

## CHAPTER XIX

### PLACES OF INTEREST

**A**GHALAYA is a small village in Krishnarajpet taluk, five miles west of Santebachahalli and five miles south-east of Shravanabelgola. There is a noteworthy Malleshvara temple here, which is a Hoysala structure of soapstone, built in the thirteenth century. It is of a *trikutachala* design but without towers and has a *navaranga*, supported by 30 necked cylindrical pillars, which is about 100 feet long and 25 feet broad. The upper wall of the temple bears several interesting sculptures in relief including those of the Buddha in *yogasana* with *chinnudra* and Kalki on horse-back holding a sword and a shield. **Aghalaya**

AGRAHARA-BACHAHALLI, a village in Krishnarajpet taluk, seems to have been founded to celebrate a victory of king Someshvara Hoysala in the 13th century. It has three curious Garuda pillars to the south of the Huniseshvara temple. They are about 12 feet high with flat capitals which bear figures of elephants, about two feet in height; these elephants are mounted with figures of Garuda as the *mahut* and three or four persons are shown as riding on each of the elephants. Inscriptions at the base of the pillars declare that a line of chiefs, who were intensely devoted to the Hoysala kings, fulfilled their vow not to survive their masters. The idea that they vied even with Garuda, who is celebrated for his devotion to Vishnu, and were successful, appears to have been sculpturally represented on these pillars. **Agrahara-Bachahalli**

BASARAL is a large village in Mandya taluk, about 15 miles to the north of Mandya town. It is the headquarters of a hobli of the same name. Its original name was Basurivala and it was an *agrahara* village constructed on the Hoysala pattern. The Mallikarjuna temple here is a good and highly ornate specimen of Hoysala architecture, built in the thirteenth century by Harihara Dannayaka, during the rule of the Hoysala king Narasimha II. It is a large and striking structure. **Basaral**

Two fine elephants with animated appearance flank the doorway of the porch. Ceiling panels in the *navaranga* show good workmanship. There are a number of remarkable sculptures in the temple. Impressively worked images of a height of about two and a half feet, representing gods and heroes, adorn the main wall above the basement. Sixteen-handed Shiva dancing on Andhakasura's head, Durga with 22 arms and Saraswati, both in dancing postures, Ravana lifting the Kailasa, Arjuna shooting the fish target, Draupadi rushing forth with garland and Gajasura-Mardana are some of the images which are particularly interesting. There are six friezes of sculptures depicting war elephants, horsemen, lions, swans and *makaras* and illustrating the Ramayana, Mahabharata, Bhagavata and several puranic episodes. In a shrine there is also a life-like figure of Nandi (bull) with an excellent ornamentation. The village has several *viragals*, some of which show also battle scenes.

### Belagola

BELAGOLA (Srirangapatna taluk) is the headquarters of a hobli of the same name and is about four miles from Krishnarajasagar. In recent years, it has become an industrial centre of considerable importance on account of location of four industrial establishments, *viz.*, the Mysore Chemicals and Fertilisers, Mandya National Paper Mills, Mysore Chemical Manufacturers and Allied Resins and Chemicals. A large number of workers have been employed by these concerns. A pump house has been built here for supplying water to Mysore city. One of the inscriptions discovered here, which bears a date corresponding to 1098 A.D., shows that Bittiga or Vishnu of the Hoysala family had the title of 'Kongukonda', *i.e.*, conqueror of the Kongu region, when he was a local governor as a prince.\* It appears that in the old days, Belagola was an *agrahara* town founded by Vishnuvardhana Hoysala.

There is a dilapidated granite temple dedicated to Janardana. The image which is about five feet high is standing in a *sambhanga* posture with a smiling face and with minutely carved ornaments. Outside the temple, there is a Bhaktavatsala shrine which is a circular granite structure, about ten feet high and about six feet in diameter. Its walls are relieved all-round by right-angled pilasters. Closeby is another shrine which is three-celled and dedicated to a goddess. The goddess is seated in a *padmasana* and has a *kolaga*-type *kirita*. The Naga stones nearby are fine specimens of their class.

### Bellur

BELLUR is a town in Nagamangala taluk, about ten miles north of Nagamangala. In inscriptions of the thirteenth century, the place is called Udbhava-Narasimhapura. It was an

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\*Annual Report of the Mysore Archaeological Department, 1944, p. 56.

*agrahara* village and has several temples as also a Basti. The Madhavaraya temple of this place, built of soapstone about 1284 A.D., during the time of Vira Narasimha Hoysala, is an impressive structure; during the Vijayanagar period, some additions were made to this temple. The original design is *trikutachala* with a square *navaranga* and a porch of six squares. It is built on a platform with an open *pradakshina*.

The image of Gopala in the temple is exquisite with its body in full *tribhanga* and its *tamala-torana* has an elaborate carving. The Varadaraja image is also of an excellent design; behind it is a serpentine *torana* with the ten *avatars*. The *navaranga* in the Mule-Singeshvara temple has four ornate bell-shaped pillars and nine differently designed ceilings. The Jain Basti is a granite structure of the 17th century and is dedicated to Vimalanatha, the thirteenth Tirthankara.

The population of the town in 1961 was 3,602 and there were 640 houses. It has a municipal council and a high school.

BINDIGANA VALE is a village in Nagamangala taluk and is the headquarters of the hobli of the same name. The Keshava temple at this place is a plain structure built in the Dravidian style of architecture. A Garuda image here is believed to be of special sanctity. It has many devotees who make vows to it and some of them name their children after it. The eyes of this Garuda are formed of two *saligrama* stones. Bindigana-vale

CHINKURLI is a village in Pandavapura taluk. Near the Anjaneya temple at this place are three *Mastigudis* or *Mahasati* shrines built in honour of a *Mahasati* or a great woman who immolated herself on the funeral pyre of her husband. These shrines consist of a sculptured slab at the back, with other slabs for the roof and sides. Chinkurli

It was at this place that Haidar Ali was attacked by the Marathas and his army totally disorganised and utterly routed, with great slaughter, on the 5th of March 1771. Haidar fled on horseback to Srirangapatna and Tipu escaped in disguise.

The CHUNCHANAGIRI hill in Nagamangala taluk, situated at a distance of about  $3\frac{1}{2}$  miles from Bellur, is a noted place of pilgrimage. On the hill are two natural cave temples dedicated to Siddheshvara and Someshvara, as also a Gangadhareshvara temple of the Paleyagar period. There are *panchalingas*, several *toranas*, *mantapas* and shrines and a *Matha* of Sappesvami. Figures of Shiva, Nandis, Anjaneya, Yogis performing *tapas* and pairs of feet of *gurus* also adorn the hill. Water is available from ponds closeby. Chunchana-giri (Adi-Chunchana-giri)

**Dadaga**

DADAGA (Nagamangala taluk) is a small village in Bindiganavale hobli, about four miles to the west of Nelligere. It appears to have been named after a Ganga king. The Yoga-Narasimha temple here, which is now covered by a modern brick structure, seems to date back to the eleventh century when the Cholas were ruling the area. The pillars in the porch are octagonal and well-chiselled. One of the basement stone cornices has *kirtimukha* mouldings. There is a *padma* carved in relief in the central ceiling of the *navaranga*.

The image of Narasimha sitting in *yogasana* is an impressive sculpture. There are also three other temples in the village, two of the Hoysala period, which are in ruins, and one of the Paleyagar period; these are plain structures. The *torana* of one of the Hoysala temples, *i.e.*, the Channakeshava temple, bears an image of a seated Buddha with a *shankha* and a *chakra*.

**Ganadalu**

GANADALU (Mandya taluk) is situated about six miles from Mandya town. An Agricultural Research Farm was started here in 1951. The farm has a total area of 665 acres, including irrigated, semi-irrigated and non-irrigated lands. There is also an Indo-Japanese Agricultural Demonstration Farm here. A Gramsevak's Training Centre is also located at this place.

**Govindana-halli**

GOVINDANAHALLI, a village in Krishnarajpet taluk, is situated about four miles to the north-west of Kikkeri. It is noted for its Panchalingeshvara temple which is said to be perhaps the only example of a quintuple temple constructed in the Hoysala style, barring the dilapidated Panchalinga temple of Somanathpur, and belongs to the Doddagaddavalli class of temples.\* It was built in the thirteenth century by the famous sculptor, Ruviri Mallitamma.

