

CHAPTER XIX

PLACES OF INTEREST

ABBINAHOLE (Hiriyur taluk).—The Ranganatha temple here **Abbinahole** has a round stone (*udbhava-murthi* or *swayambhu*) for the object of worship. In front of it is an inscription, dated 1664, which is of some interest as it refers to the establishment of a claim to the office of shanbhogue through success in an ordeal of dipping the hand in boiling ghee in the presence of a large number of people. The place is also historically known, because the Nolamba king, Aiyapa, erected a *virgal* here in 923 A.D.

Aimangala (Hiriyur taluk) is a roadside village about 13 miles **Aimangala** from Chitradurga on the Hiriyur road. The popular explanation of the name of the village is that the fort was built for a Veerashaiva *ayya* (priest) by Hire-Madakeri Nayaka of Chitradurga; but this is untenable since the name is found in an inscription of 975 A.D. in the form of 'Ayyapamangala'. Local tradition has it that a certain Dasayya wanted the villagers to start building the fort when he blew his conch and struck the gong so that the fort would be invincible. While the villagers were impatiently waiting, it is said, some other Dasayya gave the signal at a wrong moment and the work was started. The story concludes that owing to this mistake the fort had to face a fate of alternate prosperity and decay.

The antiquities of the place, including the fort, mostly belong to the 17th and 18th centuries A.D. The fort is a large oblong structure with straight sides, with a high platform in each corner and numerous square bastions. It has three ruined gates, one to the north, one to the east and one to the west, the south wall having been recently breached to provide for a cart track. The walls are massive and high and there are ruins of a moat visible in many places. Beyond the south gate is a tank. In the wall near the inner corner of this gate were found in 1927 a large number of pot-stone balls.

The most important monument in the village is the temple of Virabhadra which stands to the north of the main road beyond the Vaishnava temple and the ruins of what appears to have been

a palace. The image of the deity which was described as finely carved is said to have been destroyed some years ago. The *garbhagriha* and the *sukanasi* are comparatively plain, while near the *sukanasi* doorway are several granite slabs with relief sculptures suggestive of the Nayaka period. There are indications of other structures like a *prakara* and a pond to the west of the temple.

There is a Khadi centre at Aimangala, run by the State Khadi and Village Industries Board. The Khadi produced in this centre has become popular.

Anagod

Anagod (Davangere taluk) is a village about 10 miles to the south-east of Davangere. The Siddheshvara temple, by the side of the tank in the north, is an ancient structure, similar in style to the 11th century *trikutachala* type, but with many later extensions on all sides. The original structure had three cells with open vestibules in front leading to a common *navaranga*. The central ceiling of the *navaranga* is somewhat deep and in form a square placed on a square with a lotus carving in the centre. The *navaranga* has in it the sculptures of *Vishnu*, *Surya-Narayana*, *Mahishasuramardini*, *Nandi* and *Virabhadra*. All the extensions seem to belong to about the 17th century, the tower also belonging to the same age.

Anaji

Anaji (Davangere taluk) is a village about 12 miles east of Davangere on the Jagalur road. In a field near the village was found a well-known early Kadamba inscription belonging to about 450 A.D. Close to the village is a hill with relics of a fort-wall of mud. At the top of the hill is a *mantapa* reconstructed in the Paleyagar period, with old pillars of the Yadava times. There are a number of shrines in the back *ankana*, one of them containing the image of *Yoga-narasimha*. A view of Uchchangi-durga can be had from the top of this hill.

Anekonda

Anekonda (Davangere taluk) is a village about two miles from Davangere, containing a small but beautiful Ishvara temple built in Hoysala style, which was restored with mud walls and plastered in about 1912. The temple originally had three cells, though there are only two at present. The north cell is now empty. The main cell has a *sukanasi* and a *navaranga*. The well-executed doorway of the *garbhagriha* has a figure of *Gajalakshmi* on the lintel. At the sides of the *sukanasi* doorway are two fine niches with female chauri-bearers on either side, the right one containing a figure of *Saraswati* and the left that of *Mahishasura-mardini*. The ceilings are deep and show good work. Eight of them have on the circular undersurface figures of *Ashta-dikpalakas*, while the central one has a figure of Shiva as *Gajasuramardana* flanked by *Brahma* and *Vishnu*. Opposite the temple is a fine *Nandi* in a shrine. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a shrine

containing a seated female figure, with four mutilated hands, which the villagers call *Gangambika*. On an elevation nearby is a temple of a four-handed goddess, *Maradamma*.

Though a small village now, Anekonda appears to have been a place of some importance at one time. Till recently, small gold coins used to be picked up there after heavy rains. One of these, which has been examined, has been assigned to the Pandyas of Uchchangi, a place about six miles from Davangere.

Asagodu (Jagalur taluk).—Now a small and insignificant village, Asagodu was one of the most ancient centres of learning in the district in the old days. Its antiquity is traced to the Buddhist period and it is said that '*Asagodu*' is an equivalent of '*Ashokapattana*'. The antiquity of the place is indicated by the existence of a number of megalithic tombs in the neighbourhood. There are a number of inscriptions in the local temple of *Swayambhu Kalidevaswami*, right from the later Chalukya period. The place is just four miles from the ancient capital of Uchchangidurga. **Asagodu**

Bada (Davangere taluk).—According to the inscriptions found at this place, Bada was an ancient *agrahara* town, prosperous during the 11th and the 12th centuries A.D. To the east of the village, at a distance of about hundred yards, there are the ruins of a *trikutachala* type temple, called *Kodi Basavannana Gudi*. Actually, the temple consisted originally of three cells dedicated to the gods *Allaleshvara*, *Narayana* and *Swayambhu*. The open vestibules had a common *navaranga* whose doorway is on the south. The material used for the structural work is granite, while that used for the sculpture is potstone. Almost all the sculptures of this temple have now been removed to the Hanumantaraya temple in the village. Among these sculptures, there are two beautiful specimens, one of Garuda and the other of Surya-Narayana. **Bada**

Bagur.—Please see under Charitable Endowments in Chapter XVII.

Bistuvalli (Jagalur taluk).—There is a fine pond called *Dalavayihonda* about two miles west of this place, built by Muddanna, the *Dalavayi* or general of Hire-Madakeri Nayaka at the close of the 17th century A.D. It is a symmetrical structure, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all-round. There is a temple dedicated to god Ranganatha on the neighbouring hill called *Konachagal-gudda*, wherein the god is in the form of a round stone marked with a *namam*. In an adjoining cave is an image of *Lakkamma* or *Tolasamma*. A festival is observed annually in the month of *Chaitra* (about April), which attracts thousands of people. At the foot of the hill is a rough stone to the right, known as *Chelappa*, to which offerings of scorpions made of silver, jaggery, etc., are **Bistuvalli**

made in the belief that it would help to escape from scorpion bites. Higher up stands a boulder called Talebolugudda against which those, who have undergone torture in fulfilment of vows, knock their heads thrice.

