

sanctioned recently, is working at Hulikunte, Sira Taluk. There is no provision for a midwife to the Nonavinkere Dispensary. There are two Nurses attached to the District Hospital, Tumkur.

The total number of labour cases conducted during the year 1925 was 881. The total number of in-patients and out-patients treated during the year was 523 and 1,52,330 respectively.

Number of patients treated.

The total cost incurred from the District Fund and Municipal Funds during 1925 was Rs. 12,117 and Rs. 2,535 respectively against Rs. 11,413 and Rs. 2,192 respectively in the previous year.

Cost.

VACCINATION.

The establishment for the purpose consists of 17 Vaccinators working under the supervision of the Chief Sanitary Inspectors. During the year 1925, 19,735 persons were vaccinated, of whom 10,756 were males and 8,979 females. The total expenditure incurred during 1925 on this account was Rs. 1,940.

SECTION V.—GAZETTEER.

Agrahara.—A village in Koratagere Taluk. Population 780. Agrahara. It has a small Virabhadra temple and some *lingamudre* stones without inscriptions. The latter are boundary stones marked with a *linga* to indicate that the land bounded by them was granted to a Siva temple or a Saiva institution. Similarly, stones marked with a discus indicate a grant to a Vishnu temple, while those marked with a *mukkōde* or triple umbrella, a grant to a Jaina temple. The aromatic water-plant *baje* (*Acorus calamus*) is largely cultivated in this village, more than 50 acres of land being under this crop. The yield per acre is said to be from 150 to 250 maunds. The root sells at about Rs. 2-8-0 per maund and is exported to Bangalore

and other places. At this village, Patel Īsvarayya's manuscript library contains nearly one hundred palm-leaf manuscripts, several of which are unpublished Kannada and Sanskrit works bearing mostly on the Virasaiva religion and hagiology. There are also a few Kannada and Telugu poems, works treating of medicine and Kannada commentaries on Sanskrit works.

Alburu.

Alburu.—A village in the Nonavinakere Hobli, Tiptur Taluk. Population 797. This place has several inscriptional records which are all printed (*Tiptur* 42-49). Of these, two artistically executed *vīragals* deserve some notice. One of them near the Siva temple, *Tiptur* 44, dated 1395, is not only beautifully engraved but also beautifully sculptured with caparisoned horses, elephants, etc. The other in a field to the north-west, *Tiptur* 47, which is 7 feet high and may be assigned to the close of the 9th century, is adorned with sculptures in several panels, among which may be mentioned two elephants bearing the hero seated on a throne at the top.

Amritur.

Amritur.—A village in Kunigal Taluk. Head-quarters of a hobli of that name. Population 2,182. The Chennakēśava temple at this place is a neat Dravidian building with well dressed sculptured pillars. The god, about 3½ feet high, is a good figure flanked by consorts. The central ceiling in the *navaranga* is carved with a lotus. The temple is in a ruinous condition. In front of the Sōmēśvara temple near the tank is a good but rather slender lamp-pillar about 30 feet high and 1½ feet square at the bottom. Behind the temple is an *uyyāle-kamba* about 20 feet high. The temple of Pattāladamma, the village goddess, situated at some distance from the village, has several painted stucco figures. Two of them, seated in the middle, represent the goddesses Pattāladamma and Lakshmi. They are about 5 feet high and are canopied by a seven-hooded serpent. The walls and the beams are painted with figures of the ten incarnations of Vishnu, scenes

representing the *līlas* or sports of Siva and so forth. The *jātre* or annual festival takes place in the month of *Vaisākha* (April-May). The *pūjāris* are Bestas or fishermen.

Arakankatte.—A village in Turuvekere Sub-Taluk. The Arakankatte. Narasimha temple at this place has for the object of worship a pillar marked with a discus and a conch.

Aralaguppe.—A village in Kibbanahalli hobli, Tiptur Aralaguppe. taluk. Population 913.

The Chennakēsava temple at this place, about 4 miles from the Banasandra Railway Station, is a fine building in the Hoysala style, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* to which is attached an entrance porch with verandas on both sides. The temple stands on a high terrace facing east and has at the sides of the entrance two empty pavilions on a lower level, the upper ones having disappeared. On both sides of the entrance runs around the entrance porch the usual *jagati* or railed parapet. Judging from the palæography of the labels giving the artist's name—fifteen of them mention the artist Honoja—the temple appears to have come into existence about the middle of the 13th century. Attached to the south wall and concealing its sculptures, stands a temple of Narasimha which is evidently a later structure. The god, known as Ugra (fierce) Narasimha, is a seated figure, about 2 feet high, killing the demon Hiranyakasipu.

The Kallēsvara temple is an old Dravidian building facing east. The *navaranga* has a well carved doorway with Gajalakshmi on the lintel and a row of dwarfs on the pediment, and a fine ceiling, measuring 6' by 6', of *ashta-dikpālakas*, supported by 4 good pillars, with an elegantly carved Tāndavēsvara in the middle and 4 doubled up-hanging figures in the 4 directions, believed to be *rishis* in difficult postures of penance. On the north and south walls are two fine pierced windows of scroll work. Behind the big Nandi in front is a shrine containing a figure, about 5 feet high, of Sūrya, flanked by female archers. Opposite the north entrance is another shrine having a large figure, about 6 feet high, of Umāmahēsvara with a band above serving for *prabha*, from which depend two Gandharvas. Opposite the Umāmahēsvara shrine stands outside a well carved but

mutilated figure, about 6 feet high, of Vishnu with his ten incarnations sculptured on the *prabha*. Close to the temple are several *linga* shrines in different directions. A *mantapa* in the village, known as Pālegār's *chāvadi*, is said to have been the *darbar* hall of a former chief.

Bechirakh
Rangapura.

Bechirakh Rangapura.—A village in Sira Taluk. Population 176. The Rangasvāmi temple at this place has a round stone (*udbhava-mūrti*) for the object of worship. In the *prākāra* are several small shrines containing figures with folded hands. In one of them is sculptured a couple seated with folded hands with an inscription on the side slab stating that the figures were consecrated by their son. Another slab just outside the *prākāra*, measuring 6 feet by 5 feet, represents Hanumān and Garuda as contesting the possession of a fruit which is split in the middle. There is a similar panel at Belur, but the object of dispute there is said to be a *linga*.

Bellavi.

Bellavi.—A village in Tumkur Taluk 9 miles north-west of Tumkur and a Village Panchayet. Population in 1921: Males 933, Females 965, Total 1,898.

The streets are wide with uniform shops on either side. A weekly fair is held here on Monday at which considerable trade is carried on.

Benakankere.

Benakankere.—A village in the Turuvekere Sub-Taluk. Population 1,098. In the Ānjanēya temple at this place, an inscription was found on both sides of the image of Ānjanēya. The image has been carved out of a thick inscribed stone of the Hoysala period, the front face being made into the image and the inscribed sides left as they were.

Bhangara-
nayakanab-
betta.

Bhangaranayakanabetta.—A hill in Pavagada Taluk. In the Kambadarāya shrine at this hill, the object of worship is a pillar, about 13 feet high, marked with a discus and a conch on the sides. The pillar has an iron lamp fixed on the top which is occasionally lighted by the villagers. No ladder

is to be used for this purpose. The villagers have to bathe and fast, and then, standing over the shoulders of one another without allowing their feet to come in contact with the pillar, they light the lamp. The hill near the village, which was once fortified, contains the ruins of several buildings.

Bhasmangi.—A fortified hill in the Madhugiri Taluk, 26 miles north of Tumkur, close to the frontier. On the summit is the temple of Bhasmāngēsvara. The original fortifications are said to have been erected, by Budhi Basavappa Nāyak, of mud and stone. But when Haidar Ali captured the place in 1768, he dismantled the old fort and erected a superior structure of stone and brick, with a *mahal* or palace. The hill has a perennial supply of water. Some Bedars live half way up, and cultivate the fields below. Bhasmangi.

Borankanve Lake.—On the Sira-Banavar Road, 8 miles east of Hulyar. It was constructed in 1896 at a cost of Rs. 2,81,003. It has an *achkat* of acres 1,163-0 and the assessment levied amounts to Rs. 5,085. The bund is 30 feet high and constructed across a gorge between two hills and is a magnificent structure, impounding 8682 units of water at Kōdi level. The waterspread is over 3,320 acres. Borankanve
Lake.

Chennarayadurga.—A hill fortress in Koratagere Taluk, situated midway between Koratagere and Madhugiri and rising to 3,744 feet above the sea. Chennaraya-
durga.

This is a fine mass of rock beautifully fortified by the Madhugiri chief Chennappa-Gauda about the middle of the 17th century. In his family it remained for a long period when it was taken by the Mahrāttas, and Rāma Gauda, at that time the chief, took refuge in Madhugiri. In two years, however, he retook it, but only to hold it for eight years longer. It was then captured by Komāraiya, general of the Mysore Rāja, and Dodda Arasu placed in charge. Its name was also changed to Prasannagiri. It was subsequently taken by Haidar, and after six years by the Mahrāttas under

Mādhava Rao, and after a like period retaken by Tipu. At the entrance are inscriptions of the Mahrāṭṭa generals Sripant pradhan and Mādhava Rao Ballal pradhan. In the latter, dated in 1766, the hill is called Chandrāyadurga. It has two elevations. On the lower are situated the Chennirāya and Īsvara temples, as also a fine semi-circular *dome* with clear water. There are besides granaries and powder magazines. There are several gates leading to the higher elevation, which is also fortified with brick walls raised over stone walls. The ascent is very steep and there is no flight of steps. The village at the foot of the hill, with a population of 228, has also a few temples. A fine cave temple, rather large and neatly kept, is known as the *matha* of Murārisvāmi who is said to have been a great ascetic and is believed to have gone to heaven with his body. The object of worship here is a pair of sandals. The cave has also some *yōgamantapas* and cells. A *samādhi* or tomb near the cave is said to be that of Vaikunthappa, a disciple of Murāri. There is also lower down another *samādhi*, said to be of Annapūrnamma, a female disciple of Murāri, who was so named by her *guru*, because she fed a large number of people with a *seer* of rice.

Chiknayakanhalli.

Chiknayakanhalli.—A Taluk in the west. Area 435·94 square miles. Head-quarters at Chiknayakanhalli. Contains the following Hoblis, villages and population:—

Hobli	Villages	Hamlets	Villages classified.				Population
			Govt.	Sarva- manya	Jodi	Khayam- gutta	
Chiknayakanhalli	39	18	36	..	3	..	12,451
Huliyar ..	57	35	56	..	1	..	18,062
Handankere ..	56	40	55	..	1	..	13,192
Kandikere ..	42	12	41	..	1	..	7,574
Settikere ..	40	23	40	..	..	..	9,219
Total ..	234	128	228	..	6	..	60,498

Principal places with population :—

Chiknayakanhalli 6,432, Hulyiar 1,985, Settikere 1,718, Kenkeri 1,689, Thimmenahalli 1,447, Kandikere 1,110 and Yelanadu 938.

The east of the Taluk is crossed by three parallel chains of low bare hills running north and south, the villages on both sides of which carry the storm water which runs into a feeder of Vēdāvati in Sira Taluk. The Janchar range of hills contains deposits of manganese and red and white ochre. The lands in the valleys between these hills are fertile and contain many cocoa-nut and areca-nut gardens. A stream starting from the south of Settikere runs north to Hulyiar and one from Yelanadu runs north-west of Budihal to the Vēdāvati in Holalkere Taluk. From the humidity of the fogs which form on the range of hills, the crops are often preserved from failure in the dry season. The principal export trade is confined to cocoa-nut and areca-nut.

The Revenue Settlement was introduced in 1879 and Resurvey Settlement was introduced for 126 villages in the year 1905-06, 72 villages in the year 1920 and 30 villages during the year 1920-21.

The total Revenue Demand for the year 1922-23 was Rs. 1,82,018-3-10 and for the year 1923-24 was Rs. 1,82,924-14-11.

The average rainfall at Chiknayakanhalli for 28 years (1897 to 1924) and at the other places for three years (1922 to 1924 up to December) was as follows :—

Rain gauge Station	Month						
	Jan.	Feb.	Mar.	April	May	June	July
1	2	3	4	5	6	7	8
Chiknayakanhalli ..	·08	·19	·39	1·32	3·44	2·45	2·73
Hulyiar ..	·07	..	·26	1·86	3·25	1·35	2·65
Borankanve ..	·17	..	·37	1·39	3·46	·98	1·79
Mathigatta ..	·16	·04	·23	2·55	3·16	1·09	2·6

Rain gauge Station	Month—concl'd.					Year
	Aug.	Sept.	Oct.	Nov.	Dec.	
	9	10	11	12	13	14
Chiknayakanhalli ..	2.69	5.73	5.19	2.46	.18	27.44
Huliyar ..	2.55	1.15	1.56	3.86	.03	18.95
Borankanve ..	.46	1.88	1.68	4.52	.6	16.80
Mathigatta ..	1.9	2.58	3.92	3.26	.04	21.47

From Banasandra Railway station there is a road north to Chiknayakanhalli and Huliyar, from which place roads radiate eastwards to Sira, north to Hiriya, north-west to Hosadurga and to Banaver, west and south-west to Honnavally and the Konehalli Railway station.

Chiknayakanhalli.

Chiknayakanhalli.—A town situated in 13° 25' N. Lat., 76° 4' E. Long., west-north-west of Tumkur, on the Turvekere-Huliyar road, 8 miles north of the Bangalore-Shimoga road, and 11 miles north of the Banasandra Railway station. Headquarters of the Taluk of the same name and a Municipality.

Population in 1921		Males	Females	Total
Hindus including Jains ..	..	2,905	2,828	5,733
Muhammadans ..	..	359	319	678
Christians ..	..	12	9	21
Total ..		3,276	3,156	6,432

Chiknayakanhalli derives its name from Chikka-nayaka one of the Chiefs of the Hāgalvādi house. The town was plundered

and the fort was destroyed by the Mahrāttas under Parasu Rām Bhao, when marching to join the army of Lord Cornwallis before Seringapatam. The residents, it is said, foreseeing the treatment the town would receive, had hidden their most valuable effects and retired to the neighbouring hills. But they were not destined thus to escape. For when the Mahrātta army returned to Sira, the wealthy inhabitants were enticed to return by assurances of protection and by a daily distribution of charity to Brāhmans. The leading men were then seized and forced by torture to disclose where their treasures were hid. Plunder to the value of Rs. 5,00,000 thus fell into the hands of the Mahrāttas.

The town is a prosperous one, surrounded on all sides by plantations of cocoa-nut and areca palms. Their produce, together with the coarse cotton cloths, white and coloured and *kambli*s manufactured in the place, are largely sold at the weekly fair. Many of the inhabitants act as carriers to the merchants of Bangalore, Kadur and Hassan. Seven of the temples are endowed with land or money, the principal being one dedicated to Ānjanēya. The town is dependent on the tank for fresh water and wells in the Musafirkhana and near Thathayyana Gōri (the tomb of a Muhammadan Saint).

The Venkataramana temple at this place is the largest and finest of the Dravidian structures in the town. It stands on a raised terrace like Hoysala buildings and is enclosed by a large *prākāra* of which only the plinth is now left. The pillars of the *navaranga* are sculptured on all sides, some of the sculptures being ingenious combinations of animals such as an elephant and bull with one head, and so on. One of the pillars shows a chief seated on a throne holding a lotus in the right hand, the panel above having the figure of a seated *sanyāsi* holding the triple staff (*tridanda*). On two pillars of the porch facing each other are sculptured figures of Rāma and Lakshmana. The town has two Ānjanēya temples—the Huleyur Ānjanēya and the Brahmapuri Ānjanēya, the latter so called because it is situated in the Brahman street. The former is a big temple richly endowed and visited by a large number of devotees. The

Rāmēsvara temple is also a large Dravidian structure, said to have been built by a Hāgalvādi chief. The *sukhanasi* entrance has a figure of Ganapati to the right and Bhairava to the left. The left pillar in front of this entrance has a well carved seated figure, about $1\frac{1}{4}$ feet high, in the attitude of meditation, wearing a snake-ear-ring. Judging from the ornaments on the feet, hands and neck, it does not look like a *rishi*. The opposite pillar has a standing male figure, about $2\frac{1}{2}$ feet high, with folded hands, which is supposed to represent the chief who built the temple. There is also a similar figure on one of the pillars of the porch. Other sculptures worthy of notice are Vyāghrapāda worshipping a *linga* and the hunter Kannappa piercing his eye with an arrow and kicking a *linga*. The Rudrēsvara temple has a figure of Vīrabhadra flanked by Bhadrakālī and Daksha with a modern inscription on the brass-plate of the pedestal. The Kēsava temple bears an inscription stating that it was built to commemorate the installation of the Mysore king Chāmarājēndra-Wodeyar in 1881. The Kannappa shrine has an old wooden doorway elegantly carved with human and animal figures. To its left is a *linga* cell on the back wall of which is carved a figure of Kannappa armed with a bow worshipping a *linga*. The village goddess (*grāma-dēvate*), Hirimavarada Yallamma, is a wooden figure, also known as Rēnukadēvi with a stone head set up in front. The processional image is a wooden figure of Parasurāma, son of Rēnuka. To the right of Yallamma is a seated stone figure, about 1 foot high, of Jāmadagni, husband of Rēnuka with two hands, the right in the *abhaya* pose and the left placed on the thigh. Outside the temple are two small shrines containing round stones said to represent Mātangi and her son Pātappa. It is stated that once a year a member of a certain family in the town is made to sit on a diagram drawn in front of Pātappa and that soon after, possessed by the goddess, he runs unconsciously to the particular house where the victim kid is kept, brings it to the temple and tears it to pieces with his teeth.

Municipal Funds	1920-21	1921-22	1923-24	1923-24
	Rs.	Rs.	Rs.	Rs.
Income	6,567	8,398	7,290	6,740
Expenditure ..	6,542	7,460	7,068	8,142

Dabbegatta.—A village in Chiknayakanahalli Taluk. Dabbegatta Population 477.

The Mahalingēsvara temple at this place, a brick structure of the 13th century, has three cells with *lingas*. In one of the two inscriptions discovered near it, the *lingas* are named Hoysalēsvara, Brahmēsvara and Māchēsvara. The Marulasiddhēsvara temple has a panel carved with two standing male figures, about 1½ feet high, wearing long coats, with an intervening head. The figure to the left is Marulasiddha, that to the right Rēvanasidda, and the head Allama. All the three were Virasaiva teachers of about the time of Basava. The processional god is a bull which is taken out in a car once a year. The temple has a Bilvavriksha-vāhana, that is, a vehicle in the shape of a *bilva* or Bael tree. There are also in the village a number of *samādhis* or tombs of bulls dedicated to temples.

Devarayadurga.—A fortified hill 9 miles east of Tumkur, situated amidst wild and picturesque scenery and extensive forest. It consists of three distinct terraces or elevations, and is well supplied with springs. Near the summit, which is 3,940 feet above the level of the sea, is a small temple, connected with the principal one on the lower level, dedicated to Durgā-Narasimha. On the intermediate terrace are three European houses, forming a retreat for the hot weather. The fortifications are carried round the three elevations, and must in former days have been of considerable strength. Devaraya-
durga.

Tradition relates that a robber chief named Andhaka or Lingaka had his stronghold here, and that he was subdued by Sumati, a prince whose father, Hēmachandra, was king of Karnāta and ruled in Yadupatna. On thus accomplishing the enterprise on which he had been sent, Sumati is related to have established the city of Bhumandana near the present Nelamangala (Bangalore District), and taken up his residence there for the protection of that part of his father's kingdom.

Under the Hoysalas there seems to have been on the hill a town called Ānebiddasari or Ānebiddajari, which long gave its name to the surrounding district, especially the country to

the west and south. The name means "the steep where the elephant fell," and the incident out of which it arose appears to have happened at a spot on the hill now known as Ānegondi, or the elephant pit, below the peak called Karigiri, or the elephant hill. A rogue elephant, which the *Sthala Purāna* describes as a *Gandharva* who had assumed that form, suddenly appeared before the town, to the great consternation of the people, and after doing considerable mischief to the tank there, madly tried to walk up the steep rock on the west, when he slipped, fell back, and was killed. The hill is accordingly called Karigiri in the *Purāna*. Under the Vijayanagar kings, the use of the same name continued, and a large tank named Bukkasamudra, after one of the earliest of them, was formed by throwing an embankment across the gorge from which the Jayamangali river has its source. Remains of the embankment and of the adjacent town can still be traced.

The fortifications are pierced through by seven gates. On the lowest elevation are situated the village Malapattana and the Lakshminarasimha temple. The latter is a Dravidian structure facing east and is said to have been built by Kanthirava-Narasa-Rāja I. From the inscriptions *Tumkur* 41 and 42, we learn that the enclosure and tower were repaired in 1858 by the Mysore king Krishna-Rāja-Wodeyar III. An annual *jātra* or great festival takes place in the month of *Chaitra* (April) at which thousands of people collect together, and there are many cells and *mantapas* built for accommodating them. The temple has jewellery and other property of the value of Rs. 10,000. It has also large vessels presented by the *svāmis* of the Vyāsarāya and Kundaur *mathas*. It enjoys an annual grant of Rs. 848. There is also another temple, said to be older than the Lakshminarasimha, dedicated to Hanumān, also known as Sanjīvarāya, who stands with folded hands. On the wall of what is known as the Penugonda Gate is sculptured a figure holding a *vīna* or lute in the right hand with a label (*Tumkur* 40) in characters of about the 15th century stating that the figure represents the musician Virūpanna, son of Sukumāradēva. Near Āne-done or the Elephant-spring are seen the remains of the tomb of an elephant, said to have been built by a former chief. The place was originally known as Ānebiddasari or "the precipice where the elephant fell," then as Jadakanadurga, after a chief named

Jadaka, and finally as Dēvarāyadurga, after its capture in 1696 by the Mysore king Chikka-Dēva-Rāja-Wodeyar. He erected the existing fortifications. On the slope of the hill is a pond which is said to be the source of the stream Mangali. Higher up is a small spring named Jaya-tīrtha which represents the source of another stream Jaya. Both the streams unite at Irukasandra at the foot of the hill and form the Jayamangali. A small shrine in the jungle has a seated figure, about 1 foot high, of Rāmānujāchārya, locally known as Kannappadēvaru or Kattēmanedēvaru, which is the tutelary deity of the Nāyakamakkaḷu or hunters. On the intermediate elevation are situated the Government Travellers' Bungalow and another bungalow owned by the Missionaries. Here are a well and two *dones* or springs, the latter known as Rāma-tīrtha and Dhanus-tīrtha. Near at hand is a large cave with figures of Rāma, Sīta and Lakshmana. There are also remains of dwelling houses and offices which once stood here. On the third elevation stands, facing east, a temple of Lakshminarasimha, known as the Kumbhi (summit) Narasimha temple, which consists of a *garbhagriha*, a *sukhanasi*, a *navaranga*, a *mukha-mantapa* and a porch and is similar in plan to the temple below. Near the temple is a large *done*, to the south of which is a narrow cave with a flight of steps leading to a reservoir at the bottom known as Pāda tīrtha, which is said to issue from the foot of the god. Higher up above the temple is a small shrine of Garuda near which is a big boulder known as Divigegundu (or the lamp boulder) on which an iron lamp with a long shaft is fixed. This lamp, lighted occasionally by devotees in fulfilment of vows, is said to be visible to Bangalore and other distant places. In the rampart on the hill, a hole is pointed out as having been caused by a gun-shot from the opposite hill known as Parangi-betta.

At some distance from Devarayadurga is situated, by the side of the Tumkur road, the Forest Lodge near which is a tiny spring of pellucid water known as Nāmada-tīrtha which issues from the living rock and fills and overflows a mortar cut in the rock.

Dodda-Bidare.—A village in Chiknayakanhalli Taluk. Dodda-Bidare.
Population 385.

The *Īsvara* temple at this place has in the *navaranga* several figures such as Sarasvati, Mahishāsūramardini, Umāmahēsvara,

etc., among which a two-armed Durga with a sword in the right hand and a cup in the left and a fine Nāga stone deserve notice. The Pāte-linga temple has for objects of worship 101 small stones of irregular shape placed on the ground, known as Nūrondu (101) linga. In front of it is an open *mantapa* containing a rough stone called Pāte (for Pātāla) linga. In the porch of the Ānjanēya temple at Chikka-Bidare are set up against the wall figures of Ganapati, Bhairava and Vishnu and two fine Nāga stones, which apparently belonged to some Siva temple.

