

financed mainly by the Central Bank. It is expected that members of the Loan and Sale Societies who held up their produce for a better market effected savings to an appreciable extent. The sense of independence from the unscrupulous middlemen gained by recourse to transaction through the Loan and Sale Societies is valued generally by the producers and there is therefore greater demand for the establishment of similar loan and sale societies elsewhere.

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The Udipi Agricultural and Industrial Society is working at Kalianpúr in the centre of an extensive sugarcane growing area. A departmental inspector was put in charge of the society, for supervising its business and maintaining the accounts. The business of the society showed an increase both in value and quantity of jaggery produced. Cane worth Rs. 6,800 was crushed in 1933-34 and in 1934-35 the cost of cane crushed rose to Rs. 12,160; and jaggery produced rose from 3,940 maunds to 6,079 maunds in these years.

Production
and Sale
Society.

The movement has been in existence for 26 years, during which co-operative societies started in the several parts of the district have afforded increasing financial assistance to the agriculturists, mainly to meet the annual expenses of cultivation and to repay old debts. Apart from other benefits which are claimed by co-operators, with the starting of co-operative societies, deserving persons have obtained loans at reasonable rates of interest for productive purposes and for their legitimate needs. The total amount of loans issued during 1934-35 by agricultural societies was Rs. 6,18,636 and people who some years ago paid interest at the rate of 15 to 20 per cent are now able to obtain loans at $6\frac{1}{4}$ to 9 per cent per annum, so that even the most sceptical persons must admit that to this movement must go the credit of reducing the rates of interest throughout the district and rescuing many respectable middle and labouring class people from the clutches of professional money-lenders.

Their
benefits.

CHAPTER XIX.

GAZETTEER.

Amindivi Islands.¹

Page 232, paragraph 1.—Add:—Byramgore, Permullee and Cheriyaáni are other isolated reefs besides Bitra. Of these

¹There is a special Gazetteer for the Laccadives and Minicoy written by Mr. R. H. Ellis, I.C.S., and published by the Government Press, Madras, in 1924 and the reader who may want detailed information about the Amindivi group of islands is referred to that publication.

the first two are submerged and the last has sandbanks on its north and east sides. Bitra, alone of all these reefs has a few families of recent settlers in it.

The Laccadives stand on a common bank which nowhere is deeper than 1,200 fathoms. This group of islands consists of seventeen small banks which rise almost precipitously from this common bank. Soundings just outside these islands show a sheer drop from about 25 fathoms to 400 or 500 fathoms or even more. On the seaward side, what is termed a reef-platform slopes gradually, often in a series of terraces, from the reef-flat until a depth of 20 fathoms is reached. Here a precipitous drop commences. Soundings increase suddenly, within perhaps not more than a ship's length to 160 or 200 fathoms. This precipice lies on an average only 400 or 500 yards from the reef-flat and it is easy to see how dangerous the islands are to approach and what difficult anchorages they afford. There are in fact only one or two places on each reef where a ship can safely anchor and even at these it is no unusual occurrence for the anchor to slip off a terrace in six fathoms into perhaps 20 fathoms. From a depth of about 200 fathoms the bottom slopes very much more gradually until the level of the common bank is reached.

The lagoon is a shallow saucer-shaped depression. Its depth is not usually more than two or three fathoms in these islands. The southern end of the lagoon is sometimes much silted up. In the deeper water of the lagoon great bosses and beds of coral grow up from the bottom to within a foot or two of the surface with a luxuriance unknown on most coral islands where coral growths inside the lagoon are usually very rare. Seen through a water-glass these masses of coral appear a veritable wonderland of beauty, with fishes of marvellous colouring darting in and out of their fairy grottoes. It appears to be probable that all the lagoons will in course of time fill up through the combined action of the sea in depositing sand, and of the shallow water corals. The island proper is usually a narrow bank of sand piled up by the action of sea and wind against the inner side of the eastern arc of the atoll. On all the islands the sand is increasing steadily, but at varying rates, on the lagoon side, and the islands are in consequence growing. The growth is particularly marked at Kiltan where the cutcherry which was once on the edge of the beach is now several yards inland.

A few theories have been put forward to account for the formation of coral islands, both based upon the now well-known fact that reef-building corals only grow between a depth of about 30 fathoms and the surface. Professor Stanley Gardiner's view which now holds the field is that the reefs and

atolls have been formed by the upgrowth of corals from a common plateau, which the reef-building corals found at a depth favourable to their existence. This plateau perhaps represents portions of that old continent which is supposed to have existed in the Jurassic and Cretaceous ages between India and Southern and Central Africa and which, it is supposed, was broken up by the mighty changes in early tertiary times to which also the upheaval of the Himalayas was due. Actual upheaval might have occurred about the same time that the Malabar Coast below the ghats was raised above the sea.

Page 233, paragraph 1.—Add the following:—Among Flora. trees the coconut is found on all the islands. There are also a few bread-fruit trees, banyans, tamarinds, the *puvarasu* (*Thespesia populnea*), the *punna* (*Calophyllum inophyllum*), the wild almond (*Terminalia catappa*) and the horse-radish tree (*Moringa pterygosperma*). Limes were formerly cultivated very largely in Amini, but the trees have now nearly all died out. On the beach in the uninhabited portions of the islands are dense thickets of *chonam*, a small shrub, from which a sort of tea is made, *cheruthalam* (*Pemphis acidula*), a bushy shrub used for firewood and a few other varieties of shrubs. The *keyam* is a small tree found on the Amindivis from the wood of which the tholepin of the oar is made. The screw pine grows everywhere and with a luxuriance unknown on the main land; on the uninhabited islands its growth is from 20 to 30 feet high. In the tottams on the islands little coarse paddy, ragi, varagu, cholam, beans and sweet potatoes are grown, while round their houses the people cultivate patches of *chembu*, a kind of yam.

For details as to the various kinds of fish, etc., found here, Zoology. reference is invited to Mr. Ellis' book and to Prof. Gardiner's Fauna and Geography of the Maldives. Cowries of all kinds from the small money cowry to the large handsome spotted varieties, giant clams (*Tridacha*) and huge specimens of the giant *pinna* are common on all the reefs. Hermit crabs (*Coenobita*) abound and almost every suitable dead shell on the beach will be found occupied by one. Ocypode crabs, greyish in colour, with the eyes placed at the end of short stalks, are also very common and are caught for food. They grow to a comparatively large size and the sand excavated from their burrows gives the beach an extraordinary appearance, rather as if countless pails of sand had been emptied at irregular intervals all over the beach. Grapsoid crabs, barred green and brown, will be found crawling over every rock. Fish are abundant and many of the small kinds found in the lagoons are wonderfully coloured. Bitra, when Sir William Robinson visited it in 1845, was the breeding ground of enormous

numbers of sea birds, but none have been known to breed there in more recent times. The crow is found only on Amini and two other islands. It is said that a saint prohibited them from ever coming to any of the other islands because one once defiled his head.

*Paragraph 2.—Add:—*Owing to their proximity to the Indian coast the islands are influenced by both the monsoons. The north-east monsoon becomes established about the end of November and continues until March. During this period the prevailing winds are northerly with long calms and but little or no heavy weather. Often, however, the wind blows strongly for days at a time from the east or north-east. The south-west monsoon usually becomes definitely set towards the end of May and continues regularly until September. During the months intervening between the two monsoons, cyclonic storms or hurricanes are liable to occur. Hurricanes are said to visit the Laccadives at intervals of about 12 years; and the Amindivis have suffered severely from them. The most disastrous storm on record is that which burst upon them on 15th April 1847. It burst upon Kiltan about an hour after sunrise on the 16th April.

Rainfall.

The rainfall on the islands decreases from south to north. There is a rain gauge at Amini which records on an average just below 60 inches of rain in a year. The greater part of the rain falls during the south-west monsoon in June and July. During the rest of the year except November and December when the north-east monsoon brings heavy showers, there is but little rain. The highest recorded rainfall at Amini for 24 hours has been 10 inches. The temperature in the shade varies between 70° and 90° F. and on some of the islands the weather is so unbearable that the people prefer to sleep at nights in the open on the beach. The mosquitoes are another source of great discomfort to the islanders. Epidemics like cholera have been common and, until the establishment of the dispensary, carried off large numbers of victims. The general diseases treated in the Government dispensary are those relating to the stomach and bowels, worms, diseases of the skin and eyes and rheumatism. The last is probably the effect of constant exposure in fishing or looking after the soaking of the coir. Ophthalmia and other eye diseases were once the chief diseases, the effect of the intense glare of the white coral sand, but they are now less common because of skilled treatment and advice. Even after the appointment of a midwife the people have remained very ignorant and prejudiced and availed themselves of her services but seldom. The methods of their own midwives are crude, and infantile mortality is in consequence very high.

Page 234, paragraph 2.—*Add*:—The powers of the Monegar have been gradually increased. He has police duties and the duties of a civil judge and decides cases with the assistance of Káranavars or the Kházi. In certain classes of civil cases he has still to associate with himself some of the elders and get their opinions on record.

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Adminis-
tration.

The islands have been declared "Backward" tracts and were excluded from the operation of the Legislative Councils. Besides the annual inspection of the islands, a yearly scrutiny of the accounts is held in April or May. The Monegar attends the Collector's office at Mangalore for the check of his accounts and collections and he is further required to remain there during the fair weather months to assist in receiving and paying for the shipments of coir. Inspections are held annually by a gazetted revenue officer, generally a covenanted civilian. In 1909 the same officer was asked to inspect both the South Kanara and the Malabar islands but the system has since been discontinued.

Page 235, paragraph 1.—*Add*:—Amini is one of the islands supposed to have been peopled first by the shipwrecked people who had left in search of Cheraman Perumál. The upper classes called Kóyas here still claim to trace their descent from Náyár or even Nambúdiri families on the mainland and the island is called in consequence a "tarawad" island in distinction to the other, or "Melacheri" islands. The Melacheri class is said to be descended from Tiyyas and Mukkuvas who settled on the islands later as servants of the better classes. The appointment of two Melacheries as *Muktessors* in Amini in 1935 is resented by the Kóyas as an infringement on their privileges.

The people.

Kiltan, Chetlat and Kadamat appear to have been occupied only recently, for Lieut. Bentley in 1795 found only about 100 people on each of the two former islands, while Kadamat was then still uninhabited and unplanted. These three islands were probably occupied by settlers from Amini. The people of Amini enjoyed at one time a priority over them, traces of which may be seen in the custom only recently abolished, of deciding cases on the other three islands with the help of Amini *Muktessors*, and in the authority still possessed by the Amini Kházi over the Naib Kházis of the other islands.

The original Hindu islanders seem to have been converted to Muhammadanism at some time probably in the fourteenth century under the influence of Arab traders. Tradition ascribes the conversion to an Arab saint named Ubaid-ulla commonly known as the first *Mussabiyar*. He is said to have

come to Amini first but being unable to convert the inhabitants went to the other islands where he seems to have succeeded. He returned to Amini three years later and this time he was more successful and converted the whole island. Jamath mosque at Androth which contains his tomb is held in the greatest veneration in consequence. It is said that he did not visit Kiltan, Chetlat or Kadamat but that the people of these islands hearing of the conversion of Amini came to that island and were converted by the saint's agent there. To this circumstance popular tradition ascribes the present subordination of the smaller islands to the Kházi of Amini in religious affairs.

The people.

*Paragraph 3.—Add:—*The total population at the census of 1931 was 5,302 as against 3,722 in 1891. The people are all Mussalmans and like the Máppillas of the neighbouring coast of Hindu descent. They however display a better physical development than the Máppillas of the mainland. There were only four Hindus in 1931, apparently goldsmiths from the mainland for the islanders do not work on gold and precious metals and so get their goldsmiths from the mainland who return home after two or three years with substantial earnings.

Religion.

The islanders all belong to the Shafi school of the Sunni sect and are very strict in their religious observances and have a great reputation for orthodoxy. Each island has generally three public mosques to which all the islanders resort on particular occasions. These are the Jamath, Moidin and Ujira mosques. There are also several private mosques out of all proportion in numbers to the inhabitants, each with its little tank and grave-yard. Some of the richer families on Amini have small private mosques for women to which women of the neighbouring houses come, the Imam in these mosques being also a woman.

For a description of the Zikkar, a curious religious practice by the islanders in honour of a Muslim Saint see Ellis' Gazetteer. Mr. Seshadri, I.C.S., says in regard to it in his inspection report of 1933; "Except self-hypnotism induced by faith and suggestion, the unexplored reserves of which are charged with potentialities aught of which we know not, there is no other explanation I can think of." For the origin of the various divisions among the people, their marriage customs and birth and death ceremonies, see Mr. R. H. Ellis' Gazetteer.

Divorce.

Divorce is very common and in most cases it appears to be the woman who wants it. If the wife does not want the husband, he is bound to divorce her, but may take back all the clothing and jewellery which he has given her and also a portion of the *bir*. If the husband wants the divorce, he has

to relinquish to the wife all that he may have given her, including the mahar or dowry paid by him at the time of marriage. Either party can divorce for any reason whatever. With these facilities for divorce on both sides, very few men have more than one wife and there are very few men or women who have not been married and divorced several times.

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Page 236, paragraph 1, line 1.—For “2,150”, substitute Amini. “2,500 in 1931.”

*Add at the end of the paragraph:—*The island is situated about 190 miles south-west from Mangalore and is the headquarters of the monegar and sub-assistant surgeon. It has an area of 622 acres and has a very small lagoon on the west. The beach on all sides is free from any bank of coral debris. There are good anchorages off the reef on the west and four main boat entrances on the western side.

The houses which are scattered all over the island are constructed of slabs of coral limestone. The cutcherry is a small two-roomed building with a porch situated about 150 yards from the sea near the middle of the western face of the island. Close beside it on the south are the Monegar's quarters while a little distance to the east are the dispensary, the sub-assistant surgeon's quarters, the school and meteorological station. On a platform on the sea-shore opposite the cutcherry are mounted two old cannons said to have been taken from the “Mahomed,” a pilgrim ship wrecked at Amini in 1854. Traces of what was once a Portuguese fort are visible just north of the cutcherry. The Portuguese were all poisoned as the result of a conspiracy hatched in the mosque, still known as the Pambupalli. The school had a strength of 129 in 1935 of whom 19 were girls.

There are a few rich families but the majority of the people are poor and destitute. On occasions of drought the islanders join and re-thatch the Nercha-Palli as it is believed that such a procedure will bring in the desired rain. Kadamat is six miles to the north and is clearly visible. The Amini islanders obtained some control over Kadamat and refused to allow settlers there to hold trees of their own or to build their own *odams*. Even now the trees on the southern portion of Kadamat are owned by certain rich Amini families and Amini *Muktessors* claim the right to sit in cutcherry at Kadamat while the Kadamat Muppans have to stand there.

*Paragraph 2.—For “338” read “907 in 1931”.—For the third sentence substitute:—*The island is five miles 150 yards long by 600 yards wide at the broadest point, along the eastern side of a magnificent lagoon $7\frac{1}{2}$ miles long by $1\frac{1}{2}$ miles wide. Kadamat.

*Add at the end of the paragraph :—*The main boat entrances are at the southern end of the reef. A high ridge of sand runs down the western side of the island. The southern third of the island which belongs to the people of Amini is uninhabited and was originally covered with thick jungle and contained few coconut trees but it has now been fully planted. The few houses in the island are scattered round the cutcherry on the western side about two miles from the southern end. Except for a few small huts, the northern half of the island is uninhabited and portions still remain unplanted. It is less fertile than the southern half but is in the possession of the Kadamat islanders themselves. The people are all Melacheries and very poor.

In 1907 the Amini Kházi's authority over the Kadamat Kházi began to be openly questioned. The dispute aroused bitter feelings on Kadamat and led to a crop of criminal cases and appeals. The Amini Kházi claimed that the Kadamat Kházi was and had always been his deputy and that as such his approval was required to the appointment of the Naib Kházi of Kadamat. The Monegar decided in favour of the Amini Kházi and his decision was confirmed by the Inspecting Officer in 1908 and by the Collector. But the people refused to accept this decision and in 1909 when the Amini Kházi performed the Kutba in the Kadamat mosque as being the principal Kházi of Kadamat in accordance with the decision, the people refused to attend and the Kadamat Kházi resigned. The islanders then erected a cadjan mosque and appointed one of themselves to read the Kutba. The Monegar prohibited this but several islanders disobeyed him and many more seemed inclined to set authority at defiance. Feelings ran high for some years but a satisfactory compromise has been arranged by which the Kadamat congregation makes the selection but the candidate has to obtain the Amini Kházi's approval before he is finally appointed by the Collector. There is a school in the island (strength 60) with two teachers and a night class is also held for the elders.

The lagoon provides excellent fishing and the Amini islanders regularly resort to it for that purpose.

Kiltan.

*Paragraph 3.—For the first two sentences, substitute:—***Kiltan**, population 1019 in 1931. This is situated some 30 miles north-east of Amini. The island is 2 miles 100 yards long by about 650 yards wide at its broadest point and has an area of 397 acres.

*Add at the end as a separate paragraph :—*The lagoon is approximately the same length as the island and about 950 yards wide. The island is steadily extending by accretion of

sand on the lagoon side, so much so that the cutcherry which was once on the edge of the beach is now some 50 yards inland. There is a boat entrance through the reef off the northern point of the island but as the reef is left high and dry at low tide this can only be used during high water. The bar requires clearing by the islanders, who keep a sort of light house by burning a lantern on the top of a dead coconut tree several feet high. There is a good landing place on the sea beach on the eastern side of the island just opposite the cutcherry but this also is rather difficult at low water, although the reef in this position is not actually exposed. There is no unoccupied land on the island and no jungle. The people who are all Melacheries, though not so industrious as the Chetlat islanders, are better off and there are few destitute persons among them. There is a school on the island (strength 49) which lacked Government recognition in 1935.

Page 237.—For the first two sentences substitute:— Chetlat.
Chetlat, Population 876 in 1931 lies some 35 miles almost due north of Amini and is a long, narrow island about 1 mile, 1,150 yards long by 650 yards wide at the broadest point, 255 acres in extent and occupies the eastern arc of the atoll.

Add at the end of the paragraph:— Along the whole eastern side of the island is a wide belt of coral debris, evidently the result of some severe storm. This belt broadens out at the south till it covers the whole southern end of the island. The reef is more perfectly circular than is the case in the other islands. The lagoon is three-fourths of a mile wide. The best anchorage for steamers is off the northern end of the reef.

The soil is poor and the yield of coconut trees in consequence not so good as on the other islands. The people who are all Melacheries are poor but at the same time the thriftiest and most hard-working of all the islanders. The island itself is a model of neatness; no rubbish or debris will be found lying about. Every fallen nut and every fallen coconut leaf is utilized for some purpose. The result of this industry is shown in the large export of plaited cadjans to the mainland. The average Chetlat coir is equal to the first-class coir of the other islands and Chetlat first-class coir is considerably superior to any coir produced on any of the other islands. The islanders are said to climb trees like monkeys, "if anything more swiftly and more surely, without loops of ropes round their feet."

The cutcherry is about half way down the western side of the island, near the shore. It is a small incommodious building. A school was opened close by in 1929 and it had a strength of 58 pupils in 1935. In the same part of the island are the scattered houses of the inhabitants, the northern and southern

ends being uninhabited and not very fully planted with coconut trees. South of the cutcherry on the eastern side of the island is the tomb of Carpenter Primrose of the *Vizier*, wrecked on Cheriya-páni in 1853, who died on Chetlat while waiting to be taken off. The roughly carved stone was erected by the crew of the "General Simpson" wrecked on Chetlat in 1863.

Bitra.

Paragraph 2.—Add at the end of the paragraph the following:—This island situated some 43 miles north-west of Amini and 30 miles from Chetlat is the most northerly of the Laccadive islands. Although several attempts have been made to settle families from the other islands upon it, it is still not inhabited throughout the year, for in 1935 the five families of grantees of coconut trees on the island were known to leave it before the outbreak of the monsoon. It is about 1,150 yards long by 200 yards broad at the widest point and some 26 acres in extent. It is situated at the north-east corner of the reef. The island is extending gradually on the northern shore and along the eastern arc of the reef, but is at the same time being washed away to the south inside the lagoon. Its whole shape appears to have altered very considerably within the last fifty years. The reef encloses a magnificent lagoon, 7 miles long by 3 miles wide.

There are about 1,200 coconut trees on the island of which some 350 are in bearing. Excluding 75 trees set apart for the use of pilgrims visiting the island (of which 32 had been since washed away) the remainder are leased out for three years at a time, with a condition requiring the planting of a certain number of young trees each year. There is demand for land and trees here, but the Monegar has been instructed to insist on the grantees living permanently on the island on pain of resumption of the grant. A small shrine contains the tomb of a Pir or saint to which pilgrimages are frequently made from the other islands.

* Coondapoor Taluk.

General
description.

Page 238, paragraph 4, first three sentences.—*Substitute:*—The Coondapoor taluk is the most northern taluk in South Kanara. It is bounded on the north by North Kanara; on the east by Mysore, the line of boundary being, except in a few places, the summit of the Western Ghats; on the south by the Udipi and Kárkál taluks and on the west by the Arabian Sea. The area of the taluk is 619 square miles.

* For historical notes in the Taluk Gazetteers in this chapter the Editor is much indebted to that excellent school history of the district in Kanarese by Mr. M.G. Aigal (1923).

*Paragraph 8.—Substitute for the first sentence :—*The taluk has the largest area (201 square miles) of reserved forests in the district except Puttúr which has a little over double this area under them; and on the laterite plateau and slopes to the north of the taluk there are large numbers of catechu trees (*Acacia catechu* and *Acacia sundra*).

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Forests.

Page 239, paragraph 1, third sentence.—Substitute :— The average annual rainfall at Coondapoor (for the sixty-one years 1870 to 1930) was 141·60 inches and at Baidúr (from 1901 to 1930) 153·43 inches. It is more in the interior and at the foot of the ghats, as the rain-charged clouds get closer to the mountains and are sharply intercepted by them.

