

## CHAPTER XIX

### PLACES OF INTEREST

**U**ttara Kannada offers a variety of places in one geographical set-up. There are fascinating sea-beaches, wavy uneven hill ranges and deep valleys surrounded by thick evergreen forests. Both indigenous and foreign accounts testify to the importance of the places. Vadiraja Swami's *Tirthaprabandha* is an interesting travelogue also speaking of places in the district. Several ancient places like Gokarn, Yan, Murdeshwar, Dhareshwar, Shiveshwar, Idagundi, etc., have been referred to in ancient works like *Skanda Purana*, *Vishnu Purana*, etc. Buchanan, who conducted a survey of Uttara Kannada has given various details of the places he visited. Several other foreign travelers like Ibn Batuta, Della Valle, Paes, Fryer and many others have given a graphic picture of the district, especially the coastal towns. It has many villages of importance and fine spots like rugged hill ranges, enchanting waterfalls and other centres of importance. Of these some are noted for their archaeological remains like forts, temples, *mathas*, *bastis*, mosques, churches and other monuments of antiquity. Some places are noted for the industrial units, power projects, plantations or natural scenery. Some other places are of sentimental value as they were associated with historical figures like kings, heroes, poets, saints or other noble personalities. In this chapter an effort is made to cover places of importance from different view points.

**Ambikanagar** (Haliyal tq, P: 7,734) is the new township built by the Karnataka Power Corporation. This township is built in the site of villages known as Amga and Jamga said to

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P=Population of 1981; pp=pages Tq=Taluk Tq Hq=Taluk Headquarters. For municipal towns, please see Chapter XIV on Local Self-Government also.

have been presented to the daughters of some Gutti prince. The township has grown on account of the location of the Kalinadi Hydro Electric Project. This is the biggest power station in the State at present. The township has a Maruti temple, an Aiyappa temple, a Roman Catholic church (the Church of Sacred Heart) and a mosque. The place being the centre for reaching various tourist spots like Dandeli Game Sanctuary, Kavale Caves and the Skyes Point has a well furnished KPC Guest House for the tourists.

**Angadi** (Karwar tq, P: 437), a revenue village (14 km from Karwar), is a place of old times, its name being derived from the same Kannada word meaning a commercial establishment. Since the village (once a brisk town) is located on the great commercial highway between Goa and the up-ghats, it became a commercial centre in those days. The place has the temple of Shivanath located to the north of the Mavinahalla. There is a tank locally called Hartalav. The place has remains of a fort of the Sonda Nayakas. A hero stone in front of the Shivanath temple, partially damaged, commemorates the death of a hero who was the son of Mailunayaka when somebody (name lost) attacked the village. There is also a church and a mosque. There are two *dargahs*, one of them is ascribed to Nizam Peer. Near this place, at Hosali, there is a temple of Ishvara. *Mudugeri*, a neighbouring village has the Shivanath or Shiveshwara temple.

**Ankola** (see also pp 704-05), a taluk headquarters and a municipal town (34 km from Karwar) of rich antiquity, is the home of Halakki Vokkals. The place name is derived from a forest shrub *ankole* (*Alangium lamarckii*) grown on the coastal hillside and worshipped by the Halakki Vokkals as a totem. An inscription at Belambar of Vijayanagar period (1390) mentions Ankolenadu. Ankola was a taluk centre in 1800, but in 1859, Ankola was made a sub-taluk under Kumta taluk, and in 1880, Ankola was again made the taluk headquarters by adding 21 villages to the sub-taluk. It was a famous trading centre under the Kadambas, Chalukyas and Vijayanagar. Later, it came under Bijapur and under Shivaji. It was under Sonda before Haider invaded and Tipu is said to have destroyed it. There is a ruined fort ascribed to the Bijapur commander Sharif-ul-Mulk. The KPCC had organised mass Salt Satyagraha here in April 1930 and the place was a centre of No-Tax campaign in freedom movement (see Chapter II). There is a Maruti temple inside the fort which has a damaged inscription on a herostone recording the death of a hero and refers to Chandavar Kadamba Basavideva and Kavadeva then ruling

from Honavar. The place has temples dedicated to Mahamaya, Aryadurga, Kundodari, Holevattara (Jaina temple), Shantadurga, Kalamma, Dattatreya, Ambarakodla Narayana, Sundara Narayana (built in 1909, main idol brought from Marugadde), Mahadeva (Honnekeri), Vithoba (near Shantadurga), Kalabhairava (brought from Aversa) and Kadambeshwara. The Mahamaya and the Kundodari temples were built in the 16th century. The Mahamaya temple (at least 500 years old) has a *garbhagriha*, an *ardhamantapa* and a *mukhamantapa*. The *shikhara* over the *garbhagriha* is domical with a cone at the top. Inside the *garbhagriha*, an anthill is enshrined as Devi. The outer *prakara* is spacious and behind the *garbhagriha* are recently built choultries. It is the *kuladevata* of many communities of Goan origin including some Christians. The Kundodari temple is a typical coastal style temple which resembles temples of Goa and recently renovated. This too is the family shrine of many Gauda Saraswats. The Aryadurga temple is considerably old and the main deity is said to have been brought from Anjidiv Island. Aryadurga is worshipped as Shakti for prosperity whereas Shantadurga is the *gramadevata*. The *bandi habba* is celebrated in honour of Kalamma during March when more than 10,000 people assemble. The Kadambeshwara temple located at Kumbarkeri near Babruwada, is also considerably an old temple. The place has *samadhis* of following Swamijs of the Parthagali Matha viz., Digvijaya Ramachandra Teertha, the seventh *guru* and Bhuvijaya Ramachandra Teertha, the 15th *guru*. Ankola has two mosques, the Jamia Masjid and the one at Kakarmath area. Syed Fatulla Bagdadi is said to have stayed at Ankola. There is a Catholic church locally called the Holy Rosary built in 1700 and renovated in 1983. The Protestant church here is locally called St. Paul's church. The total solar eclipse on 16th February 1980 was between Ankola and Gokarn, and a hillock near the Gokhale Centenary College is named after Miyamoto, the famous Japanese astronomer who came to observe it from the hillock. At *Bobruwada* (3 km from Ankola) there is a Buddha statue of Kadamba times. There is a stone inscription of Vijayanagara times in a private house dated 1401 recording a gift of land to a choultry at Gokarn by Virupayi, daughter of one Madanna. The tomb of Syed Fatulla Bagdadi is located near Bobruwada and occasionally *urus* is celebrated when about 1000 people assemble. There are other two *dargahs* ascribed to Syed Khasim Quadri and Syed Kamruddin. At *Achave* near Ankola there is a Gopalakrishna temple and at *Marugadde* there is an Ishwara temple. At *Laksmeshwara*, (10 km from Ankola) there are

three *dargahs* ascribed to Syed Hasan Shah Quadri, Shah Fata and Shah Mokka and *urus* is held at the latter *dargahs*, when nearly 1000 people participate. *Basakalgudda* on the Ankola coast is another enchanting picnic spot, where is a small natural cave in which there is an outlet of the shape of a cow's face and water oozes from it. The spot presents a panoramic view of the hill in the background.

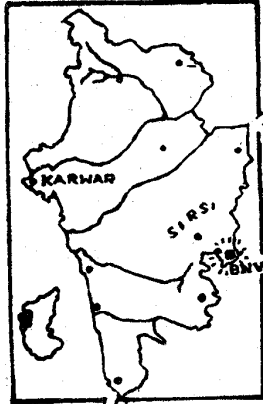
**Apsarkonda** (Honavar tq, P: 398, five km from Honavar) is located amidst hilly surroundings. The place name means the pond of a nymph. There is a small waterfall here of about 10 metres height. There is a *matha* locally called Apsarkonda Matha a branch of the Ramachandrapur Matha. There is a double shrined temple of Narasimha and Durgadevi. The Durgadevi temple has a stone enclosure. Near the *matha* are the seven *samadhis* of the *swamis* whose names could not be ascertained. There is a Mahishamardini statue near the *samadhis* which appears to be of the Early Kadamba times. Standing outside the *matha*, one can witness a fine view of the sea. Atop the hill nearby, there is a huge cave located in the natural surroundings.

**Areangadi** (Honavar tq.) also called Salkod or Karikanammagudda is located atop a small hillock (15 km from Honavar) which is a fine tourist spot. There is an old stone temple of Karikanamma at the top of the *gudda* which is recently renovated. On the other side of the hill, there is Ondadike Shambhulinga temple, near which is a betelnut tree yielding only one betelnut. If proper amenities are provided, this can be developed into a fine tourist spot which has fine natural surroundings.

**Aversa** (Ankola tq, P: 4,061) a revenue village (four km from Ankola) is having a Katyayini Baneshwara temple which is the Kuladevata of many Gauda Saraswats. The main idol and other deities are said to have been brought from Goa in early 16th century. The temple structure is in the same style as of the temples in Ankola. The other temples of the place are Lakshminarayana, Ganapati, Vithoba, Mahadeva, Dattatreya, etc. There is a Catholic church and a mosque at Aversa. In *Hattikeri* a neighbouring revenue village, there is a Hattakeshwara temple. Inside the forest depot a Hanuman shrine is built. In addition, there are temples and shrines of Katyayini, Baneshwar, Ganapati, Grampurush, Rampurush, Nirakar, Kalabhairav and Dad at Hattikeri. Hattikeri became famous during the Quit India Movement when a huge stock of timber at the forest depot was set on fire by freedom fighters.

**Balehalli** (Mundgod tq, P: 114) a revenue village, is five km to the west of Mundgod town. The place name must have originated from plantain (*bale*) gardens, but now covered with thick forest. Amidst the forest, there are remains of at least three or four temples, of which the Ramalinga temple is an ancient one with a *garbhagriha*, *ardhamantapa* and a *navaranga*. The *navaranga* is covered almost upto the ceiling with earth and stones. The side walls of the *navaranga* are built in rectangular bricks of the earliest period. There are many broken pillars, hero-stones and broken images scattered all around and a pond behind the temple. Within the radius of 183 metres from this temple there are remains of atleast three small Shaiva temples as broken stone images, Nandi, Shivalinga, etc., are found covered with heaps of earth. Though the place is now thinly populated one can see the traces of old settlements. On the wayside before Balehalli village there were two old stone temples now in a dilapidated condition. From this place, *Nandikatta* (another important place) is easily approachable by walking two km.

**Banavasi** (Sirsi tq, P: 4,267) a hobli centre (22 km from Sirsi), is one of the oldest towns and capitals of Karnataka, now existing in beautiful natural surroundings. It has many interesting monuments. The place name is found variedly used from time to time. The earliest reference to Banavasi (Vanavasaka) is in *Mahabharata*. The Buddhist text *Mahavamsa* states that Ashoka sent Buddhist missionaries to Vanavasa. It was a notable centre under the Shatavahanas (pp 102-103) and was the capital of their feudatories, the Chutus. A merchant from this place Bhutapala Shetty built the famous Karle Chaitya (near Pune) during the second century AD. In about 325 Banavasi became the capital of the Kadambas and it was then also called Jayantipura or Vijayanti. Several references to the place can be seen in the literary works like *Brihatsamhita*, Pampa's *Vikramarjunavijaya* and Chamarasa's *Prabhulingaleele*. It is to this place that the famous Jaina savant Pushpadanta belonged. During the later periods various inscriptions mentioned the place as *Banavase* or Banavasi. One Prakrit inscription of the Shatavahana prince Shivasiri Pulumavi and another of a Chutu princess Nagasri were found here. A record of 1068 of Chalukya Someshwara I is found on a slab near the Veerabhadra temple and nearby is another slab containing the inscription of Chalukya Vikramaditya VI. One more slab near the same temple dated 1369 mentions the *Pancha Mathas* of Banavasi. Some Vijayanagar inscriptions (1552) call Banavasi as *Kanakavati*. Many inscriptions on the outer wall of the Madhukeshwara temple speak of the place being



BANAVASI FORT

SORABA

SIRSI

VARADA RIVER

16 17

1 2 3 14 15 20

10

9

18

12

16

19

11

17

18

12

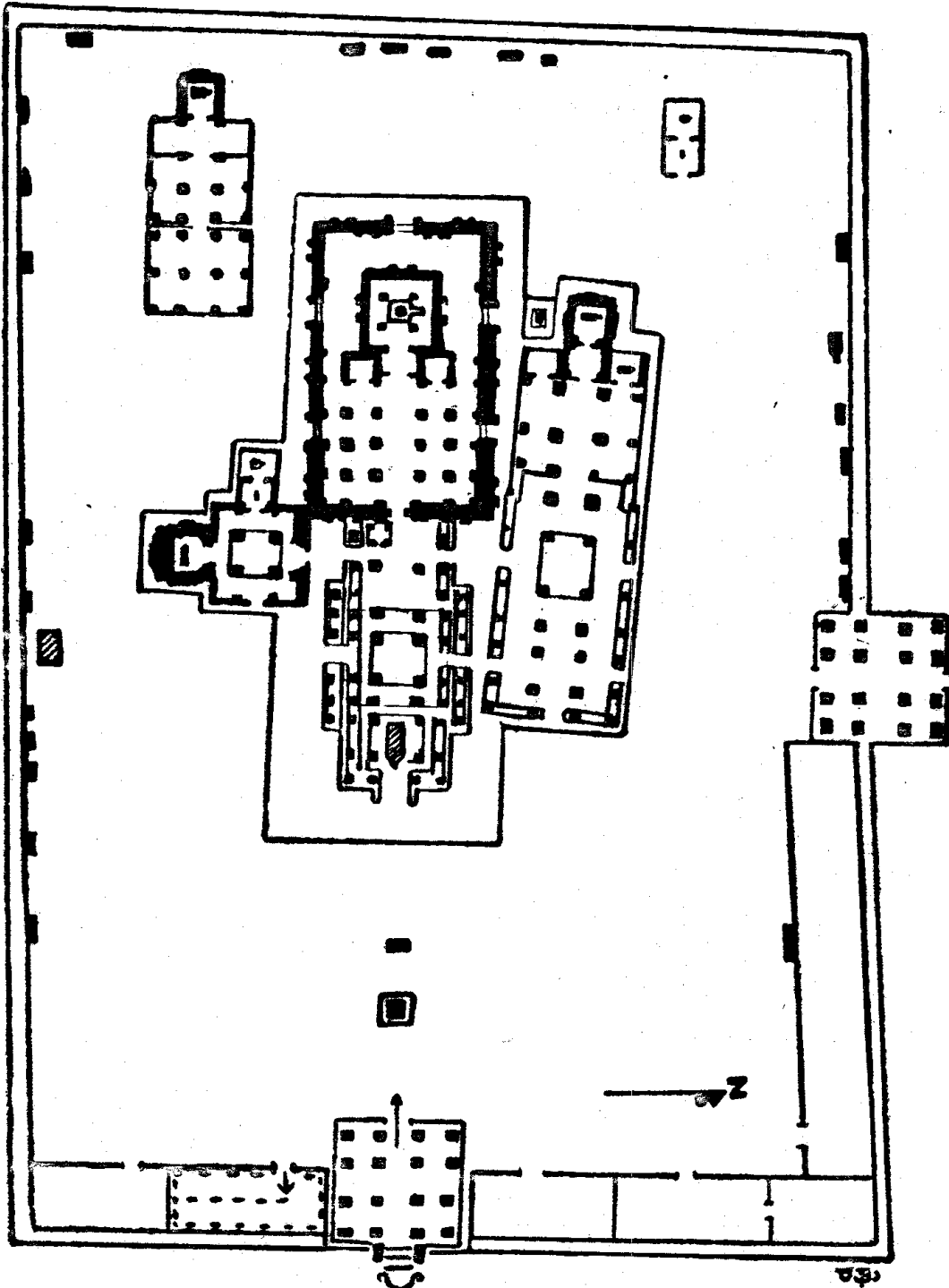
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(See p. 889)

administered by officials called Wodeyars and many of them speak of three such officials simultaneously. According to Kittel, words *bana* (*vana*) and *vasi* (*base*) meaning spring together make the name Banavase or a Forest Spring. Dr Fleet says that Banavasi in Kannada can be a translation of Vanavasa. One modern scholar has tried to interpret the place name as Banava *chey* or *key* (the lands of Banava, an individual). The Aihole Prashasti of Pulakeshin II describes Banavasi as a *jaladurga* and as vying with Indra's capital in wealth. Another inscription dated 1100 AD found at Davanagere also describes Banavasi at length and calls it '*nandanavana*'. Banavasi became the headquarters of a province called Banavasi-12,000 under the Rashtrakutas, and under the Kalyana Chalukyas, the name of the province continued, but the headquarters was shifted to neighbouring Belgavi. Banavasi was a centre of Lakula Shaivas, Veerashaivas, Vaishnavas, Jainas and Buddhists. Foreign travellers like Hieuen-Tsang, Ptolemy, Alberuni and many others have also referred to Banavasi. Ptolemy's 'Banaousei' has been identified with this town. In 1020 AD, Alberuni, in his list of places in Western India mentions *Banavasa* as on the seashore. The same reference has also been given by many other travellers but, it is doubtful whether they had the knowledge of *Banavasi* of the up-ghat region. Pampa specially remembers his sojourn at Banavasi and also the spring festival of the place to which reference has been made centuries earlier in the Gudnapur inscription. In *Prabhulingaleele*, Chamarasa has given a graphic description of Banavasi. Kalidasa is stated to have visited this place as an ambassador from the Gupta court and has given a beautiful description of the place in *Meghadoota*. The place later came under Vijayanagar, Sonda and Haider and Tipu before the British conquered it. There are over 40 inscriptions in the place from the days of the Shatavahanas till those of the Marathas. A Marathi inscription dated 1779 on a bell in the Madhukeshwara temple speaks of a grant of the bell by Parvatibai, the widow of Sadashiva Bhau, the Maratha Commander. Buchanan says, that Banavasi was the residence of a Tahsildar (1801). Perhaps the taluk was merged in Sonda in about 1817.

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The number description of the fort of Banavasi in page 888 is given below along with the location of Banavasi. 1) Madhukeshwara temple, 2) Parvati temple, 3) Tirumala temple, 4) Shiva temple, 5) Mari temple, 6) Prabhudeva temple, 7) Allamaprabhu temple, 8) Basaveshwara temple, 9) Jaina temple, 10) Holematha, 11) Bayala Basava, 12) Mrigesha Varman's Inscription and linga, 13) Venkataramana temple, 14) Kadambeshwara temple, 15) Nilakantha temple, 16) Rameshwara temple, 17) Adimadhukeshwara temple, 18) Durga temple, 19) Damodaranda Saraswati Samadhi, 20) Shitikantheshwara temple.



Madhukeshvara temple complex  
(not to scale)



The river Varada flows round the town on three sides, and the town has the remains of huge fortifications of laterite stone. The megalithic remains found at Kantraj near the place prove the place being of considerable antiquity. Coins of Shatavahanas, bricks and earthen underground pipe lines of early times and many terracota figurines are also unearthed at Banavasi and its surroundings. The place was in the heartland of Kadamba culture and as such, has many interesting monuments. The striking monument is the Madhukeshwara temple complex that has grown through centuries. The name of Madhu, a *rakshasa* (demon) being associated with the temple is narrated earlier (see pp 101-102). The temple, which is believed to have been constructed by the Kadambas, has many additions made in Kalyana Chalukyan times and by the Sonda rulers. It is a synthesis of different architectural styles; one can notice the combination of the Kadamba, Kalyana Chalukya and Hoysala styles in it. The main *sanctum* and the *navaranga* are normally attributed to the Kadambas. The *navaranga* pillars have square cross sections with circular pillows at the top. The *sanctum* has the Madhukeshwara linga which cannot be easily attributed to the Kadambas as its *panipeetha* and the flat-headed linga appear to be of a later period. There is also a view that the temple might have been originally a Vaishnava one. The statues in the temple of Adi Madhava and Kartikeya are of Kadamba times. The *shikhara* is in Kadambanagara style and has a *shukanasa*. There are stucco Nandis on the corners of the ceiling around the *shikhara*. The parapet around the *navaranga* has rows of relief carvings at the exterior and one of the rows has figures of 12 Adityas, the *dikpalakas*, ten *avatars* of Vishnu, etc. The pillars here are lathe-turned. There are many shrines big and small along the compound of the main temple, all facing the central shrine, such as Indra, Agni, Panduranga, Vishveshwara, Varadeshwara, Havali Madhukeshwara, Yama, Kedareshwara, Chintamani Ganapati, Niruti, Dhundiraja Ganapati, Lakshminarasimhaswamy, Rameshwara, Basavalingeshwara (built by Sonda Sadashivaraya II in 1753), Vayu, Suryanarayana, Ardhaganapati (whose icon is broken), Parashurama, Adishesha, Keshava, Kubera and Ishanya. The shrines of the eight *dikpalas* were perhaps built early and the others were added during subsequent centuries. The Adi-Shesha or five hooded Naga has the inscription of Nagashri. It was installed by her together with the founding of a *vihara* and a tank. The Triloka Mantapa kept in the *navaranga* of the Madhukeshwara and the Asthana Mantapa (stone cot) kept outside are the wonderful monolithic creations of fine

workmanship of the Sonda rulers in granite. The former caused to be engraved by Sonda Sadashiva Nayaka I has many intricate carvings on it of *sharanas* like Devara Dasimayya, Mollige Marayya and eight others whose names are engraved. The monolithic stone cot donated by Sonda Raghunatha Nayaka, is a beautiful piece of art with a canopy borne on the Dravidian pillars. The small shrines of Parashurama, Vithoba and Sritama are built in laterite and appear to be recent constructions. The Sritama shrine has Datta Padukas, installed by Tembe Maharaj, a famous saint from Maharashtra. There are also bronze statues of Madhukeshwara, Parvati, Skanda, Narasimha, etc. The Parvati-devi Mantapa in front of the Parvati temple to the left of the Madhukeshwara, was constructed by Sonda Sadashiva as mentioned in the inscription on one of the pillars of the *mantapa*. The Virabhadra temple to the right of the Madhukeshwara was built in 1369 by one Nagappa and he handed it over to a Lakulashaiva teacher Chikkadeva Odeya. There is also a Narasimha temple to further right side back, and the image here is two-handed. An inscription on a slab behind this temple dated 1552 speaks of Padumappa, an official of Vijayanagar constructing the *rangamantapa* of the Parvati and the Narasimha temple. Another slab leaning to the Madhukeshwara temple (1571) mentions the grant of some lands at Varadikoppa or Narasimhapura *agraraha* to Vadirajaswamy for some services of Narasimha temple by Arasadevi, daughter of Arasappa II of Sonda. The Basavalingeshwara temple on the north-west corner is also of the later Vijayanagar, of the Sonda period. In the premises of the Madhukeshwara temple there are four wooden *rathas* of fine workmanship, and one of them, more than six metres high was gifted in 1608 by Sonda Ramachandra Nayaka. There is a sculpture shed of the Archaeological Survey of India, recently set up here. One mould (to mint Roman coins or pendants locally) is found in the collection of the shed. Many inscription slabs too are preserved here. At the main entrance of the temple, beside the steps are fine sculptures of elephants of Hoysala workmanship. Near about are small temples of Tirumala (in Car street) Shitikantheshwara to the right of the entrance and Kadambeshwara to the South of Madhukeshwara and both these have Kadambanagara *shikharas*. Closeby there is the Neelakantheshwara temple. The Tirumala temple has a Kannada inscription of Madhavamantri, governor under Bukka I. Near the Bazar street (outside the mud fort) there is the Allamaprabhu temple built in the memory of the famous Veerashaiva saint Allama-prabhu. This temple is built in post-Vijayanagar style with a

*garbhagriha* and an open *mukhamantapa*. Not far away from this temple is the Prabhudeva shrine with a Kadambanagara *shikhara* and by the side of it is a Mahasati shrine. On the Kanchugar's street is the Jaina *basti* built in the honour of Chandranatha Tirthankara, an old wooden structure recently renovated. The Tirthankara's statue is about one metre in height and has a Later Chalukyan Kannada inscription on its pedestal. There is an idol of Yaksha seated on a horse and many small marble sculptures of the various Tirthankaras are found inside the *basti*. To the right of the *basti* there are eight inscribed *nishidi* stones and five of them are in Chalukyan characters. The two bronze *prabhavalis* have Nagari inscriptions. Near the *basti* is a Hanumanta temple recently renovated.

Recent archaeological excavations at Banavasi clearly establish the fact that Banavasi was a famous city during the Mauryan and Shatavahana periods. The remains of this period were discovered at Donigudda, Hoovinakoppalu, Marihittalu, Hospital yard, etc. Near the Varada bridge (Donigudda) the excavations have brought to light a horse-shoe (apsidal) shaped structure built of red-bricks. It has three apartments with a narrow *pradakshina patha* and *jagati* (1.75 mtr. high). It is very difficult to say whether this was a Buddhist Chaitya or an apsidal temple which was too common in the coastal region. Another similar site is behind one of the houses in the car street, where the remains of an apsidal brick structure is excavated. In front of this apsidal building there appears to have been many small cells behind which is the *jagati*. Broken pottery with white lime designs, glass beads, pre-Kadamba coins, etc., have also been unearthed here. Some punch marked coins ascribed to Mauryan times are also found. Many coins of the Shatavahana period have also come to light and some appear to have the name of Gautamiputra Shatakarni on them. A broken statue found at the same place is speculated to be of Kartikeya.

Inside the fort, adjacent to its wall, a brick structure has been identified and a line-drawing of a *chaitya* on the Shivasiripulumavi inscription installed in memory of his queen. Behind a private flour mill an inscription of Mrigesha Varman, Shivalinga and images of Adimadhava, Kartikeya, Saraswati, etc., have been discovered. The place has two mosques. Near one of the mosques is the Pete Mariamma and the Bayalu Basavanna shrines and both of them have tiled roofing. The temples of Banashankari and Maruti (both tiled) are located in the Mahaveera street or Kanchugarakeri. Adi Banavasi

located near the Varada river bridge (one km from Banavasi) has a temple of Adi Madhukeshwara built with a Later Chalukya *navaranga* and a Kadambanagara *shikhara*, which is renovated. Beside this is a small shrine with a *dwibahu* Mahishamardini icon and of Ganesha in it. Nearby is a pond Vashishtha Teertha, and on the river bank a small stone temple of Karmeshwara. Noted nationalist and Kannada journalist Hardekar Manjappa was born at this town. Dattatreya Yogendra and Damodarananda Saraswati, two saints lived here. Banavasi can become a celebrated tourist centre if proper facilities are provided. This huge ancient capital appears to have included the present village of Gudnapur.

**Basavarajadurga**, an island in Honavar tq is a well fortified spot. It is five km off Haldipur coast and can be reached from Honavar by launch. The total area of the island is 19 hectares as per the revenue records, and is a part of Haldipur revenue village. The nearest approach is from Pavinakurve. During the Vijayanagar times it was a fortified island, girt with a stone wall strengthened at proper distances by watch towers and was called Naviledurga. As pointed out by Buchanan the fortifications were further strengthened by Keladi Shivappa Nayaka. When Kanhoji Angre tried to conquer it, Keladi forces led by Chennabasavappa captured it and further fortified and named it Basavarajadurga in 1690 after Keladi prince Basavaraja. Haider inherited it and finally in 1799 it came under the British. A garrison was maintained in it till 1817. Buchanan says that it is filled with coconut palms and plantain trees, and it has the best reddle or *kavi* which is used for painting houses. There was a Ganesha temple which is ruined and the statue of Ganesha brought to Haldipur is worshipped by the Sabhahit family. There are many water storage ponds atop the plateau like hill, which is full of wild growth of flora. The place has immense potentialities as a tourist centre.