The images of *Dvarapalas* at the entrance, of the *Saptamatrika* in the *navaranga*, some of the wall images such as those of Ganapati and Mahishasuramardini and the *sukhanasi* doorways show excellent workmanship. The village was once well-known for its breed of milch-cows.

**Hemagiri**

HEMAGIRI (Krishnarajpet taluk), about six miles from Krishnarajpet town, is on the bank of the river Hemavati. The left bank of the river has a continuous strip of grand and fascinating green foliage. Many people frequent this place for rest and recuperation. An anicut is constructed at the foot of the hill across the Hemavati river here and is called the Hemagiri anicut, from where channels are drawn for irrigation purposes. A big cattle fair is held here about the month of January at the time of the car festival of the local Venkataramanaswami temple.

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\*Annual Report of the Mysore Archaeological Department, 1933, p. 15.

**HOSAHOLALU** is a village in Krishnarajpet taluk, two miles to the east of Krishnarajpet. It was once an *agrahara* village. There was a Hoysala fort altered in the Vijayanagar days. It is a weaving centre and sarees in silk and lace are manufactured here. The Lakshminarayana temple at this place is a fine specimen of Hoysala architecture of the thirteenth century. It is a *trikutachala* or three-celled temple. Only the main cell has a *sukhanasi* and a tower.

Some of the images carved on the walls are about two and a half feet high. They are of fine proportions and well executed. The figures of Panduranga, Govardhanadhari, Saraswati, Yoga-Madhava, Dhanvantari, Dakshinamurti and Mohini are particularly noteworthy. Groups of dancing ladies with accompaniments in impressive poses adorn the capitals of the pillars in the *navaranga*. There are also some interesting sculptures in the friezes, the scroll work and the railing panels.

An annual *jatra* called *Rangada-habba* is held here in honour of Anjaneya about the month of April. It resembles the Holi festival in some respects. The villagers put on various disguises, sing the praises of god and dance the whole night, squirting, at intervals, saffron water (*vasanta*) over one another.

**HULIKERE** (Srirangapatna taluk) is at a distance of about five miles from Byadarahalli railway station on the Bangalore—Mysore metre gauge section. There is at this place a tunnel cut through rocks to let in the waters of the Visvesvaraya canal through the Karighatta range of hills. It is 9,200 feet long and is said to be one of the longest irrigation tunnels in the world. Its depth varies from 67 to 150 feet below the ground level. The tunnel core consists of hard gneiss mixed with felspar for a length of 5,800 feet, and of soft schist interbanded with quartz veins for the remaining 3,400 feet. The discharge in the tunnel amounts to 2,200 cusecs. A small portion of the tunnel also runs through the Hulikere tank. There is a road branching off to Hulikere from the Bangalore-Mysore road.

**KABBALDURGA** is a fortified conical hill in Malavalli taluk rising to 3,507 feet above sea level. It has precipitous sides and is accessible only on one side, and even there, the ascent is very laborious. The steps cut in the solid rock for a part of the way are about only six inches in width. At the peak of the hill, there is a small and plain temple of Bhimeshvara. A Paleyagar named Gathek Raja is said to have built the fort which is now in ruins. It was used as a penal settlement in the old days and troublesome prisoners were sent there. The bad nature of the water available there, which appeared almost poisonous, rendered the hill pestilential. It was here that Chamaraja Wodeyar (1732 to 1734) was sent to end his days by the *Dalavayi* Deva

Raja. Haidar Ali, who repaired the fort, had renamed it Jafarabad, but the old name re-asserted itself. In 1864, the guns and ammunition were destroyed and a small establishment of peons, which had been maintained in the fort, was also removed. It is now uninhabited. The village of Kabbal has a plain Kabbalamma or Kalikadevi temple of the Paleyagar days. Closeby are a number of *viragals*.

#### Kambadahalli

KAMBADAHALLI in Nagamangala taluk is about a mile to the south of Bindiganavale. This is a holy place of the Jains and gets its name from its tall Brahmadeva pillar (*kamba*) standing on a high platform to the north of the Panchakuta Basti. This elegant pillar is about 50 feet high and is made of hard dark grey soapstone. Its pedestal is octagonal and has eight Dikpalakas carved on it. On the top is a seated figure of Brahma facing east.

Closeby is a group of seven shrines built with granite in the Dravidian style of architecture. The Adinatha Basti, which is in the centre of a group of five shrines known as Panchakuta Basti, has three bulbous towers constructed about 900 A.D. The tower on the north is square, while those on the east and the west are round and octagonal respectively. The towers rise on well-shaped necks which are ornamented with pilasters. The Archaeological Survey of Mysore in its Annual Report of 1939 (p. 44) says that the bulbous dome of the east tower anticipates that of the Taj Mahal by at least seven centuries and that these towers even hint at a distant connection with the Kailasa temple of Ellora and the Dharmaraja *ratha* of Mamallapuram. Some of the figures in the Basti such as those of Dikpalakas with their *vahanas* and Yakshini are remarkable. At a little distance are two other shrines facing each other. One of them is dedicated to Shantinatha, while the *garbhagriha* of the other has no image.

The Shantinatha Basti has an exceedingly well-executed frieze of elephants, horses, lions and *yalis* (trunked lions). Its workmanship is superior to that seen in any Hoysala temple according to the Archaeological Report cited above. Some of the sculptures in the frieze depict a lion with a ram's horns fighting a trunked lion, two elephant corps fighting, an elephant rushing forth to attack a horseman, a cavalry battle and an elephant pulling a rider off the horse he is riding. The image of Shantinatha is ten feet high and is well-shaped and has a smiling face. The figures of Neminatha and Jina in *dhyanasana* and a Yakshini kept in the *navaranga* are brilliantly executed. The sculpture of Yakshini, with its high breasts, low belly, saree on lower part of the body, with hair hanging in curls on either shoulder and with its several ornaments compares well with the finest of the Chola images.\*

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\*Archaeological Survey of Mysore, Annual Report, 1939, p. 48.

The ceiling of the *navaranga* has also striking figures of a Jina, Dikpalakas and flying Gandharvas, which show workmanship of a higher order.

KARIGHATTA is a hill rising to 2,697 feet in the Srirangapatna taluk, east of the point where the Lokapavani joins the Cauvery. There is a Venkataramanaswami temple on the top of the hill. A *Kalyana Mantapa* is also attached to the temple and marriages and other functions are celebrated there. The annual *jatra* held here about the month of February or March attracts a large number of people. This place figured in the fights connected with the advance on Srirangapatna by Lord Cornwallis. **Karighatta**

KIKKERI\* (Krishnarajpet taluk), a large and advanced village and headquarters of a hobli of the same name, is about eight miles from Krishnarajpet town and ten miles from Shravanabelgola. According to a legend, the village was so named after a tribesman called Keeka. The Brahmeshvara temple at this place is a fine specimen of Hoysala style of architecture. It was constructed in A.D. 1171, during the rule of the Hoysala king Narasimha I, by a lady named Bammare-Nayakiti. This ornate structure has some special features. The sides of the temple are convex viewed from outside and bulge out so that the interior dimensions are widened beyond the base. The deep indentation of the horizontal courses in the basement and the knife-edge to which the cornices have been brought are also interesting points. It is a single-celled temple and has an impressive and lofty stone tower. **Kikkeri**

There is a well-executed image of Vishnu, about four feet high, in one of the niches of the *navaranga*. The *madanike* figures carved on the capitals of the pillars of the *navaranga* are of extraordinary workmanship and are life-like. The *navaranga* has nine dome-like ceilings, eight in the eight directions, with a projecting square panel in the centre and they bear the figures of the regents of directions and of the planets. The walls have a number of well-carved figures of gods and goddesses, which are now, however, defaced, and miniature turrets. There are two temples dedicated to Narasimha as also a temple of the village goddess Kikkeramma; the latter is a large structure with an open verandah all round. There is a ruined fort also in the village.

The place is a centre of handloom-weaving of cotton, silk and art-silk fabrics, there being a large number of resident weavers in the locality. There are nine co-operative societies. The village has also a high school.

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\*A Village Survey Monograph has been prepared on Kikkeri by the Census authorities as a part of the 1961 Census operations.

**Kodiyala**

KODIYALA is a village in Mandya taluk. It was once noted for its manufacture of sugar candy. Both the red and white varieties of sugar candy (or *Kallu-sakkare* in Kannada) of Kodiyala were very popular in South India. But now its manufacture is only on a very small scale. The place has also a reputation for the manufacture of sarees and shirtings in finer counts.

