

Taluk	Vaidyasala	Local Fund Dispensaries
Sidlaghatta ..	7. Burudukunte .. 8. Thimmanaikanhalli. 9. Kundlakurki.	10. Sidlaghatta.
Chik-Ballapur	....	11. Chikballapur Local Fund Dispensary. 12. Chikballapur Female Dispensary.
Goribidnur ..	10. Hosur .. 11. Darinaikanpalya ..	13. Goribidnur. 14. Manchenhalli.
Bagepalli ..	....	15. Pajepalli. 16. Pathepalya.
Gudibanda ..	....	17. Gudibanda.

During the years 1925, the number of Government Hospitals and Local Fund Dispensaries working in the district was 19; the total number of patients treated (both in-door and out-door) in them was 2,55,063; and the total expenditure incurred on them (including establishment, medicine, etc.) was Rs. 1,03,944.

VACCINATION.

There are 14 vaccinators in the service of the Local Boards and 4 in the Municipal Boards. 13,483 persons were vaccinated during the year 1921-22.

The control over the Vaccination Department is exercised by the President of the District Board under advice by the Sanitary Commissioner.

SECTION V—GAZETTEER.

Agalguriki.—A villgae in Chikballapur Taluk. Population 657. The Virabhadra temple here has a figure of Virabhadra, about 4 feet high, with the usual attributes—a sword, a shield a bow and an arrow and the usual sheep-headed Daksha at the side. Near the Nandi in front is a prostrating figure with the label Bolavirayya at the side. To the right in the *navaranga* stands a profusely ornamented figure, about 4 feet high with folded hands, which is said to represent one Settappa who built the temple. The south sluice of the Gōpālakrishna

tank is a fine structure, being in the form of a *mantapa*, supported by 6 lofty pillars. The stone containing the old inscription *E. C. X.*, *Chikballapur 3* is at a considerable distance to the east of the tank, on the way from Ajjavara to Nayindhalli. The inscription is on the back. The front has an apparently modern figure, about 1½ feet high, of Mahīshasurāmardini, standing on the head of a buffalo with 4 hands, the upper two holding a discus and a conch, the left lower place on the waist and the right lower either in the *abhaya* (or fear removing) attitude or holding something which cannot be made out.

Ajjavara. **Ajjavara.**—A village in Chik-Ballapur taluk. Population 440. The Ranganātha temple at this place has a stone *brindāvana* at the bottom of which, on the front face, is sculptured a figure of Ranganātha, about 3 feet long, with the head to the south.

Ambajidurga. **Ambajidurga.**—A detached hill in the Chintāmani taluk, three miles west-south-west of Chintāmani. The summit, which is 4,399 feet above the level of the sea was fortified by Tipu Sultān, but taken by the British in 1791. Until 1873 the surrounding *hoblis* formed a taluk called after this hill, with head-quarters at Chintāmani. Now this is one of the Hobli head-quarters of the present Chintāmani taluk.

Anakanur. **Anakanur.**—A village in the Chik-Ballapur taluk. Population 327. Here is a Ranganātha temple with a similar figure of the god as at Ajjavara. The village has about 10 families of Srīvaishnavas who are said to be the lineal descendants of Parāsara-Bhatta a celebrated Srīvaishnava teacher and author of the 12th century, who was a younger contemporary of Rāmānujāchārya.

Avani. **Avani.**—A village and hill in the Mulbagal taluk, eight miles south-west of the kasba ; head-quarters of the hobli of the same name. Population 1,000.

The region is said to be the *Avantikā-kshētra* one of the ten places of great sanctity in India. The hill is related to have been the residence of the poet Vālmīki, author of the *Rāmāyana*, and thence to have been called *Vālmīki-Parvata*. Rāma is said to have encamped here for some time on his return from the expedition against Lanka or Ceylon, and hither Sīta, when subsequently banished by her husband, is stated to have come and given birth to her twin sons, finding in Vālmīki a protector for herself and a preceptor for her children. The place is mentioned in a Bāna inscription, the professed date of which is 339, and in a later inscription, it is called the Gaya of the south. (See *Mulbagal*, 76).

The place is undoubtedly one of considerable antiquity, its correct name being Āhavanīya. To the east of the hill are shown two rocks known as Rāmanabande and Lakshmanabande; and Sīta is said to have witnessed the battle between Rāma and his sons in connection with the sacrificial horse, which took place on the above rocks, from the top of a huge boulder on the hill called Tottalgundu. Another rock on the hill is called Kuduregundu because, it is said, the sacrificial horse was tied on it by Lava and Kusa. A cave on the hill with a figure of Vālmīki is pointed out as his residence. This is also known as the temple of Janakarishi, the father of Sīta. To the north of the cave is the Pandava temple with 5 *lingas* in a line, said to have been set up by the five Pāndavas. Three inscriptions have been found here and seven more at the Ekāntarāmēsvara temple. Near the latter is a cave with two *lingas* on one pedestal, said to have been set up by Lava and Kusa. A few large holes in the overhanging rock of this cave are said to represent the places where Sīta kept her toilet things. A spring in front is called Kashāya tīrtha, because, according to popular belief, it was here that Sīta washed the cloths of her children. Another spring between two huge rocks, called Dhanushkōti, is held very sacred, the *Sraddhas* performed here being supposed to be equal in merit to those performed at Gaya. Here, there is a figure of Bhairava whose permission is necessary, according to the *Saivāgama*, for bathing in holy *tīrthas*. On the rock to the north is figured in several places a single foot with labels giving the name of the god whose foot it represents. There is also a figure of Gadādharasvāmi with the name inscribed below. On the top of the

hill is a temple of Sīta-Pārvati, commonly known as Sītamma. A few other inscriptions have also been discovered in various parts of the hill.

The temples at Avani, which are enclosed in a courtyard measuring about 90 yards by 50 yards, contain mostly *lingas* said to have been set up by Rāma, Lakshmana, Bharata, Satrugna, Hanumān, Sugrīva and Angada, and hence called Rāmēsvara, Lakshmanēsvara, etc., after their names. There is also a temple of Pārvati and small shrines of Ganēsa, Vīrabhadra and Subrahmanya. The Lakshmanēsvara, Bharatēsvara, Satrugnēsvara and Pārvati temples are fine buildings with sculptures on the outer walls. The *linga* of the first temple is the biggest of all in the enclosure, being about 6 feet high with pedestal and 5 feet in girth. The *navaranga* has a ceiling panel, about 9 feet square, of *ashtadikpālakas* or the regents of the cardinal points with the figure of Umāmahēsvara in the centre. A similar panel is also found in the Bharatēsvara temple. In the *navaranga* of the Pārvati temple stand two profusely ornamented figures, about 4½' and 4' high respectively, with beards and mustaches, which are said to represent the brothers Ilavānjiraya and Vāsudēvaraya. The doorways of the Satrugnēsvara, Sugrīvēsvara and Angadēsvara temples are of black stone and well-carved, the first being the best. On the north outer wall of the Lakshmanēsvara temple is a seated figure, with a *rudrāksha* necklace, representing Tribhuvanakartara, the famous *guru* of the 10th century, referred to below. A label to the right of the figure gives the name. The fragmentary nature of the inscriptions on the north outer wall of the Rāmēsvara temple (Mulbagal 42e-42j) has to be attributed to a subsequent renovation of the building. On the west outer wall of the store-house are sculptured in two or three places a boar and a dagger, indicating that the building was constructed or renovated during the Vijayanagar period. Inscriptions are to be seen on the east base of the Lakshmanēsvara temple; in the Pārvati temple; in the *Kalyāna-mantapa*; to the west of Nagarkunte, 2 of them being old *viragals* of the Nolamba period; and on the rock to the west of Gindi-tīrtha, some of them being short inscriptions in old characters consisting of mere names like those at Sravana-Belgola. The rock to the west of Gindi-tīrtha contains some old inscriptions. Earlier than the temples above noticed was

a temple erected in the ninth century, to the memory of her husband, by the Kadamba princess who was married to the Nolamba king Bīra Mahēndra. A memorial to a certain Tribhuvanakarttara Dēva, who died in 931 A.D., states that he governed Avani for forty years, during which he built fifty temples, and constructed two tanks. (*E. C. X. Kolar District Mulbagal* 65). Inscriptions of the Pallavas, the Chōlas, the Hoysalas and the Vijayanagar kings found here show the importance attached to the place for several centuries. Tribhuvankarttara-dēva or *bhattar* is mentioned in several inscriptions. (*Mulbagal* 91 dated in 1007 A. D., 93 94 and 264). Tribhuvanakartta seems to have been the standing designation of the high priest of the place. The religious establishment at this place was of importance from a very early date. The head of it is generally described as ruling the kingdom of penance.

The temples were repaired in the fourteenth century by Ilavanji Rāya and Vāsudēvarāya, who came, together with a merchant named Navakōti Nārāyana Setti, from Kumbhakonam. A *guru* of the Smārta sect resides here. To the great annual festival held for ten days from *Magha bahula* 14th, in honour of Rāmalingēsvara (the linga set up by Rāma), about 10,000 people resort and 20,000 bullocks are brought for sale.

Bagepalli.—A taluk in the north, formerly till 1882 called Gumnāyakanpālya. Area 447.13 square miles (including Gudibanda). Head-quarters at Bagepalli. Includes the Gudibanda Sub-Taluk, and contains the following hoblis, villages and population :—

Hobli	Villages	Villages classified				Population
		Govern- ment	Sarva- manya	Jodi	Kayam- gutta	
1. Bagepalli	48	40	..	6	2	11,318
2. Gudur ..	43	39	..	3	1	12,514
3. Chelur ..	66	63	..	2	1	14,252
4. Pathapal- ya.	32	28	..	3	1	9,251
5. Mittemari	39	34	..	5	..	8,227
6. Gudibanda	73	68	..	3	2	8,730
7. Somen- halli.	75	72	..	1	2	8,669
Total .	376	344	..	23	9	72,961

Principal
places, with
population.

No.	Place	Population
1	Gudibanda	2,450
2	Bagepalli	1,960
3	Chakavel	1,933
4	Mittemari	1,153
5	Gulur	1,064

A rugged and hilly taluk the centre of which is crossed from north to south by the Dongala-konda hills. The south-eastern portion is watered by the Pāpāghni, which receives a considerable stream named the Vandaman, rising near Pātpālya. On the frontier, near Chelur, the Pāpāghni forms a very large tank, called the Vyāsa-samudra, after Vyāsarayāsvāmi, a *guru* of the Mādхва Brāhmans, by whom it is said to have been constructed. Through the western side of the taluk flows the Chitrāvati, which near Bagepalli is dammed by *anicuts*, and supplies some small channels for irrigation. In the open country east and west of the hills, there are many good tanks, the number in the taluk altogether being 481. The most productive part is probably the north-eastern. But much of the surface of the country is broken and irregular and unfit for cultivation. The neighbourhood of the hills, except where there are fruitful valleys, is covered with low jungle.

The revenue settlement was introduced in 1885, except in the Gudibanda and Somenahalli hoblis which had been settled in 1876. The revision settlement was introduced with effect from 1923-24 and the culturable area was distributed as follows:—

Occupied area :

Dry	.. .. .	42,090 acres
Wet	.. .. .	4,957 ..
Garden	.. .. .	6,440 ..

Unoccupied area :

Dry	.. .. .	20,972 acres
Wet	.. .. .	686 ..
Garden	.. .. .	188 ..
Kharab	.. .. .	1,38,248 acres
Inām	.. .. .	9,032 ..

The total Revenue Demand for 1921-22 was Rs. 2,24,587-1-4 the demand under Land Revenue being Rs. 1,37,386-9-6.

The old road from Bangalore to Bellary runs through the west of the taluk from south to north. From Bagepalli there are roads east to Chelur and south-east to Chintāmani. From the high road there is also a branch west to Gudibanda and to the railway at Goribidnur.

Bagepalli or Bagerahalli.—A small frontier town on the right bank of the ~~Chitrāvati~~, about sixty miles north-west of Kolar, on the old Bangalore-Bellary road. Head-quarters of the Bagepalli taluk and a Municipality.

Bagepalli or
Bagerahalli.

Population in 1921	Males	Females	Total
Hindus	637	626	1,263
Muhammadans	225	227	452
Christians	1	..	1
Total	863	853	1,716

There were formerly, it is said, three towns near this spot, namely, Gadadampatna, at Devaragudipalli, two miles to the east; Karkur, at the village of that name, two miles to the south-east; and Kuntlur, on the banks of the Chitrāvati, to the west. Inscriptions show that the first of these was in existence in the fourteenth century.

The place now derives all its importance from being the taluk head-quarters. An attempt was made some years ago to remove it to the left bank of the river for the sake of communication with the high roads, but without success, as the people could not be induced to move and rebuild their houses on the new site.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	1,160	1,014	1,343	779
Expenditure	1,307	869	991	1,104

Bellur.

Bellur.—A village near Malur. Population 478. Judging from the inscriptions found in it, this village appears to be of considerable antiquity. In some of the epigraphs it is named Vishnuvardhana-chaturvēdi-mangalam after the Hoysala King Vishnuvardhana. But there are also older records dating back to the period of Srīpurusha, if not to an earlier period. There were once several Srīvaishnava scholars in the village, who had a large number of disciples both among Brāhmans and Non-Brāhmans. A few of their descendants are now living in the village. They say they are the lineal descendants of Prativādibhayankaram (a terror to hostile disputants) Anna, a disciple of Manavālamahāmuni, the great Srīvaishnava teacher and author who flourished in the 14th and 15th centuries. It appears that one of their ancestors named Vellurappa or Annangarāchārya came from Kānchi (Conjeeveram) and settled here some 132 years ago. On hearing that some of his *sabara* (hunter) disciples were addicted to beef, he in disgust made up his mind to leave the place for Melkote. Thereupon the *sabaras* swore on his foot-prints, now pointed out on a rock of Chikka-Urukalgudda to the west under the name *Gurugala pāda* (the *guru's* feet), that they would give up the bad habit and entreated him to stay in the village. The god of the Rāma temple is called Valavanda-perumāl in the Tamil inscriptions.

Betamangala.

Betamangala.—An old town on the right bank of the Pālār, which till 1864 gave its name to and was the headquarters of what is now the Bowringpet taluk. It is eighteen miles south-east of Kolar, with which it is connected by road. A road from Bowringpet to Mulbagal also passes through it. Population 1,532.

A fair held on Firday is attended by about 1,000 people. The name is a contraction of *Vijayāditya-mangala*, derived from the Bana king Vijayāditya, probably its founder. Two old inscribed stones worshipped in a temple under the name of Gangamma, are of the dates 904 and 944, the Nolamba period. The large tank was repaired in the time of the

Nolamba king Iriva Nolamba, about 950. It again breached and was restored in 1095 by Chokkimaya, general of the Hoysala prince Vishnuvardhana, while encamped at Nangali, after a victorious expedition to the countries in the east below the Ghâts. Vishnuvardhana was, on this expedition, apparently followed by this brother, Udayāditya, whose daughter according to an inscription died at this place. (*Chikmagalur* 70, dated about 1117 A.D.).

It was again breached in the year 1903 on account of heavy rains and was restored by the Mysore Government.

The water of this tank has been reserved to supply water to the Kolar Gold Fields. There is a large pumping plant to lift and filter water before supplying it to the Fields.

The town lost its importance on the opening of the Railway in 1864, which diverted the former large passenger traffic, and the removal, owing to increasing unhealthiness, of the taluk head-quarters to the newly formed town of Bowringpet.

During the Chōla and Hoysala times, the place was undoubtedly one of importance. Near the Gangamma temple in which two stones containing the inscriptions *Bowringpet* 1 and 2 are worshipped, is to be seen a Tamil inscription. On the rock known as *kothila-bande* to the north of the Isvara temple 14 short Tamil inscriptions of about the 13th century are to be seen in different parts. These are of some interest as recording grants for some temple by people belonging to places, such as Kumāndūr, Tūppil and Mangalur now included in the Madras Presidency. In the Ānjanēya temple the image, which is about 12 feet high, is said to have been set up by Arjuna. The Arkēsvara temple is a good structure with sculptures on the pillars. Two epigraphs are to be seen near this temple. The Vijayarangasvāmi temple is an old building in the Dravidian style, with a Nolamba inscription of the 10th century on its base. The principal image, called Vijayēndra, is said to have been set up by Indra. It is a seated figure, styled Virrirunda-perumāl in the Tamil inscriptions, with consorts, also seated at the sides. There are also in the *navaranga* figures of Vijayalakshmi and Ranganātha to the right and left.

Bowringpet.

Bowringpet.—A taluk in the south-east, formerly called Betamangala. Area 336·56 square miles. Headquarters at Bowringpet. Contains the following *hōblis*, villages and population :—

Hoblis	Villages	Villages classified				Population
		Government	Sarva- manya	Jodi	Kayam- gutta	
1. Bowringpet	83	66	2	13	2	23,771
2. Dasarahosa- halli.	79	69	1	8	1	30,248
3. Betamangala	70	57	..	12	1	11,400
4. Kyasamballi	86	62	5	16	3	15,462
5. Kamasandra	46	37	..	9	..	8,523
6. Budikote	66	48	1	16	1	9,659
Total ..	430	339	9	74	8	99,063

Principal
places, with
population.

No.	Place	Population
1	Gold Mines	87,682
2	Bowringpet	5,553
3	Oorgaum	2,999
4	Budikote	1,196
5	Betamangala	1,532

The river Pālār runs through the taluk from north-west to south-east, and forms the large Betamangala and Rāmasāgara tanks. The west of the taluk is crossed from north to south by the auriferous tract, generally uncultivated and marked by low flat hills, in which have now been formed the Kolar Gold Mines. The southern borders of the taluk abut upon the Eastern Ghāts, and are rugged and jungly.

The revenue settlement was introduced in 1890 and the revision settlement with effect from 1925-26. The culturable area was distributed as follows :—

Occupied area :

Dry	..	..	..	50,575 acres
Wet	..	..	..	6,332 ,,
Garden	..	..	..	3,274 ,,

Unoccupied area :

Dry	..	..	..	2,939 acres
Wet	..	..	..	134 „
Garden	..	..	..	28 „
Kharab	..	..	..	1,07,022 „
Inam	..	..	..	10,350 „

The total Revenue Demand for the year 1921-22 was Rs. 9,13,661-1-4, the demand under Land Revenue being Rs. 1,19,150-7-5.

The Madras branch railway from Bangalore to Jalarpet enters the taluk in the west and turns south at Bowringpet, which is the junction for the Gold Fields Railway. There are stations at Bowringpet and Kamasandra on the former, and at four places Balaghat, Oorgaum, Champion Reefs and Mysore Mines on the latter. From Bowringpet there are roads north to Kolar, east to Betamangala, south-west to Budikote, and a loop road east south and west through the Gold Mines to Kamasandra. There is also a road from Bēt mangala to Kolar.

Bowringpet.—A new town, situated at the former Kolar ^{Bowringpet.} road, now Bowringpet station of the Bangalore branch railway, to which it owes its origin. It includes the previously existing villages of Maramatlu and Hosingere, and was established in 1864 on the opening of the railway, being named after Mr. Bowring, then Chief Commissioner. It lies eleven miles south of Kolar, with which it is connected by narrow guage railway. Head-quarters of the Bowringpet taluk and a Municipality.

