

Inspecting Officers.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
<i>Chitaldrug District.</i> District Inspector, Chitaldrug.	Revenue District of Chitaldrug.	Chitaldrug town.	All Middle and Incomplete Middle schools. Primary schools.
Assistant Inspector, Challakere.	Challakere and Molakalmuru.	Challakere	do
Assistant Inspector, Hiriyur.	Hiriyur and Hosdurga.	Hiriyur ..	do
Assistant Inspector, Davangere.	Davangere and Jagalur.	Davangere	do
Assistant Inspector, Chitaldrug.	Chitaldrug and Holalkere.	Chitaldrug	do

MEDICINE.

There is a District Civil Hospital and a Female Dispensary in the Chitaldrug and Davangere towns, respectively. There are Local Fund Dispensaries in all the Taluk Head-quarters and other important stations, their number being 10. The total average number of patients treated in all the Hospitals during 1925 is 119,560.

The average cost of the establishment, medicines, etc., amounted to Rs. 40,971.

VACCINATION.

The total number of Vaccinators in the District is 10 and the total number vaccinated during the last 3 years is about 5,000. Every taluk has got one or more Vaccinators and their work is supervised by the Chief Sanitary Officer.

SECTION V—GAZETTEER.

Abbinahole.

Abbinahole.—A village in Hiriyur Taluk. Population 544. The Ranganātha temple at this place has a round stone (*udbhava-mūrti*) for the object of worship. In front of it is to be seen an inscription, dated in 1664 A.D., which

is of some interest as it refers to the establishment of a claim to the office of Shanbhog through success in an ordeal of dipping the hand in boiling ghee in the presence of a large number of people. There is also a *vīrgal* of the time of the Nolamba king Ayyappa, dated 923 A.D.

Betur or Bettur.—A village in Davangere taluk, 2 miles north of the *kasba*. Population, 1,428. Betur or Bettur.

It appears to have been the old capital of a principality. At the end of the 13th century it was taken by the Dēvagiri general and made the seat of government during the ascendancy of the Yādava kings of Dēvagiri over the northern parts of the Hoysala dominions.

Bistuvalli.—A village in Jagalur Taluk. Population, 445. Bistuvalli.

Dalavāyi-honda, about 2 miles to the west of this place is a symmetrically built pond, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all round. The pond is mostly buried. According to a chronicle in the possession of the Patel of this village, which gives an account of the Chitaldrug chiefs, it was built by Muddanna, the *dalavāyi* or general of Hiri-Madakeri-Nāyaka at the close of the 17th century. He also built to the north a fine *mantapa* of dressed stone unsupported by sculptured pillars for the use of the god Ranganātha of the adjacent hill known as Konachagal-gudda. One of the sculptures is an ingenious combination of three cows with one body and three heads in different postures. To the north-west of the *mantapa* is the shrine of Urekondappa, a round stone marked with *nāmam*, which is said to be the original god of the place, older than Ranganātha. The Ranganātha temple on Konachagal-gudda has its *garbhagriha* in a cave, and the god is in the form of a round stone (*udbhava-mūrthi*) marked with *nāmam*. In an adjoining cave to the right is the goddess named Lakkamma or Tolasamma, a small figure, about 1½ feet high, standing half-buried with lotus in the right hand, the left hand hanging by the side. At the *garbhagriha* entrance are kept a few old swords and other weapons which are said to be used for performing *pavada* or miracles during the annual festival in the month

of *Chaitra* (April) when thousands of people collect together. At the foot of the hill is a rough stone to the right, known as Chelappa, to which offerings of scorpions made of silver, jaggery, etc., are made to escape from scorpion stings. Higher up stands a boulder called Talebolu-gudda against which those who have undergone torture in fulfilment of vows are required to knock their heads thrice. Further up is a conical stone, about three feet high, known as Arine-gundu, near which potters and others keep the pots (*arine*) which are thence removed by the *pūjāri* to the temple. Marriage parties also leave their *arines* and *bāshingas* (marriage fillets) here and then enter the temple. The *pūjāri* of the temple is a *nāyaka* or a man of the hunter caste.

Bharmagiri.

Bharmagiri.—A village in Hiriyr Taluk. Population 697. This place, so named after the *Pālegār* Bharmanna-Nāyaka, is situated on a fortified low hill. It has a shrine in which the *utsava-vigraha* or processional image of Kaniveya-Māramma, the goddess after whom Mārikanive is named, is kept. The image consists of a wooden box which, decorated with hands and other limbs and an umbrella, is taken out in a car once a year.

For *Brahmagiri* in Molakalmuru taluk, see under *Siddapura*.

Budihal.

Budihal.—A village in the Hosdurga taluk of Chitaldrug District, Mysore, situated in 13°37' N. lat. and 76°25' E. long., 16 miles south-east of Hosdurga town. Population (1901), 1,118. The fort was built here about the fifteenth century by a chief who was invested with authority by the king of Vijayanagar. After the fall of that power, the Tarikere chiefs seized the place, but it was taken from them by the Sultān of Bijapur, and subsequently formed a district of the province of Sira under the Mughals. The *Pālegār* of Chitaldrug and the Mahrattas in turn held it, until it was taken by Haidar Alī in 1761. The Mahrattas again seized it in 1771, but it was recovered in 1774. In 1790, it was once more in the hands of the Mahrattas, but was restored at the peace of 1792. It was one of the last places at which the insurgents under the Tarikere *Pālegār* created disturbances in 1831.

Challakere.—A taluk in the north-east, till 1882 called Challakere. Doddēri taluk. From 1875 to 1886, the Molakalmuru taluk was included in this taluk. Area 796·36 square miles. Head-quarters at Challakere, contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayangutta	
1. Challakere ..	47	3	46	..	..	1	24,833
2. Nayakanhatti	47	8	47	..	..	..	16,307
3. Parasurampura.	51	4	50	..	1	..	21,884
4. Talak ..	46	10	45	1	..	..	22,532
Total ..	191	25	188	1	1	1	

No.	Place	Population
1	Challakere	2,529
2	Doddēri	1,718
3	Nannivala	1,845
4	Ramajogihalli	1,098
5	Nayakanhatti	2,704
6	Neralakunte	1,226
7	Mallurahalli	1,388
8	Choulur	1,005
9	Jajur	1,277
10	Dodbiranahalli	1,020
11	Parasurampura	1,703
12	Ghatapartha	1,856
13	Talaku	1,066
14	Doddaullartha	1,186

Principal places with population.

This tract has no hills of any importance or of considerable height. The few rocky hills there are are scattered about, Physical features.

and are quite bare. But for these, the taluk is flat or rather gently undulating, intersected by numerous *nallas*. In the extensive Amrut Mahal Kāvāls forming a peculiar feature, *babal*, *chujjal* and other fuel trees and date groves are found. Date groves also occur along the banks of streams, in the beds of tanks and other low-lying tracts. But for these, the taluk has a bleak and barren appearance.

The Vēdāvati enters the taluk at the most southern point and runs through it in a north-easterly direction. It has for its main affluents the Garani and the Naikanhatti. It has also another minor affluent rising in the Pavagada taluk, and effecting the drainage of the south-eastern portion of the taluk. The drainage of the north-western corner of the taluk is effected by the Haggari river, which forms the north-western boundary of the taluk.

Soil and
Crops.

Except under irrigation, the soils of the taluk are poor and unfertile. In the extreme south-west corner, there is some good black cotton soil. With this exception, the dry soils are poor, being of a light, red sandy or gravelly description. In many villages, the soil is impregnated with saline matter. This soil (*chowlu-bhūmi*), though cultivated, produces poor dry crops.

The chief dry crops taken are *save* and *sajje*; *kulthi*, castor, *ragi* and *javari* are also cultivated; the two latter as well as *navane* and tobacco are generally raised in irrigated lands. Cotton in small quantities is grown in the black soil. Rice is grown wherever water can be obtained. There is little or no sugar-cane grown. There are some villages possessing cocoa-nut and betel vine gardens, most of which are below tanks; but almost every garden has its own well. There are also some gardens irrigated from channels which conduct water from the river or *nallas*. There are numerous small tanks in the taluk, but some large tanks have been constructed after the original and resettlement of the taluk and it may be said that so far as channels and tanks are concerned, this taluk has received special attention.

The Revenue Settlement was introduced in 1872 and the Revision Settlement from 1906-07. The area in acres of the taluk at the time of Revision Settlement was thus distributed :—

<i>Culturable—</i>	<i>Dry</i>	<i>Wet</i>	<i>Garden</i>	<i>Total</i>
Occupied ..	163,481	6,784	12,639	182,904
Unoccupied ..	..	..	..	125,143
<i>Unculturable—</i>				
Roads, tanks, village sites, etc.	..	..	..	195,404
				Total .. 503,451

(The Bangalore-Bellary high road runs through the taluk from south to north being met at Challakere by a road from Chitaldrug. There are also roads from Challakere north-west to Nayakanhatti and east to Pavagada. The most important additions have been the road connecting Challakere with Jagalur passing through Nayakanhatti. There are cart tracks to connect villages of any importance with one or more of the above roads which intersect the taluk. The nearest railway station to Challakere is Holalkere, distance 42 miles. Bellary station is 66 miles from Challakere.)

Challakere or Chellakere.—Head-quarters of the Challakere taluk, situated in 14°18' N. lat., 76°43' E. long., (on the Bangalore-Bellary road, 18 miles east-north-east of Chitaldrug, with which it is connected by a road.) It is a Municipality.

Challakere
or Chella-
kere.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,213	1,107	2,320
Muhammadans	..	..	..	80	66	146
Christians	..	..	..	5	13	18
Jains	..	..	..	30	15	45
				Total ..	1,328	1,201
						2,529

The place is growing into importance from a commercial point of view. A weekly fair is held on every Sunday to which nearly 4 or 5 thousand people collect from the different parts of the District and also from the adjoining British territories. A rice mill has been put up. The Hindu residents are mostly Lingāyats. The temple of the local goddess Challakere-amma has adherents chiefly drawn from this sect.

Chandravalli. **Chandravalli.**—Forms part of Chitaldrug town.

The ancient site of the name of Chandravalli is situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle *matha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A water course has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the water course some neolithic celts were also picked up. Guided by indications of some brick walls on the site, Mr. R. Narasimha-char carried on some preliminary excavations by the side of the walls in 4 places in 1909–1910. The bricks of which the walls are built are well burnt and unusally large in size—16 inches long, 8 inches broad and $4\frac{1}{2}$ inches thick. At the corners where two walls meet, bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only $4\frac{1}{2}$ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the State itself.

There were also dug up a few perforated and elegantly shaped beads made of stone and a number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for. Near one of the rooms, at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls running in the direction of the water-course, a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brāhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit a few yards to the north of the spot where the seal was discovered, three more lead coins were found; and in another pit about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Āndhra period and the same is most probably the case with the small lead and potin coins which were found together with *denarius*. Of the former, the one which was found with the seal is a coin of the Mahārati, probably a viceroy of the Āndhras stationed at Chitaldrug; and of the three which were dug in the northern pit, two are coins of Mudānanda and one of Chūtukadānanda, both of whom are supposed to be Āndhrabhrytyas or feudatories of the Āndhras.