**Krishnarajasagar**

KRISHNARAJASAGAR reservoir across the Cauvery river is about 12 miles north-west of Mysore. It is named after Krishnaraja Wodeyar IV. Before the construction of the dam, the place was known as Kannambadi. According to the *sthala-purana*, it was Kanvapuri where the sage Kanva had his *ashrama* and worshipped a *linga* later known as Kanveshvara.\* Raja Wodeyar of Mysore captured this place from Doddaiya Prabhu in 1606. In 1792, Lord Cornwallis, who was leading an army of the British East India Company, crossed the Cauvery by means of a ford here and besieged Srirangapatna. In 1799, Tipu Sultan, crossing over the same ford, had made an attack on General Stuart's army. This well-known ford was submerged during the execution of the reservoir project. The work connected with the reservoir scheme was started in 1911 soon after the late Dr. M. Visvesvaraya assumed charge as the Chief Engineer of Mysore. The dam is put up below the confluence of the three rivers, Cauvery, Hemavati and Lakshmanathirtha.

The length of the dam is 8,600 feet and the height 130 feet above the river bed. The depth of storage is 124 feet and the capacity of the reservoir is 43,934 million cubic feet above the silt level of the irrigation sluices located 60 feet above the river bed. There are 171 sluices in the body of the dam intended for various purposes, such as flood disposal, water supply for power, irrigation, etc. The dam is built of rubble stone masonry in *surki* mortar. The quantity of masonry involved is 30 million cubic feet. In the words of Dr. M. Visvesvaraya, the reservoir opened a vista of possibilities of ever-increasing value. It is one of the large reservoirs in India (the largest at the time it was constructed).

The Krishnarajasagar scheme was intended to irrigate about 1,20,000 acres of land most of which have already been developed. It ensures a steady supply of water for generating hydro-electric power at Shivasamudram and Shimsha to an extent of about 59,200 kws., enabling power supply to the Gold Mines at Kolar, and electric light and power supply to the cities of Bangalore and Mysore, besides a large number of villages and towns in the State.

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\*The temples that existed here before the construction of the reservoir have been described in Vol. V (pp. 690-692) of the old *Gazetteer* published in 1930.



*Brindavan Gardens*, the best illuminated terrace gardens in India, are situated below the Krishnarajasagar dam. This fairy-land was the result of the endeavours of the late Sri Mirza M. Ismail, former Dewan of Mysore, to whom the plan and the layout of the gardens owe a lot. Planned after the Mughal pattern, the Brindavan gardens and fountains are laid out on terraces on both the banks of the river as it emerges from the dam. A million pearls are made and unmade every second as the waters sprout from the fountains and the thin column spreads out in a spray, and when illuminated, the whole area looks like a fairy-land. From the pavilion on the south bank, the visitor can feast his eyes on a vista of unsurpassed grandeur.

Facing the gardens stand the Krishnarajasagar Hotel and the Tourist Home, where the visitor can rest and enjoy the grandeur and beauty of the dam and the garden. The hotel is a splendid building, situated on a ridge which runs at right angles to the dam, on a high natural eminence commanding a wide view. In addition to the Krishnarajasagar Hotel, an Inspection Bungalow has been maintained by the Public Works Department for the use of the Government officers and visitors.

The gardens are regularly illuminated on Wednesdays, Saturdays, Sundays and on certain specified general holidays. Illumination on other days also can be arranged on payment of a prescribed fee. Facilities for boating in the lake in front of the main sluice have also been provided to the visitors.

In close proximity to the Brindavan gardens are situated a children's park, a horticultural nursery, a fisheries station and a hydraulic research station. There is a beautiful image of the goddess Cauvery installed at the foot of the dam, thus adding a touch of sanctity also to the place. At the entrance to the dam, there is an imposing arch on which are displayed the relevant particulars connected with the construction of the dam and the gardens.

The place is connected by rail and road with Mysore city and visitors can also hire private taxis and vehicles from Mysore to reach the place.

KRISHNARAJPET town is situated 23 miles from the Pandavapura railway station and 35 miles north-east of Mysore on the Srirangapatna-Channarayapatna road. Till 1891, it was called Attikuppa. It is the headquarters of the Krishnarajpet taluk. The population of the town, according to the 1961 census, was 8,331 and there were about 1,400 houses in 1965-66. There is a Government Polytechnic imparting instruction in Civil, Mechanical and Electrical Engineering courses, as also a high school. The

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formation of an industrial development area has been recently sanctioned for this town.

#### **Machalaghatta**

MACHALAGHATTA, a village in Nagamangala taluk, is about four miles to the south of Honakere. In the old days, the place was called Manchanaghatta and Bijjaleshvarapura.\* The Malleshvara temple of this place, built with soapstone about the 13th century, is a fine monument of the Hoysala period. The tower of the temple is a stepped pyramid and has nine tiers; however, its finial has disappeared. The ornamentations on the pillars of the *navaranga* are noteworthy. There is a striking lotus pendant in the centre of the ceilings of the *navaranga*, which are impressively designed domes. There is a well-shaped figure of Nandi in the *navaranga*.

#### **Madapura**

MADAPURA is a village in Krishnarajpet taluk, about half a mile from the Hemavati river. Here, the old Triyambakeshvara temple of the Hoysala style, though a small one, is noted for its well-executed ceilings; especially, the ceiling of the *sukhanasi* shows a unique design and looks as if it is made of iron bands fixed with nuts and bolts. The figure of Ganapati in the *sukhanasi* and the lotus with concentric rows of petals carved on the ceiling of the *garbhagriha* are also noteworthy. The Virabhadra temple, which is comparatively a modern structure, has in its *navaranga*, small neat figures, about one and a quarter feet high, of Surya, Bhairava and Bhringi.

#### **Maddur**

MADDUR is a town on the right bank of the Shimsha river, 36 miles north-east of Mysore, on the Bangalore—Mysore railway and the Bangalore—Mysore road. There are cross roads from Maddur to Malavalli and to the Cauvery falls and then on to Kollegal southwards and to Huliurdurga and Kunigal northwards. It is the headquarters of the taluk of the same name. Maddur, properly Marudur, appears to have been formerly a place of considerable importance. It suffered greatly during the war of Tipu with the English.

Tradition claims for Maddur a great antiquity. According to a legend, it was originally named Arjunapuri after Arjuna, a Pandava prince, who arrived there on pilgrimage. The Shimsha also bears the name of Kadamba, from a *rishi* who resided on its banks. Under the Gangas, it formed part of the province of Chikka Gangavadi, and in later times Vishnuvardhana Hoysala is stated to have made it an *agrahara* town and given the same to Srivaishnava Brahmins. The *agrahara* was called 'Narasimha-Chaturvedi Mangalam'. He is also said to have built the Maddur tank and the temple of Varadaraja. The fort was taken in 1617

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\*Annual Report of the Archaeological Survey of Mysore, 1940, p. 39.

by the *Dalavayi* of Mysore, during the reign of Raja Wodeyar, and was later rebuilt by Haidar Ali. It was dismantled by Lord Cornwallis in 1791 on his march to Srirangapatna.

About three miles west of Maddur are the remains of an old fort named Nagarakere, which was built about six centuries ago by a Paleyagar named Mugurta Raya. According to a popular legend, he was the son-in-law of Ganga Raja of Shivasamudram, and his wife was constantly boasting of her father's splendour, declaring among other vaunts that she could hear her father's fort gate, which was made of bell-metal, shut every evening at sunset. Incensed at this, her husband, determined to prove his might, marched an army against Shivasamudram, which he took and destroyed.

The Narasimha temple here is a Hoysala structure facing east, with later additions in the Dravidian style, and with a *gopura*. The *mahadvara* is surmounted by a lofty *gopura* or tower. The outer walls are decorated with pilasters and miniature turrets. The image of Ugra-Narasimha, which is seven feet high, is elegantly carved and is shown in the act of slaying Hiranyakashipu. To the right and to the left, stand Prahlada and Garuda, respectively. It is one of the best of its kind in the State and is made of black stone. One of the shrines in the temple contains well-carved figures of Rama, Lakshmana, Sita and Hanuman, the last standing in a peculiar posture with the right hand raised to the nose, as if anxiously awaiting the orders of Rama. There are a number of other figures of gods and goddesses in the temple. The annual *jatra* of this temple attracts a large number of people.