Population in 1921		Males	Females	Total
Hindus	.. ..	2,063	1,985	4,048
Muhammadans	.. ..	893	598	1,491
Christians	.. ..	146	146	292
Jains	.. ..	45	17	62
Total	.. ..	3,147	2,746	5,893

A fair held on Friday is attended by about 2,000 people and 700 bullocks. Owing to its proximity to the Gold Fields, and

its being the junction for the Gold Fields Railway, it has become one of the most important places in the District.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	22,201	17,229	17,681	24,712
Expenditure	31,979	20,285	23,505	20,358

Brahmagiri
or
Yargkonda.

Brahmagiri or Yargkonda.—A hill of the Nandidrug range, rising to 4,657 feet above sea-level. It stands to the south-west of Nandidrug, being connected with it by a saddle. The trees on the hill, form part of the reserved plantations of the Forest Department.

Budikote.

Budikote.—A large village in the Bowringpet taluk, eight miles south-west of the *kasba*, situated between the two branches of the Markanda river near their point of junction. Headquarters of the Budikote *hōbli*. Population 1,196.

A small fair held on Monday is visited by about 600 people.

Budikote, (*Skt.* Vibhūtipura) fort of ashes, is said to derive its name from the immense holocausts performed there at some remote period.

It is an ancient village as evidenced by a Bāna inscription of the 8th century found in it. Latterly, it was the birth-place of Haidar; a spot among the boulders in the fort is shown as the place where his cradle was rocked. It formed the *jāgir* of his father Fatte Muhammad on his receiving the appointment of Faujdār under the Subadār of Sira. The fort has a fine spring. The *navaranga* doorway of the Venkataramana temple outside the fort is sculptured with creeper work and has Gajalakshmi on the lintel. Another temple, the Sōmēsvara is to the north of the village. The figures usually found in the *navaranga* of Siva temples are in this case kept in the *prakāra* in small shrines looking like *Vīrara-gudis*. The figures are Dakshināmūrṭi playing on the *vīna* or lute, Saptamātrikah, another Dakshināmūrṭi bearing a rosary and a water-vessel in the upper hands, Vishnu, Mahishāsūramardini, Brahma, Chandikēsvara, Bhairava

and Sūrya. The Nandi-pillar has Nandi in front, a linga on the back, a drum on the right side and a trident on the left.

Chennakesava-betta or Chennarayan-betta.—One of the Nandidrug hills and the reputed source of both Northern and Southern Pinakini or Pennār. Height above the sea is 4,762 feet. It is five miles south-west of Chik-Ballapur and contiguous to Nandidrug on the north-west. The forest on it is one of those reserved by the State. At one part on the top is a large cave connected with a temple. The hill was also at one time called Baynes' Hill, after an officer who built a small bungalow there, and died in 1807.

Chennakē-sava-betta or Channarāyanbetta.

Chennarayapura.—A village in Malur taluk. In the jungle near Channarāyapura, which belongs to the Malur taluk, stands a huge slab, 7 feet by 5 feet, which shows a man attacking a tiger. The sculptures are beautifully and realistically executed. The man must have died in the conflict as he is represented at the top as worshipping a linga. Tradition says that at one time a *pūjāri* fought with a tiger and killed it. At a distance of a few yards from this is lying another huge slab containing the Tamil inscription *E. C. X., Malur 82*. One of the two records at Bhaktarhalli near by is an inscription of the reign of the Ganga king Sivamāra.

Chennarāyapura.

Chik-Ballapur.—A Sub-Division comprising the taluks of Chik-Ballapur, Sidlaghatta, Goribidnur, Bagepalli and Gudibanda Sub-Taluk. Head-quarters at Chik-Ballapur.

Chik-Ballapur.

Chik-Ballapur.—A taluk in the west. Area 249·85 square miles. Headquarters at Chik-Ballapur. Contains the following hoblis, villages and population :—

Hoblis	Villages classified					Popula- tion
	Villages	Govern- ment	Sarva- manya	Jodi	Kayam- gutta	
1. Chik-Ballapur	71	51	..	18	2	25,910
2. Purnasagara	61	48	..	13	..	8,781
3. Nandi ..	67	46	2	15	4	15,436
4. Mandikal ..	69	58	4	6	1	8,542
Total ..	268	203	6	52	7	58,669

Principal places, with population.

No.	Place	Population
1	Chikballapur	10,431
2	Nandi	1,033

The taluk, composed as it is of a lofty range of mountains, with rivers rising on either side, besides detached clusters of hills, presents a great variety of soil and aspect. The Nandidrug range runs north and south through the western side, the hills of Dibbagiri, Brahmagiri or Vargkonda, Channa-kēsavabetta, Hariharēsvarabetta and Kalavaradurga being included in the taluk, besides the lofty peak of Nandidrug itself. The valley between this mountain and Brahmagiri encloses the principal forest in the District, in a part of which coffee is cultivated. Of the passes through the chain, the Manchenahalli Ghāt, through which a road connects Chik-Ballapur and Goribidnur, is the chief. A road to Dodballapur runs through a pass called the Basavan Kanive to the north of Nandidrug, but a level road from Nandi has been carried round the base of the hills to meet the other beyond.

Around this spot and within a few miles of Chik-Ballapur, the South Pinākini rises on the east of the range, flows through the tanks of the town, and bends southwards to Jangamkote. The Chitrāvati rises in the north-east and continues that direction past Peresandra. The North Pinākani rises on the west and flows north-west into Goribidnur. The Arkāvati, rising near the same spot, takes a south-west course to Dod-Ballapur.

The soil on the table land about Chik-Ballapur and Nandi, and to the west of the range, is of great fertility and extremely favourable for the cultivation of the sugar-cane. Much of the Peresandra hobli, on the other hand, is unfavourable to husbandry, abounding with deep ravines and broken ground, through which the streams from the mountains and high lands westward fall into the low country about Sadali.

Besides the fortifications of Nandidrug there are several buildings in the taluk deserving of mention, among others

the temples of Umamahēswara at Nandi, decorated with some delicate stone carving, and of Rangasvāmi at the Rangasthala, 2 miles west of Chik-Ballapur.

The revenue settlement was introduced in 1884 and the revision settlement with effect from 1921-22. The culturable area according to resettlement was distributed as follows:—

Occupied area :

Dry	..	..	..	30,601 acres
Wet	..	..	..	6,108 „
Garden	..	..	..	3,881 „

Unoccupied area :

Dry	..	..	..	12,785 acres
Wet	..	..	..	477 „
Garden	..	..	..	44 „
Kharab	..	..	..	91,064 „
Inām	..	..	..	8,276 „

The total Revenue Demand for the year 1921-22 was Rs. 2,66,196-4-3, the demand under Land Revenue being Rs. 93,299-4-0.

The old Bangalore-Bellary road crosses the taluk from south to north through Chik-Ballapur, whence there are roads east to Sidlaghatta, west to Goribidnur and south-west to Nandi and Dodbhallapur. A road from Kolar to Dodbhallapur passes through Nandi. A short branch connects the south-eastern foot of Nandidrug with the high road near Devanhalli.

Chik-Ballapur.—A large town 36 miles north-west of Kolar, on the old Bangalore-Bellary road. Headquarters of the Sub-Division and of the taluk bearing the same name, and a Municipality. Chik-Ballapur.

Population in 1921				Males	Females	Total
Hindus	..	..	..	4,252	4,322	8,574
Muhamnadans	..	..	..	869	755	1,644
Christians	..	..	..	108	99	207
Jains	..	..	..	6	..	6
Total				5,235	5,196	10,431

Chikka Ballapura, or Little Ballapura, is so called to distinguish it from Dodda Ballapura. In Hindustāni it is called Chota-Ballapur, and in Telugu, Chinna-Ballapuram. It was founded about 1479 by Malla Baire Gauda, youngest son of Baire Gauda, the leader of the refugees who settled at Āvati. The village which originally occupied the site was called Kodi Manchanahalli, in the vicinity of which Malla Baire Gauda, while hunting, observed a hare turn upon the hounds, and was led by this indication of *gandu bhūmi*, or male soil, to make proposals for the erection of a fort and *petta* there to Baiche Gauda and Baire Gauda, the joint patels. But permission of the Vijayanagar sovereign being necessary, Mari Gauda, the chief's son, was despatched thither and returned with a favourable reply. The moment determined on by the Brāhmans as the most lucky for laying the foundation of the fort was to be proclaimed when Malla Baire Gauda and the workmen were on the spot, by the sound of a conch such as is carried by beggars. But unluckily one of that fraternity passing at the time sounded his shell, which being taken for the signal agreed on, the work was commenced half an hour too soon, in consequence of which it was foretold that the government should continue in that family only for 300 years.

On its completion, Mari Gauda was appointed governor of the new state and ruled for 24 years. His son Dodda Baire Gauda succeeded. He reigned only 3 years and was followed by his son Rangappa Gauda, who held the government for 42 years. Dying without issue, he was succeeded by his brother Jōgi Baire Gauda, who ruled for 30 years, and was followed by his son Dodda Baire Gauda for 46 years. The latter left no issue, but his wife Venkatamma carried on the government with the aid of confidential officers for 15 years longer, and at her death appointed Mari Gauda, a grandson of Jōgi Baire Gauda's whom she had brought up from an infant, to succeed her. Another account says he was a son of the Devanhalli chief and adopted by her. After a reign of 45 years, through some defect or imbecility in his

management, he was deposed, and succeeded by his eldest brother Anni Gauda, he being only the fifth son. The new ruler, during a reign of 18 years, purchased Sidlaghatta for 1,00,000 *pagōdas*, annexed it to his territory, and died after amassing a fortune of 20 lakhs of *pagōdas*. The brother who had been deposed appears to have been put in possession of Sadali and Itikaldurga as a *jāgir*. Anni Gauda's son Haveli Baire Gauda succeeded, but after 4 months was deposed, on account of his tyranny and oppression, being succeeded by his nephew Baiche Gauda, who ruled 16 years.

During his time, the Mysore army under Kanthīrava, the Dalavāyi, attempted to reduce the fort. But the Mahrattas, to whom Baiche Gauda applied, forced him to raise the siege, and in a severe battle near Kotikonda, defeated and slew him by cutting off his head. Baiche Gauda soon after purchased and annexed Burdagunta. At his death he was succeeded by his son Dodda Baire Gauda, who during a reign of 2 years re-conquered those parts of the dominion which had submitted to Kanthīrava during the siege of the captial. He was succeeded by his brother Venkata Nārāyan Gauda, who ruled 35 years, and was followed by his son Baiche Gauda. The latter after 9 months was deposed, and his uncle Chikkappa Gauda took the government.

Three years after his accession, Haidar Alī appeared before the town, and after a siege of three months, during which many attempts were made to carry the fort by storm and mining, which from the palegār's knowledge of counter-mining was unsuccessful, a treaty was concluded by which the Mysore army was to withdraw on condition of the chief's paying 5,00,000 *pagōdas* and a golden head in the room of Kanthīrava's particularly insisted on by Haidar. Part of the sum was paid on the spot, and a confidential officer left to receive the balance. But no sooner had Haidar removed to Devanhalli than Chikkappa Gauda communicated with Murāri Rao, the chief of Gutti, who at once sent a reinforcement. Putting these troops in possession of the fort, the Gauda with his family took refuge at Nandidrug. Haidar,

immediately on hearing of it, retook the fort, severely punishing the defenders by mutilation, and shortly after sent a force to reduce Nandidrug, Kalavaradru, Gudibanda, Itikaldrug and Kotikonda. The pālegar and his family were kept close prisoners in Bangalore, where Chikkappa Gauda died, without issue. A report being circulated that a rescue would be attempted, the other prisoners were removed to Coimbatore.

When Haidar visited Coimbatore some time after and desired them to be brought before him, they all attended except Baiche Gauda, the one that had been deposed, whose pride was averse to saluting the conqueror. Unwilling to hurt the old man's sensibility, Haidar ordered that he should be admitted through a low door, intending to accept the bending down with his head forward in passing through it as a salute and return the compliment. But the obstinate Gauda, to prevent Haidar having even that gratification, presented one of his feet first, on which he was put into irons and close confinement.

A younger member of the family, named Nārāyan Gauda was afterwards re-instated by Lord Cornwallis and put in possession of Chik-Ballapur, which Tipu's troops had evacuated in order to defend Nandidrug. He declined assistance, preferring to rely on his own resources, which Tipu hearing of, made a sudden attack upon the fort, took and demolished it after a feeble resistance. On the capture of Nandidrug by the British in 1791, the chief was again in possession for a short time, but on the conclusion of peace with Tipu could no longer retain his power.

The town has been improved of late years by several large buildings for Sub-Division offices, Munsiff's Court, etc. The London Mission have also made a principal out-station here. The silk industry is largely pursued.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	19,070	18,531	17,787	21,137
Expenditure ..	23,854	15,861	24,355	38,800

Most of the temples in the town are modern. The Subrahmanyēśvara temple has three cells standing in a line, the south cell containing a figure of Lakshminarasimha, the middle cell, a figure of Subrahmanya, and the north cell, a linga called Kukkelinga. Subrahmanya, about 2 feet high, stands on the coil of a snake under a seven-hooded canopy and has only one face and two hands, the right hand holding an upright mace and the left hanging by the side. An inscription is to be seen on the south outer wall, as also a few modern ones on the temple vessels and lamps. One of the lamps called Nakshatrārti or the star-waving lamp has 27 cavities for holding oil with the initial letters of the 27 *nakshatras* or asterisms inscribed against each. On the slabs of the veranda in the Prasannanandīśvara temple are to be seen a few modern epigraphs. The Chenna-kēsava temple is an old structure. The god is a good figure, about 2½ feet high, flanked by consorts. In the *navarangu* there are 5 figures of Ālvārs to the left, besides a figure of Śrīnivāsa in a niche. A short Tamil inscription is to be seen on the south base. The Virabhadra temple, known as Chinnappa's temple after the name of the builder Mallikārjuna Chinnappa, is a fine modern building profusely decorated with stucco figures. Pieces of glass are stuck in the plaster to add beauty to the structure. This mode of decoration appears to be a characteristic feature of modern Lingāyat temples in these parts. The image of Virabhadra, about 3 feet high, is well carved. It has for its attributes a sword, a shield, a bow and an arrow. At the right side, a figure of the sheep-headed Daksha stands with folded hands as usual. The temple has a good tower. Opposite to it is a well built pond, named Chinnappa's pond, in an enclosure, surrounded by verandas on three sides. But all this is now in ruins. To the right of the temple is a building containing the *gaddige* or tomb of Chinnappa, who is said to have died about 62 years ago. About 2½ miles to the north-east of Chik-Ballapur is a fine circular pond known as the Chitrāvati, which, rising in the Hariharēsvara hill to the west, is said to flow into this pond which is therefore looked upon as a holy *tīrtha*. The pond is well built with steps all round, the outer diameter being about 158 feet and the inner about 91 feet at the present water level. There is also a circular well, about 43 feet in diameter, in the middle of the pond. The steps are said to have been built by Dewan Pūrniaya. The pond is popularly known

as Halasamma's well, Halasamma being supposed to have been a Palegār princess. She is perhaps identical with Halasa-Ratama, sister of the Sugatur chief Chikka-Tammaya-Gauda, mentioned in *E. C. 10, Mulbagal 76*, of about 1600. There are three temples near the pond, the Ānjanēya, the Subrahmanya and the Kāsivisvēsvara. The first is an old structure, the others were erected only a few years ago.

Chikka-Kadatur.

Chikka-Kadatur.—A village near Malur. At some distance to the south-east of this village is situated the Siddappa temple with a large number of hero-shrines in front and at the sides. It is stated that the shrines are added to by a certain class of people every three or four years. In the veranda 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. It is of a dark colour, being constantly smeared with oil. To the north-east of the temple is a small four-pillared *mantapa* surmounted by a fine tower which is sculptured on all the sides.

Chintamani.

Chintamani.—A taluk in the east, till 1873 called Ambajidurga, and then till 1882 called Srinivasapur. Area 271·91 square miles. Head-quarters at Chintamani. Contains the following hoblis, villages and population :—

Hobli	Villages	Village classified				Population
		Government	Sarvamanya	Jodi	Kayam gutta	
1 Chintamani	77	69	2	4	2	21,044
2 Kaivara ..	49	46	1	1	1	12,291
3 Murugamalla	86	84	..	2	..	9,161
4 Ambajidurga	75	66	..	5	4	10,716
5 Mungana-halli.	55	50	..	5	..	10,897
Total .	342	315	3	17	7	64,109

Principal places, with population.

No.	Place					Population
1	Chintamani	..	..	..	..	6,161
2	Murugamalla	..	..	..	..	841

The taluk naturally divides itself into two distinct tracts. That which lies to the north of the roads from Chintamani to Bagepalli and to Cuddapah respectively, is a *kal sīme* or stony tract, draining to the north; all to the south of it is a *kempu bail sīme* or open rolling country composed of red soil, draining to the south. Though the latter is more favourable for general cultivation, the former has greater facilities for storing the drainage, both tanks and wells in that part being very good. Sugar-cane is largely grown and thrives well. Cocoa-nut and areca-nut, on the other hand, are raised in very small quantities and are poor. Of the crops produced on dry fields, the ragi is of a superior description and highly esteemed. Fine topes of mango, tamarind and other trees are common. The honge is abundant everywhere.

Blankets and coarse cloth are manufactured in some parts, as well as a finer cloth for kamarbands.

Inscriptions show that the Bānas, the Vaidumbas, the Pallavas, the Chōlas, the Hoysalas, and the Vijayanagar kings have at various times occupied this part of the country, until the Mahrattas in modern times gained an ascendancy for short periods.

The revenue settlement was introduced in 1887 and the revision settlement with effect from 1925-26. The culturable area according to resettlement was distributed as follows:—

Occupied area :

Dry	..	..	..	61,538 acres
Wet	..	..	..	10,441 „
Garden	..	..	..	8,009 „

Unoccupied area :

Dry	..	..	..	8,962 acres
Wet	..	..	..	871 „
Garden	..	..	..	177 „
Kharab	..	..	..	1,99,750 „
Inam	..	..	..	14,451 „

The total Revenue Demand for the year 1921-22 was Rs. 2,21,816-9-6, the demand under Land Revenue being Rs. 1,14,696-7-7.

The old Bangalore-Cuddapah high road runs through the taluk from south-west to north-east, being met at Muragamalla by one from Kolar through Srinivaspur. From Chintamani there are roads west to Sidlaghatta north-west to Bagepalli, north to Chelur and east to Srinivaspur and Mulbagal, with a short one south to the Cuddapah high road.

Chintamani.

Chintamani.—An important commercial town, 27 miles north-west of Kolar; head-quarters of the Chintamani taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	2,372	2,351	4,723
Muhammadans	..	..	..	730	680	1,410
Christians	..	..	..	9	9	18
Animists	..	..	..	3	7	10
Total				3,114	3,047	6,111

The town is named after its founder Chintāmani Rao, a Mahrāta chief, and is the seat of the Kōmatis or banking class. Considerable trade is carried on in gold, silver and precious stones, besides other merchandise. Pomegranates grow here to a large size. A low hill commanding the town on the north-west was formerly fortified.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	20,033	22,116	33,005	20,055
Expenditure	23,564	35,217	30,685	31,576

Nekkundi.

Nekkundi.—A village forming the northern portion of the town of Chintāmani, appears to be a place of considerable antiquity as the records found in it take us back to the 8th century. Population 36. It seems to have been the scene of several battles between the Gangas and the Bānas during the reign of the Ganga king Srīpurusha. At Subbarāyanpēte to the

north-west of Chintāmani are to be seen two Nolamba inscriptions together with an old Tamil *viragal*. Ambājidurga, a fortified hill to the south-west of Chintāmani, has a small Siva temple on the top. A structure resembling a powder magazine is known as Enne-kanaja or the place where oil used to be stored. It is three feet below the ground level and is always filled with water. A cell with an arched doorway near the west gate is known as *Khajāna* or the treasury. The doorway has to the left the figure of an elephant and to the right that of a monkey. Traces are left of some buildings which once stood on the hill. From the top we get a view of hundreds of tanks in the surrounding tract of country.