Some of the vessels and pieces of pottery dug up during the excavations were submitted to Sir John Marshall, Director-General of Archæology, for examination. He says of them:—
“ One piece is worth noticing as being similar to pottery found

in some pre-historic graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

As mentioned above, of the four large lead coins discovered at this place, one is a coin of the Mahārathi; two, of king Mudānanda; and one, of king Chūtukadānanda. They may be briefly described as follows:—

<i>Obverse.</i>	<i>Reverse.</i>
1. A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend <i>Mahārathisa Jadakana Kalayasa.</i>	A tree within railing to left with a <i>chaitya</i> to right surmounted by a crescent.
2. A <i>chaitya</i> . Round it the legend <i>Rano Mudanamdasa.</i>	A tree within railing in the centre flanked by two symbols to right and left.
3. The same. But the legend reads <i>Rano Mulanamdasa</i> with <i>la</i> for <i>da</i> .	A tree within railing to left and the symbol called <i>Nandipada</i> to right.
4. A <i>Chaitya</i> . Round it the legend <i>Rano Chutukadanamdasa.</i>	A tree within railing in the centre with no trace of any symbols on the sides.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

<i>Obverse.</i>	<i>Reverse.</i>
Laureate head of Augustus to right. Round it the legend <i>Cæsar Augustus Divi F Pater Patriæ.</i>	Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend <i>C.L. Cæsares Augusti F. Cos Desig.</i>

The circular clay seal which was dug up together with the Mahārathi coin is about $3\frac{3}{4}$ " in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahārathi who issued coin No. 1 was probably a viceroy of the Āndhras stationed at Chitaldrug; and Mudānanda and

Chūtukadānanda, Āndhrabhṛityas or “Feudatories of the Āndhras” who subsequently became independent. This Chūtukadānanda was perhaps an ancestor of the Chūtukulānanda mentioned in the Banavāsi (*Ind. Ant.* XIV, 331) and the Malavalli (*Shikarpur* 263) inscriptions.

In 1888, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahārathi, have been described by Mr. Hultsch (*Epi. Ind.* VII, 51) who, however, starts at a different point and reads the legend thus:—*Sadakana Kalalaya Mahārathisa*. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent by Mr. Narasimhachar, wrote as follows:—“I am most interested in the account of your discovery of Roman silver and Āndhra lead coins at Chitaldrug. The discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr. Hultsch’s reading of the Mahārathi’s coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalorc. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date.” The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahārathi and the other a coin of Mudānanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahārathisa*. These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded Mr. Narasimhachar in the discovery of Mudānanda’s coin at Chitaldrug, though nobody knew anything about it. This is, however, the first time that a coin of Chūtukadānanda has been found at Chitaldrug. The region of the occurrence of the coins of Mudānanda and Chūtukadānanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

Among the coins unearthed at Chandravalli, there was a brass coin which has been noticed in the *Mysore Archæological Report*

for 1909-10. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has given it as his opinion that the coin may belong to the 2nd century B. C.

Chikka-
Byäladakere.

Chikka-Byäladakere.—A village in Huliya Taluk. At the entrance to this place is a *gokal* or cattle-stone with an unintelligible Telugu inscription on it. There are also a few sculptures here, of which may be mentioned a panel with two females standing side by side holding something in both the hands; and a fine *māstikal* containing a female figure holding a lime in the right hand and a mirror in the left, both arms akimbo, a *gindi* (spouted vessel) being carved to the right at the bottom as at Heggare.

Chikjajur.

Chikjajur.—Is the junction for the Chikjajur-Chitaldrug section of the Mysore State Railway, which covers a distance of about 21 miles. This section was opened for traffic on 5th January 1921. About 8 miles to its north-east is Bhimasamudra, an excellent sheet of water. About 8 miles to its south-east is Holalkere.

Chitaldrug.

Chitaldrug.—A taluk in the centre. Area 530.42 square miles. Head-quarters at Chitaldrug. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Chitaldrug	51	38,619
2	Heregntanur	48	16,783
3	Bharmasagara	65	21,688
4	Turavanur	24	20,906

No.	Place	Population	Principal places with population.
1	Chitaldrug	8,520	
2	Guddadarangappanahalli	2,090	
3	Siddavvanahalli	5,161	
4	Janakonda	1,326	
5	Jampanna-Nayakanakote	1,789	
6	Dyavammanahalli	2,121	
7	Pandarahalli	1,165	
8	Hullur	1,051	
9	Hunasakatte	1,427	
10	Bahaddurakatte	1,003	
11	Bharamasagara	1,288	
12	Kunabevu	1,504	
13	Chikkannahalli	2,392	
14	Turuvanur	6,436	
15	Belagatta	1,772	
16	Haykal	1,576	

A range of hills, wedge-shaped, with the base to the south, divides the taluk into two not very unequal portions, east and west. Towards the base of this range, where the town of Chitaldrug is situated, the hills are lofty, extensive and rugged. Covered with bamboos, stunted teak and other trees, the Jogimatti and its surroundings promise to be of much importance, were it only as a health resort, to the dry District. The western and larger portion of the taluk, from the range just described until a parallel but smaller range on the extreme western confines is reached, is comparatively level, and this is usual in the red soil tracts. Villages are numerous, small but thriving. Water supply is better than towards the east and here are to be found almost all the tanks the Taluk possesses.

Physical features.

The eastern half is drier, the water supply is not so good and tanks are few. Large stretches of black soil are met with and, as is often the case in the black soil tracts, villages are large and far apart. So marked and different are the characteristics of the two tracts, east and west, that even a glance at the map reveals them.

Soils being so distinct, the crops are equally so, *ragi* being the staple in the west with *avare*, *oil-seeds*, *jovare*

Crops.

and gram as the miscellaneous products; while to the east *jowari* is the staple and the miscellaneous crops may be set down as gram, cotton, *navane*, oil-seeds and *ragi*. Garden produce, sugar-cane and rice are confined chiefly to the western portion.

The Revenue Settlement was introduced in 1867 and the Revision Settlement was introduced with effect from the year 1905-06. According to this, the area of the taluk was distributed as follows:—

Culturable—

Dry	175,732	} 185,491 Acres.
Wet	..	..	..	6,388
Garden	..	..	..	3,371

Unculturable: 31,235 Acres.

Communi-
cations.

The Bangalore-Harihar trunk road which took almost all the traffic there was 50 years ago is just as essential to the taluk, the great markets to which it has access having become greater than ever since the completion of through railway communication between Mysore and Bombay in 1889. There can be no doubt, however, that the railway has deprived the trunk road of much of its importance and new attractions have sprung up which trade will certainly seek. There are railway stations nearer than Davangere and the growing importance of Raidurg, now connected by railway with Bellary, is drawing trade to the north, through Nāyakanhatti, and the people require new roads. Of the existing roads, the high road from Hiriyur to Harihar runs through the Taluk from south-east to north-west and is crossed at Chitaldrug by a road from Holalkere railway station in the south-west to Challakere in the north-east. There is also a road from Vijāpur to Jagalur and the frontier northwards,

Chitaldrug.

Chitaldrug.—The chief town of the District, situated in 14°14' N. lat., 76°27' E. long., 24 miles from the Holalkere

railway station, and on the Bangalore-Harihar road, 126 miles north-west of Bangalore. It is a Municipality.

Population in 1921	Males	Females	Total
Hindus	3,324	3,106	6,430
Muhammadans	972	920	1,892
Christians	32	38	70
Jains	51	19	70
Parsis	3	..	3
Animists	33	22	55
Total ..	4,415	4,105	8,520

The town, which is surrounded with a line of fortifications and includes an inner fort, is built at the north-eastern base of a dense cluster of rocky hills, very extensively fortified. The history of the place has already been related in connection with that of the District. There are many inscriptions on the hill, of the Chālukyas, the Hoysalas, and the Vijayanagar kings, dating from the 11th to the 15th century. Its name at that time was Bemmattanakallu or Bemmattanūru. According to legend, a giant named Hidimbāsura was here slain by Vrikōdara or Bhīma, one of the Pāndavas. The present name of the place is derived either from *Sitala* or *Chitrakal-durga*, meaning spotted or picturesque castle, or *Chatrakal*, umbrella rock, the umbrella being the ensign of royalty. To the south-west is a striking lofty hill of this form considered sacred by both Hindus and Muhammadans. At the top is a pillar and shrine of Dhavalappa or Siddēsvara. The Muhammadans call it the tomb of Saadulla. There is also another hill south of Chitaldrug, with a shrine at the summit dedicated to Ōbala-dēvi, and held specially sacred by the Bēdas.

In the town, water is laid on to all the streets from the Timmanhalli tank, a short distance to the south. The principal temple is one of two storeys, dedicated to Uchchangi-amma. The extensive fortifications, batteries and works of masonry forming the *mēldurga* or upper hill-fort,

which includes 14 temples, present many points of interest. The remains of the fort and the palace of the *pālegārs*, which were of mud, are still to be seen, with the site of a pleasure-garden. The formidable stone fortress, as it now is, was erected under Haidar and Tīpu, by whom also were constructed the immense granaries and pits for storing oil and ghee. Chitaldrug was for some years garrisoned by British troops, but given up on account of its unhealthiness.

In the Mahal in the inner fort, the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahal deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10'6" long, 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tīpu's time. The Ankle *matha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels.

On the hill are the Sampige-Siddēsvara, Hidimbēsvara, Ēkanāthamma, Phalgunēsvara, Gōpālakrishna, Ānjanēya, Subbarāya and Basava temples. In the Hidimbēsvara temple a big piece of bone is shown as the tooth of the demon Hidimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhēri* or kettle-drum of Bhīma, the Pāndava prince who killed Hidimba. The *garbhagrīha* of this temple is carved out of single rock. A figure of Hidimba is sculptured on the *vimāna*. In the Sampige-Siddēsvara temple also, a piece of bone much bigger than the one at the Hidimbēsvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, two inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the

edge of which in the four cardinal points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone being 1' 10" thick and the upper 10". The upper stones have around the rim 38 square holes each $2\frac{1}{2}$ " long and $3\frac{3}{4}$ " deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Haidar and Tipu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables.

Besides the usual District Offices, which are beyond the fort walls, 3 miles to the north-west is situated the Murgi *math*, the residence of the chief *guru* of the Sivabhaktas or Lingāyats. It is a large and well-built edifice. It is in two storeys with a lofty *mahādvāra* or outer gate known as Āne-bāgilu which has also an upper floor where the *svāmi* receives Europeans and other visitors. The chief object of worship in the *matha* is the *Gaddige* of Immadi-Muragi-Svāmi, who is described as the founder of the institution. Only bachelors can become the *Svāmis* of this *matha*. In one part is an ingenious water wheel. The name of the *math* is said to be derived from *muru-gi*, the three *gi-s*, namely *yōgi*, *jōgi* and *bhōgi*. There is a fine *math* belonging to the *guru* on the hill, but it is deserted owing to his inability, on account of the opposition of other sects in the town, to visit it with all the insignia of his authority, one of which is a lighted torch by day.

To the west, among a wildly rugged and picturesque group of hills, is the Ankli *math*, of recent establishment. There is here a curious long series of subterranean chambers, now regularly built round with masonry and thickly covered with plaster. They are entered by a good stone staircase, which leads down to rooms of various sizes at different levels.

In them are shrines, *lingas*, baths and pedestals, apparently for *yōgāsana*. The style of their present architecture may be from 300 to 500 years old, but the caverns no doubt existed long before. When and for what purpose they were originally formed or occupied is unknown. When the Ankli *matha* was first established, about 68 years ago, they were found deserted, and the entrance choked up with a thick growth of bushes. They are now merely used for storing things in. At the Panchalinga cave, near the entrance, is an inscription of 1286, in the reign of the Hoysala king Narasimha III, recording a grant by his minister Perumāle.

In this quarter, immediately to the west of Chitaldrug, are traces of an ancient city, consisting of very large sized bricks, and remains of pottery. Coins are frequently found after heavy rains. In 1888, a large find was made of Buddhist leaden coins, one of which bore the name of the Āndhra or Sātavāhana king Pulumāyi, of the 2nd century. Excavations were carried out here by the Mysore Archæological Department in 1909. According to tradition, the city was called Chandravalli, (*q. v.*) and extended as far as the four points, Naralgundi, Baralgundi, Huligundi and Basavangundi. Huligundi is to the north of the Ankli *matha*, and Basavangundi is to the north-west of the Cholagatta hill, near Garihatti village.