The Varadaraja temple here is an early Chola or pre-Chola structure. The image of Varadaraja or Allalanatha\*, about 12 feet high, is a remarkable work of art with a marvellous elaboration of details both in front and on the back. According to a tradition, Vishnuvardhana Hoysala set up this image here in order that his mother, who was too aged to go to Kanchi, might worship Varadaraja here. The rich carving on the back of this image has given rise to a saying in the area, viz., "*Ella devara munde nodu, Allalanathana hinde nodu*," which means 'see all the (other) images of gods in front, but see the image of Allalanatha in the back'.

The old Desheshvara temple constructed in the Ganga period was rebuilt with soapstone walls about 35 years back. The small *Nandi Mantapa* of this temple, which appears to be of the Chola

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\*In Tamil, it is Arulala Perumal, which is also the name of god Varadaraja at Kanchipuram.

period, has four pillars which are cubical, octagonal and cylindrical, from the bottom to top, with fine sculptures. The Madduramma temple is dedicated to the village goddess. A *jatra* is held here every year.

The town had a population of 8,120 according to the 1961 census and there were 1,160 houses in 1966. It has a municipality which is maintaining a high school as also a good park. Sericulture is an important cottage industry in the town and the taluk. There are a large number of potters also in the town. There is a proposal to start here a sugar factory shortly.

#### Malavalli

MALAVALLI town, headquarters of the taluk of the same name, is situated 29 miles east of Mysore at the intersection of the Mysore—Kanakapura and Maddur—Shivasamudram roads, and 18 miles south of the railway at Maddur. An inscription of 1685 of the time of Chikka Devaraja Wodeyar says that it abounded in fruit trees, and had many learned men. It formerly possessed a large fort, built of mud and stone, which is now in ruins. In the fort area, there is an old Hoysala temple dedicated to Sarangapani, whose five feet high image in *samabhanga* posture, is well-worked.

Haidar gave Malavalli as a *jagir* to his son, Tipu, and it enjoyed considerable prosperity. About two miles from the town and close to the new Mysore road, is the scene of an engagement which took place between the British army under General Harris and Tipu Sultan, during the march of the former on Srirangapatna. After the action, Tipu destroyed Malavalli to prevent its being of any use to the British army.

Sericulture is an important cottage industry in the town and the taluk. There is a Government grainage in the town. Malavalli is also an important centre for the manufacture of leather chappals, which gives employment to a large number of cobblers. The town had a population of 13,561 and about 2,500 houses in 1961. It has a municipality as also a high school.

#### Mandya

MANDYA town, which is the headquarters of the district, is situated 26 miles north-east of Mysore on the Bangalore-Mysore railway line and the Bangalore—Mysore road. The importance of Mandya grew after the construction of the Krishnarajasagar dam. It was constituted into a separate revenue sub-division with Mandya as headquarters in the year 1928, in order to facilitate the acquisition of lands in connection with the Irwin (Visvesvaraya) canal. The seven taluks of Mandya, which were formerly parts of Mysore district, were constituted into a separate district with effect from 1st July 1939, comprising two revenue sub-divisions.

Mandya is a rapidly growing town. According to the census of 1951, the town had a population of 21,158 which further increased to 33,347 in 1961. There were 6,221 houses in the town in 1961. (These figures include the population of the Sugar Town Board also.) The town is divided into four divisions for purposes of civic administration and there are five representatives from each division in the municipal council. In 1966, there were six extensions in the town. About eighteen miles of roads were maintained by the municipality.

The real beginning of industrial activity in the district was when the Mysore Sugar Company was established in Mandya in January 1933 with an authorised capital of twenty lakhs of rupees. The factory is one of the biggest sugar factories in India. It has a crushing capacity of two thousand tonnes of sugarcane daily and produces nearly forty thousand tonnes of sugar per year. As an adjunct to the factory, a distillery was started in the year 1935. This was the first modern distillery to be established in India. The distillery is producing industrial, potable and power alcohols. Another product manufactured out of sugar in the factory is a honey-like preparation called 'golden syrup'. The company is providing employment to nearly five thousand persons and its annual wage bill amounts to over fifty lakhs of rupees. The Mysore Acetate and Chemical Factory, a modern rice mill and an implements factory have been recently set up in the town. There are several small-scale industries also located in Mandya town with the assistance of the Government, like the Mysore Metal Industries, Mandya Engineering Works, Mysore Minerals and Gas Company, Mandya Saw Mills, etc. Construction of an industrial estate has been also taken up here.

Mandya has not lagged behind other district headquarters in the State in regard to educational progress. It has a First Grade Government Arts and Science College besides the P.E.S. College of Science and P.E.S. College of Engineering run under the auspices of the People's Education Society. Besides, there are four high schools for both boys and girls. There are three good parks maintained by the municipality adjacent to the Bangalore—Mysore road and another park in the eastern extension.

The Janardanaswami temple in Mandya is considered a place of great sanctity and thousands of devotees visit the temple all the year round. The car festival of the temple is celebrated in the month of April or May of each year and attracts more than 50,000 people. Several *viragals* have been found in Mandya and Chikka Mandya (See Chapter I for the origin of name of Mandya).

The principal bazaar of Mandya is close to the railway station. The bus stand is a little away from the station, and

express and ordinary buses ply from Mandya town to all the taluk headquarters and other places and also to Bangalore and Mysore. The main Post and Telegraph office and the public call telephone office are also nearby.

#### Marehalli

MAREHALLI village is about a mile from Malavalli town. It appears to be an old *agrawara* town. The large Lakshmi-Narasimha temple of this place is called "Rajashraya-Vinnagar" in an inscription. "Rajashraya" being a title of the Chola king Rajaraja (985-1012), the temple seems to have been built by him or during his reign. The *sukhamsi* has still the original short Chola pillars. In a shrine to the north of the pond, there are some early Chalukyan pillars also\*. It has a handsome figure of Lakshmi-Narasimha seated in *sukhasana*. The temple was evidently restored during the Hoysala and Vijayanagar days.

The annual *yatra* held during the month of May or June in connection with the *Rathotsava* of the temple attracts a large number of people.

#### Melkote or Melukote

MELKOTE or MELUKOTE (high or superior fort) in Pandavapura taluk is one of the principal sacred places in the State. The place is also known as Tirunarayana-pura. It is built on rocky hills named Yadvagiri or Vadugiri, overlooking the Moti Talab and the Cauvery valley. It is about 30 miles from Mysore city and 97 miles from Bangalore by road and has a bracing climate.

Early in the twelfth century, the great Srivaishnava saint Sri Ramanujacharya, who hailed from Tamilnad, took up his residence at Melkote and lived there, it is said, for about fourteen years. It thus became a prominent centre of the Srivaishnava sect of Brahmins, who obtained from the Hoysala king Vishnuvardhana, who had become a follower of the Acharya, an assignment of the fertile tracts of land in the neighbourhood, especially of the *Ashta Grams*, on either bank of the Cauvery.

In the 14th century, the place suffered at the hands of the Muslim invaders, who wrecked Dwarasamudra, and it was to Tondanur (Tonnur) at the southern foot of the hills, that the Hoysala king at first retired. It was subsequently restored, in about 1460, by Timanna Dannayaka, a chief of Nagamangala, who was a minister of the Vijayanagar king Mallikarjuna or Immadi Pradhadeva Raya. The buildings must have been on a grand scale, as can be seen from the remains of the Gopal Raya gate on the south, which are of immense proportions. In 1771, the Marathas having encamped to the south of the hill after their victory over Haidar

\*Annual Report of the Mysore Archaeological Department, 1938, p. 40.

Ali at Chinkurli, the Brahmins deserted Melkote which was plundered. For the sake of iron, the immense wooden cars belonging to the temples were set on fire, and the flames spread to the religious buildings, some of which were entirely consumed.

The principal temple is a square building of great dimensions but very plain, dedicated to god Narayanaswamy or Tirunarayana. The *utsavamurti*, which is a metallic image, representing the deity, is called Cheluvapille Raya or Cheluvarayaswami, whose original name appears to have been Ramapriya. According to a legend current in the area, this metallic image had been lost and was recovered by Sri Ramanujacharya. The Annual Report of the Mysore Archaeological Department, 1944, (p. 57), states, on the strength of epigraphic evidence, that the presiding deity of this temple (Tirunarayana) was already a well-known object of worship before Sri Ramanujacharya worshipped at the shrine in December 1098 A.D. and even before he came to the Mysore region and that very probably he used his influence to rebuild or renovate the temple. From the lithic records of the period, existence of Tamil influence and Vaishnava worship in the area are also evident.