**Bastikeri** (Kumta tq, P: 215), a revenue village (26 km from Kumta) on the Honavar-Chandavar road must have been a famous Jaina centre. There are temples dedicated to Ishwara, Durgaparameshwari and a Parshwanatha *basti* (ruined). The Durga Parameshwari temple has a tall anthill being worshipped. These temples were originally built in stone but now renovated with tiled roofing. In this temple is a statue of a lady seated with folded hands, perhaps of a Jaina Yakshi, and is of antiquity. Amidst the fields there are remains of a *basti*, a laterite structure without ceiling and a Later Chalukyan Parshwanatha Tirthankara statue is found inside.

**Bhavikeri** (Ankola tq, P: 7,102), a revenue village (three km from Ankola), has the Kanbira temple and the Ishwara temple of ancient times. There are two hero-stones and a *masti* stone in a field covered with bush. A stone inscription from this place on a pillar lying near the village dated 1113 records the death of Rakkasarida, in a fight at Aridageri when Mahamandaleshwara Nagavarmarasa was ruling. *Belekeri* a hobli centre (p 3,990) two km from Bhavikeri is a place on the seacoast with an old port and with a government rest house near the sea shore. There are two temples, of Jenubeera and Ishwara here. A slab lying in a field is engraved with inscription in characters of the 15th century and the purport of the record is not clear. The place has a very pleasant weather.

**Bachgaon** (Sirsi tq, P: 756) a revenue village (five km from Sirsi) has an old Someshwara temple which is renovated. There is also an inscription in Later Chalukyan character and many loose sculptures are lying around the temple. There are two hero-stones near a dilapidated Shiva temple which is partly buried under earth. At *Husuri* (5.4 km from Bachgaon), a hamlet of Bachgaon, there is an ancient Shiva temple. Broken statues of Vishnu, Ganapati, etc., are kept inside the shrine. There are also many stone slabs with fine engravings. At *Kurlaghatta* (2 km from Husuri) there are two hero-stones with Later Chalukyan inscriptions.

**Bedasgaon** (Mundgod tq, P: 360), a revenue village is a place of historical importance and is approachable *via* Malgi on the Sirsi-Hubli road. The name of the place is mentioned as Badasagame in an inscription found here on a broken slab inside the Boppeshwaradeva temple, which dates back to 1163 A D (of Kalachuri Bijjanadeva). The inscription also refers to the administration of Mahamandal-eshwara Kirtideva and records a grant to the diety of Boppeshwaradeva apparently named after Boppa Gavunda, the *mahaprabhu* of Badasagame, falling under Kundurotte-70 division. This temple, built in the Later Chalukyan style has a *garbhagriha*, an *ardhamantapa* and a *navaranga* with lathe-turned pillars and a *mukhamantapa*, and the temple is in a damaged condition. There is a hero-stone containing inscription belonging to 12th century (of the Kadambas of Hanagal) which records the death of Kuppagavunda in a fight. Another hero-stone (Later Chalukyan) records the death of a hero (name lost) in a fight and in the second line it mentions Gutti. Both these hero-stones are near a Maruti temple, a brick structure, recently built. Another Chalukyan temple locally called Puradevaragudi is

of the same size as the Boppesvaradeva temple and the *navaranga* with lathe turned pillars has loose sculptures of Saptamatrikas, Mahishamardini, Ganapati, Kartikeya, Veerabhadra and Vishnu and most of them are Later Chalukyan. Atop a hill nearby there is an ordinary stone shrine of Veerabhadra and the statue is more than one metre tall. At some distance from these places in a slightly dipped valley, there is a Ramalinga temple (which is completely renovated) with a huge linga enshrined in it. The temple has a Kadambanagara *shikhara*. In one corner of the valley (not far away from the temple) there is a very huge *basari* tree (*Ficus infectoria* Roxb). At its bottom on a rock there is a Shivalinga. There are two hero-stones and a broken statue of Later Chalukyan Vishnu here. This is a fine and quiet picnic spot. There is a perennial spring in the remains of a tank behind the temple. During Shivaratri a *jatra* takes place when about 200 people assemble.

**Bedkani** (Siddapur tq, P: 1,586) a revenue village (6.5 km from Siddapur) of rich antiquity, has been mentioned as Bedkuni in an inscription near the Maruti temple of 1437. It has remains of a fort and its moat (*kani*). There are temples dedicated to Shaneshwara, Maruti, Ishwara, Kumara Rama, etc. The Shaneshwara temple appears to be locally popular as the annual *jatra* is held during April and it is one of the biggest in the taluk. The Maruti temple is a tiled structure and recently renovated. There is an inscription dated 1437 in front of this temple which records that one Masanigaudi, wife of Ramegowda committed *sahagamana*. There is another inscription on a hero-stone near Ishwara temple which refers to one Singeya attacking Sirasi in characters of about 13th century. There is a *basti* in a dilapidated condition built in 13th century with Tirthankara image. There are four hero-stones in front of the *basti*, and one more under the tree and two of them have inscriptions. The inscription dated 1279 of Kavadeva's period records the death of Sindada Bommeya when Veera Singanna attacked Sirasi. One more hero-stone at the same place and of the same period refers to one Bommeyyanayaka. An old *nishidhi* stone is installed on a modern tomb, described as of one *avadoota* and a small *tulasi vrindavana* also raised over it near the *basti*. There is one more hero-stone of the 13th century near a school at a place called Sidibana which refers to the death of one Kamanayaka.

**Bharatanalli** (Yellapur tq, P: 793) a revenue village (24 km from Yellapur), has mud fort on the outskirts. Inside the fort is one *mahasati* stone with inscription and a Brahmaraya temple. At *Kottalli*,

about one km from Bharatanalli there are remains of two ancient temples. On a mound there are many loose sculptures like Shivalinga, Ganapati, etc. Near the temple there is a big hero-stone which has four panels with well engraved war scenes and also inscription with Later Chalukyan character. *Hittalahalli* (3 km from Bharatanalli Cross) has one Narasimha temple, a brick structure with a tiled roof. There is no statue and instead the figure of Narasimha is engraved on a big brass plate.

**Bhatkal**, the taluk centre (126 km from Karwar ; see pages 705-706) located at the southern most point of the district has a hoary past. Bhatkal was converted into a Petha in the year 1880 and later in 1960 it was upgraded into a taluk. The place name is said to have been derived from the name of the celebrated Jain Saint Bhatta Akalanka, who lived during the 9th century. But it looks more proper that the name is derived from the topography of the place as *batta* (circular) *kala* (arena) in Kannada, as the original town on the sea coast has a circular layout, surrounded by the hill ranges. A record of 1545 also calls the place as *Vrittapura*. An inscription dated 1414 spells the place as 'Bhatta Kala'. The extension to this part is Mudbhatkal (P 670) on the east which appears to have sprung up after the old town had been destroyed by the Portuguese in 1542. But another inscription of 1408 mentions the place as *Bhatkala*. The Dutch spelt it 'Baticula'. In 1502 Vasco Da Gama spelt it as 'Batikala'. A map published in Paris in 1652 spelt it as 'Batikula'. In ancient period it was one of the major sea trading centres on the west coast, especially under Vijayanagar. The place had been under the control of the Alupas of Dakshina Kannada before the rise of the Saluvas of Gersoppa and later with the split of the Saluva family it came under the Haduvalli line in about 1408. They were feudatories of Vijayanagar. Many foreign travellers like Ibn Batuta, Barbosa and Paes have visited this place and have described its importance as a trading centre. It was known to the Arab traders and they came and settled down here during the seventh or eighth centuries in large numbers and the present Navayats are their descendants.

Located on the south bank of the river Sharabi the place was the principal port of Vijayanagar empire and it was exporting iron ore, rice, sugar, pepper, etc., and Barbosa speaks of importing of horses. The Portuguese wanted to have a factory at Bhatkal, but they were not permitted by Vijayanagar. Later in 1542, the Portuguese Viceroy

D'Souza destroyed the town to punish the queen of the place, Channadevi, and a new town arose after this destruction including the extension Mudbharkal. In 1606, the place came under the Keladi Nayakas and continued to be a flourishing trading centre. Peter Mundy with Robinson went to Ikkeri through this port in 1637. The English founded a factory at Bharkal in 1637. Captain Wedell founded the factory on behalf of the Company floated by Courten from Cornwall. Mundy describes the place at length. The factory had to be abandoned in 1670 as a dog of the factory bit a temple bull (*basava*) and killed it, and the enraged local people killed the 18 inmates of the factory. A 11 metre square open ground over-looking the Sharabi river houses the tombs of three Englishmen buried in 1637-38, and these too might have been buried there. The Portuguese opened a factory in 1678 and they continued for some decades. Later Haider and Tipu inherited the place from Keladi and it came under the British in 1799. Anquetil du Perron visited the place in 1758 and speaks of the fort built on a rock. Buchanan (1801) speaks of the place as having 500 houses and also mentions the existence of 76 "temples belonging to the followers of Vyasa".

The place has over a dozen fine temples, mostly of Vijayanagar times and located at Mudbharkal. Of these Khetpai Narayana temple is the outstanding one with finest sculptures that one can come across in the district and most of them are on secular subjects. The temple proper is a compact structure about 10x6 metres with a gabled roof of granite slabs. This whole structure is surrounded by stone lattice windows. The *garbhagriha* with a *pradakshinapatha* has a fine sculpture of *Gopikavastaraharana*. The deity inside is Narayana. The *navaranga* has four fine pillars of typical Vijayanagar style with *kumbhas* at the top and the ceiling at the centre has the eight *dikpalas* engraved in eight directions. In the four corners are fine groups of *kolata* performers engraved. On the outer walls of the *adhisthana* are nearly 20 scenes of *Ramayana* engraved beautifully in high relief according to sequence. The temple is surrounded by a *prakara* and on the lower part of the *verandahs* are found the rich series of sculptures not more than 1/3 metre in height depicting a number of lively secular objects like a *ratha* being dragged, an elephant being tamed, two men engaged in duelling, man engaged in a fight with an elephant, two elephants fighting, a lady churning curds, men wrestling, palanquin carriers, a scene of child birth, a lady shampooing her hair, one snake charmer, acrobats, couple with child and so on. Outside the temple is a monolithic *dhwajastambha* in front, on which are



engraved on one side facing the deity a rich couple, perhaps Khetpai and his wife. Khetpai, a jeweller from Goa, who came and settled down in the town built the temple in about 1545-46 and queen Chennadevi made a grant to the temple. Below the panel are engraved in a smaller size five other couples, perhaps the five sons and daughters-in-law of Khetpai (or Khetappayya) and their names are mentioned in many records beginning with the one of 1554 and these sons have made many grants to the temple. (Inscriptions mentioning all these details have been taken to Dharwad and housed in the Kannada Research Institute).

Very near to this is the Joshi Shankaranarayana temple, built in 1554 and the prefix in its name indicates the name of the builder. The square temple has a *garbhagriha* and a *verandah* surrounding it and in its front is a separate detached *nandimantapa* which is a fine pillared structure. Both these temples have gable roofs covered with granite slabs. Next to this is another temple called Santappa Nayaka Tirumala, in which God Venkataramana is worshipped and the builder of the temple Shantappa Nayaka is described by the locals as the brother-in-law of Khetpai, who built the Narayana temple. Constructed in 1555, this temple is as big as Narayana temple and has profuse sculptured *motifs* like the Narayana, but not as superior as of the latter. The Adike Narayana is another temple in Mudhatkal assigned to 1550 and described as built by an arecanut (*adike*) merchant. Virupaksha Narayana temple built by one Jeevana Nayaka in 1565 is a small monument. Narasa Kini Narasimha temple, built by Narasa Kini, a merchant, and assigned to 1538 also has fine sculptures. Its *navaranga* has pillars with lathe turned top and has beautiful images of Brahma and the *dikpalakas* on the ceiling. In the midst of the fields, there is another small temple of this period called Lakkarasa Kamthi (Kamath) Lakshminarayana in the same area, assigned to 1550 AD. Raghunatha temple of 1590 A D built by one Bala Kini is another monument here. There is an inscription on a pillar speaking of this. Of the other old temples of the place is the Choleshwara, perhaps the oldest temple in the town, originally built of laterite and renovated subsequently. It may have been of the days of Chola intrusion in Karnataka of 10th-11th century period, and local people say that it is more than 600 years old. It has been expanded in Vijayanagar times by providing granite walls, windows and slanting roofs. The temple has a beautiful *balipitha* and also a monolithic pillar with a small Nandimantapa atop. There is also a Ganapati shrine in the precincts. Recent renovation to the temple

has added a curvilinear *shikhara* to the *garbhagriha*, which houses a linga. The temple has two Tamil inscriptions which speak of one Modaliyar from Tiruppagunram and another of one Morayapandundaram. But the script is not of the Chola times but of a very later date.

The *gramadevata* of the town is Maruti and this newly renovated temple is in the heart of the town. The car festival of this temple takes place during Ramanavami (March-April) for three days. There are eight other Maruti shrines in the town in its eight directions with this *gramadevata* temple as the nucleus. Other temples of the place are the Shanteri Kamakshi, the Parashurama Damodara, the Venkataramana, the Kalikamba, the Gopala Krishna and the Dattatreya which are all of recent times or recently renovated. The Mari Gudi of the place is renowned for its *jatra* taking place in about August for two days when nearly 50,000 people assemble. The Kashi Matha of Bhatkal, belonging to Gauda Saraswats has the *samadhi* of the first guru of the Matha, Yadavendra Tirtha (16th century). There is also the Jeevottama or Odeyara Matha of the Gokarna Partagali Matha of the Gauda Saraswats, and this is described as built by Narayanateertha, the first Swamy of the Matha. Of the Jaina *bastis* of the place, one at the centre of the town, the Parshwanatha, is notable. It has a tall monolithic *manasthambha* at the entrance, and the small shrine atop has fine images in white marble. The *basti* has a *navaranga* with typical granite Vijayanagar pillars of square and octagonal shape, and square parts at the bottom have fine geometrical basket-like inter-woven designs. There are two fine granite *dwarapalakas* at the entrance of the *navaranga* and two more at the *garbhagriha*. The *basti* was erected in 1545 in the days of Chennadevi of Haduvalli perhaps by the merchants of the place led by one Timmi Shreshti. Two hero-stones in the *basti* of 1542, speak of the death of one hero, Enkappa Nayaka in that year when the *pharangis* (Portuguese) attacked the town, and the grants made to his family. Two *nishidhi* stones behind the *basti* speak of the death of Malliraya, a prince in 1410 and another of a princess (not dated). Another important *basti* of the place is Banda Basti or Chandranatha Basti, called in the inscription of 1556 as Vardhamana Basti, and stated to have been built by one Narayana Nayaka, a commander of Chennabhairadevi. This huge *basti* is to be noted for its plan, and it does not contain any decorative *motifs* or sculpture. There are three *garbhagrihas* in this complex structure, all in a row and in front there is a *manasthambha*.

Bhatkal has sizeable Muslim population and they are called Navayats, mostly engaged in trade, and the town has a variety of residential buildings, with superb wooden workmanship and new RCC buildings to be found in some of the big cities, built by these enterprising people. There are eight mosques in the town, and of these Chinnadapalli, the Jamia mosque, described to have been built some 800 years ago, and having had a golden dome is the most notable. Renovated about 40 years ago, this complex building has its beautiful wood work on the ceiling of antiquity still preserved in some parts. It has an Arabic and Persian inscription on a loose slab, recording the construction (perhaps renovation) of the mosque in 1447-48 A D and, the record is composed by Dagh. In Sultan street is the Sultan mosque ascribed to Tipu Sultan. On the bank of the river is the Gausiya mosque. Another mosque near the river is the Mushma mosque. The Khalifa mosque, the Alva mosque, the Khazi mosque and the Shadali masjid are the other notable Muslim monuments of the place, and many of them are modern ones. The place has six *dargahs* and of these the Dongar Palli of Magdum Phaki Ismail, an Arab saint is the notable. It has an Arabic inscription in the 15th century characters, written crudely. The *urus* takes place here in the month of Jamadil Akher. The Taqiya Dargah is of one Labbesaheb, described as from Kayalpatnam in Tamilnadu. At the *bunder* area, there is the *dargah* in memory of the Peer of Sadashivgad and a *urus* is held in the month Saffar. The Shah Nigah Dargah is in honour of a saint who lived 200 years ago. The Syed Sakkaf Sahole Dargah is near the Jamia mosque. The *dargah* of Kutti Moosa is near the Light House in *bundar* (port) area, and this saint is believed to have lived very long. The Mazlis-e-Islam-o-Tanzim of the place is having a library called Siddiq Library which has a fine collection of manuscripts, both Arabic and Persian, mostly on religious subjects. Bhatkal is a centre of Arabic learning where students, both boys and girls, are trained for the examinations conducted by Nadwatul Ulma of Lucknow. There are three institutions sponsored by the Jamia Islamia preparing students for these examinations.

The port area of Bhatkal, falling in the Mavinkurve village has the dock and a light house on a hillock. There is a small Amaralinga temple at the bottom of the hillock where actually a Jaina *nishidi* stone is being worshipped. There is a 19th century inscription on a pillar in front, and is one modern Durgaparameshwari shrine nearby where an anthill is being worshipped. The light house can be visited between 4 pm and 5 pm every day, and from this hillock, a picturesque

view of the surrounding area, and of the villages like Mundolli, Belki, Huyilumadi, etc., can be had. There is a shrine of Kutumeshwara here where an anthill and many wooden painted pillars are worshipped.

**Bilgi** (Siddapur tq, P: 1,210) now a revenue village (13 km from Siddapur) with rich antiquity was a taluk headquarters between 1799 and 1859, when the whole taluk was merged with Sirsi taluk. The place name has been mentioned as Svetapura (Bilgi) in an inscription dated 1652 AD. But this appears to be Sanskritisation of Bilige. The name actually appears to have originated from the plant called *bikke* or *bilke* in Kannada (*Gardenia gummifera* Linn). Bilgi was the popular Jaina centre during earlier times. The town was made the capital by the Bilgi chief Ghantendra I in around 1490. The place has temples of Virupaksha, Mahadeva and Hanumantha. The *basti* built by the Bilgi chiefs is the biggest in the district and a very beautiful complex structure. The earliest inscription in the *basti* is dated 1581 AD which records the construction of the Ratnatraya Basti by Rangapparajodeya and the installation of the images of Neminatha, Parshwanatha and Vardhamana by his son Ghantendra II at the instance of the Jaina Saint Bhattakalanka. Another inscription dated 1592 AD records the addition of *gandhakuti* which has the Shantisvara and also the land grants made by Ghantendra II. The Ratnatraya Basti is a triple shrine (*trikutachala*) having a *ardhamantapa*, *navaranga* and *mukhamantapa*. The *shikhara* is in Kadambanagara style. The main *garbhagriha* itself has three compartments (in a row) and the images of Neminatha, Parshwanatha and Vardhamana are installed, and Parshwanatha shrine alone has the *shikhara*. The *navaranga* soon after the *garbhagriha* has four lathe turned pillars and to the right as one enters there is one more *garbhagriha* in which there is a broken image. There is one more *navaranga* after this in the front, and to the right and left of this are two more *garbhagrihas*, one having the statue of Chandraprabha Tirthankara and the other being empty, but having a *shikhara* over it. The *mukhamantapa* at the front appears to be a later addition. It has the two slabs containing inscriptions. The outer walls of the *basti* has very beautiful relief sculpture of imaginary birds and animals in profusion. There is also a *balipitha* in the front. The Virupaksha temple of the place was built during the same period. There is an inscription on the slab in the Virupaksha temple dated 1570 AD which records the construction of the temple along with *shikhara*, *prakara*, *mantapa*, etc., on the bank of the river Soma at Svetapura (Bilgi) by Queen Virambika. This temple built in Vijayanagar style has a

*garbhagriha*, *navaranga*, a separate *nandimantapa* and a *mukhamantapa*. The *pradhakshinapatha* around the *garbhagriha* is enclosed and there are pierced windows on the either sides of the *garbhagriha*, and one of the windows has Mahishamardini *motif*. There are the images of Ganapati and Mahishamardini on either side of the entrance of the *garbhagriha*. There is a separate big *nandimantapa*. The *mukhamantapa* has many impressive carvings in relief. On the bank of the same river are remains of the Vadiraja Matha. There is a Marikamba temple and the *jatra* is held once in six years during April when nearly 1,000 people assemble, and this is also called Durgambika temple. The place has an old well locally called *musukina bavi* said to have been in the enclosure of the old palace. This is measuring  $3\frac{1}{2} \times 3\frac{1}{2}$  metres built in laterite, with laterite corridors around it, covered with arched roofings. It is a structure of interest architecturally. The place also has two Rama temples built several decades ago with fine ochre (*kavi*) paintings on their walls. There is a mosque recently built. The place is easily approachable from Siddapur. About 1.5 km from Bilgi, at a place called *Moorukudi*, there is a huge cave on the banks of the Soma river measuring about 55 mtrs  $\times$  35 mtrs. Under *Gunjgod* revenue village between Bilgi and Siddapur, there is a Bhuvaneshwary temple on a hillock called to *Bhuvanagiri* stated to have been built in 1696 by Bilgi chiefs. The temple is extended and renovated with wood and cement. There is a Vishnu sculpture of Later Chalukyan times kept inside the temple. There is also a temple of Mookambika built recently.

**Binaga** (Karwar tq, P 6,674) a revenue village (6 km from Karwar) has risen into prominence due to the newly founded caustic soda factory. There are temples dedicated to Somanath, Malasa, Durga, Ramanatha, Bhoodevi and atop the hill nearby is the Heddevaru shrine. In the Somanath temple, the annual *jatra* is celebrated during December and more than 2,000 people assemble. This temple is renovated with brick and tile. The place has a mosque, and also a Roman Catholic church built in honour of St. Anne in 1876. The famous Anjidiv Island under Goa administration is four km from here and can be reached from Binaga coast. There is also another small island called Hulasigudda, three km from Binaga. *Chendiye* (10 km from Karwar) is a revenue village (P 4,194), a place of considerable antiquity, having temples of Mahadeva, Nirakara, Keshava and Vishwa Narayana (in a field), etc. Both Keshava and Narayana temples are renovated in 1982. The Mahadeva temple, a tiled structure has beautiful paintings of *kavi* with geometrical designs.

At the entrance of the *garbhagriha* on the right side is a fine statue of Ganapati. *Bandihabba* and *dindihabba* fairs are celebrated in honour of Vishwanarayana and Devati during May for three days and nearly 1,000 people assemble. There is also a Catholic Church (old) and a Protestant Church (recent).

**Burude Jog :** See under Dodmane.

**Byagadde** (Sirsi tq, P: 252) is located at a distance of 13 km from Sirsi. There is a double shrined Lakshminarayana (Chennakeshava) temple built in Later Chalukyan style. In front of this temple is a hero-stone with inscription (not legible) indicating *sati* sacrifice. There is also a small Shiva shrine near this temple in which there are loose sculptures of Ganapati, Mahishasuramardini and many broken icons. *Malanji* (P 514) a revenue village (1 km from Byagadde) of considerable antiquity has a dilapidated Veerabhadra temple of Later Chalukyan style with fine pierced windows on walls. There are relief sculptures of Surya, Ganapati, Mahishamardini, Kapala Bhairava, etc., on the inner walls of the temple. There are many hero and *mahasati* stones near this temple. Recently one image of Buddha in a meditating posture was unearthed behind a house. About one km from the village there is a grove which has many inscriptions in a group locally called Halur. There is a mosque and a *dargah* in the village. The *urus* is held annually when nearly 1,000 people assemble. The place is also approachable from Banavasi (15 km).

**Chitakula :** See Sadashivgad.

**Castlerock** (Supa tq, P: 2,868) in the Kalambuli village is a hobli centre (70 km from Joida). The place name is derived from the tunnel No. 12 (between Karanjol and Ghotkawadi Railway stations) where there are two rocks resembling a castle, and named so by the British. Castlerock is connected by railway, being a station between Londa and Margoa. The place has a colony of the Railway Department. Kalambuli has temples dedicated to Maruti, Datta Mandir, Lakshmi (new), Chennabai, etc. The *jatra* in honour of Cheenabai is held during the month of Palguna (*panchami*) when more than 2,000 people assemble. There is a mosque and the *dargah* of Garibshah Wali recently built where the annual *urus* will be held which attracts nearly 1,000 people. The place also has the Church of the Holy Cross built in 1863 and is recently renovated. At *Ivoli* (three km from Castlerock) there is a temple of Ghadeshwar or Mallikarjuna on the banks of the Pandri river. The annual *jatra* is held during Shivaratri when

about 2,000 people assemble. Atliwar Nazawada, a place on the Goa border, appears to have large number of antiquities in a forest. Many of these loose sculptures, such as of Mahishamardini, Durga, Dwibahu Ganapati (a century old), etc., have been preserved in the Cheenabai temple at Kalambuli.

**Chandavar** (Honavar tq, P 2,357), 18 km from Honavar and 8 km from Kumta, is a place of considerable antiquity. The place name is differently mentioned from time to time. In an inscription dated 1222 it is called Chandrikapura. In a copper plate inscription from Gokarn dated 1255 Kavadevarasa Kadamba is described as ruling from his capital Chandavara. It was under Gersoppa before it came under Keladi in 1606. The place has temples dedicated to Yoga Narasimha, Ganapati, Chandavara Maruti, Veerabhadra, etc. The Ganapati temple has a copper *kalasha* atop the *shikhara* and its walls have *kavi* art. Near the temple is a hero-stone and one inscription in the compound of a house nearby. This is dated 1222 A D when Mahamandaleshwara Kadamba Tribhuvanamalla was ruling from Chandrikapura. It further states that Biradeva's minister Narayana Dannayaka erected a temple to his family God Yoga Narasimha at Chandavura and richly endowed it. Another inscription (*nishidhi* stone) standing in Ranamastideva temple is dated in regnal second year of Kavadeva and seems to record the death of a warrior. There is a ruined fort of which only part of the moat and pieces of walls built in laterite and granite are seen. Nearby the fort are remains of an old temple and *linga* locally described as Lakuleshwara. A damaged inscription on a hero-stone in the temple ruins speaks of Kavadevarasa. A Chalukyan Parshwanatha statue locally called Nirvaneshwara is found in a field called Kotemakki near the fort. One more inscription on a hero-stone outside the fort refers to Biradevarasa's expedition against Mallideva of Gutti and at the battle fought at Suleyageri when Sameyanayaka tax-collector (*hejjunkakara*) and Narana Sandhivigrahi fell fighting. The place has two mosques and the one built during Tipu's period is quite spacious. There are two *dargahs* ascribed to Madan Shah and Avali Allah Shaban. The *urus* is held at the latter *dargah* which attracts about 1,000 people. There is also a Roman Catholic Church built in honour of St Francis Xavier in 1874. St Francis Xavier is believed to have visited the place. There is a stream called Chandavara Halla that joins the Badagani. *Mallapura* (P 236) located (8 km from Kumta) on the other side of Chandavara Halla is mentioned as Mallinathapura in an inscription dated 1383 A D. It also indicates that place was an ancient *agrahara* town. There are

temples dedicated to Gopalakrishna, Ganapati (*gramadevata*), Dattatreya (of the family of Nagarakattes) and Avadhi Matha and Guru Matha. The Gopalakrishna temple is located inside the compound of the Avadhi Matha which was founded about 300 years ago. The *shikhara* of the Ganapati temple is plated with copper. A stone standing in the compound of the Ganapati temple has an inscription (damaged) dated 1382 AD of Harihara II which seems to register a land grant and also mentions the *agrahara* of Mallinathapura. The Gurumatha is a branch of the Chitrapura Matha of the Saraswat Brahmanas and has the *samadhi* of Shankarasharma, II the fourth *guru* of the *matha*.

