

VACCINATION.

The control over the Vaccination Department in the District is exercised by the Presidents of District Boards under advice by the Sanitary Commissioner. The establishment for the purpose consisted of 28 Vaccinators during the Calendar year 1924. The total number of persons vaccinated during the year was 26,799 and the total expenditure incurred Rs. 10,303.

SECTION V.—GAZETTEER.

Agara.

Agara.—Agara, a village in the Yelandur taluk in the Mysore District. Population 4,261. It has four old temples dedicated to Rāmēsvara, Narasimha, Varadarāja and Durga all of which are in a dilapidated condition except the Narasimha which has been recently renovated.

In the Tamil inscriptions, the village is named Durgaiyār-agaram and in the Kannada Durgāgrahāra, thus showing that it derived its name from the goddess Durga of the place, though latterly the first portion was left out and the place came to be known as merely Agara. It will be seen from the Kannada and Tamil names of the village as given in the inscriptions that *agara* is only a Tamil corruption of the Sanskrit *agrahara*. But the *Sihalapurāna* gives a different derivation. It says that a king of the name of Vishnusarma, who, when on a visit to the place, was bitten by a cobra, got rid of the poison by his prayers to the deities Rāmēsvara and Narasimha, and that thenceforward the village became known as Agara (free from *gara* or poison). Of the four temples in the village, the Narasimha appears to be the oldest. The goddess in the Durga temple is a standing figure, about four feet high, with four hands, the upper holding a discus and a conch, the right lower in the *abhaya* attitude and the left lower hanging by the side. Outside, the base is decorated with a frieze of what look like *yālis*. In the recently restored Narasimha temple, the *garbhagriha* and *sukhanāsi*, which appear to belong to the original structure, are of an oval shape (*samputākāra*). The *navaranga* has two entrances with porches on the west and north, and opposite to the north entrance

is a cell in which the metallic image of the god is kept. Narasimha is a fine figure, about four feet high with *prabhāvali* or halo, seated in the posture of *yōga* or meditation. The image is said to represent five kinds of Narasimha, a peculiarity not found elsewhere ; it represents Yōga-Narasimha being seated in the *yōga* posture, Lakshmi-Narasimha by reason of having a figure of Lakshmi sculptured in its chest, Ugra-Narasimha on account of the presence of a third eye on the forehead, Jvāla-Narasimha as having flames represented near the ears, and Prahlāda-Narasimha on account of the presence of a figure of Prahlāda at the side. The god in the Varadarāja temple, about four feet high, holds in the upper hands a discus and a conch, the right lower being in the *abhaya* attitude and the left lower placed on the waist. In the *navaranga* of the Rāmēsvara temple, which has two entrances with porches on the east and south, are kept figures of Surya, Ganapati, Chandēsvara, Virabhadra, Nārayana and Dakshināmūrti. The last is a seated figure, about two feet high, bearing a snake, an antelope and a book in three hands, the remaining hand being in the *abhaya* attitude. In a shrine in the *prākāra* is the goddess of the temple, known as Parvata-*vardhini*, a standing figure, about five feet high, with four hands, the upper holding a noose and an elephant-goad, and the lower in the *varada* and *abhaya* attitudes. This goddess is similiar to the one in the Gangadharēsvara temple at Turuvekere.

There are nearly fifty Tamil inscriptions in the four temples at Agara. During the restoration of the Narasimha temple, many inscribed stones have been broken or chiselled out, several have been displaced and some more left on the site in an injured condition, so that there is scarcely any epigraph at the temple which is complete. One of the fragments mentioning the god, which may on palæographical grounds be assigned to the close of the 10th century, bears testimony to the antiquity of the temple. There are also other fragments recording grants to the temple by the Hoysala king Vishnuvardhana and the general Vishnu-dandādhipa. The car mantapa to the right of the temple has also a large number of fragments built into it in different places. The Rāmēsvara temple has also several inscribed slabs scattered in the compound, and several more built into the roof of the shrine of the goddess. Fragments which have fallen from the walls have been replaced by others, thus adding considerably to the difficulty of decipherment. The displacement

of the stones, even of the basement in some places, leads to the conclusion that the temple must have undergone restoration at some former time. The oldest record here seems to go back to the 11th century. All the walls of the Durga temple are engraved from the top to the bottom, but many slabs have fallen from the walls and are now scattered here and there or are buried in the *debris*. The earliest record here belongs to Kullöttunga-Chōla I. At the Varadarāja temple, several stones of the inscribed basement have been removed from their places and thrown here and there.

There are at this place a number of private libraries containing valuable palm-leaf manuscripts. A good many of them are written in Grantha and Nāgari characters. Some of them have been examined by the State Archæological Department.

Agrahāra-
Bachahalli.

Agrahara-Bachahalli.—A village in Krishnarajpet Taluk. Population 397.

To the south-east of the Hunisēsvara temple at this place stand three pillars, each about twelve feet high, bearing on their capitals figures of elephants. The elephants are about two feet high and face north. Each of them has a figure of Garuda seated on the frontal globes, which is shown as engaged in a tussle with a male figure seated on the back with some figures behind it. The male figure on the middle pillar has a female figure seated behind it, while those on the other two pillars have three male figures seated behind them. The pillars bear at their bases the inscriptions *E.C. IV* Krishnarajpet 9 and 10 and a new one discovered, all of the 13th century, which relate metaphorically how a line of chiefs who were the faithful servants of the Hoysala kings took upon themselves a vow not to survive their masters and at the decease of the successive kings committed suicide along with their wives and servants, male and female. The chiefs are said to have fought with Garuda and fulfilled their vows. The idea appears to be that these men thought that they were not in any way inferior to Garuda in their devotion to their masters, Garuda, the servant of Vishnu, being generally supposed to be a type of such devotion. One of the inscriptions is on a *vīragal* which is figured on Plate IX in the Mysore Archæological Report for 1914-15 as a specimen of this class of memorial

stones. The two lower panels represent battle scenes. In the third the hero who fell in battle is represented as being conveyed in a celestial car with due honours, and in the fourth, as engaged in worship near the linga.

Algedu.—A village near T.-Narsipur. Population 2161. Algedu.

The Gargyēsvara temple at Gargēsvari and the Janārdana, Honnādēvi and Virabhadra temples at Sōsale bear no inscriptions on them. The Mysore Archæological Department has copied many in the villages in this vicinity including Benakana-halli, and Nilsoge. In the Siddhēsvara temple at Algedu, two slabs containing old records of the Ganga period, one of them of Srīpurusha, are found built into the ceiling. In the Chennigarāya temple, an old inscription is to be seen on the basement. The image of Chennigarāya or Kēsava is well carved, the prabhāvale or glory being sculptured with figures of the ten *avatars* of Vishnu. Lithic inscriptions are to be seen near the tank, one on the sluice and another on a pillar. One of these, registered as *T.-Narasipur* 69 is incomplete, breaking off abruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. Algedu appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered here, though fragmentary, are engraved in characters of the Ganga period.

Ankanhalli.—A village in Krishnarajpet Taluk. Population 204. At this place are to be seen three *mastikals*, one of white granite and the other two of black stone. The former is in the form of a post from which projects a woman's arm with the hand raised. The other two have well carved female figures, about two feet high, richly dressed and ornamented. Ankanhalli.

Ashtagram.—Before the Rendition, this was the name of a Division, which included the Mysore and Hassan Districts. Till 1882 it was also the name of a Taluk, then changed to Seringapatam. Ashtagram.

There were formerly two-taluks Pattana Ashtagram and Maisur Ashtagram, each of which originally contained eight villages or townships bestowed upon the Brāhmins as

charitable inams, whence the name *ashta-grama*, eight villages. The tract north of the Kaveri was called Pattana Ashtagrama, as attached to Seringapattana (Seringapatam) and that south of the Kaveri, Maisur Ashtagrama, from its connection with the City of Maisur (Mysore).

Attikuppa.

Attikuppa.—The name of a taluk and town changed in 1891 to Krishnarajpet. (See Krishnarajpet).

Balagola.

Balagola.—A village in the Seringapatam taluk. Population 2,051.

At the ruined Janārdana temple here, many inscriptions have been discovered by the State Archæological Department. To the south-west of the temple is a small shrine of some architectural merit, dedicated to Bhaktavatsala, a form of Vishnu. The structure is circular, about six feet in diameter and ten feet high, ornamented with three projecting bases and two cornices above, the whole once surmounted by a dome in brick and mortar similar to that of the main temple. Outside the latter is lying in a mutilated condition a huge Ganesa; and in front of it stands a lofty stone pillar, known as *Garudagamba*, about 40 feet high, with two iron windlasses placed within a cage-like iron structure on the top. The windlasses were apparently intended for hauling up lamps from below. An inscription on a similar pillar to the east shows that it once stood in front of a Kailāsēsvara temple which is no longer in existence. On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhān Subbā Pandita, who built the front *mantapa*, and his wife, or some royal personage and his queen. The Nāga stones below the pipal tree here are very fine specimens of their class, several of them having a dancing figure of Krishna or a *linga* within the top coil.

Badanavalu.

Badanavalu.—A village in Nanjangud Taluk. Population 1,344.

At this place is lying mutilated a Jain figure about $3\frac{1}{2}$ feet high, with a well carved *prabha*, adorned with a mukkōde or triple umbrella and flanked by male chauri-bearers. Near the Siddappa temple to the west is also lying a figure, about $3\frac{1}{2}$ feet high, of Nambi-Nārāyana. These figures bear

evidence to the existence at one time of a Vishnu temple and a Jain *basti* here.

Bannur.—A municipality in the Mysore District, about 12 miles almost due east of Mysore City. Population 4,457. Bannur.

Among the temples here are the Kōsalēsvara, Hanumantēsvara, Janamējaya and the Sarōvarānjanēya. The first temple is in ruins. There is a Tamil inscription on its south wall. The *Kalyāna-mantapa* to the west is a fine structure, though now in a dilapidated condition. The Hanumantēsvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narsipur No. 122) of the Chōla king Rājarāja who began to rule in 985 A.D. The Tamil introduction is written in Kannada characters. Tradition has it that the *linga* of this temple was set up by Hanumān, the monkey-god. The name 'Janmānjanēya temple' is accounted for by the statement that the Anjanēya of the temple was set up by the Madhva guru Vyāsarāyaswami who was born on the very spot where the temple now stands. The Sarōvarānjanēya temple is so called because it is situated near a pond. The Rāma temple is the largest in the place. T.-Narsipur Nos. 129—131 are said to be found in a Janārdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which is locally pointed out as the one on which the temple once stood.

Bannur seems to be a place of considerable antiquity. It was apparently the residence of the Ganga king Srīpurusha about the middle of the 8th century A.D. (T.-Narsipur 115). Though called *Vahnipura* in modern inscriptions, its name in old Kannada inscriptions is given as *Banniyūr* and in the Tamil ones as *Vanniyūr*. It is likewise called Jananāthachaturvēdi-mangala.

The *jātre* of the goddess Hēmādramma is celebrated here. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conch-shell in two hands, while the other two are in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. Tradition has it that the original image of the goddess was being worshipped by Vidyāranya who, on becoming a *sanyāsi* handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted. The image is kept in the Taluk Treasury and is handed over to the party concerned at the time

of the annual *jātre*. The *jātre* commences on the 13th lunar day of the bright fortnight of Magha and continues for five days. One curious incident in the *jātre* is worthy of note. The goddess is worshipped by the Brāhmins, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeyas-quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified on the following day by the Brahmins. This privilege of the Holeyas is said to have been procured thus :—The goddess had taken her abode at a place about five miles from Bannur, and on being invited to go to Bannur, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender cocoanuts might be offered in place of the heads. In this manner, she was brought to Bannur. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

The following table shows the income and expenditure of the municipality for 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-22	3,270	2,166
1922-23	3,054	2,905

Basarhal.

Basarhal.—A village about 15 miles to the north of Mandya. Population 1,203.

The Mallikārjuna temple here is a good specimen of Hoysala architecture, built in the 13th century, during the reign of the Hoysala king, Narasimha II. It resembles in many details the Būchēsvara temple at Kōramangala, Hassan Taluk, and is in a good state of preservation. At the two entrances in the north and south, there are two elephants and two small tower-like structures in front, with several screens on either side on the walls. There is only one *dvārapālaka* left at the south entrance, while at the north both are missing. We have on the outer walls

the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Būchēsvara temple in design and execution; only a few tiers below the *kalasa* are not sculptured. There is also in front of the tower the sculpture representing Sala in the act of stabbing the tiger as at Kōramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple, Nārāyana, Ganapati, Sarasvati, Chāmundēsvari, *Saptamātrikah*, etc.,—are left intact. The ceiling panels in the *navaranga* show good work, the central one being the best of the lot. The temple is a three-celled one, Trikūtāchala, with the *linga* facing east, Nārāyana facing north and Krishna (so they say, but there is no image now) facing south. The temple is thus described in one of the inscriptions there:—‘With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the *Bhārata* and other works, the Mallikārjuna temple is an object of wonder as if it were mount Mēru itself studded with images on all sides.’ To the south of the temple is a large *mantapa* with a big ceiling panel containing in their proper positions figures of the *ashtadikpālakas*, (*i.e.*, the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman, both mutilated, the former appearing to attempt a fall to the ground. This pillar, though uninscribed, may be similar to the one near the Hoysalēsvara temple at Halebīd, around the base of which is engraved an inscription (*Belur* 112) recording the self-immolation of prince Lakshma. A similar incident is also recorded in *Shikarpur* 152 of 1060 A.D. It is stated that there is a similar pillar at Machalagatta, Nagamangala Taluk.

Rao Bahadur R. Narasimhachar has described this temple at length in one of his Archæological Reports. He writes.—

The temple faces east and has three cells, the main cell alone having a *sukhanāsi* and a fine stone tower with the Hoysala crest in front. This main cell has a *linga* and the right cell a figure of Surya. The left cell, though now empty, must have had a figure of Vishnu as indicated by the figure of Garuda on the pedestal left in the cell and by the *dvārapālakas* on the jambs

of its doorway. The *garbhagriha* of the main cell measures 6' by 6' and the *sukhanāsi* 6' by 5', which is also the measurement of the side cells. The height of the building inside is only 6½ feet. All the cells as well as the *sukhanāsi* have artistically executed dome-like ceilings. The doorways are well carved, the *sukhanāsi* doorway having also perforated screens at the sides. At the sides of the latter are two fine niches containing, as usual, figures of Ganapati and Mahishāsūramardini. There are likewise Saptamātrikah to the right and fine figures of a Nāga and a Nāgini to the left. Two more niches facing each other on the north and south have both figures of Sarasvati, the one in the south niche being exquisitely carved. The *navaranga* measures 15' by 15' with an inner porch or passage measuring 10' by 8' attached to it. There are 9 domed ceilings in the *navaranga* and one in the inner porch. The central ceiling, the best of the lot, has recently been removed with the object of admitting light. All the ceilings are well carved, one differing from the other in design, and some showing traces of having been coloured once. The four central pillars of the *navaranga* which are well carved have each an elegantly sculptured piece above the capitals. There are also two smaller pillars in front of the side cells, which appear to have been subsequently set up to support the broken lintels above. Beyond the side cells runs a veranda all round with perforated screens above on both sides of the inner porch. The stylobate on either side of the inner porch has three well carved pillars, so that the number of pillars in the *navaranga* is in all 14. The *navaranga* doorway has a figure of Tāndavēsvara on the lintel and *dvārapālakas* at the sides. The porch in front of the *navaranga*, measuring 10' by 5', has also a good ceiling and two entrances on the north and south with perforated screens at the sides. The *dvārapālakas* at the sides of the north entrance are missing, while at the south entrance only the right *dvārapālaka* is left. The front porch has, attached to it, a Nandi-shrine, measuring 10' by 8', supported by 4 pillars with a fine domed ceiling above. The shrine contains a beautiful Nandi and has verandas with perforated screens above on the three sides, the front being left open. The horns of the Nandi are joined to the head by iron nails inserted inside. The north and south entrances of the porch have two fine elephants at the sides in front and a little distance beyond two fine pavilions. The latter had once images in them, but they are now empty except the left

one at the south entrance which has a mutilated figure of Subrahmanya. A *jagati* or railed parapet runs below the perforated screens around the front face of the temple and around the Nandi-shrine, though portions of it are now gone. It has from the bottom upwards these friezes—(1) elephants, (2) horsemen, (3) lions with warriors at intervals, sometimes a warrior being represented as stabbing the lions on both his sides, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) miniature turrets and (8) a rail with occasional indecent figures as usual. It will be noted that the third frieze here has lions instead of the usual scroll work. Around the walls occur the same six friezes from the bottom, above which comes a row of large images surmounted by a fine cornice. Above this again we have miniature turrets over single or double pilasters surmounted by the eaves. There are also figures above the eaves all round over the roof. Before noticing in detail the row of large images, it has to be mentioned here that repairs recently done to the temple have well-nigh destroyed its beauty. Eight huge sloping buttresses of brick and chunam, measuring 9' x 9' x 2', have been built around the temple, concealing a good number of the sculptures, blocking the view and disfiguring the structure. Many carvings over the roof have been overlaid with chunam. A temporary stair of brick and mud to get to the roof also hides a number of figures on the south wall. Among the gods and goddesses represented are Vishnu 3, the same as Narasimha 2, as Kāliyāmadana 2, as Rāma 1, as Vēnugōpāla 1, as Trivikrama 1, as Sūrya-nārāyana 1, as Vithala 1, as Lakshmīnarayana 1, and as Varāha 1; Brahma 3; Siva 5, the same as Umāmahēsvara 22, as Tāndavēsvara 1, and as Gajāsūramardana 1; Ganapati 1; Bhairava 3; Hanumān 1; Harihara 1; Sarasvati 3; Durga 2 and Mōhini 1. One of the figures of Brahma has for its attributes a goad, a noose, a rosary and a bird. Sarasvati has either 4, 8 or 10 hands and Durga 4 or 16 hands. There are also three female figures with four hands, holding a goad, a noose, a fruit and a rosary like Sarasvati, 5 holding the first three attributes with a lily in place of the rosary, and 1 holding a discus, a conch, a water-vessel and a lotus. Among other figures worthy of notice are a male figure holding a three-hooded snake, a winnow, an axe and a trident; Narasimha flanked by consorts; a male figure holding a trident and a skull with a bell tied to the waist; and Brahma seated with Sarasvati on the lap. Over the north entrance are

two seated figures of Vishnu, one of them holding a discus, a conch, a fruit and a rosary, and the other, also with the first two attributes, having the other hands placed palm over palm. The latter figure has already been noticed when speaking of other temples at Ho:aholalu and Gōvindahalli. The former, which is rather peculiar, is also carved on the south side of the tower. The other figures on this side of the tower are Paravāsudeva and Brahma with Sarasvati on the lap. The Puranic frieze illustrates scenes from the *Rāmāyana*, the *Bhārata* and the *Bhāgavata-purāna*. The entrance porch to the south of the temple is a fine lofty structure supported by 32 well carved pillars of which one is now missing. To the right is a niche of Ganapati with a good doorway and to the left a linga. Over the four central pillars is a well carved ceiling, $7\frac{1}{2}'$ by $7\frac{1}{2}'$, of *ashta-dikpālakās* with Tāndavēsvara in the middle. The beams over these pillars are decorated with bead work. To the south-east of the temple at some distance is a slab containing sculptures which are of interest as illustrating the meaning of the expression *sidi-tale godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his master and sacrificed himself on the occurrence of the master's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up near the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod.

Bellur.

Bellur.—A village in Nagamangala Taluk. About 10 miles due north of Nagamangala. Population 1,723.

Contains several temples built in the Hoysala style of architecture, namely, the Gaurēsvara, the Mūle-Singēsvara and the Mādhavarāya. It has also a few temples in the Dravidian style besides a *basti* dedicated to Vimalanātha. In inscriptions of the 13th century, the village is called Udbhava-Narasimhapura. The Gaurēsvara temple faces south. The linga cell which faces east is surmounted by a stone tower with the Hoysala crest (a man stabbing a tiger) in front. The *sukhanāsi* has a good lotus ceiling with perforated screens and figures of Ganapati and Bhairava at the sides of the doorway. In the *navaranga* stands a figure, about $1\frac{1}{2}$ feet high, with 4 hands, two of them

being folded and the other two holding a trident and a drum. The porch too has a flat ceiling of 9 lotuses. The temple was erected in A.D. 1199. A finer structure in the same style is the Mūle-Singēsvara, now in ruins and half buried in the earth, which faces east and has three cells surmounted by three fine stone towers. All the cells have a *sukhanāsi* with perforated screens at the sides. The main cell has a linga, the left cell a figure of Lakshminārāyana and the right, a figure of Vēnugōpāla. The *garbhagriha* and *sukhanāsi* of each cell have deep ceilings with lotuses. At the sides of the main cell are Ganapati and two fine Naga stones. The *navaranga* has four well carved pillars and nine ceilings, some flat and some deep, with one, four or nine lotuses. There is likewise in the *navaranga* a good figure of Bhairava. The porch too has a good ceiling. Of the 3 towers only one is intact with a beautifully executed *kalasa* or finial ornament in the shape of a water-vessel. The outer walls have only pilasters. The figures in the temple, which are all well carved, deserve to be removed to the Mādhavarāya temple and preserved there. They are sure to be injured if left where they are. This temple was built in A.D. 1224. The Mādhavarāya temple is a larger structure in the same style with a good *mukha mantapa* and *pātālānkana* or hall on a lower level attached to it in front. It faces east and has 3 cells, the main cell has a figure of Vishnu named Ādi-Mādhavarāya, the left cell a figure of Varadarāja and the right, a figure of Vēnugōpāla. All the three figures are well carved. Mādhava, about 4½ feet high, stands on a high pedestal, flanked by consorts, with 4 hands—the right upper holding a discus, the right lower a mace, the left upper a conch and the left lower a lotus. Only the main cell has a *sukhanāsi* and is surmounted by a stone tower. At its sides are figures of Ganapati and Mahishāsūramardini, not in niches, as usual. The *navaranga* has 4 circular pillars and 9 well executed deep ceilings with single lotuses. The plan of the temple is star-shaped. The outer walls have fine pilasters and turrets, but no figures. A modern inscription is to be seen here. The ruined Kallesvara temple to the south is a Dravidian structure with a rectangular *navaranga* supported by two rows of 5 pillars each and a porch. The *navaranga* has mutilated figures of Ganapati and Subrahmanya. To the left of the temple is a shrine containing a fine, though mutilated, figure, about 2½ feet high, of Sarasvati, standing with 4 hands—2 of them holding

a noose and a goad, the other two being in the *abhaya* and *varada* attitudes. The Virabhadra temple has an elegantly carved figure of the god with the usual attributes, flanked on the right by Daksha and on the left by Bhadrakāli. The Vimalanātha-basti has a standing figure, about 2½ feet high, of Vimalanātha, the 13th Tirthankāra, on the pedestal of which are to be seen two inscriptions.

Bettadapur.

Bettadapur.—A village in the Hunsur Taluk, 20 miles north-west of the kasba, on the Piriapatna-Hassan road. Population 1,530.

The isolated conical hill of Bettadapur, 4,389 feet above the level of the sea, is a conspicuous object to all the country round. The place is the principal seat of the Sankēti Brāhmans. It is said to have been in former times a Jain principality, founded in the tenth century by Vikrama Rāya, a fugitive from the inundation of Dvāraka. He, by treachery, overcame some Bēdar chiefs who opposed his settlement, and established himself in Vikramapatna, having subdued a territory yielding a revenue of 7,000 pagodas. He was succeeded by his son Chengal-Rāya, regarding whom some curious tales are related. His right ear, it is said, was like that of an ass—a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal-tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the king being pleased with the performance of some tumblers, at their request, presented them with the sandal-tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree, and thus the secret became everywhere known. Other stories about Chengal-Rāya are that his arms reached down to his knees, and that the soles of his feet were covered with hair from his never putting them to the ground for fear of killing some living creature, which, according to the Jain faith, would be a heinous sin.

Chengal-Rāya was evidently a powerful king. He built Bettadapur in consequence of a dream of his brothers, extended his territory till its revenue amounted to 12,000 *pagodas*, and

formed with Nanjunda-Arasu, the Lingāyat ruler of Piriapatna, an alliance which was cemented by the marriage of Vira Rāja, son of the latter, to Mallajamma, the daughter of Chengal-Rāya. On this occasion he is said to have renounced the jain faith for the tenets of the Lingāyats. Nanja Rāja of Piriapatna, 180 years afterwards, took the possession and granted the chief a few villages as a jāgīr. In 1645 Piriapatna and Bettadapur were taken by the Mysore army under the *Dalavāyi* Dodda Rāja. The jāgīr of the Bettadapur chief was, however, continued until resumed by Tipu.

The village is now not in a flourishing condition. The tobacco grown in this place is considered to be of the best quality. On the hill near by is a Trigonometrical Survey Station.

There is an Ānjanēya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ānjanēya is interesting enough. It is a huge image carved on a slab measuring about 15' × 5'; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ānjanēya sits Lakshmana fighting with Indrajit carved higher up on the slab. Below the Ānjanēya figure are carved a tiny figure similar to Ānjanēya called *Makaradhvaja* and also a fish and a tortoise. The name of the image is *Vira-Hanumantha*. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' × 3'. The cave is irregular in shape measuring about 15' × 20' and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two *lingas* are placed one in front of the other on a single *pītha* or seat. The *lingas* are very interesting and are of different sizes. The seat or *pītha* measures 1'-9" × 1'-0".

The bigger *linga* 4½" diameter and 7½" in height, is behind the smaller one which is 5½" high and 3¾" in diameter. On the top of the bigger *linga* are carved five tiny *lingas* in a circle while a figure of Pārvati is carved within a slit in the smaller *linga*. The *pītha* has got figures carved on all its four sides. The figures carved are:—the five Pāndava brothers, Rāma, Krishna, Lava, Kusa, Garuda, Virabhadra, Bhairava, Harihara, Brahma,

Vibīshana, Bali-Chakravarti, Chann basava, Nilalōchana, Ganapathi, Harischandra and Chandramati. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with earrings, necklace, and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pītha* opposite to which water poured over the Lingas flows out. On the *pītha* above the hold there is written the name, Subramanyadēva. To the left of the serpent hoods a figure of Uchchhishta Ganapati or Sakti Ganapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of this group of figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from the Iconographical point of view. Such lingas with such figures have not been so far discovered anywhere else in the State, nor is any description of the carvings found in any of the well-known Āgama works.

To the right of Ānjanēya temple there is another cave measuring 10' × 5' divided into two rooms measuring 4' × 5' and 6' × 5'. On the eastern side is a hall measuring 17' × 12' with two rooms 6' × 6' and 8' × 7', on the left side. This hall leads into another hall 17' by 18', the rock forming the roof sloping towards the north. This second hall opens into a third room, 8' × 8' containing an image of Virabhadra. To the left of this innermost room there is yet another room measuring 15' × 10' in front and 6' × 7' behind. This contains a linga and a number of images on a platform to the left of the entrance. Directly behind this cave and about a 100' above it there is another cave called Kanakana Gavi having for its entrance a hole 1½' in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the four-holes are said to have been made by one, Kanakala-dēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kalladevra-gavi. It contains a room measuring 3' × 6' and opening into a smaller room within. These and others on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers

against the inroads made by enemies about two centuries ago. The lofty hill to the South-East of the village which is popularly known as Bettadapura Hill contains a temple dedicated to Mallikārjuna. There is a gateway with a lofty *gōpura* at the foot of the hill. Just where the opening of the gateway is, by the north wall, a large serpent with seven hoods and a linga on its coils is carved out of the single rock. Similarly, by the side of the south wall, a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains Mahishasuramardini and the other a figure of the Bhairava. There are big bulls made in stucco on the top of both shrines. The metallic figure of Tāndavēsvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth the attention of students of art. The temple of Mallikārjuna appears to have been struck by lightning at some period; whence the common story that the lightning once a year pays a visit to Isvara on the hill.

Biligiri-rangan hills.—A range of hills in the south-east of the Yelandur jāgir, running north and south for nearly 10 miles. Biligiri-rangan hills.

On the highest point, 5,091 feet above the level of the sea, is the temple of Biligiri Rangasvāmi, from which the hills take their name—in Sānskrit Svētādri. They are ascended on the Yelandur side by two Ghāts, one of which is three miles long, very steep and only practicable for pedestrians; the other, now over-grown, was nine miles long and just passable for horses. The slopes are tolerably thickly wooded, the following being the principal trees found: teak, sandalwood, honne, matti, bīte, kule, kallubegi, dadastu, jaldu, nira, banni, bejilu, kuggi. Long grass everywhere covers the hills, often reaching from 10 to 18 feet in height, which, at the commencement of the hot season, is fired. The only inhabitants are the wild aboriginal tribe of Soligas, who occupy isolated hamlets, composed of five or six huts, made of mud and wattles and thatched with grass. Of wild animals, elephants are generally numerous; bison and sambar are common; tigers, panthers, and bears are occasionally met with.

At the top of the *ghāt* is a bungalow, near which is a cinchona plantation. A deep trench surrounds the garden to protect it

from wild elephants, which are continually threatening it. With the exception of a small but thriving coffee estate, owned by the *shānbhog* of the temple, there is no other plantation on this side of the Biligiri-rangan hills, although the soil and climate offer great advantages. Fever, which is prevalent at certain seasons, is one obstacle to settlers, and bad water, which at present has to be brought from tanks at some distance from the bungalow is another. The temperature of the Billigiri-rangan hills is moderate, the thermometer seldom falling below 60° or exceeding 75°.

The temple, which is at a short distance from the bungalow, is a shrine of great antiquity, but except from its situation, close to the brink of a precipice, presents no point of interest. It is said to have been repaired by Vishnuvardhana-Rāja. Some copper-plates at the temple record a grant in 1667 by Muddu Rāja of Hadinād (See Yelandur) for the god, here called Bilikal Tiruvēngalanātha. The revenue of the temple is derived from two villages granted by Pūrnaiya. On the summit of a hill, 12 miles north from the bungalow, are the ruins of an old fort named Kanchi Kote, said to have been built by Ganga-Rāja of Sivasamudram for his son-in-law.

To the left at the foot of the hill is a *brindāvana* known as Tolasamma's shrine, and higher up in the middle is a cave, known as Kanakadāsa's Cave, in which the devotee Kanakadāsa of the 16th century, is said to have sung the praises of God. The temple on the hill is a pretty large Dravidian structure with a *prākāra* or enclosure. The god, though known as Ranga, is really Srīnivāsa. It is a fine figure, about 4½ feet high, with 4 hands, the upper bearing a discus and a conch, the right lower in the *varada* attitude and the left lower placed on the waist. Among the decorations are a girdle and a dagger. The god is said to have been set up by the sage Vasishtha. To the right in the *navaranga* are three cells in a line containing respectively the metallic figure of the god, a figure of Hanumān and a figure of Manavālamahāmuni, the last being a Srīvaishnava teacher and author who flourished in the 14th and 15th centuries. Adjoining the temple of the god on the right stands the temple of the goddess who is known as Alarmēngai (the Lady on the flower). In a shrine to the left in the *navaranga* are kept figures of Nammālvār or Sathakōpa and Rāmānujāchārya, and in another to the right of the entrance a figure of Vēdāntāchārya. Sathakōpa was a Srīvaishnava saint who wrote *Tiruvāymozi*

and other Tamil hymns; and Vēdāntāchārya was a Srīvaishnava teacher and a voluminous author who flourished in the 13th and 14th centuries. The car festival takes place in the month of *Vaisākha* every year and on that occasion, as also on Saturdays, the Panchamas are admitted into the temple enclosure and allowed to pay homage to the god, standing near the *dheaja-stambha* or flagstaff. The Mādigas of Būditittu prepare with great devotion and ceremonial purity large leather sandals and offer them to the god once in every two years. The sandals measure 1' 9" long, 1' 9" broad in front and at the heel respectively and 9" high. From the top of a precipitous boulder, known as Kamarikallu, outside the *prākāra*, a grand view can be had of the surrounding landscape. A large number of tanks, hills including the Nilgiris, and the rivers Cauvery and Kapini are seen from here. At a distance of about 10 miles from the temple is a huge *champaka* tree which is worshipped by pilgrims. Three big branches of the tree are said to represent the *trimūrtis* or triad of Brahma, Vishnu and Siva and the round stones imbedded in its trunk are believed to be Sālagrāmas (or round black stones symbolising Vishnu). Near at hand flows a stream known as the Bhārgava. It is so called because, according to the *Sthala-purāna*, a bath in it absolved Bhārgava or Parasurāma from the sin of matricide. The spot is considered very holy.

Bindiganaval.—A village in Nagamangala Taluk. Population 710. Bindiganaval.

The Kēsava temple at this place is a plain Dravidian structure. A wooden Garuda vehicle here is considered to be of special sanctity. It has many devotees who make vows to it and present it with jewels and cloths. Many Srīvaishnava men and women of the Hebbār sect name themselves after this vehicle. It is now in a ruined condition: the head is gone and one of the shoulders is broken. It is said that the eyes of this Garuda are formed of two *sāligrāma* stones. Arrangements are being made for setting up a stone Garuda in its place.

Cauvery — See Kāvēri.

Cauvery.

Chamarajnar Taluk.—A Taluk in the south-east. Area. 474 Square Miles. Head-quarters at Chamarajnar. Chamaraj-nagar Taluk.

Contains the following villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli.
			Government	Sarvamanya	Jodi	Kayamgutta	
Chamarajnagar	25	8	25	..	..	..	24,137
Haradanahalli	40	5	38	1	1	..	15,457
Harave	42	8	38	4	..	..	22,230
Santhemarahalli	34	12	32	1	1	..	22,141
Chandakavadi	30	13	30	..	..	..	16,610
Ummatthur	20	23	..	17	3	..	20,912
Floating population .. ..	..	..	..	..	..	..	127
Total	191	69	163	23	5	..	121,614

Principal places with population.

Amachavadi 2,167; Alur 1,218; Bagali 1,677; Badanaguppe 1,582; Bendaravadi 1,412; Chandakavadi 2,022; Ganaganur 1,984; Honganur 2,751; Haradanahalli 2,327; Harave 1,777; Jotigowdanapura 2,029; Kagalavadi 2,318; Kothalvadi 1,946; Kadulur 2,138; Kuderu 1,889; Nangala 2,070; Nagavalli 2,236; Ramasamudra 4,751; Saragur 1,966; Sagade 1,320; Santhemarahalli 1,001; Thammadahalli 1,558; Ummathur 2,463.

The taluk is watered by the Honnu-hole or Suvarnavati, which, rising beyond the southern frontier, flows with a north-easterly course past Ramasamudram and Alur into the Yelandur Jagir. Near Attikalpur it is crossed by the Gajanur dam, whence springs the Bandigeri channel; and by the Hongalvadi dam, from which a channel of the same name runs to the large tank of Ramasamudram near Chamarajnagar. Temporary dams are constructed by the raiyats of stakes, mats and sand after the monsoon is over and when the water of the river is consequently low. By these means are fed the Homma, Alurhalla, Alur Hosahalla, Saragur and Maralhalla channels. There are besides many large and small tanks.

Taken as a whole, the taluk is remarkably rich and fertile, consisting of a fine, well-watered, and level plain stretching away north-westwards from the slopes of the Biligiri-rangan

hills, which form its eastern and southern boundary. The low forest land at the foot of this range was probably well-populated in former times. The soils are of great variety, ranging from black and rich red to poor and gravelly. The poorer soils are on the slopes and watersheds towards the west, rapidly improving in depth and quality towards the east and in the valley of the Honnu-hole.

Jola is the staple dry crop; among the others, absence of cotton cultivation is remarked. The black soils produce almost all crops peculiar to such soil, including mulberry without irrigation; double crops in dry soil are not uncommon. In the wet lands comparatively little sugar-cane is raised. The gardens of areca, cocoa-nut and betel on the banks of the Honnu-hole are very fine. Date groves abound in all the hollows, when otherwise unoccupied, the tree being here very prolific. A very short neglect of gardens is sufficient to convert them into dense date-topes. There is some coffee cultivation under European management. The original elephant *keddahs* are in the forests to the south-east.

The area of the Taluks was thus distributed:—

Cultivable (dry 98,200, wet 9,218, garden 4,200)	=1,11,618
Unculturable (including village sites, roads, etc.)	69,549
State Forest	63,164
Inam Villages	49,327
Total ..	2,93,658

The total unoccupied area was 1,207 acres. The total Revenue Demand of the Taluk for 1922-23 was Rs. 1,75,487 and for 1923-24 Rs. 1,68,627-0-0.

The trunk road from Nanjangud connects Chamarajnagar with the railway there and continues on to Coimbatore by the Hasanur Ghāt. A road from Gundlupet crosses this at the kasba and is carried on to Tirumakudal-Narsipur. A branch from the Nanjangud road runs through Ummattur to Yelandur.

Chamarajnagar.—A town situated in 11° 55' North lat., 77° E. long., 36 miles south-east of Mysore, on the Hunsur Ghāt road, and 22 miles from the railway at Nanjangud. Head-quarters of the taluk of the same name and a municipality.

Chamaraj-
nagar.

Population in 1921	Males	Females	Total
Hindus	2,972	2,975	5,947
Muhammadans	479	403	882
Christians	4	1	5
Jains	46	54	100

It is situated in a plain composed of black cotton soil and is a thriving place. The principal Jain *basti* was erected in 1117, under the Hoysala king Vishnuvardhana, by his general Punisa-Rāja, who claims to have terrified the Tōdas, captured Nilgiri, and made himself master of Kerala or Malabar. Its present name was bestowed in 1818 by the Maharaja Krishna Rāja Wodeyar of Mysore, who, on learning that his father, the unfortunate Chāmarāja Wodeyar, was born there, resolved to dedicate the town to his memory. He accordingly changed the name from Arikotara to Chamarajagar, and in 1825 founded there a large temple to Chamarajēsvara. This he endowed in 1828 with *sarvamanyam* villages yielding a yearly revenue of about Rs. 17,000 and an establishment consisting of an Amildar and 157 subordinates.

The Chāmarajēsvara temple is a large structure in the Dravidian style built in 1826 by Krishna Rāja Wodeyar III in memory of his father Chāma Rāja Wodeyar. Inside there are 3 cells standing in a line, the central one having a *linga* named Chāmarajēsvara after Krishna Rāja Wodeyar III's father, the left one a figure of Pārvati named Kempananjāmāmba after his mother and the right one a figure of Chāmundēsvari, the tutelary goddess of the Royal family. To the right and left in the *navaranga* there are 6 cells with *lingas* named after the 6 other queens of Chāma Rāja Wodeyar. At the inner sides of the *navaranga* entrance are figures Sūrya and Chandra. Inside the *prākāra*, there are small shrines all round containing images or *lingas*. The south shrines have figures of the 63 Saiva devotees, the north ones figures of Siva representing his 25 *līlās* or sports and the west ones *lingas*, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the door-way and every brass-plated door-way has an inscription on it. Altogether 50 such labels and 33 such inscriptions have been noticed. Some of the *līlamūrtis* of Siva are well executed. In a shrine to the right are found statues

as well as metallic figures of Krishna Rāja Wodeyar III, his four queens and Nanjarāja Bahadūr, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on its pedestal. The top parapet round the temple contains mortar figures representing varieties of Ganēsa, etc. with labels below. Altogether 56 such labels have been noted. In the Virabhadra temple stands a big figure of Virabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakālī, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangādhārēsvara temple at Seringapatam. There is a seated figure of Pārsvanātha in the Pārsvanātha temple, with his Yaksha Dharanēndra seated in a separate niche and his Yakshi Padmāvati standing in a separate cell to the left. The latter is said to have been brought from Terakanāmbi. There is also another standing figure of Pārsvanātha canopied by the seven hoods of a serpent, said to have been brought from Haralakote. The structure known as *janana-mantapa*, built to commemorate the birth in A.D. 1774 of Chāma Rāja Wodeyar, father of Krishna Rāja Wodeyar III, at Arikotāra, the former name of Chamarajnagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Dodde Arasinakola, which supplies drinking water to the town, was built by Kanthīrava Narasa Rāja Wodeyar (1638-1659) and named after his father-in-law Dodde Urs of Arikotāra.

Two miles east of the town is the populous suburb of Ramasamudram, containing 4,693 people, near to which are the ruins of an extensive city of antiquity, whose name, according to tradition, was Manipur.

Municipal Funds				1921-22	1922-23
Income	..	..	..	8,314	15,930
Expenditure	..	..	..	6,194	12,065

Chamundi.—A rocky hill two miles south-east of the fort of Mysore, rising to a height of 3,489 feet above the level of the sea. Owing to its isolated position and precipitous sides it renders the position of Mysore conspicuous from afar. The oldest temple on the hill is that of Marbbala or Mahābalēsvara, which was endowed by the Hoysala king

Vishnuvardhana in 1128, and in 1620 by the descendant of the Vijayanagar kings, ruling at Chandragiri. This temple stands to the south of the Chāmundēsvari Temple.

The hill takes its name from the goddess Kāli or Chāmundi, the consort of Siva, held to delight in blood, who is worshipped in a temple on the summit. Human sacrifices were common here in old times, but were rigorously put a stop to by Haidar. Krishna Rāja Wodeyar III repaired this shrine in 1827 and furnished it with a tower. The temple is a fine quadrangular structure and is a landmark for many miles round the city. In 1848 he presented it with the *Simha-vāhana* and other animal cars used in processions. A flight of stone steps leads to the top of the hill, and two-thirds of the way up, cut out of the solid rock, is a colossal figure of Nandi, the holy bull on which Siva is mounted in the mythological sculptures. The height of the figure is not less than 16 feet ; the animal is represented in a couchant posture and hung with trappings and chains of bells. Although the carving is in no way extraordinary, yet the gigantic size, the correct proportions of the statue, and the labour that must have been expended on it render it inferior to no work of art of the kind in South India. Dodda Deva Rāja, who ascended the throne in 1659, and of whose character religion was the chief feature, was the author of this remarkable monument of devout zeal.

The building of the steps, 1,000 in number, is likewise attributed to him. The Chāmundēsvari temple on the top is a pretty large building with a fine *gōpura*. One of the gold jewels, called Nakshatramālike, a present from Krishna Rāja Wodeyar III, is of interest as having 30 Sānskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple namely, the temple at Uttanhalli. We have also here in a shrine statues of Krishna Rāja Wodeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the *prūkāra* of the Mahā-balēsvara temple, two old epigraphs of the Ganga period have been discovered near a Bilva tree. Five more have also been found on the temple vessels and brass-plate door-ways. Further discoveries include a Tamil record near the *mahādvāra* and a Kannada one on a rock to the south-west. The oldest record so far discovered on the hill goes back to *Circa* 950 A.D. The Isvara temple at Hale Bogadi is worth inspection. In the *nava-ranga* are figures of Bhairava, Durga and Sūrya, the last flanked,

as usual, by female figures armed with bows. There is also a slab here containing in the upper panel a figure on horse back with an uplifted sword in one of the hands, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of *Saptamātrikah*.

There is a small village on the hill consisting of about 100 houses. To the east of this is the beautiful Lalitādri Hill. From this side there are several beautiful roads and a fine bridal path leading up to the Hill. The approach on the northern side of the hill is a flight of steps about 1,000 in number. At convenient distances, electric lights are placed, which are lighted every night and form an additional splendour to the city. On the top of the Hill is a residence of His Highness the Mahārāja, used on the occasions of his visits there. A Travellers' Bungalow has been newly constructed for the use of travellers.

Chinkuruli.—A village in Krishnarajpet Taluk. Population 1,027. Chinkuruli.

Near the Anjanēya temple at this place are three Māstī-gudis or Mahāsati-shrines built in honour of a *mahāsati* or woman who immolated herself on the funeral pyre of her husband. They consist of a sculptured slab at the back, which is the object of worship, with other slabs for the roof and sides. The sculptured slab is known as *māstī-kal* (i.e., *mahāsati-kal*), the sculptures usually found on it being a woman's arm bent upwards at the elbow with or without the figure of the woman. But in the present instance we have not only raised hands but also figures of Ganapati, *linga*, elephants, etc. The slabs too are unusually large, 2 of them measuring $5\frac{1}{2}' \times 2\frac{1}{2}'$ and the remaining one $5\frac{1}{2}' \times 4'$. The broader slab represents the self-immolation of 4 wives, the others of one or two.

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

Cholasandra.—A village in Nagamangala Taluk. Population 79. Chōlasandra.

To the north of this place is situated on an eminence a ruined basti of 3 cells. It is a good structure in the Hoysala style built in A.D. 1145, according to an inscription (see *E. C.* IV, Nagamangala 76) at its entrance.

Chunchan-
katte.

Chunchankatte.—A dam across the Kaveri, in Yedatore Taluk, built in an advantageous position, a short distance from the head of a narrow gorge called Danushkoti, and a few hundred yards above the spot where the river falls from 60 to 80 feet in a succession of cascades. The Rāmasamudram channel led off from this dam, together with the anicut itself, was constructed by Chikka-Dēva-Rāja Wodeyar, who came to the throne in 1672. The rapids in the river invest the spot with great sanctity : hence a large festival and a cattle show is held here annually in January lasting for over 15 days, attended by upwards of 30,000 people.

Dodda-
jataka.

Doddajataka.—A village in Nagamangala Taluk. Population 367.

The Sōmēsvara temple here is a Hoysala structure erected in A.D. 1179.

Devalapura.

Devalapura.—A village in Mysore Taluk. Population 651.

The inscription *E. C.* III, *Mysore* 25 found here takes us back to the reign of the Ganga king Śrīpurusha of the 8th century. There is a small shrine at this place containing the *gaddige* or tomb of Mantesvāmi. A stout cane known as *Kandaya* is kept inside along with a few other things. *Kandaya* is said to be of two kinds—*alagu-kandaya* and *Basavanna-kandaya*—according as it is surmounted by a blade (*alagu*) or a figure of Basava. It appears that on certain occasions a man of the village possessed by the god, enters into the shrine, takes hold of the *kandaya* and wears the spiked sandals kept there.

Devanur.

Devanur.—A village in Nanjangud Taluk. Population 2,134.

The village has several small temples. The Nārāyana temple has a good figure, about 3 feet high, of Nambi-nārāyana flanked by consorts. The Puradayya temple to the

south of the village has a bull seated on a pillar (*upparige-basava*). This portion of the village is said to be the site on which an old village named Pura once stood. Similarly the site near the Mallēsvara temple is said to have once been occupied by a village named Bāgūru.

Elaval.—(also called *Ilavala*).—A village 9 miles north-west of Mysore, at the junction of the roads from Mysore and from Seringapatam to Coorg. Head-quarters of the Ilavala hobli. Population 1,155. Elaval.

On the rising ground to the west is the Yelwal Residency, erected in the time of the Hon. Arthur Cole, on designs taken from the Enniskillen seat in Ireland. The extensive stables and out-buildings have lately been partly dismantled and the materials taken to Mysore to be used for some of the new offices there. The large park had become overgrown with *lantana*, and advantage has been taken of this to sow a great quantity of sandal seed, to the plants from which it acts as a nurse until they are grown up. A mile or two to the south was the old Hinkal race-course, with several bungalows (now in ruins) erected for the occupation of the chief officers and guests at the races. About 3 miles north is Sravana-gutta, with an abandoned Jain statue of Gommata, which resembles the colossal one at Yēnūr (South Kanara) in being represented with a grave dimpled smile.

French Rocks.—A town; formerly a military station; 4 miles north of Seringapatam, on the Mysore-Nagamangala Road. It is now the head-quarters of the French Rocks Sub-Division. There is a Special 2nd Class Magistrate's Court. It is a Municipality. French Rocks.

Population in 1921				Males	Females	Total
Hindus	..	..	..	966	812	1,778
Musalmans	..	..	..	236	229	465
Christians	..	..	..	85	79	164

The French in Haidar's and Tipu's service were encamped here, whence its European name. A regiment of Madras Native Infantry was quartered in the cantonment until 1881, when it was given up as a military station.

In the European cemetery here are buried a number of military officers of old Madras Regiments and others. The tombstones range in date from 1832 to 1877.

Year	Income	Expenditure
1921-1922	7,228	10,515
1922-1923	4,993	5,746

Ganganur.

Ganganur.—A village in Chāmarajnagar Taluk. Population 1,984.

Fairs are held every Thursday.

Ganjam, or
Shahar
Ganjam.

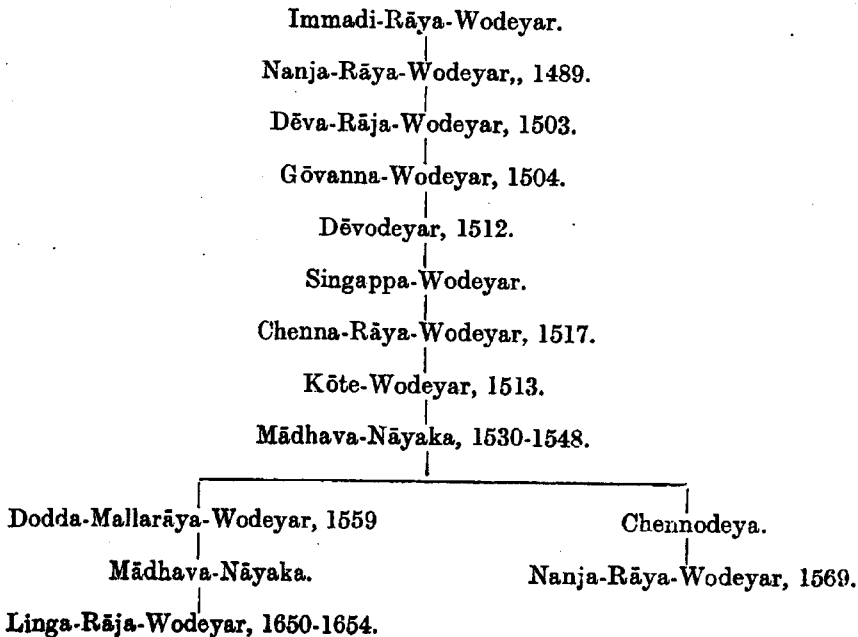
Ganjam or Shahar Ganjam.—A village at the east end of the island of Seringapatam, being a suburb of the city (which see). It was established by Tipu Sultān, who, in order to provide it with an industrial population, transported thither twelve thousand families from Sira (Tumkur District), which had been the seat of the Mughal Government. The place was dismantled by him in 1799, under the impression that the British Army of invasion would make use of it as they did in 1792. After the capture of Seringapatam, the village was laid out afresh and rapidly regained prosperity, in spite of its reputation for unhealthiness. It contains a number of well-to-do merchants, and country cloths are made. The former paper manufacture has entirely ceased. It is now gradually decaying.

Gōpālasvāmi-
betta.

Gopālasvāmi-betta.—A lofty hill of extremely picturesque appearance, 10 miles south-west of Gundlupet, rising to a height of 4,770 feet above the level of the sea. An ascent of three miles leads to the top, and the base of the hill may be estimated at 16 miles in circuit. Its name is that of the shepherd-god of the Hindus, an incarnation of Vishnu. In the *purānas* it is called Kamalādri and Dakshina Gōvardhangiri. The hill abounds in springs, and to its extraordinary moisture and the strata of argilla that compose it may be attributed its remarkable verdure. From a distance its summit appears surrounded

by an entrenchment, the remains of the old walls carried round its sides. It is generally enveloped in clouds and mist, whence its name of Himavad Gōpāswāmi betta; but when the weather is clear, it commands a most extensive view of Mysore and the Wainād. Inside the old fort is a temple dedicated to Gōpāswāmi, who is said to be heard blowing on his flute on certain occasions. Allusion has already been made to the history of the place. It was fortified by Sōmana Danāyak, and bore the name of Bettada-kote or hill fort. The scene of the perilous leap by one of the Danayaks on the north side on the occasion of its capture, is still pointed out. At present the hill is uninhabited, except by two Brāhmans belonging to the temple. An annual car festival is held there.

A few of the inscriptions found in the Mysore District (*E. C.* III and IV) give further particulars about the chiefs of the Kōte-Sīme, kōte being the shortened form for Bettada-kōte. In Nanjangud 47, dated in 1504 A.D., it is called Mudan Kōte or Eastern Fort. The chief city of the principality seems to have been Hara, in the south-west of the Nanjangud taluk. The following table indicates the succession of the chiefs of this line as gleaned from inscriptions:—



Their titles, where given, are very distinctive, being—*mahā-mandalēsvara Chera-Chōla-Pāndya-mūvaru-rāyara-ganda* (Champion over the three kings Chēra, Chōla and Pāndya); *Nīlagiri-sādarakodeya*, *Nīlagiri-nādālva* or *Nīlagiri-uddharna* (subduer, ruler, or protector of Nilagiri, or the Nilagiri country). But in *Heggaddevankote* 41 dated in 1569, Mādhava Nāyaka is given the title of supreme ruler. Nilgiri is the highest point in the Western Ghats overlooking Malabar, and is situated on the western border of the plateau to the whole of which it gives its name of Nilgiri mountains.

The inscriptions themselves are of no importance. But *Heggaddevankote* 71, which has been assigned to 1572, states that it was a grant to provide for the *ashta-bhūti*, or eight kinds of ceremonies for the god Bhairava of Bayalnād.

Gōvindan-
halli.

Govindanhalli.—A village in Krishnarajpet Taluk, about 4 miles north-east of Kikkeri. Population 718.