The temple is richly endowed, having been under the special patronage of the Mysore Rajas, and has a most valuable collection of jewels. As early as 1614, the Mysore king Raja Wodeyar (1578-1617), who first acquired Srirangapatna and adopted the Srivaishnava faith, made over to the temple and the Brahmins at Melkote, the estate granted to him by the Vijayanagar king Venkatapati Raya. On one of the pillars of the *navaranga* of the Narayanaswami temple is a bas-relief, about one-and-a-half feet high, of Raja Wodeyar, standing with folded hands, with the name inscribed on the base. He is said to have been a great devotee of the presiding deity and a constant visitor to the temple. A gold crown set with precious jewels was presented by him to the temple. This crown is known as Raja-mudi after his name. A tradition says that on the day of his death, he was observed entering the sanctum and was seen no more afterwards. From the inscriptions on some of the gold jewels and on gold and silver vessels in the temple, it is learnt that they were presents from Tipu, Krishnaraja Wodeyar III and his queens. There is also an inscription of 1785, showing that Tipu Sultan gave some elephants to the temple. Krishnaraja Wodeyar III also presented to the temple a crown set with precious jewels; it is known after him as Krishnaraja-mudi. Vairamudi or Vajramukuta, another crown of great value, seems to be older than the Raja-mudi and Krishnaraja-mudi and it is not known as to who gave it to the temple.

All these three crowns are kept in safe custody in the palace at Mysore and each is brought to the temple on a specific annual

occasion for adorning the image of Cheluvarayaswami. The Vairamudi festival, which is the chief annual celebration, is attended by more than half a lakh of people.

On the top of the hill is an impressive temple of Yoga-Narasimha. Krishnaraja Wodeyar III presented a gold crown to this temple. In respect of a jewel presented to this temple in 1842 by Lingajammanni of Krishna-Vilasa Sannidhana, queen of Krishnaraja Wodeyar III, the following story is related: During a visit to Melkote along with his pregnant queen Lingajammanni, Krishnaraja Wodeyar III left her at the foot of the hill and went up to visit the temple. While looking at the royal party going up the hill, the queen, by a false step, fell from a height, but miraculously escaped injury. She then presented to the temple the above jewel as a thanks-offering.

The private library of His Holiness the Yatirajasvamigalu of Melkote contains a large number of Sanskrit and Tamil works bearing on the Vishishtadwaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, *Pancharatra*, *Dharmashastras*, *Grihya* and *Dharma sutra* and commentaries on a good number of Sanskrit works. There are also a few Kannada and Telugu works. His Holiness the Parakalaswami, the Rajaguru of the Mysore royal family, who has his main *matha* at Mysore, has also a *matha* at Melkote. There is also a Sanskrit College here named Sri Veda Vedantha Bodhini Sanskrit Mahapathashala which was established as early as in 1854 and which is one of the oldest institutions of its kind in the State.

Handloom cloths of good quality, especially *dhoties*, are made here, as also ornamental *pankhas* or fans of the fragrant roots of the *kuskus* grass. The town had a population of 2,781 according to the 1961 census and in 1965-66, there were 950 houses. It has a municipality and an aided high school called the Yadu-shaila High School which is run by a private institution.

#### Nagamangala

NAGAMANGALA is an old *agrahara* town situated on the Srirangapatna-Sira road, 24 miles to the north-east of Pandavapura railway station and 39 miles north of Mysore. It is the headquarters of the taluk of the same name. It was a place of considerable importance even from the days of the Hoysalas. A line of chiefs of the Lohita family continued to rule the Nagamangala area till the end of the fifteenth century or longer. The outer fort was erected in 1578 by Jagadeva Raya of Channapatna (Bangalore district), of whose kingdom Nagamangala was one of the chief towns. It was captured in 1630 by Chamaraja Wodeyar of Mysore. The town was reduced to ruins in 1792 by a Maratha army under Parashuram Bhau.



The Saumyakeshava temple here is a large structure built originally, it appears, in the twelfth century and its imposing *mahadvara*, *prakara* and *patalankana* seem to have been added in the Vijayanagar period. The pillars and the ceilings of the *navaranga* are of varied and attractive designs. The image of god Keshava, six feet high, stands on a Garuda pedestal. It is well-worked and because of its benign look it is called Saumyakeshava. The *mukhamantapa* is spacious enough to serve as an assembly hall. The Yoga-Narasimha and Bhuvaneshvara temples are also of the Hoysala period. Nagamangala has been famous for its metal work and some of the processional images that are in the temples are said to be of local manufacture; these are highly artistic and beautiful examples of figure sculpture.

The palace of Jagadeva Raya is said to have been situated between the Saumyakeshava and Narasimha temples. A closed-up doorway on the west wall of the *prakara* of the former temple was the entrance used by the inmates of the palace for going to the temple.

About a mile from Nagamangala is a fine circular pond, about 60 feet in diameter and only three feet deep, which is said to have been built in the middle of his pleasure garden by Jagadeva Raya for *jalakride* or sporting in water. The pond has a *mantapa* in the centre.

Nagamangala has traditionally skilled artisans who make brass images and other artistic articles of utility. It is also noted for mat-weaving as a cottage industry. There is a Rural Artisan Training Institute imparting training in smithy, carpentry, wool and cotton-weaving, sculpture and tailoring. In 1961, the town had a population of 6,524 and 1,093 houses. It has a municipality as also a Government High School. Construction of an industrial estate has been also taken up at this place.

PADUVALAPATNA village is about seven miles to the west of Nagamangala. About two miles to the west of this place is a huge boulder called *Pandavara-kallu*; it is said that the Pandava princes lived here for some time during their exile. There are three large and several other small *viragals* in the place. One of them has a good carving with three panels of figure-sculpture, depicting the hero fighting, being conveyed to Kailasa and his worshipping a *linga*. There are two inscriptions on the under-surface of the boulder stating that Sri Ramanujacharya performed penance there.

PALAGRAHARA is about two miles from Nagamangala town and is situated at the foot of a hill known as Kotebetta, on whose summit is a large temple dedicated to god Srinivasa. The place

has three temples, one of Nachcharamma or Lakshmi, with a stone *brindavana*, the second one of Ishvara and the third one of Satyanarayana. The first two of these three temples are of the 17th century, while the last is a modern one. The village is likened to Tiruchanur near Tirupati, where there is a temple of Lakshmi or *Alamelmangai-nachchiyar*, the consort of Srinivasa of the Tirupati hills.

#### Palahalli

PALAHALLI is a village in Srirangapatna taluk, situated on the right bank of the Cauvery river on the Paschimavahini-Belagola road. It was the headquarters of the Mysore Ashtagram taluk till the year 1871. A well-known sugar factory, the 'Ashtagram Sugar Works', was in existence here during the years 1847-1894 (See Chapter V under old-time industries). It is now a busy centre for rice trade. Nearby is situated the famous Rangana-thittu Birds' Sanctuary.

#### Pandavapura

PANDAVAPURA town, formerly known as Hirode or French Rocks, was a military station during the time of Haidar and Tipu and for some time later and is situated four miles north of Srirangapatna on the Mysore-Nagamangala road. It is now the headquarters of the Pandavapura sub-division comprising the taluks of Pandavapura, Krishnarajpet, Nagamangala and Srirangapatna, the headquarters of the Pandavapura taluk, and has a municipality. Hirode, Melkote and Chinkurli hoblies, which were formerly in Srirangapatna taluk, were constituted into the new French Rocks or Pandavapura taluk which came into existence from the 1st July 1937.

Remains of the Neolithic age were found at this place. Bruce Foote made an important discovery of antique earthenware here, among which was a "part of the side of a large *chatty* with two ornaments, cruciform in shape, with a small pap in each re-entering angle and a raised garland-like ring surrounding each cross"; this curious decoration, according to him, is a form of the ancient Swastika symbol, which bears a strong resemblance to the Trojan type of Swastika\*. He observed also some remarkable ownership markings of weird shapes on some of the objects. (The collection was handed over to the Government Museum at Madras).

A legend current in the area says that Pandava princes visited this place during their exile. Closeby are found two rocky hills called "Akka-Thangi betta", meaning "Sisters' hills". The French in Haidar's and Tipu's service were encamped here, hence its name 'the French Rocks'. A regiment of Madras Native Infantry had been stationed here until 1881, when it was given up as a military station.

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\*Indian Prehistoric and Protohistoric Antiquities by R. Bruce Foote, 1916, pp. 72-73, 180.

