

Vaccination has been made compulsory in all the towns and 4 Minor Municipalities in the District, and there are 10 Vaccinators distributed as follows:—

Chikmagalur Taluk	..	..	..	2
Chikmagalur Town	..	..	..	1
Kadur Taluk	..	..	..	1
Tarikere Taluk	..	..	..	1
Tarikere Town	..	..	..	1
Narasimharājpur	..	..	..	1
Koppa Taluk	..	..	..	1
Mudigere Taluk	..	..	..	1
Sringēri	..	..	..	1
				—
		Total	..	10
				—

In addition to the above, 5 Special Vaccinators have been appointed as a temporary measure under the Malnād Improvement scheme and they have been stationed at Sakkarepatna, Bālehonnur, Hariharpur, Kalasa and Lingadahalli. The total number of persons vaccinated during the year 1925 was 8,706.

SECTION V.—GAZETTEER.

Ajjampur.—A town in the Tarikere taluk, on the Bangalore-Poona Railway and the Tarikere-Hosdurga road, 14 miles east of the *kasba*. Head-quarters of the Ajjampur *hobli*, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,173	1,105	2,278
Muhammadans	37	20	57
Christians	1	..	1
Jains	12	4	16
Total	1,223	1,129	2,352

The site was originally occupied by the village of Keral. In the 17th century, Azim Khan, an officer of the Sira government, while hunting in the neighbourhood, was surprised at observing the hares turn upon his hounds and pursue them. The circumstance indicating a spot favourable for the purpose, he was directed to build the present fort, which was named after him *Ajim-pur*, now generally called Ajjampur. Hanumappa Naik of Tarikere restored the old fort and rebuilt a temple which had been originally built by Bukkarāya of Vijayanagar. Haidar Ali conquered it in 1761.

A weekly fair is held on Tuesday. Black soil prevails in the neighbourhood, on which a considerable quantity of cotton is raised. Extensive old gold workings have been discovered in the vicinity. An European Company commenced gold mining, about 1897, but, owing to want of financial support, ceased to work after sometime.

Aldur.

Aldur.—A village in Chikmagalur taluk. Head-quarters of a *hobli*. Population 1,434.

The *vīragals* E.C. VI, Chikmagalur 99 and 100 at Aldur are very neatly executed. The fallen hero is shown as being borne in a palanquin in the second panel and an umbrella is held over him in the top panel. These peculiarities are not usually found in other specimens of this class.

Amritapura.

Amritapura.—A village at a short distance north-east of Tarikere. Population 299.

Head-quarters of the Amirtapura *hobli*. Population 299. Contains the remains of a very fine and large temple of Amritēsvara, erected in 1197, in the time of the Hoysala king Vīra-Ballāla II. It is in the Hoysala style and was originally profusely sculptured with decorative details, even on the round battlements of the outer wall.

The temple is a very fine specimen of the architecture of the times, with some features which are unique in design and execution. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa*, and stands in the middle of an extensive

court-yard enclosed by a stone wall, about 7 feet high, with *mahādvāras* in the east and west. The *garbhagriha* door-way has a figure of Gajalakshmi on the lintel and small finely carved *dvārapālakas* at the bottom of the jambs. The *sukhanasi* door-way has ornamental screens at the sides and fine figures of Man-matha and Rati on the jambs, the lintel having a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu and by *makaras*. All the 9 ceilings of the *navaranga*, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tāndavēsvara sculptured on its circular under surface, while the one to its north has a finely carved conch-shell hanging down from the top. The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the *navaranga* are figures of Ganapati, Saptamātrikah, Sarasvati and Nāgadampati (*i.e.*, Nāga couple); and to the left figures of Virabhadra and Subramanya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The *navaranga* has also an entrance in the south with a fine porch. The *mukha-mantapa* is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the *navaranga* by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Mallitamma, Padumanna, Baluga and Malaya. Altogether fifteen such labels are to be seen. The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining surface. Outside the front hall runs round a *jagati* or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures here and there. The rail here takes the place of the *Purānic* frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the *Bhāgavata-Purāna* chiefly or its tenth *skandha* which treats of the boyish sports of Krishna, the last incident illustrated being Kamsa-vadha or

the killing of Kamsa. One of the sculptures represents Vasudēva, father of Krishna, as falling at the feet of an ass. This incident is not mentioned in the *Bhāgavata* but is based on a vulgar tradition, which says that Kamsa had kept an ass near the room where Dēvaki, wife of Vasudēva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudēva fell at the feet of the ass entreating him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1196, the year in which the temple was built. To the right of the north entrance begins the story of the *Mahābhārata*, ending with the acquisition by Arjuna of the Pāsapatāstra from Siva. On the south or right side of the hall, the story of the *Rāmāyana* is completely delineated. The sculptures on the rail are all well carved. The turrets around the hall are of two sizes; the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man, standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the *garbhagriha*, *sukhanasi* and *navaranga* the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where similar bands have been seen is the Sāntisvara temple at Jinanāthapura near Sravana-Belgola. Around the *garbhagriha* in the three directions the turrets are flanked by pairs of scroll work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead-work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by *simhalalātas* or lion's heads. This too is peculiar. In front of the tower we have the Hoysala crest, adjoining which there is a very fine figure of Gajāsuramardana, carved out of black stone, with a *prabhāvali* containing figures, of the regents of the directions. The original *kalasa* having disappeared, a brass one has been substituted. The front hall

has gigantic drip-stones and there runs a parapet with well executed figures some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harihar and Ānekonda. Opposite the north entrance of the front hall is a structure in ruins, known as Sūle (the dancing girls') mantapa, which appears to have been a *mahādvāra* once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the *garbhagriha* is a beautiful temple, also in ruins, said to be of Sarasvati, with elephants at the sides of the entrance. It has a *garbhagriha*, a *navaranga* and a narrow veranda in front. A fine *jagati* or parapet runs round the last. It is worthy of mention that a single beam, measuring $24' \times 1\frac{1}{4}' \times 1\frac{1}{4}'$, is carried over all the four pillars of the veranda. The doorway of this temple is an exquisite piece of workmanship. The stone *prākāra* or compound wall is now in ruins. It had on the top all round thick stone discs, about $1\frac{1}{2}$ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The *prākāra* must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals.

This temple is by no means inferior in workmanship to the temple at Halebīd. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable.

It is said that on the Sivarātri day, the rays of the rising sun used to fall direct on the *linga*, but that, owing to the repairs effected some time back to the east *mahādvāra* or outer gate, the rays now fall only in part. Over the roof of the central hall is a low room supported by 9 short pillars, extending up to the

tower over the *garbhagriha* or adytum, the entrance to which is now walled up. It was perhaps intended for a safe room to store things in during times of trouble. The Kēdārēsvara temple at Halebīd had a similar room before restoration.

Angadi.

Angadi.—A village in the Goribidnur *hobli*, Mudigere taluk, about seven miles south of Mudigere, near Uggihalli. Population 721. It is of special interest from its having been identified with the Sosevūr, Sasipura or Sasikapura, which was the birthplace of the powerful Hoysala line of kings, and the scene of the incident with the tiger which gained their progenitor Sala the throne and the name of Poysala or Hoysala. The name means a market or shop,—a rare thing in that mountainous country covered with forests. It is a common part of several names in Kanara, such as Uppingangadi, Bellatangadi, Hosangadi and so on. The change was made in the time of the Vijayanager kings, and perhaps from political motives. Thus in 1359, under Bukka-Rāya, the place is called Sosevūr (see *Mudgere* 25), but in 1539, under Achyuta-Rāya, it is called Angadi (inscription in Belur taluk). It contains a number of old inscriptions and remarkable ruined temples. There is some beautiful sculpture in what remains of the two Jain *bastis*. On the opposite side of the deeply sunk village path are the ruins of three fine temples, dedicated to Kēsava, Pātāla Rūdra and Mallēsvara. But the principal deity now worshipped is Vāsantamma, who has a great reputation. It has been suggested by Mr. Rice that this Vāsantamma is probably the original Vāsantika-Dēvi of the Hoysalas.

Mr. Narasimhachar thinks that this Vāsantamma cannot be connected in any way with the Vāsantika of the Jainas and the early Hoysala kings. Probably the original image was removed and the present goddess set up in its place. The Vāsantamma temple is, however, a tiled building. The goddess is a seated stucco figure bearing a trident, a drum, a sword and a cup as her attributes. There are also two more seated stucco figures at the sides, the one to the right being known as Chikkamma and that to the left as Dēviramma. At some distance

from this temple are the two ruined *bastis* or Jaina shrines, above referred to, standing in a line and facing north. They may represent Hoysala buildings of an early type; there is scarcely any ornamentation in them. The shrine to the west has a fine seated figure, about 3 feet high, of Nēminātha flanked by male *chauri*-bearers. To its left is a standing figure, about two feet high, of Chandranātha and in front a seated figure, about two feet high, of Gommatēsvara. The shrine to the east, which consists of a *garbhagriha*, an open *sukhanasi* and a *navaranga* supported by four moulded pillars, has three standing figures, each about three feet high, said to represent the Jinas Ara, Malli and Munisuvrata. To the right in the *sukhanasi* is a seated Yaksha and to the left a standing Yakshi, about 2½ feet high, under a well carved canopy. To the right of the Yakshi is the figure of a man riding a lion. The outer walls have pilasters here and there. Behind the *bastis* stand in a row the inscriptions *E. C. VI*, Mudgere 9-18, the oldest being No. 11, a Jaina epitaph of about A.D. 1000. These two *bastis* deserve to be preserved as a memorial of the birth-place of the Hoysalas. The west shrine is mostly gone; but the east shrine can very well be repaired. There is not a single Jaina now at Angadi. At a little distance from these *bastis* are the three ruined temples of the Hoysala style mentioned above standing in a line and facing east. The temple to the south, of which only the walls of the *garbhagriha* are now left, has an exquisitely carved figure, about six feet high, of Kēsava. The other temples consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* each are known as the Pātālarudrēsvara and the Mallēsvara. Nothing can be done to these, as they are past repair.

Ardini.—A village in the Srīngēri Taluk.

Ardini.

At this place are to be seen two *māstikals* of elaborate workmanship, about seven feet high. They have six panels; the one at the bottom shows bandsmen blowing horns and beating drums; the next, warriors fighting with bows and arrows; the next, warriors armed with swords and shields; the next, a man and a woman, husband and wife, borne in a palanquin by two men on either side, with a man on horseback in front attended by an umbrella-bearer; the next, husband and wife, with a dagger between them, seated with folded hands, wife attended by a

female *chauri*-bearer, her head being represented as encircled by flames; and below the couple an ornamental post lying horizontally with a raised hand projecting from its right extremity and bearing a lime fruit between the thumb and the forefinger; and the next and last, a *linga* flanked by elephants which bathe it with pots of water held in their uplifted trunks. The top of the stone is fashioned into a *prabha* with a *simha-lalāta* or lion's head. A similar *māstikal* is also to be seen on Benne-gudde to the north-west of Arasalu.

Asandi.

Asandi.—A village in Kadur taluk, about 5 miles east of Ajjampur. Population 1,173.

Numerous old inscriptions and ruins in the place show that it was in ancient times of considerable importance. Under both the Gangas and the Hoysalas, it was the chief city of a principality, which in the 8th century was governed by Vijayāditya, son of the king Srīpurusha, and in the 12th and 13th centuries by a line of chiefs of Ganga descent.

Ayyankere
or Dodda-
Madagakere

Ayyankere or Dodda Madagakere.—A beautiful loch, surrounded with high hills and studded with islands, 4 miles west of Sakkarepatna. It is situated at the eastern base of the Bābā Budan range, being formed by embanking the perennial stream of the Gauri halla at the foot of Sakunagiri. Its outflowing waters are called the Vēda, which unites, after a short course, with the Avati near Kadur and forms the joint stream of the Vēdāvati.

The construction of this magnificent reservoir is attributed to Rukmāngada Rāya, the ancient king of Sakkarepatna. The embankment, formed of earth and stone, is about 1,700 feet long, and 300 feet high at the rear slope. The tank is very deep and contains in many parts 35 feet of water. The contents of the bund have been estimated at 605,760 cubic yards, and the quantity of water at 207,900 cubic feet, or 12,854,260 gallons.

There is a tradition that the bank was once on the point of breaching, when the danger which threatened the town of Sakkarepatna from inundation was announced by the guardian goddess of the lake to Honbilla, the *nīrganti* or waterman. He

obtained a promise from her that the catastrophe should be delayed until he returned with orders what to do from his master the king of Sakkarepatna ; and hastening to the town delivered warning of the impending danger. The king sagely but inhumanly thought that, under the conditions of the promise, to prevent the return of the messenger would be for ever to avert the catastrophe. He accordingly had him killed on the spot and the embankment has stood ever since. A shrine has been erected at Sakkarepatna to the memory of the unfortunate man who was sacrificed for its stability, at which worship is still performed. Under the Hoysala kings, considerable repairs were made to the bund. An inscription at the Ballālēsvara temple, erected on a hillock towards the centre of the embankment, is of the time of Vira Narasimha, the middle of the 13th century.

Baba Budan Mountains.—The loftiest range on the Mysore table-land, situated in the centre of the District, to the north of Chikmagalur, between $13^{\circ} 23'$ and $13^{\circ} 35'$ north latitude, $75^{\circ} 37'$ and $75^{\circ} 57'$ east longitude. The form of the chain is that of a horse-shoe, with the opening to the north-west. The northern arm, commencing with the Hebbe hill (4,385 feet), stretches eastwards without interruption for about 15 miles ; whence, bending southwards, it presents to the east an unbroken wall of more than 20 miles. The southern arm is formed by the Basvan gudda and Woddin gudda ranges. The character of the chain is that of a stupendous ridge, 6,000 feet above the level of the sea, and in some parts only a few yards wide at the summit, rising at intervals into loftier peaks. The summit of the hills consists of steep grassy slopes, well wooded in the ravines, through which flow perennial springs. The sides are densely clothed with forests, among which are numerous coffee plantations, as well as in the Jāgar valley, which is one stretch of forest as far as the eye can reach.

Bābā Budan
mountains.

The highest point is the symmetrical Mulainagiri, 6,317 feet above the level of the sea. It is towards the south of the range and is the loftiest mountain between the Himālayas and the Nilgiris. Next to this, north-eastwards, is

Bābā Budan giri, Vāyu Parvata or Marut Saila, 6,214 feet. Near it are the sources of the Vēda and Avati. The hollow which succeeds marks the shrine of Bābā Budan. The conspicuous conical peak on the outer verge of the eastern face is Dēviramman-gudda. A beacon is lighted here at the Dīpāvali festival, which is visible to all the surrounding country. Near the north-east angle is situated Kalhattigiri, 6,155 feet in height; north of which is Kalhatti bungalow, formerly a hot weather retreat for European officials. These vast wilds and solitudes, with scarcely a human habitation, were, until a few years ago, well stocked with every variety of game, from the elephant and bison downwards. The advance of the coffee-planter has now forced back the savage denizens to remoter and more secluded spots. The Bābā Budan mountain was the cradle of the coffee cultivation of Southern India, and the slopes of the entire range, as well as the south of the forest-bound Jāgar valley, are now occupied by coffee gardens, both European and native. The first European coffee plantation, opened out by Mr. Cannon in about 1840, is to the south of Bābā Budan giri, with other early estates.

Two roads pass along the eastern face from Chikmagalur to Tarikere, one over the summit and the other at a lower level. About midway in the latter, under Kaman durga, is the settlement of Santaveri, from which a road, four miles in length, leads to Kalhatti. Santaveri is occupied chiefly by a colony of Lambānis. On the north-east of the mountains are the Abbe falls, a descent of 600 feet by a stream running to the Bhadra.

The *Purānic* name of Chandradrōna, the crater of the moon, seems appropriate to this range, the highest in the State, as it is of crescent or horse-shoe form, enclosing the impenetrable forests of the Jāgar Valley. The term *ghālīpūje*, by which it is called in certain inscriptions connected with it, connects it with Vāyu, the Wind God. These inscriptions belong to the Phala-hāra Matha, which has its head-quarters here, and bear the dates 1698, 1702, 1707 and 1717. (*Chikmagalur* 111, 110, 108

and 109). The first three of these record certain amicable arrangements between the Virabhikshavati Matha at Srīsaila and the Phalahāra Matha at this place, including their union with one another and the renouncing of the tithes in these parts to the Phalahāra Matha. Various insignia of office are granted to the Swāmi of this *matha*, who is described in the fourth of the inscriptions noted above as the Swāmi of the original throne of *guru* Dattātrēya's Phalahāra Matha, which is also called the *matha* of Channa-Vīra-Dēva, disciple of the ancient Phalahāra Dēva. Many claims are made for the Virūpāksha *linga* of this *matha*, which is said to have been consecrated by Hanumān, the servant of Rāma. A graphic description is also given in this inscription of the great caves, forests, wild animals, serpents and demons of these mountains; also of the medicinal plants and drugs found here; and of the deluging rains and drenching fogs and mists.

Though the range is called in the Hindu *purānas* Chandra Drōna, it derives its present name from a Muhammadan saint who took up his residence on one of the southern slopes. He is stated to have reared coffee from the seeds he obtained at Mocha, and thus to have introduced that important staple into India. A cave, containing what the Muhammadans assert to be the tomb of Bābā Budan, but the Hindus to be the throne of Dattātrēya, is a venerated place of pilgrimage for adherents of both creeds. A Mussalman *kalandar* is the custodian of the cave, which is designated the southern Mecca, and well endowed. By the Hindus the reappearance of Dattātrēya at the mouth of the cave, into which in ancient times he vanished, is looked for as a sign prophetic of the final *avatār* of Vishnu and the introduction of the millennium.

There is said to have existed a history of the Bābā Budan mountains in Persian, compiled in the time of the Bijāpur kings. But it was borrowed in recent times by some official and at his death was among his effects which were sold by auction. It is believed to have found its way to Mangalore, and has so far been unavailable to the public.

Attigundi, about a mile from the cave, is the residence of the *Kalandar* and the principal village on the hills.

The Bābā Budan mountain is well-known as a place of pilgrimage to both Hindus and Muhammadans.

