

CHAPTER XIX

PLACES OF INTEREST

Agrahara

A GRAHARA (P* 921), in Koratagere taluk, was noted for traditional learning. It has a small Veerabhadra temple and some *lingamudre* stones without inscriptions. The latter are boundary stones marked with a *linga* to indicate that the land bounded by them was granted to a Shiva temple or a Shaiva institution. Similarly, stones marked with a discus indicate a grant to a Vishnu temple, while those marked with a *mukkode* or triple umbrella, a grant to a Jaina temple. A number of palm-leaf manuscripts in Kannada and Sanskrit, mostly bearing on the Veerashaiva faith, were found at this place. The aromatic water-plant *baje* (*Acorus calamus*) is largely cultivated in this village; the root is exported to Bangalore and other places.

Akki-Rampura

AKKI-RAMPURA (P. 2,205), in Koratagere taluk, has a Venkataramana temple, which is a large structure built in the Dravidian style of architecture, with a *gopura* and a *prakara*, which presents some features of the Saracenic style. It is said to have been renovated during Haidar's time.

Alabur

ALABUR (P. 1,571), in Nonavinakere hobli, Tiptur taluk, has several inscriptional records (which are printed in *E.C.*** Vol. XII, Tiptur 42-49). There are two artistically executed *viragals* (hero-stones). One of them, near the Shiva temple (numbered Tiptur 44, dated 1395), is not only beautifully engraved but also well sculptured with caparisoned horses, elephants, etc. The other, in a field to the north-west (numbered Tiptur 47), which is seven feet high and may be assigned to the close of the 9th century, is adorned with sculptures in several panels, among which may be mentioned two elephants bearing the hero seated on a throne, at the top.

Ammasandra

AMMASANDRA (P. 762), in Turuvekere taluk, has a cement factory established in 1960. (See Chapter V under Large-scale Industries).

*P.=Population; the figures are from the 1961 Census.

***E.C.*=Epigraphia Carnatica.

AMRUTHUR (P. 4,004), in Kunigal taluk, is the headquarters **Amruthur** of a hobli of that name and is about seven miles to the south-west of the *kasaba**. Veera-Narasimhapura and Atakur were the old names of the place which seems to have been an ancient *agrahara* town. The Channakeshava temple at this place is a fine building constructed in the Dravidian style of architecture with well-dressed sculptured pillars, in the sixteenth century. The image of the god, about 3½ feet high, is a good figure flanked by consorts. The central ceiling in the *navaranga* is carved with a lotus. The Someshvara or Chandramouleshvara temple, near a tank, which is also of about the sixteenth century, has an *udbhava* (self-evolved) *linga*. Near the temple is a good but rather slender lamp-pillar, about 45 feet high and 1½ feet square at the bottom. Behind the temple is an *uyyale-kamba* (swinging arch), about 20 feet high.

The temple of Pattaladamma, the village goddess, situated at some distance from the village, has several painted stucco figures. Two of them, seated in the middle, represent the goddesses, Pattaladamma and Lakshmi. They are about five feet high and are canopied by a seven-hooded serpent. The walls and the beams were painted with figures of the ten incarnations of Vishnu, scenes representing the *leelas* or sports of Shiva, etc. The *jatra* or annual festival of this temple takes place in the month of *Vaishakha* (April—May).

ARALAGUPPE (P. 1,421), in Kibbanahalli hobli of Tiptur taluk, **Aralaguppe** on the Bangalore—Hubli railway line, is about four miles from Banasandra. The Channakeshava temple at this place is a fine building in the Hoysala style. There are several well-carved friezes and fine wall decorations. (See also Chapter II under Archaeology). Attached to the south wall of the Channakeshava temple stands a temple of Narasimha, which is evidently a later structure. The image of the god in this temple, known as Ugra (fierce) Narasimha, is a seated figure, about two feet high, killing the demon Hiranyakashipu.

The Kalleshvara temple here appears to have been built about the 9th century A.D. The *navaranga* of this temple has a well-carved doorway with Gajalakshmi on the lintel and a row of dwarfs on the pediment. The central ceiling, which has nine panels, is of remarkable workmanship with *Ashta-dikpalakas*, supported by four good pillars, with a most elegantly carved Tandaveshvara in the middle and four doubled-up and hanging figures of flying Gandharvas in the four directions. All the sculptures of this ceiling are exquisitely executed. Referring especially to the figure of Nataraja of this ceiling, the Mysore

Kasaba=Chief town of an administrative division.

Archaeological Report (1947-1956, p. 46) says : " There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India ". There are also four other temples of the Ganga times, which resemble the temples at Talakad.

**Bangaranaya-
kanabetta**

BANGARANAYAKANABETTA : This hill, in Pavagada taluk, has the Kambadaraya shrine ; the object of worship here is a pillar marked with a discus and a conch on the sides ; it is about 13 feet high. The pillar has an iron lamp fixed on the top, which is occasionally lighted by the villagers ; no ladder is used for this purpose. The villagers bathe and fast, and then, standing over the shoulders of one another, without allowing their feet to come in contact with the pillar, they light the lamp. The hill near the village, which was once fortified, contains the ruins of several buildings.

Belagumba

BELAGUMBA (P. 1,190), in Tumkur taluk, about two miles from Tumkur, on the road to Devarayanadurga, is famous as Siddharameshwara Kshetra. Here, on the top of a hillock, is the temple of Siddharameshwara.

Bellara

BELLARA (P. 1,223), in Chiknayakanahalli taluk, had, until recently, a gold-mining block situated nearby. (See Chapter V under Bellara Gold Mines).

Bellave

BELLAVE (P. 1,978), in Tumkur taluk, about nine miles north-west of Tumkur, is an ancient place and seems to have been formerly an important trade centre. Many of the merchants of this place have now settled at Tumkur. The streets are wide with uniform shops on either side. A weekly fair is held here on Monday at which considerable trade is carried on. That Bellave was a famous place in ancient days is clear from the several temples it possesses, the most important of these being that of Someshwaraswami. There is a small-scale industry here, manufacturing cycle parts. At present, cycle stands and gear-cases are being made. Nearly 200 of them are released to the market every day. The industry has a bright future.

Bhasmangi

BHASMANGI is a fortified hill in Madhugiri taluk, about 26 miles north of Tumkur town. On the summit is a temple of Bhasmangeshwara. The original fortifications of mud and stone are said to have been erected by Budi Basavappa Nayaka. But when Haidar Ali captured the place in 1768, he dismantled the old fort and erected a superior structure of stone and brick, with a *mahal* or palace. The hill has a perennial supply of water. A few people live half way up and cultivate the fields below.

Bijavara

BIJAVARA (P. 1,197), in Madhugiri taluk, was the chief town of a small principality which was conquered by the Mysore king Chikkadevaraja Wodeyar about the end of the 17th century. Two

of the chiefs of this principality, namely, Tontada Siddhalinga Bhoopala and Mummadi Chikka Bhoopala were well known. The latter was a patron of cultivation of Kannada and Sanskrit and is said to have been also the author of a Sanskrit work, "Abhinava Bharata Sarasangraha".

BOODAGAVI (P. 41), in Koratagere taluk, about eight miles from Tumbadi, has near it a hill known as Siddhara-beta. An interesting feature of the hill is that it is hollow inside and one can enter inside the hill, go upto the top and come down to the bottom through the hollows. The hill is in the midst of a forest. There is the *samadh*i of the saint Gosala Siddheshvaraswamy. It is largely visited by pilgrims from the surrounding parts particularly on Mondays. It has a cave-temple enshrining a *linga* at the foot of which is a perennial spring in the form of a well, which is said to be the source of the Suvarnamukhi river. At the bottom of the hill, there is a temple of Siddharameshwara.

BORANAKANIVE (P. 55), in Chiknayakanahalli taluk, about eight miles east of Huliya near the Sira-Banavara road, has a reservoir constructed in 1892 across the Suvarnamukhi river. (See Chapter IV under Irrigation).

CHANARAYANADURGA is a hill fortress in Koratagere taluk, Channarayana-durga situated midway between Koratagere and Maddhugiri and rising to 3,734 feet above the sea-level. This is a fine mass of rock, beautifully fortified by the Maddhugiri chief Channappa Gauda, about the middle of the 17th century. It was in the possession of his family for a long period after which it was taken by the Marathas, and Rama Gauda, the chief at that time, took refuge at Maddhugiri. After about two years, however, he retook it, but only to hold it for eight years longer. It was then captured by Komaraya, a general of the Mysore Raja, and one Dooda Arasu was placed in charge of it. Its name was also changed to Prasannagiri. It was subsequently taken by Haider, and after six years by the Marathas under Madhava Rao, and after a like period retaken by Tipu. At the entrance are inscriptions of the Maratha generals, Sri Pant Pradhan and Madhava Rao Ballal Pradhan. In the latter, dated in 1766, the hill is called Chandrayadurga. At the bottom of the hill, there is a fine cave temple called Murari Matha, with a pair of *padukas* for its object of worship. There are also two *samadh*is of disciples of saint Murariswami.

CHIKNAYAKANAHALLI (P. 10,375), a town situated west-north-west of the Tumkur town on the Turvekere—Huliya road, about eight miles off the Bangalore—Shimoga road, and about 11 miles north of Banasandra Railway Station, is the headquarters of the taluk of the same name and has a municipality. The place derives its name from Chikkanayaka, a chief of the Hagalvadi house. The town was plundered and the fort was destroyed by the

Marathas under Parashuram Bhanu, when marching to join the army of Lord Cornwallis at Srirangapatna. The residents, it is said, foreseeing the treatment the town would receive, had hidden their most valuable effects and retired to the neighbouring hills. But they were not destined thus to escape. For, when the Maratha army returned to Sira, the wealthy inhabitants were enticed to return by assurances of protection and by a daily distribution of charity to priests. The leading men were then seized and forced to disclose where their treasures were hidden; plunder of a large value thus fell into the hands of the Marathas.

The town is a prosperous one, surrounded on all sides by plantations of coconut and areca palms. Their produce, together with the cotton clothes, white and coloured, and *kamblies* manufactured in the place, are largely sold at the weekly fair. Seven of the temples here are endowed with land or money, the principal of them being the one dedicated to Anjaneya. The Venkata-ramana temple at this place is the largest and finest of the Dravidian structures in the town. (See Chapter II under Archaeology). The town has two Anjaneya temples—the Huliya Anjaneya and the Brahmavari Anjaneya. The former is a big temple richly endowed and visited by a large number of devotees. The Rameshwara temple is also a large Dravidian structure, said to have been built by a Hagalavadi chief. The image of the village goddess, Hirimavarada Yellamma, also known as Renukakadevi, is a wooden one with a stone head set up in front. The processional image is a wooden figure of Parashurama, son of Renuka. To the right of Yellamma is a seated stone figure, about one foot high, of Jamadagni, husband of Renuka, with the right hand in the *abhaya* pose and the left placed on the thigh. Outside the temple are two small shrines containing round stones said to represent Matangi and her son Patappa. Tatyayana Gori, the tomb of a Muslim saint, here is held in high reverence by the Hindus also. An annual *urs* is held in honour of of the saint.

