

Measures of Weight.—The old maund was 40 seers, and the Panch seer or Purseree = 5 seers. In 1812 the Collector, Mr. Bruce, established a cutcha seer of only 21 tolas' weight.

21 tolas	= 1 seer.
12 seers	= 1 dhadiyam.
48 seers	= 1 maund (25·92 lbs).
20 maunds	= 1 candy (518·4 lbs).

These are the weights now generally in use. The term Panch seer is still retained, but being one-eighth of a maund it is now six instead of five seers

CHAPTER IX.

ANCIENT BUILDINGS AND TEMPLES.

Hampi—Tádpatri—Lepakshi—Penna Hoblam—Jamma Masjid at Adoni—Fairs and festivals—Inscriptions at Hampi, Kurgódu, Kenchengódu, Tunbul and Gooty—Osseous mounds supposed to be funeral piles.

THE finest specimens of native architecture are to be seen at Hampi, the site of the ancient city of Vijayanagar. These ruins are on the south bank of the Túngabadra river about 36 miles from Bellary, and cover a space of nearly nine square miles. At Kamlapúr, two miles from Hampi, an old temple has been converted into a bungalow, and this is probably the best place to stop at when visiting the ruins. Many of the buildings are now so destroyed that it is difficult to say what they were originally meant for, but the massive style of architecture and the huge stones that have been employed in their construction at once attract attention.

Note.—Dr. Kelly in his supplement to the Cambist (1827) gives the following table of Bellary measure.

112 Ra.' weight mixed grain	= 1 Timmapoo.
84 Rupees' weight	= 1 Gedna or seer.
4 Gednas	= 1 Solaga.
4 Solagas	= 1 Maaneh.
4 Maanehs	= 1 Bullah.
4 Bullahs	= 1 Collagah.
5 Collagahs	= 1 Panchagah.
4 Panchagahs	= 1 Coontagah (candy).

He found the Thimmapoo of 112 Rupees to weigh 2 lbs. 14 oz. avoirdupois, which gives 179·7 grains to the Rupee. The old Arcot Rupee coined till 1618 A. D., weighed 176·4. The present Rupee = 180 grains. Dr. Kelly made a mistake in considering the gedna and the seer the same. The gedna varies from 105 to 26 tolas.

Close to Kamlapúr there is a fine stone aqueduct and a building which has at some time or other been a bath. The use of the arch in the doorways and the embellishments used in decorating the inner rooms show that the design of this building was considerably modified by the Mussulmans even if it was not constructed by them altogether. A little to the south of this is a very fine temple, of which the outer and inner walls are covered with spirited basso-relievos representing hunting scenes and incidents in the Rámayana. The four centre pillars are of a kind of black marble handsomely carved. The flooring of the temple, originally large slabs of stone, has been torn up and utterly ruined by persons in search of treasure which is supposed to be buried both here and in other parts of the ruins. The use of another covered building close by with numerous underground passages has not been ascertained. It also is covered with basso-relievos, in one of which a *lion* is represented. At a little distance is the building generally known as the "Elephant stables," and there seems no reason to doubt that it was used for this purpose. Two other buildings which with the elephant stables form roughly three sides of a square are said to have been the concert hall and the council room. Both, but especially the latter, have been very fine buildings.

Not far off are the remains of the Zenana, surrounded by a high wall now in a very dangerous condition, and beyond this again the arena where tigers, elephants and other animals were pitted against each other for the amusement of the court. This is the account given by tradition, and judging from the character of the sculptures surrounding the place it is probably the true one. The animals fought on the ground, and the king and his suite watched them from elevated platforms of stone. The buildings in which these beasts were confined cannot now be distinguished, but the stone trough at which they were watered still remains. The trough is a monolith which has unfortunately been slightly cracked in turning it over to look for treasure. Its dimensions are $4\frac{1}{4} \times 3' \times 2'$ feet.

Leaving these the road passes through a few paddy fields towards the river. There are fine stone buildings all round, and the debris of countless houses of stone and brick. On the left is a mutilated monolith representing Siva with a cobra with out-stretched hood over his head. Siva is represented seated and the statue is about 35 feet high. It has been much damaged by Tippú's troops who

have broken off the nose and one of the arms. Close by are two fine temples between which the road passes, but which are remarkable for nothing but the enormous size of the stones which have been used in their construction. Masses of cut granite, many of them 30 feet in length by 4 in depth are seen high up in the wall, and no explanation can be given of the mode in which they were placed in their present position.

