CHAPTER XIX

PLACES OF INTEREST

Agalagurki

AGALAGURKI is a village in Chikballapur taluk. The Veerabhadra temple here has a figure of Veerabhadra, about four feet high, with the four attributes, *viz.*, a sword, a shield, a bow and an arrow. Near the Nandi, in front, is a prostrating figure with the label Bolaveerayya at the side. To the right in the *navaranga*, stands a profusely ornamented figure, about four feet high, with folded hands, which is said to represent one Settappa who built the temple. The south sluice of the Gopalakrishna tank is a fine structure, being in the form of a *mantapa* supported by six lofty pillars.

Ajjavara

AJJAVARA in Chikballapur taluk is a small village noted for its Ranganatha temple. The temple has a stone *brindavana* at the bottom of which, on the front face, is sculptured an impressive figure of Ranganatha, about three feet high.

Ambajidurga

AMBAJIDURGA in Chintamani taluk, situated about three miles south-west of Chintamani town, is a lofty hill with its summit rising to 4,399 feet above the sea-level. This hill, which was fortified by Tipu Sultan, was ultimately taken by the British in 1791. Until 1873, the surrounding hoblies formed a taluk called after this hill, with headquarters at Chintamani. Now, it is one of the hobli headquarters of the present Chintamani taluk.

There is a small Shiva temple on the top of the hill. A structure, resembling a powder-magazine, is known as 'yennekanaja' or the place where oil is stored. A well with an arched doorway, near the west gate, is known as *khajana* or the treasury. The doorway has, to the left, the figure of an elephant and to the right that of a monkey. There are traces of some buildings which once stood on the hill. From the top of the hill can be had a fine view of hundreds of tanks situated in the surrounding tracts.

ANAKANUR village in Chikballapur taluk has a noted Ranganatha temple with a similar figure of the god as at Ajjavara. There are a few families of Shrivaishnavas at this place who are said to be the lineal descendants of Parasharabhatta, a celebrated teacher of Shrivaishnava sect and an author who flourished in the 12th century A.D. and who was a near contemporary of Ramanujacharya. **Anakanur**

AVANI in Mulbagal taluk is a village and a hill about eight miles south-west of Mulbagal town. It is the headquarters of the hobli of the same name. The place appears to be of considerable antiquity. Tradition has it that the region round about this place was formerly called Avantika-Kshetra and was of great sanctity in this part of India. According to a legend, the hill was the residence of poet Valmiki, author of the Ramayana, and is, therefore, known by the name 'Valmiki Parvata' also. Rama is said to have encamped here for some time on his way back from his expedition to Lanka or Ceylon, and Sita, when subsequently abandoned by her husband, is said to have come here and given birth to her twin sons. The place is mentioned in a Bana inscription, the professed date of which is 339 A.D.; in a later inscription, it is called the Gaya of the south. There are several temples here, the details of which are given in the section on Archaeology in the Chapter on History. A *guru* of the Smarta sect resides here. An annual festival held for seven days from the 14th day of *Magha-Bahula* in honour of Ramalingeshwara attracts a large concourse of people. This is also an occasion for the sale of cattle. **Avani**

BAGEPALLI, which is also called Bagenahalli, is a small town on the right bank of the river Chitravati, about 60 miles north-west of Kolar. In 1961, it had a population of 3,519 (1,823 males and 1,696 females) with 670 occupied residential houses and an area of 0.10 sq. mile, *i.e.*, 0.26 sq. km. It is the headquarters of the Bagepalli taluk and has a municipality. It is said that formerly there were three towns near this spot, namely, Gadadampatna, at Devaragudipalli, about two miles to the east; Karkur, about two miles to the south-east, and Kuntlur on the banks of the Chitravati to the west. According to some inscriptions, the first of these was in existence in the 14th century A.D. Bagepalli now derives its importance mainly from being the taluk headquarters. **Bagepalli**

BANGARA-TIRUPATI—*See* under Guttahalli.

BANGARPET, which is the headquarters of the taluk of the same name, was established in 1864 on the opening of the railway in this part. It lies just seven miles south of Kolar town with which it is connected also by a narrow gauge railway line. It **Bangarpet**

was formerly named as Bowringpet after Mr. Bowring, a former Chief Commissioner of Mysore, and includes the previously existing villages of Maramatlu and Hosingere. The name was changed to Bangarpet in 1948. Because of its proximity to the Kolar Gold Fields and being on the broad gauge railway line connecting Bangalore with Madras, it has become one of the most important places in the district. The town has a municipality and its population in 1961 was 11,360 (5,836 males and 5,524 females) with 1,305 occupied residential houses and an area of 0.50 sq. mile, *i.e.*, 1.29 sq. kms. A well-attended fair is held here on every Friday and hundreds of bullocks are also brought for sale on the occasion.

Bellur

BELLUR is a small village in Kolar taluk. Judging from the inscriptions found in this region, Bellur appears to be a place of considerable antiquity. In some of the epigraphs, it is named Vishnuvardhana-Chaturvedi-Mangalam, after the Hoysala king Vishnuvardhana. But the place seems to be more ancient as certain records of the place go back to the period of Sri-Purusha, a Ganga king of the 8th century A.D. The place appears to have been once a home of several Shrivaishnava scholars. A few of their descendants are still living in the village. They say that they are the lineal descendants of Prativadibhayankaram Anna, a disciple of Manavala Mahamuni, the great Shrivaishnava teacher, and others who flourished in the 14th and 15th centuries. There is a temple dedicated to Rama, who is called Valavanda-Perumal in the Tamil inscriptions.

Bethamangala

BETHAMANGALA in Bangarpet taluk is a big village on the right bank of the river Palar. This is a tourist centre where a large lake provides boating facilities. Till 1864, this place had given its name to and was the headquarters of what is now the Bangarpet taluk. It is 18 miles south-east of Kolar town with which it is connected by a good road. A road from Bangarpet to Mulbagal also passes through it. The name of the place is a contraction of Vijayadityamangala, derived from one of the Bana kings, probably its founder. Two old inscribed stones, worshipped in a temple under the name of Gangamma, are of the dates 904 and 944 A.D. belonging to the Nolamba period.

The large lake here is of ancient origin. Who built it is not known; but it was first repaired in the time of the Nolamba king, Iriva Nolamba, about 950 A.D. (*See* Chapter II under 'Nolambas'). The water of this tank has been reserved to supply water to the Kolar Gold Fields city. There is a large pumping plant to lift and filter the water before it is supplied to the city. The place lost much of its importance owing to the removal of the taluk headquarters to the newly formed town of Bangarpet. The

most important temple in this place is the Vijayendra temple, which has been described in detail in the section on Archaeology in the Chapter on History.

BOWRINGPET—*See* under Bangarpet.

Brahmagiri

BRAHMAGIRI is alternatively called Yargakonda or Yarkonda. It is a hill of the Nandidurga range, rising to 4,657 feet above the sea level. It stands to the south-west of Nandidurga, being connected with it by a saddle.

Budikote

BUDIKOTE in Bangarpet taluk is a village, about eight miles south-west of Bangarpet town. It is situated between the two branches of the Markandeya river, near their point of junction. It is the headquarters of the Budikote hobli. Budikote (Sanskritised as Vibhutipura), meaning the 'fort of ashes', is said to derive its name from some immense holocausts performed there in some remote period. It is an ancient village as evidenced by a Bana inscription of the 8th century A.D. found in it. It was the birth-place of Haidar Ali and a spot among the boulders in the fort is shown as the place where his cradle was rocked. It formed the *jagir* of his father, Fateh Muhammad, on his receiving the appointment of Faujdar under the Subedar of Sira. The fort has a fine spring. The important temples here are those of Venkataramana and Someshvara.

