

CHAPTER XV.

GAZETTEER.

ÁDÓNI TALUK—Ádóni—Basarakódu—Chinnatumbalam—Gnruzála—Hálvi—Kau-
tálam—Kosgi—Mantsála—Nágadinne—Peddaturabalam—Yemniganúru.
ALÚR TALUK—Alúr—Chippigiri—Gáliam—Harivánam—Holalagondi—Nera-
niki—Yellarti. BELLARY TALUK—Bellary—Hiréhálu—Kappagallu—Ken-
chanaguddam—Kudatini—Kurugódu—Siruguppa—Tekkalakóta. HADAGALLI
TALUK—Belláhumishi—Dévagondanahalli—Hadagalli—Hampáságaram—
Hiréhadagalli—Holalu—Kógali—Mágalam—Mailár—Mallappan Betta—Mo-
dalukatti—Sógi—Tambarahalli. HARPANAHALLI TALUK—Bágali—Chigatéri
—Halavágalu—Harivi—Harpanahalli—Kúlahalli—Kuruvatti—Nilagunda—
Uchchangidurgam—Yaraballi. HOSPET TALUK—Anantasainagadi—Daróji
—Hampi—Hospet—Kámalápuram—Kampli—Náráyanadévarakeri—Tim-
malápuram—Tóranagallu. KÚDLIGI TALUK—Ambali—Gudékóta—Gúnásá-
garam—Jaramali—Kottúru—Kúdligi—Nimbalagiri—Shidégallu—Sómala-
puram—Ujjini—Viranadurgam. RAYADRUG TALUK—Gollapalli—Honnúru—
Kanékallu—Rayadrug.

ÁDÓNI TALUK.

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 next neighbours Alúr and Bellary, and with Rayadrug in the
 extreme south, the eastern division of the district, most of which is
 a level plain of black cotton-soil. Two-thirds of Ádóni is covered
 with this cotton-soil (the remainder being red ferruginous land)
 and except for the cluster of granite hills round about its head-
 quarter town and a few rocky eminences to the north-east of these
 (the country surrounding which is one of the pleasantest parts of
 the district) it is a nearly level plain with a slight slope towards the
 Tungabhadra, which receives the whole of its drainage through a
 number of unimportant *vankas* or streams.

Statistics concerning Ádóni are given in the separate Appendix
 to this volume. The density of its population per square mile is
 higher than that of any other taluk in the district, even though in
 the 1876 famine one-third of its inhabitants disappeared and its
 people are even now fewer in number than they were before that
 visitation. It contains an unusually large proportion of Musal-
 mans, and the weaving centres at Ádóni town and Yemniganúru
 are two of the most important in the district. More than half its
 people speak Telugu and the parent-tongue of a quarter of them is
 Canarese.

Next to that in Alúr taluk, its cotton-soil is the best in the district, the average assessment per acre upon its dry land being 14 annas. Its crops are however almost entirely dependent on rainfall, only one per cent. of its cultivated area, most of which is land under wells, being classed as protected in all seasons. Cholan is the staple food-crop and then follows korra, but about a fifth of the cropped area is usually grown with cotton.

The more notable places in it are the following:—

Ádóni: The municipality of Ádóni, the head-quarters of the taluk and the division, is the second largest town in the district, the commercial centre of the northern taluks, and a place of much historical interest. Its inhabitants number 30,416, and as many as 11,299, or over a third, of them are Musalmans. It is a growing town, its population having increased by 35 per cent. in the last twenty years, and it contains a railway station, a sub-registrar, a police-station and a travellers' bungalow. It lies at the foot of a cluster of steep and rugged hills upon some of which stand the ruins of its ancient fortress and of the houses, temples and mosques which sheltered within it. The town is built in the crowded fashion usual in Bellary and the only part of it which is pleasant to the eye—that which immediately adjoins the hills—is reputed to be feverish.

The traditional accounts of the first founding of the Ádóni fort are conflicting and uncertain and it is not until the middle of the fourteenth century that its story becomes at all clear. It was at that time perhaps the finest stronghold of the Vijayanagar kings and was consequently ever an object of contention in the numerous political convulsions which swept over this part of the country. Ferishta says ' that the Vijayanagar rulers "regarded it as impregnable and had all contributed to make it a convenient asylum for their families," and though several times threatened it was never taken from them until their final downfall at the battle of Talikóta in 1565.

In 1366, during the campaign between Bukka I. of Vijayanagar and Muhammad Shah of the Báhmini line referred to on page 32 above, it was threatened by the latter. Ten years later, Muhammad's son Mujáhid besieged it for nine months in vain. In 1406, during the campaign caused by the Mudkal beauty (page 35 above), Firoz Shah of the same line attacked it, but Deva Ráya of Vijayanagar made peace before it fell. In 1537, Ibrahim Ádil Shah of Bijápur invested it but retreated on the approach of a relieving army from Vijayanagar. About 1551, Venkatádri and Tirumala,

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¹ Briggs' *Ferishta*, iii, 134.

² Sewell's *Forgotten Empire*, 36, 45, 60, 172.

CHAP. XV. the two brothers of Ráma Rája, the usurper of the throne of
 ÁDÓNÍ. Vijayanagar, rebelled against him and seized the Ádóni fort. Ráma Rája called in the help of the Sultan of Golconda, and besieged the place. After six months it capitulated, but Ráma Rája pardoned the brothers.¹

After the defeat of the Vijayanagar power at Talikóta in 1565, the Muhammadan kings of the Deccan were deterred by mutual jealousies from at once following up their success and Ádóni remained for three years in the possession of a chief of the fallen empire who had assumed independence. In 1568, however, the Bijápur Sultan Alí Ádil Shah sent his general Ankus Khán to reduce the place. Several indecisive actions were fought in the plains below it and at length the Vijayanagar chief was shut up within the fort and so closely besieged that he eventually surrendered.² Thenceforward the place continued to be a Muhammadan possession until it was ceded to the Company in 1800, and, as will be seen immediately, the buildings in its fort are now considerably more Musalman than Hindu in appearance.

Several local and other manuscripts³ give lists of the various Musalman governors, but few of these are now remembered or did anything worth remembering. One of the first was one Malik Rahiman Khán, who held the post for twenty-seven years, from 1604 to 1631. His tomb, which will be referred to again, still stands on the fort hill. The best known of them all is Sidi Masáud Khán (1662-1687). He was one of several Abyssinians who attained to high office under the Musalmans and is remembered in history as an unsuccessful regent of Bijápur from 1678 to 1683, in which latter year he retired permanently to his jaghir of Ádóni. An inscription on a masonry well just west of the lowest gate of the fort relates how he constructed it; as the inscribed panels on its façade show, he built the great Jamma Masjid in the town, the finest piece of Muhammadan architecture in the district; and an inscription on a stone now standing at the northern end of this commemorates his erection of a new bastion in the fort. His diwán, Venkanna Pant, dug the fine well in the town which is still known by his name.

In 1687 Aurangzeb, the Delhi emperor, annexed the Bijápur king's territories and sent Gházi-ud-dín Khán to reduce Adóni. Tradition says that after an unsuccessful attack on Masáud Khán's forces in the plain below the fort (in the course of which, however, diwán Venkanna Pant was mortally wounded) Gházi-ud-dín Khán,

¹ Briggs' *Ferishta*, iii, 397.

² *Ibid.*, 184.

³ The best of them are two belonging to the karnams of Kautálam and Vallúr and one on Kautálam in the Mackenzie collection.

knowing his opponent's affection for the Jamma Masjid, brought him to his knees by training his guns upon it. Masáud Khán, who held the building dearer than his life, surrendered to save it.¹ He declined to enter Aurangzeb's service and died in comparative obscurity.²

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From 1688 to 1702, say the manuscripts already referred to, Ádóni was governed by two Rajputs named Anúp Singh and Bhíma Singh. Both gave trouble to their sovereign Aurangzeb. The stone mantapam, built in the uncommon Northern India style, which stands immediately south of the Rámanjéri tank bund contains an inscription saying that it marks the spot where Rája Anúp Singh, his two "queens", his seven concubines and nine handmaidens went to the celestial regions in 1698. The ladies doubtless committed sati with their lord.

In 1703 Gházi-ud-dín, apparently the general who had taken the place from Masáud Khán, was appointed to govern Ádóni. He was followed by another long list of men whose names are now forgotten.

In 1723 the Nizam, Aurangzeb's Governor of the Deccan, threw off all real allegiance to his master. In 1756 Ádóni was granted as a jaghir by the Subadar of the Deccan to his brother Basálat Jang. His attack upon the poligar of Bellary in 1775 and his defeat by Haidar Ali's relieving army is referred to in the account of Bellary below (page 217). He died in 1782 and is buried in an imposing tomb just west of the town. His jaghir lapsed by his death to the Nizam, and his son Muhabat Jang was appointed governor of the place.

In 1786 Tipu Sultan attacked the fort. Ádóni was at that time the residence of many members of the Nizam's and Muhabat's families and the latter at first tried to buy off the invader. Failing in this, he defended himself stubbornly. A relieving force from Haidarabad eventually diverted Tipu's attention and Muhabat Jang took advantage of the opportunity hastily to evacuate the fort and get across the Tungabhadra. When Tipu returned to Ádóni he found the place empty of troops but in other respects untouched. "The guns were found mounted on the walls," writes Wilks,³ "the arsenal and storehouses, the equipage of the palace, down, as Tipu affirms, to the very clothing of the women, was found in the exact state of a mansion ready furnished for the reception of a royal

¹ See Sewell's *Forgotten Empire*, 219. The story is also recounted in two old manuscripts in the possession of the Khátif of the Jamma Masjid and the karnam of Vallúr respectively.

² Duff, *Hist. of Mahrattas*, i, 346.

³ Wilks, ii, 110.

CHAP. XV. establishment. The Sultan, however, foresaw the probability of
 ADÓNI. being obliged to relinquish the place on the conclusion of peace, as
 he immediately removed the guns and stores to Gooty and Bellary and effectually destroyed the fortifications."

The place was never afterwards a military post. In 1792, on the conclusion of the war with Tipu, the fort formed part of the possessions of his which were given up to the Nizam and eight years later the Nizam ceded it to the Company.

The remains of the fortifications of Adóni surround a group of five hills which stand in an irregular circle and enclose between them a considerable area of lower ground. The pathway up to this from the town leads through three large gates connected with three lines of walls one above the other. At the bottom, between the first and second walls, are Sidi Masáud Khán's well already mentioned, which is just west of the lowest gate; another well shown by an inscription on it to have been built by Kiza Ambar, a diwán of his; several Hindu temples, some of which contain odds and ends of well-carved stone; and some mosques, none of which are of architectural beauty.

The highest of the five hills of the fort is the northernmost, called the Bárakhilla, on the top of which are the ruins of the old magazines and a quaint stone cannon. Next west comes the Tálibanda, on which stands a large pípal tree which is a conspicuous landmark for many miles round, and the other three, going from west to east, are Hazárasidi, Dharmabetta and Tásinabetta.

Part of the way up the Bárakhilla, under an enormous boulder and faced by a conspicuous banyan tree, are the oldest and most curious antiquities in the place, namely, some Jain tirthankaras, in the usual attitude of cross-legged absorption, carved upon the rock. Three of them are about nine inches high and opposite these are three other larger and more elaborate figures, the biggest of which is some three feet in height. This has the curly hair, the long ears, the up-turned palms and the absence of clothing usual in such representations, and above it is a sacred umbrella with four tiers. The Jain Márwáris of Adóni have recently built a wall in front of these three larger images and now do worship to them. The figures seem to have been little known previously. These Jains had the third of the larger images, that on the left of the spectator, carved there to match the other two, and they have unfortunately made some attempt to "restore" these others. Like the similar hermitage in the Rayadrug fort (see page 300 below), the spot is perhaps the most picturesquely situated and commands the finest view in all the hill. The early Jains seem to have had an eye for such things.

Two tanks supplied the fort with water and cultivation still continues under the lower of them, called the Morári tank. Just south of this is the Singára Masjid or "beautiful mosque," said to be so called because it stood in the *Singára tótam* or "beautiful garden" of Masáud Khán. It is in no way remarkable architecturally, but is a good example of the manner in which the Musalmans turned the Hindu temples into mosques. The infidel carving has been chipped off the stone pillars, these have been coated with plaster, and arches have been built in front of the façade; but within the building are the horizontal Hindu ceilings with their ornament still untouched. Almost every one of the several small mosques within the fort, none of which are deserving of detailed description, bears signs of having been constructed in part with pillars or other materials looted from Hindu temples. In one case, that of a small mosque east of the main route up the fort, the plaster has peeled off and revealed an inscription recording that the building is a temple to Ráma built in 1517 A.D. in the time of Krishna Deva of Vijayanagar. Doubtless there are other similar records hidden under the plaster in other similar buildings. South of the Singára Masjid, in a striking situation at the foot of a huge wall of sheer rock, is Malik Rahiman's tomb already referred to. The tombs near it are those of his wives and offspring. Part of the building was obviously once a Hindu temple. Government still makes an annual allowance for its upkeep.

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The present town of Ádóni is apparently not older than the Musalman occupation in 1563. Previously, perhaps, there were few dwellings outside the fort walls. It is divided into nine pettahs of which one, Venkannapet, is named after Sidi Masáud Khán's diwán and another, Bábanagar, after his son.

The only buildings of interest in it are Basálat Jang's tomb, Venkanna's well, and the Jamma Masjid, already alluded to. The well is a fine work some 60 yards square and about 40 feet in depth constructed in cut stone, but its water is brackish. Basálat Jang's tomb lies west of the town and is a picturesque spot, shaded by margosa trees. His wife lies beside him. The grave itself is marked by a small erection made of the handsome red porphyritic granite and the fine-grained greenstone which occur on the fort hill. Government makes a grant for its upkeep. In the fields to the west is a big ídga which Basálat Jang is said to have built.

The Jamma Masjid, as has been said, is the finest piece of Muhammadan architecture in the district. It is stated to have cost two lakhs and to have taken two years and nine months to

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erect. A photograph of it is given in Fergusson's *Bijapur Architecture* and Meadows Taylor there describes it as "a fine specimen of the florid architecture of the period," and "more elegant, perhaps, than any building of its kind in Bijapur itself." He notes, however, several traces of Hindu influence in its details, such as the balconies and panels of the minarets, the latter of which contain figures of very Hindu form and foliage of a design which, though very exquisite, is not Saracenic. The mosque is built within a court surrounded by an enclosing wall, the gateway in which faces it, and in front of it is the usual pool for the ablutions of the congregation. Built into its fine façade are fifteen black stone slabs on which are carved, in Persian, praises of the mosque and its builder and several verses giving the date of its completion as 1079 Hijri (24th June 1666 to 12th June 1667).¹ Within the mosque are two doorways delicately carved out of black stone and many paintings "in geometrical and floral designs" with pictorial scenes from the Koran. They are highly executed "in a style met with in many Muhammadan buildings in the North of India, but more seldom in the south."² Tradition says that the last of the Bijapur Sultans sent Sidi Mas'ud Khan a stone slab or tray on which were borne a thousand pieces of gold for the mosque. The stone was built into the mosque, and is still shown, and the money was spent on decorating the building.

On each side of the court in which the mosque stands are two mantapams supported on polished black stone pillars of Chálukyan design; other pillars of the same style stand within the court; and from either end of the cornice hang two long chains, each ingeniously carved from a single piece of fine-grained green stone. Local tradition and some of the manuscripts already referred to agree in saying that all these were looted from the Chálukyan temple at Peddatumbalam twelve miles to the north, and the same story is told also in that village—see the account of it on the next page.

The Adoni municipal council has been referred to in the last chapter. Its chief undertakings have been to provide itself with an excellent office and the town with the Jubilee Market (constructed in 1887 at a cost of Rs. 10,000) and a supply of water. The last-named depends upon the Nallacheruvu, a large tank which lies among the cluster of hills on which the fort stands. It has

¹ Each Persian letter represents some number. It was a favourite exercise of ingenuity to indicate a date by composing a sentence the numerical value of the first letters of the words in which should, when added up, total to the number of the year required.

² Mr. Rea's report in G.O., No. 757, Public, dated 21st July 1896. The custodians of the mosque would not allow me to enter it.

been improved, and filter-beds, a reservoir, and pipes to take the water to the town have been provided. The supply is supplemented by the Rámanjala spring, close under the hill just east of the Nalla-cheruvu, a source which never dries up in the hottest weather. A masonry building was erected round this, as an inscription on it shows, as long ago as the forty-sixth year of the reign of Aurangzeb (A.D. 1703). From first to last the total capital cost of the water-supply scheme has been Rs. 1,57,000, of which Government contributed Rs. 81,000 and lent another Rs. 66,000. It was completed in September 1895. The supply is somewhat precarious. In 1899 the water in the tank fell below the level of the offtake and baling was necessary for six months. Latterly there has been no trouble. The weaving industry of Ádóni and its trade and cotton presses have been referred to in Chapter VI, and its medical and educational institutions are mentioned in Chapters IX and X respectively. It contains, in the Roman Catholic Mission compound, the oldest European tombstone in the district, erected to the wife of Captain J. J. Ferreira, buried January 27, 1717.

Basarakódu : Some six miles east-south-east of Ádóni. Population 664. It contains one of the best known of several shrines in this taluk which are located in the natural caves which so often occur in its bouldery hills. This cave is at the base of a rocky hill a short distance south-east of the village and is formed by a huge mass of rock which lies on the top of another with an opening between. It is about fifteen feet square and six feet high. Pújá is performed once a year on the first of Chittrai, when an image of Hanumán is brought to the cave from a small temple in the village. If there should have been drought before, the proceedings are said to be invariably followed by rain.¹ About a mile from the village on the road to Ádóni is another shrine in a cave. It is dedicated to Sómésvara. Other similar "temples" occur at Kosgi, Peddatumbalam and Bellagallu in this taluk and doubtless at other villages also. These natural caves and shelters are also used for secular purposes. Some at Árakallu, on the Ádóni-Yemmiganúru road, are occupied by stables, a blacksmith's shop and a much frequented toddy-shop.

Chinnatumbalam : A village containing 2,044 inhabitants and a police-station, situate thirteen miles in a direct line nearly due north of Ádóni. Its splendid tank, most picturesquely walled in by wild, rocky hills, has already been referred to on p. 89 above. The village clusters round the foot of one of the hills which flank the embankment and, as usual, contains the ruins of fortifications. The Narasimhasvámi temple and two of the mantapams in the

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¹ Mr. Bea's report in G.O., No. 827, Public, dated 29th November 1892.

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Rámalingasvámi temple, which latter has been "restored" in the worst modern taste, are supported by pillars which are Chálukyan in design and there are two ruined and deserted Jain temples with the typical stone pyramidal roofs. One of them possesses the uncommon addition of a verandah or gallery running all round it. In the Sómésvara temple, east of the village, is an inscription. A family of Balijas makes the ordinary variety of glass bangles, and in the neighbouring village of Muehchigiri two Bóya families carry on a similar industry.

Guruzála: A small village of 474 inhabitants in the north-east corner of the taluk. It is known for its temple to Siva, which is said to be one of 108 Siva temples to be found along the banks of the Tungabhadra. The shrine at Rámpuran is another of these. Outside the temple are three inscriptions, there is another at the doorway of an adjacent shrine, and a fifth stands near the temple on the river bank in the neighbouring village of Ráyachóti.

Hálvi: Nine miles east of Kosgi; population 2,348. Hálvi hill is a bold one, towering up conspicuously at the edge of the Tungabhadra alluvium. The village is known for the magnificent well it contains. This is said to have cost five lakhs of rupees and is the finest work of the kind in the district. A feature of it is the covered flight of steps which leads down to it and which is used as a halting place by travellers. It was built by one Vyásanna, who was a désáyi in this part of the country. His great-grandson is now karnam of the village. It is a common superstition in these parts that it is unlucky to quite complete the building of a well or tank, the death of the builder following soon after, and Vyásanna purposely left part of the parapet wall unfinished.

Kautálam: A union containing 4,798 inhabitants and a police-station, situate thirteen miles in a direct line north-west of Ἀδόνη.

One of the Mackenzie manuscripts¹ says that the traditional origin of the place is that it was granted to the court poet of king Jagadékamalla of Kalyáni (perhaps Jagadékamalla II., 1138-1150 A.D.) as a reward for a flattering poem he had indited. The name is said to mean "poet's palm" and to refer to the palm trees which abounded in it at the time of the grant. The grant was continued by the Vijayanagar kings² but resumed by the Musalmans when

¹ Wilson's *Catalogue*, p. 443, No. 24 (5).

² An inscription, indistinct in places but belonging to Vijayanagar times, in the Hanumán temple in the village throws an interesting sidelight on revenue administration in those days. It says that the ryots having emigrated in a body across the Tungabhadra on account of the exactions made from them, the king promised that if they would return and again cultivate their fields they should be protected from further maltreatment.

they became possessors of the country round about Ádóni. Thenceforward Kautálam was administered, sometimes directly and sometimes through amildars and other deputies, by the governor of Ádóni for the time being.

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There are in the village the tombs of two holy men, Ranga Aiyar and Fakír Khádír Linga, the descendants of both of whom still reside there. Neither of the buildings are architecturally noteworthy. Ranga Aiyar, say the local historians, was a saint of much repute who at the request of a former ruler brought rain from heaven when there was a sore famine in the land and was in recompense given a considerable sum of money. This he devoted to building the Késavasvámi temple in the village.

Khádír Linga had a more eventful existence. One day, while Sidi Masáud Khán was governor of Ádóni and Konéri Rao was one of his diwáns, Khádír Linga kissed the daughter of the latter as she was being carried in a palanquin through the streets of Ádóni. The girl told her father and the fakír was sent for and imprisoned. He however miraculously escaped from his guard and was shortly afterwards found wandering in the bazaars as usual. He was retaken and thrown from the top of the Bandarakal, the high rock at the back of Malik Rahiman's tomb in the Ádóni fort. This punishment had no more effect than the other and he was again found wandering in the town, quite unhurt. The governor had him again arrested and in the presence of himself and the diwán made an elephant stamp on his head. But Khádír Linga was none the worse. Every time the elephant stamped, the fakír's head sank into the ground, and it bobbed up again serenely directly the animal's foot was raised! The governor then saw that the fakír must indeed be a man of much power, and in dread gave him as a jaghir the village of Itsalahálu, near Kautálam. This grant, or as much of it as remains unmortgaged, his descendants still enjoy, and they also get an annual allowance from Government of Rs. 562 for the celebration of their ancestor's *urús*.

The small mosque in the village is stated in a manuscript belonging to the karnam to have been built and endowed by Masáud Khán. Like others of his mosques, it seems to have been constructed largely from the remains of Hindu temples. The big bastion is stated in the same paper to have also been erected in Masáud's time.

Kosgi: A union 18 miles north of Ádóni. Population 7,748; railway-station; police-station. The place is built close under a hill between 400 and 500 feet high the sides of which are covered with huge blocks of granite lying piled one upon the other

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in an absolute confusion which Mr. Bruce Foote considers¹ can have been brought about by nothing short of severe earthquakes. The many rocky hills round about the village are usually conspicuous for the great size of the granite blocks which form them, and on one which is just west of the railway about three miles south of Kosgi station stands a tor which Mr. Bruce Foote regards as the finest known in South India. It consists of a huge tower-like mass, on the top of which are perched two upright, tall, thin blocks of granite, the whole being some eighty feet high. It is conspicuous for miles in every direction and is known to the natives as "the sisters" (*akkachellalu*). It looks more striking from Peddatumbalam than from the Kosgi side.

Round the lower part of the hill under which Kosgi is built run ruined lines of fortifications. In the old turbulent days the place was the stronghold of a poligar. One of his descendants is now headman of the village. Like others with similar pedigrees, he keeps his womenkind *gosha*. The villagers hold him in respect and call him the "reddi dora." The doings of his ancestors are commemorated on some half a dozen of the *vtarakals* (the stones recording the deeds of heroes which are so common all over the district and have been referred to on p. 49 above) of more than ordinary size and elaboration.

About a mile south of the village, in a corner between three hills, are five stone kistvaens. Only one is now intact.² It is larger than the usual run of such erections.

The industries of the village include a tannery and the weaving of the ordinary cotton cloths worn by the women of the district.

Kosgi was very severely hit by the 1877 famine and in 1881 its population was 27 per cent. less than it had been in 1871. But in the next decade its inhabitants increased at the abnormal rate of 44 per cent. and it is now a fairly flourishing place.

Mantsála : A shrotriem village with a population of 1,212 on the bank of the Tungabhadra in the extreme north of the taluk. The village is widely known as containing the tomb of the Múdhva saint *Srí Rághavéndrasvámi*, the annual festival in August connected with which is attended by large numbers of pilgrims, including even *Lingáyats*, from Bombay, the Nizam's Dominions and even Mysore. The tomb itself is not of architectural interest. The grant of the landed endowment attached to it is said in one of the Mackenzie MSS. to have been made by Venkanna Pant, the

¹ *Mem. Geol. Surv.*, xxv, 70.

² An elaborate description of their condition fifty years ago will be found in Meadows Taylor's paper in *Jour. Bomb. Branch R.A.S.*, iv, 406-7.

well-known diwán of Sidi Masáud Khán, governor of Adóni from 1662 to 1687. CHAP. XV.
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A quaint story of Munro is told about the place. The endowment being threatened with resumption, Muuro, it is said,¹ came to make enquiries. After removing his boots and taking off his hat he approached the grave. The saint thereupon emerged from his tomb and met him. They conversed together for some time regarding the resumption, but though the saint was visible and audible to Munro—who was himself, the people declare, semi-divine—none of the others who were there could either see him or hear what he said. The discussion ended, Munro returned to his tents and quashed the proposal to resume the endowment. Being offered some consecrated rice, he accepted it and ordered it to be used in the preparation of his meals for that day.

Nágaladinne : A village of 2,675 inhabitants, and containing a police-station, which stands on the bank of the Tungabhadra in the north-east corner of the taluk. Up to 1810 it was the capital of the Nágaladinne taluk, which in that year was merged in Adóni. It is now a poor-looking place. The great storm of 1851 referred to above (p. 142) did it much damage—the Tungabhadra rising, it is said, over 30 feet in twenty-four hours—and washed away many houses. The people still point out the level to which the water reached and still feel uncomfortable whenever the river is in high flood.

In the village live the descendants of a Musalman named Tipparasayya, who with his brother Nágarasayya, held high office in Adóni about 1600. He was, it is said, compelled by the Bijápur Sultan to embrace Islám.² The family hold considerable inams and are credited with having built the fort in the village, of which the ruins may still be seen. The descendants of the brother, who remained a Hindu, live in Nandavaram, some eight miles to the south-west.

Peddattumbalam : Twelve miles by road north of Adóni; population 1,762. Local tradition declares that between this village and Chinnattumbalam there was formerly a large town, of which Muchehigiri was the chucklers' quarter, ruled over by a king named Kumbal. One of the Mackenzie manuscripts³ gives the name as Tumbara. The story gains some confirmation from the fact that the whole site of the village is scattered with broken fragments of sculptured stone; that by the roadside about a mile north

¹ *Madras Review*, viii, 280.

² These statements are based on sundry local and other manuscripts.

³ *Wilson's Catalogue*, 453, No. 48 (1) (Heratumballam).

CHAP. XV. of it is a large Ganésa elaborately cut on a boulder which is now
 ÁDÓNI. a long way from any habitations; that about a quarter of a mile
 east of this road and some half a mile from the village is a group of
 deserted shrines surrounded by cultivation; and that the village
 temple itself, of which more hereafter, is far bigger and finer than
 would be looked for in such an insignificant place as the present
 Pôddatumbalam. The sculptured stones lying about the village,
 built into its wells and walls, or collected in its lesser temples are
 some of granite and some of greenstone. Several of the latter
 bear representations of Jain tirthankaras in the usual cross-legged
 attitude of absorption, others are *etrakals* and others again are
 covered with the usual religious figures.

The group of deserted shrines is worth more detailed notice.
 It is easily discoverable by the unusually long *dhevajastambha* which
 stands close to it and is visible above the surrounding trees. Just
 south of this is a row of seven *etrakals*. Four others and several
 snake stones are lying about in the vicinity. Immediately to the
 north stand three temples. All three seem from the detail of their
 ornamentation and the form of their pillars to have been, at least
 originally, Jain shrines. In the centre temple the doorway, which
 seems to have been added later, is ornamented with Chálukyan
 detail greatly undercut and is surrounded with a course of snake
 gods and goddesses with their arms round each others' necks
 exactly similar to those seen in similar positions in the Chálukyan
 temples in the western taluks. The easternmost of the three
 buildings is square, with four doorways facing the four points of
 the compass over each of which is sculptured a cross-legged tirthan-
 kara guarded on either side by an elephant with its trunk raised
 in the position seen in the representation of Gajalakshmi in Hindu
 temples. There are three inscriptions (one a very long one) and
 bits of two others on stones standing in or near these buildings.
 The Mackenzie manuscript above referred to gives translations of
 these and says that one records the restoration of one of the temples
 by an officer of Tribhuvanamalla of Kalyáni (evidently the Western
 Chálukyan king Vikramáditya VI.) in the thirty-first year of the
 Chálukyan era. This is the era which Vikramáditya VI. started, in
 supersession of the Saka era, in A.D. 1076-77, so the temple is old
 enough to have required restoration in A.D. 1106. Three others
 of the inscriptions are dated A.D. 1126-27, 1149-50 and 1183-84
 respectively and show that in each of these years the village was
 under the Western Chálukyans. It may be here mentioned that
 there are two other inscriptions in the village itself—one near the
 Jangam *math* in the village and another on the image in the Vira-
 bhadra temple.

The village temple is a fine example of the Chálukyan style met with in Mysore and Dharwar and is the only one of its kind in the district, and perhaps in the Presidency. It is built of granite and its general effect is greatly heightened by the masonry terrace (one of the characteristics of the Chálukyan style) on which it stands. This terrace is some seven feet high and all round it run a row of caparisoned elephants and another of saddled horses which, though now much chipped and weathered, were originally finished in great detail. The temple stands back nine or ten feet from the edge of the terrace and consists of a shrine with a tower over it and a mantapam in front of the door of the shrine. The tower is pyramidal with a broad band of almost plain masonry in the centre of each of its sides which curves gradually to the top in a manner which, though common enough in Northern India, is probably very rare in the south. The ground plan is rectangular, and not star-shaped, but is diversified by the projection from the line of the walls of the various bays and pannels with which it is ornamented. The sculpture on these is quite excellent. The female figures wear large circular ornaments in the distended lobes of their ears similar to those of the Náyar women of the present time.

