

## CHAPTER XVII

### PLACES OF INTEREST

**K**odagu nestles in the high hills and ever-green dales of the Western Ghats which form its backbone from the north-west to the South, linking the high ranges of the Subrahmanya to the Brahmagiri. In this chain of high hills rise lofty peaks with picturesque names like Pushpagiri, Tadiyandamol, Brahmagiri and Peramalamale. These steep slopes covered with thick tropical evergreens remained the repositories of the world's ecological wealth which envelope this tiny land with a cool salubrious climate, making it the veritable Kashmir of the South. These dense ever-green forests have a number of beauty spots for a lover of nature. There are places of antiquity for the academician with aesthetic mind and sacred spots for those with a religious bent of mind. The hill slopes are covered with well-maintained coffee estates. The River Cauvery, the life line of Kodagu, springs from the Brahmagiri hills and flows through south-east till she changes her course to the north-east only to leave Kodagu. As she flows through Kodagu with smaller rivers and mountain streams draining their waters in it, Cauvery becomes a fast flowing river in the jungle clad hilly terrain. The river branches into two streams near Maldare in the Virajpet taluk forming an Island which is the first Srirangapattana but which is now a part of a private estate. Further down, near Nanjarajapatna the river curves into a crescent shape creating two small islands. Near Kushalnagar, another such island has been formed at Suntigutti. Presently, this place is being developed as a tourist spot. The forest of Kodagu are the natural habitat of many wild animals and have led to the formation of centuries, chief among them being the Nagarahole game sanctuary. One of the important places of forest wealth protecting the natural *flora* and *fauna* of the land from human defiguration.

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For towns 1991 population figures and for revenue villages 1981 population figures are given. Abbreviations used : Tq-Taluk, Tq.Hq. - Taluk Headquarters Dt-District and P:Population.

Numerous mountain streams gusting out from their mountain fastness create a number of water falls, among which the Saratabbi (Barpole), Irpu and the Abbi are notable. Throughout the northern and southern parts of Kodagu high hill resorts narrow and steep passes, pleasant valleys like Surlabbi, and dense and impenetrable jungles abound. While some are historically significant and some sacred, others are sheer delights of natural beauty.

There are sacred places like Talacauvery, Bhagamandala, Padi, Balamuri, Harihara, etc. being visited by thousands of pilgrims. In this Chapter, such important places of Kodagu district are briefly introduced.

**Abbi Falls (Madikeri tq)** is very near to Madikeri, six km away on the Galibeedu Road. *Abbi* in Kodava language means a waterfall. The British called it as the Jessy waterfalls in memory of Jessy, the daughter of Madikeri's first chaplain. The Madikeri or the Muttaramutta stream naturally falls from a precipice to form a picturesque waterfall. Due to the efforts of Dharmaveera, the then Governor of Karnataka, it is now possible to easily walk upto the falls through a flight of cement steps. To reach the falls, one has to go down from the road amidst private coffee estates to reach a more or less levelled ground. There is no witnessing platform, but in front, one can see the stream hurling itself down from a height of about 70 ft in between huge boulders to a deep rocky valley. This stream which falls in two stages into the ravine below during summer, becomes a roaring torrent by monsoon rains. It is possible to view the water falls after crossing the bridge and traversing the fields for about two km from the main road only from a safe distance. The icy spray from the roaring waterfalls amidst the thick ever-green jungles is inspiring and awesome. Of late, this has become a favourite spot for tourists and as it is close to Madikeri; tourists come here mostly during holidays and week-ends.

**Abbi Matha (Somvarpet tq)** is located in a pleasant valley surrounded by green hills which is six km away from Somvarpet. Here is a branch of the Muruga Rajendra Matha of Chitradurga. The structure of the *matha* is built partly in stone and partly in brick and mortar with elaborately carved wooden doors and windows, but now in a dilapidated condition. As one enters from the main door, there is a wide open pavilion with three rooms in a line with the *gadduges* (tombs) of Shantaveeraswamy in the central cell and Veerabhadraswamy and Channaveerarudraswamy in cells to the left and right. According to a copper plate grant (No. 63) in the custody of the Matha, Doddaveerappa of Kodagu granted the villages of Hosahalli, Jigattahalli and Bachahalli to the Abbi Matha in Edavanad in 1728 A.D. This donation was re-affirmed by king Doddaveera Rajendra in 1796 A.D. On Shivarathri day, an annual fair is celebrated here. Near the Matha is a waterfall.

Walking 300 metres further, one can cross a stream which forms an *abbi* or falls over huge boulders, passable only during summer. Across the boulders and down the valley is the Later Vijayanagara temple of Mallikarjuna. This temple built of undressed stone has a flat roof. In the *garbhagriha*, there is a Shivalinga and a Saptamatrika panel. On the exterior wall is an unpublished inscription recording the grant to the Lord by one Mallappa Nayaka in 1464 A.D. The ruins behind the temple are identified by M.G.Nagaraj as parts of a fortress. Even this temple in its picturesque locale by the side of the waterfall can be approached only during the summer as the fury of the

flood waters prevent access to it. It is possible to view this falls during the rainy season from the opposite side amidst the paddy fields, approachable from a different route.

**Aluru Siddhapura** (Somvarpet tq; p.550) situated at a distance of 13 km from Somvarpet is an ancient site. Near the town in a private land, a *nishidhi* slab with an inscription engraved on it lies half buried with bas-reliefs in three stages depicting the events effectively. It records the *nishidhi* of the Jaina saint Prabha Chandra Deva, who was a disciple of Shubha Chandra Deva of the Moolasangha, Desiyagana and Pustakagaccha in the year *Tarana* which corresponds to about 1044 A.D. (No. 89). The bas-reliefs on this *nishidhi* stone depicts women holding Parasols and fans nearby is a partially ruined temple of Basava, which is architecturally insignificant. Close-by on the road to Kanagal is the tank of Aluru with the temple of Bandiyamma on the bund, has no structure but a huge stone slab is worshipped as Bandiyamma. During the last week of *Vaisakha* a big fair is held here. **Doddakanagalu** (Somvarpet tq p.568) is an interesting ancient site and has the Deyal hill rising prominently behind. This area abounds in hero-stones. The town has two tanks and a temple of Basava on the outskirts. Around the temple lie several hero stones. Prominent among them is a huge hero stone which is about 1.05 metres high and 1.02 metres wide. It is depicted in later Vijayanagara style. This interesting hero-stone depicts a raging battle scene with soldiers fighting by the side of wounded and dead soldiers carved with telling effect. One of the hero, obviously a leader, is seen standing with his five wives and one son. This headless figure is depicted with the severed head in his hand. The dress of the female figures reveals the fashions of the contemporary times. Another hero stone which is partly damaged has a hero martyr and his wife who becomes a *sati* and accompanied by a servant. The third hero stone has two heroes with a lady holding a mirror. The fourth one has a lady with a mirror in hand standing by the side of a hero who holds his severed head in one hand and a round shield in another. Many more hero stones partially damaged lie around scattered. Outside the town by the side of the Doddahally Kanagalu road beneath a tree is an old sculpture of Ganesha. In close proximity is a part of a pillar fashioned in the Ganga style. Evidently, this was also a site of an ancient temple dating back in all probability to the Ganga times.

**Andagove Kalluru** (Somvarpet tq, p.1,563) is an isolated interior place which appears to be a pre-historic site situated at a distance of five km from Suntikoppa. Amidst the private estates nearby are megalithic burials. These burials are four huge slabs erected as walls with cap stones covering the top and the front slab pierced with a crescent-shaped hole. Such passage chambers are found in many places around Somvarpet tq which are locally known as the temples of the Pandavas. There is an inscribed hero stone in the town. One Bachiga offered his life by cutting his head and in his memory his descendants have engraved this memorial slab. Though mostly erased, the inscription is assigned to 944 A.D. and mentions the name of the scribe as one Basavannaiah. Kunta Basavaiah, the Chief Minister of Chikkaveerarajendra belongs to this place. **Uliguli** (Somvarpet tq) is an old place famous for *pannya* (Raja's farms) lands. The place is found mentioned as 'Yalagale' in a hero stone record (EC-No.95) dated 1264 A.D. from the same place. Another inscription (unpublished) discovered by M.G.Nagaraj at Gudagur (Somvarpet taluk) also mentions the place name 'Yelagale' or 'Uliguli'<sup>1</sup>. This hero stone according to M.G.Nagaraj displays a fierce death by 'Fire jumping' belonging to the 10th c. AD under the rule of the Ganga Ereyappa. The place also has innumerable hero-stones.

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1. M.G.Nagaraj, 'Kodagina Kolekallugalu' Pub: Harithi Siri - pp-727-733

**Anjanageri Bettageri** (Somvarpet tq p.1,915) was a capital of a feudatory family called the Changgalvas. Being situated at a distance of three km from Suntikoppa. It now lies in the midst of a private coffee estate (D. Shivappa estate) and it can be reached through a private path through the estate. According to an inscription dated 1544 A.D. from here, Anjanageri appears to be an important Jaina centre. At present, most of the old township is ruined except a *basadi*, which has a *garbhagriha*, a *navaranga* and a *mukhamantapa* but with no images inside. The building constructed in the post-Vijayanagara style is in good state of preservation. There are three vacant altars in the rectangular *garbhagriha*. Figures of devotees are sculptured on the pillars in the *navaranga*. In front of the *garbhagriha* to the right side is an inscription dated 1544 A.D. of *Karthika* month (E.C.,19)\*. This inscription mentions one Charukeerthi Panditadeva of Shravanabelagola and his disciples. This apart, there is no mention of any king or any royal dynasty. But, it gives an interesting information that the Jaina images of Shantiteertheswara and Anantaswamy Teerthankara were originally installed at Tatangi, on the banks of the river Suvarnavathi. The river Suvarnavathi is identified with the river Harangi which flow just five-km north of Anjanageri. The town Tatangi, mentioned in the inscription perhaps existed on the banks of Harangi. It was from this place that the idols of the Teerthankaras were brought to Anjanageri to be installed. Originally, this *basadi* was a wooden structure and later rebuilt with stone by one Sreekantarasu of the Changgalva family in 1544 A.D. One Jaina saint Shantopadyaya is said to have installed the images according to this record. The inscription also records a grant of fields in the surrounding areas of two villages, Bemmati and Bhutanahalli, which fall under the jurisdiction of Nanjarayapattana to facilitate the daily rituals in the *basadi*. The images of Ananteswara, Shantiteertheswara and Padmavathi Yakshi of this *basadi* are now preserved in the archaeological museum at Madikeri. These three images have features resembling the Hoysala style of the 12th century.

All the Jina *bimbas* contain inscriptions. According to the inscription on the pedestal of the first *Jina bimba*, the image of Santhinatha was installed by one Maghanandhi Bhattaraka, who was the disciple of Nyayakirthi of Tatangi, who belonged to the Moolasangha and the Desiyagana. The inscription on the right side of the *prabhavali* is mostly erased. The inscription on the 2nd *Jina bimba* pedestal is contemporaneous with the first and mentions the name of Harishchandra Devaru of the Heragu village, who was one of the disciples of Tatangi's Bhattaraka and who got the image carved. This stone image is also in the Hoysala style of art. Maghanandhi, who was obviously an influential person is mentioned once again in the inscription on the pedestal of the third *Jina bimba* and an officer called Hiriyantha Heggadde appears to have got this image sculptured. Hiriyantha was the disciple of Nyayakirthi Siddhantha Chakravarthy and was an influential cavalry officer. But, his master's name is mentioned nowhere in the record.

**Balamuri** (Madikeri tq; p.878) near Murnad is 18 km away from Madikeri. One of the sacred places for the Kodavas, the well-known pilgrimage centre is on the banks of the Cauvery. It is here that the river changes her course to the right in a crescent curve. Hence, the name 'Balamuri'. From ancient times, it was known as 'Valampuri' a famous Shaiva centre. According to the local legend the river Cauvery took a sudden turn to the right and the women-folk bathing here could not control their sarees whirling to the right and in order to withstand the force of the flow, they tied

\* The number of the inscription in the *Epigraphia Carnatica*, Vol. I according to the 1971 revised edition.

their sarees to the right waist and hence, the place was called Balamuri or Valampuri. As per another belief, the mythological Kodava King Devakantharaja and his subjects were blessed by the goddess Cauvery and hence this place is also respectfully regarded as *anugrahakshetra* by the local people. On the right bank of the river, on an elevated place is the laterite temple of Agasthyeshwara. The huge Banalinga on the high *panipeetha* in the square *garbhagriha* indicates the features of the Ganga style. Sage Agasthya is said to have installed the Linga and thus came to be called Agasthyeswara. The *garbhagriha* has the *sandhara pradakshina patha*. In front is a *mukha mantapa* with a spacious courtyard around. *Yalis* are carved on both sides of the parapet to the steps leading to the *mukhamantapa*. An annual fair of three days from March fourth in the month of Kumbha attracts thousands of devotees to the temple. For those who are unable to go to Talakaveri during the *teerthodbhava* (Tula Sankramana) take a dip in the river at Balamuri. So also, during the days of *Sankramana* and full moon days, to bathe in the river is considered equally auspicious. On the opposite bank, on the road towards Murnad, is a small Eshwara temple ascribed to sage Kanwa and built of laterite. It is an unpretentious structure.

**Barpole Falls** (Virajpet tq) is set among some of the most idyllic scenes of Kodagu and is situated near the Kodagu-Kerala border. It is 16 km away from Virajpet and can be reached through Bittangala upto which there is a motorable road. From Bittangal, it is a difficult journey of 11 km further through a mud track in the middle of dense jungles. Two streams, Kanganahole and Kakkattuhole join and have the name Barpole, a west-ward flowing river which tumbles over rocks to a depth of about 434 ft. This water fall is also known locally as 'Saratabbi'. The plan of installing a hydro-electric project like the one at Jog (Shimoga district), though considered, is still in cold storage. In the entire district, the water falls and its neighbourhood can be said to be the most beautiful locale.

**Bellur** (Virajpet tq; p.947) is an ancient place which is 11 km away from Ponnampet and can be reached through Hudikeri. The history of Bellur dates back to the 9th century. The historicity of this place is based on an inscription along with few damaged sculptures. A Ganga inscription belonging to 888 A.D. gives the name of this town as Biliyuru. The Ganga King Satyavaky Rachamalla gave grants of 12 villages around Biliyuru, and other donations to one Sarvanandi deva Bhattaraka who was the disciple of Shivanandi Siddhanta deva. The grant was made for the administration of the Satyavakyajinalaya at Pennekadanga. But this inscription which is said to have been outside the village is not to be seen now. Even, the structure locally called a Jaina *basadi* which is in the midst of the gardens is in the post-Vijayanagara style, and possesses no sculptures or symbols of the Jaina faith. But in a private garden a little distance away from this structure are damaged sculptures of the Saptamatrikas found scattered under a huge tree. Among them is a 1.5 metre high figure of Varahi, Chandikeswara and other Saptamatrika figures along with a portion of the head of Brahma. Excavation of this site may unearth more antiquities. Outside the town is the laterite temple of Mahadeva. The figure of Nandi that was here originally is said to have been transported to the Kalgudeswara temple. The town possesses a recently built Jumma Masjid. In the midst of the forest is a high basement over which is a four armed figure of Chamundi. By its side are figures of votive earthen dogs as well as iron tridents. During the fair held in the month of May, it is locally said that animals are sacrificed. Closeby is a square temple with a *mantapa* in front and a *prakara* around. The images include a four-armed Goddess Durga and Vishnu. Even here, a fair is held during every May.

