

CHAPTER XIX

PLACES OF INTEREST

THE district of Shimoga is rich in historical associations and cultural traditions. It has a considerable number of places which are of interest from the points of view of history, archaeology, religion, cultural importance, education, industries and other modern developments, etc. There are enchanting natural sceneries with hills, hillocks and green dales and with rivers and streams flowing across, the majestic Western Ghats with magnificent forests, fascinating beauty spots such as the Jog Falls and Agumbe, and some remarkable monuments. The district has ample potentiality for development of tourism. A brief account of the more important places of interest in the district is given in the following pages in an-alphabetical order.

Agastya Parvata Agastya Parvata, also called Bileshvara-betta (T.* Hosanagar), is a hill near Humcha at a distance of about 20 kms. to the east of Hosanagar town. The Haridravati which flows north-east into the Sharavati, the Sharmanavati, which runs in the same direction and joins the Sharavati, the Kumudvati which runs north and falls into the Tungabhadra, and the Kushavati which flows south into the Tunga, take their birth here. The area has thick forests of various kinds of trees and is evergreen. The scenery round about the hill is highly delightful. From the top of this place, one can have a grand view of the landscape consisting of hills, forests, streams and ravines. This is one of the most beautiful spots of the *malnad*.

Agumbe Agumbe is a hamlet of Tallur vilage, for which see under Tallur.

Ajjihalli Ajjihalli (T. Channagiri; P.** 1,329) is about three kms. to the south-west of Channagiri town. It is reputed for its sculptors who are good at statue-making in stone, metals and wood and castings. It has a temple of Hanuman in whose honour a *jatra* is held about April every year.

* T= Taluk; ** P= Population according to the 1971 census.

Ambligola (T. Shikaripur ; P. 471) is 16 kms. south-west of Shikaripur town and 67 kms. north-west of Shimoga city. At a distance of 1.6 kms. from this village, a reservoir has been constructed across the Saloor-Halla which is a tributary of the Kumudvati river. The waterspread area of the reservoir is 445.5 hectares. There are two sluice channels. The length of the left bank channel is 37 kms. and that of the right bank channel is 5.62 kms. The area commanded by this reservoir is 772.74 hectares. It is a picnic centre. There is a shrine dedicated to Durgamma, under the auspices of which an annual *jatra* is held about March. Ambligola

Ambu-tirtha is a hamlet of Nonabur village, for which *see* under Nonabur. Ambu-tirtha

Anandapuram (T. Sagar ; P. 1,265), 24 kms. south-east of Sagar on the Shimoga-Gersoppa road, is the headquarters of the *hobli* of the same name. It is a railway station between Birur and Talaguppa. The place was until recently called Anantapur. Till 1875, it was the headquarters of a taluk of the same name. It is said that it had been named previously also as *Anandapura* by Somashekhara Nayaka of the Keladi royal family. About four kms. to the south-east of this village, there is a hamlet called Andhasura which appears to have been an important place during the 8th century A.D., and an *agrahara* town during the later Chalukya times. Andhasura is mentioned in connection with Humcha village that he was defeated by Jinadatta. Inside the village of Anandapuram, there are three modern temples built for enshrining a *shivalinga*, Hanuman and Ranganatha. The image of Ranganatha is actually that of Kodandarama which belongs to the 17th century. It is four-handed, holding an arrow, a *chakra*, a *shankha* and a bow. The old fort of the place is in ruins. The village has a high school, a junior college and a dispensary. Anandapuram

Anavatti (T. Sorab ; P. 4,794), 25 kms. north of Sorab town, is the headquarters of the *hobli* of the same name. According to a local legend, the place used to have elephant stables of some chiefs in the old days (*ane* means elephant in Kannada). The village has now become an important market place for the nearby villages. There is a basic training institute for primary school teachers, a health unit, a high school, a veterinary dispensary and a telephone exchange. Anavatti

Anaveri (T. Bhadravati ; P. 1,786), is about 30 kms. to the south-east of Bhadravati town. It seems to have been an ancient site where recently neolithic axes were found. It is said that in olden days, the area had a dense forest with elephants and other wild animals, and it was noted for big-game-hunting and for catching of elephants and it was known as '*Ane Eri*'. There are several shrines, and a *jatra* is held in about May-June of Anaveri

every year for two days. The village has a high school and a dispensary.

**Animisharya
Koppalu**

See under Malagondanakoppa.

Anjanapura

Anjanapura (T. Shikaripur), now an uninhabited village, is about 18 kms. to the south-west of Shikaripur town and about 44 kms. north-west of Shimoga city. There is a reservoir here constructed across the Kumudvati river. The work of this reservoir was started in 1928 and completed in 1936. The water-spread area of this reservoir is 673.92 hectares. The maximum depth of water is 17.63 metres, the mean depth being 10.03 metres. There are two main sluices, one on the left bank and another on the right bank. The right bank channel is 46.7 kms. in length, while the length of the left bank channel is 13.7 kms. The *atchkat* area under this reservoir is 7,169.31 hectares. The place has shrines dedicated to Maramma and Anjaneya. There is a travellers' bungalow here.

Araga

Araga (T. Tirthahalli; P. 709), about ten kms. north-east of Tirthahalli, is the headquarters of Arahara *hobli*. It has many small shrines dedicated to Anjaneya, Umamaheshvara, Ganapati, Akhandeshvara, etc. The Ishvara *linga* in the Akhandeshvara shrine is a very big one. A local legend says that the village was the site of *lakshagriha* of the Mahabharata days.

In the inscriptions, the place is mentioned as the capital of the *Male-rajya* (hill kingdom). The Santara chief of Hombucha or Humcha ruled it under the Chalukyas. The principality of the Santaras was called Santalige-1000 which corresponded to the present Tirthahalli area. In the 14th century and later on under Vijayanagara rulers it consisted of three towns and 18 *kampanas* and gave its name to the province of Araga which was governed sometimes by princes of the Vijayanagara royal family. The Keladi Nayakas held control over it until their territory was seized by Haidar Ali in 1763. The place has a high school and a dispensary.

Aralikoppa

Ikkeri (T. Sagar) is a hamlet of Aralikoppa (P. 220), about three kms. to the south of Sagar town and about 76 kms. to the north of Shimoga. The word means "two streets". This place was the capital of the Keladi Nayakas for some years. The coins of these kings were continued to be called by its name as Ikkeri *pagodas* and *fanams*, even after the capital and the mint were shifted from Ikkeri. The walls of the city were of great extent, forming three concentric enclosures. In the citadel was the palace built of mud and timber, adorned with carvings and false guildings.

The Aghoreshvara temple.—The only vestige of the former greatness of Ikkeri is the temple of Aghoreshvara, a large and

well-proportioned stone-building, constructed in a mixed style with a unique conception. On the floor, in front of the shrine, are the effigies of three of the Keladi chiefs, doing obeisance. The temple consists of a *garbhagriha*, an open *sukhanasi* and a large *mukhamantapa*. There is a narrow passage all-round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is very high. The temple faces north and has a lofty roof and ornamental doorways on the west, north and east, the north doorway being the best with two elephants at the sides. The *garbhagriha*, which is built of huge stones, contains a gigantic pedestal occupying nearly three-fourths of the whole space and sculptured all-round with 32 seated female figures. In the *sukhanasi* is a small translucent *nandi* carved out of white spar. The temple has no *navaranga* but only a front *mantapa*. At each side of the *sukhanasi* doorway, there are two niches, those to the right containing the figures of Ganesha and Subrahmanya and those to the left, figures of Mahishasuramardini and Bhairava. The front *mantapa* is supported by well-carved pillars and has narrow high verandahs at the sides of the three entrances. There is a big stone-tower over the cell with a projection in front as in Chalukyan temples. On the outer walls, there are at regular intervals, with intervening figures, about 20 perforated windows, with ornamental arches, beginning at the sides of the north doorway and ending at the doorways on the east and west. Below the windows, runs round the walls a parapet with ornamental turrets at intervals but without a sloping rail at the top. In front of the north entrance, there is a square *Nandi-Mantapa* (bull pavilion) which is of a rare design. It has the figure of a big *Nandi* inside. There are seven pointed arches of stone. On the walls many images have been sculptured. The temple has a metal image of Aghoreshvara with 32 hands.

On the second cornice outside the north-east corner of the *navaranga*, there is a single line inscription in fine middle Vijayanagara characters stating that Achari Venkatayya of Hombuchcha constructed the *mantapa*. No inscription recording the date of this temple has come to light. But it can be said that the temple was constructed in the sixteenth century. The *Nandi* pavilion at the Parvati temple must have also been constructed at the same time or slightly later. The Parvati temple, which is to the west of the main temple of Aghoreshvara, has been built in the same style as that of Aghoreshvara but with smaller dimensions and fewer sculptures. It has a *garbhagriha*, a *sukhanasi*, a small *navaranga* without pillars and a *mukhamantapa* closed on three sides and open in front. Outside the *garbhagriha*, the walls bear turreted pilasters, *padmas* and swans. The Aghoreshvara temple is a remarkable piece of work. It includes features of the Hoysala and the Southern or Dravidian styles of architecture. An Indo-Sarcenic feature is also seen in the arches

of the windows and of the *Nandi-Mantapa*. A *jatra* of the Aghoreshvara temple is held about March every year for three days.

Ashokanagar Ashokanagar is a hamlet of Yedehalli, for which *see* under Yedehalli.

Avinahalli Avinahalli (T. Sagar; P. 1,320), about 11 kms. to the south of Sagar town, which is the headquarters of the *hobli* of the same name, has several old shrines. Formerly during the days of the Keladi Nayakas, it was a place of some importance with a fort.

Balagar Balagar is a hamlet of Odlamane village, for which *see* under Odlamane.

Balehalli Barkana is a hamlet of Balehalli village (T. Tirthahalli; P. 1,247). It is at a distance of about 40 kms. to the south-west of Tirthahalli town, in Balehalli State Forest Area. It is a valley with a natural waterfall of the Seetha river which falls down from a height of about 259.25 metres. It is known as the Barkana Falls. On the right is the mountain which appears like a reclining head and has evergreen forests. The Barkana valley commands charming scenery all-round.

Balleshvara Balleshvara (T. Honnali; P. 330), about six kms. north of Honnali town, is situated on the bank of the river Tungabhadra. There is a pretty temple of Ishvara called Ballalingshvara, which is a Hoysala structure. There is also a Jaina *basadi* in ruins, dedicated to Parashwanatha.

Bandalike Bandalike (also called Bandanike) (T. Shikaripur), about 35 kms. to the north of Shikaripur town, is now an uninhabited village. It was an important place under the Kadamba kings and the chief town of Nagarakhanda-70. It was prosperous in the 11th and 12th centuries and later also. It was a centre of the Kalamukha Sect. The ruins of the old city cover an extensive area. It contains several dilapidated temples of large dimensions and marvellous sculpture. There are more than thirty important inscriptions containing records of the Rashtrakutas, later Chalukyas, Kalachuris, Hoysalas, Seunas, and Vijayanagara kings.

The Shantinatha Basadi: There is big Jaina *basadi* on the right side of the tank named Nagara-kere or Nagaratirtha towards north called Shantinatha *basadi*. An inscription (Sk. 219 of 912 A.D.) says that it was endowed by Jakkiyabbe. But this could not be the *basadi* which is referred to in the inscription, because structurally it belongs to a later period. Since one of the pillars in the *mukhamantapa* of the *basadi* was renovated in about 1200 A.D., it can be said that it must have been constructed before 1200 A.D. It has a front *mantapa* with a verandah all-round and entrances on the three sides. The *sukhanasi* has a

well-carved doorway with screens at the sides. There is no image in the *garbhagriha*, but mutilated Jina figures are found here and there. A parapet runs round the front *mantapa* with a broad rail containing figures or flowers surmounted by an ornamental band.

The Veerabhadra temple : About 46 metres to the north-east of the *basadi* stands the temple of Veerabhadra which appears to have been built in the 14th century. The image of the deity is well executed. It is in the pose of marching to the left, holding in his four hands a sword, arrow, bow and shield. To the west of the temple is a mound on which there is an image of Mahishasuramardini in a standing pose, with eight hands. There is a mutilated image of a four handed god, perhaps, Vishnu.

The Someshvara temple : In the north-east corner of the old Chalukyan town-site is situated the Someshvara (Anekal Somayya) temple. It was constructed in 1274 A.D. by Boppasetti. The structure is homogeneous and consists of three cells arranged on the three sides of a *rangamantapa*. In the two outside *ankanas* of the porch are two square perforated screens which are divided by circular small panels bearing relief figures of deities, *yakshas*, swans, lions, etc. Between the rows of perforations are friezes depicting episodes from the Ramayana and the Mahabharata.

The Trimurti temple : The Trimurti temple is a triple-celled structure of the Chalukyan period and is assigned to about 1160 A.D. The three cells had originally stone towers above them. The western tower has collapsed, but the other two are existing. The towers have projections in front without Hoysala crests. The sculptures of the towers consist of only four figures coming one over the other on each of the faces. Only one projection, that over the main cell, shows a well-executed *simhalalata*. This temple is similar in plan to the Chatteshvara temple at Chatachattahalli near Halebid in Hassan district. All the three cells have *sukhanasis* with ornamental doorways and niches at the sides. The temple faces east with lingas in the west and south cells and a figure of Vishnu in the north cell. There are some sets of good figures of deities. This temple is remarkable for its elegance and symmetry.

Other temples : There is a Sahasra-linga temple constructed by Machayya Dannayaka in 1063 A.D. It has a big *linga* called *sahasra-linga* at the *panivatta* of which 999 square lines representing as many lingas have been engraved. Just behind the Someshvara temple there is a ruined *mantapa* on an elevated place called the *mahanavami mantapa*, constructed by Malla Dandanayaka in 1209 A.D. as per the orders of Abhinava Ketaladevi, the wife of Hoysala Ballala II. The chief deity of Bandalike is

goddess Banashankari (formerly called Mayadevi) for whom there is a small temple here. According to a legend, Mayadevi, a creation of Parvati, was sent to test Allama Prabhu, a celebrated saint, who changed her into a divine form. Chanchala Odeya is stated to have donated some lands to this temple in 1387 A.D. On a neatly executed *mastikal* near this temple are sculptured two raised hands (instead of the usual one hand) with three seated figures above the arms a male between two females, his wives. This is a memorial of the two wives becoming *satis* on the death of their husband. At a little distance to the south-west of the Banashankari temple, ruins of some old structures can be seen. At the Rasabhavi temple, there is a good figure of Hanuman and a *viragal* in front, which depicts the "offering of the springing head" (*siditale-koduvudu*). A male figure is seated in front of an elastic rod with two figures standing at the sides with swords ready to cut off the head. The head is shown as simply cut off, but not as bounding up.

- Bankasana** Bankasana (T. Sorab ; P. 520) is about 31 kms. to the north of Sorab town. It has what is called an *udbhava-linga* named Holelingeshvara at the confluence of the Varada river and the Dandavati stream. A well-known *jatra* is held here about the month of January. A cattle fair also takes place on the occasion.
- Barkana Falls** See under Balehalli.
- Basavapatna** Basavapatna is a hamlet of Hosakere village for which see under Hosakere.
- Basavani** Basavani (T. Tirthahalli ; P. 776), 14 kms. to the south of Tirthahalli town, is situated on Tirthahalli-Koppa road. The *sthala-purana* says that the place had the hermitage of the sage Bharadwaja. A pond here is pointed out as the spot where another sage named Nagamuni performed penance. There is a small hill near the village, called Jenukal-gudda, from the top of which one can have a panoramic view of the landscape consisting of hills, forests, streams and ravines. It has a temple dedicated to Someshavara and small shrines of Gangadhareshvara and Gopalakrishna. The place has a high school and a dispensary.
- Bednur** See under Nagar.
- Begur** Begur (T. Shikaripur ; P. 3,274) is about eight kms. to the north-east of Shikaripur town. This was an ancient *agrahara* town known for its institutions of learning. Several inscriptions were found here.
- Bekkanur** Kuppalli is a hamlet of Bekkanur village (T. Tirthahalli ; P. 613) situated at a distance of about 16 kms. east of Tirthahalli town. This is a fascinating locality which is the birth-place of

the great poet 'Kuvempu' (Dr. K. V. Puttappa). There is a famous spot here known as *Kavishile* (poet's stone) where the poet in his young days used to sit and contemplate.