The doorway of the shrine is beautifully carved in the Chálukyan fashion, but the mantapam which obviously originally fronted it has disappeared and has been replaced by a modern erection of wood and mud. The tradition in the village is that the pillars of the mantapam were taken by Masáud Khán to build the Jamma Masjid and other mosques at Ádóni referred to in the account of the latter place above. The villagers also say that the stone chains now to be seen on each side of the façade of the Jamma Masjid originally hung on each side of the doorway of the shrine in this temple and point to two stones, now broken, from which they say they depended.

On the top of the north-west end of the long hill which stands north of Peddatumbalam, on the side away from the village, is a most conspicuous rounded mound, about 50 yards across and perhaps 30 feet high, which is covered outside with small pieces of broken white quartz and has an irregular ring of small stones round its summit. It looks like a pile of débris from some excavation, but no pit or shaft is now visible and the villagers can give no account of it.

Yemmiganúru: A town of 13,890 inhabitants lying eighteen miles north-east of Ádóni. It is the head-quarters of a Deputy Tahsildar and a sub-registrar, contains a police-station, is the fourth most populous place in the district and in the last thirty years has grown faster than any of the other larger towns, its

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ÁDÓNÍ.
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CHAP. XV. population having increased during that time by as much as 89
AD6XL per cent.

Its chief industry is the weaving of the cotton (and mixed silk and cotton) cloths for women which has already been referred to in Chapter VI. It is said that at one time the industry had almost died out but that it was revived by the efforts of Mr. F. W. Robertson, Collector of the district from 1824 to 1838, who among other measures brought over to it a number of weavers from the Nizam's Dominions. The Yemmiganúru cloths are now much esteemed and are exported even to South Canara.

ALŪR TALUK.

ALŪR is one of the four taluks which make up the eastern, or black cotton-soil, division of the district, the other three being Adōni, Bellary and Rayadrug. As much as 77 per cent. of its area is covered with cotton-soil, 15 per cent. being mixed soils and the remainder red ferruginous land. Round about its head-quarter station is a cluster of granite rocks forming part of a disjointed line of hills which crosses it from north-west to south-east; but except for the variety which these afford it is an almost dead level plain, draining for the most part into the Hagari.

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Statistics upon many points concerning it will be found in the separate Appendix to this book. It suffered more severely in the 1876 famine than any other taluk in the district and its population in 1901 numbered only a few hundreds more than it did in 1871, thirty years before. More than half its people speak Telugu but Canarese is the vernacular of nearly two-fifths.

The percentage of the area of AlŪr which is arable is higher than in any other taluk and its cotton-soil, which is of the typically heavy variety, is the best in the district, the average assessment per acre on its dry land being as high as Re. 1-4-0. The incidence of the land revenue per head of the population is also much higher than in any other taluk. A bumper crop from its rich lands brings in the ryots enough to tide them safely over that year and the next, even if in the next the crops fail, but the high proportion of it which consists of cotton-soil, the cultivation of which depends entirely upon the rainfall, and the almost entire absence of irrigated land leave no part of it protected against a succession of bad seasons, while the facts that it has the smallest area of forest land in the district and that (especially along its eastern border) water is extremely scarce—lying at a great depth and being often brackish—tell severely against its cattle in time of famine. Cholan and korra are the staple crops, and the area under cotton is the largest in the district.

Some account of the few places in it which are of any interest is given below:—

AlŪr: The head-quarters of the taluk was moved here in 1805 from GŪliam. It is known to the natives as Chinna (little) AlŪr to distinguish it from Hālaharivi, which they call Pedda (big) AlŪr. The place is a Union, has a population of 3,528 and contains a Sub-registrar, a police-station and a travellers' bungalow. Otherwise it is entirely uninteresting.

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Chippigiri: Thirteen miles south-east of AlŪr on the Guntakal road. Police-station; population 2,214.

The low fortified hill just north of the village contains traces of a prehistoric settlement. There was evidently also a considerable Jain colony here in days gone by and one of the Mackenzie manuscripts¹ says that king Bijjala (apparently the Kalachurya usurper, A.D. 1156-1167, is meant) built the fort and lived there with his people the Jains. On the hill is a Jain temple—still called “the basti” by the villagers—which has the pyramidal stone roof typical of structures of the kind and found also in the similar examples at Kurugódu, Hampi, Kottúru and other places in the district. The temple also contains several representations of seated and standing (nude) figures which are clearly Jain in character, and immediately north of the entrance to it, under a big boulder, are three stones bearing larger images of Jain tirthankaras. The inner shrines of the two largest temples in the village—those to Bhogésvara and Chenna Késavasvámi—were also obviously originally Jain shrines of the same design which, at a much later date, have been added to and converted into Hindu temples. One of these resembles the Jain temple on the hill in exhibiting, on the lowest course of the masonry of the tower over the shrine, the curious ornamentation, consisting of a row of little inverted cones, which is to be seen in one of the similar temples at Kurugódu.

The Bhogésvara and Chenna Késavasvámi temples have both been enlarged out of all resemblance to their original selves by being surrounded by a high wall equipped with a gópuram and by the addition in front of the shrine of imposing mantapams. The four central pillars in each of these are Jain in style but have been heightened in an incongruous fashion by placing on top of them a capital of the same Dravidian style in which the other additions are built. The two temples face one another and in the square between them stand two of the most graceful dhvaja stambhas in all the district. They are unusually tall, being perhaps 40 feet in length, taper very gradually upward, are richly carved throughout and are set in high podiments which add greatly to their effect.

In the Bhogésvara temple are two *umakals* of the usual pattern and a much damaged Canarese inscription. In that to Chenna Késava is an inscription dated 1508 A.D. recording a grant of lands to it by a local chief. In the smaller Venkataramana temple in the village an inscription dated 1528 records a grant by king Krishna Deva of Vijayanagar.

¹ See Taylor's *Catalogue of Oriental MSS.*, iii, 559.

East of the village and south of the road to Nancharla is a *brindāvanam* to Vijaya Rāya, a famous Mādhva hymnist.

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Gúliam: A mile from the Hagari, east by south of Alŭr. Population 1,667. The old village of the same name stands on the bank of the river. Up to 1805, it was the head-quarters of the taluk. In the great storm of 1851 referred to on page 142 above the Hagari rose very suddenly and washed away almost all the houses. A few people returned to the old site, but the majority moved to the present village, which is further off the river. In the temple of Lakshmi Dévi in the old village is a pillar with an inscription which is dated A.D. 1408 and mentions king Déva Rāya of Vijayanagar, but it is said to have been brought from Virupā-puram, six miles to the north-east. A *dhvaja-stambha* contains another inscription.

In the present Gúliam is the tomb of Gádi Lingappa, a Kuruba by caste, who provides an interesting instance of the manner in which deities are manufactured. He died only some 60 years ago and people still living remember him; yet his tomb has been converted into a regular temple in which worship is performed; even Bráhmans and Lingáyats pay him due reverence; children are named Lingappa, Lingamma and so forth after him; and the annual festival in his honour is attended, it is said, by as many as 10,000 people. He seems to have gained his position in the public esteem partly by turning ascetic and renouncing the world but chiefly by fulfilling the desires of those who made vows to him and by the success of his prophecies. He is declared, for instance, to have effected the reinstatement of a dismissed Tahsildar and to have foretold the great flood of 1851.

Harivánam: A village of 2,088 inhabitants in the north of the taluk, midway between Siruguppa and Ádóni. It was once fortified and one of the gateways of the fort is now occupied by the police-station. Just outside this is a Hanumán temple, in the enclosure in front of which is a rock bearing an inscription in Telugu. This is dated A.D. 1560 and speaks of Sriranga Rāya Venkatádri as ruler of the Ádóni pargana and records the grant of Harivánam to Bráhmans as an agraháram. This Venkatádri was doubtless one of the two brothers of Rāma Rāya, the *de facto* ruler at that time of the Vijayanagar empire. He had rebelled against Rāma Rāya about 1550 and seized Ádóni, but after a siege of six months the place capitulated and he was pardoned.¹ The inscription seems to show that he continued thereafter to hold charge of the Ádóni country.

¹ Briggs' *Ferishta*, iii, 397, ff.

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Round about the Hanumān temple are several pieces of religious sculpture in a close-grained green stone. The villagers say that they are remnants of a temple to Sómésvara which has now disappeared. Just south of it is a *vīvakal*, and another stands under a margosa tree some 50 yards to the west. The former is said to be in memory of the ancestor of some Kurubas, and the latter of some Chetti Banajigas, who still hold inams in Harivāna. Within the fort, some 50 yards north of the police-station, are two Jain temples of the same class as those at Chippigiri. Both are now occupied by Hindu gods.

The village has been stated to be a centre of the blanket-weaving industry but no weaving is done in it now. Three families of Kammas make agricultural implements and, to order, ornamental knives, swords and other hardware which has some local reputation.

Holalagondi: is a Union containing 3,398 inhabitants and a police-station, but, except that it is a place of some commercial and agricultural importance, it has little interest.

Neraniki: Eight miles to the north-west of AlŪr. The hamlet of this village which the maps call Hosappátidēvaragudda and the natives Dévaragudda or Kottapéta, and which lies close under the hill, is one of several places in the Bellary district which are widely believed to bring misfortune upon the heads of any official above the rank of a menial who ventures to visit them. Other instances are Mandru in Bellary taluk, Byásigadéri in Hadagalli, Rámaghatta and Mattihalli in Harpanahalli, Málavi in Kúdligi and Vyásapuram in Ravadrug taluk. The prohibition differs in degree in different places. Sometimes, for instance, it is held only to apply to Tahsildars, or only to halts and not to visits, but there can be no doubt that it is often seriously regarded by native officers. In the case of this Dévaragudda it apparently covers only visits to the deserted village which stands on the stretch of level ground part of the way up the hill to the south of it. This place has a tank with five or six acres of wet land under it and some 200 acres of dry land (neither of which are now cultivated), a mosque, a mantapam and some small temples and houses in ruins. On the hill above it is a temple to Mallésvara at which an annual festival is held. The feature of the gathering is the pronouncement of a prophecy regarding the fortunes of the coming year similar to that referred to in the account of the Mailár feast on page 243 below. The hill on which this temple stands is full of caves, or rather passages among the boulders of which it is made up, and in the largest of these is a shapeless protuberance on the rock, variously declared to represent a tortoise or a fish, to which worship is paid.

On another hill behind it are more small temples and a building said to have been used as a powder-magazine by the poligar of the place.

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Yellarti: A village of 1,262 inhabitants nine miles in a direct line north-west of Alúr. It is known for the *wrus* in honour of the Musalman saint Sheikh Sáhíb which occurs annually at it. The saint seems to have made a reputation for himself by granting people the fulfilment of their wishes, sending them children and so forth, and when he died his followers erected the existing *darga* to him. It possesses a landed inam. Stories of the miracles the saint performed are still current. He is said, for example, to have gone regularly to Ádóni (15 miles distant) five times every day so as to be there at the hours of prayer.

BELLARY TALUK.

CHAP. XV. BELLARY is one of the four eastern, or level, black cotton-soil, taluks of the district. As much as four-fifths of its total area (a higher proportion than in any other taluk) is covered with this soil, the remaining fifth being red land. Except in the extreme south, where it is bounded, and in places broken up, by the spurs of the Copper Mountain, it is a wide level expanse diversified only by low granite hills, chief of which are those near Kurugódu, Sirigéri and Tekkalakóta. It slopes north and north-eastwards towards the Tungabhadra and the Hagari; the Pedda Vauka, one of the streams which carry its drainage into the latter, is of a very respectable size.

BELLARY.

Statistics regarding the taluk will be found in the separate Appendix to this volume. It is the largest, most populous, and best educated in Bellary, and it contains the highest proportion of the Musalmans, nearly four-fifths of all the Christians, and an unusual share of the few Jains, who are found in the district. More than half its population speak Canarese, only a fifth talking Telugu.

The land under the Tungabhadra channels round about Siruguppa is the most fertile in the district. Cholan and korra are the staple crops of the taluk, but the area under cotton is only less than that in Adóni and Alúr and, as in Rayadrug, a considerable amount of cambu is grown. The forest area is smaller than in any taluk except Alúr.

The more noteworthy places in it are the following:—

Bellary.—The Municipality and Cantonment of Bellary, being the capital of the district, contains all the offices usual to such towns and is in addition the head-quarters of the Superintending Engineer, Third Circle, and an Assistant Commissioner of the Salt, Abkári and Customs Department. It is a station on the Guntakal-Hubli branch of the Southern Mahratta Railway and the seventh largest place in the Presidency, its inhabitants numbering 58,247. As has already been seen in Chapter I, it possesses an extremely dry climate, and a temperature which, though more than usually sultry in the three hot months, is for the rest of the year cooler than the generality of Madras stations.

The town is built on a level plain lying round about two of the barren rocky hills characteristic of the Deccan. On one of these stands the fort, and it is consequently known as the Fort Hill, while the other—from the fact that when viewed from the south-east (especially at twilight) a group of blocks of stone on its highest

crest presents a striking resemblance to the profile of a human face, the owner of which is lying on his back asleep—is popularly known as the Face Hill or Face Rock. The latter (see the plan of the town attached) lies just north of the Fort Hill. These hills, the bare sides of which are covered for the most part with piles of the huge boulders which have split off them, are the two most conspicuous objects from every part of the place.¹

The town (see the plan) consists of the upper fort on the Fort Hill, the lower fort built close under its eastern side, the cantonment on the west, the civil station on the east and, along the southern border, the crowded suburbs of Cowl Bazaar and Brucepettah (separated from one another by the Nallachernvu) and the smaller suburb of Mellorpettah. The Fort Hill is about a mile and a half in circumference. Its top is 1,976 feet above the sea, or about 480 feet above the town, which is from 1,481 to 1,528 feet in elevation. The upper fort consists of the usual citadel on the summit of the rock, guarded by outer lines of fortifications, one below the other. In the weakest places there are three of these lines, but where the hill is naturally strong (as on the northern side, where it is covered with confused heaps of enormous boulders, and on the western, where it consists of bare, smooth, sheet-rock protected at the foot by a deep ditch,) there is sometimes only one. There is only one recognized way up to it, a winding path among big boulders commanded at several points from above. On the top, outside the citadel, are a small temple, the remains of some modern cells for military prisoners, and several deep pools of water made by building up the outlets from natural clefts in the rock in which the rain water collects. One of these is 29 feet deep. Some accounts of the town speak as though the existence of water in such spots is mysterious or miraculous, but the truth seems to be that the evaporation from such deep and narrow pools can seldom keep pace with the fresh supplies they continually receive from rainfall, and similar reservoirs occur on other similar hills. Within the citadel are several strongly-constructed buildings. It was in these that Muzaffar Khán, once Nawáb of Kurnool, was confined from 1823 to 1864 for the murder of his wife near Ádóni. He was released from confinement on the occasion of the Governor Sir W. Denison's visit to Bellary in 1864.

The lower fort is surrounded by a rampart, faced with stone, about 18 feet high and protected by circular stone bastions; a ditch about 18 feet deep and some 30 to 40 feet wide, revetted with stone; and a glacis.

¹ And gave rise to Thomas Atkins' well-known description of Bellary as consisting of "two bloomin' heaps of road-metal."

CHAP. XV. Both the Fort and Face Hills were the sites of important pre-historic settlements. In 1872 Mr. W. Fraser, District Engineer, found on the latter celts and chisels in various stages of manufacture and use and also corn-crushers, mealing-stones and antique pottery. Subsequently the north and east sides of the former were shown to have been prehistoric sites and on them were discovered lumps of soft red hematite, a tuyère perhaps used for iron-smelting and celts and other implements, including a whetstone and a ring-stone, of which the latter is now in the Madras Museum.

But otherwise Bellary cannot boast an ancient history, and the town itself, as distinct from its Fort, is only 100 years old. Writing in 1803 Munro said "Bellary is a poor place and was almost desolate before the arrival of the troops." It was, indeed, anxiously considered, when first the district was handed over to the Company, whether Gooty would not be a more suitable place for the cantonment.

The first of the poligars of Bellary was apparently a Kuruba named Báluda ("tail") Hanmappa Náyak, who was so called because he had a small tail. Accounts differ¹ as to his origin, but he seems to have held office under the Vijayanagar kings and after their downfall to have been given by their successor, the Bijápur Sultan—subject to the payment of a peshkash of some Rs. 5,000 and performance of military service with 3,000 peons—the estates of Bellary, Kurugódu and Tekkalakóta. He lived at Bellary and doubtless put the rock into some state of defence. He is said² to have defeated near Kampli the forces sent against him by the fallen king of Vijayanagar who was then living at Penukonda. He was succeeded by three lineal descendants—Hiré Malatappa, Siddappa, and Hiré Rámappa—who ruled until A.D. 1631. Thereafter the Musalmans appear to have been the real masters of the place for 60 years until 1692, though two more of the poligar family, namely Chikka Malatappa and Chikka Náyak Sáhib, are mentioned as having some authority in it.

It was during this period that the Marátha chief Sivaji became master of the fort for a short time. About 1678, as he was passing through the place on his way to the Carnatic, some of his foragers were killed by the retainers of a widow of one of the poligars, who

¹ The first edition of this Gazetteer follows the account of the early history of Bellary in Pharoah's *Gazetteer* (1855), but whence this latter was obtained is not now apparent. Munro's letter of 20th March 1802, which gives full particulars of some of the poligars' families, says very little about those of Bellary. The first part of the account which follows is mainly taken from one of the Mackenzie MSS. (Local records, Vol. 43, pp. 24-72) which is corroborated in many details by another MS. in the same collection about Kurugódu.

² Pharoah, 81.

was then in possession of the fort. Sivaji demanded satisfaction but the lady refused to make amends, defended herself stoutly and only surrendered after a siege of 27 days. The fort was however restored to her on her agreeing to pay tribute, and ten years later Anraugzeb overran the Marátha conquests in the south and regained the suzerainty over it.¹

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Thenceforward the accounts of the place are clearer. About 1692 the poligars again obtained authority over the fort and Dévappa Náyak, son of the abovementioned Chikka Náyak Sálub, was chief from 1692 to 1707.² Dévappa was followed by his eldest son Hanumappa (1708-17) who was succeeded by his brother Hiró Rámappa (1718-24). During his time the suzerainty of the place again changed hands, Asaf Jah, Viceroy of the Deccan and ancestor of the present Nizams of Haidarabad, declaring himself independent of Delhi in 1723.³ The next chief was Hiró Rámappa's brother, Chikka Rámappa, who ruled from 1725 to 1729. He died without issue and, as none of his brothers had any children either, his father's younger widow, Nílamma, who was also childless, succeeded. She adopted a collateral called Dodda Taló Rámappa, then ten years of age, and ruled during his minority. She was a lady of character, for, finding that the boy's uncle and father opposed her in certain matters, she had them both beheaded. But she was unpopular and was deposed by her own people, who established Rámappa in her place, where he ruled until 1764.

During his time the town became tributary to Ádóni, which had been granted in jaghir to Basálat Jang, brother of Salábat Jang, the then Subadar of the Deccan.⁴ Rámappa was succeeded by his brother Hanumappa who ruled till 1769. In 1768 Haidar Ali attempted to take the place by assault, but was beaten off with great loss and retreated.⁵ Hanumappa, having no children, had adopted a brother-in-law's son named Dévappa, but a party in the fort objected and murdered the boy and appointed another, named Doddappa, as chief. He held the place from 1769 to 1774 in spite of opposition from the faction of a rival.

In 1775, however, he refused to pay the usual tribute to Basálat Jang, declaring that he had transferred his allegiance to Haidar Ali. Basálat Jang sent Bojeráj, his minister, and M. Lally, the French officer who was then in his service, to invest

¹ Duff, *Hist. of Mahrattas*, i, 283, 347.

² The Kurugódu MS. says 1702, and also differs slightly in the case of the three dates immediately following, but the Bellary MS. is very precise and very positive and has been followed.

³ Duff, i, 478.

⁴ Wilks, i, 372.

⁵ *Ibid.*, 372-3.

CHAP. XV. Bellary.¹ Doddappa rashly sent to Haidar for help. Haidar was at Seringapatam and instantly set out.

BELLARY.

“The distance,” says Colonel Wilks² “on the map is three degrees of latitude, which was performed in five days; a considerable number of his men died of fatigue; and of those who marched from Seringapatam, not one half were up to share in the first attack: . . . While Haidar was still supposed to be at his capital, he fell by surprise on the rear of the besieging army. It was a complete rout in which Bojeraj was killed, and Monsieur Lally escaped with difficulty. The guns (of the besiegers) were left in the batteries: the approaches and parallels were complete; and Haidar, without giving time for the entrance of supply, announced the object of this timely succour by instantly manning the batteries, assuming the place of the late besiegers, and insisting an unconditional surrender. The unfortunate chief had already revealed the state of his resources for a siege; further resistance was unavailing; and Haidar’s garrison was introduced into the place on the eighth day after his march from Seringapatam.”

Doddappa fled. Haidar kept the place which he had won in so characteristic a manner and it was he who built the present upper and lower forts as they now are.

Tradition says that they were designed by a French adventurer in his camp and that Haidar afterwards, finding that the Fort Hill was commanded by Face Hill, had this man hanged near the fort gate. The same story is, however, told of other fortresses built by Haidar and his son Tipu—that at Hosur in Salem district, for example. In the seventies, when the roadway through the east gate of the lower fort was being straightened, a masonry tomb was unearthed near the gate. Though the tomb is obviously older than the fort (being surrounded by the masonry of one of the walls and piously protected from injury by a large slab of stone built in above it) and though it is not apparent why a man who was hung in disgrace should be given a tomb, and though the tomb is of the usual Muhamnadan style and near it were found an earthenware vessel such as is used for burning frankincense at Musalman graves on Thursdays and a stone vessel such as is used for keeping food placed on these graves on anniversaries of deaths, the idea grew, and still survives, that the tomb is that of the unfortunate Frenchman. The Musalmans have, however, taken it under their charge and keep it whitewashed and deck it with lamps on holy days.

Tipu held the fort until his defeat in 1792, when it became the property of the Nizam. It was ceded by the latter to the Company in 1800 with the rest of the district.

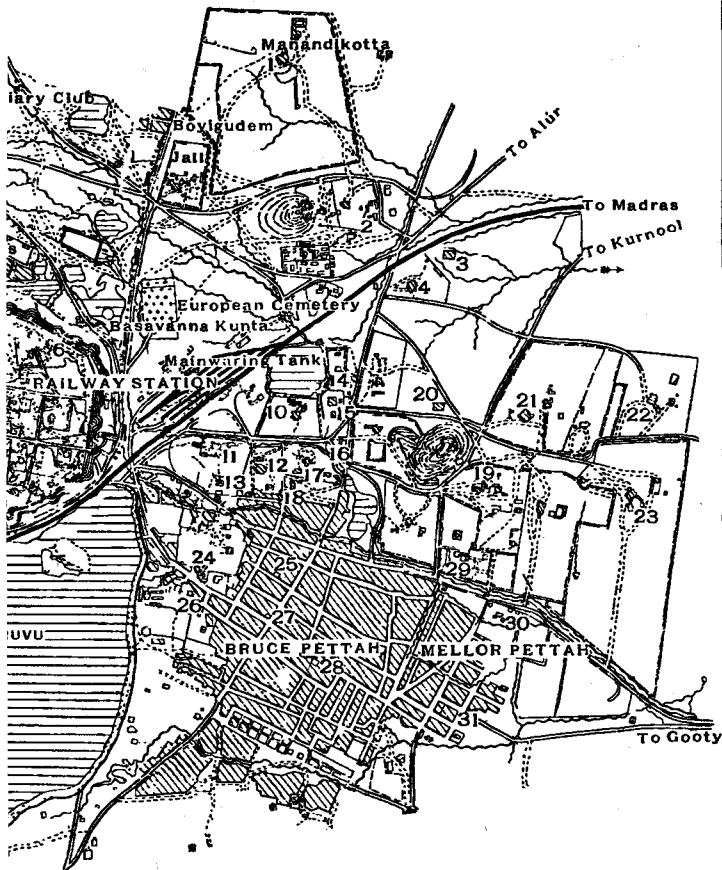
¹ Wilks, i, 372-3.

² *Ibid.*, 393-4.



REFERENCE

- | | |
|------------------------------------|--|
| District Judge's Bungalow | 17. Telegraph Office |
| Hd. Qr. Dep. Collr's Office | 18. Training School |
| District Court | 19. Alan Basappa Bungalow |
| District Munsiff's Court | 20. District Police Hospital |
| Municipal High School | 21. Sabapathi Mudaliyar's Hospital |
| Trinity Church | 22. Collector's Bungalow |
| Sup. Engr's & Exec. Engr's Offices | 23. Campbell House |
| Main Guard | 24. Mission Chapel |
| Supply & Transport Depôt | 25. Ripon Girls School |
| Town Sub-Magistrate's Office | 26. Dymes & Co's Cotton Press |
| District Police Office | 27. Bruce Pettah Police Station |
| Collector's Office | 28. Do. Dispensary |
| Wardlaw College | 29. Sabapathi Mudaliyar's Cotton Press |
| Travellers' Bungalow | 30. Municipal Office |
| Râri Chattram | 31. Taluk Cutcherry |
| Victoria Gossa Hospital | |



BELLARY TOWN & CANTONMENT



REFERENCE

----- Boundary between Municipality & Cantonment

At this time the lower fort, like other similar enclosures elsewhere, contained the dwellings of large numbers of natives who had flocked to it for protection in the troublous years which were just over. In 1806 and 1807, to make room for the buildings which were necessarily required by the troops, Munro had 670 houses, shops, etc., removed from the fort to the suburb now known as Brucepettah, paying the owners some Rs. 20,000 as compensation. This "new pettah" (as it was originally called) subsequently obtained its present name from Peter Bruce, who had been in charge of Harpanahalli and from 1806 to 1820 was Judge of Bellary, but what his precise connection with it may have been is not now apparent from the records.

But the natives who were thus removed were by no means the whole of those residing in the lower fort and in 1812 Colonel A. Taylor, commanding the Ceded districts, drew attention to the inconveniences occasioned by the presence of the remainder by closing the sally port and refusing to allow their cattle to come in or go out. He justified his action on the grounds that the existence of natives within the fort rendered proper sanitation impossible, and led to much drunkenness among his men from the liquor which was smuggled in and to much disease contracted from the undesirable class of women who were enabled to find shelter among the huts. In 1815, therefore, the removal to Brucepettah of a further instalment of native dwellings was sanctioned. Fears of a Pindári raid delayed operations, the people being most unwilling to leave the protection of the fort, but the order was carried into effect in the two following years, convicts being employed in re-building the houses from their original materials and Government supplying carts for the transfer of these to the new sites. It was apparently, however, not until 1820 that the last of the native dwellings were cleared out.

The lower fort now contains a number of public buildings, including the Main Guard (where a guard is still posted), Magazines, the Supply and Transport stores, the old arsenal, the offices of the Superintending, Executive, and Local Fund Engineers and the Municipal High School, and also several churches, chief of which is Holy Trinity Church, which was built in 1811, enlarged in 1838, consecrated on the 14th November 1841, and is at present the place of worship of members of the Church of England in the civil station. Immediately east of the foot of the steps leading to the upper fort is a strongly-built mantapam which is pointed out as the place in which Munro used to halt when he visited Bellary.

The Cowl Bazaar was built later than Brucepettah. It obtained its name from the fact that it was originally occupied

CHAP. XV. almost entirely by the followers and bazaarmen belonging to the
 BELLARY. troops, who settled there under an agreement (cowl) that they
 should be free from taxes.¹

Mellorpettah was named after Abel Mellor, who was Collector of the district from 1840 to 1850.

The Cantonment was established in 1801, Bellary being then the head-quarters of the General Commanding the Ceded districts. At first the troops lived in tents, but in 1802 temporary thatched quarters were erected. Accommodation was clearly scarce, for in the same year the General, Dugald Campbell, complained that the only place he had to keep his powder in was a choultry outside the fort. The troops then at the place were the 25th Dragoons and the 4th Regiment of cavalry in the cantonment and, in the fort, a detachment of artillery, six companies of the 73rd Regiment and the 1st battalion of the 12th Regiment. The garrison now usually comprises a battery of Field Artillery, a wing of a British Infantry regiment, a regiment of native cavalry and another of native infantry. Bellary is also the head-quarters of a detachment of the S.M.R. Volunteers.

In 1901-02 the troops were temporarily increased to afford guards for the camp of Boer prisoners of war. This was pitched on the maidan just north of the cantonment railway station and included within its limits some of the barracks adjoining. It was provided in the usual manner with barbed wire entanglements and electric light. Three prisoners broke their parole. One, a Frenchman, was re-captured by the gangmen on the line near Hospet and the other two, a Hollander and an Irish-American, who escaped together, were arrested in the Bombay Presidency while endeavouring to make their way to Goa.

In the civil station, the bungalow now occupied by the Collector was constructed by Mr. T. J. Strange who was Judge here from 1845 to 1851. He also built the bungalow on the Minchéri hill.² The house next east of the Collector's was erected by A. D. Campbell, who was Collector at Bellary from 1820 to 1824. Peter Bruce, already mentioned, built the "Alan Basappa" bungalow and Mr. C. Pelly, who served continuously in the district from 1832 till 1859, in all grades from Assistant Collector to Collector, constructed that in which the Judge now lives. A. E. Angelo, Judge of the district from 1836 to 1840, whose wife is buried in the Goanese chapel of St. Anthony in the Fort,

¹ Mr. Pelly's letter of 11th November 1851 in Mil. Cons., 6th January 1852, Nos. 107-8.

² Scandal adds that he lived there much of his time, only coming into Bellary when his Sheristadar signalled (by running up a flag on the court-house) that cases were awaiting trial.

built the house next west of the Collector's cutcherry which is now used as the police office. General J. G. Neill, the hero of the relief of Lucknow—whose statue stands opposite the Club in the Mount Road, Madras—is said to have at one time lived in the bungalow next east of the Ráni chattram. The proper name of this chattram, by the way, is Prince of Wales' chattram, it having been erected from public subscriptions to commemorate the Prince's visit to India. The Duke of Wellington is stated to have resided at one period in the northernmost of the two bungalows which adjoin the Fort Ditch, immediately west of the Fort Hill. It was at that time a mantapam and traces of the original building are still to be seen in it. The excellent well in the compound of this house is one of six which tradition says were built by six sisters of the Báluda Hanumappa Náyak above mentioned. The other five are the following:—(1) at Avamma's tope about one mile along the Sirugruppa road, (2) in the compound of the London Mission, (3) between the Fort and Face Hills (this has been since improved and now supplies the British troops in the cantonment), (4) near the cavalry lines and (5) in the compound of the westernmost bungalow in the cantonment, adjoining the railway line. Wells which can compare with these are seldom constructed now-a-days.