**Chavdalli** (Mundgod tq, p 1,040) a revenue village (five km from Mundgod) has a huge banyan tree, whose shadow can accommodate nearly 1,000 people at a time. It is a centre of Mailara worship of recent origin. Near the tree are newly built temples of Mailara and Malachi (Gangemalavva) and a platform over which a trident (*sibhara*) is installed. *Jatra* is held on Shivaratri when 3,000 devotees assemble and miraculous acts like breaking a thick chain or piercing oneself with the trident, etc, are performed by devotees called Vaggayyas. The village has shrines of Dyamavva and Hanumantha and the Basavanna or Ishwara temple of considerable antiquity. Near this temple are some hero stones with inscriptions (unpublished) and one *mahasati* stone.

**Chipgi** (Sirsi tq, p 797) a revenue village (five km from Sirsi) of hoary past, is found mentioned as Sippake in an inscription dated 1073 of the Later Chalukyas. There are temples of Ishwara and Amma. The Ishwara temple is the earliest, built in Later Chalukyan style and there is an inscription of the same period. The inscription mentions the construction of a tank near the Jakkeshwara at Sippake and also states that Tailapadeva was governing and refers to the administration of Santayyadeva of Mogalenadu-70 under Kirtideva (of Hanagal Kadamba line). Inside the temple, there were beautiful images of Rama and Seetha. In the lower panel are the carvings of Mahishasuramardini, Narasimha, etc.

**Cyntheri Rock** (Supa tq) located amidst the thick forest (28 km from Joida) near Avurli revenue village is a beautiful picnic spot. One has to take deviation at Patoli cross towards Gund and reach Avurli and turn to the left and take a *kachcha* forest route, motorable upto a point from where one has to walk one km and then descended from a height of 90 metres to the valley of the Kaneri river whose



waters suddenly roll down from a height of five metres. Just across the river is an attractive rectangular rock, about 60 mts in height which has many crevices caused by the river's current. The rock has over 100 honey combs and bees hover over the area. On the bank there are a few trees which provide cool shade. In summer one can cross the river and reach the rock on the other bank. This spot where the river takes a queer bend is enchanting and it requires a proper approach road.

**Dandeli** (Haliyal tq, P: 47,625) a hobli centre, 21 km from Haliyal and 157 km from Karwar (see pp 707-08) is a famous industrial centre of the district. The place name Dandeli was earlier used in different ways as Dandolli, Bidaravalli, etc. The place name might have undergone a change in 17th century as one Dandeliappa, a local hero is said to have saved Dandeli from a Maratha attack. The place is on the bank of the river Kali and is also connected by train from Alnavar (Dharwad dt). There are temples of Dandelappa, Dattatreya, Ishwara, Maruti (three), Lakshmi, Sri Rama, etc. The temple of Dandelappa and Ishwara appear to be old. The *jatra* of the former is held during April-May. At *Bedarsigur* (a part of Dandeli town) there is an old Parshwanatha *basti*. There are statues of seven-hooded Mahashesha and Ganapati which are old. There are three mosques at Dandeli, and of these one is in old Dandeli. There are three churches, two belonging to Protestants and one to Catholics. The St Anthony's church (Catholic) was built in 1964. There is a recently built well planned township locally called Bangurnagar. The major industries of the district apart from quite a few small scale industries are located in Dandeli. The West Coast Paper Mills Ltd, started in 1955 is the biggest industrial establishment. Other industries are Dandeli Ferro Alloys Ltd. (1955), the Indian Plywood Manufacturing Company Ltd., the Indian Plastic Company, the Government Saw Mills, Allied Industries, Lignotecs, etc. The civic administration is managed by a well established Town Municipal Council (1973). The *Dandeli Game Sanctuary* (25 km from Alnavar station) covering an area of 204.0 sq kms surrounded by the river Kali is a fine spot. The animals found are elephants, gaur, sambhar, spotted deer, barking deer, wild dog, wild boar, jackals, sloth bear, mongoose, panthers, etc. The entry fee per head at this sanctuary is Rs 1.50 and trained guides are available. The best season to visit this spot is between September and February.

**Devanahalli** (Sirsi tq, P: 820) a revenue village (32 km from Sirsi),

has an old Veerabhadra temple which is renovated. There is one *mahasati* stone near the Veerabhadra temple and two others near a private house. The place is approachable from Manjuguni (6 km). At *Mundaganamane* (15 km from Devanahalli) a revenue village, there is a huge Ramalinga temple built in later Vijayanagar style with large *prakara*. At *Sarguppa* (5 km from Devanahalli) there is a Jain *basti* believed to be of Sonda Nayaka times. This *basti* has images of Parshwanatha and Shantinatha and there is also a temple of Ishwara. There are two inscriptions near the *basti*.

**Dhareshwar** (Kumta tq), an ancient place (5 km from Kumta), is one of the *pancha kshetras* associated with Gokarn. The place name has a traditional interpretation which says that Ravana while dislodging the box of the *atmalinga* at Gokarn threw away the *dora* or string packing the box and the place where the *dora* fell came to be known as Doreshwara. The Dhareshwara temple is a huge fine Later Chalukyan temple with *garbhagriha*, *ardhamantapa*, two *navarangas* and one *mukhamantapa*. There is one more rectangular detached *mukhamantapa*. The *garbhagriha*, star shaped, has a *vesara shikhara* and enshrines a Shivalinga. The *navaranga* pillars are lathe turned and to the left side of the hall is a beautiful statue of Gopalakrishna. Before entering the *garbhagriha*, to the left and the right of the entrance, in two niches are placed fine statues of Durga and Ganapati in the *navaranga*. On the right corner of the temple is the small shrine of Kalabhairava. The four-storeyed star shaped *shikhara* over the *garbhagriha* has impressive sculptures of Bhairava, Shiva and Nrityakali, and other parts of it are plastered. Near the temple there is an inscription engraved on a slab dated 1083 A D which records a grant made by Haivanarasa's queen Pattamahadevi Chattabbarasi for the temple. Another inscription on slab in a room in the same temple dated 1408-09 of Devaraya II of Vijayanagar is badly damaged. The annual *jatra* is held during Makara Sankranti at this temple for five days, which attracts nearly, 4,000 people. Near the tank there are two hero-stones which also have inscriptions. Buchanan who visited this place in 1801 refers to two copper plates dated 1422, of King Devaraya II and the other of Saluva Krishna Devaraya dated 1550 AD making grants to the temple at Dhareshwara. The temple has a beautiful old wooden *ratha*. Near this place on the Kumta road is the Nagashringa Parvata (a small hill) which has a cave locally called Subramanya Guhe, and near this cave is a small *kalyani* called Naga Teertha as it is surrounded by innumerable Naga stones. There is a small laterite cave of Agastya. There are also shrines of Gopala-

krishna and Yoganarasimha here. This is a quiet place and one can enjoy the scenery with the sea at the background. Gore Gopala-krishna is another temple here on a hillock on the Kumta road. On the other side of Dhareshwar there is a small hillock over which is a Mallikarjuna temple. To the other side of the hill is Ravanakhanda where there are ashmonds. Ravana is said to have performed *yajnyas* at this spot. Dhareshwar has one Nadaprakasha Mandira recently built by the Radheswamy Satsang of the Kengeri Savana Darbar Ashram.

**Dodmane** (Siddapur tq, P: 465) a revenue village (27 km from Siddapur) is located on the Siddapur-Kumta road leading to Dodmane pass in the Sahyadri range to the west of Siddapur. The place is located in the beautiful surroundings of evergreen forest and uneven landscapes, which together present a panoramic view of the valley. There are temples dedicated to Ganapati and Lakshminarayana, which are recent constructions. Near this place is a water falls which is locally called *Burude* ('small') *Jog*. The river Aghanashini flowing from the Unchalli Falls takes a second double jump here; first from a height of 60 metres and again from a height of 48 metres. The river falls roaring into the valley (Ilimane). This is a highly captivating site. The approach road to reach this spot is motorable upto Hemanabail (near Dodmane) and from there one has to walk 2 km to Chapparamane (Kotralli). The place can also be reached from Bilgi (6 km) through an internal route. This Falls is also called Dodmane Falls.

**Ganeshgudi** (28 km from Joida, Supa tq, P: 4,922) is a new township recently formed on the right bank of the Kali river in a bowl-like valley in very attractive surroundings. The place is the site of the massive Supa dam across the Kali river. There is a well furnished Power Corporation Guest House located on a hillock. Viewing the sun rise from this fog-covered peak and the colony with the Kali in the background is an added attraction. The place has a modern Ganesha temple, a mosque and a church.

**Ganeshgudi** (15 km from Yellapur, the tq hq) near Kattige village has a Ganesha temple and the idol of Ganesha is described as installed by Agasthya Maharshi. There is a crude forest route from here to Ulvi *via* the Koogubasappa temple. Sharana Channabasavanna, who left Kalyana is said to have travelled in this route and reached Ulvi. On the way to Ulvi in the midst of the forest (three km from Koogubasappa), there are two natural caves (about three metres in height) created due to the incessant flow of a stream from the hilly

forest. The rocky cave has thin layer formations, caused by change in the water level, and it is an enchanting spectacle at sunset. There is a Forest Department guest house at Ganeshgudi.

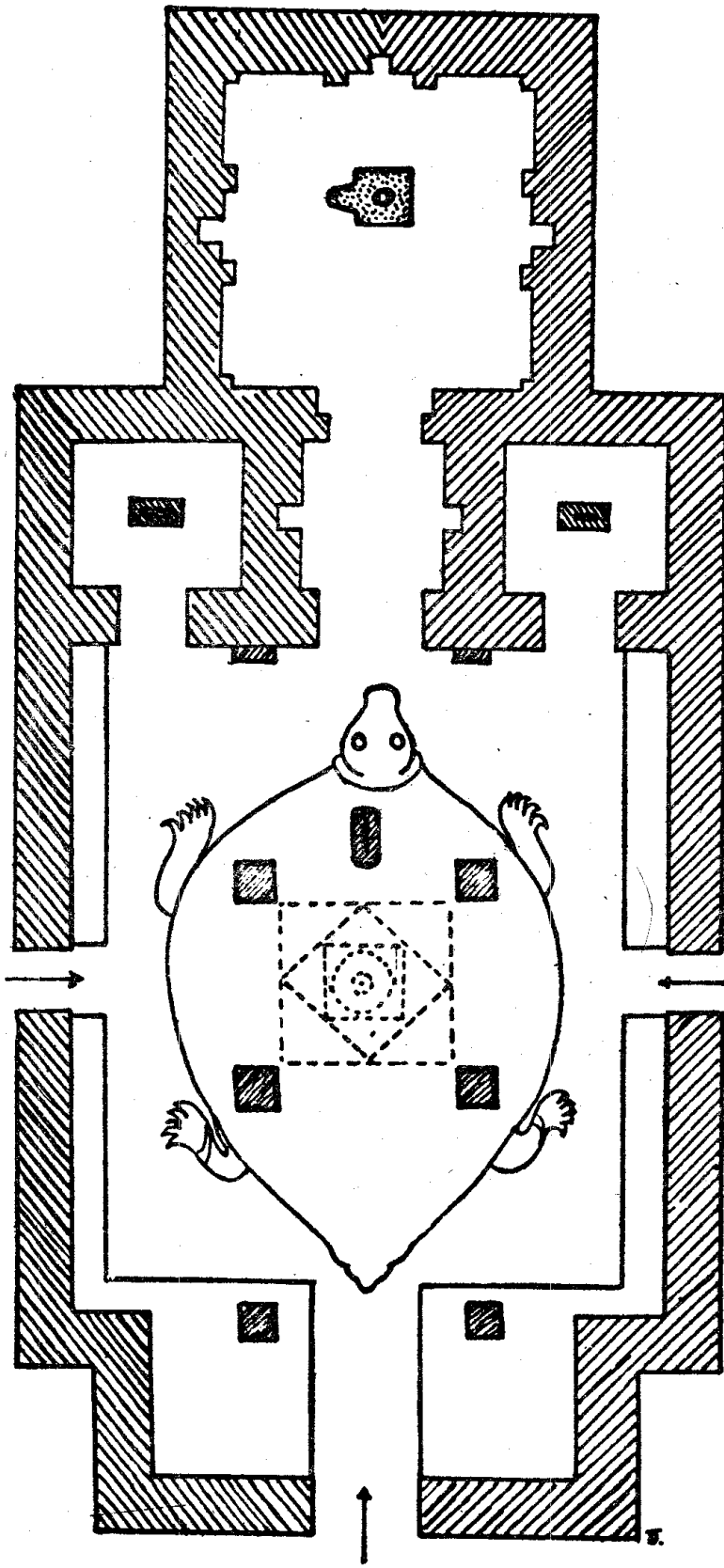
**Gersoppa** (Honavar tq), a small hamlet under Nagare revenue village (24 km by road from Honavar), is a place of antiquity. The place is also approachable through the Sharavati river route by sailing through a regular launch, from Honavar which will be an enchanting journey. The place is mentioned in several inscriptions as Nagire, Gerasappa or Gerusoppa. The place was also traditionally known as Kshemapura and Bhallatakippura in literature and inscriptions and the old deserted town is called Nagarabastikeri now. It is on the bank of the river Sharavati. On one bank is the present village and on the other is the old town with its historical remains. The name is derived from *geru* (*Semicarpus anacardium* Linn) in Kannada (*soppu* being leaf), which fruit is called *bhallataki* in Samskrita, and that is why the place name has been Sanskritised as Bhallatakippura. This was the capital town of the Saluva kings of Gersoppa from the early 14th century and continued to be so till 1606 (see pp 130). In 1623 the Italian traveller Pietro Della Valle visited Gersoppa and described it as once a famous city, the seat of a queen and that the Sharavati was the most beautiful river he had ever seen. In 1845 Captain Newbold calls it a pleasant village with fifty houses, and notices among remains of the ancient town, mounds, enclosures, wells and five or six Jaina temples. One has to cross the river from a lower level to higher level by means of a ferry.

Of the many monuments here the Chaturmukha Basti is the chief one, a beautiful structure built in Vijayanagar style with *chaturasra* plan. It has four entrances from four directions and all these lead to the *garbhagriha* which has four separate images facing the four entrances. The temple is built in grey granite. Each hall in front of the *garbhagriha* has four thick pillars with square bases and overhanging brackets, which has a lotus. There are animal *motifs* like rows of *makaras* and swans at the bottom of the wall at the exterior. The *dwarapalas* carved in relief on each side of the four doors of the halls wear tall crowns and each holds a club entwined by a cobra. Beside them on walls are empty niches crowned with beautiful miniature temple *shikhara* models. The temple structure is over a *jagati* measuring almost a metre in height. There are four images in the *garbhagriha* of the Tirthankaras seated in *padmasana*. One of these has been of late damaged. The engravings in this *basti* of the

*dwarapalas* and other mural designs are well executed with refinement. Within the precincts of this temple there are five other ruined temples, a of laterite in which are a few images and inscriptions. The Vardhaman *basti* has a fine black stone image of Mahavira in sitting posture. There are three inscriptions near this *basti*. The first of 1378, seems to record a grant by Honnappa Setti who belongs to Chandrapur (Chandavara) under Gersoppa chiefs. The second inscription on a *nishidhi* stone at the same place is dated 1392 AD and records the death of Ramakka, wife of one Yojanasetti and she is stated to have built the Chaityalaya of Anantatirtha at Gersoppa. The third inscription at the same place also on a *nishidhi* stone in 14th century characters records the death of Shantaladevi daughter of Bommarasa and queen of Haivanarasa. Nearby is the *basti* of Neminath. Its pedestal has an inscription with two verses in Kannada. Besides this are remains of an ancient temple perhaps of Venkataramana with a *garbhagriha*, which is in dilapidated condition. The main deity is missing. The Parshwanath Basti has a rich collection of innumerable stone images like Veerabhadra, Kapalika, Revanta, Ganapati, Tirthankaras, etc. There is a Mahasati stone and the remains of a dilapidated temple with many broken images strewn all over.

On the opposite bank of the Sharavati there is a modern Hanuman temple, renovated in 1982. This deity is said to have been found in a heap of salt brought from Goa, several centuries ago. The Vayunathaseva is celebrated every December for three days, and nearly 1,000 people assemble. The brass *prabhavali* has an inscription which states that one Narayana Nayaka a commander of Sri Krishna-devaraya gave this gift to God Hanuman. A *dargah* on the opposite bank is ascribed to Peer Shariff Sab and the annual *urus* attended by nearly 1,000 people. There is also a recently renovated Church of the Roman Catholics. At Samshi near Nagarabastikeri (4 km) there is one more Catholic Church built in 1891 which celebrates the feast of Our Lady on the first Sunday after Good Friday which attracts about 1,000 people.

**Gokarn** (Kumta tq, P: 11,085) a hobli centre (38 km from Kumta, see pp 719) is one of the ancient holy places situated on the coast. The place name Gokarn literally means a 'Cow's Ear' as the landscape here is formed in that shape by two rivers, the Aghanashini and the Gangavali on either sides of the town and the Arabian sea at the



Ground plan of Mahabaleshwara temple, Gokarn

West. It is locally believed that the place name is derived as Gokarn due to Shiva emerging from the ears of a cow to this earth. Interestingly there is a cave called *gogarbha*, one km from this place, through which one can pass. It is also possible that the place derived its name from a creeper of the same name in Kannada, also called *Vishnukranti* (*Clitoria ternatea* Linn) or a medical plant *Gokarna* or *kinkirata* (*Barleria cristata* Linn). Gokarn is mentioned repeatedly in many religious texts of the Hindus. The two epics *Ramayana* and *Mahabharata* pay glowing tributes to the place. In *Ramayana* it is stated that Ravana brought the Atmalinga from Kailasa with an intention of carrying it to Sri Lanka, but he stopped over at Gokarn and then was unable to lift the linga from the place once it was placed on the ground (see p 101). His efforts to extricate it gave the shape of a twisted cone to the linga. The place where he rested is known as Adi Gokarn, where there is a shrine with the *garbhagriha*, which is below the ground level, and it is in the precincts of the Mahabaleshwara temple. The place is also mentioned in most of the *puranas* and they have repeatedly extolled the religious and spiritual importance of Gokarn. Down the ages we find a reference to the place in classics including in the *Raghuvamsha* of Kalidasa. The place where the story was narrated in the play *Nagananda* written by Emperor Harshavardhana (606-646 AD) is believed to have taken place as identified by some at the surroundings of Gokarn. It is stated that Shankhachooda (a Naga) offered himself to Garuda and so he was waiting for the latter at Shatashringa hill at Torke a place near Gokarn. But Jeemoota Vahana saved Shankhachooda by offering himself to Garuda. Now, interestingly, on the summit of a hill (3 km from Gokarn) near Torke there is a figure of Garuda on a rock with a broad slab before it. Gokarn is referred to in several inscriptions as the headquarters of a Mandala. Mayura Varman, the founder of the Kadamba empire is supposed to have arranged for the ritualistic worship of Mahabaleshwara. The Kadambeshwara linga in the southern *chandrashala* of the temple is described as installed by him. Inscriptions from Belgavi, Kekkar and Gundbala speak of a royal family ruling from Gokarn as feudatories of the Later Chalukyas. The name of family is the Pandyas and four or five princes between 1050 and 1113 are mentioned as ruling from here. Vijayanagar king Bukkaraya I performed pilgrimage to Gokarn. Portuguese sources speak of the visit of Tuluva Narasimha to Gokarn in 1508-1509. Many foreign travellers have recorded their graphic impressions about the Shivaratri Car festival they have witnessed. Fryer in 1676

mentions several brisk activities of the place on the morning of the car festival. Britto, a Portuguese commander had set on fire the temple at Gokarn in January 1714 together with the town. A record of the 18th century informs us of the construction of *rangamantapa*, perhaps after this destruction. Buchanan also visited the place during the festival of Shivaratri and found the plain of Gokarn well cultivated with paddy mixed with coconut gardens. He further says that the town was scattered and buried among coconut palms. The place has temples of Mahabaleshwara (ancient), Mahaganapati, Lakshmi Venkataramana, Tamragauri, Bhadrakali, Narasimha, Umamaheshwara, Rama-Sita, Maruti, Somashankali, Nageshwara, Batte or Patta Ganapati, Bharata, Brahma Kataki, Manibhadra, Viravithala, Kalabhairava, Kshetrapal, etc. One record speaks of an Adityeshwara temple of Gokarn. In one shop at Gokarn is preserved a mutilated image of four-faced Brahma, more than a metre in height of the Later Chalukyan style, which must have been the main deity of some temple. The Mahabaleshwara temple is a huge complex built in Dravidian style and several additions made in the post-Vijayanagar times. It must be as old as of the early Kadamba days if the Ganapati image is taken into account, and must have grown as a huge structure in the days of the Kadambas of Chandavar in the Later Chalukyan style. Damaged by the Portuguese, it was rebuilt in the 18th century. The temple has a *garbhagriha*, an *ardhamantapa*, a *navaranga* and a *mukhamantapa*. The *garbhagriha* has an octagonal and round *shikhara* of brick and stucco with a metal *kalasha* atop. The *navaranga* pillars are thick and pier-like with relief carvings on them. The *mukhamantapa* or the *sabhamantapa* is a spacious hall which has the statues of Nandi, Parvati and Ganapati. Its ground has the design of a huge tortoise in relief. It is an 18th century work. The linga inside the main *sanctum* is visible only by two inches above the *panipeetha* and is described as the *atmalinga* brought by Ravana from Kailasa. Its major part is buried and is exposed at the time of periodic *ashtabandha* ritual. The last occasion when the complex ritual was performed was in 1983 after a gap of 53 years. The outer *prakara* of the temple is very spacious and has a *pradakshinapatha* surrounding the *garbhagriha*. Behind the Mahabaleshwara temple are the shrines of Mahaganapati, Tamragauri, Indra and Veerabhadra. The Mahaganapati temple has a granite image whose head bears the mark of a violent blow (believed to have been inflicted by Ravana). The image of Ganapati is two-handed and is in a standing posture which is a peculiar feature. It is of Early Kadamba workmanship.



The Tamragauri holding a balance in her hand is also described differently. It is said that the deity had weighed Gokarn against Kashi and demonstrated the former as heavier. To the right of the shrine is the Tambraparni Teertha (a small tank) where the mortal remains of the cremated are immersed. A portion of the ashes of Mahatma Gandhi was also immersed here. Surrounding the Mahabaleshwara temple are small lingas numbering 30 or more installed by different saints or rulers in memory of their visit. Batte Ganapati is another important temple built during the post-Vijayanagar period.

Several inscriptions found here and elsewhere speak about the antiquity of the place. A copper plate of Kadamba Kavadeva dated 1255 records a land grant by the king to the *anadi agrahara* Mururu. Another copper plate mentions Bilgi Somashekhara giving an endowment to Mahabaleshwara in 1686. A slab set up in the dilapidated Honnavalli Matha dated 1374 records in detail the assignment of the endowment given by Honnadevi queen of Vijayanagar Emperor Bukkaraya for a *chatra*. A slab set up in a private house dated 1394 records Vijayanagar Emperor Harihara II making a land grant for a *chatra*. There are also two other land endowments made by Devaraya (1400) and Sadashivaraya (1553). Another damaged slab in the garden of a private house near the Mahabaleshwara temple records a grant by Bukkaraya to one Vedasagara Sripada for the services in a temple. Thus there are over 30 inscriptions in all, some of them copper plates of the period ranging from the 11th century to the 18th, and most of them are grants to the temple and the choultries. There are many inscriptions outside Gokarn, mostly in Ankola taluk, announcing grants to Gokarn. The place has a big tank called Kotiteertha with a small shrine of Saptakotishwara *linga* in the middle. Saptakotishwara was the family deity of the Goa Kadambas, whose temple is at Narve in Goa. Thousands of people take the holy bath here especially during Shivaratri festival. *Deepotsava* (*teppotsava*) is also held during Kartika. Around the Kotiteertha are the temples of Shankaranarayana, Srikrishna and Kalabhairava. In addition to this there are innumerable ponds spread all over the area such as Ramateerta, Jatayuteerta, Somateerta, Suryateerta, Vidyateerta, etc., having small shrines of the respective deities near them. Near the sea, Jatayuteerta is emanating from a broken huge rock traditionally believed to have been broken by Ravana during his tussle. The rock is interestingly in the shape of a kite (bird) and named as Jatayu. Besides the temples, there are many Mathas of

various Hindu sects. The main among them is a branch of the Shringeri Matha in which the image of Sharadamba was installed by Narasimha Bharati Swamy. The Gokarn Partagali Matha here of Gowda Saraswats was founded by the third *guru* Jeevottama Teerta. There are *samadhis* of the fourth *guru* of the *matha*, Purushottama Teerta and the thirteenth *guru* Srikantha Teerta in this *matha*. There is also a *matha* belonging to Chitrapur Saraswats where three is the *samadhi* of the first *guru* Parijnanashrama, also called Bhandikeri Matha and there is a Umamaheshwara temple in it. The Gokarn Raghottama Matha was originally founded here according to tradition by the direct disciple of Adi Shankara called Vidyananda. The images of Rama, Lakshmana and Seeta and also of Chandra-mauleshwara are found here. This Matha belongs to Havyak Brahmanas, and the Matha at Kekkar and Ramachandrapura, branched out from this. The Vaishya community has founded a Shankara Matha in which Adi Shankara's statue is installed in 1976. A *matha* of Veerasaivas is on the outskirts below the hill on which stand a fine dak bungalow locally called Rani Bungalow. There is also an imposing structure of the Kavale Matha of the Smarta Gauda Saraswats in the heart of the town and this has the famous Chakravarti Shivalinga.

Gokarn is a great centre of Samskrita learning and there are families of *agnihotris* engaged in the ritual regularly even to-day. The place was the abode of Maharshi Daivatji. The priest at Pashupatinath in Kathmandu are from this place. The Kalika temple at the entrance of the town has a peculiar image of worship. There is also a choultry founded by Ahalyabai Holkar of Indoor, whose marble statue is also seen here. The place has a Roman Catholic church built in 1891 and is recently renovated. The Inspection Bungalow and Karnataka Tourism Development Corporation Guest house are located atop a small hill facing the sea and one can witness the enchanting sunset from this spot.

**Gude Angadi** (Kumta tq, P: 1,438) a revenue village (8 km from Kumta) has the temple of Kanchikamba (renovated with RCC in 1981) located on a small hill overlooking the sea. There are figures of Ishwara and Ganapati who is *balamuri* (with a trunk turning to the right) in two niches in the temple. The *jatra* is held during Chaitra Poornima locally called *panchotsava* which attracts about 2,000 people. Down the hill there is a shrine described as installed by one Kalba Rishi of Hirehosaba. At *Baad* nearby there is the temple of Jyestapura

Durga or Jagadamba and the shrine of Holeyaladevaru in which two hero-stones are worshipped and the shrine belongs to the Halleru, a Scheduled Caste. The beach along Gude Angadi and Baad is long, silvery white and quiet. *Kagal* (P : 3,460), a separate revenue village near Gude Angadi has a Devaki Krishna temple of Gouda Saraswats. The Dada Shankara is another shrine here. A *Jatra* is held in the month of April at the Devaki Krishna temple. In between Kagal and Aghanashini there is a hill fort which also has a small cave. The place has two mosques and a *dargah* (name lost).

