taken over by Chikka Devaraja Wodeyar of Mysore in 1690 A.D.

The Hasanamba temple here appears to have been built during the Paleyagar period. The image of Hasanamba, the presiding deity of the temple, is in the form of an ant-hill. The structure of the temple is devoid of any architectural excellence. It is opened only once a year for about a week on the second day of the second-half of *Ashvija* (about October). A big *jatra* is held here on this occasion. Within the same compound of the Hasanamba temple is the Siddheshvara temple which was constructed by Venkatappa Nayaka and his son Krishnappa Nayaka. The image of the god is an *udbhava-murthi* in stone. Water is stated to be always oozing on the forehead of the image. Some faded old paintings can be seen on the ceiling and also on some parts of the walls of this temple. There are also figures of Madivala Machayya and Kumbara Kuchayya. On the bank of the Devigere tank, which is in the centre of the town, there are one-roomed shrines of Kolala Gopalakrishna and Gangadhareshvara which were constructed during the time of the Paleyagars. There is also a temple of Channakeshava at Hassan constructed by Pradhana Heggade Lakumaiah during the time of the Hoysala king Narasimha I. He is said to have installed the image of Channakeshava and have given a grant to the temple. The Virupaksheshvara temple built during the Hoysala period is said to have been renovated by saint Vidyaranya. There are two fine bracket figures in this temple. The Malleshwara temple here was constructed by one Venkatakrishnappa about a hundred years ago. There is also a Jaina *basti* in the town which is about 900 years old; there are some faded paintings on the walls of this *basti*.

Hassan is a growing town. The town is divided into five divisions for purposes of civic administration and there are 25 members on the council. According to the 1961 census, there were 5,482 houses in the town. It has a First Grade Arts and Science College, a College of Engineering and a Polytechnic. In addition, there is also an Industrial Training Institute, three High Schools for boys and two High Schools for girls. Hassan is also an industrial centre, with a large-scale, a few medium-scale and a number of small-scale industries spread all over the town as well as its surroundings. The Mysore Implements Factory was established at Hassan in 1940 by the Government of Mysore. The Kothari Coffee Curing Works, the Bharati Coffee Curing Works, the Hassan Coffee Curing Works and the Planters' Coffee Curing Works are among the bigger industries in and around the town.

Hassan enjoys a salubrious climate. It is known as the 'poor man's Ooty' and is gaining importance as a tourist centre. Apart from the Travellers' and Inspection Bungalows maintained here by the State Public Works Department, a high class Tourist Bungalow has also recently been built by the Government of India for the benefit of the tourists. A big shandy is held in the town on every Tuesday, which is noted for wholesale trade in potatoes, onion, garlies, chillies, jaggery, coconut, rice, ragi, oilseeds, tamarind, etc. The biggest cattle fair of the district and an exhibition are also held here annually about the month of January.

Hebbalalu (p. 296), a village in Channarayapatna taluk, is on the Hiresave road, about five kms. from Nuggihalli and about 32 kms. from the taluk headquarters. The Singeshvara temple in the bed of the tank at Hebbalalu, about 3.2 kms. from Nuggihalli, is also a Hoysala building. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* with a fine porch in front of the south entrance. It was erected about 1200 A.D. during the reign of the Hoysala king Ballala II. **Hebbalalu**

Heragu (p. 1,094), a village in Dudda hobli of Hassan taluk, is about 24 kms. from Hassan town on Hassan—Arsikere road. The Keerti-Narayana temple here was built in 1217 A.D. It is in the early Hoysala style with plain, straight outer walls and step-like tower of uncarved blocks. The *Kalasha* (finial) is very fine. The *navaranga* ceilings are all well-carved. The other temple in the village dedicated to Kamateshvara, a Hoysala structure, is not important from the point of view of architecture. From the remains of the Jaina *basti* of Parshvanatha, which had been built in 1155 A.D., it can be seen that it had superior workmanship and ornamentation. **Heragu**

The dam across the Vedavati river near Thimmanahalli in Javagal hobli of Arsikere taluk is about 28 kms. from Arsikere town and about 41 kms. from Hassan town (See Chapter IV). **Hirekatte Voddu (Dam)**