**Bhagamandala** (Madikeri tq; p.2,024) is a well known pilgrimage centre of sanctity not only for the Kodavas but also for other Hindus and is 29 km away from Madikeri and 50 km from Virajpet. Bhagamandala is on the banks of the confluence of three rivers, Cauvery, Kannika and the sub-terranean Sujyoti. Here is the famous Sri Bhagandeswara temple complex. According to the *Skanda Purana* this place was haloed by the penances of Bhaganda Maharshi which pleased God Sriskanda who appeared and blessed him. The Shivalinga installed by Bhaganda Muni came to be called Bhagnadeshwara and the place, Bhagamandala. An interesting inscription is found in the temple premises. This inscription of the 11th century is multi-lingual (No. 21). It calls this place as Bhagandashrama, and mentions the systematisation of temple rituals by a religious pontiff, one Bodharupa Bhagavar. The same pontiff is heard in the inscription at Palur mentioned later. Bhagamandala attracted the devotion of many royal dynasties of Karnataka who paid their homage. But when Tipu Sultan laid seige to the place and occupied the temple and he made it his strong hold, by calling it "Abzalabad". In 1790, Dodda Veerarajendra invaded Bhagamandala and after a bitter fight lasting for five days made Tipu Sultan and his soldiers to beat a retreat. Caught between the two armies, the temple structure was damaged in the cross-fire and three copper tiles of the temple roof were destroyed. To cleanse the sacrilege, Dodda Veerarajendra substituted them with silver tiles which are seen even to this day. The dieties which were secretly hidden during Tipu's invasion were brought back and reinstalled. A Shivalli Brahmana family from Dakshina Kannada was invited to function as official priest. The Bhagamadeswara temple complex though said to have been built by the Cholas prior to the 11th century, follows the gabled roof style of the Kerala temple architecture common in the West Coast. Here are temples of Iswara, Subrahmanya, Mahavishnu and Ganapathi. While the Ganapathi temple is in the outer *prakara*, the other three temples of Iswara or Bhagandeshwara, Subrahmanya and Mahavishnu are in a line in the inner *prakara*. A high wall surrounds a spacious courtyard. The Bahagandeswara temple is in the middle of a four feet high *jagati* or base. It is a simple structure consisting of a square *garbhagriha* with a small *ardhamantapa*. The cone shaped *shikhara* has the *stupika* and the golden pinnacle donated by Dodda Veerarajendra. While the foundation of the temple is in stone, the walls are in laterite. The *ardhamantapa* has sloping copper sheated roof. The main diety in the *garbhagriha* is a Linga of a very ancient type. The copper image of Parvathi is by its side. The processional images were donated by Dodda Veerarajendra. The exterior walls of the temple have *devakostas* with attractive sculptures of Gods and Goddesses. Bas-relief of male and female figures and flowering creepers adorn the walls by the side of the *devakostas*. The *balipeetha* in front of the Bhagandeswara has a square wooden roof with decorated sculptures of Brahma. Dikpalas and creepers inside are painted with attractive colors. Even the slanting wooden roof of the *ardhamantapa* from inside is decorated with sculptures of Gods and Goddesses, Astadikpalas (Gods of the eight cardinal directions), sages, dancers, drummers, peacocks, flowering creepers and such other wooden sculptures are found in good state. The copper tiled slanting roof over the *mukhamantapa* has protruding monkey tops which also have fine wooden sculptures. On the entrance, *torana* figures of eight entwining serpents in wood can be seen. Among all the temples in Bhagamandala, the most beautiful temple is that of Subrahmanya temple in the centre<sup>1</sup>. This temple is completely of stone with polished exterior stones. The same type of *garbhagriha* with a small *ardhamantapa* can be seen here. The *garbhagriha* has the familiar slanting roof covered by copper sheet inside. The diety Subrahmanya which is almost 2.5 metres in height is standing on a square *panipeetha*. This beautiful image in

1. K.K.Subbaiah, *Archaeology of Coorg*, pp.212-213

stone holds a trident in one hand, the other resting on his waist, indicating similarities of Pallava-Chola style. Fine sculptures of Yoganarasimha, Brahma, Iswara, *Ashtadikpalas* and such others adorn the abacus and the slanting roof of the *garbhagriha*. A separate *mantapa* in front of the *ardhamantapa* has beautiful sculptures depicting puranic tales like the birth of Taraka, his death, the churning of the ocean, the *Astadikpalas*, *Dashavatara* scenes, *ganas*, *rishis*, Vishnuleela, musicians and such other beautiful sculptures on the interior of the slanting roof giving it the appearance of an art gallery of very fine quality. Though small in size, they are depicted in horizontal panels. The exterior walls of the temple have beautiful stone sculptures embedded in *devakostas*. The exterior of the protruding roof of the *ardhamantapa* again has *devakostas* which houses the four headed Ganapathi with his wife Siddhi by his side. The *torana* in front resembles a Chaitya. The outer walls have the carving of the Kannada letter 'Vi' with background of decorative motifs in brass to commemorate the renovation work done by Veerarajendra. To the left of the Subrahmanya temple is the Mahavishnu temple built in the Kerala style of architecture. The foundation and the basement of the temple is of stone while the walls are of brick and mortar. In the *garbhagriha* stands the four armed Vishnu image. In front is a detached fine *mantapa* which has an extremely decorated wooden roof. The attractive wooden sculptures include the *navagrahas*, *rishis*, Gods and Goddesses, dancers, drummers and birds like peacocks etc. In another *mantapa* in front, the wooden pillars have very fine sculptures in relief depicting scenes of Lord Krishna dancing on the hood of the Kalinga serpent, hiding of the clothes of the shying Gopikas bathing in the Yamuna river and such other scenes. The date of the installation of the dieties in the three temples are recorded. According to an inscription on the engraved brass base under the Vishnu figure, Dodda Veerarajendra performed the installation on the 29th January, 1797. Similarly, on the basis of Kumaraswamy and the Bhagandeshwara images are engraved inscriptions referring to the reinstatement of these two images<sup>1</sup>. Another inscription is found on the lampstand in the Bhagandeshwara temple enclosure. This inscription on the base of the copper lampstand belongs to 1881 A.D. and is inscribed in both Kannada and Grantha scripts. The portion in Kannada mentions the name of one Manavatti Thimmaiah, who was the son of Belliyappa of Nelaji Village, as the installer of the lampstand. The Grantha portion describes the casting of the five ft high lampstand in pure copper under the supervision and support of one Chinnappa. Dodda Veerarajendra ordered the carving of the wooden entrance gate of the Bhagandeshwara temple. The entrance doorway is made of dark wood (6" X 36") having a delicate and beautiful depiction of *Sri Santana Gopalakrishna* in all his playful moods on the *lalata bimba*. In the treasury of the temple, there is a silver seat which has an inscription dated 1839 A.D. According to it, the silver seat, the silver *prabhavali*, three golden parasoles, two *Surya panas*, and two *pathakas* (flags) were offered to the Lord by Dewan Poonam Poyi Bopu and Meenakshaiah who were serving as the officers under Captain Le Hardy, the British Superintendent of Kodagu. In the outer *prakara*, a stone image of Ganapati is in a small but elegant *mantapa* facing west and is built right in front of the main temple. In the two niches on the outer walls are installed tiny images of Lakshmi and Kali. In the enclosure, there is a *Vasantha Mantapa*, in front of which are two damaged stone elephants. People of the locality attribute the loss of their trunks to the damage done by Tipu's invasion. In entire Kodagu district, the Bhagandeshwara temple is one of the most beautiful structures with its tastefully painted wooden sculptures. During the Huttari festival, the newly cut

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1. Yadurkala K.Shankaranarayana Bhatta, *Sri Kaveri Vaibhava*.

corn or *Kadiru* is brought from the fields and worshipped in the *Vasantha mantapa*. During the one month fair after *Tulasankramana*, more than a lakh pilgrims gather at Bhagamandala to take a holy dip and offer oblations to their ancestors. A branch of the Kashimatha and Ramamandira are also there in this small town.

Bhagamandala is a famous honey marketing centre, which produces the best of Kodagu honey. The bee-rearing centre here called appropriately 'Madhuvana' possesses a rare museum of objects relating to bee-keeping and is the only such centre in the entire State of Karnataka. The place has an Apiculture Training Institute being run by the State Government. There is also Bee-Keeping museum with valuable exhibits. Apart from honey, Bhagamandala is also famous for its cardamom. At the outskirts of the town, there is a Travellers' Bungalow.

**Chaudlu** (Somvarpet tq; p.3,834) is just one km from Somvarpet and falls within the town limits. Surrounded by thick forests with a big tank on its side Chaudlu is known for its various cultural activities. The people here celebrate the harvest festivals with great joy and enthusiasm. In fact, just outside the town, there is a temple dedicated to the diety of harvest. Throughout the year, the temple enclosure witnesses various cultural activities. The inscription near the temple belongs to the time of the Changgalva king Hariharadeva and can be assigned to the 13th century A.D. This inscription registers the permission accorded to the bequeathing with complete control of the property of a slave woman of Kunduru to her daughter and grand-daughter. The inscription also mentions the name of the author of the text as one Senabhova Chinnaiah and the engraver as one Malloja. Nearby, is another inscription documenting the excavation of a tank along with other religious donations by a lady called Mariyamma in 1884 A.D. These two inscriptions are on a mound which also has about 20 varieties of hero stones or sacrificial stones which are interesting and offer scope for further study. Closeby is Nagaruru, which according to epigraphical evidences was the traders establishment of the ancient town of Chaudlu, having a *nakhara* or merchant guild.

**Chambellur** (Virajpet tq; p.1,371) is located at a distance of eight km from Virajpet and is surrounded by captivating high hills. The big temple of Bhadrakali of this place has been renovated recently. But the more important temple is the Ishwara temple constructed during the time of the Kodagu Rajas. This stone structure has a *garbhagriha* with a *shikhara* in brick and mortar, and an *ardhamantapa* and an open *pradakshinapatha*. In front is another spacious *mantapa*. There is a spacious *mukhamantapa* in front which houses a one metre tall Nandi. The main entrance to the temples has sculptures of *dwarapalikas* on both sides sporting with pretty coiffure of flower creepers. In front on an elevated platform is the image of Bete Chamundi and a small trident beside it along with hundreds of earthen figures of dogs, set up as offerings. This temple of Ishwara of Chembellur is said to be the inspirer of a number of special offerings during the fair at Virajpet.

**Dodda Bilaha** (Somvarpet tq p.455) is at a distance of four km from Shanivarasanthe, lying at the foot of the Rameshwara hill. Dodda Bilaha has many ancient antiquities. The temple of Rameshwara on the hill behind the town has been recently renovated. The figures of Surya, the sun god and Mother Goddess at Dodda Bilaha are fine examples of folk art traditions. The diety in the *garbhagriha* is a shining Shivalinga installed on a square *panipeetha*. Sculptures with intricate decorations adorn the pillar abacus. These pillars are said to have been brought from private dwellings to be used in the temple structure. Dodda Bilaha is also a pre-historic site. Nearby in a



private estate are a number of dolmens. Dolmens are graves of pre-historic people, but known to the local people even to this day as temples of the Pandavas or 'Pandavara pare'. Just 2.5 km from Doddabilaha, is *Siraha* which is 14 km from Somvarpet. It had an ancient temple built in the Hoysala style. This Mallikarjuna or Rameshwara temple is now a heap of ruins amidst encroaching jungle. An inscription dated 1175 A.D. discovered here calls the town as 'Sirivura'. It registers the grants made by the Hoysala king Veeraballala II to his officer one Mayanna who was the son of Beeraiah to God Mallikarjuna of Sirivura. If proper exploration of the temple precincts is undertaken, many antiquities can be unearthed. Except for a damaged *panipeetha* and a few stone sculptures and a finely carved hero stone of the Hoysala times, the temple site has a desolate appearance.

**Dodda Malte** (Somvarpet tq), six km from Somvarpet, is an ancient place, indicating not only historic but also a pre-historic past. The approach to the town is over the bund on the Honnamma tank. This tank is one of the biggest tanks in Kodagu spreading over 16.2 acres. Information about the construction of this tank goes back to the 15th century. According to the inscription discovered in the town (no. 88) a Changalva king called Annadani got a sluice gate built for the tank and those responsible for the work were one Venkataiah and Mallaiah. Local tradition refers to a human sacrifice for the tank. As the tank remained dry, a trader known as Mallasetty of the Yelusavira seme offered his daughter-in-law called Akkoni to be sacrificed. But it must have been a natural pond of pre-historic times, later strengthened with stone and sluices. Just outside the town is a temple known as the Siddeshwara temple in the Ganga-Chola style now covered with thorny shrubs. By its side is an original rock which has a very hazy inscription which is unpublished. The temple consists of a small *garbhagriha* and an *ardhamantapa* which still remain there. The square base has pillars with octagonal shafts revealing the early Ganga style. On the entrance doorway of the *garbhagriha* is a relief of a Kalasa, but the *garbhagriha* is bare. The *shikhara* built in the Dravidian style is of brick and mortar. In the *ardhamantapa* is an image of Surya. To the left of the tank bund is a spacious modern temple of Basava. At the entrance to the town stands a hero stone with the hero holding a bow in his hand. The sculptures of cattle by his side suggest that this was a *tarugol* stone. Overlooking the village is a high hill covered with thick green bushes behind which there are some caverns. Pre-historic people must have used the caverns to live and probably began cultivation in and around the tank. On the left bank of the Honnamma tank is the Morebetta a rocky hillock full of dolmens of the megalithic period. (See Morebetta).

**Ganagur** (Somvarpet tq. p.583) is now a large village, which appears to have had a historic past. It is situated at a distance of 13 km from Somvarpet. The name Ganagur or old Ganaguru has remained unchanged down the centuries as an inscription here belonging to the Changalvas calls it Ganaguru. Though no remarkable ancient structural remains are to be found now, the historicity of this village is amply evidenced by a number of hero stones dating back to the Ganga period. A hero stone standing in a garden outside the village limit has well carved bas-reliefs. On the lower part, a hero is seated with his head bent and hands folded. Another man is shown standing by his side with a sword in hand, raised in the act of cutting the head of the hero, perhaps indicating the self-immolation practice of the day. In the second part a heavenly chariot (representing a *vimana*) shaped like a boat is shown with a cabin like roof held aloft by circular pillars of the Ganga style appears to take the martyr to heavenly abode. Towards one side, the entire hero stone (*atmabali* stone) has an inscription in 10th century characters. The inscription informs that a hero known as

Lalluga, who was the brother of an officer called Ranimolaga, voluntarily got his head cut. As to what cause this deed was performed is not detailed in the inscription. There is one more hero stone lying close by behind a house and another in a private estate. The site of the ancient village of Ganaguru has the remains of an ancient temple with its ruins scattered under a banyan tree along with three published inscriptions. The first one which is mostly erased belongs to the year 1597 A.D. It records a grant of land by one Rudragana the son of Sreekataraiah of the Changalva family who ruled Nanjarajapattana for the religious merit of his parents. The second inscription with 13th century characters is to be found at the entrance of the village. This is an interesting inscription which mentions that if any resident of Gundanadu-70 has no sons, his property should go to his daughters. In this connection, the name of one Mahapradhana Padiyara Bana Maharaja is mentioned. This inscription was engraved on the orders of his son Heggade Nakkanna by the sculptor Bammoja.

The third inscription in characters of the 12th century A.D. is easily decipherable. It refers to some gifts granted by one Odeyappa an officer of the Kongalva king Veerachola Kongalvadeva. The donee is one officer Honnappaiah, the son of Odeyappa. The scribe is one Gangoja, who was the son-in-law of Bammoja, mentioned in inscription two. The inscription engraved on a piece of stone now lying by the side of the road, mentions an interesting religious ritual called *paroksha vinaya*, when Tribhuvanamalla Chola Kongalva was ruling and records the death of an officer. In his commemoration, the ritual of *Paroksha vinaya* was performed. A little further is the small temple of Malleswara which has a tiled roof. Near Ganagur at *Unjiganahalli* is a recent Mulasthana Ishwara temple. In the temple, there is an image of Bhairava and in front of the temple tank a stone slab has the engraving of a cow and a calf.