**Gudnapur** (Sirsi tq, P : 852), a revenue village located in the Banavasi-Sirsi road (three km from Banavasi) and a place as old as Early Kadamba times, appears to have been a part of the capital Banavasi. According to B. R. Gopal, the place is mentioned as Guddatakata in the pillar inscription of Ravi Varman at Gudnapur. The village is on the bank of a big tank. Women who do not beget children perform the ceremony of offering a votive cradle to the tank. On the tank bund there are temples of Kariamma, Mariamma and Bangarashwara. The place has a Veerabhadra temple atop a small mound which was formerly a *Jaina basti*. The temple is built in Later Chalukyan style and renovated with laterite roofing. It has a *garbhagriha*, an *ardhamantapa* and a *navaranga*. The *navaranga* has lathe turned pillars and four pierced windows. Inside the temple are placed loose images of Rati and Kama and one more statue of Virabhadra. The surroundings of the temple have many loose *Jaina* sculptures. The famous pillar inscription of Kadamba Ravi Varman is also lying here. The inscription is engraved on four faces of the pillar which is badly damaged. The epigraph records that the king constructed a temple for Manmatha and inaugurated the festival of Manmathotsava (Vasantotsava) in the month of Chaitra. It states that in order to provide for the worship and other services in the temple the king made liberal grants and also constructed the tank called Guddatakata. Poet Pampa must have spoken of the same festival with a sense of ecstasy. Another inscription on a pedestal kept in the *bijaksharas* around (in character of about 14th century). A slab near a dilapidated structure in the village records the grant of land to Sidhalingagauda of Gudnapur by Khana-Khane Saheba (in character of about 17th century). The place has a new tiled Rama Mandira. The place can be developed into a tourist spot along with Banavasi and by providing boating facility at the tank. *Kallapura* (five km from Sirsi) is located in between Banavasi and Sirsi. The place

appears to be considerably old and there is a Veerabhadra temple built in Later Chalukyan style. The temple has a *mukhamantapa*, a *navaranga* and a *garbhagriha*. The *shikhara* is in Kadambanagara style. The main idol of Veerabhadra is very attractive in standing posture with *makara torana* motif.

**Gunavante** (Honavar tq, P : 2,012) (8 km from Honavar) finds a mention in *Skandapurana* wherein it is treated as one among the *panchakshetras* on par with Gokarn. It has the famous Gunavanteshwara temple. An inscription dated 1410 refers to the place as Gunavanti. There are temples dedicated to Gunavanteshwara or Shambhulingeshwara, Nelavanki or Ammanavaru, Narasimha and Mugule Ganapati. The Gunavanteshwara temple is a huge structure built in brick and mortar. There is an outer *prakara* with a cement concrete Nandimantapa. The *shikhara* also in brick and mortar is circular with a metallic *kalasha* atop. The walls of the temple are decorated with *kavi* art mostly geometrical designs and on mythological themes. The Narasimha image inside the temple is a fine stone statue. The Ganapati shrine in the outer *prakara* is octagonal in shape and has a tiled roof. There is an old *pushkarani* beside the temple. There are six inscriptions in the surroundings of the temple. One dated 1410 records a grant of land to the Svayambhunatha temple at Gunavanti by Mahapradhana Yichchappa Odeya of Vijayanagar. Another dated 1413 records a grant of the village Talagod by Baicheya Dannanayaka by the order of the Emperor Vijaya Bhupatiraya Maharaja. The annual car festival of the temple is held during Sankranti in April, which attracts nearly 5,000 people.

**Gundbala** (Honavar tq, P : 860) a place (13 km from Honavar) located amidst the Sahyadri ghat is a celebrated cultural centre. The place name is described as *gundi* (deep) *bailu* (land). *Gundi* or depth which the Sharavati had here, is said to have helped big vessels to sail upto this village. The place was the centre for storing pepper meant for exporting, and there were deep well-like pits in which it was stored. The name is also ascribed to this. There is the Gundbala creek which joins the Sharavati. The place has temples dedicated to Hanuman, Venkatesha, Gopalakrishna, etc. The Hanuman temple appears to be considerably old and thousands of devotees visit this, especially during Magha *suddha dashami* and Vyshakha *suddha dashami*. Here is a practice of devotees praying for boon from Hanuman and on fulfilment of which they would offer the performance of one Yakshagana play. Soon after Dasara every year the performance

starts here, and in the course of a year over 100 performances take place. These are held in front of the temple on a permanently erected pandal (*rangasthala*) and a permanent *chauki* (greenroom) with a Ganesha idol placed in it. Troupes from various parts also come here for performance. The temple has its own troupe *Sri Mukhyaprana Prasadita Yakshagana Mandali*. There is an inscription on a stone standing at Muttamajare area dated 1064 which narrates the genealogy of the Kadamba Kings from Chandra of Sisukali in Konkan to Tailapadeva. There is one more inscription engraved on a stone standing in Ammanavaru temple of Chandavar Kadamba Tribuvana-malladeva dated 1143 starting the genealogy of the Kadamba kings beginning from Chandra to Mallideva II ruling from Sisukali, and also records the grants made to one *basti* by a lady. The place has an old Roman Catholic church originally built in 1769.

**Gundolli** (Haliyal tq, P : 1,534) a revenue village (15 km from Haliyal) of considerable antiquity, has temples of Kalamma (*grama-devata*), Dyamavva, Maddidyamavva (atop a small hill), Ishwara (near the tank), Maruti, Karevva, etc. The *jatra* of Dyamavva is held during April-May once in 12 years which attracts more than 2,000 people. The Ishwara or Kalmeshwara now in brick appears to be an ancient temple. Near this temple there are many antiquities such as three statues of Ganapati, one of Surya, etc. There are some broken hero-stones in the place. The place also has a Roman Catholic Church built in 1981. A hamlet nearby called Kamathikoppa has the *dargha* of one Siddi Salim.

**Gunjavati** (Mundgod tq, P : 583), a revenue village (13 km from Mundgod) of considerable antiquity, called Gunjavatti in inscriptions. The place has a street of Siddis and in the midst of these settlements is the old Kalmeshwara temple now renovated. There are a dozen hero-stones arranged in a row in its precincts of which eight have inscriptions. One of the record is of 1178 of Mahamandaleshwara Tailapadeva and two others of Kalyana Chalukya Jayasimha. The first one mentioning the Hanagal Kadamba prince, states that Gunjavatti was in Huligodu-12 sub-division under Magalenadu-70 division in Banavasi-12,000, and that one Boppaya Nayaka was administering this region from this place. Other details of this feudatory family are not available. There is a hero-stone, set up on the death of Boppaya Nayaka in a battle with Nagavarma of Idugundani (Idagundi). Another record of 1071 speaks of another chieftain, called

Bhivaraja and a third, speaking Jayasingadeva as the overlord mentions this Bhivarasa of the Sinda family ruling Magale-70 and Bagale-70 in Hangal-500. Another hero-stone of 1077 mentions the death of Mattalaya in a cattle raid. In the outskirts of the village near a forest, there is a temple completely covered by earth and only its ceiling is visible and is described as a Lingayat Matha by the local people. One 12th century inscription in front of this temple speaks of the God as *Malleshwaradeva*. It also makes a reference to Kundgol temple (Dharwad dt). Nearby in the field, there is another temple completely covered by earth. There are thatched shrines of Dyamavva, Durgavva, Sirsi Maramma and a *dargah* of Mahboob Subhani Hazrat Shah Khadri, said to be from Hulgur. An *urus* is held. Near the Village is a hill called Huliappana Gudda (perhaps Huligodu of the inscription) covered by thick forests and on the hill there is a stone statue of a tiger and a well. The village has a tank. At *Basnal* (in Yerebail revenue village), two km from Gunjavati is a Kalmeshwara temple of Vijayanagar times amidst the forest. This temple, covered by earth, has been recently excavated. There are beautiful images of Saraswati, Shanmukha, Ganesha and Mahishamardini inside the temple and some broken images of Vishnu and Shanmukha outside the temple of Later Chalukyan times.

**Guru Tembe Caves** (Supa tq) are situated (about 48 km from Karwar) at the head of the Anshighat on the Karwar-Londa road, a natural formation in laterite amidst enchanting evergreen forest. The Caves are named after one Guru Tembe Maharaj a saint, said to have lived here several decades ago. The approach to this cave is from the Anshi village, motorable upto a point and then one has to walk half a km deep into the thick forest and then descend over the slopy hill ranges to reach the cave which measures only half a metre at the entrance. After crawling through the rugged path for about two metres, the cave widens, allowing a person to stand up. There is a big circular space which can accommodate 25 to 30 people. At the other end is a Shivalinga, about a quarter metre tall, and behind which is another cave opening leading to a darker interior. During Mahashivaratri people from neighbouring villages visit this cave with reverence. If proper approach road and other amenities are provided it can become an enchanting tourist spot.

**Haduvalli** (Bhatkal tq, P : 359) is about 21 km from Bhatkal on the Sagar Road, and had been once the capital of the Saluvas (see

p 130) but a now small village amidst forest with a few Jaina monuments. The Padmavati temple here has a row of 24 Tirthankara statues engraved in fine black polished stone, each over half a metre tall. All these statues have inscriptions on them, wrought in small letters. It also houses the image of Yakshi Padmavati, Jaina Saraswati and a bronze statue of Brahma seated on horse. There is also a fine bronze statue of Anantanatha Teerthankara, and an inscription on it speaks of one Guruvayya Nayaka as its donor. It has a bronze *prabhavati* of some other statue of Parshwanatha on which 72 small Tirthankara images are engraved. There are four hero-stones in the precincts of this tiled building, which is north facing. In the same compound is a small tiled Chandranatha shrine, facing east, and the Tirthankara Chandranatha image is in white marble. There is also a seated Parshwanatha image of Later Chalukyan times. There are two hillocks, called Chandragiri and Indragiri, and below Chandragiri is the beautiful Chandranatha Basti of Vijayanagar times with fine lathe-turned pillars. This considerably huge *basti* enshrines an image of Chandranatha in white marble. There are two smaller laterite shrines facing each other in the compound of this *basti*. Here there are two broken *nishidhi* stones and one inscription dated 1423 speaks of the death by *sallekhana* of a *muni* called Manikasena. An inscription engraved on a bronze cover found on the *manasthambha* of this *basti* (now preserved at the Kannada Research Institute of Dharwad) speaks of the construction of the *basti* by Haduvalli prince Salvendra in 1484. Atop Indragiri there are two footprints inscribed on a slab, and on the top of Chandragiri is a small *basti* of granite whose deity is missing.

**Haigunda** (Honavar tq) an island in the midst of the Sharavati is 20 km from Honavar and belongs to Herangadi revenue village. This is the ancient Payvegunda or Haivegunda which was the capital of the Kekayas and later of the Pallavas. This had been an *agrahara* as indicated by the Haldipur plates. There is a hillock of the height of about 60 metres in this island which is surrounded by fields and atop the hillock is an old bungalow. The place had been a celebrated Buddhist Centre and in a field two statues of standing Buddha, atleast 1300 year old are found together with one statue of Surya. In a *bana* amidst the field is also found one beautiful statue of Yaksha with an attractive crown and pot belly, and of the height of more than one metre. There is an old Durgadevi temple with a tiled roof and the precincts of the temple is a statue of Vishnu of the Early Kadamba times with *shankha* and *chakra* in his upper hands and the lower hands

placed on the waist. The place has to be reached from the village Allanki by ferrying.

**Haldipur** (Honavar tq, P: 7,962, 13 km from Honavar), which is divided into three revenue villages viz., Haldipur I, Haldipur II and Haldipur III was the residence of the Tahsildar of Honavar tq., initially and later the headquarters was shifted to Honavar. In an inscription dated 1573 the place is mentioned as Haldipura. Buchanan (1801) states that the place name Haldipur was the corrupt form of Handipur or Hog town. The mention of one Handi Khanda in a record of 1492 may be of this place. There are temples dedicated to Shankaranarayana, Chandeshwara, Gopalakrishna, Ganapati, Venkateshwara and Mukhyaprana, Sunkadakatte Mahaganapati, Channakeshava (Salikeri), Marikamba, etc. The Shankaranarayana temple where *linga* is worshipped is a small shrine at Agrahara area. The Gopalakrishna statue is a fine Chalukyan sculpture revered as *gramadevaru*. At Agrahara there is a Ganapati temple the image of which is said to have been brought from Basavarajadurga. The temple belongs to Sabhahit family of Idgunji. The annual car festival is held on Magha Poornima day when 10,000 to 15,000 people assemble. There are three tombs near the temple of the members of the Sabhahit family and two of them were ascetics. The Venkateshwara Matha is called Mukhyapranantargat Lakshminenkateshwara of the Partagali Matha. It celebrates its annual car festival during Magha and on the Madhwanavami day. If this renovated temple (*matha*) is about 175 years old, opposite is another temple about 225 years old where Gopinatha and Venkatesha are enshrined and this temple has ochre (*kavi*) paintings which include *dashavatara motifs*. The Salikeri Channakeshava temple of the Daivajnyas is a huge structure with ochre paintings. A *jatra* is held in May which attracts 5,000 people. A copper plate inscription belonging to Pallava Gopaladeva is the earliest one from this place, now found at the Chitrapur Museum. An inscription engraved on a pillar standing in the Chandreshwara temple dated 1079 is of Kadamba Kavadeva of the Chandavar branch then ruling from Honavar. In between the Salikeri Channakeshava temple and the Mahaganapati temple is a hero-stone with inscription, badly damaged. One hero-stone standing near a private residence dated 1573 speaks of a fight between Narasappa Odeya of Bilgi and Chenna Bhairadevi in which a warrior named Devaraya Nayaka of Haldipur died fighting. Another hero-stone in a field near the *basti* dated 1454 is Gersoppa Bhairava Odeya and mentions about the battle fought at Sasagal where three warriors belonging to the Basavana



Bali fell fighting. Another hero-stone dated 1492 by Devarasa Odeya of Gersoppa records the fall of two warriors of Adiyagona in a fight. The Marikamba temple has a *shikhara* with stucco sculptures. The place has a mosque which is sufficiently old. Agrahara area here is also called Basavarajanayaka Agrahara in literature and appears to have been founded by the Keladi prince of the name. *Basavarajadurga* island belongs to this revenue village.

**Haliyal** (also see pp 708-09), a taluk centre (162 km from Karwar), was made the headquarters of Supa taluk in 1857 when Supa taluk which had Yellapur as its headquarters, was divided into two taluks, Supa and Yellapur; later, the Supa taluk of those days was renamed as Haliyal taluk in 1908. The place name has been mentioned as Palleyala in an inscription at Haliyal dated 1144 of the Goa Kadambas. There is a Mallikarjuna temple in the fort which is the earliest. The temple has a *garbhagriha* a *navaranga* and a renovated *mukhamantapa*. The *shikhara* over the *garbhagriha* is in Kadambanagara style and the pillars of the *navaranga* are lathe turned. The pierced windows have many carvings. There is a slab with inscription dated 1144 AD by Kadamba Jayakeshi which registers a land grant for the upkeep of the local tank called Devigere by the *mahajanas* of Palleyala *agrahara* and the *mahajanas* are said to be the devotees of Kanchidevi, Surya and Narasimha. One more inscription near a mosque in the fort dated 1088 seems to register various gifts to Brahmanas and others. The other temples of the town are the Maruti, Pete Basaveshwara, Venkataramana, Dattatreya and Sri Rama. The place has six mosques and three *dargahs*, and of these the Kasba area mosque is considerably old and the building is ascribed to Adilshahi times. Of the rest, two were built during the 19th century and the remaining are recent constructions. The *dargah* of Umar Ali, a saint of Adilshahi days, attracts a gathering of 2,000 people during its annual *urus* held 10 days after Bakrid in the month of Zul Haj. Near the Munsiff court there is the tomb of one Haidarshah in whose honour a *urus* is held a day earlier to Umar Ali's *urus*. There is one more tomb of unknown identity near the Forest Range Office. The place has a Roman Catholic church locally called Church of the Lady of Miracles built in 1889.

**Hanehalli** (Kumta tq, P: 1,750) a revenue village (19 km from Kumta) is found mentioned as Haneyahalli in an inscription found at the same place dated 1424 and in another mentioned as Hanihalli. *Hane* literally means the palmyra palm (*Borassus flabellifer* L).

There are temples ascribed to Hedsebeeredevuru, Markundi, Lakshminarayana and Durgambika. The Hedsebeeredevuru temple has four hero-stones having inscription on them. One inscription here dated Saka 1774 is indifferently engraved and worn. It seems to record the death of a hero and refers to the *mahanadu* (merchant guild) of *Hanihalli*. Another slab set up in a coconut grove (near Banki Kodla) is of Vijayanagar times dated 1424 AD mentions one Hari-deva Odeya the *Mahapradana* of Konkana granting a land at Haneyahalli to Hariyappa Rane son of Ramadeva Rane. The Markundi temple has two hero-stones. The *garbhagriha* is hexagonal and the main deity is broken. The temple built in laterite has *kavi* paintings on outer walls. The *gramadevata* temple has three hero-stones. There are two small shrines of Hari Honnappa and Hosabeeredevuru. The place has a Roman Catholic church recently built.

**Hasehalla Falls** (Sirsi tq) is located at 40 km from Sirsi, near Mattigatta in beautiful surroundings. The Hasehalla, a perennial stream which falls into a rocky valley from a height of about 65 metres forming a vertical cascade later joins the Gangavali. The approach to this spot is from Hegdekatta-Devanahalli and Mattigatta, motorable upto Mundaganamane during rainy season and from here one has to walk five km to reach the spot. If proper road and other amenities are provided this place can be developed into a fine tourist spot.

**Havagi** (Haliyal tq, P: 1,466) a revenue village (two km from Haliyal) is a place with an old Kalmeshwara temple, recently renovated. Nearby, there is a small shrine locally called Havaginath, but the image is actually Surya which is broken with another image of Bhairava beside it. There is a Parshwanatha Chaitya enshrining a Later Chalukyan statue, believed to have been found at Alnavar (Dharwad dt) and installed here in 1921. There is also a modern *basti* enshrining Adinatha. Near the crematorium of the village there are many antiquities which include the remains of a fallen temple with a damaged image of Umamaheshwara. There is a tank called the Ganeshana Kere, near which there are remains of a fallen Ganesha temple. There are two Ganesha statues, one hero-stone, one *sati* stone and a hexagonal pillar, resembling a *yupa sthambha*, the capital of which has a *chaturmukha* statue, separated from the main pillar, all strewn around in this region. There are also shrines of *gramadevi* Dyamavva and also of Marevva, Sukalevva and Maruti in the village.

**Hegdekatta** (Sirsi tq) under Shivalli revenue village (15 km from Sirsi) is a place of antiquity. The Panchalinga Matha here has the five lingas in the *garbhagriha* and the images of Parvati and Ganapati in the outer *mantapa*. The Matha is also called Shivallimatha, and there is a *gaddige* of a Veerashaiva saint named Gurumurti, who lived about 20 years ago. The Matha is a wooden structure also having a Lakshminarayana temple and in the premises of which there are six hero-stones and one *mahasati* stone with inscriptions engraved on some of them. There is a slab with the Saptamatrikas with Saraswati and Ganapati on either sides, facing the temple. The place has a mosque built recently.

**Hiregutti** (Kumta tq, P: 2,410) a revenue village (25 km from Kumta) is the findspot of a copper plate inscription of the 5th century of Bhoja Asankita Varman. The place has a temple dedicated to Mahalingeshwara, Lakshminarayana, Ammanavaru, Beeredevuru, Bommaiah and recently built Mahalaxmi Devaki Krishna Ravalanatha temple. The Mahalingeshwara temple though old is recently renovated. A slab in the temple having an inscription dated 1410 A D records land grant to the ascetic Nagendratirtha, the disciple of Vidyapuri Sripadangalu by Vijayanagar governor Yichchappa who was governing from Honavar.

**Hog Island**: See under *Jalikunda*.

**Honavar** (see also pp 709-10) a taluk centre (93 km from Karwar) is a place on the bank of the Sharavati and a port town, one of great antiquity. It was formerly the headquarters of the district, between 1800 and 1817, and was the headquarters of the Sub-Collector between 1817 to 1862. Honavar was the name of the taluk from 1799 with Haldipur as its headquarters for long. The name might have originated from the plant *honnnavari* also called *tangadi* in Kannada (*Cassia auriculata*, Linn). Several inscriptions have mentioned the place as 'Honnnavura' and 'Honnnavuru'. The Chandavar Kadambas ruled from here earlier (see p: 121). It was the headquarters of a governor in Vijayanagar times (see list on p: 125). It is called Naoura by Periplus in 247. An Arab geographer Abul Fida (1273-1331) has recorded the place as Honavar. Later in 1342 the African traveller Ibn Batuta described it as Hinaur. He further says that the town had a *nawab*, Jamal-ud-din Mohammed Ibn Hasan and that it had a flourishing Muslim population. It came under Gersoppa kingdom as a chief port exporting pepper. In 1498 Timmayya, an agent of Vijayanagar went from Honavar with eight boats to surprise

Vasco da Gama, who was resting at Anjidiv island. In 1514 the Portuguese traveller Barbosa calls the place as the good town of Honor. By 1547 the Portuguese started their trade regularly and in 1569 founded their factory at Onor and they continued to trade with the Gersoppa kingdom from here. In 1623 an Italian traveller Pietro Della Valle describes Honavar as a small place on the seashore formed by the arms of two rivers. Haider Ali called the Sharavati the lake of Honawera. He had his naval yard here. In 1800 Sir Thomas Munro found the place deserted and in 1801 Buchanan explains that Honavar had been demolished by Tipu in 1784, though under Haider it was a place of great commerce. There is a laterite fort at the heart of the town, described also by Pietro Della Valle. Linschoten, the Dutch visitor, speaks of the fort in 1595.

The place has temples of Gopalakrishna, Sharadamba, Venkataramana, Maruti, Sri Rama Mandir, Rameshwara, Durga, Maruti, etc. The Gopalakrishna temple has a recently built stone *mukhamantapa* which has many granite stone pillars with engravings of Jaina Tirthankaras. These pillars are said to have been brought from Gersoppa. This temple was renovated in 1947. The car festival of the temple is held on *akshaya tritiya* which attracts about 10,000 people. The Venkataramana temple was built in 1663 by one Ramachandra Mahale, as informed by a copper plate grant now at the Partagali Matha. The annual car festival is held on Sri Ramanavami day when about 8,000 people assemble. There is the *samadhi* of Yadvendra Tirtha III, the ninth guru of Kashi Matha within the compound of the temple. The *samadhis* of the swamis of the Partagali Matha, who were the eighth and eleventh *gurus*, Raghuchandra Teertha and Swamy Lakshmikanta Teertha respectively are also located at Honavar. There is a Jogimath here, ascribed to the Nathapanthis. The place has a Catholic Church built in honour of San Salvador and was subsequently renovated in 1801 and 1852. This church is ascribed originally to the Portuguese, who had their factory at Honavar. In the month of November every year the parish feast is celebrated here which attracts nearly 3,000 people. There is the St Thomas Church of the Protestants and also a Jacobite Church recently built. Atop a small hill stands 30 mts tall square column installed in the memory of Col. Clement Hill on 20th January 1845. This monument was set up by the Fourteenth Madras Native Infantry at the instance of the East India Company, in honour of Col Hill who died at Gersoppa while commanding the Mysore Division. (A statue of Col Hill is found at the Trinity

Church of Bangalore). There is a park round this. There are three mosques, and the one located in the Jogimath area appears to be the oldest, but renovated of late. There are four *dargahs* two ascribed to Hazarat Syed Sadat Hassan Shah and Hasham Peer, who migrated to this place from Bijapur. Annual *Urus* is held in Jamadil Avval and nearly 3,000 people assemble. There is another *dargah* near the harbour ascribed to Peer Gyban Shah and his *urus* is celebrated in Rabbil Avval when about 1,000 people assemble. There is one more *dargah* ascribed to Raffik Shah at Kelginapalya (near Sharavati River) and here also *urus* is held every year when about 1,000 people assemble.

Honavar harbour is primarily a fisheries harbour and a fine spot of tourist importance. The colourful view of the sunset from this spot or from the fort or from Col Hills memorial is really enchanting. *Ramatirtha* (3 km from Honavar) located on the Honavar-Chandavar road is a *pushkarani* (tank). The tank which has fifty steps below the ground level is very spacious and the water from a height falls into it from two different points, called *Ramatirtha* and *Lakshmanatirtha*. Local tradition claims that Sri Rama, Seeta and Lakshman had a holy dip in this *pushkarani*. On the left bank of the tank is the Rameshwara temple, a tiled structure. There is also a shrine of Dattatreya in its premises and the image of which is installed by Sridharaswamy of Varadalli. Pietro Della Valle (1623) has described it as a stream of warm water falling into a beautiful cistern. Hamilton informs us (1720) that thousands of people visit this place every year. Now the local people believe that a dip in this tank can cure certain kinds of skin diseases. There is a Ramakrishna Ashrama under construction near the tank.

**Hulekal** or Hancharta (Sirsi tq, P: 1,194), a hobli centre (14 km from Sirsi), has been mentioned as Huliyakallu in the 16th century, a *sati* stone which records the death of one Birappa son of Hulivittaya Mallappa of Huliyakallu. The place has a Vyasraya Matha founded by Madhwa saint, Vyasathirta of Vijayanagar times who was also a contemporary of Vadiraja. Later the *matha peetha* was transferred to Sosale near T Narsipur (Mysore dt). The earliest inscription here near the Ramalinga temple dated 982 is of Kadamba Chattayadeva Panchavate son of Biyalaiya and according to this Hulekal was in the Tengere-30 division. Another inscription of 1857 states that the *mantapa* of the Lakshminarayana temple was renovated by Lakshminivasa Teerta of Vyasraya Samsthana. One more inscription (of

the 14th century) near the Vyasaraya Matha records a charity to the Jain Matha. A hero-stone in the same place narrates that Mavanna Nayaka and Girganna Nayaka died in an encounter between Sadashivanayaka (not identified) and Sonda Arasappa Odeya. Near the Vyasaraya Matha is the temple of Gopalakrishna built in Later Vijayanagar style. The Matha also has the second *brindavana* of Vyasa Tirta in addition to the *moola brindavana* at Anegondi (near Hampi). There are also the temples of Maruti and Gopalakrishna and one Marigudi. The annual *jatra* of the Marigudi is held in the month of Kartika when 1000 to 2000 people assemble. The Vyasaraya *aradhana* will be held during Phalguna when nearly 1000 people assemble. At *Bakkala*, a revenue village (3 km from Hulekal), there is a Satyanatheshwara temple founded by Vyasaraya. There is an inscription and two hero-stones near this temple. The temple is built in Vijayanagar style and the Sonda chiefs have renovated it during later periods. During the annual *jatra* (January-February) the devotees specially make offerings with *bakula* (*renje* or *pagade hoovu*) flowers to the *ratha* and hence it is said the place is symbolically called Bakkala. There are also the temples of Lakshminarayana and Maruti. The former was installed by Lakshminivasa Teerta of the Kundapur Vyasaraja Matha at Abbur (Bangalore dt). The latter is a small temple. There is a hero-stone (broken) which has a Hoysala inscription engraved on it. The outer walls of the *garbhagriha* have carvings in relief of Surya, Brahma, the Saptamatrikas and Dakshinamurti. The *navaranga* ceiling has sculptures of Vishnu, Subrahmanya, Umamaheshwara, Veerabhadra, etc.