Chitravati.—An affluent of the North Pinākini. It rises in the Hariharēsvara hill, north of Nandidrug and flowing north-east between the Worlakonda hill and Bagepalli, leaves Mysore a few miles north of the latter. Thence entering the Anantapur District, it runs north past Kodikonda, after which, turning north-east again, it supplies the Bukkapatna and Dharmāvaram tanks, ends its course near Gaudalur of the Cuddapah District, where it unites with the North Pinākini or Pennār. The stream is dammed near Bagepalli in several places, from which channels are led off which irrigate a considerable extent of paddy land in the Bagepalli taluk. Chitravati.

Dibbagiri.—The terminal hill southwards of the Nandidurg range, properly Divigiri. Dibbagiri.

Dod-Kadatur.—A village near Malur. Population 187. It is named Vishnuvardhana-chaturvēdi-mangalam in a Tamil inscription at the place. Dod-Kadatur

Dod-Sivara.—A village near Malur. Population 391. It appears to have been a place of considerable importance in ancient times. It has several old inscriptions of the time of the Ganga king Srīpurusha. *E. C. X, Malur 96*, which is to be Dod-Sivara.

found here, is engraved on a slab of white granite. The sculptures and writing though more than 1,000 years old look so fresh as if they were chiselled only yesterday. The middle portion of the slab has a row of soldiers with the characteristic dress and arms of the 8th century, to which period the inscription belongs. Many other inscriptions are to be seen at this village, almost all in characters of the Ganga period.

Dokkala-konda or Dongalakonda.

Dokkala-Konda or Dongalakonda.—The Robber hills (Telugu), so named from their affording a shelter to the bandits who used to plunder the neighbouring country. The hills are on the Mysore frontier in the north of the Bagepalli taluk.

Elaburige.

Elaburige.—A village in Bowringpet. Population 468. The Venkataramana temple at this place has 4 sculptured pillars in the *navaranga*, one of them being carved with figures of the ten incarnations of Vishnu. A noteworthy sculpture 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. In the *prākāra* is a grinding stone, about 3 feet in diameter, in which the grinding used to be done with the help of bullocks. Among epigraphs found at this village, 4 are *vīragals* of the 10th century and one a Tamil *māstikal* or *sati* stone of Rājēndra-Chōla's time. This seems to be the first Tamil *māstikal* that has yet been met with in the State.

Garudanpalya.

Garudanpalya.—A village near Malur. Population 37. To the east of this village is an eminence on which are found many *Pāndavarāguli* or cromlechs with unusual gigantic slabs for the roof and comparatively smaller ones for the walls, the front having a small circular hole in the middle. The Jōdidār of the village has removed most of the slabs and utilised them for building a well in his field. Some of the cromlechs seem to have been examined and old pottery, etc., unearthed. It is stated that some of the pots and other antiquities so unearthed are in the possession of the Jōdidār who lives at Bowringpet.

Goribidnur.—A taluk in the north-west. Area 343.10 square miles. Head-quarters at Goribidnur. Contains the following hoblis, villages and population :—

Hobli	Villages	Villages classified			Kayam gutta	Popula- tion
		Govern- ment	Sarva- manya	Jodi		
1. Goribid- nur.	45	36	1	3	5	22,471
2. Hosur ..	39	37	1	1	..	16,702
3. Nagargere	43	34	2	3	4	14,144
4. Manche- nahalli.	50	34	2	14	..	15,066
5. Dadinā- yakana- pālya.	50	46	1	3	..	12,335
6. Tonde- bhāvi.	40	37	..	2	1	12,957
Total ..	267	224	7	26	10	93,675

No.	Place	Population
1	Hosur	2,912
2	Manchenahalli	2,446
3	Goribidnur	1,831
4	Idagur	1,883
5	Tondebhavi	1,634
6	Dadinākanapālya	1,888
7	Hudagur	1,960
8	Namagondlu	1,262
9	Minakingurike	1,337
10	Varavani	1,180
11	Mudagere	1,294

Principal
places, with
Population.

The taluk was extended in 1886 by the addition of some neighbouring hoblis. It is composed of the basin of the North Pinākini, which river runs through it from south-east to north being confined between the Nandidrug range of mountains on the east and a chain of hills from Makalidurga on the west. The Kumadvati or Kunder, a tributary of the North Pinākini, rising on the west of Makalidurga

in Bangalore, flows through the taluk from south to north and then enters the Madhugiri taluk of the Tumkur District. A small stream from the east of Makalidurga waters the Tondebhavi hobli and joins the North Pinākini a little to the east of Bommasandra.

The level of the taluk is considerably lower than that of the neighbouring parts of the District, the descent being marked on the south by the Nagralpille kanave on the Dod-Ballapur frontier, and by the Manchēnahalli Ghāt on the east. The soil is loose and fertile, especially in the neighbourhood of the chief town, where water is easily procurable almost at the surface, not only from channels from the river but from shallow wells of never failing water, the sides of which are protected with wicker baskets to prevent their falling in. Sugar-cane, paddy, turmeric and ground-nut are extensively cultivated; cocoa-nut and areca-nut especially near Varavani. The wild custard-apple grows abundantly on the hills.

The revenue settlement was introduced in 1880 and the revision settlement with effect from 1921-22. The area according to resettlement was distributed as follows :—

<i>Occupied area :—</i>				
Dry	..	..	..	27,350 acres
wet	..	..	..	3,802 "
Garden	..	..	..	5,974 "
<i>Unoccupied area :—</i>				
Dry	..	..	..	13,277 "
Wet	..	..	..	234 "
Garden	..	..	..	85 "
Kharab	..	..	..	43,514 "
Inam	..	..	..	3,384 "

The total Revenue Demand for the year 1921-22 was Rs. 4,62,526-0-0, the demand under Land Revenue being Rs. 1,77,610-0-0.

The Bangalore-Guntakal railway runs through the middle of the taluk from south to north, with stations at Tondebhavi, Goribidnur and Dod-Kurugod. The old road to Hindupur

is close alongside the railway, and from Goribidnur there are roads east to Gudibanda and south-east to Chik-Ballapur. There is also a road westwards from Tondebhavi to Madhugiri.

Goribidnur.—A town on the left bank of the North Pinakini, 56 miles north-west of Kolar on the Bangalore-Guntakal railway, and the Dod-Ballapur-Hindupur road. Head-quarters of the Goribidnur taluk and a Municipality. Goribidnur.

Population in 1921				Males	Females	Total
Hindus	..	..	..	850	783	1,633
Muhammadans	..	..	..	93	73	166
Jains	..	..	..	33	14	43
Total				972	780	1,842

It is stated to have been in ancient times the residence of Vidura, an uncle of the Pāndavas, and thence called *Vidurur*. A peepul tree of great age, said to have been planted by him, is still an object of worship, under the name of the Vidurasvatha, near Dod-Kurugod, four miles to the north. In modern times the town became a possession of the chief of Dadinaikanapālya, eight miles to the east, who gave it as a dowry to his daughter and after her name it was called *Gauri Vidurur*. The Muhammadans corrupted it into *Gori-bidnur*, a form to which some *gōris* or tombs erected by them near the town seem to give countenance. The fine tomb at Hire Bidnur, the other side of the river, is that of Husen Shāh Mirza, one of the Bijāpur nobles. (See below). The one at Goribidnur is of the same period in memory of a saint named Bakhari Vali.

The place lies low, 2,252 feet above the sea, and differs from all other parts of the District, bearing a resemblance it is said, in some of its features to Conjeeveram. The climate is hot, the soil loose and fertile, water abundant and easily procurable almost at the surface. The town has risen much in importance owing to the advent of the railway.

The Venkataramana temple here has a figure of the god, about 4 feet high, with 4 hands, the right lower hanging by the side pointing to the earth, the other three holding

a discus, a conch and a mace. A fragmentary inscription is to be seen at the entrance. The Navagraha temple has good figures of the nine planets standing in three rows on one pedestal. The Darga known as Jalal Bakhari Vali Darga is said to be an old structure, though of no architectural merit. The Darga and mosque at Hiribidnur are fine structures built of stone. The former is popularly known as Nyamat Bi Darga, though it is named Hussāin Shāh Darga in official records. It is a square structure, measuring about 35 feet by 32 feet, with a narrow doorway, four minarets at the corners and a big dome on the roof. There are drip-stones all round. The Darga contains 4 tombs the first to the left, of Hussain Shāh, the next, of his wife Saidani Bi, the third of his daughter-in-law Nyamat Bi, and the fourth after some intervening space, of Sakina Bī, daughter of Nyamat Bi. The intervening space is said to have been reserved for the tomb of Hussain Shāh's son, who went away to Mecca leaving his parents and wife. On her husband's departure, Nyamat Bi renounced the world and came here, her father-in-law and mother-in-law also following her in search of their son. As stated above, the Darga is named after Nyamat Bi, and it is only her tomb that is worshipped by people who want their desires to be fulfilled. Hussain Shāh was one of the Bijāpur nobles. The mosque is known as Juma Masjid. It is a fine rectangular building, measuring about 44 feet by 22 feet, with three arched doorways and two large minarets, about 31 feet high, at the sides in front. The corner minarets at the back, about 11 feet high, are on the roof. The pedestals of the front minarets and the arches show ornamental work. The structure has a fine dome, about 14 feet high. Over the roof there are stone battlements all round, the front ones being carved with floral and geometrical devices. The building has a staircase to the right. Between the two structures is a pond which is now dry. Opposite to the buildings is a dilapidated Naubatkhana in two storeys. It is said that a *sanad* granted by Aurangazib is in the possession of the owners.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	3,103	3,262	3,296	2,766
Expenditure ..	3,070	2,615	4,158	4,496

Gudibanda.—A Sub-Taluk included in Bagepalli taluk, Gudibanda. to the west; composed of the Gudibanda and Sōmēnahalli hoblis. Head quarters at Gudibanda.

Gudibanda.—A town in the Nandidrug range of hills, 58 Gudibanda. miles north-west of Kolar. Head-quarters of the Gudibanda Sub-Taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	886	943	1,829
Muhammadans	300	278	578
Christians	1	..	1
Jains	20	22	42
Total	1,207	1,243	24,450

It is situated at the southern foot of a *banda* or rock, of domelike shape, surmounted by a *gudi* or temple. whence the name. Gudibanda, with the jungly tract in its vicinity, was given to Havali Baire Gauda, on the capture of Dod-Ballapur by Khāsīm Khān. It was then the haunt of freebooters, and little or no improvements were made in cultivation till some time after, when he had addressed enough to conciliate them, and they became useful husbandmen. He first built the fortification on the rock called Old Gudibanda, and some time after fortified the present rock, and dying without issue, was succeeded by his wife's brother Rāma Gauda. This gave umbrage to Baiche Gauda of Chikballapur, the line of succession of his family being thereby interrupted, which he endeavoured to recover by

proposing a marriage between his son and Rāma Gauda's daughter, and requested Rāma Gauda to pay him a visit at Chik-Ballapur to settle the terms. But this he declined, agreeing, however, to meet him half-way between their respective capitals. They accordingly had an interview near Mandikal, attended by their forces. After several apparently friendly conversations, one of Rāma Gauda's servants, whom Baiche Gauda had gained over, on a signal given, stabbed his master in the back. Gudibanda was thereby annexed to Chik-Ballapur perhaps about the year 1689.

Municipal Funds	1921-22	1922-23	1923-24
Income	3,316	1,527	1,128
Expenditure	2,433	1,845	1,935

Gumanāya-
kanpālya.

Gumanayakanpalya.—A village in the Bagepalli taluk, to which, till 1882, it gave a name, and was formerly the head-quarters. It is 10 miles east of Bagepalli.

Gumma-nāyakana-pālya is a small fortified circular rock in the midst of jungle, rising about 150 feet above the surrounding hilly tract, and to the eastward of the range. It appears to have been originally dependent on Patpālya, the residence of a Bedar named Papa Nāyak. A settlement was subsequently made there by Gumma Nāyak and Lakka Nāyak, two brothers from Dēvarājhalli, who discovered a hidden treasure, and induced some neighbours to join them. Asylum was also given to a band of freebooters from Cuddappa, on condition of receiving half the plunder they might obtain. For their protection Lakka Nāyak, about the year 1364, built a line of defence round the rock, naming the place after the brother. On a visit he paid to a neighbouring fair he was impressed with the state and retinue maintained by other palegārs and became desirous of increasing his own position in consequence. He accordingly encouraged immigrants from the neighbouring districts to join his standard on condition of enjoying three-fourths of the produce of their lands and added to his forces. On his death, in 1372, he was succeeded by his

son Masal Nāyak, who, taking advantage of Papa Nāyak's death, subdued Patpālya and other places. He was succeeded in 1412 by his son Kadrappa Nāyak, to whose honour it is related that he introduced many wise regulations and appointed village accountants to superintend and encourage cultivation. The withdrawal of the robbers protected by the former rulers was the consequence of these politic measures. The estimable Kadrappa Nāyak died in 1472. Of his six sons, Narasimha Nāyak, the eldest, ruled 3 years, Kadrappa Nāyak, the second son, 7 years, Masal Nāyak, the next son, then succeeded. During his tenure of power, he gained possession, by force or stratagem, of some neighbouring pālyams, and died in 1500 of a mortification in his back. His brother Vira Nāyak succeeded and pursuing the same policy died in 1532, "little esteemed or regretted." His son Vasanta Nāyak, after a quiet rule of 5 years was followed by Lakka Nāyak, son of the latter. He was shortly summoned to pay tribute to the Penugonda sovereign, to which he consented. At the same time, he strengthened the fortifications of Gumnāyakanpālya, constructed a large tank to the west and improved the town.

Nothing of interest is related of the succeeding rulers, during whose time various conquests were made, until the accession of Narasimha Nāyak. He is described as a weak prince, on which account a *dalavāyi* was appointed, named Sani Nar-simaya. He was a man of ambitious views, and by his successful conquests, including that of Itikaldurga, gained such an ascendancy in the state that Rāmakka the Nāyak's wife, regarded with apprehension his growing power. When, therefore, the Mahratta army of Murāri Rao appeared before the capital, she opened negotiations with the view of getting rid of the minister. He, however, coming to know this, offered them battle, and broke up their camp. Rāmakka's situation now became daily more critical, as she had gone too far to withdraw, and was entirely in the *dalavāyi*'s power. She therefore secretly offered to all the neighbouring chiefs from whom conquests had been made an unconditional surrender of the places they had lost, provided they would combine against the minister. The latter opposed the confederate forces with his usual bravery. But they gaining intelligence that his resources were nearly at an end, cut the bank of the tank and forced him to capitulate. He requested permission to retire

with his family and private property. This the allies refused, but through the advice of Rāmakka the terms were ultimately agreed to, and Sani Narsimaya retired to Chik-Ballapur, where he died of a broken heart. The pālyam was soon after reduced by the army of Haidar Ali, and Narsimha Nāyak with his wife Rāmakka were taken prisoners, first to Guramkonda and then to Seringapatam. The chief died on his way, his reign having lasted 64 years.

Hariharēs-
varbeta.

Hariharesvarabetta.—A two-peaked hill rising to 4,122 feet above sea level north of Nandidrug and one of the same range. It is the reputed source of the Chitrāvati.

Hebetta.

Hebetta.—A village in Srinivaspur taluk. Population 489.

It is a place of great antiquity. It is called Perbeta in the old Kannada, and Pervettam in the Tamil inscriptions. Two old epigraphs have been found here; one of them refers itself to the reign of the Ganga king Srīpurusha, and the other is a Nolamba record. Another discovery of some interest at the village was a *Yantra* stone of the 10th century set up by order of the Ganga king Mārasimha (961-974) 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, while, on the back, we have in 32 small squares the 32 letters of what is called a *sarvatōbhadra* verse. Such stones are also called *Gōkul* or cattle stones and are found set up at the entrance of almost every village, though the diagrams on them may differ from one another. It is interesting to note that the belief in the potency of such diagrams prevailed in the 10th century and that a great king of that period considered it necessary to have such a stone set up for the good of the washed. It is generally believed that water with which the diagram is washed is efficacious in curing cattle of their diseases. Another discovery of great historical importance made at Kallur was a stone inscription of the early Ganga king Srīvikrama. Hitherto he was known only from copper-plate grants. A lithic record of his son Sivamāra I was discovered some years ago at Tiruvallam. (*Epigraphia Indica*, IV, 140). In view of the tendency to discredit the earlier genealogy given in some of the published

Ganga grants, this record has to be looked upon as one of especial value. On palæographical grounds it has been assigned by Mr. Narasimhachār to the middle of the 7th century.

Hosur.—A large village in the Goribidnur taluk, 6 miles south-west of the kasaba. Population 2,912. Hosur.

A fair held on Saturday is attended by about 500 people.

Under the name of Hosavīdu, the new camp or residence, it was for a time occupied by the Hoysala king Ballāla III, who may have been its founder and may have named it with reference to Halēbid, his old residence or capital of Dōrasamudra, which had been destroyed by the Mussalmans. As Hosapattana, it apparently formed in 1355 one of the boundary towns of the early Vijayanagar kingdom under Bukka-Rāya I and was a royal residence. It probably lost its importance when the Bijāpur power was overcome by the Mughals in 1687, and is now greatly reduced in population and extent from what it was even at 1871.

Hunkunda.—A village in the Dāsarahosahalli hobli of the Bowringpet taluk, about 8 miles north by east of the kasba, near the Kolar-Betamangala road. Population 487. Hunkunda.

It seems, from the numerous inscriptions here, to have been a frontier station down to 10th and 11th centuries, where much fighting took place. It was successively in the possession of Mahāvali Banarasa, the Nolamba kings Ayyapa and Dilīpayya, the Ganga king Narasimha and Uttama Chōla Ganga. The Chaudēsvari temple at this place has in front several *uyyāle kambas* for swinging the goddess and several stone pegs known as *gōri-kambas* or tomb-pillars to which he-buffaloes and other victims are tied. The place is named Porkunram Golden Hill in the Tamil inscriptions. It is an ancient village containing several Bāna and Nolamba records of the 9th and 10th centuries. On a small hill at the village is a Siva temple with a large lofty cave and a *donē* or spring near it.

Kaivara.—A village in Chintāmani taluk, 8 miles from Chintāmani, near the Bangalore-Cuddapah road. Headquarters of the Kaivara hobli. Population 1,506. Kaivara.

There are several old temples in the place which is said to have been formerly called Ēkachakrapura, celebrated in the history of the Pāndavas, where the Pāndavas resided for some time during their exile and when Bhīma killed the demon Bakāsura.