Dodda-
Dalavatta.

Dodda-Dalavatta.—A village in Madhugiri Taluk. Population 415.

The Lakshmīnarasimha temple at this place is one of the largest Dravidian structures with an extensive *prākāra*, measuring 125 yards by 70 yards, and a lofty *mahādvāra* surmounted by a *gōpura*. To the right in the *prākāra* is a *satra* or choultry for accommodating and feeding pilgrims during the car-festival which takes place on a grand scale in the month of *Āshādha* (July.) Bullock carts can go inside the *mahādvāra* and stand in the enclosure. There is a fine pond near the outer gate. The god, said to be *udbhava-mūrti*, is a small round stone standing a few inches above the ground level and adorned with a crown. In the open *navaranga* of the Isvara temple to the north, is kept a well carved Gajalakshmi panel, which evidently belongs to some other temple.

Dore-Gudda.

Dore-Gudda.—A hill in the Gubbi Taluk, of which there is a tradition that, owing to extensive excavations for the extraction of iron ore, it fell in, burying the miners of seven villages with all their cattle. It is still one of the principal sources whence the ore is obtained.

Dumman-
halli.

Dummanhalli.—A village in the Turuvekere Sub-Taluk. Population 194.

It appears to be an ancient village. It was, according to tradition, the capital of a chief known as Dummi Wodeyar.

Gold coins are said to be occasionally picked up in a field to the west of the village. Among the ancient lithic records recently copied here by the Archæological Department is a *vīraḡal* of the Ganga period.

Edeyur.—A village in Kunigal Taluk. Population 511. Edeyur.

The Siddhalingēsvara temple at this place, facing north, is a pretty large Dravidian building containing the *gaddige* or tomb of Tōntada-Siddhalinga, a great Virasaiva teacher and author who flourished at the close of the 15th century. He was one of the *svāmis* of the Murugi *matha* and had a large number of disciples of whom several have written Kannada works bearing on the Virasaiva creed, his own being *Shatsthalajñānasārāmṛita*.

In the veranda to the right of the *mahādvāra* of the temple is the inscription *E. C. XII*, Kunigal 49, which gives an account of the spiritual greatness of the teacher and records the construction of a *matha*, the temple itself, by Chennavīrappa-wodeyar of Danivasa. To the right of the inscription stands a slab, about 6 feet high, carved at the top with a figure of Siddhalinga, a seated image with a *linga* in the left hand, the right hand being raised in the mode of offering worship, and below with a standing couple with folded hands, evidently representing Chennavīrappa-wodeyar and his wife Parvatamma mentioned in the inscription as the donors of the *matha*. The ceiling of the *mahādvāra* is decorated with paintings of the *ashta-dīkpālakas* or regents of the eight directions. In the east of the enclosure is an underground cell containing a figure of Rudrēsvara or Virabhadra, which is said to have been there before the foundation of the *matha*. The ceilings of the *mukha-mantapa* and the *patalankana* or hall on a lower level have painted on them scenes from the life of Siddhalinga and the *panchavimsati* or twenty-five *līlas* or sports of Siva with labels in Kannada in the form of explanatory notes. On the *gaddige* is a lump of *vibhūti* or sacred ashes in the shape of a *linga* covered by a silver *kolaga* or mask, above which is kept the processional image, a metallic figure of Siddhalinga, resembling the stone figure at the *mahādvāra*. The temple has a Rudrākshi-mantapa and several other *vāhanas* or vehicles, and judging from the gold and silver jewels and vessels, seems to be a rich one. The inscriptions on the

bells are of some interest as they tell us that they were presents from a Muhammadan Amildar during Tipu's rule. One of them, however, tells us besides that the bell bearing it was presented by Minākshamma, wife of Dalavāyi Basavarāja-arasu, and there is a story that the bells were thrown into a well during a Muhammadan incursion and that they were subsequently restored to the temple by the Muhammadan Amildar with inscriptions newly engraved on them. The temple owns a good car with six stone wheels, the car festival taking place on the seventh lunar day of the bright fortnight of *Chaitra* (April).

There is also in the village an *uyyāle-kamba* about 20 feet high. Close to the temple is a *Lingāyat matha*, affiliated to the *Balehalli matha*, in which the *Balehalli svāmi* is said to take up his residence for a few months every year. Another *Lingāyat matha* at some distance is known as *Chitra-matha* because its veranda was once adorned with paintings. In front of this is a beautiful well built with well-dressed vertical slabs all round and adorned with a well-carved stone parapet.

There is also a *Varadarāja* temple here which is in a dilapidated condition.

Kaggere is the place where *Siddhalinga* is said to have been absorbed in the practice of *yōga* or meditation, so much so that ant-hills grew around him. There is a temple outside the village said to have been built over the spot where he practised *yōga*. the place having once been a garden, which accounts for the word *Tōntala* (of the garden) prefixed to his name. In the *garbhagriha* is an embankment, known as *yōga-pītha*, on which is kept a small *linga* covered with a mask. The processional image, resembling that at Edeyur, is kept in a shrine at the village. In the *navaranga* is kept a good *Rudrākshi-mantapa*, said to have been presented by a lady of Coorg. In a niche over the roof of the veranda is a stucco figure, seated in the midst of ant-hills, of *Siddhalinga*, similar to the stone figure at Edeyur. The car festival takes place on the seventh lunar day of the bright fortnight of *Phālguna* (March).

Elanadu.

Elanadu.—A village in Chiknayakanhalli Taluk. Population 938.

The *Siddharāmēsvara* temple at this place is a large Dravidian building with two *mahādvāras* on the east and south. The ceilings of the south porch were once painted with

figures, most of which have now gone. The Virasaiva teacher Siddharāma is said to have performed penance here. The god worshipped in the temple is an ant-hill which is decorated and given the appearance of a *linga*. The processional god is also a silver *linga*. The temple appears to be a rich one, judging from the silver-plated doors, doorways and palankeens, and silver staves, *chauris*, vessels and other paraphernalia. It has also a fine Bilvavriksha-vāhana in the shape of a car, adorned with painted images, etc. The car-mantapa surmounted by a tower is a neat structure with a flight of steps. The village has also a Lingāyat *matha*, which is a branch of the *matha* at Godekere in the same taluk.

Elusuttinakote.—A village in Madhugiri Taluk. According to tradition, the Pāndavas lived here for some time in a fort of seven walls built by them, and the inscription names them along with Abhimanyu. Elusuttinakote.

Garudachala.—A stream which rises on the frontier of the District, south-east of the Dēvarāyadurga group of hills, and flowing north into Koratigere, unites with the Jayamangali near Holavanhalli or Korampur. Garudachala.

Gonitumkur.—A village in the Turuvekere Sub-Taluk. Population 545. Gonitumkur.

This has a small Isvara temple in the Hoysala style, consisting of a *garbhagriha*, an open *sukhanasi* and a *navaranga*. The two former have each a ceiling with a lotus bud, the latter having nine ceilings of the same kind. In the *navaranga* are kept figures of Ganapati and Sarasvati and a good Nāga stone. The outer walls have only pilasters. There is a stone tower over the *garbhagriha*. The village has three *vīragals* of the Hoysala period which are completely worn, only a few letters here and there being legible.

Gubbi.—A taluk in the middle. Area 552·27 sq. miles. Gubbi.

Head-quarters at Gubbi. Contains the following hoblis, villages and population :—

Hoblis	Villages	Population
1. Chittanahalli	51	14,967
2. Gubbi	52	20,232
3. Chelur	62	13,503
4. Hagalvadi	54	8,289
5. Nittur	80	15,712
6. Kadaba	63	17,146
7. Dandinasivara	61	13,092
Total	423	1,02,941

Principal places with population :—

Chittanahalli 1,291 ; Gubbi 5,244 ; Chelur 1,426 ; Bidare 1,276 ; Hagalvadi 1,622 ; Nittur 1,182 ; Muganayakankote 1,321 ; Kadaba 1,621 ; Kallur 1,737 ; Kondajji 1,033 ; Dandinasivara 1,228.

The taluk till 1886 was called Kadaba. It is watered by the Shimsha, which flows through the middle from north to south, past Gubbi and Kadaba, where it forms a very large tank. At Kallur it is joined by the Nāga from the west, and continues south. On the north-west of the taluk are the chains of bare hills separating Hagalvadi from Chiknāyakanhalli, which belong to the auriferous tract. The remainder of the taluk is generally an open country and well watered. The soil is mostly a red mould, shallow and gravelly.

The revenue settlement was introduced in 1882 and the revision settlement into 93 villages in 1910-11.

The railway from Bangalore to Poona crosses the taluk from east to west, somewhat south of the middle, with stations at Gubbi, Nittur, and Yelladbagi. The Bangalore-Shimoga trunk road runs nearly alongside the railway, and at Nittur is crossed by a road running north to Sira, and south by Nelligere to Seringapatam. There is also a road from Gubbi south-east to Hebbur, and one from Hagalvadi, running east

through Chelur and Bellavi to Tumkur. There is also a road connecting Hagalvadi with the road to Huliya.

Gubbi.—An important trading place, situated in 12° 19' N. lat., 77° E. long., 13 miles west of Tumkur, on the Bangalore-Poona railway and the Bangalore-Shimoga road. Headquarters of the Gubbi taluk, and a municipality. Gubbi.

Population in 1921				Males	Females	Total
Hindus	..	..	..	2,237	2,205	4,442
Muhammadans	..	..	..	370	274	644
Christians	..	..	..	41	33	74
Jains	..	..	..	55	48	103
Total				2,703	2,560	5,263

It is the *entrepôt* for the areca-nut trade between the Nagar Malnad and Wallajapet in the North Arcot District, as well as for the *wolagra* or internal trade of the neighbourhood. It is said to have been founded over 400 years ago by the Gauda of Hosahalli, two miles distant, and called Amara-gondapura. He claimed to be a descendant of Honnappa Gauda, hereditary chief of the Nonaba Vokkaligas, who lived 700 years ago and owned a district yielding a revenue of 3,000 *pagodas*. The family were first made tributary by the Mysore Rājas, to whom they paid 500 *pagodas* a year. Haidar increased the tribute to 2,500, leaving them little better than renters, and Tipu dispossessed them altogether. They are now in the position of ordinary cultivators, but their rank is acknowledged in their own caste.

Gubbi formerly suffered much from the party spirit of the contending sects of Kōmatis and Banjagas or Lingāyats, and was at one time in imminent danger of abandonment from this cause. During the administration of Pūrnaiya, the erection of a temple by the Kōmatis to a virgin who had cast herself into the flames to avoid dishonour excited the previous animosity of the opposite party to such a degree

that the town was ordered to be divided by a wall in order to separate the quarters of the two factions. An Amildar was at length chosen from the party which appeared least in the wrong, and with the help of the Brāhmans and peaceably disposed inhabitants, order was gradually restored, although the extreme measure of slaughtering an ass in the main street was threatened, which would have compelled all Hindus to abandon the town.

At Gubbi is one of the chief annual fairs in the country frequented by merchants from great distances. The neighbourhood produces coarse cotton cloths, both white and coloured, blankets, sack-cloth, areca-nut of the kind called *wolagra* (or neighbouring), cocoa-nuts, jaggory, tamarind, capsicum, wheat, rice, ragi, and other grains; lac, steel, and iron; all of which here find a ready sale or exchange, as the imports are large, and it is an intermediate mart for all goods passing through the peninsula in almost every direction.

Of the coarse cloths made in the vicinity by the Devangas, Togatas and Holeyas, 100 pieces on the average are sold at each fair, representing an annual value of about 15,000 rupees. There are, however, many other fairs in the surrounding country where these products are also sold to a considerable extent.

Gubbi is, according to tradition, Amaragundakshētra, the holy place where Amaragunda Mallikārjuna, a Vīrasaiva teacher who was a contemporary of Basava, is supposed to have lived for some time and died. It is stated that two *gubbachchis* or sparrows, which used to listen to him when expounding the *Purānas*, fell dead on the day that the exposition was concluded. Thenceforward the place acquired the name Gubbi, which has been Sanskritised into Chatakā-puri.

The oldest temple in the town is the Gadde Mallēsvara, so called because it was once situated in a *gadde* or wet field outside the village. Owing, however, to the subsequent extension of the village, the temple now stands within the village itself. It has three cells in the *navaranga* enshrining Dakshināmūrti,

Pārvati and Virabhadra. There are also two niches containing Ganapati and Subrahmanya. Leaning against the south wall near the Dakshināmūrti cell, are some curious figures, namely, a rude male figure armed with a bow and an arrow, said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of *guggala* or bdellium to Siva; a well carved seated female figure, about one foot high, with some indistinct things in the two hands; and two male figures, about one foot high, standing side by side with what looks a vessel between the hands placed one over the other, two sticks or spears standing between them. A cell in the north of the *navaranga* has a *linga* called Rāmalingēsvara, said to have been set up by Rāma on his return from Lanka. To the left of the entrance to this cell is a small Basava or bull seated on the top of a short pillar, known as Gubbachchihakkibasava, which is said to have been set up to mark the spot where, as stated above, the two *gubbachchis* fell dead at the conclusion of Amaragunda Mallikārjuna's exposition of the *Purānas*. Gubbi was a place of great literary activity in the 15th and 16th centuries. Several Kannada works bearing on the Virasaiva cult were written during this period. Mallanna, the author of the *Ganabhāshyaratnamāle* and other works, who flourished at the close of the 15th century, was a native of Gubbi and a lineal descendant of Amaragunda Mallikārjuna. His grandson, Gubbi Mallanārya, wrote the poems *Bhāvachintāratna* and *Vīrasaivāmṛita-purāna* in 1513 and 1530 respectively. Prabhuga, a disciple of Mallanārya, wrote in about 1520 the *Chudanasthāna* and the *Vaibhāgrajasthāna*; and Cherama, another disciple of his, composed the *Cheramānka-charīte* in 1526. Mallanārya's son Santa wrote the *Siddhēsvara-purāna* in 1561. Enquiries have been made as to the existence of any tradition with regard to the locality where Mallanna and his descendants lived, but no information has been forthcoming.

The Vailappa (for Ohilappa) temple has a standing figure, about 2 feet high, of the Saiva devotee Ohila, holding a censer in the right hand and a bell in the left. Tradition has it that the tongue of his bell having fallen here, the devotee took up his residence at Gubbi. The Gubbiyappa temple is a large structure containing the *gaddige* or tomb of Gubbiyappa or Chennabasavayya, a Virasaiva teacher who lived during the rule of Mummadi Honnappa-Gauda, the Pālegār of Hosahalli. The *gaddige* has a *linga* and above it a seated metallic figure, above

1½ feet high, holding a *linga* in the left hand, the right hand being raised over it in the mode of offering worship. This represents Chennabasavayya and is the processional image of the temple. The ceilings of the *mukha-mantapa* or front hall have paintings representing Siva's twenty-five *lilas* or sports. To the left of the temple is a large *kalyāni* or pond built, according to the inscription on the pediment of its doorway, by one Adavi-svāmi in 1896. The pond has niches on the surrounding wall intended for enshrining the 63 devotees of Siva, but owing to the death of Adavi-svāmi the work has been left unfinished. An annual festival on a large scale takes place in honour of Gubbiyappa. The Janārdana temple has a four-armed figure, about four feet high, of the god bearing in the upper hands a discus and a conch and in the lower left a mace, the lower right which is in the *abhaya* attitude holding a tiny lotus. In a cell to the right in the *navaranga* is kept a standing metallic figure, said to be Kanyakāparamēsvari, holding a lotus in one of the hands like a *nāchchiyār* or consort of Vishnu. The Bēterāya temple enshrines a figure, about 2½ feet high, of Vishnu, holding in the upper hands a discus and a conch, in the lower right an arrow and in the lower left a bow. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bēte* (hunting) in his name. An old inscription of the Ganga period is to be seen at the first sluice of the Gubbi tank. A *sannad* issued by Pūrnaiya in 1801 to the Khāji of Gubbi is of some interest.

Municipal Funds	1919-20	1920-21	1921-22	1922-23	1923-24
Income ..	10,474	6,469	7,468	5,626	5,530
Expenditure	6,380	6,240	11,229	9,488	6,293

Gundalhalli.

Gundalhalli.—A village in Pavugada Taluk. Population 864.

The top slab of the fine sluice of Doddakere at this place has a discus and a conch made of black stone fixed at the sides. On a rough boulder on the bund of the tank are engraved the inscriptions *E. C. XII. Pavagada 11-13*. The date assigned of these records in the Tumkur volume of the *Epigraphia Carnatica*, viz., *Circa 1530*, is evidently a mistake, seeing that the characters are unquestionably of the 8th century as

evidenced by the square form of *ba* used in them. The cyclic year *Jaya* given in one of the records most probably corresponds to A.D. 754. The tank is named Akale-samudra after a lady Akaleti who built it. It is thus one of the oldest tanks in the State, though Panamankere at Talgunda, Shikarpur Taluk, is older still by about two centuries. In the *prākāra* of the Īsvara temple, on the bund of Chikkakere at the same village, stands a stone, about 9 feet high, with several curves in the form of a snake, and the villagers firmly believe that there is treasure below it. No such stone has been met with elsewhere. At the Rāmadēva shrine, which is a large cave containing some small stones dubbed with white earth and red ochre, two epigraphic records have been recently discovered. The Ānjanēya temple has a very large figure, about ten feet high, of the god.

Hāgalvadi.—A village in the Gubbi Taluk, 25 miles north-east of the kasba. Population 1622. Hāgalvādi.

Lingāyats and Kurubas are the prevailing classes in the place. The chief produce of the neighbourhood is areca-nut, and inferior *kumblis* are manufactured. It was the original possession of the line of chiefs named from it, who built Chiknāyakanhalli and owned all the west of the District. These chiefs are mentioned in *Chiknāyakanhalli* 38 dated in 1669 A.D. They received their estate from the Vijayanagar king Venkatapati-Rāya. The succession mentioned is Suli Nāyaka, his son Sangappa, his son Chenna Basavappa and his son Badu Timmappa Nāyaka. When subdued by the Mysore Rāja, these chiefs gave up the rest of their territory in order to retain Hāgalvādi free of tribute. Haidar Ali subsequently compelled them to pay for this also, and his son dispossessed them altogether.

Hale-Itakalota.—A village in Madhugiri Taluk. Hale-
Itakalota.
Population 200.

The god in the Ānjanēya temple at this place is a good figure with a small monkey shown to the left as eating

something. To the left of the temple is a stone sculptured with a female figure seated with the right hand seizing on what looks like a pole fastened with ropes. The figure is said to represent Dombara-Chinni (or Chinni of the sect of Dombas or tumblers) who fell from the pole and died. It appears that even now when Dombas visit the village, they do not as usual fix a pole but perform on the ground after praying to the image.

Hanchihalli.

Hanchihalli.—A village in Koratagere Sub-Taluk. Population 475.

This village has a ruined fort, as also the hill near it known as Urugutte. At some distance to the north of the village is a *māstikal* showing an arm and hand projecting from an upright post, with figures of the couple sculptured below. The villagers believe that the stone represents Vyāsana-tōlu (or Vyāsa's arm). When only one hand projects from the post, the stone is known as Okkaimāsti; when two hands project, it is known as Ikkai-māsti, the number of hands representing the number of wives who became *satis*.

Hebbur.

Hebbur.—A large village in the Tumkur taluk, 15 miles south of Tumkur, on the road to Kunigal. Population, 2,021.

The place is said to have been founded by two brothers named Hale Gauda and Timme Gauda. It was at first called Heb-huli (great or royal tiger), from the circumstance that a bullock attacked by a tiger had driven it off and pursued it, with the other cattle and their owners, until it was killed. The courage of the cattle was attributed to the peculiar virtue of the spot, pointing it out as suitable for the construction of a fort. Accordingly, the carcass of the tiger being burnt, the limits of the fort were marked out with its ashes, and the erection was completed with the countenance of the Vijayanagar king. The name was subsequently changed from Hebhuli to Hebbur, the great town, and Katti Kāmanna was appointed as the king's agent, Hale Gauda and Timme Gauda being made patels of Hebbur, Kallesapura and

Ramanhalli. The agent, however, instead of supplying his patron's exchequer, spent the public money in erecting temples, forming tanks, etc. For his insolence, on being summoned to court to account for his proceedings, he was condemned to have both his eyes put out and to be expelled from the royal territories. A descendant of the Gaudas was next placed in charge, but after Vijayanagar was taken by the Muhammadans, Kempe Gauda of Magadi captured Hebbur, and held it for many years. It was then taken by the Chiknāyakanhalli chief, and from him by Chikka-Dēva-Rāja of Mysore. A quarter of a century later, it again changed hands, falling a prey to the Mughal army, but in course of time was regained by the Mysore Rājas. For two years before the usurpation of Haidar Alī, again, it was in the hands of the Mahrāttas. The place has thus seen many vicissitudes.

Heggere.—A village in Tiptur taluk. Population 410. Heggere. About seven miles from Huliya.

At this place, there are buildings in the Hoysala style—three Siva temples and a *basti*. Of the former, situated near one another and in a dilapidated condition, the middle one, known as the Kallēsvara, is the largest, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*, the other two, situated to its right and left, having only a *garbhagriha* and a *sukhanasi*. It faces south, though the *linga* in it faces east, the east wall having a perforated window opposite to it. The *sukhanasi* doorway has perforated screens at the sides and Gajalakshmi on the lintel. The *navaranga* has only one ceiling, about two feet deep, in the centre, which has a lotus bud with three concentric rows of painted petals. The *garbhagriha* and *sukhanasi* have also similar ceilings. It is worthy of note that the paint is not gone though the temple goes back to at least 1232 A.D. (*Chiknāyakana-halli* 27), if not to an earlier period. The *navaranga* has a good figure of Sarasvati and a few fine Nāga stones, besides two pedestals, one of Vishnu and the other probably of Mahishāsuramardini. An inscription is to be seen on the figure of Sarasvati. The temple to the left known as the Galagēsvara is the most ornate of the three. The *sukhanasi* has an exquisitely carved doorway with beautiful perforated screens at the sides,

the lintel having a well carved Gajalakshmi in the middle and lions pouncing upon elephants at the ends. The pediment has rows of minutely carved figures illustrating scenes from the *Rāmāyana*, while every square of the screens has tiny figures representing the ten incarnations of Vishnu, the regents of the eight directions and so forth. The *sukhanasi* ceiling, again, shows excellent workmanship. It is about two feet deep and has in the middle panel Tāndavēsvara flanked by Ganapati and Subrahmanya, in the upper, Pārvati flanked by Sarasvati and Lakshmi, and in the lower, Nandi flanked by Brahma and Vishnu. All the figures are represented as dancing. In the interstices in the eight directions, eight snake hoods are shown. The *garbhagriha* ceiling has a lotus bud. The temple to the right has a tower over the *garbhagriha* resembling those of the Lakshmidēvi temple at Dodda-Gaddavalli. The *garbhagriha* and *sukhanasi* have domed ceilings, about two feet deep, with lotus buds. The *lingas* have been displaced in all the three temples. These buildings have been under orders of Government conserved: the roofs have been made water-tight, the walls repaired and new doors set up. The Pārasvanātha-basti, built of black stone, is a fine specimen of Hoysala architecture, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It is an elegant structure possessing considerable architectural merit, being perhaps the only *basti* of its kind in the State. The *sukhanasi* entrance has perforated screens at the sides, its pediment too being a perforated screen. The *navaranga* is supported by four good black stone pillars and its central ceiling, about two feet deep, has a lotus bud, and is similar to those of the *garbhagriha* and *sukhanasi*, the other ceilings being square and flat, adorned with lotuses of three concentric rows of petals surrounded by knobs, except the one at the entrance which has nine blown lotuses. The original Jina' image is gone and in its place there is now a small figure of Anantanātha. The outer walls have no figure sculpture, but only a row of fine flowers of various patterns all round. The *basti* was built in 1160 (*Chiknāyakanhalli* 21) during the reign of the Hoysala king Nārasimha I by the *mahāsāmanta* Gōvidēva in memory of his deceased consort Mahādēvi-nāyakitti and appears to form a fit memorial to the lady by its simplicity and elegance. Near the Siva temples stands a good *māstikal* having a female figure, about three feet high, with the right hand raised and open holding a lime between the thumb and forefinger and the left

hand. Flames are shown around the head and a *gindi* or water-vessel with a spout dangling at the side with a mirror is carved to the right at the bottom.

Holavanhalli.—A village on the Jayamangali river, five miles east of Korati-gere. Population, 2,183. Holavan-
halli.