The various cemeteries—and especially the oldest and largest of them, the Church of England cemetery adjoining the railway compound—contain several tombs of historical interest. A list of all the epitaphs upon them was printed at the Collectorate Press in 1901. One of the best remembered graves is that of Ralph Horsley, Head Assistant Collector of Bellary and son of John Horsley, I.C.S., the name-father of Horsleykonda near Madanapalle. He was murdered by burglars whom he was endeavouring to capture on the night of the 4th July 1856 in his bungalow, which was the building now occupied by the Bellary Club. In spite of exhaustive enquiries by Mr. Pelly, the crime long remained a mystery. At last, in 1864, a man who was about to be hanged at Delhi for another murder confessed that it was he who had killed Horsley, and the detailed account he gave of the locality and the event left no doubt of the truth of his statement.

Bellary contains no temples or mosques of any architectural merit. The most popular temple in the place is the little shrine to Durgamma between the Jail and the Sessions Court. Its proximity to these two buildings brings it much custom from certain classes, intercession being made for friends or relations who are being tried in the former or are confined in the latter. But all sorts and conditions of people do worship at it, from Bráhmans and

CHAP. XV. *Lingáyats* down (it is said) to Muhammadans. The goddess is represented by a heap of earth covered with turmeric powder and hung with silver *ex voto* representations of hands, eyes, ears and so forth, offered by persons whom she is supposed to have cured of disease in these parts of their persons. The annual festival takes place in February, when a buffalo and many sheep are sacrificed and a hook-swinging festival occurs. An effigy, and not a man, is swung now-a-days. As in many other places, the buffalo's head is placed in front of the shrine and on it some of the animal's entrails and a lighted lamp.¹

Of the various mosques, the two biggest are that in Jumma Masjid lane, Brucepettah, and that in Cowl Bazaar near the police-station. The first was built by a former mufti of the town and enlarged in the sixties by a moulvi from Ongole and again in the seventies by Háji Abdúl Khadir, a prosperous contractor. The second was begun from money bequeathed for the purpose by a childless Musalmani, the work being superintended by the then kotwal of Cowl Bazaar, and has since been added to by other members of the faith. The beef-butchers are Ahl-i-Hadis, or Wahábis, and have their own mosque.

There are also two Muhammadan *dargas* of some local repute. The first is that close under the little rocky hill called Káttignddam, next the 'Alan Basappa' bungalow, which was erected over the last resting-place of a fakir named Makhtúm Jaháuí, who lived for several years in a cave among the boulders of the hill. The second is in what is now the compound of the cotton spinning mill and keeps in memory one Sadr-ud-dín. The spot was formerly the private property of a Hindu and the holy man was buried there because by his intercession the owner had been blessed with a son.

The arts, industries and trade of Bellary—its wood-carvers and weavers and its spinning mill and cotton-presses—have been referred to in Chapter VI above; its Christian Missions are mentioned in Chapter III; its medical and educational institutions, in Chapters IX and X; its Jail, in Chapter XIII; and its municipality, in Chapter XIV.

It cannot be called a growing town. In the thirty years between 1871 and 1901 its population only increased by 12 $\frac{1}{2}$ per cent. It has no great industries to support it, and subsists chiefly by supplying the cantonment and civil station and by serving as a centre for the collection of the exports of the neighbouring villages and the distribution to them of their imports.

¹ Compare the account of the festival at Kádligi on p. 292 below.

The greatest material want of the place at present is a proper water-supply. The European troops depend mainly for their water on the ancient well between the Fort and Face Hills already referred to above. There is also a small tank near the Native Infantry lines. Cowl Bazaar possesses some wells, but relies mainly on the Fort Ditch. Brucepettah has the Nallacheruvu tank (which, however, receives much of the drainage of the Cowl Bazaar and is more used for bathing in than drinking), the wells supplied by percolation from it and the Mainwaring tank. This last is the best source in the town. Its name-father, Lieutenant Swedland Mainwaring of the 2nd Regiment, N.I., was D.A.Q.M.G. of the Ceded districts from 1859 to 1862. He began, with convict labour from the neighbouring jail, the quarrying of the rock in this spot which is still carried on whenever the water is low enough and has eventually resulted in the formation of a fine tank.

None of these supplies are convenient and in dry seasons they are even insufficient. The first improvements were those carried out by Captain J. F. Fischer, R.E., when Executive Engineer of Bellary in 1864. In that year he cut two channels from the tank (then quite out of repair) which lies south-west of the race-course, one leading to the small tank near the Native Infantry lines, and the other to the Fort Ditch. These cost some Rs. 6,500.

In the following year he repaired, and raised the bank of, the tank which supplied these two channels, and thus increased its capacity. The work cost some Rs. 17,000 and the tank has ever since been known as "Fischer's tank." He next, in 1866, suggested that a channel should be cut from the tenth milestone on the Kudatini road to his tank, so as to intercept and collect the water flowing down four nullahs which drain that part of the Copper Mountain range. The scheme was at first shelved on the ground that the "High Level" channel of the "Upper Bellary Project" of the Madras Irrigation Company, which was to run from the Vallabhápuram ancient to Bellary town, would render it unnecessary. But when this Project was dropped, a modification of Fischer's scheme, by which the water of one of the four nullahs was turned into a reservoir constructed near the Allipuram hamlet of Kollagallu village (some four miles down the Kudatini road) and thence taken to Fischer's tank, was eventually carried out. Part of it was done as a relief-work in the famine of 1866. The cantonment has greatly benefited from these improvements, but they have done nothing for Brucepettah or the eastern part of the town. In 1871 the water-famine was so severe that the municipal council was driven to the extreme step of arranging for the railway to

CHAP. XV. bring in 20,000 gallons daily by train from the Hagari, the
 BELLARY. water to be stored in Bellary in the iron tanks "used by the troops during the Abyssinian expedition." The very day before the first consignment was to be brought in a timely fall of rain rendered the arrangement no longer necessary, and the completion shortly afterwards of the Allipuram scheme helped to relieve the situation. A committee was, however, appointed to suggest further sources of supply, and it recommended that the stream which flows by Vomahalli should be turned into the Nallacheruvu. This was done as a relief-work in the 1876 famine at a cost of some Rs. 10,000.

In 1895 the Military authorities urged the necessity of still further improving the supply and three different schemes were proposed. The first suggested cutting a deep channel along the slope of the Copper Mountain to intercept rain-water and the under-ground springs; the second the enlargement of the Allipuram tank; and the third the pumping of a supply from the under-flow of the Hagari river near the point where the railway crosses it. Government considered¹ that the first two were condemned by the uncertainty of the supply they ensured. The Hagari scheme was estimated to cost some ten lakhs and to involve an annual expenditure of half a lakh, and was thus altogether beyond the means of the municipality.

At present hopes are centred in the new Tungabhadra project, the main channel of which will pass close to, and above, the town and afford it an inexhaustible supply.

Hiréhálu, also known as Dandinahiréhálu to distinguish it from the neighbouring village of Hiréhálu Siddápuram, lies 12 miles south-west of Bellary along the Bangalore road. It has a population of 4,266, is a Union, and contains a police-station and travellers' bungalow. Its fort, of which remains still exist, is said² to have been taken by Morári Rao of Gooty from the poligar of Rayadrug and shortly afterwards re-taken, after a siege of three months, by one of Haidar's generals. Hiréhálu was the village to which Siva Rao, the chief of Sandur, elected to retire when his jaghir was temporarily resumed by the British in 1817. It used to be famous for its brassware, but the industry is now nearly dead, only brass gongs and horns being made by a few families of the Bógara sub-division of the Jains. A considerable number of the villagers weave the coarse cloths worn by the women of the poorer classes. North-west of Hiréhálu, in the flank of the Copper

¹ G.O., No. 1463-M. of 21st June 1897.

² Miles' *Hydrus Naik*, 331.

Mountain, is a picturesque glen containing a waterfall, which is called "Gavi Siddappa" and used in days gone by to be a week-end resort of Europeans stationed in Bellary.

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BELLARY.

Kappagallu: Six miles north-east of Bellary and north of the road from thence to Alúr. Population 1,237. The granite hill within its limits, known to Europeans as "the Peacock Hill," is a familiar object from Bellary. The name is said to have been gained from the number of peafowl it held in days gone by, but every bit of its undergrowth has long since been carried to Bellary for fire-wood.

The hill is now chiefly noteworthy as containing the remains of perhaps the most extensive prehistoric settlement in the district. The signs of occupation are chiefly on the north side, near the top, and include small terraces revetted with rough stone; made ground full of ashes, broken pottery and implements; bones of bullocks; small tanks made by damming up the little stream there; troughs hollowed in the granite and apparently used for crushing corn; large numbers of celts in all stages of manufacture made from a fine-grained pale green stone which occurs in the great diorite trap dyke which runs lengthwise through the hills; and shallow elliptical troughs worn in the granite by the efforts of the workers to polish these celts by rubbing them against the hard rock.

High up among the dark rocks which form the crest of the trap dyke on the northern end of the hill (many of which give out curious metallic notes when struck with a stone) are a large number of rough figures, pictures, or *graffiti*, made by bruising the flat surfaces of the rocks with pieces of harder stone. Mr. F. Fawcett has described them in detail in a paper read before the Congress of Orientalists and printed in *the Asiatic Quarterly Review* for 1892. Hand-sketches of some of them by Mr. R. Sewell are appended to this, and in Mr. Bruce Foote's well-known collection of prehistorics is a set of photographs of them taken by Mr Fawcett. Oxen with prominent humps and very long horns different in type to existing breeds, are the favourite subject for these pictures, but representations of men and women (always naked) are frequent and dogs, antelopes, deer, leopards, elephants and peacocks (though no horses) also appear. Some few of the pictures, clearly distinguishable from the others, are modern in origin, but it seems permissible to conjecture that the remainder are connected with the prehistoric settlement on the hill. The style of the figures is very unusual and archaic and they are far from the ordinary paths about the hill and among confused piles of

¹ See Mr. Bruce Foote's paper in J.A.S.B., lvi, pt. 2, No. 3, 1887.

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perfectly bare boulders which no cow-herd or wood-cutter would ordinarily have any object in traversing. Just below them is the prehistoric settlement. They represent animals not now found in the surrounding country. Some of them are upside down, and, since it is highly improbable that they were drawn bottom upwards, the rocks on which they appear must have been overturned after they were executed. That the rocks have moved considerably after they were drawn is also proved by the fact that some of the pictures are in places which are now inaccessible. These figures are thus of unusual interest. Mr. Bruce Foote writes that he knows of only one other place (a hill in the Raichúr doáb) where similar drawings occur in any number.

The two cinder mounds which stand in the fields just south of this Kappagallu hill are referred to below in the account of Kudatini.

Kenchanaguddam: A village of 1,199 inhabitants on the bank of the Tungabhadra, four miles south-west of Siruguppa. The Siruguppa and Désanúru anicuts which cross the river just here have been referred to in Chapter IV above. The place contains a lower fort in which most of its inhabitants reside and another on the top of the rock called Kenchanagudda which gives the village its name. At the foot of this rock is the temple of Gangádhara. Some of the ceilings in this are painted with representations of gods and goddesses which are now fast crumbling away. Built into its southern wall is a long inscription, dated A.D. 1708, giving the genealogy of one Kenchana Gowd and stating that he built the temple and the upper fort. It says that his ancestors were headmen of Siruguppa and that at the time he built his fort the rock was called Hosa gudda, or 'new rock.' It has since come to be called by his name. He had three sons, the inscription goes on, of whom one, named Virúpáksha, followed his father as chief.¹

The local historians call this son Pampápati (both names are those of the god in the Hampi temple and are interchangeable) and point to his tomb in the family's burying place at the entrance of the village. They say he was succeeded by his widow Tangamma. This lady's name is known to every one round about. She is said to have narrowly escaped capture by Tipu on one occasion, and a picturesque tale of the end of her rule is told. She had two sons, says the story, who were both seized by Tipu. One

¹ This account, which must be correct, differs altogether from that given in Pharoah's *Gazetteer*.

was murdered and the other was converted to Islám. Fearing that this pervert would succeed her, she made over her possessions to the Company in exchange for a life pension. The correct, and more prosaic, account is related in a letter of the 25th August 1802 from Munro to Barry Close. He says—

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“After the transfer of the Ceded districts to the British Government, I was surprised to find that a part of Kenchanaguddam was held by a Marattha manager in the name of the son of Hurry Punt. There was no mention of any such cession in the partition treaty of 1792 and all that I could learn was that the villages in question had been delivered over soon after the treaty to Narhar Shastri, a confidential Brahmin in the service of Hurry Punt, by order of Tipu Sultan, that this grant had been the consequence of some good offices rendered to the Sultan during the negotiations and that the manager applied the revenue to his private use, and that he had lately been seized and confined by Thangamma the Dessayni. I stated the circumstances to Government and was directed to expel Thangamma and take possession of the jaghire on account of the Company.”

On the Kenchanaguddam are the remains of Kenchana Gowd's "palace." In another place is the cave of Sidda Malayya, a local saint, with a Canarese inscription near it. The village also contains a *brindávanam* to a disciple of the famous Mádhva saint Rághavéndrasvámi whose tomb at Mantsála is referred to in the account of that village on p. 204 above.

Kudatini: A village 12 miles west-north-west of Bellary and one mile from the railway station of the same name. Union, police-station; travellers' bungalow. Population 5,414.

The place was described in 1840 by Newbold,¹ who called it "Courtney," and his account has been copied into several later books of reference. He considered that it must formerly have been a Jain stronghold as the mosque near the north gate of the fort, the Lingayat shrine near the west gate and the temple to Kumárasvámi all show signs of having originally been Jain *bastis* or shrines, and the naked headless image among the prickly-pear outside the western gate of the fort seems clearly also to have been of Jain origin.

There must, moreover, have once been a Hindu temple of more than usual excellence in or near the village, for built into the walls of the fort, into the sides of the well opposite the north gate of the fort, and elsewhere, and lying scattered about the village, are several pieces of religious sculpture finely executed in a close-grained black stone.

¹ *Madras Jour. Lit. and Sci.*, xi, 307.

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Local legends say that the god Kumárasvami halted at this village on his way to the conquest of the demon Táarakásura who lived on the Sandur hills,¹ and the temple to that deity is the best in the village. As has already been seen in Chapter II, the place has an ancient history. Two Ráshtrakúta inscriptions dated 948-49 and 971-72 A.D. occur in it, the second of which mentions the setting up of an image of Skanda (Kumárasvami). There are also three grants of the Western Chálukya king Vikramáditya VI, dated 1098-99, 1099-1100, and 1119-20 respectively, and one of Jagadékamalla of the same dynasty dated 1148-49. These frequently mention "the forest where the god Subrahmanya (Kumárasvami) made penance." The Hoysala dominion is represented by a record of Víra-Ballála II, dated 1218-19. For the merit of king Achyuta Ráya of Vijayanagar a grant was made in 1532-33 to the Vírabhadra temple. Several other inscriptions occur in the village, but they have been wantonly damaged or mutilated. Most of them are, as usual, headed with representations of the lingam and of the two symbols of eternity, the sun and moon, to denote that their testimony will last for ever.

Opposite the old travellers' bungalow, now used as a rest-house for Hindus, are two stones sculptured with figures which apparently commemorate local heroes. Another stands near the western gate of the fort. Just outside the northern gate is a sati-stone, the widow being shown with one hand raised to heaven in the usual manner.

East of the village and south of the eleventh milestone on the road from Bellary is a line of black rocks formed by the outcrop of a trap dyke. Newbold mentioned them in a paper written in 1845,² pointing out that when struck by stone or metal such of them as are lightly poised give out curious metallic notes of varying tones, and his account has brought these "ringing-stones" a considerable amount of notice. It will, however, be found that the rocks of very many other trap dykes, if they happen to be poised with the requisite delicacy, will give these same metallic notes. Those on the Peacock Hill, referred to above in the account of Kappagallu, may be cited as one instance.

Some three miles west of Kudatini, to the north of the pass leading to Tóranagallu through the low line of hills which runs down from the Copper Mountain, is a curious mound of cinders the origin of which has given rise to much speculation. It is dome-shaped, some 45 feet in height and about 150 yards in

¹ See the account of the Kumárasvami temple in the next chapter.

² J.A.S.B., xiv, 515.

circumference, and is composed of masses of semi-vitrified scorioid cinders, resembling slag and often hard enough to scratch glass. These masses are full of small bubbles and of cavities which often contain a white friable ash. The mound gives out a hollow sound when struck with any heavy substance. The natives call the spot Búdi-Kanive ("ash-pass") or Búdigunta ("ash-hill") and say that the mound is the ashes of an impious giant called Hidimbásura who was slain here by Bhíma, one of the five Pándava brothers. Other popular accounts say that the slain in a great battle were all burnt in one heap here.

Lieutenant Newbold¹ was the first to call attention to the mound. Various theories were advanced to account for it. By some it was thought to be of volcanic origin, by others to consist merely of kunkar. Newbold himself inclined to the idea that it was "the remains of some ancient furnace."

He pointed out that other similar mounds were reported to exist in Mysore, and that in Bellary district there were two more at the eastern base of the Copper Mountain, west of Halakundi on the Bellary-Hirchálu road. In a later paper² he again reverted to the matter and drew attention to another similar mound at Nimbápuram north-east of Hampi ruins, and two others immediately south of the Kappagallu (Peacock) Hill. Newbold cut into one of the two last and found that it was not homogeneous throughout, but was composed of strata or layers of ashy earth, scorïa, dark earth, and so forth, and that it rested on a bed of gravel detritus from the surrounding rocks. This disposed of the theory that it was caused by volcanic action. He made an exhaustive examination of the cinders and showed them to be of animal origin and not due to lime-burning, brick-making, iron-smelting, glass-working or any other manufacturing process. He showed that there is mention in more than one old Hindu record of women burning themselves in great numbers when their husbands were slain in battle, and inclined finally to the conclusion that the mounds were either the remains of those slain in some such battle who, perhaps with their wives, had been burnt there, or of the great sacrificial holocausts which the early annals of the country mention as being occasionally performed to propitiate the gods. Huge burnt sacrifices were the vogue in other countries also. Solomon (2 Chron. vii, 5) once offered up 22,000 oxen and 120,000 sheep on a single occasion.

¹ J.A.S.B., v, 67C (1836) and *Madras Journ. Lit. and Sci.*, vii, 130 (1838). The latter gives a sketch of the mound.

² J.R.A.S. (old series), vii, 137 (1843).

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Many years later an examination of the Kudatini mound was made by Mr. Bruce Foote. He found¹ in the little gullies washed by the rain in its sides a celt and some mealing-stones and corn-crushers such as the prehistoric peoples used to make, with numerous bones (mostly bovine) and fragments of pottery. These discoveries served to connect the mound with the neolithic settlements which are scattered about the district and Mr. Bruce Foote inclined to the theory that it was caused by a holocaust of animals at some religious celebration. He added to Newbold's list of such mounds another west of Sánavásapuram (about half way along the road from Bellary to Siruguppa), and smaller ones on Kurikuppi hill, three miles north-west of Tóranagallu, and on the hill, fort and saddle at Kakabálu, about three miles north-north-west of Jóga, both in Hospet taluk. In the mound at Sánavásapuram and the two at the foot of the Copper Mountain he found more prehistoric implements, comprising celts, chisels, mealing-stones, corn-crushers and broken pottery. Yet other mounds have since been discovered, but those at Kudatini and Nimbápuram are the largest at present known.

In a recent paper² Mr. R. Sewell has suggested other explanations of the occurrence of these mounds. He doubts whether it is sufficiently proved that they are all of them as old as neolithic times. He considers it more probable that at least those at Kudatini and Nimbápuram are either the remains of persons slain in some of the many bloody battles which took place round about the Vijayanagar capital between the forces of that empero and the Muhammadans (these bodies would naturally have been burnt to prevent pestilence), or that they were caused by the wholesale *satis* which are known to have taken place in those days when kings or other persons of importance died. He points out that most of the mounds occur along the main routes towards Vijayanagar and shows that the descriptions left by Duarte Barbosa and Cæsar Frederic of the place near that city where the great *satis* took place correspond with the position of the Nimbápuram mound. He submitted to the examination of experts in England some of the bones found on excavation in certain of the mounds and of these one specimen was reported to be human, two others certainly not human and the rest indeterminable.

Mr. Sewell's article also quotes two further theories suggested by Mr. Bruce Foote in a private letter written in 1891, four years subsequent to his paper in the J.A.S.B. above referred to. In

¹ J.A.S.B., lvi, pt. 2, No. 3, 1887. See also *Journ. Anthropolog. Institute*, xvi, 74.

² *The Cinder-mounds of Bellary*, J.R.A.S., 1899.

this letter he concludes that the Kudatini and Nimbápuram mounds were probably funeral pyres; that some of the smaller ones were places at which the prehistoric people held great feasts; and that others were caused by the accidental burning of great heaps of cattle manure and straw. In connection with this last hypothesis he cites the custom of some of the tribes of South Africa, who pile up their cattle manure in banks inside their thorn *zaribas*.

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BELLARY.

Kurugódu: The village lies close under the eastern end of the Kurugódu hills, which are so conspicuous from Bellary to the north-north-west. It is a Union, has a population of 3,984, and contains a police-station. It boasts as ancient a history as almost any village in the district. As has already been seen in Chapter II, inscriptions show that as far back as the beginning of the 7th century it formed part of the possessions of the early Chálukyan kings of Badámi. At the time of the revival of the later Western Chálukyan dynasty it was the capital of the 'Ballakunde three-hundred' in the 'Kuntala country,' and in or near it are three records of this period dated respectively 1027-28, 1030-31 and 1048-49. Another, dated 1148-49, of the time of Jagadékamalla II of the same line mentions Immadi-Ráchamalla as his feudatory. This was the father of the Kalidéva of the Nágavamsa who made in 1199 the first recorded gifts to the Pampápati temple at Hampi. At this time Kurugódu was apparently a large place, as it is often called a *Pattana* (town) in the inscriptions and seems to have been fortified. About 1185 it was for some time the residence of the last of the Western Chálukyan kings. It was reduced in A.D. 1191 by the Hoysala king Víra-Ballála II.

One of the Mackenzie manuscripts gives the more recent history of the place. It was one of the forts given by the Bijápur Sultan to the Báluda Hanumappa Náyak referred to in the account of Bellary town above. Hanumappa put in his son Dévappa to rule it and he was chief there until 1648. He was followed by his son Rámappa, on whose death without heirs Chikka Náyak Sáhíb, poligar of Bellary (see the account of Bellary), came into possession of it. He and his officers twice beat off the Musalmans but were eventually turned out by them. In 1697, however, Chikka Náyak Sáhíb's son Dévappa Náyak regained the place and ruled it from his head-quarters at Bellary. But he was not allowed to hold it unquestioned, for a faction sprang up which established itself strongly in what is now known as 'old Kurugódu,' in the hollow among the hills immediately west of the present village, behind the *Hálu Gódi*, or 'ruined wall.' Dévappa consequently built (in 1701-02) the fort which now stands on the top of the

CHAP. XV. Hanumanta hill, the lower fort at the foot of it, and the present village of Kurugódu, and persuaded his people to move into them. Simultaneously he pacified the faction by presents and pardons. He died soon after and the rest of the history of Kurugódu is similar to that of Bellary. Haidar took it in 1775 after he had reduced Bellary, and probably, as in the case of that town, he improved the fort. The big circular bastion outside the main gate looks newer than the rest of it.

The citadel on the top of the Hanumanta hill (so called from the Hanumán temple on its summit, in which is an inscription stating that it was built in 1780-81) is still in existence, as is also the lower fort. They are connected by a path up the hill protected at intervals by circular bastions and neither of them possess any special points of interest. The hill itself contains a number of more than usually curious tors and logging stones.

At the west end of the village is the temple of Basavésvara with a conspicuous modern gópuram. Within it is a large Nandi, or bull of Siva, which is a monolith 12 feet high. Attached to the temple is "Nílamma's *math*," which is held in great repute by Lingáyats. Nílamma was the daughter of the headman of Sindigéri, five miles due east of Kurugódu, and was dedicated as a Basavi in the Basavésvara temple somewhere about Haidar's time. She is represented by a wooden cot of the usual pattern, with bedding spread upon it, which is said to have been the one she used while still alive. Though a Basavi in name, she is said to have lived a virtuous life and it is perhaps this circumstance which led to what practically amounts to her deification after death. She is called the wife of Basavésvara and is credited with having performed numerous miracles.

In front of the main entrance of the Basavésvara temple is a fine example of the *vrakals*, or sculptured slabs commemorating local heroes, which are so common in this district. It represents a man mounted on a horse and holding a drawn sword in his hand. In front of him walks an attendant carrying (apparently) liquid refreshment and behind him a woman and a child. The woman is followed by a servant carrying an umbrella, and must therefore be a person of consequence. There are several other slabs of the same kind in other parts of the village.

West again of this is the site of old Kurugódu, which is now all open fields, and in these fields stand the most noteworthy antiquities in the village, a collection of Jain temples which is perhaps without a rival in the district. There are nine of them here and a tenth stands on the other (northern) side of the Hanumanta hill to the north of the suburb of Újálapéta. Three of the nine stand

close together about 100 yards south-west of the gópuram of the Basavésvara temple, four more are within the *Hálu Gódi* and the other three are in the fields between these two groups. All of these temples have been constructed of granite without the use of mortar. An inscription in one, dated 1175-76, mentions its erection by a merchant. With one exception, they all possess the stone roof ascending in steps which is such a noticeable feature of the Jain temples among the ruins at Hampi. They now bear various Hindu names and usually a lingam has been placed in their inner shrines. They all follow the same general design, and this consists of a single shrine faced by an open mantapam supported upon stone pillars either circular or square (or both) in plan, and bearing a strong general resemblance to those seen in the Chálukyan temples in Hadagalli and Harpanahalli taluks. The various mantapams differ in size and ornateness. Some have only ten pillars. That in the Hindúli Sangamésvara temple, the westernmost of those within the *Hálu Gódi* and the largest and most striking of the series, has as many as 36. Sometimes the four centre pillars are of polished black marble, excellently sculptured. Over the doorways leading to the shrines—some at least of which seem to have been added at a period subsequent to the erection of the rest of the temple—are usually sculptured representations of pyramidal temple towers. These doorways are usually more elaborately sculptured than the rest of the building and in several cases the panels alongside them have been pierced with openings (sometimes plain, sometimes slightly ornamented) which bring to remembrance the elaborate pierced stone windows which so often occupy a similar position in the Chálukyan temples. On the outer wall of one of the shrines are also carved a series of bays and niches which strongly resemble in general design—though they are much less ornate and in much lower relief—the similar decorations outside the Chálukyan temples. Probably further examination of the various examples of this class of architecture in the district would render it possible to exhibit the gradual degrees by which the Jain style shades into the Chálukyan. The largest of these temples, as has been said, is that now called Hindúli Sangamésvara gudi and it is in addition distinguished by two stone elephants, six feet high, standing each side of the steps leading up to it. That in the best repair and the most strikingly situated is the one in Újálapéta. The excellent sculpture of the four pillars supporting the little mantapam facing this is also worth notice. The whole series shows how strong Jain influence must at one time have been in this locality and other isolated temples of the same style occur in the neighbourhood. There is one in the village of

CHAP. XV. Sindigéri mentioned above, another at Kólúru, nine miles from
 BELLARY. Bellary along the Siruguppa road (this has three shrines and is
 built of the handsome red granite of the locality) and another
 at Tekkalakóta. It is said that there is another at Voraváyi,
 six miles west of Kurugódu and a detailed search would doubtless
 reveal yet other examples.

The only industries in Kurugódu are the weaving of coarse
 white cloths and cumbliés.

Siruguppa : A town of 5,805 inhabitants in the northern
 corner of the taluk. It is the head-quarters of a Deputy Tahsildar
 and a Sub-registrar, is a Union, and contains a police-station. It
 stands on a narrow branch of the Tungabhadra. The river splits
 near Kenchanaguddam into two channels which enclose between
 them the island of Désanúru, six miles long, and reunite at its
 lower end.

The name Siruguppa means " pile of wealth " and is well
 earned by the striking contrast which its rich wet land, watered
 by two branches of an anicut channel from the Tungabhadra,
 affords to the parched dry land around it. Of the wet land in this
 village, its northern neighbour I Bharámpuram, and Désanúru
 island the Settlement Officer said in 1896 " I may say, without
 hesitation, that these are the very best of the lands I have seen in
 any district (and I have served in eight districts including Tanjore),
 especially those of the Désanúru island. " They are nearly all a
 black loam, and some 20 acres are the ordinary lighter régada.
 From them are sent to Bellary and Ádóni large quantities of
 paddy, plantains, cocoanuts, sweet potatoes, pine-apples and garlic.
 The village boasts a larger revenue assessment (Rs. 26,000) than
 any other in the district. The town has not however advanced
 rapidly in size. It lost 9 per cent. of its population in the 1877
 famine and in the thirty years between 1871 and 1901 its inhabit-
 ants only increased by 5 per cent.

The picturesque reach of the Tungabhadra which separates the
 village from Désanúru island is flanked on the hither side for about
 a quarter of a mile by the old Siruguppa fort, while the other bank
 is fringed with the cocconut palms of the island. On a bastion of
 the fort stands the temple to Sambhu Linga, the oldest in the
 village. Within its enclosure are two inscribed stones, but one
 is broken in two and the other is chipped. Opposite the temple
 to Úr-amma, the village goddess, is another inscription. In the
 hospital is yet another. The most frequented temple in the place
 is the new one to Kottúru Basavanna, with the conspicuous
 gópuram. It was built (as the inscription over its doorway testi-
 fies) in 1887 by a rich local sowcar.

Tekkalakóta: A village of 4,516 inhabitants, and containing a police-station, 27 miles north of Bellary on the Siruguppa road. West of it lies a bold group of granite hills containing many fine blocks and tors. Mr. Bruce Foote says that one of the latter "on the south-western spur of Tekkalakóta gudda, as seen from the north by morning light, has the exact shape of a huge bear sitting upon his haunches." With the villages adjoining, Tekkalakóta (like Bellary and Kurugódu) was granted by the king of Bijápur after the downfall of Vijayanagar in 1565 to the Báluda Hanumappa Náyak who has already been mentioned in the account of Bellary town above. He built a fort which stood round about the Amarésvara temple in the southern part of the village, but of which scarcely a trace now remains. It was from this that the village gets its name, which means "southern fort," the adjective distinguishing it, perhaps, from the Halékóta further north. The headman of the village possesses a MS. which gives further details of its history and which, where it can be tested, is accurate. This says that in 1725 Hanumappa's descendants, who ruled Tekkalakóta from Bellary, lost it to the Musalman governors of Ádóni, who in the next year appointed over it an amildar called Nawáb Táli Amul Khán. In 1759 Basálat Jang, who then held the jaghir of Ádóni, appointed Hassanulla Khán as amildar. This is confirmed by the inscription on a stone beside the Virabhadra temple at the entrance to the village which, after narrating the appointment, calls upon all whom it may concern loyally to obey the new officer or take the consequences. Ten years later, in 1769, Basálat Jang gave the place in jaghir to one Pír Jaji Mohidín Sáhib. In 1775 Haidar Ali, after taking Bellary and Kurugódu, captured Tekkalakóta also, and it was he who built the square stone fort which adjoins the Siruguppa road. This is in fair condition, but contains little but prickly-pear.