Channakeshava Betta

CHANNAKESHAVA or CHANNARAYANA BETTA is one of the Nandidurga hills and the reputed source of both the Northern and the Southern Pinakini or Pennar; the peak is at a height of 4,762 feet above sea level. It is about five miles south-west of Chikballapur. On the top of the hill, there is a large cave connected with a temple.

Channarayapura

CHANNARAYAPURA is a village in Malur taluk. In the jungle near this place stands a huge slab, 7 feet by 5 feet, which has a figure of a man attacking a tiger. The sculptures are beautiful and realistically executed. The man must have died in the conflict as he is represented at the top as worshipping a *linga*.

Chikballapur

CHIKBALLAPUR is a large town, 36 miles north-west of Kolar, and is the headquarters of the taluk bearing the same name, and has a municipality. Chikballapur or Little Ballapur is so-called to distinguish it from another place called Doddaballapur or Large Ballapur. It was founded in 1479 by Malla Baire Gauda, the youngest son of Baire Gauda, the leader of a band of refugees who settled at Avati. The history of the place has been dealt with in detail in Chapter II on History. The village, which originally occupied the site, was called Kodimanchanahalli. In 1961, the

town had a population of 23,025 (11,639 males and 11,386 females) with 4,281 occupied residential houses and its area in 1961 was 4.50 sq. miles, *i.e.*, 11.65 sq. kms.

Being well-connected with Kolar and other taluk places, the town has developed rapidly. It is a commercial centre and a centre of silk industry. Recently, an Industrial Estate has been sanctioned for this town in order to provide modern facilities to small-scale industries. Most of the temples in the town are modern, the oldest of these being the Channakeshava temple. The Veerabhadra temple is a fine modern building profusely decorated with stucco-figures. About 2½ miles to the north-east of Chikballapur, is a fine circular pond known as the Chitravati, which, rising on the Harihareshwara hill to the west, is said to flow into this pond. It is, therefore, looked upon as a holy *teertha*. The pond is well built with steps all round. There is also a circular well in the middle of the pond. The steps are said to have been built by Dewan Purnaiya. The pond is popularly known as Halasamma's well, Halasamma being supposed to have been a Paleyagar princess. Nearby is the *gaddige* or tomb of Mallikarjuna Chinnappa.

Chikkakadatur

CHIKKAKADATUR is a small village in Malur taluk. At some distance to the south-west of this village, is situated the Siddappa temple with a large number of hero-shrines in front and at the sides. In the verandah of the temple is kept on stone props a wooden rafter, about 60 feet long and 9 inches in diameter, once used for the hook-swinging ceremony. There is a *mantapa* surmounted by a fine tower sculptured on all sides.

Chikka-Tirupati

CHIKKA-TIRUPATI in Malur taluk is a village which is locally well-known as a place of pilgrimage. The Shrinivasa temple at this place is a fairly large structure with a *prakara* or enclosure and a spacious courtyard in front. The image of god Varada, who is named Shrinivasa, is well carved. In the *navaranga* are kept figures of Ramanujacharya and Vedantadeshika. A legend says that the image was set up by Yajneshvara and the temple renovated by king Janamejaya. The village is considered a holy place of pilgrimage and a number of marriages are celebrated in the temple every year. Offerings, which could not be taken to Tirupati in Andhra Pradesh, are delivered at this place. An annual festival takes place here on a large scale in the month of *Chaitra* (about April). The village has several *chatras* and *mantapas* for the accommodation of pilgrims.

CHINNA-TIRUPATI—*See* under Guttahalli.

Chintamani

CHINTAMANI town is situated about 27 miles north-west of Kolar. It is the headquarters of the taluk of the same name and

has a municipality. The Bangalore—Bangarpet narrow gauge railway line passes through Chintamani. It is one of the important commercial centres in the district. The town has now a First Grade Arts and Science College as also a Polytechnic (*See* Chapter XV). In 1961, it had a population of 19,664 (10,381 males and 9,263 females) and it occupied an area of 4.30 sq. miles (11.14 sq. kms.) and had 3,508 occupied residential houses.

The town is said to have been named after its founder, one Chintamani Rao, a Maratha chief. Considerable trade is carried on here in gold, silver and precious stones besides other merchandise. The place is also famous for the manufacture of *agarbathies* and for its large-sized pomegranates. There is a low hill commanding the town on the north-west which was formerly fortified.

Devaragudipalli

DEVARAGUDIPALLI, situated about two miles from Bagepalli, has a well-known temple dedicated to Venkataramanaswamy (*See* under Archaeology in Chapter II on History). A large cattle fair held here for seven days from *Vaishakha Bahula Amavasya* attracts about 30,000 head of cattle.

Doddakadatur

DODDAKADATUR is a small village in Malur taluk. It appears to have been a place of considerable importance in ancient times. In an inscription, it is named Vishnuvardhana-Chaturvedi-Mangalam. It has several other old inscriptions of the times of the Ganga kings.

DODKURUGOD—*See* under Gauribidanur.

Garudanapalya

GARUDANAPALYA is a small village in Kolar taluk. To the east of this place is a low hill on which are found many cromlechs, locally called Pandavaraguli, with unusual gigantic slabs for the roof and comparatively smaller ones for the walls, the front wall having a small circular hole in the middle. The *Jodidar* of the village was said to have removed most of the slabs and utilised them for building a well.

Gauribidanur

GAURIBIDANUR is a town on the left bank of the river North Pinakini, 56 miles north-west of Kolar and is the headquarters of the Gauribidanur taluk and has a municipality. It is situated on the Doddaballapur—Hindupur road and on the Bangalore—Guntakal railway line. In 1961, its population was 8,559 (4,486 males and 4,073 females) and it occupied an area of 0.70 sq. mile (1.82 sq. kms.) and had 1,583 occupied residential houses.

Tradition has it that in ancient times, it was the residence of Vidura, an uncle of the Pandavas and thence called Vidurur. A peepul tree of great age, said to have been planted by Vidura, is

still an object of worship under the name Vidurashwatha near Dodkurugod, four miles to the north. The Vidurashwatha locality was the scene of some political events in recent times. (*See* Chapter II on History).

The Venkataramana temple here has a figure of the god, about four feet high, with four hands, the right lower hanging by the side pointing to the earth and the other three holding a discus, a conch and a mace. The Navagraha temple has good figures of the nine planets personified, standing in three rows on one pedestal.

The Gauribidanur town was once a part of the possessions of the chief of Dadinayakanapalya who gave it as a dowry to his daughter and it was called Gauri-Vidurur after her name, Gauri. However, the Muslims called it 'Gori-bidnur', a form to which some *goris* or tombs erected by them near the town seemed to give countenance. Near this town, at Hirebidanur on the other side of the river, there is the *Darga* of Hussain Shah Mirza, a Bijapur noble, which is also popularly known as the Nyamat Bi Darga. The *Darga* has four tombs, those of Hussain Shah, Saidani Bi, his wife, Nyamat Bi, his daughter-in-law, and Sakina Bi, daughter of Nyamat Bi. The tomb of Nyamat Bi, who was a pious lady, is worshipped. The *Darga* is almost square measuring 35 feet by 32 feet and has four minarets and a big dome. There is also a mosque called the Jumma Masjid which is a rectangular building measuring about 44 feet by 22 feet with two minarets and three arched doorways. Both are fine structures built of stone. The *Darga* at Gauribidanur is also of the same period, built in memory of a saint named Jalal Bakhari Vali.

The place is 2,252 feet above the sea level, and differs from all other parts of the district. The climate is hot, the soil loose and fertile with abundant water easily procurable almost at the surface. The town has risen much in importance since the advent of the railway. Recently, a co-operative sugar factory has been established at this place (*See* Chapter V for particulars of this industry). The town has facilities for higher education also since 1964 when the A.E.S. National College was established (*See* Chapter XV).