Pandavapura comprises the town, the railway station area and the sugar mills area closeby. The distance from the railway station to the town is about three miles. Trunk roads lead from this place to Krishnarajpet and Nagamangala. A road also leads to the north bank of the Krishnarajasagar dam. The town is in the midst of a sugarcane-growing area which is irrigated by the Visvesvaraya canal system. It has become a well-known industrial centre because of the establishment of a large-scale sugar factory. It has a municipality and an aided high school. The population of the town according to the 1961 census was 7,508 and there were 1,282 houses in that year.

PASCHIMAVAHINI is a sacred spot on the Cauvery adjoining **Paschima-**  
Srirangapatna on the south-west and a railway station. The **vahini**  
river here makes a bend to the west, hence the name *Paschima-*  
*vahini*, the western stream, sometimes shortened into "Pachi-  
van". A royal bathing ghat of the Mysore Rajas is here  
together with many other bathing ghats. The Bangaradoddi  
dam is on this stream and gives rise to the channel of the same  
name. There are several choultries here for the use of people  
who celebrate marriages and other functions.

The BIRDS' SANCTUARY AT RANGANATHITTU, the only one of **Rangana-**  
its kind in the State, is situated at a place, about two miles from **thittu Bird**  
Srirangapatna, and about 12 miles from Mysore city. It is a **Sanctuary**  
small island on the Cauvery river, covering about a hundred acres  
of land. In the midst of the river, there are also some small  
mounds which appear like islets filled with green foliage. Both  
the banks of the river are studded with tall trees and woods, and  
recall to one's mind the scenic grandeur of the *malnad*.

Thousands of birds of varied colours and plumage are found on each of these mounds giving the appearance of a large cluster of beautiful flowers of variegated hues. During the season when they lay eggs, the place abounds in thousands of eggs of different sizes, shapes and colours. They are found on the ground, the trees and at all other places. The entire sky appears like a great sheet of colours when these birds fly in a group. The birds do not congregate in this place in all the seasons of the year. Usually they abound in large numbers during the period covering the months of June to December. Great numbers of these birds are found to occupy almost every inch of ground in the cool mornings. But as the sun gets hotter, their numbers dwindle and they return to their abodes in full numbers only in the evenings.

Ranganathittu Sanctuary is not a creation of man, but of dame nature. The place did not attract much attention in the previous years because of lack of good facilities for the tourists.

Now a good motorable road has been laid from Srirangapatna. The Forest Department has erected a tower at a cost of about ten thousand rupees, so that the visitors to the place can get a good view of the birds at close range. A few boats are also provided for the convenience of bird-lovers. (See also Chapter I under Fauna).

**Sante-  
Kasalagere**

SANTE-KASALAGERE is a small village in Maddur taluk. It has a large number of *viragals*. Nearby is an extensive highland measuring more than 80 acres, which was the scene of a battle between Chikka Devaraja Wodeyar and a Maratha army which was defeated. This is a fine field for camping.

**Sasalu**

SASALU is a village in Krishnarajpet taluk. It is a place of sanctity to the Lingayats. It is said to be the place where one of the great Shaiva devotees named 'Bhairavaraja' lived. There are several Kannada works which relate the story of Bhairavaraja both in prose and in verse. The Someshvara temple in the village has, in the *navaranga*, figures of one Adi-Shetti, who is said to have built the Shambhulinga temple situated to the south-east of the village, and his guru Revanaradhya. There are, likewise, figures of Aggani-Honnamma and Halu-Someshvara. There is a pond known as *Majjanada kola*, a dip in which is said to cure cutaneous diseases. It appears that persons bitten by snakes are brought from long distances to the Someshvara temple for partaking of the *prasada* (sacred food, water, ashes, etc.) of the god. A shrine to the south of the Shambhulinga temple has the figure of a bull which looks upwards; the reason given for this is that the bull so looked at Bhairavaraja when he was going up to Kailasa.

**Shimshapura**

SHIMSHAPURA in Malavalli taluk is about nine miles from Bluff. The Shimsha hydro-electric station was developed as an adjunct to the Shivasamudram station by drawing a canal from the Cauvery near Shivasamudram. It is located at a lower level, down the Cauvery valley, and is in close proximity to the confluence of the Shimsha and Cauvery rivers. The head near the generating station is 650 feet and the bluff has a precipitous incline towards the station. The installed capacity of the generating station is 17,200 kws.

The scheme of harnessing power at this site was conceived when the Krishnarajasagar project was under examination and it was given effect to during the year 1940. The colony that has sprung up near the power station is known as Shimshapura.

A fine Inspection Bungalow overlooks the deep and verdant Shimsha valley where the river Shimsha joins the Cauvery. This place is reached by a newly formed road branching off from the main Maddur-Malavalli-Kollegal road. There is also

a road by the side of the canal from the Forbes Sagar, Shivanasamudram, but this is reserved for the use of the officers of the Electricity Board. A large number of tourists visit the place.

Shivasamudram

SHIVASAMUDRAM is on the south border of the Malavalli taluk, connected with the Bangalore—Mysore trunk road by a cross road from Maddur through Malavalli, 30 miles in length. It is at a distance of about 76 miles from Bangalore. The Cauvery here branches into two, each of which makes a descent of about 350 feet, in a succession of picturesque rapids and waterfalls. The principal island within these torrents was called Heggura, but is now more generally known by the name of Shivanasamudram or Shivanasamudram (the sea of Shiva); the ancient town, of which a few vestiges are seen around, is about three miles long and three-fourths of a mile broad.

A bridge was in existence across the Cauvery near the island. This was washed away by the disastrous floods of 1924. The Government then built a new bridge to the north of this place which now gives access to the island. To the west of the island, there is a small hill called "Pretanabetta" where, it is believed, Rama offered *Pinda* (a sacred offering to the deceased forefathers among Hindus) to his father Dasharatha.

*Gagana Chukki*.—On the western branch of the river is the Gagana or Gangana Chukki falls, about two miles from the Inspection Bungalow at Bluff. The approach is by a steep path leading down from the tomb of Pir Ghaib, a Muslim saint. The branch of the river here divides into two forming a small island called Ettikur, the parted waters dashing with deafening roar over vast boulders of rock in a cloud of foam, to unite again in the deep pool below, and with such force that the column of vapour is at times visible from a distance of about 3—4 miles. "I have never", said Buchanan, "seen any cataract that for grandeur could be compared with this."

*Bara Chukki*.—Grand and impressive as is the headlong turmoil of the waters in Gagana Chukki, the other falls about a mile distant on the eastern branch of the river, being more easily viewed, is generally more enjoyed. It is called the *Bhar* or *Bar Chukki* and displays a great volume of water, which in the rainy season, pours over the hill-side in an unbroken sheet, a quarter of a mile broad. During the dry months, it separates into several distinct falls of great beauty. In the centre is a deep recess in the form of a horse-shoe, down which the principal river falls. Having been collected into a narrow channel, it rushes forward with tremendous force and again falls, about 30 feet, into a large basin at the foot of the precipice. Hurrying on northwards through wild and narrow gorges, the two branches

of the river unite again on the north-east of the island and continue their course to the east.

*Bluff*.—About two and a half miles north of Malavalli—Kollegal road, a colony has come into existence near the site of the power generation, called 'Bluff' named after the 450 feet 'bluff' which has facilitated the laying of hydraulic pipes for feeding the turbines at the generating station. The colony was built in the year 1902-03 when electric power was first generated from the installation. Since then, the colony has developed to a considerable extent. Officers and workers of the Mysore State Electricity Board reside in this colony which has a well-equipped hospital, a high school and a co-operative stores. There is an Inspection Bungalow which is let out for the use of the tourists also, who visit the Cauvery falls in large numbers. The generating station here, which is one of the oldest in India, has a production capacity of 42,000 kws. of power.

The Ranganatha temple in the Shivasamudram island is a large structure of the Hoysala period. It appears to have been rebuilt in the 18th or the 19th century. The figure of the god, known as Jaganmohana Ranganatha, which is about eight feet long in the reclining posture, is smaller in size than the one at Srirangapatna. Images of the goddess Cauvery, Takshaka, the chief of serpents, a Rama group, Ramanujacharya, Alvars, etc., are also kept in the temple. To the south-east of the temple, there is a large stone relievo image of Sugriva. Shivasamudram is called "Madhya-Ranga" in contradistinction to Srirangapatna and Srirangam which are respectively known as "Adi-Ranga" and "Antya-Ranga", all the three places on the banks of the Cauvery being presided over by the deity Sri Ranganatha. The Someshvara temple is also a large one with a lofty and elaborately worked and well-executed *mahadvara*. It has fine figures of Ganesha and Balasubramanya. The Meenakshi shrine is in a good state of preservation. The god Someshvara was the tutelary deity of the Ummattur chiefs who had their principal fortress on the island of Shivasamudram.