Well to the south of the village is a strikingly steep isolated rock crowned with a round watch tower.

The Amarésvara temple already mentioned contains an inscription which says that in A.D. 1511 one Jakka Ráya built it as an offering to Siva and in honour of king Krishna Ráya of Vijayanagar. The temple is nearly buried in earth and débris but has been partly excavated and provided with a set of steps leading down to it. Some 20 or 30 yards from it is a small hole in the ground at the bottom of which some masonry appears, and probably there are other buildings buried there.

West of the village is the temple to Kádu Siddappa, a local saint, and the mantapam in which he lies buried. Between them stands an ancient and gnarled margosa tree which is regularly

CHAP. XV. worshipped. Above the saint's grave is the cot which he is said to have used. He was a Lingáyat and a man of that sect looks after the worship.

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Many are the miracles which he performed when alive. He brought rain whenever it was wanted, protected the village cattle from wild beasts and on one occasion saddled a wall, mounted it, and made it trot. His help is still invoked when difficulties arise. Prayers for rain are now-a-days made by some holy Musalmans, who hold an inam for this service. They go out on the day appointed by their dreams and offer intercession in a grotto among the line of hills which flanks the village on the west.

In the north-east part of the village, two miles away, is a temple to Hari Mallappa, where a considerable festival and fair is held annually.

The only industry in Tekkalákóta is the weaving of coarse cotton fabrics (from thread spun at Bellary) by Pinjáis or Dúdékulas, who are more than usually numerous in this village. They make purdahs and cloth for native tents, sometimes colouring the thread with the clayey pigments found in the Sandur hills.

HADAGALLI TALUK.

THOUGH Hadagalli is one of the four "western taluks" of the district, where red and mixed soils usually greatly predominate, a tract in its southern corner comprising nearly one-third of its area is covered with black cotton-soil. Of the remainder, mixed soils occupy about two-thirds and red land one-third. It is one of the flattest taluks in the district, for its many undulations are of the long and low variety and it is only in the two places in the south where the extremities of the Mallappanbetta and Kallahalligudda ranges run into it that it can be said to be broken by real hills. The whole of it drains ultimately into the Tungabhadra, the eastern half by way of the Chikka Hagari. It is perhaps the healthiest part of the district.

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Statistics relating to the taluk will be found in the separate Appendix. The abrupt decline which occurred in the number of its inhabitants between 1891 and 1901 was due to the fact that in the former year the census fell upon a date on which large crowds of pilgrims from Bombay and Mysore were assembled at the great festival at Mailár and consequently the population as then enumerated was greatly above the normal. As many as nine-tenths of the people speak Canarese. Jains number nearly four hundred, a slightly higher figure than in any other taluk. The weaving industry at Hampáságaram and Tambarahalli is referred to in Chapter VI.

Hadagalli taluk shares with Harpanahalli the peculiarity of being practically the only part of the Presidency in which any examples of the Chálukyan style of architecture have been found. Outside these two taluks, the only instances of the style at present on record are the temples at Ambaii ¹ in Kúdligi, at Peddatumbalam in Ádóni and at Kambadúru, near the southern frontier of the Kalyandrug taluk of Anantapur. Examples abound, however, in Mysore and Dharwar. In Hadagalli taluk, temples built in this style occur at Hadagalli, Hiréhadagalli, and Mágalam, and, in Harpanahalli, at Bágali, Halavágalu, Kuruvatti and Nílagunda. All of these lie within a circle with a radius of twelve miles and they have been described in detail, with numerous plans and drawings, in Mr. Rea's *Chálukyan Architecture*.² Some

¹ See the notice of this place below.

² Volume XXI of the Reports of the Archaeological Survey of India (Government Press, Madras, 1896).

CHAP. XV. account of each of them will be found in the notices of these various
HADAGALLI. places below, and a slight description of the style and its peculiarities may be given here once for all.

As has already been seen,¹ the Western Chálukeyas, after whom this form of architecture has been named, were originally Jains and later Hindus, and though the style appears ² to have had its origin in the earlier form of faith, and so retains traces of Jain influence, its situation, locally, midway between the Dravidian and northern styles led it to occasionally borrow features and forms from both. In its essentials, it remains none the less, an individual and distinct style. Its towers do not follow the "pine-apple" shape of those in Ganjám and Orissa, nor are they built in stories like the *gópuras* of the well-known temples in the southern districts, but ascend in steps and are pyramidal. The plan of the shrines is sometimes (though not in Bellary) star-shaped, instead of square as in Dravidian examples, and, speaking generally, the design usually comprises several of these shrines opening on to a mantapam in the centre in a manner quite distinct from that followed in the Dravidian style. The pillars have none of the brackets so characteristic of those in the south and are usually all different in detail, though corresponding pairs are similar in outline. Finally, pierced stone slabs are used for windows, a method followed in no other style.

But what strikes the observer as being most characteristic is the extraordinary richness, power, delicacy and finish of the stone carving in these temples. It has been said ³ that "no chased work in gold or silver could possibly be finer" and yet the ornament is very bold, being generally completely undercut and sometimes attached to the masonry by the slenderest of stems. Some of the pillars bear signs of having been turned on some sort of lathe. The material used is pot-stone or steatite and was probably obtained from the disused quarries which are still to be seen at Nilagunda and at Angúru on the Tungabhadra, five miles from Hiréhadagalli. This is said to be soft when first quarried and to harden on exposure to the air. It weathers into varying beautiful shades of brown, and yet is so little affected by exposure that the details of the work remain as sharp as the day they were fashioned. The finest work in the group is perhaps to be found in the pillars of the big mantapam at Bágali, the ceilings at Mágalam and the

¹ See Chapter II above, p. 27.

² Fergusson's *Indian Architecture* (1876), pp. 387, 389.

³ Colonel Meadows Taylor quoted in Fergusson's *Architecture in Dharwar and Mysore*, p. 48. He refers to the temple at Gadag. The description cannot be literally applied to the Bellary examples.

doorways and exterior at Hiréhadagalli. The Halavágalu temple is the least ornate of the series. Mr. Rea considers that the earliest of the temples is that at Bágali and that they are all of approximately the same period and were probably constructed during the twelfth century. An inscription at Bágali, since deciphered, shows however that the temple there was in existence before 1018 A.D. and further evidence on the point will doubtless be eventually derived from the other inscriptions within them. Local tradition has it that they are all the work of a well-known architect called Jakkanáchari, regarding whom several miraculous stories are told. Several of the temples are unfinished and it may be that work on them was interrupted by the downfall of the Western Chálukyan dynasty in 1189. The carving in more than one of them has been wantonly damaged and chipped and it is often almost hidden under the coats of whitewash with which the present-day pújári delights to smear the temples entrusted to his charge.

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Cholam and korra are the staple crops of the Hadagalli taluk, but cotton is raised on quite a considerable area in the south of it and, as in the other western taluks, castor is extensively grown. The large acreage of horse-gram, a crop which will grow on the poorest land with the lightest rainfall, and the fact that the population per acre of cultivated land is lower than in any other taluk show, however, that the taluk is not a fertile one.

The undermentioned are among the more notable places within it:—

Belláhunishi: Twelve miles south-west of Hospet along the main road to Dharwar; travellers' bungalow; population 778. In the limits of Vallabhápúram, one of its hamlets, is the Vallabhápúram anicut across the Tungabhadra already referred to above¹ under "Irrigation." An inscription on a stone near by states that it was built in A.D. 1521 by Krishna Déva Ráya of Vijayanagar.

Dévagondanahalli: Three miles south of Hadagalli. Population 1,082. Mr. Bruce Foote says²: "An interesting outcrop of "a true pebbly conglomerate with quartzite matrix is to be seen on "a low hill just south of Dagunahalli (two miles south of Huvina-hadagalli). It is much hidden by red soil, but where exposed "much broken up into small pits like diamond diggers' pits, and "near the western end of the end among the pits I observed two "small platforms neatly edged with lumps of stone and strongly "resembling the sorting platforms used by the diamond diggers

¹ Chapter IV, p. 91.

² *Memoirs*, Geol. Surv. of India, xxv, 87-88.

CHAP. XV. "at Banganapalli. Despite of many inquiries through the taluk
HADAGALLI. "officials, I could gain no information about this possible old
"diamond working : nobody had ever heard of it. The place has,
"however, an unmistakable resemblance to a diamond digging,
"and the pebbly conglomerate is quite sufficiently like to the
"Banganapalli conglomerate to render it quite probable that the
"pits and platforms are genuine traces of the work of a diamond
"prospecting party in former but not very remote times."

Hadagalli: The full name of the village is Huvinahadagalli, and the derivation of the word is said to be from *huvina*, the adjectival form of the Canarese *hu*, a flower; *hadaga*, a boat; and *halli*, a village; meaning "the village of the flower-boats"; the story being that in the days when the city of Vijayanagar still flourished flowers for its temples and palaces were floated down the Tungabhadra from this place. The tale receives some confirmation from the fact that the village contains a number of old wells and is still known for its gardens, betel, and plantains. It is a pleasant village and reputed most healthy; is the head-quarters of the taluk and a union, and contains a well-built reading-room erected from public subscriptions, a Sub-registrar's office, a police-station and a recently-erected D.P.W. inspection bungalow. The population is 5,281.

Its chief interest lies in its temples. Two of these, the black stone Chálukyan temples to Kallésvara and Késavasvámi, are described and depicted in detail in Mr. Rea's *Chálukyan Architecture* above mentioned. They cannot compare in richness of detail with those at Bágali, Mágalam or Hiréhadagalli. Neither of them were finished. The tower in the former is incomplete and in the latter the exterior blocks of the base and the jamb and lintel bands of the doors are left uncarved, though the original intention was evidently to decorate them. The delicate carving in both of them has been greatly spoiled by wanton chipping and by frequent coats of most tenacious whitewash. The Kallésvara temple is now included in the list of buildings conserved by Government. There is an inscription on a detached stone standing against the outside of its southern wall.

When the wall of the old fort was demolished in 1866, two temples were discovered built up in it. Worship is now performed in both of them. The image in one, that dedicated to Yógi Náráyanasvámi, is of black stone and quite exquisitely carved. Both are Chálukyan in aspect, and have the perforated stone windows on each side of the shrine door which are characteristic of that style, but the carving in both is pitifully clogged with whitewash. In the Hanumán temple opposite the taluk cutcherry

the present chairman of the union has recently placed for safety the two images of Ganéśa figured in plates lxxvii. and xcvi. of Mr. Rca's book above referred to, which formerly were standing in the open in the village. CHAP. XV.
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Hampáságaram : Situated on the bank of the Tungabhadra 12 miles north-east of Hadagalli. Travellers' bungalow (the best in the district) and police-station. Population 3,549.

As has already¹ been seen, the village is known for its cotton-weaving. Up to very recently it was also known for its bitter factions and the murders that resulted, but latterly there has been a lull in these disputes.

Just east of the entrance to the village chávadi is a stone with a Canarese inscription on it of which the people take unusual and exemplary care and which they say refers to the foundation of the village.

Bápu Rao's choultry here is the only endowed chattram in the district. Bápu Rao is said to have been a native of one of the southern districts who was formerly huzur sheristadar. The institution is endowed with inam land 181 acres in extent and assessed at Rs. 64, which seems to have been granted by Government to Bápu Rao's family for its upkeep. In 1885 the inamdars were called upon to repair the chattram, which was in a dilapidated condition, and on their failing to do so the inam was resumed and transferred to the District Board² which now manages the institution.

At the Lingáyat temple to Vírabhadrasvámi at the east end of the village a fire-walking ceremony takes place every year at the end of December or the beginning of January on the day after the car festival. The people who walk through the fire do not, as is sometimes the case, belong to any particular families or perform the rite in execution of any vow. Any one may take part in the ceremony who is so inclined and has sufficient belief in his faith in the god's power to protect him. Even women sometimes go through the ordeal.

Every February there is a picturesque and uncommon ceremony at the temple to Gangamma, the water-goddess, which stands on the bank of the river. After the sacrifice of very many sheep (the number is said to run into hundreds), the breaking of many cocoanuts, and the performance of other ceremonies in honour of the goddess, the people make a little raft of cholam stalks, place on it a light and a sheep's head, and at nightfall push it into the

¹ Chapter VI.

² G.O., No. 101, Revenue, dated 9th February 1886.

CHAP. XV. current of the river. The men of Énigi, the next village down
HADAGALLI. stream, look out for it, catch it as it floats down to them, sacrifice
a lamb, put the lamb's head on it and push it out again into the
current. The people of Basarakódu, the next village down the
river, similarly catch the raft as it passes, sacrifice another lamb,
place its head with the others and then lead the raft again into
the stream and let it float away into the darkness.

Hiréhadagalli: Eleven miles south-west of Hadagalli. Population 4,153. Contains one of the best of the black stone Chálukyan temples which are found in this part of the country. The material for this was probably obtained from the quarry at Angúru on the Tungabhadra, west-north-west of the village. The building is described and figured in Mr. Rea's book already several times referred to. Its chief beauties are the carvings on two of the doorways and on parts of the exterior walls. In the bay on the north wall, for example, "every detail of the carved work is as minutely finished as jewellery." It is on the list of buildings selected for conservation by Government.

Holalu: In the south-west corner of the taluk; police-station; population 3,194. Famous among the native population for the beautiful image of Anantasayana, or Vishnu sleeping on the serpent, which it possesses. This is carved in black stone with a power and finish quite out of the ordinary. A drawing of it will be found in Plate XV of Mr. Rea's book. It was apparently executed elsewhere and brought here, as stone of the kind of which it is made is not procurable locally. For the popular legend connecting it with the curious shrine at Anantasainagudi in Hospet taluk, see the account of that place below (p. 258). The little shrine which now stands over it was put up by the villagers in the seventies at the suggestion of M.R.Ry. Venkatachalam Pantulu, then Deputy Collector of the western taluks, to protect it from damage and the weather.

Kógali: Four miles north by west of the tri-junction of the three taluks of Hadagalli, Harpanahalli and Kúdligi. Population 3,489. In olden days it was a place of some importance, being the capital of a sub-division (called "the Kógali five-hundred" and corresponding to the present Hadagalli and Harpanahalli taluks) of the "Nolambavádi thirty-two thousand," which was a Pallava province from about the middle of the 7th century to about the end of the 10th century. The village was also apparently once a considerable Jain centre. There is a Jain temple in it which is still called "the basti." Near this is a Jain image, in the usual posture of abstraction and contemplation, which is more than life-size. There are other Jain relics elsewhere in the place, and further

examples are reported from the neighbouring villages of Nelikudiri, Kannehalli, and Kógalisamutukódihalli. In and near the basti are a number of inscriptions, and these and the records in the Bágali templo in Harpanahalli temple referred to below give us particulars of some of the various chiefs who ruled the Kógali five-hundred. In A.D. 944-45 it was governed by a Chálukya feudatory of the Ráshtrakúta king Krishna III. and in 956-57 by one of the chiefs of that dynasty. After the Chálukyas recovered their sovereignty in 973 it was ruled in 987-88 by one Áryavarman and in 992-93 by Ádityavarman. In 1018 a Pallava feudatory of the Chálukyas called Udayáditya, who boasted the euphonious surname of Jagadé-kamalla-Nolamba-Pallava-Permánadi, was in charge of it and in 1068 it was ruled by Jayasimha, younger brother of the ruling Chálukya king, Sómésvara II. The Kógalí inscriptions also record gifts to the Jaina temple of Chenna-Pársva in the village by the Hoysala ruler Vira-Rámanátha in 1275 and 1276 and to the Virabhadra temple by Achyuta Ráya of Vijayanagar.

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Mágalam: A mile from the Tungabhadra and west by south of Hadagalli; police-station; population 2,759. Noted for its Chálukyan temple of black soapstone, dedicated to Vénugópálasvámí, or Krishna with the flute. This consists of three shrines opening on to a central mantapam. The three doorways leading from the main mantapam, especially that on the west, are exquisite in design and workmanship and the ceilings are probably the finest in the whole series of Chálukyan temples in the district. Mr. Rea's book contains many drawings of the building. It is now on the list of those conserved by Government.

The land near the river (especially a small island a mile down stream) is one of the best grounds for peafowl in the western taluks.

Mailár: A mile from the Tungabhadra in the extreme south-western corner of the taluk. Population 1,722. The village is famous throughout the district for the annual festival held at the temple there every February, at which is uttered a cryptic sentence containing a prophecy (*káranikam*) regarding the prospects of the coming year.

The temple is dedicated to Siva in his form Mallári or Mallahári, meaning 'the defeat of Malla.' The story connected with this name (see the Mallári M's' átnya; there are, as usual, many variants of it) is that a demon called Mallásura (Malla-asura, 'the demon Malla') and his brother, having by severe penances extracted from Brahma a promise that they should never be harmed by any being in any form then existing, began to greatly harass the rishis. The gods were appealed to and Siva put on a

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new form, so as to circumvent Brahma's promise, and taking with him forces to the number of seven crores, also in new forms which had never before served in an army (such as dogs), warred with Mallásura and his brother for ten long days and at length slew them both with his bow and overcame their followers. The gods and rishis were in transports at his triumph and joined in foretelling unbroken prosperity as the fruit of it.

The ceremonies and rites at the festival form a curious sort of miracle-play representative of this 'war in heaven' and its result. The pilgrims to the festival go about shouting *Elukoti! Elukoti!* (seven crores!) instead of the name of the god as usual, and the *goravas*—the special name for the men (and women) who have dedicated themselves to this temple in the curious manner prevalent in the western taluks—dress themselves up in blankets and run about on all fours, barking and pretending that they are some of Siva's army of dogs. After residing for ten days (the period during which Siva fought with Mallásura and his brother) on a hillock outside the village, the god returns. He is met half-way by the goddess, his wife, who comes to congratulate him on his success, and the two remain for some time at the place of meeting. The expectation of good times to follow the victory is represented by the prophecy or *káranikam*. It is pronounced on this tenth day, and all the thousands of people present crowd round the place where the god and goddess have halted.

A huge wooden bow, about ten feet long, symbolic of that with which Siva slew Mallásura, is brought and placed on end. A Kuruba (the same man has performed the ceremony for many years in succession) who has fasted for the past week steps forward and receives the benediction of the dharmakarta. He then climbs partly up the bow, being supported by those nearest him. For a minute or two he looks in a rapt manner to the four points of the compass, then begins shuddering and trembling as a sign that the divine afflatus is upon him, and then calls out "Silence!" The most extraordinary and complete silence immediately falls upon the great crowd of pilgrims, every one waiting anxiously for the prophecy. After another minute's pause and again gazing upwards to the heavens, the Kuruba pronounces the word or sentence which foretells the fate of the coming year, invariably following it with the word *Parak!* meaning 'Hark ye,' or 'Take ye note.'

The original edition of this Gazetteer states that in the year before the Mutiny the prophecy was "the white-ants are risen against." Latterly, at any rate, the sentence has either been of exceedingly cryptic meaning or has related to the prospects of the crops. A few instances are:—"Serpent will enter ants' hill";

“Lightning will strike the sky”; “Pleasure”; “Equal oceans.” A *káranikam* is also pronounced in much the same manner at the Mallári temples at Dévaragudda in the Ránibennúr taluk of the Dharwar district and at Hosappátidévaragudda, hamlet of Neraniki in Alúr taluk, and also on Dasara day at the little temple of Mailár Lingappa in the north-west corner of Harpanahalli village.

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Two other ceremonies at the Mailár feast (which are imitated at the festival at Harpanahalli) are perhaps worth noting. They were probably originally intended to be symbolic of the prodigies performed by Siva's army in the war with Mallásura. In the first, a stout chain is fastened to a slab of stone in the temple. A number of the *govaras* collect together and are blessed by the dharmakarta. After howling and barking like dogs for a short while they scize the chain and break it in two. The second ceremony consists in a man driving through the small of his leg, above the ankle, a pointed wooden peg about three-quarters of an inch in diameter, pulling it right through the hole it makes, and then passing a chain through the hole. Very little bleeding follows, and the man is rewarded by the alms of the faithful. The supposition is that he has trained himself for the feat by gradually, through a considerable period of time, driving larger and larger pegs through the same part of his leg until he can manage quite a big one without serious inconvenience. He at any rate declines to drive in the peg anywhere except at this one place.

The Mailár festival is important as a cattle fair, though less so than that at Kuruvatti in the Harpanahalli taluk which follows it in March of each year. The cattle brought for sale are mostly of the Mysore breed, or nearly allied to it, often closely resembling the well-known Amrat Mahál animals.

Mallappan Betta is the chief peak of the Mallappangudda range of hills, which are of Dharwar rock. It stands three miles south-west of Sôgi, measured in a direct line, and is 3,177 feet above the sea. The surface of the conical summit of the hill is of lateritic formation and in this is a natural cave some 30 feet deep in which has been placed an image to Mudi Mallappa, or “ancient Mallappa,” the god of the hill. Worship is regularly paid to it. The view from the top of the peak is well worth the climb. On a clear day the hills as far as Rayadrug can be identified.

Modalukatti : A hamlet of Kombali, situated on the bank of the Tungabhadra, seven miles north-north-west of Uadagalli. The name means “first building” and the village was so called, says the story, because it was the scene of the first of the Vijayanagar kings' attempts to construct an ancient across the river. The remains of the old dam are still standing and still hold up

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a considerable body of water. The channel which runs through the breach in the middle of the anicut is the favourite water of the local anglers in the hot weather.

Sógi: Six miles south-east of Hadagalli, measured in a direct line. Population 2,683. Known for its melons, which are considered to be of special sweetness and are very large, some of them weighing as much as 40 lbs. Mr. Rea's book mentions the Chálukyan temple made of black stone which is in this village, but gives no description or drawings of it.

Tambarahalli: Situated about midway between Belláhuni-shi and Hampáságaram; police-station; population 2,729. The silk-weaving carried on in this village and its next neighbour Báchigondanahalli has already been referred to.¹ The temple on the bare hummock of rock which is noticeable for so many miles in every direction round is the Tambarahalli village temple. It is not worth a visit. The wet land of the village is irrigated by a channel dug annually from the Chikka Hagari (the only one of its kind all along the river), while within the village limits is the one and only anicut across that river. Water taken from this irrigates land in Báchigondanahalli and Anandévanahalli but not in Tambarahalli itself. There is, however, a proposal to build a dam across the Chikka Hagari at Nelikudiri, and should this be eventually carried into effect Tambarahalli will be one of the villages benefited.

¹ Chapter VI.

HARPANAHALLI TALUK.

HARPANAHALLI is the southernmost of the four "western taluks." It runs up towards the Mysore plateau and thus lies at a greater elevation than any other in the district. It is traversed by the Mallappanbetta and Kallahalligudda hills and is everywhere diversified by picturesque undulations with pleasant valleys lying among them. Its eastern half drains eastwards into the Chikka Hagari and the remainder slopes southwards towards the Tungabhadra. In the Chikka Hagari basin patches of black cotton-soil, aggregating about one-eighth of the area of the taluk, are to be found, but practically the whole of the rest of it is covered with mixed soils.

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Statistics on many points regarding the taluk will be found in the separate Appendix. It contains an unusual proportion of the few Jains who are found in the district. Canarese is the prevailing vernacular. The blanket-weaving industry of the Kurubas within it is referred to in Chapter VI. Like Hadagalli (see the account of that taluk above), it possesses several of the beautiful Chálukyan temples characteristic of this corner of the district.

Cholam and korra are, as usual throughout Bellary, the staple food-grains. Castor is exported in considerable quantities, and a characteristic crop is the yellow-flowered niger seed (*Guizotia abyssinica*) which is grown for the oil it produces and flourishes amazingly on the most barren-looking of soils. It is generally sown along with ragi. The only irrigation is that under tanks and wells, there being no single channel in the whole of the taluk.

Some of the more interesting places within it are those noted below :—

Bágali : Some four miles due north of Harpanahalli, measured in a direct line. Population 1,707. A track leads to it from near the fourth milestone on the road between Hadagalli and Harpanahalli. It is known for the potstone Chálukyan temple to Kallésvara which stands close under the bank of its tank. This is on the list of buildings specially conserved by Government and is illustrated and described in detail in Mr. Rea's *Chálukyan Architecture* already several times referred to. The most striking parts of it are the two doorways into the shrine, the central ceiling in the mantapam into which the shrine opens, and the extraordinary diversity in the design of the pillars which support this mantapam. There are 59 of these piers and nearly

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every one of them differs from all the others, if not in general design, at least in detail. Much of this variety is attained by the form of the plan of the pillars. In some cases one plan is continued from the base to the capital, while in others the square, circle, octagon and polygon are successively combined. The polygonal plans are again varied by the use of different forms of fluting. There are no less than 36 inscribed stones in this temple and five others occur in other shrines in the village. Some of these have already been referred to in Chapter II and in the account of Kógali on p. 242 above. The earliest mention of the Kállésvara (then called Kálidévasvámin) temple is in a grant of 1018 A.D., but as this makes no reference to its foundation it must have been built some time before. There are no less than twelve inscriptions of the Western Chálukya king Vikramáditya VI, dated from the fourth to the fifty-first years of the era which he started in the year of his accession (1076 A.D.) in supersession of the Saka era. One of them refers to the Jain temple of Brahma-Jinálaya in the village. The village was anciently called Bálguli and is shown in a grant of the Hoysala king Vira-Ballála II, dated 1193-94, to have been one of his capitals. Reference is made in one of the records to the 50 *Mahájanas* who looked after its affairs.

Chigatéri: Seven miles in a direct line east-north-east of Harpanahalli. Population 2,912. The gold-washing done here has been referred to in the account of the geology of the district in Chapter I above. Mr. Bruce Foote says¹ that short but good-looking quartz reefs which deserve deep prospecting are pretty numerous in the southern and south-eastern flanks of the Jájkalgudda hill near here and are doubtless the source of the gold which is obtained, as this is coarse and has been but little rolled. The gold washed in his presence was—

“ Sufficiently large in grain to show that some of the parent rocks
“ must have contained very distinctly visible inclusions of it . . .
“ . . . The streams which are washed for gold are: (i) the upper
“ part of the Chigatéri nullah, at a place called Chengulu; (ii) a small
“ stream north-west by west of Chigatéri village; (iii) a stream known
“ as the Bevihalli nullah, really the head-waters of the Maithur
“ nullah; and (iv) the stream which flows on the north-east slope of
“ Jájkalgudda and is known as the Konganahosur nullah. Of these
“ the last is much the richest and the first the second best. Bevihalli
“ nullah is exceedingly poor in gold The Konganahosur
“ gold is almost coarse enough for some of the larger particles to
“ deserve the appellation of ‘ pepitas ’ (cucumber or melon seeds),
“ and the colour in all cases was very good.”

¹ *Mem. Geol. Surv. India*, xxv, 196.

The place has very recently been subjected to an examination, under European supervision, extending over several months, but no actual mining has yet been begun there.

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Halavágalu: Two miles from the Tungabhadra and 13 miles west by south of Harpanahalli; police-station; population 2,598. Contains another of the Chálukyan temples made of black steatite already referred to. It is the plainest of the whole series, there being hardly any carved work whatever in it, though the rough blocks at the doors were evidently intended to have been ultimately sculptured. A few drawings of it will be found in Mr. Rea's book already mentioned.

Harivi: On the Tungabhadra, four miles in a direct line south of Kuruvatti. Population 1,213. A few families make rough matting, gunny bags, etc., out of sunn hemp which is grown and prepared for use locally.

Harpanahalli: Head-quarters of the taluk; union; sub-registrar's office; police-station; travellers' bungalow; upper secondary school. Population 9,320. The town lies in a hollow surrounded by low lines of hills, the most noticeable height in which is the Gósain-gudda, so called from the Gósain's tomb on its top, which stands at the back of the travellers' bungalow. Except for the guinea-worm which infests some of its wells, it seems a healthy place. Between 1868 and 1882 it was the head-quarters of the Deputy Collector who was then in charge of the three western taluks.

Harpanahalli was the seat of one of the most powerful of all the old poligar families of the district and has a long history.¹ The first of its chiefs was a Bédar named Dádayya who belonged to Khánanahalli, now a hamlet of Mádlagiri, seven miles north-west of Harpanahalli. After the overthrow of the Vijayanagar dynasty at the battle of Talikóta in 1565, Dádayya collected some followers and made himself master of Bágali and Nilagunda and the country attached to them. Shortly afterwards, a relation of his, Jakkanna Náyak, the poligar of Chitaldrug in Mysore, being besieged in his fort by his neighbour Kenganna Náyak of Basavapatnam, applied to Dádayya for help. Dádayya attacked and defeated Kenganna Náyak and raised the siege, and as his reward

¹ Munro's letter of 12th July 1801 to Government and his report on the poligars of the district, dated 20th March 1802, both give short abstracts of this, and a private manuscript account now in Harpanahalli, which from internal evidence appears to have been written about 1800 and which wherever it can be checked is historically accurate, fills in the details. The following narrative combines the information given in these three papers, and also utilises the references to the poligars which occur in Duff and Wilks.

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was given Jakkanna's daughter, Honnai Náyaki, in marriage, and, as her dower, certain portions of the Chitaldrug country.

Not long afterwards he was also given the hill fort of Uchchangidurgam, which then likewise belonged to the Chitaldrug poligar. The story runs that one evening the goddess of the hill, Uchchangi-amma, appeared to him and told him to ask his father-in-law for the fort as a gift, saying that if he obtained it she would always favour and assist him. Asked for a sign, she said that as he turned away from her temple the tamarind in front of it would fall to the ground. The tree fell as she had foretold, and Dádayya asked for Uchchangidurgam and obtained it.

About this time he founded Harpanahalli and called it after Siva (the name is properly Harapura-halli, or 'Siva's town') who had helped him to prosperity. The usual story is told of his having selected the site because one day a hare, instead of running away, turned upon his dogs there.