In a hill close by called Chikkabetta, but named Chidambargiri in the *Sthalapurāna*, a cave is pointed out into which Bhīma is said to have thrown the carcass of Baka and to have closed the entrance with a large boulder. 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 of Baka's carcass. Omens too are drawn from the flow which, if of a red colour on occasions such as the winter solstice or the Sivarātri, is supposed to portend evil for the village ; while a mixture of white and red is believed to conduce to its happiness. A narrow spring on the hill named Tigadona in Telugu and Lata-sarōvara in Sānskrit, is said to have been brought into existence by Hanumān by striking his tail on the rock. The Amara-nārayāna temple at Kaivara is a good specimen of Dravidian architecture. It appears to be an old structure, one peculiarity noticed in it being the absence of the usual *dvārapālakas*. Tradition says that the god was set up by Indra in the *Kritā-yuga*. The *navaranga* supported by 4 beautifully carved black stone pillars, has a ceiling, about 8 feet square, with a figure of Brahma in the centre surrounded by the *asthadikpālakas*. The lower hands of Brahma are broken ; the upper bear a rosary and a water vessel. Some of the pillars have minute figures carved on them from top to bottom. The figures on the north-west pillar illustrate the sports of Krishna. The capitals, too, show fine work with pendent buds on the four sides. To the right in the *navaranga* is a pierced window, resembling those in the Nandi temple, carved with a creeper with dwarfs in the convolutions. In a cell to the left is a figure of Rāma, known as Aranyā-Rāma, said to represent him when on his way to Lanka. It is a seated figure with Sīta and Lakshmana to the left, there being no figure of Hanumān in the group. Sīta is seated with a lotus in her right hand, while Lakshmana stands armed with bow and arrow. The porch in front of the *navaranga* is supported by two black stone pillars similar to the ones in the interior. The *navaranga* doorway is beautifully carved, the middle fascia

of the architraves being decorated with creeper work with human and animal figures in every convolution. The outer walls have pilasters and niches.

The Bhīmēsvara temple at Kaivara is also a Dravidian building. Behind it stands the Sahadēvēsvara temple and to the north the Nakulēsvara. To the north-east once stood the Dharmēsvara which is no more in existence, only the linga being now left on the site. There is also a ruined Arjunēsvara temple in a field to the north. We have thus five *lingas* here said to have been set up by the Pāndava brothers when, as stated above, they resided at Kaivara for some time during their exile. The Bhīmēsvara is the largest of the five. The *navaranga* has two entrances on the east and south, the latter with a porch facing the *mahādvara*, and is supported by 6 pillars sculptured in 3 panels on all the four sides. The sculptures on one of the pillars illustrate the story of Bhīma killing the demon Baka; in the top panel we see Bhīma carrying a linga and worshipping it; in the middle we see Dhārmarāja seated with his mother and brothers; and in the bottom panel we see Bhīma conveying food in a cart, closing with Baka and killing him. Among other sculptures on the pillars may be mentioned the hunter Kannappa kicking a linga, an elephant worshipping a linga with a lotus, Dakshināmūrti, a huntress getting a thorn taken out of her leg, a *gandabhērunda* with a human body holding an elephant and a *sarabha* in the two hands, a five-headed figure holding a balance, and the sage Vyāghrapāda with a tiger's body worshipping a linga. The ceiling of the *navaranga* has Umāmahēsvara in the middle and the *ashtā-dikpālakas* around. Two inscriptions are to be seen at the temple.

Kalavaradurga or Skandagiri.—The most prominent height to the north of Nandidrug, from which it is 5 miles distant, forming part of the same range. The summit, 4,749 feet above the sea, was formerly fortified and directly commanded the town of Chik-Ballapur. The Pāpāghni river is said to have its source in this hill. The fort was taken by the British in 1791 and has been dismantled.

Kalavara-
durga or
Skandagiri.

Kandavara.—A village in Chik-Ballapur Taluk. Population 1047. The large tank at Kandavara has two good

Kandavara.

sluices, the south one having at the bottom on both sides figures of an elephant and a lion, which is peculiar. The top stone has on the east face a figure of Gajalakshmi in the middle and figures of dancing women and drummers at the ends. It is worthy of notice that the west face of the stone has a figure of Ganapati flanked by elephants.

To the north-west of the Jvaraharēsvara temple here is a fine Garudagamba (or pillar sculptured with a figure of Garuda, the vehicle of Vishnu), about 40 feet high, on an ornamental pedestal sculptured with perpendicular bands of scroll work on all the 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 Varadarāja temple, whose materials were, it would appear, removed and utilised for the Chitrāvati pond. At the entrance to the Mutyālamma temple is a good figure of a horseman with an umbrella-bearer behind.

Kaundinya.

Kaundinya.—An affluent of the Pālār. It rises in the Kurudumale hill near Mulbagal. Taking an easterly course, after feeding some smaller tanks, it falls into the large one at Nangali. Thence crossing the frontier near the village of Pote-nagavara it turns south-east near Palamnēr, and flows into the Pālār near Gudiyāttam.

Kumādvati
or Kundar.

Kumadvati or Kundar.—A tributary of the North Pinā-kini. It rises in the Bangalore District, west of Makalidurga, and in its course northwards flows through the Goribidnur taluk, whence it enters the Tumkur District in Madhugiri taluk.

Kolar.

Kolar.—A taluk in the centre towards the south. Area 3,149 square miles. Head-quarters at Kolar. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified				Popula- tion
		Govern- ment	Sarva- manya	Jodi	Kayam gutta	
1. Kolar ..	62	53	2	5	2	25,958
2. Vakkaleri	56	43	1	9	3	10,029

Hoblis	Villages	Village classified				Popula- tion
		Govern- ment	Sarva- manya	Jodi	Kayam gutta	
3. Vemagal	70	55	1	5	9	17,598
4. Sugatur ..	44	37	..	5	2	10,069
5. Holur ..	51	40	..	9	2	10,908
6. Huthur ..	50	34	..	13	3	12,219
Total ..	333	262	4	46	21	86,781

No.	Place	Population
1	Kolar	13,239
2	Vakkaleri	1,028
3	Kyalanur	1,947

Principal
places, with
population.

The Pālār runs through the northern and eastern parts of the taluk ; the western side is occupied with the ranges of the Kolar and Vakkaleri hills. It is generally well cultivated, including even the table land on the Kolar hills. There are 300 tanks, of which at least ten may be called large. There are also numerous fine wells, especially in the south, with water close to the surface. The dry crop soils are generally red, mixed with sand. The best soil is found in Holur and the old Dalsanur hoblis, where also stretches of black soil are met with. Silk worms are reared in many of the villages, the silk being exported.

The revenue settlement was introduced in 1889 and the revision settlement with effect from 1925-26. The culturable area was distributed as follows :—

Occupied area :—

Dry	49,657 acres
Wet	9,457 "
Garden	4,543 "

Unoccupied area :—

Dry	5,050 acres
Wet	209 "
Garden	26 "
Kharab	82,786 "
Inam	12,803 "

The total Revenue Demand for the year 1921-22 was Rs. 358,428-12-4, the demand under Land Revenue being Rs. 1,52,339-11-11.

The old Bangalore-Madras road passes through Kolar, running west to east, from Hoskote to Mulbagal. From Kolar there are also roads south to the railway at Bowringpet, north to Srinivaspur, north-west to Nandi, south-west to Malur and south-east to Betamangala. There is also a short road from Vemagal leading to Malur.

Kolar.

Kolar.—The chief town of the district, situated in 13° 6' N. lat., and 78° 7' E. long., 43 miles east north-east of Bangalore by road, but connected with it by the Mysore State Railways from the station at Bowringpet, 11 miles to the south.

Population in 1921	Males	Females	Total
Hindus	4,692	4,563	9,255
Muhammadans	1,805	1,650	3,455
Christians	257	318	575
Jains	60	15	75
Animists	3	4	7
Total ..	6,818	6,550	13,368

Kolar is a place of great antiquity, but has passed through so many vicissitudes, and been so devastated by warfare in modern times, that but little now remains in it that is ancient. It was founded by the Gangas early in the Christian era, if not in existence before. Though Talkād was their capital, the title "Lord of the city of Kuvalala" (or Kōlāla, the old names of Kolar), is assumed by all the Ganga kings down to the 11th century, and also by the Chālukya princes whose mother was of the Ganga family. When the Ganga power was overthrown by the Chōlas in about 1004, Kolar passed into the hands of the latter, and from inscriptions it would appear that the existing temple of Kōlāramma may have been erected in the time of Rājēndra Chōla. Early in the next century the Hoysalas drove out the Chōlas from

Mysore, and Kōlāla 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 Sōmēsvara, Kolar was included in the Tamil districts, and fell to the share of Rāmanātha. But even up to this time a family of Chōla-Gangas continued in power there, who still bore the title "Lord of the city of Kuvalala."

Passing over the early Vijayanagar period, we come to the 15th century, in which Timme Gauda, with the title of *Chikka Rāya*, received authority to repair the fort of Kolar. Bijāpur next subdued the place, and in 1639 Shāhji, father of the celebrated Sivāji, became the Governor of this, with other Districts, and often resided there. The Mughals took it fifty years later, and in about 1720 Fatte Muhammad, father of Haidar Ali, became Faujdār of Kolar, under the Subadār of Sira, who had a residence on the Kolar hills. After various 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 taken by the Mahrāttas under Mādhu Rāo. In 1791 it was again taken by the English under Lord Cornwallis, but at the peace of 1792 was restored to Tipu Sultān, and since then has been included in 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 braye* 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 surrounding tract. The works were in perfect repair at the time I surveyed them."

The fort walls were levelled about 78 years ago and the ditch filled up. Many new streets were at the same time laid out. The Kolar tank on the east is a fine sheet

of water. The town contains the usual District offices for Deputy and Assistant Commissioners, School, Dispensary, Barracks, etc. There is also an orphanage, now under the Methodist Episcopal Mission. The *Makbara* or tomb of Haidar Ali's father is one of the principal old buildings, and is still maintained with an endowment.

The old roads by the Mugli and Naikaneri passes from Madras and the districts east of the Ghāts to Bangalore united at Kolar, and before superseded by the railway, brought a continual influx of travellers and pilgrims to the town from both sides. The result was frequent outbreaks of Cholera, as a hot-bed for which fell disease Kolar was long notorious. The diversion of this heterogeneous stream of humanity, no less than superior sanitary arrangements, have entirely freed it of that scourge for many years. Scorpions abound, whose sting is usually venomous and often fatal. A pit under the entrance to the Kōlāramma temple is full of scorpions, which make a hissing noise on being disturbed, and among the offerings presented at the temple, it is customary to include the figure of a scorpion in silver. The mulberry is cultivated for the rearing of silk worms. Turkeys are reared in large numbers for export to Bangalore, Bellary and other places. *Kamblis* or coarse blankets are also manufactured. A large fair takes place on Thursday, attended by about 2,000 people, and 700 cattle.

The Kōlāramma temple here has more than a local reputation. It is an ordinary structure in the Dravidian style of architecture, though the *mahādvāra* has an imposing appearance with a well-carved doorway. It appears that the *mahādvāra* and the *mukha-mantapa* had lain buried under the earth to a depth of about 7 or 8 feet, the upper portions alone being visible, so that it was with some difficulty that people could get into the temple. The heaps of earth were removed as part of relief work during the distress of 1909-1910 and this was thus instrumental in bringing to the light of day several inscribed stones which had not been seen up to date. These consist of six large slabs forming the lower course of the wall to the left of the *mukha-mantapa* and contain fragments of a number of Rājēndra-Chōla's

Tamil inscription. The slabs appear, however, to have been displaced at some former time when that portion of the temple was renovated, thus accounting for the fragmentary nature of the epigraphs on them. The same remark applies also to the stones of the basement of the *mukha-mantapa*, a large portion of which has also been lately unearthed. They contain fragments of Chōla inscriptions in Tamil without any continuity, the first portion coming last, the middle portion coming first and so on. There have also been unearthed four more slabs which were found lying near the temple. One of them, at the back of the temple, contains a Kannada inscription; the others are sculptured and look like *viragals*. Among the latter there is a large slab, about 6 feet by 4 feet, representing a spirited scene of a battle of probably the Ganga period. For the space of about $4\frac{1}{2}$ feet from the top of the slab is covered with sculptures of horses, elephants, soldiers, celestial nymphs, celestial cars (*vimāna*), etc., with the lower portion left quite vacant. This space was apparently intended for an inscription which, for some reason or other, was not engraved. In the centre of the slab there is a big standing figure of a man with a peculiar dagger-like weapon in the right hand and what looks like a shield in the left. Behind it there are three attendants, one holding an umbrella and the other insignias of royalty. Opposite to this figure is represented a king riding on an elephant with a number of horsemen behind. Each of the other slabs has only one standing human figure sculptured on it.

Inside the temple, there are images of the *Saptamātrikah* (the Seven Mothers) and the image of Kōlāramma in the form of Mahishāsūramardini with 8 hands and a demon under its feet. In another room to the right we have exact copies of all these images in mortar. There is also here a stone image, about 6 feet high, which, according to the *pūjāri*, is Kapalabhairava, but which people call Mukanancharamma owing to its nose having been broken off by the Muhammadans at some former time. According to some, this is the real image of Kōlāramma which, owing to its mutilation, was removed from its place, some other image being set up in its stead. Be this as it may, the image is of interest as it is supposed to be associated in some mysterious way with scorpions. It is stated that on the 5th lunar day of the bright fortnight of *Vaisakha* every year a scorpion issues forth from a hole from below the

pedestal of the image, stays near its foot for about half an hour and then disappears. To escape scorpion stings, people make as stated above, votive offerings of silver scorpions to this goddess. The outer walls of the *garbhagriha* of the Kōlāramma temple are covered from top to bottom with Tamil inscriptions of the Chōla period.

The other temples here are the Sōmēsvara, Ānjanēya, Nanjundēsvara, Venkataramana and Kōdandarāma temples. The last two contain no inscriptions. The Sōmēsvara temple is a good specimen of Dravidian architecture. The *mahādvāra* is a fine structure with an ornamental doorway and ceiling. The *mukha-mantapa* or front hall is a fine structure supported by carved pillars like those at Rangasthala and Nandi. There is a row of elephants on the basement all round the temple with here and there a *linga* or some other object interposed. The *kalyāna-mantapa* in the *prākāra* of the temple is a fine piece of workmanship both in design and execution. It is built of black stone unlike the other parts of the temple which are built of granite. The temple has also a lofty *gōpura*, the top portion of which is gone. It is no doubt a building of some antiquity, going back at least to the Hoysala period. It is strange that such a fine temple does not contain any old inscriptions. Two Kannada inscriptions of the Vijayanagar period are, however, to be seen on the walls of the storehouse and *Yāgasāla*. But these are modern. A Kannada inscription is to be seen on the Ānjanēya temple and another in the Nanjundēsvara temple. Two Persian inscriptions engraved on tombs near the Darga are also worthy of note.

The Darga has a large establishment and receives a monthly grant from the Muzrai Department. It appears that among the stipendiaries are some Hindus including a few Brāhmans also.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	31,713	27,006	26,152	27,828
Expenditure	33,598	27,670	19,732	27,318

Kolar-betta or hills, also bear the name of Satasinga-parvata, or the hundred peaked hills. The range extends

along the north-west of the town of Kolar, the highest point being 4,026 feet above the sea. 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 perennial spring on the east side, named the Antara Ganga or subterranean Ganges, is esteemed sacred.

Kolar-betta.—The legends connected with these hills have been referred to in the historical summary. Two centuries ago they were fortified, and here the Mughal general Khasim Khān, the first Subadār of Sira, for some time resided. The fort was destroyed by the Mahrāttas. Kolar-betta.

Kolar Gold Fields.—These are in the south of the Bowringpet 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 Bowringpet, and a road runs through them from Bowringpet to Kamasandra, where there is also a railway station. Information regarding the geology and the recent history and development of these gold-fields has already been given in Volume I. Upwards of 35½ square miles have been leased for gold-mining in the district, and the following thirteen companies are now at work (arranged alphabetically). Kolar Gold Fields.

<i>Company.</i>	<i>Capital in £.</i>
Balaghat	2,00,000
Champion Reefs	2,20,000
Gold Fields of Mysore	2,75,000
Indian Consolidated .. .. .	.....
Kolar Central (East)	2,00,000
Mysore	2,50,000
Mysore Reefs	2,00,000
Mysore West	1,50,000
Mysore Wynaad	1,50,000
Nine Reefs	62,500
Nundydrug	2,20,000
South-East Mysore .. .. .	.....
Urigam (Ooregum)	2,65,000

The original Kolar Concessionaires' Company has gone into liquidation, and the blocks held by it are either owned

by the Companies abovementioned or sub-leased to the Gold Fields of Mysore Company. Mysore, Ooregum, Nandi-drug and Champion Reef are the only mines where operations have so far been attended with satisfactory results.

Kuruda-
male.

Kuruda-male.—Kuruda-male or more correctly Kudu-male, is the hill 4 miles north-west of Mulbagal, at the foot of which are the ruins of several large temples, with sculpture attributed to Jakanāchāri, but apparently restored by Ilavanji Raya and his companions from the south, mentioned in the account of Avani. The principal are those of Somesvara and Ganēsha. The elevation of the hill is 3,312 feet above the level of the sea.

The Somesvara temple, though small, is a splendid specimen of Dravidian architecture. It is built of black stone and presents a very elegant appearance without excessive ornamentation. It faces south with a fine porch in front supported by sculptured pillars. The outer walls are decorated with beautifully carved pilasters and niches, the work on those of the *navaranga* being more artistic than that on the walls of the *garbhagriha* and *sukhanāsi*. This is accounted for by the statement that the former was the handiwork of Jakanāchāri's son, while the latter was executed by the father. It may be stated here that the stories popularly related of a sculptor named Jakanāchāri appear to be purely imaginary. The word is merely a corruption of Dakshināchārya, a southern sculptor or mason, and does not denote any particular sculptor. The *linga* faces east with only a perforated window opposite to it instead of an entrance as usual. Near the window stand three figures which are said to represent the later Chōla chief Ilavānji Vāsudēva Rāya and his consorts. The chief belongs to the 13th century and is said to have built or renovated the temple. The male figure is similar to the ones in the Pārvati temple at Avani. Over the window are sculptured two small standing figures supposed to represent Jakanāchāri and his son, who built the temple. The interior is dark. The pillars of the *navaranga* are carved with sculptures representing in some cases scenes from the *Saiva Purānas*. The figure of the sage Kaundinya after whom, according to the *Sthala-purāna*, the place is called Kaundinya-kshētra is pointed

out in the lowest panel on the west face of the south-east pillar. Opposite to the south entrance is a *linga* called Kūṭandēsvara enclosed in mud walls, said to have been set up by the *Pūjāri*. This ugly structure mars the beauty of the *navaranga*. In the *mahādvāra* the basement has a frieze of black stone amidst others of granite, which enhances its beauty. The oldest temple in the village is the Mahāganapati temple with a huge figure of Ganēsha about ten feet high with pedestal. In front of it is the figure of a big rat with housings seated on a pedestal. The Chennarāyasvāmi temple, now in ruins, is also a fine structure with its *garbhagriha* built of black stone, the other parts being in granite. The images of this temple, which are well carved, are now kept in the Mahāganapati temple. It is said that the correct name of Kurudumale is Kūdumale, because the gods assembled (*kūdū*) here for worshipping and obtaining boons from Mahāganapati; and that the place had the names Ganēshagiri, Kutachala and Yādavachala in the past three *yugas*, its name in the present *yuga* being Kaundinya-kshētra. The Kaundinya, a tributary of the Pālār, has its source here, which is said to have been the site of the hermitage of Kaundinya rishi.

Kushavati.—There are two streams in the district of Kushavati. this name, one a tributary of the Pāpāghni, and the other of the Chitrāvati. The former rises from the Vali Īsvara hill near the boundary of the Punganur Zamindāri, and after forming the Yerakalave tank in this district crosses the frontier north-westwards near Mursanpalli. It then goes to Tippasandra tank of Madanapalli, in the Cuddapa District, and ultimately falls into the Pāpāghni.

The other Kushavati rises from Avalu-konda, or cow-hill, to the north of Nandidrug; and, after forming the Bairsāgara tank before the town of Gudibanda, runs in a northerly direction, almost parallel to the Bangalore-Bellary high road, and falls into the Chitrāvati some miles beyond the frontier.