Climate.

Paragraph 3, line 2.—For “Taluk Board” read “district board.”

Last sentence ending in page 240.—Substitute :— The road is kept in a fair condition and is now very much used notwithstanding the numerous rivers and backwaters that are unbridged. Arrangements have been made to ferry passengers, goods and even cars and carts across them by boats and jungars. An efficient service of motor buses runs along most of these roads so that all the important villages in the taluk can be reached without much difficulty from its headquarters.

Communications.

Page 240, paragraph 5, line 1.—For “Head Assistant Collector’s” read “Sub-Collector’s”

Administration.

Line 3.—Delete the words “(salary Rs. 150)”.

Fourth sentence.—Substitute :— There is no separate circle inspector of police for this taluk, the inspector of Udipi being also in charge of this taluk. There are police stations at Coondapoor and Baidúr and outposts at Kollúr and Sankara-náráyana. There is not much crime in the taluk.

Page 241, paragraph 1.—Add :— Details as to population, religion and literacy are found in Tables I, V, VIII and XXIV of this volume.

Population.

Paragraph 2.—Add :— Details as to the various crops grown in the taluk and the extent of land on which they are raised can be found in Table IX of this volume.

The land.

Paragraph 4.—Add :— The agricultural stock of this taluk as found at the census of 1934-35 was as follows :—

Bullocks	...	...	...	26,073
He-buffaloes	...	...	...	15,486

Cows	...	...	...	25,418
Bulls and heifers	under	four		
years	...	...	...	23,351
She-buffaloes	...	...	...	4,770
Young buffaloes	...	...	...	2,346
Sheep and goats	...	...	...	515
Horses and ponies	...	...	...	3
Carts	...	...	...	1,439
Ploughs	...	...	...	24,188
Boats	...	...	...	1,979

Coondapoor.

*Page 242, paragraph 1.—Add:—*Population in 1931 had more than doubled—8923 (7128 Hindus, 997 Muhammadans and 798 Christians). The hospital is now under an assistant surgeon paid by Government. There is a district munsif's court here having jurisdiction over the whole taluk. The board high school is one of the best in the district and some of its old boys have risen to high positions in Government service. The travellers' bungalow stands opposite the sub-collector's office and near it are the taluk office and the munsif's court. There is a Shandy here every Saturday, which is well attended. There is a panchayat board to look after the civic affairs of the town and it runs an elementary school. The Sisters of the Apostolic Carmel maintain an orphanage with a well-attended girl school attached to it. This and the board higher elementary school for girls cater for the education of girls in this place. On Tippu's redoubt and facing the river is a mosque built by him which receives a *tasdic* of Rs. 308 a year and in front of the high school an Idga for the Faithful to pray on important days. The fort (of which ruins exist now) was built in the middle of the seventeenth century for the protection of Sivappa Náyaka's kingdom against Portuguese incursions; the same reason accounts for the building of the Bennagiri fort there.

Basrúr.

*Paragraph 2.—Add:—*The population in 1931 was 3652 (3073 Hindus, 417 Muhammadans, 162 Christians and no Jains). The village is no longer a sea-port. The outer walls of the old town are still visible in parts, as also an inner fort with a deep moat all round. This inner fort is overgrown with trees and shrubs. There are no Jains in this place and it looks probable that the temple to their chief Tírtánkara Adi-nátha was, after the downfall of the Jains, converted into a Hindu temple; and one of the seven water gates led to what was once the Jain quarter and is still called Basthi-kéri. There is a Munrowell, apparently constructed early in the nineteenth century when Sir Thomas Munro was in charge of the district; and he is believed to have fixed his camp in the grounds now owned by the Protestant mission. Big vessels used to go direct to

Basrúr until recent years, but with the recedence of the sea, the port has had to be removed to Lower Basrúr as it was called then, that is the present town of Coondapoor. The Portuguese had been given permission to build a fort here in 1631 under their treaty with Vira Bhadrappa Náyaka (1629-1645), the Ikkéri king. When the Mahráttas under Siváji plundered Goa, several Christians took refuge in Basrúr, which was also pillaged by Siváji. Bhadrappa's successor Sivappa Náyaka (1645—1660) had to capture the fort of Coondapoor when the Portuguese gave trouble. Sómasèkhara Náyaka (1715—1740) visited Basrúr early in his reign in 1722 and later about its close in 1737. Dévaràya II of Vijianagar (1419—1446) gave endowments to the Kótésvara and Mahalingésvara temples at Basrúr and also built a choultry there. One of his successors Mallikàrjuna (1446—1467) gave another grant to Mahalingésvara temple. An inscription of his successor Virúpaksha (1467—78) is also found here. Krishnadéva Ràya built and endowed an Anna-chatram or choultry. An inscription in Shàntésvara temple shows that in 1534 Tirumala Ràya gave an endowment to Tirumala-déva and three inscriptions of Sadàsiva Ràya (1542—65) are found here. Three big tanks were attached to the temples and these are still used by villagers for irrigation and for bathing. A Brahmin of Basrúr by name Chennakésavayya or Chennappayya of Halsnádu-mane who was a kinsman of Mádappayya, son of Súrapayya, a *karnic* under the Keladi chiefs. Sómasékharā and Chennammāji (who were subordinates of the Vijayanagar kings) built the golden *stupa* over the Mahábalésvara temple at Gókarnam in North Kanara and built the Mukhamantapam in front and repaired the inner sanctuary or *garbhagraham*. He also built an agraharam in Gókarnam and gifted it to Brahmins, so says an inscription at Gókarnam. Their family house is still at Basrúr with a small shrine in it to which worship is still offered, and representatives of the family are still found in Halasa.

Page 243, paragraph 1.—Add :—The records of the port Baindūr. show that it was in existence in 1862. The port is now open only to coasting trade, and the local merchants are asking for it to be opened to foreign trade also. The bar at the mouth of the river is known as the Kiralva, and Kóte-bagal is the name of the village close to it. There are the remains of a fort said to have been rebuilt by Tippu Sultan close under a laterite hill overlooking the sea on which there is a ruined temple to Sómésvara. Vessels of more than fifteen tons which call at this port have to anchor outside the bar for there are submerged rocks outside the entrance to it. Shirúr, a coast village about three miles north is included in the port limits. There are

two Government wharves at Baidúr and four private wharves at Shirúr; of the former one is for landing kerosene oil and the other for exporting salted fish, and all the others for firewood. The trade of Baidúr is with the ports in Bombay Presidency, Malabar and South Kanara; firewood and forest produce are sent to Bombay ports and Mangalore and fish to Mangalore and the Malabar ports. There are half-a-dozen firms and the total value of imports and exports in 1933-34 was Rs. 43,000 of the former and Rs. 58,000 of the latter. There are no Jains here, the few in the taluk living in the Honnár-mágáne on the plateau above the ghats. In the middle of the village is an ancient Siva temple with inscriptions dated 1507 and 1523 of the times of Narasimha Ráya and Krishnadéva Ráya of Vijianagar who were apparently overlords of this part of Kanara at the time; it is recorded in the former that Keladi Basvappa Ráya Wodeyàr had been made chief of Barkúr at the time with instructions to restore an inn founded here by certain merchants of Nagara.

Kandávar. *Paragraph 2, first line.—For “Population 1,011” read “Population 1,263 in 1931.”*

Kótéshwar. *Paragraph 3, first line.—For “Population 1,568” read “Population 2,795 in 1931.”*

*Add at end:—It gives its name to a community of Brahmins and lies three miles south of Coondapoor on the coast road. There is a temple to Kótilingéswara which receives a *tasdic* of Rs. 2,600 a year from Government and owns besides some landed properties. A bath in the sea about a mile from this place on certain holy days in the year is said to give the bather special religious merit. There is a fine large tank a few yards to the north of the temple in which crocodiles are said to exist; they are said not to have harmed any bathers till now. This is one of the seven holy places in Kanara, of which three more are found in this taluk—Kollúr, Sankaranárayana and Kumba-Ási.*

Shirur. *Paragraph 4, lines 1 and 2.—For “Population 748” read “Population 4663 in 1931.”*

Hosangadi. *Paragraph 5.—Substitute:—Hosangadi, at the foot of the ghats, is four miles west of the Mysore border. This was the seat of the Honneya-Kambli chiefs who were subordinates of the Rajahs of Nagar (Bednóre). The place came into prominence in the last two Mysore Wars when General Mathews attacked the Mysoreans at this place.*

There are the ruins of an old fort here. There was an inner fort surrounded by a moat and an outer wall. Two gates

on the east lead into the outer enclosure one of which was the water-gate. Portions of these two sets of walls can still be seen, some with musket holes in them. The tank to the east of the fort has rough stone revetment on all sides and its water is used for irrigation of the lands to the south of the old fort. To the east of the tank the town must have extended in olden days for there are numerous basements of houses and circular wells spread over an extent of 2 or 3 square miles. The old ghat road, very largely used in the last two Mysore Wars, lay a few yards to the east of this tank and though supplanted by the new one, is traceable by the existence of two parallel lines of huge trees, especially the *dhupa* trees one on either side of it. Among the ancient temples here are the Virúpáksha temple, which contains several inscriptions on stone slabs, the Sántéswara temple, two Venkataramana temples and one Vittal temple.

The population mainly consists of Konkans, Kudubis, Bants and a few Brahmins. The only Sárasyat family here is an ancient one which claims that its ancestors as village headmen helped General Mathews when he was camping here prior to his launching an attack on the Mysore army. Five miles from Hosangadi is the village of Kamalashile noted for its temple to Brahmi-Durgá-Paramésvari and to the small cave in a laterite hill about half a mile from the temple. The bed of the cave slopes downwards and stops at a well called Nágathírtam. Being dark, the cave is the abode of numerous bats, but it is possible to go as far as the well with the aid of lighted torches, and the water for use in the temple during its car-festival is said to be taken from this well.* The temple owns lands and pays a kist of Rs. 3,000 and gets a *tasdic* of Rs. 500 from Government. The *pujari* is a Kóta-Brahmin and during Sankramanam and car-festivals in April several pilgrims from above the ghats attend.

There is a stone bull on the road just outside the village of Hosangadi and its head has been cut off. Either it was in a Lingáyat temple (as a Lingáyat matam-site and well are found close by) or was in a Siva temple. There was a large Kudubi population in this *magane* formerly (Adi-malai *magane*), but with the stoppage of cultivation on hill slopes, they have had to migrate coastwards in search of agricultural work, and now only a few families are left here. Six miles from Hosangadi and three miles from the district border is a peak of the western ghats called Balebaré on which the Mysore Government has erected a platform reached by a flight of steps and from this

* In Kérádi village, 14 miles from Hosangadi is a similar cave but smaller with an idol in it surrounded by water for the greater part of the year.

VOL. II. platform the best view can be had of the country below the
 CHAP. XIX. ghats and the sea.

Uppunda. *Paragraph 6, line 1.—Substitute:—*Population 4,099 in
 1931 of whom 3,898 were Hindus.

Sankara- *Paragraph 7.—Add:—*The population remained almost the
 náráyana. same (in 1931) 2,785 of whom 2,758 were Hindus, 21 Muham-
 madans and 6 Christians. The police station has been
 reduced to the status of an outpost. A sub-registrar's office
 and a rural dispensary were newly opened here. This is the
 headquarters of a forest ranger, and the higher elementary
 school newly opened here attracts numerous children from
 the neighbouring villages. The local temple is dedicated to
 both Siva and Vishnu (Sankara and Náráyana), is one of the
Saptakshetras or seven important holy places in Tulu-nádu,
 and is referred to in the Skandapurána. There is a large bell
 (weight 1,860 lbs. and slightly cracked) in the front yard of the
 temple bearing in Portuguese the following inscription:—

BITAPELOMESTRE

BODV

1743.

with the figures of Jesus Christ and the Blessed Virgin on its
 surface and on opposite sides. The temple trustee says that
 this had been a church bell and had been handed over to the
 temple by Tippu's officers when they destroyed the churches in
 the neighbourhood and that the bell had belonged to the
 church at Petrie. This bell when rung can be heard to a
 distance of five miles, and is said to be used during worship.
 At the entrance of the inner *prakara* was a hall called Purána-
 mantapam with very fine images in wood in the ceiling,
 depicting the stories in the Puránas, but the mantapam had
 to be pulled down a few years ago as it was in a dangerous
 condition. The wood-work (a small part of which has been
 eaten by white ants) has been all taken out and preserved in
 the first round of the temple for use, if possible, when the hall
 is rebuilt. There are a few inscriptions in this temple one of
 which records that Sómasékhara Náyaka renovated it in
 S.S. 1485 (1563 A.D.). The village is called Króda after a
 rishi of that name who lived close by and worshipped both Siva
 and Vishnu.

Kirimunesh- *Paragraph 8.—Add:—*Population in 1931 was 2,770, of
 war. whom 2,617 were Hindus and 147 Muslims.

Kodachadri. *Page 244, paragraph 1.—Add:—*The thick forest at the foot
 called Ambávana and said to be the abode of a goddess called

Durga, has not been explored and is said to be impenetrable. The Huli-deva or Tiger God is worshipped mainly by the hill tribes.

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*Paragraph 2.—Add:—*Population in 1931 was 1,294. There is a large colony of Hindu and Christian fishermen in the village. K Ódí or Kóni

*Paragraph 3.—Substitute:—***Gangoli**, population 5,376 in 1931 of whom 3,792 were Hindus, 1,095 Muhammadans and 489 Christians, is the village at the mouth of the river of that name on the north bank and almost opposite to Coondapoor from which it is about a mile and a half away across the estuary. Tippu had a dock here. Gangóli.

The port of Coondapoor which lies in this village is the most northerly port but one on the west-coast of this Presidency. The custom-house is at Gangóli and easy water communication is available from this port to the interior parts of the taluk so that forest and other inland produce are easily transported to it from the interior. There is a light-house (500 candle power) at Kódi on the Coondapoor side, and nearly a mile from the custom-house and close to the bar. There are rocks on the Gangóli side but these are not dangerous to navigation as there is a depth of 5 to 10 feet of water over the bar. Steamers generally anchor two to three miles out; but native craft up to 80 tons draught can enter the river through the bar. The currents are, however, very strong in the river within the port limits and great caution has to be exercised while navigating especially when there is much shipping in the port. There are seven wharves of which two belong to Government. The B.I.S.N. Company has erected a jetty for the convenience of passengers to their steamers. There is sufficient depth of water in the wharves to enable shallow draught vessels to ship or discharge their cargo on to them direct.

The original port was at Basrúr, 4 miles up the river. It was an important port during Portuguese times and during the reigns of Hyder and Tippu and it carried on a busy trade with the western countries. Rice, coconuts, sugar-cane, ginger, cashewnuts, timber and firewood are produced in the taluk and the chief manufactures are coir, coir-yarn, jaggery, copra and cinnamon-oil. Several tile factories and rice-mills have sprung up in recent years on the banks and mouths of several rivers in this district so that we have now fewer imports of tiles, but paddy is imported from outside to feed the rice-mills in the taluk as local produce is insufficient. The B.I.S.N. steamers call here regularly on Sundays going towards Mangalore and on Tuesdays and Saturdays going to Bombay. Goa and the ports of Cutch and Kathiawár are the chief Indian

ports with trade connection with Gangóli, and vessels from the ports of Arabia bring in dates. Kerosene-oil is imported from Goa and petrol from Bombay, and the Burmah-Shell Company has a depot here. Nineteen Indian merchants and firms deal in timber, jaggery, coir, fish and firewood. The value of imports in 1934-35 was Rs. 2,875 foreign and Rs. 10,87,459 coasting, but of exports, there was nothing to foreign countries while those to inland ports were worth Rs. 8,41,885, with a total customs revenue of Rs. 8,480. There was a church in this village in the seventeenth century but it was destroyed by Tippu Sultan and the present church was built long afterwards.

Kumbha-ási.

Add at the end of the chapter the following:—**Kumbha-asi**, also known as Kumbha-Kási, is a revenue village, five miles to the south of Coondapoor noted for its shrine to Mahalingésvara. This shrine is surrounded by a tank and *púja* is merely offered to a shallow pit in which there is water which they call Bágíra^{thi} (or Ganges). The temple is claimed by its priests to have existed in all the four yugams. At the close of third yuga, there was an *asura*, or giant by name Kumbha who prevented Goutama-muni from having his *tapas*. At his request Bhíma killed the *asura* by means of an *asi* or sword which he obtained by doing *púja* to an Anai (or elephant) on the Nágáchala by which he obtained a sword. The *asura* was killed and the *muni* was pleased. The right side of the tank is called Súrya and the left Chandra-pushkarani. The *pujaris* are Shivallis. There are on the banks of the tank shrines to Chennakésava, Lakshminárayana and Suryanárayana and a branch of the Sódemutt. The muni's *yaga-kundam* is said to be the present tank from the bottom of which they say that *vibhuti* ash can still be obtained.

Kollúru.

Kollúru (ancient name Kólapura), population 457 in 1931 is one of the most important places of pilgrimage on the west-coast attracting pilgrims from all over India. The temple is dedicated to Sri-Múkambika and stands on a spur of the great Kodachádri peak. The principal idol or Múasthan is a linga on which appears a line of yellow colour which divides the head into two unequal halves, the greater representing the three goddesses Umá, Lakshmi and Saraswati and the smaller Brahma, Vishnu and Mahésvara. It is said that a rishi called Kóla was doing *tapas* here and was obstructed by a *rakshasa* (demon) who was also doing great *tapas* to get his desires fulfilled. To prevent him getting his desires fulfilled Sakthi made the Rakshasa dumb (meaning Múka) and when God appeared before him he could ask for nothing. He got enraged soon after and began troubling Kóla-rishi who thereafter prayed to the Sakthi (or goddess) for deliverance and she

appeared and killed the demon. At Kóla's request Sakthi stayed here to be worshipped perpetually and so did the Gods, in the form of a common Lingam. Later Sri Sankarácharya appeared here leading Sri Saraswathi with a view to finding a place for enshrining her. He stopped at this temple, fixed a Sríchakram and on it installed the idol of Múkambika which is the central idol behind the lingam. On either side of this are idols to Káli or Párvathi and Saraswati. The place where this sage stayed and did penance and the gate by which he left are at the back of the Múlasthan and to the north respectively. Votaries to the temple are allowed the privilege of sitting at that place and passing under that gate for a fee. The temple has been patronized by ancient Hindu kings and several parts in it are still believed to contain valuable treasure. This was the State temple for the Nagara or Bednóre Rajas and many of the jewels now adorning the idol are said to have been presented by them and by their overlords of Vijayanagar. During the Mahratta raids in this district in the eighteenth century, these freebooters are believed to have carried away gold, silver and gems worth £150,000. Even so late as 1894 a Punjabi robber is said to have come and resided here for two months posing as a Brahmin and after learning the inner working of the temple collected a band and raided the temple treasury. Fortunately he was arrested with the booty within a few days in Lahore and brought to book. The temple jewels are made of gold and set with precious stones and are still worth several lakhs, and include two pieces of emerald, perhaps the largest of their kind in India, the bigger at least as large as the palm of the hand and worth Rs. 1,50,000. There is a necklace of gold coins, most of them European, of the eighteenth and early nineteenth centuries. The temple gets a *tasdic* of over two thousand rupees from the local Government and a few small sums from the Bombay and Mysore Governments and from the Sringéri mutt. Close by is a Chandramoulésvara temple built by the first Sankarácharya whose mutt pays for its daily worship.

There are some inscriptions in the temple two of which state that Pandari Déva Wodeyar and Bukka Déva, Kambli kings of Honnár, gave in 1522 the first endowments to this Guddadévata or hill-goddess. The date of the second is not clear, but it must be sometime later. Venkatappa Náyak of Ikkéri (1582 to 1629) after he had subdued the country around visited the temple and made extensive repairs to it in 1616 and gave endowments. The fine brass-plated deepasthambam here and in front of the Mahálingésvara temple at Basrúr must have been set up by him as he is said to have introduced special worship by lights in all temples in his kingdom. The *karnik* of the Nagar Rajahs, the Brahmin Mádappayya of Halasinádu

referred to under Basrúr seems to have also helped in the renovation and there is a special shrine to a lingam installed by him in the compound. Venkatappa's son Vírabhadra (1629-45) appears from copper-plate grants to have made an endowment to this temple in 1641. Sivappa Náyaka's son Bhadrappa (1661-68) also visited the temple and gave endowments as also queen Chennamáji (1672-1698) some years later. The Angria freebooters who invaded the country for plunder are said to have carried away from this temple jewels worth 4 lakhs of pagodas.

Karkal Taluk.

General
description
and bound-
aries.

The district had originally only five taluks. A sixth taluk was formed with Mudbidri as the headquarters in 1910 which included in it 41 and 68 villages taken respectively from the Uppinangadi and Mangalore taluks. Two years later this arrangement was found unsuitable and abandoned and a new taluk with Kárkal as headquarters was constituted with 63 villages of the Mangalore taluk (which had been included in the Mudbidri taluk) and 42 villages of the Udipi taluk. The total area of the taluk is 629 square miles and its boundaries are on the north, Coondapoor taluk of this district; on the east, the top line of the Western Ghats and Mysore; on the south, Mangalore and Puttúr taluks and on the west Mangalore and Udipi taluks. This is one of the two inland taluks in the district and its greatest length north to south is 55 miles and its greatest breadth east to west is 25 miles.

Hills.

The eastern part of the taluk is full of long forest clad spurs from the Western Ghats and is covered with dense vegetation and a bewildering variety of fauna and flora changing to scrub jungle as we approach the west into an undulating country of broken laterite studded with scattered hills and interspersed with ravines and valleys containing numerous plantations of areca palms. There are good specimens of these palms in the forest-fringed villages of Durga, Mala and Kabbínále.

Rivers.