**Garvale** (Somvarpet tq) was an important refuge of the Kodagu Rajas and it lies 8 km away from Madapur. Doddaveera Rajendra after occupying Kodagu by defeating Tipu Sultan invited his brother Appaji Raja from Kadiyathnad, granted him the *jagirs* of Gadinadu, Harangi and Irali and built a palace at Garvale for him in 1804 A.D. But when he suspected Appaji Raja's loyalty, Veerarajendra got his brother assassinated. The entire responsibility of the Garvale *jagir* was given over to Lingaraja, his younger brother. Later, Appajiraja's son, Veeraraja had lived here till 1816. With the passage of time when Kodagu came under the British, the palace at Garvale was neglected and ruined. At present, the site of the palace is on the left side of the road outside the town near the high school. The only impressive part of the palace is the entrance surmounted by an arch. The palace site is covered by trees and thorny bushes, with fallen debris of walls and pillars spread all round. Inside these are steps with remains of balustrades. Beside the steps is a pillar with a seated Basava atop. This place will yield new information if properly explored. In front of the ruined palace is a recently commenced honey marketing centre.

**Gargandur** (Somvarpet tq; p.2,071) has many archaeological remains which reveal its antiquity. It is about 24 km from Somvarpet. Archaeological remains lie all over this town, such as fortress and several hero stones. The local people inform that one of the two hero stones which was outside the town has been preserved in the Archaeological Museum at Madikeri. The ruins of the mud fort close to the town is said to have been constructed by the Changalvas. The fortress has a moat. On entering the fortress, one comes to a spacious level ground of about five acres in extent. In the middle is a ruined temple which has a laterite foundation. An octagonal stone pillar stands in

front of the temple which has bas-relief decorations of elephant, horse, lion and swan holding a blossoming lotus in its beak.

A stone Shiva temple is seen on the bank of the Madapura rivulet. It is here that Madapura and Hattihole rivulets unite to flow as the Harangi river. On the other bank is an ancient Mallikarjuna temple. It has a *garbhagriha ardhmantapa* and a *mukhamantapa*. The *mukhamantapa* is made up of tall elegant pillars. This temple probably was originally constructed during the times of the Gangas, but renovated during the 18th century. The beautiful natural setting has been enhanced by a garden of colourful flowers raised here recently.

**Gonikoppal** (Virajpet tq; p.5,911) is an important town in South Kodagu, 16 km from Virajpet on the bank of the rivulet Attihole, which joins the Lakshmanateertha river. It is an important commercial centre connecting Mysore with the coast of Kerala. The road from Mysore goes through Gonikoppal to Tellicheri and Kannanur. This town is surrounded by a net-work of motorable roads connecting the neighbourhood, where abundant crops of coffee, paddy and oranges are grown. Good marketing facilities for the food and commercial crops have been provided in this town. The Indian Agricultural Research Institute has a Horticultural farm here. In 1969, a Fruit Processing Centre was established, and a Coffee Research Centre of the Coffee Board was also founded. Nearby, at Chatahalli, is the Orange Cultivation Centre established in 1947. This Research Centre is conducting a number of experiments to improve orange fruit yielding and processing and plant grafting (for details see chapter IV). Gonikoppal is a well known educational centre too. There is a temple complex on the western bank of the big tank near the town. This complex consists of the temples of Umamaheswara, Ganesha and Subrahmanya said to have been constructed just three decades ago. A Kalyana Mantapa is being constructed as an adjunct. There is an old temple of Muneshwara close to this complex. Gonikoppal is remarkable for a number of Islamic religious structures. The Shafi Jumma Masjid and Hanafi Jumma Masjid are in the centre of the town. Among these the Shafi Jumma Masjid is said to have been 150 years old. The Hanafi Jumma Masjid with its beautiful minarets and hemispherical domes were constructed in 1957 by the side of the bridge over the Lakshmanateertha river. The Hazrat Pathan Shah Vali-ullah Peer Dargah at nearby *Pollibetta* is approachable from Gonikoppal.

**Gonimarur** (Somvarpet tq; p.1,874) is situated at a distance of just 12 km from Somvarpet and is a very interesting place historically with a number of hero stones and inscriptions. A 13th century inscription on a hero stone mentions that Gonimarur was the frontier between the two regions of Yedavanad and Gattabadinad. Two other hero stones with inscriptions in 13th century characters belonging to the time of the Changalvas are lying under a banyan tree by the road side. The first hero stone is almost completely ruined. The lines of the inscription which are intact reveal the names of Mallidevarasa and Hariharadevarasa who were kings of the Changalva family, along with the signature of an officer called Channasadasiva. The second inscription is also engraved on a hero stone. The people of the two *nads* frequently fought with each other. This frontier place naturally became a battle field. The second hero stone inscription depicts one such battle. The bas-reliefs of a woman and man have been carved with a woman holding a mirror in her hand. The hero who died in the battle was one Chikkaiah Nayaka. In acknowledgment of his loyal service, the Changalva Kings Malladevarasa and Hariharadevarasa mentioned in the above inscription gave a grant to his son. Near these hero stones are two mounds concealing the ruins of a

square structure. A proper excavation of this site may yield many more details. Outside the town, a recently constructed Basaveshwara temple is seen amidst the green fields.

**Haleri** (Madikeri tq) about 10 km from Madikeri on the Madikeri- Madapura road was the original capital of the Kodagu Rajas. It is now a popular coffee growing area. A prince of the Ikkeri family left his home-town Ikkeri in the Shimoga district, migrated to Kodagu and settled down at Haleri. In a short span of time he gained power and established his dynasty to rule Kodagu. His dynasty came to be called the Haleri royal family named after the town. In 1681, his descendant Mudduraja changed the capital from Haleri to Madikeri. Thereafter, Madikeri continued as the Capital. In their inscriptions, the kings of this dynasty have given the Sanskritised form of Haleri as *Kshirasagara*. It is popularly believed that these kings constructed a palace here. All that remains of the palace are a few ruins in the present private coffee garden known as Haleri estate. Obviously the old palace structure was completely dismantled to build a modern bungalow. The elephant shaped stone railings seen on both sides of the flights of steps to the office of the estate are the only remains. The Veerabhadra and the Bhadrakali temples situated in the Haleri village have been recently renovated. In the *devarakadu* which lies in the jurisdiction of the Haleri estate, there is a modern temple of Ayyappa, which witnesses special festivities once a year.

**Halugunda** (Virajpet tq. p.1,678) is two km away from Chembebellur which appears to be an old site with many temples which witness various folk practices. The temples in the town are Mahadeva, Bhadrakali, Bhagavathi, Ayappa, Betegara Muttappa etc. Among them, the oldest appears to be the Mahadeva temple with its spacious enclosure. The *garbhagriha* built of laterite is circular but now ruined. The Shivalings inside is not attached tightly to the *panipeetha*. In front of the *garbhagriha* is a detached *mukhamantapa* which is also of laterite and has an outer *prakara*. The temple of Bhagavathi also called Povvedi is in its proximity. This 100-year old temple has been recently renovated. The main diety in stone is a four-armed Goddess with a gentle expression on her face. While one hand is in the gesture of benevolence and the other of assurance, the remaining two hold a conch and a disc. Strangely, women are denied entrance into this temple. The annual fair of the Goddess is celebrated in the *Magha masa* corresponding to February and March. Outside the town is the small temple of Ayyappa. By its side is a more prominent temple enshrining Vishnu in a rare posture. He is depicted as seated with his hand stretched on his knee. It appears that in 1968, the ancient Vishnu image which was damaged was immersed in the river Cauvery. In front of the Ayyappa temple, there is a detached platform. On it are piled up hundreds of figures of earthen dogs. People of the locality take vows to offer for the health and longevity of their canine pets. The temple of the Betegara Muttappa has a heap of tridents and swords offered by devotees. During the annual fair celebrated on every *Sankaranthi* in the *Mesha* month (February-March), special rituals are performed in this temple. Plantains are offered on the Bhagavathi alter in front of the temple and the same fruit is distributed among devotees as tokens of divine blessings. Devotees who come from Kerala, particularly those belonging to drama troopes don different costumes and take part in a ritual dance in front of the temple. Close to the town, by the side of the Nandikanda estate, there is a sacred grove in the middle of the forest. In this *Devarakadu* there is a completely ruined temple. Only the *stupika* (finial) of the *shikhara* can be seen on the high pedestal among other broken stone blocks.

**Harangi** (Somvarpet tq) eight km from Kushalnagar is familiar for the project called the Harangi river project. From Edavanad, the road leads through Kajur to the dam sight. Behind the dam is the vast reservoir on the bank of which stands the temple of Basavanna with a modern tiled roof. It has a square *garbhagriha* with a spacious detached *mantapa*. A Shivalinga is enshrined in the *garbhagriha*. To the right of the *garbhagriha* is a tiny shrine of Kannambadiamma. And to the left side is a vacant room where a few swords are preserved. The Hanumantha image which is in the temple enclosure is said to have been brought from elsewhere. This area gets inundated in the rainy season. A hero-stone is found standing in the forest near the Chikkamatha of the Harangi village. The inscription on the herostone dates back to the 12th century and contains the information about the death of one Shanmedokoka, a senior man of consequence, who was known by his title 'Kaliyuga Brahma'. The other details are obliterated. Near the Harangi reservoir, there is an image of Cauvery which is regularly worshipped. *Igur* in Somvarpet tq is not far from Harangi. By the side of the *Igur* river is the Basavanna temple which is a recent structure with a tiled roof. There is an inscription near the temple which is not published. Probably *Igur* was a wellknown *agrahara* during the times of the Changalvas. In front of the *garbhagriha*, there is a damaged sculpture of Basava and just next to it is a seated image holding a *veena*. The Ishwara temple at *Igur* could be considered ancient. On both sides of the *mahadwara* or the main entrance are two attractive sculptures of *dwarapalikas*. Closeby is a small recently built temple of Betegara(hunter) Muttappa. Just behind is a megalithic monument. This dolmen has the usual perpendicular stone slabs on four sides with the front slab pierced with a crescent shaped hole. *Hudaguru*, in the Somvarpet tq is on the main road leading to the Harangi dam site. A new temple of Uma Maheshwara has been constructed recently. It has a number of small shrines of Ganapathi, Subrahmanya, Naga and other deities; the stone images of which depict the sculptural features of the times of the Kodagu Rajas. There is a big banyan tree by the side of the temple. The road along the bank of the canal leads to the foot of the Harangi project. By the side on the hillock is a Travellers bungalow. The area of the Harangi project and its environs is beautiful and an ideal picnic spot.

**Harihara** (Virajpet tq; p.811) situated at a distance of about four km from Bellur and 15 Km from Ponnampet, is one of the prominent pilgrimage centres of Kodagu. The Subrahmanya temple which is now completely modernised is the chief attraction here. In the *garbhagriha* the image of Subrahmanya has a modern Shivalinga by its side. The *shikhara* over the *garbhagriha* is also recent. The small shrine beside the temple has a rare Balamuri Ganesha in sitting posture. In its proximity is another small temple enshrining the seated Goddess Durga. A fair is held here in the month of July every year. On the day of *Subrahmanya Shasti*, thousands of devotees congregate here and offer special worship. *Koturu* (Virajpet tq; p.2,070) is six km from Ponnampet and can be reached *via* Harihara too. This place has a historic past dating back to the Ganga period. There are many temples here like those of Basavanna, Kalika, Maramma, Mahadeva and others. Among them, the Maramma or the Badhrakali temple could be an ancient one. A seven day grand fair is celebrated here in every May. Near this temple on an open stone platform is the temple of Mandatavvamma which is merely a small open *mantapa*. This area which probably known in ancient times as the Lakkunda forest has an inscription of the Ganga period with the elephant symbol. It records grant of land by Ganga King Satyavakya Kongunivarma (Rachamalla) to his officer one Erayanga Gounda who was ruling the area. The king followed a custom called

*permadvattam* (i.e. tying the donatory record on the forehead, while donating), a custom which was probably prevalent during those days. The scribe was one Boovaiha. The Ayappa temple is in the Lakkunda coffee estate which is near a *devarakadu*. Apart from this, Koturu does not reveal any other historical remains.

**Hudikeri** (Virajpet tq; p.2,165) is close to Kalgudeswara and lies seven km from Ponnampet. This place was the administrative centre of Kiggatnad in the past. The large temple of Mahadeva has a circular *garbhagriha* with lovely *devakostas* in the exterior walls. The *garbhagriha* has an open *pradakshinapatha*. To the right of the temple is a tiny shrine of Ganapathy. Inside the town, a Jumma Masjid is constructed recently. Five km from Hudikeri is *Aivatte* which comes under the Virajpet tq. This is a very popular pilgrimage centre of the Muslims, who congregate at the *dargah* of Syed Sheik Mir Hazarat. An *urus* is celebrated during every *Rajjab* month, which attracts people from different parts of the district. Not far from *Aivatte* is *Kondangeri* which has a hundred-year old *dargah* of Abdul Shah Vali Shariff. It is believed that the Jumma Masjid nearby was constructed during Tipu's time.

**Irupu** (Virajpet tq) is a pilgrimage centre surrounded by hills, 45 km from Virajpet and coming under the jurisdiction of Kurchi village. This place can be reached either through Kurchi village by deviating to left or from the Kutta-Srimangala road and proceeding for a further five km on a mud track. This is another valley surround by green hills. Here, the Rameswara temple with a legend of mythological antiquity and the water falls of the Lakshmanateertha river which rises in the Brahmagiri hills make this place doubly enchanting. Local legends believe that Lord Sri Rama installed the Rameshwara linga on the banks of the Lakshmanateertha. The wide enclosure of the temple is a completely different structure. The temple is built in the Kerala style and has a circular *garbhagriha* with an *ardhamantapa* and an open *mukhamantapa*. It has rather a low *Shikhara*. In the outer enclosure, there are a number of small shrines assigned to Gandharva, Bhairava, Kuruchi Mahadeva, Ganapati and Parvathi. The temples of Gandharva and Bhairava are located the front of the main temple and to its left are the temples of Ganapati and Parvati. In addition, in a small temple built in laterite, there is a vacant *panipeetha* and of the two copper images of which one is a female figure seated on a horse with a goblet in one hand and a sword in the other. The second is a damaged male figure holding a sword in one hand and a shield in the other. During the annual fair on the Shivarathri day, thousands of people congregate here to offer worship. An inscription in the enclosure belonging to the cyclic year *Sharvari* of 1840-41 A.D. refers to some renovations to the "Irupu Rameshwara temple of Lakshmanateertha by the concerted effort of the farmers of Kiggattu and Hattunadu". To the south of this temple in a strategic place was a palace in the Kurchi village which was built by Doddaveerarajendra when he escaped from his prison at Piriypattana. This palace was later burnt down by his enemies from Kerala (See page 75.). In an inscription of 1174 A.D., at Kampalapura in the Piriypattana tq, Kurchi is referred to as the capital of Udayaditya, who was a feudatory of the Chandalvas. (E.C.Vol.IV No.118). Kurchi village is identified with this Kuruche. Now, there is a big old house belonging to the Ajjamada family with stone railings at the steps leading to its verandah. It has some wooden carvings on its doors and windows. To the north-west of the temple is the Irpu Water Falls which can be reached through a climbing path of about one km from the temple. The stretching Brahmagiri mountain chain from Vynad forming a back drop and facing the falls on a hillock is a rest-house which commands a striking view of the Irpu Water falls. The Lakshmanateertha river flowing down amidst high hills, jumps in two stages

of about 170 ft with a resounding roar into a deep rocky valley. Only during the summer months, it is possible to approach the valley.

A large number of pilgrims who come to Irpu visit the water falls. Surrounded by thick evergreen forests, the water falls presents a beautiful contrast between the jungle greenery and the roaring waters muddy during the rainy season and crystal clear during the summer. The river, then flows north-west and joins another rivulet called Ramateertha and changes its course to the north-East to join the Cauvery in the Mysore dt. The best season to visit the Irpu water falls is between October and November when the rain washed forests are in their full greenery with a chill wind blowing under a clear blue sky. At Ramateertha, an annual fair is held on the Shivaratri day.