The Panchalinga temple at this place is a grand rectangular structure in the Hoysala style, measuring 140 feet by 45 feet. If we include the porch and Nandi-mantapa on the east, the width would be 63 feet. It faces east and consists of 5 cells standing in a line surmounted by good stone towers. There are two doorways on the east flanked by *dvārapālakas*, opposite to the 2nd and 3rd cells from the south, with a covered porch and an adjoining Nandi-mantapa in front. The porches have two entrances on the north and south. Every cell has a *garbhagriha* and a *sukhanāsi*, and both of them have deep ceilings with lotus buds. The *sukhanāsi* doorways are well carved; they are flanked by perforated screens and have a figure of Umā-mahēsvara on the lintel. The door-lintel of the cells has a figure of Gajalakshmi. A rectangular hall, 120' by 20', consisting of 3 rows of 18 *ankanas* and supported by 3 rows of 17 piers, runs in front of the cells. There is an additional pillar in the centre, built of mortar, set up as a prop to a broken beam. The east wall of the hall has perforated screens all through with an adjoining inner veranda. Each cell is flanked by two good niches, the right one containing, as usual, a figure of Ganapati and the left one a figure of Mahishāsoramardini. The niche to the left of the 5th cell from the south is now gone. We have in its place a seated figure of Sarasvati, and the figure of Mahishāsoramardini

which ought to be there is now kept in a niche adjoining the north wall. Other figures adjoining the north wall are Subrahmanya in a niche, Bhairava and Mahishāsūramardini. Adjoining the south wall we have Virabhadra in a niche and Saptamātrikah. Other figures between the cells are Sarasvati, Saptamātrikah, two fine Nāgas and Umāmahēsvara in a niche. Each cell has a Nandi in front in the 3rd *ankana* except the 2nd and 3rd from the south whose Nandis are in the front Nandi-mantapas. Of the ceilings in the hall, 13 are deep with single lotus buds, 23 flat with 4 blown lotuses each and 9 flat with 9 blown lotuses each. The porches and Nandi-mantapas have also deep ceilings with lotus buds. The sculptures on the outer walls mostly resemble those of the Brahmēsvara temple at Kikkeri. Here too the figures are all defaced and whitewashed in addition. The pilasters with turrets have sometimes figures carved on them. Some figures have no turrets over them, while others have instead elegantly carved small triangular canopies. In some cases the figures are between two pilasters with only one turret over them. The sculptures, which are well executed, do not occur in continuous sheets as at Halebīd and other places, but with proportionate intervals as at Kikkeri. The east outer wall has at the south end a fine figure of Ganapati surmounted by a beautiful turret and a similar figure of Mahishāsūramardini at the north end. Between Ganapati and the first porch occur 12 of the 24 *mūrtis* or forms of Vishnu with labels below giving their names. Between every 2 Vishnu figures stands a figure of Garuda with folded hands. There are, besides, female figures at intervals carved on pilasters with turrets over them. Between the 1st and 2nd porches are depicted the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. Here also occur female figures as before. From the 2nd porch to Mahishāsūramardini we have as before Vishnu figures with Garudas and intervening female figures. There are, instead of the remaining 12, only 9 figures of Vishnu, and these too without labels. (But it has to be mentioned here that this portion of the wall, as well as portions of the west wall, has several blocks left uncarved. We may now notice the figures on the west wall in some detail. Here there are sculptures on the three outer walls of every cell and also on the connecting walls between the cells. The latter have as a rule an empty niche with female chauri-bearers at the sides. Beginning from the east end the south wall, including

the south wall of the first cell, has these figures—Paravāsudēva, standing Sarasvati with 4 hands, Indra and Sachi on Airāvata, Garuda bearing Lakshmi and Nārāyana, Bali making a gift to Vāmana, Trivikrama, Kāliyamardana, standing Sarasvati with hands, Narasimha killing Hiranyakasipu, Prahlāda, accompanied by a male and a female figure, Vishnu and Garuda with folded hands. The figures on the west and north walls of the first cell are respectively Tāndavēsvara flanked by Ganapati and Brahma to the left and by Subrahmanya and Vishnu to the right; and Umāmahēsvara flanked by dancing Sarasvatis with Vēnugōpāla and Mahishāsoramardini at their sides. The second cell has on the south wall Bhairava, Durga, Rāvana lifting up Kailāsa, dancing Ganapati and dancing Sarasvati; on the west wall Rāma, Lakshmana, Sita, Hanumān and Gōvardhanadhāri; and on the north wall, Durga, 2 drummers, a dancing female, and two monkeys holding a fruit in a vertical position. The figures on the south wall of the third cell are Harihara, Paravāsudēva flanked by female figures, and Lakshmīnarasimha; on its west wall, Yōga-Narasimha, Vēnugōpāla, Umāmahēsvara, a female chauri-bearer, and Nambi-Nārāyana; and on its north wall, dancing Sarasvati, a dancing female, Varāha lifting up the Earth, a warrior armed with a sword and a shield, and Garuda. The fourth cell has on its south wall Vithala with the two hands placed on the waist both carrying small bags, Vēnugōpāla, Mahishāsoramardini, Kāliyamardana and Arjuna shooting the fish; on the west wall, a female figure, Harihara, Gajāsura-mardana, Umāmahēsvara with a mungoose shown as Pārvati's vehicle, and standing Sarasvati flanked by Ganapati and Subrahmanya; and on the north wall, a female figure, Brahma, Umāmahēsvara seated on Nandi, Vishnu and a female figure. The figures on the fifth cell are—on the south wall, Narasimha killing Hiranyakasipu, Prahlāda, and Dakshināmūrti with the usual coat, hood, staff and disc, but without sandals; on the west wall, Mōhini; and on the north wall, including the north wall of the temple, two figures of Tāndavēsvara and a seated figure of Vishnu with a discus and a conch in two hands, the other two being placed palm over palm. The walls of this cell, as well as the north wall of the temple, have numerous uncarved blocks. The above details will give an idea of the wealth and variety of the figure sculpture in the temple. The stone towers over the cells are all intact but uncarved, those over the 2nd and 3rd cells

being somewhat larger than the others.) The fine inscription set up in the temple, *E. C. IV*, Krishnarajpet 63, which has in the semi-circular panel at the top a standing figure of Vishnu flanked by Lakshmi and Garuda, does not relate to the temple at all. It records a grant to some Brāhmans in A.D. 1237 by two generals of the Hoysala king Sōmēsvara (1233-1254). Though this epigraph does not help us with regard to the period of the temple, it is satisfactory to note that two signed images in the temple give us a clue to its period. These are the *dvārapālakas* of the porches, which bear labels on their pedestals stating that they were executed by the sculptor (*ruvāri*) Mallitamma. This is the Mallitamma, who worked at the Nuggihalli temple in about 1249 and at the Sōmanāthpur temple in about 1268. The temple may therefore be assigned to the middle of the 13th century: it is very probable that it came into existence at about the date of the above inscription during the reign of Sōmēsvara. As it represents a rare specimen of the Hoysala style, it has been conserved under the orders of Government. The roof has to be made watertight and doors fixed to the doorways on the east. Another temple which bears some resemblance to this, though without sculptures on the outer walls, is the Mallēsvara at Aghalaya of the same Taluk, noticed in the Archæological Report for the year 1913. To the south-east of the Panchalinga temple is a small Siva temple, also in the Hoysala style, which is known as Gānada-gudi owing to its situation near an oil-mill (*gāna*). It is a neat structure, though gone to ruin and mostly buried. (The *navaranga* has an elegantly carved doorway and a fine deep ceiling with a lotus bud. The village has also another ruined temple in the same style known as the Gōpālakrishna. The god, about 4½ feet high, is a good figure with a *prabhāvali* on which are sculptured the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. The door-lintel of the *garbhagriha* has a fine figure of Gajalakshmi, while that of the *sukhanāsi* has a figure of Vishnu flanked by consorts. There are pilasters and lotuses on the outer walls.

Gundal.—The Gundal or Kaundinya river is formed by streams issuing from the southern hills stretching east from Gōpālswāmi betta. With a course due north, past the chief town, through the Gundlupet Taluk, it enters the Nanjangud Gundal.

Taluk, where, continuing in the same general direction, it forms the Narasambudhi tank and discharges itself into the Kabbani at Nanjangud. Though scarcely more than a monsoon stream, its waters are much utilized for irrigation. It is crossed by an anicut at Halhalli. The revenue below the tank and its sluice channels amounts to Rs. 4,906 from 470 *kandis* of land.

Gundlupet
Taluk.

Gundlupet Taluk.—A Taluk in the south. Area 544 Square Miles. Headquarters at Gundlupet. Contains the following Hoblies, Villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarva- manyā	Jodi	Kayam- gutta	
Gundlupet Kasba.	38	11	38	..	..	..	22,122
Hangala ..	40	13	40	..	..	..	15,559
Begur ..	39	15	38	..	..	1	21,499
Terakanāmbi	38	11	38	..	..	..	19,895
Those who live in forests.	..	..	..	..	..	..	456
Total ..	155	50	154	..	..	1	79,531

Principal places with population :—

Begur 1,026 ; Bachahalli 1,611 ; Bommalapur 1,412 ; Gundlupet 4,594 ; Hangala 2,033 ; Horiyala 1,078 ; Kabballi 2,338 ; Kelsuru 1,924 ; Kadasoge 1,609 ; Padagur 1,548 ; and Terakanāmbi 3,057.

The west and south of the Taluk are occupied by extensive forests, covering 180 square miles, and including the Berambadi and Bandipur, reserved by the State. But these parts were probably more populous formerly. Pierced by good roads, affording egress both westward and southward, these forests present no inconvenience to the well-populated tracts lying east and north, except perhaps in being considered somewhat prejudicial to health. The inhabited portions of the taluk are separated from the vast forests beyond by a range of hills running parallel to the west and south boundary

lines, and culminating in the Gōpālswāmi hill, which is situated at the angle where they diverge. There is also a range of hills to the north of Hangala hobli, intervening between it and Terakanāmbi and Gundlu hoblis.

The soils of the Taluk vary considerably, running from good black or brown cotton soil to poor, shallow and rocky, the gradations being more marked in dry than in wet lands, which are more uniform in quality. The good soils generally are to the east and south-east, becoming more shallow as the forests and hills westward are approached.

Jola is the staple dry crop. Ragi is also largely grown, but its cultivation is limited by the quantity of manure available, of which it requires a liberal allowance. Cow-dung is the principal manure, and it is not so much used for fuel as elsewhere. A second crop of pulses or grain is commonly obtained on dry lands. Togari and avare are sown independently with castor-oil, and not with jola or ragi. The area under wet crops is small. A very superior kind of rice is raised under the Vijayapur tank, but the rest is quite ordinary, and the little sugar-cane grown is of poor quality. No leaf-manure is used even in rice cultivation. The gardens contain little or no areca-nut or cocoanut, but betel-leaf is extensively grown, and is of special quality and value. Along the banks of the Gundal river and its feeders are large groves of the toddy-palm.

This river flows through the Taluk from south to north, and falls into the Kabbani at Nanjangud. A masonry dam built across it near Komarvalli irrigates the lands in the neighbourhood. Along the southern boundary of the taluk runs the Moyar, which unites with the Bhavāni in the east beyond.

The revenue settlement was introduced in 1891. The area of the Taluk was thus distributed:—

Cultivable (dry 1,23,470 ; wet 1,493 ; garden 809)	1,25,772
Uncultivable	1,07,329
Inam Villages	1,616
Forests	1,13,528
Total ..	3,48,245

The extent of unoccupied area was 1504 acres. The total Revenue Demand for 1922-23 was Rs. 1,02,429 and for 1923-24 it was Rs. 98752.

The Mysore-Ootacamund and the Mysore-Gudalur roads run through Gundlupet whence also there are roads eastwards to Chamarajnagar and westwards through Sultān's Battery to Cannanore. From Begur 9 miles north of the kasba, there is a cross road to Sargur and Heggaddevankote.

Gundlupet.

Gundlupet.—A town situated in 11° 49' N. lat., 76° 45' E. long., near the left bank of the Gundal river, 36 miles south of Mysore on the Mysore-Ootacamund road and 24 miles from the railway at Nanjangud. Head-quarters of the Gundlupet Taluk and a municipality. The following table shows the Income and Expenditure for the years 1921-22 and 1922-23 :—

Year			Income	Expenditure
1921-22	..	..	5,758	6,440
1922-23	..	..	6,679	5,978

Population in 1921			Males	Females	Total
Hindus	..	..	1,982	1,930	3,912
Muhammadans	..	..	352	299	651
Christians	..	..	17	14	31

The ancient name of Gundlupet was Vijayapura, and under this name it appears to have been held by the rulers of Terakanāmbi for a long period. Chikka-Dēva-Rāja gave it its present appellation and first made it a place of note in 1674. This prince appears to have acquired an interest in the Gundal territory from the fact that his early life had been passed in confinement at Hangala, an obscure fort to the south of Gundlupet. There his father died, and no sacred stream being at hand, the body was conveyed to the Gundal river at Vijayapur and there burnt. Chikka-Dēva-Rāja, after performing the last rites under the eye of his guards, returned to his prison at Hangal. He afterwards built an *agrahāra* near the site of his father's burning-place, enlarged

the fortifications of the town, and constituted it the great commercial emporium of this part of his dominions. Over his father's tomb he founded a *pagōda* of Aparamita Paravāsu Dēva, which he richly endowed and which remained in a flourishing state till the accession of Tīpu Sultān, who withdrew its allowances. Nothing now remains of the *agrahāra*, and the fine old temple has been allowed to fall into decay.

The rising town of Gundlupet gradually eclipsed the old fort of Terakanāmbi in importance, and has ever since remained the chief town of the taluk, although often depopulated by fever. The fort of Gundlupet, a rude mud and stone structure, still remains though somewhat ruinous. It was last repaired under the Government of Krishna-Rāja-Wodeyar III. The town has been benefited by the opening of the railway to Nanjangud, and considerable transit passes through it to the Nilgiris by the Segur and Gudalur ghāts, and to the Wainād and Malabar.

Among the temples here there are a few deserving of mention. The Vijayanārāyana temple is a small structure. The image, which is much smaller than those at Belur and Talkād, holds a tiny lotus with its stalk between the thumb and fore-finger of the right hand. There is a tradition that this god also was set up by Vishnuvardhana. The images of the Paravāsudēva temple, now in ruins, are also kept here. Paravāsudēva is seated on the coils of Ādisēsha with his consorts standing at the sides. The goddess of the Paravāsudēva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Anantha, Garuda, Vishvaksēna Hanumān and a number of Ālvārs. The *utsava-vigraha* of Paravāsudēva is a handsome figure, with the usual discus, conch and mace in the 3 hands, the 4th being in a peculiar attitude, neither boon-conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This pose is called the attitude of granting deliverance to Brahmakapāla and is said to be found nowhere else. The image is said to have been originally at Hastināvati. It was then removed to Sivasamudram whence it was brought to this place. There is also another mutilated metallic image called Varadarāja, which is said to have originally belonged to the temple of Varadarāja or Allālanātha at Maddur

and to have subsequently become the *utsava-vigraha* of the Paravāsudēva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are also said to have been taken to the Prasannakrishnasvāmi temple at Mysore. The Paravāsudēva and Ramesvara temples, situated about a mile to the east, are in ruins. The former as mentioned above, was built by Chikka-Dēva-Rāja Wodeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the *navaranga* are sculptured on all the 4 faces and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The door-ways likewise show good work. The *mahādvāra* is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Rāmēsvara temple close by also shows pretty good work. The inscriptions on its basement are engraved in excellent Kannada characters. Gundlupet has a ruined fort. It is called Vijayapura in the inscriptions and current local tradition confirms the story of its departed greatness. (See above).

Hadināru.

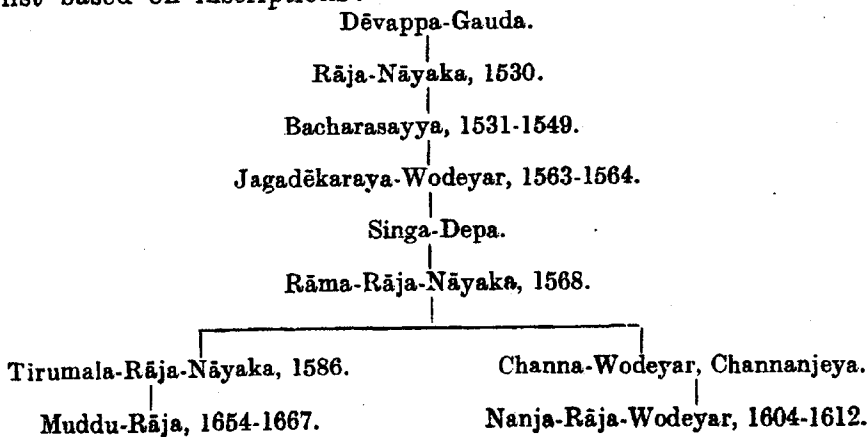
Hadinaru.—More properly Hadi-nādu, a village in the Nanjangud Taluk, 5 miles north-east of the kasba, headquarters of the Hadināru hobli. Population 2,557.

It is historically interesting as having witnessed the first step to power of the ancestors of the Mysore Rājas. Two young men, belonging, it is said, to the Yādava tribe, being induced to push their fortunes in the south, halted at Hadināru, probably in the 15th century. At that time the Wodeyar of the place, being of unsound mind, had “wandered forth into the wilds,” and the pālegār of the neighbouring village of Karughalli, who was of the Toreyar caste, had taken advantage of the defenceless state of Hadināru to demand a daughter of the house in marriage. To this request the Wodeyar’s family had been compelled to yield a reluctant assent, when Vijaya and Krishna, the two young adventurers from the north, appeared on the scene and espoused the cause of chivalry. By a stratagem they succeeded in slaying the low-caste pālegār of Karughalli, and the daughter of the Wodeyar, delivered from her persecutor, became the bride of Vijaya, who thereupon assumed the

Government of Hadināru and Karugahalli, and is the ancestor of the Mysore Rājas. These two villages may therefore be considered as the nucleus of the Mysore State.

Whatever the truth of this story, the village is one of considerable antiquity, judging from the number of Ganga records found in it. It appears that some remains of a fort wall to the south of the village existed some years ago. The village is named Adirāru in the inscriptions (see *Nanjangud* 21 and 129-132) and was the head-quarters of a small district consisting of 12 villages. So, the present name is clearly a corruption of the old name, and the suggestion that it stands for Hadinādu has no basis to stand upon. In the Viraragudi or hero-shrine near the tank bund is a four-armed, richly ornamented standing figure, about 3 feet high, wearing sandals, and bearing a discus in the right upper hand, a bow in the left upper, the right lower holding the hilt of a dagger stuck in the waist band and the left lower resting on a mace. To the right stands an attendant holding an umbrella with a very long shaft. The figure is said to represent Siddhēsvara but it is more probable that it represents a chief who fell in fight. Around the shrine are set up several small panels sculptured with a horse bearing a couple on the back with an umbrella-bearer behind. There are besides a few panels carved with a male figure, seated or standing on a two wheeled cart drawn by two bullocks, holding a whip in the right hand and the ropes of the bullocks in the left. It is not clear what these figures are meant to represent.

Of the modern line of chiefs connected with the place in the 16th and 17th centuries, Mr. Rice gives the following succession list based on inscriptions:—



Of the chiefs mentioned in the above table, Bācharasayya was probably not a chief. (See *Chamarajnar* 38 and 74). The same remark possibly applies to Jagadēka Rāya, whose nāyakship is mentioned in *Yelandur* 29 dated in 1564. According to *Yelandur* 1, dated in 1654, Yelandur was founded as their capital. From the same inscription it is clear that Singe-Depa had two sons Rāma and Channa. Accordingly Channa Wodeyar who is shown above as a son of Rāma-Rāja, should be shown as his brother. Rāma-Rāja had two sons, Tirumala and Nanja-Rāja, the latter of whom is (incorrectly) shown as Channa Wodeyar's son in the above table. The Gaurisvara temple at Yelandur (where the inscription referred to is to be seen on a stone in a *mantapa* to the south, in the enclosure of the temple) was founded by Singa-Depa, who and his successors granted many villages for its maintenance. Muddu-Rāja, to whose reign the inscription belongs, added a *gōpura*, several shrines, on outer wall and a *mantapa* (apparently the one in which the inscribed slab is to be seen) and set up five *lingas* and donated "a splendid car" also to it. Rāja-Nāyaka caused the repairs of two breaches in the Honnu-hole dam. (*Yelandur* 2, assigned to 1580). His successor Bācharasa established the fair at Naguvalli and invited cultivators to sell in Hayanur on favourable terms. (*Chamarajnar* 74 and 38). Rāma-Rāja-Nāyaka and Tirumala-Rāja-Nāyaka apparently so named themselves after the then Vijayanagar ministers. (*Nanjanguḍ* 141 dated in 1586). The chiefs of this line are designated "Kings of Padinād" without any special titles.

Hale Alūr.

Hale Alur.—About 8 miles north-east of Chamarajnar. There is here a deserted Arkēsvara temple, the materials of which have been put together in subsequent times from old ruins. Out of four pillars, three are elaborately carved and one is plain. These pillars and the sculptures on them will be found described in Volume II, Chapter V.

Haradanhalli.

Haradanhalli.—A village 3 miles from Chamarajnar. Population 2,326.

The village has a ruined fort and appears to have been once a place of some importance.

The Divyalingēsvara temple here is an old structure with a big *gōpura* and a stout lofty lamp pillar in front. The ceiling of the *mahādvāra* has in the middle an oblong trough-like concave panel, which has not been seen in any other temple. In the *navaranga* there is a fine figure of Virabhadra in a shrine to the right. Near the *dvārapālakas* is a large ceiling panel containing figures of *ashtadikpālakas* with Tāndavēsvara in the centre. At the right inner side of the entrance is a figure of Sūrya. In the *prākāra* there is a shrine of Sarasvati. To the right of the shrine of Kāmākshi, the goddess of the temple, is a figure of Subrahmanya with only one face, seated on a peacock. The front ceilings of the *linga* shrines in the west have paintings, at least one hundred years old, representing scenes from *Saiva purānas*. One of the *mantapas* in the *prākāra* is said to have been dismantled and the materials removed to Chamarajnagar for building the *Janana-mantapa*. The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a *kadita*, (*i.e.*, a book of folded cloth covered with charcoal paste) produced by the *shambhog*, were carried away to the *tōshikhāne* or treasury at Seringapatam in A.D. 1787 by order of Tipu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tipu. The *kadita* also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. It was at this village that the Lingāyat *guru* Gōsala-Channabasava had his *matha*, where Tōntada Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the Virasaiva faith. It is said that Chikka-Dēva-Rāja-Wodeyar dismantled the *matha* and built the Gōpālakrishna temple with the materials. Some of the pillars in the latter have Saiva figures on them. An inscription has also been found on one of them recording a grant to the *Lingāyats*. The figure of Gōpālakrishna is well executed. In the *navaranga* there are figures of Varadarāja, Srīnivāsa, Sathakōpa, Rāmānujāchārya and Vishvaksēna, as also two standing figures of Lakshmi in two separate cells. In a shrine in the *prākāra* are lying in confusion several figures of the Ālvārs or Srīvaishnava saints.

Hatna.

Hatna.—A village in Nagamangala Taluk. Population 252.

The Virabhadra temple at this place was once a Jaina *basti* dedicated to Pārsvanātha. Virabhadra is now made to stand on a Jaina pedestal. The temple is a Hoysala structure consisting of a *garbhagriha*, an open *sukhanāsi* and a *navaranga*, and according to the inscription, *E. C. IV, Nagamangala 70*, at its entrance, was founded by a merchant named Sōmi-setti in 1178 during the reign of the Hoysala king, Ballāla II. The central ceiling of the *navaranga*, about 3 feet deep, has a well carved lotus bud, while the others, which are flat, are decorated with blown lotuses, those at the corners having a single blown lotus, the others six.

Hedatale.

Hedatale.—A village in Nanjangud Taluk. Population 2,008.

The Lakshmikānta temple at this place which faces east is a three-celled structure built of granite in the Hoysala style. It comprises besides the three cells a *navaranga*, a porch and a *mukha-mantapa*. The main cell, which alone has a *sukhanāsi* and a stone tower, enshrines Lakshmikānta in the form of Nambi-Nārāyana, the north cell Lakshminarasimha and the south cell Vēnugōpāla. The pillars in the *navaranga* are well moulded, and the ceilings, except the central one, are about 1 foot deep and carved with blown lotuses. The central ceiling, about 3 feet deep, is beautifully carved with a long pendant lotus bud. The porch has a large flat ceiling of nine lotuses. At an interval of a few feet from the porch stands the front hall, a grand structure supported by 24 pillars, of which the central four are elegantly carved, and adorned with 11 ceilings, about 3 feet deep, of hanging lotus buds. It has a veranda all round and three entrances on the east, south and west. The northern portion is said to have served as the seat of a former chief who could see from there the faces of all his sixteen sons-in-law seated on different portions of the veranda leaning against the rounded back stones. Hence the hall is known as Hadināru-mukhadachāvadi or the durbar hall with sixteen faces or openings. Here we have a rare instance of a Hoysala temple with all its parts built of granite. The building deserves conservation. From the inscription *Nanjangud 92* here, we learn that the temple existed before 1292. An old Tamil epigraph is to be seen here.

The Nagarēsvara temple, situated on the bank of the Gundal (Kaundini), is also a Hoysala building in granite with a stone tower. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga*, a *mukha-mantapa* and a porch, the last two looking like later additions. The *navaranga* ceilings are similar to those of the Lakshmikānta temple described above. The temple is in a dilapidated condition. Several stones of the *garbhagriha* wall have been washed away by the river. An old Tamil inscription is to be seen near the temple. A good Vishnu figure, about 4 feet high, was found standing near a hedge to the west of Gaurimada Ranganāyaka's field at some distance to the village.

Heggaddevankote.—A Taluk in the South-west. Area 621 square miles. Head-quarters—Heggaddevankote. Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Heggaddevankote.	66	12	65	..	..	1	12,236
Hampapura ..	59	6	57	1	1	..	11,008
Antharasanthe	55	24	53	1	1	..	12,796
Saragur ..	49	11	45	4	..	..	15,056
Kandalke ..	50	6	46	2	..	2	7,559
Total ..	279	59	266	8	2	3	58,655

Belthur 1,660; Bidigloo 1,357; Hebbalaguppe 1,707; Itna 1,428; Jain-halli 1,024; Kittur 1,336; Kolagala 990; Mullur 1,921; Malali 1,269; Nerale 1,186; Saragur 2,265 and Sagare 940. Principal places with population.

A large portion of the Taluk is covered with forest especially in the west and south. In several places are situated the Elephant *Keddahs*. Good tiger sport is obtained here.

The river Kabbani, rising in north Wainād, has a tortuous course through the Taluk from south-west to north-east, passing near the town of Sargur. The west of the Taluk is watered by the Nugu, which also has its source in Wainād, and with a northerly course falls into the Kabbani in the north, near the village of Hampapur. The Nugu is crossed by a dam at Lakshmanpura, whence springs an irrigation channel, 4 miles in length. But the principal irrigation channel is one drawn from an anicut on the Lakshmanatīrtha in Hunsur Taluk.

Wherever land is cultivated, it is found fertile and produces fine crops of ragi. Except when the soil is poor, it is customary to raise two dry crops in the year. Red and dark brown soil is general. Wet cultivation is limited, partly owing to the unhealthiness of the irrigated tracts. There is little or no garden cultivation.

There is evidence that the taluk was probably far more populous in ancient times than it is now. Kittūr, called in an inscription of 1027 "the royal residence, the immense great city Kirttipura," was the capital of the Punnad Ten-Thousand, which occupied the south of the Mysore District from the earliest times (see above P. 220), and this must have exerted a great influence over all the neighbouring country. At a later period, some part of this country was called the Bayal-nād, which was under the government of Kadamba chiefs, until subdued by the Hoysala king Vishnuvardhana, early in the 12th century.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed:—

Cultivable (dry 78,259, wet 4,449, garden 318)	..	83,026
Uncultivable .. .. .	..	17,126
Inam Villages .. .. .	..	17,669
Forests (2,60,869) Kavals (11,716) ..	..	2,72,585
Total	..	3,80,406

The unoccupied area was 10,058 acres. The total Revenue Demand for the year 1922-23 was Rs. 73,057 and for the year 1923-24 was Rs. 84,624.

The Mysore-Manantodi road runs through from north-east to south-west, and is crossed by a road from Hunsur through Heggaddevankote and Sargur to Begur on the Mysore-Ootacamund road.

Heggaddevankote.—The chief town of the taluk which bears its name, and a municipality. It is situated in a wild forest tract, 36 miles south-west of Mysore, on the Sargur-Hunsur road. The taluk head-quarters were at one time at Sargur during the monsoon, and for some years permanently. But in 1886 the head-quarters were re-established at Heggaddevankote. Heggaddevankote.

Population in 1921				Males	Females	Total
Hindus	..	..	..	568	571	1,139
Muhammadans	..	..	..	64	38	102
Christians	..	..	..	..	1	1

The average rainfall at Heggaddevankote for 26 years (1870-95) was as follows:—

January	February	March	April	May	June	July
1	2	3	4	5	6	7
..	0·08	0·37	2·10	3·95	2·51	3·51
August	September	October	Nov.	December	Year	
8	9	10	11	12	13	
2·23	2·92	4·27	2·45	0·43	24·82	

Year			Income	Expenditure
1921-1922	..	..	1,103	1,055
1922-1923	..	..	979	1,081

Hēmāvati.

Hemavati.—This river rises in the south-west of the Kadur District, and flows principally through the Hassan District (under which it is more fully described). In the Mysore District it runs from north to south in the west of the Krishnarajpet Taluk, and flows into the Cauvery near Hoskote. There are five dams on it in this district, and as many channels, irrigating 4,264 acres. The Mandigere channel is taken off on the right bank from an anicut near the village of that name in Akkihebbal hobli, and is now 27 miles long, discharging into the river near the village of Alambadi. It was at first only 15 miles in length; was extended 2 miles further in 1873; 6 miles in 1879; and 4 miles in 1881. The last 12 miles are thus known as the Hosanāla. The Akkihebbal channel, 7 miles long, is on the same side of the river, and is drawn from an anicut in two sections, abutting on the island of Hosapattana, where there is an old deserted fort. The Hēmagiri channel, 17 miles long, is taken off from an anicut at the foot of the Hēmagiri hill. The land under it is mostly inam, and many complaints having arisen from raiyats cultivating the other lands, regarding the management of the channel, which was in the hands of the *inamdar*, Mr. Bowring, the Chief Commissioner, persuaded the latter to assign one of his villages, Yachenhalli, for the purpose of the upkeep and improvement of the channel. The revenue derived from the village, about Rs. 1,000, is therefore paid into the treasury, and the channel is looked after by the Irrigation Department, with much benefit to all concerned. The Kalhalli channel, 8 miles long, is taken from an *anicut* near the village of the same name. The land under it is all assigned for the support of the Parakālaswāmi. The Kannambādi channel is taken off from the Dannāyakan-katte, near the junction of the Hēmāvati with the Cauvery. It is 14 miles long, and flows through the Krishnarajasagara (Kannambādi) tank.

Hemmaragala.

Hemmaragala.—A village in Nanjangud Taluk. Population 1,773.

The Gōpālkrishna temple at this place is a Hoysala structure with a later *navaranga* added on to it. The god, about 4 feet high with *prabha*, stands below a *honne* tree with a discus and a conch sculptured at the sides. The processional image, known as Janārdana, is a good figure. In the *navaranga* are two modern cells enshrining the goddesses Rukmini and Satyabhāma. In the *prākāra* is kept a stone cot, measuring 7 feet by 6½ feet, with four ornamental legs, decorated with a large lotus flower in the centre, lotus buds at the four corners and a two lined border all round. In the Biredēva shrine are two *lingas*, one known as Siva and the other, marked with *nāmam*, as Vishnu. Near them is kept a figure, said to be of Kumārasvāmi of Ajjigere, who built the shrine. In the *prākāra* is a shrine of Balumankali, a standing figure, about 1½ feet high, holding in the upper hands a trident and drum and in the right lower a sword, the left lower being placed on the waist.

Honnu-Hole or Suvarnavati.—Both meaning golden stream, the name of a river which rises in the mountains to the south-east of the District, near the Gajalhatti pass, and flowing north through the Chamarajnagar taluk and Yelandur Jagir, enters the Coimbatore country, whence, passing to the west of Kollegala, it falls into the Cauvery opposite Kakkur near Talkad. The fertility which it spreads on either bank of the rich tract through which it flows is indicated by its name. It is crossed in Chamarajnagar taluk by two permanent dams: the Gajnur, near Attikalpur, giving rise to the Bandigere channel, 9 miles long; and the Hongalvadi, with channel of the same name, 15 miles long, which feeds the large Rāmasamudra tank close to the town of Chamarajnagar. By means of temporary dams, constructed when the water is low, of stakes, mats and sand, several smaller channels are fed, namely, the Homma, the Alurhalla and Hosahalla, the Sargur and Maralhalla. The revenue derived from all the above is upwards of Rs. 38,000. Besides these, the stream is dammed in the Yelandur Jāgir by the Ganganūr *anicut* and feeds six channels, as well as seventeen large and eleven small tanks.

Honnu-Hole
or Suvarna-
vati.

Hosaholalu.

Hosaholalu.—A village 2 miles to the east of Krishnarajpet. Population 2,002.

It is a weaving centre. Costly saris in silk and lace are manufactured here. The Lakshminārāyana temple at this place is a fine specimen of Hoysala architecture. It is a *trikūtāchala* or three-celled temple like those at Nuggihalli, Somanathpur, Javagal, etc., and faces east. The front is concealed by a plain modern structure attached to it in the shape of a *mukha-mantapa*. The main cell has a figure of Nārāyana and the north cell, a figure of Lakshminarasimha as at Nuggihalli, Javagal and Hole-Narsipur. The south cell is empty, the *utsava-vigraha* being now kept in it. It is said that this cell had once a figure of Vēnugōpāla which was removed to Kannambādi many years ago. The figure of that god on the door-lintel of the cell bears out the above statement. The images in the other cells are similarly indicated on their door-lintels. Before its submersion in the Gōpālakrishna temple at Kannambādi, the south cell contained a figure of Gōpālakrishna which was certainly a later addition. This shows clearly that the image did not originally belong to that temple. As the temple has been submerged, the image may be restored to the Hosaholalu temple in case there is no serious local opposition. It is not known when the image was removed, though it is probable that it was removed during the time of Narasa-Rāja-Wodeyar, son of the Mysore king Rāja-Wodeyar, who is said to have renovated the Kannambādi temple. Of the 3 cells in the Lakshminārāyana temple, only the main cell has a *sukhanāsi* and is surmounted by a tower. At the sides of the *sukhanāsi* entrance are two well carved niches, the right one having, as usual, a figure of Ganapati and the left a figure of Mahishāsūramardini. All the three doorways are beautifully carved and have *dvārapālakas* at the bottom of the jambs and delicate figures of men, animals, etc., on the lintels. It is a pity that the niches and doorways have been white-washed. This conceals the outline of the carvings. The four central pillars of the *navaranga*, made of black stone, are decorated with bead work, the capitals being elegantly sculptured on all the sides. The capital of the north-west pillar shows in the creeper on it a tiny seated monkey. The nine dome-like ceilings of the *navaranga*, which are about 2½ feet deep, are well executed, each differing from the others in design. The central one which

is, as usual, large and more artistically executed than the others, has on the circular under-surface of its central pendant a figure of Kāliyā-mardana or Krishna trampling on the serpent Kāliya. The entrance porch of the *navaranga* has also a big dome-like ceiling; here the central pendant has a swan carved on its circular under-surface. Beyond the side cells runs all round a narrow veranda with three fine pillars on both sides of the porch. The temple stands on a raised terrace, about $4\frac{1}{2}$ feet high, which is supported at intervals, as at Somanathpur, by figures of elephants of which there are only five, two being in an unfinished condition. There is likewise, as at Somanathpur, a *jagati* or railed parapet extending only to a short distance on both sides of the entrance with perforated screens above. A portion of the north *jagati* is broken and a portion of the south *jagati* is enclosed in the temple kitchen which was probably built when the *mukha-mantapa* came into existence. On the *jagati* we have these friezes from the bottom—(1) elephants, (2) horsemen, (3) scroll work, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) seated figures between pilasters surmounted by eaves, (8) miniature turrets with intervening lions, and (9) a rail between exquisitely carved bands, divided into panels by single columns and containing figures representing in brief the *Bhāgavata* story on the south and the ten incarnations of Vishnu on the north, Buddha being shown as the ninth incarnation. There are also on the rail a few obscene figures as usual. Where the *jagati* ends, a row of large figures begins on the walls, the friezes below being the same as (1) to (6) on the *jagati*, only in the elephant frieze seated figures in niches occur at intervals. Above the row of large figures runs a beautiful cornice with bead work, and above this again a row of miniature turrets surmounted by eaves. There are also figures and carvings all round above the eaves, but these are mostly concealed by a newly built mortar parapet. The Purānic frieze depicts on the south *jagati*, the churning of the ocean, on the south wall the story of Prahalāda and the destruction of the three aerial cities, on the south and west walls the story of Rāma in detail, he being represented as worshipping the *linga* at Ramesvaram on his way back, and on the north wall the *Bhārata* story in brief. Around the main cell there are in the three directions three well carved car-like niches in two storeys, their tops being joined to the tower. The row of large images breaks off at these niches and continues on the other

side. The lower storeys of the niches have a cornice with bead work, female *chauri*-bearers at the sides of the doorways and figures of gods and goddesses with attendants on the outer walls. The left wall of the south niche has a figure of Vithala with the two hands placed on the waist, one of them also holding what looks like a small bag, and 3 female figures ; while the right wall has on it figures of Rāma, Lakshmana, Narasimha and a woman. The west niche has on its left wall Sarasvati and 3 female figures, and on its right, Brahma, Sarasvati and 2 female figures. The left wall of the north niche has sculptured on it Sarasvati, 2 female figures and a seated male figure with two hands holding a lotus and a fruit, and the right wall dancing Ganapati, two male drummers and a female figure beating time with *tāla* or cymbals. These figures on the niches, which are smaller in size than those in the row, have pedestals of scroll work. The upper storeys have miniature turrets on the walls. The niches have on their base the first four friezes found on the temple walls. The continuation of the Purānic frieze on the *jagati* and the niches is a peculiarity of this temple. The number of large images around the temple is 126, of which 51 are male and 75 female. Their position on the walls is as follows :—From the east wall to the south niche 53, 20 male and 33 female ; from the south niche to the west niche 10, 6 male and 4 female ; from the west niche to the north niche 10, 4 male and 6 female ; and from the north niche to the east wall 53, 21 male and 32 female. Among the figures representing gods and goddesses are Vishnu in his 24 forms and also as Paravāsudēva, Lakshminārāyana 4, Gōvardhanadhāri, Vēnugōpāla 2, Narasimha 2 and Kālyamardana with the Jamna shown below ; Brahma, Sarasvati, dancing or seated, 4 ; Durga, standing, dancing or seated, 5 ; Indra seated with Sachi on the Airāvata ; and Garuda standing with folded hands 6. Sarasvati is represented with 4 or 6 hands and Durga with 6 or 8 hands. The attributes in the 4 hands of Sarasvati are a noose, a goad, a rosary and a book. The six-handed figure has the first three together with a fruit for its attributes, the remaining two hands being in the *nātya* or dancing pose. Durga has for her attributes a discus, a conch, a sword, a trident, a drum and a cup, or the first three together with a shield, a water-vessel and a lotus. The eight-handed figure has in addition to the first mentioned 6 attributes, a bow and an arrow. The same in a dancing posture has 2 hands in the *nātya*

pose, 2 hands in the *abhaya* and *varada* poses and holds in the remaining hands a discus, a conch, a lotus and a fruit. There are also figures of Dakshināmūrti dressed in a long coat with a belt, wearing sandals and holding a staff in the right hand and a cup and a disc (*chandrike*) in the left hand, and a Mōhini, a female nude figure, with snake ornaments, wearing sandals and holding a disc in the left-hand, always associated with it. Among the other figures a few worthy of notice are Garuda bearing on his shoulders Lakshmi and Nārāyana and holding a thunderbolt in his right hand; a seated figure with a conch and a discus sculptured at the sides holding a water-vessel and a fruit in its two hands; and another seated figure with 4 hands, two of them holding a discus and a conch and the other two placed palm over palm in the *yōgamudra* or attitude of meditation. Similar figures are also found at Somanathpur. The tower over the main cell is beautifully carved from top to bottom. In the frieze of swans around the temple a solitary label, Basava, occurs. This is probably the name of one of the artists. There is unfortunately no inscription in the temple to give us a clue to its period. A modern inscription on one of the steps leading to the *mukha-mantapa* gives the names of two individuals who may have erected that structure. An epigraph (*E.C. IV, Krishnarajapete 3*) in the Pārsvanātha-basti of the village was found on examination to be dated in A.D. 1118, during the reign of the Hoysala king Vishnuvardhana. May this be the period of the other temple also? The *basti* has a small figure, about 1½ feet high, of Pārsvanātha. There is also another seated marble figure of the same Jina set up about 42 years ago. The *navaranga* has figures of Dharanēndra and Padmāvati, the Yaksha and Yakshi of Pārsvanātha. Two inscriptions are to be seen on the pedestals of two images. The ruined Harihara temple near the fort gate has a well carved figure, about 3½ feet high, of Harihara. There is also a mutilated Vishnu figure, about 2 feet high, standing in an adjoining cell. There is also an Ānjanēya temple near the north fort gate with a good lamp-pillar in front. A *jātre* called *Rangada-habba* is held in honour of Ānjanēya every year about the month of April, in which all the villagers take part. This resembles the Holi feast in some respects. The villagers put on various disguises, sing the praises of the god and dance the whole night squirting at intervals saffron water (*vasanta*) over each other. The village has about 50 families of weavers. Good

cloths for men and towels are manufactured and exported from here in pretty large quantities.

Hunsur.

Hunsur.—A Taluk in the west, till 1882 called Periyapatna. Area 660 square miles. Head-quarters at Hunsur. Contains the following hoblis, villages and population:—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Hunsur Kasba	56	27	55	1	..	..	22,802
Bilikere ..	77	15	72	3	..	2	13,510
Hanagud ..	67	11	65	1	..	1	7,747
Periyapatna ..	82	36	62	8	8	4	19,205
Haranahalli ..	60	10	59	..	1	..	9,781
Bettadpur ..	41	47	40	..	1	..	19,926
Chilkunda ..	33	16	31	2	..	..	16,223
Total ..	416	162	384	15	10	7	1,09,194

Principal places and population.

Bannikuppe 1,459; Bettadpur 1,530; Bilikere 1,109; Gandagere 1,123; Hunsur 5,721; Kattamalalvadi 1,827; Kampalapura 1,413; Kallukunte 1,481; Kittur 1,833; Kuttavalli 1,690; Makod 1,823; Periyapatna 3,404 and Ravandur 1,009.

The Cauvery forms part of the western and northern boundary. The river Lakshmanatirtha runs through the south and east, a few miles within the limits of the taluk in those directions. It is crossed by several dams, which, with the channels issuing from them, are described in connection with the river. The principal hill is that of Bettadpur, rising to about 1,600 feet above the plain, and to 4,389 feet above sea-level. Thence westwards are some low ranges from which commences the great belt of forest which extends through the south-west of the District.

The surface of the country is very undulating, and from this cause not well adapted for irrigation from channels. But the soil being generally of a rich red description, ragi and other dry crops thrive remarkably well on it. The northern part is most open, except on the extreme west, where it approaches the confines of Coorg. The centre and east are also open, but in places, especially in the *kāvāls* or grazing lands of the Amrut Mahāl, scrub jungle is met with, and the *nālas* generally are covered with trees and bushes of wild date. The west and south are thickly wooded.

The soils vary from a loose greyish or reddish sandy soil to a firmer red, and to a rich black loam, of great fertility and depth. This prevails mostly in the north. Even the poorest soils, such as those in the Bilikere hobli, though shallow, yield excellent crops owing to a good sub-soil. It is customary to grow two dry crops in the year, especially in the south-west. Tobacco of a superior quality is grown near Bettadpur. Rice cultivation is subject to the malarious fever which prevails in the irrigated lands. Sugar-cane is not now cultivated, though formerly it used to be. The grazing is exceptionally good.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed :—

Cultivable (dry 1,75,672 ; wet 10,094 ; garden 3,192) ..	1,88,958
Uncultivable	1,28,362
State Forests and Kāvāls	31,074
Inam villages	25,694
Total ..	3,74,088

The unoccupied area was 23,063 acres. The total revenue demand for 1922-23 was Rs. 1,91,327 and for 1923-24 was Rs. 1,75,143.

The trunk road from Seringapatam branches 2 miles west of Hunsur to Mercara *via* Piriapatna and Fraserpet, and to Cannanore *via* the Periambadi Ghat. From Hunsur there is a road south to Heggaddevankote and Sargur, and

one to Hanagod; also one north-east to Yedatore. From Piriapatna there are roads north to Bettapur and Ramathapur, west to Siddapur and Virarajendrapet in Coorg, and south to Anechaur on the Cannanore road.

Hunsur.

Hunsur.—A town situated in 12° 19' N. Lat., 76° 20' E. Long., on the right bank of the Lakshmanatirtha, 28 miles west of Mysore. Since 1865 it is the head-quarters of the Periyapatna Taluk, and from 1882 called the Hunsur Taluk. It is a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,719	1,670	3,389
Muhammadans	..	..	..	556	446	1,002
Christians	..	..	..	37	35	72

Municipal Funds.

Year			Income	Expenditure
1921-22	..	..	10,492	6,855
1922-23	..	..	8,771	7,647

The trunk road from Seringapatam here branches off to Mercara and to Cannanore. The importance of the place is due to its being the head-quarters of the Amrut Mahal cattle-breeding establishment, an account of which will be found elsewhere. Besides this, a tannery, a *kumbli* manufactory and timber yard were, until 1864, maintained by the Madras Commissariat. Boots, knapsacks, and pouches are manufactured to a large extent. *Kumbli*s of a better quality than are to be found elsewhere in the District are also produced, although these latter have been to some extent thrust out of the market by the importation of cheap English blankets. The wool of which they are made is obtained from a strain of the merino sheep, which the Government formerly maintained at Hunsur. On account of the large manufacture of the country carts to which the brisk traffic

through Hunsur between Mysore, Mercara and Cannanore has given rise, the town has received from the local people the cant name of Gadipalya. Extensive coffee pulping works have been erected, where the berry received from estates in Coorg is prepared for shipment to England.

In the European cemetery here are buried a number of persons connected with the old Commissariat and Public Cattle Departments once located here. The dates of the tombstones range from 1821 to 1901.

Immavu.—A village in Nanjangud Taluk. Population 521. Immavu.

This place has a temple of Rāma containing four-armed figures of Rāma and Lakshmana. Rāma with four arms is occasionally met with; but not Lakshmana.

Kabbaldurga.—A fortified conical hill in Malvalli Taluk rising to 3,507 feet above the sea. Owing to its precipitous sides, it would, if properly victualled and supplied with water, be almost impregnable. It is accessible only on one side, and even there the ascent is very laborious, the steps cut in the solid rock for part of the way not exceeding six inches in width. A Pālegār named Gathek Rāja is said to have built the fort. It was used as a penal settlement under the Hindu and Muhammadan dynasties, and also under Mum-madi Krishna Rāja's government, and as the bad nature of the water, which appears almost poisonous, renders the hill pestilential, troublesome State prisoners were generally sent there. Colonel Wilks speaks of Kabbaldurga as a place of imprisonment, where the dreadful insalubrity of the climate was mercifully aided by unwholesome food to shorten the sufferings of the victims." It was here that the hereditary Rāja, Chāma Rāja, was sent to end his days by the *Dalavāyi* Dēva-Rāja. In 1864 the guns and ammunition were destroyed, and a small establishment of peons which had theretofore been maintained in the fort were removed, so that the stronghold is now uninhabited. Haidar Alī, who repaired the fort, re-named it Jāfarābād, but, in nearly all cases where

Muhammadan names were substituted for Hindu by Haidar and his son, the former is forgotten and the latter has reasserted itself.

Kabbani,
Kapini, or
Kapila.

Kabbani, Kapini or Kapila.—A tributary of the Cauvery. It rises in the Western Ghats in North Wainad and enters Mysore at its south-western angle in Heggaddevankote Taluk. Emerging from the dense jungles of Kakankote, it flows north-east past Nisana and Maggi, and winds its way to Sargur and Muttikere. Thence, turning eastwards, it receives the waters of the Nugu near Hampapura, and at Nanjangud those of the Gundal. Passing Tayur it falls into the Cauvery at Tiru-makudlu near Narsipur in Tirumakudlu-Narsipur Taluk, the confluence of the streams being esteemed a spot of preeminent sanctity.

It is a fine perennial river, averaging from 150 to 200 yards in breadth. During the dry season, its body of water is not less than that of the Cauvery. There was formerly only one stretch of wet cultivation irrigated by the Kabbani—jodi land, about 9 miles above Nanjangud, on the left bank. But the recent extension of the Rāmpūr channel for 32 miles has brought 1,367 acres under irrigation. At Nanjangud the river is spanned by a broad but rudely constructed bridge, built by the *Dalavāyi* Dēva-Rāja about the middle of the 18th century.

Kadamba.

See Shimsha.

Kakankote.

Kakankote.—This has a thick forest and an extensive teak plantation. *Kheddas* are often held here.

Kalale.

Kalale.—About 5 miles from Nanjangud, close to the Mysore-Ootacamund road, was the capital of a line of chiefs known as the Kalale chiefs. Population 2,530. An old structure, locally known as the Pattada-chāvadi, is said to have been their coronation hall, and the plain in front of it is said to be the site on which their palace once stood.

The Lakshmikāntha temple at the village is a good Dravidian structure with stucco figures in fine niches over the roof. The god, known as Lakshmikāntha, though Nambinārāyana in form, is a fine figure, about 3½ feet high with *prabhāvali* or halo, flanked by consorts sculptured at the sides. Rāma is said to have been the household god of Dalavāyi Dēvarājaiya and to have been handed over to the temple on his death. The god has a beautiful *prabhāvali* adorned with figures of the ten incarnations of Vishnu, etc. The *navaranga* has a porch on the south. In the *prākāra* are cells enshrining Nammālvār, Paravāsudēva, the other Ālvārs, etc. There is also in the *prākāra* the shrine of the goddess of the temple. It is interesting to note that the temple has some of the insignia of the Mysore Royal Family such as the discus, the conch, the fish and the *yāli*. Three of them bear inscriptions stating that they were presented to the temple by the Kalale chief Nanja-Rāja, son of Kāntaiya. There are also inscriptions on several of the silver vessels belonging to the temple. From these we learn that the vessels were presents from Dalavāyi Nanja-Rāja, Lakshammanni, Chaluve-Arasu and Tipu. An inscription on a bell tells us that it was a present from Lakshammanni, queen of Chāma-Rāja-Wodeyar, father of Krishna-Rāja-Wodeyar III. There is a fine lofty *mantapa* outside the temple. Opposite to the Pattada-chāvadi, mentioned above, stands a *Sati* shrine raised to the memory of the consort of a Kalale chief named Lakshmikānta-Wodeyar, who became a *sati* when her husband was killed by the enemies. Her name is not known, but from the circumstance that the shrine is built of brick and mortar, she is styled Ittigemāligamma or the Lady of the Brick-house, and her shrine Ittigemāligammanagudi. The shrine has a sandalwood door with a panel carved with figures, about 3 feet high, of the husband and wife represented as embracing and kissing each other. The carvings depict the happy meeting of the couple in heaven.

The union of the two families of Mysore and Kalale, between whom inter-marriages were freely conceded, being of equal rank, was vouched for by a *Bhāshāpatra* issued by Krishna Rāja Wodeyar in 1758 A.D. (*E. C. IV*, Mysore District, Nanjangud 267). The *Nambige Nirūpa* issued by the same sovereign in 1758 allows free inter-marriages between the two families. Between the Kalale and the Ummattur chiefs

a strong rivalry existed, and on one occasion the Ummattur chief by a treacherous massacre nearly extinguished the Kalale family. But one in fact escaped, who subsequently restored the fortunes of his house. The following is the succession of the Kalale kings as gathered from *Yedatore* 58 dated in 1741 and *T.-Narsipur* dated in 1748 :—

Timma Rāja ; his son Srikanta (or Kanta), whose sons were Nanja Rāja, Doddayya (*m.* Gauramma) and Malla Rāja ; after Srikanta, Nanja Rāja succeeded him ; he was succeeded by his son Basavarāja, whose son was Nanja Rāja ; Doddayya's son Vira Rāja (*m.* Channajamma) had two sons, Dēva Rāja (*m.* Chelvojamamba) and Nanja Rāja (1767). Dēva Rāja became commander of the army to Krishna Rāja and subdued Midigesi, Magadi, Savandurga, and many other places. At the same time his cousin Nanja Rāja became the *sarvādhikāri* and Venkata-pati, who became chief Minister (Pradhāna) is described as being the lips to Nanja Rāja and Dēva Rāja. Nanja Rāja established the *agrahāra* of Nanjarājasamudra at Kannambādi, which the king bestowed with liberal gifts. The younger Nanja Rāja, brother of Dēva Rāja, was surnamed Karachūri. He presented the Nanjangud temple with 61 metal images of the Saiva saints for processional purposes. (*E. C.* IV, Nanjangud 200-265 and *Yedatore* 32). For information on these images, see Volume II, Chapter V.

Kaliyur.

Kaliyur.—A village in T.-Narsipur taluk. Population 1,375.

At this place is the stone containing the important inscription *T.-Narsipur* 44, which gives an account of a battle in A.D. 1006 between the Hoysalas and the Chōla general Apramēya. It has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors, etc., representing a spirited battle scene.

Kambadahalli.

Kambadahalli.—A village in Nagamangala Taluk. Population 340.

This place is looked upon as a holy place by the Jains. It derives its name apparently from the tall Brahmādēva pillar (*kamba*) set up in it, which is about 50 feet high with proportionate girth, having on the top a seated figure of Brahma facing east and bells all round. This is perhaps the loftiest Brahmādēva

pillar that is to be seen in the State. The old inscription *E. C. IV, Nagamangala 19* is engraved on the four sides at its base. To the south of the pillar is a Jaina temple in the Dravidian style known as Pancha-basti or Panchakūta-basti having five cells surmounted by five stone towers. The latter are fine structures, partly sculptured, having four-well carved lions each at the corners, though some of the lions have now fallen off. The main cell, facing north, has a seated figure of Ādinātha flanked by male *chauri*-bearers. The *sukhanasi* has two figures of Pārsvanātha standing at the sides. In the *navaranga*, to the left, is a seated figure of Arhatparamēsvara. The ceiling of the *navaranga* has a flat panel, 7'×7', of *ashta-dikpālakas* with Dharanēndra in the centre. The latter stands with a conch in the right hand held near the mouth as if in the act of blowing and a staff or bow in the left hand. Of the side cells, which have open *sukhamasis*, the right cell has a figure of Nēminātha and the left a figure of Sāntinātha, both seated. All the cells have Yakshas and Yakshis at the sides. Attached to the *trikūta* or the 3 cells mentioned above, are 2 cells to the north facing each other, forming together the *pancha-kūta* or 5 cells. These cells have likewise a panel, about 5 feet square, of *ashta-dikpālakas*, the central figure being Dharanēndra as before. The outer walls of the cells have niches containing figures of standing Jinās, though several of them are now empty. To the north of the Pancha-basti is another large *basti* also in the Dravidian style dedicated to Sāntinātha. It is a large building, facing east with ornamental doorways on the north and east. The figure of Sāntinātha is about 12-feet high. At the sides of the cell, in the *navaranga*, are two seated Jina figures, the right one flanked by male *chauri*-bearers. There are also good figures of Yaksha and Yakshi. The *mukha-mantapa* has a fine panel, about 7 feet square, of *ashta-dikpālakas*, the central figure in this case being a seated Jina with four flying Gandharvas in relief at the corners. The temple has no tower. Outside, the base has at the top a good frieze of lions, elephants and horses with some human figures at intervals. The temple is popularly known as *Bhandāra-basti*. Four new inscriptions are to be seen here, from one of which we learn that the *basti* was erected by Boppa, son of Ganga-Rāja, the famous general of Vishnuvardhana, and that the architect was Drohagarattāchāri. The period of the *basti* is therefore the early part of the 12th century. A small

hill to the south of Kambadahalli, known as Bolare-betta, has at the top the ruins of a *basti* with a seated Jina figure. It appears that the stones of the *basti* were removed and used for the bund of the Bindiganavale tank. An old worn out inscription and two names of visitors or pilgrims have been found on the hill. From an inscription to be seen on Donneboranere, a rock situated at some distance, we learn that the *basti* on the hill was dedicated to Chandraprabha.

Kannambādi,
now Krishna-
rājasāgara.

Kannambadi, now Krishnarajasagara.—A village in Krishnarajpet Taluk. Population 189.