Holenarsipur (p. 13,590), the headquarters of the taluk of the same name, is situated on the bank of the Hemavathy river about 32 kms. south-east of Hassan town on the Mysore—Hassan road. The town seems to have been in the possession of a chief named Narasimha Nayaka who built a fort here in 1168 A.D. The place was captured in 1667 by Dodda Devaraja Wodeyar of Mysore. There is a Lakshminarasimha temple here which is visited by a large number of devotees. This is a *trikutachala* (three-celled) temple. Its inner *navaranga* and three *garbhagrihas* and the images therein are of Hoysala origin. S. Srikantha Shastri has pointed out that these parts of the temple might have been built in the 14th century since granite stone has been made **Holenarsipur**

use of for the purpose (*Hoysala Vastushilpa*, p. 139). Additions were made later during the Vijayanagara and Paleyagar periods. While the outer *navaranga* and the figures of the *dwarapalakas* belong to the Vijayanagara period, the three *gopuras*, the *mahadvara*, the Alwar-shrine and the *patalankana* belong to the Paleyagar period. The central ceiling of the *navaranga* has an image of goddess Bhuvaneshvari made of soapstone. The inner *navaranga* has a statue of Venkatappa Nayaka.

The town is the residence of the chief of the Uttaradhi Matha. The Adhyatma Prakasha Karyalaya, a charitable institution, which was established by Swami Satchidananda Saraswati at Bangalore in 1920 was later shifted to Holenarsipur in 1935. The institution is devoted to the study and practice of *adhyatma vidya* in its universal aspects, especially as revealed in the *upanishads* and allied literature. (See also Chapter XVIII). The town is noted for production of cotton fabrics and is also a commercial centre. The civic affairs of the town are managed by a municipality. A high school is also maintained here by this civic body. The place has a general hospital donated by Shri K. Ramaswami. An asbestos factory was established in 1968 at Kadavinakote, about two miles from this town.

#### Hullekere

Hullekere (p. 742), a village in Arsikere taluk, about 14 kms. to the west of Konenahalli, a railway station on the Bangalore—Poona line, is about 22 kms. from Arsikere town and about 48 kms. from Hassan town. It has a dilapidated Channakeshava temple, a neat structure in the Hoysala style, built in 1163 A.D. All the ceiling panels inside show good workmanship, the central one being the best of all. The ceiling panels in the porch and *mukhamantapa* are also well-executed. There are also fine figures of Vishnu alternating with well-executed turrets and pilasters. In a niche on the east face of the tower, which resembles that of the Bucheshvara temple at Koramangala, is a richly carved figure of Keshava flanked by *chauri*-bearers. Sala's figure here is also well carved and ornamented.

There are also temples of *Saptamatikas*, Ishwara and Anjaneya in the village. In the last mentioned temple is placed a sculptured slab with the figure of a man riding a horse and a servant holding an umbrella behind. It apparently represents some chief. The Ishwara temple which is mostly buried in the bed of the large tank near the village, contains besides a *linga*, pretty figures of Ganapati, Bhairava and Veerabhadra. On the way to Hullekere is the Biredeva temple at Somenahalli. Though with a very plain exterior, the temple has good pillars and an ornamental doorway inside.

#### Javagal

Javagal (p. 3,735), a village in Arsikere taluk and headquarters of the hobli of the same name, is about 33 kms. from Arsikere town and about 35 kms. from Hassan town.



The Lakshmi-Narasimha temple here is a good specimen of Hoysala architecture with a tower and with rows of animals, etc., on the outer walls. There is a lofty outer entrance. The tower and the sculptures above the eaves are plastered with mortar. On the outer walls, beginning from the bottom, there are rows of sculptures of elephants, horsemen, scroll work, *puranic* scenes, eaves, etc. Above the eaves all round, there are at intervals, turrets with *kalashas*. Altogether there are 137 large images on the walls, of which 77 are female and the rest male. The temple is a three-celled one, *trikutachala*, with Keshava in the chief cell, Gopala to the right and Lakshmi-Narasimha to the left. In the niches on both the sides of the chief cell, there are figures of Ganapati and Mahishasuramardini. The ceiling panels are well executed, some of them being nearly two feet deep. The temple is believed to have been constructed during the middle of the 13th century A.D. There are also other temples of Gangadhareshvara, Veerabhadra, Chandranatha (a Jaina *basti*) and Banashankari here. Though in ruins, the first two temples show some good work. There is a Government High School here.