Gudamaralahalli

GUDAMARALAHALLI in Chintamani taluk is one of the two places where there are temples of Bhairedevaru or Bandidevaru, especially worshipped by the Morasu Vokkaligas. The image of Bhairava at this place is a round stone, partly buried in the ground. A country cart is preserved nearby as the one in which the image of the god is said to have been originally brought to the place. The principal temple is surrounded by a number of small temples. Close to this is a temple dedicated to the spirit of an

unmarried girl called 'Eru-bayyamma'. There are also shrines dedicated to the spirits of males dying unmarried, under the name of 'Iragararu'.

Gudibanda

GUDIBANDA is a town in the Nandidurga range of hills, about 55 miles north-west of Kolar and is the headquarters of the Gudibanda taluk and has a municipality. It is situated at the southern foot of a *bande* or rock, surmounted by a *gudi* or temple and hence the name. In 1961, its population was 4,478 (2,297 males and 2,181 females) and it occupied an area of 0.10 sq. mile (0.26 sq. km.) and had 797 occupied residential houses.

The place, with the jungly tract in its vicinity, was given to Havali Baire Gauda on the capture of Doddaballapur by Kasim Khan. It was then the haunt of free-booters, and little or no improvement was made in cultivation till some time after. He first built a fortification on the rock called old Gudibanda and some time after, fortified the Gudibanda hill (described in detail in the section on Archaeology in the Chapter on History). He died without issue and was succeeded by his wife's brother, Rama Gauda. It was later annexed to Chikballapur about the year 1689.

Gummanayakanpalya

GUMMANAYAKANPALYA, named after a Paleyagar chief, was, till 1882, the headquarters of the taluk of the same name. It is about 10 miles east of Bagepalli. It has a small fortified circular rock in the midst of jungle, rising about 150 feet above the surrounding hilly tract, and to the east of the range. This was once the seat of a local line of chiefs, a short account of whom is given in the Chapter on History.

Guttahalli

GUTTAHALLI, a village situated on the left bank of the river Palar near the Kolar Gold Fields—Mulbagal road and the Bethamangala lake in Bangarpet taluk, is well-known for its Venkataramanaswamy temple built on the top of a hillock. The place is also popularly called as 'Bangara-Tirupati' or 'Chinna-Tirupati' by virtue of its being at a short distance from the gold fields. According to a legend, sage Bhrigu had his *ashram* at this place. Hundreds of devotees from far and near visit the temple, especially on Saturdays.

An impressive *gopura* and a spacious choultry were constructed here recently at a considerable cost. Other amenities have also been improved in recent years and the place is becoming popular as a holiday resort as well. A large number of marriages are celebrated at this holy place. A *jatra* with a cattle fair held here in the month of *Magha* is well attended.

Harihareshvara Betta

HARIHARESHVARA BETTA is a two-peaked hill rising about 4,122 feet above the sea level, north of Nandidurga. It is the source of the Chitravati river.

Hebetta

HEBETTA in Srinivaspur taluk is a village of great antiquity. It is called Perbetta in the old Kannada and Pervattam in the old Tamil inscriptions. Of the two old epigraphs found here, one refers to the reign of the Ganga king, Sri-Purusha, and the other belongs to the Nolamba period. Another discovery of some interest in this village was a *Yantra* stone of the 10th century, set up by an order of the Ganga king, Marasimha, for the benefit of the cattle of the village. The front of the stone has some mystical diagram carved on it with certain letters in the interstices and the syllable *hrim* repeated twelve times all round, and on the back there are 32 small squares with the 32 letters of what is called a Sarvatobhadra verse.

Such stones are also called *gokula* or cattle stones and are found set up at the front of many villages, though diagrams on them may differ from one stone to another. The belief in the potency of such diagrams prevailed in the 10th century and the great king of that period considered it necessary to have such stones set up for the good of the cattle (the belief being that water with which the diagram was washed was efficacious in curing cattle of their diseases).

Hosur

HOSUR, situated about six miles south-west of Gauribidanur town, is a large village. In the fourteenth century, under the name of Hosavidu, the new camp or residence, it was for a time occupied by the Hoysala king, Ballala III, who may have been its founder and named it Hosavidu with reference to Halebidu, his old residence or capital at Dorasamudra, which had been destroyed by the Muhammadans. As Hosapattana, it apparently formed, in 1355, one of the boundary towns of the early Vijayanagara kingdom and was a royal residence. A fair is held here on every Saturday.

Hunkunda

HUNKUNDA is a village situated near the Kolar—Bethamangala road, in Robertsonpet hobli of Bangarpet taluk, about eight miles north-east of Bangarpet town. It is an ancinet place. Numerous inscriptions have been found here from which it appears to have been a border town where much fighting took place. It was successively in the possession of Mahavali Banarasa, the Nolamba kings Ayyapa and Dilipayya, the Ganga king Narasimha and Uttama Chola Ganga. The Chaudeshvari temple at this place has, in front of it, several *uyyalekambas* for swinging the image of the goddess and several stone pegs known as *gori-kambas* or tomb-pillars to which he-buffaloes and other victims of animal sacrifices used to be tied. (Now animal

sacrifices are not in vogue). The place is named Porkunram (Golden Hill) in the Tamil inscriptions. On a small hill at the village is a Shiva temple with a lofty cave and a *done* or spring near it. (*See* also Chapter II under Archaeology).

Kaivara

KAIVARA, a village in Chintamani taluk, is situated near the Bangalore—Cuddapah road at a distance of about eight miles from Chintamani. It is the headquarters of the hobli of the same name. There are several old temples in this place (described in detail in the section on Archaeology in the Chapter on History) which is said to have been formerly called Ekachakrapura, celebrated in the Mahabharata, where Pandavas resided for some time during their exile and where Bhima killed the demon Bakasura. In a hill close by, called Chikka-betta, but named Chidambaragiri in the Sthalapurana, a cave is pointed out into which Bhima is said to have thrown the carcass of Baka and closed the entrance with a large boulder. It is said that on certain occasions, water of a white or red colour trickles from the cave over the boulder and this is believed to represent the pus or blood coming out of Baka's wounds. Omens are drawn from the flow which, if of a red colour, on occasions such as the Shivaratri, is supposed to portend evil for the village, while a mixture of white and red is taken to be a good omen.

Kalavara-durga

KALAVARADURGA or Skandagiri is the most prominent peak to the north of Nandidurga, from which it is five miles distant, forming part of the same range. The summit, which is 4,749 feet above the sea level, was formerly fortified and it directly commanded the town of Chikballapur. The fort was taken by the British in 1791 and was dismantled.

Kandavara

KANDAVARA is a village in Chikballapur taluk. A large tank here has two good sluices, the south one having, at the bottom on both sides, figures of an elephant and a lion. To the north-west of the Jvarahareshvara temple, there is a beautiful *Garuda-gamba* (or pillar sculptured with a figure of Garuda, the winged vehicle of Vishnu), about 40 feet high, on an ornamental pedestal sculptured with perpendicular bands of scroll work on all sides. The pillar, which is rather slender for its height, is ornamented on all the four faces with scrolls containing figures in every convolution. Opposite to it once stood a Varadaraja temple whose ruined materials were, it appears, removed and utilised for the construction of the Chitravati pond.

