

CHAPTER 17

PLACES OF INTEREST

Dakshina Kannada district, which is the southern part of the coastal region stretching from north to south, on the western part of Karnataka, is geographically, historically and culturally rich and diverse. While the ever blue sea reflecting the blue hue of the sky lies to its west, the ever green *Malenadu* (hilly region) abundant in rich forests lies to its east. Hence the appellation 'The Beautiful Blue-Green Land' applied to the coastal region in general, applies as much to Dakshina Kannada district also. The district has always attracted the travellers of varied classes and tastes on account of its beautiful hill stations, enamouring beaches, significant historical places, centres of religious importance, commercially important towns and centres of education and cultural importance.

Mythologically, since considerably ancient times, the coastal region comprising of Dakshina Kannada district has been described as *Parashurama-kshetra*, *Shantika-kshetra* and *Shurparika-kshetra*. Historically, during the reign of Alupas, it was called *Tulu Nadu*, *Tulu Vishaya*, and *Alvakheda-6000*. During the time of the Vijayanagara rulers, the region was known as *Mangaluru-rajya*, but with the advent of the Portuguese it came to be called *Canara*. Thereafter passing through

Note : Places are in Alphabetical order and Population figures are given in brackets.

the hands of local chiefs, Keladi Nayakas, Haider and Tipu, it came under the British in 1799. It was a part of the Madras Province till 1947. After Indian independence, it was under the jurisdiction of the Madras State till 1956 when the southern states were reorganized on linguistic basis. Large number of scholars, particularly western scholars like Percy Brown, Fergusson, Wall House, and Indian scholars like Polali Shinappa Hegde, N.S. Kille, M. Ganapatirao Aigal, M. Govinda Pai, Keshava Kudva, B.A. Saletore, K. Shivarama Karant, P. Gururaja Bhatt, Vasantha Shetty, Suryanath Kamat, K.V.Ramesh, K.G.Vasanta Madhava and P.N. Narasimhamurty, have researched on the history, culture, architecture and sculptures of this rich region. Among these, K. Anantaramu's '*Dakshinada Siri Nadu*' is particularly noteworthy as it provides exhaustive information about the district.

Kumaradhara mountain, Narahari hill, Biramale hill, Jamalabad durga, etc., are the most suited locations in the district for trekking. The natural water falls, caused by the rivers like Netravati, Kumaradhara etc., draining the district at places like Kukkaje, Bandaje, Didupe and Devargundi. Hot water springs, known to be unusual in southern India, are in Bendre-Tirtha and Ankadamajalu. Cave *tirthas* are in Nelli-tirtha (Mangalore Taluk), Sullamale-tirtha (Bantwal Taluk), Konanje-kallu, Biladvara (Kukke Subrahmanya) and Savanalu. Beaches situated in Panambur, Tannirubavi, Suratkal, Sasihitlu, Mukka, Ullala, Someshwara etc., attract foreigners also. The Shiradi sanctuary, Pilikula sanctuary, *Balabhavana* of Karant, Summer Sand Beach Resort etc., are other tourist destinations in the district.

The forts of historical eminence seen at Jamalabad, and Ballalarayana-durga (Chikkamagalur district) adjacent to Beltangadi taluk, Tipu's *Sultan Batteri*; forts and palaces belonging to local chieftains in Bangadi, Aladangadi, Puttige, Mudabidre, Bellare; places with evidence of Buddhism like Kadri and Muluru; important centres of *Natha* cult like Kadri and Vitla; the Jaina *Basadis* at Jaina centres like Mudabidre, Venuru and Mulki; the monolithic colossi of Bahubali in Venur (1604) and Dharmasthala (1982); ancient apsidal temples of Kadri, Bantra, Kokkada, Kunjaru, Vitla, Karinjeshwara, Putturu, Panja, Edamangala, Innavalli, Punaruru, Polali and Ullala; Shaiva religious centres like Dharmasthala, Shishila and Karinja; centres of Shakti worship like Katilu, Polali, Balpa, Mangaluru and Mulki; the temples of Venkataramana in Mulki, Bantval, Uppinangadi and Mangaluru; centres of Skanda worship like Kukke Subrahmanya, Kudupu and Kadandale; centres of *Bhuta* worship in Enmuru, Panja, Kavattaru, Jalasuru and

Padumale; Islamic monuments in Ullala, Kajuru, Guruvayuranakere, Mangaluru, Ajalamogaru and Beltangadi; and Christian churches in Mangalore, Pharangipete, Kallugundi, Parenki, Madyantar, Bajpe, Beltangadi, Kulashekhara; to mention a few, are centres of attraction in the district, drawing different types of travellers.

Mulki, Uppinangadi, Padu-Panamburu and certain other places are known for a ritual-cum-entertainment called *Kambala*, which made its appearance first as ritual, complemented agricultural development, provided entertainment and assumed commercial importance. The *Dasara* procession conducted in Mangalore, Kadri and Putturu; fairs organized in Polali, Kukke Subrahmanya, Katilu, Dharmasthala and Putturu; rituals and fairs for different local divinities (*daivas*); the *Urus* of Ullala, Kajuru and Guruvayanakere; annual celebrations in churches of Pharangipet, Kulashekhara and Mangalore, attract the followers of respective religions. Having first assumed importance in temple culture, the *yakshagana* has today become a popular form of entertainment. It is being performed at the cultural functions held in Katilu, Dharmasthala and other religious centres and has international recognition as an art form. The *yakshagana-mela* of Katilu and the like, have an eminent status. Mangalore, Suratkal, Ujire, Dharmasthala etc., have acquired fame as educationally important places. The district has contributed profoundly in the banking sector and it is noteworthy that four of the twenty nationalized banks in India have had their base in undivided Dakshina Kannada district. The old port at Mangalore and the new port at Panamburu have made it possible for Karnataka to attain over-seas contacts and contribute to the development of the nation. The private museums at Dharmasthala, Buntwal and Mangalore and the Government museums are noteworthy repositories of regional history and culture. Thus this geographically, historically, linguistically, religiously and culturally diversified district has been successful in attracting tourists incessantly. In this background, the places of historical, religious and cultural importance seen in the district are briefly elucidated here alphabetically. The figures given in the brackets against each place indicates the population of that place based on the General Census 2001. Some of the places mentioned here are not independent revenue villages but hamlets. In such cases the population of the revenue village is shown against the respective revenue village in whose limits the hamlet is located.

Ajalamogaru: This is a habitation in the revenue limits of Maninalkuru (4,647) village on the banks of river Netravati, located at

a distance of 20 km towards south-east of Bantwal, the taluk headquarters. One can reach it from Kadeshivalaya (Kade-Shivalaya 4,774) situated on the other shore of Netravati, by boat. The Mosque of Saint Hazrath Sayyad Baba Fakruddin of Persian origin, situated on the bank of Netravati, is very famous. Baba Fakruddin is said to have been originally the *Sultan* of Seistan located in the region of modern Iran-Afghanistan. Later on having relinquished the worldly attachment, he left his kingdom and reached India for preaching religion. He stayed for a short period on the bank of the Netravati and gained disciples. It is stated that during this period, the Ajila chief then ruling this region was suffering from leprosy, and that he was cured of it by this saint. As a result of this, the Ajila chief supported the saint to construct the mosque by providing land and other materials. It is learnt that the saint appointed one of his disciples as the Imam of this mosque and proceeded to Penugonde in Andhra, where he passed away. It is learnt that his disciples and devotees constructed the *dargah* in his memory and started the annual *urus*. The mosque and *dargah* here are attractive structures in Islamic style. The *urus* of this saint, who was known for religious harmony, is celebrated every year in the month of Jamadil Akhilchand from 13th to 15th day and is quite famous throughout the district. The tomb of Fakruddin Baba here is covered with pleasingly decorated colour *gouse*. The mosque, which is constructed by using huge wooden pillars, is also an appealing structure. The speciality of this place is the '*malda*' distributed to the devotees as *prasada* at the time of *urus*.

Aladangadi: It is now a hamlet of Badaga Karanduru (2,225) a revenue village on the bank of river Phalguni, 12 km away from Beltangadi, the taluk headquarters. In the past it had enjoyed the status of being the secondary capital of the Ajila chiefs, a status equal to that of Venur. It is referred to as Aluvapura in an inscription of c. 1415. But in another inscription of 1504, it has been called 'Aluvadangadi of the Ajila Chiefs'. Pundikkai Ganapayya Bhat, who brought to light, an inscription of 1685 found in the Parshwanatha Basadi and another inscription of 1720 in the Gopalakrishna temple at Sulabattu, based on it has put forth the view that the Ajilas reigned upto 18th century. The chiefs of the Ajila family continued to exist in Aladangadi. Tradition asserts that a palace and some temples were constructed here by Ajila chiefs during 1186-1204.

The palace of Ajila Chiefs, a little away from the river Phalguni bridge was constructed around 1904. It is learnt that the ancient palace was located to the south of Somanatheshwari temple. Today, only its

ruins are found. The palaces belonging to these chiefs are in the localities called *Kela* and *Baraya*. In *Kela* palace the family of chiefs reside while the *Baraya* palace is reserved for *pitru-karya* (rituals related to ancestors) and *daiva-karya* (rituals related to gods). The Navaratri festival of 10 days is traditionally celebrated by the chiefs in the palace at Aladangadi. Today there exist in Aladangadi the ancient Parshwanatha Basadi, Bettada Devara Basadi and Somanatheshwari temple. In addition to these, the Panchaligeshwara temple and Chandranatha Basadi at *Kela* and the Sulabettu Gopalkrishna temple at *Baraya* constructed by Ajila Chiefs are in good condition and are still under worship.

There is a very tall and attractive *Manastamba* in front of the Dodda-Basadi near the palace at Aladangadi. In this Basadi, probably constructed in the first half of the 15th Century, the sanctum enshrines an attractive and pleasing image of Parshwanatha about four feet tall. Other images in the Basadi include among others, those of Dharanendra, Padmavati, Brahma, Jwalamalini, *Ganadharavalaya Yantra*, *Shodashabhavana Yantra*, and *Panchaparameshthi* in addition to metal statues. An image of Adinathaswami is placed in the niche in the upper part of the Basadi, while the walls carry ancient paintings. A statue of *Kshetrapala* is in the *pradakshinapatha*. In the recent Hosa-Basadi, Adinathajina is worshipped. The Guddada Brahmadeva's locality, a little away from the town, is another important spot. The Somanatheshwari temple is small but the Devi worshipped therein is unique. A normal bronze pot has been given the form of Devi. The head part of the deity is represented separately, the eye, ear, nose and mouth being beautifully moulded. It has the facility to operate like a lid that can be opened and joined. The breasts of Devi are depicted on the pot and are shown as if they are pressed by hoods of two serpents emerging from the rear. But the hands and legs are not shown. The pot is always filled with water and installed on an elevated pedestal. The water in the pot is changed every Friday. The annual fair is conducted under the leadership of local chiefs and includes enjoyable amusements called *Ankambodi*, *Chendu* and *Sutedara*. There are *daiwas* (local divinities) named Mujalnaya and Kallurti in this temple and in the open space in front is the *sthanas* (sacred locations) of Kallurti and Kodamanittaya. In the same area, there is also a unique laterite structure said to have been built by the local people in memory of Jaina ascetics. **Baraya:** Located three km away from Aladangadi, this comes in the limits of the revenue village **Pilya** (1,247) and is known for the ruined palace of Ajila chiefs. Consisting of a *chavadi*, treasury room, kitchen etc., its wooden pillars are noteworthy

for beautiful carvings which include musician groups, the flying *Gandabherunda* carrying elephants, tiger-hunt, Gajalakshmi, Anjaneya etc. There are also the cot, the swinging cot, the wheeled *pethari*, *kelembi* etc. as proofs of past glory. Rituals (*Nema*) connected with Mujilnaya, Pilichavundi, and Kodamanittaya *daivas* are conducted in front of the palace. It is learnt that the rituals to Purushaya and Nettaramugali *daivas* are carried out in *Mudtare Mada*. A shrine of Padmavati *yakshi* is located near Kubalaje in the Pilya Village.

Alike (5,766): Located at a distance of 25 km to the south of the taluk headquarters Bantwal, this place is popular owing to the 'Satya Sai Vihara' located there. Surrounded by hills and located in an enamouring landscape, this 'temple of knowledge complex' occupies approximately about 80 acres of land. Known earlier (1960) as *Loka Seva Vranda*, it came to be converted into *Satya Sai Loka Seva Trust* and is now renowned as *Satya Sai Vihara*. This education complex comprising school and college buildings, students' hostels, orphanage, library hall, *prema kutira*, guest house, *Satya Sai Mandira*, chaultry, printing press, publication section etc., reminds of the ancient *Gurukulas*. The *Satya Sai Mandira* is awesome as well as ultra-modern. The premises also has *Sharada Vihara* exclusively meant for ladies. The Shankaranarayana and Vishnumurti temples at Erambu, Gopalakrishna temple at Madiyala and Subraya temple at Nekkitapuni, all within the village, are noteworthy.

Ankadamajalu Hot Water Spring: This is a locality in the revenue limits of Bandaru village (3,796), situated to the south of taluk headquarters Beltangadi and towards northwest of Uppinangadi (Putturu Taluk) at a distance of 23 km. Recently, because of the hot water spring here, it is also gaining publicity like Bendre-tirtha of Putturu which is considered to be unique in south India. Particularly as the Bendre-tirtha is disappearing, this hot water spring is gaining great importance. One will reach this hot water spring locality by traversing from Beltangadi via Padmunja - Bandaru path in the forest and reaches Ankadamajalu. Situated in the courtyard of Ibrahim Saheb's house, this five ft deep, 12 ft long and 7 ft wide spring is hot to the extent of 30 to 40 degree Celsius. The pond is formed in a set of boulders and the hot water falls through an one inch PVC pipe emanating from it. The pond which is always full of water and is emptied every day. The local people fear that this sulphur-containing hot spring might vanish because of a dam which is being constructed in the lower course of the river Netravati.

Atturu (1,310): This is a pilgrimage centre, situated at a distance of 25 km north of Mangalore, the district headquarters, and three km

to the west of Kinnigoli. It is famous for the Suragiri Mahalingeshwara temple located on an elevated place. Recently the local people here have renovated the temple. The sanctum has been beautified with copper sheets.

Bailangadi: This is a hamlet within the revenue limits of Totattadi (3,222) village located 22 km away from Beltangadi, the Taluk headquarters. Formerly, this was the celebrated capital of a family of Jaina chiefs called "Mulas" who were the overlords of 12 *maganis*. There was a palace of these chiefs three km away from the village. There are 15 tombs of chiefs belonging to Mula family with in the enclosure of the palace. Apart from these, there are two black stone tombs of princess Somaladevi of Mula chiefs and her hunsband Lakshmapparasa II of Bangara family who lived in 1630. They stand as witness to the tragic story of the two. The *Basadi* located to the north-west of the palace was renovated in 1611. This fact is revealed by an inscription seen on the pillar of the *Basadi*. There is also an old temple of Somanatheswara nearby. There is a *Nagabana* with unusual sculptures of Nagas. Other temples include those of Ullalti, Durgaparameshwari, Purusha-daiva, Bhairava, Rakteshwari, etc. In the market place, is the noteworthy Parshwantha Basadi built on the model of the Bangadi Basadi by Somaladevi. It enshrines sculptures of Parshwanatha *tirthankara* and Padmavati *yakshi*. The palaces of Mula Jain rulers are said to have existed in Shishila and Nidgallu also.

Baj(a)pe (8,033): Bajpe is situated 25 km to the north-east of the taluk headquarters Mangalore. It has an international airport. Every day there were three flights to Bangalore and four flights to Mumbai. The Bajpe falls nearby is a beautiful locality. At Adyapadi, about three km away from the airport, there is an ancient temple of Adinathesvara. Nearby in Sunkadakatte, there is a modern temple of Ambika Annapurneshwari with an educational institution. There is an old church (1837) which was later rebuilt in the shape of an aeroplane.

Balpa (2,899): It is a historical place, situated about 34 km to the north-east of Sulya, the taluk headquarters. The Shuli Durga-Parameshwari Temple located in the Kotegudde locality of the village is a beautiful stone temple. The Goddess here is worshipped in the form of a Trishula (trident), and hence the name Shulini Durgaparameshwari.

Bandaje Arbi Falls: This Water Falls seen on the Bandaje hills is situated about nine km from Valarabhra a hamlet, in the revenue limits of Kadirudyavara (3,360), 18 km north-east of the taluk headquarters

Beltangadi. Located on the Beltangadi-Charmadi Highway and shining like silver, it presents a beautiful view. It further flows as the Bandaje River. Even in summer many adventurers come in large numbers to view the falls. Below the Bandaje falls at a locality called Mitta-Bandaje there were Malekudiyas earlier and a number of Naga stones are found. There are many vast caves and rock shelters wherein more than 10 people can take rest easily. The remains of an old fort is also found here.