Jinanathapura (p. 264), a village in Channarayapatna taluk, **Jinanathapura** is about 1½ kms. from the Kantharajapura—Shravanabelgola road and about 14 kms. from Channarayapatna town. According to an inscription, the village was founded by Ganga Raja, a general of the Hoysala king Vishnuvardhana, in about 1117 A.D. The Shantinatha *basti* here is a fine specimen of the Hoysala style of architecture built about 1200 A.D. The *basti* is one of the most ornate of the Jaina temples. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The image of Shantinatha is well carved and is about 5½ feet high with *prabhavati* and is flanked by male *chauri*-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. The images are of Jinas, Yakshas, Yakshis, Brahma, Saraswati, Manmatha, Mohini, drummers, musicians, dancers, etc. An inscription on the pedestal of Shantinatha says that general Vasudhaikabandhava Rechimayya founded the temple and made it over to Sagarandi-Siddhantadeva. Another inscription states that this general had been the minister of the Kalachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballala II. Yet another inscription on a pillar of the *navaranga* says that the *basti* was renovated by Paleda-Padumanna in 1632 A.D.

There is another *basti* built on a rock in the east of the village, known as Aregal-*basti*, which is older than the Shantinatha

*basti*. It enshrines a fine seated marble figure of Parshvanatha, about five feet high with *prabhavali*, canopied by an eleven-hooded serpent. This image was set up in 1889 A.D. as the original image had suffered mutilation. The *basti* has good metallic figures representing 24 Teerthankaras, Pancha-Parameshtis, Navadevatas, Nandishvara, etc.

To the south-west of the village is an inscribed Jaina tomb, known as *samadhi-mantapa* or *silakuta* which is a square stone structure. It was built by one Bairoja to commemorate the death in 1212 A.D. of Balachandradeva's son (name defaced), a disciple of the *guru* Nemichandra Pandita.

**Kanchinakovi  
Marati**

Kanchinakovi Marati, a hillock to the north-east of Kailangere, which is 4 kms. from Arsikere town and about 48 kms. from Hassan town, is strewn over with the remains of several temples. It is said that it was the site of an old city and that gold coins were picked up there occasionally.

**Karagada**

Karagada (p. 1,089) is a village near Belur on the Belur-Chikmagalur road about 9 kms. from Belur. The village appears to have been an important place at one time. It has three gates and it appears that at the west gate stood a fine temple of Singeshvara. The village is so called because, according to a legend, the goddess Lakshmidēvi, whose temple is situated at some distance to the west, lost her *karagada* (hand-bracelet) in the large tank of the village. There is also a temple of Anjaneya here. This is a modern structure enshrining a relief figure of the Vijayanagara period. A *jatra* is held here about a week prior to the *jatra* of Belur.

**Kashipura**

Kashipura (p. 191) is a village in Arkalgud taluk about 3.3 kms. north of Arkalgud town. It seems to have been a prominent place during the middle or the late Vijayanagar period. A rubble fort wall provided with corner bastions surrounds it. Towards the east of this site, there is a high *prakara* inside which three ruined temples stand, one dedicated to Shiva, another to Parvati and the other to Rama.

**Kenchammana-  
Hosakote**

Kenchammana-Hosakote is a hobli headquarters of the same name on the Ballur-Mercara road situated about 27 kms. from Alur town. Mallapura, Hadya and Kadlur villages together constitute Kenchammana-Hosakote, the population of which was 852 in 1961. There is a group panchayat at Mallapura. It is a centre of coffee and cardamom plantations. There is a famous temple of Kenchamba here, which is a major muzrai institution. The *jatra* of this deity is held twice a year on the full-moon days in the months of *Vaishakha* and *Kartika*. According to a legend, this goddess Kenchamma or Kenchamba assisted goddess Durga in

defeating Rakta Bijasura, a demon. There is a tiles factory here established in 1958.