The upper reaches of Palguni (or Gulpúr river), the Mulki or Sánúr river, the Udyávára-Holé, the Swarnánádi (the Madisal-Holé) and the Sítánadi lie in this taluk, as all these rivers rise in the Western Ghats, its eastern boundary. The Múlki or Sánúr river, the Udyávára-Holé and the Madisal-Holé, all take their sources from one or other of the spurs of the Western Ghats in this taluk.

Soil.

The surface of these laterite hills and the numerous valleys enclosed between them contain broken laterite and red ferruginous loam. There are also patches of granite rock

in the plateau. Boulders of rock and upheavals of granite gneiss are used for quarrying black stone. The valleys in the midst of laterite elevations are studded with patches of wet cultivation which depend for their irrigation on rains for their first crop and the springs and canals drawn from bunded streams and hills and Holés for subsequent crops. Soon after the rains the surface of the taluk presents a most pleasing landscape, but with the coming in of summer, the tall grass of the lands under kumaki cultivation get parched up or are cut down or burnt, with the result that the whole countryside barring valleys covered with areca-palms presents an arid and parched up appearance. The out crop of gneiss in the neighbourhood of the taluk headquarters are particularly marked.

This is the third taluk in point of area under forests (152 square miles), Puttúr and Coondapoor taluks having respectively 416 and 200 square miles of forests within their limits. Besides the reserves there are a few inferior forests under the control of panchayats and numerous patches of forest cultivation in private estates near which there are plots of varying extents under wet cultivation. The cultivators get their leaf manure from certain prescribed limits in the reserves for a small fee and from kumakis.

The taluk does not contain the same mileage of roads as Puttúr or Kásaragód. The roads are under the district board and the principal of them and their lengths within the taluk are given below :—

	MILES.
1. The Agumbé ghat road from Míjár to Sóméswar	42
2. The Kárkal-Udipi road	12
3. Kárkal-Padubidri road	12
4. Kárkal-Guruvayanakeré road	27
5. Mudbidri-Guruvayanakeré road <i>via</i> Vénoor	28
6. Mudbidri-Sangabettu road	6
7. Mudbidri-Nellikár road and on to Ida on the Kárkal-Beltangadi road	12
8. Mudbidri-Kadandále road	7
9. Mudbidri-Aikala road	11
10. Hosangadi-Sangabettu road	5

The first road is part of the main line of through communication from Shimóga to Mangalore and is kept by the district board in a fair condition, as also the two roads to Udipi. These and roads Nos. 3, 5, 6 and 9 are well bridged. Most of them are in good condition for motor and cart traffic and in view of the heaviness of the former method of transport both for passengers and goods, they have to be kept in very good

condition. But for the availability of road metal close to the roads and in certain localities of gneiss, the condition of these roads would have been far from satisfactory. There are avenues in the margins of the main roads, but the tendency has been to grow fewer avenue trees in view of the damage they cause to the road surface during the long rainy season.

Administration.

The taluk is in the Coondapoor sub-collector's division. The local revenue officer is the tahsildar and he is also a magistrate though the bulk of the magisterial work in the taluk is attended to by the stationary sub-magistrate. There is only one circle inspector of police in the taluk with headquarters at Mudbidri. There are police stations at Karkal and Mudbidri and an outpost at Hebri. Except for a few villages in the north which are attached to the Udipi munsif's court the rest of the taluk is under the district munsif of Karkal, who has also a few villages in the north of the Mangalore taluk under his jurisdiction.

Population.

For figures relating to the population, sexes and the religions to which they belong, reference is invited to Tables I, V and VIII of this book.

The land.

The extent of land under ryotwari cultivation in the taluk is 139,330 acres. There are no inams, major or minor, or zamindaries. 98,167 acres are under forest, 24,035 acres are not available for cultivation and 140,365 acres of assessed waste lands are available for extension of cultivation. 61,343 acres are said to be current fallows, that is assessed lands which could not be cultivated for some reason or other. The net area cropped in 1934-35 was 78,464 acres. Including the area cropped more than once, the extent under cultivation was 101,343 acres in 1934-35.

Rice is the principal crop and the normal area under it is 93,600 approximately; the other important crops raised are *ragi* (900 acres), pulses (3,221 acres), oil-seeds and gingelly (400 acres), coconuts (3,000 acres), condiments and spices (2,300 acres) of which nearly two-thirds were under chillies, arecanuts (1,760 acres), betel-vines (270 acres) and fruits and vegetables (4,860 acres). The normal land revenue of the taluk is Rs. 3,45,913 inclusive of cesses.

The staple food of the people is rice which is grown as a first crop on most of the wet lands, and a second crop of pulses is grown on such lands on which it is not possible to raise another crop of rice. Arecanuts are grown in the shaded valleys near the ghats and in the midst of laterite hills. Sugar-cane is grown only to a small extent and *ragi* on about a thousand acres.

The following table gives the stock of agricultural cattle and tools taken at the census of 1935 :—

Bulls and bullocks	36,933	Agricultural stock.
Cows	27,481	
Male buffaloes	27,981	
Cow do.	4,355	
Young stock	34,461	
Sheep and goats	327	
Ploughs	51,067 be- sides 20 iron ploughs.	
Carts	930 carts and 41 boats.	

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Agricultural
stock.

For the notes on Kárkal at page 264 add the following :—

Population in 1931 was 7,179 of whom 761 were Muhammadans, 758 Christians and 110 Jains. In the hamlets adjoining the town the population was 2,400 of whom 149 were Muhammadans, 399 Christians and 33 Jains. There is a local fund hospital here and a fine travellers' bungalow almost opposite the Gumta hill and in view of the colossal statue of Gumta-ráya. The district munsif's court is close to this bungalow and the town consists of one main street starting from this court and running for about two miles and having a few cross streets of short lengths. The taluk office is at the other end of this long street. The town is a big centre for motor buses which take off to all parts of the district from here and is noted for the large colony of Konkanese or Gauda Sarasvats whose temple to Venkataramana is perhaps the biggest in the district. The board high school here is well patronized and popular. Among industries must be mentioned the making of stone idols and pillars for temples by a few masons. Small stone models of the Gumta-ráya can be made to order though the charges are rather high.

Places of in-
terest.
Kárkal.

Not far from the travellers' bungalow and standing on an ideal site of about 40 acres covering a valley between two laterite hills is the "Srinivása Ásramam," a unique institution so far as this district is concerned. The Ásramam was opened in 1869 by the late Mr. Padma Kámath, a Gauda Sárasvat Brahmin (who donated Rs. 40,000 for it) and includes a Vidyálaya called after their caste guru. The Vidyálaya or school is housed in an excellent building and the site was the gift of the Venkataramana temple of the place to the institution. Education is given in Sánskrit, Kanarese and English and students (of whom there were about fifty in 1935) are trained for the Oriental Titles Examinations of the Madras University. Some of the boys are free-boarders and are provided with

rooms and a Mandir or prayer-house where Srí Krishná's image is worshipped. There is a fine stone-revetted tank in front of the Mandir and the boarders bathe in the tank and attend prayers both in the morning and evening at the Mandir on its bank. Vocational training in weaving, bakery and horticulture is also given. The local Harijan Sévak Sangh sends several depressed class school-children to this boarding house for food and for prayers at the Mandir. These children belong to the Ranar or Holeya caste. It is proposed to open a settlement for this and other lower classes in the neighbourhood of the Asramam. There is a stone mantapam close to the tank referred to above to which the idol in the Venkataramana temple is taken on new-moon day (in November) when four to five thousand people of the Gauda Sárasvat community assemble here for worship and are given a big feast.

Kárkal is famous as the capital of Bairasa Wodeyárs who held this part of the district for about five centuries. The actual capital was at a hamlet Hiriangadi or Pándyanagar where there is now a famous basthi. Close to the basthi are the ruins of the Wodeyár's palace. The Bairasus are said to be the descendants of one Jínadatta Ráya, who ruled at Humcha near Kalasa in the Mysore State. This Jínadatta escaped from his father's kingdom as the king, to please a junior wife, wanted to kill him, and founded the town of Humcha and married the two daughters of Vira-Pándya of Madura who bore him two sons, Párswachandra (or Bhairava Pándya) and Némichandra and they were all Jains. Bittidéva or Vishnuvardhana, the Hóysala king, defeated (so says an inscription in Sravana-Belgóla) in 1123 A.D., the Jain king of Humcha, since when the Jain kings became their feudatories. Bhairava Pándya seized Kárkal and built the palace at Hirangadi close to it near the famous basthi and called the place Pándyanagar. From inscriptions in the Narasimhaswámi temple at Coondapoor dated 1262 and in the Vira-Bhadra temple at Kótésvara dated 1261 it appears that a Pándya-Déva-Arasu was king of the northern part of this district and that he constructed the Anakarai tank at Kárkal. From another inscription in the western wall of the Guru-Basthi of Kárkal dated 1334, it appears that Lókanátha-Déva-Arasa was king in that year and a feudatory of the Hoysalas. His army seems to have contained many Tamilians and the place where they lived at Kárkal was called Thingalarakéri (now known as Vibert road). During the next reign, that is of Vira-Pándya-Déva-Arasa, the country passed under the Vijianagar kings who had their viceroy at Bárkúr. Rámanátha-Arasa was the next king and his overlord was Vira Prathápa Wodeyár at Bárkúr. This Rámanátha constructed the reservoir near Kárkal called Rámasamudra after him. Bairasa Wodeyár was the next king according to

an inscription dated 1418 at the gate of the Hirianemésvara basthi at Kárkal. His son Vira Pándya Bairása Wodéyar who succeeded was a devout Jain who had in his youth visited several Jain holy places. He had the Gumta cut out of a rock and installed on the granite hill near Kárkal. The statue was carried in a cart of 20 wheels and was set up with great pomp, Déva Ráya II of Vijianagar attending the function. The inscription on it dated 1431-32 says that the Gumta or Bhujabali was installed by Vira-Pándya. He also erected the stone pillar in front of the Gumta. Hiria-Bairava one of his successors gave endowments to the thousand-pillared basthi at Mudbidri in 1462 A.D. as recorded in an inscription at the Gaddigemantap of that basthi. About this time the power of the Bhairava Ráyas began to decline. Immadi Bairava Ráya the next king withheld the usual tribute to the Vijianagar which was then under Vira Narasimha, who had to invade Kárkal with a large army and put down this recalcitrant chieftain. It was about this time (1510 A.D.) that several Gauda Sárasyats from Goa left their homes because of the religious persecution by the Portuguese invaders who had taken possession of their country. The Kárkal chiefs gave them shelter and also erected for them the Venkataramana temple there in 1537. On the suppression of the Bairasa Wodeyárs and the ruin of their palace the stones there were utilized for the construction of the mantapam in the Venkataramana temple and the tank in front of it.

The religious toleration shown by the Bairasa Wodeyárs is exemplified in the Wodeyár chief handing over a basthi which he had just constructed in 1584 A.D. to Narasimha Bháráthi Swámi of Sringeri mutt who happened to visit Kárkal in that year. The *swami* was allowed to halt in that new basthi and helped to instal in it a fine idol of Anantéswar lying on a serpent bed, that lay buried in a tank in Nellikáru village. This is the present Ananthéswara temple at Kárkal. The Jain guru Lalitha-Kirthi Bhattáraka was much enraged at this procedure and charged the chief with being a traitor to the Jains but the chief said that as a king he had to respect all religious beliefs in his territory and he built on a hillock near the Gumta hill the Chathurmukha-basthi which has openings on all four sides and has all the twenty-four Tirthánkaras in it. During the time of one of the later chiefs Immadi Bairava Ráya, Timmanna Ajala of Vénoor desired to instal a Gumta statue in his place. To this Bairava objected and a fight ensued in which Bairava was worsted. This Bairava appears to have been a self-willed and cruel man for he defeated the Chowter queen Tiramalá-Dévi in battle and had her head cut off and impaled, for which act the Banga-Arasa of Nandávar refused to give him his daughter in marriage, and was driven out.

The Chowter queen's son Chikka-Ráya then sought the help of the Ikkéri chief Venkatappa Náyaka and avenged the murder of his mother, and Kárkal was taken by the allies. Two other chiefs of Kárkal are mentioned in the inscriptions, a Rámanátha Wodeyár who married the Ajala queen of Vénoor as an inscription at the Tirtánkara-basthi at the latter place shows, and a Víra Pándya opposed the performance of an *abhishekam* to the Vénoor Gumta by the Ajalár queen and obtained Nárávi Sávara Mágáne from her to buy his peace.

Nellikár.

Nellikár.—Population 866 in 1931. Good granite stones are quarried in the neighbourhood. This village contained an idol of Anantésvara reputed to have been set up here by sage Atri. It was buried in a tank in the village, and was taken out by order of a Bhairava-Ráya of Kárkal and installed by Sri Narasimha Bhárathi Swámi of Sringeri mutt in a basthi in Kárkal and the village which is said to be a hamlet of Neléru (population 2,452) was given as an endowment to this temple. The temple gets a *tasdic* of Rs. 400 from Government.

Nárávi.

Nárávi.—Population 1,300 in 1931, of whom 268 are Christians. It is noted for its baskets and soap-stone vessels.

Nárole.

Nárole.—Fifteen miles to the east of Kárkal, is the headquarters of a Jesuit mission. All round is thick forest and the chapel here was built in 1860. Father Corti was the pioneer missionary here and he converted the jungle tribes by giving up his European habits and leading the simple life of these tribes. He defended the depressed classes and strove to raise them from their low level amidst great opposition from the land-owners. Bishop Perini visited Nárole in 1910 and baptised large numbers of Pariahs or Koragas. Father Corti's mission started in 1905 and within about twenty years had gathered 4,000 converts. He was awarded the Kaiser-i-Hind medal on 1st January 1918 and died in 1926.

Durga.

Durga.—(Population 1,438 in 1931) is noted for its areca cultivation by a class of Mahrátta Brahmins. It is said that these Brahmins are now deteriorating and are slowly giving up areca cultivation which is very regrettable.

Hebri.

Hebri.—(Population 1,828 in 1931) a village on the eighth mile on the Agumbé-Udipi road is noted for its rattan baskets and leaf mats woven by certain low caste weavers. There is an old temple to Anantha-Padmanábha with a tank in front whose walls are built of cut laterite stones. Four miles below Hebri at Sivapuri on the Udipi road, the Madisal-Holé is crossed by a bridge. There is good paddy cultivation under this Holé. There is a police outpost here.

Sóméshwar.

Sóméshwar.—Is an insignificant village at the foot of the Western Ghats in the north-east corner of the taluk and is

29 miles from Udipi. The ghat road leading to Agombé at the head of the hills on the Mysore side starts from this place. From the top of this ghat road, the finest view of the district is obtained. The ghat section has several abrupt curves and driving up the ghat road, which is narrow in several sections, is difficult for most motorists. This section is nine miles long and the district borders are crossed at the fourth mile sixth furlong. Except for its position at the opening of the ghat road through which salt, pepper and other produce from the coast goes to Mysore State and the products of that State are brought down to the coast, the village has no importance. There are two temples in the village: one, a mean looking building to Sóméswara (from which the village gets its name) and the other to Venkataramana and belonging to the Konkanis. The former is the more ancient of the two and was built by one of the Bárkúr chiefs, while the latter which must have been built about two or three centuries ago looks richer and is said to serve the Konkanis living in about a dozen neighbouring villages. There are a few houses of Ranadévs, a low caste, lower than the Holeya, who weave baskets out of reeds obtained from the forests on the ghat slopes.

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Venoor or Yenur.—Population was 805 in 1931. The account of this place at pages 259-60 of the Gazetteer, must come under this taluk. *Add* to these notes the following:—

All that remains of the old palace are only foundations of buildings and two stone elephants. The Gumta statue was cut in a village called Nittáde. There are eight Jaina basthis in the village. The last *abhishekam* to the Gumta was done in 1926.

The village is noted as the capital of the Ajalárs, who were Jain chieftains with palaces at Vénoor, Alatangadi, Kéla and Báraya. The Vénoor palace which is now entirely in ruins was in the eastern esplanade of the Gumatéswara-basthi. The two stone elephants still standing there stood at the gates of the palace which tradition says was seven storeys high. To the south-east of the palace was the Mahabáléshwar temple which is still there. Behind the Gumta is the Párswanátha-basthi and the Jain-péta lies about half a mile to the east of this basthi. The idols in the Tírthánkara-basthi are well carved and are the best of their kind in South Kanara. Close to the Chandra-nátha-basthi is the stone inscription which says that it was built by the queen of Timmanna Ajala. The Binnani-basthi was built in 1604 by another queen of Timmanna, so says an inscription near this basthi. Hoysalas reduced the Jain kings of Kanara to subjection in the eleventh century A.D. Timmanna Ajala I (1154 to 1180 A.D.) tried to throw off his yoke, repaired the old palace and constructed the seven storeys in its front tower. A Bant named Punja (1180 to 1186 A.D.)

succeeded as both the nieces of Timmanna were childless, and the local Bants selected one of their own number as chief of Vénoor. Káma Déva, a Kadamba king suppressed this revolt of the Bants at Vénoor and restored, to one of the nieces large portions of the Ajalár country. She thereupon seized Vénoor and then came to Alatangadi and built there a palace and close to it a basthi and a temple to Ardhanáriswara-Sómanátha. Her son Ráya Kumára I reigned 1186 to 1204 A.D. and the *Vamsavali* mentions the names of 8 kings who succeeded him and reigned down to the year 1550. It was Vira Timmanna Ajala IV (1550 to 1610 A.D.) that got a statue made to Gumta-*ráya* with a view to instal it at Vénoor. When news of its proposed installation reached Bhairava Ráya of Kárkal, he objected to the installation and wanted the statue to be sent on to him at Kárkal. This was not done and so Bhairava Ráya proceeded with his army to Nárávi, plundered the country and set fire to temples and basthis. The Gumta-*ráya* had been buried in the bed of a river to prevent its removal to Kárkal. Bhairava Ráya got worsted in the struggle and driven back and then the statue was taken out and installed. The inscription on the statue states that it was installed by Timma-Rája of the Chámunda family at the request of Guru-Charukírthi of Sravana-Belagóla on 1st March 1604. On the decline of the Vijianagar empire, the Ajalárs agreed to pay 3,000 pagodas as tribute to Venkatappa Náyaka of Ikkéri. Madurakka-Dévi II (queen from 1610 to 1647 A.D.) had married Rámanátha-Arasu of Kárkal, the builder of the Rámasamudram tank there and the latter made grants to the basthis at Vénoor. His queen performed a *mahá-abhishékam* for the Gumta statue and to meet the objections by Bhairava Ráya of Kárkal and have a peaceful celebration, she had to give the village of Nárávi to the latter. The last Ajala was Timmanna V (1721 to 1765), during whose time Hyder Ali overran the district and exacted from the Ajalár an annual tribute of 7,000 pagodas as against 3,000 paid to the Ikkéri Rajahs. In 1761 Sheik Ali, younger brother of the Ali-Rájah of Cannanore brought Vénoor and the countries of the Bangárs and Chowters under his control. The palace at Vénoor was plundered and Timmanna Ajala was put in prison. Hyder restored Timmanna to his chieftainship raising the tribute to 11,000 pagodas at which the Ajalár died of grief. His nephew Pándyappa had the Ajalár's private lands restored to him and died in 1786. The descendants of the Ajalárs are now living in the Alatangadi palace and are in receipt of a malikana allowance from Government.

Mudbidri.

The notes at page 257 about Mudbidri should be read here. Add to that the following:—

The populations of Prántiya and Puttigé were 2,531 and 3,119 respectively in 1931. The paintings on the walls of the

old palace no longer exist. The Jain antiquities of this place are unrivalled throughout the Presidency as detached works and are truly Egyptian in size. The main building of the great Chandranátha-basthi and its beautiful pillared hall are in a very good state of preservation. There are no less than 17 old basthis or temples at this place and Chandranátha, the 8th Tirthánkara appears to be the most popular saint to whom the biggest basthi here is dedicated. The tombs of the Jain priests of which there are 23 in various stages of decay are situated in the open grass land close by the road side about a mile to the east of Mudbidri. Two of the tombs stand on the north side of the road and all the rest on the south side, all close together. The two solitary tombs are said to be those of two wealthy Jain merchants but the others are those of priests. They are built of carefully cut laterite stone and were originally ornamented with tall granite finials most of which have fallen down and are now set up in the compounds of temples or in private houses as curios. The palace itself looks insignificant from the outside and was used as the deputy tahsildar's office. Four beautifully-carved pillars, a carved wooden ceiling and a fine old carved wooden door leading into a passage to the inner court-yard are the only objects of interest. The carvings are Hindu in origin and workmanship and Chálukyan in style. In the palace resides (1936) Mr. Dharmasamrájya, a representative of the old Chowter chiefs, whose history is briefly summarised below.

The Chowter Rájah who had his capital originally at Ullál was one of those South Kanara chieftains who were taken prisoners to Halebid in Mysore State by the Hoysala king, Vishnuvardhana in 1117, as recorded in an inscription at Halebid. Tirumala Ráya Chowter I (1160 to 1179 A.D.) was residing at Sóméshwar, a village near Ullál, and their family deity was Sómanatha. The Chowter built temple to this deity and a fort at Thokkota near Ullál both of which are now in ruins. His nephew Chenna-Ráya I (1179 to 1219 A.D.) who succeeded to the chieftaincy annexed the Míjár-mágáne to his territory and built the palace at Puttigé to which he subsequently removed. Ruins of this palatial building can still be seen there. The next Chowter Dévaráya (1219 to 1245 A.D.) was succeeded by a devout Saivite who used to get daily *prasadhams* from the Sóméshwar temple at Ullál, and built in 1255 A.D. another temple to Sómanátha near the palace. Abbakka-Dévi I (1283 to 1316 A.D.), Bhója-Ráya I (1316 to 1335 A.D.), Padumala-Dévi I (1335 to 1382 A.D.), Chinnamma-Dévi I (1382 to 1403 A.D.) and Chenna-Ráya II (1403 to 1470 A.D.) are the next chiefs in succession. The last helped the Bangar Raja of Nandávar against the Kolattiris of Níléshwar for which the Bangar gave him certain villages including Péjavar. This

The
Chowters.

is recorded in inscriptions on certain stones near a banyan tree at Pallipadi bearing date 1410 A.D.