Kolar

KOLAR is the chief town of the district, situated in 13° 6′ north latitude and 78° 7′ east longitude, 41 miles east-north-east of Bangalore by road, but connected with it by railway both directly and through the junction at Bangarpet, 11 miles to the south. In 1961, it had a population of 32,587 (16,924 males and 15,663

females) with 5,274 occupied residential houses and its extent of area in 1961 was 1.50 sq. miles, *i.e.*, 3.89 sq. kms. The town has a First Grade Arts and Science College (*See* Chapter XV) and is also a commercial centre.

Kolar is a place of great antiquity, but has passed through so many vicissitudes, and was so much devastated by warfare in later times that little now remains in it that is ancient. It was founded by the Gangas early in the Christian era, if not in existence before. It was their capital for some time. Though, later, Talkad became their capital, the title "Lord of the City of Kuvalala" (or Kolala, the old name of Kolar), is assumed by the Ganga kings down to the 11th century, and also by some Eastern Chalukya princes whose mother was of the Ganga family. When the Ganga power was overthrown by the Cholas in about 1004, Kolar passed into the hands of the latter, and from inscriptions it would appear that the existing temple of Kolaramma may have been erected in the time of Rajendra Chola. Early in the next century, the Hoysalas drove out the Cholas from Mysore, and Kolala is specially mentioned among the conquests of Vishnuvardhana. When, in the latter half of the 13th century, a partition of the Hoysala dominions took place between the two sons of Someshvara, Kolar was included in the Tamil province and fell to the share of Ramanatha. But even up to this time, a family of Chola-Gangas continued in power there, who still bore the title "Lord of the City of Kuvalala". (*See* also Chapters I and II).

During the Vijayanagara period, Timme Gauda, who had the title of Chikka Raya, received authority to repair the fort of Kolar. Bijapur next subdued the place, and in 1639, Shahji, father of the celebrated Shivaji, became the governor of this place along with other districts and often resided at Kolar. The Mughals took it 50 years later, and in about 1720 Fateh Muhammad, father of Haidar Ali, became the Faujdar of Kolar, under the Subedar of Sira, who had his residence on the Kolar hills. After varying fortunes, Kolar was ceded to Haidar Ali in 1761. It was subsequently, at times, again lost to Mysore. In 1768, it was taken by the English under Colonel Donald Campbell. In 1770, it was again taken by the Marathas under Madhava Rao. In 1791, it was again taken by the English under Lord Cornwallis, but at the peace of 1792, it was restored to Tipu Sultan, and since then has been a part of the Mysore territory.

Of the fort, Mackenzie, writing in 1801, says: "The fort of Kolar is far from being strong or tenable in any degree. It is throughout built of mud, with a kind of *fausse brave* and a very shallow ditch round it. The western gateway is very intricate and as long as one good half of the whole fort, but the eastern

one is hardly protected at all. There is a cavalier near to the west gate which commands the fort and the surrounding tract. The works were in perfect repair at the time I surveyed them".

The fort walls were levelled about 120 years ago and the ditch filled up. Many new streets were at the same time laid out. The present town of Kolar is spread over an area of about one and a half square miles to the north of the railway line. To the west of the town is the range of hills known as Kolar hills and to the east is the large *amani* tank. The railway station is in the south-eastern corner of the town and very near to it is the travellers' bungalow. Most of the offices are situated at the northern end of the town, which is connected with the southern end by a number of almost continuous roads. The older parts of the town are in the centre and extensions have grown up both to the south and north of it.

The *Makbara* or tomb of Haidar Ali's father is one of the principal old buildings and is maintained with an endowment. The two important temples in the town are those of Kolaramma and Someshwara, which have been described in detail in the section on Archaeology in the Chapter on History. The other temples are those of Anjaneya, Nanjundeshwara, Venkataramana and Kodandarama.

The Kolar-betta or Kolar hill also bears the name of Shatashringa-parvata or the hundred-peaked hill. The range extends along the north-east of the town of Kolar, the highest point being 4,026 feet above the sea-level. The hills present a barren and rocky appearance on all sides, but on the top is an extensive plateau occupied by villages and irrigated fields. A stream on the east side, named 'Antara-Gange', is esteemed sacred. With a small pond, having a *mantapa* in the centre, supplied with water falling through the mouth of a stone bull, this place is also a popular picnic spot. (*See* also page 84).

The old roads by the Mugli and Naikaneri passes from Madras and the districts east of the *ghats* to Bangalore united at Kolar, and before being superseded by the railway, brought a continual influx of travellers and pilgrims to the town from both sides. As a result, there used to be frequent out-breaks of cholera; as a hot-bed of this fell disease, Kolar was long notorious. Superior sanitary and medical measures almost freed it of that scourge. Scorpions used to abound and among the offerings presented at the Kolaramma temple, it is customary to include the figure of a scorpion in silver.

Mulberry is cultivated here for the rearing of silk worms. Turkeys are reared in large numbers for export to Bangalore and

other places. Kolar town is noted for manufacture of *kamblies* (coarse blankets) of a good quality. There is a wool spinning centre at Kolar run by the Government of Mysore. Housed in a separate building on the Kolar-Bangalore road, the centre manufactures several varieties of woollen fabrics. The red blankets manufactured here are supplied to hospitals; Khadi Bhandars also place orders with the centre. One of the two silk farms (mulberry gardens) maintained by the Government of Mysore and one of the ten grainages for cocoon layings are located at Kolar. There is also a centre for training sericulturists in the biological and other aspects of the industry (*See* Chapter V for particulars of industries). A large fair takes place at Kolar on every Thursday.

Kolar Gold Fields

The KOLAR GOLD FIELDS are in the south of the Bangarpet taluk, to the east of a low ridge of hills, of which Betarayan hill, 3,199 feet above sea level, is the most conspicuous point. They are connected by the Gold Fields railway with the Bangalore-Madras line at Bangarpet, and a road runs through them from Bangarpet to Kamasandra, where there is also a railway station. The geology, history and development of these gold fields have been dealt with in Chapter V on Industries, which gives also particulars of the Bharat Earth Movers Ltd., recently established at this place by the Union Government as a large-scale industry for the manufacture of earth-moving equipment and crawler tractors. An Industrial Estate also has been established in this city for providing modern facilities to small-scale industrialists. There is a First Grade Arts, Commerce and Science College at Oorgaum which comes under the Robertsonpet Municipality, as also a School of Mines at Coromandal, Kolar Gold Fields (*See* Chapter XV). There is also an Industrial Training Centre maintained by the State Government.

The K.G.F. city is entirely a creation of the gold mining industry. With its preponderating labour population, it has aptly been called a great labour settlement. There is a Sanitary Board for the area, functioning since 1899 (*See* pp. 416—418). Prior to the constitution of the Robertsonpet Municipal Council in 1964 (See pp. 407—410), the Sanitary Board urban area consisted of Robertsonpet and Andersonpet, with some villages round about them, like Sonnekoppa, Nachakapalli and Oorgaum and the labour colonies like the Pandaram Lines and Krishnagiri Lines, and the Sanitary Board rural area comprised several villages. In 1961, the K.G.F. city was the fourth biggest city in the Mysore State, with a population of 1,46,811 (74,015 males and 72,796 females) and with an area of 30 sq. miles, *i.e.*, 77.70 sq. kms., and 27,227 occupied residential houses. (*See* also Oorgaum under Robertsonpet).

Konakunte

KONAKUNTE in Chintamani taluk is a pilgrim centre in this area. The temple here is that of Venkataramanaswamy. A fair is held in honour of this god for 10 days every year from the seventh day of the dark half of *Vaishakha* and it is largely attended by the people of the surrounding parts. A cattle fair is also held here during the festival days.

Kurudumale

KURUDUMALE or more correctly Kudu-male, in Mulbagal taluk, is a hill four miles north-west of Mulbagal. At the foot of this hill are the ruins of several large temples with sculpture attributed to Jakanachari, but apparently restored by Ilavanji Raya and his companions from the south. The elevation of the hill is 3,312 feet above sea level. The architectural details of the place are given in the section on Archaeology in the Chapter on History.