**Kalakandur** (Somvarpet tq; p.1,270) is another ancient Jaina centre situated at a distance of six km from Somvarpet. The Parshwanatha Basadi here was constructed in all probability around the 14th century A.D. But at present, modern tiles cover its roof. In the *garbhagriha* is the seated Parswanatha carved in dark chloritic schist. The figure is about one metre in height with an ornamental *prabhavali* behind. There are two unpublished inscriptions, in front of the basadi of which one is partly erased. The Brahmayaksha in the *basadi* is a beautiful sculpture carved in the Hoysala style carrying an *ankusha* with spear in one hand and the *sreephala* in the other. By its side, is another vacant altar. There are two more images of Parshwanatha and Adinatha in dark chloritic schist, supposed to have been brought from Gejjanakodu (Hassan dt.). The *prabhavali* behind the Adhinatha image is also intricately carved. The altar of the Brahmadeva has an inscription in the 14th century characters. It gives the credit of installing the image to a Jaina monk, one Manikadevaru. There is another inscription on the heraldic disk *jagate* which reveals that a Hoysala officer called Chandanna donated it to the Chandranatha *basadi*. (Though locally this basadi is called Parswanatha, the inscriptions call it as Chandranatha basadi). Interestingly, the devotees of the locality belong to the Gowda community, whose ancestors obviously must have been Jains. The entrance gate to the *basadi* was originally a fortress gate and the boulder strewn ruins around suggest the existence of a fortress in its vicinity. The Eshwara temple near the *basadi* is an ordinary structure. There are a number of hero stones in the town. Kalakandur now has a government fisheries centre.

**Kalgudeswara** (Virajpet tq) can be reached through Balele, near Gonikoppal. It falls under the jurisdiction of Belluru village. Here, the Rajas of Kodagu built the Kalgudeshwara temple. The temple has an octagonal ground plan. The *shikhara* over the *garbhagriha* is conical in shape with a circular base of mortar. The detached circular *mukhamantapa* houses the images of Ganapathi, Karthikeya, Umamaheswara and Parvathi. The temple has a wide roof and the spacious *prakara* provides the open *sandhara pradakshinapatha*. Devotees offer models of earthen dogs in fulfilment of their vows. Every year the annual fair is held during the *Bharani* (constellation) in the month of Vaisakha which is attended by thousands of pilgrims.

**Kodlipet** (Somvarpet tq; p.2,254) is on the northern boundary of the district and is 30 km from Somvarpet. The Sakaleshpura- Arkalgud road which runs through the northern extreme of the district passes through Kodlipet. This town along with the neighbouring town of Shanivarasante are centres in the trade links between Kodagu and Hassan districts. According to a local legend, when Parasurama threw his axe (*Kodli or Kodali*), it fell in this place and the town which rose here

thus was called Kodlipet. In the centre of the town is the temple of Basaveshvara said to have been constructed originally by Shivappa Nayaka of Keladi. The *garbhagriha* has a wooden entrance door with the bas-relief of the double headed Eagle (*Gandabherunda*) sculptured as the *lalata bimba*. This temple has been renovated and extended. The special feature is the installation of the Nandi in the *garbhagriha* itself. There are two finely sculptured wooden pillars in the verandah in front of the *garbhagriha*. The walls have figures of Durga, Akkamahadevi, Anubhava mantapa, Siddalingayati and scenes of Shiva and Parvathi being worshipped by Ganesha and Kartikeya, all drawn recently. There are other temples in the town, like Kannambadi Amma, Maleya Malleshwara, Gopura Basavanna, Vighnesgwara and Ramadevaru (Parashurama which is said to be ancient) and a small Ramalingeshwara temple. There are a number of Veerashaiva Mathas around the town. Close to Kodlipet are two other towns, one called the Dodda Kodli which is one km away and *Kiri Kodli* which is three km away. At Dodda Kodli are two old Veerashaiva Mathas—the Somappa Kallumatha and Urumatha of the Siddhaganga Matha near Tumkur. Closeby is the Kallahalli Matha of the Murugha tradition and a seat of Virabhadraswamy. It is believed that Somappa Yogi who founded the Somappa Matha sought re-union in God at Pushpagiri. At Kiri Kodli there is another Veerashaiva Matha of the Siddhaganga tradition. The recently constructed Jumma Masjid at Kodlipet has tall minarets and high domes.

**Kudige** (Somvarpet tq p.3,694) is among the important dairy centres in the state and is at a distance of five km from Kushalnagar. The State Government has turned this into a model Agricultural and Dairy Development centre. The Agricultural Department has successfully experimented in growing hybrid varieties in various crops like rice, ragi and others in an extensive farm of about 500 acres here. In 1956, an Agricultural Teachers Training Centre or a Rural Development Training Centre (R.D.T.C.) was established and this has achieved much progress in the spheres of poultry, dairy development, Red-Dane project, Sericulture and soil culture. Bulk of the silk cocoons reared in this sericulture farm is sent to the Mysore State Silk Factory for weaving silk sarees.

The Government Dairy Farm which maintains a large number of Red- Dane cows supplies pasteurised milk to many towns in the district. This dairy is run by the Karnataka Milk Producers' Co-operative Union, which functions under the supervision of the Karnataka Milk Federation at Bangalore. This Centre has taken a number of developmental activities (See also Chapter IV). As early as 1952 itself, an artificial insemination centre came into operation maintaining good pedigreed bulls, thus, developing Kudige as a centre for the growth of high cored Red-Dane cows. In 1954, a fodder Research Station was started which caters to the needs of the majority of live stock. Kudige has also a Higher Residential Sports Training School. Another place of interest is the coffee curing unit. Among the religious buildings are the temple of Subrahmanya and Sri Krishna Ashrama which is a branch of the Sri Kaveri Ashrama of Virajpet. Recently, the Jumma Masjid has been constructed in the town.

**Kumaralli** (Somvarpet tq; p.834) is a small town in the midst of thick jungle and is about 21 km from Somvarpet. It is an important pilgrimage centre. Outside the town limits by the side of the road there are about seven memorial stones. The tradition of such *kolegallus* appears to be prevalent extensively in this area. Another significant feature of the Kodagu district is the *suggikattes*. These *suggikattes* are perpendicular poles as high as 20 ft bisected by horizontal ones



of about 10 ft long beam with sculptures. (They resemble the *uyyale kambas* in some places). At the base of the western front of the pillars are bas-relief figures of Sthanikas holding *trisula* over the *dwarabhadras*. This image is holding the *damaru* and the *gada* and assuring *abhaya* with one of its four hands. The harvest festival is celebrated here a fortnight after Ugadi, when lamps are lit and the newly threshed corn together with the mask of Bhadrakali is worshipped. This is a special cultural feature in this part observed by the Gowda community. The conception of these *suggikattes* and their worship are among the many ancient traditions of Kodagu\*. *Pushpagiri* of Subrahmanya hill, which is two km away from Kumaralli is a double peaked hill rising to a precipitous height of 5,626 ft. Seen from Madikeri the twin peaks resemble the hump of a giant bull. The ridge between the twin peaks flattens to a level ground under which the entire land below stretches far and wide as the eye can see. It is a difficult climb, steeply winding and narrower than the climb to the top of Tadiyandamol. It is about 10 kms from the Heggademane-Bhagati village located at the foot of the hill and the path to the hill-top is narrow, leading through dense forests. At present, a new road is being laid from Heggade-mane to Kukke Subrahmanya, which completed, lessens the distance from Somvarpet. There are numerous Hindu religious structures and stone mounds on the peak of the Pushpagiri hill which is full of shrubs with yellow flowers, and so the name Pushpagiri. At present, there is a renovated stone temple housing an ancient Linga. Devotees come to worship at the temple of Ishwara for *Tulasankramana* and spend the day on the Pushpagiri hill. There is a huge stone lamp into which pilgrims pour large quantities of oil, twist a wick out of cloth (*dhoti*) and light it after sunset. This is believed to be a pious act which would bless them with abundant rains. Throughout the night the flickering light of the lamp on the Pushpagiri peak promises hope to the people living in villages in the neighbourhood. If one is lucky, they can find on the peak semi-precious hexagonal stones known as *Kuranda* (*Korandam-aluminium-oxide*) which is considered as the token of the blessings of Lord Shanmugha. On the way down one comes to the banks of the Kumaradhara flowing from the slopes forming water fall of about 50 feet height called the Kumaralli falls. The river then enters the Hassan dt and forms the northern border of Kodagu with the Manjarabad (Sakleshpur) tq of Hassan dt. Gushing through the narrow pass of the Bisile-ghat, Kumaradhara enters the Dakshina Kannada dt, and flowing from the vicinity of the holy place of Subrahmanya, the river confluences with the river Nethravati near Uppinangadi.

**Kundagiri** (Virajpet tq) is just one km from Hathur village. The name Kundagiri or Kundabetta comes from the word 'Kund' in the Kodava language meaning a hill. Hathuru, is five kms from Gonikoppal on the main road to Virajpet. The Kundagiri when viewed from below resembles the famous Nandi hills near Bangalore. Covered with thick forests and coffee gardens, the Kundabetta is an enchanting place with a view from the peak affording a glorious sight of the sun setting into the western horizon. It provided an ideal hide out to fugitive Virarajendra, after escaping from the Piriya-pattana prison in 1787 A.D. and taking refuge here in a hut as the hills and dense forests here were almost impassable to outsiders. One family now residing here is known as Maneyappanda, a name originating as a result of giving shelter to the fugitive king. The peak of the hill is known as Kundakshetra or 'Mahadevakshetra' of Bettayathnad. It is a steep climb of about

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\* M.G.Nagaraj, *Kodagu Jilleya Suggi Kattegalu*.

90 feet to the peak. On the top is the temple of Mahadeva\*. According to the local legends, here the credit of building the temple just in one night goes to the Pandavas during their banishment. They are also credited with bringing the Linga from Kashi and sprinkling the holy water of Cauvery collected from the place of its origin i.e., Talacauveri while installing the diety. On the *sankramana* day, Lord Mahadeva is addressed as Kundada Ayyappa (Ayyappa of the hill or Mahadeva) in all devotion by the Kodavas. The *garbhagriha* is a square shaped structure. The entrance is through a carved wooden door. The temple stands on an elevated platform providing an open *pradakshinapatha*. In front of the cellar on another raised basement is a beautifully sculptured Nandi. An inscription on one of the pillars of the temple provides an interesting information. One Hayath Khan, a Muslim jagirdar of the Kunda village helped the renovation of this temple between 1854-57 and installed the Nandi after his name. On the hill and close to the temple are two more sites known as *Beemanakallu* and *Deratkallu*. This place has special significance for the Kodavas, who make offerings here on the *Tulasankrama* day. At this time, they exhibit the ancient folk art of Kodagu. Seven days before the *Tulasankramana*, the devotees perform a ritual of taking vows known as *bedu kattuvudu* (songs of vow-taking). On the eve of the *sankramana* day, they cover themselves with green leaves as costumes to take part in folk dances as a part of fulfilment of their vows. This is called *bettalekali*. Similarly, they perform another dance called *Bodukudurekali* (horse dance). On the day of the *sankramana*, the young and old Kodavas climb on to a protruding rock which lies about 50 ft away from the temple. This protrusion is called the Devara pare or the Derat kallu which is just 3/4ths of a ft long and half a foot wide. Behind, the land drops down to a sheer depth of about 900 ft. On this precarious hedge, the fearless Kodavas stand and twirl thrice seemingly recklessly in their devotion. The enchanting natural scenes of the sun set are an important aspect of the Kundagiri.

**Kushalnagar** (Somvarpet tq; p.6,936) first town one encounters on entering Kodagu from Mysore. It is on the left bank of the Cauvery, which is growing into a busy trade centre. It is 28 km from Somvarpet on the Madikeri Mysore road. Originally known as Mullusoge, it changed its name twice. The story goes that Hyder Ali who had encamped at Mullusoge, changed its name to Kushalnagar in commemoration of a news of some happy tidings he received there. Its name was changed once again by the British to Fraserpet in honour of Col. Fraser who was the Chief Commissioner of Kodagu. After India became independent and the State was Reorganised, the name Kushalnagar was restored. On the outskirts of the town, Tipu Sultan had built a fortress on the banks of the Cauvery. There is an Anjaneya temple in the town proper. The Coorg Raja Doddavira Rajendra after recapturing it from Tipu in 1789 set fire to it destroying most of the fort. Again in 1846 the remaining stones of the fortress were loosened to build the stone bridge over the river Cauvery. Kushalnagar has a celubrious climate. It is neither as chilly as other parts of Kodagu nor as damp, escaping the ferocity of the heavy monsoon rains. At the same time, it is cooler than the neighbouring Mysore dt. For the English officers, Kushalnagar offered a pleasant retreat from the monsoon down-pour of Madikeri. The town now houses the Jamia Masjid and the St. Sebastian Church of the Roman Catholic order. The church runs a nursery, primary and the Fatima High School in this town. *Suntigutti*: The river Cauvery after springing at Brahmagiri hills flows through the plains of Kodagu and enters Kushalnagar bifurcating into two streams forming an island at Suntigutti. This now is an enchanting tourist spo\*. The river Cauvery which turns north

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\* M.G.Nagaraja, "Kundagiri, Dakshina Kodagina Nandi", *Udayavani*, 19.10.1980

wards near Siddapur, flows by Kushalnagar upto Shirangala to form the eastern border of Kodagu from where it bids farewell to the land of its birth and enters the Mysore plateau. Just two km down stream from Kushalnagar, the river has formed a beautiful island. On the road from Kushalnagar to Madikeri is a high wooden arch to the left which leads to a hanging bridge to the island. Crossing the river on the hanging bridge is a thrilling experience with the roaring waters rushing below and the bridge swinging crazily threatening to overturn. On this island, known as Suntigutti, the State Forest Department has created a deer park *Nisargadhama*. While preserving the beauty of its wilderness, the State Tourism Dept. has put up cottages for tourists who desire to enjoy a restful holiday in the midst of such beautiful surroundings.

**Kutta** (Virajpet tq; p.5,251) is the border region of Kodagu opening into Kerala. It is 24 km away from Ponnampet through which runs the main road leading from Virajpet to Nagarahole. To the west of this town, the Vynad forests of Kerala join the forests of Manchalli on the Brahmagiri range. Kutta is significant for the annual fair lasting for a fortnight celebrated between March or April in honour of the village diety known popularly as Kuttadamma or Kalikadevi. The next interesting feature of this fair is the devoted participation of the different tribes of Kodagu like Panjari-Yeravas, Kurubas, Panis and such others who take a very enthusiastic part in this fair. The different and varied activities of these tribal folk during the fair has made the Kutta fair an important cultural occasion in the entire district. Close-by, about three km amidst the dense forests is a temple of the forest diety Karungali. This temple is a bare walled structure built on an elevated platform in the middle of which is a trident open to the sun and moon. The tribal folk pay their obeisance by leaving thousands of bangles around the trident which they worship as forest goddess. Nearby is a wild *champak* tree under which are many earthen sculptures including tortoises. Here, a big annual fair is celebrated lasting about 15 days.

**Madapura** (Somvarpet tq) is situated 15 km away from Somvarpet. It is on the banks of the Madapura river which is a tributary of the Lakshmanateertha. The tomb of Lingarajendra Wodeyar I, the father of Doddaveerarajendra is at Madapur built on the Indo-Saracenic style. The ground plan is squarish and in the centre of the roof rises a hemispherical dome embellished with pretty floral motif decorations in mortar. Small domes are arranged at the angles. The roof projects forward and the images of Basava are placed on two sides. To the right of this tomb is the Veerashaiva Matha, a branch of the Chitradurga Murugha Matha. Attached to it is the tomb of Gurupadaswamy. An inscription inscribed on the entrance door of the Matha dated 1779 A.D. (*Kali* year 4881) records the death of Appajendra's eldest son Lingarajendra. His son Veerarajendra built the Basaveshwara temple and the tomb of his father. He gave a grant of fields in the villages of Chikka Harave, Bellur, Jambubasavanahalli and Madapur to the temple. The Basaveshwara temple was constructed between 1780 and 1782 A.D. There is another inscription on the inner entrance door of the temple dated 1843 A.D. (*Kali* year 4943). According to it, Somashekhara Shivayogeshwaraswamy, the disciple of Shanthaveeraswamy of the Murugha *matha* installed a *kalasha* on this *gadduge*. The *shikhara* of the Basaveshwara temple in the *matha* enclosure has a brass flag on the *kalasha* finial which also has an inscription. This is the third inscription which does not specify the date of the temple construction, the letter 'Vi' (Virarajendra) in Kannada is seen prominently in the middle of the inscription along with the *kali* year 4881. The copper plate grant in the possession of the Matha dated 1796 A.D. confirms the information that

Veerarajendra I built his father's (Lingarajendra) tomb and completed the construction of Basaveswara temple. On this occasion, he gave grants to the visiting pontiff, Shanthaveeraswamy.