#### Sriranga- patna

SRIRANGAPATNA is situated at the western or upper end of an island in the Cauvery about three miles in length from west to east and one mile in breadth. The eastern end of the island is occupied by the suburb of Ganjam. Srirangapatna, the headquarters of the taluk of the same name, stands on the Mysore—Bangalore railway and the Bangalore—Mysore road, 78 miles south-west from Bangalore and nine miles north-east from Mysore city. The town derives its name from the presiding deity of the local Ranganatha temple.

The temples of Ranganathaswami on the three islands of Srirangapatna, Shivasamudram and Srirangam are also called respectively those of Adi Ranga, Madhya Ranga and Antya

Ranga, or the Ranga of the beginning, the middle and the end. Gautama *Rishi* is said to have worshipped god Ranganathaswami. The Gautamakshetra is a small island to the west of Srirangapatna, where the river divides. Under two large boulders on the north side of it, was what was called the *Rishi's* cave which has been closed. The original town of Srirangapatna appears to have been built by Udayaditya, brother of king Vishnuvardhana Hoysala, in 1120 A.D. Vishnuvardhana conferred on Sri Ramanujacharya and his followers, the tract of country on each side of the river Cauvery at Srirangapatna, known by the name of *Ashta Grams* or eight villages, over which he appointed officers under the ancient designations of Prabhus and Hebbars.

In 1454, Timmanna, a chief of Nagamangala, obtained, by a visit to Vijayanagar, the Government of the district with the title of *Dannayaka* and also permission to erect a fort at Srirangapatna, which he did, with the aid of a hidden treasure he had discovered and then enlarged the temple of Ranganatha. His descendants held the government until 1495, when Srirangapatna passed into the direct possession of the Vijayanagar kings. The place was probably considered as too important to remain in the hands of a feudatory. It was eventually administered in the name of Vijayanagar sovereigns by a viceroy known as Sri Ranga Raya. Tirumala Raja, the last viceroy, was a relative of the royal family. In 1610, when Raja Wodeyar of Mysore took possession of Srirangapatna, it became the capital of the Rajas of Mysore and continued to be the seat of government under Haider Ali and Tipu Sultan until its capture by the British in 1799. In the intervening period, the capital had been besieged several times. Major Dirom, who was a staff officer in the besieging British army in 1792, has given his impression of the place in the following words: "..... this insulated metropolis must have been the richest, most convenient and beautiful spot possessed in the present age by any native prince in India."

In 1799, the British Government leased the island to Mysore for a fixed sum of Rs. 50,000 a year. After the capital was shifted to Mysore, Srirangapatna began rapidly to decline and 'its decay was proportionate with the rise of Mysore.' The population of the island estimated to have reached at least 1,50,000 during the rule of the Sultan, had sunk to 32,000 before the end of a year. The population continued to decline still further and was only 12,744 in 1852, falling still lower to 10,594 in 1871. But in 1891, it was again 12,551; in 1961, it was 11,423.

*Fort.*—The railway cuts through the western part of the fort. The fort was so formidable that a great military authority

who visited it about the year 1880 pronounced it the second strongest in India. Although the fort was washed on its northern and western sides by the two branches of the Cauvery river, it was to the ceaseless labour which must have been expended on it that it owed its great strength. The principal entrance to the fort which has several gates was by what is known as the Elephant Gate on the south side. This gateway bears an inscription in Persian which states that the foundation of the fort was laid in the year 1219 from the birth of Muhammad, that is, of Tipu Sultan's Mauludi era. At the south-west angle of the fort may be viewed the breach made in 1799. Within the walls, surrounded by a high enclosure, are the remains of a palace of Tipu, known as Lal Mahal. The greater part of this palace was demolished by the British after its capture in 1799, who used it for some time as a military post.

According to the Annual Report of the Mysore Archaeological Department for the year 1935, Tipu died not inside the water gate (which is situated to the north-east of the Gangadhara temple) but in another gateway further east. The Report (p. 60) says: "About fifty yards to the east of the water gate, inside the second fort line, is said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back by the storming troops, Tipu moved along the second wall and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile, the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded."

*Dungeons.*—There are two dungeons, one at the north-east corner of the fort, which measures about 45'×32', and the other a bigger one, measuring about 100'×40', which is about 150 yards to the east of the Delhi gate. Both of them have low-vaulted brick roofs. It is said that Tipu Sultan had kept Dhondia Wagh, a Maratha warrior, in the former and some British prisoners in the latter.

*Darya Daulat Bagh.*—On the south bank of the river, Tipu laid out a large garden which he called the Darya Daulat Bagh or "Garden of the Wealth of the Sea"; in its centre he constructed in 1784, a summer palace which was his favourite retreat from business. The graceful proportions and the arabesque work in rich colours, with which it is covered, render the palace highly attractive. He named it Darya Daulat (wealth of the sea). It may be noted that by then his conquests had extended to the seas.



The building which is a fine specimen of saracenic architecture, stands on a square platform about five feet high. It has wooden pillars with trefoil arches. The first floor has a small hall with balconies. Tipu, it is said, used to receive envoys and guests in this hall. There are interesting paintings on the walls. The west wall has large-scale battle scenes representing Colonel Bailey's defeat at Conjeevaram in 1780, Haidar and Tipu in the midst of their troops and the Nizam's army arriving too late to help the British. On the east walls are painted scenes of courts of those or earlier times as also a number of figures of Rajas and Paleyagars. It is said that the paintings had been defaced by Tipu prior to the siege in 1799. But later they were restored by Colonel Wellesley, who occupied the palace for some time. They were again allowed to become partially obliterated until Lord Dalhousie, during his tour in Mysore, caused them to be repainted by an Indian artist who remembered the paintings as they were. Although the pictures were thus restored twice, it is probable that they are faithful proto-types of the original.

*Gumbaz.*—At the eastern end of the island towards the south is the Gumbaz or mausoleum which was built by Tipu for his father and in which Tipu and his mother are also buried. It is an impressive square structure surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende. It is somewhat in the fashion of the famous Taj at Agra, but less profusely ornamented and of a poorer design. The interior is painted in lacquer with the tiger stripe adopted by Tipu for military uniforms. The double doors inlaid with ivory were given by Lord Dalhousie. Each of the tombs is covered with a handsome pall. The mausoleum is maintained at Government expense. Of Tipu's palace which stood in the Lal Bagh, nothing now remains. Buchanan in 1800 said of it as follows :—

“ Though built of mud, it possesses a considerable degree of elegance and is the handsomest native building that I have ever seen.”

*Jumma Masjid.*—The Jumma Masjid is a grand structure with two lofty minarets noted for their majesty and grace. It was constructed by Tipu Sultan on the top of an Anjaneya temple after filling up the latter's ground floor.\* The hall of the mosque has a number of foil arches and a *mihrab* on the west. Cornices and floral bands adorn the shafts of the minars. At the top are metallic *kalasas* below which are large masonry *kalasas* with ornamentations. A flight of about 200 steps leads

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\*Annual Report of the Mysore Archaeological Department, 1935, p. 61.

to the top of each of the minars. There are fine Persian inscriptions, one giving A.D. 1787 as the date of its construction and the others containing extracts from the *Koran* and the 99 names of *Allah*.

*European tomb-stones.*—In and near Srirangapatna, lie buried numerous European civil and military officers. There are a number of tombstones which attest to the position of the town as a military post. In the Lal Bagh, to the east of the entrance to the Gumbaz, is a monument to the memory of Col. William Bailey (who died in this fortress on the 13th of November 1782), erected by his nephew, Lieut. Col. John Bailey, Resident at the Court of Lucknow, in 1816. In the Gumbaz enclosure, the oldest tombstones bear the date 1799. In the Garrison Cemetery, a tomb of some interest is that of Caroline Isabella Scott, wife of Lieut. Col. L. G. Scott, Commandant, Srirangapatna, who died on the 19th March 1817 (with her child). This is the Scott with whose name is associated the well-known bungalow in the fort. The tombstones in the Garrison Cemetery range from 1800 to 1867 A.D.