Madivala

MADIVALA is a small village in Malur taluk. There are several other places of this name in the district, as also in the east of Bangalore district. Each of these places has a large Shiva temple with many inscriptions in Grantha and Tamil characters. This Madivala, however, appears to be one of the oldest. It has many inscriptions dating from the Chola times. The Gangadhareshvara temple here appears to be an old structure dating back to the same period. It is said that Madivala is a Kannada contraction of the Tamil Madaivilagam (or temple precincts) and has nothing to do with the Kannada word *madivala* which means washerman.

Malur

MALUR is a town about 18 miles south-west of Kolar on the Bangalore-Madras railway line and is the headquarters of the Malur taluk and has a municipality. In 1961, it had a population of 7,589 (3,950 males and 3,639 females) and it had an area of 0.10 sq. mile (0.26 sq. km.) and 1,238 occupied residential houses. A fair is held here on every Thursday when a large number of bullocks are also brought for sale.

The place is said to have originally had the name of Mallikapura or jasmine town on account of its being surrounded with gardens which supplied flowers to the Markandeshvara temple on the Vokkaleri hill, the village forming part of the endowments of the temple. In the 16th century, Malur was one of the possessions of Timme Gauda, the Chief of Hoskote. From him it was captured by the Bijapur army and held as a *jagir* by several Mansubdars. Subsequently, it was taken from the Marathas by Hrida Ram Singh, a Rajput Zamindar, who enlarged it, and he is said to have given it the name Malur. His descendants continued in possession until the subjection of the area by Haidar Ali.

The Shankaranarayana temple of this place has a *linga* which is said to be marked with the attributes of both Shiva and Vishnu.

The *utsava-murthi,* which is a metallic image, called Somaskanda-murthi, is a fine seated figure with four hands, two of them holding an antelope and an axe and the other two being in the *abhaya* and *varada* attitudes, with Parvati standing at the side. The ruined Kurubaradevara-gudi or the temple of the shepherds, has, in front of it, two long rows of *virara-gudis* or hero-shrines which are built of four large slabs of stones, three of them forming the walls and the fourth one the roof. The slabs forming the back-walls are sculptured with figures of heroes and their wives.

Manchana-bele

MANCHANABELE, a large village in Chikballapur taluk, has a temple of Anjaneya built about 140 years ago. It has a fine four-pillared *mantapa,* the pillars being very neatly dressed and sculptured on all the four sides. The noteworthy feature of this *mantapa* is that it has ornamental arches in the Saracenic style above the beams on all the four sides.

Manchena-halli

MANCHENAHALLI, a town in Gauribidanur taluk, is situated on the right bank of the river North Pinakini and is about nine miles east of Gauribidanur on the Chikballapur-Gauribidanur road. It is the headquarters of the hobli of the same name and has a municipality. In 1961, it had a population of 4,347 (2,259 males and 2,088 females) with 693 occupied residential houses and an area of 0.80 sq. mile (2.07 sq. kms.). The local temple of Ramadevaru holds an annual car festival for six days from the full moon day in *Chaitra.*

Masti

MASTI, a large village in Malur taluk, is situated about nine miles south of Malur with which it is connected by road. It is the headquarters of the Masti hobli. Masti appears to have been founded in the 16th century by Chokka Babati, a petty chief from the neighbourhood of Kanchipuram, who fled to this place to save his daughter from disgrace by the ruler of his country. He was later summoned to Vijayanagara, where he rendered some important military service; he was confirmed by Achyuta-Raya in the possession of a territory yielding a revenue of 20,000 pagodas. He made Masti his capital. Subsequently, it was annexed by the Marathas and Haidar Ali.

Melur

MELUR, a village in the Jangamkote hobli of the Sidlaghatta taluk, is about six miles south of Sidlaghatta. A cattle fair, which attracts about 15,000 head of cattle, takes place here in connection with the Gangadevi *parishe,* held for seven days in the month of *Chaitra,* which is attended by a large number of people. The place is also a centre of the filature industry.

Mulbagal

The name 'MULBAGAL' seems to be derived from 'Mudala-bagalu', meaning eastern gate in Kannada, the place being situated on the eastern pass from the table-land of Mysore to the temple

of Tirupati. The name appears as Muluvayi in old inscriptions which also conveys the same meaning. It is an important town, 18 miles east-north-east of Kolar on the old Bangalore-Madras road by the Mugli pass. It is the headquarters of the Mulbagal taluk and has a municipality. Close by is Hanchukal-betta, a hillock. In 1961, the town had a population of 11,977 (6,162 males and 5,815 females) with 2,086 occupied residential houses and an area of 1.20 sq. miles (3.77 sq. kms.).

Some ancient temples exist near the town and the tomb of a saint named Haidar Wali attracts a large number of Muslims on the occasion of the celebration of his anniversary. Some of the pilgrims to Tirupati, who pass through Mulbagal from the western parts, go through the preliminary ceremony of purification here by shaving their heads and bathing in a pond named Narasimhatirtha. Sugarcane and fine paddy are cultivated in the neighbourhood.

Mulbagal was made the seat of Government for the Kolar region when it was brought under the sway of the Vijayanagara kings and a viceroy resided there. Subsequently, it came under the control of Timme Gauda of Hoskote. It was captured by a British force in June 1768. Haidar Ali seized it in the same year after a severely contested action with the British troops. But shortly afterwards it was recovered by Colonel Wood.

An account of the temples of this place is given under Archaeology in Chapter II on History. The hill near Mulbagal is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders on the top known as Mahadevana-gundu and Babaiyana-gundu. There are also two reservoirs on the hill called Rama-tirtha and Lakshmana-tirtha. The *brindavana* or the tomb of Sripadaraya, situated at a distance of about a mile from Mulbagal, is also a place of visit. Sripadaraya was a great Madhva *guru* who flourished in the latter part of the 15th century and established a *matha* at Mulbagal, which is even now in existence.

Sripadaraya and his pupil, Vyasaraya, are the only two among the Madhva *gurus* who are distinguished by the title *raya*. Tradition accounts for this by saying that the two *gurus* sat on the Vijayanagara throne for short periods and ruled the kingdom. In a work called *Sripadaraya-shataka,* it is said that Sripadaraya absolved king Vira-Narasinga from the sin of having killed a Brahmin and sat on the throne at his request. From another work entitled *Vysavijaya,* we learn that a Vijayanagara king was warned of an evil *muhurta* or time approaching and was advised to put someone else on the throne for the time being. Vyasaraya, who was chosen by the state elephant, was placed on the throne for that short time. This was during Krishnadevaraya's time.

On the *brindavana* referred to above, is sculptured a seated figure of Sripadaraya which is worshipped daily. A small silver *brindavana* of the saint is carried in procession every year. The place is held very sacred by the Madhvas. To the right of the *brindavana* is a temple of Narasimha ; in the *pradakshina patha* or the path of circumambulation of this temple, there is a small cave-like shrine with a seated figure of Vyasaraya.

Nandi

NANDI is a village in Chikballapur taluk at the north-eastern base of Nandidurga. It is the headquarters of the Nandi hobli. It contains a large temple dedicated to Bhoga-Nandishvara, which is surrounded by a number of Chola inscriptions in the *grantha* character. (A detailed account of this temple is given in the section on Archaeology of Chapter II—History). The foundation of the village is attributed to Baire Gauda of Avati, but the temple is much older as is evident from one Pallava and several Chola inscriptions that are found in its courtyard. The village was for some years a British military station, a regiment being stationed between Nandi and Sultanpet from 1799 to 1808. A large annual fair takes place here at the time of the Shivaratri festival. The fair also attracts the best bullocks reared in the neighbourhood and it is estimated that about 20,000 head of cattle are brought there on the occasion for sale.