Madikeri (District headquarters; p.28,729) or Mercara is 260 km from Bangalore is the District Headquarters and situated on an uneven plain surrounded by the Western Ghats, it is separated from Vynad of Kerala by the Brahmagiri chain of hills. At a distance of 14 km north of the town stretches the Kote hill, a part of the Subrahmanya hill chain. Surrounded on all sides by densely wooded hills, the deep valleys, high cliffs and lush green meadows make this an enchanting town. The red-tiled roofs of the houses built on hills and dales with the most un-even and twisting roads reminds one of a Himalayan township; called 'Mercara' by the British, the name of this town is now once again officially called Madikeri. Mudduraja of the Haleri Dynasty, who lived in the palace at Haleri built this town in 1681 and made it his capital. Called Muddurajanakeri during his time, it gradually became Madikeri according to *Rajendraname* and other documents. Another opinion gives a geographical origin for the name. This town built on the top of high hills (*maradi*) was known as '*Maradiyakeri*', which in course of time came to be pronounced as Madikeri. A copper plate grant of the Ganga times which was originally in Madikeri, but now in the museum of Switzerland, gives the geographical delimitations of the grant. In it, the mention of the northern limit '*Kayga moradi*' appears to support the latter theory.

In the nineteenth century, Madikeri was a small town, secluded in its mountain fastness, without much social or trade and commercial links with the outside world. The town grew around the fort. The Raja and his family with their retinue lived in the palace inside the fortress. Around the fortress were raised the houses of his officers. The town gradually grew as Virarajendra formed new extension 'Mahadevapete' to the memory of his queen Mahadevammaji. To the north of the town, the office building of Petasubedar was added by the same king, which now houses the Government Pre-University College.

The main edifice at Madikeri is the fortress built on a flat-topped hill, providing spacious enclosures for the palace and its subsidiary buildings. The original mud fortress was rebuilt in stone by Tipu-Sultan, and named Jafarabad. In 1790, the fortress was recaptured by Doddaveera Rajendra, who came with sufficient force and confiscated the entire arsenal and military equipment. But in April 1834, the fortress changed hands once again and came under the control of the British. The fortress is well preserved along with the palace built in the centre. The palace is now converted into government offices. The ground plan of the palace is an irregular hexagon and is prominently visible from any part of the town. It has circular bastions built at six different angles. The main entrance faces east with a huge and spacious entrance gateway decorated, has extensive stucco embellishments of flower creepers and figures in bas-relief. Inside this main entrance are two more gates, which lead to the inner enclosure. In front, towards the south, there was a temple of Veerabhadra which is no longer there. Richter informs that it was demolished and an Anglican Church was built in its place in 1855 by Rev. A. Fennel with government help. The church is in the Gothic style of architecture with pointed-arch windows and pointed steeples. The interior back wall windows has beautiful coloured stained glasses. At present, this building houses a museum under the aegis of the State Archaeology Department. This museum is a repository of many antiquities of Kodagu. Here are collected various art treasures and architectural remains of the land. Among them are the images of two Teerathankaras, Kubera, Padmavathi, Yakshi and a

portion of the elaborately carved gateway from the Jaina basadi at Bettageri, the sculpture of Vishnu from Virajpet and many such antiquities. The various awards and gifts bestowed on Field Marshal General K.M. Cariyappa, have been donated to this museum. Documents and correspondence of the British Government as well as the Coorg Rajas have been preserved here. This museum affords a glimpse of Kodava society and its distinct culture with the various traditional dresses, jewellery, weapons, utensils and tools. It is a show-piece of the arts and crafts of the land to every visitor. Outside the museum, there are a number of hero stones collected from different parts of Kodagu.

In the fort, the most prominent building is the palace which originally had a thatched roof. Between 1812 and 1814, the palace was rebuilt by Lingarajendra II in brick and mortar. The tiled roofing is the contribution of the British. An inscription on a brass plate fixed on the door frame on one of the palace rooms furnish the details of the date of the commencement and the completion of the palace. According to it, the construction began in the Kali year corresponding to 1812 A.D. and the building was completed two years hence. Lt. Connor describes the palace in these words. "This edifice consists of two stories is lofty and spacious and like most Hindoo buildings of this nature, covers a great extent of area. It is of a square form having a small court in the centre, three of its sides present nearly a blank space varied only by a few apertures to admit the air. Considerable innovations, however, have been made in the architecture of the country with regard to the face of this structure which is quite after the European fashion, presenting a very handsome front of about 110 ft long; a range of arches run along the whole extent of the bottom part, the upper having a contiguous row of windows shut in by glass sashes and Venetian blinds, a balustrade surmounting the whole. The front rooms are quite after the European manner, and visitors are received in an apartment, the architecture and furniture of which differ in nothing from an English one; as to the interior arrangements, they are doubtless more consonant to native ideas of excellence and comfort. The whole, however, is an exceedingly stately fabric presenting something greatly superior to most Hindoo palaces, being conceived and executed after a much better taste than those royal residences generally are; it is of brick and altogether finished with equal solidity as elegance". British documents reveal that they renovated the palace twice. In 1933, they constructed a clock tower and a portico for parking the Commissioner's car at the extreme right end of the palace. To the north-east in the outer enclosure are two majestic figures of life sized elephants in mortar. The palace now is used for housing all important government offices including the Office of the Deputy Commissioner. At intervals, the walls of the palace now used as the Deputy Commissioner's Office have paintings executed after the Western tradition, along with huge sized Royal seals in different patterns (now in the Jilla Parishad Office). The Mahatma Gandhi Public Library is located to the right of the palace. The Kote Maha Ganapathi temple is at the eastern gateway of the fortress. Hundreds of devotees come to worship Ganapati on the Chauti day of the Bhadrapada month and break coconuts.

The Onkareshwara temple is a very interesting monument in Madikeri. It is built in a hollow plain in the centre of the town to the east of the fortress. Built by Lingarajendra II in 1820, it has an interesting legend behind it. It is said that the sensuous king unjustly and cruelly put to death, a pious and innocent Brahmin who dared to protest against his misdeeds and licentious behaviour. Lingaraja earned his retribution when the spirit of the Brahmana turned into a 'Brahma Rakshasa' and began to plague the king day and night. To escape torment, the Raja built a temple as advised

by wise men, secured a Shivalinga from Kashi installed it and freed himself. This brick and mortar temple is a peculiar structure. It is built according to the Indo-Saracenic style with a dome on the roof and minarets at the four corners. The temple is reached by a high flight of steps leading from a square and spacious tiled enclosure with the square *Kalyani* (tank) in the middle. A small *mantapa* used for special festive occasions is built in the middle of the serene waters of the tank. This temple has no *garbhagriha* but is built like a Muslim *dargah* with the Linga installed in a prominent place right in front of the entrance door. Linga Rajendra donated various grants and inscribed the history of this temple in his copper plate grant which is fixed at the entrance door frame. Here, it is mentioned that the Onkareshwara Linga was installed after prolonged worship and rituals by a group of priests (*tantris*) hailing from Neeleshwar in Kerala on the 27th of March 1820. Provision for worship thrice a day and conducting festivals throughout the year as also providing facilities for pilgrims coming to Madikeri have been made by donations of Linga Rajendra. The serene atmosphere of the temple enhances its sanctity. Lingaraja also constructed another Ishwara temple near Madikeri at Karavale Badaga in the Karnangeri village.

Apart from the fortress and the Onkareshwara temple, there are two royal tombs at Madikeri. Veerarajendra began the construction of the royal tomb on a hill commanding a view from all directions to the north of the Mahadevapat. The work was completed by his younger brother Linga Rajendra. Veerarajendra's grave is by the side of his queen's. At a short distance is the tomb of Linga Rajendra built by his son Chikkaveera Raja in 1820 A.D. The tomb of the royal priest Rudrappa was built by Dewan Cheppudira Ponnappa in 1834. Nearby are the tombs of two other royal officials, Biddandra Bopu and his son Biddandra Somaiah. A commemorative inscription acknowledging the bravery of the martyred general Bopu who died fighting Tipu Sultan is gratefully acknowledged by Doddaveerarajendra in an inscription here. All these tombs are built according to the Indo-Saracenic style commanding a view from all parts. The bars of the windows made of brass show fine engraving. The window frames are decorated with fine stucco sculptures. Gen Welsh who had seen only the tomb of Doddaveera Rajendra in 1811 calls it "magnificent". He adds: "It is in the style of the Muhammadan edifice, being a wide square with a handsome dome in the centre and four turrets in the angles".

A most attractive spot for a lover of nature is the Raja's seat in Madikeri. This is a small square *mantapa* in brick and mortar of four pillars bridged by arches. The beauty of this otherwise plain *mantapa* is enhanced by the beautiful surroundings. It is built on a high level ground with a commanding view of the cliffs and valleys to the west with the sea out there just out of sight. Here, the Raja and his consorts sat to enjoy the glorious scene of the setting sun. Thus the popular name Raja's seat. Early in the morning as the sun is just rising in the east, the mist shrouded valley below affords a rare sight. Peaks high and low slowly rise up like islands in the sea as the mist gradually evaporates with the warmth of the sun-rays. Raja's Seat attracts tourists and offers sights of equal beauty both at such rise and sun set. To the left, on the way to the Raja-seat, a *mantapa* was built on the sacred mortal remains of Mahatma Gandhi in 1956. At Raja's seat as well as at the Gandhi *mantapa* tastefully planned gardens with colourful flowers and creepers are raised. Recently, a toy train has been installed for the amusement of children. A tourist home was constructed on the Stewart Hill close to Raja's Seat. This hill got its name from Donald Stewart a planter who formerly had his bungalow on this hill. At the base of this Stewart Hill which is by the side of the

Raja's seat is an old temple of Kunduramotte Mariyamma. Many such temples of village deities can be found in the town.

There are a few Mosques in Madikeri among which the oldest one is the Lashkar Masjid in Chickpet near the fortress and Jamia Masjid in Mahadevpet. The Lashkar Masjid has tall minarets and domes with stucco work decorating the arched openings. This Masjid which is two hundred years old has been renovated recently. The *dargah* nearby is said to be that of a peer, whose name is not known (belonging to the Hanfi tradition). The Jamia Masjid in Mahadevpet is said to belong to Tipu's time. A single minaret and dome marks this big Masjid built within a spacious enclosure. The peer Yusuf Ali Shah *dargah* is near the Jamia Masjid. Celebration of *Urus* is not regular at this *dargah*. Among the various other Masjids are the Bhatkal Jamia Masjid of the Shafi tradition in Mahadevpet, the Sikander Ali Shah Khalija Masjid near the Market, the Badriya Jumma Masjid on Ganapathi street and M.M.Jamat (Mangalore Muslims) Masjid in the same street, the Madina Masjid near the bus stand etc. The *dargah* of Syed Ibrahim Shah Pir is close to the Jamia Masjid which does not celebrate *urus*. Syed Ibrahim Shah is believed to have come from a place known as Kesara Madu in the Tumkur dt. The Peer Hazarat Ganje Gauhar Ali Shah *dargah* is near the Bhatkal Jamia Masjid in which a big *urus* is celebrated regularly in the month of Ramzan. The *dargah* of Gul Hussain Shah is behind this Masjid in which the *urus* is not celebrated regularly. A little further away is the Arif-ul- Hassa Urf Syed Sikander Ali Shah *dargah* in which the *urus* is celebrated in the month of *Rabia-ul-Awal*. In the Madina Masjid near the bus stand religious training is imparted in the Arabic Madrasa. There is an unnamed *dargah* near the Idgah grounds and the Jacchabi *dargah* near the government travellers bungalow. These *dargahs* do not celebrate any *urus*.

The cosmopolitan town of Madikeri has many churches; among which, the prominent one is the Roman Catholic Church of St Michael built in 1768. This Gothic structure with its steeples has elegant arches over the windows and doors. Sun rays filter in through the multi-coloured stained windows behind the altar and transform into many coloured hues. The church runs a number of educational institutions. There is another elegant old church belonging to the Basel Mission on the road to Mysore.

General James Welsh had visited Kodagu in 1811 on a hunting trip. He records his impression of 'Madikeri'. According to him "the town is remarkably clean and well built, about half-a-mile off by an excellent high road and at the farther extremity there is a rising ground, with a strong mud barrier..." He also states that the hills provide an excellent view over all the roads coming from outside. He mentions the Raja's palace inside the fortress. His horse and elephant stables were built on the slope outside the fortress. His description of the royal tomb is already mentioned.

Madikeri rose in prominence as a capital from the time of the Kodagu Rajas. Yet, it was a small town by 1817 A.D. with hardly 300 houses. It is only after the British annexed Kodagu by 1834 A.D. that the town began to prosper and expand. The old parts of the town are the areas where the Brahmins and the Goulis lived. The town was constituted into a municipality by 1870 A.D. A planned development of the town began after the constitution of the municipality.

In 1929, when Lord Irwin came to Kodagu, it appears that a memorial pillar was erected near the Raja's Seat, now not found. Mahatma Gandhi came to Kodagu in 1934 and rested at Madikeri in the building known as Krishnaraja Villa which belongs to the Kodanda family according to the memorial stone erected there.

In 1942 A.D., the Macpherson Bungalow in Madikeri had in confinement, the great freedom fighter of Bengal, Sharat Chandra Bose. In 1953, the Government First Grade College was constructed. The Town Hall of Madikeri was built in the middle of the Coronation Garden which was in existence in 1912. This building was constructed in 1954. Presently the Municipal offices are housed in this building. The Town Hall is the stage for public functions, meetings and cultural activities. It has a spacious hall with a seating arrangement for about 1,000 persons. On the flat surface, on a small hillock is the Sudarshana Guest House. This building originally called 'Beauvoir Bungalow' was the residence of the Chief Commissioner of Coorg. The high doors of carved teak and rose wood, stained ventilators and windows are remnants of the tastes of the colonial period. There are visitors' rooms on both sides of the entrance having hemispherical roofing. A pretty flower garden is grown around the building. From this high elevation a bird's eye view of the town of Madikeri with its houses on hills and dales and surrounded by garden presents a very pretty sight. At the junction where roads to Mysore and Mangalore meet, there is a life size statue of the late Commander-in-Chief of India, General K.S.Thimmaiah. At present, Madikeri is fast developing into an industrial and educational centre.

Madikeri is best visited between the months of October and January, when the climate will be congenial. The December chill and the enveloping mist makes it the veritable 'Kashmir of the South' and 'Switzerland of India'.

The town goes gay on Vijayadashami, the last day of the Dasara festival with many festivities. Thousands of people participate with great enthusiasm, when decorated *mantapas* are brought from different parts of the town. This is the time for various entertainments and cultural activities.

**Malambi** (Somvarpet tq; p.1,237) is a place of antiquity situated 10 km away from Shanivarasanthe on the main road to Somvarpet. Near the town is the ancient site of the original village. In an inscription found here which dates back to about the 11th century A.D., the place is called 'Malavvi'. The ordinary structure of the Basavanna temple here has a few antique images like Ganapathi, Shivalinga and two mother goddesses. Another inscription gives important political details. It is the main source detailing the genealogical details of the Kongalvas. This inscription records a grant of the village of Malambi by one Chola Raja in recognition of the valour exhibited by his officer, one Manija. This is a herostone wherein the bas-relief figures of the hero is depicted, seated on a horse with his wife by his side holding a sword in her hand. The couple are accompanied by a servant holding his dog on leash. The other inscription which is close by belongs to 1756 A.D. It records the grant of lands by one Krishnappa Nayaka, who was the chief of Belur and the son of Venkatadri Nayaka to Raje Gowda of Malambi. In a private estate near the town are two more herostones. A hero playing a musical instrument, the Rudraveena is an interesting carving here. Near the fields of the local Patel, is a recent inscription lying by the side of the road. It is dated as the *Dathu Samvatsara* corresponding to the 19th century A.D. with modern characters.