Belagutti (T. Honnali; P. 4,476), 23 kms. to the south-west of Honnali, is the headquarters of the *hobli* of the same name. It was the centre of a line of chiefs known as the Sindas who were feudatories of the Chalukyas of Kalyana, the Hoysalas and the Seunas (Yadavas). Its old names were Belagavati and Belagavarti. Later about the 16th century, Belgautti again became the seat of a small principality of the 'Bevale' family of Belagutti. Some of the descendants of this family are living at this place. There is an old, pretty temple dedicated to Siddheshvara. It is a stone building which is still in a fairly good state of preservation. Another old temple, which was dedicated to Channakeshava, is in a very dilapidated condition. The place has a shrine of Durgambika. An annual *jatras* in honour of this deity is held about the month of October for two days. Wrestling matches held on the occasion are well-known. The village has a high school and a dispensary. Belagutti

Belagavi (T. Shikaripur; P. 2,442), also known as Belagami, is about 21 kms. north-west of Shikaripur town. In the past, it was variously known as Balligave, Balligamve, Balligame, Ballegavi, Balligrama, Ballipura and Balipura. *Balli* in kannada means a creeper or vine. A legend connects this place with the demon king Bali also. This was a place of such antiquity even in the 12th century that it was styled as the mother of cities, capital of ancient cities and *anadirajadhani* (very ancient capital). It was the capital of the Banavase-*nad* or Banavase-12000 province. On account of its religious importance, it was called the Dakshina Kedara. Balligave was an important centre of learning and it contained five *mathas*, three *puras* (*puṛa* meaning an extension), seven Brahmapuris, five vidyapeethas, some agraharas and many temples. The five *mathas* belonged respectively to the devotees of Shiva, Vishnu, Brahma, Jina and Buddha. The Kodiya Matha among them was the more well-known one. It had "many varied mansions" and was an ornament to the Banavase province. Its prosperity continued for some time more under the Hoysalas. The place is associated with several eminent Veerashaiva saints like Allama Prabhu, Akka-Mahadevi, Animishayya and Ekantada Ramayya. It was a centre of the activities of the Veerashaiva creed. There are remains of many temples, shrines, *mastikals*, *viragals* and *nisidigals*. Belgavi

The Kedareshvara Temple.—The Kedareshvara temple here is of a *trikutachala* design (three-celled structure) and is a medium-sized one. It faces east with *lingas* in the west and south cells and a figure of Vishnu in the north cell. The *linga* in the south cell is said to represent Brahma. In the old days, the

administration of this temple was carried on by the Kalamukha Shaivas. The temple is made out of soap-stone and is a fine specimen of late Chalukyan type. It has comparatively few sculptures and its architectural parts are well-shaped and tastefully ornamented. Though it is not so high or large as the temple of Kaitabheshvara at Kubatur, it is of nearly the same type except for the fact that it is a three-celled one while the former is unicelled. The three large towers or *vimanas* are similar in form to those on the walls, having three tiers of square turrets with square *shikharas* and round stone *kalasas*. The western *kirtimukha* is perhaps the grandest of the three *kirtimukhas*.

The *mantapa* is an indented square-shaped pavilion originally open on all sides except the west where it is continuous with a *navaranga* of four pillars. The outer ring of pillars is composed of 16-sided, fluted and well-polished pieces, while the inner pillars are of the polished round lathe-turned type with the bell-moulding more or less ornamented with leaf shapes. The ceilings are all flat and divided into squares, each one of which contains a finely carved flat lotus. The central ceiling of the *mantapa*, however, has Tandaveshvara in the centre surrounded by the eight Dikpalakas, while one of the ceilings in the *navaranga* has a large *padma*, 1.53 metres in diameter. Only the west cell has a *sukhanasi* whose doorway is flanked by perforated screens of a simple design, while the lintel bears a fine group with Shiva standing attended by Brahma, Vishnu, Ganesha, Shanmukha, etc. The western cell doorway is similar to those of the south and north cells. In the *garbhagriha* on a low *peetha* is a medium-sized round-headed *linga*.

The Prabhudeva Temple.—The Prabhudeva temple here is a smaller *trikutachala* (three-celled) structure. It was built probably about the middle of 13th century and the *mahadvara*, a little later. It has an open *mukhamantapa*, a small *navaranga* and three *garbhagrihas*. It is called also as Nakhareshvara or Nagareshvara temple. It was constructed by Veera-Bananjus (merchants) of Pattadakal. It is said that as Allama Prabhu, the celebrated saint and *vachanakara*, studied here, it has been called Prabhudeva temple. The back walls of this temple are decorated with a horizontal frieze of flowers, while the front basement and railing have a similar ornamentation. The *navaranga* doorway shows good workmanship. The south and west shrines contain round-headed *lingas*, while the north one has a figure of Veerabhadra of perhaps the 17th century.

Tara Bhagavati.—There is a rare Buddhist image of goddess Tara Bhagavati belonging to 989 A.D. which was got made by a devout lady named Bappure Nagiyakka and it was installed in the Pra-Bauddha Jayanti Vihara of Balligame. According to an inscription, this *vihara* was built by Rupabhataiah, a general of the Chalukya king Ahavamalla (*see* also Chapter II).

The Tripurantakeshvara Temple.—The temple of Tripurantakeshvara is situated in the north-east of the present village of Belagavi. The building, as it now stands, is a double temple with two parallel shrines facing east. The major part of the building consisting of the northern half, the south shrine and the central part of the south pavilion show a high class work, whereas the outer *ankanas* of the south pavilion and the porch are of inferior workmanship and of a different period. The door frames and pillars and sculptural work have generally a close resemblance to the earliest work at Belur and Halebid. The main building was constructed probably about the reign of Hoysala Vishnuvardhana. There is difference in plan, design and sculpture between the Kedareshvara and Tripurantakeshvara temples which suggest that there might have been an interval of some decades between the construction of the two temples.

The pavilion has artistic rounded pillars which must have borne bracket figures originally. The doorway of the south shrine is a fine piece with detailed carvings containing on each jamb three vertical bands of scrolls, flowers, dances and inter-twined *nagas*. Some of these are very similar in design to the bands of the *garbhagriha* doorway of the Belur temple. The lintel has a fine Gajalakshmi. The pillars of the *navaranga* are of rounded lathe-turned form and are well-ornamented. The doorway of the main shrine is of fine workmanship. The jambs have Rati and Manmatha on one side and a deer-headed (?) deity with consort on the other. On the outer side of each jamb is a beautiful pierced screen of inter-twining *nagas*. The lintel is magnificently carved with the figure of Shiva dancing as Gajasuramardana in the centre flanked by Brahma, Kumara and Ganesha on the right and Vishnu as Keshava, Garuda and others on the left and surrounded by other deities.

The Bherundeshvara Pillar.—At a little distance to the Jiddikere tank on a platform of 3.05 metres height, there is a pillar which is 9.15 to 9.76 metres high. It is called *vijaya-stambha* (pillar of victory) and also Bherundeshvara *stambha*. It was installed by Chavundarayarasa, a general of the Chalukya emperor Trailokyamalla, in commemoration of a victory. The pillar at its top has got a figure of the fabulous bird *gandabherunda* in the form of a human being standing upright with two birds' heads looking opposite ways and eating some thing which it holds in its hands. The pillar was renovated and re-installed during the time of Krishnaraja Wodeyar IV of Mysore. To the south-west of the Bherundeshvara pillar, there is an inscription in which an interesting panel of sculpture depicting the self-sacrifice of a person is carved. This stone is called Shula-Brahma-Shile by the villagers.

Various Other Monuments.—The Panchalingeshvara temple is now a small one. Its *garbhagriha* doorway is lofty. The *linga* inside the temple is a huge one. The temple must have been much larger than what it is now, as it is stated to have been the seat of Kalamukha Brahmacharis and housed a Sanskrit academy. The *sukhanasi* doorway is very well carved and the ceiling is unusually high. The figure of Umamaheshvara is an exquisite piece of sculpture, with clear-cut features of the body and gracefulness of pose. It may be of the tenth or eleventh century A.D. A shrine to the left of Panchalingeshvara temple is dedicated to Anantapadmanabha. In this shrine, there is the image of Vishnu reclining on a seven-hooded serpent, with the ten *avatars* appearing on the prabhavali. From the navel of the image issues forth a lotus on which Brahma is seated. An inscription of 1165 A.D. records that the temple was constructed by Keshimayya, a genreal. On the south band of the Jiddikere tank and just behind the Panchalingeshvara shrine is situated a dilapidated shrine of stone dedicated to Nilakantheshvara also called Srikantheshvara. Its *linga* is made out of green stone and it is said that when the tank is full, the *linga* can be seen in different colours due to reflection of the rays of the sun. The shrine appears to be a Chalukyan structure of the 11th century. It is similar to the Tripurantakeshvara temple in several features. The Yogishvara shrine, which is by the side of Nilakanteshvara shrine, was also constructed in the eleventh century A.D. by Gunagalla. Udayaditya, the minister of war and peace of the Chalukya emperor Tribhuvanamalla-Deva, gave donations to this shrine. The Kalikamba shrine standing on the Jiddikere tank is a 16th century structure according to an inscription. It consists of a *garbhagriha* and a front *mantapa* only. The image of *Kalikamba* is in relief.

The Someshvara temple, which is completely in ruins, was of the Chalukya period and was got constructed by a merchant named Sovisetti who installed the image of Someshvara in 1054 A.D. It consists of a *garbhagriha*, a closed vestibule and a *navaranga*. The Someshvara *linga* is flat-headed and about 0.92 metre high including the pedestal. There are several *viragals* and inscriptions here. By the side of the Someshvara temple, there is a Veerabhadreshvara temple also called Kusumeshvara temple which is a Chalukyan structure. It has a *garbhagriha*, a closed vestibule, a *navaranga* and a modern *mantapa*. In the *navaranga* are placed the images of *Nandi* facing Veerabhadra, Ganesha, six-headed Kumara on a peacock, a Saptamatrika panel and a Naga stone. The image of Veerabhadra inside the *garbhagriha* is roughly worked and appears to be a sculpture of the Palegar period. The remains of the Brahmeshvara temple have only a four-headed image. This temple might have been constructed during the period of the Chlukyan emperor Jayasimha II between 1015 and

1044 A.D. There is also a shrine of Kamalagangavva also called Udutadiyamma which faces the ancient Tavarekere tank.

The hill of Ekantada Ramayya, the *Koppalu* of Animisharya or Animishayya, the *Chowki* or Goggayya, and Udutadi, the native place of Akka-Mahadevi, are at a short distance from here. According to a story current here a *sharana* named Mallayya carried the message of his faith to Mecca in the fourteenth century and that the Maleya-Malleshvara temple here was constructed in his honour. There are several other dilapidated shrines dedicated to various deities. The place has a Veerashaiva *virakta matha*. A car festival of the Kedareshvara temple is held about the month of March every year.

See under Agastya-Parvata which is another name for **Bileshwara Betta** Bileshvara-betta.

Bhadravati (P. for area of Municipal Council—40,203 ; P. for area of Town Board—61,155 ; total for Bhadravati Urban Agglomeration=1,01,358) was previously called Benkipura, Benkiyapura, Vankipura and Vankipuri. Benkipura (fire-town was called so by virtue of existence there of a number of small furnaces which were converting iron ore into iron by age-old methods. The Bhadra river makes a loop here and flows westward as *Paschimavahini* for about 0.60 kms. (Vanka or Vanki in Sanskrit means a bend in a river, such as it occurs here). According to a legend, the place had the hermitage of a sage named Manki and it was also called Mankipura. Bhadravati is situated about 16 kms. south east of Shimoga, on both the banks of the river Bhadra, on the Bangalore-Honnavar Road and Birur-Talaguppa section of the Southern Railway. It is an important industrial town and headquarters of the taluk of the same name.

The Lakshminarasimha Temple.—In the centre of the old town on the top of a rising ground is a Hoysala temple of Lakshminarasimha facing east, which was constructed about the middle of the 13th century. This monument is a *trikutachala* (three-celled temple structure) with three towered *garbhagrihas* and three *sukhanasis*. The basement of the temple has six deeply-cut cornices whose roughly-shaped mouldings have been left unsculptured. Here and at many other points in the temple, it is seen that the temple was left unfinished. In the south cell, standing on a large Garuda pedestal is a fine image of Venugopala, about 1.53 metres high. In the north cell, also on a Garuda pedestal, is a standing image of Vishnu as Channakeshava and Purushottama, its height being 1.83 metres. The image of Ganapati, which is 0.92 metre in height and the figure of Sharada, both of which are exceptionally of a high order of workmanship, attract the visitors. The ceiling of the *sukhanasi* of the west cell has a well-designed dome with two series of horse-shoe arches.

The image of Lakshminarasimha is an elegant one seated in *sukhasana* with Lakshmi on the left. Under the auspices of this temple, an annual car festival is held about the month of May.

Large Factories.—The Mysore Iron and Steel Ltd., which commenced working in 1923, is located on the bank of the river Bhadra here. This concern was formerly owned solely by the Government of Karnataka and is now a joint venture of the State and the Central Governments. The concern is engaged in the production of pig iron, mild steel sections, alloy and special steel sections, steel castings, cast iron castings, cast iron, spun pipes, cast iron railway sleepers, slag cement, fire clay refractories, ferro-silicon, ferro-manganese and other ferro-alloys. The main items of bye-products are foamy slag, blast furnace gas, electric pig iron furnace gas, pig-iron ladle skull, sludge and burnt lime dust. Much of the bye-products is made use of by the concern itself in the processes of manufacturing and only a portion of it is sold outside. In 1938, a Cement Plant with a kiln of 60 tonnes capacity per day was added to the Mysore Iron and Steel Ltd.

The Mysore Paper Mills Ltd., here was established adjacent to the Mysore Iron and Steel Ltd. as a joint-stock company in April 1936, the State Government participating both in investment of capital and management. The factory is located about three kms. north of the present railway station. Cream laid, manifolds, badami and buff and other coloured printing papers are manufactured and straw boards are also manufactured whenever they are in demand in the market.

A new township called the Paper Town has been developed near the steel works where many of the employees of the mill are provided with quarters. There are nine high schools, a junior college and a first grade college, besides a polytechnic and an industrial training institute here.

Bharangi

Bharangi (T. Sorab ; P. 1,067) is situated at a distance of about 38 kms. to the north-east of Sorab town. It contains a Jaina *basadi* and some Hindu temples of the Chalukyan period. The *basadi* consists of a *garbhagriha*, a closed vestibule, a *navaranga* and a porch. The parapet on the east has the figure of a Jina standing under a *mukkode*. The *navaranga* doorway is designed like the usual Chalukyan doorways. The present image in the *garbhagriha* is of marble and evidently of the modern days. Near the tank of the village is situated the Kalleshvara temple. This structure consists of three cells arranged on the three sides of a common *navaranga*. There is a *linga* in the main cell, Surya in the east cell, and Vishnu in the west cell. The main *linga* is human faced with *phalaksha* brows, eyes and moustaches. Near the waste-weir of the tank stand three dilapidated structures of the Chalukyan period. Of these, one is dedicated to Narayana.