Kannambādi is according to the *Sthala-purāna* Kanvapuri, because the sage Kanva had his hermitage here and set up or worshipped a *linga* since known as Kanvēsvara after him. A mound is shown in the bed of the Cauvery as representing the site of Kanva's *āsrāma* or hermitage. The village is likened to Kāśi Kanvēsvara, Gōpālakrishna and the Cauvery, being taken to represent respectively Visvēsvara, Bindumādhava and the Ganges. The Kanvēsvara, Gōpālakrishna and Lakshmidēvi temples are therefore of special interest. The first is situated on the bank of the Cauvery and appears to be a structure of great antiquity. In the *navaranga* there are two niches at the sides of the *sukhamasi* entrance which contain figures of Ganapati and Mahishāsūramardini as usual. In another niche to the right is a fine figure of Umāmahēsvara flanked by Ganēsa and Subrahmanya, the mungoose being shown as the vehicle of Uma. The temple is called Kannēsvara in an inscription dated A.D. 1114; and since reference is made in another inscription, of A.D. 1118, to a grant made to the temple by Kannara, *i.e.*, Rāshtrakūta king Krishna, there is ground for supposing that this may be the Kannēsvara temple mentioned in the Kadaba plates (*Gubbi* 61) of A.D. 812, as having been built by the Rāshtrakūta king Kannara or Krishna I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old inscriptions, *Krishnarajapete* 31-34. The Gōpālakrishna temple is a large structure, about 100 yards by 60 yards, being a mixture of the Dravidian and Chālukyan styles. It is a symmetrical building of considerable architectural merit enclosed by two *prākāras*. The *mahādvāra* or outer gate has verandas on both sides. To its right and left

are the *yāgasāla* and kitchen, both in ruins. There is also a second *mahādōvāra* with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Somanathpur. Around the inner *prākāra* are 46 shrines—17 on the south side, 12 on the west and 17 on the north—the west ones having also an open *sukhanasi*. The shrines contain figures of the 24 *mūrtis* and 10 *avatārs* of Vishnu besides others such as Brahma, Sarasvati, Harihara, Hayagrīva, Jalasayana, etc., the names of the deities being engraved in characters of the Hoysala period on the lintels of the doorways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the *sukhanasi* and the other in front. The temple, situated in the middle of the court-yard, consists of a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. In the last, which consists of 13 *ankanas* and 2 empty cells, each *ankana* has a flat ceiling panel with some ornamentation. But the ceilings of the *navaranga*, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kēsava. The south cell, containing a figure of Gōpālakrishna, appears to be a later addition. The three south *ankanas* of the *navaranga* in front of it have been converted into a *sukhanasi* and two dark side rooms. The image of Gōpālakrishna is beautifully carved. It stands under a *honne* tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high. At the sides of the image are shown cows eager to listen to the flute; above these come *gōpas* or cowherds, *gōpis* or cow-herdresses, gods and sages, and above these again are sculptured around the head of the image the 10 *avatārs* of Vishnu. The cloths on a few of the *gōpi* figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the *garudagambha* of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Somanathpur. This temple is said to have been enlarged by Rāja Wodeyar's son Narasa-Rāja Wodeyar, who is also said to have died here. The name of the king in *Krishnarajapete* 28 has been found on examination to be Ballāla III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A.D. 1300.

The Lakshmidēvi temple is a modern structure, built in A.D. 1818. It has 3 cells standing in a line, with Mahālakshmi in the middle and Sarasvati and Mahākālī in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with *prabhāvali* or glory. Mahākālī is well carved. She has a crescent on the crown and holds a noose, an elephant-goad, a *kalasa* or water-vessel and a rosary in her hands. These attributes are peculiar. In *Krishnarajapete* 25, reference is made to the Mahākālī of Ujjain, and it is stated that the Mahākālī of Kannambādi was made on the model of the one at Ujjain. Mahālakshmi holds lotuses in two of her hands, while Sarasvati plays on the *vīna* or lute with two hands and holds a book and a lotus in the others. A figure of Avēsadamma, who built and endowed the temple, is kept in a niche to the right in the *nava-ranga*. An inscription in the temple states that she was a virgin of the fourth (or Sūdra) caste, named Nanjamma; that the goddess Mahākālī became manifest in her, which accounts for her name Avēsadamma which means a "possessed woman"; and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out. It is said that on her fame reaching the capital, Krishna Rāja Wodeyar III sent for her and made a grant for the temple founded by her.

At the Hiridēvate temple, a *jātre* takes place on a large scale every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval, the villagers cry out *balige jīva bantu*, which means "the victim has revived," and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

The Persian inscription, which is close to the spot where the water engine is working, refers to an *anicut* or embankment, about 70 feet high, built across the Cauvery at considerable expense by Tipu Sultān in A.D. 1794. People say that the *prākāra* of the Kanvēsvara temple was demolished by Tipu in order that

might easily procure stones for the embankment. It is of interest to note that the Reservoir is practically at the site selected by Tipu Sultān for his own embankment. The inscribed Persian slab was found a few hundred feet up-stream while clearing the site for starting the works in 1911. It is now set up at the front of the Dam on the southern bank near the under-sluices.

Since the above was written, the temples described above three on the left bank at Kannambādi and two on the south at Anandūr, have been submerged. It may also be remarked that the historic ford which existed here, where the Mahrātta and British armies crossed the Cauvery in the famous wars of the 18th Century, has also been submerged. (See under *Krishnarājasāgara*).

Karapur.—43 miles from Mysore on the Mysore-Manantoddy Road, Karapur is situated in the midst of thick jungles in which elephants, bisons, tigers and other wild animals exist. About a furlong from the river Kabbini and on a rising ground, substantial picturesque buildings have been constructed for temporary residence during *Kheddas*. During Royal and Viceregal Visits, gardens are laid out and the camping ground is studded with rows of tents forming a lovely view. The camp is then lighted up with electric lights. Karapur.

Karbail.—A village in Nagamangala Taluk. Population 101. Karbail.

A fine *virgal* of the time of the Ganga king Nītimārga-Permānadi is to be seen to the north of this place. Besides the usual sculptures, the *virgal* has at the bottom, to the left, figures of two men represented as carrying a corpse. This is rather peculiar.

Karighatta.—A hill rising to 2,697 feet in the Seringapatam Taluk, east of the point where the Lōkapāvani joins the Cauvery. The annual festival (*Jātre*) held for one day in February or March attracts an assemblage of about 20,000 people. This place figured in the fights connected with the advance on Seringapatam of Lord Cornwallis. Karighatta.

Kāvēri, also
Cauvery.

Kaveri (also Cauvery).—The *Kabæris* of Ptolemy and the Greek geographers, the principal river in the Mysore State. It rises in Coorg, in the Sahyadri or Western Ghāts, the reputed source being at Tala Kāvēri. Flowing eastwards through Coorg as far as Siddapur, it there turns to the north, and touches the Mysore territory near Fraserpet, from which, as far as Kannagal, it forms for 20 miles the boundary between Mysore and Coorg. Continuing northwards for a few miles through the Arkalgud Taluk of the Hassan District, near Konanur it turns to the south-east, which direction it maintains throughout the Mysore District.

Re-entering the latter near the *anicut* of Saligram, it runs through a deep narrow gorge, suffering a fall of 60 to 80 feet in the rapids at Chunchankatte. With a short bend to the north from Yedatore to meet the Hēmāvati near Tippur, it resumes its south-east course and receives the Lakshmanatīrtha near Bhairapur. Lower down, where the stream branches to form the island of Seringapatam, the northern arm is fed by the Lōkapāvani. The growing river thence flows on to Narsipur, where its waters are replenished by those of the Kabhani. From this point, with a bend eastwards and south-wards, it arrives at the ancient city of Talkad, all but buried in hills of sand. Again turning east, it is joined by the Suvarnāvati or Honnu-hole, and thence forms the boundary between Mysore and Coimbatore for 40 miles. From near Talkad to the island of Sivasamudram it runs northwards.

The branches of the stream which enclose that island form the picturesque falls of Gangana Chukki on the Mysore side and of Bar Chukki on the Coimbatore side. The re-united stream, with a bed 300 feet lower, passes thence eastwards through a wild gorge, receives the Shimsha and the Arkāvati from the north, and narrowing at one place to what is called the *Mēke-Dātu* or Goat's Leap, quits the State at the point where the Coimbatore and Salem boundaries meet. In its further course, it runs southwards, forming the boundary between those two Districts and receiving the Bhavāni and other streams. Thence, entering the Trichinopoly District in an easterly direction, it

forms the island of Srirangam, and then spreads in a rich delta of fertility over the Tanjore District. The principal arm, under the name of the Coleroon, flows north-east, separating Trichinopoly and South Arcot from Tanjore, and falls into the Bay of Bengal, near Devikotta.

The average breadth of the Cauvery in Mysore is from 300 to 400 yards, but from its point of confluence with the Kabbani to the Sivasamudram Falls, it swells into a much broader stream. The maximum flood discharge, as gauged roughly at Bannur, is 239,000 cubic feet per second. The ordinary monsoon discharge, calculated at 4 feet in depth, is 18,000 cubic feet per second, but 6, 8 and 10 feet are not uncommon. The bottom of the river is for the most part composed of rocks, generally of granite character, which renders it unfit for navigation. In some places, however, where there is sufficient soil to admit of it, the bed of the river is laid out in vegetable gardens during the dry season when the water is very low. These gardens of melons and cucumbers have an exceedingly pretty effect. The first fresh in the river generally occurs about the middle of June. In August the flow of water begins to decrease, but the river is not generally fordable till the end of October. Its water is in some parts considered unwholesome by the local people and at Seringapatam they attribute the fever which is there prevalent to its influence, being prejudiced against even bathing in it during certain months.

During the greater part of its course, it is bordered on each bank by a rich belt of wet cultivation. There are, however, several breaks occasioned by the inadaptability of the country and deficiency of irrigation. The first of these is from the Saligram *anicut* to Chunchankatte, about 5 miles on the right bank, the second from Yedatore to the Tippur *anicut*, a distance of 4 miles on the right bank, and the third from Narsipur in the Tirumakudlu-Narsipur Taluk to the boundary of the Coimbatore District, about 12 miles, also on the right bank.

The waters of the Cauvery are dammed by no less than twelve *anicuts*, from each of which one or more channels have been led off for purposes of irrigation. Two of the *anicuts* are situated in Hassan and will be described with their channels under that District.

The first dam thrown across the Cauvery in the Mysore District is the Alale Katte, Yedatore taluk, a long straggling structure of rough stone and of irregular section; length 570 and breadth 4 yards; it supplies the Saligram channels on the left bank, which run for a distance of 24 miles, passing the large village of Saligram. The revenue realized is Rs. 18,361.

The next dam in order down the river is the Hanumantha Katte, giving rise to the Mirle channel. It is irregular in section and built of rough stone, with a weir in its northern end. The channel is led off on the left bank and, after running for about a mile, divides into three branches, *viz.*, the Hosanāla, 12 miles; and the Attikatte, 6 miles. The drainage of these unites in the valley, and is led off by a channel called the Hampapura, which, after a course of 16 miles, ends in the Gullige tank. The revenue derived from these channels is Rs. 20,811. The dam and channels were constructed by Chikka-Dēva-Rāja-Wodeyar, and improved by Dewan Pūrnaiya.

Chunchankatte dam lies about two hundred yards below the last mentioned. It stretches tortuously across the river, and has back facing. The dam is built in an advantageous position, a short distance from the head of a narrow gorge, and a few hundred yards above the Chunchan rapids, which are from 60 to 80 feet in height. The Rāmasamudram channel led off from this dam has a course of 41 miles and runs near to the important town of Yedatore. The cultivated area is about 4,300 acres, yielding a revenue of Rs. 25,809. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

The fourth *anicut* on the river is the Adagur Katte, giving rise to the Tippur channel. It is composed of two separate dams of rough stone which abut on an island in the middle of the river. The channel has a course of 22 miles, and at its end joins the Anandur by means of an aqueduct thrown across the Lakshmantīrtha river near the village of Sagarkatte, Mysore taluk. The greater part of the land below the channel is *ināmti*, the revenue derived by Government being Rs. 4,089. Both dam and channel were constructed by Gōvinda Nāyaka, a Pālegār chieftain.

Close to the village of Sitapur, in the Seringapatam taluk, is the Madadkatte dam, a low straggling structure of rough stone, 776 yards in length and averaging 15 yards in breadth. From this dam the Chikkadēvarāyasāgar is led off, the finest

channel in the Mysore country : it runs for 72 miles on the left bank of the river, irrigating an area of 13,737 acres, from which a revenue of Rs. 89,571 is derived. In its course, it crosses the Anche Halla and Mosale Halla streams, and a small monsoon river called the Lōkapāvani near the station of French Rocks. Towards its end it feeds four important tanks, the Hosahalli, Kodagalli, Madagalli and Bannur, the last situated near the town of the same name. The channel passes the villages of Haravu, Ketanhalli, Nelmane, Patsomanahalli, Sethalli and Arekere, in its course. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

A few yards below the Madadkatte is the Dēvarāya dam, giving rise to a channel of the same name on the right bank of the river. Its length is 18 miles, and the revenue derived amounts to Rs. 12,787.

Near the temple of Balmuri, a mile from the village of Belgula, is the Balmuri dam, giving rise to the Virjanadi channel on the right bank of the river. The channel is the second in importance in Mysore, running for 41 miles through the Seringapatam taluk ; it passes the large villages of Palhalli, Kalaswadi, Naganhalli, Nuganhalli and Hebbadi, and ends near the Ankanhalli tank. The revenue derived is Rs. 45,888, and the area irrigated is about 7,330 acres. By means of this channel, the former sugar and iron factories at Palhalli used to be worked.

The eighth channel drawn from the Cauvery in the Mysore District is the Bangar Doddi. The dam is thrown across the Paschima-vāhini branch of the river. The channel, after crossing the Paschima-vāhini island, is led over a second branch of the Cauvery into the Seringapatam island by means of an aqueduct ; it then divides into three branches, one enters the fort by means of an underground duct, a second terminates at the Darya Daulat garden, and the third, after traversing the island, ends at the Lal Bagh near the mausoleum of Haidar and Tīpu. The revenue derived from irrigated land amounts to Rs. 5,632.

Next in order down the river is the Rāmasvāmi dam, giving rise to two channels, the Rāmasvāmi on the left bank in the Seringapatam taluk, and the Rājparamēsvari on the right in the Tirumakudlu-Narasipur taluk. The Rāmasvāmi has a course of 31 miles ; for 12 miles it runs through the Bannur hobli, then passing the large town of Sosile, ends about 8 miles from the town

of Talkad. The revenue derived is Rs. 16,793, and the irrigated area is 3,104 acres. The Rājparamēsvari runs for a distance of 21 miles and passes the villages of Rangasamudra, Gargesvari and Tirumakudlu, irrigating an area of 1,848 acres, from which a revenue of Rs. 9,771 is derived. The land under the last three miles of the channel is *sarvamanya*. Dam and channels were constructed by Dewan Pūrnaiya.

The last dam on the river in the District is the Mādhava-mantri, situated near the village of Hemmige, about two miles above the town of Talkad. The main channel formerly ran through the town, but in consequence of the influx of sand during high winds from the celebrated sand hills, the course has altered to a few hundred yards north of the town. After running for about two miles, the channel divides into three branches; the total length is 18 miles. The revenue derived is Rs. 13,677, the acreage 2,939. The main branch of the channel ends in the Jahgir of Sivasamudram, a few miles above the celebrated Falls of the Cauvery.

The river is spanned by bridges at Fraserpet, Yedatore, Seringapatam and Sivasamudram. Those for the roads at the two latter places are interesting specimens of Indian construction. Yedatore, Seringapatam and Talkad are the principal towns on the Cauvery. The phenomenon of the sand dunes which have enveloped the latter has been noticed elsewhere.

Alligators are numerous, but they have been seldom known to attack the fishermen, and the local people in general stand in no dread of them. Some of the varieties of fish found in the river are described under that head. Shoals of large fish are daily fed at Ramanathpur and Yedatore by the Brāhmans.

In point of sanctity, the Cauvery, also called the Dakshina Ganga, is perhaps inferior only to the Ganges; but this sanctity does not extend to the tributaries in the same degree. The reverence with which Hindus regard the Cauvery is exemplified in the *nullah* which was the work of, and bore the name of, the celebrated Dewan Pūrnaiya. This canal, which was drawn from the Cauvery about 30 miles above Seringapatam, was upwards of 70 miles in length and terminated at Mysore. It was carried over the Lakshmanatīrtha river by means of an aqueduct, so that although the *nullah* was partially available for irrigation,

it is clear that not the least of Pūrnaiya's object was to bring sacred water into the city of Mysore. Immense labour was expended on excavation, and in many places cuttings upwards of 100 feet deep were made through solid granite. But this ambitious work was, after all, ineffectual for the accomplishment of the end proposed, for the difference of levels made it impossible that in the absence of mechanical aids the Cauvery waters themselves could ever reach Mysore. The *nullah* which in the crowded parts of the city had become little better than a deep and noisome sewer has now been filled up within municipal limits, and sites have thus been provided for handsome streets and buildings. At the same time, the coveted conveyance to the city of the sacred waters of the holy river has, with the help of modern science, been successfully effected by the erection near Anandur of turbines, by means of which the river water is forced up to a special reservoir at Mysore. The scheme was completed and the water made use of for the first time on the occasion of the installation of the present Mahārāja.

The supposed divine origin of the river is related in the *Kāvēri Mahātmya* of the *Āgnēya* and *Skānda Purānas*. She was first Vishnumaya, a daughter of Brahma. By his direction she became incarnate in Lōpāmudra, a girl formed by Agastya, (with the view of her becoming his wife) of the most graceful parts of the animals of the forest, whose distinctive beauties (*mudra*) as the eyes of the deer, etc., were subjected to loss (*lōpa*) in her superior charms. Brahma gave Lōpāmudra as a daughter to Kāvēra muni, whence she acquired the name Kāvēri. In order to secure beatitude for her new father, she resolved to become a river, the merit of whose waters in absolving from all sin and blessing the earth should accrue to him. But when she became of age, Agastya proposed to marry her. To reconcile the conflicting claims, Lōpāmudra or the mortal part of her nature became the wife of Agastya, while Kāvēri or the celestial part flowed forth as the river.

Ketamanhalli.—A village in the Mysore Taluk with a large number of *vīrgals* none of which is inscribed. Population 1,220. Ketamanhalli.

The goddess of the village, a stone pillar, about two feet high, with a human head, is called Huliamma, because, according to the tradition, she was brought from Huliurdurga. She

has many devotees among the Bestas or fishermen, who form the majority of the population of the village. At the sides of the entrance to her shrine are hung up heads of wild boars mounted on wooden boards. The Bestas of this village are said to be abstainers from alcoholic drinks and as such superior to their caste-men in the city of Mysore with whom they do not intermarry. On the way to the village, a mutilated Jina figure, about 2 feet high, is found lying to the right.

Kikkeri.

Kikkeri.—A village about 8 miles from Krishnarajpet ; midway between Krishnarajpet and Channarayapatna. Population 1,945. It has a fine tank.

The Brahmēsvara temple at this place, in the Hoysala style, is a specimen worthy of notice. It has certain distinctive features. At the entrance is an elegant open gallery on each side, with a porch supported on fluted columns. The sides of the temple are convex viewed from the outside, and bulge out so as to widen the interior dimensions beyond the base. Another feature, and one which adds considerably to the effect, is the deep indentation of the horizontal courses in the basement, and the knife edge to which the cornices have been brought.

The temple is situated in a courtyard and consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch to which is attached a Nandi shrine. The temple has only one cell surmounted by a fine lofty stone tower and faces east. The *garbhagriha* doorway is well carved. There is a figure of Gajalakshmi on the lintel and *dvārapālakas* flanked by archers at the bottom of the jambs. Above the lintel there are fine miniature turrets with intervening lions. The plain *sukhanasi* doorway appears to have been newly set up. The *sukhanasi* has an elegantly carved deep ceiling with a square panel of nine lotuses, each lotus being enclosed by ornamental knobs. This appears to be the best of the ceilings of the temple. There are several good niches in the *navaranga*—two at the sides of the *sukhanasi* entrance containing, as usual, figures of Ganapati and Mahishāsūramardini ; one adjoining the south wall now having a *linga*, though it must originally have had some image ; and two adjoining the north wall, one of them containing a figure of Subrahmanya seated on a peacock, and the other a magnificent figure of Vishnu, about 4 feet high, under a fine ceiling carved with a blown lotus with

three concentric rows of petals. Each of the 4 pillars of the *navaranga*, which are beautifully carved with bead work, has on its capital exquisitely carved female *madanakai* figures. Originally there were 4 such figures in the 4 directions on the capital of each pillar; but now there are only 11 left—4 on the south-east pillar, 1 on the south-west pillar, and 3 on each of the remaining pillars. These figures are superb works of art. One of them is represented as singing and beating time with *tāla* or cymbals. There are 9 dome-like ceilings in the *navaranga*, 8 in the 8 directions having a projecting square panel in the centre, carved with the figures of the regents of the directions, and the central one having a square divided into 9 panels containing figures of the 9 planets. The walls on both sides of the *navaranga* entrance consist of perforated screens from top to bottom. Outside, the temple has a moulded base of 5 courses all round, of which the 5th course is carved with figures of lions and human figures in panels at intervals. The walls have figures and miniature turrets over small pilasters and figures as at the Belur temple. The figures are all well carved, but unfortunately all of them are literally defaced, sometimes out of recognition. Altogether, there are only 40 figures on the walls, 31 male and 9 female. The figures representing gods and goddesses may thus be analysed—Siva as Tāndavēsvara 3, as Dakshināmūrti with coat, etc., 1, as Umāmahēsvara 1, and as Ardhanārīsvara 1; Vishnu 3, the same as Vēnugōpāla 1, as Vāmana 1, as Trivikrama 1, as Narasimha 1, as Gōvardhanadhāri 1, as Varāha 1, and as Lakshminārāyana 1; Brahma 1; Bhairava 2, Ganapati 1, Harihara 1, Sūrya 1, Chandra 1, Sarasvati 1, Durga 1 and Mahishāsūramardini 1. There is also the figure of the nude Mōhini, and figures of Arjuna and Bali. Worthy of particular notice is a figure, which is a combination of the three gods Vishnu, Siva and Sūrya, with 6 hands, holding the attributes of the three gods in the three pairs of hands, the vehicles of the three gods being also shown on the pedestal. Another figure of some interest is Brahma with Sarasvati seated on his lap. The figure is Varāha lifting the Earth. The figure to its right wearing sandals is Mōhini. In the turret over Mahishāsūramardini on the outer wall is shown a standing female nude figure. The same appears to be the case with the niche of the goddess inside. The meaning of the symbolism is not clear. A *jagati* or railed parapet runs to some distance on both sides of the *navaranga*

entrance. The rail has figures in panels between double columns. But most of the blocks are uncarved, which is also the case with the *jagati* running round the Nandi shrine and the tower of the temple. The covered porch in front has entrances both on the north and south. To the south of the temple stand some good Nāga stones. The bull in the front shrine, though partly mutilated, shows very good work. Behind the bull stands in a niche a good figure of Sūrya. There is also kept here a small figure of Śarasvatī. To the north-east of the temple is a ruined shrine containing a fine figure of Bhairava. To the left of the temple stands the shrine of the goddess which appears to have been built or renovated some centuries ago. The architectural members of this structure have, in place of the usual masons' marks, long sentences inscribed in characters of the 13th or 14th century giving their names and indicating their position. This is rather curious. No labels giving the names of artists are found in the temple. But we know from an inscription at the temple, *E.C. IV, Krishnarajapete* 53, that it was erected in A.D. 1171 by a lady named Bammave-Nāyakāti during the reign of the Hoysala king Narasimha I. An inscription of about the 13th century is to be seen on a pillar to the right of the entrance, stating that the pillar was set up as a prop owing to the breakage of the lintel above.

The Janārdana temple, also in the Hoysala style, is now in ruins. It has only one cell surmounted by a stone tower and the outer walls have figures and pilasters surmounted by turrets. There are many uncarved blocks on the tower and the walls. The god Janārdana is now kept in the Chikka Narasimha temple.

The ruined Mallēsvara temple, situated below the tank, is also in the Hoysala style. The *navaranga* has a good doorway in front of which stands a fine *mukha-mantapa* supported by 16 pillars. An inscription was found here. *Krishnarajapete* 49, which is at this temple, is found to be dated in A.D. 1111.

There are two temples in the village dedicated to Nārasimha which are known as the Dodda Nārasimha and the Chikka Nārasimha, the former being the older of the two. It is said that the image of the Dodda Nārasimha temple was during some political trouble removed and immersed in water and that a new image was got from some other place for the temple. Meanwhile the existence of the old image having been revealed in a

dream it was also brought to the village. But the cart in which it was being conveyed to the older temple could not be got to move beyond the Chikka Nārasimha temple. So it was set up in that temple as such appeared to be the god's wish ; and the new image in the older temple. Besides the image of the ruined Janārdana temple, as stated above, the Chikka Nārasimha temple also contains the image of the ruined Tirumaladēva temple. The latter, though named Tirumaladēva, is a figure of Rāma with 4 hands, the upper two holding a discus and a conch and the lower a bow and an arrow. Figures of Rāma with 4 hands are rare.

The temple dedicated to the village goddess Kikkēramma is a large structure with an open veranda all round. The goddess is a standing figure, about 3 feet high, with 4 hands, the attributes being a discus, a drum, a sword and a cup. The *utsava-vigraha* has likewise the same attributes. No animals are sacrificed to the goddess. Her car festival takes place in April every year. There are about 15 families of Vokkaligas who serve as *pūjāris* by turns. Two modern inscriptions are to be seen on the lintels of the west veranda and an old one to the south-west of the temple. The Upparige-Basava temple consists of a lofty four-pillared *mantapa* with the figure of a bull on the top of a well carved central pillar. The bull is approached by a ladder. The *mantapa* has a tower over it.

Kikkeri has a ruined fort. The place is a well known centre for weaving cotton cloths, there being a large number of resident weavers in the locality.

Kittur.—A large village on the right bank of the Kabbani, in Heggaddevankote Taluk, south of the Kasba. Population 1,336. Kittur.

It is historically interesting as being identified with Kitthipura or Kīrthipura which was the capital of the Punnād Rājas. An inscription of the 11th century describes it as "the Royal residence, the immense great city Kīrthipura."

Krishnarajpet.—A Taluk in the north-west, till 1891 called Attikuppa, till 1882 forming part of the Hassan District. Area 425 square miles. Head-quarters at Krishnarajpet. Krishna-
rajpet.

Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Khayanguta	
Akkihebbal ..	49	6	40	8	1	..	13,697
Chinkurli ..	70	16	60	7	2	1	20,121
Kasaba ..	72	10	61	11	..	..	26,995
Kannambādi ..	55	7	48	7	..	..	17,665
Kikkere ..	57	5	56	..	..	1	16,672
Santhebachahalli.	72	9	68	1	2	1	17,446
Total ..	375	53	333	34	5	3	1,12,596

Principal places with population.

Akkihebbal 1,390 ; Bukanakere 1,694 ; Gummanahalli 2,182 ; Hosahalli 1,997 ; Kikkere 1,043 ; Krishnarajpet 3,226 ; Madavankodi 1,421 and Sindhaghatta 2,065.

A number of villages from Channarayapatna and Hole-Narsipur taluks were added to the Kikkeri hobli in 1882, while the Melkote hobli was transferred to Seringapatam Taluk, and some villages of Santebachahalli to Naga-mangala.

The drainage of the Taluk is from north to south in a westerly direction, most of the streams discharging into the Hēmāvati, which runs along near the western border and joins the Cauvery in the south, on which side this latter river forms the boundary. On the eastern border are several rocky hills. There are some 284 tanks, at least 10 of which are of the first class. But the chief means of irrigation are the channels drawn from the Hēmāvati, of which there are five—the Mandagere, 27 miles long, irrigating 2,720 acres ; the Akkihebbal, 7 miles long, irrigating 2,724 acres ; the Hemagiri, 17 miles long, irrigating 1,460 acres, nearly all *inam* land ; the Kannambādi, 14 miles long, irrigating 1,245 acres ; the Kalhalli, 8 miles long, irrigating 328 acres.

The dry crop soils vary considerably, from good red in the low grounds to grey and sandy in the uplands, especially in Santebachahalli and Chinkuruli hoblis. Black soil is rare and in small patches. The crops taken from the red and sandy soils are better than might be expected. The rice lands under tanks are fairly good, and in the east a coarse kind of rice, *Doddi* or *Karibhatta*, is raised without artificial irrigation. The gardens, especially those for cocoa-nuts, betel-leaf and plantains, are productive. But land under the river channels, though somewhat inferior in quality, is more sought after, on account of the perennial water supply. The irrigated tracts are also free from the fever which prevails in such lands in the Taluks to the west. The cultivation of sugarcane is general, especially *Marakabba*.

Silk cloths of various kinds are manufactured at Sindaghatta. The raw silk brought from neighbouring Taluks is here spun into thread, dyed and woven.

The revenue settlement was introduced in 1886. The area of the Taluk was thus distributed:—

	Acres.
Cultivable (dry 1,05,632 ; wet 10,522 ; garden 3,161) ..	1,19,315
Uncultivable	89,476
Inam villages	34,333
State Forests, 5,365 ; Kāvāls 313	5,678
Total	2,48,802

The unoccupied area was 11,429 acres. The total Revenue Demand for the year 1922-23 was Rs. 2,12,060 and for 1923-24 was Rs. 2,12,871.

The main road from Seringapatam to Channarayapatna runs through the Taluk from south-east to north-west, passing by Krishnarajpet; from which there are roads north-east to Nagamangala and east to Melkote. There is also an unfinished road west to Akkihebbal and Bherya. A road from French Rocks runs to Kannambādi and continues westward as a cart track.

Krishnarajpet.

Krishnarajpet.—A small town situated in 12° 41' N. Lat., 76° 33' E. Long., 23 miles from the railway at French Rocks station, and 35 miles north-east of Mysore, on the Seringapatam-Channarayapatna road. Till 1891 it was called Attikuppa. Head-quarters of the Krishnarajpet Taluk, and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,444	1,486	2,930
Muhammadans	..	..	..	147	147	294
Christians	..	..	..	2	..	2

Year			Income	Expenditure
1921-1922	..	..	2,583	2,679
1922-1923	..	..	2,819	2,014

Krishnarajasagara. (See Kannambadi.)

Krishnarajasagara.—After it is named the great Dam ; until recently it was known as Kannambadi, the Caniambadi of Wilks. The present name was given in 1917 in honour of the ruling sovereign H. H. Sri Krishna Rāja Wodeyar Bahadur during whose reign the Dam at the place was constructed

The place was captured in 1606 by Rāja Wodeyar from Doddaiya Prabhu and annexed to Mysore. The ford here was a well known one in olden days and was the one by which Lord Cornwallis crossed the Cauvery to besiege Seringapatam in 1792. It was at this ford too that Captain Floyd with the English Cavalry and some of the Allies met Lord Cornwallis before he marched on to Seringapatam. Crossing over the same ford in 1799, Tipu Sultān by forced marches attacked General Stuart before the final fall of Seringapatam. This ford no longer exists, having been submerged. A curious story of a girl of this village is told in *Krishnarajpete* 25 dated in 1828. There was, we are told, an epidemic of small-pox and cholera, and the people were dying all around, when, in order to remove these dreadful calamities, the goddesses Mahālakshmi of Kolhāpura and Mahākālī of Ujjain became incarnate in Nanjamma, a virgin

of Kannambādi, a Gauda girl of the fourth or Sūdra caste. The names of her father and mother, grandfather and great-grandfather are all duly given. Through the miraculous powers of healing with which she was endowed, these diseases and other troubles were at once cured wherever she went; and with the thank-offerings made to her throughout the country, Nanjaiya, who must have been her manager or agent, had a new temple erected at Kannambādi to the goddesses above named. In *Krishnarajapete 24*, we have a further notice of this girl 16 years later, when, with Timma, perhaps a brother or husband, she had the *ranga-mantapa* rebuilt.

For many years past, the Government of Mysore had under consideration a project for a reservoir across the Cauvery river for extending irrigation in the State.

In 1902, the falls at Sivasamudram were harnessed to generate electric power for use in the Gold Mines of Kolar and in the Cities of Mysore and Bangalore. The river brings in a flood of about 250,000 cusecs in the monsoons but the flow in summer sometimes dwindles to less than 100 cusecs. The output of power, being necessarily governed by the least dependable supply, could not be increased nor even protected unless the natural flow was supplemented by storage.

The construction of the reservoir now in progress, at a site situated 12 miles to the north-west of Mysore, was accordingly undertaken in 1911 with the three-fold object of—

- (1) Keeping up adequate supply of water for hot weather crops;
- (2) ensuring a constant supply of water for the already existing electric power installation at Sivasamudram and also to increase the output of power by new installations; and
- (3) increasing the irrigation in the valley.

The project provides for—

(i) a masonry dam, 124 feet high above the river bed and 6,550 feet long, a reservoir of 41,500 m.cft. capacity with 1,700 feet length of waste weir;

(ii) a canal system to irrigate 125,000 acres of land in the Sub-Taluk;

(iii) extensions and improvements to the power installation at Sivasamudram by which the out-put will be increased

approximately from 13,500 to 32,000 H.P. The scheme is estimated to cost Rs. 450 lakhs in all.

In the last ten years, the masonry of the dam has been brought up to nearly 107 feet above bed on both the banks. A temporary weir gap of a length of 900 feet is left in the river portion of the dam with its crest at 80 feet above bed. Foundations for the permanent weir have been partly laid. A set of deep level sluices have been built to pass the required supplies for existing irrigation in Mysore and Madras, while three other sluices have been provided on the north bank for the High Level Canal proposed to be opened. It is also under contemplation to guarantee 3,000 H.P. immediately below the dam for which four turbine sluices have been erected. Two new canals, one on either bank, have been opened from the reservoir 40 feet above bed to irrigate 5,000 acres of land, chiefly to settle the population whose lands were submerged by the reservoir. The storage already effected has enabled increasing the output of power to 2,25,000 H.P. The outlay so far has been Rs. 164 lakhs on works of the dam and canals and Rs. 30 lakhs on the additional power works.

The work remaining to be done is raising the dam to 124 feet above bed and completing the waste weir. A length of 1,200 feet of the latter has to be provided with gates on crest. Some of them are intended to be made automatic in action so that when water rises above full reservoir level they may open, and close as the water falls, while others will be regulated by electric power. Twenty sluice gates 10' x 20' with sill at 80 feet above bed will also be provided adjacent to the weir for surplusing at times of maximum floods.

The High Canal proposed, which is estimated to cost Rs. 245 lakhs, is just being (1926) taken up. The reservoir now under construction when completed will be the largest artificial lake in India and second to the Assuan Dam in Egypt which is the biggest in the world.

The dam has been projected in two stages. The first stage is designed for a storage of 80' feet of water above the bed

and in the second or final stage, 118' of water above sluice level. The first stage of the dam was sanctioned in G. O. No. C. 1319—84—90 dated 12th October 1911 at an estimated cost of Rs. 81 lakhs and a revised estimate for Rs. 103·43 lakhs was subsequently sanctioned by Government in the year 1916. The height of the first stage dam is 88 feet. At present, the dam has been raised to a height of 80 feet in the river bed portion over a length of about 895 feet. The flanks immediately on either side have been raised to a height of 108 feet nearly.

12 villages in the Mysore Taluk, 16 villages in the Krishnarajpet Taluk, 2 villages in Hunsur Taluk and 14 villages in Yedatore Taluk will be affected by the 88' contour lines, involving the submersion of a total extent of 10,026 acres and 24 *guntas* as detailed below :—

	Acres	Guntas
1. Mysore Taluk	2,268	26
2. Krishnarajpet Taluk	4,075	22
3. Hunsur Taluk	24	33
4. Yedatore Taluk	3,657	23
Total	10,026	24

Two canals have been opened from either side of the Dam for irrigation—Right Bank Low Level Canal and Left Bank Low Level Canal. These are fed by two irrigation sluices built at 40 feet above the river bed. The length of the Right Bank Low Level Canal (main) is 18 miles from which several branch channels emanate covering a distance of 9½ miles. Both the main and branch channels which run through the Taluks of Seringapatam and Mysore irrigate an extent of 1,945 acres yielding an annual revenue of Rs. 9,500 to Government. The Revenue derived so far since water was let in the channels in the year 1916-17 amounts to Rs. 32,358. The amount of contribution recovered from the holders of lands rendered irrigable by this canal aggregated to Rs. 47,647.

The left Bank Low Level Canal covers a distance of 13 miles and irrigates an extent of 1,344 acres of land in Krishnarajpet and Seringapatam Taluks, the annual revenue derived

being Rs. 6,777. The Government has already realised a revenue of Rs. 25,593 since water was made available in this canal for irrigation purposes. The contribution recovered from the holders amounted to Rs. 34,097.

Three channels above the reservoir, *viz.*, the extension of Mandagere and of Hemagiri Channels and the new Chāmarāja Right Bank channel have, either fully or partially, been opened for irrigation. Portions of Yedatore, Hunsur and Krishnarajpet Taluks are commanded by these channels. The area irrigated by them and the annual revenue are noted below :—

	Area irrigated	Annual Revenue
	Ac. g.	Rs. a. p.
(1) Chāmarāja Right Bank Channel ..	6,998 27	22,894 10 11
(2) Mandagere Extension	3,337 34	8,647 10 7
(3) Hemagiri	791 13	4,033 3 7

The revenue already derived under these channels amounted to Rs. 1,79,264 while Rs. 2,38,805 was recovered in the shape of contribution.

As a large extent of cultivated land was coming under submersion by the first stage of the reservoir, as also a number of villages, Government thought it advisable to provide the expropriated ryots with new lands which could be cultivated and irrigated, instead of giving them money compensation. The total extent of lands submergeable is about 10,000 acres exclusive of *kharab*, etc., of which an area of 9,775 acres has been acquired to Government and the lands granted in exchange under the Land Compensation Scheme to 10,359 acres. 8 new villages have been already formed for settling the displaced ryots and proposals for the formation or extension of 24 villages are under consideration.

The total expenditure under compensation has up-to-date amounted to Rs. 12,51,270.

Lakshman-
tirtha.

Lakshmantirtha.—A tributary of the Cauvery. It rises in the Western Ghāts, in the Brahmagiri which forms the

southern frontier of Coorg. Its whole course is north-east. Entering Mysore two miles south of the village of Chikka Hejjur in Hunsur Taluk, it flows past Hanagod, Hunsur and Katte Malalvadi into the Yedatore Taluk, where it falls into the Cauvery near the village of Sagarkatte. It is a perennial stream, and though a smaller river than the Kabbani, is considerably more utilized for irrigation. The following lands are irrigated from it. The right bank from Hanagod to Katte Malalvadi; the left bank from Katte Malalvadi to the Seriyur *anicut*; both banks from the Seriyur *anicut* to Marchahalli; the left bank from Marchahalli to Sagarkatte; the right bank from Sagarkatte to the confluence with the Cauvery. It is crossed by seven dams.

The first dam thrown across the river is the Hanagod, below the village of the same name. It is built in the ordinary manner, of rough rubble stone, its strength being greatly augmented by the rocky formation of the river bed. The channel, which bears the same name, is led off on the right bank of the river, and after running for nine miles, divides into three branches, *viz.*, the Nellur 7, Hanumantapur 24, and Wudur 20 miles in length. The Nellur follows the course of the river, and ends in the Elephant tank near Hunsur. The Wudur and Hanumantapur, however, passing through a deep cutting, enter the watershed of the Kabbani river, the Wudur running in an easterly, the Hanumantapur in a southerly direction. Six tanks are fed by the Hanumantapur in its course, *viz.*, the Pudukote, Nanjanhalli, Sowe, Harrapur, Belliganhalli, and Gudamanhalli. The total revenue derived from the Hanagod and branches, altogether 66 miles in length, irrigating 4,101 acres, is Rs. 18,245. The dense jungles which surround the channels interfere with extensive cultivation. The drainage from the Wudur and Hanumantapur channels is taken up by the Dāsanpūr and Mäikälwe; the latter feeds the Karigal, Hollehundi and Parvatam tanks on the banks of the Kabbani.

The Rāmenhalli, an old breached dam, is the next, about three miles up the river from Hunsur; the channel was led off on the right bank, and ran for 20 miles, passing through the town of Hunsur.

The Katte Malalvādi, situated near the village of the same name, about 4 miles below Hunsur, is the third dam on the river.

The channel has a course of 11 miles along the left bank. The irrigated area is 509 acres, while the revenue derived is Rs. 2,500.

Near the village of Hundwādi is the Hangarhalli dam, giving rise to two channels, the Siriyūr and Husenpura. The former, on the left bank, runs for 11 miles, and yields a revenue of Rs. 1,753; the latter, on the right bank, has also a course of 11 miles, with a revenue of Rs. 3,246.

The fifth dam is Marchahalli, giving rise to a small channel of the same name. The dam breached in 1864 and a new dam was constructed at a short distance above the site of the old one. The channel which runs along the left bank is 10 miles long and yields a revenue of Rs. 2,392.

The Sagarkatte dam, built by Dewan Pūrnaiya near the village of the same name, gives rise to the Anandūr channel on the right bank. This channel was originally carried as far as Mysore, it having been the constructor's intention to supply the town with the river water; the design however failed, and the channel is in order for only 20 miles. The revenue derived is Rs. 7,278, on an irrigated area of 1,317 acres.

The Cholanhalli is the last dam on the river, about half a mile above its confluence with the Cauvery; the dam breached in 1864, but the irrigation under the channel is kept up by the drainage of the Anandūr, under which channel it runs for its whole length.

Lōkapāvani
(world-purifier).

Lokapavani (*World-purifier*).—A small stream running to the Cauvery. It rises to the west of Nagamangala, and flowing with an easterly course past the French Rocks, receives the stream from the Mōti Talāb, and enters the Cauvery opposite the Karighatta peak, off the north-eastern point of the island of Seringapatam.

Madapura.

Madapura.—A village in Krishnarajpet Taluk, about half a mile from the Hēmāvati. Population 762.

Has several temples. The Triyambakēsvara, situated to the east of the village, is a small temple enclosed in a mound. It appears to be an old structure in the Hoysala style. There is a fine figure of Ganapati in the *sukhanasi*. The ceilings of the *garbhagriha*, *sukhanasi* and *navaranga* are well executed;

that of the *sukhanasi* showing a unique design and looking as if it were made of iron bands fixed with nuts and bolts. The ceiling of the *garbhagriha* has a fine lotus with three concentric rows of petals. The work resembles that at Mavuttanhalli. The *sukhanasi* door-sill and jambs consist of the broken parts of an old *vīragal*, the lowest panel of which shows a man kneeling and tearing up a boar by its mouth. The fragmentary inscription on the *vīragal* was copied by the Archæological Department in the year 1914-15. The ruined Mahālingēsvara temple, also in the Hoysala style, had a good stone tower, now gone to ruin, with *nandis* at the corners and niches surmounted by *simha-lalātas* in the four directions. Above the niches were small figures on all sides which have now fallen off. The outer walls have a few niches between pilasters. The Chennigarāya temple, consisting of a single cell, has a figure, about 3½ feet high, of Chennigarāya or Kēsava. Outside is kept a good, though mutilated, figure of Vishnu. The Vīrabhadra temple, which is comparatively a modern structure, has in its *navaranga* small neat figures, about 1½ feet high, of Sūrya, Bhairava and Bhringi. An inscription on a stone beam belonging to a well which is now filled up tells us that Muddukrishnamma, wife of Krishna-Rāja-Wodeyar III, built the well. It appears she was a native of this place. The village, situated about half a mile from the Hēmāvati, contains about 25 families of Smārtha Brāhmans.

Maddur.—A town on the right bank of the Shimsha, 36 miles north-east of Mysore, on the Bangalore-Mysore railway and the Bangalore-Seringapatam road. It is a municipality, and till 1875 was the head-quarters of the separate Maddur Taluk. This was for a time formed into a sub-taluk under Mandya Taluk, but in 1886 was absorbed in that Taluk.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,053	990	2,043
Mussalmans	..	..	..	408	329	737
Christians	..	..	..	21	14	35

Maddur, properly Marudur, appears to have been formerly a place of importance, but has never recovered from the destruction to which it became subject during the war of Tipu with the English, and is unhealthy. There are two large Vaishnavite temples, dedicated to Narasimha and Varadarāja (see below) which draw a nominal allowance from Government. A fine brick bridge of seven arches, constructed in 1850, spans the Shimsha, and has now been used for the railway as well as the road. Tradition claims for Maddur a great antiquity. According to the story referred to below, it was originally named Arjunapuri after Arjuna the Pāndu prince, who arrived there on pilgrimage. The Shimsha also bears the name of the Kadamba, from a *rishi* who resided on its banks. Under the Gangas, it formed part of the province of Chikka Gangavādi, and in later times Vishnuvardhana of the Hoysala line is stated to have given Maddur in *inam* to the Srīvaishnava Brāhmins. He is also stated to have built the Maddur tank and the temple of Varadarāja. The *agrahāra* was called Nārasimha-chaturvēdimangalam, after his son. The fort was taken in 1617 by the Dalavāyi of Mysore, during the reign of Rāja Wodeyar, and was rebuilt by Haidar Alī. It was dismantled by Lord Cornwallis in 1791 on his march to Seringapatam.

About three miles west of Maddur are the remains of an old fort named Nāgarakere, which was inhabited 600 years ago by a Pālegār named Mugurta Rāya. According to the popular legend, he was the son-in-law of Ganga Rāja of Sivasamudram, and his wife was perpetually boasting of her father's splendour, declaring among other vaunts that she could hear her father's fort-gate, which was made of bell-metal, shut every evening at sunset. Incensed at this, her husband determined to prove his power superior to that of Ganga Rāja, and marched an army against Sivasamudram, which he took and destroyed.

Four miles from the town is an unfinished tank, known as the Sūlekere. It was commenced about 700 years ago by a woman of the dancing-girl caste, who died before it could

be finished. It is estimated that its completion would cost a lakh and a half of rupees, and would bring more than a thousand *kandis* of wet land under cultivation.

There are cross roads from Maddur to Malvalli and the Cauvery Falls southwards, and to Huliurdurga northwards.

The Narasimha temple referred to above is a Hoysala building facing east with later additions in the Dravidian style with a *gōpura*. The *mahādvara* is surmounted by a lofty *gōpura* or tower. The outer walls are decorated with pilasters and miniature turrets. Around the *garbhagriha* are three niches in the three directions. There are also two more on the outer walls of the *navaranga* on the north and south. The *navaranga* is supported by four well carved black stone pillars adorned with bead work. The central ceiling, which must have been a good one, has been recently removed and glass windows set up to let in light. The image of the god, though elegantly carved, is a terrific seated figure, about 4 feet high, represented as tearing out the entrails of the demon Hiranyakasipu lying on the lap. Of the eight hands of the god, four bear the attributes, a discus, a conch, a noose and an elephant-goad, two are engaged in tearing out the entrails and two in lifting them up for wearing around the neck as garlands. The *prabha* or glory has the ten incarnations of Vishnu carved on it. To the right of the god stands Prahlāda with folded hands and to the left Garuda. In the *sukhanasi* are kept along with the processional images of the temple those of the Varadarāja and Rāma temples also. Of those, the images of the Narasimha and Varadarāja temples are very handsome figures. The front hall has on either side three cells facing one another: the first cell to the left is the store-room, the second and the third enshrine Rāmānujāchārya and Vēdāntāchārya; the first to the right has Yasōda with child Krishna, as also Srīnivāsa; the second Vishvaksēna and Nammālvār, and the third Manavālamāmuni or Jīyar. The *prabha* of Yasōda has sculptured on it the *ashta-dīkpālakas* or regents of the eight directions. The temple has two goddesses in separate shrines in the enclosure, the one in the south shrine known as Saumyanāyaki and the other in the north known as Narasimhanāyaki. In the north of the enclosure is a shrine containing well carved figures of Rāma, Lakshmana,

Sīta and Hanumān, the last standing in a peculiar posture with the right hand raised to the nose, as if anxiously awaiting the orders of his lord Rāma. A new Hoysala inscription, dated 1325, is to be seen on a slab built into the ceiling of the temple kitchen. The image of the god in the Varadarāja temple, about 10 feet high, is exquisitely carved, but has no *prabha*.

One of the inscriptions in the Narasimha temple is dated in 1150 A.D. Another at the outer entrance has been set down to the 10th century. In the *navaranga* of the temple, there are four well-carved pillars of black hornblende similar to the ones usually found in temples of the Chālukyan style. Besides that of Narasimha, the temple contains also images of Yasōda with child Krishna on the lap, Srīnivāsa, Rāma, Lakshmana, Sīta and Ānjanēya. The last four were originally in the Rāma temple from which they were removed and set up here some years ago. An image of Lakshminarasimha was subsequently set up in their place. All the images in the Narasimha temple are made of black stone and are more or less beautifully carved.

A palm-leaf manuscript of the *Sthala-purāna* which professes to be an extract from the *Brahmānda-purāna* and consists of 12 *adhyāyas* has been examined by the Archæological Department. In it Maddur is called Arjunāpuri and also *Kadambakshētra*. The god Narasimha is stated to have been set up by Brahma and worshipped by the sage Kadamba. The Maddur river is called Kadambanadi after the sage Kadamba. Arjuna is said to have gone to Maddur accompanied by Krishna, worshipped the god and built the *vimāna*, etc., of the temple. The following are mentioned as the 8 *tīrthas* at Maddur:— Padma, Brahma, Rishi, Prahlāda, Ānanda, Narasimha, Yādava and Pāndava; and a festival named *Ashtatīrthōtsava* is said to take place on the 12th lunar day in the bright fortnight of *Āsvayuja* (September-October) every year.

In the inscriptions, Maddur is called *Marudur* and also *Narasimha-chaturvēdimangala*. The god in the Varadarāja temple is also known as Allālanātha, Allāla being a Kannada corruption of the Tamil Arulāla which is a synonym for *Varada*. The god Varadarāja at Conjeevaram is also known as Arulālap-perumāl. The image of Allālanātha, about 10 feet high, is a

wonderful work of art characterised by a marvellous elaboration of details both in front and on the back. The rich carving on the back of this image was so well-known among the people that it has given rise to a common saying in Kannada, viz, *Ellā dēvara munde nōdu, Allālanāthana hinde nōdu*, which means 'see all the (other) gods in front, but Allālanātha on the back.' There is a tradition that the Hoysala king Vishnuvardhana set up this image here in order that his mother, who was too aged to go to Kānchi, might worship Varadarāja every day. There is also a ruined Isvara temple at Maddur, the materials of which were being removed for rebuilding in a more central place. The pillars, beams and capitals show pretty good work, but bear no inscriptions.

The Maddūramma temple is dedicated to the village goddess. Maddūramma is the goddess presiding over Maddur as Hāsanāmba is the goddess presiding over Hassan. The goddesses, said to be seven sisters, are represented by seven natural stones which are in a line in the open ground and protrude a few inches above the ground level, the central ones being bigger than those on the sides. It appears they refused to be in houses; so they are in the open in a pond-like basin in front of a *mantapa*, an oblong platform in mortar being built around them. A *jātre* is held every year. The devotees of these goddesses are generally the lower classes of the people.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921-22	2,680	2,309
1922-23	2,111	2,422

Malali.—A village in Heggaddevankote Taluk. Popu- Malali. lation 1,269.

This contains two important Jain *bastis* and has a large population of Jains. In Bhīmanakōte, a suburb attached to it, a big *jātre* is held every year.

Malvalli.

Malvalli.—A Taluk in the east. Area 391 square miles. Headquarters at Malvalli. Contains the following hoblis, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarva-manya	Jodi	Kayam-gutta	
Boppagowdana-pura.	45	19	34	11	..	..	27,803
Chiekkarasina-kere.	40	25	31	7	2	..	22,334
Halagur ..	52	20	52	..	..	..	16,414
Kiragaval ..	47	37	42	3	2	..	26,100
Malvalli ..	51	18	48	3	..	..	27,291
Total ..	235	119	207	24	4	..	1,19,942

Principal places with population.

Chottanahalli 1,478 ; Belakavadi 5,820 ; Boppagowdana-pura 1,108 ; Doddarasinakere 2,220 ; Halagur 2,603 ; Kalkurni 3,167 ; Kaddakotanahalli 1,369 ; Kiragaval 2,063 ; Malvalli 7,402 and Purigal 1,535.

The Cauvery forms the southern boundary, and receives towards the east the Shimsha, or Maddur-Hole, into which all the waters of the taluk flow. At about the middle of the southern boundary, the Cauvery divides into two branches, forming the island of Sivasamudra, and precipitating itself into deep ravines in the picturesque Cauvery Falls. The course of the Shimsha is at first east, but from the village of Sargur, where it is joined by the Kanva from the north, it runs south into the parent stream. Neither of these rivers is at present a source of irrigation, some channels which were formerly drawn from the Kanva having fallen out of repair. The latter part of the Rāmasvāmi channel, drawn from the Cauvery near Bannur, irrigates lands in Purigal hobli, but they chiefly belong to the Jahgirdar of Sivasamudram. All the remaining irrigated land is below the few tanks. The two largest, the Malvalli and Maranhalli tanks, are in the immediate neighbourhood of Malvalli, and their waters, uniting into one channel, irrigate land to a

distance of 9 miles. A large tank has also been recently formed by a dam across the Heb-halla a tributary of the Shimsha, at Arasinkere.

The taluk generally is an undulating plain, except on the south-east, which is occupied by the Basavana-betta State Forest, and by hills of inconsiderable height: of these, the principal are Kabbaldurga (3,507 feet), Basavana betta, Bemmana kandi betta, Tayalur betta, Singrajpur betta and Achala betta.

The soil in the south-eastern quarter of the Taluk is mostly rocky and shallow: also in parts of the north-west. In the remaining parts it is generally red, with more or less admixture of sand. Towards the south-west the soil increases in depth, colour and fertility, until the rich soils, including patches of black soil, on the border of the Tirumakudlu-Narsipur Taluk are met with. The crops vary with the soils, jola, cotton and Bengal gram being grown to some extent in the better soils, while only ragi, save, avare, togari and other pulses are grown in the poorer soils. The wet lands may be described as generally inferior, and there is almost entire absence of sugar-cane cultivation. Mulberry is the chief crop in gardens, and it is grown even in dry lands, but in the latter case is poor. Areca, cocoa-nut and plantains are sparsely represented. Silk and hides are the principal articles exported from the Taluk. Halagur was once the seat of a considerable iron industry, but owing partly to lack of fuel and charcoal, and partly to the competition of foreign iron, smelting has been almost abandoned.

The revenue settlement was introduced in 1893. The area of the Taluk was thus distributed:—

	Acres.
Cultivable (dry 1,10,613; wet 4,497; garden 2,594) ..	1,17,705
Uncultivable	68,102
Inam villages	39,202
Forests	24,154
Kāvals	608
Total	<u>2,49,771</u>

The unoccupied area was 1,166 acres. The total Revenue Demand for 1922-23 was Rs. 1,05,687; and for 1923-24 was Rs. 1,00,531.

The Bangalore-Mysore road *via* Kankanhalli runs through Halagur and Malvalli, and is crossed at Malvalli by the road from Maddur to Sivasamudram. There is also a road from Sosale through Belakavadi to Sivasamudram, with a branch from near Purigal to Talkad.

Malvalli.

Malvalli.—A town situated in 12° 23' N. lat., 77° 7' E. long., 28 miles east of Mysore, at the intersection of the Mysore-Kankanhalli and Maddur-Sivasamudram roads, 18 miles south of the railway at Maddur. Head-quarters of the Taluk of the same name, and a municipality.

Population in 1921	Males	Females	Total
Hindus	3,404	3,298	6,702
Muhammadans	343	311	654
Christians	29	15	44

An inscription of 1,685, in the time of Chikka-Dēva-Rāja, describes it as abounding in fruit-trees and filled with learned men. It formerly possessed a large fort, built of mud and stone, which is now in ruins.

Haidar gave Malvalli in Jahgir to his son Tipu, so that it then enjoyed considerable prosperity, although it does not appear that the population was greater than it is now. Below the Malvalli tank is the site of a fruit garden which Tipu planted, now occupied by paddy-fields. About two miles from the town, and close to the new Mysore road, is the scene of the only engagement which took place between the British army under General Harris and Tipu Sultān, during the march of the former on Seringapatam in 1799. Bullets, etc., are frequently found in the neighbourhood after a heavy shower of rain. After the action, Tipu sent and destroyed Malvalli to prevent its being of any use to the British army.

Municipal Funds.

Year	Income	Expenditure
1921-1922	6,927	5,010
1922-1923	10,501	5,679

Mamballi.—A village in Mysore Taluk. In the Tamil inscriptions of the place, this place is surnamed Viravallāpattanam. In the *navaranga* of the Vaidyēsvara temple at the village is kept a good figure, about 4 feet high, of Subrahmanya, seated on the peacock, with 12 hands, 3 of his faces being to the front and the other 3 at the back. In front of the temple stands a curious figure wearing a garland of Tulasi (*ossimum sanctum*) beads and holding with the hands the hilts of a double-handled sword placed on the neck. In a separate shrine is the goddess of the temple, a fine figure about 2½ feet high. A set of copper-plates containing an incomplete inscription of one of the Punnād kings has been forthcoming from this place. Punnād or Punnata was an ancient kingdom situated in the south of Mysore. It is mentioned as Paunnata by Ptolemy in the second century. As only one record of this line of kings has been known till now (see I. A. XVIII, 366), this inscription, though incomplete, has to be looked upon as an important find. It mentions a king Rāshtravarma who was of the Kasyapagōtra and who ruled a kingdom which was watered by the Cauvery and the Kapila. Judging from the palæography, the plates appear to belong to the middle of the 6th century.