Madivala.—A village near Malur. There are several Madivala. places, however, so called in this district, and in the east of .

the Bangalore district, each of which has a large Siva temple with many inscriptions in Grantha and Tamil characters. The name is a euphemism for a washerman. The following are those in Kolar district :—

<i>Taluk</i>	<i>Hobli.</i>
Bowringpet	.. Bowringpet.
Do	.. Kyasambali.
Kolar	Vemgal.
Do	.. Vokkaleri.
Malur	.. Malur.
Mulbagal	.. Mallanayakanhalli.

This Madivala appears to be one of the oldest. It has many inscriptions in it dating from the Chōla times. One of them is of the Hoysala king Rāmanātha, who belonged to the 13th century. Most of the others record grants either by Chōla, Hoysala, or Vijayanagar kings.

The Gangādhārēsvara temple here appears to be an old structure, going back to the Chōla period. The remark in the last Edition of this *Gazetteer* (II, 139) that Madivala has inscriptions dating in A.D. 988 appears to be incorrect, the earliest inscription here being dated in A.D. 1112 in the reign of Kulōttunga-Chōla I. It may also be mentioned here that Madivala is a Kannada corruption of the Tamil *Madaivilagam* (or temple precincts) and has nothing to do with the Kannada word *madivala* which means a washerman.

Malur.

Malur.—A taluk in the south-west. Area 266.56 square miles. Head-quarters at Malur. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified				Popula- tion
		Govern- ment	Sarva- manya	Jodi	Kayam- gutta	
1. Malur ..	88	48	2	31	7	16,568
2. Masti ..	63	68	..	14	1	12,129
3. Lakkur ..	57	41	..	15	1	13,852
4. Narasipur.	62	37	5	16	4	12,047
5. Tyakal ..	84	37	..	11	..	13,063
Total ..	374	267	7	87	13	67,659

No.	Place	Population
1	Malur	3,756
2	Masti	1,898
3	Lakkur	1,653
4	Narasapur	1,458
5	Santehalli	491

Principal places, with population.

The taluk was abolished in 1881 but restored in 1886. It lies along the watershed separating the valleys of the Pālār and South Pinākini. The elevated tracts are bare or covered with low jungle. The most fertile part extends along the eastern side from Narsapur down to Masti, through which flow streams which are tributary to the South Pinākini. One of these rising south-west of the Vokkaleri hills, is named the Markanda. There are as many as 385 irrigation tanks of which 55 are of good size. Excellent potatoes are grown in the taluk. The predominant soil is red, of considerable depth, but much mixed with the sand. It is best in Malur and Lakkur hoblis, but towards the hills of Narasapur and Tyakal becomes inferior changing to gray and falling off in depth. This is the case also in the south, where rocks, moreover, crop up at intervals.

The taluk is crossed from east to west by the Bangalore branch of the Madras railway which has stations at Malur and Tyakal. From Malur there are roads to Hoskote, to Narasapur, to Kolar, to Masti, and to Hosur in the Salem, District.

The Revenue Settlement was introduced in 1890 and the resettlement with effect from 1925-26. The culturable area according to resettlement was distributed as follows :—

Occupied area :—

Dry	42,031 acres
Wet	4,542 "
Garden	3,196 "

Unoccupied area :—

Dry	2,717 "
Wet	103 "
Garden	2 "
Kharab	66,917 "
Inam	8,388 "

The total Revenue Demand for the year 1921-22 was Rs. 2,19,922-8-6, the demand under Land Revenue being Rs. 1,11,345-5-1.

Malur.

Malur.—A town 18 miles south-west of Kolar, on the Bangalore branch railway. Head-quarters of the Malur taluk, and a Municipality.

Population in 1921				Males	Females	Total
Hindus .. .. .	..	..	..	1,618	1,613	3,231
Muhammadans .. .. .	..	..	..	275	246	521
Christians .. .. .	..	..	..	13	10	23
Jains .. .. .	..	..	..	2	2	4
Total ..				1,908	1,871	3,779

A fair held on Thursday is attended by about 1,000 people, and an equal number of bullocks are brought for sale.

It is said to have originally borne the name of *Mallikā-pura* or jasmin town, from being surrounded with the gardens which supplied garlands to the Mārkaṅdēsvara temple on the Vokkaleri hill, the village forming part of the endowments of the temple. In the 16th century it was one of the possessions of Timme Gauda, the chief of Hoskote. From him it was captured by the Bijāpur army and held as *jāgir* by several mansubdārs. Subsequently, it was stormed from the Mahrattas by Hrida Ram Singh, a Rājput Zamindār, who enlarged it and gave it the name of *Malur*. His descendants continued in possession until the subjection of the country by Haidar Ali.

The Sankaranārāyana temple at this place has a linga which is said to be marked with the attributes of Siva and Vishnu. The *utsava-vigraha* or metallic image, called Sōma-skanda-mūrti, is a fine seated figure with four hands, two of them holding an antelope and an axe, the other two being in the *abhaya* or fear-removing and *varada* or boon conferring attitudes with Pārvati standing at the side, both the figures

being on one and the same pedestal. The ruined Kurubara-dēvara-gudi or temple of the shepherds, which is now converted into a *garadi* or gymnasium, has in front of it two long rows of *vīrara-gudis* or hero-shrines, which are built of four large slabs of stone, three of them forming the walls and the remaining one the roof. The slabs at the back are sculptured with figures of heroes and their wives.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	5,756	3,385	5,813	3,813
Expenditure	5,507	3,663	5,078	5,205

Manchanabale.—A village in Chik-Ballapur taluk. Population 1046. The Ānjanēya temple at this place has a fine four pillared *mantapa*. The pillars are very neatly dressed and sculptured on all the four faces. The ceiling panel has lotuses carved on it. It is noteworthy that the *mantapa* has ornamental arches in the Saracenic style above the beams on all the four sides. It is said to have been erected about a hundred years ago. Manchana-
bale.

Manchenahalli.—A village in the Goribidnur taluk, on the right bank of the North Pinākini, 9 miles east of the kasba, on the Chik-Ballapur-Goribidnur road. Head-quarters of the hobli of the same name. Population 2,446. Manchena-
halli.

The car festival of Rāmadēvaru is held for 6 days from full moon in *Chaitra* and is attended by about 800 people.

Markanda.—A tributary of the South Pinākini, is formed by two branches, one rising from the south-west of the Vak-kaleri hills, and the other from the Tyakal hills. Both unite on the south-east of the town of Budikote in the Bowringpet taluk. The stream then strikes towards the south, and soon after leaves the District, descending the Ghāts towards the east of Ankusgiri, where it joins the Vrishabhāvati. Markanda.

Masti.

Masti.—A village in the Malur taluk, 9 miles south of the kasba, with which it is connected by road. Head-quarters of the Masti *hobli*. Population 1,898.

A fair held on Wednesday is attended by about 600 people.

Masti appears to have been founded in the 16th century by Chokka Babati, a petty chief from the neighbourhood of Conjeeveram, who fled to save his daughter from disgrace by the ruler of that country. He was summoned to Vijayanagar, where, having rendered some important military service, he was confirmed by Achyuta-Rāya in the possession of a territory yielding a revenue of 20,000 pagōdas, and made Masti his capital. His successors subsequently acquired Ankusgiri, with which the family became identified. On the capture of Kolar by the Mahrāttas, Masti was united to Hoskote and shared in the after fortunes of the district, until annexed to Mysore by the conquests of Haidar Ali.

Melur

Melur.—A village in the Sidlaghatta hobli, of the Sidlaghatta taluk, about 6 miles south of the kasba. Population 1,001.

A cattle fair takes place in connection with the Gangādēvi *parishe*, held for 10 days from full moon in *Chaitra*. It is attended by about 10,000 people and bullocks to the same number are brought for sale.

Mulbagal.

Mulbagal.—A taluk in the east. Area 326.98 square miles. Headquarters at Mulbagal. Contains the following hoblis, villages and population :—

Hoblis	Villages	Villages classified			Kayam gutta	Population
		Government	Sarvamanya	Jodi		
1. Mulbagal	58	50	5	2	1	14,060
2. Duggasandra.	65	54	2	4	5	14,624
3. Avani	74	61	1	10	2	14,634
4. Mallanai-kanahalli.	83	72	5	4	2	9,826
5. Bairakur	71	66	1	2	2	13,92
Total	351	303	14	22	12	66,973

No	Place	Population
1	Mulbagal	5,655
2	Thayalur	1,652
3	Nangali	1,512
4	Agara	1,130

Principal places, with population.

The taluk is drained on the west by the Pālār, the streams on the east also running into that stream below the Ghāts in the North Arcot District after an easterly and southerly course. Excepting the range of hills extending north from Mulbagal the taluk is well cultivated, especially eastwards towards Nangli. The chief feature of the taluk is the quantity of rock cropping up everywhere in the shape of rocky hills and hillocks, composed of loose boulders of gneiss. Large boulders are promiscuously scattered about everywhere, and masses of sheet rock all over the country. There are some rocky hills of considerable altitude near Mulbagal and Āvani. The watershed runs nearly north and south through the centre of the taluk, the fall of the land to the west being gentle and to the east abrupt and steep. To the west there are rolling downs, broad valleys, and generally shallow tanks; to the east there are narrow valleys, deep tanks, much broken ground and rocky ridges. The number of tanks, large and small, is no less than 460. Irrigation from tanks is greatly supplemented by water from wells, which are usually open pits, only built up with stone where the *yāta* is placed, and with the water close to the surface often flush with it.

The dry crop soil is generally poor, grey and sandy. In the wet lands there is much sand and clay, and efflorescence of potash is not uncommon.

The Revenue Settlement was introduced in 1887 and the revision settlement with effect from 1924-25. The culturable area according to resettlement was distributed as follows:—

Occupied area :—

Dry	48,501 acres
Wet	11,062 "
Garden	4,949 "

Unoccupied area :—

Dry	18,336 acres
Wet	985 „
Garden	230 „
Kharab	1,13,812 „
Inam	12,194 „

The total Revenue Demand for the year 1921-22 was Rs. 2,03,398-3-9, the demand under Land Revenue being Rs. 1,61,476-10-9.

Mulbagal.

Mulbagal.—Mulbagal or more properly *Mūḍla-bāgalu*, eastern gate, so called from being situated at the eastern pass from the tableland of Mysore to the temple of Tirupati. The name also appears as *Muluvāyi* in old inscriptions, which 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. Head-quarters of the Mulbagal taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,911	1,1,984	3,895
Muhammadans	939	821	1,760
Christians	8	6	14
Jains	2	..	2
Total	2,860	2,811	5,671

Some ancient temples exist near the town and the tomb of a saint named Haider Wali attracts great numbers of Muhammadans to the place on the celebration of his anniversary. Pilgrims to Tirupati who pass through Mulbagal from all the western countries go through the preliminary ceremony of purification by shaving their heads and bathing in a pond named *Narasimha tīrtha*. Sugar-cane and fine paddy are cultivated in the neighbourhood, Mulbagal sugar and Mulbagal rice being esteemed the best in the district.

The taluk formed part of the *Mahāvali* or *Bāna* territory from early in the Christian era. Towards the close of the

10th century, the Palas became the overlords, and the Vaidumbas held some of the north. It was the seat of government for the Kolar country when first brought under the sway of the Vijayanagar kings, who were represented by two officers named Lakkana Danāyak and Mādana Danāyak. It subsequently came under the control of Timme Gauda of Hoskote, and shared in the fortunes of the District as elsewhere related. It was besieged by the British in June 1768, under Colonel Campbell, and betrayed by the killedār. The British field deputies afterwards took it upon them to put Muhammad Ali's troops in charge, who, in their turn, again betrayed it to Haidar. But it was recovered in October by Colonel Wood, who, after very severe fighting amidst the congeries of granite rocks and boulders scattered over the whole surface of the plain, defeated all the efforts of Haidar and his vastly superior force to prevent its recapture.

The Ānjanēya temple at this place is a large structure with a spacious compound neatly kept with flower plants, etc. A few modern inscriptions have been found here on the brass-plated doorways. An inscription on the parapet over the front *mantapa* tells us that it was repaired in 1874. There are also a few labels below the mortar figures of Vishnu on the parapet giving their names. Several other temples are also found in the enclosure. The Sōmēsvara temple has a fine large figure of Subrahmanya seated on the peacock with 12 hands, the faces being shown thus—3 in front, 2 at the sides and 1 on the back. On the Mulbagal hill are to be seen a couple of epigraphs, one in Tamil and one in Kannada. The hill is fortified and commands a good view of the surrounding landscape. There are two gigantic boulders at the top known as Mahādēvanagundu and Bābaiyagundu. The former has a ruined brick building at the top. The latter, loftier than the other, is held sacred by Muhammadans. There are two reservoirs on the hill called Rāma-tīrtha and Lakshmana-tīrtha. The *brindāvana* or tomb of Srīpādarāya, situated at a distance of about a mile from Mulbagal, is also a place of visit. Srīpādarāya was a great Mādhva *guru* who flourished in the latter half of the 15th century and had a *matha* at Mulbagal which is even now in existence. He and his pupil Vyāsarāya are the only two among Mādhva *gurus* who are

distinguished by the title *rāya*. Tradition accounts for this by saying that the two *gurus* sat on the Vijayanagar throne for short periods and ruled the kingdom. From the *Vyāsaviṣaya*, a work giving an account of Vyāsarāya, we learn that the king being warned of an evil *muhūrta* approaching and advised to put some one else on the throne for the time, Vyāsarāya, who was chosen by the state elephant, was anointed to the throne for that period. This was during Krishna-Dēva-Rāya's time. In a stanza of the *Srīpādārāyāshtaka* a small work in praise of Srīpādarāya, it is stated that he absolved king Vīra-Narasīnga from the sin of having killed a Brāhman and sat on the throne at his request. The stanza runs thus :—

*Srimad-Vīra-Narasīnga-Rāja-nripater bhū-dēva-hatya-
vyatham*

durikṛitya tad-arpit-ojvala-mahā sīmaṁ sane samasthūah.

The king referred to here is apparently Sāluva-Narasīnga-Rāya, the supplanter of the first Vijayanagar dynasty. On the *brindāvana* is sculptured a seated figure of Srīpādarāya which is daily worshipped. A small silver *brindāvana* of the *guru* is carried in procession on a car every year. The place is held very sacred by the Mādavas. To the right of the *brindāvana* is a temple of Narasīma, in the *pradakshina* of which is a small cave-like shrine with a seated figure of Vyāsarāya.

The hillock near Mulbagal is known as Hanchukalbetta.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	5,272	5,648	5,111	6,255
Expenditure	4,754	4,030	5,055	8,641

Nandi.

Nandi.—A village in the Chik-Ballapur taluk, at the north-eastern base of Nandidrug. Head-quarters of the Nandi hobli. Population 1,033.

It contains a large temple dedicated to Bhōga Nandīvara, which is surrounded with Chōla inscriptions in the Grantha character. The foundation of the village is attributed to Baire Gauda of Āvati, but the temple is much older. A Pallava and several Chōla inscriptions are in the courtyard. The village was for some years a British military station, till the troops

were removed in 1808. Writing in 1809, Colonel Welsh says :— “ The Pettah (that is, the present Sultanpet) is extensive, and was formerly connected with the foot of the hill by a line of works and deep ditch, now out of repair and useless ; it had very good bazars in it, and the place altogether is famous for the best potatoes and soft sugar in the Peninsula ; while the gardens abound in almost every fruit and vegetable of Europe and Asia combined.” A large annual fair takes place at the *Sivarātri* festival, attended by 20,000 people. The best bullocks reared in the country are brought for sale then, and as much as Rs. 1,000 is said to have been offered for a pair of draught bullocks. A cattle show was held by Government at this season for several years, and prizes were distributed, but in 1874 the show was transferred to Bangalore.

The temple here is perhaps the finest and the most ornate of the Dravidian temples in the State. It measures 370 feet by 250 feet. The Sōmēsvara temples at Kurudumale and Kolar, the Lakshmanēsvara and other temples at Āvani and the Vaidyēsvara temple at Talkād no doubt show some good work ; but none of them can stand comparison with this temple. It somewhat resembles the Hoysalēsvara temple at Halebid in being a double temple consisting of two separate shrines standing in a line with two Nandi-mantapas in front and in having a small intervening shrine. The north shrine is dedicated to Bhōganandisvara and the south shrine to Arunāchalēsvara. Each consists of a *garbhagriha*, a *sukhanāsi* and a *navaranga* and has two pierced windows opposite to each other in both the *sukhānāsi* and the *navaranga*. To the left in the *navaranga* of the north shrine is a seated figure, about 3 feet high, with a bare head, which is said to represent a Chōla king. It is decorated with ornaments and is in the posture of meditation. There is also to its left a standing figure of Sūrya holding lotuses in the two hands. The four pillars of the *navaranga* are carved with fine small figures on all the sides. The ceiling over them, about 7 feet square has, *asthtadikpālakas* in their proper directions with Siva and Pārvati in the central panel. The sculptor appears to have made a mistake in showing the bull below Pārvati and the lion below Siva. In front of the *navaranga* entrance is the Nandi-mantapa mentioned above with doorways on the east, north and south and with two intervening pillars in place of the doorway on the west. The south

and east doorways are inscribed on both the sides as also the basement of the *mantapa*. The inscriptions on the basement are now concealed by the basement of a later structure being joined to it. The epigraphs belong to the Chōla and Hoysala periods. To the right in the *navaranga* of the south shrine is a curious figure of Ganapati, about 3 feet high, with a small lion face and a lean proboscis. The pillars are plain, and the ceiling over them with only two figures of the *dikpālakas* bears evidence to the renovation of this portion of the shrine. On the floor are a few prostrating figures with labels over them, one of them representing the Āvati chief Bayirappa. Similar figures are also found on the *navaranga* floor of the north shrine. In front of the *navaranga* entrance there is the Nandi-mantapa as in the other shrines, but with uninscribed doorways in all the four directions. Between these two shrines comes the small shrine mentioned above. It consists of only a *garbhagriha* and is situated in a line with the back portion of the *navaranga* of the north and south shrines, with an open space of about 2 feet all round intended for the *pradakshina*. It is styled the Umāmahēsvara shrine and contains the metallic images of Siva and Pārvati belonging to the north shrine, the south shrine having no such images. On the outer walls runs a frieze, about 2 feet wide, of large images representing the marriage of Siva and Pārvati, with a smaller frieze of swans above it. Behind the shrine runs a fine screen wall adorned with two pierced windows and sculptured in the centre with a figure, about 2 feet high, of Dakshināmūrti with matted hair and sandals in the act of receiving alms from women shown in a row on either side. The women seem to represent the wives of the sages of the Daruka forest who, according to the *Purānas*, were captivated by the beauty of Siva and rivalled each other in their eagerness to show him hospitality. In front of the shrine stands a magnificent four-pillared *mantapa*, called Kalyāna-mantapa, built of black stone. The pillars are beautifully carved from top to bottom. The delicacy of work and the elaboration of details are simply marvellous. Nowhere else is such exquisite workmanship to be seen, not even in the fine Hoysala temples of the State. Birds, beasts, foliage and human figures are perfectly chiselled. Not even an inch of space is left vacant. Each pillar has two female figures, about 2½ feet high, standing on two sides in front of pilasters which are surmounted by

elegantly carved miniature turrets, the other two sides having vases with creepers above on which tiny birds are perched in a variety of poses. There is also between the female figures a third pilaster surmounted by a similar turret. The whole is carved out of one block of stone. The ceiling over the pillars, about 5 feet deep, has figures of the *ashtadikpālakas*, etc., carved on the different tiers. On the inner face of the beams of the *mantapa* are sculptured with attendants on both sides these figures; west beam, Siva and Pārvati; north beam, Vishnu and Lakshmi; east beam, Agni (or the god of Fire) with two heads and his consort Svāha; south beam, Brahma and Sarasvati. In front of this *mantapa* is a beautiful open *mukha-mantapa*, supported by 12 black stone pillars, which are very neatly dressed and sculptured in three panels all round. Eight of the pillars have, however, on one side a well-carved female figure, about 3½ feet high, standing in front with only one sculptured panel above. The figures on the pillars are well carved and sharp in outline. As a rule the lowest panel has a lion. Among the figures worthy of notice may be mentioned Hanumān playing on the *vīna* or lute, the Matsya or Fish incarnation of Vishnu killing Sōmaka, Hanumān pulling up the *saikata-linga* (linga made of sand) worshipped by Rāma, Kinnara male and female with the form of a bird in the lower half playing on the lute, Vyāghrapāda with the form of a tiger in the lower half worshipping the linga, Vishnu as a drummer, Rāvana as an ascetic, Vishnu with folded hands with a boar shown at the side in allusion to his going in that form in search of the base of Lingōdbhava-murti, a form of Siva, sculptured on the adjoining panel, Nārada playing on the lute, and Child Krishna removing butter from a pot. Above the six pillars of the front two *ankanas* runs a frieze, about 1½ feet wide, of black stone figures in niches separated by well carved pilasters. The figures represent Siva and Pārvati with attendants, the seven sages, Sūrya and Tānda-vēsvara with attendant musicians among whom Brahma and Vishnu are shown as drummers, etc. A similar frieze is to be seen at the Gōpālakrishna temple at Patrenhalli, but this frieze shows better work. The plinth of the *mukha-mantapa* has a row of elephants at the bottom. The *mantapa* is clearly a later structure built in continuation of the porches and Nandi-mantapas of the north and south shrines, as evidenced by the caves of the Nandi-mantapas and the concealment of the

inscriptions on the basement referred to above. In the *pātāl-ankana* or structure on a lower level adjoining the *mukha-mantapa* stands to the left of the steps leading to the latter a fine stone umbrella, about 5 feet in diameter, with a shaft about 10 feet high and $1\frac{1}{4}$ feet in diameter. This *pātālankana* is surrounded by an open veranda which stands on an ornamental plinth, about 3 feet high, and has three entrances on the north, east and south. Of the front pillars of the veranda, the end ones have three pilasters each and the others one pilaster each, as at Rangasthala.