About three miles south of Chitaldrug is the Jōgi matti or maradi, one of the highest points in the District, being 3,803 feet above the level of the sea. It is surrounded with hills and is overgrown with bamboo, stunted teak and other trees. A road has been made to it and a plantation commenced. It is a convenient resort during the intense heat of the hot months.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	18,935	34,598	22,955	28,803	62,803
Expenditure ..	16,373	20,093	29,150	36,878	60,326

Davangere.—A taluk in the north-west. Area 556.72 square miles including Harihar Sub-Taluk. Head-quarters at Davangere. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamgutta	
1. Davangere ..	43	2	41	..	..	2	30,873
2. Mayakonda..	46	3	44	..	..	..	17,110
3. Hadadi ..	39	..	39	..	..	..	12,370
4. Anagod ..	48	1	46	1	..	1	15,519
Floating population.	..	..	..	..	..	..	629
Total ..	176	6	170	3	..	3	76,501

No.	Place	Population
1	Davangere	16,399
2	Mayakonda	2,081
3	Hadadi	1,216
4	Bettur	1,428
5	Kodihalli	1,237
6	Shyabanur	1,037
7	Kodaganur	1,199
8	Huchavvanahalli	1,153
9	Lokikere	1,434

Principal places with population.

Setting aside the main drainage of the country by the Tungabhadra river, the most important subsidiary or local drainage is effected by the Sūlekere nāla called the Haridra, flowing from south to north through the best part of the tract and falling into the Tungabhadra at Harihar. For the eastern villages, a stream rising near Anagod and joining the Tungabhadra river at Chikbidare performs, on a small scale, the same office. With the exception of a group of hills separating the taluk from Honnali, near Malebennur,

Physical features.

its western edge resting on the Tungabhadra river, and another well defined range of hills extending from Mayakonda to Anaji, on the eastern confines of the tract, the country presents an almost unbroken plain, sloping gradually towards the Tungabhadra river and Harihar. The solitary hill of Bati, between Harihar and Davangere, although of no great height, presents a conspicuous land-mark in this plain.

Soils.

Although soils are more or less intermixed throughout, the western half of the tract may, broadly speaking, be said to contain the black cotton and better soils and the eastern half, the ordinary red soils, some of them very stony and inferior.

The whole tract is essentially dry crop. The crops are, according to the soil, jola, navane, cotton and wheat in the black and better soils, and ragi, navane and the usual miscellaneous crops in red soil and castor oil, wild gingelly and gingelly are grown for oilseeds. The irrigated lands whether under wells or tanks or both combined produce rice, some sugar-cane and cocoa-nuts, as well as a good deal of irrigated jola and ragi. There is but very little areca-nut grown.

The taluk is noted for the manufacture of *kumblis*, of which some of the finest are valued as high as from Rs. 200 to Rs. 300. Coarse cotton cloths are largely woven in the villages.

This country was probably owned by the Kadambas at the beginning of the Christian era. It afterwards formed part of the province of Nonambavādi under the Chālukya and Hoysala kings, the seat of government being at Uchchangidurga. The Yādavas of Dēvagiri held it for some years, making Bettur the chief town. It then fell a prey to the Muhammadan incursions by which the Hoysala dominion was overthrown, but on the rise of the Vijayangar empire was enriched by its kings, from Harihara Rāya downwards. On the downfall of that State, the principal places in the taluk were seized by the chiefs of Bednūr and Tarikere, until

taken, some by the Nawab of Savanur, and some by the *pālegār* of Chitaldrug, who in their turn were forced to yield them to Haidar Ali; since when, with occasional possession by the Mahrattas in the latter part of the last century, they have remained attached to Mysore.

The Revenue Settlement was introduced into the old Harihar taluk in 1865, and into Davangere taluk in 1866. The Revision Settlement of these taluks was introduced with effect from 1904-05. The area at that time was distributed as follows:—

	<i>Dry</i>	<i>Wet</i>	<i>Garden</i>	<i>Total</i>
<i>Culturable—</i>				Acres.
Occupied ..	241,588	3,711	1,650	246,949
Unoccupied ..	..	..	..	28,278
<i>Unculturable—</i>				
(including roads .. village sites, etc.)	..	..	..	56,274
Total acres ..	..	..	..	<u>331,501</u>

The Southern Mahratta Railway from Bangalore to Poona runs through the taluk from south-east to north-west, with stations inside the taluk, at Harihar, Davangere, Tolahunse, Kodaganur and Mayakonda. The Bangalore-Harihar high road runs through the centre of the taluk from east to west and the high road from Harihar southwards *via* Malebennur to Shimoga. A road north-wards from Harihar towards Harpanhalli, roads from Davangere southwards to Hadadi and eastwards to Anaji as well as one from Anigod southwards to meet the railway have all been constructed.

Communi-
cation.

Davangere.—One of the most important seats of trade in the Province, situated in 14°28' N. lat., 75°59' E. long., on the Bangalore-Poona railway and the Bangalore-Harihar

Davangere.

road, 38 miles north-west of Chitaldrug. Head-quarters of the Davangere taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	6,892	6,255	13,147
Muhammadans	1,708	1,482	3,190
Animists	142	135	277
Jains	191	81	272
Christians	38	35	73
Parsis	7	5	12
Total ..	8,978	7,993	16,971

Davangere was originally an obscure village, forming one of the suburbs of Bettur. Haidar Ali gave it as a *jāgīr* to a Mahratta chief named Appoji Rām, who encouraged merchants to settle there. He died without heirs, but the place continued to increase under encouragements given by Tipu Sultān, and it is now the most populous town in the Chitaldrug District. The merchants are principally Sivabhaktas or Lingāyats. The increase in population, especially since the advent of the railway, has made it necessary to extend the town to the east.

A valuable trade is carried on in Davangere, with Wallajapet in North Arcot District on the one hand and with Sagar and Nagar on the other, the areca-nut of the two latter being sent to Wallajapet. Madras goods imported from Europe, China, Bengal and the eastern islands together with the salt obtained in return, as well as *kambli*s made in the neighbourhood, are transmitted to the *malnad*. Such has always been considered the general direction of the trade carried on at Davangere. The railway no doubt has effected considerable alterations both in direction and goods, but all for the better. Some idea of the importance of Davangere as a centre of trade may be formed from the fact that, according to railway records, the quantity of inward and outward traffic at Davangere compares favourably with stations such as Bangalore and Bellary.

The town of Davangere is now supplied with drinking water drawn by means of pipes from the Tungabhadra at Harihar, 9 miles distant from Davangere. The water is pumped out by engines set up on the banks of the river. The water is stored at Davangere in a big iron tank constructed outside the town. From this tank, water is served to the town by means of distributing pipes. House connections are also given. The capital cost of the scheme was nearly Rs. 2,89,600 and the annual maintenance charges amount to about Rs. 25,000 which is borne by the Municipality.

The Isvara temple at Ānekonda, a village about 2 miles from Davangere, is a neat little one in the Hoysala style. It was restored about 1912 with mud walls and plastered. Originally, it had three cells, though there are only 2 at present, the south cell being no longer in existence. The north cell is now empty. The main cell has a *sukhanasi* and a *navaranga*. The *garbhagriha* door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The *sukhanasi* door-way, which is also good, has ornamental screens at the sides and a figure of Siva on the lintel flanked on the left by Vishnu and Subrahmanya and on the right by Brahma and Ganapati with *makaras* beyond these on both the sides. At the sides of the door-way are 2 fine niches with female *chauri*-bearers on either side, the right one containing a figure of Sarasvati and the left one, of Mahishasuramardini. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular under surface of the hanging central piece figures of *ashtadikpālakas* in the particular directions, while the central one has a figure of Siva as Gajāsūramardana flanked by Brahma and Vishnu. The four pillars of the *navaranga* are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the *navaranga* are verandas on both sides with three beautiful pillars on either side, the front pair being of a special design rarely seen in other temples. Outside, a railed parapet, about 41 feet high, runs round the front portion up to the plastered walls of the *navaranga*. At some distance from the bottom runs a frieze of Yakshas, seated in niches, every alternate figure being placed a little inward.

Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance. It is in praise of one of the sculptors named Bavōja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers call Gangāmbika. On an elevation close by is the temple of a four handed goddess known as Maradamma. At Davangere a new epigraph was copied at the entrance to the Ānjanēya temple. Ānekonda appears to have been a place of some importance at one time. Till recently, small gold coins used to be picked up there after heavy rains. One of these which was shown to Mr. Narasimhachar, late Director of the Archæological Department, has been described by him as a small one, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pāndyas of Uchchangi, which is only 6 miles from Davangere.

Dodderi.

Dodderi.—A village in Challakere taluk, 4 miles east of the *kasba*. Population, 1,718.

It was founded by the progenitor of the Nidugal family of chiefs, and it was here that Khāsim Khān, the Mughal governor of Sira, being surprised while conveying a large treasure, by a Mahratta force under Danoji Ghorpada, assisted by the *pālegār* of Chitaldrug, appears to have committed suicide to avoid disgrace. His body was afterwards taken to Sira and buried there. From this time Dodderi remained in the possession of the Chitaldrug chief until it was taken by Haidar Alī. Down to 1882 it gave its name to the taluk now called Challakere, and was long the head-quarters. It was once celebrated for its paper manufacture, and the size of the sheets regulated the Dodderi *gaz* or yard, which was a standard measure of length.

Haggari.

Haggari.—The principal stream of this name, sometimes called Hire Haggari by way of distinction, is also known as the Vēdāvati, and is described under that designation.

The remaining stream is formed by the outflow of the Anaji tank, whence running northwards, almost along the boundary, it continues in the same direction through the Bellary country to the Tungabhadra.

Harati.—A village between Challakere and Hiriya, Harati. about 24 miles to the south of the former place. The headquarters of a line of local chiefs who later occupied Nidugal in the Tumkur District. These chiefs are called in their earlier inscriptions chiefs of Harati Yamangale, and in the latter ones, of Harati Nidugal. The founder of the family is said by tradition to have come from the Bijapur country, and, on being granted as an estate the east of the Chitaldrug District, built Dodderi and Harati, naming them after the towns of his ancestors. At his death he divided his territory among his seven sons, who were dispossessed by the Bijapur army when it invaded those parts. The son who lost Dodderi retired to Nidugal, which his descendants held till the time of Tipu Sultān, who put to death the last representative and added their country to Mysore.

The only inscriptions here that give a connected account of the family are *Hiriya* 6 dated in 1592 and *Challakere* 38 dated in 1739. In the former, we have the following list of *mahā-nāyakāchāryas*, the succession being from father to son throughout :—

Kami-Nāyaka	Hottenna-Nāyaka	Isvara-Dulappa-Nāyaka
Abi-Nāyaka	Isvara-Dēva-Nāyaka	Dundappa-Nāyaka.
Kami-Nāyaka	Basavai-Nāyaka	Lakshmpati Nāyaka.
Gudda-Brahma-Nāyaka.	Mummadi-Brahma-Nāyaka.	Chikka-Rangappa-Nāyaka.

In *Challakere* 38 we have :—

Immadi-Hottenna-Nāyaka.	Vira-Timmanna-Nāyaka.
Vira-Hottenna-Nāyaka.	Hottenna-Nāyaka.

The variations occurring in many other inscriptions can only be reconciled by supposing that they are members of the different families of the seven sons among whom the possessions were divided. (See also under *Nidugal* in Tumkur District).

Harihar.

Harihar.—A sub-taluk under Davangere taluk. Contains the following *hoblis*, villages and population:—

Hoblis				Villages	Population
1.	Harihar	..	..	42	18,878
2.	Malebennur	..	..	44	13,505

Harihar.