Dabbehatta

DABBEHATTA (P. 740), in Chiknayakanahalli taluk, has a Mahalingeshwara temple; it is a brick structure of the 13th century and has three cells with *lingas*. In one of the two inscriptions discovered near it, the *lingas* are named Hoyasaleshwara, Brahmeshwara and Macheshwara. The Marulasiddheshwara temple has a panel carved with two standing male figures, about 1½ feet high, wearing long coats, with an intervening head. The figure to the left is Marulasiddha, that to the right Revanasiddha, and the head represents Allama Prabhu. All the three were great Veerashaiva teachers. The temple has a Bilvavriksha-vahana, that is, a vehicle in the shape of a *bilva* or bael tree. There are also in the village a number of *samadhis* or tombs of bulls dedicated to temples.

DEVARAYANADURGA, a fortified hill, about nine miles east of the Tumkur town, is situated amidst wild and picturesque scenery and extensive forest. It is being developed as a tourist centre. Tradition relates that a robber chief named Andhaka or Lingaka had his stronghold here, and that he was subdued by Sumati, a prince, whose father, Hemachandra, was the king of Karnata and ruled from Yadupattana. On thus accomplishing the enterprise on which he had been sent, Sumati is said to have established the city of Bhumandana near the present Nelamangala (in Bangalore district), and taken up his residence there for the protection of that part of his father's kingdom.

Devarayana-
durga

Under the Hoysalas, there seems to have been, on the hill, a town called Anebiddasarī or Anebidajari, which, for a long time, gave its name to the surrounding district, especially the area to the west and south. The name means "the steep where the elephant fell", and the incident out of which it arose appears to have happened at a spot on the hill now known as Anegondi, or the elephant pit, below the peak called Karigiri (elephant hill). A rogue elephant, which the *Sthala Purana* describes as a *Gandharva*, who had assumed that form, suddenly appeared before the town to the great consternation of the people, and after doing considerable mischief to the tank there, madly tried to walk up the steep rock on the west, when he slipped, fell back and was killed. The hill is accordingly called Karigiri in the *Purana*. Under the Vijayanagara kings, the use of the same name continued, and a large tank, named Bukkasamudra, after one of the earliest of them, was formed by throwing an embankment across the gorge from which the Jayamangali river has its source. Remains of the embankment and of the adjacent town can still be traced.

The fortifications are pierced through by seven gates. The hill has three distinct elevations. On the lowest elevation are situated the village of Devarayanadurga and the Durga-Narasimha temple. The latter, built in the Dravidian style of architecture, faces east and is said to have been constructed by Kanthirava-Narasaraja I. From the inscriptions numbered Tumkur 41 and 42, we learn that the enclosure and tower were repaired in 1858 by the Mysore king Krishnaraja Wodeyar III. An annual *jatra* takes place in the month of *Chaitra* (March/April), at which thousands of people collect together, and many cells and *mantapas* are built for accommodating them. The temple has some jewellery and considerable other property. It has also large vessels presented by the *swamis* of different *mathas*. It also enjoys an annual grant. There is also another temple, said to be older than the Lakshminarasimha, dedicated to Hanuman, also known as Sanjivaraya, who stands with folded hands.

The place was at a later time known as Jadakanadurga after a chief known as Jadaka and was named as Devarayanadurga after its capture in 1696 by the Mysore king Chikkadevaraja Wodeyar. He erected the existing fortifications. On the intermediate elevation, are situated the Government Travellers' Bungalow and another bungalow owned by the Missionaries. Here are a well and two *dones* or springs which are known as Rama-teertha and Dhanush-teertha. Near at hand is a large cave, with figures of Rama, Seetha and Lakshmana. There are also remains of some dwelling houses and other structures which once stood there. On the third elevation stands, facing east, a temple of Narasimha, known as the Kumbhi (summit) Narasimha temple which consists of a *garbhagriha*, a *sukanasi*, a *navaranga* and a *mukhamantapa* and is similar in plan to the temple below. In addition to the temple, there are three sacred ponds here named Narasimha-teertha, Parashara-teertha and Pada-teertha, the last being in a narrow cave with a flight of steps to a reservoir at the bottom. Higher up is a small shrine of Garuda, near which is the big boulder known as Divigegundu (the lamp boulder).

At a little distance from the hill, near the forest lodge, is a place called Aratibande, so called because it was at that spot that the former Maharajas of Mysore were greeted with an *Arati* (or the sacred flame) whenever they visited the place. Near this place is a small natural spring of pellucid water, known as Namada Chilume, which fills and overflows a mortar cut in the rock. On the slope of the hill, is a gorge called Jalada-gondi, which is said to be the source of the stream Mangali. Higher up is a small spring called Jaya-teertha, which represents the source of another stream Jaya. Both the streams unite at the foot of the hill and form the Jayamangali river. The hill is also the source of the river Shimsha.

Dodda-dalavatta

DODDA-DALAVATTA (P. 581), in Madhugiri taluk, is noted for a large Lakshminarasimha temple. (See Chapter II under Archaeology).

Dore-Gudda

DORE-GUDDA : This is a hill in Gubbi taluk of which there is a tradition that, owing to extensive excavations for the extraction of iron ore, it fell in, burying the miners of some seven villages with all their cattle. It is still one of the sources whence iron ore is obtained.

Dummanahalli

DUMMANAHALLI (P. 266), in Turuvekere taluk, appears to be an ancient village. It was, according to tradition, the capital of a chief known as Dummi Wodeyar. Gold coins are said to have been occasionally picked up in a field to the west of the village.

Edeyur

See Yedeyur.

See YELANADU.

Elanadu

ELUSUTTINAKOTE in Madhugiri taluk: According to a tradition, the Pandavas lived here for some time in a fort of seven walls built by them, and an inscription here names them along with Abhimanyu. The place, which is uninhabited, is about 13 miles from the *kasaba*.

Elusuttinakote

GUBBI (P. 8,543) is an important trading centre, situated 13 miles west of the Tumkur town, on the Bangalore—Poona railway line and the Bangalore—Shimoga road. It is the headquarters of the Gubbi taluk and has a municipality. It is said to have been founded over 400 years ago by the Gauda of Hosahalli, two miles distant, and was formerly called 'Amaragondapura'. He claimed to be a descendant of Honnappa Gauda, a hereditary chief of the Nonabas, who lived about 700 years ago and owned an area yielding a revenue of 3,000 pagodas. The family was first made a tributary by the Mysore Rajas, to whom it paid 500 pagodas a year. Haidar increased the tribute to 2,500 leaving them little better than renters and Tipu dispossessed them altogether.

Gubbi

At Gubbi is held one of the chief annual fairs in the district frequented by merchants from distant places. The neighbourhood produces coarse cotton cloths, blankets, arecanut of the kind called *wolagra*, cocoanut, jaggery, tamarind, capsicum, wheat, rice and ragi and lac. It is an intermediate mart for goods passing through the peninsula in almost every direction. The place is also noted for its cart-making cottage industry.

Gubbi is, according to tradition, Amaragonda Kshetra, a holy place. Gosala Channabasaveshvara, Amaragonda Mallikarjuna, Mallanarya and other Veerashaiva teachers lived at this place. It is stated that two *gubbachchis* or sparrows, which used to 'listen' to poet Mallanarya when he was expounding the *Puranas* in the Mallikarjuna temple, fell dead on the day that the exposition was concluded. Thenceforward, the place acquired the name of Gubbi (Chatakapuri in Sanskrit). The temple has still the *samadhi* of these birds.

The oldest temple in the town is the Gadde Malleshvara, so called because it was once situated in a *gadde* or wet field outside the village. Owing to the subsequent extension of the village, the temple now stands within the town itself. It has three cells in the *navaranga* enshrining Dakshinamurti, Parvati and Veerabhadra. There are also two niches containing Ganapati and Subrahmanya. Leaning against the south wall near the Dakshinamurti cell, are some curious figures, namely, a rude male figure armed with a bow and an arrow, said to represent a Shaiva devotee named Ohila, also called Vailappa, who used to offer every-day his own weight of *guggala* or bdellium to Shiva; a well-carved seated female figure, about one foot high, with some indistinct

things in the two hands ; and two male figures, about one foot high, standing side by side with what looks like a vessel between the hands placed one over the other, two sticks or spears standing between them. Gubbi was a place of great literary activity in the 15th and 16th centuries. Several Kannada works bearing on the Veerashaiva religion and philosophy were written during this period. Mallanna, the author of the *Ganabhashya Ratnamale* and other works, who flourished at the close of the 15th century, was a native of Gubbi and a lineal descendant of Amaragonda Mallikarjuna. His grandson, Gubbi Mallanarya, wrote *Bhavachintaratna* and *Veerashivamruta-Purana* in verse in 1513 and 1530 respectively. Prabhuga, a disciple of Mallanarya, wrote in about 1520 *Chudanasthana* and the *Vaibhagrajasthana*; and Cherma, another disciple of his, composed *Cheramanka-Charite* in 1526. Mallanarya's son Shantesha wrote the *Tontada Siddheshvara Purana* in 1561.

The Vailappa (or Ohilappa) temple has a standing figure, about two feet high, of the Shaiva devotee, Ohila, holding a censer in the right hand and a bell in the left. The Gubbiyappa or Gubbi Chennabasaveshvara temple is a large structure containing the *gaddige* or tomb of Gubbiyappa or Chennabasavayya, a Veerashaiva teacher, who lived during the rule of Mummadi Honnappa Gauda, the Palayagar of Hosahalli. A beautiful ornamental *gopura* has been constructed to this temple recently at a considerable cost. An annual festival is held here on a large scale in honour of Gubbiyappa. The Janardhana temple has a four-armed figure, about four feet high, of the god, bearing in the upper hands a discus and a conch and the lower left a mace, the lower right, which is in the *abhaya* attitude, holding a tiny lotus. There is also another old temple dedicated to Byataraya-swamy. At a distance of about a mile from Gubbi, there is a temple of Baila-Anjaneya Swamy in an open space. Near the Gubbi Railway Station, there is a famous religious establishment called Chidambara Ashrama, which has a shrine of Dattatraya and a *gurukula* run on modern lines (See also Chapter XV).

Gulur

GULUR (P. 2,711), about four miles south of the Tumkur town in the Tumkur taluk, is an ancient place. Siddhaveerana-charya, a noted author, who wrote *Shoonya Sampadane* and *Anadi Veerashaiva Sangraha*, lived at this place. It is said that along with the present Kaidala, it originally formed part of the ancient capital, Kridapura. It is well-known for the huge Ganesha image made there in clay every year and for the annual *jatra* held in honour of that deity on the 3rd day after the month of *Kartika* (in November or December). This image, which is executed handsomely with minute ornamentation, is about eight feet in height. The image takes two months for completion, the work being started on the Ganesha Chaturthi day and after completion,

it is kept for one month before it is immersed in the local tank. During this time, it attracts large numbers of visitors. Apart from this image, there is a small image of Ganesha kept permanently in the temple.

GUNDLAHALI (P. 1,100) in Pavagada taluk: The top slab of the fine sluice of the Doddakere tank at this place has a discus and a conch made of black-stone fixed at the sides. On a rough boulder on the bund of the tank are engraved two inscriptions (*E. C. XII, Pavagada 11-13*). The tank is named Akalesamudra after a lady named Akaleti who built it. It is one of the oldest tanks in the State, Panamankere at Talgunda, Shikaripur taluk, being older still by about two centuries. In the *prakara* of the Ishwara temple, on the bund of Chikka-kere tank at the same village, stands a stone, about nine feet high, with several curves in the form of a snake, and the villagers have a belief that there is a treasure below it. No such stone has been met with elsewhere. The Anjaneya temple has a very large figure, about ten feet high, of the god.