Bangadi: Bangadi is situated 12 km north-east of Beltangadi, the taluk headquarters. It is in the revenue limits of Indabettu (3,909) village. It was the capital of a feudatory chieftains called Bangas and was also called Bangarawadi, Bangwadi, Bangavadipura. The Bangas held sway over about 20 *maganis* which included Melu Bangadi, Kela Bangadi, Beltangadi etc. Their palaces are found in Beltangadi, Mangalore, Puttur, and Nandavar. The last mentioned place was their capital for sometime. They ruled between 1410-1901. They were called Hanavina-Bangaru and had minted gold coins called *Bangadi gadyana*.

The ancient Shantinatha Basadi in Bangadi seems to have been repaired and renovated in 1901 during the rule of the last Bangas viz., Lakshmapparasa Padmaraja Banga. This large stone Basadi has seven doors and there is an image of Shantinatha Tirthankara in the sanctum. Padmavati Devi has a special place here. In the ambulatory there is the Kshetrapala Jattingaraya with a dog as his insignia. Special importance is given also for Dharanendra-yaksha, Brahma-yaksha and *Ullalti*. The top portion of the *Basadi* is covered with copper sheets crowned by three *kalasas*. In December the annual celebrations are conducted for Shantinatha. There is a separate *Basadi* in the vicinity for *Chavvisa-tirthankaras* which has two ft tall *Panchaloha* (metal) statues of 24 *Tirthankaras*. A km away from the town in Sravanagunda there is a temple for *Brahama-yaksha* which does not have a roof. *Brahma-yaksha* is seated on a horse and hence it is called *Kudure Brahma* or *Gejje Brahma*. The miracle of floating ball in Sravana-bavi is stated to be the speciality of the place. There is a sacred tank in the same place. Someshwara temple of the time of Banga rulers is completely dilapidated. The palace of Bangadi was constructed by Lakshmapparasa Padmaraja Banga in 1901. According to P.Gururaja Bhatt, the paintings here depict *Yakshagana* scenes. The Ballalaraya-durga, seen east of Bangadi is in ruins. The Jamalabad fort can also be seen from Bangadi.

Bantwal (39,830): This taluk was formed in 1959 and it includes three *Hobalis* comprising 84 villages – Bantwal (31), Pane Mangalore (30)

and Vitla (23). It is situated 25 km east of the district headquarters Mangalore. National highway 48 runs three km east of the Bantwal city and at the Bantwal east cross road a market has come up recently and most government offices are located here. The flood caused by Netravati river in 1923 seems to have been responsible for its quick growth. It is now free from the fear of floods. A bridge built over Netravati river a km away from Buntwal Cross Road near Pane Mangalore is noteworthy. Bantwal comes under the jurisdiction of town panchayat and has a railway station as well on the Mangalore-Hassan route. An inscription found in a field near Bantwal belonging to the time of Vira Bukkanna Odeyar, registers a grant given to the Brahmins by Madarasa of Mangaluru who created an *agrahara* called Bukkarajapura free of all imposts. Another inscription dated 1377 at Modamkapu records the land grant given by a Shetti to god Timiresvara of Pudugrama, during the reign of Pandarideva who was administering Mangaluru-rajya. The Pudugrama mentioned here may be identified with the Pudugrama located to the west of Bantwal. The inscription proves the existence of Timiresvara temple here in the past.

The large Adinatha Basadi in Bastipoddu is in an isolated place. It has been recently renovated by Dharmasthala Dharmothana Trust. But there are only a few Jaina families here. In the lower town Muslims reside and there are Muslim mosques and *Dargahs*. The Valivulla Abdul Aulia Dargah Sheriff on the banks of the Netravati and the Dargah sheriff of Akkarangadi are noteworthy. There is a small and neat Nityananda Bhajana Mandir belonging to the Avadhuta sect and inside it, one can see a *Panchaloha* statue of Nityananda Maharaj. The Mahalingeshwara temple here is an ancient temple and it is believed to have been installed by Kharasura.. The Annual Jatra is held for five days from Sauramana Ugadi. Nearby, there is a Sita-Ramachandra temple also. The Tirumala Venkataramana temple, which is the celebrated temple of the Bantwal town, has a beautiful entrance *Gopura*. It is an ancient temple of Gauda Saraswat Brahmins. It is stated that the idol and precious ornaments of the temple were once looted by *Adavudigaras* supported by the Kodagu kings, were later recovered due to the influence of Manjaya Bhagavat. Like the Karkala and Mulki temples, the Venkataramana temple here is also a rich temple possessing silver Palanquin, *Lalki*, *Dvajastamba*, *Pitha* and *Prabhavali*. There are modern sculptures depicting *Visvarupa-darshana*, Lakshmi-Narasimha and Kalingamardana. A week long car festival is celebrated in the temple during *Phalguna* month. On the fourth day *teppotsuva* takes place in the Netravati river. On the day of Brahma-

rathotsava, the jasmine flowers from Mangalore are imported in large quantity. The eastern gateway of this temple has beautifully carved sculptures. One can reach the bathing ghat of the Netravati through this gateway. In the lower town of Bantwal, there is *Kanchugara Oni* (braziers street). They have their own temple of goddess Kalikamba. The braziers here are specialists in their art and the bronze statues and other art items produced by them were very famous. Since many brazier families have migrated to other places there are only 2 or 3 families of *Kanchugaras* left. There is a special place for goddess Rakeswari worshipped here. Near by there is a branch of Kashi Matha. Here there is a *Samadhi* of the 6th *Yativarya* Devendra-tirtha, who is said to have been honoured by Somashekhara Nayaka of Keladi in 1734. It is believed that a Christian belonging to this place named Baltasar used to prepare a special *chatney* and offered it to Tipu Sultan in order to please him and to get released the Christian prisoners. The Yashawanta Vyayama Shala (1940) here is famous for *Mallakamba* and has produced many internationally famous sportsmen. **Narahari Hill** is a holy place two km away from Bantwal. On the hill there is a temple of god Sadashiva and four *tirthas* (Shankha, Chakra, Gada and Padma). One can reach this place through a mountainous old path from the Kalladka railway station. There is a puranic belief that Lord Krishna had installed Sadashiva here for the worship of lord Shiva by Arjuna. It attracts a lot of devotees who offer *haggada harake* (rope offer) which is a unique tradition here.

Bellare (470): This is a small town located about 19 km north of Taluk headquarters Sulya, on Kukke - Subrahmanya road. Formerly it was the capital of a feudatory family called Ballalas. A place and a few *Basadis* belonging to their period are found in ruined condition. Ikkeri Venkatappa Nayaka is known to have built a fort here and brought under its jurisdiction Panja Bellare and Amarasulya *maganis*. Later on, these *maganis* were handed over to the rulers of Kodagu by Somashekhara Nayaka. In 1775, Tipu Sultan held this fort. After his fall in 1799, the Kodagu rulers regained it. In 1834 these were brought under control of the British. There are remains of a fort in the locality called Kotegudde, while ruins of a Jaina shrine is found in Bastigudda. In the town, which is located on the banks of Gauri stream, there are recent temples of Lakshmi-Venkataramana, Ajipila Mahalingeshwara etc., as also the beautiful Jakaria Jumma Masjid and a *Dargah*.

Beltangadi (7305): This is the headquarters of a Taluk, about 60 km north-east of the district headquarters Mangalore. Located on the

Mangalore - Chikmagaluru National Highway 64, this was formed as an independent Taluk in 1954. It comprises of three Hoblis (Beltangadi Kasaba, Venur, and Kokkada) and 84 villages. It is under the administration of Town Panchayat. In Tulu, Beltangadi is called 'Bolther'. There is a fort, a Somanatheshwara temple and a Jaina Basadi belonging to the period of Banga rulers. The temple at Kuthyar dedicated to Somanatheshwara was the tutelary deity of the Bangas. This has been renovated recently. There is also a recent temple of Mahamayi (Mari). The Christians who migrated from Atiyadka in 1885 built a church on the hill here, but due to scarcity of water, the Holy Redeemer's Church was built at the foot of the hill (Swab Salwadorachi Church) in 1908. The church has 14 beautiful paintings related to salvation of Jesus. Beltangadi's weekly fair is held on Monday. The famous historian Suryanath Kamath hails from this place.

Chitrapura: Located, 24 km north of Mangalore, it is in the jurisdiction of **Kulayi** revenue village. At present it is a part of Mangalore Municipal Corporation. Referred to as '*Chitrapya*' in old inscriptions, this is famous for the Durga temple of about the 11th century, renovated recently. The small image of Ganapati in this square temple is attractive. The stone inscription of 1469 lists the lands donated to this temple. Goddess Durga is installed here in the form of a *Shivalinga*. *Poripu Ullalti*, is another name of this goddess. In an inscription of 1398, the temple is mentioned as *Pulupina Devalya* of Chitrapura. The *hula* (literally, worm or insect) offering is done to the deity by devotees when their desires are fulfilled. This temple is under the authority of *Madhwa matha* of Chitrapura and it is interesting to note that the inscriptions of about 14-15th Century refer to this *Matha*. The recently constructed Ayyappaswami temple here is a large attractive monument.

Daregudde (1,669): This is a village located 45 km north-west of Mangalore, the district headquarters, and 10 km from Mudabidre, the *Hobali* headquarters. It is famous because of nature's wonder. The pure water spring emerging from the rocks reaches to the nearby pond. This is used by the devotees who come to attend the fair of Shambhulingeshwara temple.

Devaragundi Water Falls: This is a tourist spot located at a distance of eight km south of Sulya, the taluk headquarters, bordering the Kodagu district. It assumes the form of Matsya Tirtha stream near the Mallikarjuna temple after gushing out from in the thickly forested mountain range, about two km away from Todikana. The locality of this

water falls is locally called *Devaragundi*. This is stated to be the original place of Mallikarjuna and also the spot where, having pleased Shiva, Arjuna received the gift of *Pashupata* weapon.

Dharmasthala (9,258): Being one of the most important religious centres in Karnataka, Dharmasthala is a place of pilgrimage, located about 16 km east of Beltangadi, the Taluk headquarters and about 75 km north-east of Mangalore, the district headquarters. The river Netravati, which flows three km away from *Shri-Kshetra*, has sanctified this place. The National Highway No. 48 is about 22 km away from this place. The place can be reached via Kokkada also. The State Highway No. 64 passes through Ujire at a distance of eight km north of *Shri-kshetra*.

In olden days, Dharmasthala was called *Mallara Madi* and *Kuduma*. But it is stated that Vadirajaswamiji of Sode *Matha* who visited this place in the first decade of the 16th Century, had the Manjunatha Linga reinstalled and worshipped in accordance with *agamic* prescriptions, and called it *Dharmasthala* because the place was rided with meritorious religious activities. It is believed that since then *Dharmasthala* has become the common and popular name for what was *Kuduma* earlier.

According to the local *Kaifiyat*, the present Dharmasthala region was under the control of a Jaina Hegade Family since 15th century. The Chandranatha *basadi* was their family deity. The couple Birmanna Hegade and Ammudevi Ballalti, as per the direction of the *dharmadaiwas*, reserved the *Nelyadibidu* for the worship and service of the *daivas*, built shelters on the Appannaswami-gudda, and settled Appannaswami *daiva* (holy spirit) along with the four *daivas* there. On that occasion, at the request of the Brahmins they also came forward to worship the Devas (gods). As a result, as per the gods directions of the place, Annappa is said to have brought the Manjunatha Linga from the *tirtha* at the Kadri hills in Mangalore town, and installed it in the location where the present Manjunatha temple in Dharmasthala stands. The Madhwa Brahmins, having built a small shrine for the deity, became the *archakas* (performers of ritual worship). But the persons belonging to the Jaina Hegade family continued to be the *Dharmadhikaris*. Since then all began to participate in various religious activities at the place such as the *Annasantarpane* (serving food as *prasada*). When Devaraja Hegade was the *Dharmadhikari*, the Manjunatha Linga was ritualistically re-installed by Vadirajaswamiji of Sode *Matha*, and the place permanently acquired the new name *Dharmasthala*. Thereafter this *kshetra* along with the Manjunath temple was developed and gained popularity under various

Dharmadhikaris. As a result, today Dharmasthala, because of its unparalleled service in diverse fields under the guidance of *Dharmadhikari* Veerendra Hegade, has gained respect of people all over the universe.

The Manjunatha temple, being the heart of Dharmasthala, faces east. It has two large gateways (*mahadvaras*). Among them the inner enclosure was renovated by Chandrayya Heggade (1830-49) and the outer enclosure was completed under Manjayya Heggade (1849-95). The principal sanctum in the middle part of the temple has undergone renovation considerably but very attractive. The Manjunatha Linga, which was brought from Kadri hills and placed here by Annappaswami, is decorated with golden *kavacha* (jacket), *Chhatra* (umbrella), *Chamara* (fly-whisk) and *Prabhavali*. The golden *Nagabharana* which decorates the deity was donated by Chandrayya Hegade, as informed by an inscription on it. In the premises of this temple are the *parivara devatas* (accompanying deities). There are also *Dharmadevates* along with the mother goddess (*Amma*). Behind the sanctum is Vinayaka and in the outer enclosure there are *daiva-sthanas* of *Kshetra rakshaka* Annappaswami and Kallerittaya. The *Dharma-simhasana* in the inner *Gopura* of the Manjunatha temple is a *karanika* seat, and the *Dharmadhikaris*, who are addressed with due respect as *Khavandars*, while sitting on it, listen to the grievances of the devotees and console them. The justices called *Ane-Vakya*, *Tirmana Hoylu* are delivered sitting on it. Thus *Matu-tirmana* (deciding on words), *Vakdosha nivrittis* (retreating from mistake in uttering) in the presence of Manjunatha are unique practices. The Dharmasthala temple of Manjunatha is one of the two temples in the country which acts like a judicial court and where disputes between individuals are resolved amicably in the presence of god, the other being the Sakshi Gopala temple in Orissa State.

The guest houses named as Ganga, Kaveri, Narmada, Godavari, Gangotri, Netravati, Vaishali etc., are constructed in the *kshetra* for the sake of the devotees who are permitted to stay for only three days. *Nityanna-dana* (free food every-day) being the speciality of this place, free food is served both in the noon and at night in the *Annapurna Bhojana Shale* (1986), provided with ultra-modern system, wherein there is arrangement for serving food to three thousand people at a time. The *Nityanna-dana* tradition of Dharmasthala has been a model for other religious centres in the country.

Temple fairs: The *utsavamurti* (procession image) of Manjunatha is carried in a grand procession with pomp at the time of *Laksha-dipotsava*

conducted for five days from *Ekadashi* to New Moon day of *Kartika* month. On the fourth day *Sarvadharmha Sammelana* (Conference of all Religions) and on the fifth day *Sahitya Sammelana* (Literary Conference) are organised on a grand scale. An exhibition is also organised in the High School ground. Another special festival of this place takes place on *Mahashivaratri*. On that day, the *abhisheka* (ritual anointment) is conducted to Manjunatha all through the night. The devotees draw the *teru* (temple chariot). The *Vishu* fair is celebrated as an annual fair in Dharmasthala. This fair is conducted for nine days from *Mesha Sankramana* and on the eighth day the main car festival is celebrated. The '*Mahanadavali*' is a grand eight-day festival, organized once in twelve years, when the deities are worshipped strictly according to the religious prescriptions. Recently, in 2005, the *Mahanadavali* was conducted successfully under the leadership of Dharmadhikari Veerendra Hegade.

The Bahubali colossus: The 39 feet tall magnificent image of Gommata standing on Ratnagiri located to the right side of the principal gateway of Dharmasthala was installed in 1982. This is the second Bahubali image to be installed in the district, the first one being at Venuru (1604). It was the desire of Smt. Rathnamma, the wife of former *Dharmadhikari* Rathnavarma Heggade, to install an image of Bahubali in the calm environ of Dharmasthala. Accordingly, in 1967, the responsibility of carving of the statue was entrusted to sculptor Ranjala Gopala Shenoy. By selecting the stone available in Mangalapade near Karkala, and utilizing the services of quite a few stone workers, the carving the image was completed in 1973 under the supervision of Shenoy. This monolithic colossus of 39 feet height, weighing 170 tons and carved and completed in Mangalapade located at a distance of 64 km from Dharmasthala, was brought to Dharmasthala on a special trolley having 64 wheels and weighing 60 tons, traversing for 23 days and facing many odds. This was setup on a 13 feet high pedestal with the help of Special Travelling Grantee in 1975. Then this statue was installed as per religious prescriptions on 3rd February 1982 after a nine-day long ceremony. Thereafter, the *Padabhisheka* (anointing the feet) is being conducted every year successfully and the *mahamastakabhisheka* (the great ceremony of anointing the head of the deity) was conducted with great pomp in 1995. Thereafter the third *mahamastakabhisheka* was held in February 2007. In the plateau of Ratnagiri hill there is a carving of tiger and cow side by side signifying peace and harmony. After climbing 280 steps and reaching the top of the Ratnagiri hill, one stands spell-bound before the

splendid Bahubali colossus, amidst the rich natural surrounding. There is an attractive *Mantapa* of 12 pillars beside the colossus. The hill can also be reached by travelling along good asphalted road.