Bharmagiri

Bharmagiri (Hiriyur taluk).—So named after the Paleyagar Bharmanna Nayaka, it is situated on a low fortified hill. It has a shrine in which the *utsavavighraha* or procession image of *Kaniveya Maramma*, the goddess after whom Marikanive is named, is kept. The image consists of a wooden box decorated with hands and other limbs and it is taken out in a car once a year.

Brahmagiri

Brahmagiri, in Molakalmuru taluk, is the site of Ishila, one of the provincial capitals of Ashoka's empire. The archaeological discoveries of Brahmagiri have been described in detail in the section on Archaeology in Chapter II.

Challakere

Challakere, which is the headquarters of the taluk of the same name, is situated on the Bangalore-Bellary road, 18 miles east-north-east of Chitradurga with which it is connected by a road. It is a town municipality and a commercial centre. A weekly fair is held on every Sunday and nearly five thousand people collect from the different parts of the district. The Challakere weekly shandy is said to be one of the biggest in the district, having brisk trade in groundnut, cotton and paddy. It has also a Regulated Market. There is also a temple of the local goddess Challakere-amma. The Municipal High School at this place is one of the oldest institutions in the district.

Chandravalli

Chandravalli almost forms part of Chitradurga town. The ancient site of Chandravalli is situated at the north-west foot of the Chitradurga hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the *Anklimatha* in the south. A large portion of it is now covered with cultivated fields. The whole area was strewn with bricks and pieces of pottery. The archaeological discoveries made in the site, which take us to the Satavahana period and further back, have been dealt with in detail in the section on Archaeology in Chapter II.

Chikkajajur

Chikkajajur (Holalkere taluk) is a small town on the Poona-Bangalore line of the Southern Railway and is the junction for the Chikkajajur-Chitradurga line. This line, covering a distance of 21 miles, was opened for traffic on the 5th January 1921. About 8 miles north-east of Chikkajajur is Bhimasamudra tank constructed at the time of Bharamappa Nayaka a ruler in the Paleyagar period. This tank was also called Holathihalu Kere in the old days. The bund of the tank is about 400 feet in length.

Chitradurga

Chitradurga, the headquarters of the district, is 24 miles from the Holalkere railway station and on the Bangalore-Harihar road,

about 126 miles north-west of Bangalore. It is connected with the Poona-Bangalore railway line with a branch line from Chikkajajur. It is a town municipality.

The present name of the place, Chitradurga, meaning 'picture-fort', appears to be a comparatively modern one, the earlier names which are met with in the inscriptions being Bemmattanakallu or Bemmattanuru, Sulgal, Perumalepura and Chitrakal-durga. In addition to these names found in the inscriptions, the place is said to have had the following names also: Hidimbapattana, during the days of the Mahabharata; Mallarayanadurga, given by one Vira Mallanna Wodeyar in the 15th century; Farrakabad, given by Tipu Sultan but not retained by the place after him; and Chin-Muladri, given to the place, perhaps with some religious significance, and still used by the Swamis of the Murugharajendra and Kudali Sringeri Mathas. It is believed that the present name has been derived from Chitrakal-durga, meaning spotted or picturesque castle or from Chatrakal or umbrella-rock, there being to the south-west a striking lofty hill of this form. But the name Chitrakal itself appears to have been derived from the earlier name Sulgal (or perhaps Suligal), 'Suli' meaning a figure, movement, whorl, outline, etc., in Kannada.

The history of the place has been related in connection with that of the district in Chapter II. There are a number of inscriptions at the hill, belonging to the Chalukyas, Hoysalas and the Vijayanagara kings. According to legend, the giant Hidimbasura, whom Bhima, one of the Pandava brothers killed, lived here.

The old town, which is surrounded with a line of fortifications and includes an inner fort, is built at the north-eastern base of a dense cluster of rocky hills, very extensively fortified. The fort is called *Yelusuttina Kote* or Fort of Seven Rounds (of walls), of which three are on the ground and four on the hill. The outer most wall has four gateways: *Rangayyana bagilu* or *Sira darvaza* in the east, *Sante* or *Siddayyana bagilu* or *Fateh darvaza* in the north, *Sihiniru hondada bagilu* or *Uchchangi bagilu* in the west and the *Lalkote bagilu* in the south. The *Rangayyana bagilu*, with its two rooms, houses the archaeological museum, which exhibits articles and photographs of local archaeological and historical interest. To the south-west is the umbrella-rock, a hill held sacred by both Hindus and Muslims. There is another hill south of the town, with a shrine at the summit dedicated to Obala-devi and held specially sacred by the Bedas.

The extensive fortifications, batteries and works of masonry forming the mel-durga or upper fort, which contains 14 temples, presents many points of interest. Proceeding up the hill from the east, are five gateways leading through stone walls. The first gateway appears to be of the Vijayanagara period, containing sculp-

tures of *Gandabherunda*, serpent, *Basavanna*, *Ganesha*, etc. The second and the third are not so remarkable, while the fourth again is a very strong structure. The fifth gateway leads us to the area containing important buildings and temples. The walls are built of huge stone blocks, often three feet in length, breadth and height, neatly cut and placed on one another, without the use of any cementing material. The height of the walls varies from 15 feet to 40 feet according to local requirements. At some places, the height of the inner walls has been raised by brick walls of four to six feet in height. The walls are provided with innumerable bastions of various sizes and shapes—round, square, hexagonal and octagonal. The three outer lines of walls, and others at places, are surrounded by deep and broad moats which, when in use, were always filled with water and made dangerous of approach by growing various aquatic plants and grasses and by being invested with deadly creatures like snakes and crocodiles. In all, the fort is said to have had 19 gateways, 38 postern-gates, 35 secret entrances and 4 'invisible' entrances. Many of these have gone out of existence now. The doors were made of strong and thick wooden beams fastened with iron plates. The doors of the main gateways were, in addition, bristling with iron spikes and pegs to ward off elephants. The remains of the fort and the place of the Paleyagars, which were of mud, are still to be seen. The formidable stone fortress, as it now is, was erected by Haidar and Tipu, by whom also were constructed the immense granaries and pits for storing oil and ghee.