Nandidurga

NANDIDURGA, a famous fortified hill which is in Chikballapur taluk, is situated about 38 miles north of Bangalore at the termination of a range of hills of which it is the highest point, *i.e.*, 4,850 feet above the sea level. The Nandi Hills have become a highly popular holiday resort. There is an extensive plateau on the top sloping to the west, in the centre of which there is a large hollow with a well-constructed tank called *Amrita Sarovara* or lake of nectar. The four sides of the lake are built round with stone steps which diminish in size as they descend until they meet at a point at the bottom, where there is a small shrine. However, as this lake dries up in summer, the Government have made arrangements for water supply by pumping water from below in three stages. At a distance of about 50 yards from the lake, there is a *chabutara* or platform built with bricks and mortar which was used by Tipu Sultan as a prayer platform. The building in which he used to stay when he visited the place is also preserved as the Tipu's Lodge.

Several rivers such as the Palar, North Pennar, South Pennar, Chitravati, Arkavati and Papaghni rise in and near about the Nandi Hills. The surrounding hills, which can be visited on foot from the Nandi Hills, are Channakeshava-betta (4,762 feet) on the north-west, Brahmagiri (4,657 feet) on the south-west and Skandagiri (4,749 feet) on the north. At the foot of the Nandi Hills, there is the Nandi village (an account of which is already

given). About one and a half miles from this village, there is the Nandi railway station of the Bangalore-Bangarpet line. According to a legend, the sage Kushmanda did *tapas* on these hills and hence they were called Kushmandagiri. The Gangas had the title "Lord of Nandagiri" and the hill seems to have been then held sacred by the Jains. Owing to subsequent changes and the extensive quarrying of stones in recent times for the fortification and buildings, several traces of Jain influence disappeared. A well at the edge of the precipice on the south, now deserted and inaccessible, bore the name Shravanatirtha. On the Gopinatha hill, on the north-east, there is an ancient Jain inscription whose opening words are like those of the Ganga grants. The name "Nandagiri" (hill of pleasure) was changed to "Nandigiri" (hill of Nandi, the bull of Shiva) in the 11th century under the Cholas.

The hill was probably first fortified by the Chikballapur chiefs, but the extensive fortifications, the ruins of which now surround it, were erected by Haidar Ali and Tipu Sultan, after its seizure from the Marathas under Madhava Rao in 1770. A precipitous cliff at the south-west angle is pointed out as 'Tipu's Drop', being the place over which prisoners are said to have been hurled by the orders of the ruler. 'Haidar's Drop' is shown on a smaller hill to the north, near the village of Nandi. Except on the west, where it is united to a certain height with the adjoining range, Nandidurga presents an almost perpendicular rocky face. The principal pilgrim-ascent of the old days was by a regularly formed flight of steps beginning on the north side and continuing on the west, connecting the temple in the village below with the temple on the top. The steps have now been taken entirely up the north side. A bridle path has been carried from the bottom of the saddle on the south up the western face, the ascent by which is four miles long. At one point, another bridle path meets it from what is called Basavana Kanive or Bull pass, on the north-west, where there is a large stone bull. In addition to these routes, a crude flight of steps on the south side, known as the 'coolie' path, forms a short-cut for pedestrians. There is also a very steep and difficult foot-path from the north-east angle. There is now a fine motorable road to the top of the Nandi Hills and there are daily bus services to and fro the Nandi Hills.

The formidable Nandidurga fort was captured by the British under Lord Cornwallis in 1791. Colonel Wilks describes the fort as follows: "Every fortified place the English had hitherto seen in Mysore exhibited evidence of the extraordinary attention paid by Tipu Sultan to the repair and improvement of this important branch of national defence, but the works of Nandidurg, a granite rock of tremendous height, seemed to have engrossed in a peculiar degree his design of rendering it impregnable and its defence was

committed to Latif Ali Beg, an officer who had always merited the highest distinction both from Haidar and Tipu. There was no choice with regard to the face to be attacked, because except on the west, the precipice was inaccessible. That point had been strengthened by a double line of ramparts ; and the foundation was laid for a third, which ultimately aided the assailants in forming their last lodgement ".

Now Nandidurga is more famous and visited more often as a hill station rather than as a historical or religious place. It was used as a resort in the hot season by the European officers from Bangalore as early as the period during which Nandi was a military station, *i.e.*, from 1799 to 1808. It was during this period that the fruit garden near the large tank was planted by Colonel Cuppage. Later on, dwelling houses were built by Colonel Hill (' Glentilt '), Sir Mark Cubbon, and his Secretary, Captain Cunningham (' Oaklands '), and others. The temperature on the top of the hill, especially at nights, is on the average 10° less than that of the plain 1,800 feet below. This hill station enjoys a moderate climate all through the year, the maximum and minimum temperature during summer and winter being 29°C and 23°C and 21°C and 11°C respectively. The summit of the hill (4,851 feet above sea level) commands an extensive view over the Kolar and Bangalore districts ; hundreds of shining tanks scattered over the area, of which it is said more than 400 can be counted on a clear day, form a marked feature of the scene.

In the large cave on the south, which is now almost inaccessible, black tourmaline is found in considerable quantities. The forest surrounding the mountain, as well as that on the neighbouring hills, is reserved by the State. It contains an occasional cheeta or panther, a number of wild pigs, pea-fowls and jungle fowls. The temple on the hill, dedicated to Yoganandishvara is also a pretty large structure which is described in detail in the section on Archaeology in Chapter II—History. There are several well-furnished bungalows maintained by the Horticulture Department for the occupation of the visitors. The Department of Tourism has built a family quarters and also a canteen building for the convenience of the tourists.

Nangli

NANGLI in Mulbagal taluk, is a village close to the State's eastern border on the Bangalore-Madras road. It was an important border station of the Hoysalas in the 12th century and is mentioned in the inscriptions as one of the conquests of Vishnuvardhana. There are some large tanks in its neighbourhood.

Nekkundi

NEKKUNDI, in Chintamani taluk, is a small village forming almost the northern portion of the town of Chintamani. It appears to be a place of considerable antiquity. The records

found here take us back to the 8th century A.D. The place seems to have been the scene of several battles between the Gangas and the Banas during the reign of the Ganga king Sri Purusha.

OORGAUM—*See* under Robertsonpet.

Paparajanahalli

PAPARAJANAHALLI, a small village, is situated on the top of a hill in the neighbourhood of Kolar town; the ascent to the village is rather difficult. On the way to it, near the Patalamma temple, is a Kannada epigraph incised on a big rock. The village has picturesque surroundings with hills on all sides. There is a Shiva temple and a *Darga* said to be of Usman Ali. In front of the Shiva temple is a fine stone umbrella with a carved basement, the shaft being one foot in diameter and about six feet high with stone ornament at the top. The umbrella is about five feet in diameter. The whole of it stands on a rock on which is engraved a Tamil inscription which is mostly defaced. In a field close by, is a curious sculpture representing an elephant in the centre attacked by two dogs, one seizing the trunk and the other the tail. It is, however, surmised to be a representation of the overthrow of the Gangas whose crest was the elephant. Close to it is Bhutagauda's cave, situated near a rock called Kotikallu, with a Kannada inscription, and appears to have been once occupied by a Lingayat *guru*. At some distance to the east of the cave is a fortified hill called Darga, which was once the residence of the Mughal Subedar Kasim Khan. Remains of the fort and residence are to be seen even now.