Annappaswami Hill: Atop the Annappaswami (Badinade) hill, there are small shrines of *Dharmadevatas*, viz., of Kalarahu, Kalarkami, Kumaraswami and Kanyakumari. There are also the sthanas of Annappaswami, Kala Bhairava and Panjurli daiva. Annappa-daiva being the *Kshetra devate* (protector deity) of Dharmasthala, it is believed that there is no scope for theft here.

Nelyadibidu : situated near the Car museum, south-east of Manjunatha temple (there being a village also of the same name in the taluk, it is necessary to examine the inter relation between these two), was the place where the ancestors of *Dharmadhikari* Veerendra Heggade lived in the past. But the ancestors of Heggades, as per the order of the deities Kalarahu, Kalakarmi, Kumaraswami and Kanyakumari, left *Nelyadibidu* reserving it for the *Dharmadevatas* and constructed another *Bidu* for themselves. Even today one can observe the *Dharmadevatas* and the swinging cots, while the services of *dhupa* and *dipa* are still being offered.

Chandranatha Basadi: The image of the eighth Tirthankara viz., Chandranathaswami is placed in the sanctum of this *Basadi*. The *Basadi* situated on an elevated place behind *Nelyadibidu* is east facing. The shrine of Padmavati *Yakshi* is also there. There are also *panchaloha* images of *Tirthankaras* in the sanctum. This *Basadi* has been renovated systematically in 1998. It is attractively located in the large area amid quiet environment. It is worshipped since many years in the past as family deity of the *Dharmadhikaris* of Heggade family of this place. The *Samavasarana puja* and religious discourses are held in *Vasanta Mahal*, immediately after the *Laksha-dipotsava* of *Shri-kshetra*. The annual fair is also conducted in the *Basadi*.

Vasantodyana: This garden situated on the left side, in front of the Manjunatha temple, is a beautiful flower garden with an artistic *Mantapa* in the centre. The Saraswati image enshrined in that *Mantapa* is attractive. The water always flows from the pot held by *Ghatasundari* in the middle of the pond seen in front of the *Mantapa*. There is a *Matsyagara* (Aquarium) nearby.

Manjusha Museum: Manjusha Museum (1989) is situated in front of the Manjunatheshwara temple. Being run as a part of the Shri Dharmasthala Manjunatha Cultural Foundation (1988), it is like a crown to this place. It brings before the tourists entirely a new world. Owing to its huge and

diverse collections, it has acquired the appellation of 'Mini Salarjung Museum' of Karnataka. Veerendra Heggade couple have made huge efforts in shaping the museum to its present form. But earlier Manjayya Heggade and Rathnavarma Heggade had collected rare objects from various places and had arranged them in the glass house. These collections became the base of today's Manjusha Museum. The huge collections include innumerable articles such as prehistoric fossils, implements of Stone Age culture, varieties of images, metal statues, ancient and modern coins, ornaments, articles of worship, articles pertaining to Bhutha worship, arms and armory, china ware objects, weighing and measuring instruments, household articles, toiletry, varieties of pens, spectacles, clocks, typing machines, stoves, iron boxes, gas lights, kerosene lamps, radios, cameras, sewing machines, telescopes, projectors etc. An insight can be had, about the way in which some of the objects have evolved in course of time. The traditional Mysore style paintings, Ganjeefa playing cards, *Devagola Uddarane*, *Sunnakayi*, *Vibhuti-karanda*, scorpion-shaped lock, *dipastambha* etc., make the viewer stand spell-bound. There are coins and currency notes of various countries, musical instruments, batteries and toys too. There are also noteworthy dresses used for the *daiwas* in Bhuta worship, Gaggara and oil-Gujjaniges. There are guns, pistols, revolvers and boxes of explosives. Further there are many objects which cannot be named or described. Thus the Manjusha Museum, with its rich and artistic collections of variety, has a special place among the museums in the country. In front of the Museum there are wooden chariots belonging to various places. They are arranged in order as follows: (1) Chariot of Kodandaswami, Hiremagaluru; (2) Chariot of Gangadhareshwara, Shrirangapattana; (3) Chariot of Venkataramana, Arasikere; and (4) Chariot of Kote Malleshwara, Bellary. The Vasanta Mahal, also called as Late Manjayya Heggade Kala Mandira, situated in front of the Manjunatha temple has many attractive paintings.

Hastaprati Bhandara: Over 2000 manuscripts of his collections were made over by Prof. G.M. Umapati Shastri of Basaveshwara Arts College, Bagalkot to Dharmasthala, and this extraordinary treasure of manuscripts formed *Hastaprati Bhandara* and library in the Manjusha Museum. Now there are more than 5000 palm-leaf manuscripts, more than 2000 paper manuscripts in the collection. In addition to these, there is a treasury of old files, copies of *kallacchu* (stone mould) and old printed books. There is a collection of more than 20,000 news papers.

Exhibition of Aircrafts: There is an aeroplane of Dakota (DC-3) 1938 model in the ground in front of Manjusha Museum. With a capacity of 32 passengers, this could fly up to nine hours at a stretch. The Birla Jute Company has donated this to the museum in 1996. Another aeroplane seen in front of car museum is a 1972 model HT-2. It was an aeroplane for training pilots. This was given as gift in 1991 by the Indian Air Services Training Centre, Bidar.

Car Museum: The Car Museum situated behind Vaishali Guest House is also unusual. Among the more than 40 cars of various models exhibited here, the 1908 model is the oldest. The Studebaker (1929 model) in which Mahatma Gandhiji travelled in 1929 from Madras to Pondicherry; the Packard which was used by Shringeri Swamiji; the Daimler used by kings of Mysore; the Cadillac used by Nehru; the Morris used by C.V. Raman etc., have added elegance to this museum. In this very museum there are the horse *sarote* (chariot) (1864-1905) and collection of bullock carts. Among these the *sarote* of Chamundi hills, the *sarote* used by Kathakali troop of Kerala and the *sarote* which conveyed the passengers from Madras to Kashi are noteworthy. The ancient printing machine which was used in Canada News Paper Printing Press (c.1884 model); the locomotive engine (now in Ujire), an old fire-extinguisher (1926) and model of a ship can also be seen here.

As such Dharmasthala today, along with its religious activities, is active in numerous social fields. Under the auspices of Shri Dharmasthala Manjunatha Education Society, 28 educational institutions are being run at various places facilitating spread of education. Health and medical facilities are being extended through Medical colleges. Nature and Yoga treatment for ailments through Dharmasthala Manjunatheshwara Yoga and Nature treatment in Dharmasthala, called *Pancha-bhautika* treatment which includes mud-treatment, water-treatment, colour-treatment, diet-treatment, vibration-treatment, etc. Worldly and spiritual development is being attempted through Shantivana Trust. Promotion of Self-employment through 20 centres of Self-employment Training Institutes under Rudset Rural Development Scheme (1982). Renovation of ancient temples and promotion of ancient arts of the State etc., is being carried out through the Dharmasthala Trust. Thus Dharmasthala has carved its own niche in the social life of the State by joining hands in various activities. *Shri-kshetra* has been successful in leaving its imprint through public services. Being a recent construction, the marble temple of Shri Rama on the way to river Netravati from Dharmasthala is pleasingly attractive.

Didupe Water Falls: This is formed by river Netravati gushing down from a height of about 150 feet at a locality called Anadka in the Didupe village, which is situated to the north-east of Beltangadi, the Taluk headquarters. From there onwards the river Netravati flows quietly amidst the nature.

Edamangala (3,756): This is a place of historical importance situated at a distance of 25 km north of Sulya, the Taluk headquarters. It is a railway station on the Mangalore-Hassan route. Referred to as Edamangala and Idemangala in old inscriptions, the place is famous for the apsidal Panchalingeshwara Temple which has been renovated in 1983. The temple has in its sanctum five Shivalingas on a single pedestal. These lingas are believed to represent the five faces of Shiva. Of these five lingas, the one in the middle is bigger than the remaining. Two inscriptions of 1432, found in the premises of this temple of Vijayanagara rulers, record the donations given by Ramarasa, the officer of Kadaba (Putturu taluk), when Devaraya Odeya was administering the Mangalore-rajya. The annual fair of this deity is celebrated in the *Kumbha* month. There are remains of ancient town in *Bidu* locality of the village. The Durga-Parameshwari shrine in front of this temple contains a clay image of the goddess. A deep pond seen in the river Kumaradhara which flows near Edamangala is locally called '*Nakurugaya*.' This spot, located beside the railway bridge at a distance of three km from Edamangala, is one of the most beautiful spots. The farmers of the region of Putturu and Sulya, have kept up the tradition of offering milk to Nakurugaya.

Enmuru (1,581): Situated at a distance of 26 km to the north of Sulya, the Taluk headquarters, this place is famous on account of the tombs of Koti-Chennayya, the deified twin brothers. They are the popular heroes of folk literature. Their place of birth was Padumale (Putturu taluk) situated in Badaganmuru village (3,124) where also some of their memorials are found.

The story of Koti-Chennayya as narrated in the folk literature has been put in brief by scholars as follows. Once when king Perumala Ballala, the ruler of Padumale region, was on a hunting expedition, he had a thorn stung in his foot. A pregnant woman named Billavati Deyibaiditi pleased the Chief by appropriately treating him. Later she passed away after giving birth to the twins called Koti-Chennayya. They were brought up under the care of their maternal uncle Sayanabaidya. When they attained majority, they pressurized in vein the Ballala of

Padumale to give them the gift he had promised earlier to their mother. Having given Ballala six years' time to fulfill the promise, they incurred his anger. Accordingly they left Padumale region and reached the neighbouring Panjasime, where they met their sister Kinnidaru and brother-in-law Payyabaidya and rejoiced. In the meanwhile Ballala of Padumale ordered his soldiers to kill at sight Koti-Chennayya. Sayinabaidya, their step-father, became a victim of torture at the hands of Ballala, while Sayibaidyati, the step-mother, fled in disguise to Enmuru-sime and took shelter in the house of her relative Timmanna Baidya. By describing the adventures of Koti-Chennayya, she made them talk of the town in Enmuru. Meanwhile, the Ballala of Padumale wrote a letter to Ballala of Panja to arrest Koti-Chennayya and hand them over to him. The efforts to arrest them failed and the heroic brothers escaped to the Enmuru-sime from Panja region. There was a border dispute between Deva Ballala of Enmuru-sime and Kemara Ballala of Panja. The latter had encroached and fixed the border stone in Deva Ballala's territory. Koti-Chennayya brothers removed this stone and set things right without any one's instigation, and gained the confidence of Ballala of Enmuru. They met their step-mother Sayibaidyati who was then in her deathbed. She expired after receiving milk from their hands. About this time, Deva Ballala gave to Koti-Chennayya the Ayyanuru-Guttu which was in the disputed land. They lived a happy life, engaging themselves in hunting activities in Bantamale forest which was in the territory of their enemy. This naturally aroused the anger of Ballalas of Padumale and Panja regions. They tortured the step-father Sayibaidya and sister Kinnidaru of Koti-Chennayya brothers.

Meanwhile, Koti-Chennayya brothers obtained orders from Ballala of Enmuru that they would go to Tuppekallu hills for hunting and that in case of enemy's attack, they would slay the enemies and bring their severed heads to Ballala. Accordingly a boar being hunted by them entered the Panja region. Chennayya chased and killed it. A friction ensued between him and the soldiers of Panja who claimed the right over the boar. Making this an issue, the Ballalas of Padumale and Panja together attacked Enmuru. But Ballala of Panja fled the battle field and Ballala of Padumale surrendered because of Koti-Chennayya's bravery in the battle-field. The brothers gained the appreciation of Deva Ballala for bringing victory to him. However, Koti, mortally wounded by an arrow in the battle field, died. Following him, Chennayya, unable to bear the pangs of separation from his beloved brother Koti, also died by hitting his head against a rock. In memory of these two brothers, Deva Ballala

constructed a tomb in Enmuru and arranged for wrestling chambers (*Garadis*). It is learnt that after returning from Enmuru, the Ballala of Padumale created *Kambala-gadde* (wet field for *Kambala* sport) in his town in the name of Koti-Chennayya and constructed beautiful temples with arrangement for daily worship. It is said that Koti-Chennayya brothers, being adept in 64 types of knowledge, had wished to create as many wrestling chambers in the land of their activity. Accordingly, Deva Ballala with the help of other kings of Tulu region established 64 wrestling chambers in various places of which those in Enmuu, Padumale, Naravi etc., may be mentioned. The tomb and wrestling chamber of Koti-Chennayya are calm and peaceful. The tombs are unique and attractive in shape. The tombs are not necessarily worshiped everyday. The devotees come here in the *Simha* month and offer *Balivadu*, cook and dine at the spot. It is learnt that they also come here during every *Sankramana* for offering worship. Traditional dance festival is conducted every year during *Sankramana* in honour of Koti-Chennayya. During this festival, night-long dance performed by participants wearing colourful dresses and holding swords is a speciality.

Erkala (6,270): This is a place of religious importance situated on the left bank of river Natravati at a distance of 10 km south-east of Mangalore, the district headquarters. There are Narasimha and Sharadamba temples on the Narahari hill nearby. The image of Narasimha resembles that of the one in Hampi and the image of Sharadambe resembles that of Sharadambe in Shringeri.

Gurupura: Located 16 km to the north-east of Mangalore, the district headquarters, this place comes under the Aduru (5,132) revenue village. Being on the right bank of the river Gurupura (Phalguni), it is frequently affected by floods. It acquired importance during the time of Keladi Nayakas. A *Virashaiva Gurumatha* was established here in their reign. Because of this, the name Gurupura obtained to this place. There is a historical tradition that Queen Channamma, while on her way to Polali, had stayed here. The *Gurumatha* of the *Jangamas* here although large and attractive is in dilapidated condition. There is a stone image in the Nilakantha temple in the premises of *Matha*. A *Dipotsava* is celebrated in the month of *Kartika*. The tombs of some earlier *Gurus* (Preceptors) of the *Matha* are seen here. The wooden image, *Pattasu* and *Kalembe* in the *matha* are noteworthy. The Varadaraja-Venkataramana temple of Gauda Saraswat Brahmins in Gurupura is about 400 years old. It has a beautiful *panchaloha* image of Varadaraja with Shridevi and

Bhudevi in the sanctum. Venkataramana, Shrinivasa, Hanumanta, Ganapati, Garuda and Mahalakshmi are the other deities in the temple premises. **Ganjimatha:** Ganjimatha, situated a little distance away from Ganjipura, was earlier known as 'Ayyalacchilu'. It came to be called *Ganjimatha* because in this *Matha ganji* (liquid boiled rice) was distributed here to the poor and needy people. This place is in the limits of revenue village **Badaga-Ulipadi** (5,885).

Guruvayanakere: This is a religious centre, located five km west of Beltangadi coming under the jurisdiction of **Kuvettu** (6,035) revenue village. It has acquired this name because of the large pond here. Separate *Basadis* of Shantinatha, Chandranatha and Anantanatha Tirthankaras were constructed here in a single premises during the time of the Banga rulers. A peculiarity of this place is the daily worship of Brahma *Yaksha* on the *Manastambha* for which a four-pillared *mantapa* has been constructed, thus making it as five-pillared *Basadi*. The tall *Manastambha* in front of the *Trikuta Basadi* complex of 15th century is noteworthy. This complex has undergone renovation recently. A garden has been created in front of it. In the *Basadis* there are good number of *panchaloha* statues of *Tirthankaras* of various sizes. There is also the presence of Padmavati *Yakshi* in the enclosure. The Hazrat Hayatulla Oulia Dargah Sharif, Badriya Jumma Masjid, Yahiyavul Madrasa, Kabrasthan etc., on Beltangadi road are very near to this *Basadi*. The *Dargah* was constructed by using wooden pillars and the roof is covered with Mangalore tiles. The buried saints were from Eman and their *Urus* is celebrated three days before the *Urus* of Kajuru. The religious discourses of famous preceptors of the region are arranged during the *Urus* which is held for 10 days. Lakhs of people visit the *dargah* to participate in the *Urus*.

Haleyangadi (3,912): This is an historically important place, located 25 km away to the north of Mangalore, between Suratkal and Mulki. Earlier it was a Jaina centre. Even today, there are *Basadis* here. There is a Kalikamba temple belonging to the Viswakarmas. This village is famous also for production of snuff powder.