The image in it is of Janardana of rough workmanship of about the 14th century. The Mallikarjuna temple standing at a little distance from the Narayana temple was built in 1178 A.D. according to inscriptions. The third temple in this group is the Banashankari temple. Images of Parvati, two images of Shiva, Annapurna, Bhairavi and Chamundi are enshrined in the *garbhagriha* here.

See under Singanamane .

Bhadra Project

The Bhadra Right Bank Tunnel Colony (T. Channagiri ; P. 1,230) is about 10 kms. west of Channagiri town. At its 31st km., the Right Bank Canal of the Bhadra Project had to cross the Ubrani range of hills, for which a tunnel had to be constructed. For carrying out this work, a colony was formed. The colony is situated in the midst of hillocks and tall eucalyptus trees. There are about ninety quarters constructed by Government during 1957, which were occupied by the project staff at the time of the execution of the project. A Physical Education Training Centre has been established here by Shri Raghavendra Gurukula Vidyapeetha, which has occupied about nine of those quarters.

**Bhadra Right
Bank Tunnel
Colony**

Bhimanakatte is a hamlet of Mulabagilu village, for which see under Mulabagilu.

Bhimanakatte

Bhuvanagiridurga is another name for Kavaledurga. See under Kavaledurga.

**Bhuvanagiri-
durga**

Chandragutti (T. Sorab ; P. 1,421), about 16 kms. north-west of Sorab town, is the headquarters of the *hobli* of the same name. It was formerly well-fortified. In the old days, it was called Chandraguptapura, Chandraguttapura, Chandraguttipete and Guttidurga. The village is situated at the base of a high-peaked hill of the same name and is surrounded by a thickly-forested area. The summit is 848 metres high above the sea-level. Granite stone (locally called Chandragutti-kallu) is found in abundance here.

Chandragutti

According to a legend, the place had the hermitage of sage Jamadagni. Chandragutti was an early stronghold of the Kadamba kings of Banavasi. In a lithic record dated 1396 A.D., belonging to the reign of the Vijayanagara king Harihara II, Bachanna claims to have established himself in the Kadamba Raja's throne and to have ruled over Chandragutti and other areas. Later, it was one of the early acquisitions of the Keladi Nayakas. The place was attacked by the Palegar of Bilgi in the time of Haidar Ali. It was afterwards seized for a while successively by Parashuram Bhau, a Maratha general, and Dhondia Wagh.

The Renukamba Temple.—In a large natural cave called the Renukamba temple is a small *linga*, about 15.24 centimetres high, which is covered with a metal face. (Renuka is locally called

Chandragutyamma). Below the cave is a rock-shaped like two colossal hips of a woman identified as those of Renuka, who is said to have hidden here when Parashurama pursued her. The outer part of the cave serves as a large *sukhanasi*. The *navaranga* appears to be an attempt to imitate in granite the Chalukyan style. It is probably of the late Vijayanagara or Palegar days. Nearby is a cave shrine of Matangi, a 'sidi', some *Naga* and 'Masti' stones and an image of Parashurama, 0.76 metre high, with *chakra*, *shankha* and *kamandalu* in his left arm pit, and wearing a *jata*. Further up is a large 'Tavarekere' (tank with *tavare* flower plants). To its east on a rock is a carved foot called 'Sidigallu'. To the west is an old fortress of early Vijayanagara type made of uncemented long stone beams.

The Dandina Durgi Cave.—About 30.50 metres higher up is a cave which has an image called Dandina Durgi, a fine specimen, about 0.61 metre high. It is Mahishasuramardini standing with eight arms on a 'pani-batlu'. Just in front of this shrine is a small slab of dark stone on which is depicted the self-beheading of two men at the feet of Durgi. Lower down and further on by the path is a small shrine containing a *linga*, perhaps of the early Vijayanagara period. Just in front of the temple is a small pond.

Other Ruins.—Proceeding further, a ruined well, a round bastion of a ruined uncemented fort-wall and a ruined stone mosque beyond, to the south of which are many stone foundations, can be seen. Past the site of some stables, a well, a ruined *darbar mantapa* with arches, a fine fort-wall with a gate, another well and ruins of old fort-walls, the visitor can go to the top where there are basements of two ruined shrines, one of which was that of Chandramaulishwara, which gave the name to the hill. On a projecting spur in the west are a part of the fort with a bastion, some ruined temples, several rock-cut wells, and a large stone building (a magazine resembling the 'garadi' on the Chitradurga hill).

The place has also a tiled modern temple of Shulada Beerappa full of iron *trishulas* (tridents) offered by devotees. An annual car festival is held under the auspices of the Renukamba temple for a period of 15 days about the month of March. The village has a high school and a dispensary.

Channagiri

Channagiri (P. 9,655), about 43 kms. north-east of Shimoga city, is the headquarters town of the taluk of the same name. From inscriptions, it would appear that in early times, this part was in the possession of the Gangas and was governed from Asandi which is in the present Chikmagalur district. In the 12th century, it formed a part of the Chalukyan dominions and was included in the Nolambavadi-32,000 province over which the Pandyas of

Uchchangi ruled. Under Vijayanagar, it was a part of the Uchchangi district and was attached to Santhebennur. Later, it passed into the hands of the Keladi Nayakas. It was named Channagiri after queen Channammaji who erected the fort and granted the place as an estate to her sister.

The hill of Channagiri, which rises to a height of about 61 metres, is to the west of the town. The hill-fort consist of two rubble walls defended by moats, the chief gate being on the north where the gradient is lowest. To the north-west close to the top is a natural hollow where the rain water collects which is a source of water supply. On the north-east, there is another rock-cut pond with stone-cut steps. On the top of the hill is an area of about 136.50 metres in diameter where there are several rubble basements of old buildings. At the top of the hill, there is a temple of Bete-Ranganathaswami which commands a beautiful scenery. The panorama of the area below is varied and interesting, especially towards the north with the magnificent Shantisagara lake (formerly called Sulekere) situated at a distance of about 20 kms. The image in this temple (Bete-Ranganathaswami) may be of the 18th century. It is of Vishnu standing in *samabhanga*. It is represented as a hunter holding bow and arrow and hence the prefix *bete* (hunting) to the name. The temple has a wooden disc-like image of a five-headed and eight-handed Hanuman sitting on a demon. There is also a small shrine dedicated to Bhutappa.

The temple of Keteshvara here also known as Kalleshvara is a small structure of the Chalukyan style. It was restored by a pious lady in 1142 A.D. according to an inscription found in the temple. This record calls the *linga* inside the temple as Keteshvara. There is also a small modern temple of Kalikamba or Ambabhavani who is worshipped especially by the local Marathas. There is a *mrithika brindavana* of saint Raghavendraswami of Mantralaya in the town which is stated to be about 190 years old. It stands on a *kurmasana*, and was consecrated by saint Varadendra Teertha. It is said that a sculptor named Nanjachari, who had become blind, got his eye sight back after his constructing the *brindavana*. The *Dodda-Masidi* (Big Mosque) here has the tomb of Mohabat Shah Mastan Khadri and bears a date corresponding to 1636 A.D. The place has two high schools, a junior college, a hospital and an inspection bungalow.

About a kilometre to the east of Channagiri close by the Holalkere road, there is a large mound of earth which nearly covers a Chalukyan stone temple now called Kallumatha. It is almost exactly like the Keteshvara temple in the town in type and dimensions. The original *linga*, Vishnu and Nandi have all been lost.

- Chikkagangoor** Chikka gangoor (T. Channagiri ; P. 1,581), about 14 kms. to the north-east of Channagiri town, is noted for traditional puppet shows. A *jatra* is held here about April of every year under the auspices of the temple of Hanuman. (see also Hire-gangoor).
- Chikkamagadi** Chikkamagadi (T. Shikaripur ; P. 987), about 37 kms., to the north of Shikaripur town, has two monuments. One is Shantinatha *basadi*, now called Basavanna temple, which was constructed in 1181 A.D. It consists of a *garbhagriha*, a closed vestibule and a *navaranga* with no porch. An inscribed stone in front of the temple has seated figures of a Jaina teacher and four female disciples. The other monument is the Kalleshvara temple which is triple-celled, with *lingas* in two cells and an image of Keshava in the third. In front of an Ammanagudi at this place are two *mastikals* on which instead of the mere hand and *gindi* and also with small figures seated above the arm.
- Chippalagudde** See under Nambla.
- Davanebailu** See under Maragalale.
- Devarahalli** Devarahalli (T. Channagiri ; P. 2,713), about 12 kms. north-east of Channagiri town, has a small mud hill known as *Udumaradi* on which is situated a temple dedicated to Ranganatha. The hill is called *Udumaradi* because according to the *sthalapurna*, an iguana (*udu*) came from a long distance and took up its abode on it. Though small, the hill with the temple on it is a prominent object being visible from a long distance. Ranganatha is represented by a round stone marked with the figures of a discus and a conch. Behind it is a *linga* of the shape of an arrow, and above it a small figure of Keshava, about 0.45 metre high, said to have been set up by the Vijayanagara king Krishnadeva Raya. A car festival takes place about the month of April.
- Devasthanadahakkalu** Dvasthanadahakkalu, popularly called Kotipura (T. Sorab ; P. 571), is about 19 kms. north-east of Kubatur (Kuppatur). On a raising ground to the east of the village is the ancient temple of Kaitabheshvara which is a good specimen of the Chalukyan style. It has been referred to in an inscription of 1070 A.D. This temple resembles the Kedareshvara temple of Belavadi in some respects. There is only one cell with a tower over it and a projection in front. The doorways are lofty. The western wall of the structure is very much ornamented with long and short pilasters which are surmounted by five towers. The *vimana* which is of stone has four tiers of turrets which converge towards the *shikhara*. The tower has the images of Mahishasuramardini, Bhairava and Maheshvara. The figure of Maheshvara has close resemblance to that of Tandeveshvara which is on the west face of the south niche at Belur. The temple has a

spacious and high *mantapa*. The pillars of the *mantapa* are of round shape and are lathe-turned and polished with a beautiful appearance. The panel of the central ceiling has elegantly executed domes, while the other ceilings are ornamented with lotuses. The underface of the eaves of the *mantapa* is decorated with rafters and beams and has ornamentation of flowers. The doorway of the *sukhanasi* has a figure of Gajalakshmi on the lintel with fine towers. There is a multi-petalled lotus with about 400 petals on the ceiling of the *sukhanasi*. The *garbhagriha* has scrolls and pilasters on the jambs, a figure of Gajalakshmi and seven turrets on the lintel. In the compound there are five other small structures of Hoysala workmanship with well-executed doorways. However, these have no images belonging to the Hoysala times. The deity of the temple, though popularly called Kaitabheshvara is named Kotesvara in inscriptions. A local legend says that Kaitabha was a demon who was slain by Shiva. (But according to the *puranas*, he and another demon named Madhu were killed by Vishnu). The village is included in the group *panchayat* of Anavatti.

See under Mulabagilu.

Durvasapura

See under Issur.

Esur

Gajanur (T. Shimoga ; P. 1,392), is located at a distance of about 10 kms. south-west of Shimoga city on Shimoga-Tirthahalli Road near a crest of the Western Ghats. About a km. from here, a dam is constructed across the river Tunga known as the Tunga Anicut. The main object of construction of this anicut was to supply water to the dry areas of Shimoga and Honnali taluks. The catchment area of this river at this site is 2240.35 sq. kms. The left bank channel irrigates 6,682.50 hectares of lands covering a straight distance of 51.5 kms. The length of the right bank channel is 53.1 kms. and it irrigates about 2,025 hectares of land. The place commands enchanting scenery all-round. Near the dam, there is a fine tourist bungalow on a hillock. The place has an educational institution called the Tunga Vidyapeetha for training the rural youth and a Panchayat Raj Training Centre (see also Chapter XV).

Gajanur

Gauja (T. Sagar ; P. 1,013) is about 16 kms. to the south-east of Sagar town and 8 kms. to the north-east of Anandapuram. It appears to have been an ancient *agrahara* town. According to a legend, it had the hermitage of sage Gautama. Very near the village, there are several temples of recent centuries, such as those of Durga, Nagara, Veerabhadra, Banashankari. The Banashankari temple has three seated colossal stucco images of female deities painted over in different colours, all belonging to

Gauja

about the 17th century. In the premises of the temple there are two *masthals* of about the 14th century.

About a km. to the east of the Banashankari temple there is a big pond, to the north of which is situated the Gautameshwara temple, which appears to be a structure of the Rashtrakuta period. As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse. One of the inscriptions at the place mentions the Rashtrakuta king Krishna and the Gautameshwara temple to which donations are stated to have been made. On the east bank of the pond is situated a Surya shrine facing west. It contains an elegant image of a four-handed Suryanarayana standing about a metre high excluding the pedestal. On the pedestal are carved seven horses driven by the charioteer Aruna. Probably, this image is of the same period as Gautameshwara temple.

Govardhanagiri

Govardhanagiri (T. Sagar) is a hill about 82 kms. on the western border of the Sagar taluk, overlooking the old town of Gersoppa in North Kanara and is said to have been fortified by a chief named Jinadatta of Humcha. Two inscriptions were found at the hill belonging to the time of Devaraya, a local chief, and dated in 1560 and 1562 A. D. They give an account of the chiefs of his line and a description of Kshemapura or Gersoppa. First is mentioned Bhairava whose sisters son was Devaraya whose guru was Panditaraya. This chief performed the ceremony of the head-anointing of a Gommata. His sister's sons, who were his *gurvayas*, were Saluva-Malla and Bhairava. The succession was evidently in the female line, according to the *alayasantana* law of the west coast. Devaraya is mentioned as ruling the Tulu, Konkana, Haive and other areas. The tract has thick evergreen forests. The scenery round about Govardhanagiri is highly fascinating.

Govatoor

Ripponet, a hamlet of Govatoor (T. Hosanagar; P. 1,950), about 22.4 kms. north-east of Hosanagar town, is the headquarters of the Kerehalli *hobli* (Kerehalli is about two kms. from Ripponet). Formerly, it was a centre for hunting wild animals. This is a junction-point of two major district roads, viz., (1) Ayanur-Hosanagar-Balbere Road and (2) Anandapuram-Tirthahalli Road. The place is noted for forest produce including timber, and trade in paddy. It has several rice mills, a saw mill, a dye-stuffs manufacturing laboratory, a high school and a dispensary.

Hanagere

Hanagere (T. Tirthahalli; P. 409), is about 34 kms. from Tirthahalli on Tirthahalli-Shimoga Road. It has the *daroga* of Syed Yadat Ali, where an annual *wrus* is held, which is attended by both Hindus and Muslims. It has a newly constructed mosque. There are also two shrines of Bhootamma and Chowdappa. The place has a forest lodge.