HAGALVADI (P. 2,609), in Gubbi taluk, is about 25 miles north-east of the *kasaba*. The chief produce of the neighbourhood is arecanut, and *kambles* (blankets) are also manufactured. It was the original possession of the line of chiefs named from it, who built Chiknayakakanahalli. These chiefs are mentioned in the inscription numbered Chiknayakakanahalli-38 dated in 1669 A. D. (*See Chapter II*).

HANCHEENAHALI (P. 640), in Koratagere taluk, has a ruined fort, as also a hill near it known as Urugutte. At some distance to the north of the village is a *masthal* showing an arm and a hand projecting from an upright post, with figures of a couple sculptured below. The villagers believe that the stone represents Vyasa-na-tolu (Vyasa's arm). When only one hand projects from such a post, the stone is known as Okkai-masti; when two hands project, it is known as Ikkai-masti, the number of hands representing the number of wives who became *satis*.

HATVAL, a small hill near Rajatadripura on the Bangalore—Shimoga road between Tumkur and Tiptur, a few miles from north of the Banasandra Railway Station, has a temple of Kambada Ugra-Narasimha. The image, about four feet high, has ten hands. Prahlada is standing in front with folded hands. It is interesting to note that the *Archakas* of this temple of Vaishnava deity are Veerashaivas. The annual *yatra* held in the month of *Chaitra*, is well attended.

HEBBUR (P. 2,887) is a large village in the Tumkur taluk, Hebbur about 15 miles south of the Tumkur town, on the road to Kunigal. It is an old place said to have been founded by two brothers

named Hale Gauda and Timme Gauda. It was first called Heb-huli (great or royal tiger), from the circumstance that a bullock attacked by a tiger had driven it off and pursued it, with the other cattle and their owners, until it was killed. The courage of the cattle was attributed to the peculiar virtue of the spot, pointing it out as suitable for the construction of a fort. Accordingly, the carcass of the tiger being burnt, the limits of the fort were marked out with its ashes and the erection of the fort was completed with the approval of the Vijayanagara king. The name was subsequently changed from Heb-huli to Hebbur, the great town, and Katti Kamanna was appointed as the king's agent, Hale Gauda and Timme Gauda being made patels of Hebbur, Kalleshapura and Ramanahalli. It is said that the agent squandered the Government revenue and was condemned to have both his eyes put out and to be expelled from the region. A descendant of the Gaudas was next placed in charge, but after the fall of Vijayanagara, Kempe Gauda of Magadi captured Hebbur and held it for many years. It was then taken by the Chiknayakanahalli chief, and from him, by Chikkadevaraja Wodeyar of Mysore. A quarter of a century later, it again changed hands falling a prey to the Mughal army, but in course of time, was regained by the Mysore Rajas. For two years before the usurpation of Haidar Ali, again, it was in the hands of the Marathas. The place has thus seen many vicissitudes. Here is a branch of the Shringeri *Matha* of Shri Shankaracharya and it is called Shri Kodandashrama. There is a temple of Shri Minakshiamma here, in which Shri Chakra has been consecrated in front of the image of the goddess.

Hirehalli

HIREHALLI (P. 694), about eight miles from the Tumkur town on Bangalore—Tumkur road, is noted for arecanut gardens and has an Arecanut Research Station. Fine varieties of plantains are also grown here to a considerable extent.

Holavanahalli

HOLAVANAHALLI (P. 3,590) is on the banks of the Jayamangali river, five miles east of Koratagere. It is said to have been formerly called Korampur; one Holava Gauda was its chief. Baire Gauda, who had settled at Avati (Bangalore district), or a descendant of him proposed to establish a fort and *pete* at Korampur, to which the inhabitants of the place replied that they would agree only on condition that the place should be called after their chief Holava Gauda. The condition was accepted and hence its present name. This appears to have been an important town during the Palayagar period. The *Brindavana* (tomb) of Shri Raghavendra Swami here is one of the oldest *Brindavanas* and is well-known in this part of the region.

Honnaavalli

HONNAVALLI (P. 3,969), in Tiptur taluk, is about eight miles north-west of the *kasaba*. The place derives its name from Honnuamma, the tutelary goddess, who, in a vision, is said to

have directed Someshvara, one of the chiefs of Haranahalli (Hassan district), to found the town. It is situated amid coconut plantations, which produce a rare kind, named, from the delicious milk contained in the young nut, the Ganga-pani, or water of the river Ganga. The Lakshmi-Narayanaswamy temple at this place appears to have been constructed during the time of the Cholas; it has some beautiful carvings.

HONNEBAGI (P. 947) in Chiknayakanahalli taluk: At some distance from this village is a hill on which is situated a temple dedicated to Ranganatha. It is of some interest to note that the *Archakas* of this Vaishnava temple are Veerashaivas and that the Veerashaivas of the village conduct the annual car festival of the temple. The Timmappa temple at Dugudihalli nearby has a good figure, about 1½ feet high, of Vishnu, which is likewise worshipped by Veerashaivas. Honnebagi

HORAMANE-KAVAL, about three miles to the north-east of the Banasandra Railway Station, has a large temple of Keshava, built in the Dravidian style of architecture; its plan, however, is irregular. It has four massive pillars. The doorways leading into the *navaranga* of the temple have *dwarapalaka* figures of cowboys carved in their characteristic dress and pose, with their heads covered with hoods of folded *kambli* and they leaning on their staves. This is a peculiar carving of this temple. Horamane-Kaval

HOSAHALLI (A) (P. 514), in Turuvekere taluk, has a noted Kalleshvara temple which is a Hoysala building consisting of a *garbhagriha*, a *sukanasi* and a *navaranga*. The last has only one ceiling in the centre with a fine lotus bud, the others too having similar ceilings. The *navaranga* doorway is well-carved and that of the *sukanasi* has perforated screens at the sides. The image of the village goddess, named Hosahalliyamma, is a coloured stucco figure. Hosahalli (A)

HULIKUNTE (P. 1,288), in Koratagere taluk, has a well-executed *mastikal*. The slab was found to consist of three panels. The top panel has, between the sun and the moon, two cobras with a male figure standing to the left, bearing a mace in the right hand and lifting up something with the left. The middle panel has a *linga* in the centre flanked on both sides by couples with folded hands. The bottom panel has, in the centre, a standing couple with an intervening sword, the female figure holding a mirror in the left hand and a lime between the thumb and fore-finger of the right hand. On both sides of the couple is a female figure on horse-back, holding a mirror and a lime. This is very peculiar; the women too seem to have taken part in fight. Both must have become *satis*. The slab bears an inscription on it. Hulikunte

Huliyar

HULIYAR (P. 4,614), in Chiknayakanahalli taluk, is situated about 14 miles north by west of the *kasaba* and about 30 miles from the Banavara Railway Station. It was formerly the headquarters of the Budihal taluk, but in 1886 was made the chief town of the sub-taluk named after itself. Inscriptions of the Chalukyas and other remains found here indicate that the place was, in early times, of some importance and was an *agrahara* town. Laterly, in the sixteenth century, it was included in the possessions of the chiefs of Hagalvadi. It then passed into the hands of Muslim rulers and formed part of the province of Sira. Later, Haider Ali subdued and annexed it in common with the rest of the district.

The Ranganatha temple at this place must have been a good Hoysala structure of the twelfth century, judging from the *garbhagriha*, which is the only portion now left of the original building, the other portions being modern additions. The main image, about five feet high, is a well-carved figure reclining gracefully on a seven-hooded Ananta, with Brahma seated on the navel lotus and Shridevi and Bhudevi seated with folded hands at the head and feet respectively. The Ganapati shrine close by has a well-carved image, about five feet high, of the god with a mouse on the pedestal. The Malleshvara temple, which was originally constructed during the late Chalukya period, is a small but neat building. The ceilings of its *navaranga* are beautifully ornamented with flowers. The tower and walls were restored a few decades back, the former with sculptured pieces of granite and the latter with brick and *chunam*. Many carvings of the Hoysala period were found at this place. There is a *virakta-matha* of the Veerashaivas here.

Huliyurdurga

HULIYURDURGA (P. 4,232), in Kunigal taluk, about 40 miles south of the Tumkur town, at the junction of roads from Kunigal and Magadi, is the headquarters of the hobli of the same name. Till 1873, it was the headquarters of a taluk of the same name. The place was surrounded with jungles and derives its name from *Huli* or tiger, which animal used to abound in the neighbourhood. The town and the fortifications of the hill commanding it, rising to 2,771 feet above the sea level, were, it is said, erected by Kempe Gauda, the chief of Magadi. The fort had great natural advantages. There are springs, ruined houses, powder magazines, granaries, *darbar* hall and other remains.

Both the village and the hill commanding it are called Huliyurdurga. The hill is a solid mass of rock and has the peculiar appearance of an inverted cup. Close to this hill, there is a Gopalakrishna temple built either by Kempe Gauda or Chikka-devaraja Wodeyar. It has well-worked granite pillars in the *navaranga*. Hemagiri, another hill, situated by the side of Huliyurdurga, has, on its summit, a temple of Mallikarjuna. On

its eastern slope is a shrine of Varadaraja, locally known as Hemagiriappa ; the object of worship here is a round stone, said to be self-evolved (*udbhava-murti*), and on the southern, a shrine of Bhairava. This hill is loftier than Huliurdurga but not fortified.

HUTRIDURGA, also known as Dodda-betta, is a fortified hill in **Hutridurga** the south-west of the Kunigal taluk, rising to 3,708 feet above the sea level. The fort was taken by Lord Cornwallis in 1792 (*See Chapter II under Archaeology*). The Hutridurga village (P. 903), situated on the first elevation, has several temples, of Adinarayana, Veerabhadra, Anjaneya and others.

KADABA (P. 2,319), in Gubbi taluk, on the right bank of the Shimsha river, about seven miles south-west of the *kasaba*, on the road from Nittur to Mayasandra, is the headquarters of the hobli of the same name. Till 1886, it gave its name to the taluk now called Gubbi, and was the headquarters of the taluk. **Kadaba**

It is said to owe its name to Kadamba *Rishi*, who is said to have performed penance here on the banks of the Shimshupa, as the Shimsha is called in the local *Purana*, which says also that the sage received and honoured Rama here on his way back from Lanka. According to a legend, Rama, on his return from Lanka, is said to have encamped here, and at the request of Sita, the river, which was too narrow, was, for the convenience of all the followers, dammed so as to expand into the present large tank.