The cave containing Dattātrēya-pītha or the seat of Dattātrēya faces south and has a porch or veranda in front. According to Muhammadans, what is called Dattātrēya-pītha is the throne or the tomb of their saint Hazrat Dada Hayat Mir Kalandar. Some naively say that Dattātrēya is nothing but a corruption of Dāda Hayat Mīr. Descending a few steps into the cave we turn to the right leaving to the left a raised platform vacānt to some distance and having tombs further on, and reach a small doorway beyond which we are not allowed to go. Within the doorway is a circular wide area with another doorway opposite to us which is said to lead to Mecca. To the right of this doorway is the seat of Dattātrēya with a spring to its right, intended for the ablutions of the saint, which is said to overflow during the rainy season, the water going out of the cave through an underground canal. To the right of the spring, again, is a vacant platform intended for the disciples of the saint. To the left of the Mecca doorway is a niche in which are kept the silver plated sandals of the saint. The height of the cave is only four or five feet. Turning to the left side of the cave and proceeding a little distance, we come to a platform where it is said a certain princess used to distribute bread among *fakirs* unseen. A little further on is a dark well, about five feet deep, known as Gandada-bāvi or sandal well, because the earth taken out of it has the colour and, in some degree, the odour of the sandal. The story goes that Vīra-Ballāla, who lived in the fort of the hill, having heard of the beauty of a Muhammadan princess, wanted to get possession of her, and with this object sent some men who contrived to bring her away while asleep on her couch. The cool breeze of the mountain awakening her, she learnt from the men the purpose for which she was brought there and prayed to God that she might be made to look an ugly creature to be given away to the *fakir* of the hill, *i.e.*, the saint Dada Hyat Mir Qalandar. The latter took her under his care and directed her to give food to *fakirs* unseen through an aperture of the cave seated on the platform mentioned above. On one occasion a mischievous *fakir* seized her outstretched hand, whereupon his head became severed from the body by the curse of the Qalandar. After this incident, the distribution of food by the princess was ordered to be discontinued. Vīra-Ballāla was defeated and thrown into prison by the father of the princess. In front of the entrance to the cave is lying a thick slab broken into

pieces. The reason for the breaking of the stone is stated to be the large number of the cocoanuts broken on it during the visit of Krishna-Rāja-Wodeyar III. Near the slab is a short pillar into the west face of which is built a stone engraved with a Persian inscription bearing the date A.H.396 (A.D. 1005), the year in which, according to tradition, the sacred place was occupied by the Muhammadan saint. The date is also indicated by the chronogram *Jāgīr-salīkan*, i.e., *Jāgīr* granted to a saint. Though it bears this early date, judging by the script and by the words Dattātrēya and Dada in English and Modern Kannada characters at the end, this inscription appears to have been put on stone but recently. Higher up to the south are a number of tombs on both sides of the flight of steps leading to the *matha* of the *svāmi*. Another Persian inscription is to be seen here and a third at the Bhandarkhana to the left of the *matha*. The *matha* is said to have been built or restored by the Ikkēri queen Chennammāji. The *svāmi* named Syed Murutuja Shāh Khadri Sajjade wears a beard, his title being Sri-Dattātrēya-svāmi Bābā Budan svāmi Jagadguru. Only Sayds can be the svāmis of the *matha*; either Husenis or Khadris, the descendants of Husen or Hasan, sons of Alī. After initiation, a Khadri becomes Shāh Khadri; and after apostolic seat, he is styled Sajjede. No unmarried man can become the *svāmi* of the *matha* though the worship of the *pītha* or seat in the cave is invariably conducted by an unmarried man or *fakīr*, the things offered in worship being sugar, sweetmeat, plantains, cocoanuts and incense. Dāda Hyat Mīr Kalandar is said to have appointed Bābā Budan as his successor; the man who brought coffee to Mysore is said to be Hazrat-Shāh Jama Allāh Magarabi. Jāgar in Chikmagalur taluk is said to be a corruption of *Jāgīr*, as that portion of the taluk was once granted to the *matha* as a *jāgīr*. Haidar is said to have granted Dasarhalli and Krishna Rāja Wodeyar III Sulaguppe. It appears that the ancestors of the present *svāmi* had once their *matha* at Delhi which was in later times removed to Dodda Medur in Belur Taluk. The *svāmi* generally lives at Attigundi, a village at the foot of the mountain. He is stated to possess with him *sanads* granted to the *matha* by Humayun, Akbar, the chiefs of Ikkēri, Haidar, Tīpu, and Krishna Rāja Wodeyar III. From the inscriptions on two silver sticks in the *matha* we learn that they were presents from Krishna Rāja Wodeyar III. There are *three tīrtas* on the mountain,

viz. Gadā tīrta, Kamana tīrta, and Nellikāyi-tīrta. The first is so called because it was formed, according to tradition, by Bhīma with his *gada* or mace for his thirsty mother during the exile of the Pāndavas. At the second is the site of an old city on which old brick and pieces of pottery are strewn about and occasionally coins too are said to be picked up. The third is so named because water falls there in big drops in the shape of the *nelli* (*emblic myrobalan*) fruit.

The Persian inscriptions mentioned above have been deciphered by the Archæological Department, and in view of the interest attaching to them, their contents are set down below :—

The Persian inscription near the tombs to the south of the cave on the Bābā Budan mountain is an epitaph recording the death on the 14th day of the month of Jamad-al-Akhir of A.H. 1246 (A.D. 1830), of Hazrat Syed Miran Shāh Kadiri, Sajjadah (recognised successor) of the shrine of Hazrat Mir Hayat Kalandar. Another at the entrance to the Bandarkhana, dated A.H. 1269 (A.D. 1852), commemorates in verses the construction of the building. It may be rendered thus :—“The Sajjadah Nashin (Spiritual descendant) of the holy mountain of Hazrat Budhan, *i.e.*, Hazrat Shāh Sayyid Ghauth, the guiding Shaikh, built a beautiful spring-house on the mountain, the envy of Tur, for the comfort of the people. The house is indeed a most comfortable place of rest ; God has blessed this abode of the Kalandar with distinction from Eternity ; hence it has been a place of pilgrimage for the high and low. Lo ! I saw the holy place, and my bountiful teacher Nusrat ordered me to compose a chronogram relative to it. The hint of my teacher is for my honour : when I meditated about the chronogram, this voice came from heaven : “The House based on beneficence.”

Ballāl-rāyan-
durga.

Ballal-*rayan*-durga.—A fine spreading hill in the Western Ghat range, crowned with extensive fortifications. It is situated in 13° 8' north latitude and 75° 29' east longitude, in the north-west angle of the Mudigere taluk, over against Kellaggur. The fortifications were erected, as its name indicates, by the Hoysala kings. The old entrance is to the north, through what is now the Horikan coffee plantation. There are two gates, the *diddi bāgalu* and the *simha bāgalu*.

The citadel is a small square fort on the highest point, overlooking the South Kanara District. To the east of it is the old tank, now a bog, overgrown with impenetrable bushes. The pass to Kanara, north of the droog, is tremendously steep, but was formerly in regular use. To this fortress the Rāni of Bednūr fled for refuge on the capture of her capital by Haidar Alī in 1763, and hence she was sent by him as a prisoner to Madhugiri (Tumkur District).

Bale-Honnur.—A town situated on the west bank of the Bhadra, 32 miles distant from Chikmagalur. Is chiefly a trade centre. A mile to the north of this town is the Bālehalli mutt, the seat of one of the chief *gurus* of Lingāyat sect. There has always been a fort here over the Bhadra, but a fine bridge was erected some thirty years ago, increasing the importance of the town for through traffic.

Of some interest here are the inscriptions engraved on boulders in the river (*E.C. VI, Kadur District—Koppa 17, 21 and 3*). In the first of these, Māra, son of Mayuravarma the second, states that he was ruling over the whole world; and the third that he was the disciple of the great *muni Vādibasimha Ajitasēna*, who has been assigned to about 1070 A.D. Māra was apparently a Sāntara king, though connected (perhaps ancestrally) with the Kadambas. His rule extended apparently over both banks of the Tunga, though it is poetically exaggerated to the whole world in the inscription. A point noteworthy about these inscriptions is that the river in which the rocks are on which they are engraved is apparently called in them the Tunga. But on the spot the names Tunga and Bhadra are applied in just the opposite way. In all maps known, for over a hundred years, this stream is marked as Bhadra, the twin stream to the west, which farther on unites with it to form the Tunga-bhadra, being marked as the Tunga. From the evidence of other inscriptions (see *Chikmagalur 77* dated in 1180) there seems to be a mistake here in calling this stream the Tunga. And, as Mr. Rice remarks, this seems the natural inference, as there would obviously be no sense in praising the Tunga on the rocks of the Bhadra (*E. C. VI, Introd. 12*).

One of the boulders is locally known as Bommanakallu owing probably to the presence of a Jina figure on it.

The celebrated Lingāyet Matha at Bālehalli is said to have been founded by Rēnukāchārya, the first of the five Vīrasaiva Āchāryas, the others being Marulasiddha, Panditārādhyā, Ekorāma, and Visvēsvara. Rēnukāchārya is said to have been born from the Mahalinga at Kollipāka. There is no figure or Gaddige (tomb) of this *guru* in the *matha*, though there is a *gaddige* of his son Rudramuni, which is occasionally worshipped. There are besides several *gaddiges* of the former *svāmīs* of the *matha* in the backyard. Attached to the *matha* to the right is a temple of Vīrabhadra, a Dravidian structure with a large *prākāra* or enclosure. The *navaranga* has two shrines at the sides, the right shrine having a *linga* and the left figures of Ganapati and Sūlabrahma. The latter consists of a panel with two stakes in the middle flanked by two standing male figures, the right having a *linga* in the left hand with the right hand placed over it, and the left also with a *linga* in the left hand, but with the right hand placed on the shaft of the stake, as if preparing to climb it. There are also kept in the *navaranga* stout metallic figures of Vīrabhadra and his consort Bhadrakālī which are taken out only once a year, smaller figures being used for the car and other festivals. The car festival takes place in the month of Phālguna (March). The seat of the *svāmi* appears to be known as Virasimhāsana. The *matha* is said to own several copper-plates and *sanads* granted by the Ikkēri chiefs and the Mysore kings. These await examination. The present *svāmi* was installed in 1925 and is known to be highly pious and learned.

Bhadra.

Bhadra.—The twin stream of the Tunga, which both united form the river Tungabhadra. It rises close to the Tunga in the Gangāmūla peak in the Western Ghats, fifteen miles west of Kalasa. With a tortuous course it flows first eastwards and then, being joined at Sangamēsvara by the Ānebidda halla from the south, turns north-north-east and runs past Khandeya, across the mouth of the Jāgar valley, the drainage of which it receives in the Sōmavāhini at Hebhe. Thence, fed near Lakkavalli by streams from Kalhatigiri and Kal-durga, it continues, by Bhadrāvati and

Hole-Honnur, to the point of confluence with the Tunga at Kudali in the Shimoga District. The extreme steepness of the banks prevents the waters being extensively utilized for irrigation, but there are 18 dams from which 325 acres are supplied with water. The dense forest through which it flows has procured it the reputation of being a less healthy stream than the Tunga. It is bridged at Bāle-Honnur, and at Bhadrāvati for the Bangalore-Shimoga high road. It crosses the Tarikere-Āgumbi ghat road between Narasimharājpur and Lakkavalli.

Birur.—An important trading town in the Kadur taluk, Birur. on the Bangalore-Poona railway and the Bangalore-Shimoga road, 4 miles north by west of the *kasba*, and a Municipality. A junction for the M. & S.M. Ry. with the Birur-Shimoga section of the Mysore State Railways.

Population in 1921	Males	Females	Total
Hindus	1,785	1,880	3,665
Muhammadans	259	256	515
Christians	1	1	2
Jains	18	7	25
Total	2,063	2,144	4,207

The town was once the centre of all the areca trade of the Malnād, but has declined in recent years owing to the rising importance of Tirthahalli in the Shimoga District. Coconut trade is also carried on on a large scale.

Bund-Ghat.—The Bund Ghat (coffee ghat) is the principal Bund Ghat. outlet to the western coast from the south of the District. The Ghat road runs from Mudigere and is led through the Wombat-maradi or nine hills. The views from Kotigehar of the approach to and down the ghat are very fine. Near the

head of the ghat is a hill, called Hulikal, with two boulders on it supposed to represent the petrified forms of a tiger and a bull. The descent is by easy gradients of 1 in 20 to 1 in 15.

Chikmagalur. **Chikmagalur.**—A taluk in the centre and south. Area about 640·45 square miles. Head-quarters at Chikmagalur. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Chikmagalur	38	22,697
2	Jagara	21	6,149
3	Ambale	28	12,651
4	Lakya	62	14,179
5	Avathi	21	4,446
6	Vastāra	36	8,795
7	Aladur	14	6,435
8	Khandya	13	4,977
	Total ..	233	80,329

Principal places with population.

No.	Place	Population
1	Chikmagalur	10,207
2	Morle	2,610
3	Hirimagalur	2,028
4	Ambale	1,743
5	Machurahalli	1,132
6	Aladur	1,434
7	Kalasapura	1,107
8	Devadana	1,138
9	Bikanhalli	1,009
10	Mattavara	1,215

The north of the taluk is occupied by the lofty forest-clad circle of the Bābā Budan mountains, enclosing the wild Jāgar valley. The southern, northern, and eastern slopes contain many coffee plantations. The tract of country around Chikmagalur consists of an elevated plain, composed of rich black soil, extending along the southern base of the Bābā Budan mountains and bounded east and west by inferior ranges of hills, which separate it from Sakkarepatna on the one hand and from Vastāra on the other. Apart from

the excellence of the soil, it is watered by perennial streams issuing from the Bābā Budans, the principal being the Yagachi, which flows south by east into the Hassan District. Such is the fertility of the tract that it received the expressive name of *hon-javanige* or land flowing with gold. It is very bare of trees but produces unfailing crops of wheat, Bengal-gram, sugar-cane, rice, coriander, mentya, garlic, onions and kusumba. Neither cotton nor tobacco is grown, owing, it is said, to too much damp.

The western portion, which till 1875 formed part of the separate taluk of Vastāra, borders the Malnād beyond and partakes of its character.

The country formed part of the territory of the Jain kings of Humcha and of their descendants, the rulers of Karkala, latterly included in the Hoysala kingdom. Under the Vijayanagar empire it passed into the hands, first of the chief of Balam, and then into those of the Nāyaks of Ikkēri. It was subdued by Chikka-Dēva-Rāja in 1690 and added to Mysore by treaty with Ikkēri in 1694, except the Vastāra country, which fell to Mysore by Haidar Ali's conquest of Bednūr in 1763.

There are roads from Chikmagalur north-east to the railway at Kadur, south-east to Hassan, south-west to Mudigere and Bund-ghat, with branches to Aldur and Bāle-Honnur, north-west, past the mouth of the Jāgar valley, to Narasimharājpur, and north to the Bābā Budans and to Tarikere.

Chikmagalur.—The head-quarters of the Kadur District Chikmagalur. situated in 13° 18' N. lat., 75° 51' E. long., 25 miles from the railway at Kadur. It is also a regulation municipality.

Population in 1921	Males	Females	Total
Hindus	4,104	3,553	7,657
Muhammadans	1,145	951	2,096
Christians	238	212	450
Parsis	1	3	4
Total ..	5,488	4,719	10,207

It is situated in the valley south of the Bābā Budan range, in a fertile tract of black soil. Since the removal hither of the District head-quarters from Kadur, in 1865, it has enormously increased. The main bazaar street is a fine wide thoroughfare, more than 2 miles long, extending from the old fort of Chikmagalur to the village of Basavanahalli, which it includes. In fact, the place is often called by the latter name. A large fair is held on Wednesday, at which 4,000 people assemble. The wants of the neighbouring coffee districts have led to the settlement here of a number of Muhammadan traders and shopkeepers. The town, *ūru*, is popularly supposed to be named after the *chikka magalu*, or younger daughter, of Rukmāngada, the king of Sakkarepatna, being her dowry, as the contiguous village of Hiremagalur was that of the *hire magalu* or elder daughter. But there seems to be no foundation for this derivation. There are inscriptions in the fort of the Ganga kings in the 9th century, and of the Hoysalas in the 13th century. In inscriptions of the 9th and 12th centuries, the names *Kiriya Muguli* and *Hiriya Muguli* frequently occur. Chikmagalur was apparently a Jain settlement at one time. The inscribed stone in the Lālbāgh is a memorial to one Sana gunda who, it is stated, "having burst the tomb," attained "to the world of gods." It is dated in 1280 A.D. Recently two more Jain epitaphs, dated in the 11th century A. D., have been found by the Archæological Department. At Basavanahalli mentioned above, there is a *vīrakal* near the Vīrabhadra temple. This is dated in 1289 A.D. and refers to a collision between the Hoysala royal brothers Narasimha III and Rāmanātha. Basavanahalli is apparently an old village and has been referred to in an inscription, probably assignable to the 11th century A.D. which is engraved on a stone in Sayyid Hussain's field in that village. (*Chikmagalur* 15). Many more inscriptions have recently been discovered at this village.

At certain seasons the high east winds, to which the place is much exposed, render it unhealthy. A wide belt of

trees has been planted completely round the limits of the station, in the form of an oval, to mitigate this evil. Besides the usual District offices, there are a club, hospital, high school and other public buildings.

In the European Cemetery, the oldest monument is dated 1864. It is in memory of T. J. W. Taylor, who died on 25th July of that year, aged only about 24 years who is described as "an alumnus of Bishop's College, Calcutta." He was Head-master of the local Government school at the time of his death.

Gangamula. The source of the Tunga and Bhadra rivers, situated in 13° 15' N. lat., 75° 14' E. long. The hill from which they issue, called the Varāha Parvata, is in the Western Ghats, on the confines of the Koppa and Bāle-Honnur taluks. The legend is that after Vishnu, incarnate as the Varāha or Boar, had raised up the earth from the waters of the ocean, into which a Daitya named Hiran-yāksha had carried off and plunged it, he took his stand on this mountain, and the drops which trickled from his two tusks formed respectively the twin streams the Tunga and Bhadra. The Nētrāvati, a stream which flows west through South Kanara, is supposed to rise at the same place, and to have sprung from the drops which fell from the eyes (*nētra*) of the Boar. The *tunga* (long) left tusk was the one he used as his weapon, the *bhadra* (firm and strong) right tusk was the one on which he bore up the earth; this is the *dakshinōnnata damshtrāgra* frequently invoked in inscriptions.

Mr. Bowring, who visited Gangamūla, says:—

"It is in truth a wild country, and has a desolate grandeur about it, seeming to be the end of the world. On every side tower up magnificent mountains, spreading for leagues in every direction, and covered with immense forests, while nowhere can one detect the faintest trace of human life, either in the shape of houses or of cultivation."

It was to these solitudes that the father of Pandita Ramabāi retired for many years, and here it was that he taught her Sanskrit.