Harnahalli (T. Shimoga ; P. 4,465), about 22.50 kms. to the north-west of Shimoga, connected both by road and by railway is a hobli headquarters. It is noted for manufacture of carts. Annually a *jatra* of Mariamma and an *urus* are held here. The place has a high school and a dispensary. **Harnahalli**

Hiregangoor (T. Channagiri ; P. 1,272), about 12 kms. to the north-east of Channagiri town, is reputed for its traditional puppet shows. A *Gombe-mela* (a troupe of puppetry) is being maintained here for the last about 150 years (*see* also Chapter XV). A *jatra* of Hirelingappaswami is held here about the month of February and that of Beeredevuru or Beereshvara about the month of November. **Hiregangoor**

Hirejambur (T. Shikaripur ; P. 1,299), is about 26 kms. north-west of Shikaripur town. It was a noted place as an old *agrahara* village. It is associated with the events of life of several Veerashaiva saints like Satyakka, Pittavve, Mahankalayya and Mooka or Mounada Mallavva. **Hirejambur**

Hiremagadi (T. Sorab ; P. 945), is about 19 kms. north-east of Sorab town. It was the seat of a chieftaincy in the olden days and was known as Magundi. It has the *samadhi* of a reputed saint named Channabasavaswami and a Veerashaiva *virakta matha*. **Hiremagadi**

Hirematha (T. Honnali ; P. 266), a small village, about a km. from the Honnali town, is on the Honnali-Nyamati-Shikaripur Road. It has a well-known Veerashaiva monastery called the Channappaswami *Matha* headed by a Viraktaswami. The *matha* has a spacious stone structure with massive stone pillars, a large compound and a lofty *dhwaja-stambha*. It is stated to have been founded several centuries back by Jadeya Shankara Mahaswami who was the pontiff of the Shrishaila Jagadguru Peetha. His disciple Shri Channamallikarjunaswami was the first head of this monastery. Within the premises of the *matha*, there are shrines dedicated to Channamalikarjuna, Veerabhadra and Chowdeshvari and also an Anubhava Mantapa. An annual car festival is held here. The *matha* has established Shri Channappaswami Samskrita, Veda and Jyotisha Pathashala, a free hostel and a junior college. It is publishing annually a *Panchanga*. **Hirematha**

Hodigere (T. Channagiri ; P. 2,872), about 12 kms. north-east of Channagiri town, has a few antiquities like the tomb of Shahji, a small Bhavani temple, the Rachiram well, etc., of about the 17th century. The importance of this village lies in the fact that it has the *samadhi* of Shahji, the father of the celebrated ruler Shivaji. There is an epigraph written in Kannada language and Kannada characters, which reads ; "Shri Shahji Rajana Sa....". after 'sa'. the stone is broken. The broken word must have been obviously 'samadhi' as on the epitaph of Rahuta Ramappa, a cavalry officer, which is also nearby. **Hodigere**

Shahji led the armies of the Adil Shah of Bijapur into some areas of southern Karnataka and northern Tamilnadu and annexed Bangalore, Kolar, Jinji, Tanjavur and other places. Thereafter the Adil Shah conferred upon him these southern areas with the title of 'Raja'. Shahji thus became a ruler subordinate to the Adil Shah. It is stated that Shahji died by an accidental fall from his horse while hunting near Hodigere in January 1664, on his way back from an expedition against the Keladi Nayaka. His obsequies were performed by his younger son Ekoji. The Adil Shah invested Ekoji with his father's *mansab*. It appears that Shivaji had got a pavilion constructed at the spot of his father's death. For maintaining worship at the pavilion, the Adil Shah gave Yergatanahalli as an *inam* village*. A portion of the field in which is situated the tomb of Shahji is shown as the 'Layada Hola' (field of the stables). Perhaps there were some stables of Shahji here. The village has a high school and a primary health centre.

Honnali

Honnali (P. 8,413), about 38 kms. north of Shimoga city is a taluk headquarters town. The taluk is crossed from south to north by the river Tungabhadra and bounded east and west by lines of low stony hills. The road from Shimoga to Harihar in Chitradurga district passes through Honnali where the river Tungabhadra has been bridged. Honnali is an ancient place. It is stated to have had the puranic name of Bhaskarakshetra. It seems to have been called otherwise also as Bidiri. An inscription mentions the place as Suvarnnali meaning a range of gold. Honnali is perhaps a shortened form of Honnahalli [honnu (gold) + halli (village *i.e.*, a village of gold)]. It is also said that the name is derived from honnu (gold) and anala (fire) (gold of fire), the tradition being that fire is the father of gold. According to another derivation, the name signifies a golden pipal tree (*hoon+arali*). It is a fact that gold was being mined near this place.

Queen Hoysaladevi got constructed a small stone shrine for Mallikarjuna at this place which she calls in an inscription as Mallikeshvara-Teertha (1055 A.D.). There is the *samadhi* of saint Shrinivasa Teertha near the bridge across the river. The place has also an old *mritika brindavana* of saint Raghavendra-swami of Mantralaya, which is much venerated. The old town, which extends close upon the left bank of the Tungabhadra has a ruined fort-wall roughly oblong in shape. A moat ran around it. The east gate near the river is built of rough stones without mortar and has a pointed arch. By the side of the gate is a round bastion with a cannon platform. Honnali was the residence of a Nawab whose descendants are living at the place. There is a Veerashaiva monastery at Hirematha near here, which is a separate village (see under Hirematha). Honnali has a high school, a health centre and a traveller's bungalow.

*The Mysore Archaeological Report, 1940, p. 60.

Hosadurga (T. Sagar; P. 271), now a small village, is situated amidst thick jungles at a distance of about 16 kms. south-east of Sagar town and about 12 kms. to the north-west of Anandapuram on Shimoga-Sagar Road. During the 12th and 13th centuries, it was an important place under the Santara chiefs. There are two old temples, one of Ishvara and the other an insignificant one of Kanchi Kalamma. The Ishvara temple is a good monument consisting of a *grabhagriha*, surrounded by an inner *pradakshina* and of a large and well-worked *mulhamantapa* with stone benches and railings on the east, south and north sides. The outer walls are built of plain slabs placed edge-wise on one another.

Hosadurga

Hosahalli (T. Shimoga; P. 1,426), is situated on the bank of the river Tunga, about 6 kms. south of Shimoga city on Shimoga-Tirthahalli Road. It is an ancient *agrahara* town which was known for traditional Samskrita learning. An annual car festival of the Channakeshava temple, and an annual *urus* in memory of Syed Jatmalin Baba take place here.

Hosahalli

Basavapatna, a hamlet of Hosakere village (T. Channagiri; P. 2,287), about 31 kms. north-west of Channagiri town, is the *hobli* headquarters of Basavapatna I circle. The village is situated in a narrow valley enclosed with hills. It was the residence of Basavapatna chiefs. They were driven from there by an army of the Adil Shah of Bijapur. Later Haidar Ali destroyed the fortifications. A Maratha army under Parashuram Bhau sacked the town in 1791. It became thus a ruined town. The place has three main entrances which are called (a) Chowdeshvari *bagilu* in the north, (b) Hanumana *bagilu* in the south and (c) Haravi *bagilu* in the west. Some objects of interest at Basavapatna are: (1) Kanive Durgadevi temple on a hillock by the side of which there is the *samadhi* of Siddalinga Shivacharya, (2) Bavaji *Matha* containing the *samadhi* of Shri Ramadas, which is looked after by the descendants of Anandagiri Gosai, (3) Haluswami-*giri* (hill) to the west of the village, (4) Dattareya *peetha* which is known also as Bababudan *durgah* where an *urus* is held once a year, (5) Shri Raghavendra Krupashrama which is attracting a number of devotees, and (6) the temple of Venkataramanaswami. A *jatra* of Durgadevi is held about March-April. There are several other shrines in the village. Some Jaina Tirthankara images were also discovered here. The place has a high school and a junior college and a health centre.

Hosakere

Hosanagar (P. 3,841), previously called Kallurkatte, about 70 kms. west of Shimoga city, is a taluk headquarters town. The headquarters of the taluk was shifted from Nagar to Kallurkatte in 1893. The place is situated in the midst of splendid natural scenery. Several roads from this place connect other parts of the *malnad*, *semi-malnad* and coastal areas of the State. The place is noted for arecanut trade. An Ishvara temple has been recently

Hosanagar

reconstructed here with stone materials dismantled and brought from a temple of Veerabhadrapura village which was completely submerged in the Linganamakki Reservoir (the temple of Veerabhadrapura which was built during the time of the Keladi Nayakas was described in the Annual Report (1945) of the Mysore Archaeological Department). This place has a high school and a junior college, a primary health centre, a veterinary dispensary and an inspection bungalow.

Hullkal

This is a hamlet of Nidagodu village, for which *see* under Nidagodu.

Humcha

Humcha (T. Hosanagar; P. 1,894), situated at a distance of about 60 kms. south-west of Shimoga city and 21 kms. south-east of Hosanagar, is a *hobli* headquarters. It has been variously called Hombucha, Pomburchchha, Patti-Pomburchchha and Pombuchcha in old inscriptions. It was the capital of a principality founded by Jinadatta. The existing ruins of Humcha, situated at the foot of the Bileshvara hill, indicate the site of a large town. The name Hombucha means a golden bit. A local legend says that Jinadatta (referred to above) was asked by goddess Padmavati to touch her image with his horse's bit (*i.e.*, the part of the bridle in horse's mouth) which on his doing so was instantly changed into gold and brought him good fortune.

The place has a well-known Jaina *Matha* which was established centuries back by monks belonging to the Nandi Sangha of Shri Kunda-Kudanavaya. It is stated that prominent among the pontiffs, who headed the monastery, were (1) Acharya Samanta Bhadra, (2) Vidyanandi, (3) Vishalakeerti and (4) Muni Nemichandra. The Swamiji is called Devendra-Keerti Bhattaraka. The *Matha* has spacious buildings and maintains (1) Parshvanatha temple, (2) Padmavati temple, (3) Mathada *basadi*, (4) Bogara *basadi* and (5) Jattingaraya *basadi*. The image of the goddess in the Padmavati temple is a seated figure with four hands; her back hands hold *ankusha* and *pasha*, while the front right hand is in the *abhaya-mudra* and the front left hand holds the form of a book. The Padmavati temple is situated in the compound of the Parshvanatha temple. The annual Navaratri festival here attracts a large number of people. Both the Padmavati temple and the Parshvanatha temple appear to have been rebuilt of granite stone using a few materials of older Hoysala and Chalukyan temples particularly pillars and fine *torana* doorway. A *kari-lakki* tree which has grown out, of the side of the Padmavati temple, is shown as having been associated with Jinadatta mentioned earlier and is said to have its roots under the pedestal of the image of Padmavati.

There is another old Jaina temple of the 10th or 11th century here which is architecturally important. It is built in the Chalukyan style and is called Panchakuta *basadi*. It consists of five cells all in a row with a common *navaranga* and an open

mukhamantapa. There is a verandah all-round the temple. In front of the main structure and a few feet away on either side of it are two small shrines and the whole is enclosed by a compound with a *mahadwara*. Between the *mahadwara* and the main building stand a small *mantapa* and a *manastambha* which is a magnificent monolithic pillar and is an interesting piece of work with elegant carvings. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier, there is a procession of the Ashtadikpalakas with all their retinue and musicians. The column is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. There are several inscriptions in the *basadi*.

On the top of a hill close by the village and over-looking the *matha*, there is a small old *basadi* dedicated to Bahubali. An inscription mentions that it was built in 898 A.D. by Vikramaditya Santara. The village has a tank called Muttinakere (tank of pearls) which is said to have been constructed about 1,300 years back and contains water all the year round. The Jaina *Matha* is running a high school at Humcha. Shri Kunda-kunda Vidya-peetha, a residential institution, has been also started here by the monastery with the object of imparting spiritual and moral education. A spacious building for this Vidyapeetha has been recently constructed on a hillock making provision for accommodating about 200 students.

Ikkeri is now a hamlet of Aralikoppa village, for which see **Ikkeri** under Aralikoppa.

Issur (T. Shikaripur; P. 3,196), about eight kms. south of **Issur** Shikaripur, is on the right bank of the river Kumudvati. A Kannada saying "*Esuru kottaroo Issur kode*", which means that Issur cannot be given away even for any number of villages, is current here to show the importance of the place. The people of Issur participated actively in the "Quit India" movement of 1942 (see Chapter II). The Government of Karnataka are constructing here a *smaraka bhavan* (a memorial hall) in commemoration of the freedom-fighters of the village. The place has a high school and a dispensary.

Certain villages are being developed as Jayanti villages (see **Jayanti Villages** Chapter IX).

Jog is a hamlet of Kargal. See under Kargal. **Jog**

Joladhalu (T. Channagiri; P. 849) is situated at a distance **Joladhalu** of about 11 kms. south-west of Channagiri town. About six kms. from here, there is a shrine dedicated to a deity called

Kukkuvadamma Renuka or Ambabhavani. It is much frequented for worship. The image is about 0.46 metre high and is four-handed, with lion as its *vahana*, with *trishula* and drum in the upper hands and sword and *akshaya patre* in the lower hands. A figure of Parashurama can be seen at a few metres from the temple. According to a legend, the place was associated with sage Jamadagni, the father of Parashurama. Manganese ore of a low grade is mined to the south of Joladhalu.

Kalkere

Kalkere (T. Channagiri) is a *bechirak* (uninhabited) village at a distance of about 14 kms. south of Channagiri town. It is at the foot of the Asandi range of hills in a horse-shoe shaped valley. The name of the village is said to have been derived from a stone tank which has now dried up. It has three temples in various stages of decay, called the Balleshvara, Kalleshvara and Hanumanthraya temples. Of these, the first is the largest and the second, which is a small one, is the oldest as seen from an inscription of Hoysala Ballala II in the temple. A *viragal* and a *mastigudi* can also be seen here. The Hanumanthraya temple has a large (1.83 metres high) Viranjaneya relievo with the head of Akshyakumara at its bottom. The temple of Balleshvara also called as Beleshvara was constructed in 1221 A.D. according to an inscription in the temple. It has four fine lathe-turned bell-shaped pillars and a beautiful high-domed ribbed central ceiling. There is a Mahishasuramardini image, which is a fine sculpture, showing the goddess well-ornamented and engaged in a vigorous fight with a demon.

Kallurkatte

Kallurkatte is the old name for Hosanagar town. See under Hosanagar.

Kammaragatte

Kammaragatte (T. Honnali; P. 1,259), is about six kms. from Honnali town towards the east. The name of the village means "blacksmiths platform". According to a local legend, the village was 'Karmahara-kshetra' where Parashurama washed his blood-stained axe. Helavanakatte Giriyamma, a famous saint, is said to have spent the last days of her life here. The spot where she is believed to have died is called *bandahole* where annually a *kartikotsava* is celebrated by the villagers. There is an Anjaneya temple on the bank of the Tunga river which is much frequented for worship.

Kargal (Jog)

Jog is a hamlet of Kargal village (T. Sagar; P. 39) which is situated at a distance of about 32 kms. north-west of Sagar town and 105 kms. north-west of Shimoga city. The magnificent waterfalls of Jog or Gerusoppa are world-famous. They present a grand natural spectacle rich in splendid scenery. They are situated in 14° 14' N. Lat. and 74° 50' E. Long. on the borders of Shimoga and North Kanara districts and about 99 kms. from Shimoga city and 48 kms. from the Honnavar port. The Sharavati river, flowing

over a rocky bed about 227.50 metres wide here; reaches a tremendous chasm, 292.80 mtrs., in depth and performs a stupendous leap from the chains of the ghats.

The water comes down in four distinct falls, presenting a sense of transcendent grandeur and sublimity. The effect is greatly heightened by the wild and beautiful region around which is covered with a wealth of luxuriant vegetation. The Raja Fall pours in one unbroken column in a depth of 253.15 metres. This has been described also as the grand fall, main fall and horse-shoe fall. The Raja after whom it is named was the Raja of Sode who wanted to erect a shrine or *mantapa* on the spot, the lines for the foundation of which may be seen on the stone just above the Raja's rock which projects over the chasm. Half way down, it is encountered by the Roarer, another fall, which precipitates itself into a vast cup and then rushes violently downwards at an angle of forty-five degrees to meet the Raja Fall. A third fall, the Rocket, shoots downwards in a series of jets. The fourth, called the Rani, is an Undine-line cascade gliding quietly over the mountain-side in a sheet of foam.

Formerly, the best season for the visitors was from November to January. Now for most of the time, no water is being left for the falls. However, the falls can be seen with water during the months of October and November. Depending upon the rains, the months of September and December may be also of some interest to the visitors. During the monsoon, the place is enveloped in a dense cloud of vapour for the greater part of any day. The falls are seen to the greatest advantage from some selected points of view. The varying effects of light and shade at different hours are extremely beautiful. A lovely rainbow spans the waters in the afternoon, rising with the declining sun, and even lunar rainbows are formed in certain aspects of the moon. These wondrous waterfalls attract thousands of visitors.