Konanur (p. 4,994), a town on the left bank of the Cauvery in Arkalgud taluk and also the headquarters of the hobli of the same name, is about 24.2 kms. north of Arkalgud town. Formerly it was called Kolalur after the name of the local temple of Sri Kolala Gopalaswamy. It was the place to which Nanja Raja was forced to retire in 1759, and from which he was induced by Haidar Ali, under false pretences, to return to power. The civic administration of the town is being managed by a municipality, which was first constituted as early as 1893. This civic body is maintaining a high school at the place. There is also a First Grade College of Arts and Science known as B. M. Shetty College, run by the Rural National Education Society since the year 1954. A big weekly shandy takes place here on every Thursday, when brisk trade is carried on in paddy, betel-nut, etc. **Konanur**

Kondajji (p. 350), a village in Hassan taluk, is about 17 kms. to the north of Hassan town. It is noted for the temple of Channakeshava (Allalanatha). It has a gigantic image of the deity, which is about 14 feet high from the *panivatta*. An old town appears to have existed near the Allalanatha temple, which is situated at a distance of two furlongs to the west of the modern village. The Allalanatha temple seems to have been originally constructed during the 14th century. It is very likely that sometime during the middle of Vijayanagara period it fell into ruins and was restored later. There is a hillock called Shiegada-gudda near the village from where one can have a fine view of the beautiful scenery round about. **Kondajji**

Koramangala (p. 703), also called Koravangala, in Dudda hobli of Hassan taluk is about 8 kms. to the east of Hassan town. The village contains three temples in the Hoysala style of architecture, built in the 12th century A.D. Two of these (Nakeshvara and Govindeshvara) are in ruins, but the third (Bucheshvara) is fairly well preserved. Though small in size when compared with the temples at Halebid, the Bucheshvara temple here may be looked upon as an excellent specimen of the Hoysala style both in design and execution. (See also Chapter II under Archaeology). There is also an Anjaneya temple at the village, with a well-carved *viragal*, about five feet high, the bottom panel of which shows a hero holding his own cut-off head in the left hand and a sword in the right. **Koramangala**

Kundur (p. 938), a village in Channarayapatna taluk, is about two kms. from Channarayapatna—Arsikere road and about 20 kms. from the taluk headquarters. There are, at this place, a Vokkaligara Matha, and temples of Chamundeshvari, Ranganatha **Kundur**

and Subrahmanyeshwara. The car festival of Subrahmanyeshwara takes place in the month of *Kartika* every year. Near the village is a cracked notable pillar known as Kudlu-kallu.

**Maharajana-  
durga**

Maharajanadurga is a hill on Bangalore—Mangalore road at a distance of 14 kms. from Alur town. It is about 3,300 feet above the sea level and has a huge precipitous rock. On it are seen the remains of an old fort. The fort is an octagonal structure containing a pond, a few powder magazines and other adjuncts. The plan of the fort is beautifully shown on the roof of the first gate. From the top of the hill, a good view can be had of the country around. According to a local legend, Veera Raja, a Paleyagar of this area, once ate the flesh of his own son without knowing it to be so. When he came to know of this, he committed suicide by jumping down, from a galloping horse, into a deep hollow. Further, it is said that for this reason the place came to be called *Magana Tinda Maharajanadurga*. There is a secret passage leading out of the fort. Two Persian inscriptions are to be seen near a tomb at the foot of the hill.

**Malekal-  
Tirupati**

Malekal-Tirupati, situated on the Hirekal hills close to Arsikere, is about 3 kms. from Arsikere town and about 44 kms. from Hassan town. It is well-known for the Venkataramanaswami temple, which is on the top of the hill on the northern side. A flight of 1,700 steps leads to the temple. There is also a large temple of Govindarajaswami at the foot of the hills. Both the temples are frequently visited by a large number of devotees throughout the year. An annual car festival is also held which is well attended. In the latter temple, a large number of marriages are also celebrated. There is a choultry attached to it.

**Manjarabad  
Fort**

The Manjarabad fort is situated about 6.4 kms. from Sak'eshpur on the Bangalore—Mangalore road at a height of about 3,240 feet above the sea level. The fort was constructed of stones and mud and it has trenches all round. It is in the shape of an eight pointed star. Its parapet was well provided with cannon mouths and musket-holes. According to B.L. Rice, Tipu Sultan, during an inspection of this work, is said to have observed fog (*manju* in Kannada) round about this place and he appears to have called it from that circumstance as 'Manjarabad'. It is also said that Tipu Sultan, who visited it to have a view of the fort after its construction in 1792, observing the beautiful landscape around from its top called it as 'Manjarabad' (*Manjar* meaning a beautiful site).

**Markuli**

Mrkuli (p. 1,180), a village in Shantigrama hobli of Hassan taluk, is about 16 kms. to the south of Hassan town. There is a Jaina *basti* and a Rangaswamy temple in the village. The latter is a modern one and has no architectural importance. The *basti*

is a small beautiful structure of the Hoysala style. An inscription in front of the *basti* indicates that it was constructed in 1173 A.D. by Buchimayya, a minister of Ballala II.