Hariharpur
properly Ha-
riharapura.

Hariharpur, properly Hariharapura.—A village situated in $13^{\circ} 30' N.$ lat., $75^{\circ} 22' E.$ long., on the left bank of the Tunga, on the Tarikere-Agumbi road, 7 miles east of the Agumbi ghat. Till 1897 the Head-quarters of the Koppa taluk. Population 953.

From inscriptions at the place, it appears to have been an *agrahāra* established in 1418 by Sābanna Wodeyar of Āraga (Tirthahalli taluk, Shimoga District) in the reign of Harihara Rāya (?) of Vijayanagar, and named after the latter.

There is a Smārtha *matha* at this place, the *svāmis* of which are said to be descended in spiritual succession from Bhattapādāchārya, one of the immediate disciples of Sankarāchārya. There are two shrines in the *matha*, one dedicated to Narasimha and the other to Sārada. The former is said to have been set up by Surēsvarāchārya, another immediate disciple of Sankarāchārya. The car festivals of both Narasimha and Sārada take place at an interval of about 12 days in the month of *Vaisākhā* every year. The disciples of the *matha* are confined mostly to Koppa, Mudigere, and Tirthahalli taluks. There are two inscriptions in the Mādhavēsvara temple, and two on the old site of the *matha*. All the four records have a figure of Vāmana at the top, which appears to be peculiar to these parts. Local tradition asserts that Daksha's sacrifice is said to have been performed near the Sōmēsvara temple close to Hariharapura. The place has about 15 families of Smārtha Brāhmans. A *svāmi* of this *matha* named Rāmachandra Sarasvati is mentioned in *E.C.* VI, Koppa 49, of 1392. About 5 miles from Hariharapura is the village Bhandigede which contains a Smārtha *matha* the disciples of which are the sect of Brāhmans known as Kōtadevaru from Kōta, a place in South Kanara District. The god worshipped in this *matha* is Gōpālakrishna. Similarly, there is a Smārtha *matha* at *Tirthamuttur*, Tirthahalli Taluk, the disciples of which are the sect of Brāhmans known as Panchagrāmadavaru (those of the five villages) with whom the other Smārthas do not mix. The god worshipped here is Narasimha.

Hēmāvati.

Hemavati.—This river, a principal tributary of the Cauvery, is more fully described under the Hassan and Mysore Districts, in which most of its course is run. But it rises

in this District, in Jāvali, in the Melbangadi *māgani* of the Mudigere taluk. The reputed source is a spring, behind the house of Lakshmayya, a coffee planter, which is led through a stone bull into a square stone well. The stream runs in a south-east direction to the Hassan District, which it enters at the common boundary of Manjarābād and Belur.

Hiremagalur.—A large village, one mile south-east of Hiremagalur. Chikmagalur, largely inhabited by Śrī Vaishnava Brāhmans. Population 916.

It is said to be named from the *hire-magalu* or elder daughter of Rukmāngada, the king of Sakkarepatna, having been bestowed on her as a dowry.

According to the *Purānic* account, Hirimagalur was once the residence of nine *siddhas* or saints who performed penance near a pond in the village known as Siddha-pushkarini. It then became the residence of Parasurāma and was named Bhārgavapuri after him. He set up Rāma in the Kōdandarāma temple. Subsequently Janamējaya performed the serpent sacrifice in this village, a stone pillar, about 9 feet high, with the top fashioned like a trident or spear being pointed out as the *yūpa stambha* or sacrificial post used by him. Opposite to the post is a Siva temple, to the left of which stands a curious figure, about 4 feet high, with 8 legs, 4 in front and 4 behind, wearing matted hair, sacred thread and a belt. It has 4 hands, the right upper holding a staff, the right lower a rosary, and the left lower what looks like a bag with the mouth tied, the remaining hand being broken. The people call it *Jademuni* (the sage with the matted hair). According to some, it represents a spirit stationed there for the protection of Janamējaya's sacrifice. A fine figure of Sarasvatī and a bull are lying in the compound of the Siva temple mentioned above.

The Kōdandarāma temple is a structure in the Hoysala style, so far as the *garbhagriha* and *sukhanasi* are concerned, the remaining portions being subsequent additions in the Dravidian style. In the *prākāra* or enclosure are cells enshrining figures of Vēdantāchārya, Rāmānujāchārya, some Ālwārs of Śrī Vaishnava saints, Yōgā-Narasimha, Sugrīva and Mādhaba Vedāntāchārya, a famous Śrī-Vaishnava teacher and author of the 13th century. Yōgā-Narasimha, so called because he

is in the posture of meditation, is a good figure, about $3\frac{1}{2}$ feet high, with *prabha* on which are sculptured the ten incarnations of Vishnu, Buddha with a (?) lotus in the right hand being shown as the ninth incarnation of Vishnu. Sugrīva, about 4 feet high, stands with folded hands. Mādhava is said to have been found at a place called Mādhava-kshētra near a river at some distance from the village. It is a *peculiar* figure, about $4\frac{1}{2}$ feet high, with 4 hands, the upper ones holding a conch shell and a ring in place of the conventionalised conch and discus, and the right lower, a short round staff, the left lower being placed on the waist. There is also a smaller figure of Yōgā-Narasimha with an ornamental *prabhāvali*, said to have been found in the Siddhapushkarini. The outer walls of the *garbhagriha* and *sukhanasi* have besides pilasters and turrets two rows of figures representing mostly Vishnu and his forms such as Hayagrīva, Narasimha, Lakshminārāyana, Vēnugōpāla, Kāliya mardana, and Gōvardhandhāri. There are also figures of Lakshmi, Hanumān, Garuda and Ganapati. Garuda occurs both at the beginning and the end of the second row. Altogether the number of figures is about 30.

The Parasurāma temple has a stone in the shape of an axe for the object of worship. It is said that on a cow bringing forth a calf in the village it is usual for the owner to offer milk and curds on the 11th day for the *abhishēka* or anointment of the god; and that omission to do this results in the cow giving blood instead of milk. To the north of the temple is found buried in the middle of the road a curious panel containing a figure of the goddess Kāli flanked by elephants holding water-pots in their uplifted trunks. This is said to be worshipped occasionally by the Holeyas.

The *yūpa-stambha* or sacrificial post above mentioned is said to be efficacious in restoring any one bitten by a serpent; the patient must circumambulate the pillar and bathe in the Siddha Pushkarini, the pond referred to above, which is close by. The village is surrounded by a rich tract of black soil. Inscriptions at the place show that it was an *agrahāra* in the 9th century in the time of the Ganga king Nitimārga, and in the 11th century in the time of the Hoysala king Vinayāditya.

Jambitige.

Jambitige.—A village about a mile from Hariharapura. Contains a small neat temple known as the Nilakantēsvara, remarkable for its sculptures, though built so recently as

A.D. 1733. An inscription around the base gives the name of the sculptor as Kalanna, son of Kollura, of Kalasa in Chikmagalur taluk. The labour bestowed on this little building is enormous.

Every inch of space in this temple is carved with figures, etc., on the outer walls and the inner walls, too, of the *sukhanasi*. Though the figures are not very remarkable for artistic beauty, still, considering the material used, namely, hard granite, they are creditable to the sculptor; the south and west walls of the temple delineate briefly the stories of the *Rāmāyana* and the *Mahābhārata*, and the north wall the *Bhāgavatapurāna*. The incident of Vasudēva falling at the feet of an ass to save his child from destruction is also represented. The north wall depicts besides some sports of Siva and the torments that sinners have to suffer in hell. Nor are the ten incarnations of Vishnu omitted. A figure worthy of notice on this wall is Kāmadhēnu or celestial cow with five faces. Portions of the *Rāmāyana* story are also depicted on the lintels over the *garbhagriha* and *sukhanasi* doorways. On the wall to the left of the *sukhanasi* doorway are figures of Durga, Chandra, and Sūryanārāyana, and on that to the right Ganapati, Sūrya, and Gōpāla. Sūrya is represented with eight hands and four faces three in a row and one above. Chandra also has eight hands. Every figure has a label over it giving its name, and every group a descriptive note. The temple stands on a raised terrace and measures only ten feet by eight feet. Altogether it is a noteworthy structure bearing ample testimony to the skill and patience of the sculptor Kālanna. The village has 15 houses of well-to-do Smārtha Brāhmins.

Kadur.—A taluk in the east; area 545·86 square miles. Kadur. Head-quarters at Kadur. Contains the following *hoblis*, villages and population:—

No.	Hoblis	Villages	Population
1	Bidare	50	13,789
2	Birur	38	9,596
3	Hirenallur	49	11,759
4	Kadur	57	15,583
5	Sakkarepatna	58	17,747
6	Yagati	57	13,537
	Total ..	309	82,011

Principal
places with
population.

No.	Place	Population
1	Birur	4,207
2	Kadur	3,155
3	Sakkarepatna	1,303
4	Hulikere	1,367
5	Nidigatta	1,305
6	Bidare	1,018
7	Yaradakere	1,567
8	Asandi	1,173
9	Hiriyur	1,257

There have been frequent local changes in regard to the taluk. Originally, it appears, there were four taluks, Kadur, Yagati, Garudangiri and Bānavar. The two former belonged to the old Ikkēri kingdom, but were taken by the Mysore kings and given to the chief of Tarikere, in return for services in the field rendered by him. Haidar resumed them and annexed them to Mysore. Garudangiri was absorbed into Bānavar, and about 1835 Yagati was absorbed into Kadur. In 1876, Kadur and Bānavar were formed into one taluk, named after Bānavar, which was the chief town. In 1882, the head-quarters were removed to Kadur, and in 1886, on the formation of the neighbouring Arsikere taluk, Kadur taluk was reconstituted, with the addition of Sakkarepatna *hobli* from Chikmagalur, while portions of the old Bānavar taluk, together with Bānavar itself, were transferred from this District to Arsikere taluk in the Hassan District.

It is now virtually bounded on the west by the congeries of hills east of the Bābā Budan mountains, and those separating Chikmagalur from the Sakkarepatna valley, and on the south by the hills running up from Jāvagal to the conspicuous height of Garudangiri. It is traversed through the middle, in a north-east direction, by the Vēdāvati, which is formed by the junction, south-east of Kadur, of two streams, the Vēda and Avati, and receives near Yagati a stream from the south, called the Jāvagal-halla. The Vēda and Avati both have their sources in the Bābā Budans; but the former comes through the Ayyankere and the latter

through the Madagkere, the two largest tanks in that part of the country. These streams as they emerge from the hills have been dammed with great skill and a perennial water-supply thus obtained. Numerous channels are taken off from each, converting a considerable stretch of country into irrigated lands of special fertility. The general character of the taluk is that of a slightly undulating plain. Most of the waste lands are covered with wild date or *babul* trees. A large extent of waste lands is kept for grazing purposes, the number of cattle and sheep being very considerable. Soils of almost every quality are found, varying from black cotton soil of good quality to the poorest sand, irrigated lands of average quality varying principally as the proportion of clay or sand predominates. A high class of tobacco is grown in the south and west. Cocoanuts are largely grown without irrigation, in low-lying sandy soils. The tree thrives best in the drier parts, where also the produce is superior in quality. Iron ore is obtained from Hogari-betta in the north-west.

The Bangalore-Poona railway runs though the taluk in a north-west direction, with stations at Devanur, Kadur and Birur, where it turns north-east and enters the Tarikere taluk. From Birur a branch north-west to Shimoga is constructed. The Bangalore-Shimoga road is close alongside the railway, and there are roads from Kadur south-west to Chikmagalur, and from Birur north to Ajjampur and west to Lingadahalli and the Bābā Budans. There is also a road from Sakkarepatna to Devanur and Bānavar.

A few places in Kadur Taluk are supposed to bear evidence to the connection of the Pāndavās with this part of the country. Thus, Macheri is believed to be Matsyapura, Virata's Capital; Turuvanahalli, the village where Virāta's cattle (*туру*) were rescued; and Kuntihalla, a portion of the Vēdāvati, the place where Kunti, the mother of the Pāndavas, used to bathe.

Kadur.--A town in 13° 32' north lat., 76° 4' east long., on Kadur. the Bangalore-Poona railway and the Bangalore-Shimoga

road, 25 miles north-west of Chikmagalur. Head-quarters of the Kadur taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,465	1,409	2,874
Muhammadans	..	..	..	147	90	237
Christians	..	..	..	16	9	25
Jains	..	..	..	12	2	14
Animists	..	..	..	2	3	5
Total ..				1,642	1,513	3,155

It was from 1863 to 1865 the chief town of the then newly formed District, whence the latter obtained its name, and still later, till 1875, the head-quarters of the Kadur taluk, which was then absorbed into Bānavar taluk. In 1882, it was again made the taluk head-quarters, and in 1886, the taluk was again called after it.

From inscriptions and other monuments, it is evident that a Jain settlement existed here in early times, connected with the Ganga kings. It was subsequently under the Hoysalas. During the sovereignty of the Vijayanagar kings, in the 14th century, the lands around Yemme Doddi gudda were conferred upon a dependent named Mada Nāyak. At that time, the *agrahāra* of Nārnapura occupied the present site of Kadur, and the Nāyak, when hunting one day in that direction, had his dogs turned back and pursued by an elk. This led to the foundation of the fort, called *Kad-ūru*, elk town, from *kadave*, an elk.

The Ānjanēya temple near the pond in the fort has a veranda supported by four fine pillars which must have once belonged to some Hoysala temple. A noteworthy peculiarity in these pillars is the presence of sculptures representing *Purānic* scenes. Such sculptures are very common on the square pillars of Dravidian temples, but not on the turned pillars of Hoysala structures.

The recent advent of the railway has increased its importance, as being the station for Chikmagalur and the coffee districts beyond.

Kalasa.—A village in the Mudigere taluk, situated in Kalasa.
13° 14' N. lat., 75° 26' E. long., near the right bank of the
Bhadra, by road 24 miles south-west of the *kasba*.

It is situated in a valley surrounded by the lofty hills of the Western Ghat range, and at the southern base of Merti, the grand hill of Kalasa. It contains a large temple dedicated to Kalasēsvara, surrounded with inscriptions of the Bairarasa Wodeyar family of Kārkala. The temple is said to have been founded by Shrutabindu, a king from the north, in order to atone for the sin of slaying animals in the chase. It was therefore probably a Jain temple originally. Mounds covering ruins on all sides point to the existence of a large town in former times. It was included in the dominions of Humcha and of the Kārkala chiefs descended therefrom. Subsequently it became the residence of the Aigur chiefs. The town then extended so as to include the present villages of Melangadi, Kilangadi, and Rudrapada. Going through Melangadi and keeping on to the river, a sacred bathing-place called Ambu-tīrtha is reached, where the stream rushes very deep between some water-worn rocks. At one point is a large boulder, a big square-shaped stone placed horizontally on another. On the former is an inscription in Sanskrit, stating that Sri Madhvāchārya brought and placed it there with one hand.

The circumstances under which he brought the stone here are related in the *Madhva-vijaya*. Mahēksha (Madhvāchārya) saw a big rock, capable of supporting the fall of water from a height, which had been brought by a thousand men for some *tīrtha*, and abandoned through utter inability. “Why was the rock not conveyed (to its destination) for the good of the people?” he inquired; when the crowd at the place replied, that there were no men able to convey it there and that even if Bhīma were to try, it was doubtful whether he could do it or not. Whereupon he bore up the rock easily with one hand, as in the form of Hanumān he had borne up the mountain (Gandhamādana), and placed it at the destined spot. And this rock in the Tunga even now bears witness to his deed.

The Kalasa Kārkala kingdom was an extension below the ghats into South Kanara of the original Sāntara Kingdom of Pombachha (see *Humcha*). Kalasa is above the ghats in Mysore and Kārkala below the ghats in South Kanara, in about the same latitude. The inscriptions relating to this kingdom are collected in *E. C. VI*, Kadur District. They range from 1246 to 1598 A.D. The kings of this line followed the *aliya santāna* law of inheritance and were probably Jain by religious persuasion. The following is a list of these kings from 1132 to 1598, as contained in their inscriptions :—

	A. D.
Ballu-Dēva,	1132
Malla-Dēva .. ..	.. ..
Maru-Dēva .. ..	.. ..
Jakala-mahādēvi, (? his widow)	.. 1246-7
Kalala-mahādēvi .. ..	.. 1270-81
Bala-Dēva, Rāya-Ballāha-Dēva	.. 1284-5
Vīra-Pāndya-Dēva, son of Kalala-Dēvi .. ..	.. 1292-7
Bhairarasa-Wodeyar .. ..	.. 1419
Vīra-Pāndya-Dēva .. ..	.. 1440
Bhairarasa-Wodeyar (his younger sister was Balama-Dēvi) .. ..	.. 1493-1501
Immadi-Bhairarasa-Wodeyar, son of Bommala-Dēvi .. ..	.. 1516-30
Son-in-law of Hiriya-Bhairarasa-Wodeyar (his younger sister was Kalala-Dēvi).	
Vīra-Pāndya-Wodeyar, or Vīra Pāndyappa-Wodeyar, son of Chandala-Dēvi, son-in-law of Bhairarsa-Wodeyar.	1542-52
Immadi-Pāndyappa-Wodeyar .. ..	.. 1555
Bhairarasa-Wodeyar, son of Gummata-Dēvi.	1588-98

Vīra-Pāndya-Dēva was a contemporary of the Hoysala Vīra-Ballāla-Dēva III. *Chikmagalur* 35 and 36 refer to his attacking a certain Marakāla and cutting him to pieces.

The *vīrakals* at the Bairēdēva and Sangamēsvara temples, at Indavara (*Chikmagalur* 35 and 36 dated in 1292 A.D.), are memorials to those who assisted Vira-Pāndya to avenge the death of Marakāla and in the attempt fell. Vira-Bhairarasa and Vira-Pāndya, who ruled in 1419 and 1440, were feudatories of the Vijayanagar king Dēva-Rāya II. Similarly, Virabhairarasa, who came next, was a feudatory of the Vijayanagar king Immadi-Narasinga-Rāya. He assumed the special title *ari-rāya-gudara-dāvani* (or cattle rope to champions over hostile kings). Bairarasa II was a feudatory of the Vijayanagar king Krishna Rāya. From *Mudigere* 41 dated 1516 A.D., we learn that when Krishna Raya invaded the kingdom and encamped at Mangalore, this chief deserted the country and on the retreat of the invader came back and as a thank-offering repaired the temple of Kalasanātha at Kalasa. As Vira-Pāndya-Wodeyar was a feudatory of Achyuta Rāya, the Vijayanagar emperor, it may be inferred that the old relationship continued undisturbed down to the time of Sadāsiva Rāya, when we find Immadi Pāndyappa Wodeyar as chief. During the period of the last two chiefs, Kalasa seems to have been managed by a person named Bhairaras-Annāji (*Mudigere* 40 dated in 1552). From certain other inscriptions, we learn that the Kalasa country was a Thousand-nād, administered by three Hebbārs or Hebbuhāruvas. Apparently it enjoyed a kind of self-government about which fuller particulars are not available (*Mudigere* 88 dated in 1515 A.D.). Some of the princes of the Vijayanagar family are also said to have ruled over Kalasa. Thus Bukka's son Virūpanna is said to have ruled over it and Āraga. (See *Āraga* in Shimoga District).