About 100 yards beyond this place the crest of the hill is reached, and from it a magnificent panoramic view is obtained. Immediately below the river Túngabadra flows through a gorge between the rocks, and on the opposite bank are high rugged granite hills. Parallel with the river is the main street lined with temples and palaces and some modern houses. Small patches of paddy and sugar-cane cultivation serve to give colour to the scene. At one end of this street which is about half a mile and fifty yards in breadth is a large pagoda in good repair, which is the only one in which service is still kept up. A channel from the river runs through the centre of it and is led through the room used for cooking, so that at all times there is a supply of fresh running water. At the other end of the street is a large figure of Hanuman, the monkey-god, while the whole is commanded by a high hill composed of irregular granite boulders, on the summit of which a large temple has been erected. The view from the top well repays the trouble of the ascent. Parallel with this main street, but a little further from the river is another equal in size, but with fewer fine buildings in it. The finest temples of all are about half a mile lower down the river. One dedicated to Vittala, a form of Vishnu is said to be equal in its architectural detail to anything at Ellora. The roof is formed of immense slabs of granite supported by monolithic columns of the same material richly carved, and twenty feet high. Close by are similar buildings dedicated to Virabhadra and Ganesa. In the centre of the Vittala temple is the stone-car of the god, supported by stone elephants and about 30 feet high.

An account of the two fine temples at Tádpatri has been given in another place. At Lepakshi in the Hindipúr taluq is another large temple said to have been built by Krishna Rayel. The roof of the large hall here is supported by about forty pillars, two of which do not touch the ground but are suspended from the roof. So at least the attendant Brahmins tell you and prove it by passing a cloth between the pillar and the ground. The space between the pillar

and the ground is about half an inch, and the trick is managed so adroitly that unless the action is closely watched, the cloth really appears to be passed completely underneath the pillar. As a matter of fact each of these two pillars has one corner resting on the ground. The natives will not admit that it has always been so, but attribute this sinking to the act of an engineer some thirty years ago, who endeavoured to find out how such solid pillars were suspended and injured them in the course of his experiments. About a hundred yards away is a colossal monolith, a Buswana or stone bull. The story is that the coolies employed on the great temple being dissatisfied with their wages struck work and retired to consult. They chanced to sit down on a rock, and while debating the question began to hack it with their tools. The masters gave in in an hour and the coolies came down from their rock, when it was found to have assumed the form it now has.

Of more recent buildings the pagoda at Pennahoblum on the left bank of the Pennér, and the Jamma Masjid at Adoni are perhaps the best specimens of Hindu and Muhammadan architecture. The temple of Anantasaingudi near Hospett is worthy of mention, and is of interest to engineers and architects from the peculiarities of its construction.

At most of these places there is an annual festival. Nearly every village has its car-feast in honour of its patron deity, but the great festivals are held in the vicinity of the splendid pagodas and shrines, of which a brief account has been given.

The names of the chief festivals, the name of the god in whose honour the feast is made, and the date about which it is usually celebrated are shown in the following table prepared under the instructions of Government:—

Taluq.	Place.	Presiding Deity.	Date.
Hospett.....	Hampi.....	Virupakshapa Sami.....	15th April.
Kudlighi.....	Kottúr.	Bussapeshwara Sami.....	27th February.
Hadagalli.....	Mylar.	Liugappa Sami.....	14th-16th February
Harpanhalli.....	Kuruvalli.	Goni Barrappa Sami.....	12th-14th March.
Adoni....	Manchala....	Ragavendra Sami.....	14th August.

The general opinion seems to be that the attendance at the Hampi festival is decreasing year by year. About fifteen years ago it was estimated that 100,000 people were present, five years ago it was 60,000, last year it was doubted if 40,000 people attended. The reason of this has never been satisfactorily explained, and it is the more remarkable because in former years cholera invariably broke out among the assembled pilgrims, while during the last five years in which sanitary precautions have been adopted, the festival has not been accompanied by this scourge. One reason possibly is that the people do not like these sanitary measures, they object to leave their bullocks at some distance outside the walls, to be obliged to bathe in certain places and to get their drinking water from others; they dislike being interfered with, and though the better informed readily admit the benefits that result from these measures and value their immunity from epidemic disease, yet they as well as the great mass of the people would prefer to have none of them, and keep away rather than submit to them. During the last three festivals it has been found very difficult to get enough people to drag the car from one end of the street to the other according to custom.

One of the superior Magistrates always attends this festival; medical assistance is sent out from Bellary, and Rupees 600 is annually allotted for clearing out wells, &c., and for other necessary purposes.