Mandya.—A Taluk in the north-east. Area 449 square miles. Headquarters at Mandya. Contains the following hoblis, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Govern-ment	Sarva-manyā	Jodi	Kayam-gutta	
Authagoor ..	33	27	31	1	..	1	10,781
Basaral ..	50	25	49	..	..	1	13,530
Dudda ..	54	18	53	1	..	..	18,091
Kottathi ..	35	17	32	3	..	..	18,287
Koppa ..	44	59	41	1	1	1	21,524
Maddur ..	43	19	38	..	..	5	20,295
Mandya ..	43	44	35	5	1	2	27,524
Total ..	302	209	279	11	2	10	1,36,032

Principal
places with
population.

Besagarahalli 1,592; Budnoor 1,747; Guttalu 1,698; Holalu 1,221; Honnalagere 1,513; Keragodu 2,482; Kestur 1,832; Kottathi 1,188; Kowdle 1,333; Maddur 2,754; Mandya 4,784; Nidaghatta 1,120; Santhekasalgere 1,642; Sathanoor 1,196 and Yelachakanahalli 1,331.

The Taluk was increased in 1875 by the addition of the Maddur Taluk, with the exception of the Arasinkere hobli, joined to Malavalli; and in 1882 by the addition of the Koppa hobli from the Kunigal Taluk.

The eastern portion is watered by the Shimsha or Maddur-Hole, which is crossed 9 miles above the town of Maddur by the Maddur *anicut*, recently re-built by cut stone. It gives rise to the Maddur Ane channel, running altogether for a distance of 12 miles to the Maddur tank, and irrigating 1,090 acres. This also branches into the following channels:—

Chamanhalli, $2\frac{3}{4}$ miles; Barian, 2 miles; Vaidyanathpur, $3\frac{1}{4}$ miles; and Kemman, $5\frac{1}{2}$ miles; altogether irrigating 1,910 acres. The remains are visible of another channel from the Chikka Hole to the Kestur tank, but this has been out of repair and not used for about 80 years. The western portion of the Taluk is occupied by chains of rain-fed tanks, the drainage being south-easterly, towards the Shimsha. There are altogether over 200 tanks used for irrigation, of which Maddur tank is the largest, and 29 others are large. The wells are of no importance.

The country is gently undulating, and is only moderately wooded with banyan, *ippe* and other trees, there being no jungle, and only some small scrub on the eastern and north-western boundaries.

The soils for dry crops are as a whole poor, being sandy and gravelly, shallow and in some places very stony, especially in the uplands in the north. Black soil is rare. Good red soil occurs in the centre, and east of the Shimsha in the south. The soils in the wet lands are pretty uniform and of fair quality, except in those reclaimed under the new Maddur channel, and even here they are gradually improving from being brought under cultivation.

The usual dry crops are grown. The principal wet crop is rice. There is not much sugar-cane, but there is a good deal of mulberry in the east. The areca gardens were ruined in the famine. The gardens that now remain are not very good and contain chiefly cocoa-nut, plantains and mulberry, with minor crops of chillies, vegetables, etc. The *honge* trees are not here utilized for supplying manure to rice-fields as in districts to the east. But huchch-ellu or other inferior crop is grown in rice-lands after the harvest and is then ploughed in. Silt from tanks is largely used for manure both in wet and dry soils.

Sheep are numerous. A superior kind of *Kumbli* is made at Mandya, Satanur, Mudagere and other places. Silk worms are largely kept by both Muhammadans and Hindus, who send the cocoons principally to Channapatna, where the silk is reeled.

The revenue settlement was introduced in 1888, except in Koppa hobli, which was settled with Kunigal Taluk in 1881. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 1,33,936 ; wet 10,585 ; garden 3,171)	1,47,692
Uncultivable	91,938
Inam villages	23,975
	<hr/>
Total	.. 2,63,605
	<hr/>

The unoccupied area was 3,822 acres. The total Revenue Demand for 1922-23 was Rs. 1,91,531 and for 1923-24 was Rs. 1,87,047.

The Bangalore-Mysore railway runs through the south of the Taluk from east to west, with stations at Maddur, Mandya and Yeliyur. The Bangalore-Seringapatam Trunk road is close alongside the railway. From Mandya there are roads north to Basaral and south to Bannur. From Maddur there are roads north to Huliurdurga and south to Malvalli, Sivasamudram and the Cauvery Falls. There is also a road from Lingarajachatra to French Rocks.

Mandya.

Mandya.—A town situated in 12° 32' N. lat., 76° 57' E. long., 25 miles north-east of Mysore, on the Bangalore-Mysore Railway and the Bangalore-Seringapatam road. Headquarters of the Mandya Taluk, and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	2,255	2,158	4,413
Muhammadans	..	..	..	147	132	279
Christians	..	..	..	25	26	51
Jains	..	..	..	69	75	144

The following is the mythological account of Mandya as contained in the local *Purāna*. In the *Krita Yuga*, when the country was covered with thick jungle, a *rishi* who made *Tapas* here, was in the habit of teaching the wild beasts to pronounce the sacred word *Vēda*. On this account, he named the place *Vēdāranya*, and established therein the god *Janārdana* or *Varadarājasvāmi*, whose temple is still standing. During the same age, another *rishi* set up the god *Sakalēsvara-svāmi* there. *Vishnu* appeared to him, and hence the place was re-named *Vishnupura*. Towards the end of the *Dwāpara Yuga*, a king, by name *Indravarma*, who was without issue, removed here in the hope of obtaining a son. His prayers were answered, and his son, whose name was *Sōmavarma*, built a fort and *agrahāra*, and nominated the site *Mandēvēmu*, which has since been corrupted into *Mandya*.

But *Mandya* appears to be named after the native place, near *Tirupati*, of the first *Brāhman* families who settled there, the village having been granted by *Krishna-Rāja* of *Vijayanagar*, in 1516, to *Gōvinda-Rāja*, twelfth in descent from *Anantāchārya*, a disciple of the reformer *Rāmānujāchārya* and a distinguished devotee of the idol *Venkatēsa* at *Tirupati*. *Mandya* continued to remain a *sarvamānyam* village for *Srī Vaishnava Brāhman*s until the time of *Tīpu Sultān*, who withdrew the allowance. He also removed the Taluk catcherry from *Mandya* to *Keragod*, but *Pūrnaiya* retransferred it to *Mandya*.

Near the south outlet of the Mandya tank is a Vīrara-gudi or hero-shrine containing a sculptured slab measuring 6' by 4'. This *viragal* possesses some features not usually found in specimens of this class. It contains 5 panels, of which the lowest shows warriors fighting on foot and the next higher horsemen engaged in fight. The third panel has a *vimāna* or celestial car in the centre flanked by female *chauri*-bearers and elephants with riders, the latter apparently stretching out their hands in surprise. There are besides two more standing figures at either end. The fourth panel represents a music party consisting of drummers, etc., with a seated Garuda in the centre, while the top panel has a figure of Vēnugōpāla above the Garuda of the next panel with standing figures to the right and a *linga* with a bull, etc., to the left. The top panel probably represents both Vaikuntha and Kailāsa to which the fallen heroes, according as they are Vaishnavas or Saivas, are supposed to go. Chikka-Mandya also contains several *viragals* in 4 panels, the lower two representing battle scenes, the third showing a *vimāna* flanked by female *chauri*-bearers and elephants with or without riders and the fourth a *linga*, etc. It is not clear why the elephants are shown at the ends of the third panel.

Municipal Funds.

Year	Income	Expenditure
1921-1922	2,456	3,050
1922-1923	2,413	2,564

Manipura.—An ancient city of which the ruins are pointed out three miles south-east of Chamarajnar. The legend regarding it has been given in the section on the history of the District. Manipura

Marahalli.—About a mile from Malvalli. The Narasimha temple at this place appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A.D. 1014, the temple is called Rājāsraya-vinnagaram. As *Rājāsraya* was a title of the Chōla king Rājarāja (985-1012), we may perhaps conclude that the temple was founded by him or during his reign. Marahalli

Melkote or Melukote.—A celebrated sacred town in the Seringapatam Taluk, situated in 12° 40' N. Lat., 76° 43' E. long., 20 miles north of the kasba, built on the rocky hills named Yadugiri, overlooking the Mōti Talāb and the Cauvery valley. It is a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	3,061	3,148	6,209
Muhammadans	..	..	..	75	14	89
Jains	..	..	..	4	..	4
Total				3,140	3,162	6,302

Mēlkōte, high or superior fort, is one of the principal sacred places in Mysore. When the Vaishnava reformer Rāmānujāchārya fled from the persecution of the Chōla king, early in the 12th century, he took up his residence at Mēlkōte and lived there for 14 years. It thus became the chief seat of the Sri-Vaishnava sect of Brāhmans, who reaped the benefit of the conversion by their apostle of the Hoysala king Bitti-Dēva, thence forward called Vishnuvardhana, in obtaining assignment of all the most fertile tracts of land in the neighbourhood, especially of the *Ashta Grāma* (see above p. 235) on either bank of the Cauvery.

The place suffered at the hands of the Muhammadans who wrecked Dōrasamudra in the 14th century, as it was to Tondanur, now Tonnur, at the southern foot of the hill, that the Hoysala king at first retired. It was subsequently restored, in about 1460, by Timmanna Dannāyaka, lord of Nagamangala, who was the minister of the Vijayanagar king Mallikārjuna or Immadi Praudha Dēva Rāya. The buildings must have been on a grand scale, as the remains of the Gōpāl Rāya gate on the south are of immense proportions. The former approaches are flagged with stones for a considerable distance. There is now a good road.

In 1771, the Mahrāttas having encamped to the south of the hill after their victory over Haidar Ali at Chinkuruli, the Brāhmans deserted Mēlkōte, which was as usual plundered. For the sake of iron, the immense wooden cars belonging

to the temples were set on fire, and the flames spreading to the religious buildings, some of them were entirely consumed. The principal temple is a square building, of great dimensions, but very plain, dedicated to Krishna under the name of Cheluva-pulle Rāya. As to the name Cheluva-pulle Rāya, Buchanan, (in his *Journal*, 1, 342) writes as follows :—

“Although the image represents Krishna, it is commonly called *Chilla Pulla Rāya* (Chelvapillē Raya), or the darling prince; for *Chillapulla* (Chelvapillē) is a term of endearment which mothers give to their infants, somewhat like our word ‘darling.’ The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows :—On *Rāmānuja* going to *Mēlukōte* to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* king of Delhi, who had carried away the idol. The *Brāhman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form and enjoyed her bed; for Krishna is addicted to such kinds of adventures. This had continued for some time when *Rāmānuja* arrived, and called on the image, repeating at the same time some powerful *mantrams*; on which the idol immediately placed itself on the *Brāhman*’s knee. Having clasped it in his arms, he called it his *Chillapulla*, and they were both instantaneously conveyed to *Mēlukōte*. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She was no sooner near the idol than she disappeared, and is supposed to have been taken into its immediate substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess, but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock.”

The original name of the presiding deity appears to have been *Rāma-priya*.

A more striking edifice is the temple of *Narasimha*, placed on the very summit of the rock. The large temple is richly

endowed, having been under the special patronage of the Mysore Rājas, and has a most valuable collection of jewels. (See below). As early as 1614, we find Rāja Wodeyar, who first acquired Seringapatam and adopted the Vaishnava faith, making over to the temple and Brāhmans at Mēlkōte the estate granted him by the Vijayanagar king Venkatapati Rāya. (See below). There is also an inscription of 1785, showing that even Tipu Sultān granted some elephants for the temple. The *Vairamudi* festival, which is the chief annual celebration, is attended by 10,000 people. The *Guru* of the Sri-Vaishnava Brāhmans, styled the Parakālasvāmi, lives at Mēlkōte and Mysore. The site of a ruined palace of the Mysore Rājas, adjoining the great temple, has now been laid out as a public garden.

The inhabitants are nearly all Brāhmans, 400 of whom are attached to the great temple and receive thence a daily allowance, some of them being men of learning. There is also a class of temple servants of Sūdra extraction, consisting of musicians, dancing-girls and Vaishnava or Sātānanas. The only persons in the place who live by industry are a few families of weavers and some shopkeepers. Two classes of Holeyas, called the Tirukula and Jāmbavakula, are credited with having assisted Rāmānuja in recovering the image of Krishna when it was carried off to Delhi, as related above. Hence they have the privilege of entering the temple once a year to pay their devotions. The houses are roofed with tiles, and have an old look from being carved with thorns. This is to keep off the monkeys, which are very numerous, and which, bearing a sacred character, it would be a grievous sin to destroy.

A strata of schistose mica which has decayed into a fine white clay is considered sacred. It is said to have been discovered by Emberumānār or Rāmānuja and is used by the Sri-Vaishnava Brāhmans for making the *nāma* or sectarian marks on their foreheads. It is in such demand for this purpose, on account of its purity, that it is transported to distant places, even as far as Benares. It is fabled to have been brought to Mēlkōte by Garutmān, the bird of Vishnu, from Svētadvīpa (the white island) in the Kshīrasamudra (the milk ocean),

On one of the pillars of the *navaranga* of the Nārāyanasvāmi temple here is a bas-relief, about 1½ feet high, of the Mysore

king Rāja-Wodeyar (1578-1617), standing with folded hands, with the name inscribed on the base. He is said to have been a great devotee of the god and a constant visitor to the temple. A golden crown set with jewels was presented by him to the god. It is known as Rāja-mudi after his name and is used even now for the god during one of the annual festivals. Tradition says that on the day of his death he was observed entering the *sanctum* and was seen no more afterwards. From the inscriptions on some of the gold jewels and gold and silver vessels in the temple, we learn that they were presents from Tipu, Krishna-Rāja Wodeyar III and his queens. With regard to a golden jewel presented in 1842 by Lingājammani of Krishna-vilāsa Sannidhāna, queen of Krishna-Rāja Wodeyar III, to the god Narasimha on the hill at Mēlkōte, this story is related. During a visit to Mēlkōte along with his pregnant queen Lingājammani, Krishna-Rāja-Wodeyar III left her at the foot of the hill and went up to pay homage to the god Narasimha. While eagerly looking at the royal party going up the hill, the queen, by a false step, fell from a height of 60 feet, but miraculously escaped injury. She then presented the above jewel as a thank-offering.

The Private Library of His Holiness the Yatirājasvāmigal of Mēlkōte contains a large number of Sānskrit and Tamil works bearing on the Visishtādvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pāncharātra, Dharmasāstra, and Grihya and Dharma sūtras, and commentaries on a good number of Sānskrit works. There are also a few Kannada and Telugu works. Several of the works contained in the manuscripts are authoritatively reported to be unpublished.

Cloths of good quality are made here, and ornamental *punkahs* or fans of the fragrant roots of the *kuskus* grass. There are many different kinds of rock on the hill.

Municipal Funds.

Year	Income	Expenditure
1921-22	4,158	2,359
1922-23	2,237	2,312

Mōti Talāb.

Moti Talab.—or lake of pearls.—A large tank at Tonnur in Seringapatam Taluk. It is formed by an embankment carried across a gap between two rocky hills, which stems the water of the Yādavanadi and other mountain torrents that there unite their streams. The mound, whose dimensions are given as 78 cubits high, 150 long, and 250 thick at the base, is said have been constructed by Rāmānujāchārya, the Sri-Vaishnava Brāhman reformer, who had taken up his abode at the neighbouring town of Mēlkōte. He is said to have named the tank Tirumalasāgara. The superfluous water is let off through a channel which has been cut with great labour through one of the hills, at such a height as to enable it to water a great portion of the subjacent plain, which is three or four miles in extent. When the tank is full it contains a sufficient quantity of water to supply the cultivators for two years; but owing to failure of rain, the water frequently continues lower than the opening of the outlet. Although the torrents bring down much sand, it so happens that the tank is never affected by that circumstance; for the two streams enter in such directions as to force all the sand towards the extreme corners, without diminishing the main depth. Nasir Jung, son of the Subadar of the Deccan, who visited it in 1746, gave it the name of Mōti Talāk or lake of pearls, an appellation to which its clear and beautiful water perhaps entitles it. The bank was breached and the water drained off by Tipu Sultān in 1792, to prevent its being used by an enemy besieging Seringapatam.

Moyar.

Moyar.—A river which forms the southern boundary of the Mysore State. It rises in the Mūkarti hill in the Nilgiris and flows north-east, having there the name of Paikarē. On reaching the edge of the plateau, it turns west and falls in a succession of cascades, known as the Paikara Falls (the upper 180 feet, and the lower 200 feet), to the tableland below. It then, for the rest of its course, flows east, running at the bottom of the singular gorge called the Mysore ditch from its presenting the aspect of a long deep moat as seen from

the crest of the Ghāts. Finally, after separating the Nilgiris from the Eastern Ghāts at the Gajalhatti pass, it joins the Bhavāni in the Coimbatore District, at Devanāyakankōte below the Rangasvāmi peak.

Muduk-dore.—A sacred hill near Talkad on the banks of the Cauvery, where the river takes a sudden turn to the south. On the hill is a temple dedicated to Mallikārjuna, whose *jātre*, held for fifteen days in January or February, is attended by about 10,000 people. Muduk-dore.

The hill is not very high, but the temple on it with its *gōpura* presents a pretty appearance when viewed from below. The *linga* here, known as Mallikārjuna, is one of the *panchalingas* of Talkad (para 26). In the *prākāra* is a *mantapa*, said to have been built some 70 years ago, which is known as *Chitra-mantapa* on account of the paintings on its walls which represent scenes from the *Saiva purānas*. There are also Kannada passages explaining the scenes as well as labels giving the names of individual figures. A *jātre* on a grand scale is held here every year in the month of *Māgha*, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an *āgamika* from Mysore discharges the duties of the officiating priest, though at other times a *tammadi* of the Lingāyat sect worships the *linga*. The image representing the consort of Tāndavēsvara is brought from the Vaidyēsvara temple at Talkad and kept here during the *jātre*. On the last day a bull race takes place, the winner receiving a garland from the *archak* in the presence of the god. He has also the privilege of being taken to Srīpārvata in the Kurnool District. Excellent bulls are brought from various places to compete in the race. The village contains a large number of *mantapas* built by charitable people for the accommodation of pilgrims during the *jātre*.

Mugur.—It is a Municipal town in T.-Narsipur Taluk situated 6 miles south by east of Narsipur, head-quarters of the hobli. Population 3,540. Mugur.

It has a temple of Tibba Dēvi, which is the scene of an annual festival in December or January resorted to by about 2,000 people.

The Dēsēsvara temple at this place is a large building with a fine *gōpura* and a lofty lamp pillar in front. Opposite to the south *navaranga* entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple. The *Pancha-linga* shrines in the *prākāra* have well-carved door-ways and lintels. There is a well executed sugar-cane mill in stone which was formerly used to get sugar-cane juice for the *abhishēka* or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyēsvara temple at Talkad. A number of modern inscriptions on brass-plated door-ways, vehicles and bells are to be seen in the Tibbadēvi or Tripurasundari temple mentioned above. *T.-Narsipur* 88 has been made out to be an old Jaina epitaph. The top parapet round the temple contains mortar figures of various forms of Pārvati, Lakshmi and Sarasvati, as also figures of the *ashta-dikpālakas* or regents of the directions, the 10 *avatāras* of Vishnu, the *Saptamātrikah*, etc., with labels below giving their names. Several of the labels have, however, become illegible, the number of the legible ones being 57. In front of the temple is a beautiful *mantapa* built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Dēvarāja Urs to the left of the temple is a quaint old structure.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921-22	1,277	1,432
1922-23	1,621	1,692

Mutsandra.

Mutsandra.—A village in Nagamangala Taluk. Population 111.

At this place also is a Nāchchāramma temple in which a *brindāvana* is worshipped. At this temple gather together every year hundreds of *dāsaris* or Vaishnava mendicants of the Sūdra caste on their way to Tirupati. The villagers feed them and hand over their *mudupus* (or bundles the contents of which, mostly money, are dedicated to some god) for being delivered at the Tirupati temple.

Mysore Taluk.—A Taluk towards the centre. Area including the city is 312 square miles, containing the following *Hoblis*, Villages and Population :—

Mysore
Taluk.

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Saravaliya	Jodi	Kayangutta	
Chattanahalli	36	22	25	7	1	3	16,058
Elwal ..	38	18	32	6	..	..	12,089
Kadakola ..	30	15	24	6	..	..	13,095
Kasaba ..	42	29	40	2	..	..	13,046
Mysore City ..	..	..	..	..	..	..	83,951
Varuna ..	42	29	40	2	1	..	13,642
Total ..	167	113	161	23	2	3	1,51,881

Ayirahalli 1,457; Dura 1,319; Dhanaganahalli 1,562; Edakola 2,142; Elivala 1,155; Harohalli 1,703; Hebbalu 1,194; Kadakola 1,502; Kuppagal 1,241; Mysore 83,951; Varakodu 1,514; Vajamangala 1,403; Varuna 633; Sinduvalli 1,148; Udabur 2,217.

Principal
places with
population

The Taluk was extended by the addition of the Navashiabar and Varakod hoblis from Mysore Ashtagram Taluk in 1871. It lies between the Cauvery on the north and east, and the Kabbani on the south, though these rivers are beyond the boundaries and actually touch the Taluk for a very short distance. The drainage is principally from north to south, to the Kabbani. The nature of the country is undulating. There are few hills, the only one of importance being the Châlundi hill, overlooking the city of Mysore from the south-west, and rising to about 1,000 feet above it. In the south-west there is a little scrub jungle, and wild date trees abound in all *nālas* and low-lying places.

The low level channel taken from the Krishnarājasāgara irrigates a few villages in the north. There are 92 tanks of which 11 are of the first class.

The revenue settlement was introduced in 1887. The area of the Taluk was thus distributed:—

Culturable: (Dry, 84,090; wet, 2,134; and garden 3,388)	..	..	..	..	..	89,612
Unculturable	..	..	..	..	..	60,373
Inam Villages (28,180)						
Amrut Mahāl Kāval 3,706	..	..	..	..	..	28,180
						1,78,165
					Total acres	.. 1,78,165

The unoccupied area was 11,079 acres. The total revenue demand for 1922-23 was Rs. 1,25,965 and for 1923-24 Rs. 1,25,282.

The Mysore State Railway passes through the Taluk from north to south with stations at Mysore, Chamarnajagar and Kadakola; and from north to north-west with stations at Belgola and Sagarakatte.

The Bangalore-Ootacamund road passes through Mysore, whence there are also roads to Bannur north-east, to Malvalli east, to Tirumakudlu-Narsipur south-east, to the Wynad south-west, and *via* Yelwal on the north-west to Coorg and to Hassan.

Mysore.

Mysore.—The Capital of the State and residence of the Mahārāja: situated in 12° 18' N. Lat., and 76° 42' E. Long., at the north-western base of the Chāmundi hill; is 2,525 feet above the level of the sea. The city is built in a valley formed by two ridges running north and south. It is about 9.50 square miles in area.

It contains four suburbs, *viz.*, 1. Kannegowdana Koppal; 2. Vonti Koppal; 3. Paduvarahalli village in the West and Kurubarahalli in the east; and covers an area of 9½ square miles. The population numbers 83,951 of whom 43,783 are males and 40,168 females.

The number of inhabited houses is 15,093 ; of which 627 are terraced, 13,936 tiled and 530 thatched. The population is composed of the following classes :—

Population in 1921	Males	Females	Total
Hindus	34,728	31,925	66,653
Muhammadans	7,308	6,344	13,652
Christians	1,312	1,486	2,798
Others	435	313	748
Total	43,783	40,068	83,851

The population of the city was 68,111 in 1901 ; and 71,306 in 1911. It increased by 12,645 during the decade 1911-21 and by 15,841 during the twenty years ending with 1921.

The principal portions of the city may be briefly referred to here.

The Fort, in which the Palace stands, is situated almost in the centre of the city, and is surrounded by the finely laid out park, called Curzon Park (after His Excellency Lord Curzon, Viceroy of India), on the north and west. East of the Fort is the Doddakere tank, which is used by the inhabitants of the city for washing purposes. Further east, near the Race Course, is the Kāranji tank, which formerly used to supply drinking water to the inhabitants. On the west of the Fort, far away, is situated the Kukkarahalli reservoir, which, for a time, was a source of water-supply to the city, before the installation of the pumping plant at Belgola. The thickly populated portions of the city are situated mostly to the north, west, and south of the Fort, the eastern portions being mostly occupied by the Summer Palace, Vasanthamahāl Palace, the Palace Stables, the Chāmundi Vihar, the second Mahārāja Kumāri's Mansion, the Doddakere and Kāranji tanks and the Race Course and Gardens. Chāmarājpuram, Lakshmipuram, the Edgah, the Jalapuri, the Chetnahalli, the Chāmundi extensions, the Weavers' Lines, the new Holagēri, etc., are recent additions.

The Doddapet, Santhepet, Dēvaraj Market, the Lansdowne Bazaar and Chikka Angadi Street are the centres of trade. They are well stocked with country provisions and piece-goods.

Streets and
Avenues.

The streets in the city have been laid out on broad and generous lines with regular foot-paths on either side for the convenience of pedestrians. Special check drains have been cut across these foot-paths to divert the storm water from flowing along the main roads away from the storm water drains. Some of these roads, such as the Srī Narasimharāja Boulevard and Mirza Road, form a notable feature of new Mysore. The great extensions of the city, Chāmundi Extension in the south, Edgah Extension in the North and Jalpuri Extension in the north-east, especially in the south-east towards the Lalitādri and north-west towards the Vānivilās Mohalla where the Mysore State Railway Officers' quarters are constructed during recent years, and the immense improvements introduced on all sides, including the installation of the Electric lights in the year 1907, have so completely transformed the place that persons who knew Mysore as it was twenty years ago would hardly recognize the present handsome and growing city, with its magnificent wide roads and imposing buildings.

The Curzon
Park.

Of great interest are the public gardens, the Curzon Park, the Gordon Park, Nishad Bāgh, the Madhuvana gardens, the Zoo Gardens, and the Srī Narasimharāja Boulevard. Of Government Gardens proper, there are quite a number in the Mysore City. The New Palace Garden is one of the sights of Mysore. Of these the Curzon Park was opened in 1900 in commemoration of the visit of His Excellency Lord Curzon, then Viceroy and Governor-General of India.

The Gordon
Park.

The Gordon Park is named after the late Sir James Gordon, tutor and guardian to His Highness the late Maharaja, Sir Srī Chamaraja Wodeyar Bahadur and subsequently British Resident in Mysore. Within it are situated the Public Offices of Government, including the District Office, the Jubilee Institute, the Maharaja's College and Students' Homes attached thereto, and the Cosmopolitan Club. A handsome statue of Sir James Gordon is placed near the entrance to the Public Offices. Nearly the whole Park is used as a playground for football, cricket, hockey, etc. In the evenings it is interesting to see hundreds of boys congregate here for play. The College, the University Library, the University Union Building, the University Library containing 9,882 volumes are all located within the precincts of this Park. Near by is the University Hostel, which accommodates about 150 students.

The Civil buildings of note lying about the centre of the City are, the Government Collegiate High School, Central Railway Offices, Chamarajendra Technical Institute, the Krishnarajendra Hospital, the Jagan Mōhan Palace, Quarters for the Representative Assembly Members, Maharaja's Sanskrit College, Banumiah's Collegiate High School, the Palace Dispensary and the appurtenant buildings, Maharani's Women's College, the Marimallappa's High School, the New Palace Offices, the Granary, a two-storeyed range of buildings extending along the west of the fort called the Lansdowne Bazaar, in the front of which a beautiful fountain plays, the new Municipal Office, the Town Hall and the Devaraj Market with the Dufferin Fountain in front of it.

Civil Buildings.

The fort is quadrangular in form. The gates are situated on the north, south and west and in the east a new entrance is under construction. The ditch round the fort is now completely filled up and converted into a beautiful garden. The interior of the fort was, twenty years ago, crowded with houses. The interior has now been entirely cleared out and beautiful gardens and roads have been laid out round the new Palace.

Conspicuous on the high ground to the west in Gordon Park are the Public Offices, surmounted by a dome. Close by are the Victoria Jubilee Institute and the pile of the Mysore University Buildings, the Maharaja's College and other buildings.

Public Offices.

In the older parts of the City the changes have been equally striking. The most important perhaps has been the filling in of the portentous great drain known as Pūrnaiya's Nullah. (See under Improvement of the City). Its place has been taken by a fine wide road, called Sayāji Rao road after the Gaikwar of Baroda. Other distinguished visitors have been similarly commemorated. One fine road is thus named the Albert Victor road; the new Devaraj Market has in front of it the Dufferin Fountain; and the Sayāji Rao road is flanked by the Lansdowne Bazaars, a picturesque two-storeyed range extending along the west of the Fort.

The following is a description of the Palace as it was before the disastrous fire of February 1897, which destroyed much of what was its western part:—

The palace of the Maharaja which is situated inside the fort, facing nearly due east, is built in the Hindu style, and with

The Palace. The old Palace described.

the exception of a few paintings executed by European painters at various times in the palace employ, contains little trace of the influence of European art. The front, which is gaily painted and supported by four elaborately carved wooden pillars, comprises the Seje or Dasara hall, an open gallery where the Maharaja is in the habit of showing himself to the people on great occasions, seated on his throne. This throne is one of the articles of interest in the palace. The original structure, which was of fig-wood overlaid with ivory, is generally stated to have been sent by Aurangzib to Chikka-Dēva-Rāja in 1699; but some doubt has been thrown on this assertion by Colonel Wilks. The palace legend runs that it was discovered buried at Penu-gonda, by the founders of the Vijayanagar empire, Hakka or Harihara and Bukka, to whom its locality was revealed by an ascetic named Vidyāranya, and that it was handed down from dynasty to dynasty until it came into the possession of Rāja Wodeyar. According to the same legend, it had once been the throne of the Pāndus, who reigned at Hastināpura, and Kampula Rāja is said to have brought it thence and buried it at Penu-gonda. It is certain, however, that the ivory throne was used by Chikka-Dēva-Rāja and his successors up to the accession of Tipu Sultān; that it was discovered in a lumber room of the Muhammadan palace after the downfall of Seringapatam, and employed at the coronation of the restored Rāja. Since then, it has entirely lost its original character, the ivory which covered the fig-wood of which the throne is made having been in its turn overlaid with gold and silver plating, which is carved into figures relating to Hindu mythology; the *simha*, or popular Hindu representation of a lion, whence the Sanskrit term for throne derives its name, being predominant, while the *hamsa*, a mythic bird, regarding which the legend runs that the head on which its shadow falls will once be encircled by a crown, surmounts the structure. As the crown in Travancore, so the throne is the peculiar emblem of royalty in Mysore, and on this account the Mysore Rāja is distinguished by the appellation of *Simhāsanādhipati* or ruler enthroned. Another seat known as *Bhadrāsana* or the auspicious seat is used for minor ceremonies.

To revert to the palace, its principal gate opens on a passage under the Seje, leading to an open yard. At the further or west side of this courtyard is the door leading to the women's apartments, which occupy most of the western portion of the palace.

The northern side comprises various offices, such as the armoury, library, etc., and on the south are the rooms occupied by the Maharaja. Of these the most interesting is the Amba Vilāsa, an upstairs room sixty-five feet square and ten feet high, with a raised ceiling in the centre. It was here that the former Rāja received his European guests and transacted the ordinary business of the day. A wooden railing separated that portion of the room in which the Rāja's seat was placed from the rest, and the adjacent wall was hung with pictures, principally of officers connected at different periods with Mysore, which His Highness was accustomed to uncover and point out to his European visitors. The floor was of *chunam*, and, with the exception of the doors, which were overlaid with richly carved ivory or silver, there was no attempt at magnificence or display. This hall has been recently entirely renewed in more modern style, and the ceiling raised on handsome iron pillars. The sleeping and eating apartments of the Rāja, which are for the most part small and confined, all opened upon the Amba Vilāsa, and just outside it was the stall in which was kept the cow worshipped by His Highness. The chapel is adjacent. Although the palace had been almost entirely built since the year 1800, it was in very bad repair and many of the tenements attached to it were crumbling to ruin. The only remaining portion of the palace of the old Hindu dynasty, which Tipu Sultān had demolished, is a room in the interior, with mud walls of great thickness and stability. This is known as the Painted Hall, owing to the decoration of its ceiling, and is said to have been the state room of the old palace, which was a much less pretentious building. As with most oriental courts, there was no attempt at isolation, and except in front, where there is an open space, the palace was pressed close on all sides by the dwellings of the poorest inhabitants.

After the destruction by fire of the eastern and northern wings of the Old Palace in 1897, it was proposed to raise a new structure on the site where the old one existed. Suitable designs admitting, as far as possible, of the utilisation of local materials were settled. The adoption of fire-proof methods of construction was made an essential feature of the new design, which was entrusted to Mr. Henry Irwin, late Consulting Architect with the Government of Madras.

The New
Palace.

The work was started in 1897 and completed in 1911-12 at an aggregate outlay of Rs. 41,47,913.

This grand and imposing structure measures 245 feet by 156 feet and is 145 feet high from the ground level to the topmost point of the finial of the main dome. In the centre of its front or eastern face is a carriage porch measuring 66 feet by 21 feet. From this porch there is a passage 15 feet wide, flanked on both sides by the *Sajje* or the Piazza and leading at its western end through the corridors to the marriage pavilion on the south and to the residential apartments on the north. The passage opens into an inner court-yard or quadrangle. At each end of the *Sajje*, there is a staircase leading to the first and second floors. The open court-yard, the corridors running all round its sides, and the marriage pavilion take up most of the ground-floor. The southern block consists of Ambavilās (ground first floors). On the ground floor of the north block are the Armoury, the Library, the Annexe with the electrical lift room and the servants' staircase. The Drawing and the Music rooms are on the first floor, while the second floor is occupied by bed rooms. On the first floor in the front, immediately over the *Sajje*, is the Durbar Hall which measures 135 square feet, while study rooms are formed on the second floor. The third, fourth and fifth floors formed only on the centre block do not contain any principal apartments, but form the supports for the main cupola.

The general appearance and the outline are Indo-Saracenic but the details of decoration of panels, friezes, niches, etc., are distinctly Hoysala in character. The central dome is the dominating feature while the rest are all subordinate to it. The mode in which the principal face is broken up and varied by cupolas, minarets, balconies, verandas and porches, so as to secure light and shade, is marvellous in effect. The porch in front with high pillars and the richly carved stone cantilever verandas are a feature in themselves. From the basement to the base of the main dome, the surface is adorned with rich sculptures of the very best class of Indian Art. Horizontal mouldings, vertical off-sets breaking up the surface into many projections, recesses, niches and panels relieved with superabundance of deep, sharp and fine carvings of scrolls, foliage, birds, animals and statuettes of very chaste and elegant design

are the chief characteristics of this Hoysala style of decoration. It is the combination of this fine sculptured style with the lofty grandeur and magnificent proportions of Saracenic art that gives to the structure a very pleasing appearance and produces striking effects of light and shade.

The interior decorations are no less noteworthy. The carvings in stone, wood and ivory, stone inlaying, stucco work and paintings are rich in patterns and varied in design. The stone carver has shown his patient labour in elaborating the details of his fancy, the wood carver, the facility with which he could turn his chisel to work out beautiful carvings in wood ; and the decorator and painter, as to how far his brush can excel other decorations. The combined efforts of all classes of artists have made the building what it is.

Many varieties of granite, porphyry, gneiss and trap have been used in the various parts of the structure. The porphyries have variegated spots of appropriate tints, which lend a cool and charming effect to their polished surface. The trap and the pot-stone have been largely used in the sculptures and the enrichment of panels, recesses, etc. The former is of greenish blue colour and the latter light grey. The colour combination as a whole with the highly artistic and very elaborately wrought work adds to the marvellous grandeur of the edifice.

Nor are the utilities neglected in the new construction. A complete scheme for the supply of filtered and unfiltered water, warm and cold, to the principal apartments has been installed. A system of high-class electric illumination has been provided and connected with the Cauvery power. An up-to-date steam plant to generate the necessary power has also been installed to serve as a stand-by plant. A very satisfactory scheme for fire protection of the Palace has been devised and executed. Drainage and sewerage arrangements on the most up-to-date sanitary standards have been completed.

Schemes for the improvement of the north and south gates of the Fort in which the Palace is situated have been sanctioned and are in progress. A comprehensive design for the final lay-out of the surroundings of the Palace and the whole of the interior of the Fort has been prepared. When this lay-out is completed, the new Palace will be a building of great beauty and splendour.

The Palace
Library.

The Palace Library is valuable for its splendid collection of old manuscripts, etc. At one time it possessed many rare manuscripts which were consigned to flames for boiling "Kulti," horse-gram, under the order of Tipu. It is known as the Sarasvati-bhandāram Library. Its contents include several unpublished Kannada poems, treatises bearing on religion and philosophy, hymns and commentaries on Sanskrit and Kannada works.

Palace
Armoury.

The *Āyudha-sāla* or Armoury of the Mysore Palace contains a fine collection of old weapons of all kinds, numbering about 1,300.

The weapons to be seen here bear serial numbers and labels giving their names inscribed on them in Kannada characters during the rule of Krishna-Rāja-Wodeyar III whose name also appears on every one of them. Several of them are of interest both from an historical and an artistic point of view. An elastic sword bearing the number 186 and named *nimcha* which can be worn as a belt, is said to have belonged to the Mysore king Kanthirava-Narasa-Rāja-Wodeyar (1638-1659). This is one of the oldest weapons in the armoury. A knife bearing the inscription *chura De 2* is said to have belonged to another king of Mysore, Chikka-Dēva-Rāja-Wodeyar, who ruled from 1672 to 1704. A sword named *nimcha* and bearing the number 36 and another heavy one named *sanva* are said to have been used by Hyder and Tipu respectively. From the inscription on a knife labelled *push-kabza* we may infer that the weapon was used by Krishna-Rāja-Wodeyar III. Another knife named *herige-katti* (delivery knife) bears the inscription *khāsa*, the king's own, being perhaps the one used in the palace during that king's time. It may be stated here that "delivery knives" are not intended for any surgical operations; they are merely worshipped in the lying-in chamber for bringing about safe and speedy delivery. Among the names that occur on the weapons may be mentioned *mudgara*, *surayi*, *buruja*, *jambya*, *baku*, *pancha-kathari*, *sabdar*, *birudangi chura*, *churi*, *tabbar*, *bagu-nakha*, *gaddara*, *khandva*, *abbasi*, *saipu*, *madu*, *sosan*, *aleman*, *parang*, *singoti* and *bharji*. Many of the weapons bear Persian inscriptions. There are also several "State gun models" in the armoury. Three of them

bear inscriptions stating that Krishna-Rāja-Wodeyar III was placed on the *masnad* of Mysore on the 30th June 1799. The inscription on another names the above king along with Haider, Tipu, Pūrnaiya, Nanda-Rāja, Dēva-Rāja, Lally and Mir Muhammad Sādak. Another has an inscription telling us that the gun on which it is engraved represents "the Moolke Maidan of Beejapore" captured by Arthur Wellesley in 1803. There are likewise kept in the armoury two *chauris*, one of which bears an inscription stating that they were sent as presents to Krishna-Rāja-Wodeyar III by Lord Dalhousie. Another object worthy of notice is a tiny four-pillared mantapa of blackstone surmounted by a turret with a seated figure of Ganapati inside.

In front of the northern gate of the fort, a Marble Canopy on a grand scale is being constructed to contain the statue of the late Maharaja.

Late
Maharaja's
Statue.

Another of the Royal Buildings is the Summer Palace situated some distance east of the fort. Adjoining it are the Royal Stables and the Zoological Gardens. A little distance from the Stables is the Palace Motor Garage. A new glass Band Stand is constructed in the Nishad Bāgh.

Summer
Palace, etc.

The former Residency is now known as the Government House and is reserved for European guests. The front portion of the building which possesses a large and handsome portico was erected in 1805 under Major Wilks, and is of the Doric order of architecture. The back was added a few years later by Sir John Malcolm, and comprises one of the largest rooms without pillars in Southern India. It was designed by De Havilland. It was while living at this Residency that Sir John Malcolm began to write his well-known *History of Persia*. Writing to Lord Wellesley in January 1806, he said :—

European
Guest House.

"I have resumed the charge of this Residency, and have removed to the City of Mysore, where I am happy to say the Dewan and all the Public Officers of the *Circar* are now permanently established. It is my intention to take advantage of the

leisure which I shall enjoy at the Residency, to digest the materials that I have collected respecting the Persian Empire into some kind of form, and I feel confident that I shall be able to add considerably to the information already before Government respecting that important quarter, which must soon become an object of the most serious attention to Great Britain." (Sir John Kaye's *Life and Correspondence of Sir John Malcolm*, P. 301).

There is a Commemorative Stone tablet here bearing the following inscription :—"This house was occupied by Sir John Malcolm when Resident in Mysore, 1803-1807." The Egyptian Princes were entertained here in 1914.

The Lalitādri
Palace.

Towards the south-east of the City lies the beautiful Lalitādri Hills amidst lovely scenery, and fine circles of paths, some of which lead to the Royal Mansion situated at the highest point on the top of the Chāmundi Hills, commanding a magnificent panorama of the view of the City, lying at its foot. The road leading to the Lalitādri has been made especially beautiful and excellently maintained. Near by is being constructed the new Guests' Palace, which when completed would be one of the notable sights of Mysore. The new extension which is being laid out near this Palace excels all other extensions, in its artistic conception and magnificent execution.

The Zoological
Gardens.

The Zoological gardens owe their origin to His Highness the late Sir Sri Chāmarāja Wodeyar Bahadur, but they have been greatly enlarged and improved by His Highness Sir Sri Krishnarāja Wodeyar Bahadur, whose property they are. The gardens adjoin the Pleasure Palace and are one of the finest sights in Mysore, being greatly appreciated both by the people of the City and visitors. They were opened in 1892 and have since been greatly improved, so that to-day they are second to none in India. There are a fine collection of animals including lions, tigers, giraffes, lamas, hyaenas, alpacas, fallow deer, buck, panther and a large tribe of monkeys. There are also a band stand and artificial lakes.

The Jaganmōhan Palace is one of the most attractive places in the City. In the front of the building a spacious ornamental pavilion was added at the time of the marriage of His Highness the Maharaja. The marriage of His Highness the Yuvaraja was also celebrated in this pavilion. The pavilion also served as the Durbar Hall in which His Highness held the annual Birthday and Dasara Durbars till the completion of the new Sejje in the new Palace in 1910. Here also took place the installation of His Highness the Maharaja in 1902, when His Excellency Lord Curzon, Viceroy and Governor-General of India, was present. This palace has a number of paintings giving the genealogy of the Mysore kings and other matters of great interest. The letter-press given in these as well as in some of the portraits deserves to be copied out and preserved or printed. Some of the games painted on the walls, such as Dēvisāyujya and Srikantāsāyujya, which are calculated to direct the thoughts of the players heavenward, are full of interest. The game of chess is very largely represented. Krishnarāja-Wodeyar III was an adept at it and some new features of the game invented by him have been greatly admired.

The Jagan-
Mōhan
Palace.

The Pleasure Palace was built in 1842. It was here that the special schools for the education of Their Highnesses the late Maharaja and the present Maharaja were located.

The Pleasure
Palace.

Government House is well situated on rising ground to the east, with an extensive view over Mysore. It was originally the residence of Dr. Campbell, the Durbar Surgeon in Sir Mark Cubbon's time. But Sir James Gordon, who had occupied it when guardian to the Maharaja, converted it into the Residency in 1881.

Government
House.

Of the other European houses, one opposite the west gate of Government House awakens interest from the fact that it was built and for some time occupied by the great Duke of Wellington, then Colonel Arthur Wellesley...

Wellington
Lodge.

There is a Memorial tablet at this building giving its historic association. The inscription on it is to the following effect :—
 “ This house was occupied by Col. Arthur Wellesley, afterwards Duke of Wellington, when in political charge of Mysore, 1799-1801.”

Rangachārlu
 Memorial
 Hall.

The Rangachārlu Memorial Hall is a fine building which stands almost in the centre of the City, built by subscription and a Government grant, in memory of the late Mr. C. Rangachārlu, C. I. E., who was the first Dewan of the Mysore State after the Rendition. The foundation stone of the building was laid by His Highness the late Sir Sri Chāmarājendra Wodeyar Bahadur on 1st April 1884. The building stands in the Curzon Park. It has a theatre in the centre which is available for public purposes. The Municipal and the City Improvement Trust Board offices were until recently located in this building.

Race Course.

The Race Course is situated to the south-east of the Pleasure Palace, near the base of the Chāmundi Hill. There is a grand stand which commands a very good view of the races. The Race Course skirts a fine polo ground in the centre and its position near the Chāmundi Hills lends to the whole place a pleasing picturesqueness. Attached to this, on the west side, stand the Mysore Chāmundi Gyamkhana grounds which are beautifully laid out.

The First
 Kumari's
 Mansion.

The First Maharaja Kumāri's Mansion is a fine edifice and is called the Jayalakshmi Vilās Mansion.

It is situated on a high ridge at a distance of about two miles to the west of Mysore City, and commands a fine and uninterrupted view of the country all around. Between the grounds of the mansion and the town there is a fine sheet of water in the form of a lake, known as Kukkarahalli Kere. The estate covers an area of over 800 acres. The grounds are undulating, ridges and valleys alternating, which greatly enhance the charm of the view. The mansion itself is made up of three different buildings, but so connected as to give the whole the appearance of a single massive structure. The finest views of the mansion

are obtained at the eastern and western sides, which, graced with ornamental pediments, extend to a length of nearly 400 feet. On the pediment at the northern elevation is placed a beautiful moulding of Gajalakshmi, the Hindu Goddess of wealth and happiness.

The outer facades of the mansion are embellished with Ionic and Corinthian columns, with corresponding entablatures and doric arches connecting the main block with the wings. The interior decorations, especially in the dining rooms, are of purely Hindu style. The general plan of the building exhibits an open quadrangle in the centre, thus allowing plenty of light and air to reach the inner apartments, which, placed behind spacious verandas, enclose the quadrangle on all sides. The main building is on a similar plan, but the front of the quadrangle is covered over, providing a fine reception hall nearly 40 feet high, and the back portion, known as the Bhuvanēsvari, is similarly covered and surmounted by a dome with a gilt finial on the top. In the Bhuvanēsvari there are some fine carvings to be seen. The doors, windows, almirahs and pillars supporting the dome are all richly carved and are fine specimens of the ancient Indian art of carving. The mansion is chiefly built of brick and mortar, timber and iron. There are several smaller buildings, which serve as out-houses to the main part of the mansion. At the north-east is the *agrahāra* or quarters for Brāhmans, and the Karohatti, or cow-stall. Lying on rising ground at the north are the stables, and at the north-west the quarters for high-caste Hindu servants and others. Fine roads in the grounds connect the several buildings, and the grounds include the old Hinkal Race Course, which, with its past associations, gives additional interest to the demesne.

The Second Maharaja Kumāri's Mansion is situated in the high ground to the east of the Fort in Nazarbad Mohalla. This occupies an area of 38 acres, and a sum of Rs. 4,27,610 has been incurred on it up-to-date. The building was commenced in 1902 and is built in the Indo-Saracenic Renaissance style.

The second
Maharaja
Kumāri's
Mansion.

The Third Maharaja Kumāri's Mansion is known as "Chaluvāmba Vilās." It is situated on the north-west

The Third
Maharaja
Kumāri's
Mansion.

of the Fort on the site of the old Paduvarahalli village, and near the railway station. This is a fine pile of buildings with an imposing appearance. The grounds cover an extensive area.

The Public
Offices.

The Public Offices—is an imposing structure situated in the Gordon Park, and contains the offices of the Deputy Commissioner, Mysore District, and other district offices, and also the Representative Assembly Hall, where the Assembly until 1923 held its annual sittings. At the entrance to the building is the handsome statue of Sir James Gordon. The grounds are well laid out and the scenery around is the loveliest in the city. The offices were built in 1895. They occupy an area of 29,588 square feet, and the surroundings occupy an area of 92½ acres. The cost incurred on the building was Rs. 1,75,500. There are altogether two halls, 27 rooms, one treasury room, veranda all round outside and two corridors. There is a cone shaped dome in the centre with a *kalasam*.

The Victoria
Jubilee
Institute.

The Victoria Jubilee Institute, more generally known as the Oriental Library, was founded in commemoration of the Jubilee of Her Gracious Majesty the Queen-Empress Victoria. It is situated in the Gordon Park, close to the Public Offices, and is well stocked with ancient and rare Sanskrit and Kannada manuscripts, and provides facilities to scholars for original research. There is also a Library of English and Sanskrit works attached to it. A special establishment is engaged in translating into English and publishing rare and old Sanskrit and Kannada manuscripts.

The Law
Courts.

The Law Courts are located in the spacious block of buildings to the south-west of the Victoria Jubilee Institute and accommodate the courts of the Sessions Judge, the Sub-Judge and the Munsiffs.

The construction of these buildings appears to have been completed about the year 1895, and the Law Courts, which were

formerly located in the Public Office buildings, were shifted to the Law Court buildings in that year. The Court House, it appears, is built after the model of the Chicago Exhibition Buildings. It forms the main block, and stands on a high level in the western part of the City at a distance of about 300 feet from the high road leading to the Public Offices. Stretching from north to south it faces the eastern square of symmetrical houses known as the Chāmarāja Agrahār, and has the Chāmarājpuram Railway Station in its close vicinity to the south. To the north-west of the Buildings, at a distance of nearly two furlongs, are situated the Industrial Exhibition grounds, and to the south-west lies a populous hamlet known as Kanne Gowdana Koppal.

The District Court House forms the central portion of the main block, and commands from its high terraced top an extensive view of the city. It has a fairly spacious veranda in front running continuously both to the right and the left wing of the premises, and contains ten rooms.

The northern wing of the main block is occupied by the Sub-Court.

The southern wing contains the Court Houses of the First and the Second Munsiffs, Mysore.

Close to the Central Record Room runs the Mysore-Nanjangud Railway line.

What are popularly called the Exhibition Buildings were originally the lines of the Reserve Police. These are situated just below the Kukkarahalli tank. The whole block was adapted for the Exhibition, which until recently was annually held here during the Dasara.

The Exhibition Buildings, University Offices, etc.

The origin and development of the Exhibition need only be briefly referred to here. It was suggested in the Mysore Representative Assembly of 1906 that an exhibition of local Industrial and Agricultural products during the Dasara in Mysore City would be a suitable opportunity for showing the extent of local industrial activity to a large concourse of people who usually visit it then. Government took up the proposal and in their order dated 23rd December 1906 directed the Revenue Commissioner to formulate a scheme in consultation with the Deputy Commissioners for holding an exhibition of the kind

at Mysore. A scheme was duly worked out. The Revenue Commissioner arranged for the holding of the first exhibition of local and foreign articles in Mysore City. He conducted the exhibition during 1907 and 1908 acting as its President. Its management was then transferred to the Economic Botanist, who with the co-operation of the Heads of Departments and Deputy Commissioners of Districts and the local non-official gentlemen conducted the show successfully during a period of five years. In March 1914, the management of the exhibition was transferred to the Industries and Commerce Committee. The exhibition ceased to exist as an annual function in 1921.

Opposite to these buildings are the new University quarters and above them past the cricket field are the University Offices.

Chāmarā-
jēndra
Technical
Institute.

The Chāmarājēndra Technical Institute is a fine pile of buildings situated on the Sayāji Rao road, and commands a good view. The Engineering, the Industrial and Arts Schools and a Workshop, which form the Technical Institute, are located here.

The foundation stone of this building was laid by His Gracious Majesty the King-Emperor, during his visit to Mysore in 1906, when he was the Prince of Wales. The building was commenced in 1910 and completed in 1913. The building consists of three floors, *viz.*, the ground floor which contains 14 rooms, the first floor which also contains 14 rooms, and the second floor which contains only one room, with mansard roof over it. Attached to the main building are the work sheds, *viz.* :—

1. The rattan and weaving sheds with 17 bays.
2. Carpentry and weaving sheds with 27 bays.
3. Raw material sheds with 18 bays.

Apart from the above, there is one building for stores of the Engineering School and two guard rooms, one near each gate on the north and south of the building.

The style of architecture is a modification of early French Renaissance.

The cost of the building was Rs. 2,41,214.

History of
the City.

The present town of Mysore can boast of a respectable antiquity. The place seems to have been known by its present name from the remotest times. For it corresponds

with the Mahishmati of the Pāndava prince Sahadēva's expedition mentioned in the *Mahābhāratha* and is the Mahisha to which the Maurya king Asōka sent a missionary in the 3rd century B. C. to proclaim the religion of Buddha. Though this view has been recently disputed, the better opinion seems to support it.

The archæological records unearthed up to date show that the city's antiquity goes back to the 10th century, if not earlier. The old records in and around the present city, such as the inscriptions at Balavatta (Mysore 6, of about A.D. 750), Varuna (Mysore 55 of 750, Mysore 36 of A. D. 990), Hale Bagodi (Mysore 15 of A. D. 955), Kukkarahalli (*Mysore Archæological Report*, 1908, Paras 33 to 34 of A.D. 900), Chāmundi Hill (*Mysore Archæological Report*, 1912, para 75 of A.D. 950), and Devalapura (Mysore 25 of A.D. 750) seem to point in this direction. Nor are old inscriptions wanting which make definite references to the Mysore-nādu or district. An inscription at Kuppchalu (Kadur 9 of about A.D. 990) mentions among the witnesses to the grant recorded in it, the officials of the Mysore-nādu seventy. Another at Nandigunda (Nanjangud 134 of A.D. 1021) tells us that Nandigunda was one of the villages included in the Mysore-nādu. The spurious Tanjore plates, (*I. A. VIII*, 212, dated A.D. 248), supposed to be fabricated in the 10th century, state that Varakodu was situated in the Mysore-nādu seventy. The expression "Mysore-nādu, of 70 villages" presupposes the fact that Mysore was the chief place of the *nādu*. There is thus conclusive evidence to show that Mysore existed as a city as far back as the 10th century. During the Chōla rule in the 11th century, the district was designated Mudigonda-Chōla-mandala. The next reference to Mysore City that has been met with is in an inscription in Cole's Garden, which is dated A.D. 1499 and records a grant for the God Lakshmi Ramanasvāmi of Mysore, by a subordinate of Narasa, the father of Krishna-Rāya of Vijayanagar. The period of this inscription is anterior by several years to that of Hire-Bettada-Chāma-Rāja-Wodeyar, with whom it is usual to commence the genealogy of the Mysore kings. After this period we come to modern history.

The Yādava princes from Dvāraka in Gujarāt who, according to inscriptions, coming to worship their family god at Yadugiri

or Mēlkōte, became the founders of the Mysore House, are said to have been attracted by the beauty of the country to settle in the town of Mahishūr. But at the beginning of the 16th century its site was occupied by a village named Puragere. At this time the dominions of the Rāja of Vijayanagar, the ancient city on the banks of the Tungabhadra, extended really or nominally over nearly the whole of South India. The tradition regarding the origin of the present Mysore dynasty is given under Hadināru. The first of the line took the title of *Wodeyar* and his successors gradually extended their little dominions until one of them, named Bettada-Chāma-Rāja divided his country between his three sons. Wilks says:—"A grant is extant, dated in 1548, from Tim Rāj, probably the same to whom Hemanhally was assigned." To Chāma-Rāja, surnamed Bōl or the bald, he gave Puragere. Here a fort was either constructed or repaired in the year 1524, to which, from Mahishāsura or the buffalo-headed monster whose overthrow was the most noted exploit of Kāli or Chāmundi, the name of Mahishūr (buffalo town), or in its anglicised form Mysore, was again given. Fort after fort was subdued, and the limits of the country followed the progress of invading armies to the south. But till the beginning of the 17th century the Wodeyars of Mysore recognized the suzerainty of viceroys of Seringapatam, who derived their power from the Rāja of Vijayanagar. But in proportion as the power of the viceroys became more and more ineffective, that of the Mysore Wodeyars grew stronger and stronger: the latter gradually evaded payment of tribute to the former, and in 1610 obtained possession of Seringapatam itself, and with it what remained of the power and influence of the viceroys. Thenceforth Seringapatam became the seat of government of the Wodeyars.