He had visited Mijár and granted endowments to the temple of the local goddess Jaladurgi and a visit to Pólali Rájarájés-wari temple was followed by the grant of endowments to it. He went to Ammembála across the Nétrávathi and had the Sómanátha temple there repaired and endowed. The fort at Arkula now in ruins was built by him. The Tribhuvana Tilaka Chaityalaya of Mudbidri was built by Jain Settis of the place in 1429. The *mantapam* in front of the basthi was built in 1451 by Bhairava-Dévi the queen of Bhatkal and daughter of Bhairava-Ráya of Kárkal and is called Bhairavadévi-mantapam after her. The second and third storeys on this basthi were built later. Bhója Rája II (1470 to 1510 A.D.) visited Krishnadéva Ráya of Vijianagar and returned with valuable presents and built the temple of Máriamma at Mudbidri to placate his palanquin bearers and another temple at Kadandalai to the idol of Subbaráya which he had brought with him from Vijianagar. With the appearance of Portuguese trouble at the end of his reign, Ullál's importance as one of his capitals began to decline.

His nephew Tirumala Rája III (1510 to 1544 A.D.) entered into an alliance with neighbouring chiefs to protect themselves against the Banga Rája, Bairasa Wodeya and Kunda Hegede. This is recorded in a copper-plate grant in the temple at Nandalike dated 1528 A.D. Krishnadéva Ráya of Vijianagar made several endowments to the temples in this district in his time. Tirumala's niece Abbakka-Dévi II was chief from 1544 to 1582 A.D. She had married Banga Rája Lakshmapparasa. She stayed at the Ullál palace and her husband in his capital at Mangalore. He died in 1566 A.D. and was succeeded by his nephew Káma-Ráya. There were frequent disputes between Káma-Ráya and Abbakka-Dévi. The former sought the help of the Portuguese who then began levying customs from all ports, but Abbakka-Dévi (whom they called Bukka-Dévi) declined to pay any tribute and the Portuguese officer came with an army of 3,000 men in 7 ships and anchored off Ullál. These boats were attacked by Abbakka-Dévi's men and driven away. During a later incursion, the Portuguese succeeded in capturing Ullál and setting fire to the town. Abbakka-Dévi fled to her hill fort at Uchchila-Talapádi and concluded a treaty in 1569 A.D. with her enemies. The Portuguese set fire a second time to Ullál in 1581 because the queen failed to pay her tribute. Abbakka's daughter Tirumalá-Dévi (1582 to 1606 A.D.) had her own disputes with Bairava-Ráya, was defeated by him and killed and her head was carried to Kárkal and presented to him. To avenge her death Chandrasékhara-Chikka Ráya I (1606 to 1628 A.D.), her son, sought the help of Venkatappa Náyaka, king of Ikkéri. The Chowter kingdom

was greatly extended during Chikka Ráya's time. His niece Chennamma Dévi II succeeded him in 1628 A.D. and had a short reign of two years. Her son Bhója Ráya III (1630 to 1644 A.D.) failing to pay his tribute, was summoned to Ikkéri and imprisoned. As the palace at Puttigé had become old, a new one was built at Mudbidri and opened in 1643 A.D. Ullál magane with the exception of Sóméshwar was attached to Ikkéri. A few other kings and queens were in power till 1726 A.D. when Abbakka-Dévi III succeeded to the throne. Sómásékhará Náyaka of Ikkéri came to Mudbidri and stayed at the Ponnacháru-mutt. There was some misunderstanding between him and the queen who left her country with her daughter and grandson for Chírakkal leaving the administration in the hands of ministers. On Sómásékhará's death (1740 A.D.) she regained her kingdom and at the coronation of her grandson Chandrasékhará Chikka Ráya III as Chowter, Basavappa Náyaka of Ikkéri was present. In 1763 A.D. Hyder Ali took possession of the Ikkéri kingdom and came to Kárkál where Chikka Ráya visited him. Sheik Ali, the governor of Mangalore, was ordered to annex the provinces of the feudatory chiefs and he increased the Chowter's tribute from 13,792 to 21,215 pagodas. Hyder came to Mudbidri in 1766 on his way to Mangalore and at Chikka Ráya's representation reduced the tribute to 18,000 pagodas. Finally Hyder sequestered the Chowter's territory and gave him an allowance of 455 pagodas a year.

The family continues to remain in the palace, now almost in ruins. Its site measures 8 acres and is surrounded by mud walls and a moat. There is a temple to Sómanath to the west of the palace and a Máriamman temple to the north-west of the fort. On the British Government acquiring this district the Chowter's allowance was fixed at Rs. 793-12-0 which the Chowter is still drawing.

Aldangadi, is famous as the seat of the old Jain chiefs known as Ajalárs. The palace in Aldangadi was built by Madurakka-Dévi who also built the Ardhanáriswara and Sómanátha temples and a basthi close to that palace. This was at the close of the 12th century. Their other capital was Vénoor.

Sivapuri, lies on the road leading to Agumbé ghat from Udipi and is noted for its bamboo baskets.

Kásaragód taluk.

Page 244, paragraph 4.—*Substitute* :—The Kásaragód taluk is the southernmost taluk of the district and is bounded on the north by Mangalore and Puttúr taluks; on the east by the Puttúr taluk and the province of Coorg; on the south by

General
Description.

Malabar ; and on the west by the Arabian sea. The sea-board is about 50 miles in length and the greatest breadth from the sea to the Coorg frontier is 26 miles. The area of the taluk is 762 square miles. The northern and north-eastern parts of the old Kásaragód taluk (which had an area of 1,032 square miles) were added to the Mangalore and Puttúr taluks respectively which accounts for the area of the taluk suffering a reduction of 270 square miles.

Rivers.

*Paragraph 6.—Add :—*These rivers are, from the south, the Ariakaduva-Holé and the Nílëshwar river both of which fall into the backwaters to the south of Nílëshwar village which run into the Malabar district ; the Chandragiri river which falls into the sea at Kásaragód ; the Kannúru-Holé which enters the sea at Mográl ; the Shriya which joins the Arabian sea at Kumbala ; and the Uppala which meets the sea at Manjéshwar.

Soil.

Paragraph 7.—Substitute for the first two sentences the following :—Along the sea-board there is the usual low-lying sand intersected by backwaters or estuaries, with the usual narrow strip of sand between the backwaters and the sea. Then come the laterite hills or plateau which near the coast, are like swelling downs, but further inland are specially high and often ridge-like with deep valleys to correspond, thus affording great facilities for arecanut cultivation which is carried on successfully in the north-eastern portion of the taluk, though not to the same extent as in the valleys around Vittal (now included in the Puttúr taluk) or in the Honnár mágáne of Coondapoor taluk).

*Page 245, paragraph 1.—Add :—*Large patches of partly sandy soil near the coast are utilized for the cultivation of tobacco and vegetables after the paddy crop in them is harvested, and the Máppillas seem to excel in the cultivation of these crops, and, as the Shánar cultivators of South Tinnevely do, irrigate them with water from temporary wells sunk on the sandy soil even carrying the water in pots to the plants.

Forests.

Paragraph 2.—Delete the second sentence as Vittal-mágáne is now in Puttúr taluk.

Fauna.

Paragraph 3.—Add after the fourth sentence :—The flying fox is also found in large numbers on tree tops in the casuarina plantations raised along the coast and on the tall Aswatha (*Religiosa indica*) trees.

Communica-
tions.

*Paragraphs 4 and 5 and page 246, paragraph 1.—Substitute :—*A railway now runs along the coast. It enters the taluk from Malabar two miles south of Tricárpúr and leaves the taluk

about three miles north of Manjéshwar, a distance of about 50 miles. There are railway stations at Trikárpur, Chárvattúr, Niléshwar, Kanhangád, Pallikére, Kótikulam, Kásaragód, Kumbla, Mangalapádi and Manjéshwar. The road communications in the taluk are extensive and continue to progress under the district board. These are the—

	MILES
Adkasthala-Kanhangád Road ...	34
Jalasúr-Kásaragód Road ...	31
Anékal-Manjéshwar Road ...	10
Chippáru-Mangalapádi Road ...	9
Badúru-Mangalapádi Road ...	8
Perdála (Badiadka)-Kumbla Road ...	10
Kásaragód-Madúr Road ...	4
Tekkila-Uduma Road ...	4
Békal-Paniyál Road ...	5
Panathádi-Hosdrug Road ...	20
South-Coast Road ...	51

The coast road is being continued to the Malabar frontier and is expected to be completed before the end of 1936. The above roads are all under the management of the district board and the annual outlay on them has gone on increasing, especially after the introduction of motor traffic in them; and had excellent road metal not been available so close to these roads, their maintenance would have been almost an impossibility. The total mileage (186 miles) is greater than that of other taluks with the exception of Puttúr. Most of the goods traffic from the Kanhangád river to Malabar goes by rivers and backwaters but for this circumstance the continuance of the coast road as a metalled road to the Malabar frontier would have been an established fact long ago, and it would not have been merely left (as it is now) in its sandy condition for the use of foot-passengers only. The coast road both north and south of Kásaragód had been long neglected until a few years ago and there were several stretches of sand between Mangalore and Hosdrúg. The road has, however, to meet a number of large rivers and cross backwaters and naturally suffers in popularity, notwithstanding elaborate arrangements made for ferrying foot-passengers and goods and in some places even vehicles across them. The first-mentioned road was originally constructed as a military road and bridged throughout and kept open all the year round, but it is very circuitous and passes through so inhospitable a country that people at one time preferred to it the Coast Road from Mangalore, despite its backwaters and rivers. There is, however, much local traffic along this road now as it is a short-cut to the villages of the Puttúr taluk, and is well maintained. Some of its old

bridges which had been built for the sake of economy with whatever laterite was available on the spot and so fell down, have now been replaced by cut-stone bridges with iron girders on top to carry the roadway. The road from Jálásúr to Kásaragód is also equally useful as it brings produce from Coorg and the interior of the taluk to Kásaragód. The roads leading to Manjéshwar and Kumbla were found very useful when these places were ports, for carrying to them the produce of the interior.

*Page 246, paragraph 2, first two sentences.—Substitute:—*In addition to these roads there is considerable facility for water communication for 20 miles from Hosdrúg to the Malabar frontier. The above water-route is in direct communication with the Mangalore and the Coast Roads and all except the smallest rivers are navigable for some distance inland for boats of about three tons capacity.

Page 247, paragraph 2.—Add the following note on the two ancient ruling families of the taluk:—

The Kumbla
Rajahs.

The old Kumbla Rájahs belong to the same family as Cochin and governed the country lying between the Uppala and Chandragiri rivers. This territory included the Kumbla, Adúr, Peradál, Angadimogáru, Kásaragód and Mogaval mágánes. The Vamanjúr mágáne in Mangalore taluk had been granted to them by the Alupa kings but this they gave over to the Chowter in return for his help in fighting the Bangar chiefs. The family traces its origin to Mayúra-Varma, the Kadamba king. While returning from Cape Comorin where he had gone on a pilgrimage Mayúra-Varma halted at Kumbla for a bath in the river. His daughter Susíla swooned on its banks and a Brahmin who happened to be there revived her by some incantations. The king out of gratitude gave Susíla in marriage to that Brahmin and bestowed on her the territory which lay between the Nétrávathi and the Paiswáni and to the west of the ghats and built for her the fort and palace at Kumbla. The said fort, known as Kóttelár, still stands at a distance of a little over a mile to the east of Kumbla. Susíla's son Jayasimha succeeded her and he is said to have defeated and taken as prisoner a Pándyan king of Madura (who had invaded the district and encamped outside Chandragiri fort) and to have released him at the intervention of the queen-mother Susíla. The names of nine successors of Jayasimha are known and it was during the reign of the ninth king that Sivappa Náyaka of Ikkéri brought the Kumbla country under his sway (1654 A.D.). He however allowed four mágánes to be under the Kumblas. The Rájahs then vacated their palace at Kumbla and constructed a new one at Moipádi

Sivappa Náyaka built the fort at South Kumbla and stationed his soldiers there. As the Kumbla Rájah was friendly with the English, Tippu Sultan took over his territory in 1784 and left him only a small private estate. Ten years later the son of this Rájah was seized and hanged by Tippu for aiding the English. During the last Mysore War the Rájah continued to help the East India Company and the country was plundered by the Coorg Rájah who ranged himself against them. When the district came under the British Government, the latter pensioned the Rájah and granted him Rs. 12,000 as malikána. There are now two places at Moipádi in one of which lives the Rájah and in the other the lady members of the family. The Rájahs marry in Náyar-families but his sisters and nieces marry Brahmíns. The name of the senior ranee is Susíla always. Their tutelary deity is Srí Krishna and they are governed by the Aliyasantána Law of Inheritance and speak Tulu, Malayalam and Kanarese.

The country south of the Paiswani river was under a branch of the Koláttiri family and the Mahábaléshwar temple at Gókarna was their state temple. Venkatappa Náyaka of Ikkéri came to South Kanara in 1608 A.D. and captured this part of the country. During the reign of his successor Sivappa, the Portuguese had come and settled in the land and the Koláttiri kings stopped paying tributes to Ikkéri. Sivappa Náyaka then invaded Kanara and took possession of the territory between Békal and Chittári. He rebuilt the Chandragiri fort, and built the fort at Békal on a promontory jutting into the sea. The latter fort occupies a site of 13 acres and the bastion on the face was intended to prevent enemy ships from approaching the coast. Sivappa Náyaka got his own men known as Ráma-Ráya-Kshatriyas for his army, and their descendants are still living in the vicinity of Békal and other old Ikkéri Rájahs' forts, one of which was at Chittári. Níléshwar and Thayakat mágánes were grants made by Koláttiri kings to one of their daughters, who was also given a palace, at Níléshwar and a fort there. The Koláttiri Rájahs captured the Chandragiri fort but it was re-captured in 1753 and the whole country came under Sivappa Náyaka. The Nílakantéswara temple at Níléshwar was built by a Koláttiri Rájah. Súrappa Náyaka of Bárkúr, commander under the Vijianagar viceroy Sómasékhara invaded Níléshwar and after a war of twelve years captured Kanhangád and built close by a fort that is the one now at Hosdrúg. Peace was concluded and Níléshwar was restored to its former Rájah who was obliged to pay a tribute to Ikkéri. This tribute was increased by Hyder to meet which the Rájah had to increase the kist. As Hyder's levies increased further the Rájah fled to Travancore, fearing a raid by Hyder's troops. The latter, however,

Níléshwar
Rájahs.

took possession of the country and collected the revenue. The Muhammadan commander of Békal fort Badruz Zaman Khan hanged a Niléshwar Rájah in 1785-86, occupied Niléshwar, and destroyed its fort. The Rájah's brother fled to Travancore and stayed there till the fall of Seringapatam. When the English came into possession of the district, they allowed the surviving Rájah to retain his private land and gave him a Malikána allowance.

Administration.

Paragraph 3.—Substitute :—The taluk lies in the general duty deputy collector's division, whose quarters are at Puttúr. The chief local revenue officer is the tahsildar. He is also the magistrate but the magisterial work is done by the stationary sub-magistrate at Kásaragód and the deputy tahsildar at Hosdrúg. The latter is in charge of 31 villages in the south of the district and attends also to the revenue work arising in them. The taluk has on the whole 114 villages and forms a single police circle under an inspector. There are three police stations (Manjéshwar, Kásaragód and Hosdrúg) and two out-posts. In respect of civil suits the bulk of the taluk is under the jurisdiction of the district munsif of Kásaragód. Parts of the taluk on the north and the north-east are respectively under the district munsifs of Mangalore and Puttúr.

Population.

Paragraph 4.—Add :—For statistics of the population of the taluk in 1921 and 1931, its distribution between the sexes, its density and for a distribution of the population among the three great religions prevailing in the district, please see tables I, V and VIII of this book.

The land.

Last paragraph ending in page 248.—Add :—Table IX in this book gives figures for the area and crops raised in the taluk and classifies them on the lines indicated in this paragraph. The figures given relate to faslis 1335 (1925-26) and 1342 (1932-33).

Agricultural stock.

Page 248, paragraph 2.—Add :—The agricultural stock in the taluk at the census taken in 1935 is given below :—

Bullocks	...	...	...	...	42,217
He-buffaloes	...	...	...	...	17,124
Cows	...	...	...	...	37,229
Bulls and heifers under four years	...	...	...	...	40,906
She-buffaloes	...	...	...	...	6,156
Young buffaloes	...	...	...	...	3,244
Sheep and goats	...	...	...	...	10,929
Horses and ponies	...	...	...	...	15
Carts	...	...	...	...	843
Ploughs (wooden)	...	...	...	...	40,264
Iron ploughs	...	...	...	...	49
Boats	...	...	...	...	1,190

*Page 248, paragraph 3.—Add:—*The local fund hospital has been taken over by Government. The fort which covers an area of about 5 acres is in ruins, though the walls of laterite stones and the bastions are intact as also parts of the moat. There is a temple to Hanumán inside the fort which is the case in all forts built by the Ikkéri Rájahs or the Vijianagar kings. The site of the fort has been assigned and is now in the possession of a family whose house name (it is really village name) is Chandá-varkar. The railway station is only two furlongs from the fort. Inside the fort, on a bastion, is a tower-like construction said to be a memorial building for one of the last owners. There are two gates leading into the fort on one of which stands the Hanumán temple above referred to and near the other is a big round well which must have supplied the fort with drinking water. There are a few small circular wells mostly choked with earth in the site. There is a board high school, a tile factory, an oil-mill (since converted into a saw-mill), an ancient temple to Mallikárjuna with a *tasdic* allowance from Government, a Sárasvat Brahmin temple to Pánduranga, a Gauda Sárasvat temple to the usual Venkataramana (which is the richest of all of them), an old mosque near the railway station and a new one in the town, two registered banks and two churches one Roman Catholic and one Protestant. There are a number of workers in copper who export their finished products to other parts of the taluk and district. There is an agricultural demonstrator, a farm at Niléshwar under the Agricultural department serving as a nursery for coconut plantations, and a fish-curing yard wherein the curers get tax-free salt from the Government. Population 9,086 in 1931 which makes it the second biggest village in the taluk after Niléshwar.

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Places of
interest.
Kásaragód.

*Page 249, paragraph 1.—Add:—*There is no police station in this place now. The Rájah's palace is at Moipádi in Patla village and his malikána is Rs. 1,000 per month. The population of Kumbbla in 1931 was 4,131 and the name of the revenue village is Koipádi. Arikádi village close by at the mouth of the Shríya-Holé had a population of 2,864 in 1931 of whom more than half were Muslims—farmers and boatmen.

*Paragraph 2.—Add:—*Population in 1931 was 12,820 of whom 10,809 were Hindus, 1,962 Muhammadans and 49 Christians. The fort is in ruins. The place is noted for its excellent bananas (or *nendrans*) which are exported to Mangalore and other places. A short note on the family of the Rájah has been given above. The family has since been split up into four sections or *vidus* each of which has its own palace. One of the Rájahs has built the high school at the place and

made its expenditure the first charge on the Rájah's *stanam* property. The village has the largest population in the taluk.

Manjéshwar.

*Paragraph 3.—Add:—*The population in 1931 was 2,907 (1591 Hindus, 1,141 Muhammadans and 175 Christians). The place is no longer a port. There is a higher elementary school established by the temple. It charges no fees to its pupils of whom there are about 400. There is an important tannery called St. Joseph's tannery at Pávúr about three miles to the north (population 1,426 in 1931) where the workers are Koraga converts. The great Hindu temple is dedicated to Srímáth Anantéswara, but the deity has now come to be called Srí Madanantéswara. This temple is under the control of Konkaneese or Gauda Sárasvats. In *Madhwa-Vijaya* which is a story of the life of Madhvachárya written by one of his disciples, it is stated that the Achárya met a certain king Iswara-Déva in one of his pilgrimages in this part of the country. This king is identified as Mahá-Déva (1216-71 A.D.) of the Deogiri Yádharma family. The Achárya stayed at Kanwa-thírtha near this village for a Cháturmásya, when a total eclipse of the sun occurred (5th July 1293). After a sea-bath he visited the temple, simply went round it and then proceeded on his journey. Apparently he did not stay there, nor was any *biksha* offered to him, which may indicate that the temple was not then in the hands of the local or Drávida Brahmins. Perhaps the temple was even then in the hands of Gauda Sárasvats, a community different from the Dravídian Brahmins who were then the followers of Madhvachárya. This Kanwa-thírtha lies in a pretty village two miles from Manjéshwar on the sea-coast. Madhvachárya initiated his first eight disciples at this place, which also contains the tomb of Vijayadvajachárya, the first Dwaita commentator of Srímad Bhágavatha.

Vittal.

*Last paragraph ending in page 250.—*This is now in Puttúr taluk and the note must go under that taluk.

Chandragiri.

*Page 250, paragraph 2.—Add:—*The name of the révenue village is Kalanádu the population of which in 1931 was 4,506 of whom 1,733 were Muslims.

Békal.

*Paragraph 3.—Add:—*The place is easily reached from Pallikére railway station and the village has a flourishing tile factory and its population in 1931 was 8,774 which made it the third most populous village in the taluk.

Udiyávára.

*Paragraph 4.—Add:—*Population in 1931 was 2,358 of whom 1,005 were Muhammadans. The annual jathra in the local Bhúthasthanam is in April-May. There is a curious custom in this place, by which the impersonators of the *bhuthas* visit

the Muhammadan mosque close by on a Friday before the játhra and invite the Muslims assembled there for prayers for their játhra.