**More Betta (Somvarpet tq)** located at a distance of six km from Somvarpet is a pre-historic site. The stone monuments at MoreBetta are known as 'Pandava Pares'. There is a motorable road upto the foot of the hill. A climb of about three km over a serpentine path leads to the peak. At this height, there are more than 20 dolmens situated on the uneven cliffs of the peak. Fergusson has compared them to the megalithic monuments of England<sup>1</sup>. Unfortunately, many of these have been victims of tomb robbers who have damaged them. Four huge slabs have been planted as walls with a huge capstone. The slab in front has the typical crescent shaped hole and around these tombs are circles made of large rocks. Near one such dolmen is an eight ft high slab resembling a bird or a horse. Dr.K.K.Subbaiah opines that this probably could be the figure of an ancient bird or a horse. The presence of such a curious shaped stone among hundreds of others is intriguing. Some of these dolmens have been excavated by Captain Cole, who discovered skeletons along with potsherds of red and black ware. Some of these pots stand on three or four pods. In addition, numerous wide-brimmed pottery, cups, jars and such other earthen ware have been discovered. Dr. Subbaiah mentions ornamental beads found in some dolmens (see also chapter II). In all probability, the man of the Megalithic age cultivated land with the waters of the Honamma tank to irrigate, and built the dolmens on this hill. The Archaeological Survey of India has taken up the task of preserving these pre-historic monuments.

**Mulluru (Somvarpet tq. p.798)** is one of the most ancient Jaina sites in Kodagu, which is in the Nidtha Hobli of the Somvarpet tq. The inscriptions discovered here take the date back as early as the 10th century A.D. The historicity of this place continued upto the 14th century. When the Cholas won a war against the Gangas, the Kongalvas who were the feudatories of the Cholas appear to have made Mullur their Capital as evidenced by the Hanasoge inscription of 1004 A.D. (Mysore dt). The prominence of this place as an administrative unit rose by 1175 A.D. When it is referred to as Mulluru-70 in the Nandigonda inscription (Somvarpet taluk)<sup>2</sup>. About 25 km from Somvarpet on the Shanivarasanthe-Banavara road to the right, a dirt track, leads to a mango orchard. There are three Jaina *basadis* here. This actually was the ancient Mullur. These basadis of Parshvanatha, Shantinatha and Chandranatha Teerthankaras are built in a row. There is a record inscribed on the wall of the *navaranga* of the Parswanatha *basadi*. It informs that Pocchabbe, the queen of King Kongalva II, was the disciple of the celebrated Jaina scholar and saint Gunasenapandita. She constructed the Parshwanatha basadi at Mulluru somewhere in the middle of the 11th century A.D. Another inscription found on the basement of the *basadi* gives further information. This record of Rajadhiraja Kongalva the son of Rajendra Chola mentions the installation ceremony performed by Gunasena Pandita for the *basadi* built by his disciple, the queen- mother Pochabbarasi. Though undated, paleographically this record can be ascribed to the 11th century A.D. The structure has a square *garbhagriha* with an *ardhamantapa* and *navaranga*. The diety inside is a beautiful image of Parshwanatha in the Hoysala style, seated in meditation on a one metre high *panipeetha*. Behind the image is an intricately carved *prabhavali* with a serpent head held aloft. The roof of the *garbhagriha* has a recently renovated brick and mortar *shikhara*. The four pillars of the *navaranga* have a square base with a circular shaft holding a cushioned capital in the Ganga-Chola style. A flight of steps lead to the *navaranga*. But, the temple has no *mukhamantapa*. The inscription kept in the *navaranga* which is mostly erased refers to the

1. K.K.Subbaiah, *Archaeology of Coorg*, p.65

2. *E.C.* Vol. I, No.87

installation of some images in this Parswanatha *basadi* by Rukmini Mahadevi who was another queen of Rajendra Chola. There is a *nishidhi* inscription lying by the side of the *basadi*. In this, the intellectual achievements of Gunasena Pandita who was the disciple of Pushpadanta is extolled as a celebrated scholar on *vyakarana*, *agama*, *vedanta* and the six *angas* of *tarkashastra*. He undertook the *sallekhanavratha* and ended his life by about 1064 A.D. at Mullur. The inscription of Rajendra Kongalva which is closeby, mentions the construction of a *basadi* by his father and also mentions the grant of a few villages to the *basadi* and that Pochabbarasi gave this grant to Gunasena Pandita. This record can be assigned to about 1059 A.D. In the same *basadi*, there is another inscription of the 11th century, set up in commemoration of the wife of King Pritvi Kongalva.

The Shanthinatha *basadi* is to the left of the *basadi* of Parswanatha built originally in the Ganga-Chola stylistic characteristics (it saw renovations with the characteristic features of the times). The *upana* of the *garbhagriha* is in the Ganga style, with an *ardhamantapa* and *navaranga*. This *basadi* has Shanthinatha Teerthankara on a high *panipeetha* in the *garbhagriha*. The inscription on the pedestal of the image mentions the renovation of this ruined *basadi* and the reinstallation of the Shanthinatha Teerthankara by the Jaina Guru Sreepala Traividhyadevana Mallisenadevaru in and around the 12th century (1125) A.D. The original structure dates in all probability back to the 10th century A.D. The collapsed *shikhara* has been recently renovated. The main diety Shanthinatha has been carved in the Chola-Ganga style with a decorative *prabhavali* behind. The pedestal has figures of Yakshas and Yakshis in relief. The *ardhamantapa* has another Teerthankara image but it is damaged. The bas-relief sculptures of Yakshas and Yakshis on pedestal is repeated here. The central pillars of the *navaranga* reveal Vijayanagara style indicating a renovation in between 15th and 16th centuries A.D. The *navaranga* has two Teerthankara images one of which has been carved in the Hoysala sculptural style. The pedestal in front of the Shanthinatha-*basadi* contains a 11th century inscription which mentions Gunasena Pandita as well as his guru Puspasena Sidanthadeva. The *basadi* enclosure has another 11th century record mentioning the same Gunasena Panditha. It refers to a well Nagabavi built with the help of the grants donated by all the *nakeras* (traders) of the town. A figure of a serpent is seen below the inscription. The high *jagati* in front of the *navaranga* entrance door of the *navaranga* has a flight of steps. To the left of this *basadi* is the Chandranatha *basadi* built around 1058 A.D. in the Chola Ganga style and has a *garbhagriha*, *ardhamantapa* and a *navaranga*. The stone image of Chandranatha is carved in the meditative pose on a high *panipeetha* in the *garbhagriha*. On the two sides of the entrance are two *dwarapalakas*, each one metre high. The pillars in the *navaranga* are in the Ganga-Chola style. There are a flight of steps in front from the *jagati*. The *shikhara* is a modern tower in brick and mortar. The external walls are decorated with sculptures of a dancing Yaksha, seated Yakshi, a seated monkey and other such figures. An inscription on stone which has been cut in two is kept leaning to the external wall of the Chandranatha *basadi*. It consists of two stages with the upper one having a seated Jaina with a male and female devotees. On both sides carved in relief, and on the lower stage a short inscription of two sentences mentioning a date *Saka* 980 *Vilamba Samvatsara* corresponding to 1058 A.D. Another inscription nearby belongs to the Vijayanagar times. It is dated 1390 A.D. It refers to the renovation of *basadi* of Mallur by one Gundappa who was the General of Harihara II of Vijayanagar. This grant further reaffirms the grants of queen Pocchabbarasi who was the mother of Rajadhiraja of the Kongalva dynasty.

Gundappadandanayaka gave a grant of the Karagedu village after changing its name to Annangapura as a donation to the Parshwanatha *basadi*. Another interesting information provided is that of the name of one Gonka Reddy Nayaka who was a victor of many battles and who governed as an officer of Vijayanagara kings governing the administrative unit of Mulluru-70. The 1216 A.D. inscription which is near the *mantapa* in front of the *basadi* is mostly erased. The only information that it yields is that it is a commemorative stone of Vidhyadhara Bucchidevarasa known popularly as Katakacharya. This *basadi* complex has now come under the protection of the Archaeological Survey of India, which has renovated and maintained them properly. The wide field in front of the *basadi* is used to plant nearly 20 stone inscriptions, herostones and *nishidhi* stones for better view as well as preservation.

Nagarahole (Virajpet tq) is one of the important game sanctuaries of India. Nagarahole in Kodagu is at a distance of 68 km from Vjrajpet, and from Madikeri and Mysore, it is in equal distance, that being 96 km. The stream which rises in the jungle of Nalkeri and winds through the jungle in a serpentine course gives the name Nagarahole (serpent stream) to the sanctuary. A slightly different derivation is also offered: the stream takes its birth in Kerala at a place called Tolupatti in the Vynad district. Here, it is seen as a mere water course in fields flowing towards Karnataka and through the jungle<sup>1</sup>. It later joins the Taraka river which is a tributary of the Kabini. The rivers Kabini and Lakshmanateertha flow in its vicinity. During the British rule, the jungles of Nagarahole and Kakanakote were kept as exclusive Royal game reserves for the Maharajas of Mysore and Kodagu as well as the British officials. For the first time in July, 1955, the Government of Kodagu converted this Royal amusement park into a Wild Life Reserve. At that time, the extent of the Park was about 285 sq kms and the area was steadily expanded since 1975. The forests of Kakanakote, Metukuppe, Veerana Hosalli and Kachuvanahalli of Mysore dt were combined with the sanctuary, thus, expanding it by 571 sq kms; Nagarahole became a National Park in 1983. Again, five years later in 1988, it was extended to include an area of 643 sq km. The Karapura travellers bungalow at Nagarahole sanctuary is built in the midst of very attractive scenic surroundings with the waters of Kabini reservoir surrounding it on the three sides, leaving access only from one side. Originally, an impenetrable jungle teeming with wild life, it has now become a natural park where people can safely view wild life in its free, true state. (For details about the *flora* and the *fauna* of Nagarahole-see chapter I). The Nagarahole National Park has now become a favourite spot for Indian and foreign tourists. Good transport facilities connect Nagarahole with Bangalore, Mysore and Madikeri. Two well furnished rest houses, Cauvery and Gangotri have been built by the Forest Department and dormitories with twenty beds are provided for students from schools and colleges. At Murkal, close to Nagarahole, the Forest Department has another rest house. Forest department arranges conducted tours. Tourists are taken into the forest in special vans in the mornings between 6 to 10 A.M. and in the evenings between 5 to 6.30 P.M. which is an ideal time to chance upon the varied wild life in their natural state. The sanctuary will be open till 6 O'clock in the evening and after this entry is forbidden. After six in the evening till six in the morning, strict prohibition of vehicular traffic is imposed to preserve the peaceful serenity of the animals. While the Forest Department vehicles run along a mud tract crossing the jungle, an elephant ride is more thrilling as it can walk right through the jungle on the narrowest of bridal paths. Summer is the ideal season to visit the sanctuary. But from the middle of June to the middle

1. M.G.Nagaraj, 'Itihasa Darshana', Vol 5 pp 110-111

of November, incessant rains make it impossible to sight the animals. For a stay at the guest houses and for assured accommodation, prior permission from the Forest Department, at Bangalore or Mysore is necessary. The estate home of the Palekanda family which is close by has a good private collection of antiquities.

**Nalknad Palace** (Madikeri tq) is built on the level top of a hillock. A twisting ghat road of about eight km from Kakkabe leads to this place. Doddaveerarajendra built this palace in 1792 A.D. at a place which comes under the jurisdiction of the Yavakapadi village in Nalknad. Veeraraja escaped from Tipu Sultan's prison at Piriya-pattana and took refuge at the Kurchi village. But after the destruction of the palace at Kurchi, he shifted his family to Yavakapadi village in Padinalaknad. Here on a hillock surrounded by dense jungles, he built his palace in the area at the foot of the high hill of Tadiyandamol which provided greatest safety. The palace is a planned structure of two floors. The base is about four feet high over which rises high walls of brick and mortar. It has a long verandha of 65 ft with sufficient width. Twelve immense hexagonal wooden pillars bear the weight of the high roof. Sculptures in relief are carved on the pillars. The window and door frame carvings are fine specimens of decorative art in wood. Inside is a spacious hall with a roof borne by six pillars. The roof is entirely of wood, reinforced by huge iron rafters. The planks of the roof is ornamented by attractive paintings of foliage, flowers, dancing girls, musicians, queens, fairies and others<sup>1</sup>. The exterior roof of the palace, which is now tiled, was originally of thatch. The verandha wall has a beautiful painted scene of a Royal procession with the king seated on his elephant and accompanied by soldiers and musicians. This painting is 10 ft long and 6 ft high. Repeated lime-wash has obliterated whatever painting there was on the remaining parts of the verandha. Even this painting of the Royal procession has dimmed due to lack of proper preservation. In front of the palace, there is a small but elegant square mantapa, which was erected in 1796 in which year the marriage of Dodda Veerarajendra with Mahadevammaji was celebrated. This *mantapa* is decorated by elegant sculptures in plaster. Behind the palace are four dark rooms which were used apparently to confine criminals and others<sup>2</sup>. This place gave refuge to Chikkaveerarajendra and his family who was forced to flee from Madikeri, in the face of invading soldiers of the British East India Company approaching Kodagu from all sides. This historic building has been repaired by the State Archaeology Department in 1990. Recorded evidence mentions the existence in the vicinity of the burial of the two princesses of Kodagu who married Tipu. But it is not distinguishable now. At present, the palace houses a Bee Keeping Centre run by the State Trade and Handicrafts Department.

**Nanjarayapattana** (Somvarpet tq; p.1,032) or Nanjarajapattana is 17 km away from Kushalnagar. A historic place on the left bank of the river Cauvery, it was known as Holesalalli. During the 16th century, Nanjundaraja of the Changalva dynasty built a palace and called this town after his name as 'Nanjarajapattana'. It is also mentioned in the inscription of Nanjundaraja's son Sreekanta dated 1544 A.D. found at the *basadi* of Anjanageri. But Nanjarayapattana lost its importance under the Kodagu Rajas. The prominent temples in the town are Nanjundeshwara and Veerabhadra. *Rajendra Name* claims that the Kodagu Rajas built two temples here. This does not appear to be true. It was here according to *Rajendra Name* itself that the aged Changalva king

1. K.K.Subbaiah - *Archaeology of Coorg* p.205

2. K.K.Subbaiah, *Ibid*

breathed his last after Piriya-pattana went under the control of Mysore. The Veerabhadra temple in fact is of the Hoysala variety. As such, the claim of *Rajendra Name* appears to be not justified. The Nanjundeshwara temple is in the post-Vijayanagar style. The Kodagu Rajas probably affected renovations to this structure. Originally built of stone, it has a square *garbhagriha* with the intermediary chamber leading to the *navaranga*. In front of the *navaranga* is a separate *mantapa*. The high brick and mortar *shikhara* in the Dravida style has a projecting *shukanasa*. Sculptures of Nandis, Garuda, Shiva-Parvati, Nataraja, dancing girls, Gandharvas and bands of musicians adorn the *shikhara*. The tomb of Chandalva king Nanjundaraja is in the *garbhagriha*. He is the same old king who is mentioned in the *Rajendraname*.

In front of the *ardhamantapa* are two small *devakostas* on each side with stone images of Ganapathi and Subrahmanya. In another small niche by the side of Ganapathi is a silver image of Kannambadiyamma. The *navaranga* has four lathe turned Hoysala style pillars which in all probability were transported from the nearby Veerabhadra temple. The niche in the *navaranga* has the masks and weapons of the deity which are used only during the celebration of festivals and fairs. A flower bedecked beautiful stone sculpture of Parvathi carved in the seated posture is in the next cell. She is holding the *trishula* and the *dhamaru* in her hands. To the right of the entrance of the *navaranga* is a vacant *panipeetha* in a cell. Dr.K.K.Subbaiah in his *Archaeology of Coorg* mentions that it had a Shivalinga said to have been brought from Varanasi.