It does not fall within the scope or purpose of this part of the work to follow the gradual expansion of the Mysore State under the Wodeyars, who in 1731 became subservient to the ends of the Dalavāyi or hereditary State minister and general nor to describe the transformation of Mysore to a Mussalman State under the usurper Haidar Alī, who kept the representatives of the Hindu dynasty in the position of State prisoners in their own palace at Seringapatam. Haidar's son Tipu attempted to obliterate all traces of the Hindu-rāj, and in pursuance of this policy caused the town and fort of Mysore, the ancient residence

of the Rājas, to be razed to the ground, and deported all the inhabitants to the neighbourhood of Seringapatam. The stones of the old fort he employed in building another fortress, on a slight eminence about a mile to the east, to which he gave the appellation, still retained by the site of Nazarabad, or the place visited by the eye of the Almighty, and the remains of this fort are still to be seen.

The work which, according to Major Wilks, could not have been of the slightest use in defending the country was still unfinished at the fall of Seringapatam in 1799; and when it had been determined that the inauguration of the Rāja, then a child of four years should take place at Mysore, it was discovered that, owing to the almost universal demolition of the place by Tipu, the workmen's huts at Nazarabad formed the only accommodation available for the performance of the ceremony. Into the best of these the young Rāja was conducted and placed on the throne, while the work of rebuilding the palace of his ancestors was going on. The restoration of the fort was commenced at the same time, and for this purpose the stones which Tipu had removed to Nazarabad were brought back again. Owing to the presence of the court the town grew rapidly, and in time drew to itself much of the population of Seringapatam, which decreased as Mysore increased in importance. The Maharaja, at first through the Dewan Pūrnaiya, continued to govern the country till 1831, when the government was vested in a Commission composed chiefly of British officers and subordinate to the Government of India.

The Maharaja still continued to reside in his Palace at Mysore. He died at Mysore on the 27th of March 1868, aged 75, the eldest sovereign at the time in India. It seemed almost hard to believe that the Rāja who so short a time ago was on his throne in full possession of his faculties was a man whose early childhood had been subject to the caprice of Tipu Sultān, and who remembered the great Duke of Wellington while yet in his prime: so completely had he outlived associations. Immediately after his death, his adopted son, by name Chāma Rājendra Wodeyar, a child four years old, was proclaimed Maharaja, and in 1881 the country was restored to him and again placed under Hindu Government. During his reign of 13 years took place the gradual transformation of Mysore into the handsome city it now is. And after his lamented death at the close of 1894,

his eldest son, then 10 years of age, was proclaimed Maharaja, under the regency of his mother, the Maharani.

Temples in
the City.

The City has a number of temples, the earliest of which probably dates from about the 15th century A.D.

The Varāhasvāmi temple is a fine Hoysala structure, especially the shrine of the goddess, which has a finely carved doorway and well executed pillars. The towers show good work. In the *navarangas* there are stucco niches at the sides of the entrance. The temple has images with inscriptions on their pedestals, *prabhāvalis*, etc. One of them, around the feet on the pedestal, mentions Chikka-Dēva-Rāja-Wodeyar (1672-1704) as the donor. Chikka-Dēva-Rāja-Wodeyar is said to have procured the stone image of Svēta-Varāhasvāmi from Srīmushnam (in the present South Arcot District) and set up the god in a newly built temple at Seringapatam, but as the temple was demolished by Tipu, the god was removed to Mysore and set up in this temple in 1809. It is stated that Dewan Pūrnaiya had this temple built with the materials of a Hoysala building in the Shimoga District. In the temple are kept two inscribed images representing the *āchāryas* or sages Dēsikar and Jiyar. The former, also known as Vēdāntāchārya, was a Srīvaishnava teacher and author, who flourished in the 13th and 14th centuries, while the latter, also known as Varavaramuni and Manavāla-māmuni, who was likewise a Srīvaishnava teacher and author, flourished in the 14th and 15th centuries. The inscriptions on the figures not only give their names but also state that they were presented by the Mysore king Krishna-Rāja-Wodeyar III to the Prasanna-Krishnasvāmi temple at Mysore which he built in 1829. About the niche on the south outer wall of the shrine of the goddess in this temple is an inscription—*Māya bhadra* in characters of the 12th or the 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places in the building.

The god in the Lakshmiramana temple is Nambi-Nārāyana, a form of Vishnu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vēnugōpāla, which is said to have been a special object of

worship before the Prasanna-Krishnasvāmi temple was built. To the right in the *prākāra* is a standing figure, about 2 feet high, with folded hands of Rāja Wodeyar. An inscription in the temple states that he built the tower over the *mahādvāra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to tradition which says that Rāja-Wodeyar to whom the *archaka* of the temple served poisoned *tīrtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. The temple appears to be the oldest in the City as evidenced by an inscription in Cole's Garden which records a grant for the god in A.D. 1499 by order of Narasana-Nāyaka, father of Krishna-Dēva-Rāya of Vijayanagar (see below).

The Trinēsvara temple in the fort is a large Dravidian structure, facing west, with a *prākāra* or enclosure and a lofty *mahādvāra* or outer gate. Inside the *mahādvāra* are two niches at the sides enshrining figures of Ganapati and Bhairava. In the north-west of the *prākāra* are numbers of Nāga stones set up under a *pipal* tree, some of which are well carved with a *linga* or a figure of Krishna at the top. Around the *prākāra* are several *lingas* and shrines of Pārvati, Chāmundēsvari, Sūrya-nārāyana and Sankarāchārya. The last is a good marble figure lately set up. The *navaranga* has two entrances, one on the west and one on the south. To the left of the *sukhanasi* entrance is a figure, about 1½ feet high, of the sage Trinabindu who is said to have worshipped the god. The god is named Trinēsvara after him, though also known popularly Trinayanēsvara. Facing the south entrance is a cell which contains the metallic figure of the god. It is flanked by two niches containing figures of Ganapati. On the south outer wall of the *navaranga* are two niches enshrining figures of Virabhadra and Dakshināmūrti. The latter, seated under a tree in the posture of meditation, has 4 hands—the right upper holding a rosary, the left upper a Rudravīna and the left lower a book, the right lower being in the *chinmudra* or teaching pose. The pedestal is sculptured with the figures of the seven sages. In a niche in the *prākāra* facing the south entrance are two figures standing side by side with folded hands, which are said to represent the Mysore kings Kanthīrava-Narasa-Rāja-Wodeyar (1638-1659) and Dodda-Dēva-Rāja-Wodeyar (1659-1672) who renovated or

enlarged the temple. A magnificent portrait statuette of the former king, enshrined in a cell in the Narasimha temple at Seringapatam, which was erected by him, has been thus described :—

“The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield, and dagger on the left side, large ear-rings and a *vīrapendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal.” (M.A.R. 1912).

In the Prasanna-Krishnasvāmi temple, which was founded by Krishna-Rāja-Wodeyar III in 1829, a dozen modern inscriptions are to be seen on brass-plated door-ways, vehicles, silver vessels, etc. Labels are also to be seen on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given. We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 7 in number on the pedestals. This temple has nearly 40 inscribed metallic images of gods, goddesses, saints and sages. The inscription in each case gives the name of the image and states that it was presented to the temple by the king. In the *prākāra* or enclosure of this temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gōtra-rishi* of the *āgamika* who set up the god in the temple. The sage is also the *gōtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishna-Rāja-Wodeyar III who built the temple. In the shrine of Rāmānujāchārya are kept three small stone figures of Paravāsudēva, Anantasayana and Rājamannār (a form of Krishna).

The Prasanna-Venkataramanasvāmi temple has three lithic criptions in it. One of them, dated 1836, gives a long account the piety and peregrinations all over India of a Mādhva devotee named Subbarāyadāsa *alias* Gōpāla-dāsa who founded the temple, and who was honoured and patronised by Krishna-Rāja-Wodeyar III of Mysore. His portrait statuette, about 3 feet high, represented as surrendering everything, even his body, to God, stands in front of the shrine with an inscription at the sides giving his name and explaining his attitude. He

bears the musical instrument called *tambūri* and holds in the left hand a water-vessel from the spout of which falls a libation of water indicating that he is giving away everything that he can call his own. There is also an interesting painted wooden panel with figures on it fixed in the wall of a room over the Ānjanēya shrine in the same temple. The upper portion shows Vyāsa in the middle seated on the coils, and canopied by the five hoods of a serpent, flanked on the right by Mādhvāchārya and Garuda and on the left by Bhīma and Hanumān, while the lower portion exhibits four standing figures of which the first represents Dewan Pūrṇaiya, the second Krishna-Rāja-Wodeyar III, the third Subbarāya-dāsa and the fourth his elder brother Sīnappa. The temple has a copper-plate inscription and a number of old papers consisting of *sannads* and letters addressed to Subbarāya-dāsa and *rahadāris* or passports granted to him by various governments during his travels in different parts of India. These range in date from 1821 to 1858. The *Chitra-mantapa* or painted hall in this temple contains the painted Vyāsa panel, has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *pattas*, a *patta* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns :—

No.	Name	Reign		
		Patta	Years	Months
1	Rāja-Odeyar	3½	30	5
2	Chāmarāja	1½	20	..
3	Kanthirava-Narasa-Rāja	1½	20	5
4	Dodda-Dēva-Rāja	1	13	6
5	Chikka-Dēva-Rāja	2½	31	8
6	Kanthirava-Mahārāja	¾	9	3

No.	Name	Reign		
		Patta	Years	Months
7	Dodda-Krishna-Rāja	1½	18	..
8	Chāma-Rāja .. ..	..	1	6
9	Immadi-Krishna-Rāja	2½	31	9
10	Nanja-Rāja .. ..	..	4	4
11	Bettada-Chāma-Rāja	½	6	2
12	Khāsa-Chāma-Rāja	1½	19	7

Besides the doors mentioned above, there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Ālvāru-utpatti-sthala (the birth place of Nammālvār, Tirunagari in the Tinnevely District), Nava-Tirupati (nine holy places in the same district), the Virūpāksha temple at Hampe, Mēlkōte, Seringapatam, Ganjam and so forth; and on the left wall the Chakrapāni temple at Kumbakōnam, Chennapattana (Madras), Belur, Nanjangud, Sivaganga, Kānchi, Chāmundēsvari hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāsi, Pandrapur, Srīnagara, Alakananda, etc.

The Visvēsvara temple in the old *agrahāra* is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prākāra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription "Kaliyuga 5000." Another built into the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakravartis as 5, of Mahārājas as 35, and of Rājas as 38, these items being put in brackets; while the second part names 19 Indian

languages such as Kannada, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Ganapati, Durga and Pārvati.

The Sōmēsvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a *linga*, the right cell the goddess Sōmasundari and the left Nārāyana. In front of the Nārāyana shrine are set up on a raised embankment figures of the nine planets. All the figures except the *linga*, which is said to be very old, were set up by Her Highness the Mahārāni Vānivilāsa Sannidhāna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshināmūrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kōdi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Rāya and Krishna-Rāya, the progenitors of the Mysore Royal family, who came from Dvāraka, stopped for some time before going to Hadināru to fight the Karugahalli chief. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female *chauri*-bearer and on the left by a female figure, apparently Bhaa. with a bill hook in the uplifted right hand. The Darga close by is a fine building with stucco decorations situated about half a mile to the north-east of the fort. It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident J. A. Casamajor.

In Jaggu Lal's choultry, situated in Doddapete, there are a few interesting sculptures. These consist of a standing figure of Hanumān, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling

Sculptures in
Jaggu Lal's
Choultry.

a *linga*, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subramanya or Siva) and figures of Ganapati, Sūrya, Sarasvati, and Lakshmi for Pārvati; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *Sālagrāmas*. From enquiries it is ascertained that these sculptures belonged to an old institution known as Palari *matha* which once stood near the modern Power House and that the *matha* having been pulled down, the images, etc., were removed to Jaggu Lal's choultry to which the institution had belonged. The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lal's charity. To the south of the Police Station in Doddapete, Mysore, is a shrine containing a figure of Panchamukhi (five-faced) Hanumān. The god has three-faces in front, one on the crown of the middle-face and one on the back, and ten hands, five in front, and five in the back. The figure is said to have been set up during Dewan Pūrnaiya's time.

Inscriptions
in the
Oriental
Library.

The inscriptions in the Oriental Library, located in a building situated in the Gordon Park, are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskote 149 of the Bangalore District); the second is a Nolamba record, dated about 960 (Chintamani 43 of the Kolar District); and the third a Hoysala record, dated 1063 (Kadur 161 of the Kadur District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptur 105 of the Tumkur District); the second, a Chālukya record dated 1130 (Tiptur 104); and the third a Chōla record, dated 1035 (Kolar 14 of the Kolar District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Senavara chief, dated about 1060 (Chikmagalur 76 of the Kadur District); another, a Chālukya inscription, dated 1012 (Shikarpur 287 of the Shimoga District); another also a Chālukya record, dated 1043 (Davangere 19 of the Chitaldurg District); another a Hoysala record, dated 1218 (Kadur 129); and the fifth, also a Hoysala inscription,

dated 1184 Tarikere 15 of the Kadur District. It is a pity that the slab containing an old record of the Ganga king Sri-purusha E. C. III, Tirumukudlu-Narsipur 1, which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

An inscription is to be seen on the ornamental stone cot kept in this Library. The cot, which measures $7\frac{1}{2}'$ by $6'$, is well carved and ornamented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gowda of Māgadi.

The inscriptions in Cole's Garden of Narasa, father of Krishna-Dēva-Rāya of Vijayanagar, records a grant in 1499 A.D., for the god Lakshmiramana of Mysore (*Maisūrpurādhivāsāya Lakshmi-kāntāya*) and gives the name *Maisur* just as it is pronounced and written in the present day.

Inscriptions
in Cole's
Garden.

The Jain temple, known as Santisvara-basti, has also a few inscriptions on the pedestals of images and on vessels, etc., which are nearly 100 years old. Some of the latter were presents from Dēvīrammani, queen of the Mysore king Chāma-Rāja-Wodeyar IX (1776-1796).

Inscriptions
in the
Santisvara-
basti.

In the garden below Doddakere, called *Madhuvana*, which contains the *brindāvanas* or tombs of the deceased members of the Royal Family, about 15 epitaphs are to be seen, though only one of them is dated.

The Madhu-
vana
epitaphs.

See under *Chāmundi*.

The Chā-
mundēsvari
Temple.

The oldest tomb-stone in the European Cemetery bears the date April 1, 1857. A monument of curious interest is the one erected "by a few of his many friends, in memory of Marquis Diego Viviani Di Forrazhano, born at Eboch, Italy, 1st January 1832, and died at Mysore, 1st August 1901." The Marquis having left Italy for political reasons, became a coffee-planter in Coorg, but not succeeding in that pursuit, settled at Mysore, where he had an appointment under the Palace as Superintendent of Parks and Gardens.

The European
Cemetery.

In St. Bartholomew's Church there is a tablet, erected by his brother officers and other friends, to the memory of Lieutenant-Colonel A. H. Macintire, Madras Staff Corps, and the Military Secretary to the Maharaja of Mysore, who died in 1897, aged 50.

Industries
and Trade.

A large quantity of paddy comes into the City from the neighbouring rice-producing taluks of Seringapatam, T.-Narsipur, Yedatore and Nanjangud, and a brisk trade is carried on in this commodity. The greater part of the paddy is converted into rice locally and then exported. For this purpose, there are a number of power worked rice mills established in the City.

Weaving of cotton, silk and woollen cloths of a good quality is done at hand-loom factories.

The Government Industrial School turns out good work in metal and wood, and trains students in these industries.

Besides the above, there are the usual smithies, comb-makers, rattan workshops, fancy workers, wood workshops, ivory carvers, fan makers, and workers in leather goods. These carry on work on a small scale, and meet local requirements to some extent.

There are also two taxidermists, *viz.*, Messrs. Theobald Bros., and Messrs. Van Ingen and Van Ingen. These do superior work in mounting *shikar* trophies, etc.

Imports and
Exports.

The value of the imports and exports is estimated at about Rs. 60 lakhs.

Municipal
Administra-
tion.

The present Hale-Agrahār, the Fort, Dodda Petta and the Lashkar Mohalla mainly constituted the limits of the old town of Mysore in the early days of the 19th century. Some very fine additions still extant, in the shape of eastern and western wings, owe their origin to the days of the rule of His Highness the late Maharaja Sri Krishnarāja Wodeyar III.

Municipal activities in Mysore are now more than half a century old. According to the instructions issued by the

Government of India for the constitution of Municipalities in April 1861, a Committee was formed about July 1862, in the city of Mysore, with the then Superintendent of the Ashtagram Division as President, and five official and three non-official gentlemen as members, the latter including a Hindu and a Mahomedan.

The five Official Members were :—

1. The Deputy Superintendent.
2. The Executive Engineer.
3. The Officer Commanding the Division.
4. The Amildar, Mysore Taluk.
5. The Sar Ameen, Mysore .

To begin with, the *Kachara Terigay*, levied for sanitary purposes, was abolished, the Municipal funds being made up chiefly of town dues or *Octroi*. The improvement of the roads and drains claimed first attention ; a market was also soon built and some street lights provided. Attention was also, at the same time, paid to conservancy, in so far as it was possible. To enable the Municipality to extend its operations, the Government kindly transferred the local *Mohatarfa* collections to it from the Government Revenues, in 1869-1870, on condition of the Town Police being maintained and paid from this source. In the course of the first decade, the Municipal Revenue, which amounted at the commencement to about quarter of a lakh, doubled itself, and the interest of the townsmen in their civic concerns, under the fostering care of the Government, began to manifest itself in several useful ways.

During the second and the third decades, improvement became gradually perceptible, the Government having revised the *Octroi* taxation so as to define its proper scope and confine its operation to productive articles and afforded several other local facilities. Arrangements were set afoot to relieve the Fort of its congestion of houses. A Regulation to govern Municipal work was also introduced in 1888. Under Regulation III passed in that year, the Municipal Regulation

then in force in Bangalore City was extended to Mysore. An amending Regulation was passed in 1890 and Regulation VII of 1899 gave the power to levy Octroi and to assess a water rate. Relieved of the burden of Police charges, the Municipality, since 1890-91, contributed towards the grants-in-aid to the local Educational Institutions to some extent and in 1922 took over the administration of Primary Education in the City, subject to certain conditions.

The fourth decade, commencing with the privilege of election, extended by the Government in regard to the constitution of the Municipal Road, witnessed further progress, which, however, suffered owing to the subsequent calamitous advent of plague in 1898. Under the arrangements sanctioned by the Government to combat this dire disease, the city has since been fast recovering from its disastrous effects.

The Mysore City Municipality is now governed by Regulation No. VII of 1906, the "Mysore Municipal Regulation" as amended by later Regulations. (See under *Bangalore*). The President is also the Chairman of the Board of Trustees for the improvement of the City of Mysore. Suitable rules prescribing the qualifications of voters and candidates at elections have been issued. The Municipal Council has also constituted several committees, *viz.*, the Managing Committee, the Schools Committee and the Health Committee. The Managing Committee consists of nine members with the Vice-President as Chairman, and exercises all the powers of the Council under the Regulation, except those reserved by Government, or the Council, or delegated to the Schools and the Health Committees. The Municipality has framed bye-laws on various other matters.

Under the Regulation above mentioned, the Municipal administration of the City is vested in a Council which consists of thirty members who hold office for a term of three years. The Council has the privilege of electing the Vice-President, but the President is appointed by the Government. Of the total number of councillors, twenty are elected by rate-payers in the City and the rest are nominated by the

Government, with a view mainly to maintain adequate representation of minorities. The registered list of voters contains 4,400 names, of whom more than 2,500 voters took part in the last general election held in December 1924.

The City is divided into the following seven *mohallas* for purposes of Municipal administration :—

1. Fort ;
2. Lashkar ;
3. Dēvarāj ;
4. Krishnarāj ;
5. Mandi ;
6. Chāmarāj ; and
7. Nazarbād.

The Chief Officer, the Health Officer and an Assistant Engineer are the principal executive officers employed by the Municipality.

With the help of liberal grants from the Government, considerable improvements have been effected in the sanitation and health of the City during the past 45 years, more especially since the constitution of the Trust Board in 1903, under the Mysore City Improvement Regulation III of 1903. During the year ending 1925-26, the Board consisted of 9 Trustees, of whom 4 were *ex-officio*, 2 were elected by the Municipal Council and the rest nominated by Government. More than 7,497 insanitary houses have been removed and wide roads and conservancy lanes formed in most parts of the old City. City extensions on modern lines have been laid out to provide house sites for the displaced population as detailed below :—

<i>Names of Extensions</i>	..	..	<i>No. of Sites</i>
Chāmundi Extension	..	..	1,082
Narasimharāja Mohalla	..	..	205
Vāni-Vilās Mohalla	..	..	286
New Lakshmīpuram Extension	..	..	75
New Idga Extension	..	..	594

City
Improvement
Trust.

A comprehensive system of drainage was adopted in 1910 providing for the construction of underground pipe sewers for the whole City with the necessary outfall works. Already 56·8 miles' length of pipe line has been laid and three out of eight areas into which the City is divided for drainage purposes have been completely sewered on this up-to-date system.

The creation of public parks which form a special feature of the eastern portion of the City has been achieved by the combined efforts and resources of the Trust Board and the Palace Authorities. (For an account of the improvements effected see below).

The total length of roads in the City is 180 miles, of which over 50 miles consist of roads exceeding 40 feet in width and 25 miles are provided with avenues.

Water is supplied to the City by pumping it by means of electric power from the Dēvarāj Channel, down the Cauvery river, near Belagola, a village 7 miles from Mysore, to the reservoir, near the City Railway Station, where it is filtered and conveyed in pipes for service in the City. The Water Works are named after Her Highness the Mahārāni Vāni Vilās Sannidhāna, C. I., during whose Regency of the State the original Works were constructed. The management of the Works is in the hands of the D. P. W. and the annual cost of maintenance is about Rs. 50,000. The capacity of the pumps is about 1½ million gallons per day. The total number of public fountains is about 400. To answer the growing demands of the City, extension works at an estimated cost of 4 lakhs of rupees are in progress.

The principal markets of the City are known as the Dēvarāj and Mandi Markets. These are being improved further at a cost of Rs. two lakhs. It is proposed to build a third market in the Chāmarāja Mohalla at a cost of Rs. 70,000.

A new building estimated to cost Rs. 3 lakhs for locating the Offices of the Municipality and Improvement Trust Board is nearing completion.

The whole City, including the Chāmundi Hill, is lit by ^{Lighting.} electricity. The electric lighting of the streets was successfully inaugurated on September 26th, 1908, the lights being switched on by His Highness the Maharaja from the throne in the Jaganmohan Palace. The power is supplied from the Cauvery Power Works at Sivasamudram. The following is a brief description of the system of lighting adopted in the City :—

The system adopted for street lighting is termed "The Municipal Series Incandescent Electric Lighting Scheme." It consists of 80 to 120 lamps of 40 to 60 C.P., being connected in series, and the current maintained constant. There are six such circuits at present for lighting the town of Mysore. Current for these lamps is supplied by means of six 17.5 k.w. constant current transformers, connected to 25 cycles, 2,200 volts, a.c. buss. There are at present 617 lights maintained at Municipal cost. The consumption of power by these lamps is 60 to 75 volts for lamps of 40 to 60 c.p. Mazda. The continuity of the series circuit is maintained by the simple device known as "The Automatic Film Cut Out." Along the Karikal Thotti road lamps are provided for each post at 150 feet apart. In Chāmarāj and Doddapet roads lamps are provided for every alternate post, *viz.*, 300 feet apart. In other roads, lamps are provided for every 3rd post, *viz.*, 450 feet apart. The lighting service is on daily at 6.30 P.M., and is off at 6 A.M. The average life of these lamps is 800 to 1,000 hours. Lamps require renewal every quarter on an average. Additional lights have been sanctioned for the city, and steps are being taken to instal them.

The income of the Municipality is derived from the following sources :—

A rate on buildings, tax on all vehicles or animals used or kept in the limits of the Municipality, or a toll on vehicles and animals entering it, an Octroi on animals and goods brought into it for purposes of consumption, a general water rate on the rental value of buildings, rent from Municipal properties, market and receipts from pounds, contributions from District Funds and the Government miscellaneous receipts, such as sale of sites and trees and fines, etc.

The incidence of Municipal taxation during the year 1925-1926 was Rs 3-2-11 in the Mysore City as against Rs. 4-1-8 in the Bangalore City.

The following is a statement of the income and expenditure

MYSORE CITY

Statement showing the Receipts and

Receipts					
	1919-20	1920-21	1921-22	1922-23	1923-24
	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi	1,01,136	1,04,935	1,02,757	83,000	89,591
Tax on buildings & lands.	25,432	35,853	36,634	38,011	37,368
Tax on vehicles & animals.	4,739	6,530	6,751	6,683	6,858
Tolls	30,600	33,000	33,440	40,698	48,720
Water-Tax ..	16,090	10,913	20,416	20,747	20,310
Lighting-Tax ..	4,890	6,888	7,155	7,448	7,427
Mohatarfa ..	7,929	..	..	..	..
Realization under Special Acts.	3,988	4,205	3,643	3,463	3,882
Rents on lands and Buildings.	3,047	4,377	6,157	6,983	3,677
Sale proceeds of lands, etc.	1,960	4,337	1,569	1,191	6,049
Markets and slaughter houses.	30,928	37,721	43,614	49,543	47,681
Interest on investments.	2,475	..	2,236	1,082	2,035
Sewage Farm ..	1,684	1,633	1,975	1,934	1,639
Grants and contributions.	28,137	19,615	53,267	27,514	26,169
Refunds and recoveries.	365	245	4,085	470	225
Miscellaneous ..	38,616	959	20,542	3,975	2,307
Total ..	3,02,016	2,80,212	3,43,041	2,93,642	3,03,888

of the Municipality for the past five years :—

MUNICIPALITY.

Expenditure for the years 1919-20 to 1923-24 :—

Expenditure					
	1919-20	1920-21	1921-22	1922-23	1923-24
	Rs.	Rs.	Rs.	Rs.	Rs.
General Administration.	50,989	50,869	44,326	39,148	54,143
Public Health :—					
i. Conservancy and Sanitation.	62,596	66,971	49,700	48,681	57,813
ii. Other charges	16,704	14,915	15,184	16,039	26,723
Sewage Farm ..	3,922	3,829	4,157	3,077	5,005
Avenue ..	1,561	1,745	1,557	1,658	1,546
Public Instruction	19,378	27,270	26,620	26,680	26,284
Refunds ..	5,366	8,055	6,102	4,035	1,031
Pensions ..	1,841	780	75	..	..
Electric Lighting ..	25,266	29,072	26,160	25,863	9,233
D. P. W. Original Works.	16,047	5,628	19,012	11,938	23,865
D. P. W. Repairs	24,667	35,373	32,129	38,568	15,044
Tools and plants	100	1,823	5	83	854
Road watering ..	322	12	..	25	2,483
Plague charges ..	4,753	1,873	3,069	1,728	7,984
Medical Relief ..	3,871	4,582	5,141	6,113	7,484
Water-Supply ..	23,697	325	270	27,499	37,921
Fares and Festivals.	7,469	7,446	10,198	5,200	5,884
Contribution :—					
Municipal Office Building.	5,000	5,000	5,000	5,000	5,000
Miscellaneous ..	50,745	17,356	54,419	35,724	4,494
Total ..	3,24,284	2,83,524	3,03,113	2,97,059	3,42,440

Hospitals and
Dispensaries.

There were in the City 12 hospitals and dispensaries during the year 1925 :—

1. The Krishnarajendra Hospital.
2. Her Highness the Maharani's Hospital for Women and Children (Vanivilas Hospital).
3. The Holdsworth Memorial Hospital for Women and Children, maintained by the Wesleyan Mission.
4. The Princess Krishnammanni Sanatorium.
5. The Local Fund Dispensaries (six).
6. Palace Dispensary.
7. Epidemic Diseases Hospital.

Beds are available for plague and other infectious diseases. Incurables are also housed. There are besides four Ayurvēdic and Unāni hospitals at which indigenous medicines are dispensed.

Of these, the Krishnarajendra Hospital was originally known as the General Hospital. It was started in 1876. Its name was changed to Sri Krishnarājendra Hospital in April 1918, when a new building was constructed at a cost of about Rs. 5 lakhs. The new building has its exterior worked in with a harmonious blending of a variety of ornamental panels, mouldings, entablatures and cornices of different types of architecture with a predominance of the Ionic type. It is a two storeyed building consisting of spacious wards surmounted by a high circular dome in the centre and a subservient turret dome at either end. The building is fitted up with up-to-date electrical and sanitary fittings, fully equipped operation theatres, and clinical laboratory. Besides the General Out-patients' Departments for men and women separately, there are the special departments such as the Eye Department ; Ear, Nose and Throat Department ; and the Electro-Therapeutic Department including X-Ray.

During 1927, the daily average number of in-patients and out-patients was 155.26 and 471.72 respectively.

The Holdsworth Memorial Hospital, a handsome and commodious building, is situated on the Idga Extension to the north-west of the city, and is one of the first buildings seen as one enters the city by train from Bangalore.

This hospital occupies a site of about seven acres, the gift of the Government of His Highness the Maharaja. The foundation stone was laid on June 3rd, 1904, by Mrs. Calvert, of Hastings, England, and the building was opened by His Highness the Maharaja on August 21st, 1906, when at the close of his most sympathetic speech, His Highness was pleased to announce the grant of a donation of Rs. 10,000 by Her Highness the Dowager Maharani in aid of the funds of the hospital. The building cost nearly Rs. 1,50,000. The staff consists of two English lady doctors and a lady apothecary, an English nursing Superintendent with an assistant and a considerable staff of Indian nurses. The cost of up-keep is about Rs. 1,500 a month, the whole of which with the exception of a Government grant of Rs. 200 is raised by voluntary subscriptions. There are several wards in the hospital, with accommodation for about 70 in-patients, and provision is made for all classes of the people irrespective of caste and creed. There is a large up-to-date operation theatre and one of the chief features is the ward provided for the use of *gosha* patients, where every bed is surrounded by curtains, so that the patients may be visited by their friends, who are unable to see any of the other occupants of the ward. There are also several "family" wards, small separate rooms which are given up to the use of patients coming in from distant places with one or two friends. The hospital is deservedly popular and many of the patients come from great distances, often from the outlying parts of the State and from Coorg.

When visiting Mysore City, Their Royal Highnesses, the Prince and the Princess of Wales, now Their Majesties the King Emperor and Queen Empress, were much interested in the work and to evince their sympathy sent large autograph portraits of themselves for the opening ceremony. Subsequently Her Majesty Queen Alexandra sent autograph portraits of herself and King Edward, and His Highness the Maharaja has also given to the hospital a large handsome picture of himself. The hospital bears the name of "Mary Calvert Holdsworth," who, with her husband the Rev. W. W. Holdsworth, M.A., lived for several years in the city and took a never-failing interest in the welfare of the women and children.

There are besides a number of charitable institutions, viz., the Hindu Abalāsrama, the Anāthālaya, the Wesleyan

Orphanages
and homes
for the
destitute.

Mission Orphanage and Girls' Home, and the Convent of the Good Shepherd, the number of inmates in each being 32, 47, 70, and 225 respectively.

The Hindu Abalāsrama provides lodging and boarding to the inmates, and also instruction, both Primary and Lower Secondary. They are also taught sewing, knitting, rattan work, fancy work, etc.

The Anāthālaya, or orphanage, provides boarding and lodging to the inmates, who are orphan boys having no means for their sustenance and education. The institution is maintained by public subscription, a Government grant and other charities. The inmates are given Secondary education in English, Kannada and Sanskrit, with special reference to the Vēdic rituals.

The Wesleyan Mission Orphanage and Girls' Home is situated in a new and commodious building in Nazarbād. Provision is made for about seventy inmates. It is supported entirely by voluntary contributions.

Improve-
ment of the
City.

Much has been done during the last 40 years to improve the sanitation and the health of the city. There are three distinct stages in the Sanitary History of Mysore City. The first stage is from 1884 to 1902, when, to remove the insanitary condition and the unhealthiness of the city, which had long been a matter of grave concern to the Government, a Sanitary Division, under Mr. Standish Lee, was established by the then Dewan Sir K. Sheshadri Iyer. The second stage dates from 1902 to 1910, and commenced with the creation of the present Improvement Trust Board to improve the city on more comprehensive lines. The third stage commences from 1910, when a complete underground drainage system, on modern lines, for the whole town was adopted at the suggestion of Mr. (now Sir) M. Visvesvaraya, who was then the Chief Engineer.

What was done from 1884 to 1902, *i.e.*, before the creation of the Improvement Trust Board, may be briefly summarised as follows :—

- 1 The filling of a portion of Pūrnayya's Nalla, a deep drain cut by the famous Dewan, to lead water from the Cauvery into the capital. The present fine wide Sayaji Rao Road has taken the place of the Nalla, which was a source of unhealthiness to the town.

2. The sewerage of the Fort and the Palace by a system of underground pipe sewers.

3. The diversion of the sewage of Lashkar and Mandi Mohallas through a tunnel across the Government House Compound to the valley at the north-east corner of the city, with a view to reduce the flow of the sewage in Captain Purchase's open masonry main drain, which ran along the ditch to the east of the Fort.

4. The laying of a pipe main for the sewage of the Dēvarāja Mohalla.

5. The laying of a main sewer serving the Krishnarāja Mohalla.

6. The construction of the western extension of Chānarājapura, called after His Highness the late Maharaja. This was the first important and successful measure carried out in the direction of extending the town.

7. The filling of the ditch around the Fort and its conversion into a Park.

8. The supply of wholesome drinking water by a system of water pipes, firstly from the Kukkarahalli Reservoir, situated at an elevation to the west of the city, and subsequently from the Cauvery by pumps worked by turbines. This was a material step in the interest of the general health of the city.

The above measures were adopted piecemeal, and were, so far as they went, only palliative in character, but the work of improving and remodelling the city on comprehensive lines remained to be dealt with.

Plague broke out in the city in 1898, and raised the death-roll alarmingly. With the help of the Plague Commissioner, the Municipality made some efforts to combat the ravages of the disease by opening out lanes and streets in congested localities, and creating extensions to remove the congestions in the city. It was soon evident that the resources of the Municipality were inadequate to the demands of the situation. The Government of His Highness the Maharaja therefore came to the rescue, and issued Government Order (No. 4168-79 L. F. 3602,) dated Bangalore, the 18th September 1902, in which a Committee was appointed, with the Chief Engineer as the President, to consider the whole question and formulate proposals for the improvement of the city. The following

extract of the above quoted Government Order shows the general lines on which improvements were subsequently carried out:—

“ It is unfortunate that the city of Mysore, notwithstanding the large sums spent upon it for improvements, should still be subjected to outbreaks of plague each successive year. Government consider that nothing but sustained exertions for carrying out a carefully prepared programme of sanitary improvements can establish the health of the place. Congested portions should be opened up, not simply by demolishing houses and sending the inhabitants adrift, but by devising suitable extensions and affording facilities for building houses. It is unlikely that the Municipality will be able to find all the money required for improving the city. But taking its general importance as the capital of the State into consideration, His Highness the Maharaja considers that the State may properly bear a large part of such extraordinary outlay. How much of the expenditure required may be fairly expected to be met out of Municipal resources is a question that can be settled only after obtaining an approximate idea of its total amount.

“ The general lines on which improvements could be usefully designed seem to be the following:—

“ The slums of the city, wherever they exist, should be first improved by knocking down insanitary buildings, providing against overcrowding, bad drainage and otherwise defective sanitation. Proper quarters should be found for surplus population from such localities, and such assistance as is possible and reasonably practical should be extended to poor Indian people for building proper houses. A comprehensive scheme for proper drainage should be devised not necessarily with a view to attain theoretical but unpractical perfection, but to meet the reasonable needs of the city.”

Work was commenced in right earnest and pushed forward vigorously by the Trust Board from 1903, when the City of Mysore Improvements Regulation III of 1903 was passed, under two officers lent from the Government Public Works Department. Insanitary areas were removed *en bloc* in some localities, all the narrow lanes were widened, conservancy lanes opened for the facility of drainage, many low-lying and ill-ventilated houses dismantled, and extensions

were formed to provide room for the displaced population. Drainage facility was made possible practically for every house.

Drainage works on a combined system were also undertaken. Up to 30th June 1926, the Trust Board acquired about 7,637 properties including open areas and paid about Rs. 30·5 lakhs as compensation, and spent about Rs. 20·2 lakhs in drainage works and about Rs. 15·4 lakhs other improvements. The improvements effected have proved of the highest beneficial value, and added much to the comforts and convenience and the health of the public. Those only who can recall the hopelessly insanitary condition of Lashkar and Mandi Mohallas before the creation of the Improvement Trust Board can realize the wonderful change brought about in these areas by the improved sanitary conditions. In the place of narrow winding alleys and dark ill-ventilated low houses closely packed together, new streets and lanes and better housing conditions are visible. The appearance of plague has been rare in recent years, though it cannot be said to have totally left it.

When the population per acre of built area is considered, the city cannot be said to be congested or overcrowded, when compared with cities like Bombay or Calcutta. But when the manner in which houses have been constructed in many parts of the city, without regard to any alignment, huddled together, obstructing light and ventilation, and rendering drainage or conservancy impossible, is considered, if there was no congestion proper, there was a condition very much akin to it, requiring demolition and rearrangement. In particular areas also a population of about 150 per acre was considered sufficient congestion in a town where buildings are in the main single storeyed huts and not tenement houses from three to seven storeys high. Time-honoured housing requirements in Mysore, where each family needs a house with a compound or backyard attached for out-houses, cattle, etc., necessitated the creation of extensions for housing those displaced by the demolition and rearrangement of parts of the city. The work of acquisition and demolition of

Removal
of congestion.

properties, for opening conservancy lanes, leaving air spaces, admitting light, and removing congestion, was completed by the Board in Nos. I and II drainage areas, in Nazarbād and Ittigegud, and to a great extent in No. III drainage area and the Fort, while on No. V drainage area, what is known as Lakshmipuram extension is built on what was the site of the old Dodda Holageri, for some time a most insanitary area and the hot-bed of plague and other fell diseases. In Krishnarāja Mohalla, or No. IV drainage area, there have been considerable clearings done in the Missels and on the north of Chāmarāja road. Areas cleared in the city have in many instances been reallotted for building purposes, while in others they have been left to recuperate, with the help of the sun's rays, before being allotted.

The Programme of Drainage Works.

The programme of drainage works in the areas cleared by the Board and in the extensions includes :—

1. Surface concrete drains of the semipeg top pattern with the appurtenances, silt traps, gratings, leaping weirs and flush tanks.
2. Laying the arterial underground pipe lines of the city to tap the sewage from surface drains.
3. Improvements of storm-water main drains.
4. Construction of dust-bins and latrines.
5. Construction of roads and lanes ; road culverts and coverings at road crossings.
6. Out-fall works.

Formation of Extensions.

Besides the extensions at Jalapuri and Idga on the north of the city, brought into existence in connection with plague preventive measures, the Board extended the old Idgah Extension and formed the new Dodda Holageri and Lakshmi-puram extensions on the south of the city, and constructed roads and concrete surface drains to drain the aforesaid extensions. Chatnahalli Extension was also formed and sites were allotted for the population displaced in No. IV drainage area, or Krishnarāja and Chāmarāja Mohallas and roads were cut and graded drains constructed. In recent

years, other extensions as above mentioned have been laid out with the necessary amenities.

With the advent of Sir M. Visvesvaraya, K.C.I.E., M.I.C.E., as Chief Engineer of Mysore, the system of drainage underwent a complete change. He decided in favour of a complete underground system for the city in place of open surface drains and artificial pipe lines. Projects were prepared accordingly by the Board for a complete underground system and were sanctioned by the Government in 1911. About 56 miles of pipe line has been, as stated above, laid out and three out of the eight areas into which the city is divided have been completely served on. The sewage water from every house in this system is directly connected to the underground street sewer, and not through the open surface drains. The whole system is a gravitation system, except two very small areas, which cannot gravitate into the main out-fall without pumping, and which have separate septic tanks of their own.

Underground
drainage
system.

In this new system the whole sewage is brought down to one common out-fall in the valley below Doddakere, about three miles away from the City. Here the sewage is treated for purification in a septic tank, and the effluent is proposed to be utilized for agricultural purposes. About 180 acres of land are available for a sewage farm.

Mysore City is the head-quarters of the Mysore University. The University was founded in 1916. Its offices are situated in the Gordon Park. The residences of the Vice-Chancellor and of the Professors are also in the same Park.

Mysore
University
and its
Colleges.

This University has some features which distinguish it from the older Indian Universities. The Vice-Chancellor is a full-time officer and has control of the executive. The Colleges are adequately represented both in the Council and in the Senate, of which latter every professor designated as University Professor is a member. Till recently the school course leading to the University was extended by one year during which special preparation for the University was made in certain recognized

schools, known as Collegiate High Schools. The University course was reduced from four to three years, and there was no Intermediate public examination to break the continuity of the B.A. course. In 1927, the University Courses of study were reorganized and the Intermediate Examination was introduced. Other features are the reduction of the amount of English taught and its practical character, the increased emphasis laid on the vernaculars, and the special attention paid to the optional languages of Sanskrit and Persian. For those who wish to specialize in Science, there is a B.Sc. course in addition to the B.A. Science course.

The University Unions afford opportunities to the students, the members of the College staff, the Fellows of the University and the registered graduates, for enjoying best club life, and for coming into intimate social relations with one another.

The institution of the system of University Extension Lectures and of a Publication Bureau is evidence that the University is conscious that its activities should not be confined to the four walls of its Colleges, but should extend its benefits to those who are not members of the University.

The University is State-supported except for the income derived from fees and from the endowments for the award of some of the prizes and scholarships.

At present there are five Colleges—the Maharaja's College and the Maharani's Women's College for Arts at Mysore ; the Central College for Science, the Engineering College, and the Medical College at Bangalore. At the Maharaja's College, the optional subjects taught are History, Mental and Moral Philosophy, Experimental Psychology, Economics, Political Science, Mathematics, Statistics, Sanskrit and Persian. There is also a Commerce course leading to the B.Com. Degree, a teaching course leading to the B.T. Degree and there are courses also for the M.A. Degree in English, History, Economics and Political Science, Philosophy and Sanskrit. At the Maharani's Women's College, the optional subjects taught are History, Economics and Political Science. At the Central College, Physics, Chemistry, Natural Science and Mathematics are taught. There is both a B.A. Science course as well as a B.Sc. course here. The Engineering College provides for Civil, Mechanical (including Elementary Electrical Engineering) and Electrical Engineering. The Medical College provides instruction for the L.M.P. and M.B., B.S. courses.

The following languages are common to the Arts Colleges—English ; and Kannada, Tamil, Telugu, Urdu, Sanskrit, Persian and French as second languages.

The University has besides a Library of its own which has about 75,000 volumes and three Hostels for boy students and another for women students and a University Union at Mysore. Provision has been made for University lodges. Grante are made to these lodges, and arrangements have been made for the supervision of licensed lodgings as well. With a view to securing that, certain conditions as regards accommodation, sanitation and food are enforced. The Hostel committee undertake this duty.

There are two Colleges, three high schools and 60 other institutions for boys and girls in the city, wherein about 10,000 boys and girls receive instruction. Of these institutions, the Maharaja's College is a first grade College teaching up to the M.A. standard. The Maharani's College, also a constituent University College, is an institution chiefly for Hindu girls and ladies, teaching up to the B.A. standard. The three high schools are the Wesleyan Mission, the Marimallappa's and the Banu-maiya's High Schools. The Maharaja's Sanskrit College provides instruction in higher departments of Sanskrit learning. The Chamarajendra Technical Institute provides technical instruction in the following branches:—

- | | |
|----------------|------------------------------|
| 1. Engineering | 5. Tile making |
| 2. Carpentry | 6. Rattan work |
| 3. Smithy | 7. Typing |
| 4. Drawing | 8. Manufacturing iron safes. |

The Ayurvedic College trains students in the system of Hindu Medical Science.

The Municipality controls Primary Education in the City. There is also a school for the deaf, dumb and blind, situated in Church Road. About 40 such affected students are being instructed there, in reading and writing in the Braille system, singing, weaving, basket and mat making. Most of the Boarding houses are as above stated attached to these institutions. There are also boarding houses for Jains, Muhammadans, the deaf and dumb school students, and the Panchamas.

Of the educational institutions mentioned above, the Maharani's College is the first of its kind in Southern India. This

institution which bears the honoured name of Her Highness the Mahārāni Vānivilās Sannidhāna, C.I., was started in January 1881, as a private school for the education of high-caste Hindu girls, by Rai Bahadur A. Narasimha Iyengar, a pioneer in female education in Mysore. It was at first supported partly from liberal grants by Government and partly from charity funds, as well as from the private resources of its philanthropic founder. In 1889 a European lady, Mrs. Thornton, was appointed as the Lady Superintendent. The object of the institution was to reconcile Western methods with Hindu views in regard to the subject of female instruction. The success of this object has to a very great degree lessened the popular prejudices against female education in general.

The institution was taken under Government management in 1891, and a responsible committee was appointed to manage its internal affairs. It was raised from the Middle School to the High School standard in 1895, and three girls passed the Matriculation Examination for the first time in 1896. In 1901 it was raised to the status of a second-grade college and affiliated to the Madras University in Group III, Logic and History. Since the foundation of the University of Mysore, in 1916, it has been reorganized and called the Maharani's Women's College. There is a hostel common both to the College and the High School which is managed entirely by the latter. There is a Resident Superintendent as well as a Warden. It is now open to the children of all respectable caste Hindus, Europeans, Eurasians, Indian Christians, Muhammadans, Jews and Parsis. No fees are charged for instruction, and liberal University scholarships are paid to poor and deserving girls.

Fairs and Festivals.

No account of the City can be considered complete without some description of the principal fairs and festivals that take place in it and which attract large crowds of people into it. These are :—(i) His Highness the Maharaja's Birthday Week Festivities ; (ii) The Dasara Durbar Festivities ; (iii) The Chāmundi Jātra.

The Birth-day Festivities.

His Highness the present Maharaja having been born on Jyēshta Suddha Ēkādasī of the Hindu cycle year Thārana, 4th June 1884, the anniversary of the Birthday falls, according

to the variations of the Hindu calendar, towards the end of May or early June. The festivities with its celebration are usually as follows :—

On the morning of the Birthday, every year, a salute is fired, the number of guns corresponding to His Highness' age on the occasion. Durbar is then held in the first floor or Amba Vilās in the Palace. Afterwards the religious ceremonies for the Birthday are observed and His Holiness Sri Parakāla Svāmi is duly met. Honours from the principal temples and *mutts* are presented, as also cocoa-nuts (*phala*) and coloured rice (*manthrākshate*) by the Vaidika Brāhmans in the Durbar Hall. All the State Officers, Ursu noblemen, local merchants, etc., assemble there and pay their respects (*muzre*) to His Highness.

On the same evening, His Highness moves in State procession on horse back from the Palace and proceeds to Government House, where a review of all troops, Government and Palace, is held. On his return, a durbar is held in the Amba Vilās at night. On the second and the third evenings, durbars are held in the Amba Vilās, *Nazar* by all Civil officers and merchants and others taking place on the second evening and by the Military on the third. If the third day happens to fall on a Tuesday or Friday, then the durbars continue for two more days.

The Dasara in Mysore is observed as a semi-religious function. It falls usually in October, but sometimes towards the close of September. The following is a description of the festivities as observed in Mysore :—

The Dasara
Festivities.

On the morning of the first day, His Highness, after the observance of the necessary religious ceremonies, partly at the shrine of Sri Chāmundēsvari in the Palace and partly in the Sejje (Durbar Hall), first floor, takes his seat on the historical throne (which faces east in the centre of the front wing), under a salute of 21 guns and showers of flowers, as also presentation of arms by the Palace and the State troops assembled in the arena square below. Honours from the principal temples and *mutts* are presented, followed by the presentation of cocoa-nuts (*phala*) and coloured rice (*manthrākshate*) by the Vaidika Brāhmans invited to the Durbar. All the Civil officers, local merchants and others, after doing *muzre*, offer *nazars* to His Highness. Then comes the *feu de joie* and *march-past* by all

the troops. Before the close of the durbar, the *zenana* ladies are afforded an opportunity to pay their respects to His Highness.

Thereafter, durbars are held in the evenings during the period which, according to the variations in the Hindu calendar, extends to 8, 9 or 10 days at the most. Wrestlings and sports in the arena and also pyrotechnic displays form part of the evening programme of durbars. *Nazar* is offered by the Military officers on the evening of the first day.

On the morning of the last day (Mahā Navami) of the period, *pūja* is performed to the State sword and arms as also the State elephant and the State horse, etc. The same evening, the European guests, including the Hon'ble the British Resident, take part in the durbar.

On the following morning, the State sword, arms, elephant and horse are sent to the palace building in the Old Cantonment grounds, north of the city. The next event is wrestling which His Highness witnesses.

In the evening, His Highness, with His Highness the Yuvaraja, moves in State procession, seated in a golden *howdah* mounted on one of the palace elephants. On arrival at the Cantonment grounds, Their Highnesses descend from the *howdah*, and on horse-back they review the troops.

On returning to the Palace, a durbar is held in the Amba Vilās at night.

The next evening's durbar takes place in the Amba Vilās, when, after *muzre*, *nazar* is offered by all Civil officers, merchants and others.

During the durbar on the following evening with which the Dasara functions close, Military and Police officers and the members of the Representative Assembly offer *nazars*, and His Highness very kindly listens to the report of the results of the Vidvath Examinations in the Maharaja's Sanskrit College, and distributes prizes to the successful candidates.

After the Vijaya Dasami day, the sittings of the Representative Assembly begin in the Jagan Mohan Palace and continue for a week or so.

Closely following the Dasara, the *Jātre* on the Chāmundi Hill takes place, on the Pournami or full moon day. Thither His Highness the Maharaja and the Royal Family go to pay their devotion to the tutelary goddess of the Royal House

of Mysore. Nearly 10,000 people gather to witness the *Jātre*. The goddess is taken in a car in procession on the hill.

Nagamangala.—A Taluk in the north transferred from Nagaman-gala. the Hassan District in 1882. Area 401 square miles. Headquarters at Nagamangala. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Popula- tion of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Bindaginavale ..	75	21	72	..	2	1	14,816
Devalapura ..	63	32	58	1	4	..	14,746
Honakere ..	82	38	69	1	10	2	18,065
Nagamangala ..	64	36	60	..	4	..	14,536
Nilligere ..	83	32	82	..	1	..	15,233
Total ..	367	159	341	2	21	3	77,396

Bellur 1,678 ; China 1,047 and Nagamangala 3,282.

Principal
places with
population.

The Shimsha forms part of the eastern boundary, and receives nearly all the smaller streams of the Taluk. The Lōkapāvani has its source in the south-west. The country is generally pretty level, except for some low rocky hills in the north and west, more or less covered with scrub jungle. The principal point is called Chunchangiri. To the west of Nagamangala is a hill of *talcose argillite*, closely resembling potstone, and used by the local people in the same way as pencils. The number of tanks is about 130, of which some 30 are of considerable size, but many of them shallow from being silted up. There are no other means of irrigation.

The dry crop soils are mostly indifferent, sandy, gravelly and shallow soil being common. But good red soil is also met with ; black soil is very uncommon. The soil of the

wet lands is fairly good, but rather too sandy. Ragi is the staple crop. In the vicinity of the rocky hills, a coarse kind of rice is grown in situations where, from percolation of moisture, ordinary dry crops cannot be raised. Rice is almost the only wet crop, sugar-cane being rarely grown. The gardens are poor, and the famine of 1876 destroyed all the areca-nut trees, leaving only a certain amount of cocoa-nut trees.

Sheep are everywhere abundant, and a sheep farm was at one time maintained by Government at Heriganhalli. But it was given up in 1863. The cattle, as a rule, are small, but fine draught bullocks, which are bred locally, are met with in most villages and fetch a high price. Karadihalli is the centre of a tract specially given to the breeding and rearing of Hallikar cattle. Brass work of various kinds is an industry of Nagamangala.

In the middle of the 15th century, there was a family of chiefs who called themselves Lords of Nagamangala. They were of the Lōhita family, and inscriptions mention the following :—Singanna Wodeyar, whose wife was Sītāmbika ; his son, Timmanna Dannāyaka, whose wife was Rangāmbikā or Ranga Nāyaki ; he was minister to the Vijayanagar king Mallikārjuna or Immadi-Praudha-Dēva-Rāja (1446-1467), and rebuilt Melkote. He was apparently the first who erected a fort in the island of Seringapatam. Dēva-Rāja, son of Singanna Wodeyar, built a new dam on the Cauvery and led a channel from it to Harahu, now called Haravu. This family apparently did not survive the disaster which broke up Vijayanagar empire. For at the end of the 16th century, we find Nagamangala included in the territory bestowed upon Jagadēva-Rāya of Channapatna (Bangalore District) for his gallant defence of Penukonda against the Muhammadans. From him it was taken by the Rāja of Mysore in 1630. Being in the line of march of the Mahrāttas to Seringapatam, it more than once suffered during the century from their depredations, which have left their mark upon the Taluk.

The Revenue Settlement was introduced in 1888. The area of the Taluk was thus distributed :—

	Acres.
Culturable (dry 92,533 ; wet 4,726 ; garden 1,358)—	98,617
Unculturable	1,15,481
Inam villages	18,902
Forests 933 ; Kavals 6,485	7,418
Total ..	2,40,418

The unoccupied area was 4,127 acres. The total Revenue Demand for 1922-23 was Rs. 1,32,139 and for 1923-24 was Rs. 1,31,709.

Nagamangala.—A town situated in 12°49' N. Lat., 76° 49' E. Long., on the Seringapatam-Sira road, 24 miles north of the railway at French Rocks, and 39 miles north of Mysore. Head-quarters of the Nagamangala Taluk, and a Municipality.

Nāgamangala.

Population in 1921	Males	Females	Total
Hindus	1,159	1,226	2,385
Muhammadans	571	509	1,080
Christians	4	3	7
Jains	2	..	2

It contains the remains of some fine temples and royal buildings. The inner fort was erected in 1,270 by Chaimi Dannāyak, and a line of chiefs of the Lōhita family continued to be lords of Nagamangala till the end of the 15th century or longer. The outer fort was erected in 1578 by Jagadēva-Rāya of Channapatna (Bangalore District), of whose dominions Nagamangala was one of the chief towns. It was captured in 1,630 by Chāma Rāja Wodeyar of Mysore. The town was reduced to ruins in 1,792 by the Mahrātta army under Parasu Rām Bhāo, and 150,000 palm-trees were destroyed. Brass artistic work is made at Nagamangala.

There is a lofty *mantapa* to the left of the Saumya-kēsava temple here which is in a good state of preservation.