Mavattanahalli (p. 306) is a village in Arsikere taluk, 9 kms. from Banavara. The Mahalingeshvara temple at this place is a small structure in the Hoysala style. The temple is dilapidated but the images are in a fairly good state of preservation. The interior of the temple shows fine artistic work. The ceilings are well executed. There is no elaboration of the details as in the other temples, but delicate work of a superior kind is apparent. Several of the panels are in the form of lotuses. The panels over the three cells are exquisitely designed. The temple has several images which are beautifully carved. **Mavattanahalli**

Mosale (p. 622) is a village in Hassan taluk, 12 kms. from Hassan on the Hassan-Holenarsipur road. According to a local legend, this place had the hermitage of sage Jamadagni in ancient days, and the village was first called Musala which means a pestle. However, the present form of the name (Mosale) means crocodile. The two Hoysala temples at this place (dedicated to Nageshvara and Channakeshava respectively) stand side by side at a few feet apart and are identical in design and workmanship. They are good examples of Hoysala art. There is no clue as to the precise date of the construction of these temples, but from their style and architectural character, they may be assigned to the 13th century A.D. Each temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch with a *jagati* on either side. Each is surmounted by an elegant tower. In front of each tower is carved a fine figure of Sala with the tiger. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs. **Mosale**

Mudugere (p. 253), a village on Doddakanagal—Katihalli road which deviates from Bangalore—Mangalore road from Kaudali, is in Hassan taluk at a distance of 9.5 kms. from Hassan town. It has remains of an Ishvara temple which must once have been a grand Hoysala structure. It had been built in 1155 A.D. There is also another ruined Hoysala temple, that of Yoga-Narasimha, which was constructed probably about the beginning of the 13th century. **Mudugere**

About 11 kms. north of Arsikere town and about 52 kms. from Hassan town, there are remains of the Nagapuri fortress, built on the Hirekal hill which is a continuation of the Malekal hills. The fortress is said to have been constructed by Haidar Ali amidst a forest. From the top of this place, one can have a grand view of the landscape consisting of hills, forests, streams and ravines. **Nagapuri fortress**

**Navilahalli**

Navilahalli (p. 249)—which means peacock village—is situated at a distance of 22.5 kms. from Alur on the Banavase-Magge road. It is in Kenchiammana-Hosakote hobli of Alur taluk. The Maharajanadurga fort is also closeby. Nearby there is a small hill called Parvathammana-Betta with a small temple of Shiya-Parvathi amidst beautiful scenery. (See also under Maharajanadurga).

**Nuggihalli**

Nuggihalli (p. 2902), the headquarters of the hobli of the same name in Channarayapatna taluk, is on the Channarayapatna—Tiptur road about 20 kms. from the taluk headquarters. It is situated about 19.2 kms. from Channarayapatna. It is an ancient place near which the Chola kings are said to have constructed the temple of Jayagondeshvara and to which the Hoysala king Vishnuvardhana gave some grants in 1121 A.D. Inscriptional evidence shows that Bommanna Dandanayaka of the Hoysala king Someshvara built an *agrahara* at this place which was then called Somanathapura, in 1246 A.D. He is also said to have built the Lakshmi-Narasimha temple here and installed the main idol in it. This temple is a good specimen of Hoysala architecture. It is three-celled. The friezes of animals, etc., on the outer walls are like those of the Hoysalesvara temple at Halebid. Additions were made during the Vijayanagara and later periods.

The Sadashiva temple here is likewise a fine specimen of Hoysala style. It was built about the same time as the Lakshmi-Narasimha temple. The original structure consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* with porches and a *Nandi-mantapa*. To this were attached later, on the south, a big hall with the shrine of the goddess, another hall on a lower level (*patalankana*) and a lofty *mahadvara* or outer gate, all in the Dravidian style. The *garbhagriha* is surmounted by a carved stone-tower with the Hoysala crest in the front. There is another ruined temple of the Hoysala period which had been dedicated to Someshvara.