**Hungund** (Mundgod tq, P : 2,633) a revenue village situated at a distance of nine km north east of Mundgod flourished as a Jaina centre during the earlier period is evident from the recently unearthed statue of Parshwanatha amidst the ruins of a *basti*. This statue which is at present placed inside the Veerabhadra temple is a fine Later Chalukya creation. The Veerabhadra temple appears to be old but now has a brick structure and a tiled roof. Another temple here is that of Ramalinga which is also a recent brick structure. Near this temple there is a Mantrawadi Matha which has a *gaddige* ascribed to Kenjeda Swamy from Mantravadi, Shiggaon taluk, Dharwad district. The main deities here are Shadabrahma, Siddarama and Pattada Devaru. There is another *gaddige* of Gaddigeswamy near the Veerabhadra temple which is described as belonging to the Indoor Matha. The place has another Veerashaiva Virakta Matha built in the honour of Srimanniranjana Chennaveeraswamy. There is a mosque, and a

*dargah* built in the memory of Rustum Syed Baba, whose annual *urus* is held.

**Idagundi** (Yellapur tq, P : 634, 10 km from Yellapur), a revenue village, is considered a holy place. The place name Idagundani mentioned in inscriptions found at Gunjavati (Mundgod tq) and Baindur (Yellapur tq) refer to Idagundi. The place also finds a mention in the *Skandapurana*, where it is stated that Idagundi, Kavadikere and Analgar are together regarded as *Srikshetras*. The Ramalingeshwara temple which is an ancient one is completely renovated. According to tradition the *linga* was installed by Sri Rama during his journey through South India. The *jatra* here takes place during Shivaratri when nearly, 2,000 people assemble. There is a *kalyani* facing the temple. At *Chinnapura*, near Idagundi there are temples of Shiva and Maruti (both recent structures). *Kalache* (26 km from Yellapur) which is located at the bottom of hill ranges forms an enchanting valley (150 metre to 300 metre depth) and is also approachable from Idagundi. It requires more amenities so that it can be developed into a fine tourist spot. There are also the temples of Lakshminarasimha and Sridevi at the place both ancient, but recently renovated.

**Idgunji** (Honavar tq, P : 1,583, 10 km from Honavar), a place of hoary past, is also mentioned as Idakunja and Kunjavana, and also called as Idugunjige in an inscription at the same place dated 1348 A.D. In another inscription at the same place it is referred to as Yidugundi. The place has remains of a fort, and was an *agrahara*, perhaps from the Early Kadamba times. There is an ancient Ganapati temple which is recently renovated with a four storied R C C tower. This deity is *dwibahu* or two handed, short statured and is in a standing posture resembling Gokarn Ganapati. Tradition narrates that it was installed in the Tretayuga by Narada. Many dynasties right from the Kadambas of Banavasi down to Vijayanagar have extended patronage and made liberal grants to this temple. An inscription found near a private residence dated 1348 records a land-grant by Mahapradhana Maleya Dannayaka of Vijayanagar to the Sarvatitya family of Idgunji. Another in front of the temple (1410) speaks of a grant by Devaraya II of Vijayanagar. A copper plate claimed to be with the family of Sabahits is said to speak of grants by Keladi Somashekhara. There is a fine tank near the temple. According to Dr A Sundara, "Though the statue of Ganapati at Gokarn is the earliest the Idagunji Ganapati is also equally old as they have

similar features". The deity is 80 cm tall and is standing on a *panipeetha* which is 35 cm high. He is holding a bell (*ghante*) in one hand and *modaka* in the other and is carved in a red sand stone. The annual car festival is held during Magha on *rathasaptami* day when about 15,000 people assemble. The *jatra* is held for eight days when two cars are drawn. Special *utsavas* are also held during Sankranti, Ganesha Chauti and the Kartika Teppotsava will be very colourful. The temple is managed by the local Sabhahit family from the earliest times. The place also has a temple of Durgambika at Arasi near-by of Shambhulinga and a shrine of Jattiga.

**Indoor** (Mundgod tq, P: 3,907), a revenue village, is situated to the north of Mundgod town (seven km). The place has been mentioned as 'Indavura' in an inscription of Hanagal Kadamba (1121 AD) Tailapadeva. The record also mentions the construction of a temple (*Kalmeshwara*) by Tantrapala Kalayya who in the presence of the ascetic Amritarasi Pandita of Siggamme (Shiggaon, Dharwad dt) made the grant of land and an oil mill for the temple. Now there is a brick structure with a tiled roof. But, the antiquities of the old temple are strewn all over. They contain many erotic sculptures, three hero-stones, one slab engraved with inscription, a ceiling slab with a huge *nagabandha* of a former structure and a *dwajastambha* which has many relief sculptures of Vijayanagar style. On the outside wall of the temple many relief carvings are seen and mention may be made of the three-legged Bhringi, many erotic relief sculptures, etc. Behind the temple there is a small pond which also contains temple remains. The *jatra* is held on *Davanada Hunnime*, when nearly 1,000 people assemble. Amidst the field another tank and site of an old temple can be seen. The other important temples of the place are Hanumanta, Basava (two temples), Durgamma, etc. There is a *gaddige* of *Soolada Arasappa*, a saint who was a messenger (*volekara*) of the local *jahgirdar* and the *Gaddigappa* Matha. There is a mosque built recently. *Koppa*, a hamlet of the Indoor village (Indoorkoppa) has an ancient Kalmeshwara temple amidst fields. The *garbhagriha* is built in Kadamba style with huge boulders, and the *ardhamantapa* and the *navaranga* appear to be extensions of Later Chalukyan times. The *garbhagriha* has a Shivalinga locally called Kalameshwara. The *ardhamantapa* has pierced windows. The *navaranga* (fallen) has lathe-turned pillars and there is a tank in front. There is a hero-stone with *siditale* sculpture and also images of Saptamatrikas, Ganapati, Vishnu (two), Kartikeya and many other antiquities. An inscription (12th



century) found here (copied) has been of late destroyed. There are two churches at the place.

**Isloor** (Sirsi tq, P: 605), a revenue village (10 km from Sirsi), is located on the Sirsi-Mundgod road. There is a big tank described as the birth place of the river Dharma. On the bank of the tank is the Dharmeshwara temple. There is also a laterite shrine (now empty) in the middle of the tank. There are also the temples of Iswara and Basavanna, the former in a dilapidated condition, and has three hero-stones near it. There is a tank called Kanammanakere opposite this temple. There are three more hero-stones near Karigundi Byana on the outskirts of the village. There is a mud fort around the village of the Sonda rulers. The place has a mosque. Isloor had an *agrahara* as known from an inscription at Hulekal, founded by a Kadamba prince in 982. At *Hulidevanasara* near this village there is a Ganapati temple which is a tiled one. At the Boppanalli there is another Ganapati temple.

**Itgi** (Siddapur tq, P: 1,320), a revenue village (19 km from Siddapur), has temples dedicated to Rameshwara, a Vithala Mandira and Kshetrapala. The Rameshwara temple is the earliest one with the stepped octagonal Kadambanagara *shikhara*, a *garbhagriha* and a small *navaranga*. There is also a shrine of a Devi in the temple. Its walls have relief sculptures, two of them erotic. On the basement of this temple there is an inscription of 16th century characters, recording the obeisance of (Bilgi) Ghantappanayakara Timmayya. Near the Rameshwara temple is a square *kalyani*. The Vithala Mandira is built in post-Vijayanagar style. At the outskirts of this village there is a hero-stone in a field which records the death of a hero named Sirannanayaka in the cyclic year Chitrabhanu. *Aisur* a hamlet of Danamav revenue village (28 km from Siddapur), approachable from Itgi, had been the earlier capital of the Bilgi rulers. The place name is found mentioned as Ayisuru in a damaged inscription (1449 AD) on a *sati* stone near the Ishwara temple, and also Aishwaryapura in another record. There are temples of Veerabhadra and Ishwara. The place has over a dozen *sati* stones near the Ishwara temple and some of them have inscriptions. An inscription of the 15th century on a hero-stone records that one Malayi became *mahasati*. There is a completely ruined *basti* wherein there is an inscription on a slab which is worn out. There are also remains of a mud fort. The Ishwara temple is on an elevated hillock.

**Jagalbet** (Supa tq, P: 1,755), a revenue village (18 km from Joida), is found mentioned in the *Kalajnanavachana* as Jagalabetta wherein it is said that Channabasavanna passed through this place on his way to Ulvi and the people pressed him to stay on at the place and since he refused, there was a *jagala* (quarrel). There are temples of Ramalinga, Maruti and Lakshmi. The Ramalinga temple appears to be old, now renovated. Near this temple there are six hero-stones and a few *mahasati* stones are found under a tree. There is a mound nearby perhaps with antiquities hidden under it. The *jatra* of the Lakshmi temple is held once in twelve years when nearly 10,000 people assemble. The place was a centre of Supa Uprising of 1858-59 and the British had stationed a regiment here. Four of the insurgents were hanged at Jagalbet. Renowned English writer Manohar Malgaonkar was born at this place and is presently settled near this village. Near this place is the Bori Quarry, where the huge rocky hill is being quarried for transporting pebbles to the Supa Dam with a rope-way.

**Jalikunda or Hog Island** (Bhatkal tq, 6.4 km from Bhatkal port and 14.4 km from Netrani Island) is a fine picnic spot. The island is cone shaped and about 108 metres high. The channel between the Hog and the Pigeon Island is safe with water deepening only 29 metres near Pigeon island and 17 metres towards Hog Island and the main land. To the Malabar sailors the Hog Island is known as Kare Nitran, a name which explaining Ptolemy's (130 AD) identification as Kanathra and the Kaineitai of Periplus (247 AD). The latter is a name given to Netrani or Pigeon island. Though it is now uninhabited this can be developed into a fine picnic spot by providing more amenities to the visitors.

**Janage** (Haliyal tq, P: 1,398), a revenue village (14 km from Haliyal), has an old Kalmeshwara temple now renovated and a huge tank near it. There is a broken Surya image near the temple and the tank bund has two hero-stones with inscriptions engraved on them. The place has shrines of Kalamma, Hanuman, Lakshmi and Vithoba. The name Janage has floral origin, *janagi* or *javanagi* being a tree (*Garcinia xanthochymus* Hook). *Jatge* is another revenue village (P: 30) nearby where there is a huge water tank and remains of a temple called the Kalmeshwara amidst the fields. Near the temple are remains of two hero-stones, one with an inscription. The place has a shrine of Durgavva and one *konanakallu*, a slab on which the

face of buffalo is engraved in relief, which is commonly found in many places in the up-ghat taluks.

**Joida** (P: 1408), the taluk headquarters of Supa taluk since June 1981 (70 km from Karwar), is located on the Karwar-Belgaum road. The place has the temples of Siddeshwara, Jalmi and Naganatha, all tile roofed. Joida became the taluk headquarters due to the submersion of Supa under the Kali waters.

**Kadra** (Karwar tq) is located at the foot of the Anshi Ghat (32 km from Karwar). There is a Mahamaya temple, a Catholic church and a mosque all recent ones. Near Kadra at Kodsalli, the II stage of the Kali Dam is under construction by the Karnataka Power Corporation. During Deepavali, a *jatrā* is held in honour of Mahamaya for 12 days when 2,000 to 3,000 people assemble. The Kali river can be forded till Kadra from Karwar, and this place was a notable transit point in olden days for merchandise coming from sea, especially under the Adilshahis. There was a fort here of the Adilshahis which was destroyed by Sonda Sadashivanayaka in 1705 and its material was used to build the fort at Kurmagad (Island). It was the headquarters of a *paragana* under Haider.

**Kadtoka** (Honavar tq, P: 2,627, 14 km from Honavar) is mentioned as Kadatoke in an inscription. The place has temples dedicated to Keshavanarayana, Narasimha and Elukopparige Gudi (where there is a Jattiga stone). The Keshavanarayana temple is an old one with a tiled roof and recently renovated. There is an inscription on a slab standing within the compound of the temple which was installed by one Mahamatya Prabhu Sarbatithya who was ruling Kadatoke, and it also registers a land grant made to the temple of Svayambhu by Bhoga Veggade. The Lakshminarasimha Matha of the Havyaka community (also called Hale Matha) at Kadkota has a tank also. The Shambhulinga temple is called the Gramadeva temple and is a laterite work with rows of Chola-Ganga type pilasters in its walls. There is a Kannada inscription, speaking of some grant. The Tryambakeshwara Vishnumurti, Makkinarayana and Vishnu are other temples at Kadtoka. There is a fine statue of Vishnu with a *prayoga chakra* in one of the four hands near the old *matha*. Facing this is a small shrine of Garuda. Madageri, a part of Kadtoka has a shrine of Narayana where fire walking ritual is performed during the *jatra* held in April. Opposite this is the Ramanatha temple in which there are

some *ochre* paintings on the wall. There are also shrines of Jattiga and Mahasati at Madgeri.

**Kadwad** (Karwar tq, P: 3,811), is a revenue village (10 km from Karwar) of hoary past. The present name of Karwar is derived from the old name of this village Kadewadi, meaning the last village. It is in a commanding position to the south of the Kali on the banks of Kadwad stream, a tributary of Kali. That is why the British built their factory here in 1638 called Karwar factory. The Dutch spelt it Caudevar. Fr Francis Xavier spells it as Carvar. A grant of Aurangzeb calls it Karwar. The place has temples dedicated to Venkataramana (Matha), Mahadeva (Gramadeva), Vimalleshwara, Ganapati (of the Daivajnyas), Vithalamandira, Dattatreya Mandira, etc. The Venkataramana Matha is a big temple and at least 400 years old. The small shrine of Kamakshi is also of the Daivajnyas. There is also a Nirakara Mandira of the Padti community, and shrines of Kalasadeva and Devati. The last mentioned temple celebrates *bandi-habba* during the month of May. *Nandwal* (Nandihalli) is the spot where the Kadwad stream joins the Kali. It is a fine place with picturesque surroundings. There is a statue of Nandi near the confluence point. A fort was built at Nandwal by Sherif-ul-Mulk of Bijapur in 1610 and was dismantled by the Sonda prince in 1705.

**Kaikini** (Bhatkal tq, P: 6,340) is an old and important village in ancient times, now seen on the the Bhatkal-Honavar Road, 13 km from Bhatkal. At present, there is only the Parshwanatha Basti, an old one recently renovated. But, in the precincts of this *basti* are placed 22 inscriptions, most of them hero-stones and two *mahasati* stones, each a veritable piece of art. One of the inscriptions says that this old town 'Kaikani' had 24 *jananis* looking after its civic affairs (1416) and these records also say that Kaikani was the headquarters of a *vishaya* during Vijayanagar times. One hero-stones of 1422 speaks of a war between Haduvalli and Gersoppa and some others of war between Vijayanagar and Haduvalli, and so on. Nine speak of grants to the Parshwanatha Basti. The place in all has fourteen hero-stones engraved with inscriptions mostly of Vijayanagar times and one dated 1427 A D refers to an interesting battle between Kasarkod and Honavar under the leadership of Kotishwara Nayaka. There is also mention of places like Honnavara, Kasarakodu, Haduvalli, Manki, Bhatkal, Siriyali, etc. The place has shrines of Mahishamardini and Honnamasti (at Heradi) and there is a church of the Roman Catholics called St Antony's at Ternamakki.

**Kaltigudda** : See under Kumta.

**Kansur**, a small village (Siddapur tq, 24 km from Siddapur), has temples of Marikamba, Maruti and Ishwara. The first two are recent temples, but the temple of Ishwara (ruined) appears to be old. There are two hero-stones near the Ishwara temple and one of them has an inscription dated 1181 informing that while Mahamandaleshwara Kirtideva was ruling over Banavasi 12,000 and Hanungal 500 his subordinate Holleyadandanayaka died at the battle at Gimnalagundi. There are many loose broken sculptures lying inside the compound of the temple. The place is also approachable from Tyagali (6 km). **Balur** (31 km from Siddapur) is another important place where there are temples of Ganapati (recently built) and Mallikarjuna. There is a ruined mud fort, one *mahasati* stone, one hero-stone and a big stone Basava of a Shiva temple now extinct. The place also has the tomb of Sonda Raghunatha Nayaka. It is described as his second capital.

**Karki** (Honavar tq) five km from Honavar on the Honavar-Kumta road must have been an *agrahara* as there are over 500 houses of Havyaka Brahmanas. It vied with Gokarn in matters of scholarly pursuits. The place name is derived from *karki* a tree found mostly in Uttara Kannada, also called *hinari* (*Celtis cinnamomea* Lindl). The Chennakeshava temple here is a post-Vijayanagar building, and its ceiling has carvings of Ramayana scenes. The tile-roofed Mudaganapati temple is towards Haldipur. There is also a Jaina *basti*, built in granite. The place has a church. Many scholars and Yakshagana artistes hail from this place. There are two *dargahs* on way from Honavar, described as of Ahamed Fakki and Bava Fakki whose *urus* takes place in Rabbil Ahker being attended by about 2,000 people. Qawali programmes are arranged on the occasion. The place has long quiet beach spread till Haldipur.

**Karwar**, the district and taluk headquarters (547 km from Bangalore) is a place of importance. The place name Karwar is a misnomer. It is named after Kadwad, actually a far off village and the English factory at Kadwad had its opening to the sea from the point where Karwar town now stands, to the south of the Kali river. The British made this place their district headquarters in 1862 (see p 710-711). Karwar was an ancient site of sea trade visited by the Arabs, Dutch, Portuguese, French and later the British. Therefore, many place names in the area have undergone considerable

change. For instance, Baithkol is an Arabic term, Bait-el-Kol meaning "bay of safety". Ibn Batuta passed through this tract. Commodities for export to foreign countries were brought from Deccan by routes which passed through this tract for several centuries. Karwar is the safest port to the south of Bombay fit for use during all seasons. The port is a hill projecting into the sea called Karwar head, full of flora and five islands, viz. Anjidiv, Kurma Gad, Dev Gad, Mogral and Samshigudda protecting the port from heavy winds. Karwar bay is remarkable for its beautiful scenery, studded with rows of coconut groves all along. Poet Ravindranath Tagore wrote his first drama on a visit to this place. He said the following regarding its beach: "The sea beach of Karwar is certainly a fit place in which to realise that beauty of Nature is not a mirage of imagination but reflects the joy of the infinite, and thus draws us to lose ourselves in it. Where the universe is expressing itself in the magic of its laws, it may not be strange if we miss its infinitude, but where the heart gets into immediate touch with immensity in the beauty of the meanest of things, is there any room left for arguments?" There is a statue of the poet on the beach. Flanked by series of hills abounding in greenery on the east and the sea on the west with its picturesque island and silvery beach, Karwar is the most picturesque of district headquarters in the State. New port has made it a centre of trade and industry.

There are many temples and *mathas* located in Karwar town. At Kajubag, there are temples of Vithal-Rakhumayi, Maladevi and Ishwara. At Baad, there are temples of Gramadeva, Bandikatta (open shrine), Dattatreya, Revati, Saptakotishwara, Nirakara and Brahmadeva (open shrine). At the Gramadeva temple, the *bandihabba* is celebrated during May. Near Jail, there is a Maruti temple. At Kodibag, there are temples of Durgadevi, Muralidhara Matha (of Partagalli), etc. Near Kone Bazaar area, there are temples of Maruti and Radhakrishna. The place also has a Ramakrishna Ashrama and the Padmanabhaswamy Matha at Baad. At Kone, there is a very old Church built in 1843 of the Roman Catholics and subsequently renovated in 1864 and again in 1950. One more Catholic Church which is also old was built in 1867. There is also Protestant Church called St. Paul's. Important beaches near Karwar are the Karwar beach, Karwar harbour, Kone, Circular beach of Arga, Baithkol beach and Kodibag at the confluence of the Kali. In Sunkeri (Sunkadakeri or toll gate) area, there are temples dedicated to Venkataramana (Matha), Naganatha (where an anthill is worshipped),

Krishna, Mahalasa, Shanteri and Navadurga. The Venkataramana Matha, which belongs to the Partagali Matha is 300 years old and has finest ochre (*kavi*) paintings on its walls. In the Kattinakon area are temples of Vithoba, Lakshminarasimha, Lakshminarayana, Barge Bira and Naganath. Opposite the Naganath over an Ashwatthakatte at Sunkeri there is a Vishnu statue, about one metre tall, of considerable antiquity. There is a Roman Catholic church on the bank of Kadwad stream, called the Immaculate Conception Church built in 1801. It has an unique octagonal plan. There is a mosque and a *dargah* of an unknown saint at Sunkeri.

**Kasarkod** (Honavar tq, P: 5,148), (two km from Honavar) is on the south bank of the Sharavati, opposite to Honavar on the coast. The place name is derived from *kasarka* tree (*Strychnos nux-vomica* Linn), and mentioned as Kasarakodu in an inscription from Kaikini. There are temples dedicated to Ganapati-Narayana which is a dual shrine, Gopalakrishna (at Kankichitta), Muda Ganapati (*gramadevata*), and the Bindu Madhava Visveswara (dual shrine) at Toppalakshetra (near sea), etc. The Ganapati-Narayana, a big structure, is a private temple of the Gaitonde family renovated recently. The annual car festival is held here during Chaitra when 2,000 people assemble. The Bindu Madhava-Visveswara temple was built by the Mallya family (the builders of the Venktapur temple) of the same place. There is a Maruthi shrine in front of this. The place has two churches built in honour of St. Sebastian (1954) belonging to Protestants (Upper Kasarkod) and the St. Joseph's Church built in 1971 (lower Kasarkod) belonging to the Roman Catholics. The Sharavati bridge connecting Honavar and Kasarkod provides a fine view. The fishing harbour and the beach are two beautiful spots. The beach was an extension to the Mallukurve (a small Island now lost) which forms an enchanting spot of scenic beauty especially during sunset.

**Kavale Caves** (Haliyal tq), are located opposite the Nagjhari Power House near Ambikanagar (37 km from Haliyal) on the ridge of tall hill amidst captivating forest surroundings. This spot can be approached either by crossing the Nagjhari stream (from Power House) and climbing nearly 1,000 steps or through the Dandeli Game Sanctuary via Panasolli. From this village, one has to cover 12 km distance and then descend 350 steps to reach the spot. At the middle of the steep rock, a beautiful complex cave is seen. Its entrance is four metres tall with a four metres rocky ledge. But, the actual opening (entrance) is only 90 cm height, where one has to carefully crawl

forward nearly 9 metres and then a hall like space is reached. At the centre of the hall is a huge Shivalinga-like formation, more than one metre in height. It is the outcome of combination of stalactite and stalagmite, which has resulted in an upward growing conical formation on the floor formed due to the dripping from the roof or from a ferro stalactite hang resembling the icicles. This is locally called Kavalelinga and now it is worshipped daily. There is one separate cave opening at the backside of the linga which leads to the exit. Now the cave is provided with lighting. There is a traditional belief that god Shiva stayed here when he was tormented by Shani (Saturn) and the Pandavas worshipped this Shivalinga during their exile. Outside the cave are newly built shrines of Ganapati and Kartikeya. There is one more such small cave further right to this point where a linga-like stone is placed at the centre. *Jatra* is held during Shivaratri, which attracts more than 2,000 people.

**Kawalwad**, (Haliyal tq, P: 2,140), a revenue village (19 km from Haliyal) on the Haliyal-Kalghatgi Road, is the last village of the taluk on the road. It is known as Kahulawada (village for guarding) in one of the two inscriptions found in the place. The Someshwara temple here is a huge ancient structure recently renovated. There are two inscriptions in the precincts of this temple together with four herostones and remains of a tank nearby. One inscription of Chalukya Jagadekamalla (12th century) is in bad shape and seems to record the death of one Ketaya in a cattle raid. Another inscription at the same place also records in the characters of 8th century the death of Kajjaya in a cattle raid. There is also a small shrine of Hanumanta in the precincts of this temple whose statue is engraved in relief on a slab depicted as cutting the head of some enemy. Inside the Someshwara temple there are separately installed images of Surya, Mahishamardini and Ganesha, all of Vijayanagar workmanship. There is a small Tirthankara Shrine in the village, one mosque and one *dargah* ascribed to one Jamal Sali. The *jatra* at the Someshwara temple is held on the last Monday of Shravana which attracts nearly 4,000 people.

**Kekkar** (Honavar tq, P: 1,715), a revenue village (15 km from Honavar) of considerable antiquity, has temples dedicated to Lakshminarasimha (or the Kekkar Matha), Vishnu, Vinayaka, Carbatte Vinayaka, Ammanavara gudi, etc. Near the Kekkar Matha is a small tank surrounding which are several *samadhis* and a statue of Vishnu of Vijayanagar times. The Math belongs to the Havyaka



Brahmanas (see Chapter III) and is a huge establishment. There is the *samadhi* of Ramachandra Bharati in the Matha. A *jatra* is held on Ramanavami where nearly 2,000 people assemble. The Ammanavara-gudi locally called Durga Shantika Parameshwari temple is the oldest one with an enclosure and a square *garbhagriha*. There is one pillar in front of the temple outside the *prakara*. In the *mukhamantapa* are two more pillars and all these are richly engraved with intricate carvings of *Ramayana* scenes and effective floral as well as vegetal designs. The figures here are small, not more than 15 to 20 cm in height. Inscription on one of these pillars dated 1078 introduces one Mahasamantadhipati Prachanda Dandanayaka (name lost) as having died at Gokarn and one Padevala Buddha set up a stone in memory of his grandson Padeval Hacha who died fighting with his enemies. Another inscription on hero-stone in the temple is of Kavadevarasa, which records the death of a hero in a fight between Kavadevarasa of Honnavarapura and Nagavarmarasa the Lord of Gokarnapura. The earliest inscription found here engraved on a slab standing in Kampalerabanta (*mahasati*) temple dated 978 AD (of the Kaikeyas) states that the enemy's army was defeated and routed by an elephant at the command of King Ponnama. One more inscription is on a stone called and worshipped Arekal-Parameshwari lying in the Halematha *hittalu* in the characters of 8th century AD and it states that the king Anneyarasa, Dantiga, Chutta, Raja, Bandiga and Kotiga held Kadtoke as a trust upto Sivalli. There is a shrine of Hulidevaru in this compound. The annual *jatra* is held in the honour of this Matha during Sri Ramanavami day when about 2,000 people assemble. In the nearby shrine of Biredevaru a *jatra* is held in April, when fire-walking ritual is held and nearly 5,000 people assemble. At the Kappitlakan area are three hero-stones, one with an inscription.

**Kodkani** (Siddapur tq, P: 7,474) a hobli centre (17 km from Siddapur) is a place of hoary past. The place name appears to have originated from *kodkani* or *kodakanaballi*, a creeper (*Gnetum scandens* Roxb). There are temples dedicated to Ishwara and Basava (ruined). The place was a famous Jaina centre (but no *bastis* are found) and is very near to the Jog Falls. The Ishwara temple appears to be very old which is also ruined. There are many hero-stones and a few of them have inscriptions on them. An inscription on a hero-stone in the ruined Shiva temple at Halegadde dated (1117), records that one Niduka died here fighting on behalf of Kavadeva at Hubbasa and further says that Mahamandaleshwara Parikantadeva, Hasugali Kavadeva and another Kavadeva are stated to have taken part in the

battle. Another inscription at the same place of the same period records a land grant in connection with death of Mamalideva, who fought bravely in the battle. Another hero-stone in the same place is in the characters of about 12th century which is not legible. There is also a *sati*-stone. The place also has a Roman Catholic church built in 1967 in honour of Lady Mother.