Jamalabad: This monolithic mountain standing in the village called **Nada** (2,913), is located about eight km north of Beltangadi, the Taluk headquarters. It famed because of the fort and memorials on the mountain. Earlier this place was known also as Narasimhagada, and it is said that a king called Narasimhavarma had ruled from here, by constructing the fort on the mountain. But it is learnt that Tipu, after

conquering it in 1794, repaired the ancient fort and named Nada village as Jamalabad after his mother Jamal Bee and the mountain with its fort as Jamalgad. In 1800 the British took over the fort. Today this mountain is locally called *Gadayi Kallu* (*gada*=fort). To climb this 1800 feet high mountain there is only a single stepped path, the remaining part being difficult to access. The principal doorway of the first round of the fort is attractive. As one climbs the rough steps inside, the ruins of the inner round fortification can be seen. The mountain top can be reached by climbing about 3000 steps. The bastions seen there are in a dilapidated state. There are two cannons lying on open field on one of the two tanks has also a small structure nearby. **Suriya:** Suriya (also spelt as Surya, Sureya) falls in the limits of **Nada** village (2,912). The Sadashiva temple here is one of the very ancient temples in this district. This small temple is simple. In the sanctum there is a small rough image called Sadashivarudra. The devotees offer clay articles to fulfill their vows. There are two Shivalingas under a tree in the *Amtadi harake bana* which is near the temple. Varieties of clay objects of red and black colour offered by devotees to the God in fulfilling their vow lay in Lakhs of numbers in a heap. This is a strange and unusual tradition. **Permanu:** About two km away from the Suriya hamlet, this has been famous on account of the Anantanatha Basadi located here. There is an oral tradition which says that the local people opposed Rani Bhairadevi who wanted to take up renovation of the *Basadi* and that they themselves carried out its renovation. In the sanctum there is a beautiful and attractive *panchaloha* image of Anatanatha Tirthankara.

Kadaba (3,190): This is a historically important place, located 45 km to the north-east from of Putturu, the Taluk headquarters. Surrounded by mountains, it is in strategically important environs. Owing to this it gained political importance as an administrative unit called *Kadaba-sthala* during the time of Vijayanagara kings. It was also the capital of a local family of chiefs called Ballalas. It is learnt that the palace of this family constructed in 18th Century was destroyed owing to repeated attacks on it. The Ganesha and Nilakantha temples are ancient structures renovated by the local people and are in worship.

Kadandale (3,876): This is a place of historical importance, situated at a distance of 30 km north-east of Mangalore, the taluk headquarters. It is one of the most ancient *Skanda-kshetras* (sacred centre of Skanda worship) of Tulu Nadu. On the basis of an undated inscription of 9th Century noticed here, P.Gururaja Bhatt has expressed his opinion long

back that the Subrahmanya Temple there is also of the same period. There is also an opinion that this is the first reference to Skanda worship in Tulu Nadu. It is assumed that the *Kandaphala* mentioned in this inscription is a variant form of *Skandapura*, and that it refers to Kadandale. Stylistically, the three feet tall Skanda sculpture in the sanctum of Subrahmanya temple is believed to be very ancient. Kadandale is the corrupted form of *Kadandakallu* which means *oralu-kallu* (grinding stone). In old records, the name of the village is recorded as Kadandakallu. The dilapidated Skanda temple has been renovated in 1971. The *Subrahmanya Shashthi* and *Kiru Shashthi* are celebrated here with all grandeur. It is believed that there was a palace of Chauta chiefs in Kadandale and its traces are shown in *Kadandaleparari* locality. **Paladka:** This is a Christian holy centre on the way to Kadandale. The Ignasius Loyalla Church constructed here in 1913 is attractive.

Kadeshvalya (4,774): This important place is situated on the left bank of the river Netravati at a distance of 15 km south-east of Bantwal, the taluk headquarters. The correct name of this village was *Kade Shivalaya* (the last Shiva temple) which was corrupted curiously as *Kadeshvalya* later. The Chintamani-Narasimha Temple outside the village is picturesquely located on the river. Though the temple possesses the name of Vishnu's Narasimha form, there is a Shivalinga in the sanctum. Stated to have been worshipped in all the four *yugas* (Ages), this temple has many myths regarding the installation of the Shivalinga. There are recent paintings depicting the ten incoronations of Vishnu on its wall. It is locally believed that all the rocks in the Netravati river from Uppinangadi to Kadeshvalya are Shivalingas. There is a beautiful well in the premises of this temple. The deity has the epithet of *Mahatobhara* and the temple has been renovated between 1971-92. It is learnt that during renovation varieties of copper coins were found in a pot. It is said that in olden days it was an *Agrahara* and that it was swept away in the *Maribella* floods of Netravati river in 1923. There is a Shivalinga installed in the middle of the river which believed to be the real *Kade Shivalaya*. The annual fair of the god is conducted during the month of *Mina*. Ajalamogaru is a place on the other bank of the river where the *Dargah* of a Muslim saint and a mosque are situated.

Kajuru: This place lying in the limits of the revenue village of **Mittabagilu (3,341)**. It is located at a distance of 20 km north-east of Beltangadi, the taluk headquarters. It is a holy place for the Muslims. It is famous owing to Hayatulla Valivulla Dargah Sharif, which attracts

lakhs of followers as to the *Urus* of Ullala, Ajalamogaru and Guruvayanakere. On the bank of river Netravati is the *Dargah*, while on the hill slope the mosque and the *madarasa* are seen. The *Dargah* has a beautiful dome amidst the four *minars* at the corners. In the *Dargah* there are two 15 feet-long tombs on the platform. It is stated that this town got the name of Khwajuru because 800 years ago four *Khwajas* had come and stayed here. That name thereafter took the form of Kajuru. It is stated that they were the disciples of Saint Khwaja Mohiyuddin Chistiya of Arabia. The *Urus* is celebrated here for ten day beginning with *Chand* 22nd of *Shavval* month. On those days religious discourses are held every evening. The devotees give silver articles in large quantities as gifts. Lakhs of people participate in this *Urus* in which Lakhs of rupees are collected for the *Dargah* by auctioning animals offered to the saint.

Kanyadi (1,807): Located at a distance of 10 km northwest of the Taluk headquarters Beltangadi, this place has the Lokanatheshwara temple in Lankelokanadu locality coming under the village limits. The temple enshrines *Swayambhulinga*, three lingas being installed on a single pedestal. There are separate *sthanas* (sacred spots) for Semakallu Panjurli and Naga Brahma daivas here. There are also attractive small shrines of *Sirikumara Gunda* and *Abbaga Daragagunda*. The annual fair celebrated for Lokanatheshwara for five days during the month of *Chaitra* is very attractive. The festival and *siridarshana* conducted here on the third night are unique. In the ritual called 'standing for the *Dalya*', any *daiva* among seven local divinities may enter into the body of devotees and this is described as *Siridarshana*.

Karinja-kshetra: It is a sacred place located 16 km east of the Bantval cross, falling in the limits of the revenue village **Kavalamuduru (4,361)**. The Karinja Mountain has puranic fame and is considered as *Dakshina Kailasa*. It is believed that Shiva on the top of the mountain as Swayambhu was worshipped in all the four *yugas* and that the mountain was called *Raudragiri*, *Gajarajagiri* and *Bhimagiri* in the past three *yugas*. In the current *Yuga* it is known as *Karinja-shaila*. There are lots of myths relating to this place and it is opined that the Shiva here, was worshipped by Rama, Lakshmana and the Pandavas. Besides, the Karinja Mountain is also a heaven for trekkers.

The Karinjeshwara temple on the Karinja Mountain is an unpretentious apsidal Shiva temple with a simple tower. There is an engraving of Batte Vinayaka on the rock midway to the top of the hill. In the vast plains reached after climbing half way up the mountain is the abode of goddess

Parvati, the goddess being represented by a four-armed image. It is popularly believed that Madhwacharya had visited this kshetra and that the image of Parvati was installed by him as Vaishnava-Shakti. The worship of this deity is performed according to Vaishnava tradition. The monkeys are abundant in this mountain and the cooked rice offered as naivedya to the god Karanjeshwara is served as vanaranna to the monkeys on a rock called Manganakallu. It is necessary to examine the possible connection between the puranic myths and the locality in view of the fact that archaeologists have identified megalithic caves in this mountain. The Mahaparva is an annual fair conducted for seven days during the Mahashivaratri. As part of Kadirotsava, the procession of Karanjeshwara during Kanya Sankramana reaches Sarapadi located at a distance of 10 km from Karinja, and after the deity is worshiped there, on its way back to Karinja, the procession collects some paddy from the paddy fields in Hallangaru. There is a Sharabheshwara temple in Sarapadi which is believed to have been built by Kalludka himself.

Katilu: This pilgrimage centre is on the bank of river Nandini, located in the limits of the revenue village **Kondemule** (2,029) at a distance of 33 km from Mangalore, the district headquarters, and 13 km north-east of Suratkal. Its fame owes to the Durga-Parameshwari temple on the kati (waist) of an island formed in the river flowing amid the rocks. It is stated that because of this the Devi had the name Katila and the place had obtained the name Katilu. In the sanctum the Durga is worshipped in the form of a Swayambhulinga. It is a 10th century Shakta centre which has grown from time to time. But because of the flood of river Nandini the old temple was destroyed and the existing large temple was reconstructed in 1944. It has an attractive gateway tower, and some of the beautiful sculptures on the pillars in the recently built sabhamantapa are works of sculptor Gopala Shenoy of Karkala. There is a Vasanta Mantapa in the ambulatory. There are separate spots in the courtyard for the deities Maha-Ganapati, Vanashastara and Nagadeva. There is kakshasana (back-rest seat) along the periphery of sabhamantapa. The paintings here depict the greatness of the Devi. Here, the Devi is worshipped in her three forms viz., Mahakali, Mahalakshmi and Mahasaraswati. On the last day of eight-days' fair beginning from Mesha Sankramana, the Devi is carried in procession to Ekkaru village three km away and immediately after return, she is welcomed by the Kodamanittaya daiva of Shibaruru. This is followed by Agni-rathotsava and Avabhrithotsava. Thereafter an unusual Agnikride (fire-sport) called Sutedaran takes place in three rounds between the representatives of Atturu and Kodatturu village.

Kavattara (1,459): This is a religious centre, located at a distance of 45 km north of Mangalore the district headquarters. It is an old centre of worship of *Siridaiwas* called *Abbage* and *Darage*, and is known as *Adi Alade*. The *Siridaiwas* are worshipped here along with god Mahalingeshwara. In Alade there are clay images of *Abbage*, *Darage*, *Sonne* and *Ginde*. There is a wooden image of *Nandi-Kona* (Bull and he buffalo) in the *chavadi*. The *Siridarshana* conducted on *Pagu* full-moon day is the speciality of the annual fair.

Kellaputtige (1,284): This is a historically important place situated eight km north-east of Mudabidre, the Hobali centre. P.N. Narasimhamurti opines that Kellaputtige was the capital of a local feudatory family called *Kellas* of Dakshina Kannada. It is learnt that *Kellas* were the subordinates of *Alupas*. The hero stones related to *Kella* chiefs have been found here. And because of this the adjective *Kella* is prefixed to the name of the place. But today the term *Kella* survives only as surname among the Jains.

Kemmaru Lake: This is a picturesque natural location on the Uppinangadi – Bisleghat road about 19 km from Putturu, the Taluk headquarters. Being located in the rich green forest, it has become a week-end tourist spot.

Kudupu (2,552): Located at a distance of nine km east from Mangalore town, this is now a part of Mangalore, the district headquarters. It is famous on account of Ananta-Padmanabha temple situated in the deep valley by the roadside. The *rathotsava* conducted here annually is also famous. The temple is located picturesquely amid the nature. On the way leading to the temple, there is an attractive arch. The temple with Lake called Bhadra-Saraswati beside it, and a tall *Dvaja-stambha* in front, is impressive. There are varieties of artistic and attractive Naga images in *Ashtakula Nagamantapa* and *Vasuki Nagaraja mantapa* in *Nagabana*. It may be mentioned in this context that the *Vidurashwattha* in Kolar district is another sacred place where the Naga images are found in such large numbers. In the *mantapa* situated in Bhadra-Saraswati lake is an image of seven-hooded Naga. Moreover, there are shrines of *Navagraha* and *Ayyappa*. An eight feet high *Valmika-mantapa* has been constructed for ant-hill here. There is also a stone swing. Of late the place has been developing at a great pace. There are *utsava-murtis* comprising Nagaraja's hood, Ananta-Padmanabha and Subrahmanya in the sanctum of Anantha-Padmanabha temple.

Kukkaje Water Falls: It is a beautiful tourist spot located at a distance of 12 km to the north-east of Beltangadi, the taluk headquarters.

Kukke Subrahmanya (3,447): This is a famous pilgrimage centre, located at a distance of 44 km north-east of Sulya, the Taluk headquarters. It is situated on the bank of the river Darpana Tirtha, which is a tributary of the river Kumaradhara. The place, which is situated in between Kumaraparvata and Sheshaparvata, can be reached from Putturu which is 33 km away. It is 104 km from Mangalore, the district headquarters. Being at a distance of 290 km from state capital Bangalore, the National Highway No. 48 passes at a distance of 22 km and it can be reached from Shiradi *Nisargadhama* (Nature resort). The name accrues to the place because of the Subrahmanya temple in Kukke village. It is also called Pushpagiri. The Subrahmanya Road Railway station is on the Manglore-Hassan broad-gauge railway, 12 km away from this place.

Since Adishankara is believed to have visited Kukke Subrahmanya situated in the western part of Kumaraparvata, it is opined that it was already a famous place by the 8th century. The first reference of Kukke village is found in a 9th century inscription from Bhantra. It records a treaty between four local kings ruling that region. It refers to the *Vishvas* and *Kanakas* (?) of Kukke. There is a need to study the inscriptions which are in the premises of the temple as also the small inscriptions on stone slabs covering the floor of the outer courtyard. So far, six copper plate inscriptions pertaining to Kukke Subrahmanya are known. Among them, the copper record of the period of Vijayanagara king Bukka II reveals that Kukke town was under the control of Bangara chiefs. An inscription of 1407 informs that when Bachappodeya who was ruling Mangluru-rajya, gave a donation of 270 *Kati Gadyanas* to the Brahmins of Subrahmanya. Another inscription of 1663 registers the gift of *Kollimogara* Shankaradevi Ballalti. The copper inscription of 1665 which belongs to the king Devaraja Odeyar of Mysore, records the donations made into the treasury of Subrahmanya of Kukke Linga by Dhanojayya, the grandson of Nanaji. The reference to the *Hobali* in this epigraph is noteworthy. One of the two inscriptions of 1666, which pertains to the *Paleyagars* of Beluru, registers the donation of Shriranga Raya. The inscription of 1681, also of the same *Paleyagars* mentions the donations to the deity Subrahmanya by Venkatadri Nayaka.

The Naga worship is prevalent from times immemorial, and Kumara (Subrahmanya) who is known by various names such as Kartikeya,

Shanmuga and Muruga is worshiped in the form of Naga in this *kshetra*. This shows that *Naga* and *Subrahmanya* are considered identical. The myth goes that the water which was used for the coronation of Subrahmanya who killed demons Taraka, Padma etc., began to flow as the river Kumaradhara. It is believed that Kumaraparvata was the place where, after his victory, Subrahmanya got married Devasena, the daughter of Devendra, on *Margashira Shuddha Shashthi* in the presence of various deities including Brahma. Another myth goes that Vasuki (Snake lord), fearing Garuda, hide himself in a cave here and having performed penance obtained the *darshana* of lord Shiva. Vasuki thereafter, at the orders of Shiva, obtained the *darshana* of Subrahmanya and the latter became one with Vasuki. It is believed that for this reason Vasuki, with the blessings of Shiva, accepts worship and fulfills desires of the devotees. From that day onwards, this place became famous as the *kshetra* of Skanda worship along with Vasuki-Naga. The abode of Subrahmanya is picturesquely placed against the background of Kumara hill. It has a tall gopura and separate shrines of Subrahmanya, Lakshmi-Narasimha and Uma-Maheshwara within the enclosure of the complex. In the sanctum of main Subrahmanya temple there are images of Vasuki as Shesha-naga and Subrahmanya on the pedestal. In the north part of the temple there are Shivalingas called as Kukke *lingas*. There is a living tradition of addressing this also as Kukke Subrahmanya temple. The Kukke linga fair is organized on *Makara Sankramana*.