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*Page 251, paragraph 1.—Add:—*The fort contains a Siva temple dedicated to Karpúrésvara said to be older than the present fort which was built by the Ikkéri Rájahs and partly demolished by Tippu. There are eight bastions and a central mound. On a spur at one corner outside the fort close to the railway line are a series of steps built and caves dug out of the laterite rock in 1931 by a monk called Nityánanda. There are a number of caves in it and one of them contains a well also. Inside the fort there are as many as 60 small round wells mostly choked with earth and foundations of several buildings. The walls and the moat are intact in places and there are three gates. The village is about a mile from Kanhangád railway station. Its population in 1931 was 4,684. Hosdrúg.

*Paragraph 2.—Add:—*The idol in the temple is Mahalingésvara and its annual játhra is in March. There is a damaged Kanarese—Sanskrit inscription of the reign of the Western Chálukyan king Kírtivarman II (747–757 A.D.) in the temple which shows its antiquity. Ádúr.

*Paragraph 3.—Add:—*The village is in Puttúr taluk and its account must go under that taluk. Madnúr or Kávu.

*Paragraph 4.—Add:—*The Ganapathi temple in the village is said to be a very old one and its annual játhra which is visited by many pilgrims occurs in April. Maddur.

Perdála—Population 7,263. There is a Sanskrit college in this village which is in receipt of a Government grant. The village is about seven miles from Kásaragód on the road to Vittal. It has large colonies of Brahmins around it and their strength in 1931 was 1,758, the highest figure for any village in this taluk. Perdála.

Mangalore Taluk.

*Page 251, paragraph 5.—For the second sentence, substitute:—*It is bounded on the north by Udipi taluk, on the east by Puttúr and Kárkal taluks, on the south by Kásaragód taluk and on the west by the sea. General Description.

*Last two sentences.—Substitute:—*Its greatest breadth is about 32 miles but it is nowhere less than 7 miles and its area is 406 square miles.

Rivers.

*Paragraph 6.—Add:—*The Nétravati river is bridged at Panemangalore in this taluk on the Sampáji ghat road and the Gulpúr is bridged near Múlúr on the Mangalore-Mudbidri road.

Soil.

Last paragraph, fourth line.—For “400” read “250.”

Delete from the fifth and sixth sentences the following:—“and outcrops of boulders or even bridges of granite gneiss.”
Delete also the rest of the paragraph.

Forests.

*Page 252, paragraph 1.—Substitute:—*There are few forests in this taluk, their total area being 1,312 acres of which 1,108 acres are reserves and 204 acres are managed by panchayats. Large quantities of firewood and cashewnuts are grown in the kumakis adjoining the cultivated fields.

Communi-
cations.

*Paragraph 2.—Substitute:—*There are altogether 172 miles of road in this taluk. Except the first which is a trunk road and for which a grant of Rs. 500 a mile is made by Government, the other roads are maintained by the district board out of their own funds. These roads are:

	Miles in the taluk.
The Sampáje ghat road as far as Máni.	22
The Bantvál-Punjálkatta road on the Kodekal ghat road	12
The Agumbé ghat road as far as Míjár.	18
The Múlki-Mudbidri road up to Aikala	15
Mulki-Mulki bazaar road	1
The Bantvál-Mudbidri road as far as Sangabettu	12
The North-Coast road	20
The Mangalore-Mulki road <i>via</i> Bájpe.	22
Municipal roads	50
Total	172

*Paragraph 3 ending in page 253.—Substitute:—*The district board is in charge of all communications in this district outside the municipal areas. The Sampáje ghat road which is a trunk or first-class road leaves the taluk near Máni about 22 miles from Mangalore and then enters the Puttúr taluk. The Kodekál ghat road takes off from it and enters the Puttúr taluk at Punjálkatta, 12 miles from Bantvál. The Águmbé ghat road leaves Mangalore in a north-easterly direction and runs 30 miles towards Kákkal *via* Gulpúr and Míjár the latter of which is a border village of

this taluk and lies 18 miles from the taluk headquarters. Fine avenues of *Vateria-Indica* (Dúpada-mara) existed on these roads once, but they are now all gone due to age and the practice is now to grow few avenue trees as owing to rains for nearly half of the year they cause pot-holes in the road surface which are a hindrance to the smooth movement of vehicles. The North Coast road from Mangalore to Shirúr in the north of Coondapoor taluk runs for a distance of 20 miles as far as Hejmádi and passes through populous villages. It was practically abandoned until a few years ago owing to the existence of numerous ferries and the inland road 24 miles long was made *via* Bájpe to join the road from Mudbidri to Múlki. Both roads now exist but the Coast road is more largely used owing to great improvements in the ferries. The latter road is however circuitous and hilly and besides the large Gurpúr river, there are the streams between Yekkár and Katila to be crossed, these being too small for ferries and too costly to be bridged. This accounts for the coast road being re-opened with modifications and bullock carriages and cars can now be carried across the ferries at high tide on boats or on ballakuts. It is only 18 miles long and passes through a much more populous country. There are two large ferries instead of one, but the disadvantage of crossing these ferries is more than counterbalanced by the shortness and ease of the route.

Page 253, paragraph 4, line 2.—Delete the words Administration.
“(Salary Rs. 225)”.

*Fourth sentence to end.—Substitute:—*There is a circle inspector of police at Mangalore town and there are in the taluk four police stations and one outpost, with 5 sub-inspectors, 15 head constables and 98 constables. The Mangalore inspector has no jurisdiction over Bantvál station in this taluk which is under the circle inspector of Mudbidri. There are two sub-inspectors of police in Mangalore town besides the reserve inspector of police and the reserve force includes an inspector, a charge sergeant, two sergeants, a jamadár, 9 head constables and 101 men. In respect of civil actions the taluk is under the district munsif of Mangalore. The number of villages in the taluk including the town of Mangalore is 178.

*Last paragraph ending in page 254.—*For the population of this taluk in 1921 and 1931, its density, distribution between sexes and between the three important religions, see Tables I, V and VIII of this book. Population.

The population increased by 12 per cent in the ten years 1921 to 1931 and there were in the latter year 838 persons to a square mile, an excess of 388 over the figure in 1891.

The land.

*Page 254, paragraph 2.—Add:—*For the area of ryotwari land in the taluk and the extent of land which grows the various principal crops see Table IX of this book.

*Paragraph 3.—Add:—*The agricultural stock of this taluk at the census of 1935 is shown below:—

Bullocks	...	...	...	24,093
He-buffaloes	...	...	...	38,615
Cows	...	...	...	29,804
Bulls and heifers under four years	...	...	...	27,705
She-buffaloes	...	...	...	7,908
Young buffaloes	...	...	...	4,939
Sheep and goats	...	...	...	5,359
Horses and ponies	...	...	...	159
Carts	...	...	...	1,684
Ploughs	...	...	...	55,338
Boats	...	...	...	752

Products.

Paragraph 4, line 3.—For the first word “the” *read* “a few” *and delete* the words “adjoining the ghats.”

Places of
interest.
Mangalore.

Last paragraph.—For the first sentence, *substitute:—*Population 65,675 in 1931 of whom 40,192 were Hindus, 6,965 Muhammadans and 18,427 Christians.

Page 255, first paragraph, second line.—For “deputy tahsildar” *substitute* “subordinate judge.”

Page 256, paragraph 2.—For the third sentence, *substitute:—*The lighthouse is merely a harbour light near the river entrance.

Twelfth line.—For “European” *read* “Indian.” *Thirteenth line.—Add* after the word “colleges” “one for boys and one for girls.”

Add at the end of the paragraph:—The industrial establishments belonging to the old Basel German Mission have been taken over by the Commonwealth Trust after the Great War.

The Jeppu
Asylum and
workshops.

The Roman Catholic mission institutions in Mangalore have developed very greatly. The Jeppu Asylum covers 27 acres and includes a seminary for the training of the clergy with a church attached, an orphanage for boys, a school for them and for outsiders close by, an industrial school to teach boys various trades and provide work for the converts, a convent for the nuns with a chapel attached, the Sisters in it being in charge of the girls' orphanage and school open to them and to outsiders, and an industrial school for women, a home for the aged and the destitute and an asylum for foundlings. The seminary is an imposing structure consisting of a handsome

church in the centre flanked by two three-storeyed wings. The ground floor and the second floor generally provide rooms for the teaching staff and the dormitories of the students as well as the refectories, and the infirmary; the first floor contains, lecture halls and a well-equipped physical and chemical laboratory. Extensions to the building were made in 1915 and 1927 so that the seminary is now double the size it was in 1890. The church is artistic and possesses two massive towers about 80 ft. high each. Further extensions were made in 1884 in the shape of a tiled building 80 ft. long and 40 ft. broad, containing two halls for meetings and for the library of about 4,000 volumes. The seminary cost about two lakhs to build, part being contributed by the local people and the rest coming from Europe from the Society of Jesus and from the Holy See. Of the 129 students in 1935, 50 belonged to 12 dioceses other than Manglore.

The St. Joseph's Asylum industrial workshops at Jeppu have been in charge of Father Foglieni, S.J., for more than 40 years now and have won several gold and silver medals and certificates at industrial exhibitions. Started on a small scale in 1879, the chief industry taught in the beginning was weaving but it proved a failure. Carpentry was then started which provides work at present for a number of converts and training for orphan boys. The leather department started in 1889 attracted a few boys in the beginning and though not very popular at present has 28 men and boys at work, but its future is very doubtful owing to keen outside competition. Iron work was started two years later and its progress has been very marked. A foundry was added and provides work for a good number of lathes, planing, shaping, slotting, drilling and milling machines. As many as a hundred people are employed and the chief work here is the supply of machinery to tile factories all over South India. An electric welding apparatus has since been installed and a cylinder reboring machine for prolonging the life of automobile engines. About the year 1900, orphans were trained by a Lay Brother who was engaged in painting the college church, in painting and modelling. Statues of clay made here are popular and compare favourably with statues got from Europe. Work in marble is also undertaken and altars, tombstones, and commemoration slabs are made here to order. The motor workshop started later has also grown very popular and provides employment for about thirty men and boys. A higher elementary school for the boys of the orphanage was opened in 1914 and contained in 1935 about 250 boys of whom a hundred come from the boys' orphanage started in 1879 helped by Government grants. In the convent close by live about 50 nuns and novices and they manage the girls' orphanage, the school and the industrial section, where knitting, hosiery,

washing, ironing, weaving and embroidery both plain and artistic are taught which have earned for the school several gold and silver medals and certificates at industrial exhibitions. Around these institutions several houses have been built in which families of converts have been allowed to settle. The whole compound forms a separate parish with a population of about a thousand. The men work in the workshops and the women and girls find employment in the various institutions of the Sisters.

Father
Muller's
institutions
at Kanka-
nádi.

The Father Muller's charitable institutions at Kankanádi are a landmark in the history of medical relief in the district and were started in 1880 by the late Father Augustus Muller, S.J. They consist of the Homoeopathic Poor Dispensary, two general hospitals, one for men and another for women, a Leper Aylum with an out-patient leper-clinic and a presbytery for old and invalid priests. These institutions stand on a laterite hill covering an area of about 20 acres and commanding a beautiful view of the town and its surroundings. The buildings are laid out in simple style on the main road to Jeppu. Their founder the Rev. Father Augustus Muller was born in Westfalia in Germany and had spent 14 years in America in study and teaching. Himself suffering from various ailments, he had occasion to study homoeopathy for improving his own health as allopathic doctors gave him no relief. He made a special study of the subject under eminent French doctors and acquired great proficiency. On his arrival in Mangalore in 1878 Father Muller was attached to the St. Aloysius' college where he used to treat students and others with homoeopathic medicines which he had brought from Paris. The fame of his treatment spread rapidly and there was great demand for his medicines. He opened the homoeopathic poor dispensary in 1880 and supplied medicines at moderate charges. Demand for them came from all over India, Burma and Ceylon. Father Muller received in 1897 the secret formula for the Solari-Bellotte Specifics which he greatly improved and which contributed greatly to the fame of his treatment. He then started the Leper Asylum, the contagious diseases hospital and the hospitals for men and women. He was assisted in his work by several voluntary workers and the present chief medical officer of the institutions Dr. Fernandez was one of his first helpers. Father Muller wrote a number of books in several languages on homoeopathy and kindred subjects. The institutions are under the control of the Bishop of Mangalore and managed by a Director. The nursing in the hospitals is by the Sisters of Charity of Milan. The work in the homoeopathic poor dispensary has grown immensely. It employs 60 hands and sent out in 1934, 19,207 parcels and 3,592 prescriptions to patients all over India and Ceylon. The profits are

utilized to maintain the hospitals and the Leper Asylum. The out-patients numbered 38,280 in 1934. The Leper Asylum proper came under Father Muller in 1890. They were first at Jeppu but the present building on a site of about 10 acres was acquired subsequently. The building consists now of 11 rooms, 5 for males and 5 for females, the central room being utilized as a chapel for the patients. Additional rooms were added in 1906 and 1910 and accommodation in the asylum is available at present for 76 patients though the actual number was 87 in 1935 and proposals for further extension are under consideration.* The asylum is open to all castes and receives Government aid. A separate leper-clinic for other lepers in the town has also been opened in the out-patients' department in 1926 and in a separate building in the following year, about 85 patients being treated in it in 1935. The two general hospitals for both sexes are separated by a Chapel. There are paying wards for well-to-do patients, and for the clergy and the nuns. These wards are the Father Frachetti's ward attached to the male hospital for eight priests and paying male patients and the Little Flower ward for four nuns and paying lady patients. There is a presbytery costing Rs. 14,000 to house invalid and retired priests of the diocese. The post office at Kankanady was built at a cost of Rs. 7,500 in 1929, the whole cost being defrayed by the institutions.

The St. Antony's charity institutions consist of homes for the indigent and the destitute, the orphans and the aged among the Roman Catholics. They were founded in 1911 by the Very Rev. Father Collaco. There are different homes for persons of both sexes and suitable to their condition. The Bethlehem home is for abandoned babies and nursing mothers and is a sort of home for foundlings. The St. Francis home is for orphan boys and St. Clare's for orphan girls. Old and decrepit men and aged women are housed in St. Joachim's home and St. Anne's home respectively. There is an elementary school in the institution for boys and girls. The former are given vocational training in carpentry, weaving and minor trades such as pottery, etc., so as to fit them to eke out their livelihood after they leave the homes. The girls are taught to sew and knit and do other fancy and needle-work. They also get a training in house-keeping and domestic science. There were in 1935 about 200 inmates in all these homes which have been from the start maintained by public charity.

St. Antony's
institutions.

* The foundation stone for the proposed extensions to be called King George V Silver Jubilee Ward was laid by Sir Charles Souter, Revenue Member of Government, on 23rd September 1936. These extensions when completed will accommodate 16 more in-patients.

Page 256, paragraph 3.—Delete the first four sentences and add at the end of the paragraph the following:—The port is at the junction of the Nétravati and Gulpúr rivers and is an outlet for the produce of Coorg and Mysore, communication with which has till now been mostly by bullock carts specially adapted for ghat traffic and in recent years by motor lorries. The backwater here is extensive and deep enough to provide anchorage for vessels below 200 tons. The port limits extend from about 400 yards north of the Sultan's Battery to about 150 yards south of the southern boundary pillar. The roadstead is open, and steamers have to anchor about two miles off the shore in five to six fathoms of water. Native craft of small draught enter the backwater at all tides and anchor at the inner anchorage, but vessels drawing 7 to 11 feet of water have to enter the inner harbour only at high water. The bar lies about one mile from the mouth of the rivers and carries from 7 to 9 feet of water at low tide and is impassable during the three months of the south-west monsoon (June to August) when the port is closed. The Nétravati carries from 6 to 24 feet of water from the mouth of the river to the railway bridge. The Gulpúr river is navigable at all tides as far as the pier but is liable to shoaling and only the constant dredging of the channel has rendered the plying of the boats to the steamers in the roadstead possible. The dredger costs Rs. 55,000 and three wooden barges costing Rs. 16,000 are used to carry off dredged spoil. There is a motor launch for towing lighters and vessels from backwater to sea and *vice versa* and for carrying passengers to and from vessels in the outer anchorage.

The present light-house was built in 1900 and carries an acetylene light, 33 feet above high water giving white flashes every three seconds visible for eleven miles out at sea in clear weather. The masonry tower is 48 feet high from the base and is painted white. The flagstaff consisting of lower and top masts is 91 feet from ground level and stands near the port office. The flagstaff was till 1898 near the Collector's office about half a furlong to the east of its present position. A Port Conservancy Board has been constituted with 12 members of whom three are officials one of whom the Collector is President and another the Port Officer is Vice-President.

As far back as 1852 the port carried on a flourishing trade with Arabia and other foreign ports. The foreign import trade now is only 8.5 per cent of the total and consists chiefly of kerosene oil, manufactured metal, stationery and hardware, machinery, provisions, soaps and liquors and oilman-stores from the United Kingdom; liquors from France; wines from Spain and Portugal; oilmanstores from Switzerland; hardware from Holland, Germany and Belgium; wet dates from Arabia and Persian Gulf ports; salted fish from Goa, Mekran, Asiatic

Turkey and Persian Gulf ports; and onions from Goa. Large quantities of duty-paid articles are bought by the bi-weekly B.I.S.N. steamers from Bombay. The chief imports (coastal) are cotton twist and yarn, piece-goods, grain, flour, chillies, sugar and duty-paid salt from Bombay; coconuts, gingelly-oil and punac from Cochin by native craft; coconuts, copra and coir from the Laccadive islands; and fish and fish products from Malabar and other South Kanara ports.

The bulk of the foreign exports consists of tiles, fish, fish-manure, fish-guano and fish-oil to Ceylon; coffee and spices and cashew kernels to the United Kingdom, France, Germany and Norway; pulses and rice to Goa, Arabian and Persian Gulf ports; Laccadive coir yarn to Bombay, Karáchi and Persian Gulf ports; and coffee to Persia, Australia and America. The coastwise exports are pulses, coffee, coconuts, copra, rice and spices to Bombay and Kathiáwar ports and rice to Laccadive islands and Malabar ports. Among the exporters of coffee and cashewnut kernels to foreign ports are four well-known European and several Indian firms and these are also engaged in coasting trade in arecanuts and other local products.

The following table gives the value of the export and import trade of this port, both foreign and inland, the Port and Landing and Shipping dues and passenger traffic inward and outward for particular years:—

Year.	Foreign.		Coastal.		Port dues.	Landing and shipping dues.	Passengers.	
	Imports.	Exports.	Imports.	Exports.			Sail-ed.	Arriv-ed.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
1913-14 ...	6,13,796	89,41,911	62,41,662	50,89,449	17,566	20,667	7,358	7,215
1923-24 ...	6,21,847	1,16,15,963	97,03,419	1,01,17,461	29,647	60,120	7,774	7,116
1933-34 ...	14,38,359	1,07,96,492	80,15,612	67,01,807	28,490	65,897	5,171	4,282
1934-35 ...	17,36,522	91,93,228	79,47,294	84,63,297	27,717	68,083	8,047	6,917
1935-36 ...	21,90,944	1,16,55,070	77,12,819	73,40,647	33,073	69,298	7,451	7,087

These passengers are carried by bi-weekly steamers of the B.I.S.N. Co., between Mangalore and Bombay and *vice versa*. These vessels call at several intermediate ports between Bombay and Mangalore whereat they disembark and take in passengers for other ports.

There are two wharves. The north quay wall is 1,095 feet long and there are two ramps and two cranes (costing Rs. 27,000) to help in loading and unloading. The south quay wall with 250 feet of toe wall is 1,964 feet long and has 5 ramps costing Rs. 54,000 to erect. Between ship and shore run cargo boats of varying capacities (15 to 60 tons) and there are also three motor launches. Trolley lines have been laid on the bunder to facilitate loading and unloading. There are also private wharves and jetties for shipment of tiles and landing of firewood. There is a railway line connecting the port with the main line at Mangalore railway station.

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Aldangi,
Mudbidri
and Venur.

*Last paragraph of page 256, first paragraph of page 257, last paragraph of page 259 and first paragraph of page 260.—*The villages are now in the Kárkal taluk and the notes on them should go under that taluk. For additions to them refer to the Gazetteer of that taluk.

Ullal.

*Page 257, paragraph 2, first sentence.—Substitute:—*Ullal population 6,865 in 1931 of whom 3,165 were Hindus, 3,058 Muhammadans and 642 Christians. There is a branch post office and its distance from Mangalore is two miles.

*Page 258, first paragraph—Add—*For a history of the Bairasa Wodeyárs of Kárkal see notes under that village in the Kárkal taluk. The site of the old fort of Ullal is surrounded by what might have been once a moat. The foundations of numerous buildings and circular wells can still be seen on the site. The Bairasa chiefs had their palace here. Just outside the village there is a ruined basthi with its crumbling laterite walls. The Sóméswara temple, the State temple, is near the railway station.

Bólár.

Paragraph 2, first line.—For ¹²⁵⁶ ~~1256~~ *read "1736" in 1931.*

Bantvál.

*Paragraph 3.—Add:—*The population of this village in 1931 was 4,450 of whom 3,127 were Hindus, 1,027 Muhammadans and 223 Christians.

The high school at Bantvál is maintained by the rich Konkane temple to Venkataramana there. Several buildings in the village bordering the river were submerged during the floods of 1923 and they were rebuilt subsequently. The high school, though situated on an eminence, also suffered serious damage and much money was spent on its reconstruction by the temple authorities. The village consists practically of one long street with a few cross streets and the river being so close, it must always be a source of danger to the buildings especially during heavy rains. The deputy tahsildar's and sub-registrar's offices have been shifted from this town to the adjoining village locally known as "Jódumarga." The building was newly constructed by Government after the floods of 1923 and is now in charge of the Public Works Department.

Kadre.