*Wellesley Bridge.*—See Chapter VII on Communications.

*Tipu Sultan Museum.*—See Chapter XV on Education and Culture.

*Ranganatha temple.*—The Ranganatha temple, which is one of the largest in the State, seems to have been constructed in three stages. The inner-most part of the temple was a Hoysala construction of which several granite pillars, the *garbhagriha* and the *sukhanasi* have remained. The ceilings of the *garbhagriha* and the *sukhanasi* are impressively designed shallow domes and have *padmas* in the centre. The *navaranga* which has round bell-shaped pillars, was built during the Vijayanagar period, while in constructing the large-pillared courtyard, again Hoysala materials were utilised. There are two colossal figures of *dvarapalakas* at the doorway of the *navaranga*. The tower or *gopura* at the *mahadvara* itself, the *mukhamantapa* as also the tower of the *garbhagriha* have been built in the Vijayanagar style of architecture. Some of the images of gods and saints kept in the shrines show excellent workmanship and they are of both Hoysala and Vijayanagar periods.

The figure of Ranganatha is a colossal one reclining on Adishesha, the great serpent, which shades its master's head with its seven-headed hood. Ranganatha has a tall *kirita* and a number of ornaments. Figures of goddess Cauvery and sage Gautama are also kept in the sanctum sanctorum. Two pillars in front of the inner entrance of the temple, known as *chaturvimshati* pillars, have sculptured on them 24 forms of Vishnu

with their names inscribed below. Inscriptions found on some silver vessels in the possession of the temple gives an interesting information that the vessels were gifts from Tipu Sultan.

*Narasimha temple.*—The Narasimha temple was built by the king Kanthirava Narasaraaja Wodeyar (1638-1659). It has a large *garbhagriha*, a broad and oblong *sukhanasi* and a many-pillared *navaraṅga*. The image of Lakshminarasimha installed in the temple is of the Hoysala period and is of excellent workmanship. It is a handsome figure with exquisite ornamentation. In a shrine, there is a fine figure of Ambegal-Krishna or child Krishna crawling on hands and knees. In the temple, there is also a portrait statue made in the 17th century of Kanthirava Narasaraaja Wodeyar, which is of considerable sculptural value. It is a magnificent and life-like figure, three and a half feet high.

*Gangadhareshwara temple.*—The Gangadhareshwara temple is a large structure built originally about the 16th century in the Vijayanagar days. The main shrine and the *mahadwara* are well-ornamented. The walls have cornices and turreted pilasters. A figure of Subramanya kept in the *navaṅga* has twelve hands and six faces. In a *mantapa* are kept 15 well-executed figures of Shaiva saints. These appear to have been sculptured during the 18th century. A handsome copper image of Dakshinamurti in the temple bears an inscription stating that it was a gift from Nanjaraja Dalavayi (18th century).

About 50 yards to the south-east of the Ranganatha temple, a pavilion has been constructed by the Government of Mysore to commemorate the place where Krishnaraja Wodeyar III was born. It is stated that there was at this place a palace of the Vijayanagar viceroys and the Wodeyar rulers. The old Mysore Gazetteer (1930—Vol. V, p. 818) mentions that several large apartments of this palace were full of books, chiefly of palm leaf and *kadatas*, which were used as fuel to boil the grain for horses of the royal stables under orders of Tipu Sultan and that only a small miscellaneous collection was saved from destruction.

*Ganjam or Shahar Ganjam*, which is situated at the east end of the island of Srirangapatna, is a suburb of Srirangapatna town. It was established by Tipu Sultan who, in order to provide it with an industrial population, is said to have transported there twelve thousand families from Sira (Tumkur district), which had been the seat of a Mughal Government. The place was dismantled by him in 1799, under the impression that the armed forces of the East India Company would make use of it as they did in 1792. After 1799, the village was laid out afresh and it rapidly regained its prosperity. The place was once famous for manufacture of cloths. Paper manu-

facture was also once a thriving home industry here. There is a smithy and carpentry co-operative society engaged in the manufacture of carts, furniture and agricultural implements. There is also a fig farm.

**Talagawadi** TALAGAWADI in Malavalli taluk is a village which is noted for the manufacture of fine types of cotton sarees and *dhoties*. There are a number of traditionally skilled weavers at this place.

**Tiruganahalli** TIRUGANAHALLI is a village on the Nagamangala—Krishnarajpet road. It is well-known for a fine variety of rice largely grown there. It is said that the royal house-hold of Mysore was formerly getting rice from this village for their daily requirements. The rice grown in selected fields in this region is familiarly called "Tiruganahalli Sanna".

**Tonachi** TONACHI is a village in Krishnarajpet taluk. To the north-east of this place are two small Shiva temples in the Hoysala style of architecture, adjoining each other. The temple to the north is known as the Basaveshvara, owing to a big Nandi in the shrine in front of it. There is a handsomely carved figure of Chennigaraya, about four feet high, in one of the cells. There are well-executed deep ceilings with lotus buds. The other temple, however, is inferior in workmanship. From the lithic records, it appears that these temples are among the earliest specimens of Hoysala architecture. Tonachi seems to have once been a place of considerable sanctity and importance, as evidenced by the old records in which it is named "Tolanche".

**Tonnur** TONNUR village is also called Tondanur. It is in Pandavapura taluk, at the southern foot of the Yadugiri hills, about ten miles north-west of Srirangapatna. It was a provincial capital of the Hoysalas. The celebrated king Bitti Deva or Vishnuvardhana had been, as a prince, the governor\* of Tonnur when Sri Ramanujacharya met him there and won him over to the Srivaishnava faith. According to a Srivaishnava tradition, Sri Ramanujacharya stayed at this place for several years. Its alternative name in the old days was Yadavapura or Yadavanarayana—Chaturvedi Mangalam.

An inscription of Vishnuvardhana's time found in the Lakshminarayana temple here mentions a grant made to a *matha* of Sri Ramanujacharya. Another inscription discovered in the same temple says that the *mantapa* in front of the Lakshmi-devi shrine was built under orders of Vishnuvardhana by his *Mahapradhana* Surigeya Nagayya. After the destruction of Dwarsamudra by the second Muslim invasion in 1326 A.D., king Ballala III retired at first to this place.

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\*Annual Report of the Mysore Archaeological Department, 1944, p. 57.

The place has four old temples, the largest and perhaps the oldest being the Lakshmi-Narayana temple of the 12th century. The image of Narayana is six feet high standing on a Garuda pedestal under a *padma* ceiling. In the *navaranga*, there are well-polished soap-stone pillars with exquisite floral work. The turrets over the niches are pyramidical in outline and have tapering vertical bands. The *mukhamantapa* hall, which is large, has about 50 cylindrical pillars, while the *patalankana* has about 40 octagonal pillars. The *garudagamba* has a sixteen-fluted shaft. The Yoga-Narasimha temple, which is a small structure on a spur of the hills, is traditionally connected with Sri Ramanujacharya (Annual Report of Archaeological Survey of Mysore, 1939, p. 27, says that the temple appears to be of a little later date, *i.e.*, of the period of Hoysala Narasimha I). In the *navaranga*, there is a plaster relievo of Sri Ramanujacharya seated in *padmasana*. This is a well-executed image which is highly impressive. The Kailaseshvara temple, which is in a dilapidated condition, also appears to be of the 12th century. The temple of Vittirunda Perumal or child Krishna has some exquisite *utsava vigrahas*, which are metallic images of the Vijayanagar period.

*Darga*.—There is the well-known Darga of Sayyad Salar Masud Sahib on a small hillock nearby. It bears the date of 760 *Hijri* corresponding to 1358 A.D. The central square of the hall, which is quite plain, has a fine bulbose-shaped dome. Several of the pillars, which are of Hindu source, bear figures of gods. Near the gate are some *mahasati* stones and closeby are two small tombs which, it is said, are of some relations of Tipu. In the month of Rajjab, an annual *urs* is held here, which is well-attended.

*Moti Talab*.—Tradition connects the large tank at this place with Sri Ramanujacharya who is said to have named it as Tiru-malasagara. The bund constructed in the Hoysala days is said to have been repaired by Tipu Sultan. The tank is fed by Talekere-halla or Hebbahalla. Well-pleased with the clear water of the tank, Nasir Jung, son of a Subedar of the Deccan, who was here in 1746, gave it the name of Moti Talab, *i.e.*, lake of pearls.