It is said to have been formerly called Korampur, the inhabitants being a few persons of low caste whose chief was Holava Gauda. To them Baire Gauda, one of the Kānchi refugees who settled at Āvati (Bangalore District), or a descendant of the same name, proposed to establish a fort and *pete* at Korampur, to which the people would agree only on condition that the place should be called after their Gauda, whence its present name. Baire Gauda became tributary to the Vijayanagar kings, and obtained from them a grant of 33 villages in Kolahalli and the neighbourhood, together with other lands, yielding altogether 6,000 *pagodas* a year. During seven years Baire Gauda greatly improved his estate, when it was seized by the chief of Magadi, who placed his brother Ankana Gauda in charge of it. Seven years later, it was taken by Havali Baiche Gauda of Dod-Ballapur; but in two years Dodballapur was itself captured by the Nawab of Sira. Baire Gauda, who had joined the Sira army, was killed in this enterprise, but Holavanhalli was restored to his eldest son Dodda Baiche Gauda, with additions to the estate, on condition of paying a tribute. The fort and *pete* of Koratigere were built some time after by a member of this family, and the hoblis of Gundakal, Iraksamudra, Sageri, Kōlāla and Dāsarahalli annexed, yielding altogether a revenue of 26,000 *pagodas*, subject to a tribute of 3,000 *pagodas* and the maintenance of a military force. Some of these chiefs are mentioned in inscriptions found in the District. In *Maddagiri* 32 dated in 1667, mention is made of Rana Baire Gauda II. *Maddagiri* 43 dated in 1634 is also of his time. In *Maddagiri* 31 dated in 1656, Dodda Rana Baire Gauda makes a grant of a village and of certain payments from the Pānchalas and various trading classes for the goddess Kālīka, Kamatēsvara Durga. *Maddagiri* 45 dated 1680 gives the succession Rana Bayiche Gauda's grandson, Dasarahalli Bayicha Gauda's son, Immadi Rana Bayire Gauda. The local chiefs continued in possession as tributary, successively, to the Mysore Rājas, the Mahrāttas and the Nawab

of Sira, and afterwards to Haidar Alī, on whose death, in 1782, Holavanhalli was annexed to Mysore. In 1792 Lord Cornwallis reinstated one of the family, named Dodda Rāma Baire Gauda, but on the withdrawal of the confederate forces, Tipu reduced the place and resumed possession.

Honnavalli.

Honnavalli.—A village in the Tiptur taluk, eight miles north-west of the kasba. Population 2,097.

The place derives its name from Honnu-amma, the tutelary goddess, who in a vision directed Sōmēsvara, one of the chiefs of Harnhalli, (Hassan District), to found the town. It contains many Brāhmins, and is situated amid cocoa-nut plantations, which produce a rare kind, named, from the delicious milk contained in the young nut, the Gangā-pāni, or water of the Ganges. There is a village panchayet. The educational institutions are a Boys' Middle School, Hindu Boys' and Girls' schools, Girls' Kannada School and a grant-in-aid Sanskrit school.

Honnebagi.

Honnebagi.—A village in Chiknayakanhalli Taluk. Population 384.

At some distance from the village is a hill on which is situated a temple dedicated to Ranganātha. It is of some interest to note that the *pūjāri* of the god is a Lingāyat and that the Lingāyats of the village conduct the annual car festival of the god. The Timmappa temple at Dugudihalli has a good figure, about 1½ feet high, of Vishnu, which is likewise worshipped by Lingāyats.

Hoshalli.

Hoshalli.—A village in Turuvekere Sub-Taluk. Population 229.

The Kallēsvara temple at this place is a Hoysala building consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The last has only one ceiling in the centre with a fine lotus bud, the others too having similar ceilings. The *navaranga* doorway is well carved and that of the *sukhanasi* has perforated screens at the sides. The village goddess, named Hosahalliyamma, is a coloured stucco figure.

Hulikunte.—A village in Koratagere Taluk. Population Hulikunte. 877.

A well executed *māstikal* was recently found in Nanjappa's back-yard at this place. It had been walled up, leaving just the *linga* at the top visible. After dismantling the wall, the slab was found to consist of three panels. The top panel has between the sun and moon two rearing cobras with a male figure standing to the left bearing a mace in the right hand and lifting up something with the left. The middle panel has a *linga* in the centre flanked on both sides by couples with folded hands, one of the male figures being armed with bow and arrow and the female figure of the couple to the right showing flames issuing from the head. The bottom panel has in the centre a standing couple with an intervening sword, the female figures holding a mirror in the left hand and a lime between the thumb and forefinger of the right hand. On both sides of the couple is a female figure on horse-back holding a mirror and a lime. This is very peculiar: the women too seem to have taken part in fight. Both must have become *satis*. The slab bears an inscription on it. The hill known as Mukundarangana-gudda has on the top a small temple adorned with a *gōpura* or tower, the object of worship being a round stone in the shape of a *linga* (*lingākāra*). An old *vīragal* of the Ganga period is to be seen at Buruganhalli, close by.

Huliyar.—A town situated in 13° 35' N. Lat., 76° 36' Huliyar. E. long., 14 miles north by west of Chiknāyakanhalli. Population 1,985.

Huliyar was formerly the head-quarters of the Budihal taluk, but in 1886 was made the chief town of the sub-taluk named after itself. Inscriptions of the Chālukyas and other remains indicate that the place may, in early times, have been of some importance. Latterly, in the sixteenth century, it was included in the possessions of the chiefs of Hagalvadi. It then passed into the hands of the Muhammadans, and formed part of the province of Sira. Haidar Ali subdued it in common with the rest of the District, and thus annexed it to Mysore.

The Ranganātha temple at this place must have been a good Hoysala structure, judging from the *garbhagriha*, which

is the only portion now left of the original building, the other portions being modern additions. The god, about five feet long, is a well carved figure reclining on Ādisēsha, with Brahma seated on the navel lotus and Srīdēvi and Bhūdēvi seated with folded hands at the head and feet respectively. Above the god is the *prabhāvali* carved with the ten incarnations of Vishnu, Buddha being shown as the 9th incarnation. The ceiling of the *garbhagriha*, about two feet deep, is carved with a lotus. In the *sukhanasi* are kept a figure of an Ālvār and a small figure of Dakṣiṇāmūrti with the hand in the *dhyāna-mudra*, flanked on the right by a female figure offering something and on the left by a male figure blowing some instrument. The processional image is also kept here on a stone pedestal which once belonged to a Jaina temple as is evidenced by an inscription discovered on it which states that it was the pedestal of a Jina figure set up by Srīyadēvi, consort of Sāmanta-Gōva. This image, as the inscription on its pedestal informs us, was prepared quite recently, in 1903, the old image having been stolen. The Ganapati shrine close by has a well carved image, about five feet high, of the god with a spirited rat on the pedestal. The right lower hand bears a broken tusk and the left lower a fruit whose stalk is held by the trunk. The Mallēsvara temple is a small neat Hoysala building with the tower and walls recently restored, the former with sculptured pieces of granite and the latter with brick and *chunam*. At the sides of the *sukhanasi* entrance are perforated screens and figures of Ganapati. The *navaranga* has, besides, well carved figures of Saptamātrika and Sarasvati to the right and of Nārāyana flanked by consorts, Umāmahēsvara with the emblems Nandi and mungoose on the base and Sūrya flanked by female figures without bows, to the left. The ceilings, though mostly flat, are exquisitely carved with lotuses having three concentric rows of petals. They are large square panels adorned with knobs all round. The *garbhagriha*, *sukhanasi* and *navaranga* central ceilings, about two feet deep, have blown lotuses; the west ceiling has nine blown lotuses, and the one in the south-west, perhaps the finest of all, has a swan carved on the under surface of the lotus bud. Among the figures kept in the veranda of the temple may be noticed a *rishi* standing with a staff in the right hand, and a man wearing a *gonde* (knot of hair) and *uttariyam* and holding an elephant-goad in the right hand and a fruit in the left. It is not clear whom the second figure represents. The

village is strewn over with the architectural members and carvings of Hoysala buildings. A copper-plate received from the Viraktamatha has been transcribed by the Archæological Department.

Huliyurdurga.—A town in the Kunigal taluk, 40 miles south of Tumkur, at the junction of roads from Kunigal and Magadi. Head-quarters of the *hobli* of the same name. Population 2,065. Huliyur-
durga.

Till 1873, it was the head-quarters of a taluk of the same name. The place is surrounded with jungles and derives its name from *Huli* or tiger, which animal used to abound in the neighbourhood. The town and the fortifications of the hill commanding it, rising to 3,096 feet above the level of the sea, were, it is said, erected by Kempe Gauda, the chief of Magadi. Muhammadans and Lingāyats form the principal classes of the population.

Both the village and the hill commanding it are called Huliyurdurga. The hill is a mass of rock and has the peculiar appearance of an inverted cup. The fortifications on it are said to have been built by Kempe Gauda of Magadi. The ascent is rather difficult, there being only slight depressions in the almost perpendicular rock to do duty for steps in some places. We have also here, as in other *durgas*, the usual springs, ruined houses, powder magazines, granaries, palace, darbar hall and so forth. Among the springs may be named Chikkadēvi-donē, Akkatangiyara-donē and Enjalele-donē. At the second gateway from the foot is a shrine of Ganapati carved on a boulder. To the west of the hill is the Gōpālakrishna temple with several ruined houses in its proximity. It faces east and has three cells: the middle cell has a good figure, about four feet high, of the god; the south cell some Ālvārs, the north being empty. Unlike in other temples, the *dvārapālakas* stand in the porch at the sides of the *navaranga* entrance. There are two elephants at the sides of the steps leading to the porch. To the right of the temple is a separate shrine of the goddess. The latter is a good figure, unfortunately broken into pieces by Muhammadans. In the Mallikārjuna or Jyōtirmayēsvara temple situated in the portion known as Halepete of the village is kept the processional image of the abovementioned Gōpālakrishna temple. There

is also a stone figure of Lakshmi recently prepared to replace the mutilated one. The hill Hēmagiri, situated by the side of the Huliurdurga, has on its summit a temple of Mallikārjuna. On its eastern slope is a shrine of Varadarāja, locally known as Hēmagiriyappa, who is in the form of a round stone (*udbhava-mūrti*) and on the southern, a shrine of Bhairava. This hill is loftier than Huliurdurga but not fortified.

Hutridurga.

Hutridurga.—A fortified hill in the south-west of the Kunigal taluk, rising to 3,713 feet above the sea. The fort was taken by Lord Cornwallis in 1792.

Hutridurga derives its name from Hutri, a village situated about two miles from its foot. The village at the foot of the hill is known as Santepete and that situated on the first elevation at about a third of the ascent, as Hutridurga. The latter has several temples, the Ādinārāyana, the Virabhadra, the Ānjanēya and so on. The god in the first temple is a good figure about 2 feet high. In the *sukhanasi* is kept another stone figure of Vishnu, said to be the god of the ruined Krishna temple on the hill. One of the pillars of the *navaranga* has the ten incarnations of Vishnu and another a rare figure of Matsya-Hanuma whose exploits are recorded in the *Mairāvana-purāna*. The hill Hutridurga has eight gateways from the foot to the summit, and several outer gates known as Eleyuru-bāgilu, Balekatte-bāgilu, Magadi-bāgilu and so forth. On the summit, known as Sankara-kumbhi, is situated the Sankarēsvara temple, a small building with a spring called Dodda-donē in front of it. The *linga* is said to have been set up by Sankarāchārya. To the left in the *navaranga* is kept a good standing figure, about 2½ feet high, of Mahishāsūramardini with four hands, the upper bearing a discus and a conch, the lower left holding the mouth of the buffalo and the lower right piercing his neck with a trident. Several epigraphs are to be seen at the temple. From the summit we get an extensive view of the surrounding landscape, a large number of tanks and hills meeting our gaze. The Ranganātha temple at Tirumale near Magadi is clearly visible. Among other springs on the hill may be mentioned Kopparige-donē, Akkatangiya-donē, Akshatē-donē and Emme-donē. There are also here the usual powder magazines and granaries and the ruins of Pālegār Kempe-Gauda's palace, treasury and other buildings. There

is besides a large underground cell below a big boulder on the top. The highest peak is known as Nisāni-gundu, because the flag (*nisāni*) of the Pālegār used to be hoisted on it. A platform below a figure of Ganapati carved on a boulder is known as Kempe-Gauda's *hajāra* or darbar seat. Near the ruined Krishna temple is lying the lower half of a millstone, about $3\frac{1}{2}$ feet in diameter. Hutri-durga is locally known as Dodda-betta; to its left are Olagadarē and Tirumaladēvara-betta, and opposite to it is Basavana-durga which is also fortified. Olagadare is so called because nautch parties used to be held on it during the Pālegār's time.

Jayamangali.—An affluent of the N. Pinakini. It rises in Jayamangali. Devarayadurga, in a gorge called the Jaladagondi, and flowing in a northerly direction into the Madhugiri taluk, receives the Garudāchala near Holavanhalli from the east, and farther on, near Rampura, the Suvarnamukhi from the west. Thence, continuing its course through the east of the Madhugiri taluk, it flows into the N. Pinakini near Parigi in the Anantapur District. In the sandy bed are formed a number of *Kapile* wells, and *Talpargi* or spring-head streams are drawn from the channel.

Kadaba.—A town in the Gubbi taluk, on the right bank Kadaba. of the Shimsha, 7 miles south-west of the kasba, on the road from Nittur to Mayasandra. Head-quarters of the hobli of the same name. Population 1,621.

Till 1886, it gave its name to the taluk now called Gubbi, and was at one time the head-quarters of the taluk.

It is said to owe its name to Kadamba rishi, who is said to have performed penance here on the banks of the Shimshupa, as the Shimsha is called in the local *Purāna*. Rāma, on his return from Lanka, is said to have encamped here, and at the request of Sīta, the river, which was too narrow for the convenience of all the followers, was dammed so as to expand into the present large tank. There is a settlement of Srī-Vaishnava Brāhmans here, which seems to have been formed in the time of the reformer

Rāmānujāchārya, who, fleeing from the Chōla country, took refuge with the Hoysala king.

Kadaba is one of the *pancha-grāmas* or five settlements of the Hebbār Srīvaishnavas, the others being Nuggihalli, Mayasandra, Nonavinkere and Bindiganavale. The Tamil inscriptions of the place name it Dasarathārāma-chaturvēdi-mangalam. According to the *Sthala-purāna*, the place was once the hermitage of the sage Kadamba (see above) who received and honoured Rāma on his way back from Lanka and set up his image for worship. It derived its name from that of the sage. The Rāma temple here is a large Dravidian structure with a *gōpura* and a fine Garuda-pillar in front. The pillar is 2½ feet square at the bottom and about 25 feet high and has an iron frame at the top for placing lamps. It has on the west face Garuda, on the south a lotus, on the east a discus and a conch with *nāmam* and on the north a swan. Though called the Rāma temple, there is no figure of Rāma in it at present. The figure is said to have been removed or destroyed by the Muhammadans and the cell remained vacant for a long time. Subsequently a stroke of lightning destroyed the *vimāna* or tower over the cell which has now disappeared altogether. It appears that a new image of Rāma was prepared some time back, but it was not consecrated owing to some supposed defect in it. It was, however, removed to Bangalore some years ago and set up in the Rāmēsvara temple in Chamarajapet. The temple at Kadaba has three cells standing in a line, the middle cell enshrining Janārdana, the south cell Vēnugōpāla and the north Yōga-Narasimha. According to tradition, Janārdana was discovered in an ant-hill by a *gauda*, or head of a village, who used to offer worship every day, and without his knowledge the sage Kadamba also worshipped the same deity. One day both met together at the ant-hill and came to an agreement that the *gauda* should worship the god during the day and the sage during the night. Soon after, a temple was erected by the *gauda* for the god. The temple is in a neglected condition. The Tamil inscriptions *Gubbi* 19-21, which are all fragmentary, are on slabs built into the walls, in some cases upside down, in various places. The Kailāsēsvara temple seems to be an older structure. It has also in front a lamp-pillar, 3 feet square at the bottom and 20 feet high, with a framework at the top for placing lamps. It shows on the east face a *linga*

canopied by the hoods of a serpent, on the south a lotus, on the west a swan and on the north Nandi with a couple with folded hands below it. The temple faces south, though the *linga* faces east. Built into the north outer wall is a slab carved with a good elephant with a rider armed with a goad. The bund of the tank at the village has also a huge slab carved with an elephant. It is not clear what these slabs were meant to represent. At the east outlet of the tank is a temple dedicated to Hanumān, to the east of which is a fine *uyyāle-kamba* in the form of a gate, intended for swinging the god. It is about 15 feet high and beautifully carved on all sides with scroll work. At Rampura, near this place, is an inscription, *E. C. XII, Gubbi 27*, dated 1696, which is of great interest from a sanitary point of view. It states that it was decided at a meeting of the villagers that no corpse should be buried within an arrow-shot of a well that had been newly built, and that in case any burial took place, the buriers and the buried should be outcastes in this world and the next. We have some evidence here of the ideas of sanitation which the villagers had about two centuries and a quarter ago. An inscription is to be seen at Aremaranhalli and two at Prabhavanhalli.

Kadasur.—A village in the Turuvekere sub-taluk. Kadasur. Population 148.

The image of Bhairava in the Bhairava temple at this place is a fine figure about 3 feet high, with four hands, the upper ones holding a trident and a drum, the right lower a sword, and the left lower a skull and a decapitated head. The blood trickling from the last is shown as being licked by a rearing dog whose hind part is embraced by a goblin with another seated in front of it. Bhairava wears matted hair, a necklace of skulls, a snake ornament round the thighs and sandals, his emblem being a scorpion. To his right stands a naked figure, perhaps, his consort, ornamented with a snake, bearing in the right hand what looks like a disc, the attribute in the other hand being indistinct. The Lakshimīdēvi temple at Māvinkere has two good figures, one larger than the other, of Lakshmi seated in the Lalitāsana, (*i.e.*, with one leg dangling) with four hands, the upper ones holding lotuses, the lower being in the *abhaya* (fear-removing) and *varada* (boon-conferring) attitudes. There is likewise a figure of Kāli seated in the same posture with a trident, a drum, a sword,

and a cup for her attributes. In the *navaranga* of the Mallēsvara temple is a very fine figure, about three feet high, of Nārāyana.

Kaidala.

Kaidala.—A village in Guler *hobli*, 3 miles south of Tumkur, containing the ruins of two fine temples. Population 692.

It appears to have been formerly the capital of a petty State, and is said to have borne the name of *Krīdā-pura*. It is also reported to be the native place of Jakanāchāri, the famous architect and sculptor, to whose wonderful skill is attributed all the finest temple carving in the State, as at Halebid, Belur, etc. Tradition relates that Jakanāchāri's career began while Nripa Rāya was ruling in Krīdāpura. He then left his native place and, entering the service of various courts, produced the works by which his fame is to this day upheld. After his departure, a son, Dankanāchāri, was born to him, who, when grown up, set out in search of his father, neither having ever seen the other. At Belur the young man found the Chennakēsava temple in course of erection, and—so the story goes—remarked that one of the images had a blemish. As this would be fatal to its claim as an object of worship, the architect, who was no other than Jakanāchāri himself, hastily vowed to cut off his right hand if any defect could be found in an image he had carved. To test the matter the figure was covered with sandal paste, which dried on every part except around the navel. In this, on examination, was found a cavity the son had detected, containing a frog and some sand and water. Mortified at the result, Jakanāchāri cut off his right hand, and inquiries as to who his critic was led to the unexpected discovery of their mutual relationship. Subsequently Jakanāchāri was directed in a vision to dedicate a temple to the god Kēsava in Krīdāpura, his native place. Thither he accordingly returned, and no sooner was the temple completed than his right hand was restored. In commemoration of this incident, the place has ever since been called *Kaidala*, the restored hand.

The Gangēsvara temple contains inscriptions stating that it and the Nārāyana temple were erected in 1150, in the reign of the Hoysala king Nārasimha, by a chief named Gule Bachi. The name is there spelled Kayadala, and there is nothing in support of the above story.

The Chennakēsava temple at this place is a large Dravidian building with a *mahādvāra* or outer gate surmounted by a *gōpura* or tower. The god about 5 feet high with *prabha* or glory, faces west and stands on a pedestal, about 3 feet high, flanked by consorts. The *navaranga* has two entrances on the north and south, the former facing the *mahādvāra*. The outer walls of the *mahādvāra*, which is supported by four well executed pillars with lions and riders, are carved with rows of elephants, horses and *yālis*. On a pillar to the right in the *mahādvāra* is a figure, of Chennakēsava, similar to the one inside the temple, with consorts on the side panels. The pillar opposite to it has a fine figure, about 1½ feet high, standing with folded hands wearing an *uttariyam* or upper cloth and a dagger, which is said to represent the celebrated sculptor Jakanāchāri. (See above). But this tradition does not appear to be worthy of credence. The existence of a sculptor named Jakanāchāri, who is supposed to have built all the artistic structures in Mysore and elsewhere, is itself doubtful, seeing that no such name has been met with in any of the ornate buildings so far examined, though the names of numerous other sculptors have been noticed. It is very likely that the figure on the pillar, referred to above, represents a chief who caused the temple or the *mahādvāra* to be erected. This is confirmed by the inscribed slab in the Gangādhārēsvara temple. The Gangādhārēsvara temple, situated to the east of the Chennakēsava, also appears to be a Dravidian structure, though the *navaranga* has four beautifully sculptured black stone pillars decorated with bead work like the ones found in Hoysala buildings, supporting a ceiling, about 1½ feet deep, carved with a lotus. The pillars are sculptured on the bottom panels on all the four sides with fine figures such as Siva, Brahma, Vishnu, Bhairava, Krishna, Ganapati, Virabhadra and so forth. In the *navaranga* is the inscription *Tumkur* 9 engraved on two slabs, one having a *linga* at the top and the other a standing figure of Vishnu with a figure of Jina under a *Mukkode* or triple umbrella seated to its right, which tells us that the temple was built in 1151 by Sāmanta-Bachi, a subordinate of the Hoysala king Narasimha I, in memory of his father Sāmanta-Gangayya. We also learn that Bachi built besides Vishnu and Jina temples at the village and endowed them. The Vishnu temple is no doubt the Chennakēsava noticed above and the figure on the pillar of its *mahādvāra* probably represents Bachi. The inscription

thus bears testimony to the cosmopolitanism of Sāmanata-Bachi.

Kandikere.

Kandikere.—A village in Chiknayakanhalli taluk. Population 1,110. This village has a ruined fort surrounded by a moat.

The Gōpālakrishna temple here has a fine figure of the god, about 5 feet high with *prabha* with cows, etc., carved at the sides. There is also a *basti* here dedicated to Sāntinātha, a standing figure about 4 feet high. At some distance to the north-west of the village is a good structure on an eminence, named Kalyānādēvara-matha, and a Siva temple, both of which have gone to ruin. The buildings seem to have been deliberately dismantled, the architectural members such as pillars, beams and jambs, and *lingas* and Nandis lying pell-mell about the place. It is said that a large number of stones were removed and utilised for the construction of the Borankanive dam. Near this place are also to be found a number of tombs of temple bulls.

Karikalgudda.

Karikalgudda.—A hill in the south-east of the Tiptur taluk, containing an old quarry of fine black hornblende, which has been extensively applied to the construction of temples. The quarry is situated about half a mile east from the village of Kadahalli.

Kondavatti.

Kondavatti.—A village in Kunigal taluk. Population 561.

There is here a Lingāyat *matha* known as Gavi-matha as it is situated in a cave (*gavi*) which is said to be connected by a subterranean channel with the Pātāla-Ganga of Kelagana-gavi *matha* at Sivaganga. Close to the *matha* are a few *gaddiges* or tombs, of which the one that is most honoured is the *gaddige* of Chennavīra-svāmi, who is believed to have gone to Kailāsa with his body about one hundred years ago.

Koratagere.

Koratagere.—A sub-taluk in the north-east. Contains the following hoblis, villages and population :—

Hoblis			Villages	Population
1. Koratagere	..	..	44	11,057
2. Channarayadurga	..	..	60	12,892
3. Holavanahalli	..	..	61	17,415

Principal places with population :—

Koratagere 3,028 ; Tovinkere 1,270 ; Ramapura 1,541 ;
Holavanahalli 2,183.