On the hill, the main temples are of *Sampige Siddheshvara*, *Hidimbeshvara*, *Ekanathamma*, *Phalguneshvara*, *Gopalakrishna*, *Anjaneya*, *Subbaraya* and *Basava*. A big piece of bone has been kept in the *Hidimbeshvara* temple and is shown as the tooth of the demon *Hidimba*, and a cylinder of iron plates, six feet high and ten feet in circumference, as the *bheri* or kettle-drum of Bhima. A figure of *Hidimba* is sculptured on the *Vimana*. In the *Siddheshvara* temple also is kept a piece of bone much larger than that kept in the *Hidimbeshvara* temple, which also is shown as the tooth of *Hidimba*. One of the interesting structures on this hill is a circular well built of masonry, about 8 feet deep and 21 feet in diameter, on the edge of which, in the four cardinal points, are fixed, on two stone beams, huge mill-stones 5 feet 10 inches in diameter, the lower stone being 1 foot 10 inches thick and the upper 10 inches. The upper stones have round the rim 38 square holes, each $2\frac{1}{2}$ inches long and $3\frac{1}{2}$ inches deep. There are two flights of steps leading down into the well. These mill-stones are supposed to have been used for grinding gun-powder at the time of Haidar and Tipu, and this supposition is confirmed by the discovery of quantities of charcoal powder at the sides of the mill-stones, some years ago when the structure was unearthed. Probably elephants were used for working the mill-stones. Two of the upper stones have now been removed to the park where they have been fixed like round tables.

In the *Mahal* in the inner fort, the ceiling of the inner hall has been pulled down, only the plain lofty wooden pillars now remaining. The upper storey contains a few plain-looking rooms. In the compound there is a huge stone trough 10 feet 6 inches long, 4 feet 6 inches broad and 4 feet 10 inches deep, chiselled out of hard granite and well-polished. It is said that this trough was for the use of elephants during Tipu's time.

The remarkable arrangement made by the rulers of Chitradurga for collecting all the rain water to the fullest possible extent is worth mentioning. The rain water that poured on the Jogimatti hills was collected in a tank called *Doddannana Kere*, which, when filled, let the water to other tanks below it, called *Timmanna-nayakana Kere* and *Sanna Kere*, which in turn, after themselves being filled, allowed the water to two other reservoirs, called *Dabadabe* and *Vaddu*, by a similar process. After filling all these tanks, the water used to flow to the moats round the fort-walls. Similarly, the rain water, falling on the *Mel-durga* or upper fort, filled a series of reservoirs one below the other, called the *Gopalakrishnadevara Honda*, *Akkatangiyara Honda*, *Sihiniru Honda* and finally, by a secret underground channel, the *Santhe Honda*. It is due to this wonderful arrangement that the fort, never in its long history, suffered from water scarcity.

No account of the Chitradurga hill-fort would be complete without the mention of *Vanake Kindi*, a secret entrance, not because of any technical interest attached to it but because of its association with a heroic tale of a Beda woman, Obavva, and connected with the famous attack of Haidar Ali on Chitradurga. Haidar's forces were unable to effect an entry into the fort, in spite of a long siege. Despair was spreading in his camp, when, one Muslim soldier observed a woman carrying curds to the fortress, passing through a small crevice in the wall. One of the secret entrances was thus found out and through this, Haidar's army decided to march in single file into the fort. It was a very narrow crevice, hardly admitting a human being in a kneeling position. Nearby this passage was a fresh-water pond inside the fort-wall half-way up the hill and at the time the soldiers started entering into the fort through the hole, Obavva, wife of a bugler, had come to the pond for fetching water. She heard some low noises through the passage. It was getting dark, and, suspecting some danger she hid herself by the side of the entrance. The bold and brave woman that she was, she kept herself ready for the occasion with a *vanake* (pestle) in her hand. In a moment, there appeared an enemy head through the hole: Obavva hit it with her weapon and dragged the dead body aside. In this way, she killed a large number of soldiers, till her husband and others arrived on the scene.

The most important building in the lower fort which forms the main residential area of the town, is the temple of *Uchchangi-amma*, Sanskritised into *Utsavamba*, situated just at the foot of the hill and overlooking the town. It is a huge, two-storeyed, impressive building built by the Paleyagars for *Uchchangiamma*, their patron goddess. Said to be the largest temple in the town, it has, in front of it, a tall lamp-pillar and an *Uyyale-mantapa* or swing-arch. It is said that the building originally had five storeys and that the upper three storeys were destroyed by Tipu Sultan for the sake of stones for constructing other buildings. Inside the fort there is a straight east-west road connecting this temple at one end with the *Rangayyana bagilu* on the other. Formerly, it was called *Rathada bidi* or car street. It was also called *Doddapete* or big market. This road has now been extended further.

Now, however, the main market has been shifted to a road in the heart of the town. This road, which is a part of the Bangalore-Dharwar road, also runs almost parallel to the old market road. The bus stand is in the *Santepete*, opposite the *Sante bagilu* gateway, while the railway station is situated about a mile to the west of *Santepete*. The new town and extensions have also grown mainly in the same direction as the old town, *i.e.*, north-eastern direction in relation to the fort. Almost all the government offices are situated by the sides of the above-mentioned road just between the old town and the new extensions. The travellers' bungalow is also situated on the same road, just between the market area and the office area and just at the point where the road takes a turn to the south-east. The part to the south of the office area contains the District Hospital, the First Grade College, Road Transport Corporation Depot and the Venkateshwara Extension where fine modern buildings have sprung up.

About three miles to the north-west is situated the *Murugharajendra Matha*, the residence of an eminent guru of the Lingayats. It is a large and well-built edifice, two-storeyed high, and with a lofty *mahadwara* or outer-gate called *Anebagilu* or elephant door. The chief object of worship in the *Matha* is the *gaddige* of Immadi Murugi Swami, who is described as the founder of the institution. The name of the *Matha* is said to be derived from Murugi or three 'gi's, namely, yogi, jogi and bhogi. In one part of the *Matha* there is an ingenious water wheel. The original building of this *Matha* was on the Chitradurga hill, in front of the Hidimbeshvara temple. This is also a spacious and impressive stone structure, with a very large pillared hall, built during the reign of Bharamanna Nayaka (1689-1721).

To the west, among a rugged and picturesque group of hills, is the *Ankli Matha*. The hill containing the *Matha* is noted for its long series of subterranean chambers, now regularly built round with masonry and thickly covered with plaster. Entered into by

a good stone stair-case leading down to rooms of various sizes at different levels, the chambers contain shrines, lingas, baths, and pedestals. The new addition may be 300 to 500 years old; but the caverns themselves must have been in existence since long. At the Panchalinga cave, near the entrance, there is an inscription dated 1286 A.D. of the reign of the Hoysala king Narasimha III, recording a grant by his minister Perumale.