The areca-nut produced in the neighbourhood is reckoned the best in Mysore, being known as Desāvāra, in distinction from that grown in other Malnād parts, which is called Honnavāra, and from Volāgra, which is the produce of other inland gardens. Kalasa is connected with the Bund ghat by a road through Bāalur, and with the Agumbi ghat by a road running north through Baggunji.

Kalsapura.

Kalsapura.—A village in the Chikmagalur taluk. Population 1107.

The Cheluva-Nārāyana temple at this village is of some interest. The temple which is an old one with a newly built exterior is very dark and the doorways provided are too narrow to admit any light inside. The temple faces east and consists of a *Garbhagriha*, *Sukhanasi*, *Navaranga* and *Mukha-mantapa*. A cell to the left of the *mukha-mantapa* contains the goddess. The image Cheluva-Nārāyana which is beautiful is about 7 feet high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Sanka* in the front hands. It is flanked by *Srīdēvi* and *Bhūdēvi* and there is the usual Garuda carved on the pedestal. Images of Garuda, Ānjanēya and Nammālvar are kept in the *navaranga*. The goddess is about 4 feet high seated on a pedestal of about 1 foot in height. She is holding *Padma* in both of her back hands while the two front are in the *abhaya* and *varada* attitudes, respectively. One scenographic peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

There is another temple in the same village dedicated to Mallikārjuna. A short inscription is to be seen on the lintel of its *Sukhanasi* doorway. It records the gift of one *Gadyāna* for the service of Mallikārjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*, with an entrance doorway on the south wall. In the *Navaranga* are placed images of Sarasvati, Nārāyana, Kālabhairava, Sūrya, Mahishāsramardini, Ganapati, Saptamātrika, and Nāga stones.

Khandēya.

Khandeya.—An ancient village now in ruins in Bāle-Honnur taluk, on the right bank of the Bhadra, where it makes a bend to receive the Ānebidā-halla, 5 miles north-east of the *kasba*.

It appears to have been formerly a large place. There are some considerable old temples, the principal one being dedicated to Mārkaṇḍēsvara; also several inscriptions of the Hoysala and Vijayanagar kings. It is said to have been originally the hermitage of Mārkaṇḍa rishi. He sought from Siva the boon of a son, and was required to choose between one who should be distinguished for his wisdom but die at the age of 16, and

one who should be a fool and live a long life. The saint chose the former, and obtained Mārkaṅḍēya. The distress of his mother as the time of his decease approached led to his discovery of his fate. But when Mrityu, the goddess of death, appeared to claim his life, Janārdana (Vishnu) offered to be the substitute, and Siva, moved by the youth's devotion, gave him victory over death. The place derived its name from Mārkaṅḍēya, and the temples of Jānardana and Mrityunjaya (conqueror of death) commemorate his deliverance.

Kigga.—A village in the Koppa taluk, in the extreme west of the District. It is known as Markalu. Population 715. It is well known for its temple dedicated to Srī Rishya Sringēsvara, which is a well endowed Muzrai institution.

This temple is a pretty large Dravidian structure. The *navaranga* has three entrances and four sculptured pillars, some of the sculptures showing an ingenious combination of men, animals, etc. One of them is noteworthy as representing the incident of the sage Rishyasringa being carried by dancing girls to king Lōmapāda's capital. The palanquin formed by the women themselves is shown here as being supported by two antelopes. Such a sculpture, but without the antelopes, is to be seen at Devanhalli and Sivaganga. The *sukhanasi* has two shrines at the sides, the right shrine containing a figure of Ganapati and the left a figure of Mahishāsūramardini. This Ganapati deserves notice as he has only two hands. Besides, his trunk is turned to the right. Both these features are rare. A Ganapati with two hands has been noticed at the foot of the Jatingarāmēsvara hill near Siddapura, Molakalmuru taluk. (Q-V.). The *linga* in this temple is called Sringēsvara, a shortened form of Rishyasringēsvara, because it was set up in the name of the sage Rishyasringa, or according to another account, he was absorbed into the *linga*. It is said to have Sānta, wife of Rishyasringa, at the left side and two horns over the head like the sage. The *Purānic* account of the place describes *linga* as remover of famine which spread over twelve *yōjanas* of the earth, as rejoicing to have Pārvati on his left thigh, as the fulfiller of the desires of devotees, as being worshiped by all the gods and as having the shape of a *rudrāksha*, *i.e.*, the berry of the *rudrāksha* tree (*Elaeocarpus ganitrus*); and Rishyasringa as being

in company with his wife Sānta, as dwelling on the bank of the river Nandini, and as being adorned with Rudrāksha berries.

Koppa.

Koppa.—A taluk in the north-west. Head-quarters till 1897 at Hariharpur, now at Koppa. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Koppa	23	8,357
2	Hariharpur	22	7,802
3	Kigga	26	6,426
4	Baggunji	14	4,097
5	Megunda	22	8,937
	Total ..	107	35,619

Principal places with population.

No.	Place	Population
1	Koppa (town)	858
2	Nuggi	798
3	Bhandigadi	799
4	Hariharpur	953
5	Attikodogi	811

Position.

The tract forms a compact quadrilateral in the extreme west of the Kadur District, reaching up to the crest of the Ghats along a length of over 20 miles in the west. The Udipi taluk of the South Kanara District adjoins on the other side of the crest. The Tirthahalli and the Mudigere taluks lie on the north and the south respectively ; the late Lakkavalli and the Chikmagalur taluks are on the east.

Physical features.

The country is practically a succession of hill and dale all over, except in the centre and the north-west. The Ghats along the west and south are among the loftiest with such prominent peaks as Walkanji, Sujibetta and Narasimhabetta. The Tunga river taking its rise at Gangamūla in the Varāha Parvata, flows north-eastwards through the Sringēri valley, and then rather abruptly

changes its direction to the west. Smaller streams are numerous of which the Begarhalla, the Sita, the Nandini and the Nalini are the more important. As in all the other tracts adjoining the Ghats, the Koppa taluk abounds in plant life. Much of the forest, however, is uninspiring and even scrubby. Except a few good jungles scattered here and there in the northern sector, it is not till we get down to a line running east and west through Baggunji that we enter upon a region of the thick-growing stately trees associated with a good *kan*.

Good loamy soil well fertilised by vegetable washing from Soil. the heights is frequently met with in the valleys, while soils of poor quality are by no means uncommon.

The revenue settlement was introduced in 1880 and the revision settlement with effect from 1918-19. Details of area under different classes of land are given below :—

Arable dry land	1,118 acres
Rice or wet land	18,963 „
Garden land	4,993 „
Unoccupied waste	2,259 „
Unculturable (roads, village sites, etc.)	1,87,132 „
Inam	2,228 „

The more important of the roads are :—

1. Tarikere-Mangalore road commencing from the Tala- Roads. makki village.
2. Hariharpur-Vastāra-Chikmagalur road.
3. Vastāra-Koppa road.
4. Narasipur-Sringēri-Nemmar road.
5. Narve-Nagalapur road, joining the Tarikere-Mangalore road near Hariharpur.

Koppa.—A town situated in 13° 16' N. lat., 75° 24' E. Koppa. long., on the Tarikere-Agumbi Ghat road, 39 miles west of the railway at Tarikere. Head-quarters of Koppa taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	361	267	628
Muhammadans	..	..	..	123	52	175
Christians	..	..	..	23	15	38
Jains	..	..	..	12	5	17
Total				519	339	858

The town consists of three portions known as Mel-Koppa, Kela-Koppa, and Balugadi; the last, at some distance from the other, contains the travellers' bungalow, the Taluk Office, the Amildar's office, and a row of houses for the Taluk officials. The hospital, school, and musafirkhana are in Kela-Koppa. Mel-Koppa has a small stone temple of Virabhadra, consisting of a *garbhagriha*, surmounted by a tower, a *sukhanasi* and a porch. The outer walls have sculptures representing some of the *lilas* or sports of Siva. The south wall has a good representation of the destruction of the three celestial cities by Siva. As stated in the *Purānas*, Siva is represented as shooting the three cities with an arrow in the shape of Vishnu, Vasuki, the king of the serpents serving as the bow-string, the earth as the chariot, Brahma as the charioteer, the *Vēdas* as the Horses, and Mēru, the golden mountain, as the bow. One foot of Siva is placed on the hump of his Nandi. There is also Subrahmanya on the peacock to his right. The west wall has a panel depicting the destruction of Yama, or the god of death. Yama is represented as throwing his noose over Mārkaṇḍēya who embraces a *linga* out of which Siva emerged and spears Yama. A woman to the left probably represents Mārkaṇḍēya's mother. The north wall has Siva and Pārvasi, seated on Nandi enclosed by a *prabha* or halo with three-legged Bhringi to the left and a man and a woman with folded hands to the right. The latter are evidently the persons mentioned in the inscription engraved below as having caused the figures to be carved and his wife. According to the *purānic* account, Daksha celebrated a great sacrifice at Hariharapura, about 8 miles from Koppa, and as he insulted Siva by not sending an invitation to him, the latter sent Virabhadra to interrupt the sacrifice, and punish Daksha. Having done this, Virabhadra came here with the unabated

rage (*kōpa*) and took up his abode in this temple. Hence the place came to be known as Koppa. The original figure of Virabhadra having suffered mutilation, another from a ruined Lingāyet *matha* is now substituted for it. There are also metallic figures of Virabhadra and his consort Bhadra Kāli, the latter with only two hands holding a sword and a shield.

Kotevuru.— A village in Vastāra *hobli*; Population Kotevuru. 247.

A place noteworthy for its ancient inscriptions. Among them is a very curious one at Patel Basavagauda's garden which has been conjecturally assigned by Mr. Rice to about 800 A.D., which gives details of a line of kings called Taryalla or Kusa-Taryalla. It is unfortunately too much defaced to allow of continuous decipherment. It begins with the ancient form *Siddham*, and is throughout composed in Sanskrit. Manu, Ikshvāku, Harischandra, Dilīpa and Rāghava are declared to be the progenitors (*vamsasyādyādīrājah*) of the line called Kusa-Taryalla. In that family was Saka-svāmi Hari Vishnu Tri-vikrama, all meaning Rāma, by whom the Sōlar race was purified. His son was Kusa; whose son was Kukusa. The latter had two sons, Mallikāri and Mārikāri (or Murikāri), who slew.....*sena*, a hunter (*vyādha*) difficult to conquer. The famous Mārikāri having come to this country (*iman dēsam*), wherefrom is not stated, performed the birth (*jāta-karma*) and other ceremonies for Taryalla. A Kāsyapa apparently also performed some ceremonies, perhaps for Srutakīrtti, who was devoted to Brahma (*parama-brahmanya*). The latter's son was Nagakīrtti, who established schools (*sālāh*) for the four divisions of learning. His son was Sangama, also a *parama-brahmanya*, who made a great war like those of old, as is described in 25 *nibandhas*. His son was Taryalla, who made this grant to 25 Brāhmans. The *sāsana* was composed by Pandasvami, a Kāsyapa, a grammarian and versed in the *puranas*, who was the *purohita* or family priest to Taryalla. He has evidently done his best for his patron. All this information is quite new, and there is no other inscription to throw any light upon it. Though not dated, the record is undoubtedly very old, and several expressions in it remind one of the Kadamba grants.

At the Rāmēsvara temple, on a stone to its left, there are Sēnavāra inscriptions, mentioning Māra Sēnavarma, who is said to have erected many temples. One of them belongs apparently to the 11th century. There is, besides, a *vīrakal* near Mannirkatte, at the entrance of the village.

Kudure
Mukha.

Kudure Mukha.—A peak in the Western Ghats and one of the loftiest points in Mysore, the summit being 6,215 feet above the level of the sea. It is situated on the frontier in the south-west of the District, at the point where the line of the Ghats bends more inland. The approach from the Mysore side is by way of Samse, the hill being sometimes called on the spot the Samse parvata. Its name of Kudure mukha, or horse-face, is descriptive of its appearance seawards, where it is a well-known mark for navigators. The officials of Malabar have a bungalow at the top as a hot weather retreat, and a bridle path has been formed from the Malabar side, which is the easiest means of ascending the mountain.

Lakavalli.

Lakavalli.—A village in Tarikere taluk, on the right bank of the Bhadra, 13 miles west of Tarikere. Population 1,113.

Till 1882 it gave its name to a taluk which included the Bābā Budan mountains and parts of what are now Koppa and Bāle-Honnur taluks. West of it are vast forests on each side of the Bhadra, containing some of the most valuable teak timber in the country. Nowhere is the transition from Malnād to Maidān more abrupt or striking than here.

Lakavalli is close to the site of Ratnapuri, the ancient capital of Vajra Makuta Rāya. The neighbouring country subsequently formed part of the Humcha and Ganga territory; then of the Hoysala and Vijayanagar kingdoms. The Pālegārs of Tarikere afterwards acquired some portion of it, but were forced to yield it to the Nāyaks of Ikkēri. The overthrow of this latter power by Haidar Ali's conquest of Bednūr in 1763 led to the absorption of the country into Mysore.

Markalu.—See Kigga.

Markalu.

Marle.—A village in Chikmagalur Taluk. Population 2,610. Marle.

There are two fine temples in the Hoysala style at this place, standing side by side, with an interval of only a few feet between them, both facing east. The one to the north, the Chennakēsava, is larger and more artistically executed than the other named Siddhēsvara, though the plan of both is the same—a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch. Both are pretty early specimens of the style, having been built in 1130, only 13 years after the Belur temple, during the reign of the Hoysala King Vishnuvardhana, by one of his generals named Rāyana-dandanātha. From the fine inscription to the right of the Chennakēsava temple, *E.C.*, VI, Chikmagalur 137, we learn that Vishnuvardhana visited this temple in 1130 A.D., probably at the time of the consecration, and made a grant to it. The god, about 5 feet high, is flanked by consorts and has a *prabhāvali* sculptured with figures representing the ten incarnations of Vishnu, Buddha being shown as the 9th incarnation. The ceilings are not domed; they are flat though about 1½ feet deep. The *garbhagriha* has a ceiling with a large lotus in the centre. The pediment of its doorway has in the middle a figure of Narasimha killing Hiranyakasipu flanked on the right by Garuda and on the left by Prahlāda, and figures of Vishnu flanked by consorts at the extremities with intervening turrets flanked by rampant lions. The *sukhanasi* ceiling has in the centre a large panel carved with a figure of Lakshminārāyana with ornamental work around; its doorway is flanked by well carved *dvārapālakas* and the pediment over it has in the middle a figure of Laskhminārāyana and seated figures of Sarasvati at the sides. The central pillars at the *navaranga* show beautiful bead work, and had once four *madanakai* or bracket figures each though only five of them are now left, one on the north-west pillar and two each on the north-east and south-west pillars. Though mutilated, the *madanakai* figures show good workmanship. Of the *navaranga* ceilings, eight in the eight directions have a projecting panel in the centre carved with the figures of the *ashta-dīkṣpālakas* or regents of the directions, surrounded by eight lotuses in the case of the corner ceilings which are square

and by fourteen lotuses in the case of the others which are oblong; while the central ceiling has Lakshminārāyana in the centre and the regents of the directions around. The porch supported by two artistically executed pillars has a ceiling similar to the last. All the ceilings are adorned with ornamental knobs. They closely resemble the ceilings of the Brahmēsvara temple at Kikkeri. The pediment of the *navaranga* doorway has Lakshminārāyana in the middle flanked by elephants with water-pots in their uplifted trunks, and seated figures of Nambinārāyana at the extremities. In front of the porch are two beautiful elephants at the sides. The outer walls have mostly turrets over single or double pilasters. The north and south outer walls of the *navaranga*, however, have one figure of Vishnu in the middle between pilasters surmounted by turrets. The outer walls of the *garbhagriha* have three beautiful niches in the three directions surmounted by elegantly carved turrets and enclosed by walls ornamented with screen work. The south and west niches have a frieze of lions at the bottom. The eaves are of good bead work all round. The temple has a stone tower consisting of uncarved blocks. The Siddhēsvara temple has an open *sukhanasi* whose ceiling has a projecting central panel carved with a figure of Tāndavēsvara surrounded by eight lotuses. The *garbhagriha* ceiling has a large lotus with ornamental work around, and the pediment over the doorway has the figure of Gajalakshmi. The ceilings of the *navaranga* and porch are similar to those of the other temple, only in place of Lakshminārāyana of the central ceiling we have Tāndavēsvara here, and instead of the oblong ceilings with fourteen lotuses we have square ones with eight lotuses like the others. The beams over the central pillars have sculptures on the inner faces representing *Purānic* scenes,—those on the south beam depicting the fight between Siva in the guise of a hunter and Arjuna, those on the north the churning of the ocean by the gods and demons, those on the east, Siva's dance with attendant musicians, and those on the west the same with the addition of a female figure whose cloth is shown as being pulled by a monkey. The pediment over the *navaranga* doorway has Gajalakshmi in the middle flanked by Ganapati on the right and on the left by Sarasvati. Unlike the outer walls of the other temple, the walls here have also figure sculpture in addition to the turrets over the single or double pilasters. Among the figures, there are two prominent

ones on the north and south walls of the *navaranga*, namely, Gajāsūramardana and dancing Sarasvati with six hands for holding an elephant-goad, a noose, a book and a rosary, and two in the *nāṭya* or dancing pose flanked by attendant musicians and three in the three directions, between pilasters surmounted by turrets, around the *garbhagriha*, namely, Bhairava on the south, Tāndavēsvara on the west and Narasimha killing Hiranyakasipu on the north. The gods and goddesses represented by the remaining figures are Vishnu 5 and his forms such as Vārāha, Vāmana and Trivikrama; Brahma 2; Siva as Umāmahēsvara, Tāndavēsvara and Ardanārisvara; Ganapati; Subrahmanya; Bhairava 2; Manmatha and Mahishāsūramardini; there are likewise a few more male and female figures. The inscription referred to above is a beautiful slab measuring 11 feet by 9 feet, standing between two pilasters which have *dvārapālakas* sculptured at the bottom, and adorned at the top by a semi-circular panel containing a figure of Lakshminārāyana flanked by *chauri*-bearers. Behind the Kāmāthēsvara temple at this place is a curious *māstikal* with three projecting hands. Usually such stones have one or two projecting hands. A *māstikal* with three projecting hands is a rarity. An old Nolamba record has been discovered by the Archæological Department in the field of Hanumanhalli.