Koratagere.—A town situated on the left bank of the Suvarnamukhi, in 13° 21' N. lat., 77° 17' E. long., 16 miles north of Tumkur, on the Tumkur-Madhugiri road. Headquarters of the Koratagere sub-taluk, and a municipality.

Koratagere
(Town).

Population in 1921	Males	Females	Total
Hindus	1,378	1,297	2,675
Muhammadans	185	136	321
Christians .. .. .	..	2	2
Animists	17	13	30
Total	1,580	1,448	3,028

The fort and *pete* were founded by one of the Holavanahalli chiefs, who removed the seat of government hither. The former is in ruins, having been dismantled by Tipu Sultān. Glass bangles are manufactured in the town. The people are dependent for drinking on the river water, which is procurable at all seasons. The well water is brackish.

The Koratagere hill was once fortified, the remains of the fort wall being visible here and there. At about the middle portion of the hill is situated the Gangādhārēsvara temple consisting of three cells standing in a line with a hall in front. The cells enshrine Gangādhārēsvara, Pārvati, and Srīnivāsa flanked by consorts. In front of the Srīnivāsa cell at some distance are kept on a raised platform figures of the *Navagrahas* (or nine planets) in three rows with the sun in the centre facing east, while the others face all directions. Near the temple is a large *donē* or spring, and a structure newly built for the accommodation of visitors. The summit has a shrine of Basava, to which the ascent is rather steep. A spot near one of the gates is pointed out as the *Tankasāle* or mint of one of the former chiefs. It

appears that once gold coins used to be picked up here. Government have now prevented the removal of earth from the place. Some boulders behind the hill known as Dalavāyi-gundu are said to represent the heads of a Dalavāyi or general and his followers who turned traitors to a Pālegār princess named Bayyamma. A pond near the Gōkulada-Ānjanēya temple in the town, known as Bayyamma's pond, is said to have been built by this princess. Near this temple are also to be found a few good *māstikals* (or memorials of *satis*).

A *jātra* on a grand scale is celebrated every year in honour of Ānjanēya at Kemenhalli, about 4 miles from the town.

Municipal Funds.	1919-20	1920-21	1921-22	1922-23	1923-24
Income ..	2,245	1,771	3,967	3,329	3,569
Expenditure.	1,991	2,917	2,954	3,351	2,673

Kottagere.

Kottagere.—A village in Kunigal Taluk. Population 652.

It appears to have been a place of considerable importance at one time, judging from the inscriptions and ruins of the village. It was also known as Sridharapura during the time of the Hoysala king Vishnuvardhana. (*E. C. XII, Kunigal 1*).

The Kottēsvara temple, now mostly buried, is an old Dravidian building with two entrances on the east and south. It was from this temple that the image of Mahishāsoramardini was removed, as stated before, to the Sivarāmēsvara temple at Kunigal. A Tamil inscription at the village (*Kunigal 2*), dated in the 31st year of the reign of the Chōla king Rājādhirāja (1048) registers a grant for a god named Rājēndra-Sōla-Isvaram-udaiya Rājādhirājavidangar, who was in all probability identical with the god of this old temple. Tradition has it that the temple was founded by one Kotappa, who, by the favour of some Bairāgis styled *Lipi-gosūyis*, had acquired immense treasure after killing a seven-hooded serpent. He is also said to have built the tank at the village and to have met with a sad end at the hands of the labourers who, enraged at his

merciless behaviour towards them, buried him alive. A ruined *basti* at the village has some mutilated Jina figures lying around, on the pedestal of one of which is to be seen an inscription of the 12th century. On the site of another ruined temple are to be seen figures of Sūrya and Bhairavi. The latter is seated in *lalitāsana* with flames around the head and the scorpion emblem on the pedestal, the attributes being a trident, a drum, a sword and a cup.

Kuduvatti.—A village in Madhugiri taluk.

Kuduvatti.

Situated at the foot of a hill of the same name, is a *bechirakh* or uninhabited village enclosed by a lofty mud wall. No person now enters the enclosure lest he should lose his life; because sometime back some one who dug the site for money vomited blood and died instantly.

Close to the village are three temples known as the Gōpālakrishna, the Lakshmidēvi and the Kambadarāya, and five old *vīragals* without any writing. The objects of worship in the Kambadarāya temple are two pillars standing side by side. The porch has on the right wall sculptures representing the coronation of Rāma and on the left Ranganātha attended by Tumbura and Nārada. The sculptures on the pillars supporting the porch show some ingenious combinations of female figures and *Yālis*. Near the Gōpālakrishna temple is a small pond, known as Majjanada-bāvi, on the door-post of which is carved a standing female figure, about 1¼ feet high, said to represent one Jirale-Mallamma, who built the Gōpālakrishna and Lakshmidēvi temple as well as this pond. Tradition says that she made a large sum of money by selling butter and that she utilised the money in carrying out these pious and useful works. The villagers make an offering of butter to the image and bathe it with three handfuls of water.

Kundar or Kumadvati.—A stream which rises near Makalidurga in the Dodballapur taluk, and flowing northwards through the Goribidnur and Madhugiri taluks, runs into the north Pinākini just beyond the frontier of the State, near the town of Hindupur in the Anantapur District. Its extreme length is about 30 miles.

Kundar or
Kumadvati.

Kunigal.

Kunigal.—A taluk in the south-east. Area 382·17 square miles. Head-quarters at Kunigal. Contains the following *hoblis* and population :—

Hoblis	Villages	Population
1. Kunigal	54	15,580
2. Yediyur	68	15,024
3. Amritur	55	14,648
4. Hulyurdurga	56	16,798
5. Kottāgere	41	11,126
6. Hutridurga	42	15,917
Total ..	316	89,093

Physical aspects.

Principal places with population :—

Kunigal 3,044; Kitlamangala 1,070; Amritur 2,182; Ujain 1,475; Nidasale 1,103; Hulyurdurga 2,065; Yeliyur 1,015.

Except in the east, and south-east, the taluk partakes of the characteristics of the table-land of Mysore, with an undulating surface intersected by deep ravines. The Hutridurga and Hulyurdurga *hoblis* are hilly, the difference between the two being that, while the hills in the former are comparatively bare and barren, those of the latter are covered with jungle. The hills are a continuation of the Savandurga range in the adjoining Magadi taluk, and the highest among them are the peaks of Hutridurga and Hulyurdurga which rise to a height of 3,713 and 3,096 feet respectively, above the level of the sea. The drainage of the taluk is towards the west and the south. There is not much of forest in this taluk; portions of jungles in the Hulyurdurga *hoblis* have been reserved. They are, however, poor and contain no

timber trees. The taluk, as a whole, is not a treeless tract ; on the other hand, groves of trees are met with all over.

The soil of the high lying fields is generally grey, sandy or gravelly ; but in the fields lower down, it improves, so that at the bottom of the valleys a good class of soil is nearly always found. The taluk depends mainly upon its tanks for irrigation. There are no river channels. The Shimsha, owing to high banks, does not admit of being utilised for direct irrigation. Wells are numerous and water is available in them for the greater part of the year. The principal dry crops are *ragi* and *kulthi*, other crops being *avare*, *jola*, *harka*, *navane*, *same*, *huralu*, *togari* and *chenna*. Small patches of tobacco are also met with here and there. On wet lands the crop is either paddy or sugar-cane. Soil.

Early in the ninth century, the Kunigal country, which apparently corresponded with the Kunigal taluk and neighbouring parts, was being governed by Vimalāditya, Chālukya prince who was the nephew of Chaki Rāja, the Rāshtrakūta viceroy ruling the Ganga territories during the imprisonment of the Ganga king.

The revenue settlement was introduced in 1881 and the revision settlement in 1921-22. The area of the taluk was thus distributed :—Cultivable (dry 1,05,604 ; wet 9,157 ; garden 3,770), total 1,18,531.

The Bangalore-Hassan road passes through Kunigal, whence also there are cross roads to Tumkur, and *via* Huliurdurga to Maddur.

Although no railway passes through the taluk, it is advantageously situated between two lines (the Bangalore-Harihar and the Bangalore-Mysore Railways), and within easy distance of three important stations *via* Gubbi and Tumkur to the north and Maddur to the south. Both the lines have succeeded in drawing the taluk out of its seclusion and enabled it to enjoy in a degree the benefits of swift and easy transport.

Kunigal.

Kunigal.—A town situated in 13° 2' N. Lat., 77° 5' E. Long., 22 miles south of Tumkur on the Bangalore-Mangalore road. Head-quarters of the Kunigal taluk and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,067	1,020	2,087
Mussalmans	..	..	..	458	432	890
Jains	..	..	..	5	1	6
Christians	..	..	..	31	30	61
Total				1,561	1,483	3,044

The derivation of the name is said to be *Kuni-Gal*, dancing stone, Siva having danced here. But from early inscriptions it would appear that the original form of the name was Kuningil or Kunigil.

Three streams rising in Sivaganga, whose names are Nalini, Nagini and Kamala, are said here to unite their waters. Their virtue is such that a king from the north, named Nriga Chakravarti, is said to have been cured of leprosy by bathing in them, and to have constructed the large tank in consequence. A party of seven *Lipi jōgis*, it is said, subsequently came from the Himalayas and obtained a large treasure from the bed of the tank, after killing the seven-headed serpent which guarded it. The tank is estimated to be fourteen miles round when full. The foundation of the fort is attributed to a Vīra Kambala Rāya in 1290. It afterwards came into the possession of the Magadi chief, who enlarged the town and fort. Owing to a low type of fever, the place at one time became very unhealthy. The Stud Farm for the breeding of horses for the Mysore Silahdars, formerly at Closepet, has been long established here.

Kunigal is a place of considerable antiquity. In old Kannada and Tamil epigraphs, it is named Kunungil. In an old Kannada record, of about 785 A.D., at Kuppepālya, Magadi taluk, the Ganga king Sivamāra is mentioned as the governor of Kunungil-nadu, *i.e.*, the district of which Kunungil, the modern Kunigal, was the chief town. The same district was, according to the Kadaba plates, *E. C. XII, Gubbi 61*, governed by Vimalāditya, a

chief under the Rāshtrakūtas, in 812. In the Chōla period Kunigal was surnamed Rājendra-Sōlapuram. The Narasimha temple here is a large Dravidian structure, though in a dilapidated condition. Though so named, it has no image of Narasimha at present, but has a figure of Kēsava said to have been brought from Huliūrduṛga. In the *sukhanasi* are kept three sets of processional images, Narasimha, Venkataramana and Varadarāja. In the *prākāra* or enclosure is the shrine of the goddess of the temple. In front of the temple stands a four-armed figure of Garuda holding a discus and a conch in the upper hands, the lower ones being folded as usual. Such a figure of Garuda is rather rare. The front portion of the temple has three cells on either side : of those on the north the middle one has Rāma and the others Vishvaksēna and Nammālvār ; while of those on the south two have Venkataramana and the goddess, the third being vacant.

The Sōmēsvara temple is likewise a large Dravidian building with a *mahādvāra* in the south. The *linga*, which is *udbhava-mūrthi*, i.e., a natural stone, not set up by art, faces east and is said to be bent a little towards the north and looking towards the south in the direction of Mahishāsūramardini in the front hall. The latter is a good standing figure, about 3½ feet high, with four hands, the upper holding a discus and a conch, the lower right a sword and the lower left a bow. It stands on the head of a buffalo and has below a lion to the right and a mungoose to the left. The image faces east with its head bent a little to the south looking towards the north in the direction of the *linga*. Tradition has it that the goddess was set up by Sankarāchārya. Among the figures in the *navarānga* may be mentioned Sūrya and a standing metallic figure of Ganapati. The former, about 4 feet high, is flanked by his consorts Samjna and Chhaya who do not however shoot but merely hold an arrow in the right hand and a bow in the left. The pedestal is carved with Aruna and seven horses and the *prabha* or glory is sculptured with the figures of the eight remaining planets. In the north-east of the enclosure is the shrine of Pārvati, a good figure about 4 feet high and to its right a small cell containing a well carved seated figure, about 4 feet high, of Sarasvati, also said to have been set up by Sankarāchārya. This goddess bears in the upper hands a noose and an elephant-goad, the lowest right being in the *abhaya* pose with a rosary and the lower left in the *varada*

pose with a book. In a *mantapa* supported by sculptured pillars, situated to the south-east of the temple, stands leaning against the east wall a figure, about $4\frac{1}{2}$ feet high, of Garuda on whose pedestal are carved a fish, an elephant, a scorpion, a tortoise and a crocodile. The meaning of this symbolism is not clear. The sculptures may perhaps be compared with those usually found on the moonstones of Ceylon.

The Padmēsvara temple is a neat structure in the Hoysala style, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The ceilings of the *navaranga*, about $1\frac{1}{2}$ feet deep, are carved with lotuses. Of the two cells at the sides of the *sukhanasi* doorway, the right cell has a figure of Ganapati, the other being empty. The outer walls are decorated with pilasters.

The Venkataramana temple has three cells standing in a line. The middle cell has a good figure, about $3\frac{1}{2}$ feet high, of Śrīnivāsa; the left cell the goddess of the temple, and the right Ganapati. In the *sukhanasi* of the middle cell are kept the processional image and a few figures of Ālvārs. There is also kept here the processional image of the temple on the Rangasvāmi hill, the peculiarity about this image being that it also reclines on a serpent like stone figures of Ranganātha. The Uritirumaladēva temple enshrines the processional image of a ruined temple at Muganpālya of the same taluk. The Sivaramēsvara temple is a modern structure, the *linga* in it having been set up about a hundred years ago. But the goddess of the temple, Mahishāsūramardini, is an old figure brought from the ruined Kōttēsvara temple at Kottagere of the same taluk. Trampling on the buffalo with one leg, she holds his tail with the lower right hand and stabs him with the trident in the lower left. An inscription on the sluice of the Kunigal tank gives the interesting information that the sluice was built in 1394 by Irugapa, the Jaina general of the Vijayanagar king Harihara II and the nominal author of the Sanskrit lexicon *Nānārtharatnākara*.

A number of palm leaf manuscripts are in the possession of Pandit Isvara Sāstri and of Basavalingappa, the manager of a Lingāyat *matha* known as Hiriya-matha, affiliated to the *matha* at Balehalli. The manuscripts with Isvara Sāstri contain Sanskrit works bearing on the *Advaita-Vēdanta*, logic, ritual, etc., and those with Basavalingappa Kannada works bearing on the Virasaiva creed. Several of the works examined by the Archæological Department have not so far been printed.

According to the *Sthala-purāna*, once upon a time, the emperor Nriga, his horse and dog, all the three, were cured of leprosy on bathing in a pond situated in the Kunigal tank.

Municipal Funds.	1919-20	1920-21	1921-22	1922-23	1923-24
Income ..	5,239	5,133	5,755	7,743	7,133
Expenditure.	5,639	5,184	5 421	8,218	7,543

Madhugiri.—A taluk in the north-east. Till 1927, known as Maddagiri, the new name being given at the request of the local people. Area including the Koratagere sub-taluk is 605.50 square miles. Head-quarters at Madhugiri. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population 1921.
			Government	Sarva-manyā	Jodi	Khayam-gutta	
Madhugiri ..	64	16	52	2	6	4	16,248
Dodderi ..	80	14	68	2	8	2	17,627
Midagesi ..	52	17	48	0	3	1	13,472
Ittikadibbanahalli	34	6	30	0	2	2	10,381
Kodenahalli ..	42	9	35	0	5	2	19,744
Puravara ..	47	15	33	0	3	11	14,402
Koratigere ..	44	..	41	1	2	..	11,057
Channarayadurga	59	..	56	1	2	..	12,892
Holavanhalli ..	69	..	54	1	10	4	12,415

Principal places with population :—

Chinakojra 1,156; Madhugiri 5,143; Chandragiri 1,336; Dodderi 1,064; Nerlakere 1,096; Raddihalli 1,012; Etakadibbanahalli 1,336; Garani 1,183; Kodigenahalli 2,055; Kadagattur 1,730; Gundalu 1,217; Doddamalur 1,313; Sravandana-halli 1,109; Kodlapura 1,105; Nitrahalli 1,215; Byalya 1,257.

The eastern half of the taluk is plain country, with undulations not of a striking character; the west half is scattered over with hills which form a link in the well-defined chain

traversing the State from south to north approximately. The two highest peaks within the taluk are at Madhugiri and Midagesi. The rocks are generally dark of colour and contain iron. There is no forest to speak of; the hills are covered with scrub jungle which nowhere attains the dignity of forest, but the taluk has an abundance of *topes* and shady trees. The north Pinākini or Pennār just skirts the taluk for a short distance in the east. The Jayamangali, an affluent of this river, runs nearly parallel to it. Between the two, the Kumadvati runs likewise. The lie of the country is generally from south-west to north-east. The taluk takes very high rank so far as soil is concerned with water easily obtainable at a few feet below the surface from *talapariges* or surface-springs. Loamy soil of all shades of darkness is the common feature of the east and the centre; along the streams it becomes good black *Regur*. Towards the west and the north, red soil with an admixture of sand predominates. The principal of dry crops is ragi; pulses, jola, horse-gram, navane, oil-seeds and tobacco come next in importance. In wet land, rice of course holds the first place. The gardens produce areca, betel, cocoa-nut and other common fruits such as plantain, mango, jacks and lime. Pomegranates and figs and other fruits of a superior kind are a speciality in some villages.

The revenue settlement was introduced in 1877 and the revision settlement in 1916-17. The total revenue demand for 1923-24 was Rs. 1,95,670.

The average rainfall at Madhugiri station for 51 years is 23·51.

The Tumkur-Pavagada road runs through the taluk from south to north, by way of Koratigere, Madhugiri and Midagesi, crossed by a road from Madhugiri west to Sira and another south-east to the Railway Station at Thondebhavi.

Madhugiri.

Madhugiri.—A town situated in 13° 39' N. lat., 77° 6' E. long., 24 miles north of Tumkur, on the Tumkur-Pavagada road. Head-quarters of the taluk and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	2,100	2,908	4,198
Mussalmans	..	..	..	495	436	931
Jains	..	..	..	4	3	7
Christians	..	..	..	1	6	7
Total			..	2,600	2,543	5,143

It is surrounded on all sides by hills, the continuation of the north and south range which traverses the east of the District. The town derives its name from Madhu-giri, or honey hill, at the northern base of which it is situated. The two large temples of Venkataramanasvāmi and Mallēsvara, standing side by side, are conspicuous objects. A very graceful ornament is carried round under the eaves of the roof of the latter, representing doves or pigeons, of about life size, in every natural attitude.

The erection of the original fort and town is ascribed to a local chief named Rāja Hera Gauda. The circumstance of a stray sheep having returned from the hill dripping with water led to the discovery that it was well supplied with springs of water. This being reported by the shepherds of the neighbouring village of Bijavara, the advantages of the situation were so apparent that the town was established, and mud fortifications were constructed on the hill for its protection. About 1678, while Rāma Gauda and Thimma Gauda, descendants of the founder, were ruling in Madhugiri, they incurred the hostility of the Rāja of Mysore. The *dalavāyi* Dēvarāj was therefore sent against it, who, after a siege of a year, took the place and led the Gaudas with their families captive to Seringapatam. They were, however, released and sent back to Midagesi, which was left to them out of their lost possessions.

The fortifications of Madhugiri were greatly increased by Haidar Ali and the place was the seat of a valuable trade, containing a hundred houses of weavers alone. Hither in 1763, on the conquest of Bednur, he sent as prisoners both the Rānj and her lover, and also even the pretender Chenna Basavaiya, for whose rights he had ostensibly been fighting, and here they remained until the capture of the place by the Mahrāttas in

1767. The Mahratta chief Mādhava Rao held possession of Madhugiri for seven years, and when forced by Tipu in 1774 to retire, plundered the town of everything he could carry away. With the usual exaggeration its wealth is said to have been so great that he disdained to remove anything less valuable than gold. Tipu bestowed on it the name of Fattehabad, city of victory, and made it the capital of a surrounding district yielding a revenue of six lakhs of pagōdas. But his exactions had nearly ruined the place, when the destruction was completed by the Mahrattas in 1791. Balvant Rao, one of Parasu Rām Bhao's officers, besieged it, though without success, for five months, having under his command a large army, according to local accounts, of 20,000 men. It was principally composed of bandits assembled by the Palegārs formerly driven from their strongholds, who had ventured back under the protection of Lord Cornwallis. On the conclusion of peace, they were speedily dispersed by the Sultān, but not before they had devastated all the neighbouring country. Of 500 Mahratta horse who had joined this rabble, it is said that only 20 men with their chief escaped. On the conclusion of the Third Mysore War and the death of Tipu, Madhugiri was included in the new territory of Mysore.

Though its prosperity has somewhat revived since 1800, the town has never recovered from the ravages of the Mahratta army. It has, however, an extensive trade in brass, copper, and silver vessels of every description. There are also manufactures of iron, steel, coarse cloth and *kumbli*s, and weekly interchange is held with the markets at Tiptur, Bellary and Hindupur in the Anantapur District, as well as with Bangalore. The article of export is rice, especially that called *Chinnada Salāki*, or golden stick, which is much cultivated and eagerly sought by Bangalore merchants, as it is estimated to be the best in the State. The cattle here are finer than those ordinarily seen in other parts of the District. The town, as well as the whole taluk, owes its prosperity to the richness of the soil, and the springs peculiar to this region, which abound everywhere near the surface, so that in the worst of seasons an unfailing supply of water is obtainable for the crops, while the well-water is generally sweet.

The Madhugiri fort is one of the finest in Mysore. Portions of it are roofed and converted into Government offices. The Mallēsvāra and Venkataramana temples, which are similar in plan and stand in a line facing east, are large Dravidian structures with lofty towers. The lamp-pillar in front of the Mallēsvāra temple, about 20 feet high, has a pavilion on the top for placing lamps. The porch of the temple has two niches, the one to the left containing a figure of Harihara and the other a figure of Ganapati. In the *prākāra* are shrines of Pārvati, Mahishāsūramardini, Subrahmanya, Tāndavēsvāra and Krishna, the last a fine figure, and rows of *linga* cells on the north and south. On the pedestal of Pārvati is a label giving the names of two women who may have set up the image. In this shrine is also kept the metallic figure of Chaudēsvāri, whose temple has gone to ruin. This is a seated figure, about 1½ feet high, with 8 hands, 5 of them bearing a bell, a shield, a cup, an axe and a sword, one holding the head of a demon, the remaining two being in the fear-removing (*abhaya*) and dancing (*nāṭya*) attitudes. The *kalyāna-mantapa* is a good structure supported by 4 pillars, the front portions of which are carved into figures of Nārada, Tumburu and two other *rishis* or sages. In the Venkataramana temple the god is about 6 feet high and there are two goddesses named Sridēvi and Bhūdēvi in separate shrines in the *prākāra*. The porch has two cells, the one to the right enshrining Garuda and the other, Hanumān. The temple has also stone and metallic figures of several Srīvaishnava saints and sages. The Mallinātha-basti adjoining the fort wall has in front a good *mānastambha*, about 15 feet high, with a pavilion on the top but without the usual Jina figure. Besides Jina figures, the *basti* has two seated stone figures of Brahma and metallic figures of Sarasvati and Padmāvati. A new inscription was discovered here and another at the Kālamma temple. The lofty west gate of the town, about 20 feet high, is known as Dandūru-bāgilu. There are several fine wells at Madhugiri such as Janaiyana-bāvi, Arasana-bāvi, Pradhānara-bāvi, etc., stepped all round and adorned with sculptures here and there. Of these, the first situated to the north of the Travellers' Bungalow is perhaps the best. It has a beautiful gateway and well-carved figures of Rāma, Lakshmana, Sīta, and Hanumān trampling on a demon. The second well, situated to the east of the Travellers' Bungalow, has figures of Hanumān, Ganapati and Bhairava, as also an

inscription (*E. C. XII*, Maddagiri 16) which tells us that it was built in 1699 by order of the Mysore King Chikka-Dēva-Rāja-Wodeyar and named Devarāyasamudra after him. From another inscription (Maddagiri 15) on a rock at some distance to the south of the Travellers' Bungalow, we learn that the same king built in 1690 a *mantapa*, a *brindāvana* and a pond known as Gōpala Sarassu, and that Gauramma of Talkād, his queen, built a pond. The *brindāvana* is a good structure with a canopy; but it is not known why it was built. Close to it stand 4 beautifully carved pillars, about 12 feet high, decorated with scroll work on all the sides. These are said to have once belonged to the sluice of a tank which is no longer in existence. At some distance to the town is a Lingāyat *matha* known as Gurrammanamatha, close to which is a *gaddige* or tomb of a Lingāyat *guru* named Sivalingasvāmi. To the south-east of the *matha* are some caves at the foot of Madhugiridurga, named Sādhu-gavi, Mēke-gavi, Pattāladamma-gavi and Siddhēsvara-gavi. An inscription was found at the third cave, which records a grant by the wife of the Madhugiri chief Chikkappa-Gauda.