Harihar.—An ancient town, situated in 14° 31' N. lat., 75° 51' E. long., on the right bank of the Tungabhadra, at the Mysore and Dharwar frontier. Till 1785 it was the headquarters of a taluk bearing the same name, now united to Davangere, from which it is 9 miles west. It is a railway station and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,221	2,173	4,394
Muhammadans	732	701	1,433
Christians	19	21	40
Jains	16	10	26
Parsis	1	..	1
Animists	7	3	10

According to legend, this spot was the capital or stronghold of a giant named Guha or Guhāsura, whose extent was such that its eastern gate was at Uchchangi-durga, the southern at Govinahalu, the western at Mudanur, and the northern at Airani. The giant, having by his penance obtained from Brahma the boon of exemption from death at the hands either of Hari (Vishnu) or of Hara (Siva), became in consequence such a tormentor of gods and men that Vishnu and Siva, in order to counteract the spell, combined into one form of Harihara and destroyed him. The descent of this incarnation was at Kūdlur, the confluence of the Tungabhadra and the Haridra, where its footprints are still pointed out. The expiring giant prayed that the place might be named after him, whence it was called Guhāranya kshētra.

There are numerous inscriptions around the great temple, the earliest of which (passing over one on copper of the 7th century, which refers to another part) are dated in the 12th century. In the time of the Chālukya kings, Harihara appears to have been an ancient *agrahāra*, possessed by 104 Brāhmins, and included in the province of Nonambavādi, administered by governors bearing the name of Pāndya. The present highly ornate temple of Hariharēsvara was erected in 1223 by Pōlālva, a general and minister of the Hoysala king Narasimha II, and some additions were made in 1268 by Sōma, the general under a subsequent king of the same name and dynasty, and the founder of Sōmnāthpur (Mysore District) with its splendid temple. In 1277, Sāluva Tikkama, commander of the forces of the Dēvagiri king Rāmachandra, appears as erecting a temple to Mahādēva, in honour of the preceding king so named. Many benefactions were bestowed down to the 16th century by the Vijayanagar kings, one of the founders of which line, Hakka, assumed the name of Harihara-Rāya.

After the fall of Vijayanagar, the place was seized by the Tarikere chiefs, who erected the fort. From them it was taken by the Nawāb of Sāvanur, who granted it in *jāgīr* to Shir Khan. While in possession of the Muhammadans the temple was left intact, but the roof was used for a mosque, a small Saracenic doorway being made into the tower for the pulpit. Harihara was subsequently sold to the chiefs of Bednūr for, it is said, a lakh of rupees. The Mahrattas next held possession, until it was subdued by Haidar Alī in 1763. Since that time it has been thrice taken by the Mahrattas.

Until 1865, an Indian regiment was stationed in the cantonment two miles north-west of Harihar. In 1868 was completed the splendid bridge across the Tungabhadra, over which runs the trunk road from Bangalore to Dharwar. It is of stone and brick, built in 14 elliptical arches of 60 feet span, and cost nearly 3½ lakhs of rupees. There is also now a separate bridge over the river for the railway.

The Harihara temple is a large one in the Hoysala style of architecture, built in 1224 by Pölälva, a general of the Hoysala king Narasimha II. It has a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. The image of Harihara, which is about 4 feet high, stands without any *prabhāvali* or glory, the left half representing Vishnu with the Vaishnava attributes, the discus and conch, and the right half, Siva with the Saiva attributes, the trident and rosary. The head wears a crown on the Vishnu side and matted hair and a crescent on the Siva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pārvati and Ganapati and the left one figures of Lakshmi and Rishyasringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 1½ feet high, called Chikka Hariharēsvara; and that subsequently it was pieced together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The doorway of the *sukhanasi* entrance has ordinary screens at the sides with pairs of *dvārapālakas* below, the left pair holding a discus and a conch and the right pair a drum and a trident. The *navaranga* has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the *navaranga* are well executed. The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of *ashtadikpālakas*. The middle space of the latter is now vacant, the panel containing a figure of Hariharēsvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The *mukha-mantapa* is a grand structure with three entrances in the three directions and a high veranda running all around. There are also two narrow entrances in the north and south at the ends of the *navaranga* front wall. This is peculiar. The ceilings are similar to those of the *navaranga*. Around the *mukha-mantapa* outside runs a railed parapet, about 5½ feet high. At the bottom of this comes a frieze of line scroll-work with well carved figures in every convolution; above this runs a frieze of elephants; above this again comes figures between pilasters surmounted by miniature turrets and finally runs a

rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the *sukhanasi* and *garbhagriha* outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures between pilasters with turrets above. Over the eaves runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front *mantapa* has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Saracenic door-way said to have been made by the Muhammadans into the dome over the image of the god (*Epigraphia Carnatica*, Vol. XI., Introduction, page 32) is no longer in existence, having been removed when the temple was repaired. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the three directions with pairs of elephants at the sides. There are two *mahādvāras*, one opposite the east entrance and the other opposite the south porch of the *navaranga*. It is said that there was likewise a *mahādvāra* opposite the north porch; but now we have a cell of Kālabhairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east *mahādvāra* stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kēdārēsvara and Kaitabhēsvara temples at Balgāmi and Kuppatur. To the left of the temple stands the shrine of Lakshmi, consisting of a *garbhagriha* and a front *mantapa*. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Ganapati and the other a Nāga stone. In the adytum we have instead of the original Lakshmi a marble figure of Mahishāsūramardini, about 1½ feet high, with eight hands, said to have been set up by Subedar Lakshmana Hari during the time of the Pēshvas. Around the *mantapa* outside runs a *jagati* or railed parapet, about 6 feet high,

which has no friezes at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pārvati to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

The *Shanbhog* of Harihar, Srinivasa Sitarama Kulakarani, has some old records relating to the temple, one of which says that Tipu broke the images (a large number named) of the temple, carried away its belongings and converted a portion of it into a mosque. He has five *sanads*, 3 issued during the time of Pēshva Bālāji Rao and 2 by Krishna-Rāja-Wodeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868. The slabs containing *Davangere* 30 and 59 have at the top a figure of Harihara as in the temple, flanked by Nandi and Garuda on the right and left. The stone containing *Davangere* 39, about 15 feet high, is perhaps the tallest of the inscribed slabs that have been set up in the State. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions, Harihar seems to be called Kūdalur as being at the confluence of the Tungabhadra and the Haridra.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	9,551	12,741	13,571	17,004	19,550
Expenditure ..	12,654	15,858	16,582	14,606	15,777

Hiriyur.

Hiriyur.—A taluk in the south-east.

A glance at the map will show that this taluk represents roughly a triangle, its western base resting on the hills from which the Vēdāvati river emerges and its apex, some 30 miles north-east on the borders of the Bellary District, not far from Ananthapuram. Area 635·21 square miles.

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

Hoblis	Villages	Hamlets	Villages classified				Population as per Census of 1921
			Government	Sarvamanya	Jodi	Kayangutta	
Aymangala ..	36	24	35	..	1	..	25,519
Dharmapura ..	28	8	28	..	..	..	13,371
Hiriyur ..	19	12	18	..	1	..	7,280
Javanagondana-halli ..	31	32	31	..	..	..	8,464
Channel* ..	41	3	39	1	..	1	15,328
Total ..	155	79	151	1	2	1	69,970

* This *hobli* was newly constituted after the construction of Vāni-Vilāsa-Sāgara.

Nb.	Place	Population
1	Metikurke	1,158
2	Masakallu	1,218
3	Suragondanahalli	1,000
4	Hiriyur	2,616
5	Aymangala	2,130
6	Bharamapura	1,515
7	Burajinaroppa	1,203
8	Maradidevagero	1,164
9	Maradihalli	1,744
10	Medikere Nayakana Kote	1,071
11	Sondekere	1,041
12	Harthikote	1,629
13	Khandenahalli	1,095
14	Dharmapura	1,463
15	Hariyabbe	1,157

Principal places with population.

The Vēdāvati river flows north-east through the very heart of this triangle to some distance beyond Hiriyur where it turns north. A dam is put up across the Vēdāvati river near the narrow gorges at Vānivilāsapura. The straight and well defined ridge of hills on the west from which the Vēdāvati

Physical features.

emerges represents roughly the end of the red soil country and the beginning of its somewhat rapid gradation into the long stretches of black cotton soil, which, under a precarious rainfall and owing to their bleak appearance, excepting at crop-time, have earned for the Hiriyr taluk its not wholly deserved bad name. Directly the red soil country is left behind, indeed, wherever black soil is found, a great and a serious change begins. The area of the village unit at once grows larger, the dry crop holdings run to a size found nowhere else in the State and manuring becomes light. The cultivation becomes, in short, the reverse of what is known as close cultivation and a raiyat family can easily cultivate from 18 to 20 acres, or even more.

Crops.

Jola, gram and cotton are the chief crops in black soil, bajna or *segge*, in the better, but not necessarily black soil and ragi and the usual miscellaneous assortment in the red soils.

Communi-
cations.

(At the time of the original settlement, *i.e.*, 1868-69, there existed the main road from Bangalore to Harihar and the Tiptur-Bellary road, crossing each other at the town of Hiriyr north-east and north respectively, greatly benefiting the central and open parts of the taluk. Subsequently, a new road has been constructed from Hosdurga to Pavagada, also passing through the town of Hiriyr and known as the Marikanave road. The nearest railway station is at Holalkere, some 15 miles from the extreme western villages. The Hosdurga Road station is somewhat more distant but is more easily reached than Holalkere.)

The local markets are not very important. The northern villages benefit from the Davangere market and the Bellary demand, the eastern villages from the large and important market at Amrapur in the Bellary District, and the western and southern villages from their position with reference to Hosdurga, Huliyr and Holalkere through which the trade of the Nagar-Malnad passes.

The Revenue Settlement was introduced in 1868 and 1869, and the Revision Settlement from 1904-05.

The culturable area according to Resettlement was distributed as follows :—

Occupied area :—				Acres.
Dry	..	..	..	189,900
Wet	..	..	..	5,117
Garden	..	..	..	8,093
Kharab land	..	..	..	236,856
Inam	..	..	..	1,271

Hiriyur.—A town situated in 13° 57' N. lat., 76° 40' E. Hiriyur. long., on the right bank of the Vēdāvati, at the bifurcation of the Bangalore high road to Bellary and to Chitaldrug. Head-quarters of the Hiriyur taluk and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	962	929	1,891
Muhammadans	..	..	..	332	378	710
Christians	..	..	..	7	4	11
Jains	..	..	..	3	1	4
Total				1,304	1,312	2,616

Hiriyūru, the great town, was founded, apparently, in the 16th century, by a chief from Māyasamudra, named Kēsava-Nāyak, the virtue of the spot being discovered by the incident of a hare turning on the hounds. The family of the founder continued in possession for three generations, under Naula Allapu Nāyak, Konchappa-Nāyak who built the big temple, and Rangappa-Nāyak. During this time, settlers were encouraged to take up their residence in the town, and it reached a prosperous condition. It was then taken, first by the Bijapur army and afterwards by the *pālegār* of Chitaldrug, whose ancestor, before coming to power, had held the office of Nāyak of Hiriyur under the Vijayanagar kings. In 1762, it was captured by Haidar Ali and suffered very severely during the subsequent contests of that ruler and the Mahrattas, whose devastations brought on a famine which swept off all the inhabitants.

Its unhealthy condition led to an attempt in recent times to remove the town to a higher site on the other side of the river, where the taluk offices have been built; but the people, as usual, are loath to leave the neighbourhood of the ancient temples, one of which, dedicated to Tēru Mallēsvara, has a lofty tower erected by the Chitaldrug *pālegār*. East of the old town the Vēdāvati is bridged for the high road.