The entrance has the bas-relief sculpture of Gajalakshmi. The *dhwaja stambha* is almost nine feet high. And on the capital are relief figures of a lion, a woman blowing conch and Nataraja. Closeby is a Nandi *mantapa* which has a high base. The Nandi has turned its head towards the *mahadwara*. The roof of the *mantapa* has a small tower of brick and mortar. Presently (1991) renovation work is being carried out on the roof of the Nanjundeshwara temple. An annual fair in honour of Nanjundeshwara is celebrated for 15 days after Ugadi. During this fair, a flower bedecked palanquin is taken in procession. In a small cell to the west of the temple is a sculpture of a male warrior with an axe in the right hand and a wheel in the left. To the right of the temple the river Cauvery takes a curve and splits herself into two to create two islets. A short distance from the Nanjundeshwara temple are ancient stone pillar remains on the banks of the river which M.G.Nagaraj considers to be ruins of a Veerabhadra temple of the Cholas Kongalva times. This picturesque area was a part of the Srirangapattana of Kodagu. Across the river is a *dargah* of Hazarat-Domini Mastan which witnesses an annual *urus*. The Jumma Masjid at Nanjarayapattana is locally said to belong to the times of Tipu.

People claim to have had a Jaina basadi at Nanjarayapattana which is now inside a private estate with no ruins to prove the fact. There is an interesting hero stone in the *pallakigadde* on the banks of the Cauvery. It depicts the figure of a hero who valiantly fought with an elephant till death. Along with the hero the figure of his wife becoming *sati* is also depicted. Near the entrance to the town, by the side of the road is a ruined Veerabhadra temple now enclosed in a private estate. This temple is in the traditional Hoysala style and is a *dwikutachala* (twin-shrine). The partially damaged pillar shafts depict sculptures of women in different dance poses. The two *garbhagrihas* are completely ruined but the *ardhamantapa* has a vacant *panipeetha* without any image. The temple ruins lie scattered and half buried under earth.

The river bank here and the surrounding area is an enchanting picnic spot. To the left of the Nanjundeshwara temple, across the Cauvery is an islet which is barely eleven acres wide covered with forest. Here is a branch of the Murugha Rejendra matha, with the Someshwara swamy's *gadduge*. This old building built in the post- Vijayanagar style remains open only during summer when the island is accessible. During rainy season, the flood waters make it impossible for anyone to reach the place. There is another island covered by dense vegetation of the Dubare forest in the middle of which the State Forest Department has built a travellers bungalow for tourists who often came to stay here to enjoy the scenic beauty of the natural surroundings. Closeby is another *dargah*. M.G.Nagaraj<sup>1</sup> maintains that there was another island, 20 km from Nanjarajapattana. It is said to have been in the Margolly Ghatta- halla<sup>2</sup> area in the jurisdiction of the Maldare village. He maintains that this island which is no longer there, was the Srirangapattana of Kodagu. But what is now known as Srirangappattana of Kodagu is hidden inside a private estate. The Changalvas came over to this place from Palpare in the *Kiggattnad* by about 1245 A.D. and made this Srirangapattana their capital. The temple ruins and the sculptures of Gods and Goddess found here and at Palpare reveal the reconciliation on the concept of Hari-Hara struck by both Changalva Boppadeva and Hoysala Someshwara and their artistic taste and religious bent of mind. According to a recently discovered, but unpublished *turugol* inscription, Mahamandaleshwara, Veeracholadevarasa was ruling in the *Rudhirodgari samvatsara* of Saka 1220. It applies to Hariharadeva. But, even in 1298, the Changalvas continued to rule from Kodagu Srirangapattana as the feudatories of the Hoysalas. Apart from this, at present no further evidence has been uncovered.

**Nidtha** (Somvarpet tq; p.7411) was originally known as 'Nidtha' evidenced by the Mullur inscription and is situated at a distance of 25 km from Somvarpet. The Mallikarjuna temple of this place referred to in the inscription is now extant. Only the Basavanna temple which has been recently renovated is given historical antiquity. There are two hero stones by the side of this temple. The first one dated 1255 A.D. in the reign of Hoysala Narasimha III commemorates the martyrdom of one Somaiah of Kahigodu village, who lost his life fighting in a battle. The inscription was set up by his son Mayiga. The second inscription dated 1285 A.D. also falls in the reign of Narasimha III. This hero stone was inscribed under the orders of the Chief of Kahigodu. There is a small temple of Kannambadiamma to the left of the Basavanna temple. In the *Chaitra masa*, falling in March, after the festival of Ugadi, an annual fair is celebrated at the temple of Basavanna. During this five-day fair, every home sends a *kalasha* to the temple for worship. Behind the temple are ruins of another temple ascribed to Biredeva. The Biredeva temple contains an inscription mentioning the donations by Hiriya Veeranna, Chikka Veeranna and other officers to Lord Mallikarjuna of Malapanahalli. This inscription is dated in 1278 A.D. The ancient site of Malappana village mentioned in the above inscription was in all probability in the neighbourhood of Nidtha. Another place in Somvarpet taluk was *Kuguru* which also has historical links. It is about one km from Heggula in Shanivasanthe. The Panchalingeswara temple said to be ancient has been recently renovated in 1986. It has five cells in a line with Shivalingas installed in them. The more interesting feature is the Nandi Mantapa in front which has a Linga and a damaged image of the Sun God with an inscription below. The inscription is also damaged with one part having fallen

1. M.G.Nagaraj - *Ithihasa Darshana* Vol. V PP.110 & 111

2. *Ibid*

under a tree by the side. Significantly, the upper portion of the inscription has the bas-reliefs of the Panchalingas. A part of the damaged head of a Surya is resting under a nearby tree. On the lower portion of the *mantapa* is an inscription which is broken and another piece of which is again found under the tree. This inscription is an unpublished one. A number of other sculptures of Naga stones, mother goddesses and Veerabhadra are found strewn under the same tree.

**Padi** (Madikeri tq) is one of the very sacred places for the Kodavas. It is accessible through a motorable road, and just 2.5 km from Kakkabe. It is the sacred abode of Lord Iggutappa or Subrahmanya revered by the Kodavas. The temple of Lord Iggutappa or Subrahmanya is built atop a hillock surrounded by distant peaks covered with dense forest. A steep flight of steps leads to the outer *prakara* which is paved. The temple structure is square with the entrance through the wooden roofed *bali peetha*. The ceiling of the wooden roof has the cardinal deities *dikpalakas* symbolising the directions on the eight sides of the *balipeetha*. There are deities and geometrical patterns engraved in relief. These are painted in gay colours. The temple is a square structure with cloisters running around the four sides leaving an open quadrangle in the middle. In the centre is a small square *garbhagriha* built of laterite. It has a circular *shikhara* capped by a golden finial. In front of the *garbhagriha* standing apart is a small square Nandi Mantapa. The exterior of its sloping roof is tiled. Inside, a copper sheet covering is provided. The main diety, Lord Iggutappa is installed on an ancient *panipeetha*. An intricately carved silver *prabhavali* is provided after the main diety which has a five-hooded Naga as canopy. The silver cover in the *panipeetha* is engraved with swans among flowering creepers. To the left of the diety is a processional image in silver-white. To its right is a figure of a small silver elephant which is decorated by a silver back cover. On this back cover is an inscription of the Kodagu Raja Lingarajendra dated 1810 A.D. According to it, the silver elephant was donated to the temple as a symbolic offering for his personal bravery in hunting down 34 elephants and capturing eight tigers and lion cubs in the Balyattare forest near the Nalaknad Palace. The person who renovated this temple was an officer Bopu of the Apparanda family who effected the necessary repairs and renovations in the years 1834 to 1835 and also lifted a golden finial on the circular *shikhara*. In the front entrance are the two wooden pillars. There are attractive carvings representing floral and vegetal themes in the wooden canopy covering the main structure. Even though there is no *navaranga* or *mukhamantapa*, there is a wooden Nandimantapa facing the *garbhagriha* as already observed. Its inclined roof has been covered with copper sheets from within. There is a *sandhara pradakshinapatha* to the *garbhagriha* surrounded by an inner *prakara*. To the right of the outer enclosure is a big flowering *champak* tree blooming with fragrant flowers under which are some tridants. Behind rises a view of the high peak of the Tadiandamol clothed in lush greenery resounding with the songs of exotic wild birds. The annual fair and the special worship to Lord Iggutappa is celebrated during March after the Holi festival in conjunction of the Hubba star. The devotees particularly the Kodavas congregate at this Holy place to offer their worship. The worshipping of Iggutappa is not only found at this Padi (of Nalkunadu) but also at Peruru Padi and Nelje Padi of Madikeri taluk.

**Paluru** (Madikeri tq; p.852) is an ancient pilgrimage centre on the banks of the river Cauvery and is about 18 km from Madikeri, near Napoklu. The ancient name according to an eleventh century inscription found here is Palayuru. The temple of Mahalingeswara is built in the Kerala style of architecture. The square *garbhagriha* has a low roof which rises upwards in the shape of a cone. The spacious temple enclosure has been recently renovated. Obviously this temple must have

been built much earlier to the 11th century inscription found here which records the grant of some donations. The script of the inscription is a mixture of Grantha, Malayalam, Tamil and Vatteluttu. It mentions an individual, Bodharupa Bhagavar and a king called Kunniarasa. Bodharupa Bhagavar was a disciple of Avidyamrutyu Bhattaraka. The complete administration of the Mahadeva temple at Palayuru was handed over to the guild of Sreevaishnava merchants (No. 20). A similar inscription is seen at Bhagamandala (for details see Chapter II).

**Ponnampet** (Virajpet tq; p.4,367) is a prominent town in Kodagu and is 21 km away from Virajpet. Ponnampet was built in the memory of Cheppudira Ponnappa who was the Dewan of both Chikkaveerarajendra and continued in the same post under the British by his son Madaiah between 1845-1850. Originally, a part of Kiggattunad, Ponnampet was brought under the jurisdiction of Virajpet tq after the State Re-Organisation in 1956. A famous marketing centre for paddy, this town is also known for the socio-religious activities. Sree-Sharada Ashrama of the Ramakrishna Mission and the recently established Prashanti Nilaya are working as centres of socio-religious activities. The Sai- Shankara General Hospital run by Prashanti Nilaya is providing medical facilities to the people. The Muslims have a Jumma Masjid built recently.

**Mattur** (Vijrajpet tq) is located at a distance of 10 km from Ponnampet and is surrounded by coffee plantations. Among the temples of this place are those of Mahadeva, Chamundi and Ayyappa. The Ayyappa temple also called Eshwara temple is built in the style of the Kodagu Rajas. The *garbhagriha* built in laterite has a Shivalinga and a recently installed stone image of Ayyappa. The temple is painted in gay colours recently. In the outer enclosure on an open basement a stone image of Chamundi holding a trident, *panapatra* and a sword in three hands, and forth arm is raised in the gesture of *abhaya*. Closeby, is another recently built temple of Chamundi. The Ayyappa's annual fair attracts hundreds of pilgrims which will be held in the month of March.

**Shanthalli** (Somvarpet tq; p.1,024) 11 km from Somvarpet is a famous centre for bee-keeping and honey marketing. The Kumaralingeshwara temple built in 17th century is of the Changalva times. The *garbhagriha*, has a Dravida *shikhara* of medium height. In front of the *garbhagriha* is the *ardhamantapa* and a spacious *navaranga*. Sculptural decoration of the temple consists of figures in bas-relief which are seen on the entrance doorway of the *ardhamantapa*, pillars in the *navaranga* as well as on the exterior walls. The entrance doorway has *mithuna* figures and flower creepers. The four pillars in the *navaranga* are square shaped in the post-Vijayanagara style with a relief sculptures of a peacock, a Shivalinga, an elephant, *nagbandha*, *hamsa*, a lady etc. The reliefs on the exterior walls depict a devotee, a horse, an elephant rider, Hanumantha, Ganesha and *mithuna* figures. In front, near the left entrance door, there is an unpublished inscription. Over the *prakara* entrance door is the *gopura* said to belong to the times of the Kodagu Rajas. A recent Kalyana Mantapa is under completion near the temple. The car festival of the temple is celebrated during the annual *makarasankramana* day. Another interesting festival is the *Emme Suggi*. This occurs once in every twelve years, when all the cultivators of the entire hobli congregate to celebrate with great enthusiasm and gait for a fair of buffaloes. The bee-keeping and training centre at Shanthalli often conducts public exhibitions on methods of honey gathering and such other practices.



**Somvarpet** (tq hq; p.7,092) a prominent town in North Kodagu and is about 40 km from Madikeri. The name obviously was derived from the regular fair *sante* conducted every Monday (*Somavara*). Hence, it came to be known as Somvarpet. It was under the Ganga rule during the 9th and 10th centuries and later the Kongalvas who were the feudatories of the Cholas took control of the area. After the 12th century, the area went into the hands of the Changalvas who were the feudatories of the Hoysalas. They were followed by the Vijayanagar rulers and thereafter the Haleri Royal family ruled this area from 1600 to 1834. After 1834, the British took control of this town. Under them, Somvarpet began to grow as an important town and taluk headquarters. Being situated on the north-eastern borders of the Kodagu dt, this taluk geographically occupies an uneven landscape. But only to the northern borders of the tq is the evergreen peaks of Kumara-Parvatha or Pushpagiri. The rivers like the Hemavathi, the Cauvery and the Harangi flow in the taluk.

The place has temples dedicated to Basaveshwara, Someshwara, Ganesha, Anjaneya, etc. The temples of Basaveshwara and Someshwara are located in a spacious area. The Basaveshwara temple has a square shaped *garbhagriha* (modern), spacious *navaranga* and the main entrance is at one side. Its ceiling is arch shaped and covered with tiles artistically. The ceiling above the *garbhagriha* is slopy and has a pinnacle atop. The Basaveshwara *utsava* during the end of the *Karthika* and the Ganesha *utsava* during the *Bhadrapada* are celebrated with great enthusiasm and grandeur. At the local *Ane kere* (tank) only when it is full *teppotsava* is held. There is also a branch of the Murugharajendra Matha of Chitradurga. The Betegara Muttappa *jatra* is held annually in Somvarpet which attracts thousands of devotees.

The imposing structure of the town is the bungalow of the famous coffee planter Sakamma. This building in Anglican style consists of giant-sized iron rafters to support the sloping tiled roof held aloft by tall pillars. The Roman Catholic Church of My Lady Victoria was built in 1866 A.D. Under its aegis, many educational institutions and orphanages have been established and maintained at Somvarpet and the villages in the vicinity. The Protestant Church is a recent construction. Among the other newly constructed buildings are two Masjids of the Hanafi and the Shafi sects are notable. The *dargah* of Malang Shah Vali is claimed to be a 300 years old structure. The *urus* at this *dargah* is celebrated in the *Shaban* month which is accompanied by a *Kawwali* programme.

**Surlabbi** (Somvarpet tq; p.1,069) situated on the northern border of Kodagu. It is eight km from Garvale. In the village, there are about fifty herostones grouped together, said to represent the men and women of Goudanda, Mapanda, Muddanda, Padiyanda, Aimudiyanda and other families. At a distance of 10 km from this town is the *Kote betta*, which has an old temple. Pandava *pares* or pre-historic megalithic dolmens could be found here. In between the rocks on the hill is a deep natural cave going down to a depth of one hundred feet swarming with bats. The Kote betta area is an ideal site for archaeologists as it promises many more details about prehistoric life. Near Surlabbi, two km on the Garvale road is a bridge on the Medara Hole. Behind this Bridge, the water tumbles with great force. The beauty of the waterfalls is best enjoyed after the rains ceases in October and the stream is full, while in summer, the dried up bed leaves the rocks bare.