Patrenhalli

PATRENHALLI, in Chikballapur taluk, has a noted temple of Gopalakrishna. The temple is a pretty large structure in the Dravidian style, with a small *mahadvara* and a fine front hall or *mukha-mantapa* consisting of 15 *ankanas* and standing on an ornamental plinth. The latter resembles that of the Ranganatha temple at Rangasthala, the pillars, however, being shorter and there being no verandah. The central ceiling has a lotus. Above the lintels of the central *ankana*, runs, on all the four sides, a panel containing well-carved figures representing scenes from the Ramayana. The temple stands in the middle of a cloistered courtyard. The image of the god Gopalakrishna has four hands and is about three feet high, flanked by consorts. All the three figures stand on one and the same pedestal, measuring about 5 feet by 1½ feet by 1 foot, which is artistically executed.

Rahmanghar

RAHMANGHAR, in Chintamani taluk, is a conspicuous hill-fort rising to 4,227 feet above the sea level. It was seized by the British in 1791. Particulars of the monument have been given in the section on Archaeology in Chapter II—History. There is a large boulder on the western side near Kaivara which, itself black in colour, is crossed by belts of brown colour, and from a

crevice in the side, a red liquid is said to issue at the time of Shivaratri. The story is that Bhima, one of the Pandava brothers, imprisoned a giant under the mountain, who yearly turns upon his side and thereby causes his wounds to bleed afresh.

Ramenahalli

REMENAHALLI is a small village in Malur taluk. Close to this place, there is an inscription on a boulder resting on the rock to the east of the village, containing a fine record of the Ganga king Sri Purusha's reign.

Rangasthala

RANGASTHALA, a village in Chikballapur taluk, has a renowned temple of Ranganatha. The temple, which is built in the Dravidian style, is a large structure of considerable architectural merit. Its *mahadvara,* which faces south, is about 18 feet high. The temple stands in the middle of a cloistered courtyard which has doorways in the other three directions also. There are also four-pillared *mantapas* in front of the doorways except the east. The temple consists of a *garbhagriha,* a *sukhanasi,* a *navaranga,* a *mukha-mantapa* and a verandah running round the last. The *mukha-mantapa* or front hall is a fine structure standing on an ornamental plinth and supported by 24 sculptured pillars. The verandah, which is on a lower level, has 14 sculptured pillars which are loftier and larger in size than those of the front hall. The *bali peetha* and the pedestal of the *dhvaja-stambha* or flag-staff are artistically designed. In the *garbhagriha* is a fine reclining figure of Ranganatha, about four feet high, with the head to the west, canopied by a five-hooded cobra ; the figures of Shridevi and Bhudevi are seated at the feet. The image is said to have been set up by the 'seven sages'.

Robertsonpet

ROBERTSONPET was until recently under the jurisdiction of the Kolar Gold Fields Sanitary Board, and in 1964, it was bifurcated and was provided with a separate town municipal council (*See* pp. 407—410).

Oorgaum, also called Urigam, formerly a separate village, is now a township which comes under the Robertsonpet Municipality. The place contains Tamil inscriptions of the Hoysala king Ramanatha, dating from the middle of the thirteenth century, in which the name appears as Urigaiyam. It was here, in 1875, that the first shaft was sunk for gold and since 1885, the neighbourhood has been entirely transformed by the development of gold mines and the foundation of a new town named Robertsonpet. There is a First Grade Arts, Commerce and Science College at this place.

Sadali

SADALI, in Sidlaghatta taluk, is a fine village about 18 miles north of the Sidlaghatta town on the road to Bagepalli. Tradition has it that it was founded by Sahadeva, the youngest of

the Pandava brothers, and hence called Sahadeva-patna (or more properly Sahadeva-palli), since abbreviated into Sadahalli or Sadali. In the historical period, the village changed hands several times. It was annexed to the Sira Suba and bestowed as a *jagir* on two Muslim chiefs who, in order to prevent its falling into the hands of the Nawab of Cuddapah, privately disposed of it about 1759 to Dodda Baire Gauda of Chikballapur and later it was seized by Haider Ali.

Sidlaghatta

SIDLAGHATTA is a large town, about 30 miles north-west of Kolar, on the Srinivaspur—Chikballapur road, and is the head-quarters of the Sidlaghatta taluk and has a municipality. In 1961, its population was 12,564 (6,371 males and 6,193 females) and it occupied an area of 0.20 sq. mile (0.52 sq. km.) and had 2,287 occupied residential houses.

For about five miles around Sidlaghatta, there occurs a kind of laterite called *chattu*, which differs from the ordinary laterite in allowing the growth of large trees, as on a hill south of the town. Reduced to clay, it forms a very durable plastering for walls, and applied to roofs, it makes them permanently water-tight.

According to the local chronicle, Sidlaghatta was founded in 1526 by Halasuramma, wife of one Kempe Gauda, who came with his pregnant wife from Ujanipattana and settled at Ablodu to the north of Sidlaghatta. Kempe Gauda having been killed during the raid on Vellore, his wife, securing a hidden treasure, fortified Ablodu and took possession of a few villages in the neighbourhood. She gave birth to a male child named Shivane Gauda in 1514. Sidlaghatta was so named after Sidla Gauda, her father-in-law. It had also another name, Shivanabdhi, after her son Shivane Gauda. The latter was crowned in 1529 at Sidlaghatta and extending his powers on all sides by conquest, he ruled for 47 years. Of the two tanks in the village, one to the south-west, known as Ammana-kere, was built by Halasuramma, while the other to the south-east, known as Gaudanakere, was built by Shivane Gauda. At some distance from the village are the tombs of Shivane Gauda and his wife, with canopies. His son, Immadi Shivane Gauda, who succeeded him in 1576 ruled for 40 years. The place was held by the Marathas from 1616 to 1661 when it was taken by the Mughals. It again passed into the hands of the Marathas in 1679 ; they sold it to Annayya Gauda of Chikballapur in 1691. The latter held it till 1762 when it was captured by Haidar Ali.

Only a few portions of the fort, which was pulled down, are visible here and there. The parapet over the roof of the Anjaneya temple has some carved stones brought from some other

ruined temple and built into it. The sculptures, which illustrate the story of Daksha's sacrifice, are of some interest.

Sidlaghatta is one of the important sericultural centres in the State. One of the two silk farms (mulberry gardens) where cocoons are produced and one of the ten grainages for cocoon layings maintained in this district by the Government are located here.

Seethi

SEETHI is a small village in Kolar taluk. The place appears to have been one of considerable importance during the Chola and Hoysala periods. There are also a fw records of the early Vijayanagara kings. There is a low hill nearby on which there are two large temples, the Shripatishvara and the Kalabhairava, adjoining each other. The oldest inscription on the hill is a Tamil one, of Rajendra Chola, of about 1024 A.D. The Kalabhairava temple is covered with inscriptions both inside and outside. One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering a finger to the god Kalabhairava.

Kalabhairava, who is the most important deity of the hill, is the tutelary deity of large sections of the people such as Morasu Vokkaligas, Reddis, etc. The practice of offering a finger or two to this god was in vogue among them till about 70 years ago when it was stopped by an order of the Government. The origin of this practice seems to go back to the Puranic period. The original custom was to have the last joint of the right-hand forefinger cut off and to offer it to Kalabhairava. But as this amputation of the right forefinger interfered seriously with the duties of the cultivator, it was subsequently agreed to propitiate the god by arranging to have two fingers, the little finger and the ring-finger, of the females cut off as a substitute for the one finger of the males. This practice has also been stopped now, as stated above. During the days when this practice was in vogue, it appears that there was a regular establishment on the hill for doing the amputations, a goldsmith for cutting off the finger and others for dressing the wound and for kneading the finger and holding it tight so that no blood might be shed at the time. The devotees had also to pay certain sums of money which were divided in fixed proportions among the *archakas* and other servants of the temple as well as among the *ayagars* of the village, such as the shanbhogue, patel, goldsmith, barber, etc. Now a harmless substitute-practice of having the fingers wound round with flowers in the temple and unwinding the same with due ceremony on return to their village is followed by some.