Later, Dádayya and his father-in-law fell out and the latter attacked Uchchangidurgam, but was beaten off. Dádayya's wife Honnai seems to have sided with her father rather than her husband, and one day the latter threw her off the top of the steep side of the hill into a tank at the bottom. The cliff and tank are still called after her Honnai-gere and Honnai-honda, respectively, and ballads are even now sung about her. Dádayya afterwards married Jampá Nágathi, the daughter of the poligar of Jaramali in Kúdligi taluk; Barma Nágathi, daughter of the neighbouring Gudékóta poligar; and Hanuma Nágathi, daughter of the chief of Bilichódu in the Chitaldrug district. He died in 1592.

He cannot be said to have been an independent ruler, as, in common with most of the petty chiefs who came into prominence at the time, he was forced to submit to the Sultan of Bijápur, pay him tribute, and render him military service. On the decline of the power of Bijápur, Dádayya's successors extended their possessions until these included the whole of the country afterwards comprised under the name of Harpanahalli. This consisted of 460 villages, which brought in a revenue of over eight lakhs of rupees. In 1680, on the confirmation of the Marátha conquests in the south by Bijápur, the then poligar acknowledged the Marátha supremacy and paid the customary tribute. Dádayya's successors were as follows:—Ranga Náyak, his son by Jampá Nágathi, 1592 to 1616; Barmanna Náyak, the son of the foregoing, 1616 to 1650; Óbanna Náyak, son of Barmanna, 1650 to 1655; Vira Mummadi Náyak, son of his predecessor, 1655 to 1667; Mummadi Náyak, his son, 1667 to 1687; and Basavanta Náyak, brother of Mummadi, 1687 to 1705.

Basavanta turned Lingáyat and took the name of Kotrappa Náyak. He was followed by his son Mari Kotrappa (1705 to 1715), who was in turn succeeded by his son, another Basavanta, who ruled from 1715 to 1721. This Basavanta had no children and direct descent from the original Dádavya thus ceased. A collateral named Gónappa was accordingly adopted, converted to the Lingáyat faith, and made poligar under the name of Mudi Basappa Náyak. He ruled until 1741, and was succeeded by Vira Basappa Náyak, the eldest of his four sons, who died in the next year.

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Sómasékhará Náyak, son of the foregoing, followed, and ruled for 24 years until 1766, when he died without issue. He was a chief of considerable note. In 1748, with the poligar of Rayadrug, he joined the forces of the poligar of Bedúúr in an attack against Chitaldrug. At the battle of Máyakonda (in the present Chitaldrug district) he engaged in single combat on elephants with the Chitaldrug poligar and slew him.¹ Haider Ali marched against him in 1762 and he seems to have submitted quietly to Haider's authority and even to have been of much service to him later. His name is still remembered throughout the western taluks and during his time Harpanahalli reached the height of its prosperity. Munro states that he is said to have paid a peshkash of 12,000 pagodas to the Nizam, 6,000 to Morári Rao of Gooty, and from two to three lakhs of rupees to the Peshwa.

On his death, his widow, Somámáji, adopted Adavi Bomanna, a collateral of her husband's, who lived in Vadachinahálu, now a hamlet of Musumanakalihalli. He espoused the Lingáyat creed and took the name of Vira Basappa Náyak. He died in 1768 and Sómasékhará's widow then adopted another collateral from the same village. This man was the son of one Chinna Girappa and, like his predecessors, he was converted to the Lingáyat faith and ruled under a new name, calling himself Basappa Náyak.

In 1775, after taking the fort at Bellary, Haider marched against Harpanahalli for the second time, compelled the poligar to acknowledge his authority and exacted from him a tribute of over two lakhs of rupees. In 1787 Tipu treacherously seized Basappa Náyak, who was with him in his camp as he was marching through this part of the country, and at the same time took Harpanahalli, against which he had secretly despatched a brigade. This wanton crushing of a chief who had always been loyal to his house was an act which even Tipu's most active apologists could never adequately justify.

¹ Rice's *Mysore*, ii, 503.

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Basappa Náyak was sent with his three wives to Seringapatam, where he died without issue. Many of his relations and followers were also imprisoned and among these were the wife and young son of one Ayyappa of Vadachinabálu, who is said to have been a brother of Basappa Náyak's. They were confined at Chitaldrug. The son's name was Sómasékhara Náyak.

In 1792, at the close of the second Mysore War, Sómasékhara and his mother joined Parasuram Bhao, the Marátha general, who was then on his march back to his own country. The hereditary Diwán of Harpanahalli, Hampasayya, presented the lad to the general as the poligar of Harpanahalli. Encouraged, apparently, by Parasuram Bhao, the Diwán took Harpanahalli, but he was almost immediately expelled by a detachment of Tipu's. He however retook the place and held it until peace was made with Tipu in the same year.

On the fall of Seringapatam and the death of Tipu in 1799, the Diwán brought Sómasékhara back from the Marátha country and again captured Harpanahalli, which had been left defenceless. When Seringapatam fell and Tipu was killed, General Harris, the Commander-in-Chief, in May of the same year, marched northwards to reduce that part of the country which had not yet acknowledged British supremacy. The Diwán, who was the real master of Harpanahalli (Sómasékhara being only sixteen years of age), made overtures to him and went with Sómasékhara to his camp at Harihar, where an agreement was concluded by which a jaghir of Rs. 60,000 in the district of Bellary was granted to the poligar and his principal servants on condition that they quietly disbanded their troops and resided at Mysore.¹ This agreement was confirmed by the Governor-General, Lord Mornington, and Harpanahalli thus surrendered without bloodshed.

Sómasékhara, however, subsequently conceived the greatest hatred of the Diwán and not only refused to give him any share in the jaghir, but tried to murder him. The Diwán managed to escape and in 1806, on Munro's recommendation¹ and in consideration of the signal service he had rendered the Company in bringing about the surrender of Harpanahalli, he was given for his separate enjoyment a portion² of the jaghir worth, according to Tipu's assessment of 1788-89, about Rs. 4,000.

Sómasékhara Náyak was the last of the Harpanahalli poligars. He had four wives, namely, Basammaji and Nilammaji of Gudékóta and Hire Basammaji and Sómamaji of two other villages in

¹ Munro's letter of 29th March 1806 to Government.

² The villages of Hosakóte, Benakanagudi, Kallahalli, and Nandibanda, all in Hospet taluk.

the Kúddligi taluk. He died in 1825 leaving three widows, two of whom, Sómamaji and Basammaji, put in claims to his estate. Government held, however, that the widows had no rights in the property and resumed the estate,¹ making allowances for the maintenance of the claimants and the other immediate relatives and dependents of the poligar. The family has now died out.

Hampasayya was succeeded in his estate by his adopted son Virúpákshappa, who died in 1833 without issue. The estate was then resumed, a pension being conferred on three of the ladies of his family. One of these lived until April 1902.

The old fort still stands in Harpanahalli, though in ruins. It differs from most of the well-known strongholds in the district in being built on the low ground instead of on a hill and it depended chiefly for its strength on the two tanks which flank the whole of two of its sides. It had a double line of fortifications built on the usual plan with circular stone bastions connected by curtains and faced by a ditch and rough glacis. A few families still live within it, and in two temples inside it - one dedicated to Hanumán and the other a Jain shrine—worship is still carried on. In the former, and also in several other places in the village, some of the old stone cannon-balls which were used in the days gone by are much revered as representations of Brahma. The Jain temple, noticeable by its graceful stone *dhvaja-stambha*, is commonly known as the 'Bógára basti' and is kept up by a small colony of members of the faith who reside in the town. It contains a number of images of the Tirthankaras arranged in rows one above the other.

A mile south-east of the village along the Arsikere road is the temple of Venkataramanasvámi. It is said to have been built by Dádayya and Ranga Náyak, the first two poligars, and inside the enclosure are shrines containing figures of them and their wives. Kannu-kottappa, who is represented by a stone inscribed with a chank, chakram and námam in a mantapam just north of the main shrine of the temple, is reputed to have much power in curing affections of the eyes. The gópuram over the east entrance to the temple was built by Kandi Séshagiri Rao, a former amildar (tahsildar) of Harpanahalli. Most of the Basavis of the town are dedicated in this temple.

But the deity to whom the real reverence of the villagers is paid is the Úru-dévatí ('village goddess') whose shrine is the mean-looking little building just to the north of the Arsikere road. The daily worship in this is done by a woman, a Bédar by caste. It may be known by the extraordinary collection of snake stones in front

¹ It is not clear what villages were included in it. The manuscript above referred to names only Núríyanudévarakeri, Hospet and Hósúru.

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of it. There are more than 150 of these, of all sizes and designs. Within it hang painted gourds suspended *ex voto* by ryots to whom the goddess has granted good crops, bells dedicated by those whom she has delivered from sickness, and little toy-cradles given by childless women whom she has blessed with progeny. One of these, it is whispered, was hung there by a Bráhmaṇ woman.

At irregular intervals of some ten or twelve years a subscription list is opened and a great car-festival is held in the goddess' honour. Space does not permit of a description of the whole ceremonial, but the essential part of it is the sacrifice of two buffaloes which have been for some years previously dedicated to the goddess, the mingling of their blood with a large quantity of cooked cholam meal and the scattering of the mixture by certain Málas all round the ruins of the old fort. The heads of the buffaloes are buried in front of the goddess' temple. The pújári on these occasions is a Badagi (carpenter) by caste, the office being hereditary in his family.

An annual festival takes place at the temple of Mailár Lingappa, in the north-west corner of the village, which closely resembles that at Mailár in Hadagalli taluk already described above. There is the same *káranikam*, or prophecy, the same driving of a peg through a man's leg and the same breaking of a chain.¹

Harpanahalli contains an unusually large number of Bráhmaṇs and a settlement of Vyábári (trading) Korachas who have now been there for several years. The rest of the people are nearly all agriculturists or traders. Trade is conducted chiefly with Dávanagere in Mysore and not with Chittavádigi or other places to the northwards.

The only industry in the village is the weaving of coarse cloths and blankets on a small scale. Brass work and toy-making are mentioned as considerable industries in the old accounts of the place, but at present the former art is confined to two immigrant Marátha families who are chiefly engaged in making the extraordinary brass anklets, bracelets and rings in which the Lambádi women delight, and the latter to three other families which make *kóláttam* sticks, etc., lacquered on a lathe, and coloured images of popular deities. Brass vessels are no longer made, but are imported from Hubli.

¹ In Fergusson's *Architecture in Dharwar and Mysore*, p. 45, occurs a description of a temple of Nepalese style which is said to exist at Harpanahalli. Lest it should be supposed that this has escaped notice in the present account of the town, it should be explained that Mr. Fergusson subsequently [see note on p. 271 of his *Indian Architecture* (1876)] found that this temple belongs, not to Harpanahalli, but to Núdabidri in the South Canara district.

Kúlahalli: Five miles north-north-west of Harpanahalli. Population 1,072. Contains a temple to Góni Basappa built in a style which is quite unusual. Góni Basappa was a sanyási, and such, says tradition, was his sanctity that as he walked through the cocconut tops the trees of their own accord bent down their heads to offer him the young nuts which grew upon them.

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HALLI
—

Kuruvatti: On the Tungabhadra in the extreme west of the taluk and nearly due west of Harpanahalli. Population 1,149. Famous for its temple and its cattle fair. The latter takes place at the car-festival in February or March and is the chief institution of the kind in the district. Most of the cattle sold at it are of the Mysore breed or allied varieties. It has of late years been frequently prohibited on account of plague and is therefore now mainly held on the other side of the river, in the Bombay Presidency.

The temple to Mallikárjuna in this village is another of the specimens of Chálukyan architecture in elaborately carved black stone which have already been referred to. Its chief beauties are two of its doorways, the east door to the shrine being an especially fine example of the style. In the mantapam in front of the doorway leading into the shrine is an elaborately carved tóran, the only one found in any of the Chálukyan temples in this part of the country. The building is described and illustrated in detail in Mr. Rea's book already mentioned, and is one of those which are conserved by Government.

Nilagunda: Eight miles south-west of Harpanahalli. Population 1,286. Contains another of the beautiful little Chálukyan temples found in this part of the district. It is dedicated to Bhímésvara, and seems never to have been completed, the tower over the west shrine being unfinished and some of the blocks along the base being left uncarved. It is fully illustrated and described in Mr. Rea's book and is on the list of buildings conserved by Government. Two of its chief beauties are the carvings on the ceiling of the central compartment of the mantapam into which its three shrines open and on the doorway to the central shrine. The images in the shrines of Anantasayana and Lakshmináráyana-svámi in this village are also fine examples of Chálukyan work. The steatite of which all these are made was doubtless quarried in the hill in this village, which contains the most important source of this stone in the district.

Uchchangidurgam: A hill-fortress in the south-east corner of the taluk. The village has a population of 3,028. As has been mentioned in Chapter II above, the place is perhaps the

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Uchchásringí which inscriptions show to have once been one of the chief towns of the Kadamba dynasty in the 4th century A.D. and later on the capital of the Pallava province called "the Nolambavádi thirty-two thousand." It was taken from the Nolambas by the Ganga king Márasimha (A.D. 963-974). Inscriptions in the village show¹ that in 1064 it was governed by a Chálukyan ruler named Trailókyamalla and that in 1165 it was ruled by a Pándyan named Vijayapándava-déva. Records at Bágali also mention three other Pándyan rulers named Nigalanhamalla-Pándya, Tribhuvanamalla-Pándya and Vira-Pándya as governing it between the years 1079 and 1160 in the reigns of Vikramáditya VI and his two successors. An inscription of the Hoysala king Vira-Ballála II, who reigned from 1191 to 1212, says² that he took the place from a Pándyan but eventually restored it to him. How it subsequently was given by the Chitaldrug poligar to his son-in-law the first poligar of Harpanahalli, and how this latter threw his wife off its summit has already been noticed in the account of Harpanahalli above.

The hill consists of a very bare, steep, rocky ridge, about a mile in length from north to south, which forms the easternmost and highest point of a considerable group of wild, rocky hills which extend southwards almost up to the Mysore frontier. On the north and west its sides are almost perpendicular and it has been likened to the fortress at Gwalior. The fort gates, some ruined walls, and a big well or two are practically all that now remains of the older buildings, but a small modern village stands at the foot of the rock. On the top of it, in addition to the houses of a few people who seem to think that this elevated site is worth the daily climb it involves, is the well-known temple to Uchchangi-amma, 'Our Lady of Uchchangi', which is held in much reverence in the country round about. The Dasara festival at this, in which worship of the *vanni* tree (*prosopis spicigera*) takes a prominent position, is largely attended.

Yaraballi: Hamlet of Tavudúru, about 8½ miles in a direct line south-south-east of Harpanahalli. There is an insignificant industry here in the manufacture of little basavannas, or sacred bulls, from the potstone which occurs in the neighbouring hill at Arasapur. The imagos are neither artistically nor carefully executed. The same industry is also carried on at Kenchápúram, three miles south-south-east of Uchchangidurgam.

¹ Inscriptions Nos. 136, 138 and 139 in the Government Epigraphist's report in G.O., No. 922, Public, dated 19th August 1899.

² Fleet, in *Bomb. Gaz.*, i, pt. 2, 505.

HOSPET TALUK.

HOSPET is the northernmost of the four "western taluks," and, containing as it does the rugged wildernesses of granite hills round about Daróji and Kampli and many outliers from the Sandur and Copper Mountain ranges, it is the most hilly area in the district. Nine-tenths of it is covered with the light mixed soils. Only one-twelfth is black cotton-soil and even this is scattered in many isolated patches and does not occur in any one continuous spread.

Statistics relating to the taluk appear in the separate Appendix. It is the smallest in the district. Canarese is the prevailing vernacular. The weaving carried on in Hospet and Kampli towns is referred to in Chapter VI. It is the only taluk in Bellary of which any proportion worth mentioning is protected in all seasons, 14 per cent. of the cultivated area, most of which is under the Tungabhadra channels, being safe from famine. It consequently suffered less in the distress of 1876-78 than any part of the district. Some of this irrigated land is very valuable. It is reported that fields round Kampli have changed hands at prices working out to Rs. 1,200 per acre. Much of it, however, is very malarious and some of the villages near Hospet town are almost deserted, the people being compelled to live elsewhere.

A curious cess, called the Nirbhatta cess, is levied on inams (other than jódi and service inams) which use the water of these channels and of some of the larger tanks. Its origin is unknown and though until the last settlement it was also collected in Adóni, Alúr and Bellary taluks it now survives only in Hospet. It brings in some Rs. 2,000 annually.

Sugar-cane and paddy are the chief crops raised on the irrigated land in the taluk, and the area cultivated with the former is considerably more than half the total extent under that crop in the whole district. Owing to the frequent hills, the percentage of the total area of Hospet which is arable is lower than in any other, and while practically the whole of this arable area is under occupation, only four-fifths of it are regularly cultivated. For this and other reasons, the population per acre of cultivated land is higher in Hospet than anywhere else in Bellary.

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HOSPET.

Some description of the ruins of the old city of Vijayanagar, near Hampi, and of others of the more interesting places in the taluk follows hereunder:—

Anantasainagudi: One mile from Hospet on the road towards Kámalápuram. Population 907. Contains the ruins of a temple in which the inner shrine, instead of being the usual small square erection, is a large oblong chamber, with a correspondingly lengthy platform for the reception of the idol and a very high domed roof. It seems clearly to have been constructed in this unusual manner for some special reason, and the universal tradition is that it was built by one of the kings of Vijayanagar for the large black stone image of Anantasayana, or Vishnu sleeping on the serpent, which is still to be seen at Holalu in the south-west corner of the Hadagalli taluk.¹ When the imago was finished, runs the story, a man was sent to conduct it to its new home. The god agreed to come on the condition that his guide went in front and did not look back during the journey. The latter, however, turned to see if the god was really following and the image has in consequence remained immoveable at Holalu ever since. Similar stories are told of other idols and the truth perhaps is that internal commotions at Vijayanagar or external dangers to the empire prevented the project from ever being carried out.

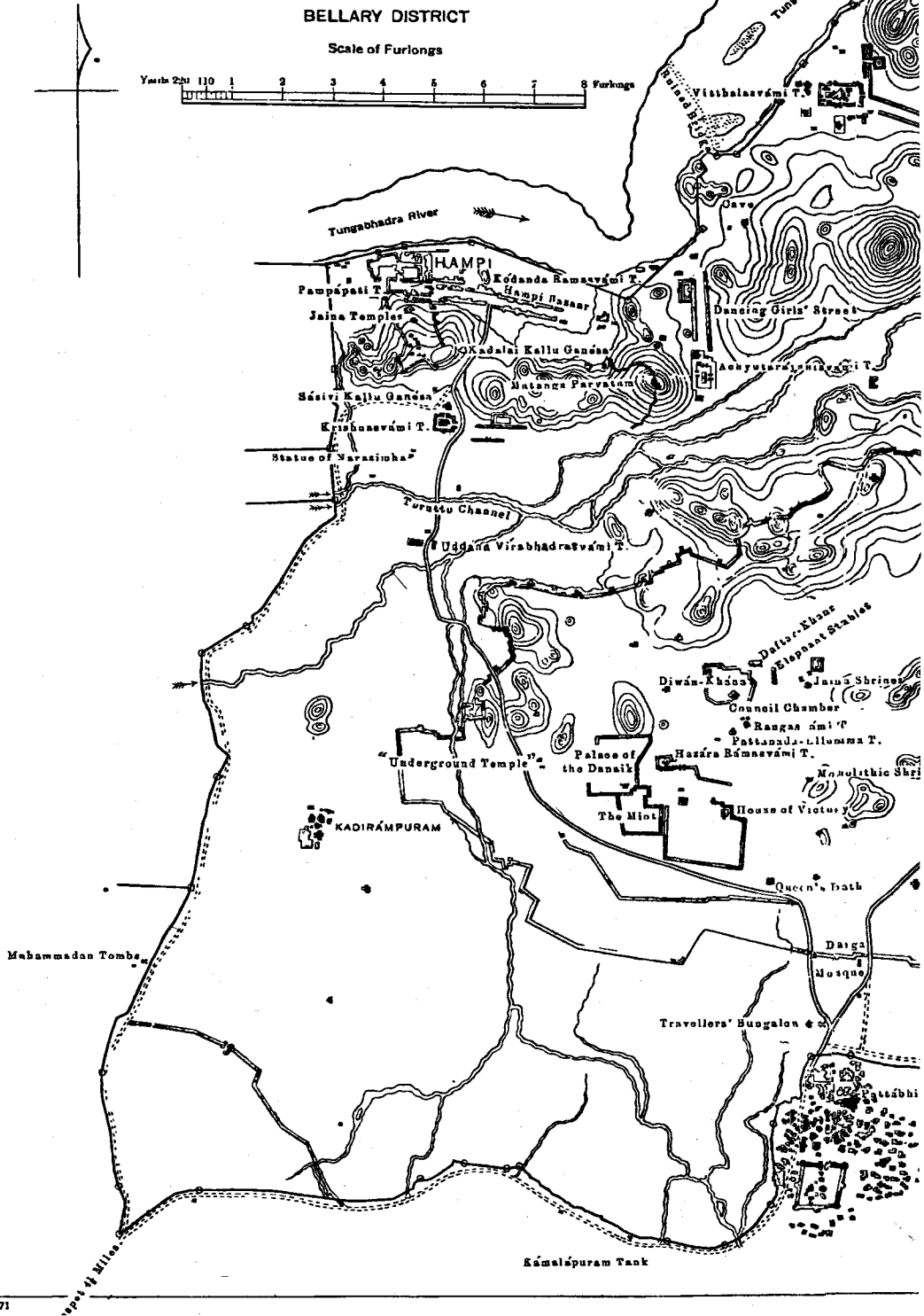
Daróji: Stands about midway along the road between Bellary and Kámalápuram. Police-station, travellers' bungalow and railway station. Population 3,228. Is best known from the big tank which lies within its limits. Tipu is said to have made this. It has been constructed by throwing a huge embankment, some 2½ miles long and in places 45 feet high, across the valley through which flowed the Narihalla—the river which rises in Kúdligi taluk and runs by two beautiful little gorges north-eastwards across Sandur State. The road from Bellary to Kámalápuram runs along the top of this embankment and about half way across, on a little rocky knoll connected on both sides with the dam, stands the travellers' bungalow. It is an inspection bungalow belonging to the Public Works Department and, when the tank is full, is one of the coolest spots in the district. In the great flood of May 1851 already referred to in Chapter VIII the tank breached in two places and the mass of water which tore across the country totally destroyed the old village of Daróji. The people fled to the adjacent hills, so that little loss of life resulted, and subsequently the present village was built.

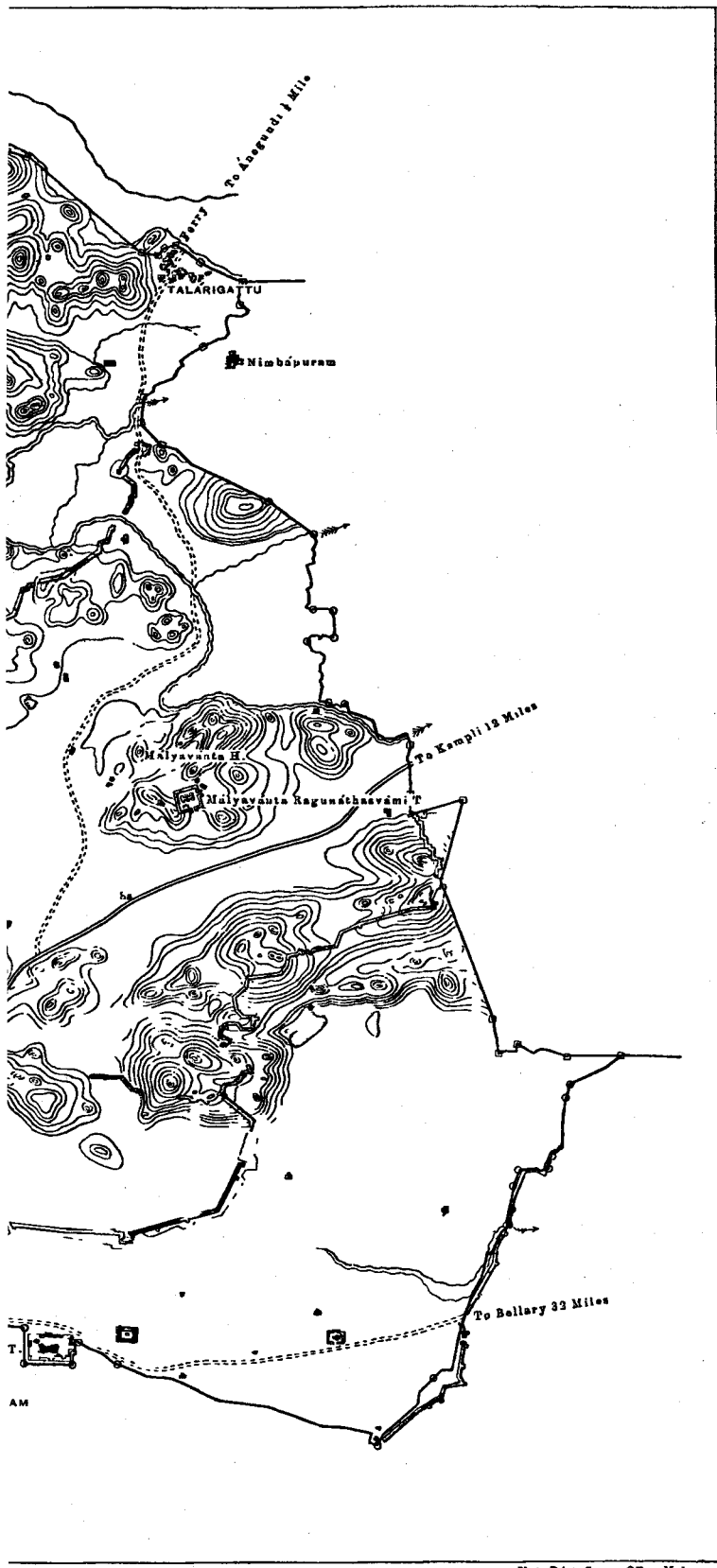
¹ See the account of this place above, p. 242

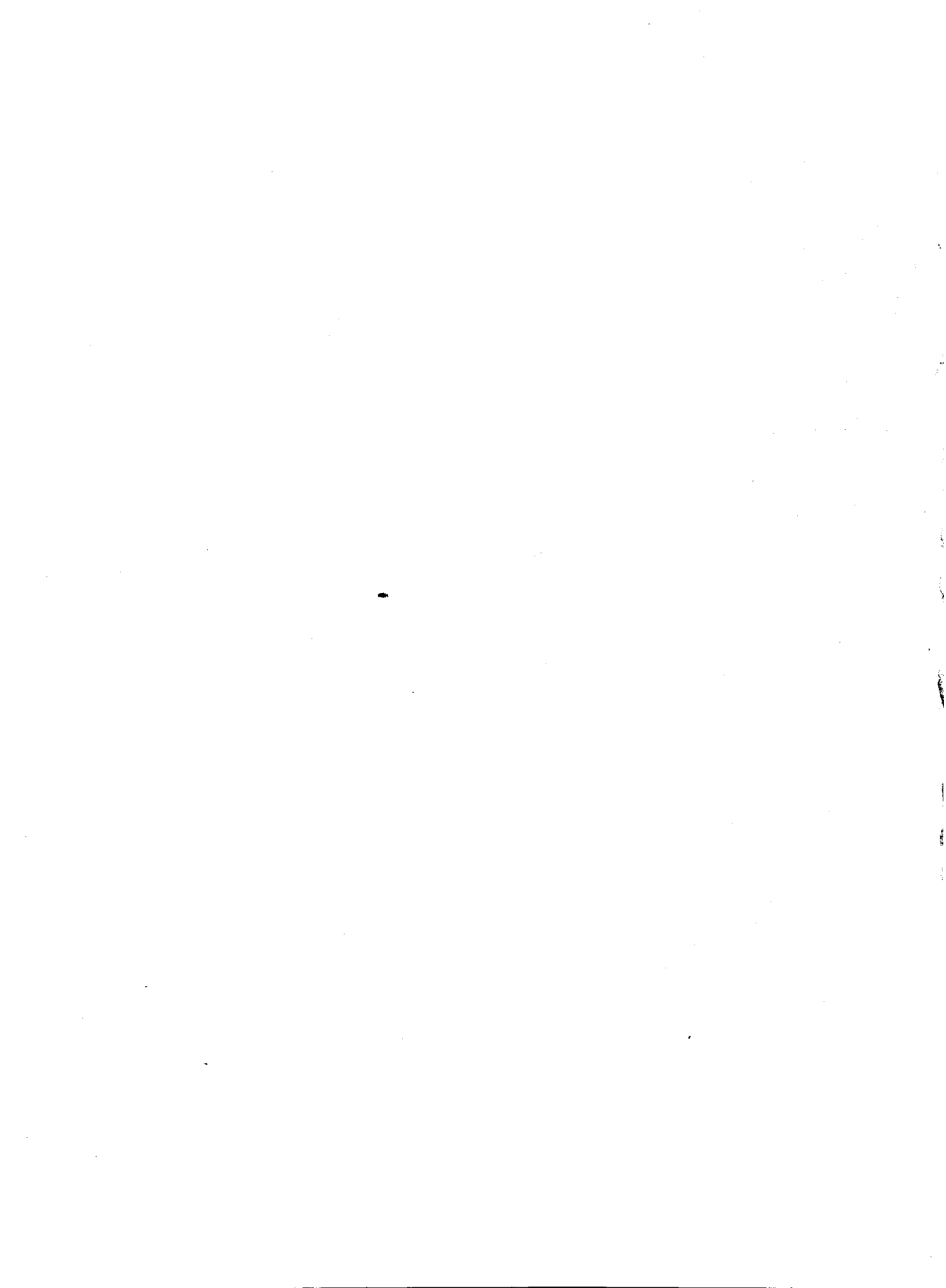


THE HAMPPI RUINS
HOSPET TALUK
BELLARY DISTRICT

Scale of Furlongs







A report of the time ¹ says :—

“The Daróji tank has sustained an enormous breach in the middle of its bund, and, at its northern extremity, the calingula has been entirely washed away without a single vestige remaining. The bund adjoining it has been carried away to the extent of 120 yards, so that the whole opening at that end is 200 yards in extent. Nearly the whole of the town has been clean swept away down to the bare rock on which the houses stood, and where now but a few scattered stones remain of the hundreds of habitations of a flourishing and wealthy town which once covered it. Symptoms are observable of the water having in some places reached the summit of the bund where it is 36 feet above the bed of the tank and 14 feet above high water mark.”

The disaster was largely due to the Ávinamadugu tank having breached in three places just before. The whole of its contents poured suddenly into the Daróji tank. On the present weir of the tank, which is at the north end of the bund, is an inscription stating that it, with the village of Daróji, was completely destroyed by this flood, but was re-built in 1853 while Mr. Pelly was Collector. The tank now irrigates 1,170 acres of wet land. Excellent fish are caught in it and sent to the Bellary market and the fishery rent obtained, some Rs. 600, is the largest paid by any tank in the district.