Mattavara.—A village in the Chikmagalur taluk. Po- Mattavara.
 pulation 1,215.

The Pārsvanātha basti at this place appears to be an old structure as an inscription recently discovered in the *sukhanasi* supplies the information that the *basti* was visited by the Hoysala king Vinayāditya in about the middle of the 11th century. To the north of the *basti* is a Siva temple with a ruined shrine to the north-east in which stands a fine figure of Bhairava, about 4 feet high, with its body split across by a stroke of lightning. It holds in the right lower hand an exquisitely carved sword, about $1\frac{1}{4}$ feet long, across the body.

The Government plantation to the south-west of the village is studded with a large number of cromlechs, each measuring about 10 feet by 9 feet. The slabs used are 9 feet long and 8 feet broad and 10 inches thick. Most of the cromlechs have been opened and the slabs broken and removed for use in connection

with the Taluk office under construction at Chikmagalur. Some spears and pieces of pottery found in the cromlechs are said to be in the charge of the local Police. None of the cromlechs has the usual circle of rough boulders around though some were found to have small slabs fixed around in nearly a vertical position as at Bellandur, near Bangalore. (*q.v.*).

Merti-gudda.

Merti-gudda.—Merti-gudda, also called the Kalasa hill, is situated in the Bāle Honnur taluk, in 13° 18' N. lat., 75° 26' E. long. It is the loftiest peak between the Bābā Budan and Western Ghat ranges, the summit being 5,451 feet above the level of the sea. To the north it presents a majestic conical aspect. Towards the south-west it is connected with two lower heights and is so surrounded on all sides with high hills that its true elevation does not appear except at a distance.

Mr. Bowring, who left few hills unscaled, says :

“After a toilsome climb up its steep sides by the ‘windy gorge,’ one revels in a view which surpasses all expectation. On every side tower up hills of various shapes and sizes, stretching far away to the horizon, and presenting a wonderful spectacle of wild sublimity. The foot of the steep ridge which runs up to a sharp point forming the actual peak is called the Tural bagalu (entrance gate), and is in a gap between the Merti Parvat and another hill to the south. A very tough pull of twenty-five minutes takes one hence to the summit, the higher of two peaks, between which there is a dip.

“The top of Merti is quite bare, but its sides are clothed with fine forests in which are splendid specimens of the champaka trees, so much esteemed by natives for its fragrant white flowers; while one sees beneath, in secluded nooks and sheltered valleys, stretches of paddy land in successive layers, one below the other, and numerous gardens of arca-nut, which, in this remote corner, attains an excellence surpassing that of any other place where the fruit is grown. The sides of Merti, where the nature of the ground admits of it, are cultivated in a series of terraces, in which abundance of rice is grown, with a little coffee; this, however, does not succeed well, owing to the humidity of the climate.”

Mudigere.—A taluk in the south. Area 433·42 square miles. Head-quarters at Mudigere. Contains the following hoblis, villages and population :—

No.	Hoblis	Villages	Population
1	Banakal	25	8,184
2	Balur	22	7,188
3	Gonibid	41	10,721
4	Kalasa	13	10,446
5	Mudigere	38	7,144
	Total ..	139	43,683

No.	Place	Population
1	Balur	1,028
2	Mavinkere	4,236
3	Banakal	1,494
4	Mudigere	1,279
5	Samse	1,343
6	Makonhalli	1,021

Principal places with population.

The taluk was formed in 1876 out of parts of Manjarābād Belur and Vastāra taluks. In 1897 the Kalasa *magani* was transferred to Bāle Honnur taluk, and Bidarnād added from Chikmagalur. The taluk is Malnād and picturesque like all such country. The Hēmāvati has its source here and flows out at the south-east. The forests are not composed of such big trees as towards Lakavalli, but the hollows are well wooded and the many hanging woods on the hill sides impart great beauty to the landscape. The principal productions are coffee, areca-nut, cardamoms, rice and sugar-cane, the last in small quantity. The rice is dependent chiefly on springs in the hills from which water-courses are led. Dry crops are of no account and do not generally thrive. Coffee cultivation is extensive and important, and there are many estates under European superintendence. Tulu is much spoken by the labourers and others from South Kanara.

The nature of the Malnād country, its climate, the constitution of its society, and the character of its inhabitants, all conspire to produce a sort of semi-independence. There are some descriptive lines to the following effect which convey the same idea :—

Hanneradu sāvira gudda Kād-ella sampige
 Āru sāvira daiva .. Ur-ella heggade

Twelve thousand hills ; six thousand demons : in every forest, champaka ; in every village, a Heggade (or local chief).

The hopeless inaccessibility of the country in past times, together with its natural fertility seem to have whetted the rapacity of the governing powers, and the following is given as a history of the revenue exactions :—“ The *māganis* were more or less subject, first, to the Virada or Varāha-shist of the Vijayanagar kingdom ; then to the Rekha-shist of Sivappa-Nāyak ; then to the additional imposts of other Ikkēri rulers, Pāllegārs, and Haidar Alī, called Dasoha, Pagadi and Patti, or more generally Patti ; then to the Paimāyish of Pūrnaiya and the increased assessment imposed by him under the name of Shistjāsti and Kānike ; and by the process of commuting the money-assessment of some of the best lands for a grain contribution for the use of the Rāja's Mōtikhāna ; then to the impositions of overzealous Amildars, mostly of this Minister's time, who, in villages rented in block to the Patels or other principal inhabitants, having found that these collected more than the Shist and Patti from the cultivators, carried this excess to account under the name of Beriz-jāsti ; then to the arbitrary exactions of the Amildar during the Rāja's time, to which the Sharti system then in vogue necessarily gave rise ; and then to the enhancement caused, after the assumption of the country by the British Government, by the Amildars to whom the duty of converting Pūrnaiya's grain contribution into Suvarnadāya or money rent again was entrusted, and who settled the new money rates with reference to the Chadsāljava or the highest share that had ever been realized,

or with the aid of the more insidious Dhan-gutta system, which, professing nominally to levy only the grain rent, as a means of allaying the clamours of more suspicious raiyats, levied a money rent in reality by compelling them to take the grain at an arbitrarily fixed price. Again, as in other Malnād parts, there was also the plan of compelling the raiyats to keep in their holding every field they may at different times have taken either of their own accord or in consequence of pressure used to induce them to take up the holdings of their deceased relatives or neighbours, and to pay for these fields whether they were cultivated or waste. On the other hand, generally as a compromise necessarily due from the above extremely rigorous method of management to the actual exigencies of the revenue it was customary to grant the concessions of the Shrāya or Alave system, or reductions in whole or in part under the name of Tavaguf or Baki, of the Beriz-jāsti or Patti, and even of the shist, on the ground of the general excessiveness of the combined assessment, or of Sāguvali-nashta, Kulanashta and Nis-thalu, which suppose so much waste rice-land or supari garden, or of Alate-kammi and Hari-mara, which imply an actual deficiency either in the recorded extent of land or in the number of trees that should ordinarily be standing thereon in the supari gardens."

The revenue settlement, based on a regular survey, which put an end to all these irregularities, was introduced in 1881, except in Gonibid *māgani*, which was settled in 1877 with Belur taluk.

The road from Chikmagalur to the Būnd Ghat runs through the taluk from north-east to south-west by Mudigere, with branches from Kotigihar north to Bāle Honnur and westwards to Kalasa. From Mudigere there are roads east to Belur, south to Manjarābād, and south-west to Uggihalli. But the best road to Belur is from Anjur through Gonibid.

Mudigere.—A town situated in 13° 8' N. lat., 75° 41' E. Mudigere
long., on the road from Chikmagalur to the Būnd Ghat,

19 miles south-west of Chikmagalur. Head-quarters of the Mudigere taluk. Population 1,278. It owes its importance to being the taluk station. The road to Manajārābād also branches off here.

Nandini.

Nāndini.—A stream that flows near Kigga. It rises in the hill known as Narasibetta, about 5 miles from Kigga, along with two other streams named Nalini and Sita, and joins the Tunga at Nemmar. Sita flows in South Kanara. The *utsava-vigraha* or metallic figure of gold bears an inscription on the pedestal dated 1678 stating that the image was presented to the temple by Gurubasavappa, an officer under Ikkēri queen Chennammāji, (1671-97). The village is of considerable antiquity as its name occurs in inscriptions of about the 7th century found in the temple. (*E.C.* VI, Koppa 37-41). There appears to have been a *linga* here of the name Kilganēsvara at that early period.

Narasimha-
rājpur.

Narasimharajpur (*formerly Yedehalli*).—The Head-quarters of a sub-taluk, 14 miles north-east of the *kasba*, on the Tarikere-Agumbi road. Till 1882 it was the head-quarters of the Lakkavalli taluk, and then till 1897 the head-quarters of the Yedehalli sub-taluk attached to Koppa taluk. It is a Regulation Municipality.

Population in 1921			Males	Females	Total
Hindus	..	..	697	637	1,334
Muhammadans	..	..	334	272	606
Christians	..	..	18	9	27
Jains	..	..	22	8	30
Total ..			1,071	926	1,997

Yedehalli (the former name) is said to be so called because there was formerly a Sivāchara *matha* here, at which food (*yede*) was given every day to travellers. The town consists of two portions, the fort and the *petta*, which are a considerable distance apart. At the end of the 16th century,

it belonged to the Pālegārs of Tarikere, and afterwards fell into the hands of the Ikkēri chiefs. It is the residence of several wealthy merchants. The name Narasimharājpur was given recently in commemoration of the visit of His Highness Sir Sri Kantirava Narasimharāja Wodeyar Bahadur, G.C.I.E., Yuvarāja of Mysore, to the place in 1915.

The town consists of a single street about a mile long running east to west. At the end, locally known as Singannagadde, are three *bastis* or Jaina temples and a Jaina *matha* all of which are tiled buildings. One of the *bastis* has Chandranātha, a seated marble figure, about 2½ feet high, with an inscription of A.D. 1778 on the brass pedestals. Similar inscriptions, but older in date, were found on the pedestals of three metallic figures. This *basti* has likewise metallic figures of Sarasvati, Gandhara-pada, and Sruta; the second has footprints on a raised pillar-like pedestal while the third is in the shape of a tree, the *angas* being shown in lines below and *pūrvas* in seven branches on either side above. Sruta represents the sacred Jaina scriptures. The Sāntisvara-basti has a standing figure of that Jaina about 4 feet high, with an inscription in the Hoysala style characters on the *prabhāvali* stating that the image was caused to be set up by a woman named Chandiyabbe, lay disciple of Chiagiyyabbe-ganti of Uddare. The date of the inscription may be about A.D. 1300. The third *basti* has a figure, about 1½ feet high, of the Yakshi-jvālāmalini seated in the *lalitāsana*, (with 8 hands), the attributes in seven of them being a bow, an arrow, a noose, a discus, a trident, a fish and a fruit, the remaining hand being in the *varada* or boon-conferring pose. A he-buffalo is shown on the pedestal as the emblem of the goddess. The brass pedestal bears an inscription dated A.D. 1779. The town appears to have been improved by the Ikkēri queen Chennammāji (1671-97) and Virammāji (1757-1763); the eastern portion was till recently known as Chennammājipēte, and a tank close by this even now called Virammājikere. The western portion, mostly consisting of Brāhman houses, is known as Agrahāra. An officer under the Ikkēri chiefs named Sugappa is said to have dug seven wells, in different parts of the town, for the use of the public. These are even now known by his name. A *matha* behind the travellers' bungalow, known as Sugappas's *Matha*,

is also said to have been built by him for his *guru* Gurusānta-svāmi. This *Matha* is said to be affiliated to the Kōlāla Matha near Lal-Bagh, Bangalore.

Sakkarepatna **Sakkarepatna.**—A village in the Kadur taluk, 11 miles south-west of the *kasba*, on the Kadur-Chikmagalur road. Population 1,303.

A large weekly fair is held on Friday. At the car festival of Ranganātha, held in *Vaisākha*, as many as 3,000 rams are sacrificed in honour of the god.

Tradition relates that it was in olden times the capital of Rukmāngada, a king mentioned in the *Mahābhārata*. Objects of interest in the town are the monument to Hon-billa, sacrificed for the stability of the Ayyankere; a great gun, and an immense slab of stone, about 12 feet square and several inches thick, supported on 4 pillars. This is called Vira Ballāla Chauki and is said to have been the royal seat of justice. During the time of the Vijayanagar kings, the town became a possession of the Aigur or Balam chiefs. It was next taken by the Nāyaks of Ikkēri. Śrī Ranga Rāya, the fallen king of the Vijayanagar State, took refuge with the Ikkēri chief, who espoused his cause and established him in power at Sakkarepatna. But in 1690 it was taken by the Mysore army and retained by the treaty of 1694.

Santaveri. **Santaveri.**—A small village, principally composed of Lambānis, situated on the eastern face of the Bābā Budan mountains, just below Kāman-durga. It is on the Chikmagalur-Tarikere road, about midway between those two places. A road hence leads to Kalhatti on the summit of the mountains.

Simhagiri. **Simhagiri.**—A village in the Srīngēri Taluk.

The Vidyāsankara temple here has a fine *linga* forming the top of a cube of a blackstone which is carved on all the four faces with figures seated in niches. It faces east and has on the east or front face of the same a figure of Vidyātīrta seated palm over palm; the right hand showing also the *chin-mudra*-pose. His

danda or staff stands to the right and there are two *sanyāsis*, his disciples at the sides. The figure, rather emaciated, is supposed to represent the *svāmi* as engaged in *Lambiga-Yōga*. The *prabha* of the niche has a figure of Lakshminarasimha at the top flanked by Sṛīdēvi and Bhūdēvi with the sun and moon at their sides. The south niche has a fine figure of Brahma with a *prabha* the top of which is carved with the ten incarnations of Vishnu, the first two in the shape of animals and the ninth as Buddha. The west contains a well executed image of Parāvāsudēva canopied by the seven hoods of the snake forming his conch, with four hands, two hands holding a discus and a conch, one hanging by the side and the other in the *chin-mudra* pose; and a *prabha* similar to that of Brahma. The north niche has a figure of Siva with five faces, three in a row and one over the middle and the fifth being supposed to be on the back. The *prabha* in this case has figures of *ashtadikpālakas* or regents of the directions. The figures in niches are about 2½ feet high. Altogether the *linga* is an elegant piece of work. It is called the *Chaturmūrtimadhyēsvara* (Isvara in the middle of four figures) in a newly discovered inscription of 1380 A.D., which records a grant for it. So the *linga* was in existence before 1830. There is an epigraph in front of the temple.

Sringeri.—A *jāgīr* belonging to the chief *matha* of the Sringerī. Smārta Brāhmins. It is administered in imitation of the Mysore revenue system, and contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Sringeri	12	5,749
2	Mēlu-pāla	12	3,515
	Total ..	24	9,264

The *jāgīr* seems, from an inscription at the place, to have been granted as an endowment of the *matha* in 1346 A. D. by Hariyappa-Wodeyar (or Harihara, the first king of Vijayana-gar), his four brothers—Kampanna, Bukanna, Mārappa and Muddappa—son-in-law Ballappa Dannāyaka, and the latter's

son Sāvanna. In an inscription of 1621, the Keladi king Venkatappa-Nāyak, who describes himself as grandson of Sadāsiva-Nāyak, claims to have re-established Srīngēri, from which it would appear that some interruption had occurred in the enjoyment of the *jāgīr*. It is about 8 miles long by 6 miles wide, and has the river Tunga running through it from south-west to north-east. The country is pure Malnād, and similar in character to the adjoining Koppa and Bāle-Honnur taluks.

A road from Koppa to Nemar runs through Srīngēri, where it is crossed by one from Bēgar to Bāle-Honnur. There is also a road from Srīngēri to Kigga.

Srīngēri
(town).

Srīngēri (Town).—A sacred town on the left bank of the Tunga, situated in 13° 25' N. lat., 75° 19' E. long., in the Koppa taluk, 15 miles south-west of the *kasba*, and a municipality. Population 1,889.

It is the head-quarters of the Jagad-guru, the high priest of the Smārta Brāhmins, who is proprietor of the surrounding tract of country. *Srīngēri*, *Srīnga-gīri* or *Rishya Srīnga-gīri* is related to have been the place where Vibhāndaka rishi performed penance, and where Rishya Srīnga, a celebrated character of the *Rāmāyana*, was born. The latter, according to the narrative, grew up to man's estate without having ever seen a woman; when Lōmapāda, king of Anga, was advised that if the youthful recluse could be brought to his city and married to the princess Sānta, the drought which prevailed in his kingdom would be removed. In order to entice the young saint from his hermitage, a bevy of fair damsels was despatched. They are said to have made their fast at Nārve, a few miles from Srīngēri, before essaying the power of their charms. Allurements, which even the most wary can rarely withstand, soon worked their effect on the unsophisticated youth. His curiosity being strongly excited to see more of these beautiful and gentle creatures so new to him, he was led away and conveyed to Anga. He afterwards became the priest of Dasaratha Rāya, and performed the *asvamēdha* or horse sacrifice which resulted in the birth of Rāma.

In subsequent times, the great Saiva reformer Sankarāchārya settled here, as directed by the image of Sārada-amma or Sarasvati, which he had brought from Kashmir; and founded the spiritual throne which has been occupied down to the present day by as apostolical a succession as the papal chair. The eighth century is now proved to be the period of Sankarāchārya's religious conquests and revival of Siva worship. His opposition to the Buddhists and Jains, his destruction of their influence, and his polemical victories in all parts of India are matters of history. The Srīngēri Svāmi is a man of eminent learning and great sanctity. Srīngēri is the chief of the four places where Sankarāchārya established *mathas* or monasteries, the other places being Dvāraka in the west, Badari in the north and Jaganāth in the east. The following table shows at a glance the distinctive characteristics of these *mathas*.