The Lakshmi-Narasimha temple situated in the south-east part of the same complex is looked after by the Madhva *matha*. It is believed that this *Matha* was established by Vishnutirtha, the brother of Madhvacharya. Further, the *samputa* (casket) and the statue of god Lakshmi-Narasimha here, are believed to have been the ones given by Vedavyasa to Madhvacharya. The annual fair of this temple is celebrated for 3 days on the occasion of *Narasimha Jayanti* in the *Vaishakha* month. The parents of Kumara, Uma and Maheshwara, are worshipped in the Uma-Maheshwara temple which is on the north-eastern part of the same complex. There are images of Surya, Ambika, Vishnu and Gananatha here. The *rathotsava* of Uma-Maheshwara is celebrated on *Shivaratri* and of god Surya on *Rathasaptami*. There is the *sannidhi* (holy presence) of Chandramaulishwara of Shringeri *Matha* situated at the north-east corner of outer enclosure of the Subrahmanya temple. *Hosaligamma* and *Purusharaya daivas* are also placed here. There is a Bhairava image in the southern part of the enclosure. In the Subrahmanya temple, the worships and rituals are performed according to *Vaikhanasagama* (a

Vaishnava canonical text), even though it is a Shaiva centre. The annual fair of the deity is conducted from the first of *Margashira Shuddha* to the fifteenth of same fortnight. Particularly, the car-festival celebrated on the morning of *Margashira Shuddha Champa Shashthi* is especially an attractive event. The mini car-festival conducted at night on *Pushya Shuddha Kiru Shashthi* is also similarly attractive. The *Laksha Dipotsava* which takes place on the last day of the month of *Kartika* is another special event here. The *Chandra-mandalotsava* celebrated at night on that day is also noteworthy. In the past this region had been under the local chieftains called Ballalas. The remains of their palace is found in Kalkunda locality. It appears that the image of Ballalaraya which is near the main entrance to the temple complex was installed as *bhaktashilpa* (sculpture of devotee) in the reign of local Ballala chiefs. **Adi-Subrahmanya:** In the Adi-Subrahmanya temple an ant-hill is being worshipped as the original deity. It is located on the bank of river Darpana Tirtha which flows about 200 metres away in the backyard of the Subrahmanya temple. Here there is the small shrine of Vinayaka also. **Uttaradi Matha:** The *Uttaradi Matha* of *Dwaita* school is located in the northern part of the *Terubidi* (car-street). There is a statue of Anjaneya. **Rudra-pada:** Situated near the Adi-Subrahmanya temple, there is a stone *Rudra-pada* (foot of Rudra) and a stone inscription. The sanctum of this temple no more exists. **Kashi-katte:** On the *Raja Bidi* (Mainroad) leading to the temple, there are an Ashwattha (Pipal) tree and temples of Katte-Ganapati and Anjaneya. A library and a museum are also situated in Kukke Subrahmanya. The temple management provides lodging facility including the *Kumara-kripa* building. Further there is a chaultry attached to the temple where food is served to the devotees in the afternoon and at night. **Biladwara:** A myth goes that the *Biladwara* (cave-entrance) situated to the south of the way leading to Kumaradhara river is the place where in the past Vasuki obtained the blessings of god Shiva after performing penance. There are two paths in the cave, one on the north and the other on south. The southern path is almost a furlong in extent and in the midway are the sacred spots called *Gogarbha* and *Tirtha*. In the month of *Kartika*, the pilgrims by entering the *Biladwara*, reaches *Gogarbha*, receive *tirtha* and acquire merit by giving *dakshina* to Brahmins. **Matsya-tirtha:** It is the confluence of Kumaradhara and Darpana Tirtha, about 2.5 km away from the Subrahmanya temple. As there are large fishes in it, the name *Matsya Tirtha* has come to this deep *tirtha*. Moreover this being the place of *Avabhrita* (sacred bath) of god Subrahmanya, the devotees take holy dip here. **Kumara-Parvata:** This

hill is located about 27 km east of the temple and has a height of about 4000 feet. About half the way is a ruined habitation called Giri-Matha. After climbing Shesha-Parwata and Siddha-Parwata one can reach Kumara- Parvata. On the top of the mountain in the large plain extending over an acre there is a *Pada-mudrika* (foot impression) on a stone where the coronation of god Kumaraswami is traditionally believed to have taken place. From here the river Kumaradhara proceeds as *Ubhayadhara* (river flowing in two branches) which later unite together. **Agrahara Somanatha temple (Panchami-tirtha):** This also is on the way to the river Kumaradhara. A Somanatha temple, a *Matha* and over 30 *Vrindavanas* are located here. **Copper Plate Inscriptions:** The inscriptions of various periods connected to Subrahmanya temple (1407, 1665, 1666, 1681, 1673) are donatory grants pertaining to the time of the kings of the Sangama dynasty, the Aravidu dynasty, kings of Mysore and the Nayakas of Beluru. More over there are records of donations by *samsthanas* (principalities) of Kodagu and Induru. **Kulkunda:** This is a hamlet located at a distance of three km from Kukke Subrahmanya, where Uppinangadi - Bisle ghat and Sulya - Kukke Subrahmanya roads meet each other. The fair is conducted simultaneously with the annual fair of 15 days starting from *Kartika Purnima* in Kukke Subrahmanya. The cattle fair conducted here at that time is famous and the cattle brought from ghat areas traded here on a large scale.

Madantyar: This is the market area of **Parenki** (3,285) village. In Tulu *Madantyar* means 'property of the *matha*'. But today it is a holy place for the Christians. Here is the beautiful Sacred Heart Church (1889). Inside the Church there are beautiful images of Jesus, his parents and other Christian Saints. Special mention may be made of the terracotta images depicting the path of crucifixion. The Catholic Board of Education belonging to this church runs many educational institutions.

Mangalore (4,16,262): The district head quarters, Mangalore has also ports. It is an important town situated 363 km west of the state capital Bangalore. It is locally called Kodiyala port. The Gurupura and Netravati rivers which flow respectively to the west and south of the town meet in the southern part of the town, after creating a backwater lake they join the sea. Since the two rivers meet here the town is also called Kudala or Kudla in Tulu. The Konkan Railway passes through Kankanadi railway station about four km from the Mangalore railway station.

Mangalore, which has grown into an educational centre, industrial and commercial town and a natural tourist destination, has two ports (old and new). As such it is also internationally famous for overseas trade. The Bajpe airport which is 25 km from the town has all facilities of an international airport. The National Highways 17 (Mumbai-Kanyakumari), 48 (Chennai-Bangalore-Mangalore) and 13 (Mangalore-Sholapur) are the principal highways connected to the Mangalore town. Being a historically significant town, Mangalore is rich in beaches, natural resorts, temples, Masjids, Dargahs and Churches.

It is generally believed that the town obtains its name after Mangaladevi, the presiding deity of Mangalore, said to have been consecrated by Parashurama. But Dr. P.Gururaja Bhatt opines that this politically and militarily significant town must have obtained the name Mangalapura from *mangala* which means a port. In ancient inscriptions this place is mentioned as Mangalapura. Its first mention is noticed in the Maratur Copper Plate record of 7th century A.D. issued by a Badami Chalukya ruler. From this inscription we come to know that Mangalore was the capital of the early Alupas. But it is said that Mangalore was an important town even before. In the pre-Christian works of Arrian, Ptolemy and Cosmos, the place is referred to as Mandegora, Maganur, and Mangarota respectively. Pliny (1st century A.D.) mentions Nitrimas, which is identified by scholars as the Netravati. It is also mentioned as Manjarur. An 8th century inscription from Udyavara registers the grant of Mangalapura by Dommanna to Kiriya-Nagadatta when Kodala was being administered by one Mara. It is necessary to examine if this is a reference to Kodyalabail-Mangalore region. But there are epigraphical proofs of the fact that by the beginning of 13th century Mangalore had become the capital of Alupas. The mention of "*Rajadhani Mangalapurada Hiri-aramaneya Bhuvanashraya Mogasale*" in an inscription of 1204 found in the compound of Canara School in Mangalore, is worthy of note. *Mangaluru gadyana* is mentioned in the Mudabidre inscription of 1204. This implies the existence of a mint at Mangalore by that period. Similarly *Rajadhani Mangalapura* is mentioned also in the Kadri inscription of 1302. During the Vijayanagara period, Mangalore was well known as headquarters of the province called *Mangaluru-rajya*. The works of Ibn Batuta (1342) and Abdur Razak (1448) have lot of information about Mangalore. Emperor Krishnadevaraya of Vijayanagara had permitted the Portuguese to construct a fort here. Around 1514 A.D., the Portuguese traveller Duet Barbosa who visited Mangalore records that Mangalore town was full of moor trade. In between, Mangalore town was

looted twice by the Portuguese. Among the several treaties signed by the Portuguese and the Keladi Nayakas, the Treaty of 1670 permitted the Portuguese to construct a factory (*kothi*) in Mangalore. In course of time, tired of impositions of the Portuguese, the Arab traders set on fire the Mangalore town in 1695. At the beginning of the 18th century, though the Keladi Nayakas expelled the Portuguese from Mangalore, they again permitted in 1714 for the construction of a factory. Haider Ali, who annexed Mangalore in 1763, constructed the dock and a storehouse of weapons.

In 1769, the British captured Mangalore, but could not retain it for long. The Treaty of Mangalore (1793) between Tipu and British brought to a close the historic 2nd Anglo-Mysore war. Though the British captured Mangalore in 1794, Tipu recaptured it and destroyed the fort there. With the death of Tipu in 1799, Mangalore fell into the hands of the British. After Tipu's death North and South Canara Regions formed part of the Madras Province of the British. In 1801 Francis Buchanan visited this town. During the revolt of 1837 in Kodagu, the rebels entered Mangalore town and broke open the doors of the jail and set on fire the British offices. But the rebellion was quickly quelled. In 1862, the Canara district was divided to form South and North Kanara districts. South Kanara continued to be in Madras Province, while North Kanara came under the Mumbai Province. This arrangement continued till 1947. After independence, the district became part of the Mysore State in 1956. Between 1799 and 1956 Mangalore played an important role as a port and administrative headquarters.

Forts: It is understood that earlier there were four forts in Mangalore town built at different times. In support of this the following evidences are cited. 1. Ikkeri Venkatappa Nayaka destroyed the fort built by the Bangas near Urva. But by 1623 Peatra Della Valle records that it was in ruins. 2. In 1784 Tipu is stated to have destroyed a fort constructed by Basappa Nayaka of Bidnur (1740-54). 3. The St. Sebastian Fort built by the Portuguese in 1568. 4. The fort believed to have existed on the hill where the light house is situated now. But the fact that in medieval times Alupas of Tulunadu had Mangalore as their capital, as indicated by Mangalore inscription of 1204 and Kadri inscription of 1302, both confirms that the place was very important with the fortifications. Further, the Mangalore inscription of 1204 makes it clear that the large palace at Mangalapura was called *Bhuvanashraya*. Of the four forts mentioned above, the one constructed by Basappa Nayaka comprises of double fortifications. The lower fortification, which encompasses a wide

area, comprises of six bastions and numerous watch towers. It is said that in this very place the earlier fort of Banga rulers was located. The remains of the old fort can be seen today only in the area called 'Fort ward' (7th ward). A roof-tile factory occupies the area which earlier had St. Sebastian Fort. It is said that the remnants of this fort can be seen on the sea-shore.

Sultan Batteri: This fort is on the banks of the Gurupura river in the Bolur area. It is said that in order to control the enemy warships, Tipu Sultan constructed this watch tower. This 20 ft high watch tower is an attractive structure declared as a protected monument by the State Archaeology and Museums Department.

Bavutagudda/Dipastambha: This is a hill situated in the central part of the town. An old structure facing the Sea is located on this hill which served as light house earlier. The City Corporation has developed a beautiful garden here.

Mangala Devi Temple: A Puranic legend purports that Mangala-devi, the presiding deity, was installed by Parashurama who also constructed a temple for her. It is believed that in the first decade of the 10th century A.D. Matsyendranatha-muni worshipped this image. It is also said that at his orders a Ballala chief of Attavara constructed the temple for the goddess here. Later in 964, the temple was enlarged and renovated by Alupa King Kundavarma II. It is said that on the occasion, Gokarnanatha was also present. The present temple is said to have been reconstructed during the time of the Nayakas of Bidnur. Inside the spacious temple, there is the 1½ ft high stone statue of Mangaladevi in seated posture, believed to be installed by Parashurama. The nose, ears etc. of the deity are not clearly demarked. The shrine is covered with silver sheets. In the courtyard of the temple there are shrines of *parivara-devatas* (associate deities) such as Vinayaka and Rakteswari. Near the Vinayaka temple there is a 14th century hero stone carved in three panels which records the death of a hero. During *Navaratri*, the *Jatra* is conducted here for 11 days. Especially, the car festival of Devi celebrated on the afternoon of *Dashami* is very attractive. In the evening, on that day the Goddess is taken in a victory procession to *Marnomi-kette* (*Mahanavami-katte*). Beginning from the full moon day of *Kumbha-masa* a five day mini *Jatra* is celebrated for *Parivara Daivas* and on the same occasion the *Nemotsava* is also conducted. During *Kartika* month *Lakshadipotsava* is also celebrated.

In Manglore there are temples for Ganapati, Venkatesvara, Kalikamba, Vinayaka, Gokarnanatha, Mukhyaprana, Lakshminarayana, Mahamayi, Dattatreya, Umamaheshwari, Trisuleshwara, Nireshwalya, (Nira-Shivalaya). There is also a *Basadi* of Chandranatha Tirthankara. Apart from these, there are also *mathas* like Krishna-matha, Gokarnanatha-matha, Virashaiva-matha etc.

Venkatramana Temple: The Venkataramana Temple in the *Ratha-bidi* of Kudroli belongs to Gauda Saraswat Brahmins. It has god Venkataramana and *Parivara Devatas* in the sanctum. During *Navaratri*, a special Sharada *Puja* is performed in the temple. The clay idol of the goddess is disposed off in a grand function. The most attractive part of this function is the participation of various groups in the guise of tiger. In the car street there is the Mahamaya temple. In the Chitrapura *Samadhi matha* of the Saraswats is the *Samadhi* of the sixth pontiff Vamanashrama Swamy (1823-35). Over that *Samadhi* the *linga* of Bhavani-Shankara is installed. There is also a temple of Venugopala. Near the *Samadhi matha*, there is a shrine of Umamaheshwara. Katyayini matha, Narasimha matha and the Krishna Temple are also in the same street. There are Sharabheshwara and Maha-Ganapati temples in the locality called Sharavu. Being an ancient temple in the district, this temple enshrines in the sanctum, the Sharabheshwara Linga. The Udbhava-Ganapati on the eastern wall is decorated with Golden plating. Starting from *Chandramana yugadi* for eight days, the Sharabheshwara *jatra* is conducted and on the 8th day, the chariots of Shiva and Ganapati being pulled with pomp and glory. Then there is a unique festival called *Mannagudde Gurji*.

Gokarnanatha temple in Kudroli is on the way to Sultan Batheri. This was constructed during the second decade of the last century (1912). In 1991 the temple was renovated in Chola style. The temple is looked after by the Billava community and in the sanctum there is the Gokarnanatha linga. This gorgeous temple has *gopuras* of *dravida* style on the four sides. Inside, there are small separate subshrines for Ganapati, Subrahmanya, Annapurneshwari and Ananda Bhairava. The inner face of the *prakara* wall carry attractive paintings of *puranic* themes. During the Dasara, the *Navaratri* festival is celebrated on grand scale. On the day of *Navami*, an attractive procession of *Navadurga* takes place. There are beautiful sculptures in Gopalakrishna temple located beside the main temple. The Kalikambha-Vinayaka temple in the chariot street belongs to the Vishwakarma community. Beside it is the

Gurumatha wherein an image of Panchamukhi Viswakarmeshwara and a seated sculpture of Nagalingaswamiji. *Mariparva* celebrated in the Mari temple at Urwa also has its specialities.

From the Chakrapani temple inscription of 1367 at Attavara, it is known that a grant was given to god Anjaneya of that temple. The grant given to God Chakrapani by Alupa Kulashekhara is also recorded. Gopinatha image in the sanctum is an attractive sculpture in 12-13th century style. The inscription dated 1440 of Kulashekhara, records the grant given to Viranarayana chaultry by the *karanikas* of Mangaluru. In old port area of Mangalore, there is a Adinatha *Basadi* with beautiful wooden sculptures.

Kadri: Being a part of Mangalore, Kadri is famous for the Manjunatha temple and *jogi-matha* belonging to Natha sect. In old inscriptions Kadri is referred to as 'Kadali', 'Kadarika' and 'Kadire'. In olden days it was a centre of the *Natha* sect and it is believed that Matsyendranatha and Gorakhanatha *saints* had visited this place. The first reference to Manjunatha is in the 12-13th century inscription at Kadri. In Alevur (1278) and Kadri (1386) inscriptions also there are references to Manjunatha. The Kadri inscription of 1475 mentions Kadire as the *Adisthana* (prime seat) of Mangaluru-rajya.