About three miles south of Chitradurga is the Jogi-matti or maradi, one of the highest points in the district, being 3,803 feet above sea level. Being approachable by road, it is a convenient resort during the intense heat of the summer. The forest authorities have a lodge here and proposals to develop the area into a game sanctuary are under consideration.

Davangere.—Situating about 38 miles north-west of Chitradurga, **Davangere** is an important city and railway station on the Poona-Bangalore line of the Southern railway. It is the headquarters of a sub-division and a city municipality. Situated in the middle of the regions growing rice and sugarcane on one side, arecanut and cocoanut on another and jowar, groundnut and cotton on the third, Davangere is one of the important centres of trade in the State. It is not only the biggest and the most populous town in the district, but also one of the major and thickly populated towns in the State. Being situated in a groundnut-and-cotton growing tract, the place has a number of groundnut-oil factories, a couple of them manufacturing vanaspati also. It has also many cotton textile mills, with a large labour population.

Since 1947, the town has developed as an educational centre also with an Engineering College, Medical College, Arts and Science College, Polytechnic, Teachers' Training College, B.Ed. College, School of Arts and Crafts and Basic Training Institute. Fine and imposing buildings to house these educational institutions have been constructed in the western part of the town. In the southern part, large-scale textile mills have sprung up. The city wears a new look with wide roads in the new extensions, public parks, attractive squares, and a large bus stand. Davangere city is spreading towards the west and south. On the western outskirts, are situated the Chigateri General Hospital and the Tuberculosis Sanatorium which are being upgraded to suit the needs of the Sri Jayadeva Murugharajendra Medical College.

Davangere was originally an obscure village, forming one of the suburbs of Betur or Bettur, often met with in the local inscriptions. Haidar Ali gave it as a jagir to a Maratha chief named Appaji Ram, who encouraged merchants to settle there. Appaji Ram died without heirs; but the place, destined to be what it is today, fortunately, continued to receive encouragement from Tipu

Sultan and the succeeding rulers. The steady increase in population, especially since the advent of the railway necessitated the extension of the city.

A valuable trade is carried on in Davangere, with the neighbouring States on the one hand and with the malnad towns of the Shimoga and Chikmagalur districts on the other, the arecanut of the latter being sent to Wallajapet and other places. Along with the goods imported from Madras, West Bengal and other eastern parts, the *Kamblis* or blankets, which form a speciality of this district are also an important article of trade with the malnad. In recent years, the trade between Davangere and places in Dharwar district has also been steadily increasing. Some idea of the importance of Davangere as a centre of trade may be formed from the fact that, according to railway records, the quantity of inward and outward traffic at Davangere compares favourably with stations such as Hubli and Bellary.

Devapura.—Please see under Charitable Endowments in Chapter XVII.

Dodderi

Dodderi (Challakere taluk) is a village four miles east of Challakere town. Founded by the progenitor of the Nidugal or Harati-Nidugal family, Dodderi was the headquarters of one of the branches of this family until one of its chiefs, on being dispossessed by the Bijapur army, shifted to Nidugal in the Tumkur district. It was here that Khasim Khan, the Moghul governor of Sira, being surprised while conveying a large treasure, by a Maratha force under Danoji Ghorpade assisted by the Paleyagar of Chitradurga appears to have committed suicide to avoid disgrace. His body was afterwards taken to Sira where it was buried. From this time Dodderi remained with the Chitradurga chiefs until it was taken by Haidar Ali. Until 1882, it had given its name to the taluk now called Challakere and was long its headquarters. It was once famous for its paper manufacture, and the size of the sheets regulated the Dodderi *gaz* or yard, which was a standard measure of length.

Hadadi

Hadadi (Davangere taluk).—Inscriptions found at the place take us as far back as the 11th century A.D. But at present, there is no monument of any architectural importance. The Hanuman temple is a structure of the Paleyagar period, renovated considerably in recent times. From the stray finds of sculptures in the fort area, it appears probable that some ancient monument lies buried in the vicinity. About two furlongs to the north of the village is pointed out the site of an ancient temple of Ittigekallu Ranganatha. The *ittiges* or bricks which are said to have been used to build this temple measure $12'' \times 7'' \times 2\frac{1}{2}''$.

Haluvana (Harihar taluk) is a village about two miles to the south-east of Komaranahalli which is on the main road between Honnali and Harihar. On the tank bund in the village is an old Chalukyan temple. It is in a dilapidated condition and consists of only a *garbhagriha* and a vestibule, the front *mantapa* having fallen down completely. In the precincts of the temple stand several *virgals* or hero-stones, three of which contain inscriptions of the Chalukyan period. Haluvana

Hampanur (Chitradurga taluk) is a small village about two miles from Yemmehatti which is situated on the Chitradurga-Davangere road. To the east of the village is a hillock on which there is a granite temple of Ranganatha. The temple, which was probably built during the Nayaka period, consists of a *garbhagriha*, a vestibule, a *mukha mantapa* and a verandah, the last being a recent addition. The image of the god, which is in fact an image of *Janardana*, is poor in workmanship. To the north-west of this temple is a small shrine containing a relievo figure of *Hanuman*. In front of the Hanuman temple is a tall *garudagamba*, about 28 feet in height. Hampanur

Harati (Hiriyur taluk) is a village between Challakere and Hiriyur, about 24 miles to the south of Challakere. It was for some time the headquarters of a line of local chiefs, who later occupied Nidugal in the Tumkur district. The founder of this family, who is said to have come from the Bijapur country, got these parts by way of a grant. He is further said to have built Dodderi and Harati, naming them after the towns of his ancestors. The history of the family is dealt with in Chapter II. Harati ?

Harihar is an ancient town situated on the right bank of the Tungabhadra. It is the headquarters of the taluk bearing the same name, and it is only nine miles west of Davangere. It is a railway station and a municipality. Harihar

According to a legend, this spot was the capital or stronghold of a giant named *Guha* or *Guhasura*, the limits of whose territory were Uchchangi-durga in the east, Govinahal in the south, Mudunur in the west and Airani in the north. Guhasura, having by his penance, obtained from Brahma a boon of exemption from death at the hands of either Hari or Hara, became troublesome to both gods and men. On a request by the latter, *Hari* and *Hara*, in order to counteract the spell, combined themselves into one form of Harihara and destroyed him. The descent of this incarnation was at Kudlur, now Harihara, the place of confluence of the Tungabhadra and Haridra, where the 'god's footprints' are still shown. The giant while dying prayed that the place might be named after him, whence it came to be called *Guharanya Kshetra*.