The place is spacious enough to serve as an Assembly Hall. Nagamangala was renovated in *Saka* year 1057, *i.e.*, 1135 A.D. by Bammaladēvi, wife of Vishnuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

The Saumyakēsvara temple above referred to is a large structure in the Hoysala style with a *pātālankana* and a lofty *mahādvāra* surmounted by a *gōpura* in front. It faces east and has in front one of the finest Garuda-pillars, known in the State. The latter, about 55 feet high and $2\frac{1}{2}$ feet square at the bottom, is sculptured with fine scroll work on all the sides from top to bottom and has the necessary appliances such as iron chains, etc., for placing lamps on the top which is provided with an iron frame work for the purpose. It is said to have been set up by Jagadēva-Rāya, the chief of Nagamangala, who is also said to have built the *gōpura* in front. On the pillars at the sides of the *mahādvāra* are sculptured Ganapati, now enclosed in a niche with a small porch in front, and Mahishāsoramardini. The *dvārapālakas* on the jambs have a standing female figure holding a lotus on the adjoining pillar at the side. In the *prākāra* are cells enshrining figures of Paramapadanātha and the Ālvārs Chakrattālvār, the goddess Saumyanāyaki and Rāmānujāchārya, their positions corresponding to those at the Melkote temple. There are also shrines of Pillailōkāchārya and Manavālamahāmuni, the great Srīvaishnava teachers and authors who flourished in the 13th and 14th centuries. In the *sukhanasi* of the shrine of the goddess stands a good figure, about $4\frac{1}{2}$ feet high, of Āndāl or Godadēvi. The temple has three cells, only the main cell having a *sukhanasi* and a tower. This main cell has Saumyakēsava, a fine figure, about 5 feet high, flanked by consorts. The god in the left cell is Lakshminarasimha with a small canopy of 5 snake-hoods, while that in the right

is Vēnugōpāla with Rukmini standing at the side. The *navaranga* is a grand hall of 12 *ankanams* with 12 well carved ceilings of which the four at the corners have unfortunately been removed with the object of letting in light. The ceiling in front of the *sukhanasi* of the main cell is flat with 9 lotuses, all the others being about 2½ feet deep with single lotuses. The *navaranga* is supported by 12 fine pillars, the central four and two each on the sides being similar in design and make. Attached to the *navaranga* is a veranda of 3 *ankanams* with deep ceilings carved with single lotuses. The outer walls have no figure sculpture, but only pilasters and turrets surmounted by well carved eaves. There is however a solitary figure of Narasimha on the south wall, which is enclosed in a niche with a small porch in front. Iron clamps used for joining the stones have been found in some places. The Bhuvanēsvara temple is a plain Dravidian structure with two entrances on the east and south. In front of the *sukhanasi* entrance is a fine ceiling of *ashta-dikpālakas* with Tāndavēsvara in the middle. Among the figures kept in the *navaranga* may be mentioned seated Bhairava with the attributes—a trident, a drum, a cup and a sword; Brahma seated on the swan; seated Sarasvati, with 4 hands of which 3 bear a goad, a noose and a lotus, the remaining one being in the *varada* attitude; Chandikēsvara standing with folded hands armed with an axe; Sūrya flanked by female archers, and Ardhanārīsvara with an ear-ring in the lobe of the left ear. The Narasimha temple is a large Dravidian structure with a *gōpura* in front. In the *prākāra* are shrines of Chakrattālvār, Hanumān, seated Rāma with Sīta on the lap and Lakshmana standing to the right, goddess Prasannanāyaki and Rāmānujāchārya. The first is a fine figure with 8 hands, the back also being sculptured with a figure of Yōga-Narasimha with four hands. The *utsava-vigraha* is a very fine figure. There is also kept in the *sukhanasi* another fine metallic figure, about 3 feet high, of Vēnugōpāla. According to tradition, the *garbhagriha* and *sukhanasi* of this temple were overgrown with an ant-hill, and on the presence of the god being revealed in a dream to Jagadēva-Rāya, he came here and saw a snake going round the place and hiding itself in a hole. Hence, it is said, the place was known as Nāgamandala now corrupted into Nagamangala. This is of course fanciful etymology. In the *navaranga*, to the right, is a cell with a Nāga stone and a hole in front which is believed to represent

an ant-hill. People make vows to the Nāga stone and have it anointed. It is said that however large may be the quantity of water used for bathing the Nāga stone, it is not capable of filling the hole in front. There is a dry piece of wood, about 20 feet long, in the temple which is said to represent the shaft of a *hangaral* tree (*Dodonaea viscosa*) which once grew over the ant-hill sheltering the god under it. The Rāma temple, recently restored, is said to be the oldest temple in the village. It contains well carved figures of Rāma, Lakshmana and Sīta, all standing, with Hanumān sculptured on Rāma's pedestal. The Virabhadra temple is a neat structure in the Dravidian style having a small figure of the god, about 1½ feet high, holding a trident, a drum, a skull and a sword. There is also a fine seated metallic figure, about 1¼ feet high, of Dakshināmūrti with 4 hands, three of them bearing a rosary, a book and a lute (*vīna*), the remaining one being in the *abhaya* attitude. In a separate cell to the left, stands Bhadrakālī, the consort of Virabhadra, having for her attributes a trident, a drum, a sword and a shield.

The village goddess is called Badagodamma because her shrine is situated near the north outlet of the tank. Her *utsava-vigraha*, kept in a shrine in the village, is known as Arasamma. It is about 2 feet high and holds in its hands a trident, a drum, a cup and a sword. The epigraph seen near this shrine has been registered by the Archæological Department. The Kālamma temple, which belongs to goldsmiths, is a large Dravidian building with a lofty *gōpura*. The *pātālankana* has to the right a huge figure, about 5 feet high, of Ganapati, and to the left a figure of Bhairava. The goddess, a seated figure with 4 hands, has one of her hands in the *abhaya* attitude and holds in the other three a trident, a drum and a water-vessel. The metallic figure has a noose in place of the trident and carries a rosary in the *abhaya-hasta* or hand in the *abhaya* attitude.

The palace of Jagadēva-Rāya is said to have been situated between the Saumyakēsava and Narasimha temples. A closed doorway at the back of the Narasimha temple is pointed out as the entrance used by the ladies of the palace for going to the temple.

About a mile from Nagamangala is a fine circular pond, about 60 feet in diameter and only 3 feet deep, which is said to have been built in the middle of his pleasure garden by Jagadēva-Rāya

for *jala-kṛīde* or sporting in water with his wives. The pond has a *mantapa* in the centre.

A Ganga inscription dated in the first regnal year of Mārasimha is to be seen in front of the Travellers' Bungalow at this place.

Municipal Income and Expenditure.

Year				Income	Expenditure
1921-22	..	..	..	2,696	2,196
1922-23	..	..	..	2,403	2,258

Nagarle.—A village in Nanjangud Taluk, Population **Nagarle.**
1,105.

The Durga-Paramēsvari temple at this place has a four armed figure, about 3 feet high, of Durga seated on a lion, trampling on a decapitated buffalo and holding in the upper hands a discus and a conch, the left lower holding a demon and the right lower piercing him with a trident. The village goddess Malagarasi is a seated stucco figure, about 3½ feet high, bearing in the upper hands a discus and a conch, and in the lower a sword and a cup. There is also a ruined Pārsvanātha-basti here of some architectural merit. The god, about 5 feet high, is canopied by the seven hoods of a snake, whose coils are well shown on the back. The front hall has a well carved large ceiling of a square shape. An epigraph of the time of the Chōla king Rājēndra-dēva has been recently found here.

Nalkundi.—A village in Nagamangala Taluk. Population **Nalkundi.**
236.

This place has a small shrine of Gōpālakrishna with a small figure, about 1½ feet high, of the god standing in front of a *brindāvana*. The raiyats of this and the surrounding villages sing what are known as *bhagavantige* songs. These relate in brief the stories of the *Rāmāyana*, the *Bhīrata* and the *Bhāgavata-purāna* and are said to have been composed for the benefit of the Sūdras by Tirumalārya, the learned minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar. The raiyats carry pictures of Rāma, Lakshmana, Sīta, Hanumān and Garuda, suspending red silk cloths on those of Rāma and Sīta and white

cotton cloths on the others, and dance singing the above songs to the accompaniment of drums and cymbals. Boys too take part in this musical march with great enthusiasm.

Nanjangud Taluk.

Nanjangud Taluk.—A Taluk in the centre south-wards. Area 379 square miles. Head-quarters at Nanjangud. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Biligere ..	25	22	22	1	2	..	19,699
Chikkaiyana-Chatra.	26	32	23	3	..	..	18,299
Hullahalli ..	60	27	49	10	1	..	22,403
Kasaba ..	42	25	33	6	1	2	23,215
Kaulandi ..	36	20	32	4	..	..	27,691
Railway Station ..	..	..	..	..	..	..	88
Total ..	189	126	159	24	4	2	1,11,395

Principal places with population.

Alganchi 1,652; Badanavalu 1,362; Bailagali 1,780; Dasanur 1,270; Debur 1,100; Devanur 2,135; Hadinaru 2,557; Hedathale 2,013; Hemmaragala 1,769; Hoskote 1,807; Hullahalli 1,961; Kalale 2,622; Karya 1,116; Kirigunda 1,075; Kodulandi 1,053; Kudlapur 1,559; Nanjangud 7,974; Nerale 1,865; Rampura 1,492; Tagadur 3,738; Tayur 1,662; Tumbanarale 1,312 and Veeredevanapura 1,562.

The Taluk was extended in 1882, by the addition of Tayur hobli from Talkad Taluk, and Devanur and Dasanur hoblis from Chamarajnagar Taluk.

The Kabbani runs west to east along the north of the Taluk, and at Nanjangud receives from the south the Gundal, which waters the central and eastern portions. Formerly there was not much wet cultivation, what there was depending upon rain-fed tanks. But the recent extension of the Rampur channel has brought more lands under irrigation. The largest tank

is the Narasambudhi, two miles south of the Kasba. A considerable quantity of jola is grown.

In the north-west of the taluk are some quarries of potstone intermixed in layers with schistose mica. Gold mining was carried for some time at Woolgere, to the s.-w. of Nanjangud, but it has ceased now.

Nanjangud was until recently the terminus of the Mysore State Railway from Bangalore ; in August 1926, the Railway was extended to Chamarajnagar. The Mysore-Trichinopoly road *via* the Hasanur ghat runs through Nanjangud, near which the high road to Ootacamund branches off. There is also a road from Kaulandi to Yelandur. A road runs from Nanjangud east to Tirumakudlu-Narsipur, and west to Hullahalli, turning south to Hura. The road from Begur to Heggaddevankote crosses the south-west of the Taluk.

The area of the Taluk was thus distributed :—

	Acres.
Culturable (Dry, 1,22,377; wet, 10,678 ; garden 3,332)	1,36,387
Unculturable	54,254
Inam villages	40,168
State Forests, 9,134 ; Kaval, 2,310	11,444
Total	<u>2,42,253</u>

The unoccupied area was 2,503. The total Revenue demand for the year 1922-23 was Rs. 1,12,965 and for 1923-24 was Rs. 1,90,102.

Nanjangud.—A town situated 12° 7' N. Lat., 76° 41' E. Long., on the right bank of the Kabbani, 12 miles south of Mysore, at the point where the trunk road from Mysore branches to Ootacamund and to the Hasanur Ghat.° Head-quarters of the Nanjangud Taluk, and a Municipality. Until 1926, the terminus of the Mysore State Railway. Nanjangud.

Population in 1921	Males	Females	Total
Hindus	3,323	3,319	6,642
Muhammadans	419	372	791
Christians	12	5	17
Jains	2	1	3

The Temples. The early history of the place has been already related. It is now noted for its temple dedicated to Nanjundēsvara, or Srikantēsvara, an appellation given to Siva on account of one of his exploits in swallowing poison, and it is from this attribute of the god that the town derives its name. A temple of small dimensions is said to have existed from time immemorial. In one part of the temple are 66 images of Saiva saints, which may be of Chōla origin, of the 11th century. But Karachur Nandi Rāja, and afterwards Pūrnaiya, enlarged the temple to its present size. The former prince made Nanjangud his favourite place of abode and fortified it. A celebrated car-festival, which lasts for three days, and is resorted to by thousands of devotees from all parts of South India, is held here at the end of March. The temple is 385 feet long by 160 feet broad, and is supported by 147 columns. Some of the images are carved with great perfection of finish. Surrounding the outside of the temple are the figures of various deities with their names below, so that each votary can find his patron saint. The *gōpura* was erected in 1845 by Mummadi-Krishna-Rāja-Wodeyar, and various shrines were added by the royal ladies down to 1853. This temple is inferior in point of sanctity to none in the Mysore District, and receives an annual allowance from Government of Rs. 20,197. At the point where a stream called the Chūrnavati from the tank runs into the Gundal or Kaundinya river is the Parasu Rāma Kshētra, with a temple of Parasu Rāma. The moist earth around, called *Mritika*, is considered an effective application for various skin diseases, and is being continually carried away to be used for such purposes. But the excavations speedily fill up again.

The Srikantēsvara temple referred to above is a large building in the Dravidian style with a fine *gōpura* and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object of giving more light to the interior of the temple. In the *navaranga* there are cells to the right and left, as in the temple at Chāmarājnagar, containing *lingas* set

up by the queens and relatives of Krishna-Rāja-Wodeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishna-Rāja-Wodeyar III and his four queens standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal. In the *prākāra* we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Siva, the west ones *lingas* and the north ones figures of Siva representing his 25 *līlas* or sports. Many of the figures here are, however, much better carved than those at Chāmarājnagar. Pārvatī, the goddess of the temple, is a fine figure, as is also Nārāyana with his consorts. In a shrine in the north is a figure of Subramanya, the Dandāyudhapāni variety, with a bare head, seated on a peacock and sheltered by the 7 hoods of a serpent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions are to be seen on brass-plated door-ways, vehicles, etc. The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones such as the Gajaratha, Kailāsa and Turaga (horse) are fine pieces of workmanship. These have wheels and can be easily moved, the Gajaratha being drawn by an elephant. The larger vehicles are all gifts from Krishna-Rāja-Wodeyar III. The top parapet round the temple has mortar figures, as at Mugur and Chāmarājnagar, representing varieties of Ganapati, etc., with labels below giving their names. The total of such labels is about 35. An inscription of the 15th century is to be seen on the *bali-pītha*.

The top parapet of the *prākāra* around the Srikantēsvara temple has well executed stucco figures with labels below giving their names. Though not of great historical importance, these labels possess some value from a religious and iconographic point of view, as they furnish the names of different kinds of Bhairva, Ganapati, Subramanya, Dakshināmūrti, etc. The labels below some figures are gone, the figures themselves being damaged in some places.

The object of worship in the Parasurāma temple is an inscribed slab, measuring 3' by 2', containing the inscription E.C. III, Nanjangud 17. The middle of the stone is rendered black by smearing oil. The temple has many devotees including Lingāyats, who are said to receive *tīrtha* or holy water here.

According to the *Sthala-purāna*, a visit to the holy place Nanjangud without a visit to the Parasurāma temple is perfectly useless. There is a silver *virāngi* or mask, measuring $3\frac{1}{2}'$ by $2'$, kept in the *archaka*'s house, which has a figure of Parasurāma holding an axe in the right hand, the left hand hanging by the side. An inscription at the bottom tells us that the mask was presented to the temple in 1861. An examination of the jewels and vessels belonging to temples kept in the taluk treasury and of the valuable articles in the treasury of the Śrīkantēsvara temple brought to light more than a dozen inscriptions nearly 100 years old. Of the silver vessels, etc., in the taluk treasury, one was a present from the Mysore king Krishnarāja Wodeyar III to the Onkāresvara temple at Sinduvalli; three from Biga-Mallarājaiya, Mallājammani and Hampē-arasu to the Mallikārjuna temple at Hura; three from Lakshmamanni to the Kaivalyādēvi temple near Kalale; and two from Dalavāyi Nanja-Rāja to the Lakshmikānta temple at Kalale. The temple treasury has, besides, numerous silver articles, a number of gold vehicles, vessels, and ornaments set with precious stones. Among these many be noticed a gold *kolaga* or mask (for the *linga*) weighing $1\frac{1}{4}$ maunds; two large gold plates and 11 cups; jewelled gold *vajrāngis* for the processional image and its consort; gold ornaments for the goddess such as bracelets, anklets, crown, *jadehangāra* (worn over plaited hair) and *sīra-kuchchu* (folds of cloth) and gold, pearl and emerald necklaces with jewelled pendants. From the inscriptions on them we learn that a gold snake vehicle (*Sēsha-vāhana*), 2 gold plates, 3 silver vessels and a silver lamp-stand were the gifts of Krishnarāja Wodeyar III, and 2 gold ornaments, of the Srīngēri *guru* Narasimha Bhārati. Among other donors are Jāgīrdār Nanjappa, Venkatalakshamma and Marīnanjavve. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was a present from Tīpu Sultān. There is also a tradition that an emerald necklace in the temple was presented by Haidar Alī as a thank-offering for the cure effected by the god of the eye-disease, pronounced incurable, of a favourite elephant of his. A temple vehicle, known as Rudrākshimantapa, was the gift of Lingājammani of Krishna-vilāsa-Sannidhāna, queen of Krishna-Rāja-Wodeyar III. A large number coins, consisting of silver and copper pieces, are kept in the Taluk Treasury. They are mostly coins of Mysore and the British East

India Company. There are also a few belonging to Hyderabad and Burma.

The *matha* of the Rāghavēndrasvāmi at Nanjangud has a long and interesting history connected with it. This Mādhva *matha* came into existence at the close of the 15th century, the first *svāmi* being Vibudhēndratīrtha, disciple of Rāmachandratīrtha. It has been presided over by a regular succession of *svāmis* up to the present day.

One of the greatest among the successors of Vibudhēndratīrtha was Rāghavēndratīrtha, who sat on the spiritual throne from 1624 to 1671, and it was after him that the *matha* acquired its present designation. The *matha* owns 29 copper-plates containing in all 17 inscriptions, engraved in Telugu, Tamil, and Nāgari characters and ranging in date from A.D. 1490 to 1774. One of the inscriptions, however, is not connected with the *matha*; it records a grant in 1543 to the Virasaiva teacher Emmēbasava by Tirumala-Rāja, son of Salaka-Rāja and it is not clear how these plates came into its possession. Of the other records, three of which are incomplete: one dated 1490 registers a grant by the Vijayanagar king Krishna-Dēva-Rāya; two, dated 1575 and 1576, by Srī-Ranga-Rāya I; two, dated 1513, by the Arāvīti chief Rāma-Rāja; one, dated 1580, by the Tanjore chief Chavappa; two, dated 1614, by Chinna-Chavappa; one, dated 1663, by the Mysore king Dodda-Dēva-Rāja-Wodeyar; one, dated 1679, by the Mudra Nāyaka Muddalagādri; one, dated 1698, by the Mudra queen Mangamma; one, dated 1680, by the Chanji chief Rangappa-Kalakatola-Vadayari; one, dated 1699, by Uttama-Rangappa-Kalakatola-Vadayari; one, dated 1746, by the Ariyalūr chief Vijayavoppula-Mālava-Rāya; one, dated 1774, by a chief named Sōma-Rāja; and one, dated 1678, by an individual named Kumārayyan. These records give us an idea of the esteem in which the *svāmis* of the *matha* were held by the rulers, chiefs and other people all over Southern India.

The spiritual succession of the *svāmis* of the *matha*, as given in the records, is as follows:—

Vāgīsa Rāmachandra, (1) Vibudhēndra, (2) Jitāmitra, (3) Raghunandana, (4) Surēndra, (5) Vijayīndra, (6) Sudhīndra, (7) Rāghavēndra, (8) Yōgīndra, (9) Surīndra, (10) Sumatīndra,

(11) Upēndra, (12) Vādindra, (13) Vasudhēndra and (14) Varadēndra. The dates recorded for some of the *svāmis* are 1490 for (1), 1513 for (4), 1575, 1580 and 1614 for (5), 1576 for (6), 1663 for (7), 1679 for (8), 1698 and 1699 for (10), 1746 for (13), and 1774 for (14). It is satisfactory to note that the succession list given above agrees in every respect with the one published in the *Satkatha*, but the dates differ, especially those assigned to the earlier *svāmis*. For instance, the date given for (1) and the origin of the *matha* is 1376, more than a hundred years before the date (1490) given in the inscription; the date given for the accession of (6), 1595, appears to be too late by nearly 20 years, while that given for that of (5), 1539, appears, on the other hand, to be too early by about the same number of years. Many of the *svāmis* appear to have been voluminous authors of works on the *Dvaita* philosophy and of commentaries. One of the grants, dated 1580, gives the interesting information that Vijayindra, Appayyadikshita and Tātāchārya used to meet together at the court of the Tanjore chief Chavappa and enter into a debate about the merits of their respective schools of philosophy. Vijayindra is said to have vanquished an Ayya at Kumbakonam and to have taken possession of his *matha*. He wrote 104 works and died at Kumbakonam. Rāghavēndra studied under Sudhindra at Kumbakonam. He died at Mantrālaya (Manchali) in the Bellary District. A grant in his favour, dated in 1577 A. D., will be found referred to in *E. I. XII*, 340. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb there. A car festival also takes place there in the month of Srāvana every year. The place is held very sacred by the Mādhyas.

The *matha* library contains a large number of paper and palm-leaf manuscripts. The manuscripts contain several unpublished works dealing mostly with religion and the *Dvaita* school of philosophy. There are also works bearing on Logic, Grammar, Mimāmsa, Vedic ritual and poetics, besides several dramas, *Sthala-purānas* and a large number of commentaries on the *Vēdas*, the *Upanishads*, the *Bhagavadgīta* and several standard works by distinguished authors of the *Dvaita* school. Among what appear to be rare works may be mentioned *Nyāya-mukura* by Vijayindra (16th century), *Nyāyachampakamālīka*, *Sāradāgama*, *Sāhityasāmrajya*, *Chandrikādushanabhūshana*

by Sujanendra, and *Gīta-bhāshyatnakōsa* by Sumatindra (17th century).

About a mile from Nanjangud is a fine bungalow attached to the Mysore Residency, near to which is a rude stone bridge across the Kabbani, constructed about 120 years ago by Dēva-Rāj, the Dalavāyi of Mysore.

There is a new Library called the Srī-Krishnarājendra Public Library, which is resorted to by the public. The town is supplied with drinking water by means of a recently erected pumping plant, water being conveyed through pipes.

The following table gives the income and expenditure of the Municipality for the years 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-1922	18,767	18,180
1922-1923	20,307	24,278

Narasimangalam.—A village in the Chamarajnar Taluk. Population 99. Narasi-
mangalam.

The ruins of an old Rāmēsvara temple here show that it was a very massive building of blackstone. The *linga* and pillars are of unusual diameter. There is a fine seated figure of Parasu-Rāma, larger than life, on one side within, and a proportionate Ganēsa on the opposite side. But the whole place has been purposely destroyed, and mutilated images are lying about all round. A *vimāna* seems to have been put on the temple in later times, on which were stucco figures, life-size, of celestial nymphs, etc., in various attitudes, and it must have presented a rather lively appearance.

Nerale.—A village in Nanjangud Taluk. Population 1,859. Nerale.

The Virabhadra temple at this place has a four armed figure, about 4½ feet high, of the god with the usual attributes, the shield resting on the cut off head of a demon. In the *navaranga* is kept a *Nandi-kōlu* or Nandi pole, about 20 feet long, consisting of a bamboo pole on which are strung alternately 12 each, of what are called *harades* (protuberant pieces) and *chandragodas* (discs)

with a large *chandra-goda* at the top and a pavilion containing a Nandi at the bottom, all made of brass. The village is named *Nirili* in the inscriptions. A number of *sanads* are in the possession of Chennabasavadēvaru, a descendant of Chikkayya, the builder of the *chatra* or choultry known as Chikkayyana *chatra* near Nanjangud. Chikkayya was a contemporary of Haidar. He built, besides the choultry, a temple and a *matha*, making endowments for the upkeep of all. Of the *sanads* examined, 3 were issued by the Mysore king Krishna-Rāja-Wodeyar II, 2 by Haidar and 1 by Kalale Nanja-Rāja.

Nidugatta.

Nidugatta.—A village in the Mandya taluk, 18 miles north-east of the kasba, on the Bangalore-Mysore road.

A large fair is held here on Wednesday every week, attended by about 2,000 people.

Nugu.

Nugu.—Also called the Bhrigu, an affluent of the Kabbani. It rises in Wainād and, entering the Mysore District in the south-west of the Heggaddevankote taluk, runs in a northerly direction, joining the Kabbani near the village Hampapura on the Mysore-Manantody road. It is dammed by the Lakshmanpura *anicut*, from which issues a channel of the same name, 5 miles in length. The cultivation under the channel is of small extent, 297 acres, in consequence of the jungle surrounding. The revenue obtained amounts to Rs. 1,401. Gold dust in small quantities has been occasionally found in the bed of the stream, but never sufficient to repay the trouble of searching for it. It is supposed to be washed down from the source of the river in the Nilambur hills in Malabar.

Paduvalapatna.

Paduvalapatna.—A village in the Nagamangala Taluk. Population 602.

About 2 miles to the west of this place is a huge boulder known as *Pāndavara-kallu*, so called, because, according to tradition, the Pāndavas lived there for some time during their exile. On the under surface of the boulder are written in *chunam*, in characters about 162 years old, 2 inscriptions stating curiously enough that Rāmānujāchārya performed penance there.

Palagrahara.—A village in Nagamangala Taluk. Population 555. Palagrahara.

Situated at the foot of a hill known as Kotebetta on whose summit is a large temple of Sṛīnivāsa. Here is a temple dedicated to Nachcharamma or Lakshmi, the object of worship in it being merely a stone *brindāvana*. The *utsava-vigraha*, however, is a standing figure, about 2 feet high, with 4 hands, two of them holding lotuses, and the other two being in the *abhaya* and *varada* attitudes. The village is likened to the far-famed Tiruchchanur (at Tirupati) where there is a temple of Lakshmi under the name of Alarmēlmangai-nachchiyār, the consort of Sṛīnivāsa on the Tirupati hill.

Palhalli.—A village in Seringapatam Taluk, on the right bank of the Cauvery, 3 miles west of Seringapatam, on the Seringapatam-Mercara road. Head-quarters of the Palhalli *hobli*. Till 1871 it was the kasba of the then Mysore Ashtagrama Taluk. Population 1794. Palhalli.

It used to be well known for the now abandoned factory of the Ashtagram Sugar Works. The factory was established in 1874 by private enterprise. It was closed about 1894, on the death of the proprietors. Jaggory produced by the ryots from the sugar-cane and from the date-palm was here brought and refined into sugar on a large scale. Prizes, medals and other honours were awarded to the produce of the Works at the Universal Exhibitions of London, Paris, etc. The factory had, while in operation, an important influence on cultivation in the neighbourhood, especially of wet lands.

Between the 80th and 82nd mile stones from Palhalli, are a few European tombstones going back to 1799, the year of the last seige of Seringapatam.

Paschimavahini.—A sacred spot on the Cauvery, adjoining Seringapatam on the south-west, and a railway station. The river here makes a bend to the west, whence the name *Paschima Vāhini*, the western stream, sometimes shortened into *Pachi-vān*. The royal bathing ghat of the Mysore Paschima-
vāhini.

Rājas is here, together with many other bathing ghats. The Bangāradoddi dam is on this stream, and gives rise to the channel of the same name, which waters the island of Seringapatam. (See Seringapatam Taluk).

Periyapattana.—A town situated in 12° 21' N. Lat., 76° 9' E. Long., on the Mysore-Mercara road, 13 miles west by north of Hunsur. Formerly the head-quarters of the Taluk which bore its name, now called Hunsur Taluk. Population 3,404. A Municipality.

According to tradition, the place was visited in the mythological ages by Agastya, the first Brāhman teacher who crossed the Vindhya mountains. Its ancient name was Singapatana, and here Karikala Chōla Rāja is stated to have formed a tank and erected a temple of Mallikārjunēsvara. From inscriptions it appears that the place was one of the principal towns in the territory of the Changālva kings of Nanjarāyapattana (near Fraserpet in Coorg). They submitted to the Chōla kings, and were hence designated Kulōttunga-Chōla-Changālvās. They claim to be descended from an original Changālva who was victorious over king Bijjala and assumed his titles. As Bijjala, the Kalachurya king, reigned from 1156 to 1167, this must be the period of Changālva. In his line was descended Nāga, whose son was Rānga, whose son was Piriya, whose sons were Nanja and Mahadera, the former on the throne in 1521. Nanja's son was Nanjunda, his son Srikantha, his sons Vīra (1559 and 1567), and Piriya (1586 and 1589). Nanjunda Arasu, tradition says, passing that way to a marriage at Hanagod, was led, by the circumstance of a hare starting up and biting the heels of his horse, which indicated *gandu bhumi* or male soil, to erect a mud fort there. But it was Piriya-Rāja who replaced the mud fort by one of stone, established the *pēte*, and called the town after himself—Piriya-pattana. Another Nanja-Rāja followed, whose son, Rudra Gana or Piriya, was in power between 1597 and 1612. His son, Vīra-Rāja, was on the throne in 1615, and during his reign the place was besieged for one year by Kanthīrava Narasa-Rāja of Mysore. At last, when the fort was assaulted, Vīra-Rāja, putting all his family and children to death, died fighting his enemies. During the reign of Tipu, Piriya-pattana witnessed

several conflicts between the Coorgs and the troops of Tipu, and the Vira-Rāja, or Rāja of Coorg, was confined within the fort for four years. On the approach of General Abercromby's army, the houses of Periyapatna were destroyed, and the fort was rendered useless to the enemy.

Owing to its position, the town is chiefly inhabited by traders, who export commodities, such as cotton and tobacco, to Coorg, Cannanore, etc. The large stone fort is in a ruinous condition. It was formerly infested by tigers, and even now it is said that cheetahs are occasionally found there. A pack of hounds was long maintained in the neighbourhood by Mr. Murray Aynsley, and regularly hunted by planters from Coorg and other gentlemen.

Municipal Income and Expenditure.

Year				Income	Expenditure
1921-22	..	..	..	2,298	2,381
1922-23	..	..	..	2,504	

Ramasamudra.—A Municipal town two miles east of Chamarajnar. Population 4,751. Near to this are the ruins of an extensive city of antiquity whose name according to tradition was Manipur. Rama-
samudra.

Municipal Funds				Income	Expenditure
1921-1922	..	..	..	2,350	1,675
1922-1923	..	..	..	1,688	1,996

Saligrama.—A town in Yedatore Taluk on the north bank of the Cauvery, 12 miles north-west of Yedatore and a Municipality. Saligrama.

Population in 1921			Males	Females	Total
Hindus	..	..	1,652	1,615	3,267
Muhammadans	..	..	146	117	263
Jains	..	..	190	189	379
Total	..		1,988	1,921	3,909

It is esteemed sacred by the followers of Vishnu on account of its having been the residence of Sri Rāmānujāchāryār. There is also a considerable Jain population. At one time, country paper used to be manufactured here.

Municipal Receipts and Expenditure.

Year				Income	Expenditure
1921-1922	..	..	..	3,173	2,308
1922-1923	..	..	..	3,771	3,100

Santhemarahalli.

Santhemarahalli.—Head-quarters of the hobli of the same name. Population 994. On Tuesdays a large fair is held here, when commercial transactions to the extent of nearly one lakh of rupees take place.

Sargur.

Sargur.—A town situated in 12° N. Lat., 76° 28' E. Long., on the right bank of the Kabbani, 36 miles south-west of Mysore. A place of trade and a Municipality. From 1864 to 1886 it was the head-quarters of the Heggaddevankote Taluk.

Population in 1921	Males	Females	Total
Hindus	1,060	1,004	2,064
Muhammadans	47	30	77
Jains	54	61	115
Animists	7	2	9

There is nothing of special interest connected with Sargur. Its selection for the chief town was due to its open situation, free of the dense forests which cover most of the Taluk and its being therefore more healthy.

Municipal Receipts and Expenditure.

Year	Income	Expenditure
1921-1922	1,512	1,035
1922-1923	1,456	1,845

Sasalu.—A village in Krishnarajpete Taluk. Population Sasalu. 565.

Is a place of sanctity to Lingāyats and noted in their literature as the place where one of the Saiva devotees named Bhairavarāja lived and whence he went to Kailāsa with his mortal body. There are several Kannada works which relate the story of Bhairavarāja in prose and verse. The Sōmēsvara temple in the village has in the *navaranga* figures of Ādi-setti, who is said to have built the Sambhulinga temple to the south-east of the village, and his *guru* Rēvanārādhyā. There are likewise figures of Aggani-Honnamma and Hālu-Sōmēsvara. There is a pond known as Majjanadakola, a dip in which is said to cure all kinds of cutaneous diseases. It appears that persons bitten by snakes are brought from long distances to the Sōmēsvara temple and return cured by the *prasāda* (sacred food, water, ashes, etc.) of the god, provided that they have not been previously treated with drugs or charms. The Sambhulinga temple, referred to above, has the old inscription *Krishnarajpete* 62 of Vishnuvardhana's reign, which has been found on examination to be dated in the cyclic year *Plava* (1121) and not *Pramādi*. It is said that for the *abhishēka* or anointing of Sambhulinga, oil expressed by the *pūjāris* themselves in the mill near the temple has to be used and that no bulls should be employed for this work but only men of the Lingāyat sect. A shrine to the south of the temple has a bull which looks upwards; the reason given for this is that the bull so looked at Bhairavarāja when he was going up to Kailāsa.

Seringapatam.—A taluk in the centre north-wards, till 1882 called Ashtagram. Area 274 square miles. Headquarters

Seringapatam.

at Seringapatam. Contains the following hoblis, villages and population :—

Name of the Hobli	Villages	Hamlets	Villages classified				Popula- tion of each Hobli
			Government	Sarvamanya	Jodi	Khayamgutta	
1. Arakere ..	42	5	37	4	..	..	19,072
2. Belagola ..	21	1	18	..	3	1	9,719
3. Chandigal ..	17	1	16	1	..	..	6,351
4. FrenchRocks ..	48	1	43	5	..	..	16,292
5. Harvu ..	13	..	13	31	..	..	4,453
6. Kasaba Seringa- patam.	4	5	4	..	..	..	8,809
7. Kyatanahalli ..	20	..	19	1	..	..	11,314
8. Mēlkōte ..	49	2	5	2	2	..	19,281
Total ..	214	15	155	44	5	1	95,291

Principal
places with
population.

Belagola 2018 ; Kirangur 1448 ; Palhally 1794 ; Arakere 4333 ; Gawanhalli 1621 ; Kurubara Settahalli 1166 ; Mahadevapura 1265 ; Nagunahalli 1088 ; Hirumarali 1665 ; Kodiyala 1413 ; Krishnarājasāgara 3399 ; Seringapatam 7210.

The Cauvery runs through the south of the Taluk, from west to east, forming several small islands near Belagola, and lower down, the large one of Seringapatam. The Lōkapāvani from the north, uniting with a stream from the Mōti Talāb on the west, runs south into the Cauvery off the north-east of the Seringapatam island, under the Karighatta peak. The country rising gradually on both sides of the Cauvery is naturally fertile, and for some distance from either bank is irrigated by fine channels drawn from the river, which follow the windings of the hills, and as they advance horizontally to the east-ward send off branches to water the intermediate space. Of the *anicuts* or dams which force the

water into the sources of these channels, there are five in this Taluk :—

(1) The Madad Katte just beyond the border, in Krishnarajpete Taluk, gives rise to the Chikkadēvarāyasāgara, the finest channel in the Mysore country, 10 or 12 yards wide, and 3 or 3½ deep running for 72 miles on the left bank. It is carried across the Lōkapāvani by means of an aqueduct near the French Rocks, winds round the Karighatta hill, passes on to Arakere and terminates in the Bannur tank. (2) The Dēvarāj Katte is close to the former, and supplies the Dēvarāj channel on the right bank, which is 18 miles long and runs by Palahalli into the Mysore Taluk. (3) From the Balmuri dam, a mile from Belagola, is drawn the Virjanadi channel, having a course of 41 miles on the right bank, of which 35 are in this Taluk. (4) The Bangaradoddi dam is thrown across the *Paschimavāhini* or western stream of the river at Seringapatam. The channel thence drawn is altogether 9 miles long. It is led by an aqueduct over a second stream into the island, where it divides into three branches, one entering the fort by an underground duct, a second running to the Darya Daulat Bagh, and the third to the Lal-Bagh near the mausoleum of Haidar and Tipu. (5) The Rāmasvāmi dam situated between Arakere on the left bank and Mahadevapura on the right gives rise to two channels, which are mostly out of this Taluk—the Rāmasvāmi, running for 30 miles on the left bank, and the Rājaparamēsvari, running for 21 miles on the right bank. There is also an *anicut* on the Lakshmanatīrtha near Yedatore, from which an old channel called the Pūrnasāgara Nāla passes through the Belagola hobli, but this is not now in use. A line of hills runs through the Taluk north from the Cauvery, prominent peaks of which are Karighatta (2,697 feet), French Rocks (2,882 feet), and Yadugiri (3,579 feet), at Mēlkōte.

The soils under the channels are good, but of comparatively light order; towards the north-east there are some poorly populated and wild, but not very extensive, stretches of country. In the valleys and lowlands away from the channels there is a good deal of very fairly good soil. In addition to the cultivation of rice, which is general, sugar-cane of the kind known as *pattā-patti* is extensively grown, especially under the first and third of the channels abovementioned.

This found encouragement from the Ashtagram sugar works when they were in operation. The dry crops are those usual to the country, ragi being the principal, with which are sown avare and haralu. The gardens vary from those of the first class under channels to such as are merely hand-watered and planted with minor produce.

The revenue settlement was introduced in 1890. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 71,082 ; wet, 22,232 ; garden 2,600)	95,914
Uncultivable (Roads, tanks, etc.) ..	61,447
Inām villages 16,065 ; Kāvāls, State ..	17,627
Forest, 1,562.	
Total ..	1,74,988

The unoccupied area was 4,585 acres. The total Revenue demand for 1922-23 was Rs. 2,33,858 and for 1923-24 was Rs. 2,74,726.

The Bangalore-Mysore Railway runs through the middle of the Taluk from east to south, with stations at French Rocks, Seringapatam, and Paschima Vāhini. The trunk road is alongside the railway, with the one to Coorg going off to the west from Paschima Vāhini. There are also roads from Seringapatam, north to French Rocks and Nagamangala, with a branch to Krishnarajpete and another to Mēlkōte with continuation to the same place ; and one south-east to Bannur. There is also a road from Lingarajchatra west through French Rocks to Kannambādi (Krishnarājasāgara).

Seringa-
patam.

Seringapatam.—Properly Sri-Ranga-pattana, is situated in 12°25' N. Lat., 76°42' E. Long., at the western or upper end of an island in the Cauvery about three miles in length from west to east and one in breadth. The eastern end of the island is occupied by the prosperous suburb of Ganjam. Seringapatam, the head-quarters of the Taluk of the same name and a municipality, stands on the Mysore State Railway and on the Bangalore-Mysore high road, 75 miles south-west from the former and 10 north-east from the latter.

Population in 1921	Males	Females	Total
Hindus	3,017	3,078	6,095
Muhammadans	536	486	1,022
Christians	61	38	99
Total ..	3,614	3,602	7,216

In the earliest ages, Gautama rishi is related to have worshipped the Ranganāthasvāmi whose temple is the principal Hindu building in the fort, and to have done penance in this the western or Paschima Ranganātha kshētra at Srirangam near Trichinopoly. The temples of Ranganāthasvāmi on the three islands of Seringapatam, Sivasamudram and Srirangam are also called respectively those of Ādi Ranga, Madhya Ranga and Antya Ranga, or, the Ranga of the beginning, the middle and the end. The Gautama kshētra is a small island to the west of Seringapatam where the river divides. Under two large boulders on the north side of it is what is called the rishi's cave, now closed up. Opposite, on the north bank of the river, were found old Ganga inscriptions of the 9th century, referring to the Kalbappu hill at Sravana Belgola, and describing its summit as marked by the foot-prints of the *munis* Bhadrabāhu and Chandra Gupta.

In A. D. 894, during the reign of the Ganga sovereigns, a person named Tirumalaiya appears to have founded on the island, then entirely overrun with jungle, two temples, one of Ranganātha, and a smaller one of Tirumala Dēva, enclosing them with a wall, and to have called the place Srī-Ranga-pura or pattana. (*J. R. A. S.* VIII. 6, *M. J. L. S.* XIV. 13). Subsequently, about 1117 A. D., Rāmānujāchārya, the celebrated apostle of the Vaishnavite sect, on fleeing from Drāvida to avoid a confession of faith prescribed by the Chōla Rāja to be made by all his subjects the object of which was to establish the superiority of Siva over Vishnu, took refuge in the Mysore country, where he succeeded in converting from the Jain faith the powerful Hoysala king Bitti-Dēva, thenceforth known as Vishnuvardhana. This royal

convert conferred on his apostle and his followers the tract of country on each side of the river Cauvery at Seringapatam, known by the name of Ashtagrama or eight town-ships over which he appointed his own officers under the ancient designations of Prabhus and Hebbārs. Apart from tradition, there is reason to believe that the original town of Seringapatam was built by Udayāditya, brother of Vishnuvardhana, in 1120 A.D. (*M.A.R.* 1917, page 15).

Origin of the
fort described.

In 1454, Timmanna, a Hebbār descended from one of these, lord of Nāgamangala, obtained, by a visit to Vijayanagar, the Government of the district with the title of *Dannāyak*, and permission to erect a fort at Srirangapattana. This he did with the aid of a hidden treasure he had discovered, and enlarged the temple of Ranganātha, making use of materials obtained from the demolition of 101 Jain temples at Kalasvādi, a town five miles to the south. His descendants held the government until in 1495 Seringapatam passed into the direct possession of the Vijayanagar kings. For we learn from inscriptions that Narasa, the founder at that time of the second Vijayanagar dynasty, "quickly damming up the Kāveri when in full flood, crossed over and captured the enemy (unnamed) alive in battle. Taking possession of their kingdom he made the ancient Srirangapattana his own." The place was probably recognized as too important to remain in the hands of a nominal feudatory. It was eventually administered in the name of the Vijayanagar sovereigns by a viceroy known as the *Srī-Ranga-Rāya*. Tirumala-Rāja, the last of these Rāyalu, was a relative of the Royal family.

We have elsewhere seen how in 1610 Tirumala Rāja, worn out with age and disease, surrendered his power to Rāja Wodeyar, the rising ruler of Mysore. There is a halo of mystery surrounding this transaction, and some authorities maintain that the viceroy intended his sway to descend to his kinsman the Rāja of Ummattur, but the probability is that, foreseeing his inevitable subjugation by Rāja Wodeyar, he made a virtue of necessity in retiring voluntarily. Thenceforth Seringapatam became the capital of the Rājas of Mysore, and continued to be the seat of government under the Muhammadan dynasty until its capture by the British in 1799.

But in the interval Seringapatam had been several times besieged, particulars of which will be found in Vol. II of this

Gazetteer. In 1638, it was besieged by Ran-dulha-Khān and the Bi-āpur forces, which were repulsed with great slaughter by Kanthīrava Narasa Rāja, later in the same reign of Sivappa Nāyak of Bednur, when the invaders were again driven off. But the king thought it prudent in 1654 to strengthen the fort, and to stock it with provisions and stores to enable it to stand a prolonged siege. In 1679, it was again besieged by the Mahrāttas, when the bulk of the army was absent, engaged in the siege of Trichinopoly. But their attempt was also foiled and the enemy suffered a crushing defeat. In 1732 the Nawab of Arcot sent a powerful army against Seringapatam, but it was met at Kailancha, near Channapatna, and driven in confusion below the Ghāts. In 1755, when most of the forces were again absent at Trichinopoly, the Subadār of the Deccan besieged the fortress, with the aid of a French force under Bussy. The latter was about to deliver the assault against the north-east angle, when the enemy was bought off for 56 lakhs. The treasury being empty one-third was raised on the plate and jewels of the Hindu temples and the property and ornaments of the Rāja, and for the remainder bills were given, which, however, were never redeemed. In 1757 by the Mahrattas under Bālāji Rao, assisted by a European force, the place was reduced to extremity, and a compromise was made with the enemy for 32 lakhs; and as only 5 could be raised in cash, 14 Taluks were pledged for the payment of the rest. In 1759 the Mahrattas appeared in greater force under Gōpāl Hari, and the defence was entrusted to Haidar Ali, now risen to high command. After various successes he compelled the enemy to give up the pledged Taluks on payment of Rs. 32 lakhs in satisfaction of all demands. By a levy on all the public servants and wealthy people 16 lakhs were raised, and for the rest the bankers found the money on the personal security of Haidar, in consideration of the restored Taluks being placed under his direct management. Though not actually besieged, Seringapatam was taken possession of in June 1761 by Haidar, in consequence of the plots formed by the palace and the Hindu ministers to get rid of him, and his usurpation was from this time complete. The next attack on the fortress was in March 1771, by the Mahrattas under Tryambak Rao, after the disastrous defeat they had inflicted on Haidar at Chinkuruli. They blockaded Seringapatam for no less than 15 months, when a

treaty was concluded on payment of Rs. 15 lakhs and the surrender of seven Taluks in the east and north as security for Rs. 15 lakhs more.

Sieges of
Seringapa-
tam, 1792 &
1799.

This brings us to the time of the two memorable sieges by the British in 1792 and 1799, in their wars against Tipu Sultān. On the former occasion the British army was commanded by Lord Cornwallis, the Governor-General. The first attempt against Seringaptam was made in 1791, but owing to the failure of supplies and the great sickness that broke out among men and cattle on the bursting of the monsoon, it was found necessary to bury the battering guns and retire to Bangalore, which was done by the route of Mēlkōte, Nagamangala and Magadi. The operations against Seringapatam were resumed early in 1792, every provision having in the interval been carefully made for the success of the enterprise. The army arrived in sight of the fortress on the 16th of February, and that very night were carried out the masterly operations, led by Lord Cornwallis in person, by which the whole of Tipu's force was not only driven from the north of the river, but the British gained a firm position on the island itself, occupying Shahar Ganjam and all the east, including the Darya Daulat Bagh.

Major
Dirom—
Description of
Seringapa-
tam, 1792.

The following is a description of the place at that time by Major Dirom, who was a Staff Officer with the army :—

“The fort and outworks occupy about a mile of the west end of the island, and the Lal Bagh or garden about the same portion of the east end. The whole space between the fort and the Lal Bagh, except a small inclosure, called the Daulat Bagh, on the north bank near the fort, was filled, before the war, with houses, and formed an extensive suburb, of which the pettah of Shahar Ganjam is the only remaining part, the rest having been destroyed by Tipu to make room for batteries to defend the island, and to form an esplanade to the fort. This pettah or town of modern structure, built on the middle and highest part of the island, is about half a mile square, divided into regular cross streets, all wide, shaded on each side by trees and full of good houses. It is surrounded by a strong mud wall

and seemed to have been preserved for the accommodation of bazaar people and merchants, and for the convenience of troops stationed in that part of the island for its defence. A little way to the eastward of the pettah is the entrance into the great garden or Lal Bagh. It was laid out in regular shady walks of large cypress-trees, and full of fruit trees, flowers and vegetables of every description. The fort, thus situated on the west end of the island, is distinguished by its white walls, regular outworks, magnificent buildings and ancient Hindu pagodas, contrasted with the more lofty and splendid monuments lately raised in honour of the Muhammadan faith. The Lal Bagh, which occupies the east end of the island, possessing all the beauty and convenience of a country retirement, is dignified by the mausoleum of Haidar, and a superb new palace built by Tipu. To these add the idea of an extensive suburb or town, which filled the middle space between the fort and the garden, full of wealthy industrious inhabitants and it will be readily allowed that this insulated metropolis must have been the richest, most convenient and beautiful spot possessed in the present age by any native prince in India.

After an examination of the defences, it was determined to attack the fortress on its northern face, and in case of necessity it seemed possible by repairing an old dam or embankment on the west to throw the water of the north branch of the river entirely into the other branch. The siege was pressed with vigour, and Tipu on his side was strenuously engaged night and day in strengthening the defences on the north side, and impeding the British operations by all the means in his power. But fortune was against him, and on the 23rd of February he was forced to agree to the terms proposed by Lord Cornwallis—namely, the surrender of half his dominions, the payment of three crores and thirty lakhs of rupees, the release of all prisoners detained from the time of Haidar Ali, and the delivery of two of his sons as hostages.

The following is a more detailed account of the first siege:—

The action was begun by Colonel Maxwell, who stormed and carried to a height, where an advance party, commanded by Kummur-ul-Deen, was posted. On seeing this, the main body

An account of the first siege by the British.

moved forward, and the action soon became general. Colonel Maxwell leaving a sufficient force to keep possession of the height advanced rapidly to gain the ascent of the Carigat ridge, close to the enemy's left flank ; and Colonel Floyd immediately advanced with the cavalry towards the right. On this the enemy gave way ; and our army pursued till the batteries on the island opened and checked its progress. One gun was captured in the field, and three on the height ; several colours were taken and three thousand stands of arms were found on the field after the battle.

Notwithstanding this victory and though General Abercromby with his army was at hand, provision falling short, and the rainy season, and consequent swelling of the Cauvery approaching, it was impossible to remain before Seringapatam for the present with any prospect of success. Nay, so exhausted were the draft bullocks, that it was found necessary to destroy the train of battering artillery previous to retreating towards Bangalore. On the 6th of June the combined armies, for the Mahrattas had joined on the 28th of May, quitted the vicinity of Tippu's capital. The intermediate time having been employed in taking such measures as tended to further the grand object of the campaign, on the 5th of February 1792, the army once more encamped in the neighbourhood of Seringapatam. Tippu was also encamped under its walls, on the north side of the Cauvery, within the bound hedge.

On the night of the 6th, Lord Cornwallis planned a bold attack on Tippu's fortified camp, which was executed with complete success. It was conducted in three divisions ; the right commanded by Major-General Meadows ; the centre under the immediate orders of Lord Cornwallis, with Lieutenant-Colonel Stuart as second in command ; the left by Lieutenant-Colonel Maxwell. In this action Lord Cornwallis had his left hand grazed by a musket shot.

Though our loss was considerable, it was nothing in proportion to the advantages of the victory ; and that of the enemy was of course, much greater ; it is said that some days after the battle the Sultan's killed, wounded and missing amounted to twenty thousand ; great numbers having deserted in consequence of his defeat. He lost also his camp, and eighty pieces of cannon.

Immediately on gaining this victory Colonel Stuart took post on the east end of the island, with a strong detachment, and our grand camp was removed nearer the walls. The island

afforded abundance of materials for the siege, and our people began to prepare them with the utmost alacrity. On the night of the 18th the trenches were opened, on the north side of the fort; and in the meantime Major Dalrymple beat up the enemy's horsecamp, on the south side of the river, in order to draw their attention to that quarter. On the 19th General Abercromby crossed to the south side of the Cauvery.

Tippu now used every exertion to strengthen his defences; yet, despairing of being able to make any effectual resistance, he seriously turned his thoughts to peace, and Lord Cornwallis agreed to receive vakeels with his proposals. The first meeting was on the 15th; a second took place on the 16th; and a third on the 19th; and a fourth on the 21st. Still the military operations on neither side were suspended; and on the 22nd Tippu made an attack on an advanced party, of the Bombay army, but was repulsed.

By the 1st of March the two breaching batteries, one of twenty guns, the other of twelve would have been ready to open; as well as an enfilading battery of at least ten on the south-west side of the fort. Adding to these the cross fire that was to be directed from the island, and Sibbald's redoubt, with the mortars and howitzers of the train, there would have been a fire of fifty pieces of heavy ordnance against the place; not to reckon any number of smaller guns that it might have been deemed necessary to employ. Furnaces for heating shot too were prepared; so that this extensive fortress filled with houses constructed of combustible materials must almost inevitably have been soon in flames.

But in the general orders issued on the 24th of February, the preliminaries of peace were announced and hostilities were directed to cease.

As hostages for the fulfilment of the Treaty, Tippu agreed to give his second and third sons. The elder, Abdul Kalik, was about ten years of age; dark complexioned, with thick lips, a small flattish nose, and a long pensive countenance, yet graceful in his manner, and when the novelties of his situation were off, animated in his appearance. The younger Moozaud-Deen, was about eight; remarkably fair, with regular features, a small round face, large full eyes, and a lively countenance. His mother, a sister of Burhan-ud-Deen, who was killed at Satyamangalam (Sattimungalum), a beautiful delicate woman, died absolutely of fear, a few days after the attack of the lines.

On the 26th, about noon, the princes left the fort, mounted on elephants richly caparisoned, seated in silver houdahs, and attended by their father's vakeels. At the tents sent from the fort for their accommodation, and pitched near the mosque redoubt, they were met by Sir John Kennaway, and the vakeels of the Nizam and the Mahratta Chief, also on elephants, who accompanied them to headquarters. The procession was led by several camel *hircarrahs*, and seven standard bearers, carrying small green flags, suspended from rockets, followed by a hundred pikemen, whose weapons were inlaid with silver. Their guard of 200 sepoys and a party of horse brought up the rear; as they approached the headquarters, the battalion of Bengal sepoys, commanded by Captain Welch, appointed for their guard, formed a street to receive them.

Lord Cornwallis attended by his staff, and some of the principal officers of the army, met the princes at the door of his large tent, as they dismounted from their elephants; and, after embracing them, one in each hand, led them into the tent. When they were seated on each side of his lordship, Gulam Ali, the principal vakeel, addressed him thus:—"These children were this morning the sons of the Sultan, my master; their situation is now changed, and they must look up to your lordship as their father." Lord Cornwallis, who had received the boys with the tenderness of a parent, anxiously assured the vakeel, and the princes themselves, that every possible attention should be shown them, every possible care taken of their persons. At this interesting scene the princes appeared in long white muslin gowns, and red turbans. Each had several rows of large pearls round his neck, from which hung an ornament consisting of a ruby and an emerald of considerable size, surrounded by large brilliants, and in his turban a spring of valuable pearls. The correctness and propriety of their conduct evinced that they had been bred up with infinite care and taught in their youth to imitate the reserve and politeness of age.

The day following, Lord Cornwallis, attended as before, visited the princes at their tent. Each of them presented his lordship with a fine Persian sword, and in return he gave the elder a fusee, the younger a pair of pistols, of curious workmanship.

Still however, such difficulties and delays arose on the part of Tippu, respecting the final adjustment of the definitive

treaty, that preparations were made for recommencing the siege, and hostilities were on the point of being renewed; probably our demand of the Coorg country was the article to which he was most averse; as it prevented him from wreaking his vengeance on the Rajah, whom he considered as the chief instrument of the war. To this, however, he found himself obliged to submit, and on the 19th of March the treaty was delivered to the confederate powers, having been signed on the 17th of that month, or the twenty-third of the month *rejeb*, in the year of the *hejra* 1,206.

By this treaty half of Tippu's dominions, affording an annual revenue of one hundred and eighteen and a half lakhs of rupees, were parcelled out amongst the confederate powers; all the prisoners of the four powers, from the time of Hyder Ali, were to be unequivocally restored; and three crores and and thirty lakhs of rupees were to be paid by Tippu to the allies, half immediately, the remainder by three instalments, of four months each. A perpetual friendship and alliance was also of course agreed upon between the parties.

Some fine views of Seringapatam, as it was in 1791, are to be seen in Home's *Select Views in Mysore*. The first of these is a west view from the middle of the river; another is an east view; a third is a north-north-east from Cap Sibbald's Redoubt, a magnificent one; a fourth is a distant view from Meadow's Redoubt, which is a panoramic one; a fifth is a north-view; and a sixth one, which gives a picture of the north-east angle of the city, is a truly beautiful one.

Views of
Seringa-
patam.