Designation ..	Sārada-matha.	Kālīka-matha.	Srī-matha .	Gōvar-dhana-matha.
God ..	Varāha ..	Siddhēsvara	Nārāyana .	Jagan-nātha.
Goddess ..	Sārada ..	Bhadrakālī	Pūrnagiri ..	Vrīshala.
Convention (sampradāya). Vēda ..	Bhūrivāla .	Kitavāla ..	Nandavāla .	Bhōgavāla.
Motto (mahāvākya).	<i>Aham Brahmasmi.</i>	<i>tat tvam asi</i>	<i>atma Brahma.</i>	<i>prajñānam Brahma.</i>
Sacred spot ..	Rāmākshētra.	Dvārakakshētra.	Badarikāsrama.	Puru-shōttamakshētra. Mahōladhi.
Holy bathing place. Character of the svāmi.	Tungabhadra. Chaitanya-Brahmachāri.	Svarūpa Brahmachāri.	Alakanandika. Ananda-Brahmachāri.	Prakāsa-Brahmachāri.
Titles of the svāmi.	Sarasvati, Puri, Bhārati, Aranya, Tirtha, Giri and Āsrama.	Tirtha and Āsrama.	Giri Parvata and Sagara	Aranya and Vāna.

Sankarāchārya's claims to reverence are admitted by all votaries of Siva, whether of the Smārta or any other communion.

The enormous sums obtained from the piety of his disciples during his tours in various parts are spent with a lavish hand in hospitality and works of charity. He is often away from his capital on such expeditions for several years.

Sringēri consists of a long street, with a loop on one side, encircling a small hill, Sringa-giri, on which stands a temple of Mallikārjuna. There are said to be 120 temples in the place, one being a Jain basti. Many Brāhman houses have a temple in the yard behind, of which the resident Brāhman is the officiating priest. At the head of the street is the *matha* of the *guru*, within which is the temple of Sārada-amma, whose image is said to be of pure gold. At the side of the *matha* is the temple of Vidyāsankara, an ornamental building of the Dravida-Hoysala style, on a raised terrace. Round the outer wall are sculptured images of various gods. At an angle on the right of the front entrance is a statue of Vyāsa, wearing a conical cap, the sacred thread and a *dhōtra*; his right hand in the position called *abhaya hasta*. He is imparting instruction to Sankarāchārya, whose statue through the indentation of the plan, is at right angles to him. Sankara has a palmyra leaf book in his left hand. These two figures, from being constantly anointed with oil, are quite black. Towards Vidyāranyapura, on the bank of the Tunga, is a small temple with an image of Sankarāchārya seated as a *yati*. This is where he is said to have disappeared from life.

Several large festivals occur during the year, the principal being the Navarātri. On these occasions all classes are not only fed at the expense of the *matha*, but cloths and bodices are distributed to the women, and pieces of money to the men. The fishes in the river are sacred and daily fed at certain pools. Besides Rs. 50,000 a year, the revenue of Māgani, the cultivation of which is rice and areca-nut, the religious establishment is supported by a grant of Rs. 1,000 a month from the Mysore State.

There are over 30 inscriptions recording grants made by or under *gurus* of the Sringēri *matha*, ranging in date from 1392 to 1758 A.D. The Sringēri *dharmmapitha* or religious throne was established, as mentioned above (see also Sringeri 11 dated in 1652), by Sankarāchārya, the great Saiva reformer of the 8th century. The celebrated scholar Mādhava or Vidyāranya

(forest of learning), author of the *Vēdabhāshya*, who was instrumental in founding the Vijayanagar empire in 1336, was the head of the establishment at that time. (See Srīngēri 11). By his aid and advice, Hakka and Bukka, the first and third sons of Sangama, succeeded in establishing the new State; and Hakka, the first king, assumed the name of Harihara. His capital, which occupied a very ancient historical site on the Tungabhadra, was named Vidyānagara (city of learning) after the minister; but in course of time, came to be called Vijayanagar (City of Victory). Vidyāranya's brother Sāyana, the well-known commentator on the *Rig-vēda*, became minister to Sangama, the son of Kampa, the latter being the second son of the progenitor Sangama, and ruler of a territory he had acquired in the Nellore and Cuddapah Districts.

In gratitude for Vidyāranya's services, Harihara established the *matha* at Srīngēri in 1346 (see Srīngēri 11), and he and his brothers richly endowed it. (Srīngēri 1). He also at the same time founded the *agrahāras* of Srīngēri and Vidyāranyapura, which adjoin one another. During the ascendancy of the Vijayanagar empire, the religious establishment at Srīngēri continued to flourish under the royal patronage. But when the rule was overthrown by the victory of the confederacy of Muhammadan powers in 1565, and the Vijayanagar kings were driven to settle in more distant parts to the east, the influence of the *matha* was weakened. In fact, the establishment seems to have been ruined, and the lands which formed its endowments were appropriated by any one who could seize them.

The state of things was eventually remedied by the Keladi kings, who had come into power in the north-west of Mysore under the protection of Sadāsiva-Rāya the last king who had Vijayanagar for his capital. In 1621, Venkatappa-Nāyaka re-established Srīngēri (*punar-pratishteyam mādida*, see Srīngēri 5). In 1652, on the representation of Sachchidānanda-Bhārati, the *guru* at that time, who visited the king at the capital Bidarur, that is Bednūr, for the purpose, Sivappa-Nāyaka, to whom in 1646 the last representative of the Vijayanagar line had fled for refuge from Chandragiri and Chingleput on their being taken by the forces of Golkonda, and who invaded Mysore on the plea of restoring him to power, and gave him Belur and Sakkarepatna as an estate, held an inquiry into

the matter, rescued the lands of the *matha* from those who had unlawfully got hold of them and restored them to its possession and enjoyment. (Srīngēri 11, 13). The Keladi, that is the Bednūr, kingdom having been conquered by Haidar Alī in 1763 and absorbed into the Mysore territories, the Srīngēri *matha* has received the full support and countenance of the Mahārājas of Mysore, who, as above stated, make an annual grant for its support from the State.

The head of the Srīngēri *matha* is styled the *Jagad-guru* or *guru* of the world, and is possessed of extensive authority and influence. He wears on ceremonial occasions a tiara like the Pope's, covered with pearls and precious stones, said to have been given to him by one of the Pēshwas of Poona ; and a handsome necklace of pearls, with an emerald centre piece. His sandals, which as usual with those of holy men consist only of a wooden sole, with a single peg that is held between the big toe and the next, are covered with silver. He is an ascetic and a celibate, and in diet very abstemious. He is specially chosen by his predecessor for the office in boyhood, and trained for the purpose to the highest point in all Hindu learning. On visiting any town he is borne along in an *adda pālki*, or palanquin carried crossways, which prevents anything else passing, and is attended by an elephant and escort, and accompanied by a numerous body of Brāhmans and disciples. Though his revenues are large, the expenses connected with the feeding of Brāhmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the *guru* is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples, and settling religious disputes.

The full titles of the *gurus* as contained in numerous inscriptions run as follows:—*Srīmat paramahansa-parivrājakāchāryya-varya* (chief āchāryya of the paramahansa sannyāsis) ; *pada-vākya-pramāna-paravāra-parīna* (who has seen to the farthest point of grammar, philosophy and logic) ; devoted to *yama niyama* and others, the eight branches of Yōga ; establisher of the pure *Vaidik-advaita-siddhānta* ; establisher of the six *darsanas* ; disciple of the succession of *gurus* descended from the holy feet of Sankarāchārya ; (or) disciple in regular succession

from Vidyāranya-svāmi. And the *gurus* are said to be seated on the Yōga throne, or to be ruling the Yōga kingdom.

The following are the *gurus* mentioned in inscriptions, with their dates :—

		A. D.
Vidyātīrtha, Bhārati-tīrtha-srīpāda, Vidyāranya-srīpāda.		1346-1378
Narasimha-Bhārati	.. ..	1392-1406
Rāmachandra-Bhārati	} These may be different names of the same person	1407
Sankara-Bhārati		
Chandrasēkhara-Bhārati		1408-1416
Purushōttama-Bhārati		1418-1451
Rāmachandra-Bhārati	.. ..	1513-1524
Narasimha-Bhārati	.. ..	1547
Abhinava-Narasimha-Bhārati	.. ..	1603-1621
Sachidānanda-Bhārati	.. ..	1629-1662
Narasimha-Bhārati	.. ..	1695
Narasimha-Bhārati	.. ..	1758

This list, though not agreeing in every particular, is fairly in accord with the succession of *gurus* obtained from the *matha* as given in Vol. I, Chapter VIII, *Religion*, of this work.

A few of the more important inscriptions found in the *Jāgīr* are noted below :—

In *Sringēri* 1, we have the record of the original endowments of the *matha* granted by Harihara and the other sons of Sangama and their relatives to Bhārati-tīrtha-srīpāda, that is Vidyāranya or Vidyā-tīrtha. It is dated in *Saka* 1268 (A.D. 1346), and is thus one of the earliest Vijayanagar grants known. It professes to have been issued in celebration of the festival of Harihara's victory over all the countries from the eastern to the western ocean. In *Koppa* 30, we have a grant made in 1378 by order of Vidyāranya-srīpāda.

In *Sringēri* 29, of A.D. 1416, Pratāpa-Dēva-Rāya is mentioned as in power, as well as the *guru* of *Sringēri*. In *Sringēri* 5, of 1621, Keladi Venkatappa-Nāyaka is said to have re-established *Sringēri*; and the svāmi's chief disciple repaired and endowed the temple of Mallikārjuna. *Sringēri* 11 and 13, of 1652, contain a summary of the history of the *matha* as regards its endowments, and relate how they were restored by Keladi Sivappa-Nāyaka.

Most of the inscriptions relate to sale or transfer of lands; and many of them are engraved in small Nāgari characters, although the language used is Kannada.

From inscriptions recently discovered we learn that in 1346 Harihara I, and in 1356 Bukka I, came to Srīngēri to pay homage to Vidyātīrtha, and made grants for the livelihood of his and his disciple Bhārati-tīrtha's attendants. From some letters addressed to the *svāmi* of the *matha* by Tīpu, we learn that the place was raided by the Mahrattas under Parasurām Bhāo in 1791 and that the marauders not only plundered the *matha* of all its valuable property worth Rs. 60 lakhs but also committed the sacrilege of displacing the image of the goddess Sārada. Adjoining the *matha* stands a substantial stone structure built in the modern style about 20 years ago which is called the new *matha*. The *svāmi* stays here for the Chāturmasya during the rainy season. At other times he lives in a building on the other side of the river free from the bustle of the village, and visits the temples of Vidyāsankara, Sārada, Janārdana, etc., on this side of the river every Friday. The building on the other side of the river, situated in the middle of a garden known as Narasimha-vana, is eminently fitted for a contemplative life. A good metallic figure of Sankarāchārya, about 1½ feet high, seated with the right hand in the *chinmudra* or (teaching) and the left hand in the *varada* (or boon conferring) pose, is worshipped here. A temple is built in the garden in memory of the late *svāmi*, Sachidānanda-sivābhīnava-Narasimha-Bhārati, who died in 1912, and a marble image of his set up. About 50 students are fed at the expense of the *matha* and taught literature, logic, grammar, philosophy, etc., by the *svāmi*, and other *pandits*.

A copper-plate inscription in possession of the *matha* records a grant by Harihara II in 1386 to three scholars named Nārāyana-vājapēya-yāji, Pandari-dīkshita and Narahari Sōmayāji, who helped Sāyana in the composition of commentaries on the *Vēdas*. Mr. Narasimhachar has suggested that these might be the progenitors of the three families, which receive special honours even now at this *matha*. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new *matha*, and that the descendants of these scholars along with those of Narahari-sōmayāji, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the *matha*. Further enquiry has elicited

the fact that there being no lineal descendants now of the first scholar, the honours of the first house have ceased. One Katte-Shamabatta of Srīngēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of the three families was given a copper-grant.

There are more than 40 temples at Srīngēri including a Jaina *basti*, all of which are in the enjoyment of either some *Inam* or money grant. Most of them are tiled buildings, situated in the courtyard of dwelling houses. A few are at some distance from the village. The most remarkable of these is the artistically built Vidyāsankara temple which, according to tradition, was built in the *Saka* year 1260, the year Bahudhānya (A.D. 1338), though from a newly discovered inscription at Srīngēri there is strong reason to infer that it was erected soon after 1356. It is noteworthy both for its design and execution, and is perhaps the most ornate structure in the Dravidian style in the whole of the State. Outwardly it exhibits a few features of building in the Hoysala style, such as (1) a raised terrace about 3 feet high, closely following the contour, of the structure, on which the temple stands, and (2) rows of animals, *purānic* scenes, and large images on the outer walls which have led Mr. Rice, in the last edition of this work, to suppose that it is a Hoysala structure (*Mysore* II, 409; see also *Journal of the Mythic Society*, VI, 252); but a closer examination of the exterior and a look into the interior will clearly show that it is a Dravidian structure. With the close of the Hoysala rule, the erection of temples in the Hoysala style seems to have come to an end, seeing that no temple of that style dating in the 14th and subsequent centuries have been met with. The plan of the temple is unique: it is *apsidal* at both ends. Even temples *apsidal* at one end are rare in India, this feature being found only in a few Buddhist *chaityas* of the Mauryan period, a few caves at Karle, Ajanta, Kanheri and Ellōra, and one Vishnu temple of about the 7th century at Aihole, in the Bijapur District. The present plan is somewhat similar to that of Trojan's basilica at Rome of A.D. 98, with apses at both the ends. (See Fletcher's *History of Architecture*, p. 139). The formation of the tower, too, is peculiar. The temple faces east and consists of a *garbhagriha*, a *sukhanasi*, a *pradkshina*, or passage, for circumambulation around both,

and a *navaranga*. The last has three entrances on the east, north and south, as also the *pradakshina* but in the latter case the entrances face three niches on the outer walls of the *garbhagriha* containing good seated figures, about 2½ feet high, of Brahma with Sarasvati, on the south, and Lakshminārāyana on the west and Umāmahēsvara on the north. All the six doorways have fine *dvārapālakas* on the jambs and figures of Gajalakshmi on the lintel and pediment. The outer walls have from the bottom friezes of 1. horses, 2. elephants, 3. lions, 4. *Purānic* scenes, etc., and 5. dwarfs, 2. to 5. each being surmounted by a projecting cornice, while a moulding of the same level comes between 1. and 2. The first frieze also shows a few camels here and there. The elephants are better executed than the horses. Above the frieze of the dwarfs, comes a row of large figures surmounted by eaves in two tiers one over the other. The number of large figures is altogether 104. Their positions and details are as under.

From the *navaranga* east entrance to the *navaranga* south entrance 14 : (1) Indra as the regent of the east with 4 hands, two of them holding a thunderbolt and a fish, the other two being in the *varada* and *abhaya* attitudes ; (2) a male figure with four hands, the attributes in the three hands being a water vessel, a rosary with *chin-mudra* or the teaching pose, and something indistinct, the remaining hand being in the *varada* attitude ; (3) ? Rāma with bow and arrow ; (4) Vyāsa wearing a high cap and sacred thread with two hands, one of them placed on the waist and the other in the *chin-mudra* pose ; (5) Siva ; (6) Bhairava, a nude figure with bare head, holding a staff and a cup, said to represent the Dandapāni variety ; (7) a male figure with 4 hands, 2 of them holding the sacrificial vessels *Sruk* and *Sruva*, the other two being in the *varada* and *abhaya* attitudes, and with the emblem of a swan sculptured on the pedestal said to represent one of the 9 Prajāpatīs ; (8) Durga seated on a lion, the right upper hand holding a trident, the left lower being in the *tarjani-mudra* or warning pose ; (9) a male figure worshipping a *linga* ; (10) the planet Saturn, a nude figure, holding a bow, an arrow and a trident in three hands, the remaining hand being in the *varada* attitude ; (11) a male figure, holding in both the hands a *five-hooded snake* at both the ends, said to represent Mrityu ; (12) a male figure with a trident, a drum and a sword in three hands, the remaining

hand being in the *varada* attitude ; (13) a male figure holding a book and what looks like an elephant-goad ; (14) Yama as the regent of the south with a mace and a snake in two hands, the others being in the *varada* and *abhaya* attitudes ; and with two dogs seated at the sides.

From the *navaranga* south entrance to the *pradakshina* south entrance 15-35 ; (15) Mrityu same as (11) ; 16 to 22 form one composition :—(16) Garuda, (22) Hanumān, centre (18) Lakshminarasimha canopied by seven-hooded snake and flanked by (19-20) dvārapālakas, left (17) Brahma with Sarasvati and right (21) Umāmahēsvara ; (23) Dakshinamūrti flanked by two seated figures on either side (24-27) ; (28) a male figure with folded hands ; (29) to (33) form one composition :—(29) and (33) figures giving *argya* or offerings of water to Sūrya in the centre (30) who is flanked by (13-32) dvārapālakas : Sūrya very peculiar, represented as a seated female figure with four heads,—3 in a row and one over the middle head, and 10 hands eight holding various attributes and two in the *varada* and *abhaya* attitudes, a single wheeled chariot being shown below ; (34) and (35) Prajāpatis, same as (7).

From the *pradakshina* west entrance to the *pradakshina* south entrance :—(36-50) :—(36) to (42) Prajāpati is same as (7) ; (43) Kalki the tenth *avatār* or incarnation of Vishnu, seated on a horse and holding a sword ; (44) a figure of Jina for Buddha ; (45) Vēnugōpāla flanked by consorts ; (46) Balarāma ; (47) to (49) Rāma, Sīta and Lakshmana ; (50) Parasurāma.

From the *pradakshina* west entrance to the *pradakshina* north entrance 51 to 66 :—(51) to (52) Vāmana and Bali ; (53) to (56) standing Narasimha attacking Hiranyakasipu with Lakshmi and Prahlāda at the sides ; (57) Varāha standing with the goddess of the earth on the waist ; (58) to (59) Kūrma and Matsya represented not in human form but as animals ; (60) Harihara (61) represents Siva's Kalasam *hara-līla* :—Mārkaṇḍēya being dragged with a noose by Yama, embraces a *linga*, and Siva kicks and spears Yama ; (62) represents Siva's Sōmaskanda-*līla*—Siva standing with Pārvati with child Skanda between them ; (63) Ardhanārīsvara ; (64) represents Siva's Tripura-Samhāra-*līla*—he shoots at the three celestial cities, Mēru serving as his bow, Vāsuki as his bowstring, Vishnu as his arrow and Brahma as his charioteer ; (65) Siva ; (66) Manmatha or Cupid shooting arrows at Siva while engaged in meditation.