Municipal Funds.	1919-20	1920-21	1921-22	1922-23	1923-24
Receipts ..	6,813	7,338	6,096	8,747	7,076
Expenditure.	7,447	7,589	7,006	9,942	6,265

Madhugiri-durga.

Madhugiri-durga.—A bold fortified hill commanding the town of Madhugiri. The summit is 3,935 feet above the level of the sea.

This hill is one mass of rock strongly fortified. It has several *donēs* or springs, such as Naviladi-donē on the north slope, Bhīmana-donē on the south slope, Ittige-donē on the hill, Chandradonē higher up, and Navil-donē on the top. Several of these are stepped with bricks. Above Chandra-donē the ascent is very steep for some distance. It is said that the place of the Pālegār was situated near this *donē*. There are several gates leading to the top, such as the Antarālada-bāgilu, Diddi-bāgilu, etc. The Mysore gate is to the south. On the top is situated the Gōpala-Krishna temple, which is now empty. Near it are the granary of *ragi* and the treasury. Grains of *ragi* are even

now available for examination. The treasury appears to have had rows of big pots buried up to the neck close to the walls. There are likewise dome-like masonry structures with circular openings at the top for storing ghee and oil. Similar structures are also found lower down. They are called *kanajas* in Kannada. The view from the top defies description; any number of hills and tanks meet our gaze on every side, the hills looking like little mounds and the tanks like small pools of water. A risky descent of some distance on the almost perpendicular south slope of the hill takes us to Bhīmana-donē. Here is a fine figure of Hanumān with an inscription to its left telling us that the figure was consecrated and the *donē* made by the Madhugiri chief Mummadi Chikkappa-Gauda in 1646. He is identified in inscriptions and literature with Bijjavāra, a village about 3 miles to the east of Madhugiri, which was apparently his capital. A descendant of his is now living in poor circumstances at Sambuvanahalli, about 4 miles from Madhugiri. At some distance above the foot of the hill is a square basin with a small hole, on blowing into which a sound as of moving water is heard. This is probably a secret arrangement for the water-supply of the fortress. A stroke of lightning has split the mass of rock to a considerable distance causing a narrow crack all through. It has also thrown down the brick parapet in some places.

Mallekavu.—A village in Koratagere sub-taluk. Population 424. Mallekavu.

Close to this village flows a small stream known as Siddharabettada-halla (the stream of the Siddhas' hill). This hill, about three miles to the west of the village, is largely visited by pilgrims from the surrounding parts, especially on Tuesdays and Fridays. It has a cave temple enshrining a *linga* at the foot of which is a perennial spring in the form of a well, one yard square and four feet deep, which is said to be the source of the above mentioned stream.

Maralur.—A village in Tumkur taluk. Population 388. Maralur.

The Rāmadēvaru temple at this place has for the object of worship a good stone panel, measuring 2' by 1½', sculptured with a horseman holding a spear in the uplifted right hand. In front of the horseman stand five female figures, representing perhaps his wives, and behind him two male figures, probably his servants.

The semi-circular top of the panel is artistically executed with scroll work.

Marule.

Marule.—A village in Chiknayakanhalli taluk.

This place has some fine *māstikals*. In one of them the husband holds a sword in the right hand with the point turned towards the ground, the left hand being placed on the waist. His wife wears a crown surrounded by flames, her right hand with a lime on the palm hanging by the side and her left hand holding a mirror to the front. Another shows a well carved and richly ornamented couple, of whom the husband, adorned with an *uttariyam* or upper cloth, bears a sword under the right arm-pit, the hand being placed on the breast. The left hand hangs by the side. The wife has her right hand raised and open showing a lime on the palm, the left hand dangling with a mirror.

Mayasandra.

Mayasandra.—A village in Turuvekere Sub-Taluk. Population 1,165.

It is one of the *Pancha-grāmas* or five villages or settlements in this part of the country of the Hebbār Srī-Vaishnavas. Kadaba in Gubbi Taluk is regarded as chief of these settlements, the others besides Mayasundara being Nuggihalli in Chennarayapattana taluk, Bindiganavale in Nagamangala taluk, and Nonavinkere in Tiptur taluk. About ten families of these Srī-Vaishnavas now live here. At the back of the Kollāpuradamma temple here are lying scattered mutilated figures of Ganapati, Nandi, etc.

Midagesi.

Midagesi.—A town in the Madhugiri taluk, at the eastern base of the Midagesi-durga, 12 miles north of the *kasba*, on the Tumkur-Pavagada road. Head-quarters of the Midagesi *hobli*. Population 957.

It is said to be named after a princess who was burned here with the corpse of her husband. (See below). Rānis of the same family continued to govern it until conquered by Chikkappa Gauda, of whose family it remained the chief possession long after they had been deprived of Madhugiri and Channarayana-durga. In 1761 it was reduced by Haidar Ali, and six years later by the Mahrāttas, from whom it was

recovered by Tipu in 1774. During the invasion of Lord Cornwallis, a descendant of Chikkappa Gauda returned to the town, but finding little that had escaped Mahratta capture, did not leave it until Kamr-ud-din was approaching with a large force. Under the Muhammadan government, Midagesi was the residence of an Asoph, and afterwards the head-quarters of a taluk, which was finally incorporated with Madhugiri.

This place is said to have been so named by a local chief, Nāgareddi, after his wife Midagesi, who was so called because her hair (*kēsa*) was so long that it touched her heel (*midi*). The Venkataramana temple which is similar in plan to the temple of the same name at Madhugiri is said to have been built by the chief Nāgareddi. His palace was situated to the south of the temple, and an entrance in the south wall of the *prākāra*, now closed, is said to have been the gate through which the palace people went into the temple. A figure on this wall, about 1½ feet high, standing with folded hands, is said to represent Nāgareddi. There is also sculptured on the same wall a five-hooded snake, about 5 feet long, lying horizontally with a small figure of Krishna dancing on it. In the Garuda shrine in front of the temple is a square hole through which the rays of the rising sun are said to fall on the feet of the god. The *navaranga* entrance has at the sides two niches containing figures of Ganapati and Virabhadra. The *Garudagamba* is a fine pillar, about 40 feet high, decorated with scroll work on all the sides; but unfortunately it has been broken in the middle by a stroke of lightning, the upper portion lying below. The Mallēsvara temple is said to have been built by Vokkaligas of the Settenōru sect, the god being their tutelary deity. Tradition has it that a beautiful damsel of this sect, named Chikka-Mallamma, was, during an attack by the Muhammadans, seized by them and confined in the fortress on the Midagesi hill; and that on her prayer to God for her release, the rock split and made way for her, whereupon she descended the hill and entered fire in front of the god Mallēsvara. Her figure, about 2 feet high, is sculptured on the rock to the right of the flight of steps leading to the top about the middle of the hill. It is in a walking posture holding a sword in the right hand and what looks like a lance in the left. The Vokkaligas referred to above were of three classes: Settenōru,

Alpenōru and Gōnōru. A copper-plate inscription in the possession of the *pūjāri* of the Mallēsvara temple, of which only the last plate has been examined, mentions these classes of Vokkaligas and refers to the *agni-pravēsa* (entering fire) of the damsel. The god in the Jibi-Ānjanēya temple is a huge figure, about 9 feet high. The Midagesi hill is said to have been fortified by Nāgareddi mentioned above. Here also we have the usual granaries of ragi and paddy, dome-like structures for storing ghee and oil, powder magazines and *donēs*. Grains of old ragi can even now be had for examination, but the paddy-*kanaja* has only a quantity of husk. Two of the *donēs* are named Musare-donē and Kannerammana-donē, the former situated on the top and the latter on the north slope. There is a fine mosque on the summit with two minarets at the sides and an ornamental parapet all round the roof. It has also flights of steps on both the sides. Close to the mosque stands a shrine dedicated to Hanumān. There are several gates leading to the top of the hill.

Muganaya-
kankote.

Muganayakankote.—A town in the Gubbi taluk, 15 miles east of the kasba. Population 1,321.

It is strongly fortified with mud walls, and before the last incursion of the Mahrāttas contained a fine market, consisting of a wide street lined with cocoa-nut trees. A somewhat droll account is given of the Mahrātta attack on the place, which was repulsed by the inhabitants with the utmost gallantry. Parasu Rām Bhao while at Sira despatched, it is said, a force of 500 horse with 2,000 irregular foot and one gun to capture the fort. Its defence was undertaken by 500 peasants from the neighbourhood, who had two small guns and 100 match-locks, slings and stones being the only other weapons. The market was destroyed to prevent its giving shelter to the attacking party. The siege was maintained for two months, but though the Mahrāttas repeatedly fired their gun, they never once, says the local historian, succeeded in hitting the fort! Disheartened by their ill-success and the loss of two or three of their men, the enemy abandoned the siege and retired, not one of the defendants having been hurt.

Nagalapura.

Nagalapura.—A village in the Turuvekere sub-taluk. Population 475.

At the entrance to this village is lying the slab on which *E. C. 12, Tiptur 17* is carved. It has at the top these symbols—a discus, a drum, a dagger, a gateway, and a *svastika*, the significance of which is not quite clear. The gateway is, however, found in several inscriptions of the Hoysala king Ballāla III (1291-1342) in the Tumkur district and elsewhere, and the date of the present record is most probably 1336. As at Turuvekere, there are also here two fine temples in the Hoysala structure, dedicated to Vishnu and Siva. They are similiar in plan, but mostly in ruins. The Chennakēsava temple, which faces east, consists of a *garbhagriha*, a *sukhanasi* and *navaranga*, and may have had a porch once. The *garbhagriha* and *sukhanasi* are each about 6 feet square, and the *navaranga* about 20 feet square. The ceilings of the former are flat with a lotus in the centre and figures of the *Ashtadikpāltikas* or regents of the directions around. The door lintel of the *garbhagriha* had a figure of dancing Krishna with two hands. The original image Chennakēsava is not now forthcoming: we have instead a figure of Srīnivāsa, about 5 feet high. The *sukhanasi* doorway, which is well carved, has perforated screens at the sides and figures of Paravāsudēva and dancing Krishna with four hands on the lintel and pediment respectively. It has also two niches at the sides which are now empty. The four pillars of the *navaranga* are elegantly carved with bead work, the capitals too being finely sculptured. The sockets on the capitals bear evidence to the existence at one time of *madanakai* or bracket figures, but none is now left. At the corners on the abacus are figures of lions attacking elephants or *Yālis*. Of the ceilings of the *navaranga*, 8 are about two feet deep with lotus buds and beautiful work around, while the remaining one in front of the *sukhanasi* entrance is flat with 9 blown lotuses. The outer walls have fallen down in parts and consequently many large images, turrets, and portions of cornice and eaves are scattered around or buried. The walls have these friezes from the bottom—(1) elephants, (2) horsemen, (3) scroll work, (4) uncarved frieze intended for Purānic scenes, (5) *makaras* and (6) swans. Above these come in succession a row of large images, a fine cornice, a row of miniature turrets coming alternately over single or double pilasters, and eaves. Several of the large images are unfinished and many blocks are uncarved. Of the images that are now in *position*, 32 are male, and 35 female. Among the gods and goddesses represented are Vishnu

in forms such as Paravāsudēva, Narasimha 3, Varaha, Lakshmi-nārāyana, Vēnugōpāla, Vithala, with hands holding bags placed on the waist, and Hayagrīva, with the attributes—a discus, a conch, a book and a rosary; Brahma, Garuda and Ganapati, Dakshināmūrti, Indra and Sachi; Lakshmi, Durga 2, Sarasvati 2, Mōhini 2, Mahishāsūramardini; one of the Vishnu figures is seated with four hands, two of them holding a discus and a conch and the other two placed palm over palm in Yōgamudra or attitude of meditation; of the female figures, 28 are either attendants or *chauri*-bearers. The tower is completely gone. The other Hoysala temple in this village is Kēdarēsvara. It is similar in plan to the Chennakēsava temple, only it has the entrance on the south, though the *linga* faces east. Here too the walls have fallen down in parts along with the images, turrets, etc., and the tower too is gone. And the ceilings and the pillars here have the show of finer work than in the other temples. The *garbhagriha* and the *sukhanasi* ceilings have Tāndavēsvara in the centre; the *sukhanasi* doorway has Umāmahēsvara on the lintel and the God Tāndavēsvara flanked by *makaras* on the pediment, and the fine niches on its sides contain figures, as usual, of Ganapati and Mahishāsūramardini; and the central ceiling of the *navaranga*, about five feet in diameter, is exquisitely carved and has a fine lotus bud, about two feet long, with figures carved around the lower end. Here too the *Madanakai* or bracket figures are missing. The *navaranga* has figures of Brahma, Nārāyana, Sūrya, with four hands—the upper holding lotuses and the lower being in the *varada* or (boon-conferring) and *abhaya* or (fear-removing) attitudes, Sarasvati and Saptamātrikah, besides a good Nandi opposite the *linga*. The lower panels of the pillars and the inner walls have rude figures of some animals, etc., carved recently; there is likewise a roughly carved figure of Vēnugōpāla, on the wall opposite the entrance with a modern inscription which appears to state that the figure was carved by or under the direction of Sibi Narasimha-yōgi. The friezes on the outer walls are the same as those of the other temple. The name of the sculptor *Baichoja*, son of *Sigoja*, occurs in about in 7 places in characters of the 13th century. It is very probable that he is identical with his name-sake who executed the images of the south wall of the Lakshminarasimha temple at Nuggihalli which was built in A.D. 1249. This peculiarity has not been so far observed in

any temple. It is worthy of notice that these labels are not incised, as usual, on the pedestals of the images, but on the turrets above them. Another peculiar feature noticed here is the representation on the outer walls of the regents of the directions with their consorts and vehicles in their proper positions. Of the images now found on the outer walls, 38 are male, and 39 female. The gods and goddesses represented are Siva and his forms such as Gajāsūrāmardana, Tāndavēsvara, Dakshināmūrti, Umāmahēsvara, and Vrishabhārudha; Brahma, Vishnu, Bhairava 2, Bhringi, Ganapati, Subrahmanya, Garuda, Arjuna, and Manmatha, Durga 2, Sarasvati 2, Mahishāsūramardini and Mōhini. Garuda is represented as bearing Kāsyapa and Kadru on the shoulder with a dagger in the right hand. Another peculiar sculpture consists of two monkeys holding a fruit between them endwise. Of the female figures, 35 are either attendants or chauri-bearers.

Nagehalli.—A village in Koratagere Sub-Taluk. Population 201. Nagehalli.

The temple of Mallappa to the north of this place, known as Gutte-Mallappa is situated in a cave. To the west of it stands in the open a slab, measuring 9' × 6' × 1', carved with a fine figure of Hanumān called Bail-Hanumanta. Two small monkeys at the sides are represented as eagerly eating some fruit.

Navilkurki.—A village in Koratagere taluk.

Navilkurki.

To the north of this place is a fine *māstikal* containing figures of husband and wife standing side by side, the latter holding a mirror in the left hand and a lime between the thumb and forefinger of the right hand. In some cases flames are shown as issuing from the head of the female figure, and the couple are represented as dancing as an indication of their joy after coming together in heaven.

Nidugal.—Also called Nidugaldurga. A fortified hill in the Pavagada taluk, 14 miles west of the *kasba*, with a village of the same name on the south and east which was once a Nidugal.

prosperous city. Headquarters of the Nidugal *hōbli*. Population 108.

The lofty pointed peak of *Nidu-Gal*, literally the long or high stone or rock, rising to 3,722 feet above sea-level, is a conspicuous object throughout the north-east of the country, and it was at all times a formidable stronghold. In the ninth and tenth centuries it was held by the Nolamba kings, who were of the Pallava family, and whose capital was at Henjeru, now called *Hēmāvati*. Subsequently it was in possession of a line of kings of *Chōla* descent, prominent among whom was *Irungola*, acknowledging the supremacy of the *Chālukyas*, whose name occurs as one of the opponents of the Hoysala king *Vishnuvardhana* in the twelfth century. The Hoysalas appear to have finally captured the place in the time of *Ballāla II*. Under the *Vijayanagar* kings, a line of chiefs, whose progenitor was *Tippa Rāja* of *Harati*, held *Nidugal*. In 1761 they submitted to *Haidar Ali* on his conquest of *Sira*, and were finally ousted by *Tipu*, who took the last representative as a prisoner to *Seringapatam*, and put him to death when the British army ascended the *Ghāts*. A fuller account is contained in the history of the district.

A genealogy of the chiefs of *Nidugal* is given in *Pavugada* 54 of 1487, but a *Holakal Bomma-Nāyaka* appears ruling there much earlier, in 1337 (*Sira* 8). The genealogy begins with *Abba-Nāyaka*, whose son was *Pāla-bhūpāla*, whose son was *Bomma-Nāyaka*, whose son was *Erabapa-Nāyaka*, whose son, by *Anmā-ambika*, was *Chikka-Tippanripa*. Ruling the *Nidugal* hill-fort, the most inaccessible of the hill-forts of *Karnāṭaka*, he became the master of many hill-forts. Being guarded by the eight *Durgis*, the eight *Bhairavas*, the *Ganapatis* and the three gods, *Nidugal* could not, we are told, be subdued by *Asvapati* or *Gajapati*. The titles of the chief are—*Kathāri-rāya*, the champion who took the head of *Mēsa* (or *Mēsana*), *bhadra* (that is, *bahadūr*) *maluka*, subduer of the *Hoysana* army, splitter of the skull of *Holekal Bomma*, worshipper of the god *Tiruvēngalanātha*. He built a temple and made a tank in the name of his wife *Lakshma-Dēvi*. In 1515 we have a *Jaka-Nāyaka* (*Pavugada* 62). According to *Pavugada* 63 and 37, *Timmanna* or *Timma-Nāyaka* was the chief in 1560 to 1564.

The *Harati* chiefs next held the *Nidugal* territory, with which they were invested by the *Vijayanagar* king *Venkatapati-Rāya*.

The list of places granted by him in 1640 is given in *Pavugada* 46, which included Nidugal, Dodderi, Hiriya, etc. In about 1580, there was Rangapa-Nāyaka. (*Sira* 53). In 1605, Siddana-Nāyaka. (*Sira* 61). In 1609, Immadi-Kenchapa-Nāyaka (*Sira* 1). In 1612, Immadi-Rangapa Nāyaka's son Hungahati-Nāyaka. (*Sira* 84). In 1621 they assume the title of *Rāja*, and we have Sarāja Krishnappa-Rājā's grandson, Rangappa-Rājā's son, Kastūrī Rangappa-Rājā. (*Sira* 64). In 1626 was a third or Mummadi-Rangappa-Nāyaka. (*Sira* 54).

Pavugada 42 and 46, of 1653 and 1670, give the following genealogy:—Tippa-Rāja, whose son was Kamaya, whose son was Bomma, whose son was Ādisurēndra, whose son was Hiri-yodeya, whose son was Chikka-nripa, whose son was Hotte-nripāla, whose son was Nandi-bhūpa, whose son was Hotte-nripa, whose son was Timma-bhūpa, whose son was Hottēndra, whose son, by Chinnamāmbē, was Hotte-nripa, whose son, by Chikka-māmbē, was Timma-nripa. Considering the Kālanjana hill (Nidugal) the best in the world, the Kālahasti *linga*, it is added, came and rested on its summit, and appearing to Harati Tim-mēndra, instructed him in all wisdom. He therefore resolved to rebuild the temple of the *linga* set up by Rāmabhadra, which was old. Accordingly, consulting with trusty men, he summoned with haste five sculptors, and having plans drawn, ordered the architects to carry them out at once, giving them dresses of honour and betel leaf. In the *antarāla* (or interior), they erected a beautiful *ranga-mantapa*, and made a fine *chandra-sāla* or gallery, according to the Timmēndra's directions. And in accordance with the rules, they erected a stone pillar, and set up a spire or tower; also the *sāsana*, which gives all this information in which are repeated his titles, with some additions. These include the titles of the preceding Nidugal chiefs. But he especially calls himself Timma-Vajir, that is, the Arabic vazir, a *vazir* or prime minister. In this relation he apparently claims to stand to the Vijayanagar king Sriranga-Rāya. A list is given of the territories originally conferred on the family and of the names of his father and mother, and his own nine wives. *Pavugada* 59 of 1681 is a somewhat similar record of Hotte-nripa, and *Pavugada* 60 of 1705 winds up with the statement that a *nirūpa* granted by Mummadi-Hottēna-Nāyaka in 1680 in connection with the building of a fort having been lost, a copy was granted on copper.

Nidugal.

Nidugal.—A village in Pavagada taluk.

This place, once a prosperous city, is now a small unhealthy village containing about half a dozen houses. There is also a larger village of the same name on the first elevation of the adjacent Nidugal hill.

There are numerous temples both at the foot and on the hill, but most of them are in ruins. Of those at the foot, which seem to be comparatively modern, the Saravadēsvara temple, also called the Hottēsvara after the Harati chief Hottēna-Nāyaka, was built in 1681. (*Pavugada* 59). The god is named Saravadēsvara after Saravad, a village in the Bijāpur country, which is said to be the birthplace of the progenitor of the Harati family. The Rāma temple has a boulder carved with the figures of Rāma, Sīta, Lakshmana and Sugrīva, with Hanumān and Garuda at the sides. To the right of this composition on the same boulder is a big figure of Hanumān, and to the left a figure of Mahishāsūramardini. The Kāsivisvēsvara temple is a small neat structure with three cells in a line and a common *navaranga*. The central cell has a *linga*, the right cell Ganapati and the left Pārvati. The last is a seated figure, about 1½ feet high, holding a ladle horizontally with both the hands. Such a figure of Pārvati is known as Annapūrna. On the back wall of the Ganapati cell is carved a *linga* worshipped by an elephant on the right and by Vyāghrapāda on the left. To the left in the Ānjanēya temple stands a *rishi* or sage bearing a rosary in the right hand which rests in the fear-removing (*abhaya*) pose on a staff and holding what looks like a book in the left. The village has also a *kabar* or tomb, said to be of Mirza Husēni Vali who came from Hyderabad, in honour of which a *jātre* or *urs* is held every year. A new record was copied at the village.