The *linga* on the Seethi hill is called Shripatishvara because, it is said, it was set up by Shripati or Vishnu. In some of the

Kannada inscriptions, the place is called Sihatti or Sihati, now contracted into Seethi.

The temples are situated half way up the hill. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. There is a large cave close by, about 35 feet by 12 feet, which the local people call Bhupatamma's temple. A *jatra* is held here every year in honour of the goddess. The cave has a few mutilated figures.

Sivara-pattana

SIVARAPATTANA, a village in Malur taluk, has several old lithic records, most of them being of the Ganga king, Sri Purusha. The village appears to have been of great importance at one time. The name is apparently a contraction of Shivamarapattana and it is very likely that the place was once the residence of Shivamara II, son of Sri Purusha. The place is noted for the manufacture of images in stone and metal. There are a few houses belonging to the sculptors. Many unfinished images of gods and goddesses, *naga* stones, etc., which are the works of these men, are strewn over the village. It is learnt that their ancestors came and settled here about 250 years ago. Owning large tracts of land in the village, they have not depended on this craft alone for their livelihood.

Srinivaspur

SRINIVASPUR is a town about 15 miles north-north-east of Kolar, with which it is connected by road, and it is the headquarters of the Srinivaspur taluk and has a municipality. In 1961, it had a population of 6,812 (3,456 males and 3,356 females) with 1,310 occupied residential houses and an area of 0.10 sq. mile, *i.e.*, 0.26 sq. km. The place was formerly known as Papanpalli. Dewan Purnaiya, when he visited the place on his return from a pilgrimage to Tirupati, gave it the present name, calling it after his son Shrinivasa Murti. Rough bits for horses and other articles of iron are manufactured here.

At Gulganpode, about two miles to the east, is pointed out a place which is said to be the site of an ancient city called Haralukote. Two Mahavali inscriptions, of the time of Banarasa and Vikramaditya, were found there. The Chaudeshvari temple below the Amani tank at Srinivaspur has figures of the *Sapta-matrika* or seven mothers seated in a row. Chaudeshvari, after whom the temple is named, is a four-armed figure, about three feet high, holding a drum, a snake and a cup in three hands, the fourth one piercing a demon with a trident.

Sugatoor

SUGATOOR is a village in Kolar taluk, situated about eight miles to the north-west of Kolar town. It was at one time the head-quarters of a line of local chiefs. They had the general name Tamme-Gauda. For some military service rendered by them,

they had been conferred the title of " Chikka Raya " by a Vijayanagara king. Their inscriptions range from 1451 to 1669. (*See* Chapter II on History).

Tekal

TEKAL, in Malur taluk, is a railway station between Malur and Bangarpet on the Madras—Bangalore railway line. The Varadaraja temple at this place is a large structure in the Dravidian style with a lofty *mahadvara* or outer gate. It faces west and has a large number of Tamil inscriptions on the basement. The Singaperumal temple, though now in ruins, is also a fine structure with sculptured pillars and neatly dressed lintels and capitals. At the Anjaneya temple, the figure of Anjaneya, with folded hands, is about 7 feet high. There are several ruined temples in the village, which appears to be an old one, being named as a 'seventy-six' in an inscription of the 9th century A.D. discovered at Hulidenhalli. Tradition has it that the village once had 101 temples and 101 ponds. Tekal hill, so well known to the railway travellers on account of its conspicuous rocks, has a huge cave measuring about 150 by 70 by 50 feet known as Bhima's *garadi* or gymnasium. The approach to it is very difficult. The floor of the cave has a deep layer of fine soft earth with several holes which are supposed to have been formed when Bhima took up handfuls of earth from the ground to smear his body with. On the boulder forming the left wall of the cave are some chiselled marks which have the appearance of Kannada characters. The hill to the north of Tekal is known as Bhupatiyamma's hill. A narrow cave in the hill is called Rokkada-gavi or the cash cave. It is plastered from inside and is supposed to have contained the treasure of the former local rulers. Formerly, the place was noted for the manufacture of earth-salt.

Teruhalli

TERUHALLI, a village in Kolar taluk, is situated on the top of a hill. On the way to this place is a Persian inscription near the sluice of Dasharathakunte. The ascent of the hill is very steep. The Gangadhareshvara temple in the village is a pretty large building, having the *mahadvara* resembling that of the Kolaramma temple. The unfinished *kalyana-mantapa* is also a fine structure. The images of *Saptamatrika*, Bhairava, Ganapati, etc., in the temple are well carved. They are said to have originally belonged to the Kolaramma temple at Kolar and to have been brought here at some time. The south and west outer walls of the temple are covered with Tamil inscriptions of about the 13th century. To the west of the temple is a good pond. To the north of Teruhalli is a large cave known as *Pandavara hajara*.

Toranahalli

TORANAHALLI, a village in Malur taluk, is known for its temple of the goddess Sappalamma, so called because she is, among other

things, believed to cure the cattle of the disease known as *sappe-jadya*. A *jatra*, lasting for seven days, is held on a large-scale in her honour every year in the dark fortnight of the month of *Pushya* (about January). It attracts a large concourse of people. Many devotees make vows to the goddess and attend the *jatra* for fulfilling them. In the cattle fair held on the occasion of the *jatra*, as many as about 45,000 head of cattle are brought for sale.

Vanarasi

VANARASI, in Kolar taluk, is a village about seven miles north of Kolar town. A large annual festival is held here for 10 days in the month of *Chaitra* in honour of Iralappa, when about 10,000 people assemble and a cattle fair takes place to which about 20,000 head of cattle are brought for sale. It is said that Iralappa, who resided in this village, once did great service to the people of the village in routing their enemies, but he was treacherously attacked and mortally wounded by some persons while returning from the fray. According to a request made at his death-bed, his grateful admirers built a temple in his name and afterwards deified him.

Vidurashwatha

VIDURASHWATHA : *See* under Gauribidanur in this chapter as also Chapter II on History under 'Vidurashwatha' tragedy.

Virupakshapura

VIRUPAKSHAPURA is a village in Malur taluk and is noted for its Virupaksha temple which is one of the largest temples in the State, built during the reign of the Vijayanagara king Deva Raya II. The Parvati shrine here has the figure of a lion in front of it just like Nandi in front of Shiva temples. This is rather an unusual feature.

Yelaburgi

YELABURGI, in Bangarpet taluk, has a Venkataramana temple. In the *navaranga* of the temple, there are many sculptured figures including those of the ten incarnations of Vishnu. A noteworthy sculpture here is a seated figure of Vishnu bearing a discus and a conch in the upper hands, the lower being in the *abhaya* and *varada* attitudes. Among the epigraphs found in this village, four are on *viragals* or hero-stones of the 10th century and one a Tamil *mastikal* or a sati-stone of Rajendra Chola's time.

Vokkaleri

VOKKALERI* is a village, which is the headquarters of the hobli of the same name, in Kolar taluk. On the Vokkaleri hill, there is a temple dedicated to Markandeshwaraswamy. During the Markandeshwaraswamy *jatra* held here every year for ten days in the month of *Magha*, a large cattle fair, which attracts about 20,000 head of cattle, also takes place. Several copper plates of the eighth century, which threw a flood of light on the exploits of the Chalukyas and contemporary political events in the south, were discovered at this place.

*A Village Survey Monograph (1961) relating to this place has been published by the Census authorities in 1965.