The Tērumallēsvara temple abovenamed is a large Dravidian structure with a *mahādvāra* surmounted by a lofty *gōpura*. In front of it is a lofty *uyyāle-kambha* with stout iron chains hanging from the top intended for swinging the god. On the inner sides of the pillars are sculptured two male figures with folded hands armed with a sword and a shield. The open *mukha-mantapa* or front hall has entrances in three directions. In front of it stands on a high pedestal a fine *dīpastambha* or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull, and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections on the sides which serve as steps to go to the top. Its front face has a male figure with folded hands, representing perhaps the chief who built the temple. The ceilings of the *mukha-mantapa* are painted with scenes from the *Saiva-purānas* and the front central ceiling has a chain of stone rings. The east outer wall of the *navaranga* has two rows of figures representing the *ashtadīkṣpālakas* or regents of the directions and illustrating the story of the fight between Siva as a *kirāta* or hunter and Arjuna. Though the *gōpura* faces east, the god faces south. In the *navaranga* are kept three sets of metallic figures, large images of Siva and Pārvati, small images of the same, and Umāmahēsvara seated on Nandi—which are taken out in procession in three separate cars during the car festival which takes place in the month of *Māgha* (February). This circumstance probably accounts for the name *Tēru* (car)-*mallēsvara*. The ruined Vīrabhadra temple has figures of Virabhadra and his consort Bhadrakālī, the latter holding in the right lower hand a lotus instead of the usual sword, and Daksha's cut off head being shown at the side. The Kannada poet Babbura, author of *Ambikā-vijaya* and *Parasurāma-Rāmāyana*, was a native of this town and a devotee of the god Ranganātha of Babburu, a village about 2

miles from Hiriyur. He mentions in his works the god Tērumal-lēsvara. Rangadāsappa, the present Shanbhog of Hiriyur, who is about 65 years old, states that he is the great grand-son of Babbura. It is not clear whether the Kannada poet Mādhava, author of a Kannada version of the *Kāvya-darsa* of Dandi, who styles himself "ruler (*prabhu*) of Hiriyur," belonged to this place.

The slab containing the inscription *E.C. XI*, Hiriyur 49 at this village has a horseman riding to right with a sword held in the uplifted right hand; behind him is a child standing with three-folded hands; and behind the child stands a female figure, perhaps the wife of the horseman, with uplifted right hand. It is not clear what the composition is intended to represent. The inscription merely names a number of *gaudas*.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,301	8,411	5,396	5,092	4,722
Expenditure ..	1,980	3,600	4,289	3,952	4,525

Holalkere.—A taluk in the south-west of Chitaldrug, about 4 miles from Holalkere railway station and 20 miles from Chitaldrug on the Chitaldrug-Shimoga road. Hosdurga sub-taluk which formed part of this taluk is now a separate taluk. Area 406½ square miles. Head-quarters at Holalkere. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Holalkere	42	14,669
2. Tālya	57	16,030
3. Bharmanāyakandurga	52	13,409
4. Rāmagiri	39	16,998

No.	Place	Population
1	Holalkere	3,194
2	Tālya	1,134
3	Horakere Devarapura	1,005
4	Bharmanāyakandurga	1,071
5	Thalikatte	1,454
6	Dummi	1,422

Principal places with population.

Physical
features.

A range of hills extends from south to north till Arasana-ghatta and a branch of this extends westwards till Rāmagiridurga. Besides this, there are small hills near Kadoor, Rāmagiri and Gunderi.

But for the range and groups of hills above referred to, the tract is gently undulating and comparatively flat. The desolate and arid appearance of the country is relieved by a few areca-nut and cocoa-nut gardens and *shēndi vanams*. There are no forests of any importance though there is some scrub jungle on the hills. Though black cotton soil is found in Rāmagiri and in a few villages of Holalkere hobli, there is a preponderance of red and sandy soils. Good and bad soils are in this tract very intimately interspersed. Excellent grazing ground is met with in the central portion of this tract. The taluk may be taken as a fair specimen of the type of a *maidan* taluk found on the Mysore plateau.

Crops.

The crops follow the soils, ragi, javari, gram, and the usual miscellaneous crops being grown in the red or sandy or gravelly soils which preponderate in the taluk. Of the higher garden produce, areca-nut and panvel receive great attention, especially under the large tanks, and cocoa-nut trees are planted to a large extent in low-lying dry crop lands. Rice and sugar-cane are grown in a small proportion, the facilities for their extension being wanting.

The oldest inscriptions in the taluk are Rāshtrakūta, of the 10th century and show this part of the country as being then attached to the government of the Kadambalige Thousand nād. The Chālukyas, the Hoysalas, and the Vijayanagar kings succeeded in turn. Under the two first, the two great provinces of the Nonambavādi 32,000 and the Gangavādi 96,000 are constantly mentioned, and there is reason to believe that their boundaries met somewhere near Rāmagiri.

The Revenue Settlement was introduced in 1868 and the Revision Settlement with effect from the year 1905-06.

The area of the taluk is thus distributed:—

<i>Culturable</i> :—			Total
Dry	.. 15,574	}	Acres
Wet	.. 4,850		
Garden	.. 3,386		
<i>Unarable</i>	.. ..	..	209,170
<i>Inam</i>	.. ..	..	1,134

The Southern Mahratta railway from Bangalore to Poona runs throughout the west of the taluk, from south to north, with stations at Bidarkere or Hosdurga Road, Rāmagiri, Holalkere, Chikjājūr, and Sāsalu. There is a road from Channagiri through Holalkere to Chitaldrug, with one from Huliyaar through Hosdurga to Davangere, most of it close to the railway line. There are roads from Hosdurga to the railway at Bidarkere, to Ajampur and to Hiriyaar. Also a road from Sāsalu to Sante-Bennūr and Sūlekere.

Holalkere.—A town situated in 14°2' N. lat., 76°15' E. long., 4 miles east of the Holalkere railway station, and 20 miles south-west of Chitaldrug, on the Chitaldrug-Shimoga road. Head-quarters of the Holalkere taluk, and a Municipality. Holalkere.

Population in 1921	Males	Females	Total
Hindus	1,248	1,182	2,430
Muhammadans	255	216	471
Christians	8	7	15
Jains	30	27	57
Animists	107	104	211
Total	1,648	1,536	3,184

As Polalakere, it appears to have been an important Jain settlement in the 10th century. The present town seems to have been founded in the 14th century, by a Bōya Gauda, under the protection of the Dhumi chief Doddanna-Nāyak. In course of time it fell into the hands of the *pālegārs* of Basvapatna; and in 1475, Timmanna-Nāyak, the progenitor of the Chitaldrug family, obtained from Vijayanagar his

first appointment as Nāyak of Holalkere. It remained in possession of the Chitaldrug family till taken by Haidar Ali, and suffered, in common with all the neighbouring parts, from repeated Mahratta invasions.

Its situation on the high road, near the foot of the pass which leads to Chitaldrug, and a large weekly fair combined to make it a thriving town, and its prosperity has been promoted by the advent of the railway and the location here of the taluk head-quarters.

The Bail-Ganapati at this place is a huge figure, about 9 feet high, seated on a high pedestal marked with the rat emblem in the open ground enclosed by a low compound.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	4,252	4,341	4,542	4,729	4,105
Expenditure ..	4,889	4,736	5,366	4,256	4,055

Hosdurga.

Hosdurga.—A taluk in the south-west constituted as such from 1st July 1902 after the abolition of Huliya and Hosdurga sub-taluks. Area 569 square miles. Head-quarters at Hosdurga. Contains the following *hoblis*, villages and population :—

Hoblis	Villages classified		Population
	Government	Jodi	
1. Hosdurga	80	4	20,297
2. Matthodu	41	1	8,391
3. Madadakere	41	..	12,661
4. Srirampur	55	1	15,075
Total ! ..	217	6	56,424

Principal
places with
Population.

No.	Place	Population
1	Bagur	1,359
2	Hosdurga	2,594
3	Matthodu	1,032
4	Janakallu	1,796
5	Devapura	1,177
6	Lakkihalli	1,206
7	Belagur	1,834
8	Budihalu	1,376
9	Heggere	1,321

In this taluk, the river Vēdāvati runs in a direction from south-west to north-east and falls into the said Vani-Vilasa-Sagar or Marikanve tank, the present name being the former.

The most common dry crops are jola and ragi. Cotton is grown on a small scale. In Hosdurga, there are good many weavers and a few brass workers. Bangles or glass bracelets for women are manufactured at Method. Cocoa-nut is largely grown in the Srirampur hobli, and the chief exports from the taluk are cocoa-nuts, chillies and gingelly to outside the province.

There are three rain-gauge stations now in the taluk and the average rainfall at Hosdurga for 30 years, at Srirampur for 25 years and at Bagur for 20 years was as follows:—

Station	Jan.	Feb.	Mch.	Apl.	May	June
1	2	3	4	5	6	7
Hosdurga	0·50	0·13	0·21	0·88	3·50	2·10
Srirampur	0·16	0·70	0·27	0·67	2·95	1·39
Bagur	0·50	0·60	0·24	0·45	1·63	1·18

Station	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
	8	9	10	11	12	13	14
Hosdurga	3·13	1·68	3·42	4·31	2·62	0·61	23·90
Srirampur	1·85	1·42	2·43	2·82	2·80	0·41	17·87
Bagur	1·43	1·10	2·00	2·20	1·64	0·34	13·31

The resurvey of the Taluk took place in 1908-09.

The area of the Taluk is distributed as shown below according to the accounts of the year 1924-25 :—

<i>Culturable :</i>	A.	G.	Total
Dry ..	140,813	8	} .. 152,486 1
Wet ..	3,317	35	
Garden ..	8,354	38	
 <i>Unculturable :</i>			
Including roads, tanks, village sites, etc.			193,812 27
Inam villages (7,773-4)			} 17,797 14
Amrit Mahal Kāvāls (10,024-10)			
<hr/>			
Total acres			<hr/> 364,096 2 <hr/>

The unoccupied arable land was 11,488-16 acres, mostly dry crop lands and 140,997-25 acres were under cultivation.

The total land revenue for 1923-24 was Rs. 131,754-7-3 and for 1924-25, Rs. 101,402-0-8, the decrease during the latter year being under malki of Amrit Mahal Kāval lands surrendered for cultivation.

Hosdurga.

Hosdurga.—A town situated in 13°48' N. lat., 76°21' E. long., at the northern base of the hill from which it is named, 11 miles east of the Bidarkere or Hosdurga Road railway station, and 19 miles south of Holalkere, on the Hulyar-Tarikere road. This is the station for the Marikanve Dam, which is 32 miles from it. Head-quarters of the Hosdurga taluk, and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,191	1,052	2,243
Muhammadans	..	..	..	115	97	212
Christians	..	..	..	1	..	1
Jains	..	..	..	64	70	134
Anirāists	..	..	..	3	1	4
Total ..				1,374	1,220	2,594

Hosdurga, the new hill-fort, appears to have been erected in 1676 by Chikkanna-Nāyak, the *pālegār* of Chitaldrug, for the purpose of covering his operations against Bagur, the chief town of that quarter, then in possession of the Muhammadans and attached to Sira. In 1708, a Jangama priest, driven out of Bagur, took refuge with the Chitaldrug *Pālegār*, and was by him commissioned to build the *petta* below the hill and procure settlers to reside there. Eventually the place was taken by Haidar Ali and, with the exception of temporary occupations by the Mahrattas, has ever since been attached to Mysore.

Municipal Funds	1921-22			1922-23			1923-24			1924-25		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Income ..	4,238	3	4	6,437	15	7	5,763	5	3	6,024	2	3
Expenditure	3,011	4	11	3,557	5	9	5,963	5	11	10,656	0	0

Jagalur.—A taluk in the north, till 1882 called Kankuppa. Jagalur. It was in that year made a sub-taluk under Chitaldrug, but restored as a taluk in 1886. Area 372·67 square miles. Head-quarters at Jagalur. Contains the following *hoblis* villages and population :—

Hoblis					Villages	Population
1.	Jagalur	..	..	..	60	22,519
2.	Bilichōd	..	..	..	60	16,571
3.	Sokkē	..	..	..	51	12,355

No.	Place					Population
1	Jagalur	..	..	..	..	2,668
2	Kalledēvarapura	..	..	..	..	1,191
3	Thoranagatte	..	..	..	..	1,077
4	Bidarakere	..	..	..	..	1,365
5	Asagodu	..	..	..	..	1,409
6	Ucchangipūr	..	..	..	..	1,307
7	Pallagatte	..	..	..	..	1,562
8	Bilichōd	..	..	..	..	1,458
9	Basavanakōte	..	..	..	..	1,166
10	Sokkē	..	..	..	..	1,519

Principal places with population.