*Paragraph 4.—Add:—*Population 5,334 in 1931. The following is an account of the Jógis and their mutt in this village. The mutt stands on the top of a hill adjoining the Manjunátha temple. There are nine small rectangular tanks on the slope of the hill between the mutt and the temple. Visitors to the temple bathe in one of these tanks before entering the temple. Reference to a Jógi is found in the annals of Ibn Batuta, the

African traveller, who found in 1342 a Jógi living in the island of Anjudívu opposite Kharwár. He was leaning against the wall of a temple between two idols. The traveller spoke to him but got no answer. He looked about to see what the Jógi lived on. The Jógi shouted and a coconut fell on him. Ibn Batuta offered him money which the Jógi refused and in return threw ten rupees or *dinars* at the traveller. To Ibn Batuta's question as to what he worshipped the Jógi looked to the sky and then towards the west apparently meaning that he worshipped the sun and the sea. Like a true Moslem Ibn Batuta claimed the Jógi as a brother Moslem who looked to heaven to show that he worshipped Allah and looked to the west to show that he worshipped the mosque at Mecca and believed in Muhammad the Prophet. Arab merchants ruined the temple on that island before the close of the 15th century and even after the Hindus were forced to leave the island, a Jógi beggar lived in a stone grotto there and ate food and rice given him by passing ships until a very long time later.

The religion of these Jógis is called Náthasampradáya and was distinct from that of the Jains and the Buddhists. Their originator was Parswanátha, a prince of Gowdadésa or Bihár of the 8th century B.C. He is also called Adinátha. He got a few disciples and his idea was to convert Kshatriyas and others to adopt his faith. He first took in outcastes and tried to elevate them. His followers matted their hair, smeared their bodies with ash (*vibhuti*), put *rudrakshams* on the hair, carried chank, trisulam, etc., and went about bathing in all the holy waters of the country. Their headquarters was Badarikásrama but some of them settled permanently in various parts of the country. They called their chief god Adinátha or Lókésvara. They also worshipped Shakti and Bairava.

The Jógi cult became prominent under Matsyéndranátha. One of his disciples was Góraknáth who came out of a cow-dung heap where a childless lady to whom Matsyéndranátha gave *vibhuti* to eat threw away that *vibhuti*. When the dung heap was opened several years later on a re-visit by Matsyéndranátha the boy Góraknáth came out of it but he followed Matsyéndranátha and founded the city of Górákpúr in North India which is a place of pilgrimage for all Jógis who congregate there once in twelve years. The caves with arched door-ways found in the hills of this district seem to have been made by the Jógis for in them have been found agnikundams, trisulas, metal cases, tongs and knives used by these people. In the hill known as Posódi-Gumpe near Kumbla, near the Jógi mutt at Vittal and near the mutt at Kadre there are such caves and also at Kuta-sádri, Kótésvara and Sóde.

A queen of Malabar is said to have become a Jógi and a disciple of Matsyéndranátha and she and her sons went to one

of the assemblies at Násik. On their way they crossed the Nétravati near Ullál and at Bólár on the other side of the river the Kérala queen who was named Mangaládévi stopped for a short time. It is said that a later Alupa king built for Mangaládévi a temple there in her memory in 968 A.D. When Matsyéndranátha came to Mangalore the region around Kadre was said to have been a dense forest. He and his followers went to Swarná-kadri just north of the Kadre village and stayed there. There were at one time twelve Jógi mutts in this district though in fact only three of them survive now, the most important of them being the Kadre mutt. The Alupa king Kunthavaram installed in 968 A.D. an idol to Lókésvara here. This is found in the Manjunátha temple and the image has got a *jata* and not a crown. Just below the *jata* there is a tiny figure of Matsyéndra. There is a *rudrakshamala* round the *jata* and on top another idol of Matsyéndranátha. The temple priests say that the image is that of Brahma but it is really that of Lókésvara. Statues of Matsyéndranátha, Kunthavarma the Alupa king and Parswanátha are found in the Manjunátha temple at Kadre. The chiefs of the Kadre mutt are the heads of the Jógi mutt there and they are called Rájas and there is a change in the chiefship once in twelve years. They are first crowned according to Brahmin rites and then in the mutt according to the Náthasampradáya. The Jógis of Kadre mutt are said to live on the rent collected from the tenants and the principal Jógi is a hereditary trustee of the Manjunátha temple. The Jógi at Vittal has to be initiated at the Kadre mutt. The author of Vairágyasathakam in Sanskrit, Bartruhari, was said to have been a Jógi himself. The Jógis are not bound to remain celibates which they were before the time of Kunthavarma. This has added largely to their followers and some of the important saints of Pandáripúr such as Gnandeo, Ekanáth, Sópan and their sister Muktábai were Náthasampradáyis or Jógis.

Page 258, paragraph 6.—Add the following paragraph after the one dealing with Gurpur :—

Polali, a hamlet of Koriangala village (population 1,120 in 1931) contains an important temple dedicated to Srí Rájarájeswari. It is believed that it was about this temple that Abdul Razaak, the Persian ambassador wrote in 1448. His account of it is found at page 67 of Volume I and shows that the temple was made of molten brass with four platforms or ascents and on the highest of them was an idol of the size of a man made all of gold with eyes composed of two red rubies. The temple is about 200 yards from the Gurpúr river and its main shrine or *garbhagriham* is 20 feet by 10 and is built of brick in mud and plastered over with mortar. It has three openings towards the east and in front of the

central opening is a *mukhamantapam* about 10 feet square. Directly behind the central doorway which opens into this mantapam is a huge idol of Srí Rájarájésvari in a sitting posture. Behind the openings on the south and north are idols of Bhadra Káli and Subrahmanya respectively. There are several other minor idols in this rectangular room but all of them are made of earth and elaborately painted. Local people say that the temple was at one time a very rich one but that the idols have always been earthen. Abdul Razaak apparently was not allowed to enter the temple. He must have observed it at night on a festival day from the outer enclosure when the central idol must have had a gold-plated or gilt armour when he could easily have mistaken the idol in the blaze of lights to be one made entirely of gold. The ceiling in the *mukhamantapam* which is of wood is covered with excellent carvings of gods and goddesses and the roofs of both the *mukhamantapam* and the *gurbhagriham* are covered with copper plates. Within a short distance of this temple are several other temples of less importance. The annual car festival lasts for about a month from the Mína-Sankramana which falls on or about the 15th March, and attracts more than 10,000 people, especially in its last few days. The droppings in the temple hundi and other income yield about Rs. 3,000 a year. There is the usual pillar of lights and the *dvajasthamba*, both copperplated, the latter with a metal peacock on the top, in the second enclosure. Stone idols, a few of them broken, and all picked up from the neighbourhood are planted in the third or outermost enclosure. Six days before the close of the festival commences a football tournament called the Polali Chanche which lasts for five days ending just before the car festival day. The tournament is a highly popular one and attracts large crowds of spectators. About 500 persons mostly Bants take part in it. The play is said to represent the mythological fight between the Goddess and Demons and the car festival which follows is said to represent the victory of the Goddess.

Page 259, paragraph 1.—Add:—Population in 1931 was 3,746.

Paragraph 2.—Add:—Population in 1931 was 5,504. The old local chiefs were called Sávants. Their country lay between the Mulki and Pávenje rivers and to the west of the Chowter's territory. Padubidri is on the north of the Mulki river and to the south lies Kodetúr, both seats of petty ancient chieftains. The original headquarters of the Sávants was Símanthúr, 2 miles to the east of Mulki. It was then shifted to Kótekéri in Mulki and the palace lay to the east of the basthi. There are still to be found the ruins of the old palace and of the bastions of the fort built by Venkatappa Náyaka in 1608. Mulki.

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A temple of Hanumán, a tank and a basthi are still there. There was a final shift to Olalankai later (Halé-angadi). The palace covered over two and a half acres and now only a part of it remains and is occupied by a representative of this old family. In front of it in the field called Bakkimáru are the tombs of twenty Sávant chiefs which means that after the Sávants removed to Olalankai, there had been twenty successors in it. At the rate of 28 to 30 years for each, we can infer that this change of capital was about 600 years ago. From the 12th to the 17th centuries Olalankai must have been a big and prosperous town. The following temples were under the Sávants:—The Janárdhana temple of Símanthúr, Durga Paramésvari temple (or Panhcha-durgi temple) at Bappanádu, which is a rich institution and receives a *tasdic* of Rs. 900 from Government besides owning many other properties. The origin of this temple is thus accounted for. The temple was covered by the waters of the Mulki river for several years and had collapsed, but five lingams and the pedestal remained. One day while Bappu-Beari, a Máppilla merchant was rowing his boat it struck against the lingams, and soon after the water went down and the lingams were seen and Bappu-Beari, though Muslim, built a small temple for housing the lingams. So the place came to be known as Bappanádu after him. There is an inscription in the front mantapam of the temple which states that Déva Ráya I of Vijianagar gave lands as endowments to it in 1411.

As a result of the Inquisition at Goa in the sixteenth century several Hindu inhabitants arrived at the port of Mulki and the Sávant chief gave them lands near the fort for their habitation and also constructed on the vacant site a temple for their worship. Then the palace of Sávants was at Olalankai. This is the reason for the large number of Gauda Sárasvats residing in Mulki. Their great temple to Narasimha dates from them and is a rich institution, the idol being a present from the Sávanta himself; and the procession of Narasimhaswámi is still being taken as far as the palace and is worshipped there during the illumination festival.

Puttur Taluk.

Page 267.—For “Uppinangadi” in the head-line “Uppinangadi Taluk,” read “Puttúr.”

General
Description.

Paragraph 4.—*Substitute*:—Puttúr and Kárcal are the only two inland taluks, the former being the largest taluk in the district with an area of 1,246 square miles. It is, in fact, the second largest taluk in the Presidency (excluding the excluded areas), only Nandikotkúr in Kurnool having a larger area

(1,308 square miles). It is bounded on the east by the State of Mysore and Coorg; on the north by Kárkal and Mangalore taluks and Mysore; on the south by Kásaragód taluk and Coorg; and on the west by the Kásaragód and Mangalore taluks. On the north-east the summit of the ghats forms the boundary. But on the east and south where the line of the ghats is intercepted by great valleys the boundary line comes right to the foot of the hills to cross the valleys. The greatest length of the taluk from north to south is about 50 miles and the greatest breadth about 33 miles.

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*Last paragraph ending in page 268.—Substitute:—*The various lines of communication with the countries above the ghats lie through the Puttúr taluk which is therefore better provided with roads than might be expected of it, seeing that it is very sparsely populated. These roads are:—

Communica-
tions.

	Miles.
Sampáje ghat road	51
Manjarabád ghat road	40
Kodékal ghat road	21
Jalsúr-Subramanya road	26
Puttúr-Beltangadi road	22
Beltangadi-Návúr-Malódi road	16
Uppinangadi-Kulgunda-Bisli ghat road.	32

Subramanya is also reached from the Puttúr-Jalsúr section of the Sampáje ghat road by three different roads and these are—

Darbe—Subramanya	35
Kumbra-Belláre-Ninthikal road	14 miles up to where it joins the pre- vious road.

• Arumehinatka (a mile south of Kavú)- Nathár road joining the previous road 3 miles to the west of Belláre... ..	6
• Kávu-Kothiadi road till it joins the Jala- súr-Kásaragód road	12
Kabaka-Vittal road	5
Kaladka-Adkasthala (and on to Kásaragód road)	16
Gundia-Kulkunda-Bisli road	14
Dharmastala-Periashanti-Merdal road ...	16
Panjalkatte-Kanja road	7
Kadaba-Punja road	6
Kandadka-Ayyankattu (two miles to the east of Belláre) road	7

VOL. II. Page 268, paragraph 2, line 5.—For “Rs. 200” read
 CHAP. XIX. “Rs. 500.”

Add after the second sentence :—This road passes through difficult (yet beautiful) country from the point of view of road making, as it contains numerous cuttings in laterite rock and skirts several low-lying hills covered, as we approach the ghats, and in the ghats with various kinds of trees.

Line 18.—For the sentences beginning with “The old bridge” and “They are both,” *substitute* :—The old bridge at Beltangadi has been replaced by a fine granite and iron structure and the iron girders on the masonry at Nidgal and Mundáji have much improved the bridges at these two places. These are both large bridges, the former having as many as 11 spans of 30 feet.

Third line from bottom.—Delete “No. 8-A.”

Last sentence.—*Substitute* “The road from.”

Page 269, lines 1 and 2.—For “Uppinangadi” read “Puttúr.”

Third line.—*Substitute* “The road from Beltangadi to Návúru and Malódi goes through”

Line 5.—For “Nagore” read “Navuru.”

Paragraph 2, line 1.—For “Uppinangadi” read “Puttúr.”

Last line.—*Add* “though actually no boats are said to be plying at this season.”

Paragraph 3, third line.—Delete “(salary Rs. 175).”

Administra-
tion.

Sixth line.—For “279” read “184” and *strike out* the rest of the sentence “and of these all but two are inhabited.”

Last two sentences.—*Substitute* :—There is a circle inspector of police at Puttúr in charge of the bulk of the taluk; the northern portion of the taluk is included in the charge of the inspector of Bantvál circle. There are six police stations in the taluk and eight outposts. For civil actions, the greater part of the taluk is under the district munsif stationed at Puttúr, but several villages in the north and north-west of the taluk are under the district munsif of Mangalore and some villages in the west under the munsif of Kásaragód.

*Paragraph 4.—Add:—*For statistics relating to population, density, distribution among the sexes and religions see tables I, V and VIII of this book.

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Population.

*Page 270 paragraph 1.—Add:—*The normal land revenue of the taluk is Rs. 4,56,169 on lands permanently held while the cesses charged on land amount to Rs. 48,528 and *tasdic* paid to religious institutions Rs. 11,122. For statistics relating to the area under cultivation and principal crops see Table IX in this book.

The land.

*Second paragraph.—Add:—*The agricultural stock at the census in 1935 stood as follows:—

Bulls and bullocks	...	...	54,815
Cows	...	...	35,014
Male buffaloes	..	...	31,541
Cow buffaloes	...	...	8,366
Young stock	...	...	43,909
Sheep and goats	...	...	4,085
Ploughs	...	...	67,575 including 37 iron ploughs.
Carts	...	...	1,192 excluding 79 boats.

*Paragraph 4.—Substitute:—Puttur—*Population 7,822 in 1931 of whom 5,459 were Hindus, 1,145 Muhammadans and 1,148 Christians. It is the headquarters of a revenue subdivision and contains the revenue divisional office, the taluk office, a post and telegraph office and a police station. Its distance from Mangalore is 31 miles. There is also a munsif's court in the station and a forest range office. The taluk hospital has been taken over by Government and there are also a veterinary surgeon and a health inspector. Owing to the Coorg insurrection which first broke out at Bellare 16 miles south-east, troops were stationed here from 1837 till the introduction of the mofussil police in 1860. It was in this town that the first co-operative society in the district was started and it celebrated its silver jubilee in 1934. They also started an educational society, collected funds for it and started a school which they eventually handed over to the district board. The school is situated on a hill overlooking the town and is reported to be one of the best high schools in the district. There is a social club in the station and a separate club for Government servants. Of the Hindu temples the one to Mahalingésvara is the oldest. The Gauda Sárasvats have their usual Venkataramana temple and the Mahámáye temple and the Sárasvats the Rádhákrishna Mandir and Bhayáni-Sankar temple. The taluk office occupies the old military hospital and the hospital is also housed in an

Puttur.

old military building. The travellers' bungalow stands on a small hillock overlooking the bazaar street. Industrially the place is not very important though there were a few looms at work which are unable to compete successfully with mill-made goods and there are two factories where copper vessels are made by Goanese and local Christians. The town lies on the trunk road from Mangalore to Mercára *via* the Sampáge ghat. The first Roman Catholic church here was built in 1830 and there were only 12 Roman Catholic Christian families in the place. With the materials of the dismantled barracks the present church was built in 1854. The mission obtained lands on darkhast and settled their converts on them. The tower of the church was struck by lightning in 1875 and ruined. The building again collapsed owing to faulty foundation and was re-built in 1882. The present church was built in 1916 after pulling down that of 1882. Many of the converts belonged to the Goudi caste; and there is now a fairly large congregation. The mission runs two schools in the place.

Uppinangadi.

Last paragraph ending in page 271.—Substitute:—
Uppinangadi—Population in 1931 was 2,271. Until 1882, this was the headquarters of the taluk which was named after it. The headquarters was then changed to Puttúr that year but the taluk continued to be called after this village till the end of 1927. Its distance from Mangalore is 32 miles and there is a branch post office and a travellers' bungalow. An old temple which stands at the confluence of the Nétravati and the Kumara-dhári is held very sacred. The village was attacked in 1800 by the rebels Subba Rao and the Vittal Hegede but successfully held by the tahsildar of Kadaba. The Jesuit mission built a church here in 1928 on the top of a hill overlooking the Nétravati. In the floods of 1923 the town suffered greatly and was under water. There is an orphanage maintained by the Bethany Sisters in this place.

Ballangadi.

Page 271, paragraph 2.—Substitute:—
Bailangadi—Population 1,918 in 1931. The name is derived from Kanarese Bailu (plain) and Angadi (shop). This place was once the seat of certain local chiefs called Múlárs. They had authority over twelve maganes around this village which included among others Charmádi, Mundáji, Ujre, Néria, Dharmasthala, Kokkáda and Sisíla. The chiefs had four palaces of which two were at Bailangadi. One of these is now in ruins and a small house now stands on the site with a few stone steps. The other palace which still exists is about a mile and a half away and in a field opposite to it are 15 tombs said to be those of old Múlár chiefs. At a short distance from the steps stand two other tombs made of fine black stone. The other

two palaces are in ruins at Sisíla and Nidaga. Though surrounded by hills and thick forests on three sides, Bailangadi was open on the south side to incursions from the Coorgs who often raided it and plundered its houses. Under the Múlárs the place had about a thousand Jain houses and was noted for its bell-metal vessels. There is a basthi to the north-west of the palace and between it and the palace must have stood numerous houses, all in ruins now and over-grown with trees and shrubs. This basthi which is built entirely of stones appears from an inscription on one of its pillars to have been repaired in 1611. It is not possible to give any correct genealogy of the chiefs, but the following story about Sómala-Dévi (also known as Sankara-Dévi) deserves to be recorded. She was married to Vira Narasimha Lakshmappa Arasu of the Banga dynasty and both were governing the Bailangadi and Banga countries. During one of the annual *Anant-vrithams* which they celebrate with much pomp, Sómala-Dévi declined to sit to the left of her husband as any Hindu wife ought to do, to which the Arasu objected. The queen left the basthi in anger and went to Bailangadi where she built the present basthi in a month and performed her *vritham* in it. This was too much for her husband and a fight ensued in which the Rájah was cut down by the queen's soldiers at the head of the steps leading to the palace. The queen was struck down by remorse and committed suicide and the people built on that spot the two tombs for them in fine black stone. This was some time before 1611 and the Banga Rájahs seem to have repaired the basthi in that year. During the time of the Ikkéri Rájahs the Múlárs are supposed to have supplied cardamoms to them which gave them the name of "*Elakkai*" Múlárs.

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Paragraph 3.—Substitute:—Bellare—Population 1,697 in 1931. Post office. The Jain Ballálas of Bellare governed twenty villages around it. Their family is now extinct. They were Jains and had their palace and basthi here. This basthi to Adíswara still exists. Venkatappa Náyaka, the Ikkéri Rájah, built a fort here in 1608 A.D. It became the capital of Amra, Sulya, Pánje and Bellare villages. These were ceded in Sómasékhara Náyak's time to the Coorg Rájah Dodda Virappa. Then they reverted to the local chiefs. When Hyder came to power he gave them to the Coorg Rájah again in 1768. Tippu resumed them in 1775 but they were again ceded to Coorg by the English in 1799. These were finally resumed when Coorg was annexed by the English in 1834. A force which left Kumbla under Colonel Jackson in that year to co-operate in the invasion of Coorg from the Mysore side was stopped by a stockade near Bellare. There is a good travellers' bungalow here on a hillock overlooking the road to Subramanya. Bellare.

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Kadaba.

*Paragraph 4.—Add:—*This place was once the seat of another Jain Ballála who had a palace here, now in ruins except for a solitary stone pillar on the site and a basthi also in ruins. This was the headquarters of a taluk in the 18th century, but when the district came under British rule the taluk office was shifted to Uppinangadi where it stayed until its eventual transfer to Puttúr in 1884. Population 1,111 in 1931. It is 52 miles south-east of Mangalore on the Subramanya road. It is now the seat of a Roman Catholic missionary who has opened a school and an orphanage there and another at Subramanya. A chapel was built here in 1924.

Sisíla.

*Paragraph 5.—Add:—*Population 351 in 1931. The temple is to Sisileswara and stands on an island in the Sisíla-hole.

Bangadi.

*Paragraph 6.—Add:—*There is no police station at Bangadi now. It was one of the seats of the Múlár chiefs mentioned above.

Jamalábad.

*Paragraph 7.—Add:—*The Narasimha after whom the village under the rock was called was one of the Brahmin governors of Tuluva after the Kadamba dynasty became extinct and his residence was in a citadel at the foot of the rock, of which no trace is visible now. The immense rock on which the fort stands is inaccessible, except by one narrow way and the nature of the access to the top is such that a descent from it in face of an enemy would be as difficult as the ascent and even a small body of men with sufficient artillery can blockade a strong garrison. When a party of British troops called on the garrison to surrender after the fall of Seringapatam, they refused and after a siege of six weeks some mortars were brought up and the fort was bombarded for three days. The soldiers then ran away, the commandant poisoned himself and those that were captured were promptly hanged. Timma Náyaka who held the fort during the rebellion led by Subba Rao on behalf of Futtý Hyder (Tippu's son) escaped and eluded capture for some time. The Hegede of Dharmasthala helped the besiegers and was suitably rewarded later and part of the booty was given to him. An old friend of Timma, a Náyar, recognised this rebel, though he was disguised, at Békal and obtained the reward offered for Timma's arrest. The fort and the village at the foot of the well are now deserted except for a few houses, whose residents do some cultivation work in its neighbourhood.