Kadaba was one of the *pancha-gramas* or five settlements of the Hebbar Shri vaishnavas, the other four being Mayasandra and Nonavinakere (Tumkur district), Bindiganavale (Mandya district) and Nuggihalli (Hassan district). This settlement seems to have been formed in the time of the reformer Ramanujacharya, who hailed from Tamil Nadu and lived in the Mysore region for about fourteen years. The Tamil inscriptions of the place call it Dasharatharama-Chaturvedi-Mangalam. The Rama temple here is a large structure built in the Dravidian style of architecture with a *gopura* and a fine Garuda-pillar in front. (*See Chapter II under Archaeology*). The Kailaseshvara temple seems to be an older one. It has also, in front, a lamp pillar, three feet square at the bottom and 20 feet high, with a frame work at the top for placing lamps. At the east outlet of the tank is a temple dedicated to Hanuman, to the east of which is a fine *uyyale-kamba* (swinging arch) in the form of a gate, intended for swinging the image. It is about 15 feet high and beautifully carved on all sides with scroll work. At Rampura, near this place, is an inscription (*E.C. XII, Gubbi-27*), dated 1696, which is of interest from the sanitary point of view, as it states that it was

decided at a meeting of the villagers that no corpse should be buried within an arrow shot of a well that had been newly built.

Kadasur

KADASUR (P. 210), in Turuvekere taluk, is noted for its temple of Bhairava. The image of Bhairava in this temple is a fine figure, about three feet high, with four hands, the upper ones holding a trident and a drum, the right lower a sword, and the left lower a skull and a decapitated head. The blood trickling from the last is shown as being licked by a dog whose hind part is embraced by a goblin with another seated in front of it. Bhairava wears matted hair, a necklace of skulls, a snake ornament round the thighs and sandals, his emblem being a scorpion. To his right, stands a naked figure, perhaps, his consort, ornamented with a snake, bearing in the right hand what looks like a disc, the attribute in the other hand being indistinct.

Kaggere

KAGGERE (P. 700), in Kunigal taluk, is the place where Tontada-Siddhalinga is said to have been absorbed in the practice of *yoga* or meditation, so much so that ant-hills grew around him. There is a temple outside the village said to have been built over the spot where he practised *yoga*, the place having once been a garden, which accounts for the word *Tontada* (of the garden) prefixed to his name. The car festival here takes place on the seventh lunar day of the bright fortnight of *Phalguna* (about the month of March).

Kaidala

KAIDALA (P. 1,000), about three miles south-west of the Tumkur town and hardly half-a-mile west of Gulur, contains two fine temples. It appears to have been formerly the capital of a petty State, and is said to have borne the name of Kridapura. According to a legend, it was the native place of Jakanachari, the famous architect and sculptor, to whose wonderful skill are attributed some of the finest temple-carvings in the State, as at Halebid, Belur, etc. Tradition relates that Jakanachari's career began while Nripa Raya was ruling in Kridapura. He then left his native place and, entering the service of various courts, produced the works by which his fame is to this day upheld. After his departure, a son, Dankanachari, was born to him, who, when grown up, set out in search of his father, neither having ever seen the other.

At Belur, the young man found the Channakeshava temple in the course of erection and—so the story goes—remarked that one of the images there had a blemish. As this would be fatal to its claim as an object of worship, the architect, who was no other than Jakanachari himself, hastily vowed to cut off his right hand if any defect could be found in the image he had carved. In order to test the matter, the figure was covered with sandal paste, which dried on every part except around the navel. In this, on

examination, was found a cavity Dankanachari had detected, containing a frog and some sand and water. Mortified at the result, Jakanachari cut off his right hand, and inquiries as to who his critic was led to the unexpected discovery of their mutual relationship. Subsequently, Jakanachari was directed in a vision to dedicate a temple to the god Keshava in Kridapura, his native place. Accordingly, he returned to that place and the legend says that no sooner was the temple completed than his right hand was restored. In commemoration of this incident, the place has ever since been called 'Kaidala', the restored hand.

The Channakeshava temple at this place is a large building constructed in the Dravidian style of architecture with a *mahadvara* or outer gate surmounted by a *gopura* or tower built in the Vijayanagara style with a beautiful doorway. The main figure of Channigaraya, which faces west, is of a height of about 5 feet 6 inches, with a pedestal which is about $2\frac{1}{2}$ feet high. The ten incarnations of Vishnu are carved on the *prabha* behind. On a pillar to the right, in the *mahadvara*, is a figure of Channakeshava, similar to the one inside the temple, with consorts on the side panels. The pillar opposite to it has a fine figure, about $1\frac{1}{2}$ feet high, standing with folded hands, wearing an *uttariya* or upper cloth and a dagger, which is said to represent the celebrated sculptor Jakanachari. But this tradition does not appear to be well-founded. It is more likely that the figure on the pillar, referred to above, represents a chief who caused the temple or the *mahadvara* to be erected. This seems to be supported by the inscribed slab in the Gangadhareshvara temple. The pillars and walls are artistically carved with images connected with the Ramayana, riders, *Yabis*, etc. The Gangeshvara or Gangadhareshvara temple contains inscriptions stating that it and the Narayana temple were erected in 1150, in the reign of the Hoysala king Narasimha, by a chief named Gule Bachi. The name of the place is spelt there as 'Kayadala'. There is a stone railing all round the *navaranga* on which are carved elephants and flowers.

KANDIKERE (P. 1,912), in Chiknayakanahalli taluk, has a **Kandikere** ruined fort surrounded by a moat. The Gopalakrishna temple here has a fine figure of the presiding deity, about five feet high, with *prabha* and with cows, etc., carved at the sides. There is also a *basti* here dedicated to Shantinatha, represented by a standing figure, about five feet high. At some distance to the north-west of the village, is a good structure, on an eminence, named Kalyanadevara-matha, and a Shiva temple, both of which, however, are now in a state of ruin.

KEREGODI (P. 905), in Tiptur taluk, situated about three miles **Keregodi** from Tiptur town, has a beautiful temple of Shankareshwara with

a pond and a garden of fruit trees and flower plants attached. At the entrance, there are two lions well carved in black stone with an open mouth, which attract the visitors. There are also statuettes of the Buddha, Vighneshwara and Nandi in separate cells of the temple. The annual *jatra*, held in the month of *Magha* every year, is well attended. It has a Veerashaiva monastery called the Keregodi Samsthana Matha.

Kodavatti

KODAVATTI (P. 220), in Kunigal taluk, has a Lingayat *matha* known as Gavimatha as it is situated in a cave (*gavi*), which is, according to a legend, said to be connected by a subterranean channel with the Patalaganga of Kelaganagavi-matha at Shivaganga. Close to the *matha* are a few *gaddiges* or tombs, of which the one that is most honoured is the *gaddige* of Channaviraswami, who lived here about a hundred and fifty years ago.

Kodigenahalli

KODIGENAHALLI (P. 3,645), in Madhugiri taluk, situated on the bank of the Jayamangali river, about eight miles from the Vidurashwatha Railway Station and 13 miles from Madhugiri town, is a model village of the area; it is the headquarters of the hobli of the same name. A detailed socio-economic survey of the village was made in 1941 and 1961 (a Village Survey Monograph on this place has been prepared by the Census authorities and is to be published shortly).

Koratagere

KORATAGERE (P. 4,301), a town situated on the left bank of the Suvarnamukhi, about 16 miles north of Tumkur town, on the Tumkur-Madhugiri road, is the headquarters of the Koratagere taluk and has a municipality. The fort and *pete* were founded by one of the Holavanahalli chiefs. The former is in ruins, having been dismantled by Tipu Sultan. The people are dependent for drinking water on the river, from which water is procurable at all seasons. The well water is brackish. In the middle of the Koratagere hill, there is a temple of Shri Gangadhareshwara, which is a cave shrine. It is a minor muzrai institution. The temple is well maintained and there are electric lights upto the top of the hill. There is a Basava shrine at the summit. Near the Gokulada-Anjaneya temple in the town, there are some good *mastikals*.

Kottagere

KOTTAGERE (P. 1,329), in Kunigal taluk, appears to have been a place of considerable importance at one time, judging from the inscriptions and ruins of the village. It was known as Sridharapura during the time of the Hoysala king Vishnuvardhana (*E.C.* XII, Kunigal 1). The Kotteshvara temple, now mostly buried, is an old Dravidian building with two entrances on the east and south. Tradition has it that the temple was founded by one Kotappa who, by the favour of some Bairagis (*Lipi-gosayis*), had acquired immense treasure after killing a seven-hooded serpent. He is also said to have built the tank at the village and to have met with a tragic end at the hands of the labourers who, enraged

at his merciless behaviour towards them, are said to have buried him alive. A ruined *basti* at the village has some mutilated Jina figures, on the pedestal of one of which is to be seen an inscription of the 12th century. On the site of another ruined temple, are to be seen figures of Surya and Bhairavi.

KUDUVATTI, a *bechirak* village in Madhugiri taluk, is situated at the foot of a hill of the same name. It was enclosed by a lofty mud wall. Many years back, it is said, someone who dug a site in that enclosure for money vomited blood and died instantly and hence many villagers of the area are rather afraid to enter the old sites. Close to the village are three temples dedicated to Gopalakrishna, Lakshmidēvi and Kambadaraya, and five old *viragals* without any writing. The objects of worship in the Kambadaraya temple are two pillars standing side by side. Near the Gopalakrishna temple is a small pond, known as Majjanadabavi, on the door-post of which is carved a standing female figure, about 1½ feet high, said to represent one Jirale Mallamma, who built the Gopalakrishna and Lakshmidēvi temples as well as this pond. Tradition says that she made a large sum of money by selling butter and that she utilised the money in carrying out these pious and useful works; the villagers make an offering of butter to the image.

KUNIGAL (P. 10,566), a town situated about 22 miles south of the Tumkur town on the Bangalore-Hassan road, is the headquarters of the Kunigal taluk and has a municipality. The derivation of the name is said to be *Kuni-Gal*, dancing stone, Shiva having danced here, according to a legend. But in inscriptions it is called Kunigil or Kuningil. Three streams rising in Shivaganga, whose names are Nalini, Nagini and Kamala, are said to unite their waters here. According to a legend, their virtue is such that a king from the north, named Nriga Chakravarti, is said to have been cured of leprosy by bathing in them, and to have constructed the large tank in consequence. A party of seven *Lipi-jogis*, it is said, subsequently came from the Himalayas and obtained a large treasure from the bed of the tank, after killing the seven-hooded serpent which guarded it. The tank is estimated to be fourteen miles round when full.

A number of old manuscripts in Kannada and Sanskrit bearing on the Veerashaiva faith, *advaita* philosophy, logic, etc., were found at this place which is of considerable antiquity. In an old Kannada record, of about 785 A.D., at Kuppe-palya, Magadi taluk (Bangalore district), the Ganga king Shivamara is mentioned as the governor of Kuningil-nadu, *i.e.*, the district of which Kunigil, the modern Kunigal, was the chief town. The foundation of the fort is attributed to one Veera Kambala Raya in 1290. During the Hoysalas, it appears to have been an *agrahara*

town. Later, it came into the possession of the Magadi chief, who enlarged the town and the fort.

The Narasimha temple here is a large structure built originally during the Hoysala period and later altered during the Vijayanagara days. Though so named, it has no image of Narasimha at present, but has a figure of Janardhana said to have been brought from Huliurdurga. In front of the temple stands a four-armed figure of Garuda holding a discus, a conch, a serpent and a *kalasha*. Such a figure of Garuda is rather rare. The Someshvara temple is likewise a large one with a *mahadvara* in the south. The *linga* in it is said to be naturally evolved (*udbhavalinga*). The Padmeshvara temple here is an ornate structure built in the Hoysala style, consisting of a *garbhagriha*, a *sukanasi* and a *navaranga*. The Venkataramana temple has three cells standing in a line. The middle cell has a good figure, about 3½ feet high, of Shrinivasa. The Shivameshvara temple, which is a new one, has an interesting figure of Mahishasuramardhini made in the Ganga style, which is stated to have been brought from a dilapidated temple at Kottagere. (See also Chapter II under Archaeology).