The Mahatma Gandhi Hydro-Electric Station situated at this place was commissioned in 1948, with an installed capacity of 48,000 kw. which was further increased to 1,12,000 kw. during the succeeding six years. A dam of nearly 2,751.10 metres long has been put across the Sharavati river at Linganamakki. A pick-up weir is also built across the Sharavati river at Kargal, popularly known as Kargal Anicut. Water from this anicut is taken to Sirur balancing reservoir and from there to the power house. There are four turbines which have a capacity of 12 Mw. each while the other four have 18 Mw. each. The first four generators are connected to transformers of 15 MVA capacity each and the other four to those of 22.5 MVA each. The total energy that is generated per annum is put at 1,89,21,600 MVA at a load factor of 60 per cent. The place has a high school and a hospital.

Karur

Karur is a hamlet of Kiruvase village. See under Kiruvase.

Kavaledurga

Kavaledurga also called Bhuvanagiridurga (T. Tirthahalli; P. 166) is situated at a distance of about 20 kms. north-west of Tirthahalli town. The village is at the foot of the hill of the same name. It is remotely situated amidst forests and the access to it is difficult. Kavaledurga means 'guarding hill-fort'. The old town, which was formerly headquarters of the Kavaledurga taluk till 1882, is to the west. The hill rises to 969 metres above the sea.

Legends connect the place with sages like Agastya and Valmiki and call it also as Kamyakavana where the Pandavas are said to have lived for some time during their exile. This rather steep and sparsely wooded hill was in later times called Bhuvanagiri. It was a stronghold of the Keladi Nayakas and was well fortified. The Mahanayami *maidan* here has many *masti* stones. At the foot of the hill-fort and in the village there are several shrines dedicated to Virupaksha, Vijaya-Vithala, Veerabhadra and Bhuvaneshvari. There is also a stone mosque built by Venkatappa Nayaka. There are remains of a building which is said to have housed the mint of the Keladi Nayakas. There are two tanks known as the Mathadakere and Lingammajikere. One of the fort-gates which is 3.05 metres by 3.66 metres is supported by big stone pillars.

On the hill, a small building of stone slabs is shown as an old palace. Further up, there is a pond called *Shanta Ganga*. At a little distance are some small rooms which were reserved for the purpose of storing gun powder. At the right of this, there is another pond called Kamandalu-teertha. At the top of the hill, there is a Srikanteshvara temple, a small plain structure. From here, a fine view of the setting sun and of the western sea can be obtained. The village has an old Veershaiva *matha*, the chiefs of which are stated to have been, in the past, *gurus* of the Keladi Nayakas.

Keladi

Keladi (T. Sagar; P. 2,125) is situated at a distance of six kms. north of the Sagar town. It was the first capital of an illustrious line of kings known as the Keladi Nayakas. They subsequently shifted their capital to Ikkeri and then to Bidanur. At almost the northern end of the village, there is a large courtyard which is enclosed in modern tiled verandahs. In the middle of the courtyard stand three temples; they are Rameshvara temple which is in the centre, Veerabhadra temple which is to the right and Parvati temple which is to the left. The Parvati temple is actually a separate building built apart. But the other two touch each other and have a common railing between them.

The Rameshvara temple.—The Rameshvara temple, which is the more important and earlier of the two, is a medium-sized structure constructed of greenish grey stone in a mixed pattern

of Hoysala and Southern or Dravidian styles. It consists of a small *garbhagriha* with a *pradakshina*, a small *navaranga* and a *mukhamantapa*. A number of *bhakta* relievos can be found in the eastern and western parts of the *navaranga*, a few only of which are named. There are two wooden statues said to be of Edava and Murari, which are taken in procession with the *ratha* during the car festival of the temple. No definite inscriptional evidence is available about the year of construction of this temple. Traditionally, it is said to have been built by Chaudappa, the first ruler of the Keladi dynasty in the early part of the sixteenth century.

The Veerabhadra temple :—The Veerabhadra temple is nearly similar in form to the Rameshavara temple. One of the ceilings of this temple contains a *gandabherunda* (a mythical bird) very prominently. Gandabherunda was the crest particularly of Achyuta Raya, the Vijayanagara monarch. From this, it may be inferred that the temple might have been built by the Keladi ruler between 1529 and 1542. There is successful imitation of the basement and railings of the Rameshvvara temple here. This temple has a larger number of small sculptures. The porch here has sixteen-sided fluted pillars with cubical mouldings, rounded railings of Hoysala style and a *padma* ceiling.

The Parvati temple :—The Parvati temple is a small building which has old back portion built of stone and the front modern portion built of brick. On the west wall is carved an Umamaheshvara group. The stone portions consists of a *garbhagriha* which has a two handed image of Parvati and is surrounded by a *pradkshina*. On the ceilings of *mukhamantapa*, there are some fine carvings in wood.

The village has also small shrines of Anjaneya, Durga and Vishnu, Padmavati devi and Gopalakrishna, a Jaina *basadi* of Parshvanatha and a Veerashaiva *matha*. There is a museum at Keladi (see Chapter XV).

Kerebilachi (T. Channagiri ; P. 3,633), is situated at a distance of 22 kms. north of Channagiri town and about three kms. north of Shantisagara tank. Close to the Santhebennur Road, an overground survey of the site was made by the Department of archaeology. It showed the existence of earthen fort-walls, and a Hanuman temple of soap-stone near the south gate. The mounds here and there showed foundations of old buildings. In front of the Hanuman temple and half buried in the ground lies a finely worked soap-stone Chalukyan pillar which shows that this was brought from elsewhere or that a Chalukyan temple existed nearby (*vide* Annual Report of the Mysore Archaeological Department, 1937, pp. 58-59).

Kerebilachi

Karur, a hamlet of Kiruvase village (T. Sagar; P. 92), at a distance of about 32 kms. south-west of the Sagar town, is a *hobli* headquarters. There is a small Mangalore-tiled temple in this village enshrining an image of Madhava about 0.76 metre high probably of the Keladi period. To the south of Karur by the roadside is a compound containing three Jaina shrines. The Jaina shrine that faces east is a laterite structure with a Mangalore-tiled gable roof. It has a *garbhagrha*, a *navaranga* and a four pillared open *mukhamantapa*. This was constructed by the late Manjappa Setti in the early part of the 20th century. The work of the *navaranga* is excellent. There are four pillars made in imitation of Chalukya pillars with the cubical, the 16-fluted, the pot-shape, etc., mouldings. Above there is a corbelled Bhuvaneshvari (ceiling) of wood carved with the eight Dikpalakas and other features. In the *garbhagrha* is an exquisitely carved group of Parshvanatha. It is of Chalukya or Santara workmanship and is about 1.88 metres high. The image of Parshvanatha is seated on a *simhapedtha* over which is a *padma*. It is well-featured and bears a light smile on its face. There is a *chamara*-bearer on either side and a seven-hooded cobra above and over it a *mukhode*. A major part of the Kiruvase village is submerged under the backwaters of the Langanamakki reservoir.

This is a hamlet Kottinahole village, for which see under Kottinahole.

Kodachadri

Kodakani

Kodakani (T. Sorab; P. 1,665), about three kms. from Sorab town, is on the Sorab-Shimoga road. It was formerly called Ballalagiri. There are two temples dedicated to Siddheshvara and Narayana. The Siddheshvara temple is a fine building with one cell. The pillars in the *navaranga*, which are of a reddish colour, are well-executed. There are two niches at the sides of the *sukhanasi* doorway containing figures of Mahishasuramardini and Ganesha. There are also Saptamatrika figures in the *navaranga*. A stone near the ruined Narayana temple, which contains an inscription of the time of the Chalukya king Vinayaditya, has at the top a boar with two fishes placed one over the other in front, its snout touching the upper fish. Perhaps this symbolises the suzerainty of the Chalukyas over the Pandyas or Alupas whose ensign was the fish. At a little distance from the temple, there is an image of Narayana.

Kottinahole

Kodachadri is a hamlet of Kottinahole village (T. Hosanagar; P. 299) which is situated at a distance of about 46 kms. west of Hosanagar town and about 115 kms. west of Shimoga city. It is at the foot of a peak of the Western Ghats, named Kodachadri, which is a conspicuous land-mark. It forms the boundary between the Coondapur taluk of South Kamara and the Hosanagar taluk of the Shimoga district. The height of the peak is 1,348 metres (according to the Survey of India) above the sea-level and more

At a distance of about 182.00 metres to the west of the village, there is a Chintamani-Narasimha temple. The image of Narasimha here is a peculiar one, being seated with- out a crown and with only two hands, the right hand resting on the raised knee and the left hand on the thigh. The face is more like that of a natural lion than of the conventional lion. The wooden image of the goddess Dyamavva in the Dyamavva

To the north of the village, there is an old *basadi* dedicated to Parshvanatha. It was constructed in 1017 A.D. In later times, its outer walls were built of laterite blocks. The structure is now dilapidated. It has a *garbhagrha* with a long *mantapa* in the front. The *garbhagrha* has a seated image of Jina about 1.52 metres high with canopy, flanked by *chour*-bearers overshadowed by a seven-headed serpent, all in one stone. At a distance of about 45.5 metres to the north of the *basadi*, there is a Rameshvara temple built originally in C. 900 A.D. during the Rashtrakuta times. It consists of a *garbhagrha* with an inner *pradakshina* and of a front *rangamantapa*. The ceilings to the east and west of the central ceiling have good figures of *padmas*. In the *navaranga* are placed a large Saptamatrika panel and a fine figure of Mahishasuramardini.

Kubatur (T. Sorab; P. 1,140), about 29 kms. north-east of Sorab town, is a place of great antiquity. Its old name was Kupatur. According to a tradition, the ancient name of the place was Kuntalanagara. Another legend says that it was the capital of Chandrabasa. Near about this place, there are several shrines, more or less in ruins. The noted Kaitabheshvara temple, which is within the limits of the neighbouring village of Devasthanada-Hakkalu (popularly called Kotipura), has been already described.

On the west, the hill descends almost perpendicularly for about 1,220 metres, and the South Kanara forests lie spread out below. The sea appears quite close, and on a clear day, the ships can be seen with the naked eye. The bay and the town of Coondapur lie opposite. There is a thick forest at the foot, called 'Ambavana' ('the abode of goddess Durga'). It is said that many rare medicinal herbs are available here. There are two shrines below the peak dedicated to Kala-Bhairava and Uma-Maheshvara in between which there is a tank. The place has a small bungalow.

than 610 metres above the level of the villages below. It is clothed with splendid evergreen forests. The top of the peak commands a panoramic view of the Western Ghats and South Kanara. The first portion of the hill is very steep and difficult to ascend. Above this is a temple of Huli-Deva whose image is made of stone and it has 32 arms. The top of the hill is a narrow ridge and is in some places only about 3.66 metres across with a precipice on either side.

Kubatur

temple here is a terrible figure with 16 hands, riding a lion, with Mahishasura flanked by two fowls at the feet. The height of the image with the *prabhavali* is about 2.44 metres.

Kudli

Kudli (T. Shimoga; P. 1,795), is at the confluence (*kudali*) of the Tunga and the Bhadra rivers. They unite here to form the Tungabhadra at a distance of about 16 kms. north-east of Shimoga. It has a noted *smartha* monastery stated to have been founded in the sixteenth century by Jagadguru Narasimha Bharati Swamigaluru of Sringeri. It was much helped by the Palegar of Santhebennur and the Nayakas of Keladi with land-grants. Recently, some renovation of the *matha* was carried out, building a portion of it in stone. Within the premises of the *matha*, there are shrines of Sharadamba and Shankaracharya. Outside, there are old temples of Hoyasala times dedicated to Rameshvara and Narasimha. There is also a shrine dedicated to Brahmeshvara. At the confluence of the two rivers, there is a small shrine of Sangemeshvara in the river itself.

The Rameshvara temple has a *garbhagriha*, a *sukharasi*, a *navaaranga* of nine *ankanas*, with extension *ankanas* on the east, north and south and three doorways. The Narasimha temple, which is only about 6.10 metres away to the south-west, is also of about the same dimensions and plan. But its walls and pillars are more ornate. The walls have turrets and *toranas* and pillars have beaded pendants. The image of Chintamani-Narasimha is noteworthy. It is sitting in *veerasana*. The right hand is holding a small bowl, while the left one is placed on the thigh. This is a rare type of image and appears to be a pre-Hoyasala one. There has been also a *matha* of the Madhva sect at this place.

Kudurekonda

Kudurekonda (T. Honnali; P. 233), about 22 kms. south-west of Honnali and six kms. west of Nyamati, is situated at the foot of the hill of the same name. Gold was being mined here formerly (see chapter V).

Kumsi

Kumsi (T. Shimoga; P. 4,680), about 24 kms. north-west of Shimoga city on Bangalore-Honnavar Road, connected by railway with Shimoga, is a *hobli* headquarters. It was formerly the headquarters of a sub-taluk which was merged in the Shimoga taluk. The place is mentioned as Kumbase in inscriptions. It had been granted as an endowment by Jinadatta, chief of Humcha, to a Jaina temple. There are several shrines here dedicated to Kumbheshvara, Pakshi-Ranganatha, Gurupadeshvara, Anjaneya, Veerabhadra, Durgamma, Maramma, Siddheshvara and Venkata-ramana. The Pakshi-Ranganatha shrine has a notable small figure of Vishnu seated on a bird with out-stretched wings. The first discovery of manganese ore in the region was made in 1905 or thereabouts in the neighbourhood of Kumsi. The place has a high school, a dispensary and a primary health centre.

Kunda (T. Tirthahalli; P. 406), is about 33 kms. south-west of Tirthahalli town. The village is at the foot of a steep hill well-known as Kundadri. At the top of the hill, there is an old Jaina temple of Parshvanatha. It is fascinating to view the sunset from this spot. According to a tradition, Muchukundamuni did penance and had his *ashram* here. **Kunda and Kundadri**

Kuppagadde (T. Sorab; P. 2,452), situated at a distance of 15 kms. north-east of Sorab town, is a place of considerable antiquity. There are several temples in the village all of which are in ruins except the Rameshvara temple. An inscription stone, which stands near the Rameshvara temple and is dated 1189 A.D., says that the village was called Pushpavati, Pushpanagara and Pushpashakata in earlier ages and that this temple was built by a Brahmin named Rama of the Mane-mane family and that it was consecrated by the illustrious Vamashakti of the Kodiya *Matha* of Balligave. The temple faces east and consists of a *garbhagriha*, a *sukhanasi* and an open portal to which is added a long hall of five *ankanas* supported by 24 pillars and consisting of a slightly raised central nave and narrow aisles running on the three sides. The *garbhagriha* and *sukhanasi* door-ways are nicely carved, the latter having perforated screens on either side. At the eastern end of the hall, right opposite the deity, sits a beautifully carved Nandi, about 0.76 metre high. There is a 1.83 metres high image of Venugopala which is exquisitely carved with delicate workmanship. It is housed in a small modern tile roofed structure. **Kuppagadde**

This is a hamlet of Bekkanur village. See under Bekkanur. **Kuppalli**

See under Kubatur. **Kuppatur**

Kuruva (T. Honnali; P. 1,456), about ten kms. south-east of Honnali, on the bank of the river Tungabhadra, is on Honnali-Shimoga Road. Near this place, there is a Rameshvara temple on an island in the Tungabhadra river known as Kuruvadagadde. A large stone lamp pillar with fortresses faces its south door. This is a small temple constructed originally during the Chalukyan times. There are several inscriptions in the premises of the temple, the oldest of which is of the 36th year of the Chalukya Vikrama era *i.e.*, A.D. 1142. The Hoysalas, Seunas (Yadavas) and the Vijayanagar kings have also left their records here. An annual *jatra* of this temple takes place about March-April. **Kuruva**

Linganamakki (T. Sagar; P. 840), is situated at a distance of about 33 kms. north-west of Sagar town. A dam of nearly 2,751.10 metres long has been constructed across the river Sharavati at this place. It was designed so as to impound 4,368 cmt. of water in an area of 326.34 sq. kms. submerging 6,162.08 hectares of land. The Anebyle Power Station, which is nearby, is the single biggest power station in South-East Asia at **Linganamakki**

present. Eight units of verticle-impulse type turbines are installed in this house and two more are also being installed. Each generator is designed to produce 89.1 kw. of electricty (*see* also Chapter V). The place commands a splendid scenery all round.