Subra-
manya or
Pushpagiri.

*Last paragraph.—Substitute:—*Subramanya or Pushpagiri is a small village below the ghats and contained 514 inhabitants in 1931. There was a police station here which was

abolished, only an out post being established during the *jatra* in the temple. Being an important pilgrim centre it is connected with Mangalore, Kásaragód and Uppinangadi by road. The temple is an ancient one, at least a thousand years old, judging from the present buildings. The place was originally called "Kukké" because of the "Kukké" linga idol in it installed by Parasuráma; and as the idol was in the midst of thick forests the *pujari* used to cover up the lingam with a basket or Kukké to prevent its being tampered with (hence the name) and then return to his hut. This linga is now in the inner courtyard of the Subramanya temple, and there is a festival in its honour on the first of Thai ending in a car procession. The devasthanam is even now called Kukké-Subbaráya or Subramanya-gudi and contains shrines to Subramanya or Shanmukha, Lakshmínarasimha and Umámahéswara. There are idols of Shanmugha and Vásuki and Sésha, the last two being serpent deities in the central shrine which is that of Subramanya or Shanmukha. Subramanya, the war-god and son of Siva, is said to have come and settled here with Vásuki after destroying Tárakásura as desired by Siva. The Lakshmínarasimha temple in which worship is personally performed by a monk is the property of a mutt established in this place in the 13th century by Madhwácharya and called Vishnu-thírtacharya samasthánam after Madhwácharya's brother who was the first head of the mutt. Its present head is the thirty-third in descent and his full name is Viswagnanathírtaswami. The mutt buildings adjoin the temple and open into it. The temple has a *tasdic* of Rs. 4,100 and receives from offerings by devotees Rs. 8,000 a year. It owns landed properties yielding about Rs. 3,000 annually. The principal *jatra* is in November-December when there is a car-procession attended by nearly 12,000 pilgrims from all parts of Coorg, Mysore, Bellary, both Kanaras and Malabar, Travancore and Cochin. The place is inaccessible during the months of June to October owing to incessant rains and the numerous mountain torrents and rivers to be crossed. There are choultries for the convenience of pilgrims and in times of festivals there is a regular service of motor buses. In 1935 the temple committee constructed a few rest-houses for visitors from public subscriptions. The Mysore Durbar feeds numerous pilgrims during the *jatra* and the temple committee also feeds all castes of worshippers there daily, including Muslims, Lingayats and Christians. A form of worship in which many indulge is called *mataseva* or rolling on leaves on which people have taken their food. The vow of those who desire issue consists in bathing in the Kumaradhári and rolling round the temple with wet-clothes on. People suffering from leprosy and other obnoxious diseases also come and make *bhajana* for 24 or 48 days or even months for curing themselves of these diseases. There were

once houses here for representatives of the Sringeri and Uttarádi mutts and a Lingáyát mutt building is still found on the top of the hill close by.

The village was in the first century A.D. the capital of a certain Jain Ballála Rájah. The village was then called Kukképatna and traces of foundations of palaces and houses and wells and compound walls can still be seen over an area extending to about 10 square miles around this village. The first palace was in Ainakila village where the kings were crowned. Kulkunda where the cattle fair is held stands near where a later palace of the Ballála Rájahs stood and is north-west of Subrahmanya. During the thirteenth century Madhvácharya established a mutt here with the help of the Ballála and installed his brother Vishnutírtha as the head of the mutt. He set up an image of Lakshminarasimha along with one of Vyasa's saligramams in a closed box or *samputa*. The Rájah wanted the box which was given to him, but he was unable to open it. A blacksmith was called in and he too could not open it and the Ballála then directed his mahout to let the elephant trample on the casket; but the elephant, raising a shrill cry went a few steps and then fell down dead. The same fate overtook the blacksmith and the Ballála suffered great pain all over his body. Struck down by remorse for his conduct he returned the box to the mutt and sat in the temple praying for mercy and an *asariri* (voice from the air) called out that he would get relief from his sin if an image of his was placed in the temple (facing the Subrahmanya idol) and cucumber, cotton, butter and mustard were offered to it and their sale proceeds given over to the deity; and to this day there are devotees who desire relief from any disease themselves offering the above to the Ballála idol within the temple in hopes of relief. This Ballála's family is now extinct. The *prasadam* here consists of bits of earth taken from the ant-hill behind the Subrahmanya's idol. It is said to be a sovereign remedy for snake and other poisons. The car during the festival is dragged by means of canes and the draggers and other pilgrims cut the canes to bits and take them home as *prasadam* as a cure for snake bite. The Nága cane is a special kind of cane found growing in the forests round this place; it is a peculiar rattan of a thick kind which has got black spots on its surface. It is said to possess the quality of scaring away snakes and is best used as a walking stick. The hill spirit of the locality, Hosaligamma, has also a niche in the temple and is worshipped by all pilgrims. There is a spot on the other side of the stream, about half a furlong from the temple, which is called Adi-Subramanyam. It is only an ant-hill to which the temple authorities offer worship daily. It is said to be the site of the original temple and perhaps the Kuké-lingam was first there.

Page 272, paragraph 2.—*Substitute* :—**Dharmasthala** (46 miles from Mangalore) is another important place of pilgrimage with a population in 1931 of 1,440. A police outpost is located here for the annual *jatra*. The temple here is to Manjunáth and the annual festival here is in November-December and consists of putting up innumerable lights in and out in the large space round the temple. Once in twelve years there is a festival called Nadávali which lasts for thirteen days.

The road to Dharmasthala branches off from the Mangalore-Chármadi ghat road four miles to the west of Beltangadi and was constructed by the trustee and is being kept in good repair by him. There are only about 200 houses and shops all told in the village and the climate is too hot in summer and too cold in winter, and few people in the village are unaffected by malaria. A dispensary supplies medicines free to the people. A regular service of motor buses takes pilgrims from all parts of the district during the festival season. The place was originally called Kuduma but in the 15th century it came to be called Dharmasthala (or place of charity). It is a quiet corner under the hills surrounded by thick forests and rivulets. A Vermana Hegede (a Jain) who was chief of this place in the distant past (so says the local legends) was visited by some Dharma-Dévas on horseback and he accommodated them in his house which he vacated for the purpose. They were pleased with his good nature and directed that people visiting that place would have their hearts' desire satisfied and that whatever the Hegede spoke would turn out true. A temple was built for these Dévas opposite the Hegede's house. The lingam in the temple to represent them was later on brought from Kadre near Mangalore by the Dévas themselves, so much so that worship in this shrine is said to be more efficacious than worship at the Kadre temple. The local deity Annappa has also got a niche in the temple and is worshipped daily.

The temple was visited in the 15th century by Vadirájaswámi of the Sode mutt who bestowed on the place the title Dharmasthala and the gold crown on the idol's head is said to have been made about that time. The management of the temple continues in the same family; and even during the Muhammadan occupation of the district, the temple was not disturbed. One of the Hegedes of this place Kumarayya helped the East India Company in driving the Muhammadans from the Jamalabád fort, and a few of the trophies in this struggle are still preserved in the temple. The present head of the temple is Mr. Manjayya Hegede and he has given the small village a protected water-supply at the cost of the temple and as usual with his predecessors affords the pilgrims every convenience in this out-of-the-way place. There is a school for children, a free dispensary, a voluntary panchayat and other

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Dharma-
sthala.

amenities which render a pilgrimage to this place a pleasure. The Dípóthsava (or festival of lights) is one of the most important festivals of the district and attracts thousands of people from different parts of South and West India. The car festival occurs in April and lasts nine days and there is the usual Navarátri festival in September which also lasts nine days when sarees are freely distributed to all Brahmin women assembled in the temple. During the Mahanádavalis celebrated in honour of the Dharma-Dévas presents on a large scale are made to pilgrims and learned men. There is a basthi near the temple of which also the Hegede who is a Jain is the trustee. Any person afflicted in mind or body lays his case before the Hegede in the temple pial by offering a small present and the Hegede advises him as to what should be done. Several people who have disputes go to the temple, pay the Hegede a fee and accept his decision as coming from God himself. For three days the pilgrims get supplies free from the temple and to stay longer the consent of the Hegede is required and freely given. There are about a hundred servants working in the temple and the annual expenditure is said to be about a lakh of rupees. The temple is Hindu and the office of the trustee hereditary in the Hegede's family and is excluded from the operation of the Hindu Religious Endowments Act being treated as a private temple. There are several Hindu temples in the district which are under Jain management from very ancient times, the Jains having been the ancient rulers of this part of the country.

Bisley or
Bisli.

*Paragraph 5.—Add:—*The new bridge across the Kumara dhári at Uppinangadi makes communication to Mangalore along this ghat road much easier now.

Vittal.

Add at the end of the chapter:—Vittal, population (in 1931) 4,661 (3,482 Hindus, 837 Muslims, 331 Christians and 11 Jains) was originally included in the Kásaragód taluk and the notes on this place found at pages 249 and 250 must come under the Puttúr taluk. To these notes *add:—*

It is not possible with the meagre details so far available to give a connected history of the Vittal Hegedes. In the Hegede's palace at Vittal is preserved a copper plate which was on the flagstaff of the local Panchalingésvara temple. It bears the date 1436 A.D. and says that the gold *kalasa* in front of the above temple was put up for the cure of one of the nephews of Siddisékara Kinjanna Kavara Domba Hegede. Another grant, dated 1719 A.D. shows that the Hegede at the time was Narasimha. It appears that in 1730 A.D. a *swami* of one of the Udipi mutts Vidyáranya paid a visit to this place, was shown due honours and gave an endowment to the temple prior to his

departure. Narasimha Hegede, a devout worshipper of Panchalingésvara (their family god) had on his flag the figure of Hanumán, and was a devout worshipper of Siva and Vishnu. "Narasimha Hegede" was in fact the family title of those who succeeded to the gadi. Till the end of the reign of Déva Ráya II of Vijayanagar, the place was in a prosperous condition. Coming to more recent times in 1768 Hyder Ali drove out Achutha Hegede who sought refuge with the English factors at Tellicherry, but on the pretext of helping the latter, Achutha visited Vittal and plundered the country. During one of such raids, the Hegede was captured by Tippu and hanged and his palace was burnt down. In 1799 during the siege of Seringapatam Ravi Varma came to Vittal from Tellicherry, took possession of his territory and then went and plundered the great temple at Manjéshwar, the two wooden idols of Hanumán and Garuda which he took away being still used as lamp stands in the Panchalingésvara temple at Vittal. This same Hegede being doubtful if the British people would allow him to rule over his territory revolted and assisted Subba Rao in supporting a pretender (a natural son of Tippu) to the Mysore throne, was seized with the other members of the family by Col. Hart at the instance of Sir Thomas Munroe and pensioned. Ravi Varma built the present palace at Vittal some time later. The Hegede had 18 temples under his control. The mud walls of the fort (the palace within which was burnt down by Tippu) can still be seen with the bastions, and so also the main doorway of black granite leading into the palace. To the north of the palace stands the grave-yard where one of the ministers, a Brahmin named Sambulinga Bhatta was buried alive for treason. The Hegede receives an allowance of Rs. 505 from Government and still commands respect and regard amidst the people of the villages which originally formed part of the old principality of Vittal.

Madnur or Kavú, 35 miles north-east of Kásaragód on the Sampáji ghat road. There is a travellers' bungalow on the road and an old fort known as that of the "Mailarasu." Kavú.

Udipi Taluk.

Page 260, paragraph 2.—Substitute :—The Udipi taluk is bounded on the north by the Coondapoor taluk, on the south by Mangalore taluk, on the east by the Kárkál taluk, and on the west by the sea. The sea-board is about 30 miles long and the greatest length from north to south may be taken as the same, and the greatest breadth is 16 miles. The area of the taluk is 357 square miles. General description.

Paragraph 3.—Add :—At the estuary at Hangarakatta join a few other streams like the Kódi-Holé (which skirts the coast Rivers.

from the northern border), the Sankádi and the Madisal-Holés; and at the mouth of the Udyávára river the Pangála-Holé and the Kopala-nadi join the sea from the south.

Soil.

Paragraph 4.—For the second and third sentences *substitute*:—The eastern parts of the taluk are strewn with several small laterite hills and valleys and there are few outcrops of gneiss at the east and south-east as we approach the Kárkal taluk.

Forests.

Last paragraph.—*Substitute*:—There are only 4 acres of reserved forests in this taluk as the laterite hills have been to a very large extent cleared of scrub jungle by cultivators.

Communications.

Page 261, paragraph 2.—*Substitute*:—The taluk is fairly well-served with roads. The following are the more important ones:—

1. The North Coast road between Padubidri and Manúru, distance 30 miles. The road is cut by three ferries at Udyávar, Kalianpúr and Mabúkal.

2. The Malpe-Perdúru-Sóméswar road of which 20 miles lie within this taluk, the Swarnánadi at Puttigé being unbridged.

3. The Brahmavár-Hebri and Brahmavár-Perdúru roads, distance 25 miles.

4. The Kóta-Góliangadi road, distance 15 miles.

5. The Bârkúr-Sankaranárayana road, distance in this taluk 8 miles.

6. Padubidri-Kárkal road of which 4 miles are in this taluk.

7. Tenkégrama-Sírva road, distance 8 miles in this taluk. This road joins the Yenugudde-Belmannu road, distance in this taluk 16 miles.

All the above roads and a few minor ones totalling about 150 miles are under the district board. The second road is a continuation of the Águmbé ghat road and runs in two directions *via* Perdúr and Hiriadca respectively to Malpe with branch lines about 6 miles long from Perdúr to Bâje from which there is water communication down the Swarnánadi with Hangarakatta. From Hosúru on the third road there is a branch road to Kokkarni from which also there is water communication by another river the Sítánadi with Hangarakatta. The road from Sóméshtar at the foot of the Águmbé ghat to Kótéshtar and Coondapoor skirts the north-eastern corner of the taluk as far as Haladi for a distance of about 4 miles.

The coast road is much better used in this taluk than in the portion to the south of Mangalore, and much money has been spent on its improvement. Several of the roads in this

taluk are good enough for through cart traffic. The old avenues along road margins continue, and those on the old abandoned road from Bárkúr to Sankaranárayana and leading to the Hosangadi ghat road to Bednóre still stand, some of the trees being excellent specimens.

Page 252, paragraph 1, lines 3, 4 and 5.—Delete the road numbers.

Paragraph 3, line 2.—Delete the words “(salary Rs. 225)” and add at end:—This taluk and Coondapoor have only a single circle inspector and there are two police stations at Udipi and Brahmavár in this taluk. There are 115 villages in the taluk and Udipi town has been made a municipality from November 1935.

Administration.

Paragraph 4.—Add:—For details as to population, density, religions and sexes and literacy see tabular statements I, V, VIII and XXIV in this book.

Population.

Page 263, paragraph 1.—For details as to area and principal crops in the taluk see Table IX in this volume.

The land.

Paragraph 2.—Add:—The agricultural stock in this taluk at the census of 1934–35 was as follows:—

Bullocks	...	...	...	...	21,498
He-buffaloes	...	...	...	...	28,527
Cows	...	...	...	...	35,919
Bulls and heifers under four years	...	...	...	...	30,551
She-buffaloes	...	...	...	...	5,754
Young buffaloes	...	...	...	...	2,459
Sheep and goats	...	...	...	...	1,651
Horses and ponies	...	..	...	...	55
Carts	...	...	...	...	1,199
Ploughs	...	...	...	...	28,568
Boats	...	...	...	...	2,526

Page 264, paragraph 1.—Add:—The names of the eight mutts are, Sóde, Kániyúr, Puttigé, Krishnapúr, Sirúr, Palimár, Péjawar and Admár. These represent the chief villages of the mutts concerned, Sóde alone among them being near Sirsi in North Kanara and the rest in this district. Kániyúr is in Puttúr taluk, Krishnapúr near Súratkal and Péjawar are in Mangalore taluk and the headquarters of the remaining four mutts lie in Udipi taluk. All the mutts have their quarters in the temple square at Udipi and their heads reside there for part of the time, unless they are out on tour in other districts

Udipi.

or provinces. The different idols presented by Madhvácharya to and in the possession of these mutts are given below :—

Kániyúr mutt	...	...	Narasimhamúrthi.
Péjavar mutt	...	...	Vittala.
Admár mutt	...	...	Káliyamardana Krishna.
Palimár mutt	...	...	Srí Ráma.
Krishnápúr mutt	...	...	Srí Krishna.
Puttigé and Sirúr	...	...	Vittala.
Sóde mutt	...	...	Bhúvaraha.

The Krishna temple is situated in the market place in the centre of the town and enshrines the stone idol of Srí Krishna obtained by Madhvácharya from a boat which escaped wrecking on the coast at Malpe. The few inscriptions in the temple (which was built in the 12th century) relate only to Vijayanagar times. The central shrine stands like most west coast temples, on a stone paved courtyard surrounded by lofty modern buildings arranged in a quadrangle with a doorway on the east. There is a picturesque stone-built tank in front with a pretty little stone mantapam in the centre round which the metal image is taken on a float during festivals. The stone idol in the temple faces west and the outer buildings include kitchen, dining halls, store room, a *go-shala* or cowshed and a cemetery for the *swamis* of the mutts who die here ; and in the yard behind the kitchen is a gigantic mound of firewood arranged in the form of a car which is expected to last only six months. All Brahmins are fed in the temple and also the boys attending the Sanskrit College in the town. Just outside on the west and surrounded by petty bazaars is the Ananthéswara temple in front of which is a tall monolithic pillar. The two inscriptions found at the entrance to this temple relate to Vijayanagar times and it was in this temple that Madhvácharya learned his lessons from Achuthapréksha. To the east is the Chandramouléswara temple standing on a lower level. It is said to have been the bed of a tank once and the town gets its name from the idol here which means Iswara with the moon ; and Udupa is the Sanskrit equivalent for moon. The Sanskrit College is held here. The local quarters of the eight mutts are located in the street close by these two Siva temples. The pujaries in these temples are Mádhvas.

The population of Udipi in 1931 was 14,833 of whom 1,907 were Christians and 937 Muslims and the place has been made a municipality in 1935. Four miles from Udipi on the road to Kárkal is a plateau formed of laterite rocks on which a model village is under construction, to form a suburb of Udipi. From the plateau an excellent view is had of the sea on the

west and the green valleys all round. The Kanara Land Investments, Ltd., Udipi, have acquired the area and plotted it into sites for houses, bazaars, schools and places for recreation, and for a small sanatorium across the high road, in all about two hundred buildings. The chief source of income would be a large deposit of clay over an extent of 40 acres of land under the hill which is being exploited for a tile factory that has since been built close under the plateau and has started work. In the factory, all kinds of roofing, flooring, ceiling and ridge tiles are made and supplied to villages in Udipi and Kárkal taluks. A large tank has been dug near the factory to supply water to the area and to the factory, so that while Udipi has to rely on wells alone, its suburb will enjoy a pipe-water supply. The whole locality will also be lighted with electricity from the factory. The residential sites have been let out on permanent lease and there is said to be a good demand for them, especially from retired officials and several houses have already sprung up. What was thus a few months ago a bleak hill with barren slopes shows promise of developing into a busy place with a tile factory, a tubercular sanatorium and decent houses for settlers. The sanatorium is the personal gift to the colony by Dr. Mádhava Pai, an enterprising doctor of Udipi. The Kanara Industrial and Banking Syndicate established in 1925 and having branches all over the two Kanaras, Malabar, Bellary, Mysore, Belgaum and Dhárwár and a total working capital of about 16 lakhs, has its headquarters at Udipi. Besides regular banking it has a department for managing the estates of absentee landlords.

Belle, seven miles south east of Udipi, population 2,454 in 1931 is also known as Pájakakshétra and is reputed to have been the birth place of Sri Madhváchárya though Kalianpúr, a village near Brahmavár to the north of Udipi also claims the honour. The house where the Achárya was born is called *mudu* mutt where an image of his has been set up by the Sóde mutt *swami* 500 years ago and is worshipped. The *swami* of the Kániyúr mutt is said to be in the direct line of succession from the Achárya and holds charge of the buildings and mutts in Belle. Certain spots are still shown in and about Belle as places where the Achárya as a young boy exhibited his divine powers, e.g., his jumping from a hill at the call of his mother and killing a snake that was the terror of the village. There is a fine tank at the back of the Achárya's ancestral house which is considered holy. The boy's father Madhyagéha was a tenant under a Bant whose family name was Kakra and the family is still extant.

Madhváchárya was born of poor parents in 1199 A.D. His father Madhyagéha Bhatta was a Vedic scholar and his mother Védavati or Rénuka, a lady of great piety and learning.

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Belle.
Madhvà-
chárya.
(1199-1278
A.D.).

The boy who was called Vāsudéva in his youth, finished his schooling in his ninth year and then began learning the Upanishads under Achutha-Préksha, a follower of the Sankaráchárya school, who was then in the Anantéswara temple at Udipi. Vāsudéva was anxious to become a *sanyasi* and renounce the world, but being the only son of his parents he could not. So he waited till his twelfth year when his brother was born. He was ordained a *sanyasi* by his preceptor Achutha-Préksha and got the name of Púrnapragna. He continued to study the various commentaries on the Védas under Achutha-Préksha, but he did not accept Sankaráchárya's Adwaitism or the doctrine of Absolute Monism and preached what is called Dwaita or Dualism. The district was then under Hoysala Ballála King Bitti Déva who had been turned Vaishnavite by the great religious reformer Rámánujáchárya and was named Vishnuvardhana. Púrnapragna was installed by Achutha-Préksha as his successor in the Sankaráchárya's mutt under the title of Anandatírtha but the latter propagated his new ideas and had discussions on his philosophy of Dualism with various scholars and convinced them by his arguments. He then started on a tour all over India to popularise his philosophy. He first went to Kumbha whose king Jayasimha received him with great honour and from thence south to Travancore where he secured several disciples to his faith. He met Vidyásankara, the head of the Sringéri mutt, with whom he had long debates and showed his scholarship and then proceeded to Raméswaram and Srirangam, finally returning to Udipi. He then started on a tour in North India as far as Badarikásrama where he wrote his Gíta-Báshyam, explaining the various inner meanings of the Gíta in the light of his philosophy. Accompanied by his disciples Satyatírtha and others he proceeded to Badarinárayana and completed his Gíta-Rahasyam and taught it to his disciples. The remaining countries visited by him are Orissa and Bengal (Jagannáth). On his way back he converted an Adwaita pandit named Sóbhana Bhatta in the Andhra country, naming him Padmanábha-Bhatta and returned to Udipi.