Kunigal is famous for its stud-farm, which is one of the oldest and best stud-farms in India. It is situated just at the entrance to the Kunigal town from Bangalore side. This farm, which is in existence for over 170 years and which was started originally with the object of breeding horses for the Mysore Army, is now breeding horses for racing. It is only in 1886 that race-horse breeding was taken up here by importing the first thorough-bred stallion "Pero Gomez". The performances of some of the stock produced on this farm compare favourably with those of foreign breeds and they have set up new records in several classic races. (See also Chapter IV under Animal Husbandry). The place is also noted for its sericulture industry.

Kuppur

KUPPUR (P. 749), in Chiknayakanahalli taluk, is hallowed by the memory of a saint, Marula Siddheshwara. It has his *gaddige* or *samadhi* which is highly venerated.

Kyamenahalli

KYAMENAHALLI (P. 213), in Koratagere taluk, is about a mile from Holavanahalli. It is well-known on account of the big annual *jatra* of its Shri Anjaneyaswami temple. A cattle fair is also held here on the occasion. This is one of the biggest fairs in the district, attracting, as it does, a large number of cattle. It takes place about the month of February—March every year. There is a rest-house attached to the temple for the use of the visitors.

Kyatsandra

KYATSANDRA (P. 3,593), about three miles east of the Tumkur town and connected with it both by road and railway, forms almost

a suburb of Tumkur. Together with Hirehalli, it is the most important arecanut growing and marketing centre in the district. Kyatsandra is also noted for the bamboo workers' craft. There is a bamboo workers' craft co-operative society here, which has members throughout the district. The society gets bamboos from the Shimoga and Coorg districts and distributes them to its branches. The main article produced here is the mango basket, which is sold in large numbers through this society every year. There are about 40 families in Kyatsandra alone engaged in this occupation. There are four temples in this village. The car festival of Gundamma, the village goddess, takes place for four days about April every year.

Adjacent to Kyatsandra, is a hill named Ramadevara-betta, which is about 3,900 feet above the sea-level, with an extensive plain surface. Nearby is the village of Kesaramadu, where, according to a legend, the sage Gautama lived. The Muslims hold an *urs* here after the Muharram. About three miles from Kyatsandra, is another fine hill called Mandaragiri or Basti-betta, which has a Jaina temple.

MADHUGIRI (P. 11,275), a town situated about 24 miles north of the Tumkur town on the Tumkur—Pavagada road, is the headquarters of the sub-division and the taluk of the same name and has a municipality. The place was formerly known as 'Maddagiri'. It is surrounded on all sides by hills and the continuation of the north and south range traverses the east of the district. The town is said to derive its name from Madhu-giri, or honey hill, at the northern base of which it is situated. The two large temples of Venkataramanaswami and Malleshwara, standing side by side, are conspicuous objects. A very graceful ornamentation is carried round near the caves of the roof of the latter, representing doves or pigeons, of about life size, in natural attitudes. **Madhugiri**

The Madhugiri fort is one of the finest in the State. Portions of it, which were roofed, were converted into Government offices. The erection of the original fort and town is ascribed to a local chief named Raja Hera Gauda. About 1678, while Rama Gauda and Timma Gauda, descendants of the founder, were ruling in Madhugiri, they incurred the hostility of the Raja of Mysore; Devaraja, the dalavayi, was, therefore, sent against it, who, after a long siege took the place and led the chiefs with their families captive to Srirangapatna. They were, however, released and sent back to Midigeshi, which was left to them out of their lost possessions. The fortifications of Madhugiri were greatly increased by Haidar Ali (*See* also Chapter II under Archaeology). The place was then also the seat of a valuable trade, containing a hundred houses of weavers alone. In 1763, on the conquest of

Bednur, Haidar Ali sent here, as prisoners, the Rani and also the pretender to the throne, Channabasavaia, for whose rights he (Haidar) had ostensibly been fighting, and here they remained until the capture of the place by the Marathas in 1767.

The Maratha chief, Madhava Rao, held possession of Madhugiri for seven years, and when forced by Tipu in 1774 to retire, he (Madhava Rao) plundered the town of everything he could carry away. Tipu bestowed on it the name of Fattahabad, city of victory, and made it the headquarters of a surrounding district yielding a revenue of six lakhs of pagodas. But his exactions had nearly ruined the place, and its destruction was completed by the Marathas in 1791. Balvant Rao, one of Farashuram Bhanu's officers, besieged it, though without success, for five months, having under his command a large army, according to local accounts, of 20,000 men; it was principally composed of units assembled by the Palayagars formerly driven from their strongholds, who had ventured back under the protection of Lord Cornwallis. On the conclusion of peace, they were speedily dispersed by the Sultan, but not before they had devastated all the neighbouring area of 500 Maratha horse, who had joined this rabble and it is said that only 20 men with their chief escaped. On the conclusion of the Third Mysore War and the death of Tipu, Madhugiri was included in the new territory of Mysore.

The town has a considerable trade in brass and copper vessels of every description. There are also manufactures of handloom cloth and *kambles* (blankets). A weekly interchange is held with the markets at Tumkur, Tipur, Bellary and Hindupur (in Anantapur district), as well as with Bangalore. A superior variety of rice called *chinnada-salaki* (golden stick), which is traditionally much cultivated here, is in great demand as it is estimated to be one of the best in the State. Pomegranates of good varieties are also grown here. The cattle here are finer than those ordinarily seen in other parts of the district. The town, as well as the whole taluk, owes its prosperity to the richness of the soil and the springs peculiar to this region, which are near the surface.

The Malleshwara and Venkataramana temples, already referred to, which are similar in plan and stand in a line facing east, are large structures, built in the Dravidian style of architecture, with lofty towers. The lamp pillar in front of the Malleshwara temple, about 20 feet high, has a pavilion on the top for placing lamps. There is a figure of Harihara in a niche of the porch of the temple, and in the *prakara* there are several shrines. The *Kalyana Mantapa* is a fine structure. The Mallinatha-basti, a Jaina temple, adjoining the fort wall has, in

front, a good *manastambha*, about 15 feet high, with pavilion on the top, but without the usual Jina figure. There are several fine wells at Madhugiri such as Janaiyana-bavi, Arasana-bavi, Pradhanara-bavi, etc., stepped all round and adorned with sculptures here and there. At some distance from the town, is a Veerashaiva *matha* known as Gurrammana-matha, close to which is a *gaddige* or tomb of a *guru* named Shivalingaswami. To the south-east of the *matha* are some caves at the foot of Madhugiri-durga, named Sadhu-gavi, Meke-gavi, Pattaladammana-gavi and Siddheshwara-gavi. An inscription was found in the third cave, which records a grant by the wife of the Madhugiri chief Chikkappa Gauda.

MANGALA (P. 622), in Kunigal taluk, has a reservoir **Mangala** constructed recently across the Nagini river. (See Chapter IV under Irrigation).

MARALUR (P. 1,264), in Tumkur taluk, has a temple dedica- **Maralur** ted to Rama which has a good stone panel, measuring 2 feet by 1½ feet, sculptured with a horseman holding a spear in the uplifted right hand. In front of the horseman stand five female figures, representing perhaps his wives, and behind him two male figures, probably his servants. The semi-circular top of the panel is artistically executed with scroll work.

MARCONAHALLI (P. 574), in Kunigal taluk, has a dam built **Marconahalli** across the Shimsha river, forming the biggest reservoir in the district. It has also an agricultural colony, started in 1942, on modern lines. (See Chapter IV).

MARUHOLE (P. 313), in Chiknayakanahalli taluk, has some **Maruhole** fine *mastikals*. In one of them, the husband holds a sword in the right hand with the point turned towards the ground, the left hand being placed on the waist. His wife wears a crown surrounded by flames, her right hand with a lime on the palm hanging by the side and her left hand holding a mirror to the front. Another shows a well-carved and richly ornamented couple, of whom the husband, adorned with an *uttariya* (upper cloth), bears a sword under the right arm-pit, the hand being placed on the breast. The left hand hangs by the side. The wife has her right hand raised and open, showing a lime on the palm, the left hand dangling with a mirror.

MAYASANDRA (P. 1,987), in Turuvekere taluk, was one of the **Mayasandra** *pancha-gramas* (five settlements) of the Hebbar Shri vaishnavas. There is an old temple of Mayamma here situated in the centre of the tank bund. The goddess is worshipped by people of Gangemata or Gangekula. The place has another *Shakti* temple of Kollapuradamma. At a distance of about two miles from this

village on the Sira-Nelligere road, there is a temple of Mahadeshwara on a hillock, where a well-attended *jatra* and cattle fair take place every year. At a distance of about three miles from this place at Ramasagara, there is a temple of Varadaraja of the Hoysala period. The main image, about three feet high, is well carved and near it, there is also an Ishwara *linga*.

Midigeshi

MIDIGESHI (P. 1,776), in Madhugiri taluk, at the eastern base of the Midigeshidurga, 12 miles north of the *kasaba*, on the Tumkur—Pavagada road, is the headquarters of the Midigeshi hobli. This place is said to have been so named by a local chief, Nagareddi, after his wife Midigeshi, who was so called because her hair (*kesha*) was so long that it touched her heel (*midi*). Ranis of the same family continued to govern it until conquered by Chikkappa Gauda, of whose family it remained the chief possession, long after they had been deprived of Madhugiri and Channarayana-durga. In 1761, it was reduced by Haidar Ali, and six years later by the Marathas, from whom it was recovered by Tipu in 1774. During the invasion of Lord Cornwallis, a descendant of Chikkappa Gauda returned to the town, but found little that had escaped the Maratha capture. He left it when Kamr-ud-din was approaching it with a large force. Under the Muhammadan government, Midigeshi was the residence of an Asoph, and afterwards the headquarters of a taluk.

The Venkataramana temple here, which is similar in plan to the temple of the same name at Madhugiri, is said to have been built by the chief Nagareddi. His palace was situated to the south of the temple, and an entrance in the south wall of the *prakara*, now closed, is said to have been the gate through which the inmates of the palace went into the temple. A figure on this wall, about 1½ feet high, standing with folded hands, is said to represent Nagareddi. The Malleshwara temple here is said to have been built by the Vokkaligas of the Settenoru sect, the god being their tutelary deity. A tradition has it that a beautiful damsel of this sect, named Chikka-Mallamma, was, during an attack by the Muhammadans, seized by them and confined in the fortress on the Midigeshi hill, and that on her prayer to God for her release, the rock split and made way for her, whereupon she descended the hill and entered fire in front of the image of Malleshwara. Her figure, about two feet high, is sculptured on the rock to the right of the flight of steps leading to the top, about the middle of the hill. The Midigeshi hill is said to have been fortified by Nagareddi mentioned above. (*See* also Chapter II under Archaeology).

Muganayakanakote

MUGANAYAKANAKOTE (P. 1,629), in Gubbi taluk, is about 15 miles east of the *kasaba*. It was strongly fortified, and before the last incursion of the Marathas, it contained a fine market,

with a wide street lined with cocoanut trees. A somewhat droll account is given of the attack on the place by a Maratha force despatched by Parashuram Bhau camping at Sira, which was repulsed by the inhabitants with utmost gallantry; the siege, which had lasted for about two months, was forced to be withdrawn.