This hill has two or three distinct elevations. But the ascent is very steep and difficult, there being no steps at all to help the climber. It takes nearly an hour and a half to reach the top, that is, without any stoppages on the way. But when once there, you forget all your fatigue and enjoy one of the grandest views of the surrounding landscape : you see any number of hills and lakes as far as the eyes can reach. The inscription *Pavugada* 52, of 1232, says that the hill was named Nidugal (lofty rock) because it touched the skies with its formidable peak ; and *Pavugada* 54 of 1487 tells us that it was the

most impregnable of all the hill fortresses in the Karnātak country. It is also called Kālanjana in the inscriptions. There are several lines of fortifications known as Kalēsvara-kōte, Bhairavana-kōte, Are-kōte, Nāgarēsvara-kōte, etc., and a number of gates known as Matanuru-bāgilu, Singārada-bāgilu, Simalayana-diddi and so on. The hill has likewise the usual granaries, powder magazines, *donēs*, palace ruins, etc. On the top the chief Hottenna-Nāyaka built a small Basava shrine in 1653 (*Pavugada* 42) and had an inscription engraved. The shrine is now in ruins. A new inscription was discovered on the pillar in front of it. By the side of the shrine is an iron lamp with a shaft, about 6 feet high, fixed on the rock, which is lighted once a year or oftener by the people of the surrounding villages in fulfilment of their vows. A little lower down is the Kālahastisvara temple which, according to *Pavugada* 46, had its *linga* set up by Rāma, and was renovated by the Harati chief Timmanna-Nāyaka in 1670. This seems to be at some distance where are lying three pieces of old cannon, one of which, about 18 feet long, is known *Ēlu-makkala-tāyi* or "the mother of seven children." The palace has only a few walls now left. A portion scooped out at the top of a huge boulder with holes for steps is said to have served as a seat for the chief during *darbārs*. The palace garden has a pair of ornamental black stone pillars known as *Bāvikallu* or "well stones" with holes for the cross bar, surmounted by figures of bulls and curved at the top. There is also a dark underground cell (*nelamālige*) attached to a boulder. The ruined Nāgēsvara temple near a pond known as Hokkarane is a Hoysala building which, according to *Pavugada* 53, of about 1150, was founded during the reign of the Chālukya king Jagadēkamalla II. The *navaranga* has 5 niches on both sides, as also figures of Subrahmanya and Sūrya, a beautifully carved but headless female figure and a fine Nāgakanyaka with a female figure at the side. The Nāgēsvara appears to be the oldest of the existing temples on the hill, though mention is made of a temple founded by Bidichōrarasa of the Pallava family in an inscription of the 8th century (*Pavugada* 45) built into the left wall of the porch of the Kālahastisvara temple. There is an underground canal supplying water to the Hokkarane mentioned above. The god of the Chennakēsava temple has been removed and set up in a new temple at the village Bellibattalu. Near this temple is a small shrine containing an elegantly carved

seated figure, about three feet high, of Bhairava, with ten hands. There is also a buried Siva temple here of good workmanship. The ruined Lakshmanēsvara temple at the Matanūru gate was built in 1487 (*Pavugada* 54) by the Harati chief Chika-Tippa-Nāyaka in memory of his deceased wife Lakshmidēvi. *Pavugada* 54 also tells us that there were shrines of Durga, Bhairava and Ganapati in each of the eight directions on the hill. The above-mentioned Bhairava shrine may be one of these. At the village on the first elevation is a temple of Durga and a small shrine surmounted by a tower known as Rangadhāmana-mantapa which is now empty. Two modern inscriptions on bells were copied at the Durga temple. Two more "well stones," similar to those noticed in the palace garden, are also to be found near the village. At some distance from the village are the Virabhadra, Pārsvanātha, Ādinārāyana, Lakshminarasimha, Nāgarēsvara, Male-Mallikārjuna and Sōmēsvara temples scattered in different directions. In the Virabhadra temple the god, about five feet high, is a two-armed figure holding a sword and a shield. The Pārsvanātha-basti probably came into existence in 1232 according to *Pavugada* 52 in which it is named Jogavattigeaya-basadi. The god, about five feet high, faces east, while his Yakshi, Padmavati, a seated figure, about two feet high, is enshrined in a cell facing south. There is also a figure of Brahma on horseback, which was once over the pillar in front. Two inscriptions were found on the pedestals of images, as also two modern ones on a bell and a gong. Ādinārāyana is a good figure, about five feet high. In the *navaranga* of the Lakshminarasimha temple are kept a figure of Sūrya and a panel depicting the coronation of Rāma. On both sides of the outer entrance are cells containing big figures of Hanumān. The Nāgarēsvara temple has two cells enshrining *lingas* named Nāgarēsvara and Gaurīsvara, and the *navaranga* has figures of Vishnu, Mahishāsūramardini and Saptamātrikah together with a few well-carved Nāgakanyakas. The inscriptions *Pavugada* 47-50, which are wrongly stated in the Tumkur Volume of the *Epigraphia Carnatica* to be in the Kālahastīsvara temple, are here. This temple goes back to 1248 (*Pavugada* 50). There are two *viragals* in the *prākāra* of the temple. The Sōmēsvara temple, probably founded in 1292 (*Pavugada* 53), seems to be the finest Dravidian structure on the hill. It has an elegantly carved *navaranga* doorway of black stone with jambs consisting of four fascias—the innermost adorned

with scroll work, the next with figures in every convolution of the scroll, the third carved into an ornamental pilaster and the last sculptured with spirited lions and *yālis* in all postures. The pediment has Tāndavēsvara with attendant musicians, the lintel Gajalakshmi and the bottom of the jambs *dvārapālakas* or door-keepers and female figures holding a lotus and a *kalasa* or water vessel. The *sukhanasi* doorway is also of black stone, but plain. The *navaranga* has besides Mahishāsūramardini two seated female figures, about 1½ feet high, one holding a child in the left hand and a fruit in the right, the other holding a fruit in the left hand and some indistinct object (? a short staff) in the right. It is not clear what these two figures are intended to represent. Recently two new inscriptions have been discovered at this temple.

Nittur.—A village in Gubbi taluk. Population 1,182. Nittur.

This appears to have been a place of great importance at one time. In *E. C. XIII, Gubbi 11*, of 1226, it is called the southern Ayyavale (Aihole), the navel of the Gangavādi Ninety-six thousand and the crest-jewel of the Heruhe-nādu. The Santisvara-basti at the village is a Hoysala structure of about the middle of the 12th century, consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa*. The *navaranga*, supported by black stone pillars, has nine beautifully carved ceilings, about 2½ feet deep, with projecting circular panels sculptured with the figures of the *ashta-dikpālakas*. The beams too are sculptured with ornamental work. The elegantly carved *navaranga* doorway has five fascias in each architrave and bears an inscription on the lintel giving the name of the artist who prepared the doorway. The *garbhagriha* which contains the original figure being in a dilapidated condition, a new figure has recently been set up in the *sukhanasi*. A cell to the left in the *mukha-mantapa* has a figure of Padmāvati. The outer walls which are here and there supported by props are decorated with single or double pilasters surmounted by well-carved turrets. There are also intervening Jina figures, either seated or standing, but most of them are mutilated or chiselled out, a few being unfinished. On the north and south outer walls of the *navaranga* are two fine but empty niches with female figures at the sides. There are several *nishidis* or epitaphs

around the *basti* with the figures of the dead carved at the top. Two new inscriptions at this place have been recently copied by the Archæological Department here. A few palm leaf manuscripts in the possession of the *archaka* of the *basti* contain some unpublished Jaina works in Sanskrit and Kannada. The temple of Māriyamma, the village goddess, has an ant-hill for the object of worship, and a box-like pavilion with painted wooden figures serves the purpose of a processional image. On this box is kept a painted wooden head, known as Sāma, which a particular individual puts on and dances during the annual festival.

Nonavinkere. **Nonavinkere.**—A village in Tiptur taluk. Population 1,552.

This place is one of the *pancha-grāmas* or five settlements of the Hebbār Srīvaishnavas, the others being Kadaba, Mayasandra, Nuggihalli and Bindiganavale. The Bēterāya temple here is a large Dravidian structure enshrining a fine figure, about 4½ feet high, of Srīnivāsa. The god is said to have been set up by Prasanna-Kōnēriayyāngār, whose figure, wearing a beard and a cap, stands with folded hands on a pillar of the *navaranga*. He was a great devotee of the god Srīnivāsa of Tirupati and used to go on pilgrimage to that holy place every year. When he was unable to undertake the annual trip owing to old age, the god appeared to him in the guise of a Vaishnava mendicant and disappeared after telling him that he would take up his abode in that village. The managers of the temple and the *archaka* are said to be his lineal descendants. The processional image is a very handsome figure. There are also stone and metallic figures of some Ālvārs and sages. The Gōpālakrishna temple, said to be older than the Bēterāya, is also a Dravidian building with three cells, the main cell having Kēsava, the north cell Yōga-Narasimha and the south Vēnugōpāla. The last is an elegantly carved figure standing under a *honne* tree flanked by consorts with figures of cows, etc., at the sides. The temple is named after this deity. This building has to be looked upon as an instance of a *trikūtāchala* in the Dravidian style, this feature being very common in Hoysala structures. Here too the processional image is a very handsome figure. Two modern inscriptions were copied here. According to the *Sthala-purāna*, the place was once a jungle, and the

presence of the image of Gōpālakrishna which had been buried under an ant-hill was revealed by a cow dropping milk on the spot every day. There are also five Siva temples in the village—the Sāntēsvara, the Nonabēsvara, the Chandēsvara, the Kallēsvara and the Gaurisvara. To the south of the compound of the Nonabēsvara temple are lying mutilated figures of Durga, Bhairava and Saptamātrikah, and Nandis. The village goddess, named Ubasālamma, is a seated stucco figure with the usual attributes, namely, a trident, a drum, a sword and a cup. No victims are sacrificed to her. On the occasion of the annual festival she is worshipped by a Brāhman. In a small shrine on the tank bund is the goddess Gollamma, a standing figure, about 3 feet high, with 4 hands, the upper holding lotuses, the right lower in the *abhaya* attitude, and the left lower placed on the waist. A small four-pillared *mantapa* is pointed out as the *gaddige* or tomb of the last Pālegār of the place. His palace is said to have once stood on the site opposite to the tomb and his pleasure garden behind it.

Northern Pinakini.—The *Uttara Pinākini* or Northern Pennār has a course of only a few miles through the extreme north-east corner of the District, in Pavugada taluk. For a fuller account of the river, see *Kolar District*. Northern
Pinākini.

Oderhalli.—A village in Chiknayakanhalli taluk. Population 73. Oderhalli.

The Sāntamallappa temple at this place has in front a fine lamp-pillar, about 2 feet square at the bottom and 40 feet high, with a lamp in the form of a stone cup on the top. The pillar has on the east face a *linga*, on the south the three-legged Bhringi bearing a *vīna* or lute and dancing, on the west Vyāgrapāda with a censer in the right hand and a bell in the left, and on the north Nandi. Near the temple are the *samādhis* or tombs of the Lingāyat *svāmis* of the Kallu-matha at Settikere.

To the north-west of this place is an important temple situated on an eminence dedicated to Henjērappa. Henjērappa is a form of Bhairava worshipped at Henjēru or Hemāvati in the Madaksira taluk of the Anantapur district, and it is not clear why the god at this place is known by this name. As far as enquiries go, there are no other places in Mysore where Bhairava is so named. The god of the Henjērappa temple

at this village is a well-carved figure, about 3 feet high, with *prabha* or glory, seated in *lalitāsana* with the right leg dangling, bearing a trident, a drum, a sword and a skull and wearing sandals and a necklace of skulls. His emblem, the scorpion, is shown on the pedestal. To the right in the *navaranga* is another seated figure, about 2 feet high, of Bhairava, which is known as *Chēlu* (scorpion) Bhairava, and woe to him who offends the god : his house will be full of scorpions in every direction. The *sukhanasi* has to the right a *linga* known as Siddharāmēsvara set up on an embankment which is said to have been the seat of penance of the Virasaiva teacher Siddharāma. The temple is said to have been built or renovated by a Hagalvādi chief. It has also a Bilvayriksha-vāhana. Two modern inscriptions were found on bells. Behind the temple are two mud platforms enclosing the roots of a country fig-tree and a banyan tree, which are worshipped as Attimaradamma (goddess of the fig tree) and Āladamaradamma (goddess of the banyan tree).

Pankajan-
halli.

Pankajanhalli.—A village in Chiknayakanhalli taluk. Population 83.

The Mallikārjuna temple at this place, vulgarly known as Kangasanhalli, is a fine Dravidian structure of large proportions, consisting of a *garbhagriha*, a *sukhanasi*, a *pradakshina*, a *navaranga*, a porch, a *pātālankana* or hall on a lower level, a Nandi-Mantapa with a tower, a *mahādvāra* and a *prākāra*. It faces east and has an open veranda attached to it all round. The *linga* in it is a conglomeration of pebbles said to represent 101 *lingas*. Near it are two metallic images of Umāmahēsvara, one larger than the other. In the *pradakshina* are kept figures of Vishnu, Bhairava and Ganapati, as also another nude figure of Bhairava which is wrongly supposed by the villagers to represent a Jina. The *mahādvāra*, about 12 feet high, is a good piece of work, the pillars and doorways being well executed. To the right of the inner doorway, *i.e.*, the one facing the temple, is a figure of Siva and a figure of Sūrya flanked by female figures holding a lotus in the left hand ; and to the left, a figure of Siva, a female figure with the right hand raised holding what looks like a fruit in the palm and the left hand dangling pecked by a parrot, and a smaller female figure with a similar right hand but with the left hand placed on the waist. The meaning of these figures is not clear. The outer doorway has at its sides

Ganapati and Bhairava. On both sides of the two doorways are pairs of well carved elephants, some facing each other with their trunks intertwined. In a line with these the north and south walls also have four elephants each. Among the sculptures on the pillars may be mentioned Kannappa armed with a bow, piercing his eye with an arrow and kicking a *linga* canopied by a three-hooded snake; Sakti-Ganapati, *i.e.*, Ganapati with his consort seated on the thigh; and a tall *linga*, representing the form of Siva known as Lingodbhavamūrti with a boar (Vishnu) at the bottom and a swan (Brahma) at the top. There is a fine lamp-pillar in front, about 2 feet square at the bottom and 40 feet high, with a pavilion at the top. To the left of the temple is the shrine of the goddess, a pretty large building with a prostrating figure, about 5 feet long, in the middle of the *pātālankana*. The goddess, about 4 feet high, is a standing figure with four hands, the upper holding a noose and an elephant-goad, the lower being in the fear-removing (*abhaya*) and boon-conferring (*varada*) attitudes. The Virabhadra temple to the south has a figure, about 5 feet high, of that god with six hands, the attributes being a sword, a shield, a trident, a drum, a bow and an arrow. Bhadrakālī to the left has a lotus for her attribute. To the north of the temple is a large pond with a small neat *mantapa* in the centre. The Ranganātha temple has a standing figure, about 3 feet high, of Vishnu flanked by consorts, and two figures of Ālvārs in the *sukhanasi*, but the *pūjāri* is a Lingāyat. Near it is a shrine with a huge figure, about 8 feet high, of Hanumān. Two new inscriptions were found at the village, as also two modern ones on the temple vessels.

Pavagada.—A taluk in the most north-northeasterly projection of the State. Area 523.55 square miles. Headquarters at Pavagada. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Govt.	Sarvamanya	Jodi	Khayamgutta	
Hoskote ..	33	5	32	..	..	1	14,298
Mugadalbetta .	23	20	23	..	..	..	11,583
Nagalmadike ..	30	11	30	..	..	..	14,155
Nidugal ..	33	26	32	1	..	..	10,774
Pavagada ..	26	21	23	..	2	..	14,719
Total ..	145	83	140	2	2	1	65,529

Principal
places with
population.

Gummagatta 1,370; Pavagada 2,529; Venkatapura 1,164; Kannamēdu 1,092; Byadanur 1,422; Mangalavada 1,133; Arasikere 1,115; Sasalakunte 1,074; Hoskote 2,228; Kyataganacherlu 1,093; Kamanadurga 1,046; Racharlu 1,030; Ryappa 1,333; Volluru 1,094.

This taluk till 1886 was attached to the Chitaldrug district. It represents a very irregular and tortuous oblong 20 miles east to west. It would be fairly compact but for two spurs, one in the extreme north-east and the other in the south-east. The large number of hills covered with scant vegetation forming part of the Tumkur-Pavagada-Molakalmuru granite range, and lying to the south, south-east, west and north of the region round about Pavagada, also the range of hills between the north-east spur and the Dharmavaram taluk, form the chief physical characteristics here. Pavagada and Nidagal are the prominent fortified hills in this taluk. The formation of these hills mostly consisting of boulders of all sizes, almost devoid of vegetation, gives to the hills in the central and southern portions of the taluk a wild beauty of their own. Many of the hills look as if "this had been thrown up in the throes and convulsions of nature which accompanied the birth of this land."

Nearly three-fourths of the taluk is in the basin of the Uttara Pinākini or Northern Pennār and the drainage of about one-fourth in the extreme west finds its way into the Hagary or the Vēdāvati.

The whole taluk is diversified with picturesque valleys in the south-west and north, where conditions for tree growth are favourable. The cocoa-nut, areca-nut and other gardens are found chiefly in the south-west valleys.

The revenue settlement was introduced in 1872 and the revision settlement from 1909-10. The areas of the different descriptions of land according to the revision survey are as follows :—

Arable dry crop .. ..	.. ..	2,09,468 acres.
Rice or wet land .. ..	.. ..	8,597 ..
Garden land .. ..	.. ..	10,751 ..
Unarable land .. ..	.. ..	91,605 ..

The average rainfall for 20 years (1905-1924) was as follows in inches:—

1. January	.. 0.19	7. July	.. 2.5
2. February	.. 0.22	8. August	.. 2.26
3. March	.. 0.33	9. September	.. 4.41
4. April	.. 0.59	10. October	.. 3.33
5. May	.. 2.1	11. November	.. 2.22
6. June	.. 1.2	12. December	.. 0.14

The chief road is one from Madhugiri through Madaksira to Pavagada and the north. There is also a road from Pavagada east through Rodda to the railway at Penugonda, and one west to Chellakere. A road from Madaksira to Penugonda also crosses the south-east of the taluk. The old Bangalore-Bellary road ran through Racharlu. Communi-
cations.

Pavagada.—A town situated in 14° 16' N. lat., 77° 21' E. long, at the southern base of the hill so named, 60 miles north of Tumkur, on the road from Madhugiri, and 19 miles west of the railway at Penugonda. Headquarters of the taluk, and a municipality. Pavagada.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,152	1,092	2,244
Mahomedans	..	..	..	108	146	254
Christians	..	..	..	1	1	2
Jains	..	..	..	15	14	29
Total				1,276	1,253	2,529

Pavagada or *Pāmu-Gonda*, snake hill, is said to have been so named from a remarkable stone that was discovered there with the figure of a snake upon it.

The place was the haunt of a body of freebooters, who subsisted by plundering the neighbouring country, when it was

captured by Balappa Nāyak, the founder of the Pavagada line of Pālegārs. He was one of three brothers of the Yerra Golla caste, who, about 1585, coming from Gutti, entered into the service of Havali Baire Gauda, Pālegār of Chik-Ballapur (Kolar district). This chief, having no children, adopted Balappa Nāyak, and when summoned to aid the king at Penugonda in an attack upon Gutti, sent him in command of the contingent. Balappa Nāyak, from his local knowledge, was enabled to surprise Gutti, and was rewarded with a grant of Pallavola and other villages. It was after obtaining this estate that he seized Pavagada and fortified the hill. At a later period, a conflagration broke out at Penugonda, owing to a powder magazine being struck by lightning. Venkatapati Rāya was absent at the time, but Balappa Nāyak, hastening to the place extinguished the spreading flames, for which service he was invested with the title of Pālegār, and received a large accession of territory. This—with occasional losses from attacks by the Pālegārs of Ratnagiri, Nidugal and Raydurga, and the Mahrāttas—his descendants continued to govern until the place was taken by the forces of Haidar Alī, when the chief, Timmappa Nāyak, and his family, were sent as prisoners to Madhugiri. In 1777, when engaged in operations against Chitaldrug, Haidar visited Pavagada and ordered the erection of the present fortifications. The Pālegār of Racharlu was at the same time made prisoner and sent to Penugonda, his territory being annexed to Pavagada. When Madhugiri was taken by the Mahrāttas, cooperating with Lord Cornwallis against Seringapatam, Timmappa Nāyak obtained release, and took possession again of Pavagada; but on the conclusion of peace, could not keep the place against Tipu.

The hill of Pavagada rises to 3,026 feet above the level of the sea.

Both the town of Pavagada and the hill near it are beautifully fortified.

The hill is not one mass of rock like those at Madhugiri and Midigesi, but is made up in the higher portion of a number of gigantic boulders, some of them being nearly 100 feet high. There are ten gates leading to the top. At some distance from the foot is the Kammarawantapa; higher up, Bettada (or the

hill) Ānjanēya, a good figure, about 7 feet high, with a well-carved *uttariyam* or upper cloth and a little monkey seated to the left eating something; further up, a circular *donē* called Koneri and a *mantapa* known as Konerimantapa, near which stands a dome-like structure for storing ghee (*tuppada kanaju*). Going further, we see a rock with some small holes which are believed to be the hoof marks of a horse which leapt from the top. Near by is a well, now closed, from which water is said to have been drawn to the top of a boulder, about 80 feet high. On the top is the Sultān-batteri (battery), occupying the highest point, and to its west, Subbaraya's *batteri*. Besides the one already mentioned, the hill has several more *donēs* known as Akkamīnana-donē, Babaiyanakere, Bhīmana-donē and so forth. The last is a fine reservoir with clear and deep water, situated between two huge boulders. We have to descend some 70 steps to reach the water. This *donē* is said to be connected with another at the foot of the hill known as Kelagaver *donē*. A square slab containing a defaced Persian inscription, which was fitted into a cavity in the boulder to the right, is now kept in the Archæological Office. A spot is shown on the hill wherefrom undesirables were once hurled down to the bottom of the precipice. We have here also the usual granaries of ragi, paddy and powder magazines. The summit has an incomplete mosque which is said to have been built with the materials of a Gōpālakrishna temple which once stood there. A Persian inscription is to be seen here. There is a small shrine at the foot of the hill called the Gōpālakrishna in which the metallic image of the Gōpālakrishna temple used to be kept when that temple was on the hill. We have now a Gōpālakrishna temple in the town itself. From an inscription newly discovered on the hill, we learn that the fortress was built in 1405 by Gōpanna, a general under the Vijayanagar king Dēva-Rāya.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income ..	2,066	1,843	1,290	1,726	2,982
Expenditure.	1,608	1664	2,609	2,183	2,123

Rampura.

Rampura.—A village in Koratagere sub-taluk. Population 1,541.

The Venkataramana temple at this place is a large Dravidian structure with a *gōpura* and *prākāra* which present some features of the Saracenic style. It is said to have been renovated during Haidar's time. To the left of the outer entrance is sculptured a standing male figure, about 1½ feet high, wearing a cloak and leaning on a staff, resembling the Kempe-Gauda figures noticed at Magadi and other places. The god is known as Kari-Timmappa. There is likewise a figure of Paravāsudēva kept in the *navaranga* as also figures of Vishvaksēna, Rāmānujāchārya and Nammālvār. The pedestal of Anantanātha in the Anantanāthabasti at the village bears an inscription of three lines. The *basti* does not appear to be an old one.

Ranga-
samudra.

Rangasamudra.—A village in Pavagada taluk. Population 620.

Near this place was noticed a big heap of *moras* or winnows below a tree, and on enquiry we were told that these were the offerings of the village to the goddess Moralamma (the goddess of winnows) who was being carried from village to village, and that they had to be removed to the next village along with the goddess. The village has a small elegant shrine surmounted by a tower, which is called Mallēsvara's *mantapa*, though there is nothing inside.

Sampige.

Sampige.—A village in the Gubbi taluk, four miles west of Kadaba. Population 871.

It is stated to be the site of Champakanagara, the capital of Sudhanva, of whom an account is given in the *Jaimini Bhārata*.

Settikere.

Settikere.—A village in Chiknayakanhalli taluk. Population 1,718.

The Yōga-Mādhava temple at this place which faces east is a *trikūtāchala* or three-celled Hoysala structure, with a stone tower over the main cell. It consists of three cells, a common *navaranga* and a porch, the main cell alone having a *sukhanasi*. Latterly, however, a *mukha-mantapa* or front hall in the Dravidian style has been built with the materials of a ruined Siva temple

now submerged on the tank. The goddess of this Siva temple, a good four-armed figure, about 3 feet high, is now kept in a cell to the right in the front hall. The *sukhanasi* doorway and that of the *navaranga* and its pillars are well executed. The ceilings, about 2 feet deep, are 14 in number, 3 in the 3 cells, one each in the *sukhanasi* and porch and 9 in the *navaranga*, and all have lotus buds surrounded by rows of petals. The one in front of the north cell shows crossbars and that of the porch painted petals. At the sides of the *sukhanasi* entrance are beautifully carved figures of Ganapati and Mahishāsūramardini. The god in the main cell, known as Yōga-Mādhava, is a seated figure, about 5 feet high with *prabhāvali* or glory, with 4 hands, the upper ones bearing a discus and a conch, the lower placed palm over palm exactly like those of a Jaina Tirthankara, without the *dhyanamudra* or meditative pose usually noticed in representations of this deity. Such a figure does not seem to be found elsewhere. The north cell has Lakshminārāyana and the south Vēnugōpāla, both about 5 feet high. The latter stands under a *honne* tree flanked by consorts. There are also as usual cows, cowherds, cowherdesses and sages sculptured at the sides. All the three images are well executed and their *prabhāvalis* sculptured but only pilasters and miniature turrets. From the inscription in the *navaranga* (*Chiknāyakanhalli* 2) we learn that the temple was built in 1261 by Gōpāla-dandanāyaka during the reign of the Hoysala king Narasimha III. It names the village Bharitaparakāsapura and the god Yōganātha. At the top of the slab is a small figure of Yōga-Mādhava resembling the image in the main cell. The temple, which is in a state of disrepair, deserves conservation. The roof has to be water-proofed and some arrangement made to let in light to the dark interior. Of a metallic figure found here and acquired for the Archæological office, Mr. Narasimbachar, the late Director, writes:—“Krishnamāchārya, the *archaka* of the temple, presented to my office a metallic figure, about 9½ feet high, of a warrior armed with a sword and shield which he said he had picked up on the road from Birur to Kadur about 2 years ago. The image attracted my particular attention because I had noticed similar stone figures, about 1½ feet high, in a shrine at the entrance to the village. The present figure may be looked upon as the processional image of that shrine, though it is not clear what these figures are intended to represent.” The Ranganātha temple, which is said to be older than the Yōga-Mādhava, has a standing figure, about

3 feet high, of Vishnu, holding a discus and a conch in the upper hands and a bow and an arrow in the lower ones. A similar figure found at Chennagiri is called *Bēte* (or hunting) Ranganātha. There are two goddesses named Sṛīdēvi and Bhūdēvi, both in *lalitāsana*, in two cells at the sides of the *garbhagriha*.