Physical
features.

The country is gently undulating excepting in the north-west where an insignificant group of hills, chiefly scrub covered but with a small quantity of deciduous forest, occupies a few square miles. Otherwise, Jagalur is the type of *maidan* taluk found on the Mysore plateau. About one-quarter of the whole arable area is good black or brown soil, the rest being poor red or sandy. The better soils are in the southern half and in some of the bottoms or valleys in the north-west.

The Janaga-halla, rising from the important tank of Bhimasamudra in the Chitaldrug taluk, flows through a few villages in the extreme east, but, with this exception, the taluk cannot be said to be well watered. Elsewhere a scanty rainfall and deficient natural drainage are eked out by some 33 tanks of which 7 or 8 are fairly large. Somewhat of a watershed runs from south-west to north-east, shedding very minor streams to the north-west and south-east, but these minor streams have proved of considerable use, especially those flowing north-west, admitting of the sinking of a good many wells. The minor streams flowing south-east join the Janaga-halla and are important. Janaga-halla is a small but very important stream, many *kapile* wells being sunk along its banks admitting of good rice and very often double crops.

Crops.

The crops follow the soils, cotton with *navane* and the late or white javari being grown in the black and better soils, and the early javari and ragi, with the usual miscellaneous crops in the red soils. Supari, cocoa-nut and panvel representing the higher garden produce, are not cultivated to any great extent, the raiyats preferring to raise rice and sugar-cane, but even these two latter are not grown in any great proportion. Excellent rice crops are obtained on the banks of the Janaga-halla where double cropping is not uncommon.

The Revenue Settlement was introduced in 1867 and the Revision Settlement in 1905-06. The area of the taluk was thus distributed :—

Culturable :

Occupied land		Acres.
Dry .. 120,404	}	.. .. 124,192
Wet .. 1,467		
Garden .. 2,321		
Unoccupied land .. ..		.. 26,335
<i>Unculturable :</i> (including roads, village sites, etc.) .. ..		.. 86,612
	Total ..	237,139
Inam .. ..		.. 570
	Total ..	237,709

Railway construction has had marked effect upon the taluk. Although the line does not run very close to the taluk, as a whole, it is in fair proximity to the western villages whose market has always been Davangere, to which trade is, more than ever, being drawn.

The following are the important roads in the taluk :—

No.	Name of the road	Length in miles
1	Vijaipur-Ujjani road	31
2	Nayakanhatti-Jagalur road	16
3	Davangere-Jagalur road	30

Jagalur.—A town situated in 14° 31' N. lat., 76° 24' E. Jagalur. long., 28 miles north-by-west of Chitaldrug, with which it is connected by a road from Vijapur. Head-quarters of the Jagalur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,131	1,090	2,221
Muhammadans	203	177	380
Christians	12	9	21
Jains	5	..	5
Animists	19	22	41
Total	1,370	1,298	2,668

The population consists mostly of Lingāyats. There is little of interest about the place, which derives its importance from having the taluk head-quarters removed here from Kankuppa in about 1868. The houses are mostly built of an iron-shot and slaty stone, and flat-roofs. Jagalur has a large tank.

The Jogappa shrine at this place has a standing figure, about 3 feet high, of a *rishi*, holding a trident in the right hand and a *kamandalu* or water-vessel in the left. The place takes its name after this *rishi*. A small shrine below a margosa tree has a goddess known as Kemmavva, a seated figure, about 1½ feet high, bearing a trident and a drum in the upper hands, whose worship is believed to cure any kind of cough. The goddess in the Udasamma shrine is a two-armed seated figure, about 2 feet high, with neither pedestal nor attributes—she looks as if hanging in the air. The Lingāyat Kallumatha has the *gaddige* of Tōtada-svāmi, said to have been one of the *svāmis* of the Muragi-matha.

Municipal Funds :—

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,584	4,119	5,102	12,664	7,118
Expenditure	4,108	4,389	10,095	8,966	11,410

Jatinga
Rāmēsvara.

Jatinga Ramesvara.—Hill, 3,469 feet high, in the Molakalmuru taluk of Chitaldrug District, Mysore, situated in 14° 50' N. and 76° 51' E. It is one of the places where edicts of Asōka have been discovered, and consists of a long ridge, having towards the western end an ancient temple of Rāmēsvara, the present building for which was erected in 962 A.D.

Marikanive.

Marikanive.—A pass in the eastern line of the Chitaldrug hills, through which the Vēdāvati issues to the open country of Hiriyur. So far back as Buchanan's time it was pointed out as a spot peculiarly favourable for the construction of a dam across the gorge, whereby an immense reservoir would

be formed capable of irrigating the adjoining thirsty plains and converting them into a vast expanse of rice cultivation.

A large artificial lake called the Vāni-Vilās-Sāgara has been constructed by putting up a dam across the river at the Marikanive village. The length of the dam is 1,330 feet while its height is 162 feet. The lake has a capacity of holding 30,000 millions of cubic feet of water and its catchment area is 2,075 square miles. The water-spread of the lake is 31 square miles in extent. Two channels—right and left channels—have been excavated to a length of 29 and 30 miles respectively and they have under them nearly 24,500 acres of land. The total cost of the whole project is estimated at about Rs. 45 lakhs. The reservoir when full becomes one of the largest artificial lakes in the world. There is a furnished Travellers' Bungalow close to the dam. The distance from Hosdurga Road railway station, the nearest on the main line, is 32 miles.

This dam, which may be looked upon as a great feat of engineering skill, was commenced in August 1898 and completed in August 1907. There are two fine *mantapas* in the Saracenic style built at the ends of the dam. The east *mantapa* has a tablet giving the dates of the commencement and completion of the dam. In the west *mantapa* is set up an inscription in Sanskrit and Kannada verses giving an account of the dam and of the progressive administration of Mysore, and the date *Saka* 1828 (1907) in which the reservoir was opened for public use. Close to the reservoir is situated a shrine of Māri known as Kanive Māramma, from whom the village derives its name. The shrine, which was a wooden structure, has recently been built of dressed stone by one Kanuvappa of Mysore. It has a stone panel sculptured with three figures, Pārvati in the middle, Lakshmi to the right and Māri to the left. To the right of the shrine, on a lower level, is a cell containing a broken *vīrgal* which is known as Bhūtappa. As at Bharmagiri, there is a shrine at Arasinagundi dedicated to Māri, here known as Kanuvamma, which contains the processional image in the shape of a box of the goddess at Mārikanive. In front of it is an iron lamp on a shaft, about 8 feet high, which is lighted once a year. At some distance from the shrine stands in a field a *māstikal* carved with a fine female figure, about 2½ feet high, with its right

hand raised and open and the left hand hanging by the side holding a lime, flames being shown around the head.

Masakal.

Masakal.—A village in Hiriyr taluk. Population, 1,218.

This place was once fortified; two lofty gateways with wooden ceilings bear evidence to the importance of the village at one time.

Mattod.

Mattod.—A village in the Hosdurga taluk, 10 miles east of the *kasba*, near the right bank of the Vēdāvati. Population, 1,032.

It is celebrated for its glass works, at one time more extensive than they are now. The articles made consist entirely of bangles, the rings worn round the wrists of Indian women. They are of five colours—black, green, red, blue and yellow. The furnaces are constructed in a high terrace, built against the inside of the fort wall, but many of them seem to have long been disused. Only two are now in good repair. The process of manufacture is described in the first part of this work. All the materials are found in the neighbourhood.

Mattod was the seat of a line of *pālegārs*, whose founder was named Giryappa-Nāyak. He was a handsome man, of great stature and prodigious strength, which he exercised in catching the wild beasts of the neighbourhood. Venkatapati Rāya, hearing of him through the Budihāl chief, sent for him to Penugonda, where, an elephant one day breaking loose, he had an opportunity of displaying his powers; for the infuriated animal could not be secured until Giryappa-Nāyak boldly seized him by the tusks and fastened a rope to his trunk. For these and other feats, he was, about 1604, made *pālegār* of Lakavanhalli, his native place, with a grant of villages yielding a revenue of 9,000 pagodas. In 1710, Dodala-Nāyak, a descendant, built the fort of Mattod. He at the same time adopted the Lingāyat faith. His son, Sangappa-Nāyak, distinguished himself at the court of Seringapatam by riding a most vicious and unmanageable horse which would allow no one to mount it; and when the courtiers, jealous of his success, pelted him with limes to embarrass him, he drew a sword and divided them as he rode swiftly about after them.

Halappa-Nāyak next succeeded, and after him Siddappa-Nāyak. He was the second son, but inherited the beauty, stature and prowess of his line; on which account his father had allowed him to supersede the eldest son, Dodala-Nāyak. The latter thereupon repaired to Chitaldrug, the *pālegār* of which took up his cause, and defeating the younger brother, installed the elder in his place, subject to a tribute of 2,000 pagodas. On Siddappa-Nāyak's being taken prisoner to Chitaldrug, the daughter of the *pālegār* of that place fell in love with him. His being a Lingāyat would have made their union impossible had he not been a Bōya by descent. Eventually it was arranged that he should marry her and be restored to his government. His son Halappa-Nāyak was induced by the growing power of Haidar Ali to assist the latter in the first siege against Chitaldrug. On Haidar's withdrawal, the *pālegār* of Chitaldrug in revenge took Mattod by assault, plundered the town and carried Halappa off to prison. Chitaldrug was next near taken by Haidar and Halappa released, but he never regained his territory.

In *Holalkere* 96, Mattod is called *Mattedu* and *Mattinādu*. In several inscriptions found in the district a slightly different version of the Mattod family is given. In the inscription above referred to, the founder of the family is named as Halappa, and described as a handsome and high born personage—according to tradition these chiefs were renowned for their stature and good looks—and as well versed in the *Saiva Sāstras*. He is described as a contemporary of Harihara (14th century). His palace at Mattedu had walls the colour of gold and adorned with all manner of paintings. His son was Doddanna (1672), whose son was Sangappa, whose son was Hala Rāja (1707-1736), whose sons were Siddarāma and Doddanna. The first Doddanna—son of the first Halappa—founded the *agrahāra* of Ganjagera referred to in *Holalkere* 96, dated in 1736, and in 1772 on the occasion of the marriage festival of his eldest son, remitted the tax payable by barbers. (*Holalkere* 98). Halappa built and endowed a *matha* for the Murige-svāmi at Mattinādu in 1707. (*Holalkere* 101). In 1736, Halappa rebuilt the *agrahāra* which had gone to ruins and restored the tank which had breached. The name of the *agrahāra* was subsequently changed to Narasapura. (*Holalkere* 96).

Molakalmuru.

Molakalmuru.—This is the northernmost taluk of the State. In 1875, the taluk of Molakalmuru was abolished and added on to the Challakere taluk, and in 1882 it was formed into a Sub-Taluk named Hangal, under Challakere taluk, and continued as such till 1886, when it was reconstituted into a taluk with its old name of Molakalmuru. An isolated village to the south-west, Maleboranhatti, was then transferred to the Challakere taluk. Area 294 square miles. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Hamlets	Villages classified			Population
			Government	Sarvamanya	Jodi	
1. Devasamudra ..	52	11	48	2	2	15,785
2. Molakalmuru ..	45	7	43	..	2	20,698
Total ..	97	18	91	2	4	36,483

Principal places with population.

No.	Place				Population
1	Kondalahalli	..	..	..	1,549
2	Konasagara	..	..	..	1,852
3	Nagasamudra	..	..	..	2,062
4	Bommagondanakere	..	..	..	1,104
5	Molakalmuru	..	..	..	3,359
6	Herikerehalli	..	..	..	1,010
7	Devasamudra	..	..	..	1,215
8	Rampura ..	..	..	..	1,566
9	Siddapura ..	..	..	..	1,650

Physical aspects.