There are numerous inscriptions in the great temple of Harihareshvara, most of the earlier ones being dated in the 12th century A.D. In the time of the Chalukyas, Harihar seems to have been an Agrahara possessed by 104 Brahmins and included in the province of Nolambavadi. There are inscriptions recording the benefactions made to the temple by the Hoysalas, Yadavas and the Vijayanagara kings. After the fall of Vijayanagara, the place was seized by the Tarikere chiefs, who erected the fort. From them it was taken by the Nawab of Savanur, who granted it as a jagir to one Shir Khan. The temple is said to have been intact under those Muhammadans, only the roof being used for a mosque. Harihar was subsequently sold to the chiefs of Bidanur. Next came the Marathas, who held it until it was taken by Haidar Ali in 1763. After this, it was taken by the Marathas three times. Until 1865, an Indian regiment was stationed in the cantonment, two miles north-west of Harihar. In 1868 was completed a splendid bridge across the Tungabhadra, over which now runs the trunk road from Bangalore to Dharwar. It is built of stone and brick and has 14 elliptical arches of 60 feet span. There is also a separate bridge over the river for the railway.

The Harihareshvara temple is the most important one at Harihar. It is a large structure built in the Hoysala style in 1223 by Polalva, a general and minister of the Hoysala king, Narasimha II and added to later by others. The description of the temple, having a *garbhagriha*, a *sukanasi*, a *navaranga* and a *mukhamantapa*, appears in the section on Archaeology in Chapter II. The image of Harihara, about four feet high, has its left portion representing Vishnu and the right Shiva. To the left of the temple, stands the shrine of Lakshmi, consisting of a *garbhagriha*, a *mantapa* with three entrances and a verandah running all round inside. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Parvati to the right of the temple.

According to one of the many old records possessed by the Shanbhogue of Harihar, Tipu broke many images of the temple, carried away its belongings and converted a portion of it into a mosque. Among the records, are also five sanads, three issued during the time of the Peshwa Balaji Rao and two by Krishnaraja Wodeyar III. Two of the stone inscriptions have at the top a figure of Harihara as in the temple, flanked by *Nandi* and *Garuda* on the right and left. The slab containing the inscription numbered 'Davangere 39' is interesting in that it is about 15 feet high and perhaps the tallest of the inscribed slabs in the State.

Harihar finds a place on the industrial map of the State also. The Mysore Kirloskar Ltd., have established a machine tools factory here on the banks of the Tungabhadra. An industrial

estate has also been recently established in the town. The details of these have been given in the Chapter on Industries.

Hatti.—Please see Nayakanhatti.

Heggere.—Please see under Charitable Endowments in Chapter XVII.

Hiriyur is a town situated on the right bank of the Vedavati, **Hiriyur** at the bifurcation of the Bangalore high road leading to Bellary and Chitradurga. It is the headquarters of the Hiriyur taluk and a municipality.

Hiriyur was founded probably in the 16th century by a chief of Mayasamudra named Keshava Nayaka, the virtue of the spot being discovered, as usual by the incident of a hare turning on hounds. The family of the founder continued in possession of the place for three generations. During this time, people were encouraged to settle in the town which in course of time reached prosperous condition. It was then taken first by the Bijapur army and afterwards by the Paleyagar of Chitradurga, whose ancestor, before coming to power, had held the office of Nayaka of Hiriyur under the Vijayanagara kings. In 1762, it was captured by Haidar Ali and suffered severely during the subsequent contests of that ruler and the Marathas, whose devastations brought on a famine that swept off many of the inhabitants.

Owing to the then unhealthy condition, an attempt had been made in the early part of this century to remove the town to a higher site on the other side of the river; but the people, however, were unwilling to leave the neighbourhood of the ancient temples. One of these, dedicated to Teru-Malleshvara, has a lofty tower erected by a Chitradurga Paleyagar. East of the old town, the Vedavati is bridged for the high road.

The Teru-Malleshvara temple is a large structure built in the Dravidian style, with a *mahadwara* surmounted by a lofty *gopura*. In front of it is a high *Uyyale-Kamba* with stout iron chains hanging from the top intended for swinging the image. The open *mukhamantapa* has entrances on three sides. In front of it stands on a high pedestal a fine *dipastambha* or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections which serve as steps to go to the top. Its front face has a male figure with folded hands. The ceilings of the *mukha-mantapa* are painted with scenes from

the Shaiva puranas and the front central ceiling has a chain of stone rings. In the *navaranga* are kept three sets of metallic figures, large images of Shiva and Parvati, also small images of them and Uma-Maheshwara seated on Nandi. These are taken in procession in three separate cars during the car festival which takes place in the month of Magha (January-February).

Hiriyur is said to have been the native place of Kannada poet Babbura, author of *Ambika Vijaya* and *Parashurama Ramayana*; he was a devotee of the god Ranganatha of Babburu, a village about two miles from Hiriyur. He mentions in his works the god Teru-Malleshvara. Another Kannada poet Madhava, author of a Kannada version of the *Kavyadarsha* of Dandi styles himself 'ruler of Hiriyur'; but it is not clear whether it is the same Hiriyur or not.

About ten miles south-west of Hiriyur, where the Suvarnamukhi river flows into the district from Tumkur, a fine reservoir has been built across the river, called Sri Gayathri Reservoir, to irrigate about 3,000 acres. The place has a picturesque setting surrounded by low-lying hills and verdant valleys. The channels which take off from the reservoir afford irrigation facilities in the Hiriyur taluk.

Holalkere

Holalkere is a town situated about four miles east of the Holalkere railway station on the Bangalore-Hubli line, and 20 miles south-west of Chitradurga on the Chitradurga-Shimoga road. It is the headquarters of the Holalkere taluk and a municipality.

Holalkere appears to have been an important Jaina settlement in the 10th century A.D. The present town, however, seems to have been founded in the 14th century by a Boya Gauda, under the protection of a Dhumi chief, Doddanna Nayaka. In course of time, it fell into the hands of the Paleyagars of Basavapatna. In 1475, Timmanna Nayaka, the progenitor of the Chitradurga Paleyagar family, obtained from the Vijayanagara king his first appointment as Nayaka of Holalkere. It remained in possession of the Chitradurga Paleyagar family, till taken by Haidar Ali. The town suffered, in common with the neighbouring parts, from repeated Maratha invasions.

Its situation on the high road near the foot of the pass leading to Chitradurga, and holding of a large weekly fair have combined to make it a thriving town. Its prosperity was promoted by the advent of the railway and the location of the taluk headquarters here. Prior to the opening of the branch railway line between Chikkajajur and Chitradurga, passengers used to alight at Holalkere and proceed to Chitradurga by road.