Situated within a large enclosure wall, the Manjunath temple is in Nepalese style. It was renovated during 14th-15th century. The main sanctum enshrines Svayambhu-linga of Manjunatha. Inscriptions describe Kadri, as the sacred abode of Siva. But there is sufficient evidence regarding the early existence of Mahayana Buddhism here. Later on it was appropriated by Nathapanthis. At one point of time, both the Manjunath temple at the foot of the hill and *jogi-matha* atop the hill were in the possession of Nathapanthis and they seem to have been transformed into *Agamic* temples. Govinda Pai opines that 'Matsyendranatha', the name of *Natha* ascetic, in course of time may have subsequently assumed the form 'Machhendranatha' and 'Manjunatha'. In the *Devakoshthas* of the sanctum wall of Manjunatha temple there are stone images of propounders of Natha sect, *viz.*, Matsyendranatha seated in *padmasana*, Gorakshanatha in standing posture, and Chauranginatha and Sringanatha seated in *padmasana*. There are also three excellent *panchaloha* statues. Of these the Lokeshwara image has the distinction of being one of the best bronzes of southern India. A Sanskrit inscription on its pedestal, records that it was the image of Lokeshwara installed by Alupa king Kundavarma in 968. This image is five ft tall and the deity

seated in *yogamudra* has three faces and six hands. All the three heads together have an artistically executed *jatamakuta* (matted hair). It has a palanquin shaped attractive *prabhavali*. Locally, the deity is also called Brahma. It is opined that this image may be of Buddha of *Vajrayana* branch of Mahayana sect. Another view regards this as an image of Matsyendranatha, an incarnation of Shiva. There are two more metallic images here, of which the one called Vyasa is believed by scholars to be that of Buddha in *dhyanamudra*. The depiction of Garuda on its base seems to suggest Buddha conceived as an incarnation of Vishnu. The image called Narayana is supposed to be of Manjughosha or Manjushri. In the *prabhavali* there is a carving of Buddha in miniature. These two attractive images are about three feet tall and dates back to about 10th-11th Century A.D. To the north of the temple is a 10 ft. tall pillar called Alvakamba. It is crowned by a small *mantapa* containing small carvings of Buddha in four directions, with carvings of ascetics in *padmasana* below.

In the *prakara* of this temple there are shrines of Durgaparameshwari, Maha-Ganapati and Shastara. In the Durgaparameshwari temple, the Goddess is worshipped in *Swayambhulinga* form. Scholars have considered this to be peculiar to the coastal region. In front of the temple, there is a 35 ft high *dipastambha* (lamp-post) which is illuminated with lamps during the *Lakshadipa* celebration. There is a beautiful silver *ratha* in the temple. In front of the temple, there are nine (*tirtha*) sacred tanks. The water which flows down from the hill into these *kundas* forms the *Gomukha-tirtha*. The yearly *Jatra* of Manjunatha is held for nine days from the day of *makara-sankramana*. On this occasion a 62 ft high flag-staff is erected. From this flag-staff is suspended a 40 ft tall Garuda in human form, prepared out of colourful cloths. On the 8th day, the *rathotsava* of Manjunatha is celebrated on a grand scale. During the *Navaratri*, Durgaparameshwari festival is also celebrated on a grand scale. There is limited boarding facility for the pilgrims here, and on every Sunday, Monday, Thursday, Saturday and full moon day free meal is served in the afternoon.

Jogi-matha: The *Jogi-matha* on the hill near Manjunatha temple belongs to *Nathapanthis* and it is as old as 10th century. There is a temple of Kalabhairaveshwara in the *matha*. It is believed that Parashurama was the first *guru* of this *matha* and that he practiced *yoga* here for 12 years. He constructed a *yajna-kunda* called '*Parashurama-dhuni*' which is believed to be still effective even to this day. There are varieties of small shrines in the open space before the *matha*. There are images of

important Natha ascetics. There are shrines of Jwalanatha, Chauranginatha, Gorakshanatha and Matsyendranatha; the caves below the Matsyendranatha shrine is now closed. An inscription of 1423, in the vicinity of the *Jogi-matha*, records the appointment of two Brahmins to perform *japa* before Goddess Durgadevi for the health and longevity of Vijayabhupatiraya. The same inscription also mentions God Timileshwara. Another inscription of 1475, records the land grant made by the four *senabovas* and *sthanikas* of Kadire collectively to Mangalanatha Odeyar. In addition, it also states that the responsibility of the *avadhana* of Gorakshanatha and Chandranathayati was placed on the donee. There is a *Sita-kunda* from which water flows to the nearby *tirtha* tanks. It is said that Parashurama, standing on the platform now called *Parashurama-katte*, just by a gesture of his finger ordered the sea to recede back. The Pandava Cave is created by excavating in the hill and at the lower level there is the temple of *Patala-Bhairava*. Nearby there is a pond called *Kaibattalu-kere*. The *Parashurama Jhandi padayatra* is held once in twelve years. The *sadhus* of *Barahapanthi* (12 sects of *Nathapanthis*) and the *yogis* of *Avadhuta* tradition participate in this *padayatra*. The *yatra* starts from Tryambakeshwara in Nasik on the day of *Kumbha-mela* and traversing to a distance of about 1160 km to reach Kadri. The *yatra* visits on the way the 12 *Nathapanthi mathas* and appoints new *swamijis* in all those *mathas*. Likewise, the newly appointed *swamiji* is made to sit on a stone seat in the premises of the Kadri *matha* and is anointed as the *swamiji* of the Kadri *Jogi-matha*. The *arasa* (chief) of the *Jogi-matha* at Vitla is also appointed in Kadri *matha* itself. The next day the *Jhandi-yatra* proceeds from Kadri to Vitla and the new *Arasa* of Vitla is made to sit on the new *pitha* and thus comes to an end the *Jhandi*. In 2004 the present *swamiji* of *Jogi-matha* had assumed his position.

Mundana Falls: About a km away to the west of *Jogi-matha*, this small water fall falls in two stages from a height of 12 ft, and it can be seen throughout the year. There is a need to develop this place as a tourist spot.

Mosques: Since it is a port town, Mangalore has attracted Arab merchants from early times. There are old Masjids in old port area. It is said that Zeenat Baksh Jumma Masjid was built by Arab traders settled in the coast who were the followers of Arabian saint Malik Deenar several centuries ago. It is said that later in the 18th Century, at the instance of Tipu sultan, the mosque assumed its existing look. It is famous for its artistic pillars with minute carvings. The Idga Mosque on the light

house hill, a square structure is also attributed to Tipu Sultan and Muslims of Mangalore gather here for Idga prayers. Shah Amir Masjid and Shah Amir Dargah in Dongarageri are nearly 200 years old and are quite attractive.

Saidani Bibi Sahiba Dargah: Near A.B.Shetty Circle in the city, is this *Dargah* dedicated to the Muslim saint-mother of the same name. She is said to have come to Mangalore from Madina some 600 years ago. She was respected equally by Muslims and Hindus. Nearby there is the attractive Ghazia Masjid of Tipu's period.

Churches: The West Coast had established contacts with the West from very early times. The Portuguese, the French, the Dutch, and the British influenced considerably the social, economic, religions and cultural spheres of the society in this region. Owing to this, there emerged huge attractive Christian buildings. But they have been renovated from time to time. There are many buildings which are about more than 200 years old.

The Most Holy Rosary Church in Bolar, is one of the three old churches built in 1520s. But in the place of the old church now there is a huge and beautiful church built in 1910. Divopadri of Mumbai Mission was its architect. The then Parish priest, Father Buzony caused the bell tower to be built and installed therein the bells brought from Italy. Earlier the attractive dome of the church used to be decorated with lights at night, and this used to indicate the direction for the sailors.

Saint Milagres Church in Bijai was built by Thomas Castro in 1680. It was a victim of the attack of Tipu Sultan in 1784. It is said that the Idga Mandir on Flag hills (*Bavutagudda*), was constructed with the remains of this Church. Later on the church was built on a grand scale. Today it is the Saint Anthony Devotion Centre and Saint Monica Devotional centre. The Mourning Mother Devotional church here has the distinction of being the first of its kind in India. There is a beautiful image of Mother Milagres with infant Jesus in her hands in the church.

In 1879 Father Augustus Diamenti started the *Saint Joseph Theological Seminary* in Mangalore. Its main purpose was to train the Christian priests for missionary activities. The two churches by the side of the seminary have artistic towers. Between 1914 and 1937 lot of additions were made to the structure. Accordingly this church is famous in south India for its architectural plan.

Saint Aloysius Church in *Bavutagudda* near Mangalore was constructed by Father Joseph Villi in 1885. This is dedicated to St.

Aloysius Gonsag (1568-91) and it is built on the model of Saint Phillipneri Church of Rome. The beautiful paintings inside the Church are known to have been done by Antony Moshcheny of Italy during the years 1902-04. He had come to Manglore in 1889 from Italy and has done many beautiful paintings starting from the evolution of man to the Resurrection of Jesus. The paintings in the ceiling were also done by him. Among his beautiful paintings, mention may be made of birth of Jesus, initiation of Jesus, Jesus with children, the marriage feast of Cannes, the last supper etc. Some of the works of this artist may be seen also in Mumbai and Cochin.

Saint Xavier's Church (1928) is another noteworthy church in Mangalore. The Shanthi Cathedral in *Balmatha* constructed in 1862 was later renovated and reconstructed in 1962 on the model of the Mission Houses of Bessel in Switzerland. The Kanthi Church in Jappu and Vishranti Church in Bokkapatna are the other important churches of the Protestants.

The Holy Cross Church (1913) in Kulashekara which falls in Mangalore city limits is famous for the burial of Alexander Duboise (1809-1877). Known as 'Grandfather of Kulashekara', he was revered by all because of his miraculous personality. The annual fair is conducted in his name on December 11th. His personal belongings are preserved in the Church.

Beaches: The beaches near Mangalore like Tannirbhavi, Panambur, Someshwara, Ullala, Sasihittalu, Suratkal and Mukka are the favourite tourist spots both for the tourists and the local people.

Gardens: Rabindranath Tagore Garden, Lalbagh and Urva Gardens are attractive in Mangalore. Near Kadri garden, there is a deer and snake park which needs to be developed. Nehru Grounds in Mangalore is a famous spot where public functions are held. There are many gymnasiums in the city and the Mangala Stadium is a favourite spot for the sportsmen.

Museums: The Shrimatibai Memorial Government Museum in Bijai (1960) was donated by a doctor named Colonel V.R. Mirajkar in the name of his mother Srimatibai. He has donated his mansion along with his antique collections. There are objects belonging to different religions, sculptures, paintings, varieties of rocks, minerals, fossils of various forest and aquatic animals, masks of *bhutas*, ritual objects and many other items can be seen in the collection. In St. Aloysius College there is a museum named 'Aloysius' containing objects of educational, historical and

archaeological importance. This museum was started in 1912 with the unique objects brought by Father Chiyafri of Italy. Today, it has more than 5000 objects in its collection. The first car that came to Manglore in 1906 is exhibited here. *Pavanje House* is the residence of artist Pavanje Gopala Krishnayya located six km away from St. Anne's School, near the Gopala Krishna temple, beside the florists' market in the Chariot Street. There are many valuable objects representing the local culture.

Pilikula Nature resort: This nature resort is situated 12 km to the north-east of Mangalore City on National Highway 13, slightly interior from the Manglore-Mudabidre Road, in the limits of Mudashedde Census (7,417) village. Earlier there were plenty of tigers here. Hence, it was called in Tulu, Puli (= tiger) Kola or Hulikola. The resort has diverse attractions stretching over 350 acres of land. It is considered to be unique in the country. There are varieties of plants, animals, flowers and fishes in the resort. It attracts and satiates the tourists in large numbers. In addition to the natural beauty, there are cable cars, musical fountains, small trains, boating, elephant ride, rope way, science museum, planetarium etc. for entertainment. The *Sand Street* stretches between the Arabian Sea and Gurupura river is most suited for evening walk and entertainment.

Martyrs Memorial: Adjacent to the east wall of the old District Office is a tower which was constructed in memory of two soldiers among the 88 soldiers of Dakshina Kannada who participated and died in World War I. The stone inscription on the tower supports the claim. Another pillar *Martyrs Memorial* is set up in front of the Karnatak Polytechnic Bus stop near Kadri hill in memory of the brave soldiers of Dakshina Kannada. ***British Officers' Memorial:*** This is an attractive tomb built on the burial of Brigadier General James Karnak and Michael Thomas Harrison. It is located in the Christian Cemetery.

Gandhiji and Manglore: During the Freedom movement, Gandhiji had visited Manglore thrice, first on 19th-20th of August 1920, second on 26th-27th of October 1927 and the third time on 24th-25th of February 1934.

Konchadi: This is on the Manglore-Bajpe road. There is a temple of Mahalasa-Narayani built in 1987. She is the tutelary deity of the Gauda Saraswat Brahmins and is believed to be of Vishnu in the form of Mohini. Her image in black stone is worshipped on a grand scale.

Kankanadi: This is the main railway junction on Konkan Railway. An old *Garadi* of Brahma Baidarkala (1874) is situated here. Even when Gandhiji was still alive (1934), his idol was worshipped here along with the image of Narayana Guru.

Mardala: This historical place located 36 km from the taluk headquarters, Puttur and four km to the east of the Hobali centre Kadaba, is within the limits of Bantra (1,667) revenue village. It is four km from 'Subrahmanya Road' Railway Station on the Manglore-Hassan Broad-gauge route. It was under the rule of a Jaina family of chiefs. Even today the palaces of these kings may be seen in the nearby locality 'bidu'. The village has the Chandranatha *Basadi*, and Mahalingeshwara temple belonging to these chiefs. The Chandranatha *Basadi* situated on the roadside in the centre of the village, has a beautiful image of Chandranatha Tirthankara. During the renovation of this *Basadi*, a beautiful metallic (*Panchaloha*) image of Padmavati-Yakshi was found. The snakehood over its head is damaged. The Tirthankara image in the *Basadi* is said to have been brought from the ruined *Basadi*. The Mahalingeshwara temple situated in a field outside the village is large and has been renovated. The *Shivalaya* in Bantra village is an old temple and has an apsidal plan.

Mudabidre (25,713): Situated 35 km to the north-east of the district headquarters Manglore, Mudabidre is a Hobali centre. (Between 1912-14 it was a taluk headquarters. Later on till August 1998 it was a Hobali, situated in the Karkala Taluk of the present day Udupi District. Presently it is in Mangalore Taluk) National Highway 13 passes near this place. It is administered by Town Panchayat. It is well known as *Jaina Kashi*, due to the presence of thousand pillared *Basadi*, Siddhanta *Basadi* and for the Jaina commentary works called *Dhavalatraya* on Jaina philosophy. It is said that earlier this place had 770 residences of Jaina *Shravakas*, in addition to the 18 tanks, 18 *nishidis*, 18 temples and 18 hamlets of historic and cultural significance. Mudabidre was the capital of Chauta rulers of Puttige (1643-1867). One can even now see the art of their period in Mudabidre. Ratnakaravarni, the author of the famous work *Bharatesha Vaibhava* hailed from Mudabidre.

In ancient inscriptions and other literary works this place is called Pragvenupura, Venupura, Vamshapura, Kshemapura, Bidurenagara and Bidire. The place is said to have obtained its name from the thick bamboo forests located on the eastern side of this town. In Tulu language it is called 'Bedr'. Kodangallu, near Mudabidre has many caves revealing the activities of the Stone Age man. Stone Age tools and stone burials are also found here. Nearly 40 inscriptions belonging to the period from 8th to 16th centuries are so far reported from Mudabidre. The earliest of these is in the *Gurugala Basadi* while the remaining inscriptions are

religious grants of different periods till 1578. These are useful for the reconstruction of the cultural history of Mudabidre.

Palace of the Chauta rulers: The Chauta rulers were feudatory chiefs who had Ullala, Puttige and Mudabidre as their capitals and ruled between 12th and 19th centuries. Mudabidre was their last capital. There is a huge old palace of Chautas here. This palace is in a dilapidated condition amidst the ruined forts and moats. In the courtyard of this palace there is the temple of Somanatheshwara. The palace is endowed with beautifully carved wooden lattice windows and pillars. The pillars carry wooden sculptures of *Panchanari-turaga*, a horse formed by five ladies. Similar to it, is the wooden sculpture of *navanari-kunjara*, an elephant formed by nine ladies. There are carvings of ladies in the kneeling position wielding bow and arrow in their hands. There are many other wooden objects like boxes, *pattasu*, *kalembi*, *uppadu*, *marige* etc., in the palace. This palace is maintained by the Archaeological Department.