After Hampi the festival held at Mylar is the best attended. It is held after the harvest, and the people encamp in the fields being spread over a space about a mile square. The Túngabadra is close by, so that there is an abundant supply of pure fresh water, and as there is no necessity for the pilgrims to crowd together as at Hampi, disease does not often break out. There is one custom which is peculiar to this festival. On the great day in the evening when the worship is completed and the offerings made, the deity deigns in the person of a child to lift the veil of the future, and in the presence of the assembled thousands to utter one sentence prophetic of future events. A little child is held up on the shoulders of the priests and closing in his arms the iron bow of the god upheld by the priests, he utters the words put into his mouth by the god.

The words uttered in 1869 were, "there are many thunderbolts in the sky, and the words were greeted with a murmur of joy, as implying probably a good supply of rain in the coming year. Great faith appears to be placed by the people in these words heard at

these times, and as there seems to be the same vagueness about them as characterized the utterances of the Delphic oracle, it is probable that their faith is never put to any severe test. The sentence uttered the year before the mutiny, "the white ants are risen against" is now recalled by many in proof of the far-seeing power of their god * * *. "There were present at the festival about 5,000 bandies, 23,000 head of cattle and not fewer than 40,000 people." (Report of Mr. Clogstoun, Assistant Collector, in G. O., 3rd March 1869.)

Inscription and Sasandms.

The numerous inscriptions at Hampi have all at one time or another been deciphered. A list of them with translations will be found in Vol. 20 of the Asiatic researches, appended to an essay by Mr. Ravenshaw, B.C.S. Such facts as can be discovered by their help have been incorporated in the historical part of this manual. There are several long inscriptions in the Hali-Canarese character at Kurgódu in the Bellary Taluq, but they are so worn with age as to be in many places illegible. An inscription on the wall at Kenchengódu in the same taluq is not of much interest, for it only gives the names of the village officers at the time the pagoda in that village was built. There is another long inscription on a stone lying on the tank-bund at Chikka Tumbul which has never been deciphered. In such places as Bellary, Gooty, Raidrúg, Harpanhalli and Pennakonda where inscriptions might have been expected none are now to be found. There has indeed once been an inscription on one of the rocks at Gooty, but it is almost obliterated and hardly two consecutive letters can be made out. Diligent search would doubtless result in the discovery of other inscriptions or dedications, the existence of which is unsuspected or unknown beyond the limits of the village where they are.

In connection with the subject of this chapter, mention must be made of a peculiar hill about eighteen miles from Bellary. Captain Newbold was the first to call public attention to it, and his account will be found at page 134 of No. 18 of the Journal of the *Madras Literary Society*.

About three miles beyond Kodutanni and close to the Antapúr pass on the right of the road there is a small hill about fifty feet high and four hundred in circumference, and surrounded by hills of considerable elevation. The summit of this hill or mound is rounded, and the surface partially covered with scanty patches of dry grass, from which crop out masses of tufaceous scorizæ. The hills around are composed of a ferruginous sandstone in which minute scales of

mica are found disseminated, but this mound is evidently composed of very different materials, and when struck it emits a hollow cavernous sound. Some have thought it of volcanic origin, but Captain Newbold thought it more likely to be the remains of an ancient furnace. The local tradition is that this mound is composed of the ashes of an enormous Rakshasha or giant, whose funeral pile this was. This giant's name was Edimbassurali, and he was living here when the five sons of king Pandion visited the country. The giant's sister fell in love with one of them named Bhimsainah, and instigated him to kill her brother who was opposed to the alliance. Another account is that a great battle accompanied by fearful loss of life, was fought here. After the conflict the wounded and the dead were gathered together and placed, so as to form an enormous funeral pile which was then fired. These ashes or whatever they are effervesce when treated with dilute sulphuric acid, and thus show traces of carbonate of lime. Colonel Lawford thought the ashes were such as were found at funeral piles and very dissimilar to those formed in lime-kilns. Dr. Benza thought it was limestone slab, but certainly not pumice-stone or in any way of volcanic origin. "The stone is white and osseous looking and internally porous and reticulated." There are two smaller mounds at the foot of the copper mountain. Specimens from the mound have recently, at my suggestion, been collected and sent down to Madras for examination.

CHAPTER X.

THE BELLARY MISSION IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

(Communicated by the Reverend E. LEWIS.)

THIS is the only Protestant Mission in the Bellary district. It was commenced in the year 1810 by the Reverend J. Hands, who had been sent out by the Directors of the London Missionary Society with the view of establishing a Canarese Mission in Seringapatam : but finding it impracticable to accomplish his object in that city, through the kind, steady and spirited exertions of a pious Chaplain at Madras, he with great difficulty succeeded in obtaining permission from the Government to settle at Bellary. Very soon after his arrival, he commenced the study of the Canarese language, but without a Dictionary or a Grammar, and with very