The Bail-Ganapati at this place is a huge figure, about nine feet in height, seated on a high pedestal marked with the rat emblem, on an open ground enclosed by a low compound.

Horakere-Devarapura.—Please see under Charitable Endowments in Chapter XVII.

Hosadurga is a town situated at the base of a hill, 11 miles east of the Hosadurga road railway station on the Bangalore-Hubli line, and 19 miles south of Holalkere, on Huliya-Tarikere road. This is the station for the Marikanive dam, which is 32 miles from it. Hosadurga is the headquarters of the taluk of the same name, and a municipality. Four miles to the east is a bridge called Kallodu bridge across the Vedavathi, which has opened up communication with Tumkur district. **Hosadurga**

Hosadurga appears to have been originally a mere hill-fort erected in 1676 by Chikkanna Nayaka, the Paleyagar of Chitradurga, for the purpose of covering his operations against Bagur, the chief town of that quarter, then in possession of the Muhammadans and attached to Sira. In 1708, a Jangama priest, driven out of Bagur, took refuge with the Chitradurga Paleyagar, and was commissioned by him to build a *pete* below the hill and procure settlers to reside there. Eventually, the place was taken by Haidar Ali and with the exception of a temporary occupation by the Marathas, it was ever since under Mysore.

Hosadurga is particularly known in the district for its importance in the development of cottage industries. The weaving of mercerized cotton cloth, locally known as *Vudu Reshme*, is carried on extensively. Hosadurga and its outskirts have a number of coconut plantations, the products of which are exported to distant places.

Ingladhhal (Chitradurga taluk) is a small village about four miles south-east of Chitradurga. **Ingladhhal** appears to have been a centre of mining and metallurgy in the past also. Near the village is a group of hills which contain a number of sulphur mines, one of which is as deep as 200 yards. It is believed that gold, silver and copper were worked out here in ancient times, as can be seen from the ash-mounds and slag in close association with groups of megaliths called *Mauriyara manes* or *Pandavaguttis*. In fact, the place derives its name from this industry, *ingala* meaning ember, referring to red-hot metal.

Blue sulphate of copper and carbonate-malachite are found here as encrustations in reefs in the altered traps. (Please see also Chapters V and IX).

Jagalur is a town situated 28 miles north-west of Chitradurga, **Jagalur** with which it is connected by a road from Vijapura. It is the

headquarters of the Jagalur taluk and a municipality. The taluk headquarters were shifted to this place from Kankuppa in 1868. It is said that the place takes its name from a Rishi known as Jogappa. There is a shrine dedicated to him. The image of the Rishi is a standing figure, about 3 feet high, holding a trident in the right hand and a *Kamandalu* in the left. There is a Lingayat Matha, having a *gaddige* of Totada Swami, said to have been one of the Swamis of the Murugarajendra Matha.

**Jatinga
Rameshwara**

Jatinga Rameshwara (Molakalmuru taluk)—This is a hill, about 3,469 feet above sea level, about three miles north-west of Brahmagiri. Being one of the places where edicts of Ashoka have been found, the place is of great archæological interest. (For details about the place and the edicts, see sections on Legend and Tradition and Archaeology in Chapter II). The hill consists of a long ridge, having towards the western end an ancient temple of Rameshwara built in 962 A.D. (See also page 408).

Kabbur

Kabbur (Davangere taluk) is a village about four miles north-east of Mayakonda. The place appears to have been a prominent *agrahara* town during the 12th century A.D. A ruined fort wall of rubble and mud surrounds the place. The old Kalleshwara temple is a plain building having a *garbhagriha*, an open vestibule and a *navaranga*. To the north-west of the village, there is a mound with a broken *Nandi* on it. The mound is surmised to be the site of an ancient temple of Avimukteshwara mentioned in the inscription found nearby.

Kodaganur

Kodaganur (Davangere taluk) is a place of antiquity, as is clear from the inscription found here, which is dated 976 A.D. There were several ancient temples here; but most of them are now in ruins. It was an *agrahara* town and is called the southern Ayyavole in the inscription. The ancient temple of Kalleshwara in the village has been entirely rebuilt in the modern period, only the four square pillars in the *navaranga* now speaking of its antiquity. The Vishnu temple mentioned in a local inscription, belonging to the 12th century A.D., is no longer in existence. There is, however, a mutilated image of Vishnu on the *Ashvatthakatte* in front of the village. The Hanumanteshwara temple is a modern structure with a 17th century relievo figure of Hanuman in a striking attitude. In a field nearby is a small mound, on which there is a soap-stone image of seated Durga. The image, which is worn out, wears a *kirita*, with 'flames' darting forth from behind her head. In the four hands are held a sword, trident, *damaruga* and cup. It is possible that this is the image of the goddess mentioned as '*Banada-shankari*' of Kodaganur in an inscription found at Doddamagadi. Though the inscription is dated 1518 A.D., the image appears to belong to the Hoysala period. About three furlongs to the north-east of the village, is situated a dilapidated temple of Malkandevuru. Its outer

walls and parapet are all covered over by a mound of earth, so that only the interior is visible from the front. The temple probably belongs to the 12th century A.D. and may be the Someshvara temple mentioned in a local inscription of 1101 A.D.

Kogganur
Kogganur (Davangere taluk) is a village about 8 miles south-east of Davangere. To the north-north-east of the village are two temples, one of Hanuman and the other of Ishvara. The Ishvara temple is an ancient structure, belonging to about the 11th century. It was originally of *trikutachala* type; but now the eastern and the northern cells have been blocked up. The outside of the temple is covered by a mound of earth. The *garbhagriha* contains a *linga* and the *navaranga* a Nandi. In the vestibule are placed the image of *Saptamatrikas*, *Mahishasuramardini*, *Vishnu*, *Naga*, *Surya* and *Virabhadra*. The lintel over the vestibule doorway has a figure of *Gajalakshmi*.

Lokikere
Lokikere (Davangere taluk)—The village of Lokikere is an ancient *agrahara* town of the later Chalukya period. There are several temples, *virgals* and *mastigals* which speak of the antiquity of the place. The Kodi Kaleshvara temple, standing to the west of the ancient tank, is the oldest structure in the village. Originally, it had three cells with their open vestibules leading to a common *navaranga*. The outside walls have now been covered by a mound. The sculptures belonging to this temple have been kept in the Surya shrine facing the main cell. In an inscription dated 1229 A.D. found on the south-west pillar, the *linga* of the temple is called *Mulasthanada Kalludeva*. The most important temple in the village is that of Keteshvara. Built of soap-stone, it appears to belong to the 12th or 13th century A.D. The outside walls of this temple also are covered up by an earthen mound. Near the southern corner of the west wall of this temple there is a niche, about one foot square, which has been closed up by a stone. It is locally believed that in it are preserved the records belonging to the temple. To the south of the village, stands the temple of Narayana. It is in a dilapidated condition and has now only a *garbhagriha* and a closed vestibule. The three feet high image of *Narayana* is generally good, though mutilated. It is probably of the same age as the Keteshvara temple. Other, rather less important, temples in the village are those of Mailaradeva and Virabhadra belonging to the Hoysala period and Hanuman belonging to the Paleyagar period.