Hampi: Hampi is a tiny fever-stricken hamlet standing on the brink of the Tungabhadra. It is of no importance itself, but it has given its name to the remains which lie scattered about it of Vijayanagar, “the City of Victory,” the birth-place of the Empire of that name and of old the capital of its kings. They are always known as “the Hampi ruins.”

They cover some nine square miles, but the fortifications and outposts of the city included a far larger area. The entrance to it from the south-west, for example, was at one time a fortified gate on the huge ombankment which stands at the foot of the hills two miles the other side of Hospat—nine miles as the crow flies from the centre of the ruins.

The site of the old city is a strangely wild place to have been the birth-place and capital of an empire. The whole of it (see the plan attached) is dotted with little, barren, bouldery hills and immediately north of it the wide and rapid Tungabhadra hurries along a boulder-strewn channel down rapids and through narrow gorges. The hills are of granite weathered to every shade of colour from a bluish-grey to a rich golden brown, and have hardly a shrub or a blade of grass upon them. The alternate burning days and

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¹ By Major Henderson, dated 13th May 1851.

CHAP. XV. chilly nights of the Deccan climate have seamed and spilt in every
 HOSPET. direction the huge masses of solid rock of which they originally
 consisted, and the earthquakes of remote ages and the slower
 processes of denudation have torn from their flanks the enormous
 boulders which were thus formed and have piled these up round
 about their sides in the most fantastic confusion or flung them
 headlong into the valleys below. Many of them must weigh
 hundreds of tons. In places cyclopean masses stand delicately
 poised one upon another at the most hazardous angles, in others
 they form impassable screens, while those which have yet to fall
 often stand boldly out from the hills as single giant tors or range
 themselves in castellations and embattlements which but for their
 vastness would seem to be the work of man rather than of nature.
 As one writer has described it, "Far as the eye can reach for ten
 square miles there is nothing between heaven and earth but
 boulders; the earth is paved with them, the sky is pierced with
 them . . . literally in thousands of all sizes . . . heaps upon
 heaps, in one instance 250 feet in height."

Up the sides of these hills and along the low ground between
 them—often in several lines one behind the other—run the
 fortified enclosing walls of the old city, and in the valleys among
 them stand its deserted streets and ruined palaces and temples.
 The lowest ground of all is covered with fields of tall cholam or of
 green and golden rice watered by the channel which one of the
 kings of the days gone by led from the Tungabhadra to supply
 the people, and irrigate the orchards and rose-gardens, of his
 capital. To know Vijayanagar at its best, the pilgrim should
 climb the slippery steps leading to the little shrine on the top of
 the hill called Matanga Parvatam and watch the evening light
 fade across the ruins, and if the fates are kind and grant him the
 added glory of a Deccan sunset, he will surely return content.

If legendary history and local tradition be credited, there was
 a town on this site many centuries before the kings of Vijayanagar
 selected it for their capital. Some of the most dramatic scenes in
 the great epic of the Rámáyana occurred at a place called in the
 poem Kishkindha, and it is asserted by the local Bráhmans and
 generally acknowledged¹ by the learned in such matters that this
 Kishkindha was close to Hampi. It was ruled in those days, says
 the Rámáyana, by two brothers of the monkey race called Váli
 and Sugriva. They quarrelled, and Sugriva was driven out by his
 brother and fled with Hanumán, the famous monkey-chief of the

¹ See Rice's *Mysore*, i, 277, and the authorities there quoted. Also Dr.
 Bhandarkar in *Bombay Gazetteer*, Vol. I, pt. 2, p. 142.

poem, who had been one of his ministers, to the woods of the hill Rishyamúka, on the bank of the Pampá, near the dwelling place of the holy rishi Matanga on the mountain called Matanga Parvatam. Here he was safe from Váli, for the rishi, furious at finding close to his hermitage the putrefying body of a rákshasa, or demon, whom Váli had killed and flung there, had pronounced a fearful curse upon him if ever he should again enter that region.

Ráma, the hero of the poem, accompanied by his brother Lakshmana, is journeying in search of his wife Sita, who has been carried off by Ravana, the ten-headed demon king of Lanka, or Ceylon, when he is told that Sugriva can give him news of her. He goes to Rishyamúka and meets Sugriva and Hanumán. The former tells him how he saw Sita being carried through the air by Ravana, "glittering in his arms like the daughter of the king of serpents"; how as she was swept by above him she dropped one of her garments and her jewels; and how he had kept these latter in a cave. He brings them and shows them to Ráma in proof of the truth of his story. Ráma in his gratitude for this clue slays Váli with his arrow, burns his huge body on a funeral pyre and replaces Sugriva on the throne. While Ráma waits on Prasaravana, a part of the Mályavánta hill close by, Hanumán searches for Sita, finds her in Lanka, brings back tokens from her to reassure Ráma and finally organises the monkey army which builds the causeway from Rámésvaram to Ceylon by which Ráma crosses to the island to the rescue of his bride.*

Such is the story in the Rámáyana, and the names of several of the localities round Hampi are identical with those in the poem. Pampásaras or Pampátirtham is the name of a tank on the Haidarabad side of the Tungabhadra near Anegundi, and Pampá is also said to be the ancient and puranic name of the river; Rishyamúka is the hill on the Nizam's side of the narrowest of the gorges in the river already mentioned; Matanga Parvatam, or Matanga's hill, has been referred to above; Mályavánta hill (see the plan) lies to the east of it; the cave where Sugriva kept Sita's jewels and the mark made on the rocks by her garment as it fell are pointed out to the pious pilgrim near the river bank; while a curious mound of scorious ash some fifty yards long by twenty broad and about ten to fifteen feet high, which lies about a mile east of the neighbouring village of Nimbápuram, is shown as the remains of the cremation of Váli.¹ Enthusiasts go further and declare that the grey lungurs and the little red-faced monkeys which still scampor and chatter about

¹ For some mention of this and other similar mounds in the district, see the account above of Kudatini in Bellary taluk.

CHAP. XV. the hills are the descendants, respectively, of Váli and Sigríva, and
 HOSPET. that the tumbled masses of fallen boulders which encumber the site
 — of Vijayanagar are the remains of the material which was collected
 by Hanumán's monkey hosts for the great causeway. Hanumán
 is at any rate the most popular god in the whole country-side.

But it is time to return to more sober chronicles. Some account of the foundation of the chieftainship of Vijayanagar in A.D. 1336, its rapid growth into a kingdom, its expansion into an empire and its dramatically sudden decline and fall at the battle of Talikóta in 1565 has already been given in the chapter on the history of the district above.

Of the wonders of its capital in the plenitude of its prosperity several descriptions have come down to us. The earliest European visitor whose account has survived was Nicolo Conti, an Italian, who was at Vijayanagar in 1420, less than a century after it was founded. He says¹ that its king was already "more powerful than all the other kings of India," and that he had 12,000 ladies in his harem.

Some twenty years later, in 1442, Abdur Razzák, an ambassador to the east from Persia, visited the city. He relates how the king's dominions stretched from the Kistna river to Cape Comorin, how he had "more than a thousand elephants, in their size resembling mountains and in their form resembling devils," and troops numbering 1,100,000, and how "one might seek in vain throughout the whole of Hindustan to find a more absolute *rai*." He goes on to say :—

"The city of Bidjanagar² is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world."

Of a festival in the city, he gives the following account :—

"In pursuance of orders issued by the king of Bidjanagar, the generals and principal personages from all parts of his empire . . . presented themselves at the palace. They brought with them a thousand elephants . . . which were covered with brilliant armour and with castles magnificently adorned . . . During three consecutive days in the month of Redjeb the vast space of land magnificently decorated, in which the enormous elephants were congregated together, presented the appearance of the waves of the sea, or of that compact mass which will be assembled together at the day of the resurrection. Over this magnificent space were erected numerous pavilions, to the height of three, four, or even five storeys,

¹ Throughout the following quotations the text in Mr. Sewell's *A Forgotten Empire* (Swan Sonnenschein, 1900) is followed.

² One of the many variants of the name Vijayanagar.

“covered from top to bottom with figures in relief . . . Some
 “of these pavilions were arranged in such a manner that they could
 “turn rapidly round and present a new face: at each moment a new
 “chamber or a new hall presented itself to the view . . . In
 “the front of this place rose a palace with nine pavilions magnificently
 “ornamented. In the ninth the king’s throne was set up . . .
 “The throne, which was of extraordinary size, was made of gold, and
 “enriched with precious stones of extreme value . . . Before
 “the throne was a square cushion, on the edges of which were sown
 “three rows of pearls. During the three days the king remained seated
 “on this cushion. When the fête of Mahanawi was ended, at the
 “hour of evening prayer, I was introduced into the middle of four
 “*estrades*, which were about ten *ghaz* both in length and breadth.¹ The
 “roof and the walls were entirely formed of plates of gold enriched
 “with precious stones. Each of these plates was as thick as the blade
 “of a sword, and was fastened with golden nails. Upon the *estrade*,
 “in the front, is placed the throne of the king, and the throne itself is of
 “very great size.”

CHAP. XV.

HOSPITAL.

Duarte Barbosa, a Portuguese who visited Vijayanagar between 1504 and 1514, gives similarly glowing accounts of its riches and magnificence.

“The streets and squares are very wide. They are constantly filled
 “with an innumerable crowd of all nations and creeds . . .
 “There is an infinite trade in this city . . . In this city there
 “are many jewels which are brought from Pegu and Ceylon),
 “and in the country itself many diamonds are found, because there is a
 “mine of them in the kingdom of Narsinga and another in the kingdom
 “of Decani. There are also many pearls and seed-pearls to be found
 “there, which are brought from Ormuz and Cael . . . also silk-
 “brocades, scarlet cloth and coral . . . This king has a house
 “in which he meets with the governors and his officers in council upon
 “the affairs of the realm . . . They come in very rich litters on
 “men’s shoulders . . . Many litters and many horsemen always
 “stand at the door of this palace, and the king keeps at all times nine
 “hundred elephants and more than twenty thousand horses, all which
 “elephants and horses are bought with his own money . . . ”

But of all the accounts of the city in the height of its power, that of Domingos Paes, which Mr. Sewell has given us in his history of this “Forgotten Empire,” is the most vivid and picturesque. Paes was a Portuguese who was at Vijayanagar about 1520—some 45 years before its final fall—in the days of Krishna Deva Ráya, the greatest of all its kings. Space will not admit of the reproduction of his description here and to curtail it is to ruin it. The reader who desires a picture of the Vijayanagar

¹ About seven yards or twenty-one feet.

CHAP. XV. of those days should peruse Paes' story as it stands in Mr. Sewell's
 HOSPEZ. work,

Were it not confirmed by other independent testimony—such as the chronicle of Fernão Nuniz, written some fifteen years later and also for the first time made accessible by Mr. Sewell—Paes' account of the extraordinary magnificence of the city would be barely credible to those who only see it in its desolation. The crowded bazaars where everything conceivable was to be bought; the fine houses of the merchants and the captains; the gorgeous temples and public buildings; the throne of state made of jewel-studded golden plates and panelled with figures of wrought gold set with more jewels; the maids of honour bedecked with such masses of gold and precious stones that they could scarcely move; the cavalry horses caparisoned in silk, damask, brocade from China and velvet from Mecca, with jewelled silver plates upon their foreheads; the king's private stud of 800 elephants and 500 horses; his harem containing 12,000 women; his palace decorated with precious metals, ivory and wonderful carving; and his troops numbering a million fighting men—all these would almost seem, to those who now see in the palace enclosure nothing but a mass of débris with scarcely one stone left standing upon another and in the city no other inhabitants than the monkeys and the peacocks, to be the creations of a fertile imagination rather than sober fact.

The destruction of Vijayanagar was indeed absolute. The day after the empire fell at the battle of Talikóta in 1565 the fallen king fled from the city with 550 elephants laden with treasure valued at over 100 millions sterling. The next day the place was looted by hordes of wandering gipsies—Lambádís and the like. On the third day the victorious Musalmans arrived and for five months “with fire and sword, with crowbars and axes,” to quote Mr. Sewell,¹ “they carried on day after day their work of destruction. Never perhaps in the history of the world has such havoc been wrought, and wrought so suddenly, on so splendid a city; teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged, and reduced to ruins, amid scenes of savage massacre and horrors beggaring description.”

¹ Especially his account of the Navarâtri festival, (*A Forgotten Empire*, pp. 265–275), of the review of the troops thereafter, (pp. 275–279); and of the king's palace, (pp. 284–289).

² *A Forgotten Empire*, p. 208.

Two years later, Cæsar Federici, an Italian traveller, visited the place and wrote of it that "the houses stand still, but empty, and there is dwelling in them nothing, as is reported, but Tygres and other wild beasts."

CHAP. XV.

HOSPET.

The best base from which to see what remains of the city to-day, 300 years and more since its destruction, is Kámalápuram (see the map), seven miles from Hospet railway station, where a deserted temple which was converted into a dwelling by Mr. J. H. Master, a former Collector of the district, is now used as a travellers' bungalow. The road from Hospet passes the curious temple of Anantasaïnagadi, referred to in the account of that village above, and conspicuous objects to the north of the last part of it are the old square Muhammadan tombs at Kadirápuram. Paes says that in his time all this road was "a street as wide as a place of tourney, with both sides lined throughout with rows of houses and shops where they sell everything; and all along this road are many trees that the king commanded to be planted, so as to afford shade to those that pass along." Both houses and trees have long since disappeared.

Some account of Kámalápuram village is given below. Excepting only *the temple of Pattábhí Rámasvámi*—which is situated half a mile to the east on the road to Bellary, is shown by inscriptions within it to have been built by king Achyuta Ráya (1530—1542), and is remarkable for little but its size—all the more notable of the ruins of the fortifications, temples and buildings of Vijayanagar lie along two roads leading out of this village. The first of these runs north-eastwards to Kampli and the other goes north-west to Hampi and then degenerates into a path along the bank of the Tungabhadra.

Excepting their great extent, their massive construction and the ingenuity with which they have utilised the natural possibilities of the country, *the fortifications* present few points of interest. With the perennial Tungabhadra, unfordable for many miles, on its northern limit and the almost unclimbable rocky hills, linked together by these long lines of walls, on its other sides the city must have been—history shows indeed that it was—a place of great strength in the then conditions of warfare. The gateways in the walls are usually merely openings spanned by bracketed lintels,¹ but one or two of them are more ornamental. The track which leads northwards from the Kampli road above mentioned

¹ Fergusson's *Indian Architecture* (p. 211) gives an illustration of one of these. His *Architecture in Dharwar and Mysore* and the *Forgotten Empire* contain many photographs of the ruins.

CHAP. XV. to the ferry to Ánegundi on the other side of the river (see the
 HOSPET. ' plan) passes under one of these latter.

Of the ruined temples and other buildings only a certain number deserve notice, and it would indeed be impossible to even mention them all. The smaller examples are scattered in scores all over the site of the city, hidden by the scrub jungle, peering out of the crops, or fancifully perched on the top of pinnacles and tors along the sky-line of the hills in positions which are often all but inaccessible.

The greater part of the more interesting buildings lie alongside the road to Hampi and that route may be reserved till last.

On the other of the two roads already mentioned—that leading to Kampli—the first ruin met with¹ is the *Gánigitti temple*. Gánigitti means 'an oil-woman,' and why the building should be so named is not apparent. It is a Jaina temple and the tower above its shrine is built in the series of steps which is the most noticeable characteristic of the Jaina style in this district. The inscription on the dípdán, or lamp-post, in front of it records² that it was erected by a Jaina general named Irugapa in 1385 A.D. during the reign of Harihara II, who must thus have been a king who was tolerant in religious matters. As will be seen later, there are several other temples of this faith of very similar design in other parts of the city.

Some half a mile further along the Kampli road the boulders immediately east of the way are marked with the broad streaks of alternate red and white which is the sign of holy ground and in front of them is a small, square, white erection. This is the last resting-place of the sacred bull of the temple at Hampi, which died here a few years back. Religious fervour is not entirely dead.

Another half mile further down the road, on a commanding site to the north of it, stands the *temple of Mályacánta Raghunáthasvámi*. Like all the larger temples in the ruins, it is built in the Dravidian style, but the sculpture in it is better than in the majority of the others. The quaint fishes and marine monsters carved along its outer walls deserve notice. Other feebler examples of the same style of decoration occur in the Krishnasvámi temple, referred to later, and are common in other parts of the district. In the múlasthánam, or innermost shrine, is a big boulder, and the tower of the shrine is perched on the top of this. For many years this temple was empty and deserted, but not long

¹ The Muhammadan darga and mosque on the west side of the road just as it enters the wall of the fortifications are of comparatively recent date and are mentioned in the account of Kámalápuram below.

² *South Indian Inscriptions*, i, 155.

ago a *bairági* from Northern India settled down in it, revived the worship, and organised a car-festival. His efforts were at first coldly received by the local priesthood, but latterly the position has been accepted.

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Returning to Kámalápúram and setting out down the second of the two roads above mentioned—that from Kámalápúram to Hampi—the traveller passes again through the fortifications, by what in Paes' time was a gate with "two towers, one on each side, which makes it very strong," but is now merely a gap in the wall. From this the way leads first to the site of the old palace of the Vijayanagar kings and the various civil buildings which surrounded it.

Perhaps in no part of the city was the destruction wrought by the Musalmans more complete than just here. Except in a few isolated instances scarcely one stone is left upon another in its original position and the ground is strewn in every direction with piles of débris. Mr. Sewell¹ thinks that "there is no doubt that careful and systematic excavations would disclose the whole plan of the palace and that in the ruins and débris would be found the remains of the beautiful sculptures described" by Paes, but at present it is not possible to more than hazard a guess at the relative situations of the various buildings in it which he mentions.

The first building which is still standing is the *Queens' Bath*, just north of the road, which contains a swimming-bath some 50 feet long and six feet deep. Like several others of the civil buildings, it is constructed in the Muhammadan style, with arches, and decorated with conventional designs in plaster. Except in the case of one building within the court of the Krishnasvámi temple mentioned below, no arches nor any sign of the influence of Muhammadan architecture appear in any of the temples. The Hindus disliked the arch. "An arch never sleeps," they used truly to say. The constant thrust and counter-thrust which goes on between its component parts leaves it in less stable equilibrium than the Hindu doorway, formed of one horizontal stone laid upon two vertical posts.

There was apparently however no intolerance of the Musalmans themselves in the city. Ferishta relates² that Deva Ráya II built them a mosque there, though he explains that the encouragement they received was largely due to their superiority as cavalry and bowmen.

¹ *Forgotten Empire*, p. 284, note 2.

² *Scott's Ferishta*, i, 118.

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Just north-east of the Queens' Bath, and inside the first wall of the palace enclosure, are still standing a few yards of one of the stone aqueducts mentioned by Abdur Razzák. "One sees," he said, "numerous running streams and canals formed of chiselled stone, polished and smooth." Whence it obtained its water and whither it eventually led are not now obvious.

Immediately north of it rise the striking ruins of the great square platform of the *House of Victory*, as Paes calls it. The people know it now as the Dasara Dibba or Mahánavami Dibba, meaning the platform (dibba) used at the nine days' feast called variously the Dasara, the Mahánavami or the Navarátri ("nine nights"). Paes says it was called the House of Victory because it was built when Krishna Deva Ráya came back from his victorious expedition against the king of Orissa (A.D. 1513) and his description of the festivities at the Dasara, of which this building was throughout the centre, is one of the most vivid parts of his chronicle. There was obviously originally another erection on the top of the square platform or terrace which is all that now remains.

The series of carvings which run round this latter are (with the exception perhaps of some of the similar examples in the Hazára Rámasvámi temple, to be referred to immediately) the most spirited in all the ruins. Elephants, camels and horses alternate with wrestlers and boxers, scenes representing black-buck(?) shooting and panther-spearing and girls dancing with much *abandon* in very diaphanous skirts. As far as is known these mural sculptures are unique in Southern India, and they have been compared by Fergusson¹ with some of Layard's discoveries in ancient Nineveh. On the ground close under the northern wall of the terrace lies a curious door, cut (bolt-sockets and all) from one stone, and panelled to represent wood. On the western side the building has been rather clumsily faced at a later date with a series of carvings in a fine-grained green stone. This material admitted of much more delicate work than the granite, and the result is several excellent panels, notably one showing a tiger-hunt and another an elephant which is turning and rending its mahouts. This green stone is not native to the city and must have been quarried elsewhere. Very few cases occur in Vijayanagar in which foreign stone was used. Nearly all the buildings are made of the pinkish white granite of the local hills and it is probably the coarse grain of this which has prevented any of the sculpture from equalling in finish the best work in such temples as those at Madura, Tiruvannámalai, and elsewhere.

¹ *Architecture in Dharwar and Mysore*, pp. 65-66.

A few yards west of the House of Victory rise the walls of what, from Abdur Razzák's description of the city, was apparently¹ the royal *Mint*, and immediately north of these the similar walls of a building he calls the *Palace of the Danaik*, or commander of the troops. All the high walls round these palace enclosures are built in the same curious fashion, being several feet thick at the bottom and tapering off to only a few inches in width at the top.

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Going westwards from the House of Victory the path passes a temple nearly buried under earth and débris, regarding which fanciful legends of underground passages used to be current; the foundations of another dibba; and a curious trough cut out of a single stone 41 feet long; and then leads through two ruined gates to the *temple of Hazára Rámasvámi*.

This is supposed to have been the private place of worship of the kings. Like the House of Victory, it was begun (as an inscription within it testifies) by Krishna Deva Ráya in 1513, and the outside of its outer walls are covered with courses of sculpture very similar to those on that building. Elephants, horses, camels and foot-soldiers in long procession appear in the lower rows and above them girls dancing with the same abundance of energy and the same deficiency of clothing as before. Inside the court, on the outside walls of the *vimána*, the sculpture is as carefully finished as any in the whole of the ruins. It includes two Jaina *tirthankaras* sitting cross-legged at their devotions, Ganésa, and Subrahmanya on his peacock, which, seeing that it is a shrine dedicated to Vishnu, shows great absence of bigotry. These Jaina figures are indeed to be seen on most of the larger temples in the ruins. Inside the *mantapam* before the shrine are four pillars of foreign black stone finely carved.

But the chief pride of the temple is the series of scenes from the *Rámáyana* cut upon two² of the inside walls of the *mantapam* which lies north of the main entrance and upon the walls of the courtyard adjoining it. These probably gave its name to the temple, for Hazára Ráma means "the thousand Rámas." Ráma is shown slaying *Tátaká*, a demoness who infested the forest in which he was journeying; *Jatáyu*, the king of the kites, who tried to hinder Rávana from carrying off *Síta* and was slain in the attempt, is seen falling to the earth; three men are staggering under the weight of Siva's bow, which Ráma had to bend to win *Síta* as his bride; *Hanumán* is there, interviewing Rávana and

¹ *Forgotten Empire*, p. 91, and plan facing it.

² Apparently the other two walls also bore similar decorations, which for some reason have been hidden by later walls erected in front of them.

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sitting on his curled-up tail to make himself as tall as that ten-headed demon; Ráma is shooting his arrow through seven trees at once, to prove to Sugriva that he is a warrior worthy to be trusted; Ráma, Lakshmana and Sita are being ferried across the Ganges; and Rávana is depicted in his death agony. The whole series is the most noteworthy thing of its kind in the ruins, and, as has been said, is unique in this part of India.

North-east of this Hazára Rámasvámi temple lies another block of civil buildings within another high enclosing wall with watch-towers at its angles. From Abdur Razzák's account of the city these would seem to have been the *Diwán-Khána*, or public offices of the kingdom. The chief building now remaining is a two-storied erection constructed in the Muhammadan style which for want of a better name is known as *the Council Chamber*. It is decorated in ornamented plaster, like the Queens' Bath, but some of this ornament is Hindu in character—parrots, yális and other images, which no good Musalman would have permitted, appearing amongst it.

Immediately west of this enclosure are the *Elephant Stables* containing eleven stalls (the other 789 of the king's elephants had apparently to content themselves with humbler quarters) built with domed roofs and arched entrances in the Muhammadan style, but having a row of drip-stones which are Hindu in character. At right angles to them stands what is apparently the *Daftar-khána* of Abdur Razzák¹, that is, the usual working office of the king's minister and his colleagues.

The curious will discover in the fields immediately east of the elephant stables two small Jaina shrines in a very dilapidated condition; at the south-east angle of the enclosure round the Council Chamber a shrine called the *Rangasvámi temple* containing a bas-relief of Hanumán some nine feet high; immediately south-west of this again under a large margosa tree a little *shrine to Pattanada Ellamma*, the goddess of the boundaries of the city, where the Kurubas still carry on worship through a priest of their own caste; and, at the foot of the rocks, a third of a mile due east of Hazára Rámasvámi temple and some 50 yards east of a large and prominent boulder which has been split in two, a little *monolithic shrine*, primitive and tenantless.

An excellent bird's-eye view of the whole of these buildings and enclosures round about the palace can be obtained from the little bastion-crowned hill immediately north of the northern wall of the Danaik's palace already mentioned.

¹ It has sometimes been fancifully called "the concert hall." *Forgotten Empire*, p. 91.

The path leading westwards under this wall joins the road to Hampi and is the best route to the remainder of the ruins. Between the two roads, at their point of junction, stands what used to be known as "*the underground temple*," from which an underground passage was said to lead to the shrine of Hazára Rámasvámi. Mr. Rea, the Superintendent of the Archæological Survey, has demolished¹ this fable, and shown that the temple was never an underground building, but has merely been nearly buried by the silt washed down upon it in the course of centuries from the higher ground to the east, and that the underground passage is a myth. A number of other cases of half-buried temples could easily be pointed out in the ruins.

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The road to Hampi now runs over a low rocky saddle—missing a great chance of a striking effect by passing to one side of, instead of under, the natural arch made by the two gigantic boulders which lean against one another just to the east of it—and leads through one of the walls of the city by a gateway. Some half a mile further on, it turns sharply between two small temples. The eastern of these is the *shrine of Uddána Virabhadrasvámi*, in which worship is still carried on. Under the outer wall of it, on the edge of the road, stands an inscription stating that the image in it was set up in 1545 and also two little *sati-stones* marking the spot where two widows committed sati. These martyrs to their faith are depicted on the stones with one hand raised in the usual manner to heaven. Opposite these two, on the other side of the road, are four more similar stones, and another may be seen further down this same road immediately west of it just before it enters Hampi bazaar. Nuniz² gives a detailed description of the ceremonies attending the rite in his time.

A few yards further on the road crosses the *Turuttu channel*. The name means "swift" and is certainly deserved. The channel takes off from the Turuttu anicut across the Tungabhadra about a mile west of Hampi and is a most extraordinary work, running for miles, often through solid rock, along the foot of the hills. It was perhaps³ made by Bukka II (1399–1406) and it now waters most of the wet fields which wind in and out about the ruins, its supply being supplemented by the tank at Kámalápúram.

A few yards west of the road at this point stands in an enclosure the huge monolithic *statue of Narasimha*, the fearsome

¹ See his paper on Vijayanagar in the *Madras Christian College Magazine* for Dec. 1886.

² *Forgotten Empire*, p. 391.

³ *Ibid.*, pp. 51, 301.

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man-lion incarnation of Vishnu. An inscription¹ on the stone in front of it states that it was hewn by a Bráhmaṇ from a single boulder in 1528 in the time of Krishna Deva Ráya, who granted it an endowment. Though it is 22 feet high, the detail on it has been finished with great care and, grievously shattered though it is, it is one of the most striking objects among the ruins. Originally Narasimha's wife Lakshmi must have been sitting in the usual position on the thigh of the statue, but the only part of her image which remains unbroken is the one arm she passed behind his back; the rest of it lies in shapeless fragments scattered on the ground within the enclosure.

Immediately north of the Narasimha stands a little building containing a huge lingam and yóni.

On the rising ground just above these is the large *temple of Krishnasvámí*, which is yet another of Krishna Deva Ráya's additions to the city. An inscription within it relates that he built it in 1513 (about the same time, that is, as the House of Victory and the Hazára Rámasvámí shrine) for an image of Krishna which he had captured, during his expedition against Orissa, from a temple on the hill-fortress of Udayagiri in the Nellore district. The sculpture within the temple is very ordinary. On the southern side of the big gópuram is a life-size representation in crumbling brick and plaster of the story which is such a favourite with South Indian craftsmen—Krishna's escapade of carrying off up a tree the clothes of the gópis, or milkmaids, while they were bathing. East of the temple, leading up to its main entrance, is one of the four ruined bazaars which are still standing. What was once the street is now a ricc-field.

Beyond the Krishnasvámí temple and just east of the road, inside an open mantapam, is a big *monolith of Ganésa*, the belly-god, which is ironically named the *Sásvinkallu*, or "the stone like a grain of mustard," while a few yards further on, in a shrine with a handsome mantapam in front of it, just west of the road as it dips down to Hampi village, is a companion monolith of the same god which in the same spirit has been nicknamed the *Kadalai-kallu* or the "grain-of-gram stone."

One of the most striking views in all the ruins is to be gained by leaving the road by the former of these images and walking over the rocks to the north of it to the conspicuous two-storied mantapam which stands on the crest of the hill. The Pampápati temple with its two beautiful towers lies below, beyond it the river, and beyond that again the rugged wilderness of hills in the Nizam's country.

¹ *Epigraphia Indica*, i, 399.

In the foreground stand some temples which, though small, deserve notice. Just west of the two-storied mantapam is a curious little shrine built entirely, roof and all, of stone, with a rounded top, shaped like a wagon-cover, to its roof. Mr. Sewell points out¹ that this bears a strong resemblance to the very ancient Dravidian shrines at the Seven Pagodas in Chingleput district and he considers² it "to be of greater antiquity than any other structure in the whole circuit of the hills." There is another shrine of the same style close by it, partly encased in an outer covering of later masonry, and a third immediately north of the northern gópuram of the Pampápati temple.

Below this little shrine and north of it is the largest *group of Jaina temples* in the city. Their stepped towers, so unlike anything else among the ruins, are very noticeable. Besides this group, and the Gánigitti shrine and the two dilapidated examples east of the elephant stables already mentioned, there is another Jaina shrine the other side of the road facing the Kadalaikallu Ganésa, at least two more just north of the northern gópuram of the Pampápati temple and a fourth about a mile north-east of Hampi, standing above the path which runs along the bank of the Tungabhadra. So at one time the Jaina faith must have greatly flourished in these parts. The age of these shrines is uncertain, but as they all resemble in their details the Gánigitti temple—which, as has been seen, was built in 1385—they perhaps also date from about that time and so are more than a century older than the larger temples built by Krishna Deva.