**Palya**

Palya (p. 585), the headquarters of the hobli of the same name in Alur taluk, is situated on the Bangalore—Mangalore road about 8 kms. from Alur town. It has Lakshmijanardhana, Rameshvara and Tripurantakeshvara temples. The original structure of Lakshmijanardhana temple was perhaps constructed during the early part of the 14th century. The *prakara* walls and the minor shrines in the *prakara* were probably built during the Paleyagar period. The main image of the Lakshmijanardhana temple is peculiar in design and goes back to about the 11th century A.D. The structure of the Rameshvara temple appears to belong to the 19th century though the Rameshvara *linga* in the main celli may perhaps be older. The Tripurantakeshvara temple appears like a present-day country house of tiles but enshrines 17th

century sculptures. To the south-east of the village, there was a Jaina *basti* which was built some time during the late Vijayanagara period as evidenced by some of its architectural remains.

Two small streams called Shankatirtha and Chakratirtha flow in front of the village and join together to form a new stream called Padmavati by the local people. The *stalapurana* mentions that the present village was the hermitage of the saint Jamadagni. A local chief, who was ruling this area, from Maharajanadurga, had his treasury here and fortified the place with a fort-wall all round and a moat outside. An annual *jatra* of Lakshmi-Janardhanaswamy is held here on the full-moon day of *Phalguna*.

Ramanathapura (p. 872) is a village in Arkalgud taluk, 19.4 kms. from Arkalgud town and 49.9 kms. from Hassan town. It is picturesquely situated on the left bank of the Cauvery and is the headquarters of the hobli of the same name. It is a noted centre of pilgrimage and has been called a '*Dakshina Kashi*'. There are a few legends that are current in respect of this place. (See Chapter II). At the *Vahni-Pushkarini* (pond) here, which is considered sacred and where fishing is forbidden, there are fishes which have grown to abnormal sizes, some measuring even upto six feet long and weighing perhaps about 60 to 80 kgs. Ramanathapura

There are seven temples at this place as follows :—

- (1) Subrahmanyeshvara temple.
- (2) Pattabhirama temple.
- (3) Agasthyeshwaraswamy temple.
- (4) Prasanna Rameshvara temple.
- (5) Anjaneya temple.
- (6) Lakshminarasimha temple.
- (7) Durga Rameshvari temple.

According to a tradition, some centuries ago, a ruler named Ballalaraya was harassing the people of this area and the *matha* of Kukke Subrahmanyaswamy atop Lohachal hills in the western ghats. The Swamiji of the *matha* came to Ramanathapura and installed the image of Subrahmanyaswamy here with the help of Narasa Nayaka of Holenarsipur and also of the repentant Ballalaraya. The rituals of this Subrahmanyaswami temple are performed by Madhwa Vaishnavite priests. This temple is a large structure built in the Dravidian style. The sculpture of the seven-hooded serpent here is of good workmanship. The car festival of the deity is celebrated on the day of *Margashira Shuddha Shasti* every year. A big cattle fair and rural exhibition are organised here on this occasion.

The temple of Pattabhiramachandra here is another shrine of importance which is also built in the Dravidian style. The image of the deity here is said to have been originally installed by a *rishi* named Soubhari. The car festival of this deity is celebrated on the day of *Mrigashira nakshatra* in *Vaishaka shukla paksha*. At this time, Bhagavat Ramanuja *saptaha* is also celebrated. Opposite to this temple is situated the temple of Lakshminarasimha, the main image of which appears to be of the period of Chikkadevaraja Wodeyar and is well carved.

The Prasanna Rameshvara temple is the most important structure at Ramanathapura, which was evidently an old Hoysala temple to which accretions were made in the Vijayanagara and Paleyagar periods. The car festival of this deity takes place on the third day of the bright half of the month of *Vaishaka* (about April/May). The temple of Agasthyeshvaraswamy is another important temple at this place. The car festival of this deity takes place on the day following the Mahashivaratri festival every year.

There is also a temple of Durga-Rameshvari at this place. The image of the deity in this temple is said to have been installed by the great saint Adi-Shankaracharya. This temple is particularly popular among the *Shakteyas* (worshippers of *Shakti*). There is a Sanskrit Vedic *Pathashala* here.

#### Sakleshpur

Sakleshpur (p. 7,935) is a town situated on the right bank of the Hemavathy river about 38.6 kms. west of Hassan town on the Bangalore—Mangalore road. It is the headquarters of the Manjarabad taluk and has a municipality.