From the *pradakshina* north entrance to the *navaranga* north entrance 67—89 :—(67) Tāndavēsvara ; (68-69) varieties of Bhairava ; (70-74) Chandra flanked by two figures on either side ;—a *peculiar* seated figure with 10 hands 8 of which bear water vessels, two of these placed over the head—corresponds in position to Sūrya on the south wall ; (75) Bhairava ; (76) Gajāsuramardana ; (77-81) Hayagrīva with two seated figures on either side ; (82) to (88) forms one composition :—

(Eighty-two) Annapūrṇa with a pot and a ladle, (88) Durga holding a discus and a conch in two hands, the other two being in the *varada* and *abhaya* attitudes, centre (84) Sarasvati or Sāvītri, bearing an elephant-goad and a noose in two hands, the other two being in the *varada* and *abhaya* attitudes, flanked by (85-86) *dvārapālakas*, left (83) Sarasvati holding a rosary, a water vessel and a book in three hands, the remaining hand being in the *abhaya* attitude with *chin-mudra*, right (87) Gajalakshmi ; (89) Bhairava.

From the *navaranga* north entrance, to the *navaranga* east entrance 90-104 :—(90) Kubēra as the regent of the north with four hands, two of them holding a mace and a water vessel, the other two being in the *varada* and *abhaya* attitudes ; (91-92) Bhadrakālī and Bhairava ; (93) Bhrīngī ; an emaciated figure with three legs ; (94) Kāla Bhairava, a nude figure ; (95) Vīrabhadra ; (96) Siva ; (97) Siva with Pārvati at the sides ; (98) Vishnu ; (99-100) said to represent Vyāsa (see four above) and Sankarāchārya, teacher and pupil, the latter looking like a youthful *sanyāsi* or ascetic with a book in his left hand, (101) a male figure with the left hand placed on the waist and the right hand in the *abhaya* attitude ; (102) a male figure with the right hand on the breast the left holding what looks like a *vīna* or lute ; (103) Ganapati with two hands, a rare figure (see para 15) ; (104) Subrahmanya.

Above the row of large images, there are, besides, smaller figures representing Gandharvas, etc., and in the panels adjacent to the *dvārapālakas* at all the six entrances are carved two smaller images one above the other instead of one large figure. From the details given above it will be seen that the temple as far as it goes is a veritable museum of sculptures for the study of Hindu Iconography. The *purānic* frieze represents past scenes from the Saiva-purānas. One panel represents Sankarāchārya as teaching his four disciples (see previous para)

who are seated on either sides with books on *Vyāsapīthas* or stools placed in front. There are several other disciples further on both sides holding books in their hands. The frieze also contains representations of various kinds, of *Yōga* postures and figures of sages seated on various animals such as tortoise, the fish, the lion, the boar, the antelope, the scorpion, the *makara* and the snake. The tower is a fine tall structure with an embankment in front as in Hoysala temples, the front face of which has a fine figure of Siva carved on it. Chains of stone rings hang from the eaves at several corners of the temple. At every doorway there is a flight of steps leading into the interior.

The interior is not in any way inferior to the exterior of the temple. The *navaranga* is a grand hall supported by 12 sculptured pillars with lions and riders, the corner pillars having lions and riders on two faces, the whole pillar being carved out of a single block of stone. Many of the lions have balls of stones put into their mouths which must have been prepared when making the lions, seeing that they can be moved about but cannot be taken out. Each pillar has sculptured on its back a sign of the zodiac such as the ram, bull, and so forth and it is stated that the pillars are so arranged that the rays of the sun fall on them in the order of the solar months; that is to say, the rays of the sun fall on the pillar marked with the ram in the first solar month and so on with the others. Each pillar has likewise carved on it the particular planet or planets ruling over the particular *rāsi* or zodiacal sign represented by it, while the sun, being the lord of all the *rāsis*, is sculptured on the top panel of all the pillars. The height of the *navaranga* is about 18 feet. The central ceiling, about 8 feet square, is an exquisite piece of workmanship, with a panel about 4 feet square, and 2 feet deep in the middle containing a beautiful lotus bud of 5 tiers of concentric petals at which four parrots are shown as pecking the four sides head downwards. In all the four directions between the capitals of the two central pillars opposite the entrances, four panels, measuring 6 feet by $2\frac{1}{2}$ feet, of elegant floral design, are added on to the ceiling, and above the lintels of these pillars stands a panel containing three figures between pilasters on all the sides. The stones used here are gigantic in size. The floor is paved with slabs measuring 9 feet by 4 feet, the central one being 9 feet square.

To the right in the *navaranga* are kept several metallic figures, marble *lingas*, etc., among which the images of Nambinārāyana, Tāndavēsvara and Srīnivāsa show a very good work. A figure of Vishnu holding the discus and conch to the front in the lower hands is known among the Srī-Vaishnavas as Nambinārāyana. Tāndavēsvara with its ring of fire and with Ganga seated with folded hands on the *jata* or matted hair to the right is not in any way inferior either in movement or elegance of execution to the Natarājas of Ceylon and Madras. The *pradakshina* separates the *navaranga* from the *sukhanasi*. At the sides of the latter are two small shrines containing figures of Ganapati and Mahishāsūramardini. In the Ganapati shrine is also kept a small steel figure of the planet Saturn which is always immersed in oil; vows are made to it and it is only on occasions of special worship that it is brought out to the *navaranga* and bathed in oil. It is believed that nothing pleases this planet so much as oil bath. In the *sukhanasi* is kept a metallic figure of Harihara, which is the *utsava-vigraha* or image taken out in procession of the temple. There is also kept here a mutilated figure (wooden) of Sarasvati which is said to be very old. Tradition has it that during a Muhammadan incursion of former times this image was decorated with jewels and placed in front of the walled-up *garbhagriha* of the Sārada temple; that the raiders, after taking possession of all the jewels, mutilated the figure and threw it into the river, and that it was afterwards recovered and kept in the temple. These vicissitudes have not deprived the image of regular worship. The *linga* in the *garbhagriha* is called *Vidyāsankara*. It was set up in memory of the great *guru* Vidyātīrtha who, as mentioned above, is said to have engaged himself in a kind of meditation called *Lambika-Yōga* and departed this life. Vidyātīrtha's is perhaps the greatest name in the list of the *svāmis* of the Srīngēri matha. We know scarcely anything about his predecessors on the spiritual throne at Srīngēri. He appears to have procured a status for the *matha* and his sanctity and learning were so great that he was specially honoured and revered by the early Vijayanagar kings Harihara I and Bukka II.

It is likely that he helped the royal brothers in founding the Vijayanagar kingdom, though his disciple Vidyāranya is generally believed to have done so. The latter may have

continued the policy of his *guru* and strengthened the foundation. Images of Vidyātīrtha set up soon after his death are being worshipped even now. Two such images are found at Simhagiri and Vidyāranyapura. Built of hard granite the Vidyāsankara temple shows elegant workmanship both in the interior and the exterior. It is a worthy memorial of the great Vidyātīrtha. From an inscription found at Sringēri, the consecration of the temple appears to have taken place soon after 1356 under the supervision of Bhāratitīrtha, disciple of Vidyātīrtha, who granted 120 *Vrittis* to various Brāhmins on the occasion.

The newly restored Sārada temple, situated to the north of the Vidyāsankara, is a fine structure in the Dravidian style consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *prākāra* or enclosure. It faces east and has three entrances, on the north, south and east, the east entrance which is the main entrance, having two open *mantapas* at the sides inside. The *navaranga* is an open hall with two rows of four pillars at the sides, all the pillars except two being carved with large female figures in relief in front. Of the latter, two are *dvārapālakas*, and two more facing each other, Mahishāsūramardini and Rājarājēsvari. The figures are well carved and a Gandharva female figure above Rājarājēsvari is specially so. The temple bears testimony to the artistic skill of the present day sculptors of Southern India who were employed in building and ornamenting it. It has two metallic images of Sārada and Sarasvati, one slightly larger than the other, about 3 feet and 2½ feet high respectively, there being no stone image of the goddess. They are equally old dating back to the time of Vidyātīrtha, who is said to have set up the larger image on the spot where a mystical diagram (*yantra*) has been previously fixed by Sankarāchārya and the smaller one at its side. The existence of two images is accounted for by the statement that Vidyātīrtha, not being satisfied with the size of the smaller image which was first prepared, has the large one made under his own supervision. Both the images are worshipped. They are seated with four hands, the attributes in three of them being a rosary, a vessel of nectar and a book, while the remaining hand is in the *abhaya* attitude with *chin-mudra*. These attributes appear to be peculiar to the image of Sarasvati at Sringēri, seeing that a noose and an elephant goad invariably form two of the attributes of this goddess elsewhere. For the purposes of processions during the

festivals there are two smaller images—one, a fine figure of silver, about one foot high, and the other, a standing bronze figure, about two feet high. Both have the same attributes as the larger figures. The silver image is used on all occasions when *āgamic rites* are performed. It is also sometimes taken out with the *svāmi* when he goes on tour. The other image is used during festivals like Navarātri, etc. For the car festival both are used. From some letters addressed to the *svāmi* of the *matha* by Tīpu, referred to above, we learn that during a raid of the Mahrattas under Parasurām Bhāo in 1791, the larger image was displaced and that Tīpu helped the *matha* by ordering the grant of the requisite money and things for the re-consecration of the image. At some distance in front of the temple, but a little to the south, is a lofty *dīpastambha* or lamp-pillar, about 35 feet high, with a male figure with folded hands, on the south face. The figure is wrongly supposed by the people to represent Buddha.

We may now notice briefly a few other temples in the village and its environs. To the north of the Vidyāsankara is a small temple dedicated to Janārdana, a form of Vishnu. This temple was in existence before 1386, as a copper-grant issued by Harihara II in that year records a grant to it. At the sides of the *navaranga* entrance are two shrines, the one to the right having a figure of Hanumān and the other a figure of Garuda. Janārdana is a good figure, about 4 feet high; to the right of the *navaranga* is a niche containing a stone figure of Sankarāchārya about 1½ feet high, with the hands in the *abhaya* and *chinmudra* attitudes, his four disciples being shown on the pedestal.

The staff (*danda*) and water vessel (*kamandala*) are also sculptured at the sides. The figure has a fine copper *prabhāvali*, the middle portion of which is occupied by a figure of Vēnugōpāla flanked by consorts and the top by representations of the ten incarnations of Vishnu. Leaning against the south outer wall of the temple is the inscription stone containing E.C. VI, Srīngēri, 1, of 1346, at the top of which are small figures of Brāhma and Vyāsa with labels giving their names. This peculiarity is also observed on another inscription stone newly discovered near a shrine at some distance to the north of the Janārdana temple. The meaning of the symbolism is not quite apparent. The former epigraph records a grant to Bhārati-tīrtha and the latter dated 1356, a grant to his *guru* Vidyā-tīrtha. Are the *guru* and the disciple identified with Brahma

and Vyāsa ? It may also be stated that in the *Guru-pārampara* or list of *gurus*, 10 names precede that of Sankarāchārya, of which the third is Brahma and the seventh Vyāsa. To the north of Janārdana temple is a shrine containing figures of Sāmti-Ganapati and Vagisvari; the former about 1½ feet high is in a niche with his consort seated on the lap, while the latter is in a cell. These two are stated to have been favourite deities of Vidyāranya.

To the west of the Vidyāranya and these temples are 12 shrines known as Samādhi-gudis or tomb-temples, mostly built on the tombs of former *svāmis* of the *matha* with a *linga* in each. On the site of the first and the second houses in front of the new *matha* (see para 16) are now built two small temples, one of them containing figures of Rāma, Lakshmana, Sīta and Hanumān and the other a figure known as Maleyāla-Brahma. Though the temples are new, the figures in them are old. Rāma, Lakshmana and Sīta are all in one panel encircled by a *prabhāvali*, while Hanumān stands apart. They are all good figures, each about three feet high. There is, however, a curious story about the figure in the other temple. It is a fairly stout figure, about 4½ feet high, wearing sandals and holding a mace, in the right hands, the other hand hanging by the side. Maleyāla-Brahma was a Brahmarākshasa or evil spirit, whom Vidyāranya brought with a promise that he would feed him to his heart's content. Without propitiating him no entertainment or feast could be organised or successfully carried out at Srīngēri. Even the oil or the ghee intended for preparing eatables refused to boil. It appears that till recently there was a family at Srīngēri, one of the members of which used to become possessed by this spirit every year. In these unpropitious times, however, the spirit has become perfectly harmless. But he is being worshipped all the same.

The Harihara temple has a figure, about 3½ feet high, of the god with 4 hands—the right upper holding a trident, the right lower a rosary with the *abhaya* pose, the left upper a discus and the left lower a conch, flanked by Lakshmi and Pārvati, Nandi and Garuda being shown on the pedestal. This temple was in existence before 1608, as in that year, *E.C.* VI, Srīngēri 8 registers a grant to it. The god in the Sankaranārāyana temple, about 1½ feet high, has, however, a drum with an axe in the right hand and a discus in the left upper, the left lower being in the *abhaya* attitude.

The *Mailāra* temple has a figure of the god about 1 foot high, seated with his consort to the left, both holding the same attributes, *viz.*, a drum, a trident, a sword and a cup. The pedestal has sculptured on it three heads, probably of demons killed by the god. There is also a standing figure, about 1 foot high, of Durga with the same attributes and a necklace of skulls in addition.

The *Honne temple*, so called because it was built by a merchant of the Kōmati caste named Honnana Setti, is a good structure, with a *linga* called Visvēsvara. At the sides of the *navaranga* entrance, are figures of Bhairava and Vīrabhadra in addition to the *dvārapālakas*. From *E.C.* VI, Srīngēri, 9 we learn that the temple came into existence in 1652. The Nilakantha temple was, according to Srīngēri 7, built by Rāja-gōpāla Bhatta in 1695. Mallikārjuna temple, so called because it stands on a small hill (betta), Srīngēri, which gave its name to the whole village, is a large Dravidian structure facing east. A flight of about one hundred steps leads to the top. The *navaranga* has four sculptured pillars supporting a ceiling with a good lotus bud. Among the sculptures on the pillars may be mentioned a seated figure of Chandra with 10 hands, similar to the one on the north outer wall of the Vidyāsankara temple. The *linga* of the temple is identified with Vibhāndaka, father of Rishyasringa. In the *prākāra* is a shrine containing a figure of Bindumādhava, a form of Vishnu, flanked by consorts. The pedestal shows Lakshmi with Garuda and Hanumān at the sides. On a pillar which looks like a *dīpastambha* is a crude figure of Ganapati, known as Kambha-Ganapati, which is said to have been drawn by Abhinava-Narasimha-Bhārati, a *svāmi* of the *matha* (1599-1622), with a piece of turmeric. The sound of the pillar on the back is heard above and below the figure, but hollow in the middle where the figure is. This circumstance is looked upon as a miracle. It is also stated that the outline of the figure, which was quite obscure once, is now becoming clearer and clearer, year after year. *Srīngēri* 4, as revised, records a grant for this god in 1685 by Siddammāji, daughter of the Ikkēri chief Sivappa-Nāyaka. The Mallikārjuna temple appears to be an old one, though there is no means of determining its exact period. From *Srīngēri* 5, we learn that the temple was repaired in 1621, by Puttappayya, a disciple of the above Abhinava-Narasimha-Bhārati. A few modern inscriptions were found on the temple vessels. A new

inscription copied at the Subrahmanyēsvara temple informs that the temple was built in about 1760. In the Pārsvanāthabāsti, four new inscriptions have been discovered. One of these, dated 1161, is the oldest lithic record in the village. Tradition has it that Sankarāchārya had four temples built in the four directions for the protection of the village, namely, the Kālabhairava in the east, the Durga in the south, the Ānjanēya in the west, and the Kālīka the north.

Twelve copper-plate inscriptions belonging to the *matha* have been examined by the Archæological Department. The earliest of these is a Ganga grant issued in the second regnal year of Konkanivarma or Avinīta. It also contains a supplementary grant by his queen. Of the others, three, dated 1384, 1386 and 1397, record grants by the Vijayanagar king Harihara II; two dated 1432 by Dēva-Rāya II; one dated 1618 by Śrī Ranga Rāya II; two dated 1629 and 1729 by Ikkēri chiefs Vīrabhadra Nāyaka and Sōmasēkhara-Nāyaka II; two dated 1737 and 1760, by the Mysore king Krishna Rāja Wodeyar II; and one dated *Saka*, 1240, by Vijaya-Venkatapati-Rāya; the last appears to be spurious. Some of the gold and silver vessels and other articles in the *matha* bear inscriptions giving the names of the donors. A tiara set with precious stones, a gold palanquin, and 4 silver vessels were presents from Krishna Rāja Wodeyar III; and a jewelled gold *pandan* (box for keeping betel leaves), 2 jewelled gold cups and 3 silver vessels, from his queens. There are also a silver throne presented by the chief of Jamkhandi, a silver vessel presented by Bale Arasu and two big bells presented by Annājirāya.