Sibi.

Sibi.—A village in the Tumkur taluk, 15 miles north of Tumkur, on the Tumkur-Chitaldrug road. Population 778.

It is remarkable only for the temple of Narasimha, at which there is a great annual festival in the month of *Māgha*, attended by about 10,000 people. The origin of the temple is thus related:—In the days when there were no roads and the place was covered with jungle, a certain merchant carrying grain on pack bullocks halted at Sibi. But when his pot of rice was set on to boil on a small projecting rock, its contents turned to the colour of blood and he with his attendants and bullocks fell down in a swoon. While in this unconscious state Narasimha appeared to him in a vision and revealing that the stone was his abode, commanded the merchant to build a temple over it in atonement for the desecration committed.

The small temple then erected was replaced by the present large building during this century under the following circumstances:—Three brothers living at Tumkur, who had enriched themselves by farming the revenue of the district in the days of Tipu, subsequently sought to atone for their oppressions by works of charity. To Nallappa, the eldest, Narasimha in a vision offered eternal happiness on condition of his building and endowing the temple at Sibi. This was accordingly accomplished in ten years by the three brothers. It is an ordinary structure, surrounded by a high stone wall. The approach is lined on either side with mean stone sheds for the accommodation of visitors to the annual festival.

Shimsha.

Shimsha.—An affluent of the Cauvery, also called the Shimshupa, the Kadamba and the Kadaba-kola. It rises to the south of Devaraydurga and flowing south-west through the Gubbi taluk, forms the large Kadaba tank. Thence running south-wards, it unites near Kallur with the Naga, which feeds the Turuvekere tank, and further on, in

the Kunigal taluk with the Nagini from the Kunigal tank. Afterwards, turning east, it skirts the hills west of Huliūr-durga and pursues a southerly course into the Mandya taluk of the Mysore district.

Siddapura.—A village, a mile north-west of Madhugiri. Siddapura. Population 937.

Has a fort which, according to an inscription at the village (*Maddagiri* 21), was built in 1593 by the *mahā-nādu-prabhu* Chikkappa Gauda of Bijjavara during the reign of the Vijayanagar king Venkatapati-Rāya I. The village has a well-built Lingāyat *matha* known as Bālārādhyara-matha. Bālārādhyā was probably the *guru* of Chikkappa-Gauda.

Sira.—A taluk in the north. Area 599.33 square miles. Sira. Head-quarters at Sira. Contains the following hoblis, villages and population:—

Hoblis	Villages	Bechiracks	Villages classified				Population
			Government	Sarvamanya	Jodi	Khayam-gutta	
Sira ..	51	5	47	1	3	..	26,094
Kallambella ..	51	5	49	..	2	..	17,552
Bukkapatna ..	69	17	69	..	..	..	13,644
Gowdagere ..	36	2	35	..	1	..	18,470
Hulinkunte ..	45	1	45	..	..	..	17,564
Total ..	252	30	245	1	6	..	93,324

Sira 5,596; Modalur 2,261; Sibi 1,165; Chengavara 1,489; Hendore 1,887; Halenahalli 1,525; Nadur 1,876; Bukkapatna 1,670; Kotta 1,400; Melukunte 1,384; Tarur 1,355; Baragur 1,145; Tavaregere 958; Kallambella 1,513; Chikkanahalli 865. Principal places with population.

The taluk was transferred to this District from Chitaldrug in 1866. It is at a considerably lower level than the rest of the District. It is crossed from east to west by a stream which flows into the Vēdāvati, and whose course is marked

by cocoa-nut gardens. The tracts adjoining Madaksira are fertile and well watered. The soil in other parts is mostly rocky and hard. Along the west there is a good deal of jungle, from Bukkapatna northwards.

The revenue settlement was introduced in 1870 and the resettlement in 1910-11. The total revenue demand for 1922-23 was Rs. 1,69,312-14-1 and for 1923-24 was Rs. 1,66,160-8-6.

The average rainfall in the taluk gauged at the several stations is shown below:—

				In inches
1. Sira .. .. .	..	..	..	16.76
2. Bukkapatna .. .. .	..	..	..	19.50
3. Kallambella .. .. .	..	..	..	17.57
4. Baragur .. .. .	..	..	..	13.17

Sira.

Sira.—A town situated in 13° 44' N. lat., 76° 58' E long., 33 miles north-north-west of Tumkur, on the Tumkur-Chitaldrug road. Headquarters of the Sira taluk, and a municipality.

Population in 1921				Males	Females	Total
Hindus .. .. .	..	..	..	1,831	1,734	3,565
Mahomedans .. .. .	..	..	..	992	1,036	2,028
Christians .. .. .	..	..	..	1	2	3
Total ..				2,824	2,772	5,596

The foundation of the town and fort is attributed to Rangappa-Nāyak, the chief of Ratnagiri, the selection of the site being due, as is commonly related of other forts in the country, to the turning of a hare upon the hounds while in pursuit—an indication of heroic soil. Before the fort was completed, Sira and its dependencies were conquered by Ran-dulha Khān, general of the Bijapur state. Mālik Husein, then appointed governor, completed the fort and enclosed the town with mud walls. Mālik Rihān was Subadār from 1638 to 1650.

The capture of Bijapur by Aurangzib in 1687 was speedily followed by the conquest of the Karnātic districts dependent

on it. Sira was made the capital of the new province south of the Tungabhadra,—composed of the seven *parganas* of Basvapatna, Budihal, Sira, Penukonda, Dod-Ballapur, Hoskote, and Kolar, with Harpanhalli, Kondarpi, Anegundi, Bednur, Chitaldrug, and Mysore as tributary states. Khāsim Khān was appointed as the first governor, under the designation apparently of *Faujdār Divan*, a title, however, which was often altered according to circumstances. He introduced the Muhammadan revenue system, elsewhere described, and governed with ability until 1698, when, being surprised by the Mahrāttas and the chief of Chitaldrug at Dodderi while in the conveyance of a large treasure, he either committed suicide to avoid disgrace or was killed by them. Zulifkar Khān succeeded, but a governor named Rastam Jang or Chak appears to have most distinguished himself by his administration, gaining the title of *Bahadūr* and the name of Kaifiyat Khān. The last of the Mughal governors of Sira, which shared in many of the contests between the rivals for the Subadāri of the Dekhan, was Dilāvar Khān, from whom the place was taken in 1757 by the Mahrāttas.

In 1761, Haidar, having entered into alliance at Hoskote with Basālat Jang and received from him the title of Nawab of Sira, at once took the place and thence extended his conquests all over the north. In 1766 the brother-in-law of Haidar was induced by the Mahrāttas to yield up Sira, which remained in their hands till retaken by Tipu in 1774, since which time it has been attached to Mysore, except for a short period when it was occupied by the Mahrātta army co-operating with the British against Seringapatam.

Sira attained its highest prosperity under Dilāvar Khān and is said to have contained 50,000 houses. An elegant palace erected by him, now all ruined, was the model on which those of Bangalore and Seringapatam were built. A fine garden was also made, called the Khān Bagh, which was kept up by Haidar and may have suggested the Lal-Bagh at Bangalore. The ruins of a large quarter, to which tradition assigns the name of Latapura, may yet be seen to the

north-west of the fort. Tipu forcibly transported 12,000 families from Sira to form a population for his new town of Shahar Ganjam on the island of Seringapatam. These vicissitudes and the inroads of the Mahrättas reduced the town to 3,000 houses. There are now only about 700, much scattered. The Juma Masjid, of hewn stone (date 1696), is deserving of mention, as also the tomb of Malik Rihān (date 1650). The fort, well built of stone, is surrounded with a moat and a fine glacis.

A large tank to the north irrigates the subjacent lands. The soil around is favourable to the growth of the cocoa-nut, the dried kernel of which is the staple article of export. The population consists largely of Kurubars, who manufacture *kumblis* or coarse blankets of wool imported from Davangere, Kankuppa and Madaksira. These are exported to Walaji, Kaudial or Mangalore, Bangalore, Mysore, Ganjam, Nagar and Coorg. The prices range from Rs. 1-8-0 to Rs. 15 according to quality and texture, the entire trade being of the annual value of Rs. 50,000.

The Juma Masjid and the Darga of Malik Rihān, above mentioned, are fine structures of the Saracenic style. The former is said to have been built by Shaik Farid Sāheb whose tomb together with that of his brother Shaik Kabir Sāheb, is pointed out in the enclosure of the mosque. The date of construction is indicated in the chronogram *baitul mokaddas*, A.D. 1108 (A.D. 1696). Two new Persian inscriptions were recently discovered here. The Darga is a square building with a big dome with 4 black stone minarets, about 8 feet high, at the corners over the roof. Inside is the tomb of Malik Rihān, who was Subadār of this place from 1637 to 1650. The Darga seems to have been erected in 1651. Its plan is given on Plate III. Behind the building is an old mosque in which Malik Rihān is said to have prayed, and to the north-east a rectangular structure known as Diddi with 4 minarets on the roof, the front two taller than the hind ones, which he is said to have used as a study. To the south-east, a tomb under a canopy is shown as that of a seven-year-old daughter of Aurangazib. An inscription on it simply names Allah and Muhammad. Another new Persian inscription was found here, as also one on the outer

wall of the outhouse attached to *Chikka Masjid* or the little mosque. The Baraki mosque containing the inscription *Sira 71* is in a dilapidated condition. Near it is the tomb of Mahamud Khān, a fine stone structure with minarets, battlements and an ornamental plinth. At some distance to the north is a Darga popularly known as *Chinnadagori* owing to the dome having a gold *kalasa* or finial, containing the tomb of a Fakīr named Farid-ullā Shāh Huseni, who is said to have come from Bijapur and performed severe penance here till ant-hills grew around him. He is held in great respect by all classes of Mahomedans, his *makan* being looked upon as a *Chaukhundi-matha*. An annual *urs* takes place in his honour. The Darga is a small square stone building with a large dome and minarets. It was presented with the gold *kalasa*, it is said, by a Pālegār of the place in fulfilment of a vow. Its custodian, Saiyad Kāssim, who is about 80 years old, said that he was the 7th in descent from Farid-ullā and gave his pedigree thus:—Farid-ullā, his disciple Masum Shāh, his disciple Maguli Shāh, his disciple Lutpulla Shāh, his disciple Yadulla Shāh, his great-grandson Saiyad Kāssim. According to him, Fakīrs are of 4 classes: Khadri, Chishtya, Sarvardiya and Mujaddadiya. The first class may wear either *dhōti* or trousers; but the second only *dhōti* and they have to get clean-shaved. Saiyad Kāssim has in his possession a good number of *sannads* relating to the *makan* issued by Aurangzīb, Alamgīr II, the Nizām, the Mahomedan Governors of Sira, Haidar and the Mahrāttas. Of these, 4 in Kannada have been transcribed by the Government Archæological Department—1 of Haidar, 1 of the Mahrāttas, 1 of Pradhān Venkappaiya of Mysore and 1 of Nawāb Lal Muhammad Khān. The town is said to have once possessed 90 mosques, and it is studded all over with Mahomedans' tombs.

The god of the Gōpālkrishna temple has been removed to the newly built Nārāyana temple in the town and a good figure of Hanumān, brought from some other place, has been set up instead. The object of worship in the Durga temple is an ant-hill. In the *mantapa* to the south of it was found a new inscription. There is also an inscription on a tomb situated in the compound of the Travellers' Bungalow, which tells us that a European lady named Ellen died of Cholera in 1846 in Sira. To the north of the town is said to be situated the site of an ancient city called Lātapuri, that portion occupied by a few

mean-looking houses being even now known as Lātapuri-hatti. Recently a broken cannon was unearthed in a quarter of the town known as Kumbāra-hatti to the north of the fort. It is lying there even now. The fort is a fine stone structure with a moat all round. It once had two more enclosing mud walls also with moats, traces of which exist. The inner fort is almost intact, but not inhabited though traces of former houses and offices are visible. There are two fine gates on the north with a side doorway in each case. A hall is attached to each, the first supported by six black stone pillars and the second by four sculptured granite pillars, though the sculptures are deliberately mutilated or chiselled out. The side doorway of the first gate is of carved black stone. There is a ruined mosque in the fort and a stepped well in which the wives of the Pālegār are said to have drowned themselves when the fort was invested by the Mahomedans. To the south-west of the Travellers' Bungalow is a spacious cave divided into two compartments to the right and left. The villages of Nadūru, Kereyarahalli and Kallukōte and Hulkūru possess inscriptions. One at the last place has to be looked upon as a find of some historical importance, as it happens to be the only lithic record so far discovered of the Ganga king Srīpurusha with a date in the *Saka* era. This inscription is on a big pillar-like black stone which was immersed in water.

In the fort is the tomb of T. T. Temple (2nd regiment-N. C.) who died on 14th March 1800.

Municipal Funds					1923
Income	..	..	..	..	8,404
Expenditure	..	..	..	..	6,673

Sitakal.

Sitakal.—A village in the Kolala hobli of the Tumkur taluk. Population 915.

Brass utensils are manufactured by Bhōgars or braziers, and there is an extensive trade in cotton.

Sravanagudi.

Sravanagudi.—A village in Madhugiri Taluk. Population 151.

This place has a number of old *vīragals* (*Maddagiri* 92-101) standing near one another. At some distance from them is

an uninscribed *viragal*, which is worthy of notice. It has in the upper portion a hero in the arms of celestial nymphs, while in the lower portion is seen a tiger pouncing on a bull. Probably the man fell fighting with the tiger.

Sravandanahalli.—A village in Madhugiri Taluk. Population 1,109. Sravandana-halli.

An old inscription probably of the period of the Nolamba king Ponnera (close of the 8th century), has been recently discovered at this place. The engraver's name is given in it as Dhanapati-āchāri. An uninscribed *viragal* by the side of this epigraph has a prostrate figure lying at the bottom with the left hand severed, the cut off hand being placed at the side. The meaning of this is not clear.

Sulekere.—A village in the Turuvekere Sub-taluk. Population 200. Sulekere.

There is a very small Isvara temple at Sulekere in the Hoysala style, consisting of only a *garbhagriha* and a *sukhanasi* both of which have ceilings with lotus buds. The *garbhagriha* which is surmounted by a small stone tower has a good figure, about two feet high, of Bhairava near the *linga*. The outer walls have only pilasters. The Virabhadra temple at the same village has a front veranda of 3 *ankanams* supported by four sculptured pillars containing figures of Arjuna fighting with Siva, the hunter Kannapa kicking a *linga*, etc. Another sculpture worth noticing is an ingenious combination of an elephant and a bull with only one head for both. The *navaranga* has likewise a curious sculpture in which two female figures with their braids of hair decorated with ornaments stand opposite to each other, a spear-like thing supporting or piercing their armpits. It is not known what this sculpture is intended to represent.

Suvarnamukhi.—A stream which rises in Channarayana-durga. Flowing at first south-east, on emerging from the hills it turns to the north-east, and passing Koratagere, after a course of about 15 miles runs into the Jayamangali. Suvarnamukhi.

Tandaga.—A village in the Sub-taluk of Turuvekere. Population 754. Tandaga.

This is the reported birth-place of Sālivāhana, who was begotten of a potter woman of this village by a Brāhman. The Chennakēsava temple here is a good specimen of the Hoysala style, finer and larger than those noticed at Turuvekere and Hulikal, though the plan is the same. One peculiarity of the temple is that every architectural member and piece composing the structure bears an inscription giving its position, directions, etc., in the building. The *garbhagriha* and the *sukhanasi* are of about the same dimensions, measuring 7 feet by 6 feet; the porch is 5 feet square, and the *navaranga* 15 feet by 13 feet. All the doorways are well carved. The lintel of the *garbhagriha* doorway has a figure of Garuda and the jambs a *dvārapālaka* and a female figure each, the latter holding a fruit in one hand and a *chauri* in the other. The original figure of Kēsava is kept outside owing to mutilation, a new image being set up in its place. In the *sukhanasi* are kept two figures of Ālvārs or Śrī-Vaiṣṇava saints. The *sukhanasi* doorway has on its lintel a figure of Gajalakshmi flanked by *makaras* with Varuṇa seated on their back, and at the sides ornamental screens and two niches enshrining Ganapati and Lakshmi. The *navaranga* has nine domed ceilings, about two feet deep, with lotus buds, the central one being as usual better executed than the others. The *garbhagriha* and *sukhanasi* have likewise ceilings of the same kind, but that of the porch is the largest and the best of all. It has a grand lotus bud, about two feet long, with two concentric rows of elegantly executed knobs. The porch has likewise a prostrating figure about 4 feet long in relief, but it is not known whom it represents. The outer walls of the *navaranga* have only pilasters and turrets without any figure sculpture, but those of the *garbhagriha* and *sukhanasi* have figures also between pilasters surmounted by turrets. Among the figures noticed are Vishnu 5, Narasimha killing Hiranyakasipu, Brahma and Umāmahēsvara with Nandi and mungoose shown as vehicles. Some of the turrets show fine work of creeper design. The stone tower over the *garbhagriha* has rows of figures from the bottom to the top in the four directions with carvings at the sides. The temple is fortunately in a good style of preservation. The Mallēsvara temple is a modern structure built of the materials taken from some ruined Isvara temple. In the *navaranga* is a seated female figure, about 1½ feet high, holding a drum and a trident in the upper hands, the lower hands being broken.

On both sides of the outer entrance are found several well-carved figures besides two *vīragals*. All the female figures are seated and are about the same size, being about 1½ feet high. One of them with a noose, an elephant goad, a fruit and a lotus for its attributes, may perhaps represent Sarasvati. Of the others, two hold in the upper hands a trident and a drum and one a bow and an arrow, the lower hands being broken. They do not appear to be members of the *Saptamātrikah* series.

The Isvara temple at this place is a Dravidian structure facing east. It has a veranda of three *ankanams* on the east and a small porch on the south. The veranda is a good structure supported by four sculptured pillars with lions and riders. Among the figures on the panels of the pillars may be mentioned *Lingodbhavamūrti* of Siva with Brahma flying up in the form of a swan to reach the top of the *linga* and Vishnu down head foremost to reach the base; *Gajāsūramardana*, *Tāndavēśvara* with Vishnu and Brahma shown on the adjoining panels as drumming and beating time respectively, the sage *Vyāghrapāda* in the form of a tiger with a human face, the hunter *Kannappa* one of the 63 devotees of Siva, kicking a *linga*, and *Arjuna* engaged in religious austerities. Another sculpture worthy of notice is a four-handed figure of Siva standing with *Pārvati* at the side and supporting with the right upper hand a seated female figure, evidently *Ganga*, from which a stream of water is shown as issuing and entering into the mouth of the *Nandi* seated below, the left lower hand being placed on the breast of *Pārvati*. It is not clear which *līla* or sport of Siva this is intended to represent. To the right in the *navaranga* stands a well carved, though horribly mutilated, figure about 5 feet high, with 8 hands all of which are broken. It is difficult to say which god is represented by this figure. It is locally known as *Kanchinadēvaru*.

Tattekere.—On a hill known as *Ranganāthasvāmi-betta* near here stands a temple called the *Ranganātha*, though the object of worship in it is a pillar marked with the discus of Vishnu with the *vajrāṅgi* of *Narasimha* in front as at *Sugganhalli*. This form of *Narasimha*, which appears to be rather peculiar to these parts, is also to be seen at *Neralkere*. There is a good *Garuda-pillar*, about 20 feet high, in front of the Tattekere.

temple. It has as usual, a Garuda on the side facing the temple, the sculptures on the remaining sides being Rāma on the east, a conch-blower on the north and a vase on the south. Mālingana-betta, a hill about 2 miles to the north of Tattakere, had once a figure of Sankole Virabhadra in a shrine on its slope. The god was so named because, according to tradition, he had to be fettered (*sankole*) owing to his mischievous pranks with the women of the surrounding villages.

Tiptur.

Tiptur.—A taluk in the south-west. Area 313 square miles. Head-quarters at Tiptur. Contains the following *hōblis*, villages and population:—

Hoblis	Villages classified						Population
	Villages	Hamlets	Government	Sarvamanya	Jodi	Khayam-gutta	
Tiptur ..	65	36	64	..	1	..	22,650
Nonavinakere ..	52	8	52	..	..	..	81,326
Honnavalli ..	60	27	57	2	1	..	13,798
Kibbanahalli ..	61	1	60	..	1	..	12,687
Total ..	238	72	233	2	3	..	62,997

Tiptur 4,519; Nonavinakere 1,552; Honnavalli 2,097; Halkurike 1,170.

Principal places with population.

The taluk, till 1886, was called Honnavalli; and at the same period Turuvekere, transferred from the old Kadaba taluk, was made a sub-taluk.

The taluk is an undulating table-land, except in the extreme north, where there are rocky hills bare at the top. In a country of this kind, it would be vain to look for large streams or rivers and in fact, there are none of them here. But the character of the surface is eminently suited for the

construction of tanks. In trees, the taluk is remarkably poor, possessing nothing better than low scrub jungle of which large stretches may be seen all over. Black, brown and red soils are met with; but the black soil is very scarce and not of any special importance in the eyes of the raiyat. The prevailing kind is the red, mixed with sand in varying proportions. The soils in the northern parts are generally poor, being more or less gravelly. In the centre and south they are reddish in the high lying, and dark brown in the low-lying lands; on the other hand, near Ichanur and Setti-halli, there are large areas of stony ground where stones used as pillars were at one time quarried. Leaving out extreme cases, the soil generally is fertile enough to repay the cultivator for his labour and expense. On dry lands, the crops generally grown in all parts of the taluk are ragi, avare, togari, kulthi, chilli, castor, gingelly, ground-nut and tobacco. Raiyats have recently taken to growing cotton in some parts. The wet crop is chiefly paddy of the coarser kind raised on lands under large tanks. Sugar-cane is not generally cultivated, though soil and water are favourable under some of the large tanks, as the raiyats are more for cocoa-nut gardens which bring in good, relatively certain, profit. The greatest measure of attention is paid to the cultivation of cocoa-nut and the area under this cultivation is extending every year. Cocoa-nuts grown at and near Honnavalli are considered to be the best on account of their good flavour. The taluk suffered very much in the famine of 1877-78.

The revenue settlement was introduced in 1880 and the revision settlement in 1921-22. The area of the taluk was thus distributed at the time.

Culturable (dry 87.953, wet 3.297, Garden 19,494) .. .. .	..	1,10,744	acres.
Unculturable (roads, villages, sites, etc.) ..	..	66,826	..
Inam Villages 6,087; Amrut-Mahal kavals 16,908 .. .. .	..	22,995	..
		<hr/>	
	Total ..	2,00,565	

The average rainfall for the past 25 years in Tiptur (1899-1923) and for two years in other places was as follows:—

Station	Month						
	Jan.	Feb.	Mar	April	May	June	July
1	2	3	4	5	6	7	8
Tiptur	0·5	0·10	0·33	1·36	3·95	1·49	2·5
Honnavalli .. ..	..	..	0·97	3·25	3·19	1·38	3·15
Kibbanahalli .. ..	..	..	1·14	1·0	3·33	2·24	2·9
Nonavinkere .. ..	..	..	0·25	1·87	2·39	1·48	1·87

Station	Month					Total average.
	Aug.	Sep.	Oct.	Nov.	Dec.	
	9	10	11	12	13	14
Tiptur	2·43	4·11	4·65	2·46	0·27	23·26
Honnavalli	0·60	0·87	3·77	2·80	0·40	20·36
Kibbanahalli	1·37	3·2	3·27	2·63	0·15	20·24
Nonavinkere	0·37	2·7	5·24	2·15	0·25	17·94

The trunk road from Bangalore to Shimoga runs through the middle of the taluk from east to west *via* Tiptur. From Tiptur there are roads south-west to Hassan *via* Lingadahalli; south to Channarayapattana *via* Nuggihalli, and south-east to Turuvekere *via* Nonavinkere and this latter continues on to Mayasandra whereat meets Gubbi-Seringapatam road with a branch to Yediyur.