The taluk abounds with ranges of rocky hills of desolate appearance, the important one being the range of rocky hills of considerable height which stretches across the northern portion of the taluk, running in a south-easterly to a north-westerly direction; another range running across to the north of Molakalmuru, the head-quarters of the taluk.

There are also rocky hills in the south-eastern corner of the taluk. Though these hills are generally so barren that no grass or trees will grow on their sides, their importance cannot be under-rated, as they catch the drainage and increase the water-supply of the low-lying tracts. The southern and north-eastern portions of the taluk are gently undulating, and comparatively level. Except the *Kammar* plantation in the south, which is about 9 square miles, and the avenues on both sides of the provincial road to Bellary, the taluk may be said to be treeless, bleak and barren in appearance, which is intensified by bare and rocky hills of fantastic appearance. The absence of "Date Bans" is another peculiar feature of this taluk.

The Jinagihalla, receiving the main drainage, flows along part of the western boundary of the taluk, and then cuts across the centre of the taluk in a north-easterly direction, debouching eventually into the Haggari or Vēdāvati river in the Bellary District. Two fair-sized important hill streams, which take their rise in the range of hills in the north-west of the taluk, run across the taluk from west to east and flow into the Jinagihalla about a mile beyond the boundary of the taluk. Several other minor streams also find their way into the Jinagihalla. There is also another hill stream which rises in the south-eastern hills of the taluk and flows in a south-easterly direction for about five miles, and eventually feeds the Gourasamudra tank of the Challakere taluk. The important tanks fed by the channels drawn by throwing *anicuts* or bunds across the Jinagihalla or Chik Haggari, which receives the main drainage of the taluk, are close to the river. Besides these channels there are *talaparige* (spring) channels led off from the river to irrigate wet lands. The importance of the streams as irrigational sources in an arid tract like this cannot be under-rated.

The chief dry crops are saje, jola and kulthi ; ragi, navane, Crops.
castor-oil, gingelly and cotton are also raised. The chief
crop raised under irrigation is paddy ; wheat, ragi, tobacco,

jola, navane and sugar-cane take minor place. Onions are extensively cultivated under well irrigation. Betel-leaf is extensively cultivated in Rāmpur and Dēvasamudra and a few yillages around. Supari and cocoa-nut gardens are found in Konasagara, which is the only village noted for its high cultivation of "Dhruvapairu" gardens. Cocoa-nut gardens have sprung into existence along the hill stream which flows through the southernmost portion of the taluk.

Industry. Silk cloths, both superior and inferior, *panches* and *saries* are turned out of the looms at Molakalmuru. Common *saries* and *panches* for the middle classes are also made in Dēvasamudra and Sherikola

History. This part of Mysore has acquired a special interest from the discovery here by Mr. Rice in 1892 of the Edicts of Asōka. None had ever been found before in the south of India, and this find was pronounced by high authority as marking an epoch in Indian archæology. It effectually lifts the veil which has obscured the ancient history, and leaves no doubt that the Maurya empire of the 3rd century B.C. extended as far as to include the north of the Mysore country. The Edicts found were in three places, close around the village of Siddapura (possibly the Isila to which the Edicts were addressed), engraved on rocks on either side of the Janagahalla—one at Brahmagiri, another at the Timmanna rocks, and the third at the top of the Jatinga Rāmēsvara hill. Here Jatāyu is said to have fallen in attempting to rescue Sita from Rāvana.

The next oldest inscriptions in the taluk are also at the latter place and at the Nunke Bhairava hill. Those of the former are Chālukya of the 10th and 11th centuries, and show us Vishnuvardhana Vijayāditya ruling the Nolambavādi 32,000, which thus included Molakalmuru, with his capital at Kampili, on the Tungabhadra in the Bellary District. He was followed by Jayasingha, younger brother of Vikramāditya VI, and having, among others, the titles of *Nolamba*

Pallava. The inscriptions at the Nunke Bhairava hill are Kadamba, and it is possible that the Uchchangidurga to the north of Molakalmuru, also known as Hire-Āryara-durga, hill fort of the old Āryas, may be the Uchchasingi which was one of the Kadamba seats of government. In the time of the Hoysalas, we find a line of rulers of the Solar race, that is of Chōla descent, who held Nidugal, in possession of Hāneyakote, which was then the name of the Brahmagiri fort, and of which there is perhaps a reminiscence in Hangal or Hāneyagal. The fort was captured in the 12th century by Vāra Bellāla, who changed the name to Vijayagiri.

Under the Vijayanagar kings, in the 15th century, Molakalmuru seems to have belonged to the chiefs of Rāyadurga, 7 miles to the east. One of them named Bomma-Nāyak the Foolish gave it up to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. It was before long conquered by the *pālegārs* of Chitaldrug, in whose hands it remained till captured by Haidar Alī and annexed to Mysore.

The Revenue Settlement was introduced in 1872 and the Revision Settlement in 1907-08. The area of the taluk at the time of Revision Settlement was thus distributed :—

<i>Culturable :</i>				Total
Occupied : Dry	55,270	}	.. ..	Acres.
Wet	3,231			65,003
Garden	6,502			
Unoccupied waste	.. ..			23,623
<i>Unculturable :</i> (including roads, tanks, village sites, etc.)	.. ..			90,021
Inam	.. ..			2,932
			Total	181,579

(The Bangalore-Bellary high road runs throughout the taluk from south to north, with a road from Hangal east to Molakalmuru and Rāyadurga. Excepting the villages in the proximity of these roads, the other villages make use of the numerous cart tracks which are available for traffic in fair

weather for carrying their surplus produces to the large market of Bellary which is a railway station and is about 15 miles from the northern frontier of the taluk. The road from Hangal to Rāyadurga has also become important as Rāyadurga is an important market and railway station as the terminus of the feeder railway from Bellary to Rāyadurga.)

Molakalmuru.

Molakalmuru.—A town situated in 14° 44' N. lat., 76° 48' E. long., 38 miles south of the railway at Bellary, on a cross-road from Hangal, which is on the Bangalore-Bellary high-road, to Rāyadurga. Head-quarters of the Molakalmuru taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,331	1,270	2,601
Muhammadans	379	368	747
Christians	6	5	11
Total ..	1,716	1,643	3,359

The place is entirely surrounded by barren stony hills, among which, just above the town to the north, is a large reservoir, constructed by the Hatti chief in the name of his mother. Near to it a good echo is obtained from the *kūguva bande* or shouting stone, and in the east of it is a boulder on which is inscribed a *yamaka* verse in praise of Kālidāsa.

This curious *Yamaka* verse is engraved across the legs of an elephant (*Kunjaram*—the first word) drawn on the rock near this tank. It is registered as inscription No. 39 in Molakalmuru Taluk, Chitaldrug District. (*E.C. XI*). The words of the *Yamaka* verse are to be read as follows:—

Kam jaram puri tā indram
Chamahodā ālisadālika
Kālidāsa lida ahō machandram
tēripu—ranjakam.

The translation as given by Mr. Rice is as follows:—“Lo ! Pleasure-giving Kālidāsa, thy soul rejoicing poetry confers happiness, victory and wealth, and gives joy even to enemies ;

in this city (or, in regard to my body) thy compassion is conspicuous, ever the most highly esteemed among the company of poets." (*E.C. XI. Trans. 96*). The date when this verse-inscription was engraved is not known and the reason why it is inscribed here is also not quite apparent. Mr. Rice has suggested that it might perhaps have been suggested by the interpretation *murkha* given by Kātyāyana for *Dēvanāmpriya*, which was a title of Asōka. As will be seen, the verse is in praise of the poet Kālidāsa and reads the same forwards or backwards. Pandit Rājagōpālāchārya, who was consulted by Mr. Rice, remarked that it can be arranged in four kinds of *bandha* and in various other skilful modes. The one given is the most obvious and straightforward. He also says that the following were the circumstances under which it was originally composed, as related in the *Bhōjaprabandha*:—Bhōja's queen was one day closed with her *guru*, who was telling her fortune from her hand, when the king unexpectedly came in, on which she called out, *mūrkhō si gachchha Bhōja tvam* (you are a fool, go away Bhoja). Annoyed at this rebuff, he went into his court and in vexation repeated to every one who came near him *mūrkhō si* (you are a fool). Among those to whom he said this was the poet Kālidāsa, who replied,—

khādan na yāsyāmi hasan na bhashē gatam na sōchāmi kritam
smarāmi.
dvayōs tritīyō na bhavāmi rājan katha nv aham Bhōja bhavāmi
mūrkhah.

(I do not go along eating, I do not speak laughing, I do not lament what is gone, I remember what is done, among two I do not become a third,—say then, king Bhōja, how am I a fool?). Recognizing from these descriptions that his entry into the queen's apartment was under the circumstances foolish, the king uttered the *yamaka* verse *kanjaram*, etc., of the inscription. To which Kālidāsa replied with another complimentary *yamaka*, as follows:—

Bhōja-Rāja-mahādēva Kālidāsa-manōhara
raha nō masadālikā Vadchām Aja-rāja bhō

the syllables reading the same forwards or backwards.

To the north-west of the *Yamaka* boulder is the Nunke-Bhairava hill, on which, in a remarkable enclosed valley or ravine, with no visible outlet at either end, is an ancient

temple of that name, served by a succession of Gosāyins from Northern India. Inscriptions show that the proper name of the god is Lunkēsvara, and it appears to have been set up in the 10th century by a Kadamba prince. The Kadambas also had a fort here called the Lunkeya-kōte. This fort Lunka, referred to in the Kadamba records (*Molakalmuru* 41 dated in 1100 A.D.), was immediately to the north of Molakalmuru and the temple of Nunke Bhairava, as it is called, is in a rocky ravine near where this inscription is engraved.

The ancient history has been given under the taluk. In modern times, under the Vijayangar State, it belonged to the chief of Rāydurga, 7 miles to the east. After the fall of Vijayanagar, the Rāydurga *pālegār* Bomma-Nāyak, surnamed the Foolish, gave up Molakalmuru to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. Mallappa-Nāyak, finding water on the hill, fortified it and lived there. But in the time of his son, the place was taken by the *pālegār* of Chitaldrug, in whose family it remained till captured by Haidar Ali and annexed to Mysore.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	2,113	10,451	2,929	2,637	2,776
Expenditure ..	2,178	1,915	8,588	3,066	2,970

Nanditavare.

Nanditavare.—A village 8 miles from Harihar. Population, 396.

The Isvara temple here is worthy of note. It is a small neat structure in the Hoysala style. The *garbhagriha* and *sukhanasi* are intact, but the *navaranga* has been restored with mud walls. The god is named Amritalingamanikēsvara in *Davangere* 69, of 1920. The temple appears to have been built at about that period. The lintel of the *sukhanasi* door-way has a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu on the right and left. In a niche to the left of this

door-way is a good figure of Mahishāsūramardini. There is now no niche to the right, though a mutilated figure of Ganapati, which once occupied it, is lying there. Other figures found in the *navaranga* are Sarasvati and Saptamātrikah to the right, and Subrahmanya, Umāmahēsvara and Nāgadampati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing *chauris* and the other pitchers. Beyond the female figures there is also on the right a figure of Garuda and on the left a figure of man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of *ashtadik-pālakas*. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the *garbhagriha* and *sukhanasi* have sculptures on them. A row of large figures, mostly mutilated, runs round in the temple. The figures are 35 in number, 14 being female. The gods represented are Siva, Ganapati, Vīrabhadra, Hanumān and the robed Dakshināmūrti with his companion Mōhini. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharēsvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the *garbhagriha* are three fine niches in the three directions with turrets above and female *chauri*-bearers at the sides. The north has a broken figure of Durgā, the other two being empty. In this temple is kept an ornamental wooden frame, named *Elechattu* mounted on small wheels and decorated with five knobs at the top. It is about 3½' by 2' broad, with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel-vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc., to the *pūjāri*, and that in fulfilment of the vow they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the *pūja* or worship is over, the leaves are said to be distributed among the villagers. They say the worship of the frame takes place almost every year.