NAGALAPURA (P. 803), in Turuvekere taluk, is about five miles to the south of Mayasandra. It has inscriptions of Ballala III and seems to have been once a flourishing *agrahara* town. There are here two fine temples in the Hoysala style, dedicated to Vishnu and Shiva. They are similar in plan and now largely in ruins. (See Chapter II under Archæology). Nagalapura

NAVILKURKI (P. 658), in Koratagere taluk, has a fine *mastikal*, containing figures of husband and wife standing side by side, the latter holding a mirror in the left hand and a lime between the thumb and forefinger of the right hand. Flames are shown as issuing from the head of the female figure, and the couple are represented as dancing, as an indication of their joy after coming together in heaven. Navilkurki

NIDUGAL (P. 320) or Nidugaldurga is a fortified hill in Pavagada taluk, 14 miles west of the *kasaba*, with a village of the same name on the south and east, which was once a prosperous town. It is the headquarters of the Nidugal hobli. The lofty pointed peak of *Nidu-Gal*, literally the long or high stone or rock, rising to 3,769 feet above the sea level, is a conspicuous object throughout the north-east of the area and it was a formidable stronghold. In the ninth and tenth centuries, it was held by the Nolamba kings whose capital was at Henjeru, now called Hemavathi. Subsequently, it was in possession of a line of kings of Chola descent, prominent among whom was Irungola, acknowledging the supremacy of the Chalukyas, whose name occurs as one of the opponents of the Hoysala king Vishnuvardhana in the twelfth century. Nidugal

The Hoysalas appear to have captured the place in the time of Ballala II. One Holakal Bomma-Nayaka appears ruling there in 1337 (*Epigraphia Carnatica* XII, Sira 8). A genealogy of the chiefs of Nidugal is given in an inscription (numbered Pavagada 54 in *E.C.* of 1487). The genealogy begins with Abba-Nayaka, whose son was Pala-bhupala, whose son was Bomma-Nayaka, whose son was Erabapa-Nayaka whose son, by Amma-ambika, was Chikka-Tippanripa. It says that ruling the Nidugal hill-fort, the most inaccessible of the hill-forts of Karnataka, he became the master of many hill-forts. Being guarded by the eight Durgis, the eight Bhairavas, the Ganapatis and the three gods, Nidugal could not, we are told, be subdued by Ashvapati or Gajapati. He built a temple and a tank in the name of his wife Lakshma-Devi. In 1515, we have one Jaka-Nayaka (*E. C.* XII, Pavagada 62). According to the inscription numbered Pavagada 63

and 37, Timmana or Timma-Nayaka was the chief from 1560 to 1564.

The Harati chiefs, whose progenitor was Tippa Nayaka, next held the Nidugal territory. In about 1580, there was Rangappa-Nayaka (E.C. XII, Sira 53), in 1605, Siddana-Nayaka (Sira 61), in 1609, Immadi-Kenchappa-Nayaka (Sira 1), and in 1612, Immadi-Rangappa Nayaka's son Hungahatti-Nayaka (Sira 84). In 1621, they assumed the title of *Raja*, and we have Saraja Krishnappa-Raja's grandson (Rangappa-Raja's son) Kasturi Rangappa-Raja (Sira 64). In 1626, there was a third or Mummadi Rangappa-Nayaka (Sira 54). The Harati family was ruling the area until displaced by Tipu Sultan. (See also Chapter II under Minor Ruling Families).

There are many shrines, both at the foot and on the hill, but most of them are in ruins. Of those at the foot, which seem to be comparatively modern, the Sarvadeshwara temple, also called the Hotteswara temple after the Harati chief Hottenna-Nayaka III, was built in 1681, (*Epigraphia Carnatica*, XII, Ravagada 59). The god is named Saravadeshwara after Sarvad, a village in the Bijapur district, said to be the birth-place of the progenitor of the Harati family. The village has also a *kabar* or tomb, said to be of Mirza Hussain Valli, who came from Hyderabad, in honour of whom a *urs* is held every year.

Nijagal

Nijagal is a hill about ten miles from Tumkur on Bangalore-Tumkur road. It is also called Kasasiddharabetta or Uddan-nayamabetta. It has two temples dedicated to Narasimha and Veerabhadra and also two springs named Akka-thangiyara-done and Siddhara-done; the latter spring is looked upon as sacred by both Hindus and Muslims who have also a *makka* here.

Nittur

NITTUR (P. 1,834), in Gubbi taluk, appears to have been a place of great importance at one time. In an inscription of 1226 A.D. (E.C. XIII, Gubbi 11), it is called the southern Ayyavale (Aihole), the 'navel' of Gangavadi-96,000 and the 'crest jewel' of the Heruthe-nadu. The Shantishwara-basti at the village is a Hoysala structure of about the middle of the 12th century, consisting of a *garbhagrha*, a *suknasi*, a *navaanga* and a *mukha-mantapa*. (See also Chapter II under Archaeology). A few palm-leaf manuscripts of Jaina works in Sanskrit and Kannada were found here in the possession of the *archaka* of the *basti*. The temple of Mariyamma, the village goddess at the place, has an ant-hill for the object of worship, and a box-like pavilion with painted wooden figures serves the purpose of a processional image. On this box is kept a painted wooden head, known as Sama, which a particular individual puts on and dances during the annual festival.

NONAVINAKERE (P. 2,894) is a large village in Tiptur taluk, **Nonavinakere** situated about eight miles south-east of the Tiptur town. Its name was originally Nonabanakere which dates back to the Nolamba times. This place was one of the *pancha-gramas* or five settlements of the Hebbar Shrivaisnavas. The Beteraya or Byatarayaswami temple here is a large structure built in the Dravidian style of architecture enshrining a fine figure, about 4½ feet high, of Shrinivasa or Venkatesha. There is an image of Koneri Iyengar wearing a beard and a cap, with folded hands, carved on a pillar of the *navaranga*. He is said to have built this temple. According to a legend, he was a great devotee of the god Shrinivasa of Tirupati and used to go on pilgrimage to that holy place every year; when he was unable to undertake the annual trip owing to old age, the god appeared to him in the guise of a Vaishnava mendicant and disappeared after telling him that he would take up his abode in that village. The managers of the temple and the *archakas* are said to be his lineal descendants. The processional image is a very handsome figure. There are also stone and metallic figures of some Alvars and sages. The Gopala-krishna temple, said to be older than the Beteraya temple and originally of the Hoysala period, is of three cells, the main cell having Keshava, the north cell Yoga-Narasimha and the south Venugopala. There are also five Shiva temples in the village—the Shanteshwara, the Nonabeshwara, the Chandeshwara, the Kalleshwara and the Gaurishwara. (See also Chapter II under Archaeology).

ODERAHALLI (P. 280), in Chiknayakanahalli taluk, has the **Oderahalli** Shantamallappa temple; in front of the temple there is a fine lamp pillar, about 40 feet high and two feet square at the bottom, with a lamp in the form of a stone cup on the top. Near the temple are the *samadhis* or tombs of the Lingayat *swamis* of the Kallu-Matha at Settikere. To the north-west of this place is an important temple, situated on an eminence, dedicated to Henjerappa. Henjerappa is a form of Bhairava worshipped at Henjeru or Hemavathi in the Madaksira taluk of the Anantapur district (Andhra Pradesh) and it is not clear why the deity at this place is known by that name.

PANKAJANAHALLI (P. 186), in Chiknayakanahalli taluk, is **Pankajanahalli** well known for its fine Mallikarjuna temple of large proportions. (See Chapter II under Archaeology).

PAVAGADA (P. 5,913) is a town situated at the southern base **Pavagada** of the hill so named, about 60 miles north of the Tumkur town on the road from Madhugiri. It is the headquarters of the taluk of the same name and has a municipality. Pavagada or Pavu-gonda, snake hill, (Pavu means snake in old Kannada) is said to have been so named from a remarkable stone that was discovered there with the figure of a snake upon it.

The place was the haunt of a body of freebooters, who subsisted by plundering the neighbouring area, when it was captured, in the sixteenth century by Balappa Nayaka, the founder of the Pavagada line of Palayagars. It is said that he was one of the three brothers, who, about 1585, coming from Gutti, entered into the service of Havali Baire Gauda, the chief of Chikballapur (Kolar district). This chief, having no children, adopted Balappa Nayaka, and when called upon to aid the Vijayanagara king at Penukonda (which is about 20 miles from Pavagada) in an attack on Gutti, Baire Gauda sent him in command of the contingent. Balappa Nayaka, from his local knowledge, was able to surprise Gutti and was successful in the campaign and was rewarded with a grant of Pallavola and other villages. It was after obtaining this estate that he seized Pavagada and fortified the hill. At a later period, a conflagration broke out at Penukonda owing to a powder magazine being struck by lightning. The king Venkata-pati Raya was absent at the time, but Balappa Nayaka hastening to the place extinguished the spreading flames, for which service he was invested with the title of Palayagar, and received a large accession of territory.

With occasional losses from attacks by the Palayagars of Ratnagiri, Nidugal and Rayadurga and the Marathas, his descendants continued to govern this area until the place was taken by the forces of Haidar Ali, when the chief, Timmappa Nayaka and his family were sent as prisoners to Madhugiri. In 1777, when engaged in operations against Chitradurga, Haidar Ali visited Pavagada and ordered the erection of the present fortifications. When Madhugiri was taken by the Marathas, co-operating with Lord Cornwallis against Srirangapatna, Timmappa Nayaka obtained release, and took possession of Pavagada again, but on the conclusion of peace, he could not hold his own against Tipu. The hill of Pavagada rises to 3,012 feet above the level of the sea. Both the town of Pavagada and the hill near it are beautifully fortified. (See Chapter II under Archaeology).

Rampura

See Akki-Rampura.

Ranganahalli

RANGANAHALLI (P. 238), in Sira taluk, has a Rangaswami temple at Ranganathapura, a hamlet of the village. There is an *udbhava-murti* (self-evolved image) for the object of worship at the temple. In the *prakara* are several small shrines containing figures with folded hands. In one of them is sculptured a couple seated with folded hands with an inscription on the side slab stating that the figures were consecrated by their son.

Rangapura

RANGAPURA (P. 548), in Tiptur taluk, situated to the south of the Tiptur town at a distance of about three miles, has a noted temple of Ranganatha built about 250 years ago. There is

a fine stone lamp pillar about three sq.ft. at the bottom and about 50 feet high with a lamp carved out of stone at the top. The priests of this Vaishnavite temple are Veerashaivas.