Returning again to the road, the wayfarer passes down a steep dip into the *Hampi bazaar*, the finest of the four which still stand among the ruins. It is some 35 yards wide and nearly 800 yards long and the houses in it are still used as lodgings by the pilgrims to the annual car-festival (a function which is declining in importance) and are consequently in some sort of repair. Paes describes it as being in his time "a very beautiful street of very beautiful houses with balconies and arcades," and adds "the king has a palace in the same street in which he resides when he visits this pagoda." At its eastern end is a large but clumsily executed Nandi, or bull, and a small mantapam erected on pillars of black stone finely carved in the Chálukyan style, of which only a few examples are found in the ruins.

¹ *Lists of Antiquities*, i, 106.

² *Forgotten Empire*, p. 20. Mr. Rea, in the paper already quoted, contests this view on the ground that mortar has been used in its construction, but the little mortar visible about it seems to be merely a rough 'pointing' applied long after it was built. There is no sign of mortar having been placed between the stones themselves when they were originally laid in position.

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At its western extremity stands the great *temple of Pampápati* or *Virúpáksha*, which at one time was the only shrine in the ruins in which worship was kept up. Pampá is usually said to have been the ancient and puránic name of the Tungabhadra. The local historians, however, favour another version which says that Pampá was a daughter of Brahma who was wont to bring fruit and flowers to the holy rishis who in olden times lived in these hills. Pleased with her faithful service they asked her to name a boon in return. She replied that she wished to wed Virúpáksha, or Siva. Taught by the rishis, she did such penance that Virúpáksha looked with favour upon her, espoused her, and took the name of Pampápati, or lord of Pampá, under which, and also under the *alias* of Virúpáksha, he is still worshipped in this temple.¹ It contains shrines to him and to Pampá and also to another of his wives called Bhuvanésvari. Hampi village is perhaps the original centre from which the city gradually extended. Parts of the temple are older than the kingdom of Vijayanagar itself; an unpublished inscription on a stone standing to the north of it and dated A.D. 1199 records gifts made to the god and Pampá by a private individual in the reign of king Kalidéva of the Nágavamsa who ruled at Kurugódu in the Bellary taluk. Later additions to it were made² by Harihara I, the first of the Vijayanagar chiefs, in honour of Mádhava or Vidyáranya, the Bráhman sage who had helped him in the founding of the city,³ and, as an inscription within it shows, Krishna Deva built (in 1509-10) the ranga-mantapam in front of the god's shrine in honour of his coronation. Krishna Deva is also credited with having constructed the big eastern and northern gópurams, but another account states that the latter is called the Kannagiri gópuram and was built by a chief of the place of that name in the Nizam's Dominions. It was repaired in 1837, when temples were still under the management of Government, by Mr. F. W. Robertson, the then Collector of the district,⁴ and is decorated in an unusual style with many clusters of little pillars

¹ Whichever version is preferred, the fact remains that the word has given the village and the ruins the name by which they are now known. For Hampet (as it should properly be spelt) is a corruption of Pampá, the initial P of the old Canarese changing, as it often does, into H. Cf. *Huli*, a tiger, which in Hale-Kannada is *Puli*.

² *Forgotten Empire*, p. 26.

³ East of the temple, outside its wall and near the Lókupávana tank, is a small shrine to Vidyáranya of which the temple Bráhmins do not give a clear account.

⁴ He was Collector of Bellary for 15 years, died at Anantapur in 1838, and lies buried in Gooty cemetery.

and very few of the figures with which these erections are usually so profusely ornamented. CHAP. XV.
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The shrine to Bhuvanésvari¹ contains a beautifully executed Chálukyan doorway, flanked by the pierced stone panels characteristic of the style, and several Chálukyan pillars. All these are carved in black stone. Work of this style belongs to the eleventh or twelfth century—that is to a period anterior to the founding of the kingdom of Vijayanagar—and this part of the temple is obviously older than the central shrine, for this latter has been unceremoniously and clumsily thrust in front of it. East of the temple and outside its walls is a primitive little shrine under an ancient and tottering pipal tree, which, with the adjoining tank called Lóká-pávana (“purifier of the world”) has a great local reputation for efficacy in casting out devils.

From near the east end of the Hampi bazaar a stone-paved path which is submerged at high flood leads towards the river and thereafter winds among the big rocks on its brink to the temple of *Kódanda Rámavámi*, which lies just opposite to the gorge which has already been referred to. In flood-time the sight the river here presents is most impressive. The whole body of the stream is driven through a narrow channel across which one could almost toss a biscuit and which must be of no small depth. The force of the water is strongly exhibited in the large pot-holes and the deep cuts in the rock which become visible when the stream is low. The temple, in which regular worship is carried on, faces the most sacred bathing-pool in the river but is itself of little interest.

Immediately beyond it, the path, keeping still to the river bank, passes the northern end of what is known as the *Dancing-girls' street*, which leads up to the *Achyutaráyanisvámi temple*.² This deserves more attention than it seems generally to get. The Matanga Parvatam behind it gives it an unusually picturesque setting, the sculpture in it is often carefully finished, and, if the scrub and growth which now scramble all over the courtyard were removed, the colonnade of carved pillars with detached shafts which runs round it would be seen to be one of the most graceful pieces of work in the ruins. Inscriptions on its doorways show that it was built by King Achyuta Ráya in 1539.

¹ The temple Bráhmaas do not allow the inside of the others to be seen. They adopted the same attitude in Pacc's time; but, he adds, “1, because I gave something to them, was allowed to enter.”

² This can also be approached, and more easily, by the paved pathway leading over the low rocky saddle immediately east of the Chálukyan mantapam at the eastern end of the Hampi bazaar above mentioned.

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After passing the Dancing-girls' street the path leaves the bank of the river and leads south of the cave (conspicuously marked with the usual red and white streaks) in which Sugrīva kept Sita's jewels, and the mark on the rock made by her garment as it fell. Close by here are the remains of a *ruined bridge* which crossed the river on monolithic uprights. Its date is not known, but it was apparently erected subsequent to the time of Paes (1520) as he says¹ the people used then to ferry over the river in basket-boats. Further on is a curious kind of *tóran*, consisting of two tall stone uprights connected by a stone beam, which is popularly declared to have been built to support the scales on which the kings, on their accession, were weighed against gold which was afterwards distributed among the Bráhmans. There is a similar erection in the village temple at Hósturu near Hospet. They were perhaps used for hook-swinging festivals.

After winding through a quantity of less important remains the path arrives at length at the great *temple of Vitthalaswámi or Vithobá*, the last of the ruins to which it will be necessary to refer and in some ways the most notable of them all. In and about it are no less than 23 inscriptions of dates ranging from 1513 to 1564 A.D. Several of these are much damaged, but those which are still legible show that king Krishna Deva, to whom the city owes so much, began the temple and endowed it with villages; that his two queens built the *gópurams* and presented golden vessels to the shrine; and that his two successors Achyuta and Sadásiva, and many private individuals, made gifts of various kinds to the building. The temple was never finished nor consecrated. Work on it was probably stopped by the destruction of the city in 1565, but tradition gives another reason and says that it was built specially for the famous image of Vithobá at Pandharpur in the Sholápur district of Bombay but that the god, having come to look at it, refused to move, saying that it was too grand for him and that he preferred his own humbler home.²

Facing the main gate of the temple are the scattered remains of a long bazaar through which runs a path which eventually leads (see the plan) into the track already referred to which takes off from the Kámalápuram-Kampli road and goes to the ferry to Ánegundi. Inside the court is a car for the god made of stone

¹ *Forgotten Empire*, p. 259.

² Vithobá is a god of the Marátha country and is rarely met with outside it. He is regarded as a form of Krishna. Monier Williams (*Bráhmanism and Hinduism*, 4th ed., p. 263) quotes him as an instance of local deification, but seems to have confounded him with another personage.

in place of the usual wood.¹ It is badly cracked, apparently by fire. The people believe that religious merit is obtained by turning round its stone wheels, and the result is that the axles, which are also of stone, have been worn away to a dangerous degree.

On either side of the court stand two mantapams which in any other situation would be considered notable instances of rich design and patient, careful workmanship. But they are entirely dwarfed by the building which is the glory of the temple and of the ruins—the great mantapam which stands in front of the shrine. This rests on a richly sculptured basement and its roof is supported by huge masses of granite, some fifteen feet high, each consisting of a central pillar surrounded by detached shafts, figures mounted on yālis, and other ornament, all cut from one single block of stone. These are surmounted by an elaborate and equally massive cornice, and the whole is “carved with a boldness and expression of power nowhere surpassed in the buildings of its class²” and “shows the extreme limit in florid magnificence to which the style advanced.”³

This beautiful building has been grievously injured by the destroyers of the city. Several of the carved pillars have been attacked with such fury that they are hardly more than shapeless blocks of stone, and a large portion of the centre of it has been destroyed utterly—*Tantum religio potuit suadere malorum*.

And here we may fitly take leave of Vijayanagar. The ruins are now under the charge of the Department of Public Works, which has of late years expended considerable sums in clearing away the vegetation which grew among them and shoring up the parts of them which seemed in danger of falling. A staff of watchers is employed to prevent wanton damage and the ravages of those who still hope to find hidden treasure among them. The worst offenders among these latter are the wandering *bairāgis* from Northern India, who stick at no desecration in their anxiety for gain and have more than once been suspected of offering human sacrifices (the only kind believed to be of any avail) to the goddess who is supposed to guard hidden treasure, in order to induce her to reward their efforts. As recently as July 1902 the body of an unknown man was found in the inner shrine of one of the small temples close to Hampi in circumstances which left little doubt but that he had been thus offered up. His head had been severed from his body and placed above the door of the shrine. he had been eviscerated and otherwise mutilated, and lying on the ground round the trunk

¹ It has been described as being cut from a single stone but this is obviously a fable.

² Fergusson, *Indian Architecture*, p. 374.

³ Mr. Rea, in the paper already referred to.

CHAP. XV. were found the usual accompaniments of a sacrifice, namely, holy
 HOSPET. ashes, flowers, a match-box which had doubtless been used to light
 the camphor, and three broken cocoanuts.

The officers of the Archæological Survey have made a number of drawings of the various ruins and are now mapping the whole of the site of the city on a large scale. The materials thus collected are eventually to be worked up into an authoritative account of the fallen capital.

Hospet ("new town"): Head-quarters of the Divisional Officer (Head Assistant Collector) of the four western taluks and of the Tahsildar of Hospet taluk. Union; railway-station; Sub-registrar's office; police-station; District Munsif's Court; travellers' bungalow. Population 18,482. In 1868 the Head Assistant Collector's head-quarters were removed to Gooty and thence, in 1869, to Penukonda. The Collector then looked after Hospet and a Deputy Collector with head-quarters at Harpanahalli was in charge of the other three western taluks. When the Anantapur district was formed in 1882 a Head Assistant Collector was again posted to Hospet. The District Munsif's Court was transferred here from Náráyanadévarakeri in 1900.

The town was built by the Vijayanagar king Krishna Deva between 1509 and 1520 in honour of Nágaládévi, a courtesan whom he had known in the days of his youth and whom he married after he became king. He called it, after her, Nágalápur, and it was his favourite residence. In his time it was the entrance gate, as it were, to the city of Vijayanagar for all travellers coming up from Goa and the west coast. Paes says¹ it was—

"a very strong city fortified with walls and towers, and the gates
 "at the entrance very strong, with towers at the gates; these walls are
 "not like those of other cities, but are made of very strong masonry such
 "as would be found in few other parts, and inside very beautiful rows of
 "buildings made after their manner with flat roofs. There live in this
 "many merchants, and it is filled with a large population because the
 "king induces many honourable merchants to go there from his cities,
 "and there is much water in it."

To-day, beyond a few fragments in the western portion of the town (still called 'the fort') and the fallen rampart which runs southwards from the Divisional Officer's bungalow, hardly a trace of these walls is to be seen. In the 1866 famine, workers on relief were employed in throwing down much of the fort wall into the ditch which then surrounded it, this latter having become a receptacle for all sorts of unsavoury rubbish.

¹ *Forgotten Empire*, p. 244.

Krishna Deva also made the enormous embankment south of the town which connects the two ends of the two parallel ranges of hills which further south enclose the valley of Sandur. It was carried out with the aid of João de la Ponte, a Portuguese engineer whose services had been lent to the king by the governor-general of Goa. Along the top of it now runs the chief road to the taluks of Hadagalli, Harpanahalli and Kúdligi. Paes says ¹ of it:

“The king made a tank there, which, as it seems to me, has the width of a falcon-shot, and it is at the mouth of two hills, so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues by pipes which run along the lower parts of the range outside. The water is brought from a lake which itself overflows into a little river.”

This ‘lake’ seems to have been the Dhanáyakauakéri tank. The people still relate how the water from its surplus weir was once brought to the tank made by the big embankment by a channel led along the south side of the more southern of the two ranges which enclose Sandur, and it is said that the remains of this channel can still be traced there, near the line which the new railway to Kottáru follows along the slope of the hill. Paes goes on:—

“In order to make this tank the said king broke down a hill which enclosed the ground occupied by the said tank. In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants, so that you could not see the ground on which they walked, so many there were. The tank burst two or three times, and the king asked his Brahmans to consult their idol as to the reason why it burst so often, and the Brahmans said that the idol was displeased, and desired that they should make a sacrifice, and should give him the blood of men and horses and buffaloes; and as soon as the king heard this he forthwith commanded that at the gate of the pagoda the heads of sixty men should be cut off, and of certain horses and buffaloes, which was at once done.”

The tank seems to have eventually been a success, as Nuniz says of it “by means of this water they made many improvements in the city and many channels by which they irrigated rice-fields and gardens,” but within living memory it has never, for some reason, contained any water at all and the whole of its bed is now cultivated with dry crops.

Immediately south of Hospet, at the northern end of the big embankment, rises a prominent hill of a curious conical shape with smooth grass-covered sides which is called the Jólada-rási, or

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¹ *Forgotten Empire*, p. 244.

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“heap of cholam.” The youth among the local Bóyas used to back themselves to run up it without stopping, carrying a bag of grain on their shoulders. Further east along this same range is the bold peak of Jambunath Konda (2,980 feet above the sea) and half way up this, in a very picturesque glen, standing on a broad artificial terrace, is the temple of Jambunath. From Hospet to the foot of the hill is about three miles, and a paved way leads up to the temple. Half way up the ascent is a mantapam on two of the pillars of which are inscriptions. One of these is dated A.D. 1549 and records gifts to the Hanumanta and Anantasayana shrines on the hill. The temple itself is of no particular interest but contains a mineral spring which is accredited with manifold healing virtues.

Hospet itself consists of one long bazaar street with a temple at the end of it and a number of small lanes opening off this. Its chief merchants live in its suburb of Chittavádigi, which is the chief centre of the trade of the western taluks. Owing partly to the fever which is gradually invading the western portion of Chittavádigi and partly to the existence of the railway station in Hospet, Chittavádigi is extending eastwards to join the rest of the town. The fever is worst on the land under the channels from the Tungabhadra. More than one village among the wet fields (Hósúru is a melancholy instance) has been almost entirely deserted because of it, and even the farm labourers frequently live in Hospet or Chittavádigi and go out daily to their work rather than reside amid the irrigated land. Chiefly owing to this fact the population of the Hospet Union, which includes Chittavádigi and Muddalápúram, advanced by over 40 per cent. in the ten years ending in 1901.

Latterly plague has visited the town several years in succession. It has usually been originally imported from the Nizam's Dominions or Bombay, but once arrived it seems to find Hospet congenial to it and several times complete evacuation of the town has been necessary. The people are getting used to these attacks and the building of toy plague-sheds is becoming a favourite game among the children !

In 1884, in 1885 and again in 1898 it was proposed to turn the place into a municipality, but on each occasion the people themselves evinced so strong a dislike to the idea, and the difficulties connected with the formation of a sufficiently intelligent council and the apportionment of the expenditure between Hospet and its suburbs were considered to be so real that the proposition was at length abandoned.

The chief industry of the place is cotton-weaving. This has already been referred to above.¹ There is a native tannery, which renders the Divisional Officer's bungalow a most unpleasant residence when the wind lies that way. Five or six families make brass toe-rings, bangles, cattlo-bells, etc., but not brass vessels. The trade in jaggery (most of it goes by rail to the Bombay side) is still large, but the decline in prices—due, apparently, to the competition of sugar refined by European processes—has affected it adversely. The jaggery is made from the cane grown under the Tungabhadra channels. So universal is now the use of the iron cane-crushing mill that two native smiths in Hospet have learnt to make and repair them. They procure the necessary castings, etc., from Madras and adjust them and put them together. One of them employs a lathe worked by bullock-power.

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Conspicuous objects in the town are the three stone and chunam Muhammadan tombs east of the bazaar-street (known locally as "the three mosques") and the two other similar erections near the Divisional Officer's bungalow. Local accounts say they were the tombs of Musalmans who were slain in some battle and no more explicit history of them is forthcoming. The one within the Head Assistant Collector's compound was used as his residence up to 1897, when the present bungalow was put up.

The well east of the bazaar street ("Subadar bhávi," as it is called) and the mosque adjoining it were constructed, as a Hindó-stáni inscription in the latter testifies, in Hijra 1200 (1785-86) by Gaffúr Khán, who was Subadar of Hospet under Tipu at the time. In an open piece of ground about 40 yards south of the travellers' bungalow, under two banyan trees, is buried William Clavering, who died in 1854, aged 22. He was engaged² in laying the telegraph line from Bellary to Secundrábad and died of cholera in the Hospet travellers' bungalow. An old Koracha who had dug the grave was alive until very recently and in 1893 a slab of stone was placed over the spot which he indicated as that where Clavering had been buried.

Kámalápuram: Seven miles north-east of Hospet railway-station; Union; police-station; travellers' bungalow. Population 6,032. The village is more than twice as large as any other in the taluk, being over 23,000 acres in extent, but much of this consists of the barren and almost uninhabited hills which stand on either side of the road leading from it to Daróji and thence to Bellary. Kámalápuram also includes much of the site of the old city of Vijayanagar. The ruins of this which lie within its limits have

¹ Chapter VI.

² See Mr. J. J. Cotton's *List of Tombs*.

CHAP. XV. been referred to under 'Hampi' above. In 1820¹ it was the residence of the Rája of Ánegundi, the last representative of the Vijayanagar dynasty. It contains a fort with a high round tower in the centre, circular bastions at the four corners, and other bastions in the middle of the walls connecting these. An empty stone well within this is held to be sacred to Brahma, and worship performed at it is declared to be very efficacious in the case of difficult labour or when children are ill. The big tank of the village is fed by the Ráya channel from the Tungabhadra and irrigates some 450 acres of wet land, cultivated mainly with paddy and sugar-cane. It is full of fish and pays a fishery rent (some Rs. 400) only second in amount to that of the tank at Daróji.

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Until recently the manufacture of the huge shallow iron pans in which the cane-juice is boiled was a considerable industry in Kámalápuram. The iron was brought by pack bullocks from Jambunath Konda—the noticeable dome-shaped hill at the Hospet end of the Sandur range—and was smelted and worked by men of the Kammara casto. Of late years the cheaper English iron has completely ousted the country product, the smelting industry is dead and the Kammaras confine themselves to making and mending the boilers with English material. They have a temple of their own to Káli in the village, where the worship is conducted by one of themselves.

The neatly-kept Muhammadan darga close by the gate of the old city of Vijayanagar on the road to Kampli is said by those in charge of it to have been built by Basálat Jang of Ádóni in honour of Saiyad Nurulla Khadir, a holy man whom he held in honour. It has an inam of eight acres of wet land, worth some Rs. 200, and on the 15th of the month Rajjab an *urus* in honour of the saint is held.

Kampli: Lies 21 miles north-west of Hospet and 14 from Kámalápuram, this latter part of the road, winding as it does among the jungle and the lower outliers which flank Timmapuram hill, being one of the most picturesque marches in the district. Until 1851 the village was the head-quarters of Hospet taluk, which was then known as the Kampli taluk. The place has now a population of 9,803, is a Union, and contains a Sub-registrar's office, a police-station, and a travellers' bungalow. This last lies on the extreme east of the town, on the road to Daróji, and is in the charge of the Public Works Department. It was built as an office for the sub-magistrate who used to be posted here, his old office in the town being very dilapidated. But almost as soon as

¹ According to Pharoah's *Gazetteer*, p. 100.

it was finished the scheme establishing stationary sub-magistrates, which rendered a sub-magistrate in Kampli unnecessary, came into force, and the building was accordingly diverted to its present purpose.

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The village can boast an ancient history, for, as has been seen in Chapter II above, it was a Chálukyan capital in A.D. 1064 and the Chólas considered their conquest of it a fact of sufficient importance to be left on record on a pillar of victory.¹

Later on it is mentioned by Ibn Batuta² as one of the strongholds of the original chiefs of Ánegundi and still later it was evidently a kind of outpost of the city of Vijayanagar. Its fort, which is built of the dark rock found hereabouts in the bed of the Tungabhadra, stands on the edge of the river at the end of a fine reach. It is said³ to have been built by one of the poligars of Bellary while they were still subject to Vijayanagar. After the destruction of that kingdom at Talikóta these poligars threw off their allegiance, and one of them, Hanumappa, defeated his suzerain outside Kampli, but failed in an attempt to take its fort. The fort is crowded with houses. It is known as Kampli 'Fort', in contradistinction to the 'Pettah' which lies a mile or more from the river. The Pettah, though almost equally crowded, is supposed to be more healthy. The streets in it are extraordinarily narrow, there being only one of them along which a bullock-cart can be driven. At high floods in the Tungabhadra it is cut off from the fort.

Kampali is not a flourishing place. Its weaving industry, which has been alluded to in Chapter VI above, is decayed and the jaggery produced from the sugar-cane grown on its wet lands—which are watered by channels from the Tungabhadra—does not command the price it used, owing to its inferior quality and to the competition of sugar refined by European processes. Wood-carving and the manufacture of toys lacquered in the usual manner on a lathe used to be carried on in the town, but the former industry is dead (the carved doorways and eaves to be seen in the bazaar-street are said to have been done in Bellary) and only one family remains which makes any toys. The fine breed of pack-buffaloes which is met with in this and a few of the surrounding villages has been referred to in Chapter I, p. 22. The basket-boat ferry over the Tungabhadra here is perhaps the most frequented in the district. Large quantities of toddy come across it from the Nizam's Dominions.

¹ *Ind. Ant.*, xix, 340.

² *Forgotten Empire*, p. 17.

³ *Pharoah's Gazetteer*, p. 108.

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Naráyanadévarakéri: Eight miles south-west of Hospet. Union; police-station; Public Works Department rest-house. Population 4,121. It was the chief town of the jaghir which was granted to the poligar of Harpanahalli in 1799 and resumed on failure of direct descent in 1826. Parts of the fort wall and the poligar's 'palace' still remain. The latter is now used as a school. Up to 1899 there was a District Munsif here, and the building was then occupied by his Court. One of the Munsifs, D. Yógappa Náyak, built the fine well at the west end of the town and carried out other much-needed improvements. The Court has recently been moved to Hospet. The place has since greatly decreased in importance and is now chiefly known for its large tank and for the great number of Basavis¹ who are to be found in it. The whole village will be submerged by the waterspread of the reservoir to be constructed on the Tungabhadra at Málápuram and the villagers are already looking out for a site to which to move themselves and their possessions.

Timmalápuram: In the southernmost corner of the taluk three miles east of the prominent peak of Ánekallugudda, stand the ruins of the old village of Timmalápuram. The present village has a population of only 231 souls. Deserted villages are not uncommon in Bellary, but their ruins usually comprise little beyond remains of the ordinary mud and stone houses of the country. At Timmalápuram there are vestiges of three fortified walls, one within the other, and the innermost is still in fair repair. Within this last stands a temple to Gópálakrishna with a high gópuram in which, though the image of the god's wife Rukmani has been mutilated and treasure-seekers have thrown down the dhvaja-stambha and torn up some of the pavement, worship is still carried on. An inscription near the entrance is said to state that it was built in A.D. 1539 by Baikára Rámappayya (apparently some local chief) to celebrate the birth of his eldest son. Three or four hundred yards from it, also within the inner wall of the fort, is another large temple with another high gópuram which contains three images and a lingam. It is deserted. An inscription in front of it says it was built by the same Rámappayya mentioned above. Between the innermost and the middle walls of the fort is a ruined temple to Vírabhadra. Near it is a well, and an inscription states that this was also constructed by the same Rámappayya. Besides smaller ruined buildings, this middle wall also encloses a dilapidated temple to Mallikárjuna which again, according to an inscription in front

¹ See p. 66.

of it, was erected by the same Rámappayya. All these temples are constructed in the same style as the buildings of the same date at Hampi.

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The villagers can give no clear account of the history of the village. It was obviously once a considerable place, and is said to have been deserted because it was unhealthy. An attempt is stated to have been made "some fifty years back" to re-occupy it, but without success.

Toranagallu: Eighteen miles west of Bellary on the road to Sandur. Travellers' bungalow and railway station. Population 1,650. The great, bare, fallen blocks surrounding the conical granitoid hill which rises close to the village are in strong contrast with the smoother, grass-covered slopes of the Sandur hills in the distance. On the north side of the hill occurs a very handsome dark porphyry, its blackish-grey base being studded with bright flesh-coloured felspar crystals of large size. In many parts of the rock the longer axes of these crystals all lie in two directions which are nearly at right angles to each other. The village contains a wood depôt belonging to the Forest Department in which firewood and timber from the leased forests in Sandur State are stored.

In the travellers' bungalow is a board stating that the building was erected in 1848 by C. Rámasvámi Bramini, late Head Accountant in the Bellary Collectorate. This man had no children and was well-known in his day for his many charitable undertakings. Toranagallu was at that time a stage on the journey from Bellary to the then recently-established sanitarium at Raman-drug and the bungalow must have been of great use to those who were travelling thither.

KÚDLIGI TALUK.

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KÚDLIGI, one of the four "western taluks," is perhaps the most picturesque portion of the district. Extensive date-palm groves fringe its streams, especially in the Hanishi and Hosahalli firkas; it is famous for its tamarinds, which are particularly fine round about Chóranúru and Gudékóta; and the hilly country north of these same two places is the wildest and most rugged in Bellary. Round Kottúru there is a little black cotton-soil, but two-thirds of the taluk consist of red land and a fifth is covered with mixed soils. The red land is far inferior in quality to that in Ádóni, Bellary and Hospet. To the east the taluk slopes towards the Chinna Hagari while its western half drains into the Chikka Hagari. Several places in it have a bad name for malaria.

Statistics regarding Kúdligi will be found in the separate Appendix. It is more sparsely peopled than any other taluk in the district. It also contains the smallest proportion of Musalmans. Canarese is its prevailing vernacular, but this gives way to Telugu along the eastern side of the taluk. Its blanket-weaving industry is referred to in Chapter VI. It supplies Bellary, Sandur State, and even parts of Alúr, with toddy from its date-palms and exports considerable quantities of tamarind.

It is the poorest taluk in the district. Its land is the worst in quality, the dry land paying an average assessment of only 5 annas per acre and much of it being rated at as little as 2 annas; the land revenue derived from it, and the incidence of this per head of the population, is less than anywhere else; the percentage of the holdings which pay less than Rs. 10 is higher than in any other taluk; and nearly ten per cent. of the pattas are for one rupee and less. Only three-fifths of the taluk are arable (the forest area being larger than in any other taluk in the district) and of this one-third is waste. One reason for this large proportion is that much of the waste land is thickly covered with trees and the ryots hesitate to pay the considerable sums which under the ordinary rules would be due for the value of this growth. Recently, therefore, a system has been sanctioned¹ under which special pattas are issued under Board's Standing Order No. 5, paragraph 8, permitting the pattadar to pay the usual tree-tax on the trees until the total value of them has been discharged instead of the whole

¹ B.P., Mis. No. 283 (L.R.), dated 28th January 1901.

value at once in one sum. So far the system has been a success. The forest area in the taluk has also been recently added to¹, which will again reduce the proportion of waste. Even the land in the taluk which is cultivable is often too poor to stand continuous cropping and the area cultivated consequently fluctuates considerably and much of it is only grown with horse-gram, a crop which will flourish with little rain on almost any soil.

Kúḍḷigi has, however, a larger area under tanks than any other taluk—the two most noteworthy chains of reservoirs being those which end, respectively, in the tanks at Hanishi and Kottúru—and also a greater extent under wells. Thus, although it possesses no channels at all, some four per cent. of it, quite a high figure for a Bellary taluk, is protected in all seasons. Moreover its cattle have ample grazing ground in its numerous forests. Choram and korra are, as usual, the staple food-grains and a larger acreage is sown with castor than in any other taluk.

The more noteworthy places in it are the following:—

Ambali: Six miles north-west of Kottúru and near the tri-junction of the three taluks of Hadagalli, Harpanahalli and Kúḍḷigi. Population 1,425. Contains a black stone Chálukyan temple dedicated to Kallésvara which has hitherto attracted no notice and is not included in Mr. Rea's account² of the examples of this style which occur in this corner of the district. The building consists of a single shrine opening onto a mantapam of cruciform plan which is supported on pillars and is somewhat similar to that at the Kallésvara temple at Bágali. The towers above the shrine and the parapet over the mantapam cornice (which latter is of the common double-curved variety) are both of them almost shapeless masses of white-washed masonry which look as though they must have been added at a recent 'restoration,' but the remainder of the building is constructed throughout in the usual Chálukyan style. It is all made of black stone. On the outer walls of the shrine the lower courses of carving consist almost exclusively of the lions and crocodiles' heads so frequently found in the other Chálukyan temples in this part of the district, and in the centre of each of these three walls is one of the elaborately carved bays so characteristic of the style. The doorway to the shrine is, as usual, delicately sculptured and is flanked on either side by the customary perforated stone windows. The contours of the pillars of the mantapam are of three main varieties, those on the extreme outer edge of it following one

¹ G.O., No. 760, Rev., dated 27th August 1901.

² *Chálukyan Architecture*, Vol. XXI of the Reports of the Archaeological Survey of India.

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general design, and those next inside them another, while the four central pillars are larger than the others, and, as is common in this style, stand on carved pedestals. All these pillars are circular in plan, but they are so thickly covered with whitewash that it is scarcely possible to follow the details in their contours or decide how far these differ in different pillars. The ceilings of the mantapam are not remarkable for their carving, none of them bearing anything more elaborate than a lotus. There are two inscriptions in the temple which are dated 1081-82 and 1105-06 A.D. respectively, in the sixth and the thirtieth years of the Western Chálukya king Vikramáditya VI. The earlier of the two records gifts to the temple and thus shows that it is at least 822 years old. In the Hanumán temple in this village is a third inscription of the Western Chálukya dynasty which is dated A.D. 1143-44 in the reign of Jagadékamalla II.