The town derives its name from a temple on the bank of the river dedicated to Sakleshvara (*Sakala-Ishvara*, i.e., the fragmentary Ishvara, the *linga* having a small chip or dent). The temple is a comparatively modern Dravidian building. According to a *puranic* account, a *sakala* or piece of the *linga* came out when some one began to cook on it inadvertently. He then repented for his action in having damaged the *linga* and built a shrine for it.

The place, which is 2,937 feet above the sea level, owes its importance to the spread of coffee and cardamom cultivation in and around the area. A new bridge has been built here across the Hemavathy leading to the Manjarabad ghat road over which trade finds an outlet to the port of Mangalore. The town is the gateway to the Bisle-ghat which leads the pilgrims to Kukke Subrahmanya.

There is a general hospital here, built and donated by Col. Crawford, one of the earliest European planters to come and settle here. A Bee Keepers' Co-operative Society has been functioning



here since 1940. The local Town Municipality is maintaining a high school here. There is a first class *pravasi-mandir* (travellers' bungalow) maintained by the Public Works Department.

Sakleshpur will be an important railway station on the Hassan—Mangalore line, which is now under construction and which, when completed, would open up new vistas of development of the town and its surroundings.

Sattihalli (p. 880) also known as Sathalli, is a village in Hassan taluk, 16 kms. south-west of Hassan town. The village is interesting as being the centre of a Christian agricultural community, which came to be settled here due to the efforts of Abbe-Dubois. Attached to the church is a convent for girls and a separate school for boys. A dispensary is also being run by the church authorities. Sattihalli

Shambhunathapura (p. 308), a village in the Arkalgud taluk, is about 3.2 kms. north of Arkalgud town. There is a fine temple here which is visible from the road leading to Hassan. The temple was built in Dravidian style in 1290 A.D. and has got a finely chiselled outer surface throughout. It is dedicated to Shambhunatheshvara or Swayambhunatheshvara. The tower and the outer *navaranga* were constructed during the Paleyagar period. The image of the deity is about two feet high and holds a *damaruga* and *trishula* in the upper hands; there is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose. Shambhunathapura

See Grama.

Shantigrama

Shravanabelgola (p. 3,231), a well-known place of pilgrimage for the Jains and of great cultural interest in general, is situated at a distance of 12 kms. from Bangalore—Mangalore road, in Channarayapatna taluk and is about 13 kms. to the south-east of the taluk headquarters. The place has been called by various names in inscriptions, viz., Velgola, Devarabelagola, Swetasarovara, Dhavalasarovara and Gommatapura, etc. It is also termed a "Dakshina-Kashi" signifying the sanctity of the place. The celebrated saint Bhadrabahu and Chandragupta Maurya are stated to have migrated to this place. (See Chapter II). Shramana or Shravana means a Jain ascetic and the usual derivation of Belgola is from two Kannada words, *bel* meaning white and *kola* (by euphon *gola*) a pond, evidently an allusion to the splendid tank situated in the middle of the village. Shravanabelgola

The village lies picturesquely between two rocky hills, one larger than the other. The larger hill known as Dodda-betta or Vindhyagiri and sometimes designated also as Indragiri (3,347 feet

above the sea level and about 470 feet above the village below), situated towards the south, has on it, the colossal image of Gommateshvara. The statue is 57 feet high and is surrounded by several sacred buildings. The smaller hill known as Chikka-betta or Chandragiri (3,052 feet above the sea level), situated towards the north, has also on it some important *bastis* and inscriptions.

**Vindhyagiri  
(Dodda-betta)**

The ascent to the summit of Vindhyagiri or Indragiri is by a flight of 500 steps cut in the granite rock upon which stands the colossal image of Gommata or Gommateshvara. Chavundaraya, a general and minister of the Ganga king Rachamalla, got this statue made in 978 A.D. Gommateshvara's life-story before becoming a saint is, in brief, narrated thus: Bahubali or Bhujabali was the son of Puradeva, the first Teerthankara and younger brother of Bharata. There was a struggle between the two brothers which resulted in a victory for Bahubali, but the latter generously handed over the kingdom to the defeated elder brother and retired from the wordly affairs in order to do penance. The gigantic image of Gommateshvara, which is carved out of a single rock, is awe-inspiring. It is nude and erect facing north and very majestic. It has a wondrous contemplative and serene expression with a faint smile and leaves a lasting impression on the visitor: (See also Chapter II under Archaeology).