SAMPIGE (P. 1,640), in Turuvekere taluk, is about four miles west of Kadaba in Gubbi taluk. It was a settlement of the Hebbar Shri vaishnavas, and is stated to be the site of Champakanagara, the capital of Sudhanva, of whom an account is given in the *Jaimini Bharata*. There is also a fine temple dedicated to Venkataramanaswami. The place is noted for cocoanut gardens. **Sampige**

SEEBI (P. 3183), in Sira taluk, is situated about 15 miles north of the Tumkur town on the Tumkur-Chitradurga road. Formerly, it was known as Sibur and Harihara-rayapura and had been an *agrahara* town. It is noted for its temple of Narasimha, at which there takes place a large annual festival in the month of *Magha* (about February). The temple has architectural peculiarities of four periods. **Seebi**

The origin of the temple is thus related: In the days when there were no roads and the place was covered with jungle, a certain merchant carrying grain on pack bullocks halted at Seebi. When his pot of rice was set on to boil on a small projecting rock, its contents turned to the colour of blood and he, with his attendants and bullocks, fell down in a swoon. While in this unconscious state, Narasimha appeared before the merchant in a vision and commanded him to build a temple over the stone in an atonement for the desecration committed. Narasimha is in the form of a *Saligrama* here. The temple was extensively renovated by Faujdar Karnika Nallappa and his brothers. The ten *avatars* of Vishnu, *leelas* of Shiva and scenes from the Mahabharata and the Ramayana are depicted in mural paintings on the beams and ceilings of the *mukhamantapa* and the ceilings of the *mahadwara* of the temple. Some of the pieces show a high degree of artistic skill and are remarkably well done. The paintings appear to be of the latter part of the 18th century and early part of the 19th century.

SETTIHALLI (P. 1,344), about two miles south-east of the Tumkur town, is well-known for its Anjaneya temple; an annual fair is held in honour of the deity about the month of March or April every year. **Settihalli**

SETTIKERE (P. 2,666), in Chiknayakanahalli taluk, has a well-known Yoga-Madhava temple which is a *trikutachala* or three-celled Hoysala structure, with a stone tower over the main cell. (See Chapter II under Archaeology). **Settikere**

SIDDAPURA (P. 1,561) is about a mile north-west of Madhugiri. It has a fort, which, according to an inscription at the village **Siddapura**

(numbered Madhugiri 21), was built in 1593 by the *Maha-nada-prabhu* Chikkappa-Gauda of Bijayara during the reign of the Vijayanagara king Venkatapati Raya I. The village has a well-built Lingayat *matha* known as Balaradhyara-matha; Balaradhyara was probably the *guru* of Chikkappa-Gauda.

Siddhaganga

SIDDHAGANGA (P. 50), situated about three miles east of the Tumkur town, has now developed into a famous centre of pilgrimage. It is only two furlongs from the Kyatsandra Railway Station and four furlongs from the Kyatsandra bus-stand on the road from Tumkur to Bangalore. It attracts large number of visitors.

Here, on a hillock, is a temple of Siddhalingeswara and, in front of it, a natural spring called Siddhaganga, which is held sacred. At the entrance to this temple, a devotee of the *Matha* has built six shrines. At the foot of the hill, amidst beautiful natural surroundings, are a celebrated Veerashaiva *Matha* and close to it, a Sanskrit College, a Teachers' Training College, a high school, a middle school, a general hostel and a pond. This residential educational centre, with the Swamiji of the *Matha*, Shri Shivakumara Swami, as its head, reminds the visitors of the ancient Indian *Gurukulas*. The students in the hostel here are being provided with free boarding and lodging facilities without any distinction of caste or creed. A big fair is held every year in honour of the deity for seven days from the Shivaratri day, which is attended in large numbers by devotees coming from many places. It has been the tradition of the *Matha* to arrange for the free feeding of hundreds of pilgrims every day without any distinction of caste or creed and also to make elaborate arrangements for the free feeding of many thousands of persons that assemble during the ten or twelve days of the *jatra*. An agricultural and industrial exhibition is held during the *jatra* days. (See Chapter XV for the educational institutions being run by the *Matha*).

Sira

SIRA (P. 15,408), a town situated about 33 miles north-north-west of the Tumkur town, on the Tumkur-Chitradurga road, is the headquarters of the Sira taluk and has a municipality. Sira has a large market for commodities like jaggery, groundnut, coconut, tamarind, onion, arecanut and tobacco. (See Chapter VI under Regulated Markets). The foundation of the town and fort is attributed to Rangappa Nayaka, a chief of Ratnagiri, the selection of the site being due, as is commonly related of many other forts, to the turning of a hare upon the hounds while in pursuit, an indication of the heroic nature of the soil. Before the fort was completed, the region was conquered by Ranadulla Khan, general of the Bijapur kingdom. Malik Hussain, who was then appointed governor, completed the fort and enclosed the town with mud walls. Malik Rihan was the subedar from 1638 to 1650.

The capture of Bijapur by Aurangzeb in 1687 was speedily followed by the conquest of this region and Sira was made the capital of the new province south of the Tungabhadra. (See Chapter II under Mughals and Marathas). Under the Mughals, Sira attained its prosperity under Dilavar Khan (1724-56) and is said to have then contained 50,000 houses. An elegant palace erected by him, now all ruined, was the model on which those of Bangalore and Srirangapatna were built. A fine garden was also laid out, called the Khan Bagh, which was kept up by Haidar and may have suggested the Lal Bagh garden at Bangalore. The ruins of a large quarter, to which tradition assigns the name of Latapura, may yet be seen to the north-west of the fort. Tipu forcibly transported a large number of families from Sira to form a population for his new town of Shahar Ganjam on the island of Srirangapatna. These vicissitudes and the inroads of the Marathas reduced the town to about 3,000 houses. There were only about 2,567 houses in the town in 1961.

'Ibrahim Rauza' here which contains many tombs, looks like a Hindu monument, except for the minarets. The cornices of the building show Hindu motifs, the pillars, doorways and parapet mouldings also being Hindu. The Jumma Masjid, of hewn stone (date 1696), deserves mention, as also the tomb of Malik Riham (date 1651). They are fine structures built in the Saracenic style of architecture. The fort is also a good stone structure with a moat all round. It once had two more enclosing mud-walls, also with moats. In the inner fort, traces of former houses and offices are visible. (See Chapter II under Archaeology). The main image of the Gopalakrishna temple here has been removed to the newly built Narayana temple in the town and a good figure of Hanuman, brought from some other place, has been set up instead. The object of worship in the Durga temple is an ant-hill.

SRAVANAGUDI (P. 208), in Madhugiri taluk, has a number of old inscribed *viragals* (numbered Maddagiri—92-101) standing near one another. At some distance from them is an uninscribed *viragal*, which is worthy of notice. It has in the upper portion a hero in the arms of celestial nymphs, while in the lower portion is seen a tiger pouncing on a bull. Probably, the man fell fighting with the tiger. Sravanagudi

SULEKERE (P. 337), in Turuvekere taluk, has a small Ishwara temple built in the Hoysala style, consisting of only a *garbhagriha* and a *sukanasi* both of which have ceilings with lotus buds. The *garbhagriha* which is surmounted by a small stone tower, has a good figure, about two feet high, of Bhairava near the *linga*. The outer walls have only pilasters. The Veerabhadra temple here has a front verandah of three *ankanas* supported by four sculptured pillars containing figures of Arjuna fighting with Shiva, Sulekere

the hunter Kannappa before a *linga*, etc. Another sculpture worth noticing is an ingenious combination of an elephant and a bull with only one head for both. The *navaranga* has likewise a curious sculpture in which two female figures with their braids of hair decorated with ornaments stand opposite to each other, a spear-like thing supporting or piercing their arm-pits. It is not known what this sculpture was intended to represent.

Tandaga

TANDAGA (P. 1,394), also called Hale (old) Tandaga, in Turuvekere taluk, is about five miles from Nonavinakere. According to a *pauranic* account referred to under Turuvekere in this Chapter, this is the supposed birth-place of the famous king Shalivahana, who, according to the legend, was begotten of a potter woman of this village by a Brahmin. It is an ancient *agrahara* town and has been called Shankaranarayanapura in the inscriptions. The Channakeshava temple here, built about the fourteenth century, is a good specimen of the Hoysala style, finer and larger than those at Turuvekere and Hulikal, though the plan is the same. One peculiarity of the temple is that every architectural member and piece composing the structure bears an inscription giving the position, directions, etc., in the building. The temple of Malleshwara, called Moolasthaneshwara in the inscriptions, is smaller and older. It resembles broadly the temple of Nonabeshwara of Nonavinakere. In a hill named Kumbarara-Karikallu, about a mile from Tandaga, there is a cave with a *linga* called Gavi-Siddheshwara; it has become a place of pilgrimage in recent times.

Tiptur

TIPTUR (P. 15,558) town is a large trading place, about 46 miles west of Tumkur, on the Bangalore-Poona railway line and the Tumkur-Shimoga road; it is the headquarters of the subdivision and the taluk of the same name and has a municipality. Tiptur is the most important of all the taluk headquarters in the district, being second only to Tumkur. Immense business is carried on here in copra with Bombay, Delhi, Kanpur and other distant trade centres. During the last fifty or sixty years, Tiptur has grown tremendously. Tiptur has now also an institution of higher education called Kalpataru College (See Chapter XV) besides several high schools. Veerashaiva Anandashrama, Gurukula Anandashrama and other hostels in the town provide lodging and boarding facilities to the students of various communities. There are about a dozen temples and two choultries in Tiptur. Of the temples, the more important ones are of those of Kalleshwara, Kempamma or Tipturamma, Anjaneyaswami, Mallikarjuna, Kashi-Vishveshwara and Kanyaka-Parameshwari.

Tumbadi

TUMBADI (P. 1,148) is an ancient place in Koratagere taluk. An inscription at this place (numbered Maddagiri-27) gives the name of the village as Tumbevadi. It is evidently identical with Tumbepadi mentioned in the inscription numbered Bangalore 83,

of about A.D. 900, as the place where, by order of the Ganga king Ereyappa, Nagatara fought with the Nolambas and fell.

TUMKUR (P. 47,277) is the chief town of the district situated **Tumkur** in $113^{\circ} 20' N.$ lat., $77^{\circ} 9' E.$ long., about 43 miles north-west of Bangalore, with which it is connected by rail and road. It is prettily situated at the north-western base of the Devarayanadurga group of hills, on an elevated ground near the waste-weir of a large tank. Owing to the successive droughts from the year 1905-06 which appeared periodically, the Tumkur tank rarely filled and the garden and wet cultivation in and around the town cannot be said to be quite prosperous. The Maidala tank is the source of water supply to the town through pipes. However, water supply is not plentiful during the larger part of the year. Tumkur is a large trading centre where transactions in commodities like groundnut, jaggery, castor, cocoanut, tamarind, horsegram and soapnut take place on a large scale. (See Chapter VI under Regulated Markets).

Tumkur is said to have originally formed part of a territory whose capital was Kaidala, now a village three miles to the south of it. Its name is said to be derived from *Tumuke*, a small drum or tabret, or from *Tumme* or *Tumbe* (a fragrant herb). It formed part of the Anebidajari district. Kante Arasu is said to have formed the present town consisting of a fort, the walls of which have now been levelled, and a *pete* to the east of it. (See also Chapter I under origin of name). The present town of Tumkur spreads roughly over an area of five square miles, the end to end distance being about $2\frac{1}{2}$ miles from east to west and $2\frac{1}{4}$ from north to south. The thickly populated parts of the town, however, cover an area of roughly two square miles—two miles long and one mile broad immediately to the north of the railway line.