Nayakan-
hatti

Nayakanhatti.—Formerly called Hatti, a large village in the Challakere taluk, 14 miles north-west of the *kasba*. Population, 2,704.

The traditional history of this place relates that one Kotte Malla Nāyak, the owner of numerous flocks and herds of superior cattle, living in the forests of Kara-male and Komma-male, to the east of the Srīsaila mountains, was compelled by drought and famine to move elsewhere in quest of forage. He ultimately arrived, with 1,200 head of cattle, besides cows and sheep, in the neighbourhood of Hatti; where, finding abundant pasturage, he settled, obtaining permission from Vijayanagar to clear some of the forest, erect villages and bring the region under cultivation. A *bhāt* or eulogist one day visited him, and was so liberally rewarded for his flattering verses that on repairing to court he extolled the Nāyak in such extravagant terms as to excite the jealousy of the king, who sent a force to apprehend him. Mallappa-Nāyak, having no other resource, urged his cattle to charge the troops which were completely routed by these novel defenders. The king, indignant at the repulse, offered a large reward to any one who would bring the Nāyak prisoner to him, but none would venture. Finally, some courtesans undertook the task, but failed with all their seductive arts to get him into their power. Surprised at their failure, they questioned the genuineness of his virtue unless it could stand the test that all his cattle would run to him at the sound of his voice. He immediately mounted on a rock and called out in his usual manner, when all the herds and flocks ran and assembled round him. The report of the courtesans aroused the highest respect for Malla-Nāyak on the part of the king, who conferred on him all the country round Kondarpi-durga, with the title of *pālegār*.

One of his descendants, in the third generation, separated with his cattle from the others and founded Hatti as a residence for himself. At a later time, Budi-Malla-Nāyak of this family rendered important military aid to Vijayanagar, and, by victory over a *jetti* or wrestler at court, obtained the name of Bhīma, and thereupon built Bhīmankere. Afterwards, when Bomma Nāyak the Foolish was *pālegār* of Rāydurga, Malla-Nāyak at his request gave him 2,000 red and 1,000 white cattle, and received in exchange the hill of Molakalmuru. This he fortified and thence extended his possessions; but in the time of his son it was seized

by Barmappa-Nāyak of Chitaldrug, who confined the *pālegār* to his original estate at Hatti. This, too, was shortly taken by Hire Madakeri Nāyak and annexed to Chitaldrug; of which it remained a part till captured by Haidar Ali.

The chiefs of this place are referred to in a couple of inscriptions found in the District, *Molakalmuru* 37 and 38, dated in about 1620 and 1625, in which Hatti Mallappa Nāyak's son Kastūri Mallappa Nāyak is mentioned. This Hatti Mallappa was probably the Malla-Nāyak, above stated, who obtained Molakalmuru. His mother was Lakshamma Nāgati, perhaps of the Chitaldrug family, as her son adopts the prefix *Kastūri*. The tank to the north of Molakalmuru was dug about 1620 and named after her by her son Mallappa—(*Vide, Molakalmuru*).

Nāyakanhatti contains a celebrated tomb and temple dedicated to a Mahā-purusha or saint of the Lingāyats, named Tippe Rudraiya, who lived about 200 years ago, wrought miracles and became the spiritual preceptor of the Hatti *pālegārs*. The large sums bestowed upon him by the faithful he devoted to the enlargement and repair of tanks, and to other works of public benefit which entitled his name to be held in honour.

Nirgunda.—A village in the Hosdurga taluk, 7 miles west of the *kasba*. Population, 404.

This now insignificant village is interesting as marking the site of one of the most ancient cities in Mysore of which there is authentic record. Nirgunda was the capital of a Jain principality of the same name, included in the Ganga empire, 1,500 years ago. According to tradition, it was founded in B.C. 160 by a king from the north named Nilasēkhara, son of Rāja Paramēsvara Rāya, who gave it the name of Nilavati-patna. He was succeeded by Virasēkhara, and their descendants continued to be independent sovereigns of their country.

From the Nāgamangala plates we know that Dundu, with the title of *Nirgunda Yuva Rāja*, and after him his son Parama Gula, with the title of *Sri Prīhvi Nirgunda Rāja*, ruled early in the 8th century. The legend of the place proceeds to the reign of Vikrama Rāya of this House, in whose time occurred a romantic incident. Two princes, Sōmasēkhara and Chitrasēkhara, sons of Vajra Makuta Rāya, came secretly to Nilavati from Ratnapuri (near Lakvalli, Kadur District) for the purpose of securing for the younger the hand of Rathnāvati or Rūpavati, the king's

daughter, famous for her beauty. Having rendered themselves invisible, they penetrated at night to the king's bed-chamber and attached to his arm a paper containing their demand. The king on discovering it was much perplexed; but a lion having taken refuge in a pleasure garden near the town and became a terror to the people, he caused it to be proclaimed that the princess would be given in marriage to whomsoever should destroy the lion. The two brothers, who lodged in disguise at a dancing-girl's house, sallied forth next night, killed the beast and, cutting off its tail, returned to their concealment. In the morning, Māra, a washerman of the town, finding the lion dead, cut out its tongue, and carrying it to the king, presented himself as the champion to be rewarded with the hand of the princess. While preparations for this distasteful marriage were going on, the princes appeared before the palace in the guise of strolling musicians, with the lion's tail tied to their lute. This drew attention to them and the truth came out, which ended in Ratnāvati being married to Chitrasēkhara. Vikrama Rāya, dying without issue, left the kingdom to his son-in-law. His descendants were Bala Vīra and Narasimha. About this time, the Hoysala kings captured Nilavati, and some epidemic seems to have led to its desertion soon after. Bāgūr, a short distance to the north, was subsequently founded, and became the capital of the region in place of Nirgunda or Nilavati. Mounds of ruins and several old temples are still in existence around the village, with an old Hoysala inscription of 1065.

Nunke
Bhairava.

Nunke Bhairava.—A bare rocky hill, 3,022 feet high, in the north-east of Chitaldrug District, situated in 14° 44' N. and 76° 47' E. The Kadambas had a fort here called Lunkeya-kote. In a remarkable enclosed ravine on this hill, with no visible outlet at either end, is an ancient temple of Nunke Bhairava or Lunkēsvara, built by a Kadamba prince in the tenth century. It is served by a succession of Gosains from Northern India.

Siddapura.

Siddapura.—A village in the Molakalmuru taluk. Population, 561.

The *basti* temple here is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with

its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Pagadesālubetta. Tradition has it that the two sisters (*akkātangi*) who built the Isvara temple known as Akkātangiyaragudi used to play at dice (*pagade*) on this hill. A *virakal* lying in a field to the south-west of this hill, which contains the inscription *Molakalmuru* 12, is interesting as the sculptures on it illustrate the meaning of the expression *siditale-godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddapura is a small hamlet inhabited by a few Kurubas, which is named *Kādusidda matha*. The adjacent village, which is called Haneya in the inscriptions, may have derived its later name Siddapura from the above hamlet. The Asōka inscription at the hill called Emmetammangundlu near Siddapura and that on the rock known as Aksharabande to the north of Brahmagiri have been carefully conserved under the orders of Government.

How the discovery of these inscriptions came to be made may be told in Mr. Rice's own words :—"The discovery was on the point of being missed. For my people were all much fatigued with a long period of travel and I had spent my last rupee. I was therefore thinking of leaving Molakalmuru as not promising any inscriptions of importance. But fortune proved more favourable, and I procured some funds by an excursion to Bellary. In order to make the discovery public as soon as possible, it was communicated to the Editor of *The Madras Mail*, who at once recognized its importance, and informed me that by the next morning it would be known at every breakfast table in England. I soon received hearty congratulations from all sides, from the veteran archæologist General Sir Alexander Cunningham, from Dr. G. Bühler, and many other learned and interested inquirers, all eager to know the particulars."

The Jatingarāmēsvara, Bhōgēsvara, Sūrya and Virabhadra temples contain inscriptions, one near the main entrance, one

on the Nāgarpade rock and five on the bells and gong of the Jatingarāmēśvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A.D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jatāyu was killed by Rāvana. The prefix Jatinga in the name Jatingarāmēśvara is a corruption of Jatāyu. There is also a temple dedicated to Jatāyu on an adjacent peak which is loftier and steeper than this.

At the beginning of the flight of steps leading to the top of the Jatingarāmēśvara hill, is a ruined temple dedicated to Ganēsha, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Ganēsha here has only two hands, which is considered a peculiarity.

On Brahmagiri are the Trisankēśvara temple and the Mahal. An inscription at the temple tells us that one Bichana, the minister of Bamma, who was the son of Bhōganripa, built the Haneya, (*i.e.*, Siddapura) and the Nidugal forts. The Mahal is a neatly built two-storeyed house, about 50' by 50', the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. It was built by a Lingāyat *guru* some 77 years ago and the *guru* died some 37 years ago. The house was, it appears, well furnished with chairs, sofas, etc., and even with a piano. On his death, the Ayya of Eradukere, Rāyadurga Taluk, is said to have removed many valuable things found in the Mahal under the plea that he was the *guru* of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others, especially on the *Sivarātri* day.

Turuvanūr.

Turuvanur.—Town in the Chitaldrug taluk of Chitaldrug District, Mysore, situated in 14° 24' N. and 76° 26' E., 11 miles north by east of Chitaldrug town. Population (1901), 5,035. The people are largely engaged in the weaving of blankets and cotton cloths. Dyers in red also carry on their trade. The municipality was formed in 1899. The receipts and expenditure for two years ending 1901 averaged Rs. 600 and Rs. 200. In 1903-04, they were Rs. 800 and Rs. 2,000.

Vedavati.—Vēdāvati, or Haggari, the principal river in the District, a tributary of the Tungabhadra. It is formed by two streams, having their sources on the eastern side of the Chandra Drōna or Bābā Budan mountains (Kadur District). The Vēda, which is the chief one, forms the beautiful Ayyankere lake, whence issuing, it passes to the south of Sakkarepatna and then turns north-east. Near Kadur it is joined by the other stream, the Avati, and further on by the streams from the hills near Halebid and Harnhalli on the south, and those from the hills around Ubrani on the north. Vēdāvati.

With a direct north-east course, the Vēdāvati now enters the Chitaldrug District, passing about midway between Hosdurga and Mattod; and penetrating the central belt of hills, it issues thence by the pass called the Māri Kanive, to the south of Bramagiridurga, and continues in the same direction past Hiriyur, to about seven miles beyond. Here, on receiving the streams from Sira and Hagalavādi, it turns northwards, taking the name Haggari, said to be derived from *hagga-ari*, freeing from the bonds (of sin). Winding through an open country, it leaves Mysore about 5 miles north of Ghataparti in Challakere taluk and enters the Bellary District, with for some distance a north-east course. It then again turns north, and at a point nearly parallel with the further limit of Mysore on that side, receives the Janagahalla or Chinna Haggari from Molakalmuru. Continuing north, and leaving Bellary about 10 miles to the west, it flows into the Tungabhadra some distance to the south of Huchahalli. It is a very shallow river and though impassable except by boats in the monsoon, in the dry season it presents a broad bed of sand, in which, however, *kapile* wells are readily formed. In the Bellary country the river is supposed to be gradually changing its bed. At Moka, 12 miles from Bellary, the sandy bed is two miles broad. The river is bridged for the trunk road at Hiriyur (the first bridge erected in Mysore under the British Government), and for the Bellary Branch railway at Permadēvanhalli.

A greater number of small channels are drawn from the Vēdāvati in the Kadur District.

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The following abbreviations have been used to save space :—

Madras Journal of Literature and Science ..	M.J.L.S.
Epigraphia Carnatica	E.C.
Epigraphia Indica	E.I.
Indian Antiquary	I.A.
Mythic Society Journal	M.S.J.
Mysore Archæological Reports	M.A.R.