Malalkere
Malalkere or *Manalkere* (Davangere taluk)—This is another ancient *agrahara* town, with an Ishvara temple of about 1701 A.D., according to a local inscription, which refers to the god as Mulasthaneshvara. This temple is of the *trikutachala* type, with three cells whose open vestibules lead to a common *navaranga*. Here also, as in the case of many other old temples in the district, the outside walls are covered by a mound of earth. The cell

facing east enshrines a *linga*, that facing south, *Janardana*, and that facing west, *Surya-Narayana*. In the *navaranga* is kept an image of *Mahishasuramardini* and by its side, a seated image of a devotee. In the village are found a number of pot-stone *virgals* and *mastigals*. It is reported that *varahas* and gold *hanas* were occasionally found in the locality.

Malladihalli *Malladihalli* (Holalkere taluk) is a moderate-sized village, which has earned fame during the last two decades mainly owing to the activities of an Anatha Sevashrama conducted by a *yogi* named Sri Raghavendra Swamiji (Particulars of this Sevashrama have been given in Chapter XVIII).

Marikanive *Marikanive* (Hiriyur taluk) is a pass in the eastern line of the Chitradurga hills, through which the Vedavati issues to the open country of Hiriyur. The village Marikanive is situated at a distance of about 32 miles from the Hosadurga Road railway station on the Bangalore-Poona line. Near this village is a large artificial lake called the Vanivilas Sagar which has been constructed by putting up a dam across the river. The length of the dam is 1,330 feet and its height is 162 feet. The lake has a capacity of holding 30,000 million cubic feet of water and its catchment area is 2,075 square miles. The water-spread of the lake is 31 square miles in extent. Two channels have been excavated to a length of 29 and 30 miles and they have under them nearly 24,500 acres of land. There is a furnished travellers' bungalow close to the dam. The dam, which is considered a great feat of engineering skill, was commenced in August 1898 and completed in August 1907. There are two fine *mantapas* in the Saracenic style built at the two ends of the dam. Close to the reservoir is situated a shrine of *Mari* known as *Kanive Maramma*, from whom the village derives its name. The shrine, which was a wooden structure, was some years back built of dressed stones. Marikanive is also known as Vanivilaspura.

Methodu *Methodu* (Hosadurga taluk) is a village situated 10 miles to the east of Hosadurga town, near the right bank of the Vedavati. It is a place of historical interest and was the seat of a line of Paleyagars, whose founder was one Giriyappa Nayaka. The details in this regard have been given in the Chapter on History. The place was once famous for the manufacture of glass bangles. These were of five colours—black, green, red, blue and yellow. The furnaces were constructed on high terrace, built against the inside of a fort wall. All the raw materials necessary are found in the neighbourhood.

Mayakonda *Mayakonda* (Davangere taluk) is the headquarters of a hobli in the Davangere taluk and a railway station on the Bangalore-Poona line. There are two temples in the village, one of which is called the Keshava temple and the other the Obala-Narasimha

temple. The Keshava temple, which is situated in the heart of the village, is a recent structure of mud and country tiles. The features of the image of the deity suggest that the workmanship is of the Vijayanagara period. To the right side of the image is a *linga* which appears to have been recently installed. The other temple situated to the south-east of the village is a dilapidated structure. It consists of a *garbhagriha* with a roughly shaped boulder which is called *Udbhava-Narasimha*. The *navaranga* has four Dravidian square-shaped pillars which have on their cubical mouldings high relief figures of various gods such as Ganesha, Hanuman and figures of Purushamriga, dancers, Mohini with mirror, Kalinga, etc.

Molakalmuru is a town situated about 38 miles south of Bellary. **Molakalmuru** It is the headquarters of Molakalmuru taluk and a municipality. The place is entirely surrounded by barren stony hills, among which, just above the town to the north, is a large reservoir, constructed by a Hatti chief in the name of his mother. Near to it a good echo is obtained from a huge rock called the *Kuguva Bande* or shouting rock, and to the east of it is a boulder on which is inscribed a *yamaka* verse in praise of *Kalidasa*. This curious *yamaka* verse is engraved across the legs of an elephant drawn on the rock near this tank. The verse is registered as inscription No. 39 in Molakalmuru taluk, Chitradurga district.

To the north-west of the *yamaka* boulder is the Nunke-Bhairava hill, on which, in a remarkable enclosed valley or ravine, with no visible outlet at either end, is an ancient temple of that name, served by a succession of *Gosayins* from Northern India. From an inscription it appears that the proper name of the god is Lunke-shvara and that the temple was set up in the 10th century by a Kadamba prince. The Kadambas also had a fort here called the *Lunkeya-kote*. This fort referred to in the Kadamba records was immediately to the north of Molakalmuru.

During the period of Vijayanagara rulers, the region belonged to the chief of Rayadurga, seven miles to the east. After the fall of the Vijayanagara kingdom, the Rayadurga Paleyagar, Bomma Nayaka, gave up Molakalmuru to Mallappa Nayaka of Hatti in exchange for some white cattle of which the latter owned a rare and valuable breed. Mallappa Nayaka, finding water on the hill, fortified it and lived there. But in the time of his son, the place was taken by the Paleyagar of Chitradurga, with whose family it remained till captured by Haidar Ali and annexed to Mysore.

The weaving of pure silk cloth is a particular feature of Molakalmuru and the silk fabrics manufactured here have a good market in the district and other parts of the State. The weaving industry in the place has a wide reputation and a considerable percentage of the population of the town is engaged in it. There is a Silk

Weavers' Co-operative Society which helps the weavers financially.

Molakalmuru is a place of tourist interest and visitors have a variety of sight-seeing places in the taluk.