The outer walls of the north and south shrines have pilasters, turrets and pierced windows, with a few figures here and there. The base has for the greater part a frieze of elephants, *yālis* and lions interspersed with each other. The pierced windows are a fine feature of the temple. Altogether there are 10 of them, 4 in the south shrine, 4 in the north shrine and 2 on the screen wall behind the middle shrine. They are not like the perforated windows of other temples; each has a fine figure or figures with holes in the interspaces to admit light. The south window in the *navaranga* of the south shrine has a figure of Tāndavēsvara with an old inscription on the pedestal which appears to give the name of the sculptor; while the north window has a creeper with a dancing female figure and a male attendant musician in each of the three convolutions. The south window in the *sukhanāsi* of the same shrine has a creeper with three dwarfs in various poses in the three convolutions, the north window having a figure of Subrahmanya seated on the peacock. The south window in the *navaranga* of the north shrine is similar to the one in the *navaranga* of the south shrine, while the north window has three rows of three dwarfs each separated by plain horizontal bands. The south window in the *sukhanāsi* of the same shrine is similar to the one in the *sukhanāsi* of the south shrine, the north window having a figure of Mahishāsūramardini standing on the head of a buffalo. The wall behind the middle shrine shows beautiful work. The two pierced windows on it, which are similar to each other, have well executed male figures standing on *yālis*. There are also two rows of large figures, about 2 feet high, on the wall, the upper row having a seated figure of Pārvati in the middle flanked by three female figures on either side, while the lower has figures of Vīrabhadra and his consort, Ganapati flanked by two male figures carrying

jack fruits on their heads, a sage with a *kamandalu* or water vessel in his hand, and Bhairava. The figures are in panels separated from each other by sculptured pilasters. The frieze of dwarfs at the top is specially good. The north and south shrines have fine towers built of white granite, which are mostly similar in design. They are sculptured all round with figures canopied by *simhalalātas* or lion's heads, and have at the bottom a frieze of dwarfs in all sorts of postures, some very comic indeed. The top portion of the south tower is now renovated with mortar, the original stone work having perhaps gone to ruin. The north tower, though similar in design to the other, has in addition four stone black stone Nandis at the corners and four fine images, about 3 feet high, also of black stone, standing in the four directions. The *kalasa* or finial, which is also of black stone is well executed. This variety of colour enhances the beauty of the tower. There are also figures above the parapet over the walls. Even the stone drains are artistically executed. Generally speaking, the figures in the temple show vigour. The pose and movement of some of them testify to the skill of the artists. Though some bear evidence to the exuberance of fancy of the sculptors, there are others which clearly show that they followed nature ignoring conventions and disregarding restraints. The material used being granite, the workmanship reflects great credit on the artists.

The *prākāra* or enclosure has a veranda all round supported by sculptured pillars. In fact there is no plain pillar anywhere in the temple except the four in the *navaranga* of the south shrine which appears to have been recently renovated. There are two shrines of goddesses in the *prākāra*, one of Apitakuchamba, consort of Arunāchalēsvara, and the other, of Prasanna-Pārvati, consort of Bhōganandīsvara. The latter goddess is a fine figure, about five feet high. Both the shrines have like the middle shrine a row of large figures on the outer walls representing the marriage of Siva and Pārvati. To the north outside the enclosure is a hall known as Vasanta-mantapa, a fine structure supported by 16 pillars, the end ones having three pilasters, the middle ones *yālis* and lions with riders and the central four vases and figures all round. Opposite to it is a four-pillared lofty *mantapa* which is called Tulābhāra-mantapa. The whole is surrounded by a veranda. To the north of this enclosure again is a large square pond known as Srīngi-tīrtha,

also surrounded by a veranda, which has three entrances on the north, east and south. Over the veranda are fine stucco figures in niches. It is said that the Dakshina-Pinākini (South Pennār) flows from this pond. The *mahādvāra*, which is about 16 feet high, has two sets of jambs; the inner ones have on the west face *dvārapālakas* and on the north and south faces female figures opposite to each other with a creeper and scroll work above; while the outer ones have *dvārapālakas* on the east face and female figures as on the inner ones. It may be noted here that the first convolution of the scroll above the female figure on the right outer jamb shows a woman in the act of kicking a linga. It is not clear what this represents. To the right of the *mahādvāra* is a fine *mantapa* called Pārvatte-mantapa, supported by sculptured pillars, the front row of which has lions with riders. Near it are the shrines of Virabhadra and Venkataramanasvāmi, as also a pond known as Totti-tirtha or Gare-kola, which is supposed to be supplied with water from the Nandi Hill. In front of the *mahādvāra* is a very spacious courtyard, measuring 353 yards by 146 yards, enclosed by an open veranda with three gateways and containing a well built pond. A complete survey of the temple has been made by the Archæological Department. A number of new records were discovered in it. Two of these are labels over prostrating figures on the floor of the *navaranga* of the north shrine, which represent the Āvati chief Bayirapa, who is also referred to in *E. C. X, Chik-Ballapur 27 and 28* at Nandi. A *jātra* on a grand scale takes place every year at Nandi, at which fine cattle are sold at very high prices.

The temple here is not only the finest of the Dravidian temples in Mysore; it is also one of the oldest temples in the State. The oldest record in the temple, *E. C. X, Chik-Ballapur 26*, belongs to the close of the 9th century. It refers itself to the reign of the Nolamba king Nolambādhirāja and appears to record some repairs done to the temple. Certain copper-plates in the possession of Dodda Mastan's widow at Chik-Ballapur give us the important information that the temple was built by Ratnāvali, consort of the Bāna king Bānavidyādhara, and records a grant to it in A.D. 810. One of the copper-plate inscriptions unearthed in a well at Nandi registers a grant to the temple in A. D. 806 by the Rāshtrakūta king Gōvinda III (793-814). As Bānavidyādhara's time is about the close of the 8th

century, we may conclude that the temple built by his consort belongs to about the same period. (See *M.A.R.* 1913-14, para 17). The oldest portion of the temple appears to be the north shrine which is dedicated to Bhōganandīsvara. This is very probably the temple built by Ratnāvali. The Nandi-mantapa in front of this shrine has Chōla inscriptions of the 11th century. The south shrine dedicated to Arunāchalēsvara, though similar in design and execution to the north shrine, appears to be a later structure, judging from the characters of the inscription on the pierced window which appear to belong to about the 10th century. The inscription refers to the construction of the south shrine, the name of the sculptor Kēsava being also given. The temple is of great interest as giving an example of south Indian sculpture of about the 8th century. It is fortunately in a good state of preservation.

Nandidrug, Nundydroog.—A famous fortified hill in the Chik-Ballapur taluk, 31 miles north of Bangalore, at the termination of a range of mountains, of which it is the highest point, running north to Penugonda and the Bellary District. There is an extensive plateau at the top, sloping to the west, in the centre of which is a large hollow, containing a wood and a well-constructed tank, called the *Anritasarōvara* or lake of nectar, fed by perennial springs. The four sides are built round with stone steps, which diminish as they descend, until they meet in a point at the bottom, where there is a small shrine.

Nandidrug
(Nundy-
droog).

From the earliest period, and throughout their time, the Gangas had the title "Lord of Nandagiri," and the hill was then a Jain place. Owing to subsequent changes, and the extensive quarrying of stone in recent times for the fortifications and buildings, all traces of this have disappeared except perhaps the name Sravana-tīrtha, given to a deserted and now inaccessible well at the edge of the precipice on the south. But in the Gōpinātha hill, on the north-east, is an ancient Jain inscription, whose opening words are like those of the Ganga grants, and which claims that the *chaitya* there was founded by Rāma, the son of Dasaratha, and subsequently repaired by Kuntī, the mother of the Pāndavas. The name Nandagiri hill of pleasure was changed to Nandigiri (hill of Nandi, the bull of Siva) in the

11th century under the Chōlas. As the Jain inscription above-mentioned begins by invoking the first Tirthānkara, Vriṣhabha, whose name means bull, this may have helped towards suggesting the appellation. That the Saivites at once appropriated the hill is evident from the old inscription in the cave near the Bull temple (Nellikāyi Basava) on a ledge on the east, which records that a Saiva ascetic from Śrīparvata took up his abode there. The situation of the well before spoken of, as well as that of the original entrance to the temple, may indicate that the tremendous fracture and landslip which produced the perpendicular precipice on this side as it is now, strewn with the saddle below with immense boulders and laying bare in the middle of its face the great cavern known as the Asura cave and the Tiger cave, may have occurred after this period. There is evidence that the present Bhōga-Nandīsvara temple, at the village of Nandi, near the north-eastern base, has been in existence from Pallava, Chōla and Hoysala times ; and the Yōga Nandīsvara temple at the summit must be at least as old. On the latter is an inscription of the end of the 11th century, which states that a robber chief then ascended the hill, with a force, in order to seize the hidden treasure supposed to be there, but did not succeed. On the Vīrabhadra temple under the cliff, near one of the gateways on the north, below the sheristadār's house, is an inscription showing that it was in existence at the end of the 14th century.

The hill was probably first fortified by the Chikballapur chiefs, but the extensive fortifications whose ruins now surround the summit were erected by Haidar Ali and Tipu Sultān, after its seizure by the Mahrāttas under Mādhu Rāo 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 that ruler. Haidar's Drop is on a small hill to the north, near the village of Nandi. Beneath the cliff over which prisoners were thrown is a cave in which many Europeans were confined. This is the place described in Meadows Taylor's *Tippoo Sultaun*.

This formidable stronghold, Nandidrug, was captured by the British army under Lord Cornwallis in 1791. The siege and assault, which were under the command of Major Gowdie, are thus described by Wilks:—

“ Every fortified place the English had hitherto seen in Mysore exhibited evidence of the extraordinary attention paid by Tipu Sultán to the repair and improvement of this important branch of national defence, but the works of Nandidrug, 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. The defence was highly respectable, the ammunition of the cannon was well reserved, and the jinjals, or wall-pieces, were served with peculiar steadiness and skill; the labour was excessive of working regularly up the face of a steep and craggy mountain to breaching distance, and dragging cannon to the batteries but in twenty-one days two breaches were effected; one in the exterior rampart, and the other in an outwork, and it was resolved to give the assault and form a lodgment for the farther operations against the interior works. The assailants received, however, a particular direction for endeavouring to enter with the fugitives, while the division allotted to forming the lodgment should be employed in providing cover; and in order that every possible impression might be made on the minds of the garrison Lord Cornwallis moved the army to the immediate vicinity; some additional flank companies were ordered in to lead the assault, and General Meadows, with the usual spirit which animated him on such occasions, desired to take the immediate direction of the service. Shortly before the assault, while all were waiting the signal in silence, one of the soldiers inadvertently whispered something about a mine. “ To be sure there is,” said General Meadows, “ and it is a mine of gold;” a smothered laugh ran along the ranks and produced the proper impression.

“ The assault was given by clear moonlight on the morning of the 19th of October; the arrangements of defence were excellent, and particularly the masses of granite reserved till this period to be rolled down the rock with tremendous effect, but the lodgment was within one hundred yards of the breach, and although the garrison was perfectly alert, the ardour and rapidity

of the assailants surmounted every obstacle, and they pressed the fugitives so closely as to prevent their effectually barricading the gate of the inner rampart. It was forced after a sharp conflict, and the place was carried with the loss in the assault of only thirty killed and wounded, chiefly by the stones tumbled down the rock, and in the whole siege one hundred and twenty."

A regiment was stationed at the foot, between Nandi and Sultanpet, from 1799 to 1808. It was during this period that the fruit-garden near the large tank was planted by Colonel Cuppage. The present dwelling houses on the *droog* were created in about 1848 by Colonel Hill (Glentilt), Sir Mark Cubbon, and his Secretary, Captain Cunningham (Oaklands); also one lower down, by the Sheristadār, between the inner and outer fortifications, looking over the pass, the remains of an old tower or fort on the highest point being removed for the site of the principal one. The salubrity of the spot led to its becoming a resort in the hot season for European officials from Bangalore, and the large house at the summit was long the favourite retreat of Sir Mark Cubbon. The temperature, especially at nights, is on the average ten degrees cooler than that of the plain 1,800 feet below.

Except on the west, where it is united to a certain height with the adjoining range, Nandidrug presents an almost perpendicular rocky face. The present name is composed of *Nandi*, the sacred bull of Siva, and *durga*, hill-fort. The principal old pilgrim ascent was by regularly formed steps beginning on the north side, and continuing on the west, connecting the temple in the village below with the temple at the top. The steps have now been taken entirely up the north side. A bridle path has since been carried from the bottom of the saddle on the south up the western face, the ascent by which is 4 miles long. At one point another bridle path meets it from the Basavan Kanive, or Bull pass, on the north-west, where there is a large stone bull. A rude flight of steps on the south side, known as the coolie path, forms a short cut for pedestrians. There is also a very steep foot path from the north-east angle.

The summit, 4,851 feet above the level of the sea, commands an extensive view over the Kolar and Bangalore districts, the hundreds of shining tanks scattered over the country, of which it is said 400 can be counted, forming a marked feature in the scene. Kalavaradurga or Skandagiri (4,749 feet) is a conspicuous height on the north, formerly fortified. Brahmagiri or Vargkonda (4,657 feet) on the south-west and, Chenna-Kāsava or Chenna Rāyan betta (4,762 feet) on the north-west are, partially connected with Nandidrug. The following rivers radiating in all directions have their sources in either this hill or those in the immediate neighbourhood. The Northern Pennār or Uttara Pinākini rises on the north west in Chenna-Kēsava betta, and can be traced for a long distance through the Manchēhalli valley to Goribidnur. The Southern Pennār or Dakshina Pinākini rises in the same hill and, flows south through the large Jangamkote and Hoskote tanks. The Arkāvati rises in a well on the south-west of Nandidrug, between the two lines of fortification, and flows south-west to Dodballapur. The Pālār is said to rise in the well near the eastern summit. On the north-east the Pāpāghni and Chitrāvati may be discerned, the former of which rises in Kalavara-durga, and the latter in the Hariharēsvara hill.

On the first heavy fall of rain following upon a long period of dry weather, myriads of lights are seen at night along the valleys of the Northern Pennār, and towards the north, resembling the lamps in the streets of a great city, a phenomenon which has not been satisfactorily explained. By some they are called *corpse candles*. Others consider them to be and this seems the right explanation the lights of the villagers used in the capture of the winged white ants, which issue from the ground at such times in countless profusion and are cooked and eaten by the poorer classes as a great delicacy. Large coops of open wicker work are placed around the holes, surmounted by torches formed of the stem of an inferior kind of sugar cane. The insects, attracted by the light, fall in thousands into the hollows scooped below, where as their wings drop off, they remain heaped together till gathered up. Mr. Walhouse has suggested that the effect

may be due to the mole cricket (*gryllotalpa vulgaris*), which emits a light that is often confounded with the *ignis fatuus*.

In the large cave on the south, 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, and numbers of wild pig; also pea-fowl and jungle-fowl.

The temple on the Hill, dedicated to Yōganandisvara, is a pretty large structure consisting of a *garbhagriha*, a *sukhānasi*, a *navaranga* and a *kalyāna mantapa*.