Lingapura

Mandagadde, a hamlet of Lingapura village (T. Tirthahalli; P. 1,642), is situated at a distance of about 32 kms. north-east of Tirthahalli town on Tirthahalli-Shimoga Road. According to a legend, sage Mandavya had his hermitage here. From 1943, a jungle warfare training school was being run here for a few years using the surrounding *malnad* countryside as a training ground. There is a fascinating natural birds sanctuary very near Mandagadde on the bank of the river Tunga. The place has a high school, a primary health centre, a forest lodge and an orphanage.

Madagadakere

Madagadakere also known as Masur-Madagadakere (T. Shikaripur), a *bechirak* (uninhabited) village, about 14 kms. north-east of Shikaripur on the border with Dharwar district, has a large tank. It has also a ruined fort. The tank is formed by embanking the waters of the Chordi or Kumudvati, at a point where it runs through a gorge in a low chain of hills. According to a Persian and Arabic inscription stone built into the outlet of the tank, the fort was built in 1635 by Mahammad Khan bin Raja Farid, an officer of the Adil Shah of Bijapur. According to another Arabic inscription here, the tank was at one time repaired by the Nawab of Savanur. The tank is believed to date from the time of Vijayanagara kings. It is said that the Vijayanagara king witnessed the raising of the great single-stone pillars for the sluices to their places. The sluices of the tank were built on the same principle as other old local sluices, a rectangular masonry channel through the dam was closed with a perforated stone fitted with a wooden stopper. Instead of small stone pillars which in ordinary works carried the platform over the stopper, the supports here were formed of single stones weighing about twenty tons each. This is considered an amazing feat of those days and many people visit the place to see this. The tank was restored in 1889-90 by closing a breach and construction of a drain outlet and left and right bank canals which facilitated irrigation. The boundary between Hirekerur taluk of Dharwar district and Shikaripur taluk of Shimoga district runs along the top of the old dam so that the lake is in Shomiga district while the lands which it waters are in Dharwar district (*see* also Dharwar District Gazetteer, pp. 831-834, 1959). An annual *teppotsava* festival in honour of Kenchamma for whom there is a shrine near the tank is held about February.

Mahishi

Mahishi (T. Tirthahalli; P. 447), about 16 kms. north-east of Tirthahalli on Tirthahalli-Shimoga Road, is situated on the bank of the river Tunga. The place is situated in the midst of enchanting natural scenery. There are several shrines dedicated to Ashwathanarayana, Guddada-Venkataramana, Ishvara, Gopala-

krishna and Keshava. There is the *brindavan Samadhi* of saint Satyasandha Sripada. An annual car festival of Ashwathanarayana temple is held about March-April. The place was noted for families devoted to traditional learning.

Malagondanakoppa (T. Shikaripur ; P. 275), is about 25 kms. north-west of Shikaripur town. It is said that saint Animisharya (Animishayya) hailed from this place and that Allama Prabhu, a celebrated saint, came here to receive his *ishtalinga* from Animisharya and transformed Goggesha, who was an agriculturist, into a *sadhaka*. The place is traditionally known as Animisharanya or Animisharaya-Koppalu. **Malagondana-koppa**

Malali (T. Tirthahalli ; P. 59), is about 14 kms. north-west of Tirthahalli town. It is noted for an old Veerashaiva *virakta matha*. There are some tombs and *padukas* (*aviges*) of saints. A *deepotsava* is held here during the month of *Kartika*. **Malali**

Malanduru (T. Sagar ; P. 1,556), is about 28 kms. south-east of Sagar town. There is a large pond here said to have been built by Shivappa Nayaka of the eKladi dynasty. It is situated in front of a *gaddige* (tomb) and there is a Basava shrine on an island in the middle of the pond. The shrine consists of a single square whose outer walls are built of brick and mortar on a stone-built basement. It faces west and its doorway is designed like a Muslim arch with brick and mortar scroll work on either side. The island on which the shrine is built rises in three tiers and is built of large blocks of laterite which is found in large quantities in the area. The sides of the pond are also built of such blocks. There is an old building of a Veerashaiva *matha* here which was called Champakasarasi Mahattu Matha mentioned in the inscriptions of the period of the Nayakas of Keladi who patronised it. There are some elegantly carved stone elephants at the entrance to the *matha*. **Malanduru**

Malavalli (T. Shikaripur ; P. 1,186), is about 37 kms. north-west of Shikaripur town and about 18 kms. north-east of Shiralkoppa. A pillar here bears two Prakrit inscriptions, one of Haritiputra Chutukulananda Satakarni and another of a Kadamba king. It appears that the ancient name of the village was Mattapatti. In front of the local Rameshvara shrine, there are some Chalukyan inscriptions. **Malavalli**

Manchi is a hamlet of Udri village. See under Udri. **Manchi**

Mandagadde is a hamlet of Lingapura village. See under Lingapura. **Mandagadde**

Davanebailu is a hamlet of Maragalale (T. Tirthahalli ; P. 285), which is about 16 kms. north-west of Tirthahalli town. It has an Ishvara temple called Kappagodu Kapileshvara on the bank of a **Maragalale**

big tank. It is about 700 years old and has features similar to those of the Kedareshvara temple of Balligave (Belagavi). The temple, which has no *gopura* (tower), contains three small shrines and has a damaged *mukhamantapa*, a *navaranga* and a *sukhanasi*. It has been built in green mixed with black soap-stone. Some of the ceilings contain *padma* flower and other sculptures.

Marikoppa

Marikoppa (T. Honnali; P. 451), about four kms. west of Honnali town on Honnali-Shimoga Road, has a small but famous shrine dedicated to Haladamma. A *jatra* of the deity is held twice a year about March-April and September-October.

Mathur

Mathur (T. Shimoga; P. 3,601), situated on the bank of the river Tunga on the Shimoga-Tirthahalli Road, is about nine kms. south of Shimoga city. It is an ancient *agrahara* town which was noted for traditional Samskrita learning. It is said that this and some other villages had been given as *agrahara* grants to Brahmins during the Vijayanagara times. A car festival of the Lakshmi-keshava here is held in the month of *Phalgun*. There are other shrines dedicated to Lakshminarayana, Anjaneya, Somanatheshvara and Durgamma. The place has a high school, a Samskrita *Pathashala* and a primary health centre.

Mavali

Mavali is a hamlet of Udri. *See* under Udri.

Melige

Melige (T. Tirthahalli; P. 795), about ten kms. to the south-east of Tirthahalli town, has a Jaina *basadi* dedicated to Anantanatha. An inscription stone standing here dated 1608 A.D. states that the temple was first erected by one Bommana Sreshthi and that it was rebuilt in stone by his grandsons in that year. The *basadi* was constructed in the Southern or Dravidian style. It consists of a *garbhagriha*, surrounded by a narrow passage for circumambulation, a *sukhanasi* and a *navaranga* of about 4.88 metres. In front of the *basadi* stands a well-carved *manasthambha* of good proportions. It stands on a stepped platform measuring about 4.58 metres square at the bottom and about 1.53 metres square at the top. The bottom of the pillar, each side of which measures 0.86 metres, is square in shape to a certain height and then octagonal; further up, it has 16 sides and finally is circular towards the top. The village has a Venkataramana temple which was also constructed in the 17th century. Its structure is similar to that of the *basadi*. The image of Venkataramana is of black stone as that at Agumbe. An annual *jatra* is held under the auspices of this temple about March.

Mrugavadhe

Mrugavadhe (T. Tirthahalli; P. 537), is situated about 26 kms. south-east of Tirthahalli town. According to a local legend, Mareecha of the Ramayana story was killed here and hence the name Mrugavadhe. What is called Agnikunda of Parvati is shown near a big pipul tree here. An old Mallikarjuna temple built of stone is an object of interest at this place. It was

constructed during the period of the Keladi Nayakas. In front of the temple flows the Brahmi stream. Behind the Mallikarjuna temple, there is a shrine of Narasimha. A car festival and a *Kartika-Deepotsava* are held under the auspices of the Mallikarjuna temple every year.

See under Nagar.

Mudugoppa

Bhimanakatte also called Durvasapura is a hamlet of Mulabagilu village (T. Tirthahalli; P. 1,577), which is about seven kms. to the south-west of Tirthahalli town. According to a local legend, sage Durvasa had his hermitage here. Another legend says that Bhima, one of the five Pandava brothers, was associated with the construction of a dam across the Tunga river here. The place has a *matha* of the Bhagavata *sampradaya*.

Mulabagilu

Muttige (T. Shikaripur; P. 491), is situated at a distance of about 26 kms. north-west of Shikaripur town. It has the *samadhis* of two well-known Veerashaiva saints named Ajaganna and Muktayakka and a shrine dedicated to Siddharameshvara. There are several *viragals* (herostones) here.

Muttige

Nadakalashi (T. Sagar; P. 1,063) is about nine kms. north-east of Sagar town. The village has two Hoysala temples. The neighbourhood appears to have been a flourishing town in the Hoysala days. There are many *viragals* (herostones) near about, as also *kalbu-matha* (monastery built of stone) and a few other buildings of the days of the Keladi Nayakas. The two temples are situated side by side both looking northward. The Mallikarjuna temple, which is the larger of the two, has a flat *linga* which is about 1.53 metres by 0.92 metres. About 9.10 metres to the right of the Mallikarjuna temple is a temple of Sadashiva (otherwise known as Billeshvara) which is called by the local people as Neelakantheshvara or Rameshvara. This temple is in outline almost oblong and has a narrow *pradakshina*, with no *sukhanasi*. This plan is rare in Hoysala temples since the *Pradakshina* is usually a feature of the Southern or Dravidian style.

Nadakalashi

Oddahalli also called Varadahalli or Varadapura is a hamlet of Nadavaddalli (T. Sagar; P.158), situated about six kms. south-west of Sagar town. It is a small village nestling amidst charming natural scenery inside a horse-shoe shaped valley. It has a Mangalore-tiled temple dedicated to Mahishasuramardini. The image, which is of hard black stone about 0.76 metre in height, is elegantly carved. The place has several ponds.

Nadavaddalli

At this place, the late Shridhara Swamiji, who was renowned for his spiritual attainments and occult powers, established an *ashrama* in 1961. He had a large number of devotees in this region. He passed away in 1973. The place has now become a centre of pilgrimage for his followers.

Just on the right side of the above-mentioned Devi temple, there is a *Chandrashala* and a *peetha* from which the Swamiji used to preach to the people. At the back of the temple, there are two ponds known as *Puja-tirtha* and *Ahnika-tirtha*. There is a cave called *Vyasa-Guha* behind the *Chandrashala*. On the left side of the temple, there is a square pond called *Devi-tirtha* in which the pilgrims take a bath. At an elevated place, there are shrines dedicated to Kshetrapala, Ramachandra and Maruti (Anjaneya). There is a ruined *matha* called Rameshvara *matha* which was of Shankara *sampradaya*. Another pond named the *Agastya-tirtha* also called *Rama-tirtha* is behind the shrine of Ramachandra.

While climbing the hillock here, one can see a group of three rooms called *Visṭanti-kutira*, where the Swamiji used to take rest. A *gurukula* called Shri Shridhara Sangaveda Vidyalaya is also being run here for teaching Samskrita and the Vedas. At a little distance further on the right side, there is a pond called *Shridhara-tirtha*. The water from *Shridhara-tirtha* flows down and joins the *Tirthakunda*. *Vyasa-taposthana* is a spot where the Swamiji used to meditate. There is a small shrine here dedicated to Vyasa-Ganapati. About 50 steps further up there is *Shridhara-kutira* in which the saint spent *Chaturmasya* months. There is a cave known as *Shridhara-Guha-Kutira* in which the Swamiji did *ekanta-tapas*. A *Dharma-Dhwaja-Stambha* was set up by him closeby. At the bottom of it, there is a small room in which the *padukas* of the saint are kept and worshipped. A *goshala* is now also maintained by the *ashrama*. A disciple of the Swamiji is now looking after the *ashrama*.

Nagar

Nagar (T. Hosanagar; P. 2,077), is about 15 kms. south of Hosanagar town and about 86 kms. west of Shimoga city. It was originally a small village called Bidarahalli (bamboo-village) from the nature of the forest around and contained a temple of Neelakantha managed by a Brahmin named Honna-Kambali Bhatta. It was also sometimes called Mudugoppa and Venupura. About 1640, under the name of Bidarur or Bidanur (Bednur), it became the capital of the Keladi Nayakas who transferred the seat of their government here from Ikkeri. Being also in the direct course of trade through the Hosangadi Ghat, it rapidly increased in size and importance. Its walls were about 12 kms. in circumference and had ten gates. The whole city was encircled by woods, hills and fortified defiles, extending a great way in circumference.

Shivappa Nayaka did much to improve and enlarge the capital. His successors ruled here until its fall in 1763 A.D. to Haidar Ali who gained possession here of a large booty estimated at 12 million sterling. Haidar renamed Bidanur as Haidar-Nagar after himself. However, it became the practice to call it simply

as Nagar, which name continues even to this day. He built a palace outside the fort, established his chief arsenals here for the manufacture of arms and ammunitions and continued the mint where coins were then struck in his name as the Haidari Pagodas. He gave encouragement to merchants to settle here. But the place suffered much during the Mysore wars. During the sieges, the palace and the town were burnt. Tipu Sultan rebuilt the palace and tried to restore the town, but its prosperity declined. It was a centre of the rebellion of 1830. The place gave its name to the Nagar Faujdari and Nagar Division in the 19th century. It was a taluk headquarters until 1893 when it was transferred to Kallurkatte renamed as Hosanagar.

Shivappa Nayaka's fort.—The fort of Shivappa Nayaka here is an important monument which is centrally protected. The fort is entered by a gateway which is supported by two round bastions and has a sally port on the left side. By the side of the sally port is the design of a Southern or Dravidian tower with seven *kalasas*. The courtyard inside shows signs of a former guard-room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape. The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners. A little further up is a very large well divided into compartments provided with flights of laterite steps. The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well-caparisoned. Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Shivappa Nayaka with an octagonal well a little distance from it. There are two stone tablets set up here.

Between the first wall and the second on the south-west side is a powder magazine, the roof and walls of which are ruined. Some distance from it is another round bastion. Following up the line of the first wall, one has to ascend a flight of steps to reach another bastion, to the north of which is the *baterm* which served the purpose also of an observatory. A broken cannon is lying on the top of the *baterm*. On the north-west are two more bastions provided with bay-windows on all the sides, some of them having pillars with lion brackets. The middle bay-window of the first bastion on this side is directly opposite to the Neelakantheshvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image. Further up on the extreme north-west of the fort-wall is carved a relief figure of Hanuman with lifted tail. On the whole, there are about nine bastions, and a moat runs all round. Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of a palace.