**Tadiyandamol** (Madikeri tq) mountain rises to a height of 1,717 metres above the sea level and is the highest mountain in Kodagu, situated in the south-east part of the district in the Napoklunad, this mountain poses a challenge to adventurous trekkers. The climbers have to spend the night at Yavakapadi, which is close to Nalaknad palace and walk a distance of three km in the dense jungle to reach the foot of the mountain. The steep serpentine path to the peak demands stamina and determination on the part of the climbers. On reaching the peak, they are more than compensated for all their exertion, for here the cool breeze that wafts around the flat peak relaxes tired muscles. A bird's eye view from the peak is magnificent. During a cloudless evening, the climber is rewarded with a glorious scene of the setting sun in the western sea. Down the hill at Yavakapadi is the temple of Pannangalattme, who is believed to be the sister of Lord Iggutappa. She is a patron diety of the *dalit* devotees, who worship her. Every April, thousands gather at this temple for the annual fair of five days. Here, the various folk dances and cultural performances of Kodagu are presented. About 10 km from the peak of Tadiyandamol, as the bird flies is the *Somamalai shikhara* of Kadiyatnad. Here is the temple of Lord Malaitambiran which is a modern structure. The Padi hill of Igguthappa is closeby.

**Talcauvery** (Madikeri tq) is among the many pilgrimage centres in the country and is the birth place of river Cauvery. Talcauvery which is eight km from Bhagamandala and 46 km from Madikeri. Talcauvery is deemed the holiest place in Kodagu. Nestling at the foot of the Brahmagiri hill and surrounded by jungle clad hills on all sides, Talcauvery has a mythological background. It is connected to all parts of Kodagu with good motorable roads. A place of ancient sanctity river Cauvery called variously as Lokapavana, Lopamudra, Dakshina Ganga rises at Talcauvery, also called in inscription as 'Modal Kaveri', is treated as their mother goddess by the Kodavas. She is the immortal inspiration for all Kodavas who worship her as the saviour of the people of the south-the Dakshinathya Janoddharini and the cleanser of all pollution or *Kalikalmasha Nashini*. The Kodavas take a dip at Talcauvery at least once in their life-time, a tradition which has been handed down through the ages. The peaks in the Brahmagiri range of Talcauvery is variously known as Agnigiri, Vayugiri and Gangagiri in the *puranas*. The river rises as a spring in a small 2.5 sq ft square pit. This is called Brahmakundike. The gushing spring flows into a rectangular tank which is 30 ft long and three ft deep. From there she flows into the larger *pushkarni* or tank. According to local legends, on every October 16th or 17th, when this spring gushes out of the Brahmakundike, the devotees believe that Cauvery appears and blesses them. Every Hindu on the *Tulasankramana* day or any day in the *Tula* month hailing from Karnataka, Tamilnadu, Kerala, Andhra and other places take a dip in the river and participate in the fair. The Cauvery legend is described in the *puranas*. According to the *Agnipurana* and the *Skandapurana*, Kaverimuni pleased Lord Brahma by his unflinching penance at Brahmagiri. Lord Brahma blessed him with a daughter called Vishnumaya, Lopamudra or a Cauveri. Vishnumaya was originally in the Himalayas and was brought up by Kaveramuni. At Brahmagiri, she entered the *Kamandala* of the great sage Agasthya and flowed forth as a river (for more details see Chapter 2). Talcauvery is connected to the Pandavas of *Mahabharatha*, who during their banishment are said to have come here took the waters from Brahmakundike and bathed Lord Mahadeva with it at Kundagiri which is close to Gonikoppal. On the road from Bhagamandala to Talcauvery there is a big rock known as 'Bheemanakallu' in one of the cardamom estates. Coming down to historical times, an inscription of 1001 A.D. at Madikeri belonging to the Gangas mentions a grant given to Lord Rameshwara

after having taken a dip at Modal Kaveri. This Modalkaveri or the place of origin of Cauvery can only be Talcauvery. This inscription is now preserved in the Museum at Madikeri. The offerings and the worships that had been stopped during Tipu's control was restarted again by Doddaveera Rajendra, who gave grants for the special worships regularly. He invited Brahmana families from Dakshina Kannada to take over the management of the regular worship process daily.

Little above the birth place of the river is a small *mantapa* which has an eternal lamp burning. Hence, this *mantapa* is called Jyothi Mantapa and has been renovated on the 23rd of January 1972. Further up is the recently renovated Agastyewara temple. Local legends say that Agasthyamuni had originally installed a Linga of sand in the *garbhagriha* and offered worship. In close proximity is the shrine of Ganapathi. In the vicinity is an Ashwatha platform where Agastya is believed to have worshipped Lord Ashwatha Narayana. At present, there is only a small Ashwatha tree here. To the left of the Agstyeswara temple is the Brahmagiri hill which rises to the majestic 300 ft height. One has to climb 500 steps to reach the peak. Atop the peak, there are three pits said to have been the sacrificial pits or the *yagna kundas* around which the Seven Great Sages performed *yagna*. The high peak of Brahmagiri commands a magnificent view of the sun setting in the west. Across the deep valley at a distance, a windmill is visible over a hillock. Below, to the right of Brahmagiri is a rest house, commanding an excellent view of the beautiful scenery. A narrow path running down leads to a spot known as *Salamkatte*. It is said that when Tipu Sultan came to Talcauvery, he stood in this place and reverentially bowed to Goddess Cauvery, and hence the name. Further left, is the government guest house. At a short distance is a large building known as Kailasa Ashrama. This is a choultry for the pilgrims. Not far away from this, to the right is the guest house of the Karnataka Forest Department. Talcauvery and its neighbourhood are an ideal tourist resort, at once beautiful and serene. No wonder, the devotees visit the spot throughout the year except during the rainy season when the steady down-pour blots out everything, a season which is tolerable only to the local population who are acclimated to it.

Titimathi (Virajpet tq) is a town surrounded by forest and coffee estates. It is situated at a distance of 26 km from Virajpet and is in the same taluk on the main road between Gonikoppal and Hunsur. It is an important trading centre with historic past. A number of ancient ruins remind the visitor of the glory of the bygone days. At a distance of five km from the town, deep in the silent jungle, rests a Shiva temple dating back to the Changalva times. The temple has a *garbhagriha* and a *navaranga*. The *dwarapalaka* images at the entrance of the *navaranga* are now kept in the *garbhagriha*. In front is an open pillared mantapa. The tall slender pillars have attractive bas-reliefs such as a woman with Chamara, Nandi, a drummer, a lady bowing before the Shivalinga, another woman churning butter, a lady with a mirror in hand, a dancer admiring her long tresses, a swan and *mithuna* sculptures. The fallen *dwajastambha* in front of the temple has relief sculptures of Ganapathi, Veerabhadra, Kamadhenu and a *gana* with the body of an animal. Below the figure of Ganapathi is an inscription of only two lines. The jungle of Titimathi is the home of a large number of tribal folk and among them, the Jenu Kurubas are prominent, and Titimathi is known for its bee-keeping industry. It is growing in importance as a trading centre.

Virajpet (tq hq; p.13,136) 32 km from Madikeri, is an important town. It is connected to Madikeri by motorable roads. This town was built in 1792 A.D. by Doddaveerarajendra. On the site where he met and held discussions in 1791 with Robert Abercromby who was the Governor

of Bombay (see chapter II History). This town came to be called for the Raja as Virarajendrapet which was later shortened to Virajpet. It is believed that a number of Christians of the Roman Catholic faith from the West Coast who were forcibly brought by Tipu and imprisoned in Srirangapattana, escaped from his hands, came to Kodagu and settled down at Virajpet by 1792<sup>1</sup>, under the protection of the Raja of Kodagu. The cosmopolitan character of the town was further enhanced by his inviting the craftsmen and traders from other places to Kodagu and apportioning separate localities for their residence, like the Telugu street (of Chetis), Bengali street (Muslims from Bengal) etc. Lingayat traders came from Periyapattana. From the beginning, Vijrapet was an important commercial centre exporting coffee, rice, cardamom and pepper to the West Coast. Even now, fine roads connect it with the towns in the Kerala coast like Cannanore and Tellichery. The town is built at the foot of a hill called locally as the Maletambiran or the Eswara hill. Among the few temples in this town, the important ones are the Eshwara temple on top of the hill and the Ayyappa temple on the slopes. The road leading to the hill covers only a part of the distance. From there, it is a steep climb up the hill. The temple built during the time of the Kodagu Rajas is square in plan and built in the middle of a spacious enclosure surrounded by high walls. The hill-top provides a fine bird's eye-view of the entire town. Viewed from the hair pin curves of the ghat road on the hill, the setting sun is seen in all its glory. Down below is the Basavanna temple said to belong to the time of the Rajas along with an ancient temple of Ganapathi near the clock tower, the Chaudeswari temple and the Maramm a temple near the government bus stand which is still being constructed. In 1792, Doddaveerarajendra ordered the building of a palace protected by a fortress wall around, which is now extant. It existed on a raised flat area, which is behind the present travellers bungalow. It appears that he had built a brick fortress wall with a front entrance gate to the palace. That entrance gate is still standing. Only ruins of the fortress are found alround. A few years ago, according to D.N.Krishnaiah, there was a small but strong armoury behind the palace. to the left of the palace area and to the right of the Murnad-Madikeri road on a hollow ground, Veerarajendra built a tank and a well and lined them with dressed stones.

Among the public buildings at Virajpet, the prominent one is the old Church of St. Anne built in the Gothic style. As this church was renovated in the late 19th century, the original structure could be said to belong to the 18th century. According to one opinion, it came into existence by about 1792 A.D. A record mentions Doddaveerarajendra inviting a priest called John Decosta and granting him many gifts. This church is a Gothic structure. This church was actually repaired and rebuilt by another priest called Gullian. Being himself an artist, Father Gullian decorated the church with his paintings and works of art. Doddaveerarajendra had gifted two bronze lamps which are preserved to this day. In addition, he had donated a golden crown to the image of Jesus Christ. Accounts of Baptism registrations are entered in the church hanging in the belfry is inscribed. This refers to the raising of the bell for the memory of Salvador Pinto who died on 15th January 1893. Inside the church is a spacious prayer hall and the walls have 12 stations depicting the life of Jesus Christ, done in relief and framed. Every year, on the 11th of February, a Holy feast is celebrated known as the 'Candle Feast' in which all the local citizens without distinction of caste or creed carry a candle as part of the celebration. This church runs a number of educational centres and orphanages in Virajpet as well as in other towns.

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1. D.N.Krishnaiah, *Kodagina Ithihasa* p.244-45.

The Clock Tower in the centre of Virajpet town was built in commemoration of the Delhi Durbar of King George V in 1911. Rao Saheb Mukkatira Aiyappa, who was a well known coffee planter as well as a popular leader of the co-operative movement in Kodagu took a prominent part in its construction. The Municipality of the Town was formed in 1870 and continues to cater to the facilities of the citizens. In 1935 a Town Hall came up. Religious as well as theological activities of the town are conducted under the aegis of an organisation called Cauvery Ashrama. The celebration of Sri Ganesha festival attracts thousands of people. There are numerous structures of the Islamic faith in this town, particularly the *masjids* (mosques). Among them are the Bismillah Shah Vali Makhan, the Shadli Shafi Jumma Masjid, the Khazi Mohallah Jamia Masjid, the Masjid-e-Azam in the Bengali Mohallah (built in 1880) and the Hanafi Jamia Masjid on the Aiyappa Swamy Road. Among them, the Bismillah Shah Vali Makhan which is located near the market is considered to be about 200 years old. Built in the Indo-saracenic style, it has a spacious enclosure with tall minarets and a hemispherical dome. The arched window and door frames are decorated with polished plaster ornamentation. Just by the side of this Masjid is the *dargah* of Bismillah Shah Vali. During every *Rajjab* month, the annual *urus* is celebrated here. Apart from this, there is Akhat Shah Makkat Shah Vali *dargah* or *peers* said to have come from Arabia. Even here, the *urus* is conducted in the month of *Rajjab*. Closeby is the Hassan Shah Vali *dargah* which also celebrates the *urus* in the same month. Recently, another Masjid called Shafi Masjid is constructed in the fish market. The Azam-e-Masjid in the Bengali Mohallah is claimed to be the biggest in the entire Kodagu.

Yadavanad (Somvarpet tq) is about 13 km from Kushalnagar on the Somvarpet -Kushalnagar road. This town has no significant antiquities but has a colony of Jenukurubas, one of the important tribal folk of Kodagu. Near the bus stand on a platform under a tree are remains of images of Vishnu, Nandi and other figures supposed to have been brought from Hunduru. The town has temples of Basavanna and Anjaneya. There is a curious abandoned temple in the middle of the forest near the town. From Yadavanad, a walk of about four km on the banks of the Harangi river takes us to this ruined temple of the time of Changalvas, which can be approached only during summer as at other times, the water of the river flood the area. The temple is built of square dressed stones. On the *lalata bimba* of the *garbhagriha* entrance is a figure of Gajalakshmi in bas-relief and on it is another seated nude female figure wearing a crown and projecting her vagina prominently. On both sides of the entrance door are two erotic *mithuna* figures. The base of the *navaranga* is square with cylindrical pillars. The roof of the *navaranga* has fallen. In the *mukhamantapa*, there is a lone Basava figure said to have been brought from Hunduru. Even the *mukha mantapa* is bare. This abandoned temple is an ideal watering place for elephant herds which are said to come here at mid-day to quench thirst. Across the river at Herur, there is a recently renovated Basavanna temple with a tiled roof. In a private land at Herur, a fallen herostone contains an almost erased inscription in 13th century characters. All that can be made out from this inscription is the name of an officer, under the Changalva rule by name Munivaraditya. The rest of the inscription is completely damaged.

Yaduru (Somvarpet tq. p.750) is just five km away from Somvarpet. On the left side of the road from the Yaduru tank are some 15 *Kolegallus* (sacrificial stones). After a wedding, persons related to such families keep the *ede* or sacrificial offering at these stones. Thus this town came to be called *ede + uru Yaduru*<sup>1</sup>.

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1. M.G.Nagaraj - Kodagina Suggikattegalu

The custom of raising such stones for a person who dies before marriage or dies childless is prevalent even this day. Recently in 1990, one such stone had been raised in memory of a person who died four or five years back. In a single site itself, there are about 20 such stones belonging to the Hasegodu Kallarata group. This tribal practice finds its echo in Dakshina Kannada. There is an opinion that the word *kule* (ghost) in the Tulu language can be used in this context to mean *kole*. Close to this site is the temple of Mariamma. The suggi altar in the town of Yaduru is said to have been originally from the old site of Palarmakki (old town), popular in folklore as Halaarmakki<sup>2</sup>. There are three inscriptions in front of the high stone swing. Among them, the published inscription of 1095 A.D. belongs to the Kadamba (Bana) being Raja Duddarasa. This is a *veera shasana* engraved in commemoration of Duddarasa by his brother Junjarasa. Duddarasa, who was the son of Pitteyarasa and Junjala devi had titles like Mahamandaleswara, Tripuradhishwara, Balindra Kulaputra, Baliyara Bheema, etc. This inscription was inscribed by Bommadeva, who was the son of Rajamaiah under the direction of *Sandhivigrahi* Duddamalla of Molate. Molathe, mentioned in this inscription can be identified with Dodda Molathe of the Somvarpet tq. On the pillars of swing in the Suggidevara temple are bas-reliefs of an elephant, a devotee, a hero with a sword in hand etc. In this temple, elaborate arrangements are made for the celebration of the Suggidevara festival during the twelve days every year during the spring season beginning with the rise of the star *Ashwini* and concluding with *Bharani*. The folk cultural activities of the *suggi habba*, here represent an important cultural feature of Kodagu. Close to this temple are the temples of Basaveshwara, Eshwara and Beeredeva. The Basavanna festival coincides with the *suggi* fair. At that time, religious rituals like fire walking etc. are usually conducted once in two years. The Beeredeva or Bhairava fair is celebrated during the time of Sankranti.