**Kumta** a sub-divisional and taluk headquarters (80 km from Karwar) is a place of considerable antiquity (see pp 712-713). Kumta was in Ankola taluk and later in around 1862, it became a taluk headquarters. It is believed that the place name is derived from the local deity Kumbhateshwara. An inscription of 1360, has referred to the place as Kumbateya Nadu. In a Portuguese record of 1530, it is mentioned that the 'Kombetam' river is paying a tribute of 200 bales of rice to the Portuguese. In 1758, the French scholar Anquetil De Perron mentions the place as Komenta. Tipu is believed to have burnt the place twice to punish its merchants. In 1801, Buchanan calls it Cumty, a place formerly of some note. Though Kumta was a minor port, this place was one time a busy dockyard for the export of cotton from northern Karnataka called Cumty cotton in England. There are temples dedicated to Kumbhateshwara, Shantikaparameshwari (also called Kamakshi), Gopalakrishna, Cauvery Kamakshi, Venkataramana, Mahalasa Narayani (*gramadevata*), Jattiga, etc. The Kumbhateshwara temple located in Bastikeri, though ancient, is renovated from time to time. Now, its major part is built in RCC. It has fine statues of Ganapati and Mahishamardini. The Shantikaparameshwari temple is also old and at the back of this temple there is a big ant-hill as the object of worship. The *bandihabba* is held in this temple during February-April. The Mahalasa Narayani temple is built in typical Goan style and has excellent *kavi* (ochre) paintings of a very high order depicting traditional themes from Mahabharata and Ramayana and motifs like Surya and Chandra Mandala. The *navaranga* ceiling has delicate wood-carvings of fine floral and geometrical patterns by the local Gudigars. The car festival of this temple is held during Shravana for seven days when the car will be specially decorated with banana tree trunks which will be partially filled with varieties of flowers. The car festival of the Venkataramana will be held on *rathasaptami* day every year.

Near the Kumbhateshwara temple is an ancient Jaina *basti*, but recently renovated. The Parshwanatha statue in seated posture in the *garbhagriha* of over one metre in height is Chalukyan with an

Inscription engraved on its pedestal which states that the image was installed by one Mukundadeva. Atop the shrine in the *shikhara* there is another shrine in which a statue of Adinatha in white marble is installed. It is described as found at Duggur near Karki. On the left side of the main *basti*, there are five *nishidhi* stones, installed in a shed with inscriptions on them. The first slab (from left) dating back to the days of Kadamba Vira Kavadeva and records the death of one Saatipeeda, the son of Vardhamanasetti and the disciple of Chandrakirti Bhattaraka. The second slab dated 1344 A D states that one Nagachandradeva belonging to Desiyagana died by *aradhanavidhi*. The third slab of the days of Kadamba Kavadeva is damaged and records the death of one Setti by *samadhi*. The fourth slab records the death of Santavve wife of Sankara Chamupa and the fifth slab records the death by *samadhi*, of Kanchaladevi, the queen of Tribhuvanabira of the (Chandavara) Kadamba family in 1205-06. There is another damaged inscription on a slab standing in a field dated 1360 A D and it seems to record that one chief Vira Basavaiyya who belonged to the race of Jayakeshi and styled himself the lord of Banavasipura and makes a land grant in the village of Chattarige (Chitrigi) in Kumbateya Nadu. Interestingly within the compound of the Shantikaparameshwari temple there is a slab with a Chinese inscription describing it as a tomb stone of Xhang Wen-weng who came from Guang-dong (a place in South China) and established a new settlement. The place has St John's church built in 1857 and renovated in 1884, 1905 and 1945. At Nellikeri on the Kumta-Ankola road in an enclosure there are tombs of two Englishmen engineers, named John Albert Cope of London (died on 11-4-1880) and Henry Jasson of Warwick (16-5-1877) the former of the P W D and the latter of the Wests Company, cotton ginners. There is also a Protestant church called St Thomas church. There is a mosque (old) which is renovated. *Baad* (3.2 km from Kumta), a place located in between the Aghanashini river and the Arabian Sea is a fine picnic spot. It has a small hillock, standing on which one can witness the beautiful scenery of Kumta town with the sea at the background. There is a recently renovated Chamundeshwari temple worth visiting. There is an old inspection bungalow at Kumta built on a small hillock, presenting beautiful view of sea. *Kaltigudda* (17 km from Kumta) is a beautiful hill station which is about 760 metres high and has good potentialities for development as a fine tourist resort. Formerly, British officers from Honavar used it as a summer resort. There is a ruined travellers' bungalow.

**Kurmagad** is one of the attractive Islands (4 km from Karwar and 2 km from Sadashivgad) near Karwar. The total area of the hilly Island is 0.2 sq km. It has a fort built by Sadashiva Nayaka of Sonda in 1705 by using the ruins of the Kadra fort and fort walls are visible at vulnerable points, especially in the west. There is a beacon atop a tower of iron bars to the north in the Island. There is a Narasimha temple atop the island, and a small Maruti shrine to the east. The cement concrete (renovated) Narasimha shrine is empty and the silver image preserved by the Sapre family at Kadwad is brought at the time of the annual *jatra* held on Pushya *poornima*, when about 10,000 devotees assemble crossing the sea. There are some canons in the island and one is placed near the temple. At another place in the island, there is the foundation of an old building described as Amba Bhavani temple. There is a tank for drinking water. A long attractive streak, resembling a cave, leads from the sea to the island, but the path is not clear now. One km from this island is another island *Madhulingagad* (also called Sunagiri or Samshi Gudda) which has a total area of 0.5 sq km. It has a light house and is full of wild growth of trees, but, there is no fort. Very near this is another separate rock called Black Rock. About four to five km south of Madhulingagad is *Devagad* (also called Oyster Rock), (14 km from Karwar town) which has a total area of one sq km and has a light house founded in 1864. By providing regular launch service and other amenities, Kurmagad can be developed as a picnic spot.

**Lalguli Falls** (Yellapur tq), about 13 km from Yellapur, has a series of picturesque water falls of the Kali river falling in different heights from 61 metres to 91 metres. Then it joins the Tattihalla about 16 km north of Yellapur. There is a temple of Hanuman nearby on the hill. It is said that the Sonda Chiefs used to hurl the condemned prisoners into this gorge.

**Lushington Falls** (See under Unchalli)

**Magod Falls** (Yellapur tq), is three km from Magod (P: 543) under the Nandoli revenue village (19 km from Yellapur) and is a place of immense tourist attraction. Several special features enhance the enchanting beauty of the Falls which is caused by the Bedti or Shalmala river. The river plunges into 180 metres rocky valley in two leaps, firstly in a rapid leap of 60 metres and secondly in a slower motion leap of 120 metres. After this fall, the river abruptly changes its southern course and flows eastwards. On the opposite

side of the falls is the 310 metre high rocky platform from where one can have a panoramic view of the falls amidst evergreen forest surroundings and also the silvery serpentine course of the river through the mountain ranges. Like most of the west flowing rivers, Bedti is perennial and the falls never go dry. There is a newly-built tourist guest house under the State Tourism Development Corporation. There is a recently established Karnataka Power Corporation Colony set up with a view to undertake the construction of Bedti Dam near Magod. *Analgar*, a hamlet of Nandoli village (10 km from Yellapur) on Yellapur-Magod road, has a Gopalakrishna temple, built in Vijayanagar style. It has a *mukhamantapa*, *navaranga* and a *garbhagriha*. The *navaranga* pillars are square and contain many fine relief sculptures octagonal, including the *ashtadikpalas*. The idol of Gopalakrishna is in black stone and on the two sides of the entrance are the Gopikas and Dwarapalakas. The outer walls of the temple have many beautiful relief sculptures depicting the stories of Hindu Mythology. The *navaranga* has a parapet with relief sculptures like frizes of swans, floral designs, *shikhara* models and Hanuman figures. In the vicinity of this temple is one *samadhi* of a *swamy* (name lost) of the Ramachandrapur Matha. Analgar is described as one among the three *shreeekshetras* of the Uttara Kannada together with Idagundi and Kavadikere.

**Majali** (Karwar tq, P: 6,844) the last revenue village near the border of Goa (13 km from Karwar) is a very important fishing centre. The Mavinahalla, a stream which is the tributary of the Kali flows to its south. The Union territory of Goa is hardly 3 km from this village and there is a customs *naka* at Tilmati. There are temples of Somanath, of Ishwara of the Mesta community and Mahadeva in the bazaar and also of Dad and Devati, etc. Ramnath temple in Gaongeri celebrates the annual car festival during Shivaratri which attracts nearly 6,000 people. The Bandi Habba is celebrated during Magha *poornima* in honour of Dad when more than 15,000 people assemble. The other temple of the place is Mallikarjuna of Savantwada. In the Wangad area, at the shrine of Shanteri (where *padukas* are worshipped) and the Gharwayi Purusha Matha are seen. There is a hero-stone near the English School which refers to the rule of a Goa Kadamba prince of the 13th century.

**Malalgaon** (Sirsi tq, P: 718), a revenue village (19 km from Sirsi), is a place of rich antiquity and has temples of Suryanarayana, Ishwara, Hanuman and Maramma. The first two temples are stated to be old.

At Suryanarayana temple there are short thick pillars, about one metre in height, having *kalasha* and other floral *motifs* at the top. The Surya image is broken and the temple is completely renovated. There are four hero-stones in front of the Ishwara temple with inscription on one of them. There are loose sculptures of Ganapati and Saptamatrikas kept inside the temple. There is a mosque and also a *dargah* which annually celebrates *urus*. *Somanahalli* (P: 137) a revenue village (11 km from Sirsi) is another place of considerable interest, approachable from Malalgaon. The Shivalinga installed in this temple here is believed to have been brought from Dhareshwar (Honavar tq). The temple is built in Later Chalukyan style in front of which there is a small inscription. The Shivalinga also has an inscription. The Adi Someshwara temple near this is older and now ruined. It has some inscriptions.

**Malemane Falls** (Siddapur tq) is a beautiful cascade atop the steep edge of a hilly forest. The place is approachable by road upto Dodmane and from there one has to walk a distance of four km along with steep ghats. The Malemane stream suddenly falls from about 230 metres tall rugged hill range into a deep valley forming a thick white foggy cascade. But this is to be visited soon after rainy season and in summer it mostly dries up.

**Manjuguni** (Ankola tq, P: 1,084) a revenue village (7 km from Ankola) is a place of hoary past. In an inscription of Kamadeva Kadamba of Chandavar, the present village is called as Manaju Gunali. The place is located on the bank of the Gangavali river and is the last village at its mouth. There are ancient temples of Ganapati, Jattiga and Kannamma (a small shrine). Both these temples have thatched roofs. Atop a small hill to the right side of the temple amidst the wild growth of trees there is an inscription of Gersoppa prince Krishnadevarasa of the 16th century. *Koorve*, a beautiful island in the river is nearby.

**Manjuguni** (Sirsi tq, P: 451), a revenue village (26 km from Sirsi) is a place of pilgrimage in Uttara Kannada to be reached by a four km interior road from the Sirsi-Kumta line. It has been mentioned in the *Tirthaprabandha* of Vadirajaswamy which says that Lord Venkataramana had come down to Manjuguni on a hunting expedition and that the God is called Bete Venkataramana. The place is located in the elevated ghat region and during winter it is covered by thick fog and hence called the name *manju guni* or foggy valley. The temple

is a huge complex built in Vijayanagar style. The temple could have been of pre-Vijayanagar times. The Sonda rulers renovated the temple. The temple has a *mukhamantapa*, a *navaranga*, an *ardhamantapa* and a *garbhagriha*. The *mukhamantapa* which is a later addition has square pillars and all of them have seated carvings of Vaishnava saints (Alwars). The *navaranga* also has pillars of fine finishing. There are many Vaishnava mythological scenes carved on the *navaranga* ceiling. The outer walls of the *navaranga* has many sculptures in relief as well as in the *relievo* like, Sheshashayana, Gopalakrishna, Ganapati, Narasimha, Maruti, Annapurna, etc. At the entrance of the *navaranga* there are statues of Garuda and Maruti and those of the *navagrahas* on to the left side. The main image of Venkatesha having bow and arrow in lower hands and *shankha* and *chakra* in the upper hands is a beautiful creation in black stone. This image is believed to have been installed by one Tirumalayogi according to Vadiraja. On the outer walls of the parapet of the *navaranga* there are beautiful carvings of Ramayana and Mahabharata scenes. There is an inner *verandah* running along the *prakara* with pillars in Vijayanagar style. Padmavati temple is located to the south-west corner of this temple. At the entrance of the village is the Adi Manjuguni which is located on the bank of a big tank four hectares in size. There is a Maruti temple on the tank bund. *Teppotsava* is held once in a year in the month on Chaitra Poornima. There is also an Ishwara temple with a tiled roof in the village. The river Aghanashini is believed to originate from this Manjuguni tank. The Venkataramana temple has a big *ratha* whose wooden base is more than seven metres in height full of fine engravings. The car festival is held during Chaitra when nearly 10,000 people assemble.

**Manki** (Honavar tq, P: 12,400), a hobli centre (11 km from Honavar), a place of considerable antiquity, was a celebrated Jaina centre during 14th and 15th centuries. In an inscription dated 1378 it is mentioned as 'Manaki'. The place name perhaps is derived from *manaki* a plant, (*Linociera intermedia*). The place has temples dedicated to Ugra Ganapati (*Hale Matha*), Ganapati, Venkataramana, Lakshminarayana, Durga Parameshwari, Bhadrakameshwara, Kokkeshwara, Banakeshwara and the Shantinatha Basti. Of these, the Hale Matha and Shantinatha Basti (both renovated) appear to be ancient. There are in all ten inscriptions within the surroundings of these temples and most of them are hero-stones. One hero-stone standing near the Shantinatha Basti of the Gersoppa rulers dated 1378 AD records the death of a local hero Kallu Nayaka. Another stone

standing in the compound of Halematha (Ganapati) (dated 1408) records the lapse of a grant made to Purandarapuri Sripadangal by a Vijayanagar Officer Mallappa Odeya by order of King Harihara and Yichchappa Odeya is stated to have renewed the grant in the name of Mahendrapuri the disciple of Purandarapuri. One more inscription dated 1514 in Bole Basti states that one Mallappa Heggade erected a *chaityalaya* at Manki at the instance of his *guru* Padmaprabhadeva, who also installed the statue of Ananta Teerthankara. It further states that Devaraya II named this *chaityalaya* as Chitrakuta and Mallana Heggade erected one more *basti* of the Chawwisa Teerthankaras and endowed it with lands. The Lakshminarayana temple is of the *gramadevata* and its deity Jagadamba (*Utsavamurti*) is taken out in a silver *ratha* at the festival held on Magha *shuddha trayodashi* and *jatra* is held for three days which attracts over 5,000 people. The place has a Roman Catholic church locally called the Holy Cross.

**Mirjan** (Kumta tq, P: 2,198), a hobli centre (10 km from Kumta), has been referred differently from time to time. Kannada records speak of the place as Midije. Barbosa mentions that to the south of Kalinadi is the very large river of 'Mergeo' which produces good quantity of common rice. In about 1530 the Portuguese levied a tribute of 500 bales of rice on the 'Mirze' river. Later in 1580 another Portuguese traveller De Barros has stated that the city of 'Mergen' was subject to the Vijayanagar kings. The French traded from here for some time in 1669. In 1720 Hamilton mentions Mirjan as a small harbour and was famous for pepper, cassia and wild nutmeg. In 1801 Buchanan mentions that on the north bank of the Tadri is the fort and town of 'Midijoy' corrupted by Muslims into 'Mirji', 'Merzi' and 'Mirjan'. The place has temples dedicated to Lakshminarayana, Shantikaparameshwari, Bhairaveshwara, Mallikeshwara, etc. Near the Mallikeshwara temple antiquities like a statue of Parshwanatha (broken) and a *nishidhi* stone are found. At the outskirts of the village there are six hero-stones inside a compound and near this is a recently excavated site, said to be of a Buddhist monument. The place was under Gersoppa rulers in Vijayanagar times, and an attack by the Bahmani army from Goa on this place in 1471 was repulsed by the Gersoppa prince. Later in the beginning of the 17th century, soon after the fall of Gersoppa, Bijapur conquered the places and Sharif-ul-mulk, the Governor of Ponda built (or renovated) the fort here, and Mirjan was the headquarters of their *mahal*. Later Keladi queen Chennammaji conquered the territories till Mirjan



in about 1676. The fort of Mirjan built in laterite has four entrances and each entrance has broad steps. Inside the fort there are nine wells, one secret outlet and one main entrance besides two other entrances. There are remains of a big *darbar* hall and a market place. The fort proper is located in Kodkani village and has occupied a land area of nearly ten acres. The place has a mosque and two *dargahs*. The *dargah* in front of the fort is ascribed to Peer Hazarat Kaka Rafic Ali-ullah. Another *dargah* is ascribed to Peer Syed Ahmad-Shah-Qadri. The annual *urus* is held which attracts 1,000–2,000 people. There is also a Catholic church called St Joseph's built in 1947. On the way to Mirjan is another revenue village *Divgi* (P: 2,087) which is identified as an ancient Buddhist centre, mentioned in the Hiregutti plates of the Bhojas as Dipaka, the headquarters of a *vishaya* in which a *vihara* existed.

**Mogta** (Ankola tq, P: 688) a revenue village (6 km from Ankola) is located in picturesque surroundings on the Gangavali. The place has temples of Ishwara, Shantika Parameshwari, Beera, Hale Hattaru, Kavadeva, Hosadevaru, Sannahosaba, Moorukantri, Kagarsoma, Ganapati, Bete Beera and Sabhasura, etc. Near the Ishwara temple there are many hero-stones and one has inscription of Goa Kadamba Savichitta Tribhuvanamalla dated 1234 AD and records the death of a hero. The temple Shantika Parameshwari is an old one and there is a belief that any snake bite can be cured successfully by taking *teertha* from the temple. There is one statue called Bommaiah in the temple. The Ishwara temple has *dwarapalakas* and Ganapati painted in *kavi*.

**Mundgod** (Tq Hq, see pp 714–715) is in the up-ghat region at a distance of 165 km north east of Karwar. The name is perhaps derived from *mundu* + *kodu* or flat hill. Mundgod was a Petha under Yellapur tq till 1948 when it was converted into a taluk headquarters. In the earlier times it was a part of the Banavasi 12,000 and was under the Hanagal Kadambas, who perhaps built the fort here. Later it came under the Bahmanis and Bijapur. Peshwa Madhavrao occupied it in 1764. The huge mud fort in the old town has the remains of a Narasimha temple in it. An underground *patha* is recently discovered here. The old town or *hale uru* of Mundgod seems to have flourished from several centuries with old temples. One such temple located in the old town is of Hanuman (partially renovated by RCC) which has many impressive remains. According to a local tradition the temple was attacked by some invaders, who left the main image broken, and it was Vadirajaswamy of Sonda who once again installed

a new image. Now one can see a collapsed *navaranga* (which is recently renovated) with an elevated *jagati* and a *mahadwara*. The *dwajasthambha* facing the *mahadwara* stands on a square platform with many fine carvings in relief of Gods and Goddesses like Brahma, Uma Maheshwara, Durga, etc., in Vijayanagar style. In the precincts of the temple, under a pipal tree is placed a slab with beautiful *nagabandha* sculpture, which was the ceiling of some part of the temple. There is also a *mahasati* stone and behind the temple are a tank and a hero-stone. In the precincts of the temple there is a *brindavana* perhaps of a Vaishnava Swamy with Maruti statue on its front side.

The place also has a mosque built during Hyder's period, extended by Tipu. On the opposite side of this mosque there is a small shrine called Khadir-linga, worshipped by both Hindus and Muslims. Perhaps it was connected with a saint from Dharwad area. There is a *dargah* built in 18th Century in the memory of Razak-Shah-Wali Ulla. There is also a Catholic church. Near Mundgod at a distance of 1.5 km is located a small hillock popularly called Hanuman Gudda atop which there is a small *mantapa* with an image of Hanuman. Standing on this hillock one can witness a panoramic aerial view of the Mundgod town and its surroundings.

Another important place of attraction within the surroundings of Mundgod town are the Tibetan camps. There are nine villages and two Lama camps established in 1967. This Tibetan settlement is a bigger one which stands second in Karnataka State. There is the quiet *Gande* monastery with walls of its shrines having attractive colour paintings. The camp also has a co-operative society functioning since 1972 and there is one handicraft centre which display attractive wooden carvings, wall plates, woolen carpets, etc., manufactured by the Tibetans. These camps, now under the control of an Administrator stationed at Hubli has a total population of 9,882 including Lama monks. About 9 km from Mundgod on the Mundgod-Hubli road is the Bachanki Dam, a tourist resort. The dam which is built across the Bachanki river, a tributary of the Kali is adorned with evergreen hilly surroundings. There is a proposal to raise a park on the site on the other side of the dam.

**Mundolli** (Bhatkal tq, P: 4,122), is a village to the south of the River Sharabi (two km from Bhatkal) appears to be a village with considerable antiquity. The place name appears to have been derived

from the cactus plant *mundugalli* (*Euphorbia tirucalli* Linn), and the place has an old Durga Parameshwari temple, now renovated with tile roofing and the temple has two inscriptions. One of 1408, speaks of Vijayanagar Governor Shankaradeva Odeya of Barkur and a grant to the temple. A second part of the record speaks of a grant to the *chatra* at the Gunavanteshwara temple (at Gunavante) in the year 1414. Another record of 1446 speaks of a cash grant made by Barkur Governor Acharasa Odeya for *Devimahatme parayana* to a Brahmana for the welfare of Emperor Devaraya II. A third inscription found at the Narasimha temple of the place speaks of a similar grant by Acharasa in 1446 to a *swami* of the Narasimha temple for the same purpose. The record calls the place as Mundavaligrama. This Narasimha temple appears to have been a *matha*, and is called so even to-day. The place has also a Maruti shrine, a church, a mosque and also a *dargah*, described as of one Nastar Saheb. The beach here is calm and pleasant

**Murdeshwar** (Bhatkal tq.), a holy place, described as linked with Gokarn (one of the *panchakshetras*), is 16 km from Bhatkal, and has a huge beautiful temple on a hillock on the sea shore, formerly separated from the main land, now connected by a small foot bridge across an estuary. This Murdeshwara *linga* is believed to have emerged when Ravana threw the cloth covering the *atmalinga* at Gokarn when he tried to extricate it. This cloth is said to have fallen on this hillock called Kanduka Parvata and called 'Mrideshwara'. The former laterite building of the temple with tile roofing has been completely renovated by utilising the services of Tamil *sthapathis*, and the new granite-cum R C C building, built in the Dravidian style with a lofty *gopura* and *shikharas* and this happens to be the biggest temple in the district. There were two inscriptions in the old temple, one regarding the construction of *nandimantapa* in 1542 in the days of Krishnadevarasa of Gersoppa and another of the days of Devarayaya II of Vijayanagar the latter on a pillar. As one climbs the hillock towards the temple, there is a shrine of Jattiga called Bagila Jatka, and the deity is seated on a horse. There are shrines of Ganapati, Dattatreya, Parvati, Subrahmanya and Anjaneya in the precincts of the temple in addition to the main *linga*. There is a huge fort behind the temple and it must have been renovated by Tipu, according to local tradition. The beautiful place has a fine beach. There are temples of Venkataramana and of Shanta Durga of the Sonegar community in the town and a Raghavendra Brindavana. There is an old Jaina *basti* with a tiled roof. The church of Christ the

King, built in 1957 is of the Roman Catholic denomination. There are two mosques in the place. The *jatra* (car festival) at the Murdeshwar temple takes place between the 14th and 19th of January and nearly 10,000 people assemble on the occasion. The Pigeon Island or Netrani Gudda is off the Murdeshwar coast.

**Nandikatta** (Mundgod tq, P : 2,922) a revenue village is situated at a distance of 8 km to the north of Mundgod. It is a well fortified village which is surrounded by a fort built out of mud and stone. The place might have flourished as a popular town during the 12th century. The name of the place must have originated from the famous Nandikeshwara temple, which is a fine example of the Later Chalukyan architecture. The place name Nandikatta also finds a mention in the *Hydernama* as a *paragana* headquarters. Now the temple is called Ramalinga or Basavadevaragudi which is totally reconstructed of late by the local people. The temple is double shrined and on the backside of which there are broken images of the Saptamatrikas. The temple has well defined *ardhamantapa*, *navaranga* which has lathe turned pillars and a dilapidated *mukhamantapa* which has two entrances. The *shikhara* is also renovated with plaster. There is a small tank to the right, which is in a bad shape. Near the tank, amidst paddy fields there is a *lingamudre* stone which contains 17th century inscription. An inscription found in the ceiling of the temple mentions that during the kingship of Chalukya Tribhuvanamalla-deva a land grant was made to the temple by Hamma Gavunda a subordinate of Tailarasa of Banavasi 12,000. Another hero-stone built into the inner side wall of the *sanctum* of the same temple has an inscription dated 1138 A D which records the death of Boppa, a favourite of Mallayasavanta of Bharuni. The place also has a thatched mosque and a *dargah* of Muku-Subani and both are recent constructions.

**Netrani Island** (Bhatkal tq) also known as Pigeon Island (18 km from Bhatkal port nearer to Murdeshwar) is a fine picnic spot near Bhatkal. Roman historian Pliny speaks of *nitrias* which is identified as Netrani. In 1801 Buchanan found many people going to pray in this island to a stone pillar, the home of the spirit Jattiga. Hume who visited in 1875 describes the island as of laterite, small and high, not less than 350 feet at its highest point, and flat topped. The island is shrouded by wild growth of trees and has a good landing on the western side. The island as a whole is in elevation with curved rocky formations which have sheltered innumerable pigeons and perhaps

this may be the reason why it is known as Pigeon Island. Besides pigeons, the island is frequently flocked by the edible-nest (*Swiftlet collocalia*), unicolour whose nests appear to be highly delicate. During earlier times people of Anjidiv used to go to Netrani to gather the nests and send them to Bombay. Every year during the months of November to March, people visit this island which is not only a beautiful picnic spot, but also a bird watching centre. Though the place is uninhabited it has a Jattiga temple, a Roman Catholic church and a mosque.

**Pala** (Mundgod tq, P: 539) is a revenue village, situated at the junction of Mundgod-Sirsi and Hangal-Hubli Road (30 km from Mundgod). The place is believed to be an army cantonment in good old days called Paleya in the Hiriya-Hingalige division. A hero-stone here dated 1270 was installed by Chalagamunda, the *nalaprabhu* of Paleya under Vira Mahadeva of the Devagiri Seuna family. Another hero-stone of the same period records the death of Kalagaunda, the son of Somagavunda, the *nalaprabhu* of Hiriya-Hingalige. The Later Chalukyan inscription of Mahamandaleshwara Shingarasa of Hanumgal-500, registers the gift of a village Kiriya-Hingalige to the temples of Omkareshwara and Bagaleswaradeva and for the maintenance of ascetics and students. Near Pala there is a tiny hamlet Shingasandra apparently named after Shingarasa. Another hero-stone belonging to the same century records the death of Prachandadandanayaka Kajanna the general of the Hanagal Kadamba Tailapadeva. The place has shrines Durgavva, Dyamavva, Maruti, Ramalinga and Mastiyavvanagudi. The temple of Ramalinga and Mastiyavvanagudi appears to be ancient ones. About three km from Pala is the Ajjayyana Matha, a brick and stone structure which is below the ground level and therefore called Gavi Matha. The Virashaiva saint whose *gaddige* is here is Hundelkoppa Mukappa swamy of the Sonda rulers times. During Basavajayanti the annual *jatra* takes place here for three days and nearly 1,000 people assemble. Surroundings of Pala has mango groves and *rasapuri* variety is popularly grown. There is a mosque which is recently built. At *Ramapura*, 5 km from Pala there is the Dharma reservoir which is a fine picnic spot. Hiriya Ingulige near Pala was an *agrahara* with some temples, but now has turned a *bechirak* village.