Temples:—There are now four temples at Nagar, which are all of the period of the Keladi Nayakas and subsequent days. The Neelakantheshvara temple has two high jagais in front and has a garbhagrha, a wide subhamasi and a wide narayang. The garbhagrha only is of stone and the tower is quite like a Moslem dome, the difference being that in the place of minarets at the four corners there are kalasas. The ceiling of the garbhagrha is square with a padma medallion. There is a black-stone bull in the navaranga, well-carved though out of proportions. The shrine of the goddess has a simple image of Parvati. A gatra of the Neelakantheshvara temple is held about the month of April. The Anjaneya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank either side of the flight of steps. These latter are of good workmanship. Gudde Venkataramana temple consists of a garbhagrha and a mukhamantapa only. The outer wall and basement-cornices have, here and there, figure sculptures, while the outer wall of the garbhagrha has a horizontal band. The doorway of the garbhagrha is older and of the Hoysala type. In some of the temples, there are a few bells which were carried off by Tipu Sultan from Christian Churches in Malabar or Kanara. One of them, which is now preserved in the District Museum at Shimoga has the following inscription on it: *Rect Amste-Londam Anno Domini-1713*, which means that it was made at Amsterdham in 1713 A.D.

The Devanga ponds:—There is a small natural stream flowing down from a horse-shoe shaped valley about a km. to the north of the village. Near here ponds and wells were constructed in a large courtyard of about 86.93 metres by 29.89 metres to which flights of steps lead down from the east and the west. They are called Devanga ponds. At the north end is the largest of the ponds which is about 25.32 metres by 17.69 metres. A stone drain leads the water southward to a second pond which has a square bottom. Between the first and second ponds are stone pillars. There are seven ponds two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones. The western flight of steps leads up from the court yard to a small linga shrine round which there is an oblong basement where there might have been some living rooms. The Devanga ponds are situated in a charming locality. They were the sporting ground of the Keladi royal family, and are now preserved as a Centrally protected monument. The village has a high school and a primary health unit.

Chippalagudde is a hamlet of Nambla village (T. Tirthahalli; P. 521), situated on the right bank of the river Tungga about eight kms. south-east of Tirthahalli town. There is a temple of

Vigneshvara here. A tank attached to this shrine has become a natural fish sanctuary which is a source of attraction for the visitors (fishing here is strictly prohibited because of sanctity). The village is situated amidst highly enchanting natural scenery and has become a picnic spot.

Hulikál is a hamlet of Nidagodu village (T. Hosanagar; **Nidagodu** P. 1,113), about 30 kms. south-west of Hosanagar and 100 kms. south-west of Shimoga, which is at the border of Hosanagar taluk of Shimoga district and Coondapur taluk of South Kanara district. This place has thick forest and near about there are hair-pin curves of roads from where one can view the fascinating sunset scenes. It is a very heavy rainfall area and gets about 6,500 to 8,000 mm. of rains in a year. The river Varahi rises in Agumbe ghats near here and flows towards the west for a distance of about 72 kms. and joins the Arabian sea near Coondapur. In its course between 23rd and 24th kms. at a distance of about four kms. south-west of Hulikal, the river falls from a total height of about 353 metres at nine different stages, the approximate height of the highest fall being 57 metres and that of the lowest 19 metres. This is called Kunchikal Abbe (Kunchikal Falls). It is proposed to utilise this waterfalls for generating 2,30,000 kw. of electricity. There is a *muzrai* temple dedicated to Lakshminarasimha and a Chandikamba shrine.

Ambu tirtha is a hamlet of Nonabur village (T. Tirthahalli; **Nonabur** P. 601), about 16 kms. to the north-west of Tirthahalli town. The river Sharavati takes its birth here, and the place is considered holy. A *shiva linga* has been installed at the spot. At Aralasureali, a village further north-west at a distance of about four kms., the Sharavati leaps for the first time from a height of about 6.10 metres which is called Achchakanya Falls. There is a *choultry* at Ambutirtha. Shri Rama Vasanta Navaratroytsava is held here every year for a period of nine days commencing from the Chandramana Yugadi day.

Nyamati (T. Honnali; P. 6,531), about 16 kms. south-west of Honnali town, is on the Honnali-Ayanur Road. **Nyamati** It was the headquarters of Honnali taluk from 1869 to 1882. It is a town of modern date, the *pete* having been established in the time of Dewan Purnaiah. It is situated between the *malnad* and the *maidan* areas and has a brisk trade in the products of both the tracts. It has a high school, a junior college and a primary health centre.

Balagar is a hamlet of Odlamane village (T. Tirthahalli; **Odlamane** P. 78), about 8 kms. north-east of Tirthahalli town on the Shimoga-Tirthahalli Road, situated on the bank of the river Tunga. It is an old *agrahara* town. The place has a Madhwa *matha* stated to have been established by Akshobhya Tirtha, a disciple

of Madhwacharya, and *mrithika-brindavana* of Raghavendra-swami of Mantralaya. There is an Ishvara *linga* installed in the middle of the river here. An annual *jatra* of Kesaragutti Rameshvara is held here about the month of April. There are other small shrines of Channakeshava, Hanumantha and Padmanabha.

Pillangere

Pillangere (T. Shimoga ; P. 563), about nine kms. north-east of Shimoga city on Shimoga-Holehonnur Road, is on the bank of the river Tunga. It has a temple on a hill-top, dedicated to Venkataramana and Ranganatha. It is much frequented by devotees. The spot commands a panoramic view of the neighbouring area.

Pura

Pura (T. Sorab ; P. 291), is situated at a distance of about 12 kms. to the south-east of Sorab town. From an inscription on a *viragal* standing to the south of the Someshvara temple in the village, it is seen that the place was formerly called Bhavyapura. The Someshvara temple is a small Hoysala structure. Its doorways and sculptures are nicely carved. An interesting fact about this temple is that the sanctum does not contain the *linga* usually met with in the Ishvara temples. Over the *panipeetha* or pedestal stands a bull on the back of which sits Someshvara wearing *Nagakundalas* in his ears and holding *tishula*, *damaru*, and *kapala* in three of his hands, while the fourth, which is the right front hand, is in the *abhaya* pose.

Ramachandrapura

Ramachandrapura (T. Hosanagar ; P. 407), is about six kms. to the south-east of Hosanagar town. The village has a well-known *matha* of the *smartha* Havika *sampradaya*, with a fine spacious building. Ramachandra and Chandramoulishvara deities are worshipped here. An ivory throne (*dantada simhasana*), which this monastery has, is a monumental piece of art, which was prepared by the *gudigars* of Sorab about 42 years back.

Ripponpet Sagar

See under Govatoor.

Sagar (P. 27,573), about 72 kms. north-west of Shimoga city, is the headquarters of the Sagar taluk and Sagar Sub-division and a railway station. This is a growing important town of the *malnad*. Sagar is a prominent trading centre for arecanut, paddy, pepper, and sandalwood articles.

The place has a famous temple dedicated to Siddhi Vinayaka which was renovated some years back. On the *panipeetha* of Ganapati, an Ishvara *linga* has been installed and so the temple is also called as Ganadhishvara temple. It is believed that there is a small well with a 'Shri-Chakra' at the bottom of the Ganapati *peetha*. There are also two shrines dedicated to Kalingamardana and Gopalakrishna. A *deepotsava* is held in the month of *Kartika* (about October-November) and the car festival of the deity is held in Chaitra (about March-April). Just adjacent to this temple on its eastern side, there is a mosque. Close to the taluk office on its southern side stands a large enclosure

of laterite blocks in the middle of which there is a small trap-stone-built temple of Ikkeri workmanship dedicated to Shiva. It has a stone *mantapa* in which two small Calukyan bell-shaped pillars have been used. To its east stands a large *stambha* about 0.46 metres in girth of greenish trap stone. It also appears to have been brought from elsewhere. There is another temple dedicated to Marikamba, the *jatra* of which is held once in three years about the month of April. There is a *mrittika* *brindavana* of Raghavendraswami of Mantralaya which is much venerated. Shri Narayanashrama founded by Brahmananda in 1944 is located on the bank of the Varada river about a km. from the Sagar railway station.

The Sagar town is well-known for carving in sandalwood and ivory by the *Gudigar* craftsmen. There is an artisan training centre run by Government, which imparts training in production of sandalwood articles, and a Gudigars Co-operative Society with a show-room of its own. The place has three high schools, a junior college, a first-grade college of arts, science and commerce, a Government industrial school and a rural artisan training institute.

Santhebennur (T. Channagiri ; P. 5,894), about 23 kms. north-east of Channagiri town, is a *hobli* headquarters. A large weekly fair (*santhe*) is held here. It was founded probably in the 16th century by a chief of the Basavapatna Palegar family. Traders and merchants were encouraged to settle here and a large *pete* sprang up. Hanumappa Nayaka, one of the chiefs, had erected a palace here. Santhebennur

There is a large pond with the sides built of granite steps. At each of the eight cardinal points stood a tower formerly, but six of them only are standing now, and there is a fine tower built on a rock in the centre of the pond. The tower in the centre of the pond is remarkable. It rises on a square base with two minaret-like pillars on the east side. The first floor has projecting stone balconies supported by mango drop brackets and has pointed arches. The first floor is also of stone, but the tower and the highly ornamented parapet around it and the *shilchara* are all of brick and mortar. Two rows of elephants, swans, and *gandabherundas* adorn the parapet. The *musafirkhana* here is spacious structure of granite having a large-pillared hall with pointed arches. The slabs covering the roof have under the concrete a number of mutilated Hindu sculptures. To the west of the *musafirkhana* at a distance of about a hundred yards, a new temple has been built with size stones in mixed architecture. The object of worship here is a sculptured group of Ramachandra. The place has a high school, a junior college and a primary health centre.

Sanyasikoppa

Sanyasikoppa (T. Shikaripur), a *bechirak* (uninhabited) village, is about 14 kms. to the south of Shikaripur town and about two kms. south of Churchigundi village. Some ruins of *mathas* said to have been founded during the time of the Keladi Nayakas can be seen here. A stone *mantapa* was found in the centre of a tank here while desilting it recently. The structure was decorated with probably lintels representing sculptures in low relief depicting themes from the Bhagavata and the Ramayana. A *linga* with a casket of bronze and an iron *naga* head were also found. The structure is of granite and the style of sculpture and the pillars indicate that they may be about a hundred years old. The worthy sculptures of this place are Uma-Maheshvara, Lajje-Gowri, Ganapati, Bhairava flanked by Nagins, Kalinga-mardana and the fight between Anjaneya and Garuda.

Shankaragudda

Shankaragudda (T. Shimoga), is a hill at a distance of about 29 kms. to the south-west of Shimoga city. It is the source of dolomite which is mined and conveyed to the Mysore Iron and Steel Ltd., Bhadravati, for further processing.

Shantisagar tank

Shantisagar tank, which was previously called Sulekere (T. Channagiri) is about 20 kms. north of Channagiri town. It is one of the largest and finest tanks in the State. Its margin is said to be about 103.65 kms. round. The tank was constructed in the 11th or 12th century A.D. across the Hire-Halla and Soppina-Halla. Its *atchkat* is 1792.5 hectares. There are two channels from this tank, namely, Sidda-Nala and Basavana-Nala. (see also under Sulekere).

Shikaripur

Shikaripur (P.17,207), is about 65 kms. north-west of Shimoga. It is situated on the right bank of the Chrodi or Kumudvati river and is the headquarters town of the Shikaripur taluk. This taluk is rich in antiquities. The town appears to have been founded by one Maliya and after him originally it was called Maliyanahalli or Malenahalli. A Keladi Nayaka changed its name to Mahadanpur. During the time of either Haidar Ali or Tipu Sultan, it received its present name of Shikarpur or Shikaripur (hunting or hunters' town) from the abundance of wild animals met with there during a hunt. There was an old fort at this place.

The Huchcharaya swami temple at this place enshrines in its main cell an image of Veeranjaneya, which is in a striking attitude, and which is stated to have been consecrated by a Veerashaiva saint named Huchcharaya. There are pilasters of Southern or Dravidian and Hoysala styles in the temple. According to the Mysore Archaeological Report (1941), the temple belongs probably to the seventeenth century. The older image kept in the *kaisale* of the temple has a silver *kirita* bearing an inscription of Kanthirava Narasaraja Wodeyar (1638-1659). A double-edged sword kept in this temple is shown as a relic of warrior Dhondia Wagh

who waged battles against the British (see Chapter II). Its weight is eight seers of 24 tolas and the length of its handle is 13 inches. At Thimmalapura, 3.2 kms. from Shikaripur, there is a solvent extraction factory which extracts oil from rice-bran. The town has a high school, a junior college and a hospital.

Shimoga (P. 1,02,709), situated on the bank of the river Tungga Shimoga about 274 kms. south-west of Bangalore city, is the headquarters of the taluk, sub-division and district of the same name. From the 16th century, it was one of the important possessions of the Keladi Nayakas. The place was taken by Haidar Ali in 1768 A. D. A battle was fought in the neighbourhood of Shimoga in 1798 between a Maratha army under Parushuram Bhanu and Tipu Sultan's forces under Muhammad Reza, (the "Benki Nawab") when the latter was forced back to Bidanur. Tipu's garrison had to surrender.

The Kote Seetharamanjaneya temple here was formerly a part of the Shimoga fort which is in ruins. The *garbhagrha* and *navaranga* doorways and the pillars of the *navaranga* in this temple are of elegant Hoysala workmanship; they were probably brought from some older temple and used here. The temple was recently renovated. There are also other old shrines of Bhimeshwara, Lakshminarayana and Guddakal Siddeshwara and some new ones. There are two *murtika brndavanas* of Raghavendrarswami of Mantralaya. A building situated near the Anjaneya temple, which is now occupied by the Forest Department is called Shivappa Nayaka's palace by the local people. It has stately wooden pillars. The eastern part of the building appears to have been built during the period of the Keladi Nayakas. The building is said to have been later used for storing arms and ammunition for some time. The Church of the Sacred Heart of Jesus at Shimoga has an imposing structure which includes features of the Roman and Gothic styles of architecture. A number of stained glass panes depicting various scenes of the life of Christ and some saints give it a touch of artistry.

Shimoga is a growing important city of the *malnad* area. It is a prominent commercial, industrial and educational centre. It is noted for wholesale trade in arecanut, paddy, pepper, soapnut, groundnut, etc. Many modern industrial units including those of general engineering have been located here. There are Sugar works, rice and oil mills, a Government-owned sandalwood oil factory and a dairy. There is an industrial estate and a carpentry and smithy centre established by the Government (see chapter V). The city has several institutions of higher education such as the Sahyadri College of Arts and Science, Deshanya Vidyashala College, National College for Women, National College of Education, National College of Commerce, National College of Arts and

Science, Pharmacy Institute, etc., and a Government Museum containing objects of archaeological interest.

Shiralkoppa

Shiralkoppa (T. Shikaripur ; P. 9,262), a town about 19 kms. north-west of Shikaripur town, is of importance as forming a point of communication between Sagar, Sorab and other parts of South Karnataka, and the Dharwar, North Kanara and Bellary districts of North Karnataka and as a commercial centre. It appears that the name of the place is derived from a *sharana* named Shiriyala Sangayya. It is the headquarters for Talagunda and Udugani *hoblis*. Much trade is transacted here in jaggery. The area surrounding this place is noted for antiquities. A weekly fair held here on Sunday is largely attended. There is a high school and a Veerashaiva *virakta matha* here.

Shivanapada

Shivanapada (T. Shikaripur), is an uninhabited village about 38 kms. north-west of Shikaripur town. A tradition has it that this place was hallowed by the residence and spiritual *sadhana* of two *sharanas*, Ikkada Marayya and his wife Kodada Maravve.

Shivapura

Shivapura also called Shivalli (T. Shikaripur ; P. 336), is about 22 kms. north-west of Shikaripur. It has the *samadhi* of a saint named Bankayya and is also associated with the memory of the celebrated sage Allama Prabhu who is stated to have performed his *anushtthanas* at first at this place.