The main part of modern Tumkur lies between two roads, running east to west, one of which is a part of the National Highway No. 4, the Bangalore-Honnavar road, and the other consists, in parts, of the Santepete road, the Mandipete road, the Horapete road and the Bangalore-Bellary road. Of these two roads, the latter forms almost a straight line, while the former runs parallel to this road in the middle and takes a curve northwards at both the ends, ultimately joining it at two points. A third road, consisting partly of the Bangalore-Bellary road and partly of another road inside the town called Ashoka road, cuts these two roads perpendicularly almost exactly in the middle and terminates near the town hall. In an aerial view, these three roads look like a huge bow and arrow, the straight road representing the string of the bow, the Bangalore-Honnavar road its arch and the third road the arrow.

It is the area covered by this 'bow' that constitutes the heart of modern Tumkur. Inside this area, the two roads forming the string and the arch of the bow are intersected by as many as six main roads and a number of cross-roads. Of these six main roads, all running from north to south, the Ashoka road (formerly called the Town Hall road) is more or less centrally situated and forms, as mentioned above, a part of the arrow. This road connects the Town Hall in the south with the office area in the north. There are two main roads to its west and three to its east. The Mahatma Gandhi (or the old Krishna Cinema) road, immediately to the east of the Ashoka road, is the modern commercial street of the town. The remaining two main roads in the east are named the Ramadevara Temple road and the old Electric Colony road. There is another important road, running close to the railway line and parallel to a part of the Bangalore-Honnavar road. A part of this road, which is to the west of the railway station, leads to the Gandhinagar Extension and another part, which is to the east of the railway station, leads to the Someshwara Extension.

Coming to the main parts of the town, we may conveniently have the railway station as the starting point. Just as we step out of the railway station, we can see the Travellers' Bungalow (Pravasi Mandir) to the right side of a road leading to the Bangalore-Honnavar road. Further, on the same side of the road is an extensive compound containing the Methodist Mission's Industrial School. To the left of this road and to the south of the Bangalore-Honnavar road are, one after the other, the town hall, the town club, Sri Siddhaganga Science College and the Gandhinagar Extension. To the east of the Railway Station, after the Mission compound, is the Government High School in the midst of a vast open ground, and beyond these is the Someshwara Extension. Inside the 'bow' to the extreme left is the shandy maidan and to the east of it is the New Mandipet Extension. Opposite the Gandhinagar Extension and to the north of the Bangalore-Honnavar road is the beautiful and extensive building of the General Hospital. The Bus Stand is situated to the west of the Ashoka road, at a distance of about five furlongs from the railway station. At the junction of the Ashoka road and the Bangalore-Honnavar road, to the east of the former is the K.R. Public Library, and behind it, the Empress Girls' High School. Between the Mahatma Gandhi road and the old Electric Colony road spreads the Krishnarajendra Extension for about two furlongs north of the Bangalore-Honnavar road. North of this extension and south of the Horapete road, are the two parts called Aralepete (to the west) and 'Pension Mohalla' (to the east) which are older parts of the town.

Now, beyond the 'bow', *i.e.*, to the north of the road representing its string, at the western end, is the western extension and,

to its east the Santepete area. To the north of these are the *agrahara* in the north-western end, to its east, the Chikkapete area and the Market square. The locality further east of this area is known as Panduranganagar. To the north of the Horapete road is the area called Shri Ramanagar. Between Panduranganagar and Shri Ramanagar is the main office area. The Deputy Commissioner's office is a conspicuous circular building of three storeys. Further north, to the east of the Bangalore-Bellary road, forming the 'arrow', is the tank and to the west of it are green fields. Beyond, there are a few rice and oil mills and after them, the Northern Extension. There are also a Muslim Mohalla and the Adi-Karnataka Colony in this part. At last, about two furlongs north of the Northern Extension is the Dobb's Bungalow which is the residence of the Deputy Commissioner. The Tumkur Water Works, which filters and distributes through pipes the water of the Maidala tank, is situated to the east of the town, a little north from the point where the Bangalore-Bellary road joins with the Bangalore-Honnavar road. To the west of the water works and to the north of the National Highway No. 4, there are the buildings of the Polytechnic and the Government First Grade College and the new Electric Colony. In the south-eastern part of the town is the Siddhaganga High School and the extension named after it. In the south-east of the town, there is now the campus of the Sri Siddhaganga Institute of Technology. Of the other extensions, the Middle Class Colony Extension is developing in the south-east beyond the Someshwara Extension, and the Poor House Colony and Labour Colony extensions in the south-west between the Gandhinagar Extension and the mill-area. There are four cinema houses in the town, 'Krishna' in the Mahatma Gandhi road and 'Vinod' and 'Shri' in the Mandipete road and 'Prashant' adjacent to Smt. Savitramma's Choultry.

There are about 40 Hindu temples, nine Muslim places of worship and three Christian churches. Of the temples, about ten are dedicated to Shiva, six to Vishnu, ten to Shakti, eight to Anjaneya, six to Basava and two to Jaina Teerthankaras. Of these, the largest temple is that of Lakshmikantaswamy. It also appears to be the oldest temple in the town, said to be as old as about a thousand years. But most of it seems to have been constructed during the Vijayanagara days. It is built in the Dravidian style of architecture consisting of a *garbhagriha* or adytum, a *sukanasi* or vestibule, a *navaranga* or central hall, a *mukhamantapa* or front hall and a *prakara* or enclosure. The total area covered by the temple is about 200 feet by 150 feet. The image of the god, shown as sitting with Lakshmi, is about 4½ feet high. A fair is held in honour of the deity on the Rathasaptami day every year. That the temple is older than A.D. 1560 is evidenced by an inscription found on the wall to the right of the *navaranga* entrance (*Epigraphia Carnatica* XII, Tumkur 4) which records a grant made to it in that year by one Jagannatha-

deva Maha-arasu, a subordinate of the then Vijayanagara king, Sadashivaraya.

On account of the commercial, official and educational importance of the town, it has generally a large floating population. There are a number of lodging and boarding houses and hostels. In recent years, Tumkur has developed into an important educational centre (See Chapter XV). There are as many as 17 hostels in the town, most of them catering to the needs of students of particular communities.

Turuvekere

TURUVEKERE (P. 4,983), a town about eight miles south of the Banasandra Railway Station, is the headquarters of the taluk of the same name and has a municipality. It appears to have been founded as an *agrahara* or rent-free village given to priests about the middle of the 13th century under the name of Sarvajna-Srivijaya-Narasimhapura, after the Hoysala king Narasimha III, by his general Sovanna Dannayaka, the same person that established Somanathpur in T.-Narasipur taluk (Mysore district) and built the celebrated Keshava temple in it in A.D. 1268. The place derives its present name from the large tank it has on its north. The inhabitants who depended for their water supply on this tank, which is fed by a stream called the Naga, have also now bore-wells.

In the sixteenth century, Turuvekere appears to have been captured by the Hagalvadi chief, Sala Nayaka, who committed the government to his brothers Chikka Nayaka and Anne Nayaka who built the outer fort; they enlarged the tank and made other improvements. In 1676, it was taken by Chikkadevaraja of Mysore.

At the eastern end of this place, there is a Basava temple with a frame-work in stone in front of it. This frame-work is called *Chintalukamba* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvekere was once a great cotton centre and that this part of the town was called Aralepete. All the cotton sent out was being weighed here in front of the temple and the weighing made of each bale here was accepted by all as the hallmark of accuracy.

There are three fine temples, in two of which dedicated to Channigarayaswami and Veerabhadra, are inscriptions making gifts of *agraharas* in the time of the Hoysala king, Narasimha, of whose queen Lokamma or Lokambika, it appears to have been the native plate. Facing the temple of Gangadhareshwara is a recumbent bull of large size, elaborately carved in black hornblende from Karekalgudda, and still retaining a brilliant polish. (See also Chapter II under Archaeology).

The Beteraya temple here has some well-carved images. According to a legendary account of the place contained in a long roll of paper styled Rayarekhe, which is in the possession of the *Parupatyagar* or Superintendent of the temple, the deity came here at the entreaty of priests in the Dwapara-Yuga to hunt *Rakshasas* or demons in the shape of wild beasts and hence the name 'Beteraya'. The temple has an old ornamental wooden cot used for the repose (*Shayanotsava*) of the image, which is said to have been presented, as directed in a dream, to the temple by Katte Gopalaraja Arasu, a Mysore general, who lived about the middle of the 18th century.

VIGHNASANTE (P. 951), in Tiptur taluk, is about two miles from Nonavinakere. The Lakshminarasimha temple at this place is a good structure in the Hoysala style. It is a *trikutachala* or three-celled structure, facing north. From an inscription found here, we learn that the temple was built in 1286 during the reign of the Hoysala king Narasimha III by his generals Appayya, Gopala and Madhava, who were brothers. The village is named in it as Igganasante. The Balalingeshwara temple here is a plain Hoysala building with a stone tower adorned with four figures one over the other in the four directions and a Hoysala crest in front. The Banashankari temple has a well-carved, though mutilated, figure, about three feet high, of the goddess, seated in *Sukhasana* with eight hands, some of which are broken, the attributes now visible being a trident, a drum, a sword and a shield. (See also Chapter II under Archaeology).

YEDEYUR (P. 600), in Kunigal taluk, about 12 miles south-west of the *kasaba*, on the Bangalore-Hassan road, is the headquarters of the Yedeyur hobli. The Siddhalingeswara temple at this place, facing north, is a large structure constructed in the Dravidian style of architecture and has the *gaddige* (*samadhi* or tomb) of Tontada-Siddhalinga, a celebrated Veerashaiva spiritual teacher and author who lived in the 15th century. He was a *swami* of the Murugi-matha and had many disciples several of whom have written Kannada works bearing on the Veerashaiva faith and philosophy, his own being *Shatsthala Jnanasaramrita*. There is a story that the bells of the temple were thrown into a well during a Muslim incursion and that they were subsequently restored to the temple by a Muslim Amildar with inscriptions newly engraved on them. (See also Chapter II under Archaeology).

This holy place attracts a large number of devotees from far and near all the year round. The temple has a good car with six stone wheels, the car festival taking place on the seventh lunar day of the bright fortnight of *Chaitra* (March-April). Close to the temple is a Veerashaiva *matha*; another Veerashaiva *matha* at some distance is known as Chitra-matha, because its verandah was

once adorned with paintings. In front of this is a fine well, built with well-dressed vertical slabs all round and adorned with a well-carved stone parapet. There is also a Varadaraja temple here which is in a dilapidated condition.

Yelanadu

YELANADU (P. 1,756), in Chiknayakanahalli taluk, is noted for its Siddhameshwara temple which is a large structure built in the Dravidian style of architecture with two *mahadvaras* on the east and the south. The ceilings of the south porch were once painted with figures. Siddharama, a Veerashaiva teacher, is said to have performed penance here. The object worshipped in the temple is an ant-hill which is decorated and given the appearance of a *linga*. The processional image is also a silver *linga*. The temple appears to be a rich one, judging from its paraphernalia. It has also a fine Bilvavriksha-vahana in the shape of a car, adorned with painted images, etc. The *mantapa* surmounted by a tower is a neat structure with a flight of steps. The village has also a Veerashaiva *matha* of the Renuka *sampradaya* (tradition) and goes by the name 'Shrimadarasikere Elanadu Samsthana'. Besides these, there are the temples of Lakshmi Devi, Revanasiddheshwara, Hariyappa and Kariyamma at this place.