The siege of 1799 was under the command of General Harris, directed by the Governor-General, Lord Mornington (afterwards Marquis of Wellesley), who had come to Madras for the purpose. Since the former siege, Tippu had greatly strengthened the fortifications. Double ramparts and double ditches were added to the northern and western faces, in addition to those on the eastern and southern faces, thus creating what was like a fortress within a fortress. Besides this a new line of intrenchments was formed from the Daulat Bagh to the Periapatam bridge, within 600 or 700 yards of the fortress. How General Harris arrived before Seringapatam, on the 5th of April, after defeating Tippu at Malvalli, and

The sieze of
Seringa-
patam, 1799.

outwitting him in regard to his route, is described in the historical part of this work. The south-western angle was on this occasion chosen as the point of attack. In spite of Tipu's efforts to dislodge the enemy, especially by a vigorous sally on the 22nd led by his corps of Frenchmen, the works were steadily pushed on. And on the 26th, a night attack, commanded by Colonel Wellesley, the future Duke of Wellington, and followed up the next day, drove Tipu's troops from the last intrenchment they occupied outside the fortress. An incident of this affair was that Colonel Wellesley got separated from his troops and mixed up with the enemy whom he mistook for them and entered the fort along with the enemy before he discovered his mistake, when fortunately he made his escape. The final assault on the 4th of May, the circumstances attending the death of Tipu Sultān, and all the events that followed upon it have been related in Volume II of this *Gazetteer*.

Decline of
Seringa-
patam.

By this victory Seringapatam became the property of the British Government, who leased the island to Mysore for a fixed sum of Rs. 50,000 a year. Buchanan says the streets in the fort were narrower and more confused than in any place he had seen since leaving Bengal. The generality of the houses were very mean, although many of the chiefs were well lodged after their fashion. Tipu allowed no person to possess property in houses there. He disposed of the dwellings as he thought fit, and on the slightest caprice changed the tenants. The fort was for several years occupied by British troops, and to provide greater space within the walls the innerramparts were thrown down and the inner ditch was filled up in 1800. The course of this ditch may now be traced by the line of tamarind trees planted along it when it was closed up. Seringapatam began rapidly to decline after the close of the war, and its decay was proportionate with the rise of Mysore. The population of the island, estimated by Buchanan to have reached at least 150,000 during the reign of the Sultān, before the expiration of a year had sunk to 32,000. Fever also gradually made its appearance and

necessitated the removal of the troops to Bangalore, where the new Cantonment was formed in 1809. Seringapatam is now notoriously unhealthy for Europeans, and also for most Indians; a severe attack of fever is generally the penalty of two or three nights spent in it or its vicinity. It is, however, strange that immediately after its occupation by the British, when the city is described by Buchanan as "a sink of nastiness," it does not appear to have been insalubrious. The increase in paddy cultivation may partially account for this change of climate, but Indians generally attribute it to the destruction of the sweet flag, a plant which formerly grew in profusion on the banks of the river, and was supposed to possess febrifugal properties.

The population continued still further to decline and was only 12,744 in 1852, falling still lower to 10,594 in 1871. But in 1891 it was again 12,551, and the advent of the railway with stations at the Fort and at Paschima-vāhini, together with improvements introduced by Municipal administration, have in recent years given it a somewhat more prosperous aspect. The railway cuts through the western part of the fort. With this exception the fortifications themselves are comparatively uninjured. On these the results of the breaching batteries are far more apparent than the work of time, and the fort is still so formidable that a great military authority who visited it about half a century ago pronounced it the second strongest in India.

Although the fort is washed on its northern and western sides by the two branches of the river and before the invention of rifled cannon had the advantage of not being commanded from any immediately adjacent height, it is to the ceaseless labour which must have been expended on it that it owes its great strength. The want of science which was apparent in long straight walls, square bastions, and glacis steep enough to shelter an assailant, was compensated for by deep ditches carried through solid granite, huge and massive walls, and lofty cavaliers.

The principal entrance was by what is known as the Elephant Gate on the south side. This is not now used, the road being carried through a more convenient gateway made to the west,

Description
of the Fort.

of it. The Elephant Gateway bears an inscription in Persian stating that the foundation of the fort was laid in the year 1219 from the birth of Muhammad, that is of Tipu's Mauludi era, (1791 A.D.), when Jupiter was in the ascendant, Sagittarius and Libra were rising, Venus in twilight obscured by Jupiter, Mercury in conjunction with Virgo, Mars in Scorpio, the tail of the dragon in Pisces, and Saturn in Aries. The influence of these conjunctions was to show that the fort was fully equipped, and by the grace and mercy of God the Creator, would remain permanent, free from all misfortune.

At the south-west angle of the fort may be viewed the breach made in 1799, the spot from which the storming party issued on the opposite side of the river being marked by two cannon fixed perpendicularly in the ground at the edge of the stream. Within the walls, surrounded by a high enclosure, are the remains of the Musalman palace, now converted into a sandal-wood store, but the greater part was demolished. A description of this palace has been given in Vol. II as seen by Swartz in 1779, and as seen by Buchanan in 1800. Near the large temple of Sri-Rangasvāmi, which is close by, are a few mud walls and a sunken granary, the relics of the ancient palace of the Rājās or Viceroys of Seringapatam and of the Rājās of Mysore. Of this building Wilks says, that the Sultān, in removing the Rāja's family from it, had intended to destroy it altogether, and gave orders for that purpose, which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm-leaf and cuduttums, and he was asked how they were to be disposed of. "Transfer them," says he, "to the royal stables as fuel to boil the cooltee (grain on which horses are fed)," and this was accordingly done. A small miscellaneous collection was preserved from this destruction by the pious artifice of a Brāhmin, and in the confusion of the final siege, fell into the hands of a British officer. Among the historical tracts which this collection contained was the record of a curious inquiry into the state of the family about the year 1716 for the purpose of ascertaining which of the branches had preserved the true blood of the house unpolluted by unworthy connections, when, out of thirty-one branches, thirteen were pronounced to be legitimate, and eighteen were excluded from the privilege of giving wives or successors to the reigning Rāja. The enclosure was for some years used as a gun carriage

factory. A large mosque erected by Tipu, with two tall minarets which are conspicuous from a great distance, is in front of the Mysore gate. The spot where Tipu fell is on the north face. Having been compelled to abandon the outer rampart, he attempted to escape into the inner fort through a narrow archway, but the crowd of fugitives from the British troops, who had already gained the interior, prevented this, and he was slain in an open space between the two walls. The archway in which he was wounded no longer exists. But a wooden door leading into a garden, about a 100 yards to the east of the sally-port, is pointed out as the spot where he was killed.

Just outside the fort, on the island is the Darya Daulat Bāgh or "garden of the wealth of the sea," a summer palace which was Tipu's favourite retreat from business. Its graceful proportions, and the arabesque work in rich colours with which it is covered, render it very attractive. Mr. Rees, who has travelled much in India and Persia, says: "The lavish decorations which cover every inch of wall from first to last, from top to bottom, recall the palaces of Ispahan and resemble nothing that I know in India." Part of the walls are adorned with pictures in a style of broad caricature, representing Colonel Baillie's defeat at Conjeeveram in 1780, Haidar and Tipu as they appeared in public processions, and numerous figures of Rājās and Pālegārs. These representations had been defaced by Tipu prior to the Siege, but, after the capture of Seringapatam, were restored by Colonel Wellesley, who occupied the palace for some time. They were again allowed to become partially obliterated until Lord Dalhousie, during his tour in Mysore, caused them to be repainted by an Indian artist who remembered them as they were. Although the pictures have therefore twice undergone restoration it is probable that they are faithful prototypes of the original. The perspective is very bad, and the general effect is grotesque, but the artist has succeeded well in caricaturing the expression and attitude of the British soldier, and the Frenchmen under Lally must have been taken from the life.

The following extract from Lewin Bowring's *Eastern Experiences* will be read with interest in this connection:—

"At a short distance from the fort is the Darya Daulat Garden, a pleasure house of Tipu Sultān, which is covered with grotesque

Darya Daulat
Bāgh.

Lewin Bow-
ring's descrip-
tion of the
frescoes at
Darya Daulat.

frescoes of the battles between him and Colonel Baillie. In the mimic fight, the latter is represented as reclining helplessly in a palankeen, while Tipu, on horseback, is serenely smelling a bouquet of flowers amidst the shooting and stabbing which is going on around him. All kinds of strange combats are depicted, headless bodies, with the heads some inches off, on the ground, being a favourite item, while the guns which have performed the feat are shown, with a stalwart Mysorean holding the port-fire. The French soldiers in Tipu's service are invariably painted with moustaches, while the English have smooth faces, save the traditional mutton-chop whiskers."

Another
description of
the frescoes.

The following description is a more recent one and views the Darya Daulat from a slightly different point of view :—

Darya Daulat Bungalow is a good specimen of Saracenic architecture, the paintings on the east and west outer walls being a noteworthy feature of the building. On the west wall, to the right of the entrance, are portrayed Haidar and Tipu riding at the head of their troops along with their Viziers. Haidar has a clean-shaven face, while Tipu is represented as wearing a thin moustache. To the left of the entrance we have a graphic representation of the battle near Conjeevaeram and the defeat of Colonel Baillie. On the east wall are delineated among other scenes several ruling chiefs such as the Rājas of Tanjore and Coorg, the Nawabs of Oudh, Savanur, Arcot and Cuddapah, Medakeri Nāik, Krishna-Rāja-Wodeyar III and the Rāni of Chittore.

Lāl Bāgh.

At the eastern end of the island towards the south is the Gumbaz or mausoleum which was built by Tipu for his father and in which he also is buried, as well as his mother. It is a handsome square structure surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende. It is somewhat in the fashion of the famous Taj at Agra, but less profusely ornamented and of a poorer design. The interior is painted in lacquer with the tiger stripe adopted by Tipu for military uniforms. The double doors inlaid with ivory were renewed by Lord Dalhousie. Each of the tombs is covered with a handsome pall. The mausoleum is supported at Government expense. A tablet on the tomb of Tipu contains some verses, in which

the following expressions,—The light of Islam and the faith left this world; Tipu became a martyr for the faith of Muhammad; The sword was lost; The offspring of Haidar was a great martyr—by the process called Abjad give 1213, the date of his death according to the Muhammadan era of the Hejira. There is a fine picture of this tomb in Home's *Select Views in Mysore*. Not far away from this tomb is the one built in honour of Burhan-ud-din, the brother of one of Tipu's wives who fell at Satyamangalam, in the present Coimbatore District, when that fortress was taken by Colonel Floyd on 26th August 1790. A short distance from the entrance to the Gumbaz is the tomb of Colonel Bailie, erected in 1816 by his nephew Resident at the Court of Lucknow. Of Tipu's palace which stood in the Lāl Bāgh nothing now remains. Buchanan in 1800 says of it, "Though built of mud, it possesses a considerable degree of elegance and is the handsomest native building that I have ever seen."

The eastern portion of the island is chiefly occupied by the suburb of Ganjam. See Ganjam..

In and near Seringapatam lie buried numerous European Civil and Military officers. The tombstones to be seen are many and attest to its position as a military post from 1799 to 1830. At the Lāl Bāgh, to the east of the entrance to the Gumbaz is a monument to the memory of Colonel William Baillie, who died in this fortress, on the 13th of November 1782, erected by his nephew Lieut. Col. John Baillie, Resident at the Court of Lucknow, A.D. 1816.

European
tombstones
and monu-
ments.

In the Gumbaz enclosure the oldest tombstones bear date 1799. The monument on the rising ground called the Sahbal Rāni Tittu is of some interest. It was erected by the Officers of His Majesty's 12th and 74th Regiments to the memory of Officers who were killed or died during the last siege of Seringapatam. In the Garrison Cemetery, a tomb of some interest is that of Caroline Isabella Scott, wife of Lieut. Colonel L. G. Scott Commandant, Seringapatam, who died on the 19th March 1817 (and her child also). This is the Scott, with whose name is associated the well known Bungalow in the Fort. We read on her tombstones the following :—" Her amiable and accomplished manners rendered her respected and esteemed by all who knew her, and her premature death was regretted by her more intimate friends."

Mr. Rice in his *List of European Tombs and Monuments in Mysore* notes (1906) as follows :—“ Colonel Scott, who had thus lost his wife, is said to have returned home one day to find both his daughters dead of cholera. Whereupon he fled, no one knows whither. The Rāja of Mysore directed that everything in the house should remain as it was, expecting his return. The order was strictly carried out, and the deserted bungalow left untouched. But the owner never came back and the perishable articles dropped to pieces, mouldering from decay. The place has recently been cleaned up, and the old furniture, consisting of large four-poster bedsteads, a voiceless harpsichord, etc., remain in it. Scott’s bungalow is commemorated in the *Lays of Ind* by Aliph Cheem (Major Yeldham), and visitors to Seringapatam feel a melancholy interest in going to see it. Scott was the officer in charge of the Gun Carriage Factory at Seringapatam and Krishna-Rāja-Wodeyar III built the bungalow in which he lived for him.”

In the same Cemetery lie buried Hugh Lord of the Madras Civil Service, who died at the Mysore Residency on the 9th April 1829, aged 49 years ; Martha, wife of the Rev. D. Sanderson, the well known Wesleyan Missionary and Kannada lexicographer, who died on 17th May 1829 ; Mary Christiana, wife of James A. Casamaijor, Resident in Mysore from 1825-1834 ; and Captain Jonathan Moorhouse, Superintendent of the Gun Carriage Factory at Seringapatam who died on 31st May 1823, aged about 40 years. He had served the Honourable East India Company already 22 years.

The Garrison Cemetery is full of interest and merits attention. The tombstones in it range from 1800 to 1867 long before which Seringapatam ceased to contain any European population. (In it sleep several officers of the Regiment De Meuron and their kindred. Many members of this Regiment lie buried in some of the Madras Cemeteries as well. The following account of the Regiment De Meuron is taken from Mr. J. J. Cotton’s *List of Tombs* :—

The regiment was originally raised at Neuchatel (Switzerland) in 1781 by Charles Daniel Comte de Meuron, died 1806, who entered a Swiss regiment of marines in the French service, went through the Seven Years’ War, and was present in several sea-fights against the English in West Indian and American waters. The regiment’s first masters were the Dutch East India Company, under whom they served at the Cape and in Ceylon. They then crossed bayonets with the English at the French

defence of Cuddalore, in 1782, among the garrison of which was a young Sergeant named Bernadotte, the future Marshal of the Empire and King of Sweden and Norway. In 1795 we find De Meuron and his men once more in Ceylon, and on the conquest of the island by the English, they transferred their allegiance without difficulty to the British Crown. Colonel De Meuron became Brigadier-General in command of the troops in Ceylon, and his officers were ranked with officers of the King's service. In the following year, the regiment was transferred to the Madras establishment and after being in garrison successively at Poonamallee, Arni and Vellore, took part in the operations before Seringapatam, where it was brigaded with the 33rd and 73rd Foot under Colonel (afterwards Sir) Arthur Wellesley. A journal kept by Lieutenant Charles de Meuron Tribolet gives a graphic account of the campaign. The grenadier and light companies formed part of the storming column. A descriptive panorama of the assault was exhibited in London at the Lyceum, in which Captain Lardy (of this regiment), the leader of the forlorn hope, figures prominently. After the fall of the fortress, the regiment was stationed on the island of Seringapatam, and subsequently at French Rocks. In 1806 it left Fort St. George for Europe, and after successively garrisoning the Isle of Wight, Guernesey, Sicily, and Malta, found its way to Canada, where it was finally disbanded the year after Waterloo, consequent on the reduction of the English army to a peace footing. Eighteen members of the De Meuron family had held commissions in its ranks during the 35 years of its history. The Colonel Commanding was always De Meuron and the Lieutenant Colonel generally one. At the time of its breaking up in 1816, it was composed of members of almost every nationality in Europe.)

On an elevated spot to the north-west of the fort, is the Webbe monument, which was erected in 1804 to the memory of Josiah Webbe, Esq., by Dewan Purnaiya, "a tribute of veneration and respect for splendid talents, unsullied purity and eminent public virtue." Webbe monument.

Owing to a skirmish here in 1809, between the mutinous force marching from Chitaldrug to Seringapatam and the Mysore troops sent to intercept them, the monument acquired the name of *rana kambha*, or war-pillar by which it has since been known. (See Vol. II.)

The Temples
at Seringa-
patam.

The Ranganātha temple, which is one of the largest in the State, is in the Dravidian style of architecture with a lofty tower or *gōpura* in front. The god Ranganātha is a grand figure reclining on Ādisēsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his *āsrama* or hermitage to the north-west on the northern bank of the Cauvery, the locality being known even now as Gautama-kshētra. An image of the sage is kept in the *garbha-griha* or sanctum sanctorum near the feet of the god. According to the *Sthala-purāna*, the god took up his abode here at the request of the river goddess Cauvery. Unlike in some other temples there is neither a lotus springing from the navel of the god nor are there figures of his consorts, Srī-dēvi and Bhūdēvi, at the feet. There is, however, a seated figure of the goddess Cauvery at the feet with two hands, one of them holding a lotus. In the second *prākāra* or enclosure are small cells enshrining figures of the Ālvārs (Srī-vaishnava saints), *āchāryas*, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakra-tālvār, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as *Chaturvimsati* pillars, because on them are sculptured the *chaturvimsati* or 24 *mūrtis* or forms of Vishnu with labels giving their names inscribed below. Several new inscriptions have recently been discovered in the temple. A few found on the silver vessels give us the interesting information that the vessels were gifts from Tipu Sultān. But the most important of the discoveries here is a Tamil inscription on the base of the outer wall of the *garbha-griha*, which is dated in A.D. 1210. The earliest of the hitherto known records take us back to about A.D. 1430. This epigraph, being more than 200 years older, affords valuable evidence of the antiquity of the temple.

The Gangādhārēsvara and Narasimha temples are also large structures in the Dravidian style. In the *navaranga* of the former there is a figure of Ganapati to the right of the inner entrance and figures of Subrahmanya, Saptamātrikah, Nārāyana and Chāmundēsvari to the left. Subramanya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back, and the other a small one, standing with four hands on the coils of a serpent sheltered by its ten hoods. We have figures at Halebīd similar to the latter, but the serpent there is shown

as standing at the back forming a canopy with its 7 hoods. At the sides of the *navaranga* entrance are figures of Sūrya and Chandra, the former holding lotuses in its two hands and the latter lilies. Sūrya is flanked by two female figures holding a lotus in one of the hands. Usually the female figures are shown as shooting arrows, such being the case with the Sūrya figures at Halebīd and other places. The same is also the case with the figure of Sūrya set up in the compound of the Mahārāja's Chatram in Seringapatam itself. Figures of Chandra are not very common. In the Hoysalēsvara temple at Halebīd there is a separate Sūrya shrine and tradition has it that there was a Chandra shrine also corresponding to it to the north. But neither the shrine nor the figure of Chandra is now in existence. The *utsava vigraha* or metallic image for taking out in procession of the Gangādhārēsvara temple is a very handsome figure of Dakshināmūrti. To the left of the shrine in which this image is kept is a large figure of Bhairava. In the adjacent cell is a metallic image of Tāndavēsvara with a label on the pedestal stating that it was presented by Kalale Nanjarāja. We meet with several similar images in the Siva temples of the State presented by the same individual. In the *prākāra* of the temple are kept in a shrine 15 well executed figures of Saiva devotees with their names inscribed on the base. It is worthy of note that the label also gives the caste of the devotee. These figures represent only a few of the well-known 63 devotees of Siva, known as Aruvattumūvar, all the 63 being found in the temples at Nanjangud and Chamarajnagar. Along with these figures are kept two figures representing Virabhadra and his consort. Usually these are kept in the *navaranga*. Virabhadra holds in its four hands a shield, a sword, a bow and an arrow and has a figure of the sheep-headed Daksha at the side. The female figure has also the same attributes. Besides the labels referred to above, a few other inscriptions have also been discovered in this temple. In the Narasimha temple the inner veranda running round the outer *prākāra* has been pulled down and the slabs used for the bathing *ghat* behind the Mahārāja's Chatram. In a shrine to the left in this temple stands a magnificent figure of Kanthīrava Narasarāja Wodeyar, the Mysore king who built the temple. The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield and dagger on the left

side, large ear-rings and a *vīra pendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal. Another of the shrines contains a pretty good figure of Ambegāl-Krishna or Child Krishna in the attitude of crawling on the hands and knees. Two inscriptions in Grantha characters have been discovered in the temple, one on the pedestal of Vēdāntāchārya and the other on the portion representing a palm-leaf manuscript held in the hand of the same image. It is said that on Tipu dismantling this temple, the images of the god Narasimha and of Kanthirava Narasarāja Wodeyar were removed to the Ranganātha temple and were again set up in their former places by Krishna Rāja Wodeyar III in A.D. 1828.

The Ādisvara, Rāma, Kālamma, Ankālamma, Lakshminārāyana, Jyōtirmayēsvara, Mūdlabāgil (*i.e.*, East Gate) Ānjanēya, Nagarēsvara, Janārdana and Māri temples are worthy of note. The first, which is a Jaina *basti*, has a seated figure of Ādinātha, the first Tīrthankara, flanked by his usual Yaksha and Yakshi, *viz.*, Gōmukha and Chakrēsvari. In the *sukhanasi* or vestibule are placed on stone benches figures of the 24 Tīrthankaras, fine black-stone images about two feet high with canopy, twelve to the right and twelve to the left. In the *navaranga* there is a well carved seated figure, about 5½ feet high with pedestal and canopy, of Dharanēndrayaksha to the right with four hands, sheltered by the fine hoods of a serpent; and a seated figure, about 3½ feet high, of Padmāvati to the left, also with four hands under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-goad and a fruit or lotus. In the Rāma temple, which appears to be maintained by the barbers, two inscriptions are to be seen. The Kālamma and Ankālamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the *Kalyāna-mantapa*. In the cell opposite to the main entrance is a *linga* known as Kāmātēsvara; the cell to the left has a small figure of Kāli, while the cell to the right has a fine figure of Lakshminārāyana, about four feet high, flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Rāmānujāchārya, Satakōpa or Nammālvār and Visvaksēna, the last three being usually found only in Vishnu temples. In the *navaranga*, there are figures of Ganapati, Subrahmanya, Bhairava,

Virabhadra and Benne-Krishna, *i.e.*, Child Krishna with balls of butter in both the hands. In the *prākāra* are shrines dedicated to Sūrya, Subrahmanya and Sankaranārāyana, the first and the third with Vaishnava *dvārapālakas* at the sides. Subrahmanya as represented here has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmanya is known as Dandāyudhapāni (*i.e.*, armed with a staff). The Ankālamma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and right cells enshrine figures of Kāli and Ganapati respectively. A few inscriptions are to be seen on the images, vessels and door frames of the Kālamma temple. The Lakshmīnārāyana temple, which is a modern structure, has three cells in a line, enshrining figures of Śrīnivāsa, Lakshmīnārāyana and Sītārāma respectively. At the left side are three figures said to represent Nārāyana-setti, the builder of the temple, and his wives; while the figures opposite to these at the right side are said to represent Nārāyana-setti's father and his wives. The Jyōtirmayēsvara temple, which is also known as the Dalavāyi temple, is a large structure, though in an unfinished condition. It is said that Dalvāyi, who began to build this temple, died before its completion and that his son, who began to build the Nandi-mantapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Dalavāyi family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the "East Gate" Ānjanēya, which is also said to have been built by Dalavāyi Doddaiya. The image of Ānjanēya, which was preserved from mutilation by being immersed in a portion of the Cauvery known as Gaurikada, had its temple, it appears, on the side on which the big mosque now stands.

The big mosque is a fine structure with two lofty minarets. It has five Persian inscriptions, one giving A.D. 1787 as the date of its construction and the others containing extracts from the *Korān* and the 99 names of Allah. Seringsapatam
Big Mosque.

The island is watered from a canal which is carried across the south branch of the river by an aqueduct constructed by Tipu. It rises a short distance above Seringsapatam and irrigates the Darya Daulat Bāgh and the garden attached to Haidar's Wellesley
Bridge.

mausoleum, as well as some rich sugar-cane fields on the island. Over the aqueduct is a bridge. The bridge across the northern branch was constructed by Pūrnaiya in 1804, and named the Wellesley Bridge in honour of the then Governor-General of India. It is an interesting specimen of Indian architecture. To the north-west of the fort may be seen the remains of a dam or bridge erected in the time of the viceroys of Vijayanagar.

Municipal Funds				1921-22	1922-23
Income	..	..	..	11,561	18,416
Expenditure	..	..	..	9,891	19,975

Shimsha or
Shimshupa.

Shimsha or Shimshupa.—Also called the Kadaba or Kadamba, and the Maddūr Holē—a tributary of the Cauvery. It rises to the south of Dēvarāyadurga in Tumkur District, and flowing southwards through that District enters the Mysore District in the north-east of Mandya Taluk. Pursuing a south-east course, it runs through Malvalli Taluk and enters the Cauvery a few miles below the Falls at Sivasamudram. About nine miles north of Maddur is an *anicut*, rebuilt some years ago by the Public Works Department, of cut stone. From this dam is drawn the Maddur Ane channel on the right bank, which is 12 miles in length, and feeding the large Maddur tank, branches into four small channels, the Chamenhalli (2¼ miles), Bairan (2 miles), Vaidyanāthpūr (3¼ miles) and Kemman (5½ miles). Much mulberry is cultivated under these channels for the support of silkworms. The river is spanned near Maddur by a fine brick bridge of seven arches, constructed in 1850 for the Bangalore-Mysore road, and now used also for the Mysore State Railway.

The valley of the Shmisha, under the Ganga kings, formed the province of Chikka Gangavādi, with its chief town at Hanganur (Channapatna Taluk).

Sindhaghatta.

Sindhaghatta.—A village five miles from Krishnarajpet, situated in Santebāchahalli Hobli. Population 2,065.

A centre for weavers in silk. Two miles from the village, there is Nārāyanadurga Hill, which is a Trigonometrical Station.

Sivasamudram.—Though over the present boundary line of Mysore, this romantic spot is intimately associated with that country. It is on the south border of the Malvalli Taluk, connected with the Railway and Bangalore-Seringapatam trunk road by a cross road from Maddur through Malvalli, 30 miles in length. The Cauvery here branches into two streams, each of which makes a descent of about 200 feet, in a succession of picturesque rapids and waterfalls. The principal island embraced within these torrents, called Heggura, but more generally known by the name of Sivasamudram or Sivanasamudram (sea of Siva), the ancient city, of which a few vestiges are strewed around,—is about 3 miles long by $\frac{3}{4}$ of a mile broad.

Sivasamu-
dram.

Of its former history little is known; but the modern city appears to have been founded at the beginning of the 16th century by Ganga-Rāja, a representative probably of the Ganga kings, whose sovereignty in Orissa then came to an end. An inscription of 1604 records a grant to the temple by the chief of Hadinād. Through precisely the same mistake that occurred in the foundation of Chik-Ballapur (Kolar District), the work was commenced before the appointed signal announced the lucky moment, and was therefore doomed to continue for only three generations. Ganga-Rāja, after a prosperous reign, was succeeded by his son Nandi-Rāja, who, to atone for a ceremonial offence, leaped into the cataract at Gagana Chukki on horseback with his wife. His son, Ganga Rāja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pālegārs in the neighbourhood. One was married to the Rāja of Kilimale, a place now in ruins, about 12 miles from Satyagala. The other daughter was married to the Rāja of Nagarakere, 3 miles east from Maddur. These marriages were very unhappy, for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted

together, they determined to humble their wives, by showing that their power was superior to that of Ganga-Rāja. Having assembled all their forces, they besieged Sivasamudra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the *Dalavāyi* or minister of Ganga-Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching his ears, the prince started up from the game. The *Dalavāyi*, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play, but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The sons-in-law, on seeing this, were struck with horror, and immediately threw themselves into the cataract at Gagana Chukki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadēva-Rāyal of Channapatna, and Srī-Ranga-Rāja of Talkād, the two most powerful of the neighbouring chiefs, then came, and removed all the people and wealth of the place. During the British march upon Seringapatam in 1791, Tipu Sultān, having destroyed every means of forage between Bangalore and the capital, drove all the inhabitants and cattle into the island of Sivasamudram, presenting a silent and desolate country to the advance of the army of Lord Cornwallis.

The island was overgrown with dense jungle, and the old bridges which connected it with the mainland on both sides had become impassable, when in 1818 their repair was undertaken by Ramaswami Mudaliar, a confidential servant of the Resident of Mysore. He expended several thousand pounds on the work and was rewarded by the British Government with the title of *Janōpakāra Kāmakarta* or public benefactor. At the same time he was invested with a *jāhgīr* composed of five villages from the British Government, yielding a revenue of Rs. 8,000 a year, and seven villages from the Mysore State, yielding Rs. 9,000 a year. The bridges are built of hewn stone pillars, connected by stone girders founded on the rocky bed

of the stream, and though rude, are good specimens of Indian construction. A bungalow was erected by the Jāhgirdār, near the road connecting the two bridges, for the accommodation of European visitors. He published an account of the place, with maps, in the *M. J. L. S. I.* 83.

Gagana Chukki.—On the western branch of the river, which forms the boundary between Mysore and Coimbatore, are the Gagana Chukki or Gangana Chukki falls, about two miles from the bungalow. The approach is by a steep path leading down from the tomb of Pir Ghaib, a Muhammadan saint. The stream here dividing so as to form a small island called *Ēttikur* (called *Nellagana-tittu* by Buchanan), the parted waters dash with deafening roar over vast boulders of rock in a cloud of foam to unite again in the deep pool below, and with such violence that the column of vapour is at times visible from *Satyāgala*. "I have never," says Buchanan, "seen any cataract that for grandeur could be compared with this." Gagana Chukki.

Bar Chukki.—Grand and impressive as is the headlong turmoil of the waters in Gagana Chukki, the other falls, about a mile distant on the eastern branch of the river, being more easily viewed are generally more enjoyed. These are called the Bhar or Bar Chukki, and display a great volume of water, which in the rainy season pours over the hillside in an unbroken sheet, a quarter of a mile broad. During the dry months it separates into several distinct falls of great beauty. In the centre is a deep recess in the form of a horse shoe, down which the principal stream falls, and having been collected into a narrow channel, rushes forward with prodigious violence and again falls, about 30 feet, into a capacious basin at the foot of the precipice. Hurrying on northwards, through wild and narrow gorges, the two streams unite again on the north-east of the island and continue their course to the east. Bar Chukki.

The following is Lewin Bowring's description of the Falls :—

The northern cataract, called the Gangana Chukki, is about two miles from the house, and is approached by a steep path leading down from the tomb of Pir Ghaib, a Mussalman saint, who is supposed to have disappeared mysteriously from view

at this place. On reaching a point about half-way down the fall, one sees the stream rushing precipitately over the face of a tremendous abyss, and dashing over vast boulders of rock in a cloud of foam, till it hurls itself into a deep pool below, 300 feet from the summit. The noise made by the roar of the waters is deafening, and as one's ears are stunned by their loud thunder, so one's sight is blinded by the steam of mist which hides from view the sacred stream, as it rushes furiously forward over great rocks to meet the sister fall below. The scenery around is extremely grand, the hills being clothed in dense forest, and the solitude of the spot lending a picturesque charm to its beauties.

The southern cataract, called the Bhar Chukki, is perhaps even finer, as a far greater volume of water is seen from the point of observation, at the foot of a flight of difficult steps, which lead down to the stream facing the cataract. The fall can be approached from the summit, but is difficult of access, and a lady some years ago lost her footing, on incautiously nearing the verge, and was dashed over the cataract. During the rainy season, the river pours over the hillside in an unbroken volume, a quarter of a mile across; but in the dry months it is divided into several distinct falls of great splendour, which the tourist can contemplate at his ease as he discusses his breakfast on the opposite side of the stream. The Bhar Chukki is of less height than the Gagana Chukki, and therefore perhaps less imposing, but is certainly more lovely, while the whole locality leaves an indelible impression on the mind of the visitor.

The most favourable time for visiting these Falls is during the rainy season, as in the winter months the island is excessively feverish.

Near the Mysore end of the west Bridge, is a solitary tombstone going back to 1858. It is in memory of the Rev. E. J. Hardy, a Wesleyan Missionary, who died at this place on November 25, 1858, aged 40 years.

The chief temples at this place are the Ranganātha, Sōmēsvara, Virabhadra and Māri.

The Ranganātha temple is a large structure in the Dravidian style but without a *gōpura*. The god, known as Jaganmōhana Ranganātha, is very much smaller in size than the one at Seringapatam. The figure of the goddess Cauvery is found

here also. The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the *navaranga*. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and a conch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about $2\frac{1}{2}$ feet high. There is also a well-carved image of Ānjanēya, about 4 feet high, in the first niche to the right. No inscription is to be seen in the temple. Sivasamudram is called Madhya-Ranga in contradistinction to Seringapatam and Srīrangam, which are respectively known as Ādi-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Ranganātha. Seringapatam is also called Paschima-Ranga as being in the west in relation to the other two places. The Sōmēsvara temple is also a large structure with a lofty and well executed *mahādvāra*. The latter faces west, but the god inside faces east. There is also another plain, though lofty, *mahādvāra* on the east, but this is now walled up. Two *mahādvāras* for the same temple in front of and behind the god are not very common. The god Sōmēsvara was the tutelary deity of the Ummattūr chiefs who had their principal fortress on the island of Sivasamudram. In the *navaranga* of this temple are good figures of Ganēsa and Subrahmanya to the right and left. The latter stands under a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Dandāyudhapāni of the Kālamma temple at Seringapatam. There are also the figures of Sūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, $4\frac{1}{2}$ feet by 2 feet, sculptured on it. In the shrine of the goddess Minākshi is a fine four-handed figure, about $4\frac{1}{2}$ feet high, with a discus and a conch in two hands, the other two being in the boon-conferring and fear-removing attitudes. In a small shrine in the *prākāra* is a seated figure in an attitude of meditation with rosaries, a Rudra-vīna and what looks like a book for its attributes, which perhaps represents Dakshināmūrti. The basement of the *garbhagriha* of the Sōmēsvara temple consists of about 30 inscribed stones, the characters used being Tamil. The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other

structures. Two of these fragments are printed as *Malvalli* 112. A lofty *mantapa* supported by 4 pillars stands in front of the Ranganātha temple. Another *mantapa* at some distance with 12 lofty pillars presents an imposing appearance. The English inscription here records the completion of the bridge over the Cauvery in A.D. 1832. The hill to the west of Sivasamudram is known as Prētanabetta, because, according to tradition, it was here that Rāma offered *pinda* or balls of meal on hearing of his father's death.

Somnathpur.

Somnathpur.—An insignificant village on the left bank of the Cauvery in the Tirumakudlu-Narsipur Taluk, 5 miles north of Sosile, noted for the temple of Prasanna Chenna Kēsava. This elaborately carved structure is attributed to Jakanāchāri, the famous sculptor and architect of the Hoysala kings, under whom Hindu art in Mysore reached its culmination. Though not on the scale of the unfinished temple at Halebīd (Hassan District), the general effect is more pleasing, from the completion of the superstructure, consisting of three pyramidal towers or *Vimāna* surmounting the triple shrine: Prasanna Chenna Kēsava occupying the central chapel, Gōpāla, the one to the south, and Janār-dana, the one to the north. Round the exterior base are portrayed consecutively, with considerable spirit, the leading incidents in the *Rāmāyana*, *Mahābhārata* and *Bhāgavata*, carved in potstone, the termination of each chapter and section being indicated respectively by a closed or half-closed door. The number of separate sculptured images erected upon and around the basement, whose mutilated remains are shown around, was no less than 74.

The building, according to an inscription at the entrance, was completed in 1269, by Sōma, a member of the Royal family and a high officer under Hoysala king Narasimha III, who also founded the city which formerly surrounded it. Later grants were made by Ballāla III. The vestibule is in ruins, and the images generally much damaged.

In view of the interest attaching to this temple, the following further description of it may prove useful:—

The Kēsava temple at this place is a splendid example of the Hoysala style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belūr and Halebīd. Like the temple at Basaral this is also a *trikūtāchala* or three-celled temple, the chief god Kēsava once occupying the cell opposite the entrance and giving his name to the temple. The image of Kēsava is however no longer in existence; its place is now occupied by an uncouth image of modern make. The north cell has the image of Janārdana and the south, that of Gōpāla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image of Kēsava must have been a marvel of the sculptor's art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a *jagati* or parapet on which, beginning from the bottom, are sculptured horizontally in succession these six rows—(1) elephants, (2) horsemen, (3) scroll work, (4) *Purānic* scenes, (5) small images with intervening turrets, and (6) columns with figures between. From the corners on both sides of the entrance where the *jagati* ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the *jagati* so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of *makaras* and (6) a row of swans instead of the rows of small images and columns on the *jagati*. Above the row of swans comes on the walls a row of large images and above this again a row of turrets surmounted by ornamental eaves. There are three finely carved towers, identical in design and execution, over the three cells. But the original *kalasas* which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Sala and the tiger as at Basaral. The number of large images on the walls is 194, of which 144 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebīd and Belūr, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls

and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaudeya, Bamaya, Masanitamma, Bharmaya, Nanjaya and Yalamasaya. The first name occurs in 40 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple, nearly 70 images appear to have been set up in the cells of the veranda around the temples, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. The *mukha-mantapa* of the temple which was recently in a leaky state has been repaired. The top portions of the outer wall are gone in many places. Being the best existing complete specimen of Hoysala architecture, it has rightly deserved close attention at the hands of the Government.

The Panchalinga and Lakshminarasimha temples are to the east and south-west of the Kēsava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Cauvery, though built in the Hoysala style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kēsava temple. The people call it 'Mondusale temple,' because they have a tradition that it was built by a sculptor with a maimed hand (*mondu*).

From the fine inscription (*E. C. III*, Tirumakudlu-Narsipur 97) in the entrance porch of the temple, we learn that Sōma or Sōmanātha, a high officer under the Hoysala king Narasimha III (A.D. 1254-1291), established the village as an *agrahāra*, naming it Sōmanāthapura after himself, and built the Kēsava temple in it in A.D. 1268. There is also another inscription at

Harihar (*E. C. XI*, Davangere 36) which refers to the erection of this temple and gives the same date.

The temple is situated in the middle of a court-yard, about 210 feet by 172 feet, surrounded by an open veranda, which contains 64 cells. It stands on a raised terrace, about 3 feet high, which closely follows the contour of the structure and is supported at the angles by figures of elephants facing outwards. There are two empty pavilions at the sides in front of the entrance, the top portions of which are gone. Around the terrace there are, besides the elephants mentioned above, images representing Vishnu and other gods and goddesses leaning against it. Several of these images and elephants have been removed from their pedestals, only 12 each of either class of sculptures being now left. Of the 12 images, 8 represent Vishnu, 1 Ganapati, 1 a Nāga and 2 seated goddesses. The temple is, as already stated, a *trikūtāchala* or three-celled structure, the main cell facing east and the remaining cells, which are opposite to each other, facing north and south respectively. The three cells are surmounted by three elegantly carved towers which are identical in design and execution. These with their towers are attached to the *navaranga* or middle hall, to which again is attached without any partition the *mukha-mantapa* or front hall. The front of the temple with the three towers presents an imposing appearance and has often been selected as a model for silver and gold caskets. On both sides of the entrance runs around the front hall a *jagati* or railed parapet, on which, beginning from the bottom, are sculptured horizontally in succession these seven friezes: (1) elephants, (2) horsemen, (3) scroll work, (4) scenes from the epics and the *Purānas*, (5) small images between pilasters, (6) delicately carved miniature turrets with intervening figures of lions, and (7) a rail divided into panels by double columns, containing figures, sometimes indelicate, between neatly ornamented bands. Above these come pierced stone windows or perforated screens. Most of the figures in the fifth frieze represent Vishnu. A large portion of the rail illustrates the story of Prahlāda, son of the demon king Hiranyakasipu, as related in the *Purānas*. From the corners on both sides of the entrance where the railed parapet ends, begins in the middle of the outer walls a row of large images with various kinds of ornamental canopies and runs round the remaining portion of the temple. Below this row

of images come six horizontal friezes. The first four of these are identical with those on the railed parapet; but in place of friezes (5), (6) and (7) on the latter, the walls have (5) a frieze of *makaras* or mythological beasts and (6) a frieze of swans. Above the row of large images comes a fine cornice ornamented with bead work, and above this again a row of miniature turrets over single or double pilasters, surmounted by ornamental eaves. The number of large images on the outer walls is 194, of which only 80 are male. Nearly 70 of the latter represent Vishnu. The position of the large images is as follows:— Around the south cell 54, 32 female and 22 male; at the corner between the south and west cells 14, 9 female and 5 male; around the west cell 58, 32 female and 26 male; at the corner between the west and north cells 14, 8 female and 6 male; and around the north cell 54, 33 female and 21 male. The gods and goddesses of the Hindu pantheon represented by the majority of the images are Vishnu and his forms such as Narasimha, Varāha, Hayagrīva, Vēnugōpāla and Paravāsudēva; Brahma, Siva, Ganapati, Indra, Manmatha, Sūrya, Garuda, Lakshmi, Sarasvati and Mahishāsūramardini. A few of the figures worthy of notice are:—Garuda bearing on his left shoulder Nārāyana and Lakshmi; Indra seated with his consort Sachi on the elephant Airāvata; dancing Vishnu and Ganapati; dancing Lakshmi and Sarasvati; a four-handed standing figure with the face of a monkey, two of the hands holding a discus and a conch, the other two holding between them what looks like a fruit; a four-handed seated figure with a discus and a conch in two hands, the other two being placed palm over palm almost in the fashion of a Jaina *tīrtan-kara*; and a seated figure with two hands, the right hand holding a *kalasa* or water vessel and the left hand a fruit. Of the 4th frieze from the bottom, which may be called the *Purānic* frieze, the portion running round the south cell represents scenes from the *Rāmāyana*, that round the west cell, scenes from the *Bhāgavata-purāna*, and that round the north cell, scenes from the *Mahābhārata*.

Each of the three cells consists of a *garbhagriha* or adytum and a *sukhanasi* or vestibule. The chief cell, opposite the entrance, once enshrined an image of the god Kēsava, after whom the temple was named; but the image is, as stated above, no longer in existence. A few modern images are now kept

in the cell. These consist of a seated figure of Lakshminārāyana, a standing figure of Lakshmana and two seated figures of different sizes representing Lakshmi. The north cell has an image of the god Janārdana and the south cell, an image of the god Vēnugōpāla or Krishna playing on the flute. Both the images are beautifully carved, though unfortunately the flute of the latter is broken. Judging from their execution, the chief image Kēsava must have been a piece of exquisite workmanship. It is indeed fortunate that the sculptured semi-circular panel at the top of the inscribed slab in the entrance porch contains miniature representations of all the three images of the temple, so that, though the image of Kēsava has now disappeared, we are in a position to form some idea of its workmanship. The lintels of both the *garbhagriha* and *sukhanasi* doorways of all the three cells are well executed. In the chief cell the lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and an image of Lakshminārāyana below with figures of the ten incarnations of Vishnu sculptured round the base and a neatly carved tiny elephant at the left side while that of the the *sukhanasi* doorway has a figure of Paravāsudēva above and a figure of Kēsava below. The jambs of both the doorways have *dvārapālakas* sculptured at the bottom. This cell has two fine niches at the sides which, though empty at present, once enshrined figures of Ganapati and Mahishāsūramardini, as evidenced by the figures of these deities prominently sculptured on their towers. The prominence given to these deities in the interior of a temple dedicated to Vishnu deserves notice. This peculiarity has been observed in several Vishnu temples built in the Hoysala style of architecture, such as those at Nuggihalli, Javagal, Hole-Narsipur and other places. Though these deities are often represented on the outer walls or pillars, no such prominence appears to be given to them in Vishnu temples built in the Dravidian style. The image of Janārdana in the north cell, about 6 feet high with *prabha* or glory, is elegantly carved and stands on a pedestal, about 1½ feet high, flanked by consorts. It has four hands, the upper two holding a discus and a conch, and the lower two, a lotus and a mace. The *prabha* has the ten *avatāras* or incarnations of Vishnu represented on it. The lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and a four-handed seated figure below with, a discus and a conch in two hands, the other two being placed

palm over palm almost in the fashion of a Jaina *tīrtankara* while that of the *sukhanasi* doorway has a figure of Lakshminarasimha above and a figure of Vishnu below. Vēnugōpāla in the south cell is also a fine figure, about 6 feet high, standing under a *honne* tree (*Terminalia tomentosa*) on a pedestal, about 1½ feet high, flanked by consorts. The image has only two hands which play on the flute. To the right of the image at the bottom is a small figure representing a cowherd; above this on both sides are some cows represented as eagerly listening to the flute; and above these again to the left are seated figures of sages with folded hands. The *prabha* of this image has likewise the ten incarnations of Vishnu sculptured on it. The lintel of the *garbhagriha* doorway has in the upper panel a seated female figure with four hands and in the lower, a seated figure of Vishnu holding a discus, a conch, a water vessel and a fruit. The lintel of the *sukhanasi* doorway has a figure of Lakshminārāyana above and a figure of Vēnugōpāla below. The *nava-ranga* has 6 ceiling panels and the front hall, 9. Every one of them is nearly 3 feet deep and very artistically executed, no two of them being similar in design. A narrow veranda runs round the front hall whose walls have perforated screens all round. In spite of these screens the interior of the temple is very dark. The cells in the open veranda surrounding the temple, which are 64 in number, are all empty at present. But from the inscription in the temple we learn that they once enshrined 64 deities as detailed below:—six deities consisting of Brahma and 5 others, 12 consisting of Kēsava and 11 others, 12 consisting of Hamsa-Nārāyana and 11 others, 10 consisting of the Fish incarnation of Vishnu and 9 others, 12 consisting of Sankarshana and 11 others, and 12 relating to the incarnations of Vishnu and Krishna.

For further details about this temple, see Mr. R. Narasimhachar's monograph on it in the *Mysore Archæological Series* (No. I).

Sosile.

Sosile.—A large village, in Tirumakudlu-Narsipur Taluk, on the left bank of the Cauvery at its confluence with the Kabbani. Head-quarters of the *hobli* of the same name and a municipality. Population, 2,246.

This is the head-quarters of the Vyāsarāya *matha*. The

Svāmi has a large number of copper-plate grants in his possession. These have been examined by the State Archæological Department. Fourteen plates containing 12 inscriptions in all have been examined. They are engraved in Tamil, Telugu, Nāgari and Kannada characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nāyak of Madura, 2 by the Sētupatis of Ramnad, 1 by a Zamindar of Sivagiri, 1 by a chief of Kolar and 2 by guilds of merchants. None of these has been published. The two sets of copper-plates in the Taluk Treasury, T.-Narsipur 64 and 94, are of some interest. The plates of No. 64, which measure $10\frac{3}{4}$ " by $5\frac{3}{4}$ ", are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of No. 94, which measure 5" by $1\frac{1}{2}$ ", are strung on a ring bearing a seal on which stands to the right an animal looking like an elephant with a raised tail.

Suttur.—A village in Nanjangud Taluk. Population 1,658. Suttur.

This place is called Srotiyūr in a Chōla inscription of 1032 A.D. and Sottiyūr in a Hoysala record of 1169 A.D. The present form of the name occurs in the records of the Vijayanagar period. In 1169 it was the head-quarters of Lakmayya, general of the Hoysala king, Narasimha I. The Sōmēsvara temple is a three-celled Hoysala structure facing east, comprising, besides the cells, a central hall and a front hall. The last, which appears to be a later addition, was built in 1264; the other portions are apparently older. Here we have a rather rare instance of a Hoysala temple built of granite with a carved tower built of potstone. The main cell has a *linga* and the south cell a good figure of Harihara, the north cell being empty. Harihara, about 5 feet high, is a fine figure with 4 hands, the right upper bearing a trident, the left upper a discus, the left lower a conch and the right lower in the *abhaya* pose with a rosary. The image is flanked by Pārvati and Lakshmi and has on the pedestal the emblems Nandi and Garuda. The *navaranga* pillars, though made of granite, are elegantly carved. To the left in the *navaranga* is the figure, about $3\frac{1}{2}$ feet high, of the goddess, standing on two mungooses and holding in the upper hands a discus and a conch and in the left lower a fruit, the right lower being in the *abhaya* pose with a rosary. The outer walls of the main cell have no figure sculpture, but only

pilasters. The temple is going to ruin. The Nārāyana temple is also a Hoysala building with a brick tower, the *navaranga* and porch being built of granite. The god, about 3½ feet high, has no *prabha*. The attributes in the upper hands are a discus and a conch, which are quite natural, the lower hands being in the *abhaya* and *varada* attitudes. The *garbhagriha* and *sukhanasi* have ceilings of lotus buds surrounded by rows of petals, and their outer walls have pilasters and elegant turrets over double pilasters with a hanging lotus bud between the latter. According to the inscription Nanjangud 175 here, the temple was built by Lakmayya, referred to above, in 1169 during the reign of the Hoysala king Narasimha I. The god is named Nāga-Kēsava in the epigraph.

The temple is in ruins. The village has a Lingāyat *matha* which appears to go back to the 15th century, judging from the references made to it in the inscriptions. Its *svāmis* were once learned men and authors of some important works. One of the more famous *svāmis* of the *matha* was Sivarātri-Odeyar. His *gaddige* or tomb together with those of some others is contained in a building to the left of the road from Kupparavalli.

Talkād.

Talkad.—A town of great antiquity, situated in 12°11' N. Lat., 77°2' E. Long., on the left bank of the Cauvery, 28 miles south-east of Mysore. It was the head-quarters of the Talkād Taluk until 1868, when the *kasba* was established at Tirumakudlu-Narsipur, 10 miles to the north-west, as being more central and accessible, and in 1882 the name of the Taluk was changed to the latter. Population 4,110. A Municipality.

The origin of the town is lost in antiquity; but one tradition is that its name was derived from two Kirāta brothers, Tala and Kādu, who, cutting down a tree which they saw wild elephants worshipping, discovered that it contained an image of Vishnu, and that the elephants were *rishis* transformed. The tree being miraculously restored, all obtained *mōksha* and the place was named Tala-kādu, which was translated into Sanskrit as Dala-vana. Two stone images declared to represent the brothers are pointed out in front of the temple of Vaidyēsvara. In a later age, Rāma is said to have halted here on his expedition to Lanka.

The earliest authentic notice of the city of Talekād or Talakād, in Sanskrit Dalavana-pura, is in connection with the Ganga line of kings. Harivarma, who has been assigned to 247-266 A.D., was, according to an old chronicle, installed at Skandapura (said to be Gajalhatti, in the Coimbatore country, near where the Moyār flows into the Bhavāni), but resided in the great city of Dalavanapura in the Karnāta-dēsa. Thenceforward Talkād became the capital of these powerful sovereigns, and there the subsequent kings of that line were crowned.

At the beginning of the 11th century, the Gangas succumbed to the Chōlas, who captured Talkād and gave it the name of Rājarājapura. But about a hundred years later it was taken by the Hoysala king Vishnuvardhana, who drove the Chōlas out of Mysore. After this time we find that Talkād was composed of seven towns and five *mathas* or monastic establishments. The town of Māyilangi or Malingi, on the opposite side of the river, was also a large place, and had the name of Jananāthapura. Down to the middle of the 14th century, it remained a possession of the Hoysalas, and then passed into the hands of a feudatory of the Vijayanagar sovereigns, whose line appears to be known as that of Sōma-Rāja.

In 1634 it was conquered by the Mysore Rāja under the following circumstances. Tirumala-Rāja, sometimes called Sri Ranga Rāyal, the representative of the Vijayanagar family at Seringapatam, being afflicted with an incurable disease, came to Talkād for the purpose of offering sacrifices in the temple of Vedēsvara. His wife Rangamma was left in charge of the Government of Seringapatam; but she, hearing that her husband was on the point of death, soon after left for Talkād with the object of seeing him before he died, handing over Seringapatam and its dependencies to Rāja Wodeyar of Mysore, whose dynasty ever afterwards retained them. It appears that Rāja Wodeyar had been desirous of possessing a costly nose-jewel which was the property of the Rāni, and being unable to obtain possession of it by stratagem, and eager to seize any pretext for acquiring fresh territory, he levied an army and proceeded against Talkād, which he took by escalade; the Rāja of the latter place falling in the action. The Rāni Rangamma thereupon went to the banks of the Cauvery, and throwing in the jewel, drowned herself opposite Mālingi, at the same time uttering a three-fold curse,—“Let Talakād become

sand; let Mālingi become a whirlpool; let the Mysore Rājas fail to beget heirs." The latter part is now happily of no effect.

The following is what is known as the curse of Talkād, in the original :—

Talakādu Maral āgali.

Mālingi maduv āgali.

Maisūru dhoregalu makkal illade hōgali.

The old city of Talkād is completely buried beneath the hills of sand stretching for nearly a mile in length, only the tops of two pagodas being visible. The sand hills used to advance upon the town at the rate of 9 or 10 feet a year, principally during the south-west monsoon and as they pressed it close on three sides, the inhabitants were constantly forced to abandon their houses and retreat further inland. The town, however, is increasing in population, owing to the rich wet cultivation in the neighbourhood, derived from the Mādhvamantri *anicut* and channel. More than thirty temples, it is stated, are beneath the sand. That of Kīrti Nārāyana is occasionally opened with great labour sufficiently to allow of access for certain ceremonies. The most imposing temple left uncovered by the sand is that of Vaidyēsvara.

Steps have in recent years been taken (as suggested in the previous editions of this work) to check the formation and advance of the sand-dunes, by planting suitable binding plants to prevent the sand lifting, and groves of trees, especially casuarinas, which grow so well in sand, in order to stop its drifting with the wind. These measures have been attended with a good deal of success. But without the directions of Government the people would do nothing, professing to look upon the phenomenon as the result of the curse before mentioned, and deeming it useless to fight against fate.

At Talkād are the Vaidyēsvara, already mentioned, Pātālēsvara and Maralēsvara temples, containing three of the well-known *panchalingas*, the remaining two being Arkēsvara at Vijayapura and Mallikārjuna at Muddukudore or Bettahalli. The Vaidyēsvara temple is a handsome structure, built of granite, in the Dravidian style. It faces east and has the outer walls ornamented with sculptures. The *dvārapālakas*, about 10 feet high, are the tallest that are known in the temples of the State. The sculptures on the outer walls consist of miniature turrets, pilasters and figures of gods, etc. There is a

fine porch in front of the south entrance with two sculptured pillars; and two beautiful pilasters, resembling those of the Sōmēsvara temple at Kurudumale, at the sides of the *dvārapālakas* of the same entrance. In the *prākāra* there are figures of Dakshināmūrti and Saktiganapati, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Subrahmanya lying in the *prākāra*. The *navaranga* which consists of 12 *ankanams*, has ordinary ceiling panels except the central one which is carved with figures representing Siva-līlās. There is a big seated figure of Sarasvati with a large nimbus in the *navaranga*. The goddess of the temple, known as Manōnmanyāmba, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. The *mahādvāra* is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it. It is strange that Vaidyēsvara temple does not possess any old inscription, though the *Sthalapurāna* attributes a very great antiquity to it. The Pātālēsvara and Maralēsvara temples appear to have been recently excavated. They say that many temples here are buried in sand. It was only a few years ago that the two temples, Ānandēsvara and Gaurisankara, were unearthed. Four fragmentary records were found on the outer walls of the Pātālēsvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The Ānandēsvara temple is said to have been built by one Chidānandasvāmi, a contemporary of Haidar. A story is related of the *Swāmi* that he once crossed the Cauvery in full flood seated on a plantain leaf and that Haidar who witnessed the miracle greatly honoured him and made a grant of land for the temple founded by him. A Kannada inscription at the Gaurisankara temple tells us that this temple was built during the reign of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704).