Singanamane

Singanamane including Bhadra Project Colony (T. Bhadravati ; P. 4,313), is 18 kms. south-east of Bhadravati. A town has now come up here. The work of the Bhadra Project was started in 1947 and was completed in 1972. While the left half portion of the masonry dam and the left bank power house are here, the rest of the dam and the right bank power house lie within the limits of the neighbouring district of Chikmagalur. The total catchment area of the project is 1,968.4 sq. kms. out of which an extent of 2.85 sq. kms. or 285 hectares of land is in this district. An extent of 40,446.14 hectares of land is irrigated by this project in this district. With a view to promoting higher education in the area, a post-graduate centre was started here by the University of Mysore in 1973.

Sorab

Sorab (P. 5,439), about 88 kms. north-west of Shimoga city, situated on the banks of the Dandavati stream at the junction of roads from Sagar and Shiralkoppa, is the headquarters town of the Sorab taluk. According to a tradition the name Sorab is derived from Surabhi, the mythical cow of plenty. A local legend says that Surabhi and four other celestial cows, namely, Nanda, Bhadra, Susilya and Sumana used to shed milk over the image of Ranganatha on the bank of the Dandavati here. The place has a well-known temple of Ranganatha. Shri Narahari Sadguru Peetham was started here in 1890. Shri Narahari Swamiji of Bellary was of the tradition of a scholarly *yati* named Shri

Narayana Yateeshwar of the Himalayas. Sorab is a centre of *Gudigars* (sandalwood-carvers) who have a traditional reputation for delicate and elaborate workmanship. The place has a high school, a junior college and a hospital. The pillars of the *navaranga* of the Siddheshvara temple in Kodakani village closeby, which are of a reddish colour, are elegantly executed.

Sulekere (T. Channagiri; P. 15), is about 20 kms. north of Channagiri town. At the east end of the embankment of the Shantisagar tank here, there is a small hillock on which is situated an interesting temple dedicated to Siddeshvara. An inscription in the temple bears a date corresponding to 1546 A.D. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a front porch and is enclosed by a *prakara* of rubble masonry. There is a stepped tower and the inside of the *mahadwara* has *jagalis*. In the *garbhagriha*, in the midst of a low stone pedestal there is the top of a natural rock, the central portion of which has the shape of a *linga*. The temple has preserved Hoysala and Keladi traditions of architecture. To the south-west of the main temple is a shrine of Durga having a *garbhagriha* and a porch of rude pillars of Southern or Dravidian style, while the doorway is an imitation of the Hoysala type. The image is a rough relievo of Kapalika form. The temple commands enchanting scenery of the surrounding areas below. A large annual festival is held under the auspices of the temple at the time of Mahashivaratri. Nearby the temple, an aqueduct has been built across a valley for carrying a canal from the Bhadra reservoir. The place has a fish seed farm. Sulekere

Tadagani (T. Shikaripur; P. 1,045), is about 19 kms. to the north-west of Shikaripur town. This is an ancient place, and has an old plain Kedaresvara temple. The figures of Mahishasuramardini, Basava and other images here are elegantly carved. There is a shrine of Mallikarjuna between the villages of Tadagani and Udugani. Tadagani

Talagunda (T. Shikaripur; P. 1,334), is situated about five kms. north of Shiralkoppa and about 24 kms. north-west of Shikaripur. It was an ancient *agrahara* town called Sthanakudur from which the illustrious Kadambas of Banavasi hailed. The place has several old inscriptions, the most important of which is of the fifth century A.D. on a pillar in front of the Pranaveshvara temple. It is beautifully engraved in box-headed characters and contains Sanskrit verses which throw light on the origin and rise of the dynasty of the Kadambas. The Pranaveshvara temple here, which is in ruins, is a small, square, plain building. It has a *garbhagriha* and a *sukhanasi*. From Kadamba inscriptions found at this place, it is learnt that the *shivalinga* in the temple was worshipped by Satakarni and other rulers. This means that it must have been in existence here in about the third century. A.D. Talagunda

According to the State Department of Archaeology, the *garbhagriha* of this temple must have been in existence when the door-frame was put in, that is about 400 A.D., and thus this portion of the building is perhaps one of the oldest of datable structural monuments, older than the Durga temple of Aihole, and even the rock-cut temples of Mahabalipuram. The tank whose construction by the Kadamba king Kakusthavarma is recorded in the pillar inscription is even now known as Pranamanakere after the name of the deity of the temple.

Inside the village, there is a shrine of Gangadhareshvara containing a *shivalinga* and a figure of bull of later times. Near a pond, there is a Hanuman temple containing a Veeranjaneya image of the early Vijayanagara period. Nearby, there is a Veerabhadra temple which appears to be a Chalukyan structure of about the 11th century A.D. The wide verandah of wooden pillars in front of this temple is of the 19th century. The image of Veerabhadra in the *garbhagriha* is carved in imitation of Hoysala sculptures and appears to be of the 14th century. The icon is in the pose of marching to left, holding in its four hands sword, arrow, bow and shield. It has moustaches, and a garland of skulls. An annual car festival of this temple is held about the month of April. To the north-east of the Veerabhadra temple are found some *mastikals* and *viragals*. Among them is a *mastikal* looking like a pillar, about 3.05 metres high, with the hand of the *mahasati* raised up on the east side.

Talaguppa

Talaguppa (T. Sagar ; P. 3,086), about 14 kms. north-west of Sagar, on the Bangalore-Honnavar Road, is the last railway station on the Birur-Talaguppa railway line. It is a *hobli* headquarters. From here, the Jog Falls is at a distance of 16 kms. The village has a plywood factory, a high school, a dispensary, a primary health centre and a travellers' bungalow. It commands picturesque views.

Talakalale

Talakalale (T. Sagar ; P. 6,764), is situated at a distance of 38 kms. north-west of Sagar town. A balancing reservoir is formed here by throwing an embankment across the Talakalale stream, a tributary of the Sharavati river. There is fascinating natural scenery all round this place.

Tallur

Agumbe, a hamlet of Tallur village (T. Tirthahalli ; P. 1,974), about 32 kms. to the south-west of Tirthahalli town, is the headquarters of the Agumbe *hobli*. It is situated atop a ghat head and is about 60 kms. away as the crow flies from the western sea. It is a border village between Shimoga and South Kanara districts and the border of Chikmagalur district is also closeby. The place is called "Chirapunji of South India" since the average rainfall of this place is about 8,275.7 mms. per year. A feature of the rainfall at Agumbe is that all of it is received from the

south-west monsoon only (June to October). The north-east monsoon has no effect over it. The heavy rainfall has contributed to the growth of dense forests around Agumbe and greatly helps paddy cultivation and arecanut plantations.

Agumbe is at a height of 826 metres above the mean sea-level. The sunset as seen from Agumbe is a spectacular sight and many visitors come here to watch it. Before the sun sets in the western sea, it takes different shapes and colours, so attractive to watch that visitors like to see it again and again. The best season to watch the sunset is from November to January as there would be no mist and the sky would be cloudless at the time. A platform has been built here for viewing the sunset. Jumping streams shining like silver threads along the mountain flanks with a variety of fauna and flora provide exhilarating scenic beauty in this tract. At a distance of about four kms. north of Agumbe, there is a small waterfall known as Vanake-Abbe, the scene around which is highly fascinating.

While big buses ply from Shimoga, Chikmagalur, Koppa and Tirthahalli, which are all above the ghats upto Agumbe, only mini buses, vans and cars can go down the ghats from Agumbe to Someshvara in South Kanara, owing to the steep gradients and sharp curves. At Someshvara, the passengers can take a bigger bus. The ghat section here leaps about 16 kms. down to Someshvara at the foot of the Western Ghats. It is called the Agumbe Ghat.

Agumbe has a temple dedicated to Gopalakrishna belonging to the early Vijayanagara period. It is of granite stone and consists of a *garbhagriha* and a large square *navaranga* of four pillars. The image of Venugopala is of darkstone carved in imitation of Hoysala sculpture and is worked up in every detail including the finger nails. An annual *jatra* is held under the auspices of this temple for three days about January-February. The place has a choultry, a travellers' bungalow, a *pravasi mandir* (rest house), a forest lodge, a high school and a primary health centre. The Meteorological Department of the Central Government is maintaining an observatory here.

Tirthahalli (P. 10,645), about 65 kms. south-west of Shimoga **Tirthahalli** city, is a taluk headquarters town which is also a commercial centre situated on both the banks of the Tunga river. A small stream called Kushavati joins the river Tunga here. The taluk headquarters was shifted to this place from Kavaledurga in 1882. The name of the place is derived from the *tirthas* (sacred bathing places) in the Tunga at or near this place. A pool at one of the cylindrical hollows scooped out by the water in the rocky bed is a favourite spot for ablutions. A legend says that Parashurama washed his blood-stained axe in the river here. A hanging bridge

for a length of about 183 metres has been constructed across the river and the same was completed in 1941. There are two *mathas*, one a *smartha matha* of the Havikas called the Ramachandrapura *Matha* and the other a Madhava Vaishnava *Matha* known as the Puttige *Matha*. There is a noted temple dedicated to Rameshvara on the bank of the river. A *jatra* called *Yellu Amavasya* and an annual car festival of Rameshvara are held about December-January. Thousands of pilgrims take a dip in the holy river on the occasion. There is Siddheshvaragudda from where one can see the beautiful landscape. The place has two high schools, a junior college, a first-grade college of arts and science and a general hospital. The important commodities that are transacted in the local market are arecanut, pepper, paddy etc.

Tirthamathur

Tirthamathur (T. Tirthahalli ; P. 733), is situated on the bank of the Tunga river, about 13 kms. south-west of Tirthahalli. There is a *matha* of *smarta sampradaya* on the bank of the river and it is called Tirthahamuktapuri *Samsthana*. There are several small shrines in the *matha*. A Samskrita *Pathashala* is being run by the *Samsthana*.

Tirtharamapura

Tirtharamapura also called Tirtharameshvara (T. Honnali), an uninhabited village, is situated at a distance of about 26 kms. south-west of Honnali town and about four kms. west of Belagutti village. There is a temple of Rameshvara on a hillock here, which attracts a large number of devotees. By the side of the temple water flows perennially through the mouth of a stone bull. A choultry has been constructed here recently.

Togarsi

Togarsi (T. Shikaripur ; P. 1,263), is about 29 kms. north-west of Shikaripur and about ten kms. north-west of Shiralkoppa. Some legends are current here about the events connected with the life of the famous saint Allama Prabhu. The place has a well-known Mallikarjuna temple at this place which belongs to the period of the Nayakas of Keladi. On the inner walls of this temple, Umamaheshvara, Vinayaka and Chamundeshvari images and at the entrance to the temple on the doorframe, the figures of Brahma, Vishnu and Maheshvara have been excellently carved. Under the auspices of this temple a *jatra* is held, along with a cattle fair, for a month in March-April. There is a noted Veerashaiva monastery called the Panchavanige *Matha* at this place. An imposing *mahadwara* was constructed recently for this *matha*. The village has a tile factory, a high school and a primary health centre.

Udri

Udri (T. Sorab ; P. 2,630) is about 15 kms. north-east of Sorab town. It has been called Uddhura, Uddhare and Uddharapura in inscriptions and described as the principal defence and treasurehouse of the chiefs of Jiddulige-Nad which was one of the *kampanas* of the Banavasi province during the Hoysala period. From the traces of its fort-walls, inscriptions, *viragals* and

shrines in ruins found here, it can be said that it was a place of importance in olden times. The village presents a neat appearance, several of the houses having gardens of fruits and flower plants attached to them.

The place has an old Ishvara temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. There are two niches on either side of the *sukhanasi* doorway. The right niche has a figure of Shanmukha. In the *navaranga*, there is a figure of Yakshini holding a lotus in her right hand, while her left arm is missing. In front of Shanmukha, there is a *linga* with a small *basava* facing it. The lintel over the *sukhanasi* has a seated Jina image. The panel over this lintel has a standing Jina figure with *chauri*-bearers and attendants. This indicates that probably this temple was originally a Jinalaya. The pillars of the *navaranga* are well carved and the central ceiling has a giant flower with many long petals. An inscription standing near the temple refers to a Jinalaya and states that the structure was constructed in the year 1197 A.D. There is another old Jaina *basadi* which comprises a *garbhagriha*, a closed vestibule and a *navaranga*. The tower is in the form of a stepped pyramid consisting of nine steps of cornices. In front of the tower, there is a projection over the vestibule whose front face has a well-carved *simhalalata* with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by *chamara*-bearers. The *garbhagriha* has now an image of Ganessa. About 91.4 metres to the east of this *basadi*, stands a towerless Ishvara temple of the Chalukyan period. The doorway of its *garbhagriha* is well-carved. At a distance of about 91.4 metres to the south-east of this Ishvara temple there is a Lakshminarayana shrine. Its image is 1.1 metres high and is seated on a *padma* pedestal. This icon is of exquisite workmanship.

To the east of the village is situated a Veerabhadra temple which is a structure of recent times, with an image of the Palegar period. At the entrance to this temple are set up life-size images of Shaiva *dwarapalas* which are well executed. They might be of about 1000 A.D. Some of the pillars and other architectural members lying here and there in the area indicate a high standard of workmanship.

Manchi, a hamlet of Udri is well-known for its Anjaneya temple. An annual car festival of this temple is held with a fair in the month of *Chaitra*. The image of Anjaneya is stated to have been caused to be installed by a Veerashaiva devotee named Basappa Gowda who constructed this temple in recent times. Mavali is another hamlet of Udri. The *viragals* at the Kaleshwara temple of Mavali are very fine specimens of the kind.

Udugani

Udugani also called Udutadi (T. Shikaripur ; P. 1,895) 14 kms. north-west of Shikaripur town, is believed to be the birth place of Akka-Mahadevi, a celebrated saint of the 12th century. The ruins of Gurulinga-Channamallikarjuna *Matha* where she is stated to have taken the *linga-deekshe*, the Channamallikarjuna temple where she is said to have worshipped, the remains of the fort of a chief named Kaushika, shrines of Channakeshava and Surya, and a *mrithika brindavana* of Raghavendraswami of Mantralaya are the objects of interest for the visitors here. A new building with a shrine dedicated to Akka-Mahadevi was constructed here in 1973 to commemorate the eighth centenary celebrations of Basaveshvara; it has a well-executed new marble image of Akka-Mahadevi.

Varadahalli

Varadahalli is a hamlet of Nadavaddalli. See under Nadavaddalli.

Varadamoola

Varadamoola is about four kms. south-east of Sagar town. The Varada river takes its birth here from a big tank named Varada-*Tirtha*. There is a Mangalore-tiled temple of goddess Gayatri with a pond called Lakshmi-*Tirtha* in front. The image which has *hamsavahana* is well-executed and belongs to the Keladi period. There are several Ishvara shrines to the south and west of the pond. But the notable building is that of the one dedicated to Sadashiva. This is stated to have been constructed by a Keladi Nayaka perhaps by Sadashiva Nayaka out of the old materials of the Chalukyan period. It has a *garbhagriha*, a *sukhanasi* with a fine Chalukyan doorway and a *mukhamantapa* with four pillars. To the north of the Lakshmi-*Tirtha* there is a fine Ganapati image of the Chalukyan period in a stone *mantapa*. There is also a shrine of Gopalakrishna, the image of which is impressive.*

Yedehalli

Ashokanagar is a hamlet of Yedehalli (T. Bhadravati ; P. 1165). It is a new colony about 24 kms. from Shimoga on the Holehonnur Road and 22 kms. from Bhadravati on Channagiri-Holehonnur Road. This is in the midst of fertile irrigated lands. It has been newly formed for rehabilitating persons affected by submergence of certain villages in the Sharavati Valley Project. Some neolithic axes in a depth of about seven feet in the ground came to light here recently.

*The archaeological matters in the chapter or mainly based on the various Reports of the State Department of Archaeology and Museums.