**Rayapatna** (Haliyal tq, P: 170) an almost deserted and isolated village now, is one of the earliest towns in the taluk. The place can be reached *via* Sambrani only in summer through a forest route of

over 10 km. The place appears to have been a flourishing town with remains of a mud fort enclosing over 10 acre area, a tank, locally called Narayana Kere and ruins of four ancient stone temples completely razed to the ground during the last decade and one inscription of the 11th century, now broken to pieces. The thick forest has overtaken the site of this ancient town. The site of the Shiva temple called Sthala Devaru of the Later Kadamba times is also completely razed to the ground, has a statue of Surya in relief on one of the fallen pillars. Another ruined Shivalaya has the broken inscription in front of it. The remains of the Narayana temple have images of Narayana, Ganapati and Kartikeya in deserted and broken condition. Another ruined temple, locally called Ramadeva, has a statue of Surya in Later Chalukyan style. There is a huge hero-stone with beautiful battle scene engraved in high relief on it nearby. These ruins are found only amidst thick jungle. The village now has a few huts of Siddis and Gaulis.

**Ramnagar** (Supa tq), the rehabilitation township created recently is a revenue village, in the area transferred from Khanapur tq (Belgaum dt) for the people of the submerged town and other villages under the Supa dam. A total area of about 36 sq km has been transferred. The new village Ramnagar is under Castlerock Circle. This township has quarters for the staff of the Karnataka Power Corporation. There is also the office of the Divisional Engineer in charge of rehabilitation and he is the Administrative Officer in charge of the local administration. The place has a church (Roman Catholic), a mosque and a Ramalinga temple. Though all these buildings are modern the Ramalinga temple has some antiquities including the Shivalinga brought from the old submerged Supa town. The temple also has a wooden car (a century old) with many interesting carvings. There are also loose sculptures brought from Supa, installed around the temple like Vithoba, Anjaneya, Ganapati, etc. Near this village is a *matha* (a branch of Phalimar Matha of Udupi), recently built.

**Sadashivgad** (Karwar tq) is about five km from Karwar on the northern bank of the Kali, a part of Chitakula revenue village which is the northern part of Karwar town. Chitakula must have secured the name from some *mahasati* who offered herself in a huge funeral (*chita*) pit (*kuli*) and it was also known as Chitkuli. The fort that was built in 1698 on the granite hill on the bank of the Kali by Sonda Sadashiva Nayaka (1675-1718) brought the name Sadashivgad

to the southern parts of Chitakula. The fort was completed in 1715. The materials of Nandwal fort (near Kadwad) were stated to have been used for the construction of the fort (it is not built by Basavalinga as stated by Buchanan). The newly built bridge across the Kali which connects the place with Karwar passes from beside the hill on which the fort is located. The place which was earlier under the Goa Kadambas and Vijayanagar fell into the hands of Bijapur and the Portuguese were keen on its capture. It came under the Sonda Sadashiva Nayaka built the fort here and he could force the British to quit the Kadwad factory. The Portuguese conquered the place in 1752, but returned it in 1754. Later, it came under Haider and in 1791, the Portuguese recaptured it. They returned it to Tipu in 1793, and he held it till his fall in 1799. Sadashtyga was a sub-taluk as early as 1853 and in about 1862, it was merged with Karwar taluk. Chitakul is called Sindabur by an Arab traveller Al Masudi (913). Many other foreign travellers like Vasco da Gama, Barbosa, Fryer, Buchanan and others have given accounts of Chitakul. Barbosa (1516 AD) while describing the Malabar coast says that at the mouth of the river on the top of a hill is a fortress 'Cintacola' (Portuguese name for Chitakul). Early in 1342 Ibn Batuta mentions an island of Sindabur close to another island. He further says that it is the northern most place in Malabar coast. In the *Portulana Medicea* (1350), the name appears as 'Cintabor' and in the Catalan Map (1375) as 'Cintabur'. The strong hill fort has steps to reach and has many bastions and remains of old buildings. On the opposite side of the fort on the hill there is a considerably big field temple of Durgadevi. Shivaji is said to have visited this temple in 1665 and 1673. Daria Sarang, a navigator of the Bhandari community, renovated the temple in 1928. The inner walls of the temple have ochre (*kavi*) art, mostly geometrical patterns. On the other side of the hillock is the *dargah* (big) described as built in 1665 by the king of Abyssinia. The *dargah* is ascribed to Peer Shah Shamsuddin Kharabat alias Karimuddin Ghouse-e-Azam Abdul Quadir Jilani from Bagdad who came here in about 1633. An important building, the *dargah* is a square structure with a parapet around it and over the tomb, there is a dome, which is 20 metres high from the ground; it has four small *minars* surrounding it. The doorway and windows have Islamic arches. It is visible from a long distance and was called Piro (Peer) by the Portuguese. The *urnus* is held here in the month of Saffar when about 10,000 people

assemble. There are other *dargahs* of Bava Vali Shah, Mardan Gaib Shah (at Chitakula) and Pancha Peer (at Kanasgiri) in the town. The *urus* which is famous in the locality is also held at the tomb of Bava Vali Shah (who was a companion of Karim-ud-din) in the month of Rajjab when about 5,000 people assemble. There is a Catholic church of St Joseph built in 1824 which is also famous.

At the outskirts of the town, there is a branch of the Kavale Matha of Gauda Saraswats founded in 1865 and there is the *samadhi* of Shivananda Saraswati, the *swamy* of the Matha. The place has many interesting temples and monuments. In the Ramanath or Ramalinga temple at Sadashivgad, in addition to the main Ramanatha shrine there are two more shrines of Gramapurush and Kshetrapala. The Shantadurga Mahamaya temple is a huge complex building with shrines of 14 *parivara devatas* in its precincts and a tank. *Jatra* held here in Chaitra will have an assemblage of about 5,000. This temple belongs to the Konkana Marathas and the Gauda Saraswats and the temple walls have many ochre (*kavi*) paintings. There are also three hero-stones in the premises. There is also a *sidi* poll where *sidi* festival is performed symbolically every year by those who had taken an oath by getting their skin pinned by a thread, and they are lifted physically till the tip of the poll which is about three metres in height. Near the temple, there is an enclosed place, about 16 metres square where there are the tombs of some Britishers. Other temples of the place are of the Mahadeva at Kanasgiri, the Dattamandir at Chitakula proper and the Virabrahma shrine, the Kshetrapala temple and Vithala Rakhumayi at Sadashivgad. There is an old Jaina *basti* in which two Shivalingas are worshipped at present called Jainapurush and Kashipurush. There is also a shrine of Bargebeer of the Kadam family. The Kadams and other Konkana Marathas claim that they came from Basavakalyan long ago, and Bargebeer was the hero who led them and that they might have been Jainas in the past. In the Chinchwada area, there is an open yard where there are nine hero-stones in a cluster. Some of them have Gajalakshmi *motif* at the top and one of the stones is a *seditale* (springing the head) memorial. The British had cantoned military at Sadashivgad after the take over of the place in 1799, and the area near the fort is even now called Barkos (barracks). There are old buildings like Ganji House and the magazine store behind the local high school. The place has many mosques. There is the Jamiya Masjid near the *dargah* near the fort. In Savargad



area, there is the Savarpay Mosque. In the Naquda (Daldi) Mohalla, there are two mosques, the Jamiya and the Idrisiya. In the Bepari Mohalla, there is the Rahim Mosque. In the Mahaldarwada, there are two mosques, the Jamiya Masjid and the Phool Masjid. There is a hero-stone on the Majali Road with inscription of the days of Goa Kadamba Shivachitta Permadi.

**Sahasralinga** (Sirsi tq, Hulgol revenue village), which was originally known as Sahasrahalli, forms a beautiful valley where the river Shalmala flows. One has to take deviation at Hulgol (2.5 km from Sirsi) on Sirsi-Yellapur road and further walk in the interior forest (1.5 km) in order to reach this place. Several inscriptions mention this place as Sahasrahalli. But, it is clearly mentioned in the *Jnana Deepika* (a Samskrita work) that the Swarnavalli Matha was earlier at the spot of Sahasrahalli and was later shifted due to frequent attacks by robbers. One of the rocks have an inscription of the Tribhuvanamalla of Kalyana when God Keshava was installed by Rajendra Bharati, disciple of Prakasha Bharati. Another inscription of Raya Murari Soyideva (Kalachuri) states that Sahasrahalli was administered by Kadamba Kirtideva of Hanagal, and Sahasrahalli was a village in Kabunalige-70 division. It speaks of the Sovideva installing one linga and making a grant. The place at present is surrounded by thick forest and the multiple Shivalingas found for considerable length in the river course of the Shalmala are an attraction. They appear to have been got engraved by devotees in the course of several generations and some of them have small inscriptions too. Each rock is designed with a *linga* and *nandi* facing it. One particular rock has a circular formation of *lingas* with nine smaller bowls surrounding the centre, which in turn has a bigger circular bowl depicting the *navagrahas*. This rock also has the inscription engraved on it. The place is not inhabited always, but during Shivaratri, *jatra* is held in reverence of the Sahasralingas when nearly 1,000 people participate.

**Salkod** (Honavar tq, P : 3,398, 8 km from Honavar) is a place of considerable antiquity. There are temples dedicated to Ishwara, Ganapati, Vishnumurti, Kshetrapala, etc. The temple of Ishwara and Ganapati are in the Bondkar area and are tiled and appear to be recent construction. The Salkod Vishnumurti temple is also tiled and has an inscription of *vattelattu*. The walls of the temple have paintings in *kavi* depicting stories from Hindu mythology and geometrical designs. There is a seated image of Subrahmanya. At *Heddamangala*, once

an *agrahara* and there is a double shrined temple of Ishwara and Ganapati.

**Sambrani** (Haliyal tq, P: 808) a hobli centre (13 km from Haliyal) is a place of considerable antiquity. Its name is described to have come from one *rani* called Samba of the Sonda family. But that appears to be only a legend. The name appears to have originated from the tree called *sambrani* in Kannada (*Boswellia glabra* Roxb). In 1695 A D Gemelli Careri an Italian traveller who visited this place has recorded that it was then the headquarters of the Sonda Chief (called Sonda Kiranikaraja by him) and was surrounded by a fort whose remains are still here. Siddojirao Ghorpade of Gutti attacked this town in 1714. In 1799 this village was the scene of a battle between the Marathas and the British. The place which was a celebrated town during earlier times, later was reduced to a small village. The place has temples of Maruti (near tank), Basavanna, Ishwara, Vithala, Gramadevi, locally called Dyamavva and Durgavva. There are remains of a ruined Kalmeshwara temple in a field. This temple might have got destroyed in the Anglo-Maratha war. Nearby, there is the Ranada Hola i.e., the battle field and a moat. The place has a small tank and a mosque. There is a *dargah* ascribed to Siddi Rehman perhaps a Sonda officer, who is believed to have entered the tomb alive. It is he who is believed to have built the tank and the mud fort.

**Shejwad** (Karwar tq) in the Shirwad revenue village (10 km from Karwar) is a place of considerable antiquity. The Shejjeshwara (Siddeshwar) is a Later Chalukyan temple with a star-shaped *garbhagriha* which is completely renovated. Also called Samputeshwara, the *linga* here is believed to have been created when Ravana threw away the *samputa* (casket) of the *atmalinga* from Gokarn, and is considered as one of the *panchakshetras* beginning with Gokarn. There are sculptures of Ganapati (ancient) to the right and Durga to the left. The *jatra* is held during Shivaratri which attracts nearly 1,000 people. There is a shrine of Kollapura Jagadamba in Devalivada area. There is a *dargah* (name of the peer lost). At a place called Zamba near this place, in a quiet atmosphere, there is the Sharada Mandira, a branch of the Ramakrishna Ashrama of Karwar.

**Shetgeri** (Ankola tq, P: 627) a revenue village (5 km from Ankola) has temples of Ganapati and Biligeridevi. Both of them have geometrical and traditional designs of *kavi* art. The Biligeridevi has few

statues of Rama, Parashurama and three hero stones. Outside the compound is the small shrine of a hero seated on an elephant. The place has Satyagraha High School built in memory of the Civil Disobedience Movement of 1930-34. At *Bhasgod* (P: 416), a revenue village, near Shetgeri are temples of Bommayyadevaru, Ammanavaru and Rakshasadevaru. Near this place is *Kogregudda* a fine place of picnic. *Bole* (P: 652), a separate revenue village is a place of antiquity. Recently, an old brick Ishwara temple has been unearthed in a field. The Ishwara linga is broken but is considered to be one of the oldest in Karnataka. Old pottery pieces and stone icons (broken) have also been discovered.

**Shiralgi** (Siddapur tq, P: 1,707) a revenue village (6.5 km from Siddapur) is found mentioned as Siruvalige in a copper plate inscription at Halatkatta (Siddapur) dated 1770 of Bilgi Somashekara. The inscription records the land grant in this village. The place name might have also originated from a shrub locally called *shiranige* (*Secamone emetica* Retz). The village was granted to God Ganga-dhareshwara at Siddapur. The place has many temples like Veera-bhadra, Lakshminarayana, Maruti, Mari, Narasimha and one Jaina *basti*. There are many hero-stones and *mahasati*-stones in the village. One *sati*-stone near Maruti temple has an inscription (dated 1456) is damaged and registers the death of Chavandamma and mentions Balavati. The *basti* is also in a dilapidated condition. The temple of Lakshminarayana and Narasimha are recently renovated. The beautiful image of Narayana appears to be of Vijayanagar times. The annual car festival of Narasimha is held during January when nearly 1,000 people assemble.

**Shirali** (Bhatkal tq, P: 9,570) a place of considerable antiquity is six km away from Bhatkal on the national highway between Bhatkal and Honavar to the north of the Venktapur river. Mentioned Shriili (1278), Shiriyali (1402), etc., the place has inscriptions of the Alupas, Hoysalas, Haduvalli rulers and Vijayanagar. The notable institution here is the Chitrapura Matha of the (Smarta) Saraswats, founded in 1757 (see Chapter III) on a site granted by the Nagarkatte family. The Matha is a complex building with tiled roof and it contains the *samadhis* of six *swamis* of the Peetha. Round about the Matha are temples of Gopalakrishna, Dattatreya, Shantadurga and Keshava Narayana. The last named has four inscriptions. One inscription of 1278 speaks of Hoysala prince Ballala III administering the region. The second dated 1336 speaks of Hoysala Ballala III's queen Kikkayitayi

(Krishnayi) and a grant to a family of *vaidyas*. The third, dated 1346 mentions a grant by Alupa Veera Kulashekhara of Barkur to a choultry of the Brahmanas of the village described as speaking two languages. A fourth dated 1410 announces a gift to the temple of Vijayanagar governor Yichchappa Odeya. The hillock called Panchavati near the Matha has a small Shambhulinga shrine, believed to have been visited by Adi Shankara. The Matha has founded a small but highly educative museum in which many stone inscriptions, copper plates, a variety of stone images of antiquity, coins and other curious objects and devices have been preserved. A week-long car festival with many cultural programmes is organised by the Matha concluding with Chaitra Poornima. Another notable centre at Shirali is the Mahaganapati Mahamaya temple, the *kuladevata* of many Gauda Saraswat families. (This temple is also called Pete Vinayaka Shanta Durga). It is described as built 400 years ago and renovated in 1904. The Ganapati image is of stone and Mahamaya of *panchaloha*. It has mural paintings of ochre (*kavi*), mostly of *dashavatara motifs*. This huge temple is visited by scores of devotees every day. The Maruti temple of the place is of considerable antiquity, and has a hero-stone, describing a war between Haduvalli and Gersoppa during the early part of the 16th century and mentions the fort at Shirali. There is a Mahasati temple on the bank of the Venktapur river, recently renovated in Dravidian style called as Bedrole Masti. At *Kada-  
vinakatte*, there is a Durgaparameshwari temple of antiquity, and the installation of the deity is attributed to Adi Shankara. There is another temple of Durga Parameshwari at Baddukuli. At *Kadle*, there is a Shivalingeshwara temple. *Bengre* has a Hanuman temple of the Namdharis. There is a mosque at Gudihittal and a church at Alvekodi.

**Shivaganga Falls** (Sirsi tq) which is also called Ganesh Dhabdhabe is 22 km from Sirsi. There is no proper approach road, and after moving through a motorable mud road from Hulekal to Sampigadde near Mensi village, one has to cross the thick forest in order to reach this spot. The small Sonda river (as it is called) falls into a deep valley from a height of 74 mts and flows further westwards to join the Bedti river or the Gangavali. The valley into which the Sonda river falls is covered with thick evergreen flora and presents a captivating view. A little farther from the falls is an island locally known as Ganeshpal, formed by the branching out of the small rivers. There is also a small image of Ganesha in the island.

**Siddapur** (tq hq, P : 11,289, 102 km from Karwar) was converted

into a full fledged taluk in about 1862 (see pp 715-16). But earlier, it was under Bilgi taluk which had been merged with Sirsi in 1859. The place has been mentioned in several inscriptions. It was the Bilgi chiefs who improved the present place and gave it the name Siddapur, which was an area in the Kondli village. According to tradition, the Bilgi rulers built the Siddhivinayaka temple and thus the name Siddapura came into vogue. It was built to bring merit to a deceased prince called Siddappa, another son of queen Jayambe. An inscription of Bilgi chief Ghatendra II dated 1651 A D found at Siddapur (Vighneshwara temple) mentions a grant made by his mother, queen Jayambe to the temple at Siddapur. Another inscription dated 1770 A D of Bilgi chief Somashekhara mentions a grant of a village to the Gangadhareshwara temple at Siddapur for the annual car festival. There are temples of Hanuman, Vighneshwara, Lakshmvienkataramana, Basaveshwara, Raghavendraswamy Matha (recent one), Kamma (Marikamba), etc. The Vighneshwara and Gangadhareshwara (Basaveshwara) are old temples. There is an inscription in the Vighneshwara temple already quoted. Several inscriptions mention grants to the latter as well. The Kamma temple is located outside the city locally called Kondli. There is an old ruined fort in Kondli surrounded by moats. This place appears to be very old. There are many hero-stones near the ruined Ishwara temple. An inscription on one of them belonged to Kadambas of Hanagal, recording the death of Machagauda of Kondli in Juhali-70, dated 1148. The place has a mosque built recently. There is a Catholic church of Lady Rosary built in 1957. The place was a very active centre during the No-Tax Campaign of the Freedom Movement.

**Sirsi** (tq, hq) the sub-divisional headquarters (90 km from Karwar) is the elevated place (see pp 716-18) in the district and is normally compared with *siras* or the head. In an inscription on a hero-stone at Tamadi Kallala (Siddapur tq) of 1150 AD the place is mentioned 'Sirise' and a battle that took place there. The name appears to have been derived from the tree *shirisha* or *sirsala* (*Albizia lebbek* Benth, also called *Bage* in Kannada). According to Buchanan, 'Sersi' was a small village, but it was the residence of the Tahsildar of Sonda. He further says that it was not the central place fit for a taluk but, as it was a good thoroughfare for reaching various places its selection was appreciable. In the year 1859 the name of the taluk was changed to Sirsi. The same taluk status was retained till 1956 when it was also upgraded into a sub-division. The fort of Sirsi which is now in ruins was built by Sonda Ramachandra Nayak

(1602-10), who called it as Channapattna. The earliest temples here are those of Shankara and Ganapati, both considered to be of Vijayanagar times. The Shankara has only the *garbhagriha* and the outer portions are ruined. On the right side of the temple is a small pond locally called Shankara Tirtha. The Ganapati idol which is seated appear to be of Later Chalukyan period. The temples of Marikamba, Veerabhadra, Ishwara and the Parshwanatha Basti are all of later periods. The popular Marikamba (Mariamma) temple is said to have been built in 1689 A.D. The wooden statue is believed to have been found in a tank. It has been renovated stage by stage and has grown to be a complex structure. The priests of Marikamba are of the Vishwakarma caste. It has two *prakaras* and at the entrance there is a huge *rangamantapa* (auditorium). The outer wall at the entrance and the interior walls of the *pradakshina* are painted profusely with figures of mythological and secular themes in ochre (*kavi*) colours. These are at least one century old and they have been recently retouched by enamel paint. The custom of sacrificing of large number of animals like fowls, goats and one he-buffalo during the bi-annual *jatra* which was in vogue till the 1930s was finally given up at the instance of Mahatma Gandhi who visited the place in 1934. But, now there is a living he-buffalo maintained in a separate room in the *prakara* which is regularly worshipped by the pilgrims. It is not sacrificed. The notable annual festivals are Navratri, Deepavali, Kartika illumination and Jayanti. Marikamba is adorned with a golden crown richly inlaid with diamonds and other precious jewels. The famous car festival of Marikamba takes place once in two years in the month of Magha at a ground specially maintained for the purpose and about 1.5 lakh people assemble. The administration of the temple is looked after since 1955 by the State Government which appoints the Board of Trustees, appointed by the District Judge once in five years. There are two Hanuman temples just in front of the Marikamba temple on the other side of road. The Triambakeshwara temple located just opposite to the Marikamba, a granite building was recently completed, built by Tamil *sthapatis*. The *pradakshina* walls are decorated with painted Shaiva sculptures. There is another Ganesha shrine beside this.

There are three Jaina *bastis* in the town and the one in the Basti Galli, the Parshwanatha appears to be the earliest attributed to the Sonda chiefs. Another *basti* built by one Alur Padmappa is also a Parshwanatha whose statue was brought from Karkala (Dakshina Kannada dt) in 1800, mainly for his family worship. Another *basti*,

located near a private mill, is a stone structure, and appears to be century old. Other important temples of the town are Vithoba, Marigudi, Ganapati and Maruti near the tank of the town, Venkataramana, Vishnu, Gaurishwara, Veerabhadra and the Basavanna (of the Veerashaivas). The *mathas* like Unni Matha, Bannada Matha (Chauki Matha) and Sri Shanthaveeraswamy Matha are also of the Veerashaivas. The place has three mosques known as Sultan-i-Hanifi Masjid, Madina Hanifi Masjid and Ahale-Hadisa Masjid. The Sultani-Hanifi Masjid was built by Sultan Sharif, a Sardar during Tipu's period, whereas the Medina Hanifi Masjid was built in 1902 near Channapatna Bazaar. The Ahale-Hadisa Masjid was built in 1877 by the followers of Ahale Hadisa. In the year 1905 this mosque was again renovated. This place has a striking Roman Catholic church called St Anthoni's church atop a small elevated hill. This church was built in 1848 and it was later renovated in 1934. Opposite the church there is a small queer building with mortar roofing, the remnant of the military camp of the British times. One Dr Mathew took the initiative for the construction of the Protestant church building (near taluk office) known as St Paul's Marthoma church in the year 1966. In 1831 there was a severe armed anti-British uprising in Sirsi. A small zoo-garden is also set up here which is maintained by the Forest Department. *Kalkuni* (3 km from Sirsi) on the Sirsi-Kumta Road which is a part of Sirsi town has a recently built Someshwara temple. There is a *Vamana mudre kallu*, with Samskrita inscription and *mahasati*-stone near the temple.

**Sodigadde**, a hamlet of Hadina revenue village of Bhatkal taluk and about four km from the town is renowned for its Mahasati temple whose deity is Mallema. It has a queer collection of many votive items like painted pillars of stone and wood, of wooden *mahasati* statues (nearly 100), wooden tigers, wooden animals called *haiguli* resembling bullocks, etc. They are all huddled together in this huge tiled temple. A three-day *jatra* takes place here on January 23, 24 and 25, when 10,000 people assemble each day when fire-walking ritual is also performed. The place has a modern tiled temple of Durgaparameshwari and a Jattiga shrine. The beach of this shore village is calm and enchanting.

**Somasagara** (Sirsi tq) a hamlet of Neggu village (8 km from Sirsi) is a place of hoary past. One has to take deviation at Neggu village on the Sirsi-Kumta road to reach the place. There is a motorable road. The place has an impressive temple of Someshwara. The

temple built in later Vijayanagar style has a *navaranga* and a *garbhagriha*. The *navaranga* has carvings depicting many social themes like dancing girls, temple towers, swans and floral designs on their outer wall. The *navaranga* pillars are square as well as round shaped. Its ceiling is also decorated with Shaiva sculptures. The *garbhagriha* has a Kadambanagara *shikhara* which is also adorned with many Shaiva sculptures. There are two hero-stones on the way side of Somsagara. The annual car festival is held in the month of Chaitra *amavasya*, when nearly 1,000 people assemble. The monument is Centrally protected.

**Sonda** (Sirsi tq, P. 1,015) a revenue village (19 km from Sirsi), is a place of considerable antiquity, One has to by-pass a big pond (Hayagriva Samudra as it is locally called) before reaching Sonda. From 1801, Sonda was a taluk with headquarters at Sirsi and in 1859, the name of the taluk was changed as Sirsi taluk. The place has been referred variedly as Sonda, Swadi, Soda, Sovade, Sondakere and Sudhapura. The inscription found here and elsewhere have mentioned the place as 'Sondābhidana' or 'Sondanagara'. In the inscription on one of the hero-stones at Hulekal (15 century), the place is referred as Sote (Sode). Ancient Sonda also included Swarnavalli village. Buchanan who stayed at Sonda during his journey describes that the place was called 'Soonda' by the Europeans and Muslims, but locally, it was known as 'Sudha', which is an imitation of the Samskrita name 'Sudhapura'. It is the seat of one of the *ashtamathas* of Udupi to which Vadirajaswamy succeeded. A *mahasati* stone at Sonda dated 1431 speaks of the death of Arasappanayaka, son of Sankannayaka of 'Sovade' (this appears to be the earlier name). His family ruled from this place for centuries (see pp 138-41). Arasappanayaka II made liberal grants for the construction of the Trivikrama temple at Sonda. He was a devotee of Vadirajaswamy (1480-1600). An inscription on a hero-stone dated 1354 found at Sonda mentions that Mahapradhana Baycheya Dannayaka as governing Chandragutti under Vijaya Bukkaraya. Another record by Basavanna Bande (18th century) speaks of a land grant by Arasappanayaka to Narasi Matha. An inscription on the *dhwajasthambha* of the Trivikrama states that it was set up by Vedanidhi Tirtha the grand disciple of Vadirajaswamy. A slab near the same *dhwajasthambha* installed by Venkatapatideva in 1583 states that Vadirajaswamy installed the Trivikrama idol brought from Kashi when Arasappanayaka was ruling Sonda. In 1763, Hyder Ali invaded and damaged the town. There is an old fort and *mathas* belonging to the Vaishnavas and the Veerashaivas and the latter is in a bad shape. The Vadiraja Matha is held



in special reverence as it contains the *brindavana* of Vadirajaswamy, the tenth *guru* of the Peetha. There is a fine *kalyani* called Dhavala-ganga behind this. To the right of this *brindavana*, the *brindavana* of Vedavidya Teertha and the image of Bhootaraja can be seen. The original *brindavana* is surrounded by small shrines of Maruti, Gopala-krishna and Rudra. The Maruti is depicted as playing Veena. The Trivikrama temple at the entrance of the *matha* is built in later Vijayanagar style with a *mukhamantapa*, *navaranga* and *garbhagriha*. The *prakara* of the temple has corridors surrounding the temple adjacent to the outer wall. The *shikhara* is also square shaped and is plastered with mortar. Facing the temple is one tall *dhwajasthabmha*. The annual car festival of Trivikrama is held on the Holi Poornima (March) which also synchronises with the day of the entry of Vadiraja into *brindavana* and the *aradhana* is also held for three days when more than 2,000 people assemble. Muslims also participate in the car festival. Tapovana, located in a valley formed by the river Shalmala, was a place where Vadiraja used to meditate. The area is now covered with the lush green forest and one has to walk three km to visit this place.