The *matha* has nearly 200 *sanads*, ranging in date from 1629 to 1867, many of which are of considerable interest and importance from an historical and social point of view. Of these, 26 relate to the rulers of Ikkēri, 2 to the rulers of Santebennur, 2 to the rulers of Coorg, 1 to the ruler of Jagali, 1 to the ruler of Belur, 1 to Pēshwa Bāji Rao, 2 to the Nizam of Hyderabad, 1 to the ruler of Indore, 1 to the ruler of Dewas, 1 to the East India Company, and 148 to the rulers of Mysore. Of the last again, 8 belong to Krishna-Rāja-Wodeyar. The *sanads* testify to the high esteem in which the *svāmis* of the *matha* were held by the various rulers and chiefs. Most of them record grants of land or concessions made to the *matha* by the rulers of Ikkēri, Coorg, Santebennur, Belur, Jagali, Mysore and

Hyderabad. Several of them recognise the full powers of the *svāmi* to order enquiries into the conduct of the disciples and to punish the delinquents, and call upon local officers to afford all facilities to the representatives of the *matha* in carrying on this work. Special interest, however, attaches to the letters addressed to the *svāmis* of the *matha* by Haidar and Tipu. They are couched in respectful language and breathe a spirit of reverence for the holy personages, though of an alien faith. Haidar requests the *svāmi* to pay a visit to Pēshwa Raghunātha Rao, makes suitable arrangements for the journey and sends Rs. 10,500 for expenses. Tipu entreats the *svāmi* in several letters to have certain Hindu rites performed in the prescribed manner at his expense for the success of his warriors against his three sets of enemies, *i.e.*, the English, the Mahrattas, the Nizam, and requests him to pray to god for his welfare and to send him his benedictions. Nor do the father and the son forget to send occasionally valuable cloths for the goddess Sārada and the shawls for the *svāmi*. It is also recorded that Tipu sent a silver palanquin and a pair of silver *chauris* for the Sārada temple. A few more of these records are of social interest being addressed to local officers telling them that the Markas should be warned against adopting the customs and observances of the Brāhmans, that the Dēvāngas should not be permitted to wear the sacred thread, that no interest higher than 12 per cent per annum should be made over to the charge of the *matha* and that unclaimed property within certain limits should go to the *matha*. There are, moreover, in the *matha*, several cart-loads of *kaditas* nearly 200 years old, stored in two or three big rooms. A *kadita* is cloth covered with charcoal paste, folded in the form of book and written with a pencil of potsone. Most of the *kaditas* contain the accounts of the *matha*, while a few that have been closely examined show that they contain copies of stone and copper-plate inscriptions and several matters of importance relating to the *matha* and its *svāmis*. A copy of a copper-grant of some historical value said to consist of 7 plates has been transferred by the Archæological Department. A list of the *svāmis* of the *matha*, with a few dates here and there, is also contained in one of these *kaditas*. With regard to some of the *svāmis*, we learn that Bhārati-Krishna-Tīrtha, Narasimha-Bhārati and another Narasimha Bhārati died in 1374, 1402 and 1602, respectively; that Rāmachandra Bhārati and

Narasimha Bhārati were installed respectively in 1517 and 1818; and Purushōttama-Bhārati's period was 1440 to 1450; and that there was Vidyāranya in 1515 during Krishna-Dēva-Rāya's time. These dates do not agree with those given in the printed list and the last is a new one not found in it. With regard to Sachchidānanda-Bhārati we are told that on his falling ill in 1739, a letter was written to the Ikkēri chief Basappa-Nāyaka II (1739-54) informing him of the illness of the *svāmi* and asking him to arrange for a suitable successor. A careful examination of these *kaditas* is likely to reveal several interesting facts with regard to the history of the *mathas*. The authorities of the *matha* have on hand a comprehensive work dealing with the documents in their possession.

The jewels of the goddess Sārada are of great value, made with solid gold, and set with diamonds, emeralds, rubies and other precious stones. There are also numerous pearl necklaces besides with fine pendants set with precious stones. Besides these are very many valuable articles a few of which deserve mention :—

Figures of Vēnugōpāla and Srinivāsa, both flanked by consorts and made of rubies; Nandi made of a single pearl; an emerald *mantapa* with a golden *linga* inside; a gold *panchāpātre* or drinking vessel of a cylindrical form set with diamonds; a gold *uddarne* or spoon set with rubies, the hollow part consists of a big ruby which has been scooped out; a gold mask of the Chandramaulēsvara *linga* set with rubies and diamonds; a conch winding to the right set with diamonds; and a large gold *mantapa* of fine workmanship, said to have been presented by a former Mahārāja of Travancore. There are besides several vessels made of solid gold, to say nothing of silver *mantapas*, *prabhāvalis*, lamp-stands, pitchers and so forth. The Mabratta raid of 1791, during which the *matha* was despoiled of valuables worth 60 lakhs, probably accounts for the fact that no jewels or other valuables older than the time of Krishna-Rāja-Wodeyar III, are forthcoming, with the single exception of the ruby of Vēnugōpāla which is an old possession of the *matha*, being referred to in records dated 1700, 1759, and 1822, and which must somehow have escaped the notice of the wicked marauders. A letter dated 1867 of Krishna-Rāja-Wodeyar III giving suggestions for the proper management of the *matha*, refers to the gifts made by his predecessor Kanthīrava-Narasa-Rāja Wodeyar (1638-59) and ends with a request that particular care

may be taken of them. It is very probable that the ruby Vēnugōpāla was one of these.

Two necklaces known as *Puttalai Saras* of the goddess Sārada, consisting of various gold coins numbering in all 124 are worthy of note. Of the coins in the possession of the agent, 13 were gold and 9 were silver. Of the former, 9 were found to be mohurs of the Moghul Emperors, 1 a mohur of Hyderabad, 2 a mohur and a half mohur of the East India Company, and 1 a coin of some Northern Indian State, judging from its Nāgari legend Vikrama-Sahdēva, and of the latter, 4 were found to be coins of the East India Company, 2 of Mysore, one of Northern Indian State, being similar to the gold coin noticed above, 1 a yen of China and one a coin of Russia of 1780, judging from the double-headed eagle on the reverse. These 124 coins consist of 3 mohurs of the Moghul emperors, 1 mohur and 1 half mohur of the East India Company, 114 Venetian ducats and 5 coins ranging in date from 1715 to 1849, probably of Belgium.

The library of the *matha* consists of about 500 palm leaf manuscripts and a large number of printed books. The manuscripts and books are kept neatly arranged in glass almirahs. The manuscripts appear to contain a good number of unpublished works. A brief and cursory examination of these manuscripts has brought to light several unpublished works in the form of poems, biographies, philosophical, religious and grammatical treatises, and commentaries. Of these may be mentioned the poems *Rāmaniyarāghava* and *Sādhanakāvya*, the biographies *Purushōttama-bhārati-charitra* and *Rāmachandra-mahōdhaya*, the philosophical and grammatical treatises *Vaidīkarnirnaya* and *Prākriyakaumudi*, and the commentaries on Surēsvara's *Vārtika*, the *Mahābhārata*, the *Raghuvamsa*, the *Sisupālavadha*, and the *Sāstradīpika*. Most of the manuscripts are written in Nāgari characters. The collection as a whole awaits closer examination at the hands of the specialists.

Tanikodu.

Tanikodu.—A village in the Sringēri Taluk. It has a small Sankaranārāyana temple. The god is about 2½ feet high, has a conch and a mace in the left hands and an axe and a rosary in the right upper, the right lower being in the *abhaya* attitude. Nandi and Garuda are carved on the pedestal.

Tarikere.—A taluk in the north-east. Area 467·87 square miles. Head-quarters at Tarikere. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Ajjampur	55	15,613
2	Amritapura	41	10,601
3	Lakkavalli	32	3,607
4	Lingadahalli	28	6,910
5	Sivane	48	14,170
6	Tarikere	36	14,151
	Total ..	240	65,052

No.	Place	Population
1	Tarikere	7,763
2	Ajjampur	2,338
3	Sivane	2,010
4	Lakkavalli	1,113
5	Kudlur	1,093
6	Lingadahalli	1,361
7	Hunasagatta	793

Principal places with population.

This taluk is partly hilly and partly plain, the soil and climate being as varied as the configuration. Along the north are the Ubrani hills, which throw out short spurs into the plains. These were at one time covered with thick bamboo jungle. Around Ajjampur and up to the eastern border black cotton soil prevails, on which fine crops of wheat, cotton, Bengal-gram, Great millet, etc., are raised. All this portion of the taluk is perfectly bare of trees, and there is a good deal of saline efflorescence. In other portions, red, sandy and gravelly soils are found, on which ragi and

different kinds of pulse are cultivated. The western portions of the taluk are semi-Malnād.

A portion of the Bābā Budan range enters the taluk in the south-west, the slopes of which are covered with heavy forest, partially cleared for coffee plantations. Fine iron ore is much worked in the Ubrani hills and those at Lingadahalli at the foot of the Bābā Budans. In the hills near Ajjampur very extensive old gold workings have been discovered, and gold-mining has been revived under European superintendence by the Kadur-Mysore Company.

During the period of the Hoysala sovereignty, the greater part of the taluk appears to have formed a principality, whose chief seat was at Kātur, a village near Tarikere. It was subsequently subdued by the Muhammadan forces which took Dōrasamudra in the first part of the 14th century, but the line of chiefs seems to have been restored to power under the Vijayanagar sovereigns. After the fall of Vijayanagar, the Pālegārs of Basavapatna, being driven south by the invasions of the Bijapur army, gained possession of the country and founded Tarikere, from which they subsequently took their name. The territory eventually became subject to the Mughal government established at Sīra, and so passed into the possession of Haidar Alī in 1761, and became a part of Mysore.

The revenue settlement was introduced in 1877, and the resettlement in 1917-18. The area of the taluk at that time was distributed as follows :—

Dry	..	..	123,230	}	136,332 acres
Wet	..	..	8,785		
Garden	..	..	4,317		
Unoccupied area	..	..	22,369		acres
Kharab land..	..	..	178,884		„
Inam	..	..	2,650		„

The Bangalore-Poona Railway runs near the south-east boundary, with stations at Ajjampur and Shivani. A branch from Birūr runs through Tarikere to Shimoga.

The Bangalore-Shimoga road runs through Tarikere, whence there are roads west through Lakkavalli to the Agumbi Ghat, east through Ajjampur to Hosdurga, and south along the eastern face of the Bābā Budans to Santaveri and Chikmagalur, as well as over the summit near Kalhatti. From Lingadahalli there is a road to Birur railway station, and from Santaveri a short road to Kalhatti bungalow and the summit of the mountains.

Tarikere (Town).—A town, situated in 13°42' N. lat., 75°52' E. long., on the Birur-Shimoga Railway and the Bangalore-Shimoga road, 35 miles north of Chikmagalur. Headquarters of the Tarikere taluk, and a municipality. Nearest railway station for Bābā Budangiri and Sringēri. Tarikere (town).

Population in 1921.	Males	Females	Total
Hindus	3,328	2,931	6,259
Muhammadans	826	579	1,405
Jains	25	7	32
Christians	56	44	100
Animists	47	15	62
Total ..	4,282	3,576	7,858

Tarikere appears to have had its origin in the town of Kātur to the north-west founded at the end of the 12th century by one of the Hoysala kings, in obedience to the commands of the goddess Rēnuka-paramēsvari, who appeared to him in a vision. The town and neighbouring territory were bestowed, it is said, on a chief named Kanehada arasu. A descendant of his, named Kāma-Chakrēsvara-Rāya, fortified Kāmandurga on the Bābā Budans. The territory was afterwards subdued by Bukka-Rāya of Vijayanagar, and given to one of his Danāyaks, or generals. The latter was

succeeded at his death by Sāluva-Narasinga-Rāya, who transferred it to his brother Kārtika-Rāya, and retired to Bhadrāvati. Krishna-Rāya, the son of Kārtika-Rāya, constructed many useful irrigation works during his reign, among others the Tarikere-katte-hole. His son-in-law, Hale-Rāma-Rāya, followed, in whose time the territory was subdued by the Bijapur army.

The territory of Kātur is said to have been subsequently bestowed upon Sarja Hanumappa Nāyak, Pālegār of Basvapatna, by the Mughals. A descendant of the same name, while hunting, saw a hare turn upon the hounds, and erected on the spot, where this occurred, the fort and town of Tarikere, so named from the number of *tari* trees (*mimosa catechu*) which grew there. The date assigned for this event is 1569. It is rather difficult to identify this story with the statement that when the Bijapur forces under Randhulla Khān captured Basavapatna in 1636, Sante Bennur was also taken and the chiefs of that place returned to Tarikere with which they were afterwards identified, having Kaldurga as a fortress. Their inscriptions (*E.C.* VI, Kadur District, Tarikere 21 dated in 1565, 22 dated in 1681, etc.) describe them as of the Puvvāli race and as adherents of Hanumanta, the servant of Rāmachandra. The succession as given in them is as follows :—

Kengappa-Nāyaka.

Hirē-Hanumappa-Nāyaka.

Immadi-Hanumappa-Nāyaka.

Nichcha-Maduvaniga-Hanumappa-Nāyaka.

Saraja-Hanumappa-Nāyaka.

Sītārāmappa-Nāyaka.

Hirē-Hanumappa-Nāyaka's brother Balagiri-Nāyaka is said to have been like a right hand to Vira-Venkatapati-Dēva who was ruling in Penukonda.

This line of chiefs, since known as the Tarikere Pālegārs, continued in power till subdued in 1761 by Haidar Ali, who annexed the territory to Mysore, granting the chief a

maintenance allowance. The representative of the House took a leading part in the disturbances of 1830. His son continued at large, creating disturbances, till 1834, when he was seized and hanged.

At the entrance to Pūrnaiya's chatram in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarikere Pālegār's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who is holding a sword. The Pālegār's palace in the town is an old dilapidated structure, which, it is stated, was sold by public auction some years ago to some Sahukar in Bangalore. It has a tiled porch with a well carved wooden door-way and some old fashioned wooden screens on the upper floor. At Haleyur, a village about 2 miles from Tarikere, is a ruined Kēsava temple. The image of this temple appears to have been removed to Tarikere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Haleyur we learn that Tarikere, otherwise called Amarāvati-pura, was an *agrahāra* brought into existence by Lakumarasa-dandanāyaka, a general of Ballāla II (1173-1220), before 1180, the year in which the image of Kēsava was set up at Haleyur.

Tippanakoppa.—A village in the Sringēri taluk.

Tippanakoppa.

In a field at Tippanakoppa is a curious *māstikal* (mahā-satikal), *i.e.*, a memorial of a woman who immolated herself on the funeral pyre of her husband, in three panels. The top panel has a fine Gajalakshmi; the middle one a female figure in the centre flanked by two female figures on either side; and the lower one has in the centre a man borne in a palanquin by four men two on either side; at the right end a warrior armed with a sword and a shield, and to the left a woman seated on a throne with a female *chauri*-bearer to her right. The man in the palanquin is apparently a king and the woman on the throne his queen who became a *sati* on his death; such *māstikals* appear to be peculiar to these parts. A new inscription was found at each of the villages Talakodu, Haravari, Hechche and Harike. Another at Rudrapāda, dated 1602, states that the

Rāmēsvara *linga* there was set up by Narasimha Bhārati. Sachchidānandapura is so called because it was founded as an *agrahāra* by Sachchidānanda. It is stated that Vaikunthapura was once known as Kuntapura (lame town) and that by paying *kāṇike* or a contribution to the *matha* the residents got it changed into the present form.

Tunga.

Tunga.—A river which rises in the same spot as the sister stream of the Bhadra, namely, at Gangāmūla in the Varāha peak of the Western Ghats, in the south-western angle of the Koppa taluk. Its general course is north-east, but at Baggunji it turns to the north-west and keeps that direction to near Tirthahalli. Thence, with a sudden bend to the north-east, it takes its course past the town of Shimoga, and flows on to the point of confluence with the Bhadra at Kūdali; from which point commences the united stream of the Tungabhadra.

Uppavalli.

Uppavalli.—A village in the Chikmagalur Taluk. Population 314.

Judging from the inscriptions the place appears to have been of some importance at one time, the oldest record in the village being a Ganga inscription dated 959. In and around the village are lying scattered well carved but mutilated figures of Bhairava, Subrahmanya and Ganapati, Mahishāsramardini, Saptamātrika and so forth. *Chikmagalur* 38, a *vīrgal* of the early part of the 11th century at the place, is noteworthy for the simplicity of its sculptures, having only a standing figure of a man armed with bow and arrow at the top. One of the new inscriptions was found on the pedestal of a figure of Mahishāsramardini, known as Bāgilu-Māramma or Māramma of the gate, which must have replaced a former figure of Ganapati as evidenced by the inscription and the symbol of the rat.

Vastāra.

Vastāra.—A village in Chikmagalur taluk, on the Chikmagalur-Mudigere road, 6 miles south-west of the *kasba*. Till 1875 it was the head-quarters of a taluk named after itself. Population 638.

It is situated at the entrance to the Malnād country. The name is said to be a corruption of *vasu-dāra*, land bestowed, that is, as an endowment. The foundation of the town is due to a Santarasa, one of the Humcha kings, and it was subsequently held by their descendants, the Pānyda rulers of Sisugali and the Bairarasa Wodeyars of Kārkala. The chiefs of Balam and of Ikkēri in turn possessed it. Though taken by the Mysore army in 1690, it was one of the places restored to Ikkēri by the treaty of 1694. The conquest of Bednūr by Haidar Ali in 1763 annexed it to Mysore.

Two very old stones here, registered as *Chikmagalur* 92 and 93 (*E. C. VI, Kadur District*) and engraved on a stone near the Padmāvati temple, may be noted. The first of them states that the sole ruler (*or-alarum*) Sundari gave the Sundari Charetti free of all imposts to Māravarma Swāmi of the Bhāradvāja Gōtra. The second consists principally of imprecations. Mr. Rice assigns these inscriptions to about the middle of the 8th century A.D.

Mr. Lewin Bowring in his *Eastern Experiences* notes:—

“About twenty-five years ago, a successful attempt to grow coffee was made in Vastāra, not far from the Bābā Budan hill, by Mr. Cannon, who gradually extended his operations, and is said to have realised a large fortune. His example was soon followed by others, and as Manjarābād, having fine forests and a good climate, appeared well suited for planting operations, a great many European gentlemen settled there, and obtained grants of lands for coffee cultivation.”

Vedavati or Hagari.—A river which, after a lengthened course, principally through the Chitaldrug District, flows into the Tungabhadra in the Bellary District. It is formed by the union of two streams, the *Vēda* and the *Avati*, which spring from the eastern side of the Bābā Budan mountains. The immediate source of the *Vēda* is the Gauri halla, which, rising near Mulainagiri, flows eastwards, and is embanked at a gorge near Sakunagiri, expanding into the Ayyankere. The stream, on leaving this tank, takes the name of the *Vēda*, and skirting the town of Sakkarepatna, flows north-east

Vedāvati
or Hagari.

to Kadur. The Avati also rises near Mulainagiri, and after forming the Madaga tank, continues east to Kadur. The two streams unite at Tangli, 3 miles south-east of Kadur, and form the Vēdāvati, which shortly enters the Chitaldrug District.

Vidyāranya-
pura.

Vidyaranyapura.—A village in the Srīngēri *Jāgīr* about a mile from Srīngēri. Population 617. This is so called because it was granted as an *agrahāra* by the Vijayanagar king Harihara II in memory of Vidyāranya on his death in 1386. A portion of the village is said to represent Vasisthāsrama where Vidyātirtha (para 18) is said to have performed penance. Here the river Tunga is Paschimavāhini, *i.e.*, flows towards the west, the only place where it is said to flow thus and forming therefore a spot of peculiar sanctity. The village has several temples with tiled roofs. We learn from *Srīngēri* 10, that the Vighnēsvara or Ganapati temple here was built in 1547 by Purōhita Narasimhabhatta. The Vidyāsankara temple has a seated figure, about 2 feet high, of Vidyātirtha with the right hand holding a rosary in the *chin-mudra* or teaching pose. The stone temple of Sadāsiva was built in 1657 by the Ikkēri chief Sivappa-Nāyaka.