The *sukhānasi* has an ornamental brass doorway of very fine workmanship with rows of small female figures, lions, foliage and chain work. The lintel has rows of separate figures of men, women and birds. At the sides of the *sukhānasi* entrance are fine metallic figures, about 5 feet high, of *dvārapālakas*. To the right in the *navaranga* are kept figures of Sūrya, Chandra, Bhairava, Ganapati and Kushmānda-rishi. The last is said to have had his hermitage on the hill and worshipped the god. In the *Sihala-purāna* the hill also named Sringi-parvata and Kushmānda-parvata. The floor of the *navaranga* has numbers of prostrating figures with labels. Some of them represent the Āvati chiefs and other personages of some consequence. The *navaranga* has two entrances on the north and south, the former leading to the *kalyāna-mantapa*. The latter is a fine structure supported by four sculptured black stone pillars which resemble those of the *mukha-mantapa* in front of the middle shrine in the temple at Nandi. Some of the noticeable figures on the pillars are Durga, Mahishāsūramardini, Siva as Lingōd-bhava-mūrti flanked by Vishnu and Brahma, Siva as Gajā-suramardana, Vishnu seated in the posture of meditation with folded hands, and dancing Ganapati. The bottom panels have lions all round as at Nandi. This *mantapa* has likewise two entrances on the north and west, the former leading to the shrine of the goddess. There is a pond in the temple enclosure known as Doddamma's *donē*. A reservoir at the back of the temple is called Narasappa's *kuntē*. On the rock near the Ājanēya temple are sculptured a foot and a female figure. Above the foot is engraved E. C. X. Chikballapur 31. A label over the female figure names her Honama. Two inscriptions are

to be seen on the rock to the right and left of the steps leading to the Yōganandisvara temple. *Chikballapur* 35, of about the 10th century, is the oldest record on the hill. Near it is another epigraph. It is rather strange that the hill has no inscription relating to the Gangas. Considering their distinctive title Nandigiri-nātha, one would naturally expect some record of their rule. The Virabhadra temple is in a large cave near the fort gate, the overhanging boulder being about 70 feet high. A sacred well on the south of the hill, which is now inaccessible, is named Saunaka-tīrtha. This appeared under the name of Sravana-tīrtha in the last edition of this work (*II*, 145). "As far as I can see," writes Mr. Narasimhachār, "there is no indication of the hill having once been a Jaina settlement." Tipu's palace and Cubbon's bungalow have marble tablets fixed on the walls. About half way up the hill is a small cave to the right with an overhanging boulder known as Bānantigundu (the boulder of the puerperal woman), since, according to tradition, a pregnant woman who was climbing the hill was delivered of a child there. The Gōpinātha temple on the Gōpinātha hill is in a large cave sheltered by a gigantic boulder measuring about 100' × 60' × 70'. On the boulder is built of brick and mortar, a tower intended to serve as a *vimāna* for the temple below. It is not clear how the workmen went up the steep cliff and built the tower. The old Jaina inscription, *E. C. X, Chik-Ballapur* 29, is on the east face of the cliff. The god Gōpinātha, about 4 feet high, stands with the legs crossed like Vēnugōpāla, but there is neither the flute nor the cow, the usual accompaniments of the latter. The figure has four hands, the upper ones holding a discus and a conch, the lower ones being in the *abhaya* (or fear-removing) and *chin-mudra* (or teaching) attitudes. This is rather peculiar. There is also a shrine to the left in the same cave containing a seated figure of the goddess. An inscription is to be seen on the Garudagamba in front of the temple. There is also another temple on the hill dedicated to Narasimha, the object of worship here being a shapeless stone. The hill is also known as the Narasimha hill after the name of this god. The Gullakāyi hill is situated between the Chennarāya and Kalavara hills. It is also known as Haidar Ali's hill. A small cave on the south is pointed out as the place where Hyder used to confine his European prisoners. On the top of the hill is a huge boulder, about 70 feet high, on which

is built a *mantapa* which commands a fine view of the surrounding parts. The boulder has very precipitous sides. It is said that Haidar's prisoners were sometimes hurled over this cliff, the spot being known as Hyder's Drop. This is supposed to be the place described in Meadows Taylor's *Tippu Sultan*.

The following is a description of the Nandi hill by Mrs. Bowring (*See Eastern Experiences* by L. Bowring, C.S.I., 2nd Edition). It is dated Nandidurg, February 21, 1869 :—

“The view from the bottom is wonderful, the great rocky mountain rising in a precipitous manner, and its gigantic sides looking ready to fall and crush you. It is a natural fortress, and its strength has been increased by a double wall and bastions, wherever it was capable of ascent, so as to render it quite impregnable. All this time the sun has been getting up, and is blazing, so I was grateful for a hood over the tonjon, from which hangs a scarlet cloth. Eight men lift the pole on their shoulders with a sort of whoop, and shouting and singing at the top of their voices, away they go. It was a fine study of the human form divine, as they only sported turbans and fig leaves. They went very fast, only stopping to change men from time to time, one man seeming to command the others, and slapping them all round in turns. Here and there we went short cuts, and did the four miles in an hour and a half, very good going, considering the steepness of the ascent, and as we got higher and higher, the air became cooler and cooler. We passed within the two walls, and leaving a pretty woody hollow on the right arrived at the highest plateau, with the great grey house in front of us. It is fully exposed to the powers of the air, is very substantially built, and is very handsome having cost Sir Mark Cubbon 40,000 rupees. We were told it was all so clean, whereas it was deep in dust, the accumulation of years, all the bedding was dropping to pieces, as also the furniture, and everything was in its wrong place. It was an amusement getting it all in order but the servants object to the Durg entirely, owing to the cold, so there was a general distribution of blankets and coats, but they sit curled up, looking like martyrs, and shiver with great effect whenever I look at them. The thermometer was 62° this morning indoors, while at Bangalore it was 87°.

“The rock falls away precipitously from the house, and looking over the wall down on the plain below, you have a grand

view. Near the house there is a little postern gate, whence there is a lovely scene, for, from this spot, you see for miles and miles the little villages dotted about, numerous tanks, and, hills covered with jungle, lighted up by sun-gleams. There are hundreds of wild roses, and at the house belonging to Captain — where pains have been taken with the garden, the flowers are in great profusion.”

Nangali.—A village in Mulbagal taluk, close to the eastern frontier, on the Kolar-Chittur Road. Population 1,512. It was an important frontier station from the time of the Hoysalas in the 12th century, and is constantly enumerated among the conquests of Vishnuvardhana. Some large tanks exist in the neighbourhood. Nangali.

Ooregum or Urigam.—A village in the Bowringpet taluk of Kolar District, Mysore, situated in 12° 58' N. and 78° 17' E., 7 miles by rail east from Bowringpet. Population (1901), 6,387. The village contains Tamil inscriptions of the Hoysala king Rāmanātha, 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 the gold-mines, and the foundation of a new town (now named Robertsonpet). Ooregum or
Urigam.

Palar.—A river said to rise in a well near the summit of Nandidrug on the east, where the water of the little spring reputed as the immediate source used formerly to flow, as in the natural way through a small stone bull since mutilated. If however this be accepted as the source, it follows that the stream must at some point cross the South Pinākini—a difficulty which the villagers easily set aside by the hypothesis, for which there is no evidence, that it runs underground at that place. The river more probably springs from the neighbourhood of Kaivara, to the west of Ambājīdurga and Rahmanghur. It first becomes visible, it is Palar.

said, at Gautama gudda, a small hill south-ward of Kaivara. From Jangamkote it flows east-ward, until ten miles beyond Kolar, at the village of Yenandahalli, it receives an important tributary and directs its course south-south-east. Flowing through the Bowringpet taluk, where it forms the large Betamangala and Rāmasāgara tanks, it leaves Mysore and enters North Arcot district, near the village of Gundlapalli in the Kangundi Zamindāri. Running southwards to the west of Kangundi, it bends to the north-east past Vāniambādi and flows through the North Arcot and Chingalpet districts, passing Vellore, Arcot and Kānchivaram (or Conjeeveram), and falls into the Bay of Bengal, south of Madras.

The name Pālār, which means milk river, is rendered in Sānskrit into Kshīra-nadi, the designation of the stream in the *Purānas*. Its length in the district is about 47 miles, the entire drainage of its catchment basin, or 1,036 square miles being utilized for cultivation.

Pāpāghni.

Papaghni.—An affluent of the North Pinākini. It rises in Kalavaradurga or Skandagiri, north of Nandidrug, and taking a north-easterly course, flows through the Bagepalli taluk into the Cuddapa district, where, after forming the Vyāsasamudram and other large tanks, it unites with the North Pinākini near Kamalapur. The name *Pāpāghni*, signifying sin-destroyer in Sānskrit, denotes the purifying efficacy of its waters. A dam is carried across the stream near Burudukunte, whereby irrigation is provided for 180 acres of land. The famous large tank of Vyāsa-samudram is a few miles below this point, on the Cuddapa frontier and is said to have been constructed by Vyāsa Rāyasvāmi, the *guru* of the Mādхва Brāhmins. The discharge of the stream in maximum flood has been gauged as 5,244 cubic feet per second.

Pāparājanahalli.

Paparajanahalli.—A village in the neighbourhood of Kolar. Population 229. Situated on the top of a hill, the ascent to it is rather difficult. On the way to the village

near the Pātālamma temple, is a Kannada epigraph incised on a big rock. The village which contains only 8 or 10 houses, is picturesquely situated in a valley surrounded by hills on all sides. There is a Siva temple and a Darga said to be of Usmān Ali. In front of the Siva 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 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 not clear what this symbolises. May it be a representation of the overthrow of the Gangas, whose crest was the elephant? Close to it is Bhūtagauda's cave situated near a rock called Kotikallu, with a Kannada inscription which appears to have been once occupied by a Lingāyat *guru*. At some distance to the east of the cave is the fortified hill called Darga, which was once the residence of the Mughal Subhadār Kāsīm Khān. Remains of the fort and residence are to be seen even now.

Patrenhalli.—A village in Chik-Ballapur taluk. Population 516. The Gōpālākṛishna temple at this place is a pretty large structure in the Dravidian style with a small *mahādvara* and a fine front hall or *mukha-mantapa* consisting of 15 *ankanas* and standing on an ornamental plinth. The latter resembles that of the Ranganātha temple at Rangasthala, the pillars being, however, shorter and there being no veranda. The central ceiling has a lotus. Above the lintels of the central *ankana* runs on all the four sides a panel containing well carved figure representing scenes from the *Rāmāyana*. The west panel has figures of Rāma, his three brothers, Sita and Hanumān flanked on the right side by the *ashta-dikpālakas* or regents of the eight directions and on the left by the *saptarishis* or the seven sages. Rāma has four hands, which is rather peculiar, and holds Sita's right hand with his left. The panel seems to represent Rāma's marriage

or coronation. The south and north panels have a seated female figure, probably Sīta, in the middle with several female figures on both sides. The east panel represents a music party. The panels have intervening pilasters and are surmounted by an ornamental cornice. The temple stands in the middle of a cloistered court-yard. The god Gōpāla-krishna is a four-handed figure, about 3 feet high, flanked by consorts. All the three figures stand on one and the same pedestal, measuring about $5' \times 1\frac{1}{2}' \times 1'$, which is artistically executed. The tank mentioned above is named after the god of this temple.

Pinākini.

Pinakini.—The Northern or Uttara Pinākini, the Northern Pennār of European geographers, rises in the Chenna-Kēsva hill, north-west of Nandidrug, and flowing north-west past the town of Goribidnur, enters the Penugonda taluk of the Anantapur District. Thence, crossing a projecting angle of Pavagada taluk, it re-enters the Anantapur District, and turning eastward, passes through the Cuddapah and Nellore Districts finally discharging its waters into the Bay of Bengal near the town of Nellore.

Its principal tributaries from this District are the Pāpāghni and the Chitrāvati. The total length of the main river and its chief affluents within the Province has been estimated at 167 miles, with a catchment basin of 2,280 square miles, of the drainage of which 85.35 per cent. has been intercepted for purposes of cultivation.

From an inscription at Kallodi we learn that the water supply of Penugonda was drawn from this part of the river. Bukka-Rāya, the son of Harihara-Rāya, ordered his chief engineer, Singaya Bhatta, in 1389 to “bring the Henne river (the Pennār or Hennār) to Penugonda.” And he accordingly led a channel, remains of which may still be seen, to the Siruvara tank, naming it the Pratāpa-Bukka-Rāya channel.

Rahman Ghur.

Rahman Ghur.—A conspicuous hill-fort in Chintāmani taluk, rising to 4,227 feet above the level of the sea, which

surrendered to the British in 1791. A large boulder on the western side near Kaivara, is crossed by belts of a brown colour, and from a crevice in the side a liquid resembling blood is said to issue at the time of *Sivarātri*, which kites and crows eagerly eat. The story is that Bhīma, one of the Pāndava brothers, imprisoned a gaint under the mountain, who yearly turns upon his side and causes his wounds to bleed afresh. Tipu Sultān mortified at the capture by the British of Nandidrug, which he had deemed impregnable, proposed to abandon it and strengthen Rahmān-Ghur instead, but the design was not carried out.

Ramenhalli.—A village near Malur. Population 95. To the north of Sivarapattana close to this place is inscribed on a boulder resting on the rock to the east of the village (*E. C. X.*, Kolar 11), a fine record of the Ganga king Sripurusha's reign. Rāmenhalli.

Rangasthala.—A village in the Chik-Ballapur taluk. The Ranganātha temple at this place is a large Dravidian structure of some architectural merit with a lofty *mahādvāra*, about 18 feet high, facing south. Rāngasthala.

It 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 all the doorways except the east. The temple consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga*, a *mukha-mantapa* and a veranda running round the last. The *mukha-mantapa* or front hall, a fine structure, stands on an ornamental plinth, supported by 24 sculptured pillars. The veranda which is on a lower level has 14 sculptured pillars which are loftier and larger in size than those of the front hall. The front veranda has 8 pillars. The end ones, bigger than the others, have in the upper portion 3 fine pilasters, 2 in front and 1 at the side, and riders in front, all carved out of one block of stone. The next pillar on either side has only one pilaster and the middle two have no pilasters but have horsemen jutting out. The side verandas have 3 pillars each, omitting the end pillars of the front veranda, the end pillar being similar to that of the front veranda and the middle two having one

pilaster each. Above the dripstones in front runs a veranda in the Saracenic style supported by small pillars. This is worthy of note. The front hall has a row of 6 pillars in front, the end ones having three pilasters, the next ones one pilaster and the middle ones lions with riders without pilasters. All the pillars are sculptured in three panels on all the sides. There are two elephants at the sides of the steps leading to the front hall. The *balipītha* and the pedestal of the *dhvaja-stambha* or flag-staff, which are similar in design, are artistically executed. The *mahādvāra* has two inner and two outer pairs of well carved jambs with male and female figures surmounted by scroll work. The first inner pair have at the bottom on the north face *dvārapālakas* facing the temple, and on the east and west faces female figures standing on *yālis* with scroll above. The second pair have male figures facing each other with cows below licking their feet. The first outer pair are similar to the second inner pair only the right male figure has a lion below in place of the cow. The second outer pair are likewise similar to the first inner pair only with the *dvārapālakas* at the bottom on the south face. The *garbhagriha* has a fine reclining figure of Ranganātha about 4 feet long, with the head to the west, canopied by a five-hooded snake, the figures of Srīdēvi and Bhūdēvi being seated at the feet. Around the inner wall run two panels containing figures of Vishnu, his attributes, the seven sages, etc. The *vimāna* or dome over the *garbhagriha* resembles that of the temple at Srirangam, being in the shape of a basket, and is carved with figures, etc., a Ganapati being shown in one place, perhaps in allusion to Vibhishana's entrusting the basket containing Ranganātha to Ganapati as stated in the *Srīranga-mahātmya*. The god is said to have been set up by the seven sages. In the *navaranga* are kept metallic figures of Ranganātha with consorts, Vishvak-sēna, Rāmānujāchārya, Nammālvār and Chakrattālvār (or the discus of Vishnu). Two cells facing each other in the *pradakshina* of the *garbhagriha* have 10 and 3 figures respectively of the Ālvārs and Āchāryas (Srīvaishnava saints and sages). An inscription is to be seen on the third step in front of the *navaranga* doorway and four written in red ochre, on the ceiling of the front veranda. The latter, consisting of four Sānskrit verses, are mostly quotations from the *Srīranganārāja-stava*, a work in praise of the god Ranganātha of Srirangam by Parāsara-Bhatta, a younger contemporary of Rāmānujāchārya. Outside

the temple enclosure to the east are two ponds, one octagonal and the other square. The former is well built.

Sadali.—A village in the north-west of the Sidlaghatta taluk 18 miles north of the kasba, on the road to Bagepalli. Population 1,311. Sadali.

A great antiquity is attributed to this village. It is said to have been founded by Sahadēva, the youngest of the Pāndava brothers, and thence called Sahadēva-patna, since abbreviated into Sadahalli or Sadali. The spot was selected by Saka rishi, whom he had come to visit, and with whom he had an interview where Gumnāyakanpālya now stands. The village changed hands several times until annexed to the Sira suba and bestowed as a *jāgir* on two Muhammadan chiefs, who, to prevent its falling a conquest to the Cuddapah Nawāb, privately disposed of it about 1459 to Dodda Baiche Gauda of Chikballapur.

Sidlaghatta.—A taluk in the centre towards the north. Area 329.40 square miles. Head quarters at Sidlaghatta. Contains the following hoblis, villages and population:— Sidlaghatta.

Hobli	Villages	Villages classified			Kayam-gutta	Population
		Government	Sarva-manyā	Jodi		
1. Sidlaghatta. . .	97	76	..	10	11	21,760
2. Basettihalli. . .	76	67	..	2	7	8,810
3. Jangamkote. . .	69	46	4	6	13	16,605
4. Sadali ..	54	44	1	8	1	10,977
5. Chilakalnerpu.	60	49	..	10	1	9,782
Total ..	356	282	5	36	33	67,934

No.	Place	Population
1	Sidlaghatta	3,697
2	Jangamkote	1,891
3	Sadali	1,311

Principal places, with population.

The taluk forms the valley of the Pāpāghni, which river crosses it in a north-easterly direction. The south Pinākini drains the south-west angle and forms two large tanks at the kasba. The northern parts of the taluk, marking the continuation of the Dongalakonda hills, are stony and rugged. The remaining parts are fertile and well cultivated. In the former, the dry crop soils are, as a rule, poor and stony or sandy. In the vicinity of the rivers, however, black soil is not uncommon. To the south of Sidlaghatta the dry crop soil is usually reddish, of fair quality. The irrigated lands are generally superior, rich brown loam being very common. Wet cultivation receives special attention in the north, and the abundance of honge trees there provide in their leaves and branches, the manure required for the rice fields. In the south, on the contrary, ragi is the staple crop, but potatoes also occupy a considerable area, as well as sugar-cane. The manufactures consist principally of ordinary women's cloths, kambliēs, glass bangles, sack cloth and thread.

The revenue settlement was introduced in 1885 and the resettlement with effect from 1923-24. The culturable area according to resettlement was distributed as follows:—

<i>Occupied area :—</i>				acres.
Dry	..	..	..	46,850
Wet	..	..	..	7,377
Garden	..	..	..	6,558
<i>Unoccupied area :—</i>				
Dry	..	..	..	11,177
Wet	..	..	..	1,406
Garden	..	..	..	155
Kharab	..	..	..	1,30,462
Inam	..	..	..	11,230

The total Revenue Demand for the year 1921-22 was Rs. 1,83,961-10-5, the demand under Land Revenue being Rs. 1,43,632-11-7.

From Sidlaghatta there are roads west to Chik-Ballapur, east to Chintamani, and south to Jangamkote and Hoskote. The Bangalore-Cuddapa high road passes through the south-

east angle and the Chintamani-Bagepalli road crosses through the taluk a little above the middle. The Kolar-Nandi road runs along the southern limit through Jangamkote.

Sidlaghatta.—A large town, 30 miles north-west of Kolar, Sidlaghatta. on the Srinivaspur-Chik-Ballapur road. Head-quarters of the Sidlaghatta taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,510	1,445	2,955
Muhammdadans	..	..	..	364	355	719
Christians	..	..	..	12	9	21
Animists	..	..	..	2	..	2
Total				1,888	1,809	3,697

For about five miles round Sidlaghatta there occurs a kind of laterite, called *chattu*, which differs from ordinary laterite in allowing of 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 makes them permanently water-tight.