There is one Shankaranarayana temple (1.5 km from Sonda Matha) amidst the forest, which is a fine example of the Later Chalukyan style. The temple is a *dwikootachala* (double shrined) having two *garbhagrihas* of which one has a Shivalinga and the other a beautiful idol of Narayana respectively. There are relief sculptures of Gopala-krishna, Rati-Manmatha, Maruti and Saraswati at the entrances of both the *garbhagrihas*. On the parapet of the *jagati* there are many carvings of social and mythological themes, and also some erotic sculptures. The lower panel has lines of elephants, horses, lions, etc. At *Batalakoppa* (2 km from Sonda), a hamlet of Sonda village, there is a Veerashaiva Matha or Gaddige Matha which is also locally known as Mahanta Matha. The *matha* built in later Vijayanagar style has an elevated *jagati* and a corridor with an entrance to the *navaranga*. The *matha* houses a *gaddige* of a *swamy* whose name is not known. The *garbhagriha* is square shaped and the *navaranga* pillars are also square. The *shikhara* over the *garbhagriha* is square shaped with a four pillared *mantapa* at the apex. Facing the *matha* are two *gaddiges*, of Sonde Sadashiva Nayaka and Basavalinga Nayaka with an elevated *jagati*. Along the *jagati* are beautiful carvings depicting erotic art, rows of musicians, etc., and the lower panel has the animal *motifs*, like elephants, lions, tigers, swans, etc. *Hunsihonda* in the Hulekal revenue village (3.2 km from Sonda) is another interesting place

around Sonda. The place has a Venkataramana temple built in Later Chalukyan style, with many additions made by Sonda Nayakas. The main gateway to the temple has *jagati (mantapa)* on either sides and the *dwajasthambha* facing it is over 15 metres high. The temple has a *garbhagriha*, a *navaranga* and an *ardhamantapa*. The *navaranga* pillars are lathe turned at the top and have Vaishnava sculptures in relief on all the four sides at the basement. The ceiling of the *ardhamantapa* has an inverted lotus with *dashavatara* carvings surrounding it. The temple has a square shaped ground plan. It has sloping *chhajja* around and Kadambanagara *shikhara* over the *garbhagriha*. On the outer face of the parapet, there are relief carvings depicting social and mythological themes and also erotic sculptures. On its lower panels are lines of elephants, horses, birds, swans, etc. There are two *brindavanas* (tombs) of Vaishnava saints (names lost) facing the main entrance of the temple. At present, the temple is in the thick forest without even an approachable road. There is a small tank opposite the temple, which is locally called Hunsihonda as it has tamarind (*hunse*) trees on its bund (see also Swarnavalli).

**Susubbi Falls** (Sirsi tq) is located (30 km from Sirsi) near Kakkalli village. It is a perennial spring, also called *Bilihole*, that falls from a height of about 11 metres, amidst the wavy evergreen hill ranges and is an enchanting spot. The approach is from Sirsi-Vanalli and Kakkalli. During rainy season the road is motorable upto Vanalli, and one has to walk five km further to reach the spot.

**Swarnavalli** (Sirsi tq, P : 300, 16 km from Sirsi) under Mathadevala revenue village is a place of religious importance. Formerly it was a part of Sonda city, the old royal capital. The place name has undergone several changes. Two inscriptions, one dated 1480 A D and another of 1595 A D mentions the place as Honnahalli. Gangadharendra Saraswati, described as the 38th *guru* of the Swarnavalli Matha presents a history of the Matha in his *Jnana Deepika* (in Samskrita) and he also mentions the place as Honnahalli. Buchanan who stayed in the place has mentioned it as 'Honawully Matham' or the Golden Convent held in high reverence is of the Haiga Swami. The Swarnavalli Matha which is a branch of Shringeri Matha is described as founded by one Bhaskarendra Saraswati at the instance of Adi Shankara. Bhaskarendra in turn initiated Vishwavandya Saraswati the first pontiff of this Peetha. In the beginning Gokarn was the headquarters of the Matha but, later, on an invitation of the Sonda chief, the 29th Swamiji in the order came and settled at Sahasrahalli

on the bank of the river Shalmala. As the place was later found insecure, Arasappa Nayaka is stated to have granted the land and also built temples and the building for the Swarnavalli Matha. The Matha complex has small shrines of Raja Rajeshwari, Chandramauleshwara and Lakshminarasimha built in later Vijayanagar style. There are also statues of Adi Shankara, Vedavyasa and Ganapati placed in the precincts of the shrine. There are inscriptional evidences for the grants made by Sode Arasappa Nayaka II in 1556 and Ramachandra III in 1673.

There is a forest route from this place to Vadiraja Matha (3 km) and on the way there is an old temple in a field with the main idol missing. There is a Veerabhadra standing behind the broken *pani-peetha* in this temple and a small *mukha mantapa* is built in later Vijayanagar style. The temple is undoubtedly a Shaiva one as there are two *gaddiges* of unknown saints facing the temple. The annual *jatra* is held on Vaishaka *shuddha chaturdashi* at this place. Near this temple is the Jaina Matha, one of the earliest Mathas in Sonda. The *basti* of Chandraprabha, (eighth) Tirthankara, which is the earliest is in a mutilated condition and hence a new idol of Adinatha has been installed. The Jaina Matha was also called as Bhattakalanka Matha according to many inscriptions. The earliest copper plate from this Matha is of the 16th century which states that one Mallishetti received from the Sonda Chief an endowment in the Masuru Mosaleyakuruvu for the maintenance of the *basti* on the advice of Chandraprabhadeva, a disciple for Vijayakirtideva of the Desi Gana. Another inscription dated 1491 mentions a grant by Arasamma, daughter of Arasappa Nayaka. A *nishidhi* stone found in the midst of the forest dated 1618 is of Akalankadeva, said to have been installed by Bhattakalanka. There is another *nishidhi* of great Kannada grammarian Bhattakalanka with an inscription dated 1655. Another inscription dated 1199 A D informs us that Sonda was ruled by Jainas. At present a Jaina Swamy resides in the Jaina Matha, which is a renovated structure. The Matha is approachable only through a foot-path from the Swarnavalli Matha or the Sonda Matha.

**Sykes Point** (Haliyal tq, 3 km from Ambikanagar and 42 km from Haliyal) is another interesting tourist spot in the district. It is named after a British Officer Sykes who had surveyed the area. This beautiful place has a tower-like witnessing platform. In the deep valley the Kali, being joined by the Nagjhari river, both moving forward like silver linings of the green attire worn by lady nature, is an

enchanting scene that can be viewed from this place. On the hill opposite, the mouth of the Kavale Cave is dimly visible. The huge building and the giant machine installations of the Nagjhari Power House, deep below, look like toys from this height. One can also see the carefully woven water pipes into the rock in the form of a tunnel.

**Tadri** (Kumta tq) near Gokarn (3 km) is the point of confluence of the river Aghanashini with the Arabian sea. This is in a very enchanting setting, more so at sun set. Tadri has been a centre of overseas commerce during historical times. There is a small port mainly used for fishing purposes. There is a light house to guide the sailors. The Indo-Danish Fisheries Project has its office located here and has developed fishing operations here. On the way to Tadri before Sanekatta there is a small viliage *Torke* (4 km from Gokarn) which has the temple of Siddeshwara. This temple is built in laterite with fine wooden pillars. At *Hittalamakki* near this place is a Guddehonnappa temple where there is a hero-stone having inscription lying on the way side. *Sanikatta* located at the fort of Gokarn is the popular salt manufacturing centre from the times immemorial. There is a view that the place name came from one Sanu Naik who built an embankment (*katte*) in 1775. There is the Nityananda Ashram founded by Mahabalananda Swamy in 1956, and here the *padukas* of Swamy Nityananda of Vajreshwari near Bombay are worshipped. There are shrines of Ganapati, Subrahmanya and Krishna and an image of Bhadrakali, all new, in the Ashram. This *ashram* is nearer to Gokarn, and is built amidst hilly surroundings. *Aghanashini* on the opposite bank of Tadri on the shore has an Agastya Vinayaka temple and the Agastya cave at Kirubele.

**Tatwangi** (Haliyal tq, P: 927) a village (10 km from Haliyal) has the remains of an old fort and the remains of a Later Chalukyan temple of Narayana, whose image is broken and this is ascribed to lightning. The temple has lathe-turned pillars and stone beams, but no ceiling and there are beautiful images of Bhairava, Ganapati and Mahishamardini in it. Near a public well in the village there is one hero-stone and two *mahasati*-stones and in a field there is a hero-stone with an inscription. There are shrines of Hanumanta, Durga-devi and of Basavanna which is actually a Shiva temple with a huge tank near it. The place has a mosque.

**Tergaon** (Haliyal tq, P: 4,202) a revenue village (4 km from Haliyal) is considerably a big place. The Kalmeshwara temple here

which has two hero-stones and two *mahasati*-stones in its precincts and on the banks of the local tank there are two more hero-stones. There are also temples of Maruti, Lakshmi and also of the Navagrahas, called the Chavateppa and its *garbhagriha* is below the ground level. The Parshwanatha *basti* here is a new building with marble statue of the Tirthankara. *Gummatakere* a small hamlet near this place has a Shiva temple of the Goa Kadamba times called locally as the Ramalinga. This beautiful stone structure has an inscription of the Goa Kadamba dynasty. Annual *jatra* is held in the month of April to celebrate Hanumajayanti at the Maruti temple when about 4,000 people assemble.

Ulvi (Supa tq, P: 317) a separate revenue village (36 km from Joida and 90 km from Karwar) is an ancient Veerashaiva centre and a place of pilgrimage. The place name is mentioned differently as 'Uliva', 'Ulidvi', or 'Ulivi', etc. *Uli* or *ulive* means to stay or hide oneself. Channabasavanna's stay here or his using the place as a hide-out might have brought the name to the place. *Ulavi* is also the name of a tree in Kannada which is common in this area, also called as *bili matti* (*Terminalia paniculata* Roth). One has to cross the Rakshas pass from Kumbarawada to reach this place by bus. The other route is from Yellapur, via., Koogu Basappa (Near Ganeshgudi, Yellapur tq) leading to a forest route by crossing the river Kali which can be used only during summer. In *Channabasavapurana* the place is mentioned as *Naanu ille ulive* i.e., 'I will stay here'. Channabasavanna led a large group of *sharanas* in about 1168 to Ulvi after the turmoil in Kalyana that followed the death of emperor Bijjala. He and his followers decided to spend their last days here described as under the Hoysalas then. Channabasavanna was the nephew of Basaveshwara, being the son of Akkanagamma who also came to Ulvi. At Ulvi the *gaddige* of Channabasavanna is found in a huge temple which was originally built in Later Chalukyan style and was renovated by the Sonda chiefs before the recent renovation. Four fine wooden pillars in the old *navaranga* of the Sonda times have been taken to Folk Arts Museum of the Mysore University. Facing the *gaddige* is a *nandi*. The temple has a *garbhagriha* (to the south), a *navaranga* (modern) and a *mukhamantapa* (modern). The *garbhagriha* has lingas and Nandis in it. There is a tall and beautiful gateway to the temple. The *prangana* around is spacious and along the *prakara* there are many rooms (recently built). The *shikhara* is octagonal and has many fine stucco sculptures painted, of important *sharanas* who were with Channabasavanna here. The top of the *shikhara* is domical. At the

northern end there is a *dwajasthambha*, standing on a hexagonal *peetha*. After this, facing the main entrance below the ground level are two *kalyanis*. The whole temple is in a depression and was called Gavi-matha. To the south-west of the temple there is another tank and a hero-stone with inscription, stated as brought to this place from near the Veerabhadra temple. In the Ulvi village around the main bazaar there are temples, one is of Akkamahadevi, an RCC structure with Akka's statue in white marble enshrined in it. The second temple is of Ettukayi Basavanna and a third one is of Veerbhadra. On a hillock nearby is an old Maruti temple of stone, now renovated and plastered and remains of a pond. The Channabasavanna temple is managed by a trust committee of which Channappa Adivappa Kittur of Haliyal is the Chairman. Priestly services in the temple are conducted by Virakta Jangamas. The place was a flourishing centre under the Sonda rulers and under Haider and Tipu it was the headquarters of a *paragana*. With the advent of British rule, for long Ulvi was in a neglected state and a family called the Bhingés are stated to have taken care of the temple of Channabasavanna for decades.

The place appears to have had been politically important as there are remains of two forts at Ulvi. One is near Chennabasavanna's temple behind the Inspection Bungalow, locally called Baburao's fort. It is not clear who this Baburao was. There are some underground cells built in the fort of laterite stone and one of them is 4 mts × 4 mts, called *garadimane* or gymnasium and part of the remains of the fortification are surrounded by a natural stream serving as a moat. On the other side of the bazaar, there is the Ulvi village with the settlement of local agriculturists, mostly Muslims. There is also a mosque near the Veerabhadra temple. Beyond the settlement there is an area called Jaddi where there are remains of a huge old fortification and a vast cemetery of the Muslims where hundreds of people appear to have buried in olden days and also a few *dargahs*. The fort must have been either under Tipu or even under the Bijapur rulers. There is also the foundation of an old mosque. There is a huge maidan, described as reserved for the exercise of the cavalry and a well into which a horse can descend for drinking water; there is one more old well, a little away in this desolate region. In the forests around Ulvi are many spots which the pilgrims visit, though the places can be reached only in summer and by foot. Of these, Shivateerta at Shivapura two km from Ulvi has an old Ishwara temple in stone and a small water spring and a tank. The Akalagavi (Cow's cave) is a

natural cave with an udder like formation on the ceiling of ferro stalactite hangings and water oozes from them. Next to this is the Haralayya Chilume, a hot water spring named after Sharana Haralaiah. Next to it is the Rudrakshi Mantapa Gavi. In this are hewn roughly in stone *motifs* like a drum, a *jagate* (beating disc) and plantains. The Akkanagamma Gavi is believed to be a place where Nagamma, Chennabasavanna's mother used to stay and meditate, and there is a natural rock formation resembling a woman lying down. The Vibhuti Kanaja cavern is another spot where white stone and dust are abundant, and it is nothing but lime stone deposit as found at Yan and other places. These places are almost near the bank of the Kali. The farthest place, about eight km from Ulvi, is the Mamani Gavi, described as named after Mahamane, the residence of Basavana at Kalyana, as Chennabasavanna and Akka Nagamma are believed to have stayed in this cave. This place is very near to the Kaneri, a tributary of the Kali. Five km away from Ulvi is a village called Hebbal where there is an old Panchalingeshwara temple.

At the Channabasavanna temple, *jatras* are held during Shivaratri, Makara Sankranti and Basava Jayanti. The major festival is on Magha *poornima*. It is for eight days, culminating with *poornima* and nearly one lakh people visit this *jatra*. Once on every *poornima* there will be the *jatra* when small car festival takes place, and huge car (*dodda ratha*) is taken out on the above mentioned *jatras*. Every Monday there will be the *palaki utsava* and in Shravana, this Monday *utsava* will have better attendance than in other months.

**Uluware** (Ankola tq, P: 806), a revenue village (8.2 km from Ankola), is on the bank of the Gangavali and the place name literally means a ferry in Kannada. The place is approachable by road from Madangeri (Ankola tq) and also by crossing the Gangavali river by means of ferry from Shirur (Ankola tq). The place name is mentioned as Uluvari in an inscription dated 1550 A D at the same place. There are temples dedicated to Mahadeva, Beeredeva, Bommadeva, Devi Amma and Shantikaparameshwari. There are two inscriptions, and the one amidst the field is dated 1550 states that Saluva Krishnadevarasa of Gersoppa transferred the village of Uluvari to Sadashiva Nayaka of Keladi, who donated it to the Gokarn temple. And the other on a hero-stone standing in the Mahadeva temple is badly damaged, but tries to record the death of one Nayaka, brother-in-law of Bamma. This is in the characters of about the 13th century. The

annual *jatra* is held during Chaitra Poornima in honour of Mahadeva when nearly 1,000 people assemble.

**Unchalli Falls** (Siddapur tq) near the revenue village of the same name (35 km from Siddapur) is a fine tourist spot. The falls here is called differently as Keppa Joga, Lushington Falls, etc. It was named after J D Lushington, then Collector of Kanara as he was the first to locate this spot in 1845. There is a ruined travellers' bungalow on the opposite side of the water falls built by him. There are two approach roads for reaching this spot, one from Siddapur *via* Kolsirsi-Heggarne. There is a motorable road only upto Heggarne and from there one has to walk 3.5 km in the dense forest. The other approach road is from the Sirsi-Kumta road and one has to take deviation at Ammanahalli (Devimaneghat) and then reach Heggarne. There is no proper witnessing platform here as it is in Magod, but one has to slowly descend the slopy ghat for 1.5 km to reach the opposite side of the falls. The river is actually a combination of two streams one from Shankaratirtha (Sirsi town) and the other from Manjuguni tank (Sirsi tq) which converges at Maddihalli (Siddapur tq) which then flows deep down into the rugged valley at Unchalli from a height of 116 metres and then flows westwards. The river is called Aghanashini from Maddihalli. If one stands on the opposite side of the evergreen valley the water falls like a vertical rectangular block and then gushes into the valley, with thunderous sounds. That is why the local people call it as 'Keppa Jog' i.e., that which makes one deaf by its natural sound. This sound is heard from considerable distance. The approach road here requires annual repair and drinking water facility can be provided.

**Uppinapattan** (Kumta tq, P : 869) a revenue village (14 km from Kumta) was a noted centre of salt export, being a midway between the up-ghat and the coastal areas. The Aghanashini flows towards the sea from here, forming a navigable stream for 30 km. There is a Ganapati temple which is considerably old. The main idol (in a sitting posture with two hands), ascribed to Early Kadamba times. The place also has a Venkataramana Matha of the Saraswats built in 1950. *Antravalli*, a separate revenue village (P : 1,178) located near Katgal (5 km) is a place of antiquity. There are temples dedicated to Mukambika, Hulidevaru, Goli Beeredevuru, Vishveshwara and Ammanavaruru (*gramadevate*) and small shrine of Hosadevaru and Binakal Beera and a Jattiga. The Vishveshwara temple is a later Vijayanagar one with a *pradakshina patha* (inside) and a newly built



*mukhamantapa*. There are fine statues of Ganapati and *nandi* in the *mantapa* and the *prakara* has windows from inside. In the temple compound there are two hero-stones with inscriptions (of later Vijayanagar characters). *Harita* (P : 184) under Uppinapattan revenue village is very near Katgal (3 km) and is a place of antiquity. According to local tradition it was the centre of a principality regarding which no details are available. There are two damaged temples built in laterite but the deities are missing. On the way side there are two hero-stones. The village proper has a *dargah* ascribed to Ismail Shah Quadri and his *urus* is held annually. *Kandalli*, a small hamlet, located 6 km east of Harita has many antiquities. There is a lengthy laterite wall appearing like a fort, but actually it is a temple *prakara* with the main structure dilapidated. The temple has a *pradakshina patha* and a square *garbhagriha*. To the left corner of the temple is an old *kalyani* which is covered with mud.

**Valgalli** (Kumta tq, P: 1,073), a revenue village (4 km from Kumta), has temples dedicated to Kannamma, Adi Ishwara (main temple), Goli Veerappa, Hosadevaru, Sannahosaba, Doddahosaba, Uddanda, etc. The Adi Ishwara also called Adi Mallikarjuna is a fine laterite temple with stone doorways. The temple has a beautiful Vishnu idol of soap stone with Sridevi and Bhoodevi on either sides. The image is highly ornamented and can be ascribed to Later Chalukyan period. There is a *nandi* facing the Mallikarjunalinga, also of the same period. The outer as well as inner walls of the temple are decorated with ochre paintings depicting Gopalakrishna, Vishnu, Simhavahini, Parvati and other geometrical designs. There is a *mahasati*-stone in a field near this temple. There are two hero-stones within the temple compound and one hero-pillar which has crowning sculptures at the top, and other carvings. Locally it is known as 'Kendada Masti'. *Kalkeri* (P: 678), another place located on the roadside is a separate revenue village near this place (3 km from Kumta). The place has a Shantinatha Basti built recently. The main deity is of marble. Behind this is the old *basti* (ruined) where there is an inscription of Vijayanagar times. Other temples of the place are of Ishwara, Kenchamma, etc. The Ishwara temple in laterite has a stone doorway and inside the *garbhagriha* are kept loose statues of Ganapati, Krishna and Durga. The temple is also called Shambhu-lingeshwara and its *shikhara* is also in laterite.

**Venktapur** (Bhatkal tq), a hamlet of the Heble revenue village on the southern bank of the Venktapur river, is four km from Bhatkal

on the Bhatkal Honavar road and it has a beautiful temple of Venkataramana built by one Ganapati Malle (Mallya) during the 17th century. One inscription of the place speaks of Keladi Venkatappa Nayaka making a grant to it in 1660. It has been renovated in 1930. The walls of the temple has fine relief sculptures of *dashavatara* and also of a *ratha*. There is also a *kalyanamantapa* in the temple. Jalikunda or the Hog Island is off the coast of Venktapur (Heble).

**Vincholli Falls (Rapids) (Haliyal tq)**, a fine picnic spot, is located (38 km from Haliyal) in the rugged valley amidst thick green forest. There is no proper approach road to reach this spot. One has to carefully descend the rugged ghat from a height of about 300 metre. Down in the valley, one can witness the Kali river flowing on the rough and hard surface of the black rocks and that is why it is geologically called 'water rapids', a highly enjoyable scene.

**Waddala (Sirsi tq, P: 421)**, a revenue village, is approachable from Bellanakeri (3 km) near Malanji. There is an Ishwara temple which appears to be old but recently renovated. There are two hero-stones and to the south of the village are a number of short stone pillars, one of which depicting a woman engaged in fighting. Most of the pillars resemble the pillars at Yesale but without carvings. At least one or two of them must have had inscriptions, now gone. At *Kalangi* under the same revenue village, there is a unique hero-stone locally called Veeragalleshwari (which is about 1.80 metres height) and in front of which are the bronze icons of Basava and Naga. The hero-stone is regularly worshipped and another small hero-stone enshrined in a *mantapa* has inscription on it. Outside the temple there are three *mahasati* stones with panels depicting many social customs of the period. At *Badanagod* under the same revenue village (one km from Dasanakop) there is a Ramalingeshwara temple. Near this temple is a broken image of Veerabhadra. There is also a Hanuman temple and a old mud fort near the village. Badanagod had been a centre of anti-British revolt in 1800. At *Bidralli* (P: 249), a revenue village, there is a mud fort, and an image of Buddha was recently found. The place which is approachable from Dasanakop still remains to be properly exposed to study its antiquities.

**Yan (Kumta tq, P: 223)**, a revenue village (24 km from Kumta and 45 km from Sirsi) can be approached from Kumta *via* Katgal-Harita (on Kumta-Sirsi road) and take deviation to the far left of

Harita. One has to walk a distance of 9 km through the irregular forest route which is open only during summer. This leads to a steep valley and then crossing the Vaddi Pass the spot can be reached. The place can also be reached from Sirsi, *via* Devimane ghat and Harita and also from Hegdekatta one can reach by walking 9 km crossing the steep ghats. There is no motorable road to reach the place. The place name Yana is mentioned in many of the mythological works. In *Skandapurana* the place is mentioned as Yena. Even Vadirajawamy refers to Yena Bhairava. The place has been mentioned in *Kaushika Ramayana* of Battaleshwara who is said to have lived at Yan. Buchanan has referred to the place as Yena and further mentions that there were 10,000 dwellings in the place. But to-day the place is very thinly inhabited. Standing at the foot of the hill, one can see two beautiful steep hillocks of a height of 90 metres and 120 metres which are locally called Mohini Shikhara and the Bhairaveshwara Shikhara. The rocks are a solid composition of black crystalline lime stone whose sides have roughened due to constant exposure to air. A narrow path leads about half way up the side of the huge rock to a big horizontal gap or a deep cave measuring 3 metres at the entrance. Bees have closely nitted combs hanging from a ledge high on to the corners of the rocks. In the middle of the cave there is a two metre tall Shivalinga, called Bhairaveshwara and water drips from the hanging rock over the head of the *linga* which is described as Gangodbhava. To the south of this is a little cave opening which has the bronze icons of Chandika and Durga. Through the middle of the rocks flows a stream locally called Chandihole or the silver stream and it joins the Aghanashini river at Uppinapattan. According to tradition Bhasmasura who had received the super power from Shiva of reducing to ashes, anything that he could touch, ventured to use this boon against the donor i.e., Shiva who was forced to take shelter in these mountains. Vishnu in the form of a Mohini finally reduced Bhasmasura to ashes. The white ash-like soil found all around the place is ascribed to this burning of the demon. The annual *jatra* is held here during Shivaratri which attracts about 10,000 people. It is a belief that people should take bath in 'Danditirtha' (stream) and take the holy waters then on to Gokarn for worshipping Mahabaleshwara there.

**Yellapur** (tq, hq; see pp 718-19; 96 km from Karwar) located in the up-ghat region of the district is a taluk headquarters of considerable interest. The place was traditionally called in literature

as Yashapura or Yellapura; but, it has also been mentioned as Melugaḥ Yellapur in the *Kalajana Vachana* of the 13th century, where it has been listed along the probable route followed by Channabasavanna from Basava Kalyana to Ulvi. As early as in 1800 itself, Yellapur was the headquarters of the Supa taluk. But in 1859, Yellapur was converted into an independent taluk. The place has many temples recently built, like Dattatreya, Venkataramana (recently shifted to a new structure on the Yellapur-Hubli Road), Marikamba and Jodukere Maruti near which there are two lakes. The Marikamba temple is similar to the one at Sirsi and the *jatra* is held once in three years and nearly 8,000 to 10,000 people assemble. The temple has dual deities, Devamma and Kamma. There is a Kalmatha (stone structure) which is about 1.5 km from the town amidst fields, built in later Vijayanagar style. The inscription on one of the pillars informs us of its being the *gadduge* of a Veerashaiva *virakta*. Other details are not available. It has an elevated *verandah* in the *mukhamantapa* and a *navaranga* which is in later Vijayanagar style. The main *sanctum* has the *gadduge*. There are some fine and queer relief sculptures on its pillars and walls. There are two mosques locally known as *Jamia* and *Gousia*. The *Jamia Masjid* is considered to be the earliest, *i.e.*, of Tipu's period. There is a *dargah* of Peer Hazarath Siddique Shawali and his *urus* is held in the month of Rabbil Ahker, when nearly 1,000 people assemble. The place also has a Catholic church of Our Lady of the Rosary built in 1853 and renovated in 1979. The place is famous for areca, rice, coconut and timber business. Near Yellapur (two km on the Karwar Road), inside a rice mill compound there are two hero-stones with four distinct panels depicting war scenes. There is one more hero-stone on the road side on the Magod Road. All these are of Later Chalukyan period with one having an inscription. *Kavadikere* (8 km from Yellapur) on the Karwar road is a perennial tank stretching over an area of 25 hectares of land. It is a fine picnic spot. There is a *Kavadamma* temple, a recent construction on its bank.

**Yesale** (Sirsi tq, 3 km from Sirsi) located near Sirsi is a place to be approached *via* Landakanahalli, a part of Sirsi town. The place name finds a mention in the Gudnapur inscription. There is also a small stream called Yasale Hole, on the bank of which many antiquities are found. Here there are a group of 15 uniform pillars of a peculiar shape found near the dilapidated Shiva temple. These pillars are set up in two groups of nine and six in rows of three each

and bear at the top some interesting sculptures in relief such as an elephant behind a tower, a pair of bullocks yoked, depiction of the *Panchatantra* legend of the chattering tortoise and the swans, etc. This place has 14 inscriptions, some on pillars and most of them are Later Chalukyan, making reference to Hanagal Kadambas. There are also inscriptions of Vijayanagar times. Most of them are incomplete. The place requires suitable protection.