Gudékóta : Eighteen miles by road east of Kúdligi ; police-station ; population 1,287. The camping place is among a specially fine group of the tamarind trees for which the neighbourhood is famous. The village is now an insignificant place, but was formerly the residence of a well-known poligar. West of the present habitations, in what is known as the *hálú-uru*, or "old village," may still be seen several temples, a portion of a ruined building which is called "Poligar mahál," or "Poligars' hall," and the débris of many dwellings. In front of the temple to Vírabhadra here is a slab on which are a male and a female figure, with a few lines of some inscription. Other curiosities are the sculptures, apparently commemorating some victory, which are cut on a boulder immediately south of the path running between the present village and the rocky hill just south of it, and the collection of unusually large snake-stones and snake goddesses by the tamarind tree near the eastern end of the tank which lies west of the "old village." Several of these latter are six feet high. The tank, which has a high revetted embankment, is known as Bommalinganakeri, after a poligar who is said to have built it. The date when he lived is not known. Some of the descendants of the old chiefs still reside in the village, but the family papers in their possession contain only legendary and conflicting acccunts of the fortunes of their forebears and are not worth citing.

The ruins of the old fort stand just north of the village, on a boulder-strewn hill remarkable for the enormous size of the blocks into which its granite has weathered. Mr. Bruce Foote thought them about the largest he had seen in any part of South India. The goats and goat-herds use several rough routes over the boulders

to the top of the hill, but behind the Poligar mahál, leading past one of the old granaries, is an easy path up a set of dilapidated steps. There are two curious wells on the top. One, from its unusually narrow, oblong shape, is called "the cradle well." The other is a stone-lined construction, about 35 feet square, which is excavated under a strange natural arch formed of many huge boulders heaped one above the other. The whole pile is upheld by a single great stone, which forms, as it were, the keystone of the arch and a slight displacement of which would bring it, and all the boulders above it, crashing down into the well. East of this is a granary with brick arches inside, from the top of the little circular bastion close by which a good view is obtained of the village below, the big boulders on which the fort walls are built and the many neighbouring granite hills. A far better outlook is that from the two little watch towers on the extreme summit of the hill! The way to these, which is not easily discovered without a guide, lies over and among the confused heaps of boulders on which the buildings are perched. Rough notches have been cut in the more slippery parts of the rock to afford a foothold.

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When anything especially calamitous threatens the village a festival is held in honour of the village goddess, Durgamma, which in many respects resembles that celebrated at Kúdligi and described below. But the great expense involved prevents its frequent occurrence and it is said that the last feast of the kind took place some fifty years back.

Gunáságaram: Eight miles in a straight line due south of Kúdligi. The image in the temple here is held in much repute for the excellence of its workmanship.

Jaramali: Village and hill nine miles in a direct line south-west of Kúdligi. Population 896. The hill is 2,742 feet above the sea and some 800 feet above the surrounding country, and is a most conspicuous landmark for miles round. The fort on the top of it, now in ruins, was formerly the residence of a well-known poligar who owned much of the country round, including Sandur State. This latter (see p. 310 below) was taken from him by Siddoji Rao Ghórpade in 1728.

The founder of the family was one Pennappa Náyak.¹ For services in seizing a rebellious chief he was rewarded by king Achyuta Ráya of Vijayanagar with a personal jaghir valued at 15,300 Muhammad Shuhi pagodas and another estate valued at 35,150 pagodas on condition of his providing, when called upon, 500 horse

¹ This history is taken from Munro's report of 20th March 1802 to Government.

CHAP. XV. and 3,000 foot. After the fall of Vijayanagar, the Bijápur kings
 KÓDLIGI. resumed much of this country and in return for what they left him
 required the poligar to pay a peshkash of Rs. 20,000 and provide
 300 horse and 2,000 foot. Aurangzeb reduced the troops to be
 maintained to 1,000 foot and raised the peshkash to Rs. 50,000.
 In 1742 the chiefs of Chitaldrug and Harpanahalli stripped the
 poligar of all his possessions except a few villages round the fort,
 and ten years later the former of them reduced the poligar to a
 position of entire dependency, requiring him to supply 500 peons
 when called upon.

When Haidar Ali took Chitaldrug in 1767, the Jaramali
 poligar complained to him of the way in which the Chitaldrug
 chief had treated him. Whereupon the latter put him to death.
 His son fled to Sholápur, but in 1777 he rendered some service to
 Haidar at the siege of Chitaldrug and was in return re-instated by
 that ruler in Jaramali and required to pay him a peshkash of 1,500
 Madras pagodas and a nazar of another 500 pagodas. He accom-
 panied Haidar on his expedition to the Carnatic in 1780 with
 1,000 foot and 100 horse. In 1787 Haidar's son Tipu resumed
 the jaghir and carried off the poligar to Seringapatam, where he
 gave him a small appointment. But the poligar heard rumours
 that Tipu meant to circumcise him and fled to Sholápur. During
 the second Mysore war he regained Jaramali, and paid the Mará-
 thas a peshkash of Rs. 20,000, but after the peace of 1792 with
 Tipu he was again expelled.

When Jaramali was made over to the Nizam by the Partition
 Treaty of 1799 the poligar was allowed to rent the villages round
 it at their full value. But he fell into arrears with his payments
 and when Bellary was ceded to the Company in 1800 he took
 refuge in Mysore lest he should be apprehended and forced to pay.
 Three members of the family are still paid small allowances by
 Government.

Kottúru: A rising town twelve miles west-south-west of
 Kúdligi. Union; travellers' bungalow; police-station; popula-
 tion 6,996.

The place is a great centro of the Lingáyats, who form a very
 large proportion of the population. It is sanctified in their eyes
 by the exploits there of a guru of their sect, named Basappa
 Lingasvámi, who lived, taught, and eventually died within it at
 some date which is not accurately known. There is a long purána
 in Canarese all about him, but it is legendary rather than historical
 and is of no value to the searcher after facts. His tomb is in a large
 rectangular stone building on the eastern side of the town. It is
 enclosed all round with granite walls, parts of which are carved

(the carving being sometimes also coloured, which is unusual in these parts), and is supported by granite pillars, some of which are well sculptured. West of its main entrance stands an almost shapeless image, said to represent Gajalakshmi, which when removed from its upright position and laid upon the ground is reputed to have great efficacy in cases of difficulties in child-birth. Basappa Lingasvámi, or Kotra (Kottúru) Basappa as he is generally called, is worshipped in the big temple in the middle of the town, which is known as Kotra Basappa's temple. Kotra and its allied forms Kotri, Kotravva, Kotrappa, etc., is still the most popular name in the village for boys, and girls are similarly called Kotramma, Kotri Basamma, etc. The shrine used apparently to be dedicated to Virabhadra, and it is said that the image of this god still stands within it behind the Lingáyat emblem. The Lingáyats among the poligars of Harpanahalli are said to have added to the temple, and one of them gave it a palanquin decorated with ivory, which is still preserved in it.

Basappa, says the story, came to Kottúru at the time that it was a stronghold of the Jains, vanquished them in controversy, converted them to the Lingáyat faith and set up a lingam in their principal temple. This temple is what is now known as the *Murukallu-matha*, or "three-stone-math," each side of each of its three shrines being built of three large blocks of stone. It is an unusually good specimen of an undoubtedly Jain temple, and has three separate shrines, facing respectively north, east and south, and all opening onto a central chamber in which the image now stands. The towers over these three shrines are square in form, are built throughout of stone, taper in steps towards the top, and thus resemble those of the Jain temples which stand on the rock above the Pampápati temple at Hampi. Close to the entrance to the central chamber is an inscription on a stone half buried in the earth. Three other inscriptions, it may be here noted, are built into the outer wall of the house of Chúdámáni Sástri in "the fort." The fort only survives in name, the walls having been thrown down, apparently as a relief-work in some former famine, into the ditch which surrounded them.

The village goddess *Úr-avva* ("village grandmother") is treated, when calamities impend, to a festival which resembles in some of its ceremonial the feast to the goddess at Kúdligi described below. The pújári is a Badagi (carpenter) by caste and on these occasions, as at Kúdligi, he first renovates the image of the goddess and then places it in a pandal. That night a dedicated he-buffalo is sacrificed to her by Málás, who afterwards dance before her; grain is cooked and scattered round the village; and

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CHAP. XV. several hundred sheep and goats are sacrificed. The goddess is
 KÚDLIGI. finally taken outside the village in procession, preceded, as at
 ——— Kúdligi, by the head of the sacrificed buffalo.

The only industry in the town worth mention is the weaving of common cotton cloths, most of which is in the hands of the Lingáyats. But the place is a considerable centre of commerce and its importance will doubtless receive a great impetus when the railway to it from Hospet is completed. At present the trade is mainly with Dávanagerc in Mysore and with Hospet, but the plague which has lately affected the former of these places has driven some of its business to Kottúru, which has thus profited considerably by the visitation. The chief exports seem (no statistics, as usual, are available) to be castor seed, gingelly and chillies, and the imports saffron, dried cocoanut kernels, dates and sugar. The weekly market on Thursdays, which is the best attended in the taluk, provides a great opportunity for traders of all kinds.

Kúdligi: Head-quarters of the taluk and the centre from which all its main roads radiate; Union; sub-registrar's office; police-station; population 3,663. The village is an unlovely collection of squalid buildings intersected by narrow, ill-made lanes, and lies very low among wet cultivation. Until very recently it had a bad name for fever and was in consequence most unpopular with native officials, but of late years its reputation in this respect has improved.

The population consists largely of Bédars and there are an unusual number (some hundreds) of Basavis in the village. The place supports no industries, even the blanket-weaving which used to be done in it having died out. A few Mádigas make the usual coarse white cloths. Such trade as there is is conducted chiefly either with Hospet or Kottúru.

A mile and a half east of the village, on the Chóranúru road, is the finest banyan tree in the district. The prominent temple to Siddhésvara on the rock about a mile south-west of the village is now in the hands of the Lingáyats. When the rains fail the Lingáyat population cook food in their houses and take it and place it on the rock, where it is first presented with due ceremony to the god and then divided up between the presenters, the pújáris and the poor.

The festival to the village goddess (Úr-amma) has several striking points about it and, being typical of other barbarous feasts in other neighbouring places, deserves mention. As will be seen immediately, it is a very expensive ceremony and it therefore only takes place when some calamity threatens the village and the

goddess requires to be propitiated. It occupies three days. On the first day the goddess' image is taken to the house of the hereditary pújári, who is a Badagi by caste, is given a new coat of paint and is placed in a pandal. A small pot is next taken from the priest's house to a well at the northern end of the village where, while Bráhmans recite mantrams, the priest washes it in water and in the sacred mixture of curds, ghec, etc., known as *panchámritam*. It is then filled with water and brought and placed in the pandal before the goddess. Meanwhile Mádigas bring there a he-buffalo which was dedicated to the goddess at the time of the last festival and in the small hours of the morning, before the large crowd which has assembled, one of them cuts off its head at one blow with a sort of sword. It is most essential that it should make no sound when being thus sacrificed. Its head is placed before the goddess and on it are put parts of its viscera and a lighted lamp. This lamp is kept burning for the rest of the festival. Two Ránigárus with their faces daubed with pigments, turmeric and ashes, then dance before the image. Some 500 scers of cholam have meanwhile been cooked and a basketful of this is mixed with some of the buffalo's viscera and carried off by a Mádiga, who must be stark naked from top to toe. He is followed by a crowd with a lamb, and at the place where he drops the basket the lamb is sacrificed. Others of the people take the rest of the cholam and scatter it about the outskirts of the village.

On the second day a dedicated buffalo is offered up by a Barike to another of the village goddesses called Udachamma and at about noon another, which is called the *Hayalu-kóna* or day-buffalo, is sacrificed in front of the Úr-amma's pandal. Then a Bédar, known as the Póthurázu, takes a lamb in his arms and holding its lower jaw in his teeth jerks back its upper jaw sharply with one of his hands in such a way as to kill it instantly, apparently by breaking its neck. Póthurázus are a special class who are only to be found in certain villages and at some similar festivals they are said to kill the lamb by biting its throat with their teeth. They get a rupee or two for performing this revolting ceremony. The death of the lamb is the signal for a general sacrifice of sheep, and the number killed runs into hundreds.

On the afternoon of the third day the goddess is placed on a car and taken in procession to a banyan tree east of the village, being preceded by a Ránigáru carrying on his head the buffalo's head with the light still burning on it. The head is put down before the goddess and left there all night. Next day the goddess is brought back and the car, except the wheels, is then broken up and thrown away.

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Subsequently a fresh buffalo is dedicated to the goddess to take the place of the one which was sacrificed. Until this is done the goddess is said to be a widow. The ceremony consists in daubing the beast with saffron and kunkumam before the goddess and hanging margosa leaves round its neck. The dedicated animal is known as the Gouda-kóna, or 'husband-buffalo.'

Nimbalagiri: Near the southern frontier of the taluk, almost due south of Kúdligi. Population 1,230. A few years back, the village used to be known for the specially fine blankets which were woven in it. These are no longer made, but the place still shares with Hosahalli and Sóvenahalli the greater part of the trade in the coarser kinds of blankets. Nimbalagiri is, in addition, noted for the areca-nut it produces.

Shidégallu: Seven miles in a direct line nearly due east of Jaramali. Population 428. Ten or fifteen years ago an active iron-smelting industry was carried on in this village, the ore being brought on pack-bullocks from the Adar-gani mine near the famous Kunárasvámi pagoda in the Sandur State. But the industry is now dead.

Sómalápúram: On the road from Sandur to Kúdligi, close to the southern boundary of the Sandur State. Population only 57. Contains three varieties of potstone occurring in beds close to the base of the Dharwar rocks. The stone used to be cut into vessels on a considerable scale, but at present the industry only survives in one house.

Ujjini: Near the southern frontier of the taluk some ten miles south-south-west of Kottúru; police station; population 2,975. The place is held in great reverence by Lingáyats, as it is the seat of one of the five Simhásanasvámis, or religious heads of the sect. The *math* of this guru is the most notable building in the village, and contains within its walls a temple to Siddhésvarasvámi. A carved lotus on the ceiling of one of the compartments of the mantapam in front of the shrine in this temple is famous in this part of the country. The tower over the shrine itself is so blackened with the many oily oblations which have been poured over it that the ornament on it is almost obliterated.

Viranadurgam: A boldly picturesque granite hill four miles south of Kúdligi, impregnable on all sides but the north, where a cluster of houses is built close under it. The fort on the top of it is said ¹ to have been unsuccessfully attacked by Tipu.

¹ On p. 22 of the original edition of this Gazetteer. The reference cannot be traced in the history books.

RAYADRUG TALUK.

RAYADRUG is included in the eastern division of the district, but contains a far smaller proportion of the black cotton-soil characteristic of that quarter than the other three eastern taluks of Ádóni, Alúr and Bellary. Twenty-seven per cent. of it, mainly consisting of land in the basin of the Hagari, is cotton-soil, while about a fifth is red laud and over one half is covered with the light mixed soils. The Hagari and its tributary the Chinna Hagari drain practically the whole of it.

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Statistics upon many points will be found in the Appendix. Rayadrug has the smallest population of any taluk in the district, and its people are less educated than any others. More than half of them speak Telugu, and two fifths talk Canarese. The weaving industry at its head-quarters is referred to in Chapter VI.

The taluk contains a large number of wells and the spring channels which are annually dug from the Hagari are only second in importance to those from the Tungabhadra. They are cleared every year by the joint labour of the villagers who profit by them, and the provisions of section 6 of Act I of 1858, under which any person neglecting or refusing to contribute his share of the customary labour is liable to pay twice the value of that labour, are rigorously enforced. The fine so inflicted is locally known as *Kuntu*. Most of the land under these channels is cultivated with paddy and the area under this crop in Rayadrug is much higher than that in any other taluk. But much of the taluk is very poor land, the area under horse-gram (the characteristic crop of the poor soils) is high, and one-fifth of the cultivable area is waste. Korra is the staple food-crop, and not cholam as elsewhere. As in Bellary, a considerable quantity of cambu is raised.

Some account of the few places of interest in it is given below:—

Gollapalli: Some five miles south-west of Rayadrug. Population 892. One of two or three villages which supply almost the whole taluk with date toddy. Also the only place in the taluk in which glass bangles are made. These are of a very ordinary variety. The bangle-earth is obtained from Kenchánahalli, hamlet of Véparálla, on the bank of the Hagari thirteen miles east of Rayadrug, and from other villages in the Dharmavaram and Kalyandrug taluks.

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The chief interest of the village lies in the great number of stone kistvaens it contains. There are some hundreds of these in two or three different groups about a mile east of the village and the ryots say that there are some more in the country immediately adjoining to the north. The kistvaens are of the usual pattern, consisting of a chamber (usually some 4 feet 8 inches square and 2 feet 10 inches deep) floored and walled with slabs of stone and with a circular entrance about a foot in diameter on one side, usually the east. Doubtless they were originally also roofed with stone slabs, but none of these remain, the villagers having taken them for their own private uses. The villagers have even dug up some of them for the sake of the slabs which formed the walls. They are all buried in the earth which has silted over them, and only an inch or two of the side walls is visible. One which was seen contained an inner chamber in one corner, facing the entrance. This was roofed and walled with stone and was 3 feet 8 inches long, 26 inches wide and 7 inches high. Several of them seem to have been dug into by different Tahsildars, but the fate of the objects found in them is not traceable. The discoveries seem, however, to have been confined to pieces of bone and earthen pottery. No metalware, say the village officers, has ever been unearthed.

The villagers declare the kistvaens were the homes of a race of pigmies (*Mórivándlu*) and that these were one day overtaken by a rain of fire and driven into their houses, where they all perished miserably. This accounts, they say, for bones being always found in the kistvaens!

Honnúru: On the eastern side of the Hagari, some six miles south-east of its junction with the Chinua Hagari. Population 1,904. It may be said to be the point from which the blown sands of the Hagari begin to be prominent. Nowbold mentions¹ a village called 'Boodoorti', "about three koss" from here which had been entirely buried by the moving sand-dunes. From the road which runs north-westwards from Honnúru parallel with the river is visible an erection, consisting of two uprights and a cross-bar, from which is suspended an iron cage containing human remains. A stone near by has the following inscription in the vernacular: "Imám Sáhib's tomb: near this spot was he hanged on the 9th September 1837 by order of the Faujdári Court for murdering a man by strangling him with a rope." There are other similar gibbets in the Anantapur district.

¹ *Madras Journ. Lit. and Sci.*, ix, 309 (1839).

Kanékalu: Near the Hagari east-north-east of Rayadrug. CHAP. XV.
Population 6,136. Known for its large tank, the *pishánum* rice RAYADRUG.
grown under which is considered especially excellent, and for its
snipe-ground, which is held to be the best in the district. The
land under the tank is black cotton-soil, and its cultivation is a
proof of the possibility, often questioned, of irrigating cotton-soil
to advantage.

Rayadrug: Head-quarters of the taluk; Union; Sub-regis-
trar's office; travellers' bungalow; police station. Population
10,488.

Rayadrug means 'king's hill-fortress' and the place is so
named from the stronghold on the rocky hill at the foot of which
it is built. The hill consists of two parts, one considerably higher
than the other, connected by a low saddle. The citadel of the fort
is on the higher peak, which reaches 2,727 feet above the sea, but
the enclosing walls of the fortress surround both the heights and
the saddle between them and run, it is said, for a distance of five
miles round the hill. Though the gates are in ruins, the lines of
walls which remain show what a formidable stronghold it must
have been in days gone by. On the saddle, and even higher up
the rock, are a number of houses which are still occupied and the
cultivation of vegetables with the water in the many tanks on the
hill is a thriving industry.

Materials for the history of the place are scanty.¹ It is said
to have originally been a stronghold of some Bédars whose dis-
orderly conduct compelled the Vijayanagar kings to send an
officer, named Bhúpati Ráya, to reduce them to submission. He
turned them out of the place and ruled it himself and the hill was
called after him Bhúpati-Ráyanikonda, or more shortly Rayadrug.
His descendants fought side by side with the Vijayanagar kings
at the battle of Talikóta in 1565 and shared in their utter defeat.
The Bédars took advantage of the confusion which followed to
regain possession of the place. They were opposed by the poligar
of Bellary, but succeeded in eventually holding their own and
appointed one of their own number, named Viralinganna Náyak,
as chief. He was followed successively by his son Immadi Náyak,
his grandson Immadi Bomnalla Náyak, and his great-grandson

¹ Munro's letter of 20th March 1802 to the Board of Revenue gives a short
sketch of the latter part of it. Wilks and Duff contain a few casual references.
Pharoah's *Gazetteer* has some account, but quotes no authorities. The most
valuable material is that contained in one of the Mackenzie MSS., which, where
it can be tested, is accurate. The sketch which follows combines the information
in all the above.

CHAP. XV. Bommalla Náyak. The last of these earned the nick-name of
 RAYADRUG. Verri Bommalla, or "the mad Bommalla." He was a tyrant
 who was greatly disliked, and at length his ministers and people
 made overtures to one Pedda Kónéti Náyak, the chief of Kundurpi
 Drug in the Kalyandrug taluk of Anantapur district and he came
 over and dethroned Bommalla and established himself in his stead.

This Pedda Kónéti Náyak was a Baliya by caste. His father
 and grandfather had enjoyed high favour with the fallen kings of
 Vijayanagar who were ruling at Chandragiri and he himself had
 been given one of the king's daughters (apparently the fruit of a
 left-handed marriage) to wife. This advancement gained him
 many enemies and for the sake of peace and quiet the king
 eventually gave him the title of Dalavay and sent him to
 govern¹ the province of Penukonda. Some years afterwards the
 Bijápur king took Penukonda, but left Pedda Kónéti Náyak in
 possession of Kundurpi Drug on condition that he paid tribute and
 rendered military service.

Kónéti Náyak, then, turned out Bommalla and reigned at
 Rayadurg in his stead. Munro says that his possessions were
 valued at some Rs. 3,80,000 annually and that he paid the Bijápur
 kings a peshkash of Rs. 60,000 and was bound to provide 3,000
 foot and 800 horse when called upon. Later, under Aurangzeb,
 the military service was remitted and the peshkash raised to
 Rs. 2,16,000, the poligar having gained possession of additional
 villages in Dharmavaram taluk.

Kónéti Náyak was succeeded by his son Venkatapati Náyak.
 This chief came into collision with the neighbouring poligar of
 Chitaldrug. He managed to hold his own and the danger he had
 escaped led him to greatly strengthen the fortifications of Raya-
 drug. He was followed by his young son Pedda Timmappa
 Náyak, whose mother Lakshmamma managed affairs during her
 child's minority. She was a lady of strong character and succeeded
 in beating off two subsequent attacks by the Chitaldrug poligar.
 Pedda Timmappa died in 1732 and was followed by his brother
 Venkatapati. The latter had three sons, namely, Kónéti, Rája-
 gópál and Timmappa. He was succeeded by the eldest of them,
 Kónéti Náyak.

This Kónéti was one of the most powerful of his line. With the
 then Harpanahalli poligar, Sómasékhara Náyak, he assisted the
 poligar of Bednúr in a successful attack against the Chitaldrug
 poligar Médikéri Náyak, who was slain by the allies at the battle

¹ Thus the Mackenzie MS. Munro's letter above quoted says however that
 "he seized" the place.

of Máyakonda in 1748,¹ and when threatened on another occasion by the Musalman Governor of Ádóni he met him at Gúliam in Alúr taluk and defeated him. CHAP. XV.
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In 1753, however, he was assassinated by his brothers, the elder of whom, Rájagópál, seized the chiefship. He died three years later and was followed by the other brother Timmappa, who ruled till 1777. Munro says that his peshkash was reduced by Haidar, with whom he was in high favour and who wanted his services to reduce other neighbouring poligars, to 1½ lakhs of rupces. After him, his nephew Venkatapati, son of his brother Rájagópál, ruled Rayadrug. In 1787, Tipu treacherously seized him and captured his fort, and sent him, with his wife and others, into captivity at Seringapatam, where he died. Rayadrug became part of Tipu's province of Gooty.

In 1799, when Seringapatam fell and Tipu was killed, Rájagópál Náyak, son of the sister of the last chief Venkatapati, was installed as poligar by the people. But he attempted to excite disturbances and was almost immediately deported to Haidarabad by the Nizam's officers. When the Bellary district was ceded to the Company in 1800, he was transferred to Gooty, where he resided on a maintenance allowance as a quasi-State prisoner till his death. Pensions were granted to the members of his family, which several of their descendants continue to draw.

Two paved paths lead up to the hill. One begins immediately behind the temples of Venkataramanasvámi and Jambukésvara at the foot of the rock, and leads to the Narasimha temple on the lower part of the saddle. Thence it runs on to join the other. This latter, the broader and easier of the two, begins at the foot of the rock on which the citadel stands and runs up to the top of the saddle. It passes among enormous boulders, some of the largest of which have fallen on to, or over, it from the hill above within recent years.

As the top of the saddle is reached the path passes a little temple to Pattanada Ellamma, the guardian goddess of the hill, with two stone elephants in front of it. Here is held an annual fire-walking ceremony (in which, however, apparently only the pújári takes part) and a hook-swinging festival. Government having prohibited the former custom of passing hooks through the flesh of the back of the man who is swung, he is now suspended by a cloth passed under his arms. He is a Bédar by caste, and the privilege of being swung is said to be hereditary in his family. The Mádigas always swing him and have to provide the hide ropes which are used. Bráhmans, however, take a part in the festival.

¹ See the account of the Harpanahalli poligars above.

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Immediately opposite Ellamma's temple is a rude shrine to Mátanga. Goats are offered to her, but as sacrifices are distasteful to Ellamma, a curtain is hung before her shrine while they are taking place so that she may not see them.

Some hundred yards further along the path are two temples to Rámasvámi and Mádhavasvámi. Behind the former is the best of all the many stone-faced tanks on the hill. Each side of the temple doorway are inscriptions. One of these is said ¹ to record a grant of villages to the temple and to relate that the image of the deity was originally at Penukonda, was removed thence to Kundurpi in Kalyandrug taluk by Musali Kónéti Náyak, and from there carried to Rayadrug in the reign of Pedda Kónéti Náyak. It thus seems to have been a sort of family goddess of the Balija poligars of Rayadrug which was taken with them wherever they went. In front of the Mádhavasvámi temple is a long inscription on a detached stone, dated 1546 and recording ¹ a grant of two villages to the temple by the minister of Sadásiva Ráya of Vijayanagar.

Opposite it is a kind of street, the only buildings remaining in which are some erections in the Muhammadan style which are said to have been used by the poligars of old, and a Jain temple in good preservation built in the same style as those at Hampi. Inside this one stood the Jain image, probably the most remarkable in the district, which is now in the taluk office. It was removed thither for safety by a former Tahsildar. It is a sculpture in black marble three feet high representing a nude male figure, standing with its hands hanging down by its sides, the hair on its brow closely curled and the lobes of its ears greatly enlarged and lengthened. In the stone back-ground surrounding it are cut twenty-one smaller figures, probably tirthankaras, sitting cross-legged in attitudes of absorption, and two other nude figures, standing in the same position as the central image. At the bottom are two other figures, male and female, quite out of keeping with the rest. The former seems, from the emblems it carries, to represent Vishnu. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

About half a mile northward from the Jain temple, on an outlying low spur of the hill, are some more Jain antiquities which, with the one exception of their counterparts at Adóni, referred to in the account of that place above, are also probably unique in the district. These are the carvings on the rocks at what is known as "Rasá Siddha's hermitage." Rasá Siddha, says local tradition,² was a sage who lived there in the days when a king

¹ Sewell's *Lists of Antiquities*, i, 113.

² It must be confessed that similar traditions are told of other hermitages.

named Rájarájendra ruled over Rayadrug. This king had two wives. The elder of these bore a son who was named Sárangadhara and grew into a very beautiful youth. The younger wife fell in love with him. He rejected her advances and she took the time-honoured revenge of telling her husband that he had attempted her virtue. The king ordered that his son should be taken to the rock called Sabbal Banda, two miles north of Rayadrug, and there have his hands and feet cut off. The order was obeyed. That night Rasá Siddha found the prince lying there and, knowing by his powers of second sight that he was innocent, applied magic herbs which made his hands and feet to grow again. The prince presented himself to his father, who saw from the portent that he must be innocent and punished the wicked wife. And they all lived happily ever after.

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The hermitage is now occupied by a bairági from North India and on Sundays Hindus of all classes, and even Musalmans, go up the hill to break cocoanuts there. It consists of three cells with cut-stone doorways built among a pile of enormous boulders, picturesquely situated among fine trees. On four of the boulders are cut a number of figures which seem undoubtedly to be of Jain origin. Those on the easternmost of the four are the most elaborate. They consist of six panels arranged in three rows of two each, one above the other, each panel containing two pairs of figures. All the pairs are the same. In each two male figures of a most unusual type are seated facing one another. That to the right of the spectator is always clean shaven, while the other always wears a beard. The former has slung round his shoulder something which may be a gourd vessel, and is apparently holding out some object to the latter, who sits with both hands raised in an attitude of reverence. Above the panels are three Jain images (apparently tirthankaras) sitting cross-legged in the usual posture of absorption. The figures cut on the other three boulders are very similar, but differ in number and in arrangement; and in the series on the two western boulders women—distinguishable by the large circular ornaments in the lobes of their ears and their prominent chignons—also appear, seated in the same attitude of reverence before the same clean-shaven man. Above all these series the cross-legged figure again appears. Under one of them is an inscription of two or three lines. One of the four groups has now been surrounded by a kind of shrine of recent date built in chunam, and the cross-legged figures have been given tinsel eyes and mouths and adorned with Saivite marks made with holy ashes!

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The walk from Rasá Siddha's hermitage to the trigonometrical station on the top of the hill is worth taking, as the view from the latter of the bouldery granite hills of Kailása Drug, Molakalmuru and Rangyan Drug (all of them higher than Rayadrug) and their many smaller neighbours is in its way unequalled in the district.

Rayadrug town contains two or three broad and regular streets and many narrow and irregular lanes. Its only industry is the weaving which has already¹ been referred to and the manufacture of *borugulu*, or rice soaked in salt water and then fried on sand until it swells. Trade is conducted largely with Bellary, but also with Kalyandrug and with the neighbouring villages in Mysore. When the railway to Bellary is completed, that town's share of the commerce will doubtless rapidly increase.

A dispute of long standing exists between the Bráhmans and Lingáyats of Rayadrug as to the emblems which the latter may carry in procession. An agreement between the parties was drawn up by the Collector in 1901 after a long conference.

¹ Chapter VI.