Nanditavare

Nanditavare (Harihar taluk) is a village 8 miles from Harihar. The Ishvara temple here is worthy of note. It is a small, neat structure built in the Hoysala style. The god is named *Amritalingamanikeshvara* in an inscription dated 1220. The temple appears to have been built at about that period. The *garbhagriha* and *sukanasi* are intact, but the *navaranga* has been restored with mud walls. The central ceiling has delicately carved figures of *ashtadikpalakas*. Opposite the temple is a large *Nandi* enclosed in a shrine. The outer walls of the *garbhagriha* and *sukanasi* have sculptures on them. A row of large figures, now mostly mutilated, runs round the temple. Above this row is a fine cornice with bead work. Below the row runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., similar to the figures in the top parapet of the Harihareshvara temple at Harihar. Around the *garbhagriha* are three fine niches with turrets and female chauri-bearers at the sides. The northern niche has a broken figure of Durga, the other two being empty.

In this temple is kept an ornamental wooden frame named *Elechattu* mounted on small wheels and decorated with five knobs at the top. It is about 3½ feet by 2 feet, with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel-vine, in order to guard the leaves against diseases and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc. to the priest, and that in fulfilment of the vow they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of leaves to the knobs at the top, and move the frame sideways on the wheels. The number of leaves required for this purpose is about 2,000. After the worship is over, the leaves are distributed among the villagers. The worship of the frame takes place almost every year.

Nayakanhatti

Nayakanhatti (Challakere taluk).—Formerly called Hatti, the place is situated about 14 miles north-west of Challakere. It is a place of some historical interest and was the headquarters of a local Nayaka family. The history of the family has been dealt with in the Chapter on History. The place contains a celebrated tomb and a temple dedicated to a great saint of the Lingayats, named Tippe Rudrayya, who is said to have lived about 250 years ago and wrought miracles. He is also said to have become the spiritual preceptor of the Hatti Paleyagars. The large sums of money bestowed upon him by the faithful were devoted to the

enlargement and repair of tanks, and for other works of public benefit, which endeared him to the people. An annual festival is held in honour of the saint, which attracts a large number of people. The place has a big tank, perhaps one of the biggest in the district, with a fine broad bund said to have been built by the saint.

Nirgunda (Hosadurga taluk).—Now an ordinary village 7 miles west of Hosadurga, Nirgunda is interesting as being the site of one of the most ancient cities in the region of which there is an authentic record. It was the capital of a Jaina principality of the same name included in the Ganga empire 1,500 years ago. According to tradition, it was founded in 160 B.C. by a king from the north named Nilashekhara, son of Raja Parameshvara Raya, who gave it the name of Nilavatipatna. **Nirgunda**

Shankaranahalli (Davangere taluk).—Situated about two miles to the south-west of Mayakonda, the village has, on a height, a temple of Ranganathaswami locally called *Tiruvengalanatha*. The structure is exactly like that of the Obala-Narasimhaswami temple at Mayakonda. It has a similar square *garbhagriha* with a stepped pyramidal tower, an open vestibule and a *navaranga* with two doorways. The pillars, too, are like those at Mayakonda, with similar cubical mouldings and plantain-bud hangings. In the *garbhagriha* stands a small relievo figure, about a foot high, whose features are hard to distinguish, since the image is much covered over with muck. **Shankaranahalli**

Siddapura (Molakalmuru taluk).—The Jain basti here is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image. To the south-west of the *basti* is a hill known as Pagadesalubetta. Tradition has it that the two sisters (*akka-tangi*) who built the Ishwara temple known as *Akkatangiyara gudi* used to play dice (*pagade*) on this hill. There is a *virgal* lying in a field to the south-west of this hill which contains the inscription 'Molakalmuru 12', which is interesting as the sculptures on it illustrate the meaning of the expression *siditale-godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up behind the person with its end attached to the top-knot of his hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kadusidda *Matha*. The adjacent village, which is called Haneya in the inscription, **Siddapura**

may have derived its later name Siddapura from the above hamlet. The Ashoka inscription at the hill called *Emmetammangundu* near Siddapura and that on the rock known as *Aksharabande* to the north of Brahmagiri have been carefully conserved under the orders of Government (for details of these inscriptions please see the section on Archæology in the Chapter on History).

The *Jatinga Rameshvara*, *Bhogeshvara*, *Surya* and *Virabhadra* temples here contain inscriptions. The first-named temple is an old structure as a reference to its renovation is made in an inscription dated 962 A. D. Originally a brick temple, it was converted into a stone temple in that year. The inscription also tells us that it was here that *Jatayu* was killed by *Ravana*. There is also a temple dedicated to *Jatayu* on an adjacent peak. At the beginning of the flight of steps leading to the top of the *Jatinga Rameshvara* hill, is a ruined temple dedicated to the *Ganesha*. The peculiarity of the image of this *Ganesha* is that it has only two hands.

On Brahmagiri are the *Trishankeshvara* temple and the *Mahal*. An inscription at the temple tells us that one Bichana, the minister of Bamma, who was the son of Bhoganripa, built the Haneya (*i.e.*, Siddapura) and the Nidugal forts. The *Mahal* is a neatly built two-storeyed house, about 50 feet by 50 feet, the lower portion being built of stone and the upper storey terraced. It was built by a Lingayat *guru* some 100 years ago. This *guru* is said to have led a pure and pious life and to have spent large sums of money in feeding people, especially on the *Shivaratri* day.

Sirigere

Sirigere (Chitradurga taluk) is a village and the headquarters of the hobli of the same name, situated about 15 miles west-north-west of Chitradurga. The place is famous for the Veerashaiva *Matha* of *Taralabalu Sampradaya*, originally said to have belonged to Ujjayini. The *Matha*, which is known for its liberal outlook, is doing good social work. It runs a high school and a number of hostels, called Taralabalu Jagadguru Hostels, which are known for their secular outlook, throughout the State. It has adherents throughout the district and outside, who assemble in large numbers at Sirigere at the time of annual festival of the *Matha* which is held on the *Vyasapournima* day, also called *Taralabalu Hunnime* in the month of *Magha*.

Srirampura

Srirampura (Hosadurga taluk).—This place, formerly called Budihal, is 16 miles south-east of Hosadurga town. The fort here was built in the 15th century by a chief who was invested with authority by the king of Vijayanagara. After the fall of the Vijayanagara empire, this place was held by the Tarikere chiefs, the Sultans of Bijapur, the Mughals, the Paleyagar of Chitradurga, the Marathas and Haidar Ali. It was one of the places at which

the insurgents under the Tarikere Paleyagar created disturbances in 1831.

Turuvanur (Chitradurga taluk).—This is a town situated **Turuvanur** 11 miles north-east of Chitradurga town. The people are largely engaged in the weaving of blankets and cotton cloths. The blankets manufactured here are popularly known as Chitradurga blankets and are sold throughout the State. The municipality was formed in 1899 and was upgraded into a Town Municipality as per the Town Municipalities Act, 1951.

Vanivilaspura (Hiriyur taluk).—Please see under 'Marianive'.

15 x 16
240

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