Guru Basadi: Referred to in inscriptions as *Guru Basadi*, *Siddhanta Basadi* and *Chandogra Parshwanatha Basadi*, this is considered to be the oldest in Mudabidre. There is an inscription of 714 on the pedestal of Parshwanatha image. Among the seven inscriptions in the *Guru-basadi*, one belongs to the 8th century while the remaining are grants of 14th- 16th century period. One of them belongs to the reign of Ballala III and contains the rules and regulations for the maintenance of the grant laid down in the presence of the *samastas* of the place under the leadership of Hariyappa-dandanayaka, the brother-in-law of Ballala's *mahapradhana* Devappanayaka. An inscription of 1390, lying near the Traveller's Bungalow states that during the time of Harihara II, when Mangarasa was administering Mangaluru-rajya and Manjanna was the officer, Keshvasetti's son Mainda gave a grant of four *kathari ankusa gadyanas*. Another inscription of 1407, standing in the Guru Basadi during Vira Bukkaraya's period, records the land grant given jointly by the officers for the service of *Chandogra Parashwadeva* at the instance of *mahapradhana* Chomayyadeva, when Bachappa Odeya was administering Mangaluru-rajya. The imprecatory part of this epigraph is interesting. Another inscription in the same place mentions the establishment of Chennapattana on the hill and grant of the newly created cultivable wet land for the services of Parshwanatha in 1486. Yet another inscription in the same *Basadi* belongs to the time of Krishnadevaraya (1515) and records the grant of interest accruing over 660 big *varahas* by Ratnappa Odeya, the administrator of Mangaluru and Barakuru *rajyas* for *jina*-

shastra dana (gift of Jaina religious works). The inscription of 1538 placed near the *Gadduge-mantapa*, states that a twelfth part of the expenditure incurred on the construction of the *mantapa* was borne by Kajava Chaulisetti and his son-in-law in order to obtain religious merit. In the east facing sanctum of this *Basadi* is an eight feet tall beautiful black stone (*Nellikaru-shile*) image of Parshwanatha. The serpent hood over the head of the deity is beautifully carved and resembles a white umbrella. That this image was installed by *shravakas* in the year 1714 A.D. is established by the inscription on its pedestal. The *Shatkhandagama* in Prakrit is an ancient Jaina work propounding the Jaina philosophy. Jaina saint Virasenacharya wrote a commentary called *Dhavala*, *Jayadhavala* and *Mahadhavala* in Prakrit. These are written in Kannada script in the palm leaf manuscript which is preserved in the *Basadi*. According to H.R.Raghnatha Bhat, these works must have been copied during the period of Hoysala Vishnuvardhana (1120). Since this *Basadi* preserves the philosophical works of the Jainas it is called *Siddhanta Basadi* and since the Jaina preceptors are anointed here it is also called the *Guru Basadi*. More than 35 Jaina images made of precious stones are found here. Their size varies from ½ an inch to 10 inches. The manuscript of *Dhavalatraya* is written with a special ink and on the edges of the palm leaves miniatures of Tirthankaras, Jaina saints, devotees, plants, trees, creepers, serpent, peacock, king and queens etc., are drawn. B.P. Bayari has all praise for the artistic excellence of these paintings. It is noteworthy that they belong to the local traditional style.

Tribhuvana Tilaka Chudamani Basadi: This is the most significant among the *Basadis* in Mudabidre. It is a three storeyed, monumental and most beautiful structure in the whole of South India. It is also called as 'Hosa Basadi' and 'Thousand Pillared Basadi'. There are more than 15 inscriptions in the *Basadi* which provide proofs of the different stages of its construction. An inscription of 1429 registers the installation of 6½ ft tall bronze image of Chandraprabha Tirthankara. These inscriptions register grants for worship of the principal deity Chandraprabha Tirthankara, as also to other Tirthankaras and deities in the temple premises. Another inscription seen on the north wall of the *Gadduge Mantapa*, dated 1429, informs that during the reign of Devaraya of Vijayanagara, with the orders of his *pradhana* Perumala Dandanayaka, Devaraja Odeya of Nagamangala, who was the administrator of Mangaluru-rajya, gave land for the construction of a *Chaityalaya* at Venur. It is further informed that Charukirti Pandita, with the help of local Chautas and Ballalas, built an astonishing *Chaityalaya* called

Tribhuvana Chudamani Mahachaityalaya and with the help of Jaina lay devotees of Bidre installed a 6 ½ ft tall resplendent bronze image of Chandraprabha Tirthankara in the Chandraprabha *Jainavasa*. The information that this bronze image was made according to the *dashatala* measure and that it was caused to be made newly by the *Halaru* of Bidire is also furnished by the same inscription. Two more inscriptions inform that, on the instructions of Charukirti Pandita, the 12 *Settis* got made the second and third components of *Tribhuvana Chaityalaya*. Another inscription of the same year brings to light the fact that Bhairavendra of Gerusoppe made arrangements for the worship in the *Basadis* of Belagola, Chandragutti and Honnavara and with the consent of *Samastas* of Venupura got it made the copper cover for the third shrine of *Tribhuvana Chudamani Chaityalaya*. In addition, it is revealed that for the ritual worship of Chandraprabhaswami several vessels and objects made of silver such as pot, plate, pedestal, lamps etc. were given by him. His chief queen Nagadevi installed the *Mana-stambha* in front of the *Basadi*, while his daughters Lakshmi and Panditadevi made arrangements for food offering to the Jaina ascetics of the place. The porch of the *Basadi* was got constructed by 56 *Settis* and Chiefs of the villages of Bikare, Sulya, Naravi, Balipadi, Punja, Ulli etc., jointly with the *pura-pramukhas* (Elders of the town). One of the inscriptions dated 1462 informs that when Hiriya Bhairavadevarasa of Gerusoppe fell ill, a grant of 1000 *mude* of paddy was given for the worship of Chandranatha and Suparshwanatha Tirthankaras of Bidire for his longevity and health. Similarly, there are inscriptions of 1460, 1476, 1487, 1532 and 1571 which record grants to the *Basadi*. Significant among them is the inscription of 1532 which register the grant of a golden pot of the capacity of 10 *ballas*, weighing 45 *varaha gadyanas* and costing 500 *gadyanas* for *Kumbhabhisheka* of Chandranathaswami by Nakhara Setti and others of Bidire. Another inscription of 1571 registers arrangements for the supply of food to the ascetics by Lokadevi of Chauta family for the religious merit of her sister Padmaladevi.

The *Savira Kambada Basadi* (Thousand Pillared Basadi) built of laterite in the middle of the town is well known as *Tribhuvana Tilaka Chudamani*. An inscription says that even Vishwakarma was spell bound by the artistic beauty of the *Basadi*. In the sanctum of the ground floor of this three-storeyed *Basadi*, there is a bronze image of Chandraprabha Tirthankara, while in the sanctum of the middle floor there are the images of various Tirthankaras including the one of Suparshwanatha and in the sanctum of the top floor, there are images of various Tirthankaras

including the one of Chandraprabha. In the construction of this Thousand Pillared Basadi, wood is also lavishly used. The *Dvara-Gopura mantapa*, *Bhairadevi matapa*, *Chitradevi mantapa*, *Namaskara mantapa*, *Tirthankara mantapa*, *Lakshmi (Gandhakuti) mantapa* and *sancum mantapa* are all joined together and form a single structure. An inscription of 1476 mentions the grant of two *Gandhakutis* in the centre of the *Basadi* by *Samastas* of the place for worship. The Copper sheets covering the roof of the third floor used to draw the attention of visitors from a distance. According to Fergusson and some other scholars the architecture of this structure seems to have been influenced by the Nepali style, while according to Percy Brown and others it is in the architectural style of Himachal Pradesh. According to Suryanath Kamath, this style was brought from the north by the *Nathapanthis*. However, the view that the peculiar style owes to local climatic conditions is becoming stronger. This *Chaityalaya* is rich in varieties of sculptures of Yakshas and Yakshis. To the *Sahasrakuta* here are welded a thousand bronze images of *Arhats*. The image of *Ganadhara-valaya* is exceedingly beautiful. Carved out of granite, the stone pillars differ from one another and are embellished with the pleasing artistic work. The Sculptures of dancing ladies, *Hulle-Harinakshi* musicians, the tiger cub feeding on cow's udder, sword-fight, wrestling men all found in *Bhairadevi mantapa* needs a special mention. There are also carvings of Chinese dragon, and giraffe. There is an inscription in Mudabidre which seems to suggest the existence of Chinese trade links with the place. There is a unique Ratha reserved for use in the *Rathotsava* held in this *Chaityalaya* on every *Chaitra* full moon day. Arrangement of light and sound has been made recently for this monument which has drawn appreciation of foreigners also. The *Pattasu*, varieties of large vessels, and *Okuli-hande* (large ritual utensil for red colour water) in the old *Basadi* are unique art objects while the locks used for *pattasu* are of peculiar type. Special mention may be made of the *Rama-Lakshmana hande* (Utensil named after Rama and Lakshmana) in Kedige Shivaram's house, which requires a ladder to reach its top.

Other Basadis: Here, mention may be made of other *Basadis* like *Padu-Basadi* which enshrines Shitalanatha, Anantanatha and Dharma-natha tirthankaras, *Baikanatikkari* (or *Banki*) *Basadi* of Anantanatha tirthankara, *Cholasetti Basadi* of Padmaprabha and Suparshwanatha tirthankaras, *Deramma-setti Basadi* of Aranatha, Mallinatha and Munisuvrata tirthankaras, *Leppada Basadi* which has clay image of Chandranathaswami, *Kallu Basadi* which has the image of Shitalanatha

tirthankara, *Baragottama Settara Basadi* of Vardhamana Tirthankara and *Vikramashetti Basadi* which has the image of Adinatha Tirthankara. Some of these *Basadis* have a *Manastambha* while others do not have and resemble residential houses. While some are two storied structures, others have underground rooms. Some have *sanctum* with *Chauwisa-tirthankaras*. In some of the *prabhavalis* of the principal images we can find the sculptures of other *tirthankaras*. Special mention may be made of *Betakeri Basadi* of Vardhamana tirthankara, *Badaga Basadi* of Chandraswami, *Kere Basadi* of Mallinathaswami, *Kote Basadi* of Neminatha Tirthankara, *Hire Basadi* of Shantinatha Tirthankara, *Matada Basadi* situated in *Jaina Matha* and *Pathashale Basadi* of Munisuvrata tirtankara. The *Hire Basadi* contains the clay images of Padmavati and Saraswati and during Shravana month, on Fridays people offer special worship to these images. *Jwalamalini yakshi* is also worshipped here.

Just two km away from the town in the vicinity of Kodungal there is an eight pillared stone *mantapa* called ***Naya Basadi***. Nearby, there is a small *mantapa* built of four pillars and it is called *Nayi Basadi*. This is stated to be erected in honour of an obedient dog. But Lokanatha Shastri has proved that it was a *Nishidi mantapa* of Chandrakirtideva, who died in 1637 by *samadhi* ritual and that it was built by his disciple Pontu Shetti.

Nishidi Memorials: To the east of the town on Naravi Road, in the vicinity of Betgeri, there is a locality called *Mudinjeya* which has the *samadhis* of Jaina ascetics. These are very rare structures about 5 to 20 ft high, which go on receding in size in the upper part. Of these 18 *nishidhis* are of *Bhattarakas* of *Jaina Matha* and the remaining two are of merchants named Amba Shetti and Adushetti. According to Fergusson, these structures, which become narrow, stage by stage as they rise up, resemble the *pagodas* of Nepal, Tibet and China. There are a few more *nishidhi* inscriptions which are extremely damaged. One of them refers to the *mudinja* (memorial) set up by Kantannashetti for Malaveshetti.

Jaina Matha: This Jaina Matha of 12 century belongs to the tradition of Charukirti- bhattaraka of Sravanabelgola and the foundation of the *matha* is attributed to him. There is a Jaina Sanskrit School in front of the *matha* and inside there is a *Patashala Basadi*. Pandit Lokanatha Shastri of this place was responsible for the starting of the *Vira Vani Vilasa Jaina Siddhanta Bhavana* who preserved the palm leaf manuscripts of the Jainas here. *Ramamani Jaina Research Centre* is presently functioning here.

Temples: Mudabidre is famous as the city of 18 temples but it is difficult to identify them as *Basadis* easily. The Gauri Temple in the city is an ancient temple. In the inscriptions of 14th-15th century, the goddess is called as Durgadevi or Bidire Devi. As many as four inscriptions record the land grants given for her worship. The temple is apsidal in plan and has an ancient image of Mahishasuramardini. According to Pundikkai Ganapayya Bhat this temple is one of the most ancient temples in Dakshina Kannada. But according to P.Gururaja Bhat this image belongs to 10th century. The Venkatramana temple in the city belonging to Gauda Saraswat Brahmins has been renovated. There are also Chandrashekhara and Mahamayi temples. A Virasaiva matha is also stated to have existed here. Recently, at a place called Ankasale, remains of an ancient Siva temple, a *Brahmasthan*, and a *Nagabana* have been found. Mahalingeshwara temple in Alangar near by is another important temple. In the fort area of the town, there is a *Dargah* of Chaman Shah Valiyulla where a *Urs* is held annually. In Alangar a health centre called "Mount Rosary Tuberculosis Sanatorium" is run by the Christians. Friday is the market day in Alangar and it is one of the important markets in the district. Police park, Gandhi Centenary Park, Rotary Park and a park in the vicinity of Mahavira College are great attractions for the tourists.

Kodyadka: In this place there is an Annapurneshwari temple which is built on the model of Annapurneshwari temple of Horanadu (Chikkamagalur Dist). This is built by Jayarama Hegde in his private land extending over 7000 soft.

Padrada Kaval: This is a beautiful place near Takote Kaikamba, four km away from Mudabidre. The Phalguni River flows widely here with as many as 12 tributaries and hence, in Tulu it is called 'Padrada Kaval'. In the centre of the river, there is the Mahalingeshwara temple and there are abundant fish here. In addition there are Panchalinga and *Gomukhatirtha* here. **Konanje Kallu:** This is 5 to 6 km away from Mudabidre. Near Padu Konanje (1299) revenue village. There is the *Konanje betta* with two huge horn like rocks, also called Vrishabhadi hill. There is a cave temple and a sweet water lake. In the cave temple there is the deity Bhadrakali in the form of Shivalinga and nearby there is a *Siddhashrama*.

Mukka Beach: This is a seaside village located 25 km north of the district headquarters Mangalore, on National Highway 17, is famous for the beach. Here is a factory which produces seafood and oil.

Mulki (16,389): Located 29 km away from the District headquarters Mangalore, Mulki is located on the banks of the river of the same name, is a Hobali Centre. National Highway No. 17 passes through this city. Today it comes under Town Panchayat. Earlier, it was the administrative headquarters of the Jaina chiefs called Savantas. Before that a place called Simantur, five km away from Mulki, was their headquarters. Janardana of Simantur was the family deity of Savanta rulers. Mulki also had importance as a commercial port. Since Ayurvedic herbs were abundant here, it got the name *Mulikapura* (Mulki). The fort built during the reign of Venkatappa Nayaka of Bidanur (1608) and the remains of the palace of the Savanta chiefs are found even to now in the area of Bappanadu Kotekeri (the present day Vijaya College). There are also a *Basadi* and a pond called *Anekere* as evidence of their rule. Duragaparameshwari of Bappanadu assumed importance during the period of Savanta rulers. But due to the Portuguese pressure, they had to abandon Kotekeri and transfer their capital to Padu-Panambur. Now Simanturu, Kotekeri, Bappanadu and Padu-Panambur form part of the Mulki town. The Kotekeri inscription of 1378 in Bappanadu refers to the king Dugganna Savanta. This is said to be the first inscription of Savanta chiefs.

On a small hill in *Kotekeri*, there is a medium sized *Chaityalaya*. In the sanctum of this *Chaityalaya* is the images of Anantanatha and Chandraprabha Tirthankaras. In front of the *Basadi*, there is a 35 ft tall artistic *Manastambha*. This belongs to the period of Savanta chiefs and nearby there is also a Viranjaneya temple. In the area called *Volalanke*, there is a Venkataramana temple with a huge *Gopura* and a spacious *Prakara*. Outside the temple, in a small shrine, Kshetrapala Brahma is worshipped. This is a prosperous temple patronized by the Gauda Saraswat Brahmins and revered by all people. The temple is kept open during the morning and evening. It is embellished with silver sheets all over. The Gods Ugra-Narasimha and Bindu-Madhava here are called *Volalankeshas* by the devotees. There is also a branch of *Kashi-matha* here. The Ugra-Narasimha image which is said to have been installed by Vijayendra Swamiji in 16th century, is the principal deity but on the Simhasana pedestal an image of Venkataramana is placed. The latter is considered to be the representative of Tirupati-kshetra and the devotees offer prayers and give offerings to God Venkataramana of Tirupati through him. To collect these offerings authorities from Tirupati come here once a year. Kala Bhairava and Annappa are also worshipped here. Devotees who visit the temple in the afternoon are given *prasada*. The

Silver *Vasantha Mantapa*, Golden *Palki*, Silver *Palki*, *Lalki*, *Shesha Garuda Vahana image*, *Chauri* etc here are very attractive. The annual *jatra* takes place during *Chaitra Shuddha* and celebrated in the temple with much gaiety. On the *Margashira* full moon day, the consecration day is observed, and the devotees offer tender coconuts to God and at night special *Samaradhane* is performed. In the temple kitchen there are two huge utensils called *Rama* and *Lakshmana*. The people who own cattle offer special tax to the temple by counting the tail of the cattle and this is called *Balavantike*. This seems to be the same as the *Balavana* tax mentioned in ancient inscriptions either reported from different parts of ancient Karnataka.