According to the local chronicle, Sidlaghatta was founded in 1526 by Halasūramma, wife of 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 a 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 Sivane Gauda in 1514. Sidlaghatta was so named after Sidla Gauda, her father-in-law. It had also another name Sivanabdhi after her son Sivane Gauda. The latter was crowned in 1529 at Sidlaghatta, and extending his power on all sides by conquest, he ruled for 47 years. Of the two tanks at the village, the one to the south-west, known as Ammana-kere, was built by Halasūramma, while the other to the south-east, known as Gaudana-kere, was built by Sivane Gauda. His wife was Sivajamma. The old taluk *kachēri* is said to stand on the site of his place. A big slab, measuring 6 feet by 5 feet and 10 inches thick, which

was once in the palace but now placed in the school compound, is said to have served as a seat for the Gauda when taking a shave. At some distance to the village are the tombs of the Gauda and his wife with canopies. His son Immadi Sivane Gauda, who succeeded him in 1576, ruled for 40 years. The place was subdued by the Mahrāttas in 1616, when the Gauda was carried away to Bangalore. They held it till 1661 when it was taken by the Mughals. In 1679 it again passed into the possession of the Mahrāttas who sold it to Annayya Gauda of Chikka-Ballapur in 1691. The latter held it till 1762 when it was captured by Hyder. The fort has been pulled down; only portions of the moat are visible here and there. The parapet over the roof of the Ānjanēya temple has some carved stones brought from some other ruined temple and built into it. The sculptures are of some interest as they illustrate the story of Daksha's sacrifice. One of the stones shows Daksha in the company of Brahma and Vishnu engaged in performing the sacrifice, Agni being represented by a figure with two hands; another shows Virabhadra in the act of cutting off Daksha's head; and the third shows the headless Daksha standing with folded hands while some one places the head of a ram on his neck. There is likewise a piece of stone built into the parapet containing figures of three *dikpālakas* or regents of the directions, the remaining five being on another piece kept in the veranda of the temple. In the Venkataramana temple, some of the slabs of the outer walls of the *garbhagriha* bear inscriptions giving the names of the donors of the slabs. The god is a fine figure, about 4 feet high, flanked by consorts. At Hosapete is the Bhadrakere tank said to have been built by a merchant named Bhadrappa whose image is set up on the bund. The Chennakēśava temple here has a *brindāvana* with the figure of Kēśava sculptured on the front face.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	6,211	6,585	6,547	5,426
Expenditure	9,784	6,068	6,485	6,137

Siti.

Siti.—A village in the Kolar taluk. Population 307. The place appears to have been one of considerable importance

during the Chōla and Hoysala periods. There are also a few records of the early Vijayanagar kings. The hill is a low one with the hamlet of Siti and a number of temples in a dilapidated condition at its foot.

On the hill there are two large temples, the Srīpatīsvara and the Kālabhairava, adjoining each other. In the former there are also shrines of Vīrabhadra and Mahishāsūramardini. The oldest inscription of the hill is a Tamil one of Rājēndra Chōla, of about 1024 A.D., engraved in bold characters on a projecting rock which extends from west to east from the Mahishāsūramardini shrine to a little distance beyond the *garbhagriha* of the Srīpatīsvara temple. This *garbhagriha* is a natural cave with the above rock completely overhanging it. The epigraph is incised in five compartments of 14 lines each, placed side by side with a short interval of space between. The first and last compartments can be read almost completely, but the three middle ones only in part, as large portions of them are concealed by the walls and terrace subsequently erected. The concealment of the inscription by later structures leads us to the legitimate conclusion that originally the cave-like *garbhagriha* alone was in existence. Only the first compartment and a portion of the second are printed as Kolar No. 44. The next in point of time, a Tamil inscription of Kulōttunga-Chōla I, of about 1071 A.D., is engraved on a big rock behind the Kālabhairava temple. The rock has peeled off to such an extent that only a few bits of writing are left here and there. With the greatest difficulty portions of this inscription were deciphered and copied by the Archæological Department. The Kālabhairava temple is covered with inscriptions both inside and outside. The oldest of the newly discovered inscriptions is one of the time of the Hoysala King Vishnuvardhana. Of the others, a large number relate to the Tamil Gangas and a few to the Vijayanagar kings. One of the epigraphs, of about the 14th century, is of particular interest as it alludes to the practice of offering the finger to the god Kālabhairava. Kālabhairava is the most important deity on the hill. He is the tutelary deity of large sections of the cultivating classes such as *Morasu Vokkaligas*, *Reddis*, etc. The practice of offering the finger to this god was in vogue among the above cultivating classes till about 30 years ago when it was put a stop to by the

Government. The origin of this practice goes back to the Puranic period. The large hill to the south of the Siti hill is known as Bhasmāsura-betta, because, according to the *Sthala-purāna*, it was here that the demon Bhasmāsura was reduced to ashes. The hill is supposed to consist of the ashes of the demon and it is urged in support of this supposition that during the rains, however heavy, all the water gets absorbed in the hill, no water flowing down to the foot on any side. Bhasmāsura, who had received a boon from Siva to the effect that anybody, on whose head he laid his hand should instantaneously be reduced to ashes, wanted to try the effect of the boon on Siva himself. The latter, trying to evade the demon, was pursued by him wherever he went till at last he came to the hermitage of Gautama near Siti and by the advice of the sage hid himself in a cave, the present *garbhagriha*, on the Siti hill. Missing the object of his pursuit, the demon enquired of a cultivator who was ploughing a field close by whether he saw a man running in that direction, whereupon the cultivator pointed to the hill with his forefinger. Just then Vishnu showed himself to the demon in the form of a beautiful damsel (Mōhini) and brought about his death by his own hand as related in the *Purānas*. On Vishnu relating to Siva how the demon was disposed of, the latter requested Vishnu to appear to him in the very same form in which he brought about the death of the demon ; and on his doing so Siva became so much enamoured of the Mōhini that he forthwith embraced her, the result being the birth of Kālabhairava. When Kālabhairava asked Siva what he was to do, he was directed to take his abode on the Siti hill and, as a punishment to the cultivator who betrayed Siva's whereabouts to the demon with his forefinger, to receive as an offering the last joint of the offending forefinger from him and his descendants. The custom of having the last joint of the forefinger cut off and offering it to Kālabhairava as an expiation continued, it appears, for some time. 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 amputation of the last joints of the two fingers of females was in vogue till about 30 years ago. The classes of cultivators who observe this practice are known as the 'finger-giving'

classes. There was till recently, it appears, a regular establishment in the temple for carrying on the amputation—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 certain fixed proportions among the *archakas* and other servants of the temple as well as among the *ayagars* of the village, such as the *shānbōg*, *patel*, goldsmith, barber, etc. They had moreover to bring a certain fixed quantity of rice per head. An inscription in the temple, of about the 14th century, fixed the proportions in which this rice was to be divided among the goldsmith and others. When the amputation was prohibited by the Government, the finger-giving classes raised a strong but unavailing protest against the prohibition. They have now adopted the harmless substitute of having the fingers wound round with flowers in the temple and unwinding the same with due ceremony on return to their village. It is said that the Siti hill is the only place in India where this curious custom of offering the finger has prevailed. The *linga* on the Siti hill is called *Srīpatīsvara* because, it is said, it was set up by *Srīpati* or *Vishnu*. In the Tamil inscriptions the place is called *Srīpati* or *Sapati* and in the Kannada ones *Sihatti* or *Sihati*, now corrupted into *Siti* or *Siti*. In the inscriptions, the *Kālabhairava* is called *Tribhuvanavidanga-Kshētrapāla-Pillaiyār*.

A long hillock near Siti is said to represent *Gautama's* hermitage to which *Siva* fled when pursued by *Bhasmāsura*. The temples are situated only half way up the Siti hill. It appears that the top of the hill, which was once fortified, was formerly occupied by a village. This is borne out by the flight of steps and the gateways (*tōrana-gambas*) leading to the top. There is a large cave close by, about 35' by 12' which the people call *Bhūpatamma's* temple; a *jātra* is held here every year in honour of the goddess. There are only a few mutilated figures in the cave. It appears that about 200 years ago one *Sadānandayōgi* had taken up his residence on the top of the hill.

Siti-betta.—A hill in the *Vemgal* hobli, *Kolar* taluk. It Siti-betta.
has a temple of *Kāla Bhairava*, and is an important sacred

place of the Morasu Vokkalu tribe, who preponderate in this district. Inscriptions at the place show that the name is contracted from Siripati, through Sihati. They are of the time of the Chōla kings, of Ganga Perumāl, the Hoysala king Ballāla III., and of the Vijayanagar period. (See *Siti*).

Sivara-
pattana.

Sivarapattana.—A village near Malur. Population 827. Has several old lithic records, most of them of the Ganga king Srīpurusha. The village appears to have been a place of great historical importance at one time. The name is apparently a corruption or contraction of Sivamārapattana and it is very probable that the place was once the residence of Sivamāra II, son of Srīpurusha. *E. C. X. Kolar* 6 and 7, which are at this village, are very neatly engraved and excellently preserved. They look as if they left the sculptor's hands but recently. The place is noted for the manufacture of images in stone and metal. There are about half a dozen houses belonging to sculptors. Many unfinished images of gods and goddesses, Naga stones, etc., the work of these men, are strewn over the village. They are Pāñchālas, said to be of the Kasyapa-gōtra. It is learnt that their ancestors came and settled here about 212 years ago. Owing large tracts of land in the village, they are in well-to-do circumstances and do not depend on this craft alone for their livelihood.

Srinivaspur.

Srinivaspur.—A taluk to the east. Head-quarters at Srinivaspur. Contains the following hoblis, villages and population :—

Hobli	Villages	Villages classified				Popula- tion
		Govern- ment	Sarva- manya	Jodi	Kayam- gutta	
1. Srinivaspur	87	81	..	4	2	19,230
2. Addagal ..	51	49	..	2	..	8,255
3. Royalpad ..	40	38	..	2	..	6,303
4. Nelavanki ..	62	54	..	6	2	9,532
5. Yeldur ..	40	39	..	1	..	9,650
6. Ronur ..	61	50	..	10	1	9,740
Total ..	341	311	..	25	5	62,674

No.	Place	Population
1	Srinivaspur	3,119
2	Yeldur	1,357

Principal places with population.

The taluk is bounded on the north and north-east by ranges of hills connected with the Eastern Ghāts, among which are situated the two clusters of hills enclosing the elevated picturesque valleys of Mudimadagu and Sunnakal. The former is a circular basin, inaccessible on all sides except at the north and south, where there are passes leading to the country around. The village of Mudimadagu is situated in the centre of the valley, and some twenty villages in other parts of it. The group to the south also forms a circle, in the middle of which stands the village of Sunnakal. The only outlet now used is towards the west. There are four villages in the valley, and the scenery here is described as more picturesque than at Mudimadagu. Both these groups of hills are covered with thick jungle, and have been the strong-holds of petty chiefs who held sway over the surrounding country. From the neighbourhood of Yeldur commence the low flat hills which indicate the auriferous tract extending to the southern most limits of the district.

The total Revenue Demand for the year 1921-22 was Rs. 2,22,146-10-6, the demand under Land Revenue being Rs. 1,40,713-4-6.

The Bangalore-Cuddapa road runs through the taluk in a north-east direction, and is joined at Tadgol by a road from Kolar through Srinivaspur. The Mulbagal-Chintamani road also passes through Srinivaspur. The Madanapalli and Chinnatippasamudram stations of the South Indian Railway from Vellore to Dharmāvaram are close to the north-east angle of the taluk.

Srinivaspur.—A town 15 miles north-north-east of Kolar. Srinivaspur. with which it is connected by road. Head-quarters of the Srinivaspur taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,031	1,014	2,045
Muhammadans	..	..	..	536	525	1,061
Christians	..	..	..	7	6	13
Total				1,574	1,545	3,119

It is better known to the people of the District by its old name of Papanpalli. Dewan Pūrnaiya, when he visited the place on his return from a pilgrimage to Tirupati, gave it the present name, calling it after his son Śrīnivāsa Mūrti. Rough bits for horses and other articles of iron are manufactured here.

At Gulganpode, about two miles to the east, is pointed out as the site of an ancient city, said to have been called Haralukēte. Two Mahāvali inscriptions, of the time of Bānarasa and Vikramāditya, were excavated there some years ago, the first discovery of the Mahāvali or Bāna dynasty, and a Pallava inscription dating in 768 was also found.

The Chaudēsvari temple below the Amanikere tank at Srinivaspur has figures of the Saptamātrikah seated in a row. Chaudēsvari after whom the temple is named is a four-armed figure about 3 feet high, holding a drum, a snake and a cup in three hands, the remaining hand piercing a demon with a trident. The fine Bāna inscriptions *E. C. X., Srinivaspur 5 and 6* at Guliganpode, are about two miles to the east of Srinivaspur.

Municipal Funds	1920-21	1921-22	1922-23	1923-24
Income	1,985	3,316	2,739	3,272
Expenditure	1,937	2,443	3,388	2,966

Sugatūr.

Sugatūr.—A village about 8 miles to the north-west of Kolar. Population 1,040. At one time the head-quarters of a line of local chiefs. They had the general name Tamme-Gauda. For some military service, the title of “Chikkarāya” was conferred on them by the kings of Vijayanagar. Their grants range from 1451 (*Mulbagal 241*) to 1669 (*Mulbagal 114*).

Tekal.—A Railway Station between Malur and Bowringpet on the Madras and Southern Mahratta Railway. Tekal.

The Varadarāja temple at this place is a pretty large structure in the Dravidian style with a lofty *mahādvāra* or outer gate. It faces west and has a large number of Tamil inscriptions on the basement. The Singapperumāl temple, though in ruins, is a fine structure with sculptured pillars and neatly dressed lintels and capitals. At the Ānjanēya temple, the figure of Ānjanēya, about 7 feet high, stands with folded hands. In the ruined Patālamma temple, the goddess is a seated figure, about 3 feet high, with 4 hands, the right upper holding a drum, the left upper a trident, the right lower a sword and the left lower a cup. There are several more ruined temples in the village. The place appears to be an old one, as it is named as a seventy-six in an inscription of the 9th century recently discovered at Hulidenhalli. Tradition has it that the village once had 101 temples and 101 wells or ponds. The Tekal hill so well known to railway travellers by its conspicuous rocks and boulders has a cave known as Bhīma's *garādi* (or gymnasium). It is a magnificent one measuring 150' × 70' × 50'. But the approach to it is very difficult. One has to climb over rocks and boulders, climb in several places and leap over declivities 50 to 100 feet deep. According to tradition, Bhīma, the Pāndava prince, used to practise gymnastic exercises here. The floor has a deep layer of fine soft earth with several holes, which are supposed to have been formed when Bhīma took up handfuls of earth from the ground to smear his body with. Gigantic boulders form the walls of the cave. They slope and meet at the top leaving an aperture in the middle which lets in light. It is a pleasant retreat. As soon as it is reached, all fatigue is forgotten. On the boulder forming the left wall are some marks made with a chisel, which have the appearance of Kannada characters. But no word can be made out. The hill to the north of Tekal is known as Bhūpatiyamma's hill. A narrow cave in the hill is called Rokkada-gavi (or the cash cave). It is plastered over inside and is supposed to have contained the treasure of the former rulers of the place. There is a seated Jina figure, about 3 feet high, below a tamarind tree in the village of Hulidenhalli, not far away from this place. It belonged to a *basti* or Jaina temple which once stood to the north of the village but is no longer in existence.

The village Gōpasandra, also near to this place, is so named after the Saluva chief Goparaja, son of Tipparāja, who was the ruler of Tekal in the first half of the 15th century.

Teruhalli. \ **Teruhalli.**—A village in the Kolar taluk, situated on the top of a hill.

On the way to this place, a Persian inscription is to be seen near the sluice of Dasarathakunte. At the Antaragange are the temples of Nilakanthēsvara and Visvēsvara. The former is in ruins. It contains several inscriptions of the Tamil Gangas written in classical Tamil poetry, a rare feature in inscriptions which are not Chōla. The Antaragange flows through the mouth of a couchant bull and falls to a pond about five feet below. Close at hand is the Visvēsvara temple. This place is a favourite resort for the celebration of marriages among the lower classes of the population. Tradition has it that in response to the prayer of Muchukunda, the Ganges came over there in the form of the Antaragange in order that he might conveniently bathe in it every day, he being too old to undertake a journey to the Ganges. A small hill near Teruhalli is known as Muchukundagiri or Muchukundasrama, the place where Muchukunda is said to have performed penance. The god of Talagunda, a village about 4 miles from Teruhalli, is known as Muchukundavarada, *i.e.*, the bestower of a boon on Muchukunda. Past the Lingāyat *matha* called *Gavimatha* near the Antaragange is Teruhalli, a small hamlet consisting of 5 or 6 houses, situated on the top of a hill. The ascent is rather steep. The Gangādhārēsvara temple at Teruhalli is a pretty large building, the *mahādvāra* resembling that of the Kōlāramma temple in details of workmanship. The *kalyāna-mantapa*, situated to the left as we enter the temple, is a fine structure though unfortunately unfinished. The images of the *Sapta-mātrikah*, Bhairava, Ganapati, etc., in the temple are well carved. They are said to have originally belonged to the Kōlāramma temple and to have been brought here at some former time to save them from the fury of the iconoclastic Muhammadans. The south and west outer walls and bases of the temple are covered with Tamil inscriptions of about the 13th century. A small hillock to the south of the temple is called Muchukundāsrama, *i.e.*, Muchukunda's hermitage. It is referred to in the inscriptions as Muchukundagiri. To the west of the temple

is a good pond ; and to the south-west of it at some distance are shown some walls which are said to represent an old village named Sivaganga. To the north of Teruhalli is a large cave known as *Pāndavara hajāra*.

Tirupati.—A village near Malur, locally well known as a Tirupati. place of pilgrimage.

The *Srīnivāsa* temple at this place is a pretty large structure with a *prākāra* or enclosure and a spacious courtyard in front. The god of the temple, Varada, though named *Srīnivāsa*, is well carved. In the *navaranga* are kept figures of *Rāmānujāchārya* and *Vedāntadēsika*. It is said that the god was set up by *Yajnēsvara* and the temple renovated by king *Janamējaya*. The village is considered as a holy place of pilgrimage and many marriages are celebrated in the temple every year. Offerings which could not be taken to Tirupati in the North Arcot District are delivered at this temple. A fragmentary Tamil inscription is to be seen on the basement of the *garbhagriha*. The stones bearing the inscription appear to have been displaced during the renovation of the temple. An annual *jātre* on a large scale takes place here in the month of *Chaitra* (April). The village has several *chattras* and *mantapas* for the accommodation of pilgrims. According to the villagers, there was a long inscription on a rock in Hirekalgudda, a small hill to the west of the village ; but the rock has recently been blasted and the inscription destroyed.

Tornhalli.—A village in Malur taluk. Population 745. Toranhalli.

To the west of the village, is a shrine of the goddess *Sappalamma*, so called because she is believed to cure the cattle disease known as *sappe-jadya*. A *jātre* on a large scale, lasting for 10 days, is held in her honour every year in the dark fortnight of the month of *Pushya* (January), at which nearly 50,000 people are said to collect together, many coming even from the Madras Presidency. People make vows to the goddess and attend the *jātre* for fulfilling them. Cattle are largely sold at the *jātre*. The village is a *jōdi*.

See Ooregum.

Urigan.

Vanarasi.

Vanarasi.—A village in the Holur hobli of Kolar taluk, seven miles north of Kolar. Population 411.

It is the seat of a large annual festival held for 15 days in April, in honour of Iralappa, when about 4,000 people assemble and a cattle fair takes place, to which about 10,000 bullocks are brought for sale.

Virupakshapura.

Virupakshapura.—A village in Kolar taluk. The Virūpāksha temple in this village is one of the largest temples, if not the largest, in the State, built during the reign of the Vijayanagar king Dēva-Rāya II. The Pārvati shrine here has the figure of a lion in front of it just like Nandi in front of Siva temples. This is rather unusual.

Vrishābhavati.

Vrishābhavati.—A tributary of the South Pinākini. It rises from the east of the Vokkaleri hills, passes by Sulikunte, and crosses the railway at the Bowringpet station. It then feeds the tank of Kuppam, and passing by Kendoti, leaves the district three miles beyond it. The stream descends into the plains by the Singaralapalli pass, receives the waters of the Markanda near Ankusgiri and falls into the South Pinākini near Krishnagiri.