Apart from the huge statue of Gommateshvara, there are also other temples and objects of interest on the Vindhyagiri. They are the Siddhara *basti*, Akhanda-Bagilu, Tyagada Brahmadeva pillar, Chennana *basti*, Odegal *basti*, Chauvisatirthankara *basti* and Brahmadeva temple. (See Chapter II under Archaeology).

**Chandragiri  
(Chikka-betta)**

There are 13 *bastis* on the Chikka-betta or Chandragiri, all within a walled enclosure. All the *bastis* are constructed in the Dravidian style of architecture, the oldest of them being built in the 8th century A.D. The names of the *bastis* are: Shantinatha *basti*, Suparshvanatha *basti*, Parshvanatha *basti*, Kattale *basti*, Chandragupta *basti*, Chandraprabha *basti*, Chavundaraya *basti*, Shasana *basti*, Majjiganna *basti*, Eradukatte *basti*, Savati Gandharvana *basti*, Terina *basti* and Shantishvara *basti*. The other objects of interest inside and outside the walled area on the Chikka-betta are the Kuge Brahmadeva pillar, Mahanavami-mantapa, Bharateshvara statue, Iruve Brahmadeva temple, Kanchina-done, Lakki-done, Bhadrabahu cave and Chavundaraya's rock. (See Chapter II under Archaeology).

The Shravanabelgola town proper also contains a big temple called the Bhandari *basti* and there are also the Akkana *basti*, Siddhanta *basti*, Danasale *basti*, Kamma temple, Nagara Jinalaya, Mangayi *basti* and an important Jaina monastery.

The head-anointing ceremony known as *Mahamasthakabhisheka* of Gommateshvara is performed only at the time of certain "conjunctions of the heavenly bodies" at intervals of 12 to 14 years. The earliest reference to *Mahamasthakabhisheka* is found in an inscription of 1398 A.D. which states that one Panditraya had it performed seven times. It is said that so far 71 anointment ceremonies have been performed since the image was erected in 978 A.D., the latest in the series being in 1967. This sacred event draws lakhs of pilgrims from all over India. For the anointment, 1008 picturesquely painted earthen pots or *kalashas* are filled with sacred water and kept ready. At the auspicious moment, the *kalashas* are carried to the top of the scaffold and poured over the head of the image. In the final anointment, fifteen different substances are used, namely water, coconut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, curds, milk, sandal, gold flowers, silver flowers and silver coins. The ceremonies connected with the anointment last for about twenty days.

The glory of the place and the importance attached to it have been recognised by the Government and it has been decided to improve the place at a considerable cost. The Chandragiri hills will have a trolley facility for the tourists for which arrangements are being made by the State Government. There is a proposal with the Union Government to put up an aerial ropeway for the benefit of tourists in addition to establishing a tourist hotel. Further, the Digambara Jaina Association here has also plans to build choultries, tourist homes and a number of cottages for the convenience of the visitors. There is a taluk board high school here. An Arts and Science College called the Gommateshvara College affiliated to the Mysore University has been recently established here. There is a small travellers' bungalow in the town maintained by the Taluk Development Board. Shravana-belgola is also famous for the manufacture of excellent brass utensils.

Siddapura (p. 416), a village in the Halebid hobli of Belur taluk, is about a km. from Halebid and about 16 kms. from Belur town. There is a temple of Mallikarjunaswamy at this place, popularly known as Pushpagiri Sri Mallikarjunaswamy temple. This is a major muzrai temple, the car festival of which is held during the month of *Kartika* every year. A large number of devotees gather here on the occasion. Siddapura

Sompur (p. 75), in Arkalgud taluk, is about 25.75 kms. south of Arkalgud town. To the north of this village, a number of earthen mounds, locally called as Pandu Gutti, were found. Sompur

Tradition connected them with the Pandavas of the *Mahabharata*, but it appears to be an imaginary tale, possibly, they were either artificial caves of some aboriginal tribes or tombs of some early settlers of the locality.

**Sreeramadevara  
Ancient**

See Chapter IV.

**Yedekumari**

Yedekumari (p. 44) is a small village in Sakleshpur taluk about 38.6 kms. from the taluk headquarters and about 77.3 kms. from the Hassan town. There are three big tunnels here constructed recently as a part of the Hassan-Mangalore railway line. They are excavated in the mountains to take the railway line through the shortest route.

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

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