The site on which a Jaina temple once stood has now become a private garden attached to a house and the images belonging to it have been, it would appear, removed to Mysore. Two old inscriptions were discovered near the Ganēsa temple, one of them, dated A.D. 933, being the oldest now available at Talkād, if we leave out the earlier record of the place, namely, *T.-Narsipur 1*, which is now in the Jubilee Institute,

Mysore. At Dāsikere Oddu near the same temple are four Tamil fragments, 2 of them being portions of Rājādhirāja's inscriptions. *T.-Narsipur* 19, which is said to be in the Vīrabhadra temple, is not to be found there. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Tala and Kāda after whom according to the *Sihala-purāna*, the place was named Talkād. The *mantapa* in front of this temple is supposed to be built over the spot where the body of the wife of Tirumalarāya, the last Vijayanagar Viceroy at Seringapatam, was cremated. It was she that uttered the well-known curse and died here. Several records of the place register grants to a temple named Rājarājēsvara which is not now in existence. It may have been founded by the Chōla king Rājarāja or built during his reign. We have an inscription of this king at Tadimālingi. In fact Talkād itself was named Rājarājapura after him. The large number of inscribed stones strewn over the place and put to various uses bears testimony to the existence at one time of several more temples at Talkād. And it is quite possible there are also many buried under sand.

The Kīrtinārāyana temple is the only structure at Talkād which is built in the Hoysala style. It is, however, mostly buried in sand, only the tower over the *garbhagriha* and the top of the front portion being visible. The sand near the entrance is removed so that people may enter into the temple. The temple consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The figure of Kīrtinārāyana, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a conch in two hands in front, the other attributes being a lotus and a mace. Such figures of Vishnu are known as *Nambinārāyana* among the Srī-vaishnavas. We have similar figures in the Lakshminārāyana temple at Tonnur near French Rocks. The pillars of the *navaranga* are well executed and all the beams without any exception are ornamented with either scroll work or rows of animals or bead work. The ceilings are mostly flat and oblong as in the Hoysalēsvara temple at Halebid, only 4 of them being deep and artistically executed. The *navaranga* has now only two entrances, one in the east and one in the north with verandas on both sides. It had also an entrance in the south with vernadas, but this has been walled up and

converted into a cell for the goddess, whose temple in the south-west of the *prākāra* lies buried in sand along with the *prākāra* itself. The north entrance is known as *Svargadabāgaku* or heavenly entrance as in the Kēsava temple at Belur. The *navaranga*, which appears to have been originally left open as at Belur, has subsequently been walled up with brick and mortar. These walls conceal the inscriptions on the sides of some of the pillars. There are two niches at the sides of the inner entrance, one of them containing a standing figure of Vishvaksēna and the other being empty. Standing figures of Vishvaksēna are uncommon. There are also stout seated figures of Sathakōpa and Lōkāchārya in the *navaranga*. The former was a saint, also known as Nammālvār, who composed the Tamil work called *Tiruvāymoli*. The latter was a great theologian, who flourished in the early part of the 13th century. The tower of this temple, though built of brick, is in plan exactly like the stone towers, of Hoysala temples. The *mahādvara* in the east which, had no *gōpura*, is now buried in sand. The *utsava-vigraha* of Kīrtinārāyana has been removed from the temple and kept in a house at some distance for greater safety. An inscription on the basement of the temple covered over by sand dunes has brought out the fact that the god Kīrtinārāyana was consecrated by Vishnuvardhana. The stone containing the inscription *T.-Narsipur 5* stands to the right of this house. Parts of the stone have scaled off and the middle portion from top to bottom, both in front and on the back, is rendered illegible owing to the oil that is constantly poured over it in the belief that some of the oil in contact with the stone, when rubbed on the abdomen of a parturient woman, has the power of inducing an easy delivery.

So far only the interior of the temple has been described, the sand dunes around the temple preventing us from getting a glimpse of the exterior. There is a long inscription engraved in Grantha characters with a poetical introduction in Sanskrit. It tells us that the king, having rooted out Adiyaman, the Chōla Viceroy, took possession of Talkād and set up the god Kīrtinārāyana in A.D. 1117. This was also the year in which he set up the god at Belur. Tradition attributes to him the consecration of 5 images of Nārāyana at different places, namely, Belur, Talkād, Mēlkōte, Tonnūr and Gadag, though according to one account Gundlupet comes in for the honour instead of

Gadag. Hitherto there was epigraphical confirmation of the traditional account with regard to only one of the places, namely, Belur. The present inscription bears out the tradition with regard to Talkād also. After excavation the features of the exterior of the temple reveal themselves to our view. The temple is in Hoysala style, though there are no sculptures on the outer walls. A railed parapet runs round the front *mantapa* with flowers in panels between single columns. At the north and east entrances are left on both sides only the bases on which 2 tower-like niches or pavilions once stood as at Belur and other places. The same appears to be the case at the south entrance also, though excavations have not been carried out in the whole of that portion.

There is a *Smārtha matha* of the Bhāgavata-sāmpradāya at Talkād, presided over by a *sanyāsi* of the name of Bālakrishnānanda-svāmi. A village named Koppala, a few miles from Talkād, belongs to this *matha*; and from this circumstance the *matha* is sometimes called Koppala *matha*. The *Svāmi* is said to be descended in spiritual succession from Padmapādāchārya, the immediate disciple of Sankarāchārya, the three *Svāmis* that came after Padmapādāchārya being Vishnusvāmi, Kshīrasvāmi and Krishnānanda-svāmi. In apostolic succession to the last, after a long interval, came Abhinava Bālakrishnānanda-svāmi, whose disciple was Bālakrishnānanda-svāmi. The disciple of the latter is the present *Svāmi*. The god worshipped in the *matha* is Gōpālakrishna. The agent of the *matha* possesses a manuscript containing the *Sthala-purāna* and certain quasi-historical matters relating to Vijayanagar, the Talkād chiefs and the Mysore kings. He has also two palm leaves containing copies of two inscriptions which register grants to the *matha* by Mādhavamantri and by a Talkād chief named Chandrasēkhara Wodeyar in *Saka* 819 and 916 respectively. The former inscription is printed as *T.-Narsipur* 47. There is an *anicut* or dam across the Cauvery near Talkād which is known as Mādhavamantri-katte, the Mādhavamantri who built it being supposed to be Vidyāranya. The manuscript referred to above contains a verse giving *Saka* 816 as the date of the construction of the dam by Mādhavamantri, nearly 500 years before Vidyāranya's time. The Mādhava-mantri who built the dam is probably identical with the Mādhava-mantri of the Goa plates (see *M. A. R.*

for 1909, para 91), who was a contemporary of Vidyāranya. With regard to the Talkād chiefs, the manuscript informs us that the first chief Sōmarāja Wodeyar, who received a few districts as an *umbali* from Vidyādēva-Rāya of Ānegondi, ruled from *Saka* 785 to 837. It was the second chief, Chandra-sēkhara Wodeyar, who is said to have ruled from *Saka* 838 to 915, 78 years, that made the grant to the *matha* in *Saka* 916. Other Talkād chiefs are stated to have reigned for 91, 86, 84, 76, 85 and 87 years each. These statements are enough, in the opinion of *Rao Bahadur* Narasimhachār, to show the valueless characters of the manuscripts.

Bandarasamma is the village goddess whose temple is situated opposite to the Travellers' Bungalow. There are also several other seated female figures in the temple, which are said to be her associates. On the first day of the annual *jātre* three country carts with solid wheels, adorned with flags, festoons, etc., are driven through the village with different pairs of bullocks yoked to them at short intervals. These carts are sacred to the goddess and are not allowed to be used for any other purpose. After the *jātre* is over they are preserved in some safe place to be taken out again at the next *jātre*. In fulfilment of vows taken, hundreds of people bring new pots and prepare *made* (*i.e.*, rice boiled with jaggery) in the temple compound and the adjacent fields for the goddess. On seeing the carts they offer the *made* to the goddess and carry home the pots with their contents for distribution as *prasāda* among the members of their families. On the second day thousands of people carry torches and move around the temple in the small hours of the night also in fulfilment of vows. The *utsava-vigraha* is brought in procession. By that time people have in readiness for sacrifice numbers of sheep, goat and fowl, and, as soon as the *tammadi* or worshipper of the goddess sprinkles *tīrtha* or holy water on the victims, their heads are cut off and the carcasses are at once removed by the owners to their houses. All this takes place before sunrise. The procession with torches is a very fine sight. On the third day a large pit is sunk at some distance in front of the temple and filled with water. People dance in joy around the pit and throw their friends into it in merriment. This sport is kept up the whole day and the *jātre* ends.

It may not be out of place to give here in brief the *Purānic* account of Talkād as found in the manuscript of the Koppala

matha. Sage Sōma-datta and his disciples were directed by the god Visvēsvara of Kāsi to go to Siddhāranya-kshētra and perform penance there. On their way they were attacked and killed by wild elephants; and, as their last thoughts were about the elephants that killed them, they became elephants themselves. Meanwhile the god Visvēsvara, accompanied by Manikarnika, came over to Siddhāranya-kshētra and abode at the foot of a *salmali* or silk-cotton tree. Manikarnika became Gōkarna-tīrta. Sōma-datta and his disciples, now metamorphosed into elephants, also came over to Siddhāranya-kshētra, by virtue of their former penance. Every day they bathed in the Gōkarna-tīrta, plucked lotuses from there and threw them at the foot of the silk-cotton tree. Two hunters, named Tala and Kāda, who observed this, began to fell the tree out of curiosity, when a stroke of the axe, falling on the *linga* at the foot of the tree, caused a stream of blood to flow from it. The hunters stood amazed, when a heavenly voice bade them dress the wound with the leaves of the tree. They did accordingly and the flow of blood ceased. Further, the blood that had flowed formerly changed into milk. As directed by the god, the hunters drank the milk and instantly became members of the Pramathagana or Siva's hosts; and the place was thenceforward known as *Talakādu* after their names. The elephants did likewise and were transported to Kailāsa, the place having acquired a second name, *viz.*, Gajāranya-kshētra, after them. As the god treated himself for the wound caused by the hunters, he became known as Vaidyēsvara. The same god manifested himself as Arkēsvara on the bank of the *uttaravāhini* (flowing northward) Cauvery and was worshipped by the sun; as Vasukīsvara or Pātālēsvara on the bank of the *pūrvavāhini* (flowing eastward) Cauvery and was worshipped by Vāsuki, the king of serpents; as Saikatēsvara or Maralēsvara on the bank of the *dakshinavāhini* (flowing southward) Cauvery and was worshipped by Brahma; and as Mallikārjuna on Sōmagiri, or Mudukadore-betta on the bank of the *paschimavāhini* (flowing westward) Cauvery and was worshipped by Kāmadhēnu or the cow of plenty. These five *lingas* represent the five faces of Siva.

The Mādharāya canal is drawn off from the Cauvery near the Mādharāya-mantri dam and is said to have been made by Mādharāya-mantri himself. The bathing *ghāt* is built of the architectural members of ruined temples.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921-1922	2,074	2,123
1922-1923	1,644	1,931

Tendekere.—A village in Krishnarajpet Taluk. Popu- Tendekere.
lation 301.

This place has a Lingāyat *matha* said to be affiliated to the Bālehalli *matha*. There is a good pond at the village with turrets at the corners, the front ones being better than the others.

Tenginaghatta.—A village in Krishnarajpet Taluk. Tengina-
ghatta.
Population 416.

The Siva temple at this place is a small neat structure in the Hoysala style, though in a ruined condition. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a porch. The doorway of the *garbhagriha* is well carved. In the *sukhanasi* are found Saptamātrika and a fine, though mutilated, figure of Umāmahēsvara. The pillars of the *sukhanasi* are well carved and the ceiling, about 2 feet deep, beautifully executed. The *navaranga* has 9 good ceilings, each differing from the others in design. The central one is unique in the beauty of its work. It is about 2 feet deep and has a fine lotus bud surrounded by 8 rampant lions. The ceilings were once coloured differently in different parts, the variety of colour adding beauty to the composition. The three ceilings to the right, though small, are specially good. They contain lotuses of different dimensions, differing too in the number and shape of the petals which are differently coloured. The south-east ceiling has 4 snakes which rest their hoods on the pericarp of a blown lotus of 4 petals. The outer doorway is well carved only on the right architrave, the other being left uncarved. The temple appears to have once had a fine stone tower. The outer walls have pilasters only at intervals. To the north-east of the temple is a ruined shrine containing a figure, about 3 feet high, of Bhairava. An epigraph is to be seen to the south of the temple and two *viragals*

to the west. The epigraph names the temple as Hoysalēsvara and tells us that it was erected by a merchant during the reign of the Hoysala king Nārasimha I (1141-1173). Though not to be compared with its celebrated namesake at Halebid, which also appears to belong to about the same period, this small temple has in a way its own architectural and artistic merit.

Terakanāmbi.

Terakanambi.—A town in Gundlupet taluk, on the Gundlupet-Chāmarājnagar road, 7 miles east of the *kasba*. Head-quarters of the *hobli* of the same name. Population 3,057. A fair is held every Thursday, attended by about 3,500 people.

The town is evidently of great antiquity, though its early history is somewhat obscure. There is a general agreement that its name was formerly Trikadamba-pura, and that it sprung out of a village called Kūdugallūr, standing where the *kūdugallu* or boundary stones united of three great countries—namely, Drāvīda, Kērala, and Hadinād or South-Karnāta. On the point of junction, a temple to Trikadamba, the consort of the three-eyed Siva, ~~was~~ erected in the 6th century, by a king named Lamba Karna Rāya (the long-eared king) ruling the southern part of Karnāta; and hence the name of the town. This king, again, is stated to have belonged to the Kadamba line, and to be the same as Trinētra Kadamba, who would correspond with Mayūravarma. Should this be true, it may be conjectured that the temple of Trikadamba marked the common boundary of the Ganga, Kērala, and Kadamba territories. Inscriptions show that Bayalnād (Heggaddevankote Taluk) was being ruled by chiefs of Kadamba descent until subdued by the Hoysalas.

The traditional list of rulers at Terakanāmbi, among whom occurs a Mandava Rāya, king of Sivasamudra, throws little light upon its history until the time of the Hoysalas, who in turn were succeeded by the Vijayanagar dynasty. Harihara of that line appears to have enlarged the city. In the 16th century the chief of Ummattūr held it for a short time, and then a number of freebooters of Telugu origin ravaged the country for some years, until Rāja Wodeyar of Mysore took possession of it in 1624, after which period it became secondary in importance to Gundlupet. Under the Mussalman dynasty, Terkanāmbi was the head-quarters of a taluk, which was further sub-divided

into Avval Terakanāmbi and Duyam Terakanāmbi, but Pūrnaiya merged these in the Gundlupet Taluk. The fort of Terakanāmbi was finally destroyed by the Mahrattas in 1747. Remains of five lines of fortification are still to be seen, and the site of the old palace is also pointed out, which according to local tradition was six storeys high.

There are twelve temples in Terakanāmbi of large dimensions, but in ruins. Several of them contain inscriptions, some recording grants by the Ummattūr Chiefs, dated 1489 to 1504 A.D. Another is a grant of the time of Vijayanagar king Krishna Rāya, being dated in 1520; another belongs to the time of Venkatapati (1640), the grant itself being by Narasa Rāja of Mysore. The principal shrine is dedicated to Lakshmivaradarājasvāmi, whose effigy was removed to Mysore by Krishna Raja III. (See below). These temples, as in most other parts of the District, are chiefly built of huge blocks of stone fitted to each other with great nicety, but their carving is not generally noteworthy. It appears as if the science of an inferior age to that in which they were founded had been brought to bear upon repairing them, so greatly inferior are some portions of them to others. An allowance of a few rupees is still devoted to keeping up most of them. In the neighbourhood of Terakanāmbi are numerous old tanks, now disused, but indicating the former importance of the place.

As stated above, there are, at this place, many temples in ruins. The Lakshmivaradarāja temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishna Rāja Wodeyar III, who is said to have removed the original image to the Prasanna-krishnasvāmi temple built by him at Mysore. The temple has metallic images of Child Krishna and Child Balarāma and of Yasōda suckling Krishna. In the Hande-Gopālasvāmi temple the god is a fine tall figure canopied by the 7 hoods of

a serpent. Usually the god is represented as standing under a *honne* tree as at Kannambādi. The Rāmabhadra temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dāsakēsava-setti, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 9' × 5' × 4', carved out of a single stone. In the Sugrīva temple there is a large figure of Sugrīva, about 6 feet high. The pillars of the veranda in front of the Hanumanta temple are beautifully sculptured. The sculptures here will be found described in Volume II, Chapter V. The temple was built by a merchant in 1640 during the reign of the Mysore king Narasa Rāja, who granted a village for its up-keep and its dependent *Satra* (feeding house). The stone images of the Rāmabhadra temple, now kept in the Lakshmivaradarāja temple, consist of seated figures of Rāma, Lakshmana, Bharata, Satrugna, Sīta and Vibhīshana. It is said that the metallic image with consorts of the Bandikēri Śrīnivāsa temple was also removed to the Prasannakrishnasvāmi temple at Mysore and the metallic image with consorts of the Lakshmi-kānta temple at Kutanur Mallayyapura sent instead. An inscription, of 1489, in the Rāmabhadra temple, records a grant of land to a temple of Ālvār. There is a tradition among the Śrīvaiṣnavas that the image of Satakōpa or Nammālvār of Ālvārtirunagari in Tinnevely District was kept at Terakanāmbi for some time. Mr. Narasimhachar is not sure if the reference is to this Ālvār.

Tirumakūdlu.

Tirumakudlu.—A village near T.-Narsipur. Population 480.

The Agastyēsvara temple here is a large structure. In front of it is a lofty *tōrana* or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to but loftier than the above two, with iron framework on the top for placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastyēsvara is a *saikatalinga* or *linga* formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled,

the excess water flows through an aperture below which is called the *nābhi* or navel of the *linga*. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a *linga*, directed Hanumān to bring one from the Narmada within one *muhūrta*, but the latter did not return within the appointed time. So, Agastya fashioned a *linga* out of sand and worshipped it. Soon after Hanumān returned with the *linga*, and, seeing what had happened, flew into a rage and resolved upon rooting out the *linga* of sand. But his efforts proved abortive, though a few marks of violence were left on the *linga*, the cavity at the top being one of them. The *linga* brought by him was apparently set up in another temple at the place known as Hanumantēsvara. In the *navaranga* of the Agastyēsvara temple is a fine figure of Subrahmanya. There are also figures of Sūrya and Ganēsa. The latter, though mutilated, is being worshipped, in accordance with the wish of the god as revealed in a dream. In the *prākāra* there is a figure of Asvattanārāyana, about 2 feet high, in a dancing posture with 8 hands—6 of them holding a discus, a conch, a mace, a lotus, a noose and an elephant goad, the 7th raised like that of Tāndavēsvara and the 8th in the fear-removing attitude—flanked by two drummers. There are figures of the sheep-headed Daksha with 4 hands and of Dakshināmūrti, seated in the posture of meditation with matted hair under a Baniyan tree on a pedestal containing sculptures of the *saptarishis* or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a Rudravīna. The goddess of this temple, known as Pūrnāmangalā-Kāmākshi, is a very fine figure, about 4 feet high. In the Virabhadra temple is kept a fine figure of Mahishāsoramardini, said to have been recently unearthed. There are two more *lingas* besides Agastyēsvara in the Agastyēsvara temple, *viz.*, Sōmēsvara and Mārkaṇḍēsvara; these three, together with Hanumantēsvara and Gargyēsvara of Gargēsvari, form the *pancha-lingas* of Tirumakūḍlu. *Asvatha-Nārāyana*, *i.e.*, Nārāyana in the shape of the holy fig tree, is worth a visit. It is said that the tree has been in existence from time immemorial and that it was originally worshipped by Brahma. Only one branch is now visible. They say that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nāga stones set up by people wishing

for offspring. In the *prākāra* there are several images of Hanu-mān and a few *lingas*. One of the former is said to have been set up by Vyāsarāya, a Mād̥hva *guru* of the 16th century who founded a *matha* at *Sosale*, about 2 miles to the east, known as Vyāsarāya-matha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions are to be seen on the steps of the bathing *ghāt* to the west. The name Tirumakūdlu is a corruption of Tirumu-kūdal, the holy confluence of the three, namely the Cauvery, the Kapila and the Sphatika-sarōvara, the last being a pond supposed to be situated in the bed of the Cauvery. The Bhikshēsvara and Ānandēsvara temples are on the other side of the Cauvery. The latter is said to have been built by the same Sachchidānandasvāmi who built the Ānandēsvara temple at Talkād.

Tiruma-
kūdlu-Narsi-
pur Taluk.

Tirumakudlu-Narasipur Taluk.—A Taluk in the east, till 1882 called Talakād. Area 226 square miles. Headquarters at T.-Narsipur. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Popu- lation of each Hobli
			Government	Sarvamanya	Jodi	Kayamutta	
Bannur ..	24	12	17	6	1	..	20,653
Mugur ..	17	10	16	..	..	1	15,548
Sosale ..	40	28	27	9	4	..	21,579
Talkād ..	21	20	16	1	3	1	18,889
T.-Narsipur ..	29	17	19	4	6	..	18,504
Total ..	131	87	95	20	14	2	95,173

Principal
places with
Population.

Bannur 4,457; Binakanhalli 1,398; Chidarahalli 1,606; Dodda Abbagal 1,528; Gargēsvari 1,941; Hemmige 1,687; Holasāl 1,897; Hosa-Alagūd 2,378; Kaliyur 1,075; Malangi 1,309; Mattalu 1,520; Mugur 3,541; Nilasoge 1,314; Somanāthpur 1,381; Sosale 2,246; Talkād 4,110 and T.-Narsipur 2,390.

In 1882 the Bannur and Bevinhalli *hoblis* were added to this Taluk from the old Ashtagram Taluk, while Tāyūr hobli was transferred from this to Nanjangud Taluk, and in 1886 Purigali hobli to Malvalli Taluk, together with the *inām* lands held by the Jagirdār of Sivasamudram.

The Taluk is watered by the Cauvery, which runs through it from north to south, with a wide serpentine bend towards the south, where it forms the boundary. The Kabbani also enters the Taluk from the west and forms a junction with the Cauvery, but is not here utilized for agricultural purposes. The course of the Cauvery, on the other hand, may be traced by an almost unintermitting border of wet cultivation on each bank. The anicuts and canals are elsewhere described. In its course through this Taluk, the Cauvery takes the nature of a wide and shallow river with a sandy bed, and is fordable at several places except during a fresh. Along its banks and in the lowlands black soil predominates, and here good crops are obtained; but in the uplands, especially in the west of the Taluk, the soil is very poor and does not repay cultivation without constant manuring. *Hain* is the almost universal season for crop on both wet and dry lands; the only standard *Kār* crop being Jola, which is grown largely, principally on the black soil, the rich nature of which allows of the cultivation of cotton, wheat, or coriander seed as a *hain* crop during the same year.

With the exception of a little under 35 rain-fed tanks, all the wet land is dependent on the channels from the Cauvery. Hardly any *bhara bhatta* rice is grown. There are, however, several old tanks, most of which were breached or fell out of repair during the Muhammadan rule. There is no jungle, and but little land is waste. There are extensive *inām* lands in this taluk; lands aggregating Rs. 10,205 annually are in the possession of relations and connections of the royal family; and others yielding Rs. 13,000 represent grants made to Brāhmans during the time of Krishna Rāja Wodeyar III. A few isolated rocky hills are found,

the highest of which is Kundūr Betta on the frontier of Malvalli. The remainder of the Taluk is level cultivated land.

The area of the Taluk is thus distributed :—

	Acres.
Cultivable (dry, 68,867 ; wet, 12,340 ; garden, 1,161	82,368
Uncultivable	24,903
Inām villages	37,707
Kāvāls	Nil
Total ..	1,44,978

The unoccupied area was 598 acres. The total revenue demand for 1922-23 was Rs. 1,49,494 and for 1923-24 was Rs. 1,52,227.

There are roads from Tirumakūdlu-Narsipur north-west to Mysore, north to Bannur and Seringapatam, and south-east to Talkād and Holesāl. In each case the river has to be forded, as there are no bridges. There are also roads from Tirumakūdlu-Narsipur west to the railway at Nanjangud, and south to Mugur and Santemārahalli. Another road runs east from Sosale to Sivasamudram and the Cauvery Falls, with a branch to Talkād.

T.-Narsipur.

T.-Narsipur.—A town situated in 12° 13' N. Lat., 76° 58' E. Long., at the junction of the Kabbani with the Cauvery, 20 miles south-east of Mysore, and 18 miles from the railway at Nanjangud. Headquarters, since 1868, of the Taluk of the same name, which, till 1882, was called the Talkād Taluk. It is also a municipality.

Population in 1921		Males	Females	Total
Hindus		2,307	2,253	4,560
Muhammadans		89	105	194
Christians		9	5	14
Total ..		2,405	2,363	4,768

Narsipur is separated from Tirumakūdлу by the Kabbani, and is on the right bank of the two rivers, while Tirumakūdлу is on the tongue of land between the two where they unite. The above is the population of Narsipur; that of Tirumakūdлу is 480. This spot has always been considered specially sacred, and possesses two temples—one to Gunja Narasimha, which was repaired and embellished by the Dalavāyi of Mysore about 350 years ago, and is supported by an annual allowance of Rs. 958; and a second situated at Tiruma-Kūdлу (the most holy union), and dedicated to Agastyēsvara, which receives annually Rs. 1,822, and has existed from time immemorial. These are described below in some detail. Close to Narsipur on the south is Hosa-Alagōd, with a population of 2,161.

The chief temples at this place are Gunjanarasimha and Mūlasthānēsvara. The former is a pretty large structure in the Dravidian style with a *gōpura* and a fine four-pillared *mantapa* in front. Near the *bali-pītha* in the front *mantapa* are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands, which are said to represent the Mugar chief and his brother who built that portion of the temple. A similar figure near the *mahādvāra* is said to represent another Mugar chief who built the *gōpura*. In the *prākāra* there are several small shrines containing figures of Rāma, Krishna, Varadarāja, Āndāl, etc. In the shrine of the goddess there is a fine figure of Hanumān to the right. The top parapet around the temple contains fine mortar figures of the *mūrtis* and *avatāras* of Vishnu with, in some cases, labels below giving their names. There are several figures representing the sports of Krishna. A few comical figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha; one issuing out of a pillar, another fighting with the demon Hiranyakasipu, another tearing out his entrails, another in the posture of meditation, another with Lakshmi seated on the lap, another showing grace to Prahlāda, another with one arm round the neck of a woman—the label calls this *Sūlagittivallabha*, i.e., favourite of the mid-wife (?)—another standing alone, and the last with eight hands having Prahlāda in front. The meaning of the seventh figure

is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumān's hand resting on the thigh and Lakshmana standing to the right with folded hands. The label calls this *Ekāntarāma*. Twelve such labels were found on the parapet. The god of the temple is known as Gunjanarasimha, because he bears in the right hand between the thumb and forefinger a berry with its stalk of the *gunja* plant (*Abrus precatorius*), which is supposed to indicate the superiority of T.-Narsipur to Kāsi by that much of weight in sanctity. To the left of the temple at a little distance is a small shrine containing a well carved image of Janārdana. To the west of it is a small building known as Parhlāda-mantapa built in 1855. It is said that Janārdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narasimha temple. A panel containing a seated Jina figure flanked by a Yaksha and a Yakshi is seen lying in front of the Taluk Office.

Municipal Income and Expenditure.

Year	Income	Expenditure
1921-22	4,597	2,942
1922-23	2,622	3,493

Tonachi.

Tonachi.—A village in Krishnarajpet Taluk. Population 342.

To the north-east of this place are two small Siva temples in the Hoysala style of architecture, adjoining each other. The temple to the north is now known as the Basavēsvara owing to a big *basava* or Nandi being enclosed in a shrine in front of it. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch with a Nandi shrine attached to it. The *garbhagriha* and *sukhanasi* have dome-like ceilings with lotuses. The *sukhanasi* has a good doorway with perforated screens at the sides. The four pillars of the *navaranga* are pretty well carved and have a deep ceiling with a lotus above them. The *navaranga* has figures of Ganapati, Saptamātrika and Sūrya, the last with 2 hands holding lotuses flanked by female archers. There is also in a cell to the left an elegantly carved figure about 4 feet high, with *prabhāvali*, of Chennigarāya or Kēsava.

The cell has a good doorway with a figure of Yōga-Narasimha on the lintel. The porch and the Nāṇḍi shrine have also well executed deep ceilings with lotus buds. The *garbhagriha* has a stone tower over it which is now plastered. The other temple, which is inferior in workmanship, has in the *navaranga* a figure, about 3½ feet high, of Chandra, holding lilies in its two hands. From an inscription at the entrance, *E. C. IV, Krishnarajpet* 56, we learn that the god of this temple is Siddhanātha. An old epigraph, newly discovered at the back of the temples, which is dated in A.D. 1047, records a grant for the god Ankakār-ēsvara, which must evidently be the name of the god of the other temple. If this be so, we have here one of the earliest specimens, if not the earliest, of Hoysala architecture. A new inscription was found in the *navaranga* of the Siddhanātha temple. The stone containing *Krishnarajpet* 58 was found to be engraved on the back also. This inscription dated A.D. 1047, which has been referred to above, is one of the earliest records of the Hoysala dynasty. Tonachi appears to have once been a place of considerable sanctity and importance, as evidenced by the old records in which it is named Tolanche.

Tonnur.—Properly Tondanur, a village in the Seringapatam Taluk, 10 miles north-west of Seringapatam. Tonnur.

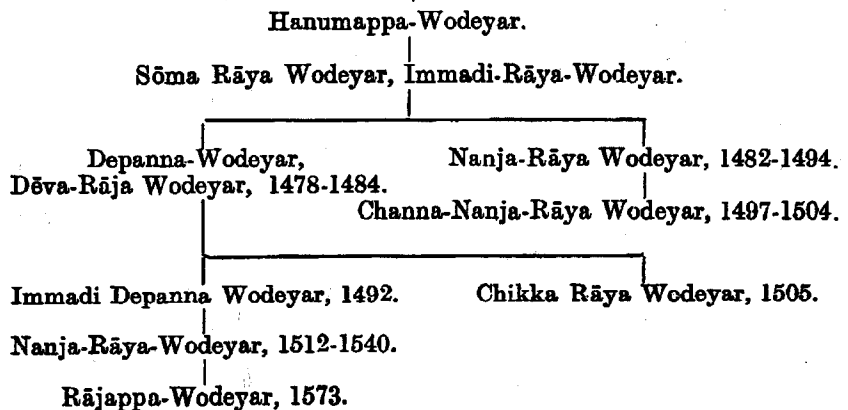
It is historically interesting as having been the refuge of the last of the Hoysala kings after the destruction of Dōrasamudra by the Muhammadans in 1326. Here also is the splendid tank called the Mōti Talāb, lake of pearls (*q. v.*). There is a Muhammadan tomb close by, to Shāh Salar Masaud Ghazi, bearing the date 760 *Hijiri*, or 1358 A.D.

Ummattur.—A village in Chāmarājnagar taluk, on the Nanjangud-Yelandur road, 10 miles north of the *kasba*. Ummattūr. Head-quarters of the hobli of the same name. Population 2,463.

Ummattūr was formerly an important principality under the Vijayanagar kings. The Rāja was related to the Srī Ranga Rāyal, or viceroy at Seringapatam, and to him Tirumala Rāja, the last of the viceroys, seems to have formed the purpose of resigning his power, though compelled by circumstances to abdicate in favour of Rāja Wodeyar of Mysore. Between the

Mysore Rājas and the Ummattūr Rājas there was naturally a strong feeling of enmity. This was shared by the house of Kalale, which the Ummattūr chief had on one occasion nearly exterminated by a treacherous massacre of all its members, when one infant escaped. The latter grew up to restore the fortunes of his line, and a common interest, no less than relationship, formed the bond of union by which the Kalale chiefs became the Dalavāyis of the Mysore State. In 1613 Ummattūr was subdued by Rāja Wodeyar and annexed to Mysore. According to *T.-Narsipur* 62, Venkatapati Dēva Mahārāya actually granted in 1612 Ummattūr and Seringapatam to Rāja Wodeyar as an hereditary estate. The subjugation and annexation of Ummattūr and its possession accordingly followed in 1613. It is now an *inām* village, one of the endowments of the Chāmarājēsvara temple at Chāmarājnagar.

From the inscriptions collected in *E.C.* III and IV, *Mysore District*, the following genealogy of the chiefs of this place may be made out:—



Their family god was Sōmēsvara, on the island of Sivasamudram, at the Falls of the Cauvery. Their titles (see *Gundlupet* 2, 9 and 11), which included some that are commonly adopted by the goldsmiths, were *mahā-mandalēsvara*, *javādi-kōlāhala* (shouting for victory, or, exulting in musk), *pesali-Hanuma* (Hanumān in artifice), *arasanka-sunegara* (slaughterer in war with kings), *ghenankachakrēsvara* (emperor of the dagger), *gajabēntekara* (hunter of elephants). *Chāmarājnagar* 107 seems to add "lord of Sourāshtrapura," and *Gundlupet* 67 "Chakrēsvara

of Penugonda," no doubt a complimentary title. They call themselves masters of the Hoysala-rāja, and evidently ruled for a time over the former Terakanāmbi kingdom. Grigg in his *Manual of the Nilgiri District* also says—"These (Ummattūr) chiefs undoubtedly for a long period exercised rule over the Nilgiris, and in their adversity found a refuge here, and for a time, perhaps, preserved their partial independence in the Malekota fort near Kalhatti. Mr. Metz mentions that there are still living, near Malekota, Bēdars (huntsmen) whose ancestors were in the service of the Ummattūr Rāja as tax-gatherers, and hence are still cordially hated by the Badagas."

Varuna.—A village in Varakod *hobli*, Mysore Taluk, 7 Varuna. miles south-west of Mysore. Population 633.

It is evidently, from the remains to be seen here, a place of great antiquity. There is a Ganga inscription of the 8th century. At the close of the 9th century, this place appears to have been the capital of the chiefs of a minor branch of the Chālukya dynasty named Durga and Goggi. It was, perhaps, Goggi's daughter who became the wife of Bhillama, one of the Yādava kings of Dēvagiri, earlier than the one mentioned in Vol. II of this book. (Fleets, *Kan. Dynasties*, 514). In 1828, the queen Dēvājammani of the Lakshmi-vilāsa had a temple erected here, made a tank and a *tope*, and granted endowments.

The oldest temple in the village is the Mahālingēsvara, which is probably identical with the Būtēsvara mentioned in the old inscriptions, *E. C.* 3, *Mysore* 36 and 37, at the temple. If this be so, its period would be the 9th century. It is a small building, facing east, with a narrow frieze of figures, about 1 foot wide, running below the eaves all round, containing minute sculptures representing scenes from the Rāmāyana. They are executed in a very realistic and spirited manner. (See Vol. II, Chap. V of this work). The outer walls have plain pilasters. To the south of the temple stands the Mahadēvēsvara, a modern structure built in 1828 in the name of Dēvājammani, queen of Krishna-Rāja-Wodeyar III, referred to above. It has three cells in a line, the middle cell having a *linga*, the left cell a figure of Pārvasī, and the right a figure of Krishna. To the west of the village is a mound known as *Basti-tittu*, where once stood

a large *basti* or Jaina temple. Six mutilated figures of Jina, etc., are the only remains now left on the site. One of them is a standing figure, about 5 feet high, of Pārsvanātha, flanked by male *chauri*-bearers, another, a seated figure, about 4½ feet high, of the same Jina, also flanked by male *chauri*-bearers ; and another, a seated female figure, about 2 feet high, with 2 hands said to be occasionally worshipped even now by Hindu unmarried girls and barren women to have their desires fulfilled. The materials of this temple appear to have been removed to Varkod and used for building the Varada-rāja temple there. The latter was erected during Chikka-Dēva-Rāja-Wodeyar's reign ; and the Jaina inscriptions in it, *Mysore* 47 and 48, bear out the above statement.

Vijayapura.

Vijayapura.—A village near Talkād. Population 189.

The *linga* of the Arkēsvara temple at this place is one of the *Panchalingas* of Talkād. In front of the temple is a small shrine containing a figure of Sūrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Sūrya shrine has *T.-Narsipur* 28 on the under-surface and *T.-Narsipur* 29 on the back ; while those forming the right and back walls have respectively *T.-Narsipur* 56 and 55 on them. *T.-Narsipur* 29 is an inscription of Rājendra Chōla, with the Tamil introduction written in Kannada characters. An inscription of the Ganga king Sivamāra is engraved on a slab built upside down into the west wall of the *garbhagriha*. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall is another Ganga inscription of the time of Ereyappa. In another part of the fort are to be seen two Jaina images lying half buried in the earth. A few other images from here were removed some time ago to Mysore. In the inscriptions the Arkēsvara temple is said to belong to Kirunagara, which is apparently identical with Kinnagara, a *bēchirākh* or ruined village to the west. The name Pelnagara, in contrast to Kirunagara, also occurs in them. This may perhaps refer to Talkād itself, situated only 2 miles to the west.

Yedatore Taluk.—A Taluk in the north-east. Area 237 square miles. Head-quarters at Yedatore. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvananya	Jodi	Kayangutta	
Chowkahalli ..	19	10	17	2	..	..	6,196
Chunchanakatte	20	22	17	3	..	..	13,956
Hanasoge ..	34	17	22	12	..	..	14,608
Jaligekere ..	10	3	10	..	..	..	5,236
Hosa Agrahār	23	4	20	3	..	..	7,161
Mirle ..	23	10	23	..	..	..	11,484
Saligrama ..	29	17	29	..	..	..	18,416
Yedatore ..	23	1	15	6	..	..	9,756

Ballur 1,685 ; Bherya 1570 ; Byādarahalli 1,511 ; Chandagal 918 ; Gandlumahalli 2,197 ; Hebbalu 1,570 ; Haliyur 1,997 ; Hampapura 1,441 ; Kestur 2,147 ; Kuppe 1,463 ; Melur 1,314 ; Mirle 2,948 ; Saligrama 3,909 ; Siddapur 1,107 ; Sigaval 1,639 ; Tippur 1,898 and Yedatore 2,105.

Principal places with population.

The country is gently undulating in character, there being neither hills nor jungle. Low scrub is met with in many places on the high grounds, and occasionally date *topes* in the valleys. The soils are not of a very high order, and may be described as fair, average, red and sandy, and of rather varying quality, under the channels especially. That under the Sāligrām, Mirle and Tippur channels is the best. Ragi is the principal dry crop, sown in the early rains ; oil-seeds, pulses and jola are also grown. Tobacco is cultivated in Byādarhalli. Only one crop of rice is raised in the year, the kinds chiefly grown being *kembhatta*, *kaddibhatta* and *bolamallige*. Sugar-cane has been given up, though grown to some extent formerly. The areca gardens suffered much from the famine, and the higher price of rice led to its substitution for areca in many parts. The other

garden crops are plantain, betel-leaf, sweet potatoes, and various vegetables.

The Revenue Settlement was introduced into Hanasoge in 1804, and into the remainder of the taluk in 1885. The area of the Taluk is at present thus distributed:—

	Acres.
Cultivable (dry, 74,138 ; wet, 19,656 ; garden, 2,022) ..	9,57,816
Uncultivable	31,774
Inām villages	22,964
Kāvals	258
Total ..	1,012,812

The unoccupied area at the last settlement was 3,144 acres, of which 789 acres were wet and 112 were garden lands. The total Revenue Demand for 1922-23 was Rs. 2,48,763 and for 1923-24 was Rs. 2,60,354.

The Mysore-Hassan road runs through the east of the Taluk, from south to north west-wards, crossing the river at Tippur, where there is as yet no bridge. From this road one branch runs west from Sāgarakatte to Yedatore and onwards on the south side of the river, and another west from Hampapura to Sāligrām and further on the north side. There is a cross road connecting Bherya and Sāligrām, and an unfinished road from Yedatore south to Hunsur.

The Hanasoge hobli was transferred to this taluk from Arkalgud in 1882, and the Halli-Maisur hobli removed to the Hole-Narsipur taluk. The Cauvery flows through the taluk from west to east, forming, in the latter direction, part of the northern boundary, where it receives the Hēmāvati from the north. The Lakshmantirtha runs along the eastern boundary to its confluence with the Cauvery. The great feature of the taluk is, therefore, the river channels drawn from the Cauvery, running for over 100 miles. The principal *anicut* on the Cauvery is at Chunchankatte, from which two channels are taken, one to the north of the river, and the other to the south. Of the former, the Saligram series are 24 miles long and irrigate 2,884 acres, yielding a

revenue of Rs. 18,361. The Mirle series are 38 miles long, irrigate 3,110 acres, and realize Rs. 20,811. The Rāmasamudram channel is 41 miles long, irrigates 4,300 acres, and brings in Rs. 25,809. The Tippur channel is taken from an *anicut* near Adagur. It is 22 miles long, irrigates 590 acres, and the revenue is Rs. 4,089. There is also an *anicut* on the Lakshmantirtha, near Malhalli, from which there is a channel on the north bank, irrigating 245 acres. There are about 140 tanks, of which 10 may be termed large, and that at Galagekere is fed by the river channel.

Yedatore.—A town situated in 12°28' north Lat., 75°27' East Long., on the right bank of the Cauvery, 22 miles north-west of Mysore. Head-quarters of the Yedatore Taluk, and a municipality. It is reached by the Mysore-Arsikere Railway; also by a cross-road from the Mysore-Hassan road, 8 miles north-west of Yelwal.

Population in 1921				Males	Females	Total
Hindus	..	..	..	804	812	1,706
Muhammadans	..	..	..	222	175	395
Christians	..	..	..	1	1	2
Jains	..	..	..	2	..	2
Total				1,119	986	2,105

A fair is held on Friday, attended by about 250 people.

The town derives its name from the bend to the left (*yeda*) made by the river (*tore*) at this point, which invests it with peculiar sanctity. It was one of the places conquered by Rājendra Chōla after his overthrow of the Gangas in the 11th century. A temple of Arkēsvara, endowed by Mummadi Krishna Rāja, occupies a prominent position, with bathing ghats leading down from it and an *agrahāra* around.

Year		Income	Expenditure
1921-1922	.. ..	2,981	2,745
1922-1923	.. ..	3,571	3,465

Yelandūr
Taluk
Jāgīr.

Yelandur Taluk. (Jāgīr).—A Taluk in the south-east forming the estate of a Jāgīrdar. Sarvamānya. Area 102 square miles. Head-quarters at Yelandūr. Contains the following *hoblis*, villages and population.

Name of Hobli	Villages	Hamlets	Villages classified		Population of each Hobli
			Sarvamanya	Jodi	
Agara	8	8	..	1	9,382
Yelandūr	11	9	..	3	15,243
Yaragamballi	9	7	2	1	7,509
Total	28	24	2	4	32,134

Principal
places with
population.

Agara 4,262; Ambale 2,458; Gumbally 1,606; Homma 2,664; Kestūr 2,864; Maddūr 2,758; Yelandūr 3,693; Yaragamballi 2,716; and Yeriyūr 1,602.

This small but rich tract is one of the most fertile and the most densely populated in the whole of Mysore. Along the eastern side are situated the Biligirirangan hills, running (within the *Jāgīr*) for about 10 miles north and south. The peak after which they are named rises to 4,195 feet above the sea. Teak, sandal, *honne*, *matti* and other valuable trees are found on their slopes. The only inhabitants of the range are the Soligas, who are permitted to cultivate free, within prescribed limits, in their own desultory and shifting mode, in return for which they guard the forest on the hills and render service in the temple on the summit on the festive occasions.

The remainder of the *Jāgīr*, north-west of these hills and quite distinct from them, is one compact level stretch of land, traversed from south to north by the Honnu-hole or Suvarnāvati, which is the sole source of irrigation. It possesses one *anicut* (at Ganaganur) and six channels and

feeds the Agara tank, the water in which is practically un-failing. The level surface of the country, and the very slight rise of the river banks, render dams unnecessary, for, as soon as the river becomes at all full, its water flows naturally into the channels. When the river water runs very low, temporary dams are constructed, as in Chāmarājnagar Taluk, of stakes, mats, sand, etc. But it is proposed to construct a permanent dam higher up the stream that will insure a permanent supply to the other large tanks, such as the Ambale, Yelandūr, Yeriyūr and Maddūr. There are no rain-fed tanks worthy of mention, but some small ones near the Biligirirangan hills draw their water-supply from the hill streams.

The wealth of the *Jāgīr* is mainly due to the extraordinary fertility of the soil, which, except near the foot of the hills, is mostly a good black, free from the defects ordinarily found in it elsewhere. In the east, near the hills, the soil is red and sandy, but not poor. The garden crops are chiefly betel-leaf, areca, cocoa-nut and mulberry. The latter, indeed, is grown in all descriptions of land, garden, wet and dry. Sugar-cane is raised under the larger tanks and rice alone under the smaller ones. The staple dry crop is jola; togari and Bengal gram are also grown, but no cotton, though the soils are favourable for that crop. Ragi is not much cultivated.

Silk is produced in large quantities, and piece goods are also manufactured. Brass is made into lamps and vessels at Yeragamballi. The principal markets resorted to are at Santemārahalli (Chāmarājnagar Taluk) and Kollegal (Coimbatore District).

There are inscriptions in the *Jāgīr* of the Ganga and Chōla kings, and many of the time of the Hoysala kings. From the latter we learn that Yelandūr was included in the Padinād province. This was also the case during the Vijayanagar period, towards the close of which the name gradually changes to the modern form of Hadinād, now represented by Hadināru (Nanjangud Taluk). The kings of Padinād or the Ten Nāds (Padinādngalam) specially mentioned in connection with Yelandūr

are Singa Depa ; his son Rāma, ruling in 1568 ; his younger brother Chenna ; Tirumala Rāja and Nanja Rāja, the sons of the latter ; and Mudda Rāja, son of Tirumala, ruling in 1654. It was subsequently absorbed into the Mysore territory.

In 1807, Yelandūr was given in *jāgīr* by the British Government to Pūrnaiya in recognition of his services as Dewan and Regent during the minority of Krishna Rāja Wodeyar III. The *sanad*, countersigned by Sir John Malcolm, is drawn up in terms of high eulogy and appreciation of the great and faithful services rendered by the recipient. That sagacious minister, on being offered his choice of lands, is said to have chosen Yelandūr ; firstly, because it contained a never failing supply of water ; and, secondly, because it was (at that time) out of the beaten track of Government officials and travellers without being at too great a distance from the capital. Mr. Rice has suggested in the last edition of this work that as he belonged to a Coimbatore family, it seems more likely that, apart from the obvious natural advantages of the place, he chose it as being on the borders of Coimbatore and Mysore.

The revenue settlement was introduced in 1896. The area of the Taluk was thus distributed :—

	Acres.
Culturable (dry, 15,941 ; wet, 5,379 ; garden, 720) ..	22,040
Unculturable	14,996
Inām villages	5,047
Forests	22,735
Kāvals	41
Total ..	44,859

There is a road from Kaulandi on the Nanjangud road, through Santemārahalli, which enters the *Jāgīr* on the west and passes through Yelandūr and all the most populous parts, on the north to Kollegal. This part of the road is through sticky black soil and is in bad order. There is also a road from Yelandūr to the foot of the Ghats westwards.

The unoccupied area was only 200 acres. The total Revenue Demand for 1920-21 was Rs. 97,551 and for 1921-22, it was Rs. 94,634.

The powers of the Deputy Commissioner under the Land Revenue Code which had been exercised by the previous *Jāgirdār* have been vested in the Deputy Commissioner, Mysore District, till the present *Jāgirdār* assumes charge of the *Jāgīr*. The *Jāgīr* affairs are looked after, for the present, by a duly authorised Agent. The *Jāgīr* Officers are now subordinate to the Deputy Commissioner, Mysore District, and the respective Officers of other Departments having jurisdiction in the Mysore District.

Yelandūr.—A town situated in 12° 13' North Lat., 77° 5' East Long., on the Honnu-hole. The *kusba* of the Yelandūr *jāgīr*, and connected by road with the railway at Nanjangud, which is 26 miles distant, and thus with Mysore, 42 miles. Population 3,693. Yelandūr.

Yelandūr was from early times included in Padinād or Hadinād (corresponding perhaps with the ancient Punnād—Ten Thousand) and was the seat of a wealthy principality at the time of the Vijayanagar sovereignty. The principal temple, that of Gaurisvara, was built by Singe-Depa, king of Padinād, in about 1450, and later kings of Padinād, or the Ten Nād country, granted endowments for it. The last Rāja entered into alliance with the Mysore and Kalale chiefs, giving his daughter in marriage to one of the latter. (See below). A Jain named Visālāksha Pandita, known as the Yelandūr Pandit, was the faithful adherent of Chikka-Dēva-Rāja during his captivity at Hangala, and on his accession to the throne in 1672, became his first minister. The celebrated Lingāyat poet Shadakshara Dēva, who wrote the popular *Rājasēkhara Vilāsa* in 1657, is said to have lived here for some time in a *matha* known as Danaguru-dēvara-matha. His original *matha* was at Danagur, a village in Malvalli Taluk, and, as he came from that *matha*, he was popularly known as Danaguru-dēvaru. The *matha* is now in ruins; we have only a small *mantapa* and a Nandi on the site. In a hill known as Sambhulinga-betta, about 4 miles from Yelandūr, there is a cave known as "Shadaksharaiya's Cave." It is said that the poet used to go there occasionally and engage himself in meditation. The same hill seems to have been the

residence also of an earlier Virasaiva author named Nijagunasivayōgi. Enquiries made as regards details of the lives of Visalāksha Pandit, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704), above mentioned, and of Narasimha-bhatta, a Brāhman author of a large medical work, both of whom were residents of Yelandūr, unfortunately proved fruitless. A few important medical and literary works may be noticed in the library of Chikkanna's son Vīranna. A Tamil inscription recently discovered in the backyard of Kadaraṅga's son Nanja records a grant in 1266 to a barber for his valour in attacking a tiger.

The town is a thriving place, and many of the inhabitants are well-to-do. It contains a substantially built house of the *Jāgīrdār*. The portico of the Gaurīsvara temple is a good specimen of the carving of the period.

The inscription of the temple explains the name of the place as Eleyindur, the town of the young moon; and compares the town to the eye or centre of a lotus, surrounded by eight petals, which are eight hills in the surrounding country Svētāsila (that is Biligiri) on the east, the Mallinātha hill near Kārāpur on the south-east, the Suragi hill on the south, the Sankarēsvara hill on the south-west, the Mallikārjuna hill near Jannūr on the west, the Shambhulinga hill on the north-west, Srisaila on the north, and the Nirmala hill on the north-east.

This derivation is, however, belied by inscriptions of a still earlier date. In the old Tamil inscriptions of the place Yelandūr is called Ilamarudur or Young Marudur in contradistinction to Perumarudur or Big Marudur, represented by the modern village Maddur, situated at a distance of about 4 miles from Yelandūr. In the Chōla period, Maddur had the surname Panjavanmādēvich-chaturvēdimangalam, so named after Panjavanmādēvi, one of the queens of Rājarāja I. It will thus be seen that Yelandūr is clearly a corrupt form of Ilamarudur. But the *Sihala-purāna*, the later inscriptions and modern works give the fanciful derivation above mentioned: they derive the name from the three words *Ela* (young), *indu* (moon) and *ūr* (village) and Sanskritise it into Bālachandrāpura.

The Gaurīsvara temple at Yelandūr must have been a fine Dravidian building, judging from the *mahādvara* and the *panchalīnga* cells. It was recently restored with the materials of a

ruined temple at Yeriūr. The artistically executed inscription stone at the temple, which is about 8 feet high, is adorned with fine pilasters at the sides and with a semi-circular panel at the top surmounted by a *simha-lalāta* or lion's head and a turret. From the inscription on it (*E. C. IV, Yelandūr 1*), dated 1654, we learn that Singe-Depa, a chief of Hadinādu, built the temple in about A.D. 1500; that the god in it was worshipped in the *Kṛita-yuga* as Tripurāntaka by Jāmadagni, in the *Trēta-yuga* as Nīlakanta by Rāma, in the *Dvāpara-yuga* as Lōkēsvara by the Pāndavas, and in the *Kali-yuga* as Gaurīsvara by the rulers of Hadinādu; and that Mudda-Rāja, a later chief of Hadinādu, built the *mahādvāra*, the *pancha-linga* cells and other adjuncts of the temple in 1654. The *mahādvāra* is a fine structure, about 12 feet high, decorated with carvings all round and with chains of stone rings at the corners. The door-lintel has seated figures of Brahma and Sarasvati. Among the figures on the outer walls may be mentioned Siva attended by sages and musicians, Dakshināmūrti, Bhairava, Virabhadra, Ganapati, Durga, Mahishāsramardini, Vishnu, Vēnugōpāla, Krishna and Rāma. The *mahādvāra* is supported by four pillars carved with figures in three panels on all the sides and has a ceiling, about 2 feet deep, with a beautiful lotus bud. The sculptures on the pillars illustrate scenes mostly from the *Saiva-purānās*. One panel represents the fight between Vāli and Sugrīva. There are also two standing figures with folded hands in regal dress: one of these may perhaps represent Mudda-Rāja, the builder of the *mahādvāra*. The *pancha-linga* cells have ornamental doorways decorated with creeper work and the pillars of the front veranda are adorned with flowers and creepers of various patterns. The Varāha temple, which is said to have been a *basti* once, now enshrines a figure of Varāha brought from a ruined temple at Yeriūr.

The history of the local rulers is told in several inscriptions found in the Jāgīr and included in *E. C. IV, Mysore District, Part II*.

The place was included in the Chōla conquests of the 13th century. Tamil inscriptions of the period found in the enclosure of the present Kavītēsvara temple indicate that that temple, called Kapatīsvarar in the inscriptions, was a Chōla foundation, to which grants were made during the reigns of

successive Hoysala kings. Yelandūr seems to have been re-named by the Chōlas, as was their custom, Chōlēndrasimha-chaturvēdimangalam. Later, a line of chiefs, calling themselves the kings of Padinād of which Yelandūr was the capital, seem to have held sway over the place. (See above and Hadinād, where an account of these rulers will be found). In 1807, Yelandūr was, as above stated, granted with the approval of the British Government by H. H. Krishna Rāja Wodeyar III as a *Jāgīr* to Dewan Pūrnaiya in recognition of his eminent services as Dewan and Regent during the minority of the king and is now held by his descendants. The *Sanad* bears date, the 27th December 1807. The *Jāgīr* consists of *Kasba* Yelandūr, Ambale, Yaragamballi, Yeriyūr, Kestūr, Agara, and Maddūr and the villages dependent on them. Regulation No. I of 1885 (passed on 23rd May 1885) called the Yelandur Jāgīr Regulation, regulates the succession to and defines the mode of enjoyment of the *Jāgīr*. Under it the *Jāgīr* has been declared to be inalienable and impartible and it is not competent for the *Jāgīrdār* for the time being to encumber the *Jāgīr* or any part thereof by act *inter vivos* or by testamentary disposition. The present *Jāgīrdār* is the great-great-grandson of the original grantee. The following is a list of *Jāgīrdārs* from 1807, the date of the grant:—Dewan Pūrnaiya; his son Srīnivāsa Rao; his son Narasinga Rao; his son (Sir P. N.) Krishnamurti; his nephew Narasinga Rao Pūrnaiya; his son Nagaraja Rao Pūrnaiya.



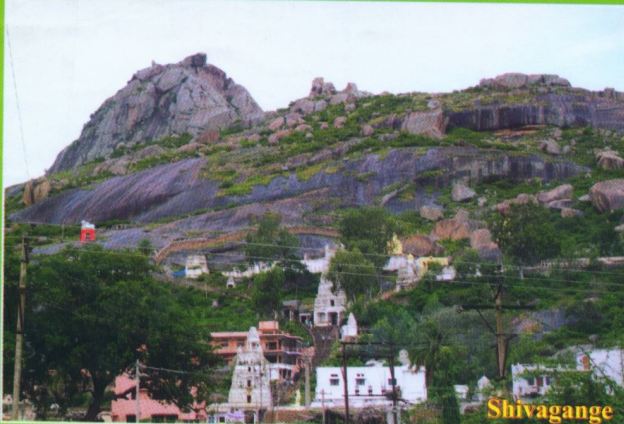
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