Once while sitting on the beach surrounded by his disciples after a sea bath at Malpe he heard the distressed cries of people in a boat about to flounder. The Achárya waved his cloth, and the boat safely reached shore. He accepted from the men in the boat some balls of *gopichandana* which they had brought from Dwáraka. One of the balls slipped and broke on the beach at Ola-bándéswara, and it was found to contain a stone idol of Balaráma; and the temple to that idol was built not far from the sea-shore. Another ball was found to contain an image of Krishna with a churner or *mathu* in one hand and its rope in another. Madvácharya was so pleased with it

that he took it to Udipi, washed it in the Mádhavasárovara and built a temple on its bank and installed it there. This is the beginning of the great temple at Udipi. Then he appointed the heads of eight mutts to look after the worship of that idol by turns. The names of these mutts have been given above. The Acharya went again to Badarikásrama, met several ascetics or *rishis* there and composed other philosophical works. The *rishis* presented him with eight *saligramams* and he then proceeded to several holy places in North India and returned to Udipi *via* Goa where he converted many Gauda Sárasvat families to his faith.

He next visited his birth place Belle on hearing of the death of his parents and stayed there for sometime and after a year proceeded to Kanwathírtha near Manjéshwar, where he ordained his younger brother a *sanyasi* and named him Vishnutírtha and four others (Padmanábha, Narahari, Madhwa and Akshóba) whom he directed to succeed him as the head of his mutt. He proceeded to Subramanya where he established a mutt of which he made his brother Vishnutírtha the head. His disciple Narahari went to Kalinga and stayed there for twelve years in the court of its king from whom he brought idols of Ráma and Síta and presented them to Madhvácharya. These idols were handed over to Padmanábha-tirtha the head of the Palimár mutt where they still are. Madhvácharya lived to a good old age, 79 years, and an image of him is found in the southern panel of the *garbhagriha* of the Krishna temple at Udipi. At Belle, a beautiful idol of Madhvácharya has been installed for worship by the Kániyúr mutt, which represents the family of the Acharya. The two Brahmin Ballálas of Udipi taluk still possess in their houses idols presented by Madhvácharya or his immediate successors, and before the head of any mutt assumes management of the Krishna temple, he goes and worships the Lakshmináráyana idol in their possession before proceeding to his *Pariyáya*.

Page 264, paragraph 2.—The notes under this village must go under Kárkal taluk. Kárkal.

Page 265, paragraph 1.—Add:—The place is called Bárkúr or Bárakanyápura or the town of twelve virgins. The village proper includes four hamlets, Mudikéri, Kótékéri, Chowlikére and Monigarkéri and extends into the revenue villages of Kachúru, Hosála, Hanehalli and Hérádi. Bárkúr contains several Hindu temples which possess a number of inscriptions of considerable historical value and there are also a few ruined Jain monuments of less importance. The inscriptions were copied in 1901 and are mentioned in the Government Epigraphist's Report for that year. The earliest inscriptions record the name of some Bárkúr.

of the later Alupa kings and range from the 12th to 14th centuries. There are records of the Hoysala king Vira Ballála and of the kings of the first, second and third Vijayanagara dynasties on whose behalf the two provinces of Bárkúr and Mangalore were administered by local officers until 1565 when Vijayanagar was sacked and taken by Muhammadans. Bárkúr was the local capital of the Hoysala Ballálas and was held for them by one of the Humcha families who were Jains and afterwards by the Bhairasa Wodeyárs of Kárkal. On the conversion of the Hoysala king Vishnuvardhana from Jainism, the local rulers became independent and Bhútala Pándya whose origin is uncertain apparently held this place and was a very powerful ruler. The local chiefs had retained their independence at Bárkúr till 1336 when the kingdom was made over to Harihara I of Vijayanagar who appointed a local governor and built the fort, the ruins of which are still to be seen and the stone revetted tank on the site of this fort is still in an excellent state of preservation.

Inscriptions are found in the temples of Sómésvara and Gópalakrishna at Mudakéri, Ganésa at Chaulikéri, Sómánathesvara at Manigarkéri, Panchalingésvara at Kotakéri and on pillars and slabs set up in many private houses. The above temples are maintained in good repair. Many of the inscribed stones have been misused in repairing the temple and their inscriptions have been lost; and several inscribed stones have been lost or used in building walls or in flooring houses or in putting up revetments of house walls. The Ganésa temple at Chaulikéri has a long pillared verandah pierced with two small doorways and has a curious roof composed of huge over-lapping stone slabs arranged like wooden planks and is obviously a stone copy of a wooden model. The roof is a remarkable piece of stone construction. Standing outside the Panchalingésvara temple are three interesting *Sati* memorials which take the form of a stone post from the side of which projects a woman's right hand and arm, the latter being bent up at right angles to the elbow. The arm is life size and the post is decorated with the usual *Sati* ornaments. There are no inscriptions on them and the local tradition about them is that each of these stones stands for a hundred completed Hindu temples in the place. There is no reason why it should be so. The pointing of the right hand upwards and the carving of the figures of a husband and wife in the pillar itself probably represent the *right way to heaven* as they call it for a wife, that is by her immolating herself on her husband's funeral pyre. Of Harihara's fort, the site remains marked by a long embankment enclosing a large space with the tank referred to above. The fort walls were built with laterite stones, but these have mostly been removed and used in the building of houses

in and near the village. The inscriptions relate mostly to Vijayanagar times and give the names of the viceroys and their dates and record endowments of various kinds to the temples. People are not allowed to dig in certain sites without permission for numerous finds of treasures have been known to have occurred though only a few were reported to the authorities. The old town must have been very extensive, for foundations of houses and old wells have been discovered over a wide area.

The Jain monuments are disappointing. Only three small groups remain, but none of them is of much archaeological interest. The best of these known as Kathale-Basthi consists of two small ruined stone-built Jain mandapas free from all ornament or carving, a little Siva temple containing a linga and a small stone-built temple, oblong on plan, and facing the east. The stone floor of the shrine chamber has been dug up by treasure-seekers and the stone pedestal on which the idol once stood thrown out into the front hall, so there is nothing to prove that it is a Jain monument and the style of the doorkeepers seems to indicate that it is a Vishnu temple. In the other two ruined basthis, the writer noticed long blocks of stone with holes to the number of 24, indicating that they were pedestals on which the idols of all the Tirthankaras were put up and worshipped.

*Page 266, paragraph 1.—Add:—*Population in 1931 of the revenue village Tonse East was 4,590 of whom 1,014 were Christians. It is very unlikely that Madhvácharya was born here, for the other village Belle or Pájakakshétra has been recognized by his followers as the place where the Achárya was born and contains several items of evidence to confirm it. There are two Roman Catholic churches in the village, the Milagiris and the Rosario. The former was built about the same time as the church of that name at Mangalore in 1678* and it would appear that under a treaty of the Portuguese with queen Chennammáji (1671-1697), the former were allowed to build churches at this among other places. This church was destroyed by Tippu but was re-built in 1806. It is one of the richest churches in the district and as a result of its adhesion to the Padraodo, the dissenters built another church, the Rosario, close by. The latter church was later pulled down and rebuilt about a mile away. There are six temples in the village of which the Shrí Mahálingéshwar temple built by one Kenchaya of the Kshatriya community is an ancient one. Kalianpúr promises to become a great industrial centre in the district and a sugar factory is being established here.

*Paragraph 2.—Add:—*The name of the revenue village is Badugabettu and its population in 1931 was 1,716. The village

* The *Anamario de Goa* states that this church was built in 1700 A.D.

was apparently a large one with many basthis. Two inscriptions state that *Narasimha II* of Vijayanagar gave in 1490 and 1494 lands to *Halléra-basthi* here. The Brahmin Ballála was presented by Madhváchárya with an idol of Lakshmináráyana which is installed in a shrine which the *swamis* visit before *Pariyáya*.

Alevuru.

*Paragraph 4.—Add:—*Population had risen in 1931 to 1,462, all Hindus.

Padabidri.

*Paragraph 5.—Add:—*Population in 1931 was 5,073, the name of the revenue village being Nadusálu. It has got the largest Brahmin population in the taluk after Udipi—mostly Shivallis. Ermál just north of this village contains a temple to Janárdána the idol in which is believed to be one of the three obtained by Madhváchárya from the boat. The family of the boatman who carried the idols belonged to this village and was called Pente-mané and his descendants are still to be found here.

*Paragraphs 6, 9 and 11 of page 266 and paragraph I of page 267:—*The villages of Varanga, Mudradi, Nellikár and Súdá are now in the Kárkal taluk and the notes on them should be read under that taluk.

*Paragraph 7.—Add:—*The mágané includes villages of Katpádi, Yennugudde and Udyávára.

Nidambur.

*Last paragraph.—Add:—*The name of the revenue village is Ambalapádi and its population in 1931 was 1,286. It contains the family residence of the Brahmin Ballála. Srí Vadirájáswámi presented the Ballála with an idol of Anjanéya (Hanumán) and before accepting the management of the Srí Krishna temple, each of the eight *swamis* go and worship this idol and then attend the *Pariyáya*.

Súral.

*Page 267, paragraph 2.—Substitute:—*The revenue village is called Péjamangúru, population 1,853 in 1931 of whom 39 are Jains and Súral is one of its hamlets. The Tolár chiefs who had their capital at Súral reigned over the greater part of Udipi and Coondapoor taluks and belonged to the same royal family as the Chowters of Mudbidri. The village is six miles from Bárkúr and stands on a branch of the Sítanadi not far from Kokkarné on that river which was one of their ports. The present palace in the village was built in the 15th century and its site covers three acres. This is the only palace of any Jain chief in a fair state of preservation (except the Chowter's at Mudbidri). There is a courtyard measuring two acres in front of the building behind which is a smaller yard which

contains the main entrance. Passing through we come to another yard about $1\frac{1}{2}$ acres in extent. On the east of it there is a square hall where the Tólar held his court. To the south of the palace in the Bakkimáru field, there is a tower house from which the royal family witnessed the buffalo race and the Tólar reviewed his troops. The coronation hall faces east and is known as Bannada-Chávadi or the painted hall in the centre of which stood the throne. To the south of it is a room in which the religious festivities during Navaráthri were conducted and to the north a similar room for the worship of Sárada, the zenana and bedrooms being placed to the east of the hall. There is also the family basthi for the worship of goddess Padmávati. The palace contains several ornate pieces of sculpture.

The old palace stood to the east of the present one and about quarter of a mile from the latter and covered about 5 acres and is now overgrown with jungle. There are here and there heaps of stones from the palace buildings around a small Amman temple now in ruins and certain periodical festivities still take place in this temple. To the west of the present palace was another at Thoththadi and a fortress, both now in ruins and overgrown with jungle. The Mahádéva temple lies to the north-west of the palace and is built entirely of black stones, and from the four corner ends of the roof hang chains made of stones and only a few links in them are still left. The temple car is a big one and is of the same size as the one in the temple at Manjéshwar. There was yet another palace at Kenjóre, now in ruins and the site is overgrown with jungle.

The temples of Pademata, Niláwar, Perdúru, Sankaranáráyana and Basrúr were under the control of these chiefs who had given large grants of land and jewels and armour to them and the two latter still bear the names of the Tólar that presented them. There are three copper-plate inscriptions in the palace, in one of which it is recorded that Mahalinga Tólar was chief in 1688, in another that Madana Dévi was chief in 1691 and in the third that Cheluvamma Dévi Tólar was governing the country in 1715.

During the Portuguese invasion of the Kanara coast, the Tólar fought them valiantly and repulsed their earlier attempts to open settlements. In 1569 the Portuguese landed at Barsalóre (Basrúr) with a large army and occupied the fort through the traitorous conduct of the Killédar of the fort. Baidúr and Halligéri had by then gone into the possession of the Sultan of Bijapúr. The Portuguese army plundered the town. The Tólar summoned the chief of Hosangadi, Honnéya-Kambli, and both prepared for war in which the Perdúru chief joined with a large army. A sanguinary battle was fought in

which both sides lost heavily in men, Kambli being also killed, and the Portuguese were forced to retire to their ships leaving behind guns and ammunition. The Portuguese again attacked Basrúr some time later and captured it. The Tólar and Kambli kings with an army of 11,000 men went to war, but were defeated, whereupon they agreed to pay a subsidy and allowed the Portuguese to build a fort of their own at Basrúr.

In 1571 the Portuguese fortified the fort of Basrúr and entered into a treaty with the Tólar. On the conquest of the district by Venkatappa Náyaka of Ikkéri in 1608, the Tólar agreed to pay him tribute, and forts were built at various places including Bárkúr and Kalianpúr. In 1652 the forts at Coondapoor and Gangóli were built for the safety of Sivappa Náyaka's territory. In 1742 Basavappa Nayaka of Ikkéri built with the help of the Tólar forts at Dariabahadur-Ghur near Udipi, Tonse near Kalianpúr and Bennagiri near Coondapoor. The Tólar were in a very prosperous condition until Hyder Ali overran the district. The Tólar celebrate their coronations in the palace and the Maharnavami and Vijia-Yátre festivals during the Navaráthri as in the past.

Malpe.

*Paragraph 3.—Add:—*The name of the revenue village is Kodavúru and with its population (in 1931) 6,956 was the second most populous place in the taluk after Udipi. Fishing and fish-curing are important industries in the place and its port has a busy coastal trade with ports in Madras and Bombay Presidencies. The idol of Balaráma in the temple has six faces, and the surmise is that it was perhaps a temple to Subrahmanya (or Shanmukha the six-faced) which has been named Balaráma in the time of Madhváchárya. Basavappa Nayaka of Ikkéri built the fort at Dharia Bahadur-Ghur island and another at Káp which he called Manóhara-Gada. The Anantésvara temple is said to have been originally a Jain basthi to Ananthanátha and was established during the time of Sankaráchárya; and the Mánasthambam in front of the old basthi is still there and is evidence of the temple opposite having been Jain. The Nidambúr Ballála had jurisdiction over this village.

Malpe.

The port known also as Daria-Bahadúr-Ghur after the rocky island opposite the bar, is situated at the mouth of the Malpe or Udyávar river and lies three miles due west of Udipi town. It possesses a great natural advantage in that there is shelter for vessels from the three rocky islands west of it and within a distance of a mile and a half from the shore. These islands lie in the form of a semi-circle and are almost parallel to the mainland. The northernmost island is called Daria-Bahadúr-Ghur, the middle one or Daria-Gadara-Kallu contains the ruins of an old cannon and a fort, and the

southernmost island is named Karé-Illada-Kallu; and the sea between them and the shore is a safe anchorage for vessels during storms and rough weather.

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The Malpe river has a bar at its mouth. About 50 years ago the river joined the sea in front of the present Sea Customs house. The bar since then gradually shifted towards the south and the portion of the river in front of the Sea Customs house has silted up, forming a vast stretch of sand. Prior to 1933 there were two channels at the bar, one facing north-west and the other facing south-west. Owing to the heavy floods in the Malpe river during that year, the south bar channel shoaled up considerably and later on the channel was completely closed forming a sand bank in its place. There is now only one channel at the bar facing more or less north-west with about $2\frac{1}{2}$ to 3 feet of water at low tide.

As the bar is shallow only vessels drawing less than 6 feet of water can enter the backwater at favourable tides. Vessels of larger tonnage anchor out in the sea opposite the bar. The river is navigable to small cargo boats for about 6 miles during high tide.

Steamers of the B.I.S.N. Co., Bombay, anchor in the sea opposite the Sea Customs house and the northernmost island. There is no fishing craft in this port. There is a port light situated in Daria-Bahadur-Ghur and it consists of a masonry tower with a fixed white Dioptric light of the sixth order which is visible in clear weather from 6 to 8 miles and is of great use for vessels at sea. There is also a flag staff of iron girder with a bamboo pole tied at its top near the light house tower. This is used for communication between light house and shore by means of private code signals. There is a flag staff in the Port Office compound, about 35 feet high from the ground. This is used for hoisting flags to control the boat traffic and to give warning of approaching storms. There are no signalling arrangements here for communication between ship and shore.

The port does not possess any extensive water communication with the interior. The bulk of the cargo imported and that intended for shipment has to be transported from and to the landing place by means of carts. The long stretch of sand and a branch of the river between the landing place and the bazaar were a great obstruction to passengers and carts some years ago until the district board constructed in 1915 a causeway 930 feet long and 17 feet wide and a culvert. A new granite road about 550 feet long and 17 feet wide from the junction of this road up to the present landing place was constructed from the Malpe Landing and Shipping Fund in 1932 and now cargo landed from boats is being carted from the

landing place to the Malpe bazaar and to Udipi without difficulty.

There is a Customs Collector and a Landing and Shipping Fees Committee of eight members. The bulk of the trade is coastal and there are two Government fish-curing yards, one at Malpe and the other at Udyávar, two miles to the south. The port's trade consists of exports in fish and fish products (fish manure, guano and fish oil), ginger and sweet potatoes, and coir in small quantities. The chief imports are salt, grains and pulse, sugar, oil-seeds, hardware and other metals, oil-cakes, rice, medicines, cement and coconut-oil. The trade is with Mangalore, Cochin, Ceylon, Mormgoa, Karáchi and Bombay. Vessels of 300 tons and coasting steamers of B.I.S.N. Co., call during working season.

Year.	Imports.	Exports.
	RS.	RS.
1919-20 ...	14,84,086	13,65,828
1924-25 ...	16,48,257	7,41,291
1929-30 ...	19,66,427	8,67,129
1934-35 ...	15,08,595	5,05,597
1935-36 ...	14,43,356	6,07,726

Port dues collected in 1934-35 and 1935-36 amounted to Rs. 821-3-6 and 1,785 and Landing and Shipping dues Rs. 3,156 and 3,176 respectively.

The Commonwealth Trust tile factory is the only long-standing firm at the port: and there are also some local merchants and a few from Malabar dealing in fish business at Malpe. Merchants who deal in general merchandise and other importers of cargo reside in Udipi. There are 46 cargo boats, mostly of 25 tons generally engaged in landing and shipping operations of passengers and cargo from steamers and native crafts. Sometimes they ply between Malpe and South Kanara ports. Passenger traffic by bi-weekly service of the B.I.S.N. Co., run regularly between Mangalore and Bombay. Traffic is heavy between Bombay and intermediate ports including Mormgoa. 6,000 passengers embark and disembark annually. There are four wharves for landing and shipping, but no jetties. 7,251 passengers sailed from and 6,581 arrived at the port in 1935-36.

Perduru.

Add at the end of the chapter the following:—**Perdúru**, population 4,519 in 1931, is a fairly large village on the Udipi-Sóméswar road and twelve miles from Udipi. The village is famous for its Srí Ananthapadmanábha temple which receives a *tasdic* of Rs. 1,800 and has landed properties for which it pays a kist of nearly Rs. 3,000. The temple has therefore considerable income and being an ancient one (built by the chiefs of Bárkúr) is much crowded with pilgrims during the

annual jatra in March. The temple helps financially an elementary school situated on the bank of a fine stone-revetted tank attached to the temple. The village has considerable export trade in paddy. The river Swarnánadi which crosses the road to Udipi about three miles down at Puttigé village has not been bridged and has to be crossed by a ferry even in the dry months.

Kóta (population 1,419 in 1931) is the northernmost village of the taluk and gives its name to a section of Tulu Brahmins. They originally inhabited fourteen villages round it, and unlike the other Brahmins, owed no allegiance to any mutt. Their chief place is Saligrána two miles to the south of Kóta where there is a temple to Narasimha-déva, whose presiding deity they call their god and *guru*. Originally these villages sent two *muktessors* to their caste assembly which decided questions regarding breaches of discipline among the members of the community. The village gets its name from Kúta or assembly which was held in it. These Brahmins are now spread over several villages in and out of the district, and some of them keep what are called Udipi or Shivalli hotels in various parts of South India. There is in this village a Durga temple to Amrutésvari, known as mother, its children being represented by numerous stones in the compound (which are said to be growing) and the *pujaris* are Jógis. This is really the goddess of smallpox and is resorted to by, or on behalf, of sufferers from this and from similar ailments and sacrifices of fowls, goats, and offerings of eggs and toddy are made here. Kóta.

Udyavar (the ancient Udayápura) population 6,206 in 1931 is an important village 3 miles to the south of Udipi and contains the earliest monuments discovered in this district. These consist of a number of stone pillars bearing ancient Kanarese inscriptions recording the names of certain Álupa kings and dating back to the 7th century A.D. Ten of these pillars are in the courtyard of the Sambukallu Bhairava temple and two others in the house of a Rághavéndra-bhatta, opposite a picturesque Ganésa temple surrounded by cultivated fields and palm trees and three furlongs from the Bhairava temple. The inscriptions were copied in 1901. The names of the early Álupa kings Ranaságara, Prithivíságara and Vijayáditya are mentioned. The name of Kavi, a later Álupa with a surname Bhuja-bala is also found in the inscriptions here and at Bárkúr (1113 to 1156 A.D.). The Bhairava temple is a small village shrine facing the road. The idols here are of wood and gaudily painted and represent the three Sakthi goddesses. Except for the inscribed pillars in the compound, there is nothing ancient about the temple. The palace of the old Álupa kings stood on a site about 2 furlongs from the Ganésa temple, which perhaps Udyavar.