From Turuvekere a road runs north to Banasandra railway station, Chiknayakanhalli and Hulyar. From Konehalli Railway Station in the west, there is a road north to Honnavalli and Hulyar. New roads have also been formed so as to connect almost all the villages with one another and these are in fair weather, as good as made roads.

Tiptur.

Tiptur.—A large trading place, situated in 13° 15' N. lat., 76° 32' E. long., 46 miles west of Tumkur, on the

Bangalore-Poona railway and the Tumkur-Shimoga road. Head-quarters of Tiptur taluk, and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,720	1,619	3,339
Mussalmans	..	..	..	490	434	924
Jains	..	..	..	16	5	21
Christians	..	..	..	18	9	27
Total				2,244	2,067	4,311

It is the seat of a great weekly 'Shandy' which lasts from Saturday morning till noon on Sunday and is attended by merchants and raiyats of the neighbouring taluks also. Transactions amounting to Rs. 30,000 are effected in this market. Immense business is carried on in copra with Bombay, Delhi, Cawnpore, and other distant trade centres. Tiptur having become an important trade centre, a branch of the Mysore Bank has been opened to facilitate trade. There is a charitable institution called 'Veerasaiva Ananda Asram' where many Lingayat students are given free lodging and boarding. There is an English High School. In addition to the Honorary Bench Magistrates' Court, a Special 2nd Class Magistrate's Court is located in the town with jurisdiction over the taluks of Tiptur, Turuvekere and Chiknayakanhalli.

Municipal Funds				1921-22	1922-23	1923-24
Income	..	..	..	19,297	19,677	24,303
Expenditure	..	..	..	19,068	19,765	21,047

Tumbadi.—An ancient village in Koratagere Sub-Taluk. Tumbadi. Population 524.

An inscription at this place (*Maddagiri* 27) gives the name of the village as Tumbevādi. It is evidently identical with Tumbepādi mentioned in Bangalore 83, of about A.D. 900, as the place where, by order of the Ganga king Ereyappa, Nagatara fought with the Nolambas and fell.

Tumkur.

Tumkur.—A taluk in the east. Area 454·69 sq. miles. Head-quarters at Tumkur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages		Total	Population
	Government.	Inam		
1. Tumkur ..	56	7	63	29,684
2. Uradagere ..	71	4	75	19,332
3. Kora ..	72	3	75	15,351
4. Bellavi ..	50	3	53	11,141
5. Gulur ..	60	10	70	17,891
6. Hebbur ..	71	7	78	21,455
7. Kolala ..	50	14	64	10,280
Total ..	430	48	478	1,25,294

Principal places with population.

Tumkur 14,086 ; Siravara 1,046 ; Hebbur 2,021 ; Kesthur 1,111 ; Chikkathothegere 1,294 ; Uradagere 1,068 ; Kyathasandra 2,035 ; Gulur 1,521 ; Honnudike 1,116 ; Bellavi 1,898.

The east of the taluk is occupied by the Devarayadurga hills, which are surrounded with forest. The Jayamangali rises in them on the north, but during its short course in this taluk is of little benefit, owing to the rocky and rugged nature of the country surrounding its banks. The tracts south of the hills are well supplied with tanks, fed by streams which ultimately unite to form the Shimsha. The country around Tumkur is very fertile and highly cultivated ; to the westward it is less fruitful. The undulating nature of the country being favourable to the formation of tanks, there are extensive gardens of areca-nut and cocoa-nut, as well as the usual paddy cultivation. The streams, though none of them large enough to supply channels, are yet of great assistance to agriculture, the water after the rains being distributed from them to the adjoining fields by *Yāta* and *Kapile* wells.

The revenue settlement was introduced in 1871 and the revision settlement in 1910-11 and 1922-23. The area of the taluk at the time was thus distributed :—

Culturable :—

Dry	1,43,037	}	1,65,409
Wet	17,235				
Garden	5,137				

Unculturable :—

(Roads, Tanks etc.)	74,290
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The revenue demand for 1923-24 was as follows :—

Demand	Collection	Balance
Rs. a. p. 2,92,373 14 10	Rs. a. p. 2,60,658 6 11	Rs a. p. 31,715 7 11

The Bangalore-Poona railway runs through the taluk from east to west, with stations at Hirehalli and Tumkur. The Bangalore-Shimoga road is close alongside the railway. From Tumkur there are trunk roads north-west to Chitaldroog and north-east to Madhugiri and Pavagada ; with a road south to Kunigal, connecting at Hebbur with one from Gubbi on the west.

Tumkur.—The chief town of the district, situated in Tumkur. 113° 20' N. lat., 77° 9' E. long., 43 miles north-west of Bangalore, with which it is connected by rail and road.

Population in 1921	Males	Females	Total
Hindus	5,948	5,344	11,292
Muhammadans	461	971	2132
Christians	372	245	617
Jains	118	87	205
Total	7,599	6,647	14,246

It is prettily situated at the north-western base of the Dēvarāyadurga group of hills, on elevated ground near the

waste weir of a large tank. Owing to the successive droughts from the year 1905-06, which appeared periodically, the Tumkur tank rarely filled and the garden and wet cultivation n and around the town cannot be said to be quite prosperous as in the good old days of plentiful rainfall. The place is getting drier and drier, so much so that there is dearth for water almost throughout the year. The Mydala tank is now fixed as the source of water supply to the town and the municipality of Tumkur proposes to get water supply from this tank. The town has enlarged itself by extensions in the west, north and south. A couple of rice mills, slate pencil and tile factories have since come into existence.

In recent years, owing to the opening of one more Munsiff's Court, District Normal School, Panchama and other schools and to the raising of the local High School into a Collegiate High School and the establishment of Special Magistrates' Courts, the floating population of the town has greatly increased.

Tumkur is said to have originally formed part of a territory whose capital was Kaidala, now an insignificant village three miles to the south of it. Its name is said to be derived from *Tumuku*, a small drum or tabret, the place having been granted to the herald or tom-tom beater of the Kaidala Rāja. But the earliest form of the name, as given in an inscription of the tenth century is *Tummegūru*. It formed part of the Ānebidajari district. Kante Arasu, one of the Mysore family, is said to have formed the present town, consisting of a fort, the walls of which have now been levelled, and a *pete* to the east of it.

The Deputy Commissioner's court is a conspicuous circular building of three storeys. The town contains the usual District offices, a High School, and other public buildings. It is the residence of a European Missionary of the Wesleyan Society, who have here a chapel and several schools.

The Lakshmikānta temple at this place which faces east, is a Dravidian structure consisting of a *garbhagriha* or adytum,

a *sukhanāsi* or vestibule, a *navaranga* or central hall, a *mukha-mantapa* or front hall and a *prakāra* or enclosure. The *navaranga* has a second entrance on the north. The god Lakshmi-kānta is a seated figure, about 4½ feet high, with the goddess seated on his left thigh. The temple appears to be older than A. D. 1560, as evidenced by an inscription on the wall to the right of the *navaranga* entrance (*E. C. II. Tumkur* 4), which records a grant to it in that year by Jagannāthadēvamahā-arasu, a subordinate of the Vijayanagar king Sadāsiva-Rāya.

Ten miles to the east of this place is the hill station of Dēvarāyadurga, about 3,000 ft. above the sea-level. (*q. v.*) A good road connects it with the Railway Station. The drive is up to the seventh mile wherefrom from a bridal path leads to the summit. Twenty-four miles from Tumkur railway station almost due south, is the Kunigal Stud Farm maintained by Government. (*q. v.*)

Turuvekere.—A sub-taluk in the south-west. Contains Turuvekere. the following *hōblis*, villages and population:—

Hobli	Village	Population
1. Mayasandra	72	19,097
2. Turuvekere	83	20,440

Benakanakere 1,098; Mayasandra 1,165; and Turuvekere 1,936. Principal places with population.

Turuvekere.—A town in the Tiptur Taluk 8 miles south of the Banasandra Railway-Station. Headquarters of the sub-taluk of the same name, and a minor municipality. Turuvekere.

Population in 1921	Males	Females	Total
Hindus	898	848	1,746
Muhammadans	91	89	180
Christians	3	3	6
Jains	1	3	4
Total	993	943	1,936

Its ancient name is said to have been Narasimhapura. It contains three fine temples, in two of which, dedicated to Chennigarāyasvāmi and Virabhadra, are inscriptions making gifts of *agrahāras* in the time of the Hoysala king Narasimha, of whose queen Lōkamma or Lōkāmbika it appears to have been the native place (see below). Facing the temple of Gangādharēsvara is a recumbent bull of large size, elaborately carved in black hornblende from Karekal-gudda, and still retaining a brilliant polish. About 30 years after its foundation, Turuvekere appears to have been captured by the Hagalvādi chief named Sal Nāyak, who committed the government to his brothers Chikka Nāyak and Anne Nāyak. By them the outer fort was built, the tank enlarged and other improvements made. In 1676 it was taken by Chikka Dēva Rāja of Mysore and has ever since been a part of the Mysore territory. Lingāyats form a principal part of the population.

The inhabitants depend for water entirely on the tank, which is fed by a stream called the Nāga and contains much lotus.

The eastern end of this place shows a number of house-sites in ruins and there is a Basava temple with a frame work in stone in front of it. This frame work is called *Chintalukambhu* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvekere was once a great cotton centre and that this part of the town was called Aralepete. All the cotton sent out was being weighed in front of the temple and the weight made on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

The Bēterāya temple is the most important of the temples at this place and has been briefly noticed in para 9 of the *Mysore Archaeological Report* for 1916. On the door lintel of the *mahā-dvāra* of the temple, which is in the Dravidian style, Krishna with a ball of butter in his hand is carved. The entrance *mantapa* has got a raised platform (Jagali) on either side. The pillars of the Jagali have got Vēnugōpāla and Kālingamardana carved on them. On the outer jambs of the inner doorway of this *mantapa* are carved Hanumān and Garuda. As already noticed, Varada Bēterāya is carved on the pillar facing the temple. The

temple faces the east. Besides the entrance *mantapa*, it consists of *Garbhagudi*, *sukhanāsi*, *navaranga*, and a front veranda about eight feet deep. There is a small portico attached to the north wall of the *navaranga* and to the south wall of the same there is a small room for keeping the *Utsava-vighraha* (processional image). In front of the verandah and on a lower level is the *Pātālankana* consisting of 9 *ankanas* and supported by 12 pillars. These latter are of two kinds. Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14' 0" from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of *garbhagudi*, *Sukhanāsi*, *navaranga* and an open veranda. In front of the last, there is a *Pātālankana* of fifteen *ankanas*. Altogether the temple is a pretty large structure with a *prakāra* or enclosure and a lofty *mahādvāra*, or outer entrance. It faces east. On the left inner pillar of the *mahādvāra* is sculptured a figure, about 4½ feet high, with folded arms which is said to represent Chaudappayya, afterwards known as Varada-Bēterāya, who erected the temple. His lineal descendants are still the *sthānikas* or managers of the temple. These consisting of 4 or 5 families, though Smārta Brāhmins, wear *nāmam* on the forehead like the Śrīvaishnavās. The god Bēterāya is a good figure, about 4 feet high, with 4 hands, holding a discus, a conch and a mace in three hands, the remaining hand being in the *abhaya* or fear removing attitude. According to the Purānic account of the place contained in a long roll of paper styled *Rāyarekhe* which is in the possession of Bēte Rangappa, a descendant of the above Varada-Bēterāya and the Pārupatiyagār or Superintendent of the temple, the god acquired this name because he came here at the entreaty of the demi-gods in the Dvāpara-Yuga to hunt *Rākshasas* or demons in the shape of wild beasts. The *Utsava Vighraha* or metallic image of the ruined Chennakēsava temple is also kept here for safety.

The Bēterāya temple above mentioned, has an old ornamental wooden cot used for the repose (*sayanōtsava*) of the god, which is said to have been presented to the temple by Katte Gōpālārāja-arasu, a Mysore general who lived about the middle of the 18th century. Tradition has it that the general was using the cot when encamped at this place, that on trying to remove it when he was about to leave the place it could not be moved,

and that on being told by the god in a dream that it was required for his use, the general gladly left it behind and went his way. The processional image of the Kēsava temple in the front is kept here. The car festival takes place in the month of *Phālguna* (March). The Mūle-Sankarēsvara temple is mostly similar to the Sadāsiva temple at Nuggihalli in the formation of its tower and outer walls (see below). There is a tradition that the interior of the temple was once set on fire by the Muhammadans, which appears to derive some support from the injured state of the pillars and beams, now replaced by rough ones.

Turuvekere appears to have been founded as an *agrahāra* or rent-free village about the middle of the 13th century under the name of Sarvajna-Srivijaya-Narasimhapura after the Hoysala king Narasimha III by his general Sōvanna-dannāyaka, the same that established Somanathpur in T.-Narsipur Taluk and built the celebrated Kēsava temple in it in A.D. 1268. The town has two small but neatly built temples in the Hoysala style of architecture, mostly similar in design and execution, dedicated to Vishnu and Siva; judging from the inscriptions found in them, it may be presumed that both of them came into existence about the middle of the 13th century during the reign of the Hoysala king Narasimha III and that most probably his general Sōvanna-dannāyaka caused them to be built. One of them, the Chennakēsava temple which faces east, consists of a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, a *navaranga* or central hall, and a small porch with verandas at the sides. Of the 9 ceilings in the *navaranga* 8 are about 1½ feet deep with lotus buds: while one in front of the *sukhanāsi* entrance is flat with 9 blown lotuses. The *garbhagriha*, *sukhanāsi* and porch have also deep ceilings with lotus buds. The *sukhanāsi* entrance has plain perforated screens at the sides. The god Chennakēsava is a fine figure about 4½ feet high, flanked by consorts. The *Prabhāvali* or halo has the ten incarnations of Vishnu sculptured on it. The outer walls have pilasters alternating with miniature turrets, and the *garbhagriha* is surmounted by a good stone tower with uncarved blocks. Altogether the temple presents a very neat appearance. The other temple in the Hoysala style, called the Mūle-Sankarēsvara, is in most respects similar in plan to the Chennakēsava temple, only it has the entrance and porch on the south instead of on the east, though the *linga* faces east. The tower, however, differs from

that of the other temple in design, having rows of turrets from the bottom to the top at the angles. To the right in the *nava-ranga* are figures of *Saptamātrikā* and Ganapati and opposite to the entrance figures of Bhairava, Virabhadra and Subrahmanya. There is also a finely carved, but badly mutilated, seated figure, about 2 feet high, with tusks. It is not clear what this represents. There is no figure sculpture on the outer walls but only pilasters with intervening turrets. On the basement were found four short inscriptions giving the names of the sculptors who built the temple. These are Sarōja, Jakanna, and Isvara. The second name occurs twice. These sculptors must have lived about the middle of the 13th century, that being, as stated above, the period of the temple.

A few other details of the *Rūyarēkhe* may also be noticed here. In the *Dvāpara-yuga*, a sage of the name Krikandū, who resided in Badari-Kshētra, came to the south on a pilgrimage to holy places and finding this spot peculiarly sacred owing to the presence of 5 self-manifest *lingas*, namely, Sambhu-Linga, on the bank of the Naga river to the east, Brahma-linga at Aralikere to the south-east, Kallēsvara at Chikka Turuvekere to the west, Sankarēsvara at Anekere to the north-west, and Mallēsvara at Toremavinahalli to the north, took up his residence on the bank of the Naga river near Turuvekere and performed penance. God appeared to him and at his request resided there under the name of Bēterāya; and having subsequently granted salvation to him, disappeared into the Pakshivāhana pond, saying that he would again manifest himself to the devotees in the Kali age. The pond was so called because Brahma used to bathe in it everyday in the shape of a swan. We are then introduced to the Kali-Yuga. King Parikshit and after him Janamējaya, Makutavardhana, Rājendra, Kshēmake, Sāranga and other kings ruled at Hastināvati. After the lapse of 3034 years of the Yudhīsthira era, Vikramāditya began to rule at Ujjain, and after 145 years of his era and 3179 years of the *Kaliyuga*, Sālivāhana began his rule. He was born of a potter woman by a brahman father at Hale or old Tandaga to the south-west of Turuvekere. At the age of 12 years he routed the army of Vikramāditya who had marched to the south to kill him, chased it as far as the Godavari, and ascended the throne of Ujjain. Then began the Sālivāhana era. In this era a Chōla King, who caused a Brāhman to die

of a broken heart by forcibly seizing the philosopher's stone which was in his possession and who in order to expiate his sin, built temples in holy places all over the country, came to Turuvekere and erected the Chennigarāya and Sankarēsvara temples. Afterwards Sōvanna-daunāyaka made Turuvekere an *agrahāra* and fortified it. Subsequently, during the reign of Vira-Narasinga-Rāya of Vijayanagar, the God Bēterāya who had disappeared into the Pakshivāhana pond in the Dvāpara-Yuga appeared in a dream to Chaudappayya, the Hebbaruva of Turuvekere, and directed him to put on *nāmam* on his forehead and devote himself to his service. Thereupon, Chaudappayya changed his name into Varada-Bēterāya, erected a stone temple and set up the god in it. Vira-Narasinga-Rāya made a present of the metallic images in the possession of his daughter to the temple, erected the front *mantapa* of three *ankanas* and made a grant of five villages of the revenue value of 300 *varahas* for the god, while his queen Lōkamma granted to the temple the village Hosuru naming it Lokammanahalli after herself. Subsequently several villages were granted to the temple by successive rulers such as Sankanna Nāyaka, Krishna Dēva Rāya, Narasanna Nāyaka of Mayisamudra during the time of Rāma-Rajaiya and Hiri-Bhairē Nāyaka, ruler of Hagalvādi, Chiknayakanhalli, Honnavalli, Turuvekere, and Kadaba. A village was also added during Malik Rihān's governorship of Sira under the Bijāpur Sultāns. Turuvekere was then captured by the Mysore king Kantirava-Narasa-Rāja-Wodeyar and the endowments of the temple continued intact till A.D. 1,686 when some of the endowments in the name of the Sthānikas were ordered to be resumed. Thereupon a petition was made to the queen of Mysore in A.D. 1705 through Tirumalaiyengar and Perumālaiya which resulted in the cancellation of the order of resumption. In 1784, however, Tipu resumed all the endowments; and during Pūrnaiya's regency a small money grant was sanctioned which was subsequently reduced. When in 1831 Krishna-Rāja Wodeyar III, having set out to punish the insurgents, was encamped near the Malaghata tank, the Sthānikas made petition to him through Lingammāji of Toremavinhalli near Turuvekere, who was a lady of the king's harem, and procured for the temple an annual money grant of 120 Kanthirāya *Varahas* which was subsequently reduced to 100 *varahas* by Dāsappāji Arasu. So ends the *Rāyarēkhe*. The

statement that Sālivāhana was born near Turuvekere is rather curious. It is, however, clear that the Bēteraya temple came into existence during the rule of the Vijayanagar king Vira-Narasimha, son of Narasa.

The other Dravidian temple at Turuvekere is the Gangā-dharēsvara, a good structure facing north. Opposite to the temple, outside the enclosure stands a lamp pillar on which are sculptured figures of a man and a woman with folded hands, which are said to represent the Palegār Ayyanna-Nāyaka, the builder of the temple, and his wife. In a fine *mantapa* in the Pātālankana (or front hall on a lower level than the central hall) of the temple is a beautifully carved Nandi of black stone, about 7 feet long, $4\frac{1}{2}$ feet broad, and 7 feet high, which though several centuries old still retains a brilliant polish. It deserves to be preserved from harm by putting up a railing around it. The *navaranga* has also an entrance on the east with a fine porch supported by two well carved pillars with lions and riders. To the right in the *navuranga* is a figure of Ganapati with arms too slender for its size. The Utsava-Vigraha or metallic image of the god is flanked by two consorts known as Pārvati and Dākshāyani, the latter holding what looks like a Kundala or ear-ornament in the right hand. This peculiarity is accounted for by the statement that Dākshāyani thus held the ornament when about to enter the sacrificial fire at Dakshā's sacrifice. The *linga* in the temple is a very fine piece of work. The *jata* or matted hair is beautifully shown with a seated figure of Ganga on the tiara holding a rosary in the right hand. In a shrine in the *prakāra* is the goddess of the temple, a well-carved figure, about $4\frac{1}{2}$ feet high, holding a noose, an elephant-goad and a rosary in three hands, the remaining hand being in the *abhaya* or fear-removing attitude. These attributes are usually associated with Sarasvati, but the pedestal bears the lion emblem which is Pārvati's. Though the figure does not represent the usual form of Pārvati, it represents a peculiar form of that goddess known as Ādhārasakti, which is given these attributes in Hindu works on iconography. In this shrine are also kept the metallic images of the Mūle-Sankarēsvara temple. Vira-rāja Arasu, father of Sīta-Vilāsa-Sannidhāna, one of the queens of Krishna Rāja-Wodeyar III, served as an officer at Turuvēkere for some time; and from this circumstance his descendants are known as Turuvēkere Arasus.

Municipal Funds	1919-20	1920-21	1921-22	1922-23	1923-24
Income ..	2,655	2,473	4,676	4,420	5,327
Expenditure.	1,995	2,208	2,597	2,743	3,298

Vignasante.

Vignasante.—A village in Tiptur taluk. Population 512.

The Lakshminarasimha temple at this place is a good building in the Hoysala style. It is a *trikūtachala* or three-celled structure facing north. The main cell, which alone has a *sukhanāsi* and is surmounted by a tower, enshrines Kēsava, the left cell Lakshminarasimha, and the right Vēnugōpāla. All the figures are well carved, their *prabhas* being sculptured with the ten incarnations of Vishnu. The door-lintels of the *garbhagriha* and *sukhanāsi* of the main cell have Gajalakshmi and Lakshminārāyana respectively; that of the left cell Yōga-Narasimha and that of the right cell Vēnugōpāla. At the sides of the *sukhanāsi* doorway are figures of Ganapati and Mahishāsura-mardini. The temple has a small porch and the remains of a *mukha-mantapa* at some interval. The *navaranga* pillars together with the beams over them are elegantly carved with bead and scroll work. The ceiling of the porch and the central ceiling of the *navaranga*, about 3 feet deep, are domed and adorned with fine lotus buds; while the others, about 1½ feet deep, are square with small lotus buds. The porch is supported by two beautifully carved pillars, the capitals too being sculptured and adorned at the corners over them with lions attacking elephants. The inscription stone (*Tiptur* 40) in the porch has at the top miniature figures of Kēsava in the middle, Vēnugōpāla to the right and Narasimha to the left, the last standing like the others, though inside the god is a seated figure. The outer walls have no figure sculpture, but only a row of flowers of various patterns as in the *basti* at Heggere with here and there a few turrets and elegant pilasters. The plinth has several mouldings with rows of lions, bead work, etc. There are some figures and carvings over the caves all round. The tower is carved from top to bottom and has rows of four figures one over the other in the four directions and rows of *kalasas* or finials at the angles. From the inscription referred to above we learn that the temple

was built in 1286 during the reign of the Hoysala king Narasimha III by his generals Appayya, Gōpāla and Mādhava, who were brothers and sons of the general Mallidēva. The village is named Igganasante. The temple deserves conservation. There is a crack in the south wall of the Kēsava cell which demands immediate attention. The Bālalingēsvara temple is a plain Hoysala building with a stone tower adorned with four figures one over the other in the four directions and a Hoysala crest in front. The *navaranga* has only one ceiling in the centre with a lotus bud. The *garbhagriha* and *sukhanāsi* have also similar ceilings. The front hall appears to be a later addition. The Banasankari temple has a well carved, though mutilated, figure, about 3 feet high, of the goddess, seated in *lalitāsana* with eight hands, several of which are broken, the attributes now visible being a trident, a drum, a sword and a shield. The Bhairava shrine has a panel carved with two goddesses, one larger than the other, seated in *lalitāsana* and bearing the usual attributes, a trident, a drum, a sword and a cup.

Yediyur.—A village in the Kunigal taluk, 12 miles south-west of the kasba, on the Bangalore-Hassan road. Head-quarters of the Yediyur hobli. Population 511. Yediyur.

A large festival, called Siddēsvara *jātre*, is held here for five days from *Chaitra Suddha 7th*, at which about 10,000 people assemble.