Durgaparameshwari in Bappanadu is worshipped in *Shivalinga* form as *Pancha-Durgaswarupini* (Mula, Agni, Jala, Vana and Agra Durga). There are five *lingas* on a single pedestal. According to the local people, this temple was built by one Muslim named Bappa Byari. Even today the descendants of Bappabyari residing in Mulki are said to show their allegiance to the deity during the annual festival. According to P.Gururaja Bhatt, this Bappa must have been a Jaina who later became a convert to Islam. In an inscription here, there is a reference to 'Hanjamana Muslim Merchant Guild' and hence, K.G.Vasantha Madhava opines that Muslims might have had some role in the activities of the temple. During the *Chaturdashi* of *Minamasa*, nine day festivities (*Utsava*) are held here. Special mention may be made of the six ft high silver Garuda which is hoisted on the *Dhvajastambha* (flag-post). On the 8th day, there is the *Maharathotsava* (main chariot festival), and on the last day in the *Chandra-pushkarini* of Kuduru, consecration of Devi is performed. The fisher community has a special role in the *Rathotsava*. The *Brahmotsava chariot (ratha)* is very beautiful and artistically decorated. There are four other *Rathas* also. Bappanadu is also famous for the incessant drum-beating of the *Koragas* during the *Jatra*. There are *Dolu* (drum) and *Bheri* in the temple and the devotees who visit the temple offer special *Dolu-seve* by beating the drum five times.

In Ulpadiguttu near Mulki, there lived two famous heroes called Kantabare and Budebare who did works that pleased the people. Koti-Chennaya heard about them and came to Mulki to challenge them. In the locality called *Bastipadu* in Hejamadi, they fought incessantly for seven days. At last the Goddess is said to have appeared before them and stopped the fight. It is said that the Goddess blessed Kantabare and Budebare that their power would stay in *Mulki-sime*, while Koti-Chennaya

would become famous elsewhere. It is believed that for this reason gymnasiums of Koti-Chennaya were not set up in *Mulki-sime*.

Nandavara: This is an historically important place located south-west of Bantwal, the taluk headquarters, and in the jurisdiction of revenue village Sajipa-Munnuru. It is believed that the place got its name on account of the rulers of the Nanda family who constructed a fort and palace there. According to another tradition, king Lakshmappa Banga of Bangadi, conquered Nandavara and constructed a mud fort, a palace, an Adinatha Basadi etc., and ruled from there. Thereafter, despite political ups and downs, it is believed to have been under the Bangas until 1901. But now, the palace, fort, Basadi, etc., are all in ruins. Only the Shankaranarayana temple continues to exist. It is opined that this temple on the banks of Netravati was constructed in 10th-11th century. A *Swayambhulinga* is enshrined in the sanctum. The place has become holy because of the river Netravati which flows here facing the west as *Aghanashini*. The Vinayaka here has his trunk spiraling to the right and as such is considered as *Sankashtahara* (remover of difficulties). The car festival is conducted during annual fair for five days commencing on *Magha* full moon day. There are temples of Kote Hanumanta, Virabhadra etc., in the town. It is claimed that the Hanuman image here was installed by Vyasaraya. This village had incurred great loss in 1923 due to the Netravati floods.

Naravi (3,900): This is a village situated on the bank of river Naravi about 24 km north-west of Beltangadi, the taluk headquarters. Long back T.V. Shivarudrappa, discovered a stone implement here, belonging to the Old Stone Age (c. 25000-12000 B.C.). On this basis, the antiquity of Naravi can be traced back to the Old Stone Age. Being one among ancient centres of Sun-worship, the natural beauty of Naravi is unparalleled. The locals graphically say that because of the full flow of rivers from all the four sides during the rainy season, the place gets the appearance of Andaman Island and there would be no sunshine at all. It is opined that, the name Naravi is obtained because of the fact that there would be no view of the sun (*na + Ravi*) all through the day. Because of this, it is stated a Sun temple has been constructed here in ancient times. The three feet tall Aditya image inside its sanctum is artistic. The deity stands in *sama* posture holding lotus buds in both hands. P.Gururaja Bhatt opines that this belongs to c. 11th century. The temple of Skanda-Kartikeya is also noteworthy. The village had made name in the past owing to the production of Bamboo baskets and soap-

stone pots (*marige*). An orphanage is functioning here under the auspices of the Catholic Church. The *Pammadabettu* locality about 1.5 km away from the place is rich in soap-stone which is also called *Krishna-shile* or black stone. Because of this a Sculptural Art School is run here by the State Government. The strange varieties of deep pits caused by stone quarrying here appear like holes leading to the other world.

Navuru (2,837): This is a place in the plateau of the mountain, being located 65 km north-east of Mangalore and nine km from Beltangadi, the taluk headquarters. A pleasant place for viewing the commendable Kuduremukha Mountain range (in Chikkamagalur district) which is in the east. Placed at the height of about 6,215 feet from the sea level, this mountain range obtains its name Kuduremukha owing to its resemblance with the face of horse. Earlier this was famous for Peacocks. But today their number is said to have decreased. The tourists need not put in much efforts to climb the Kuduremukha Mountain as it is not steep in the Navuru part of Dakshina Kannada district as compared to the part of Samse part of Chikkamagalur which is relatively steeper.

Nellikaru (2,561): This is an important place, located 35 km north-east of Mangalore, the district headquarters. The place is said to have obtained the name from *Nellikayi* (gooseberry fruit). The black stone called 'blue *Nellikaru* stone' quite different from the granite and soap-stone and most suitable for the sculptures is abundant here. In the Ambechar hill of Nellikaru, its deposits are found in large quantity. The role of this stone in adding glamour to the sculptural art of Karkala is immeasurable. It is learnt that, as per the wishes of Bhairarasas, the statue of Ananteshwara found in a tank here was shifted to Karkala and installed by Jagadguru Narasimha Bharati of the Shringeri Matha. One can see the remains of the Jaina Basadi here.

Nellitirtha: This is a pilgrimage centre, located 30 km north-east of Mangalore, the district headquarters, within the revenue village of Kompadavu (2,333). It has been famous on account of the beautiful Natural Resort in the form of a natural *Guhatirtha* (Cave with sacred pond) called *Nellitirtha* or *Amalatirtha*. One has to make good efforts to reach this spot, since it is in a lonely place in the hilly dense forest. There is an ancient Somanatheshwara temple near the *Guhatirtha*. Only after taking sacred bath in *Nagappakere* nearby, one enters the *Guhatirtha*. The laterite cave is just beside the temple. It is opined that because of the fact that walking, bending and crawling along the path

in the cave to reach the *Guhatirtha*, one encounters the falling drops of water as large in size as gooseberry fruits, the place has obtained its name *Nellitirtha*. In the cave where one can stand up after crawling, there is a pond (*tirtha*) of pure water with a tall Shivalinga behind. This is said to be the place where sage Jabala performed penance and installed Someshwara Linga. This temple was constructed during the time of Chauta chiefs. The annual fair is conducted here on the full moon day of *Dhanu* month. It is believed that, it is auspicious for one to take bath in this *tirtha* after entering the cave between *Tula Sankramana* and *Mahashivaratri*. It may be mentioned here that there are similar cave-*tirthas* in **Nellitottu** in the vicinity of **Aduru** village of Kasaragod taluk in Kerala and in **Kamalashile** in Kundapur taluk of Udupi district.

Nellitirtha: This is a *tirtha* situated in **Mani** (3,515) village between Sullamale-Bilimale in Bantwal taluk which attracts thousands of people who gather here on the day of *Shravana Sankramana*.

Nidgallu: Located 10 km east of Beltangadi, the taluk headquarters, and north of Dharmasthala, this village is in the revenue limits of **Kalmanja** (12,474). In the 15th century when it was under the Mula chiefs of Bailangadi, a palace had been constructed here. Its remains may be seen near Shantinatha Basadi. This ancient Basadi which was in a dilapidated condition on the banks of river Netravati has been renovated in 1968. The entrance tower of this *Basadi* is attractive. In the sanctum there is a four feet tall image of Shantinatha Tirthankara. The images of twenty four (*chauvisa*) Tirthankaras, Padmavati *Yakshi*, *Kshetrapala* Brahma and of *Gandhakuti* are here. The annual fair is conducted here. The sacred Bhandara sthana of Angana Panjurli *daiva* is in the premises of the *Basadi*.

Padu-Panamburu (1,345): This historically important place situated on the National High Way No. 17, is 22 km north of Mangalore and five km south of Mulki, the Hobli centre. Referred to as Padamburu in old inscriptions this was a Jaina centre. For some period this place was the capital of Savanta Chiefs, also called as *Uppina Savantas*. An inscription of 1437 belonging to Devaraya II, found in the Shivalaya of this village records that the *Thavu* (locality) called *Annaragola* in the west part of Mula-Padambur, was given to the son of Govindadeva of Kolaturu. It also records donations of coconut oil for perpetual lamp (*Nandadipa*) of god Umamaheshwara in the west part of Padambur. The image of Umamaheshwara in the temple here is attractive. As this town is situated

west of Mula-Padamburu, it obtains the name Paduva-Padamburu (West Padamburu) which later on became Padu-Panamburu.

Though the palace of Savanta chiefs here is large, some parts of it are in a ruined state, while the *chavadi*, *Basadi* etc., are in good condition. There is a throne in the *chavadi* of the palace for the chief to sit on special days. There is a *Aramane Basadi* (palace *basadi*) in the premises of the palace. The family of the Savantas still lives there. They possess the ring with *Rajamudre* (royal seal) bearing the legend *Shri Janardhana* on it. Simanturu and Kotekeri in that order were the earlier capitals of the Savantas before they chose this place as capital. It is learnt that they left Simanturu on account of the attacks from Chauta chiefs and Kotekeri also because of the Portugese harassment. The tombs of many earlier chiefs of Savanta family are in *Bakimaru-gadde* in front of the palace. The *Kambala-gadde* is further beyond. Earlier, during the reign of Savanta chiefs 'Arasu Kambala' was considered a prestigious festival which attracted large number of people as a religious event. Though that grandeur is not seen now, the *Mulki Sime Arasu Kambala Samiti* conducts the festival with sufficient fan-fare. Earlier the *Koli-Anka* used to be conducted in *Bakimaru-gadde*. Now, it is conducted in another spot. Among the four inscriptions reported from here, three are of Jaina affiliation. Of these the inscription of 1542 placed in front of Melebasadi at Bayalangadi records that when Duggana Savanta, the son-in-law of Kinnika Savanta, was ruling, as per the orders of preceptor Charukirti-Panditadeva, Akka Channamma Devi, with the consent of *samastas* including three thousand persons (*Alus*) in the town, gave a gift of 328 *mude* of rice, for the purpose of *Amritapadi*, daily offerings and *abhisheka* of Anantanatha, Vrishabhanatha, *Dehara*, *Ratnatraya Dehara* of the Anantanatha Tirthankara Basadi and of the Tirthankara basadis. Another inscription of the same date in the same place records the gift of 150 *mude* of rice by Naranasetti for the worship of all Tirthankaras, including the *darshana* ritual carried out in the middle of the *Melana-nele* of the Ananta Tirthankara Basadi. The same inscription also informs about the grant of 50 *mude* rice for the *haladhare* (anointment with milk) service of *megana-nele* (upper storey) of *Gurugala-basti* at Bidire and for the worship of Bhagavanti of *kelagana-nele* (lower storey) of that *Basadi*. Another inscription of 1559 near the same *Basadi* reveals that Duggana Savanta made over seventeen and half *gadyanas* of gold out of the *Siddhaya* of the town for *Shastradana* and that out of it 12 *varahas* were given as share to Chandropadhyaya for carrying out the duties of *archaka*. All the *Basadis* here are constructed during the time the local

Savanta chiefs. The Chandranatha Basadi near the palace, the dilapidated Kallu Basadi and the Anantanatha Basadi situated in the middle of the town are important monuments. The dilapidated Kallu Basadi enshrined with Parshwanatha tirthankara badly needs to be protected. The statue of Parshwanatha tirthankara has been brought and kept in Ananthanatha Basadi today. The Anantanatha Basadi in the middle of the town is a magnificent monument mentioned in the inscription as Anantanatheshwara Basadi. The tall *Manastambha* in front of it is also attractive. It is noteworthy that there is a lot of harmony between the Hindu and Jaina communities. It is believed that Padmavati Devi here has come from Simanturu. The *Basadis* here belongs to the Jaina Matha of Mudabidri.

Panamburu (Nava-Mangaluru): This town in the jurisdiction of Mangalore Municipal Corporation is at a distance of nine km north of Mangalore by the National High Way No. 17. It is famous because of the newly formed Nava-Mangaluru Port. This apart, the Mangalore Chemicals and Fertilizers Ltd., known for production artificial manure called Mangala Urea, D.A.P. etc., and the Mangalore Refinery and Petro Chemicals Ltd., are located here. It is learnt that, the Mudda Heggade family of this place, which is on the bank of Phalguni river, were administering the nearby villages in the past. There are old temples of Nandaneshwara and Vishnumurti in Panamburu. **Nava Mangaluru port:** Since, the old Mangalore Port was not an all-season port and was working only for nine months, the Central Government selected Panambur for constructing a new port and completed this all-seasonal port in a area of 200 acres in 1975. It has gained the ninth place among the important ports of the country. Linked with railways, roads and airports it is meant for transportation of goods only. It is playing an important role in the economic development of the nation, because of the constant import and export transactions. The iron ore of Kuduremukha Campany, located at a distance of 65 km, mixed with water is conveyed through a pipe line to Nava-Mangaluru port, turned into hard balls in the furnace, and exported overseas. The edible oils, fuels, chemicals, cement, machine-tools etc., are imported. The sea beach of Panamburu is suitable for evening walk, viewing sunset, water sports, and hence a place of attraction for tourists.

Panja: It is a Hobli centre located at a distance of 15 km north of Sulya, the taluk headquarters. The Panchalingeshwara temple here is on an elevated place in the forest about one km from the market at Panja.

The large sanctum of this temple is apsidal in plan. The five shivalingas are installed on a single pedestal in the sanctum. There are Durga, Ganapati, Subrahmanya, Shastavu etc., as associated deities. Also, there are *bhuta-sthanas* of Kaji-Kujumba and Ullakula. It is believed that Chennayya of the Koti-Chennayya brothers died by dashing his head to the *Dhvajastamba* of Panchalingashwara temple here.

Paranki (3,285): Located 12 km south-west of Beltangadi, the taluk headquarters, this is a place on the Hassan – Mangalore High Way. It has gained importance on account of Mahishasuramardini (Parinkeshwari) temple. There is a myth that this was the place where Parvati stayed after killing Mahishasura. The attractive image of Mahishasuramardini is four armed holding *Shankha*, *Chakra*, *Trishula* and *Mahisha-langula*. The Indrani Lake, of mythological fame, is near the temple. **Pandavara Kallu:** located about two km from Paranki, the Pandavara Kallu is a locality having Megalithic tombs. The area of Pandavara kallu is in the jurisdiction of **Badaga kajekaru** (2,394), a revenue village in neighbouring Bantwal taluk. The habitation was in the middle of this tomb group. There is a group of megaliths under the *Kayar* tree. These are the structures created by implanting gigantic rough stone slabs (orthostats) and placing another stone slab (cap-stone) over them. They are the tombs of people of Megalithic Culture. In this area black-and-red ware pottery, ash, bones etc., are found. There are also *sthanas* of different *daiwas* here. **Kakke Padavu:** At a locality called Kakke padavu about 20 km from Bantwal, the Taluk headquarters, there are tens of stone tombs of the Megalithic Age. There is a belief among the local people that the Pandavas when they were in *vanavasa* had constructed these structures and as such these tombs are also called *Pandavara kallu*.

Pharangipet: This town is situated to the east of Mangalore, the district headquarters, on Bantwal road. At the beginning of the 16th Century Portuguese came and settled here. In those days Europeans were called *pharangis* and hence the place came to be known as Pharangipet. This was an important centre for the Christians. On the banks of Netravati there are churches and seminaries. The church here is a good example of early simple construction. Constructed in 1526, it is one of the earliest in Dakshina Kannada district. The Italian traveller Pietro Della Velle (1623) has mentioned this church in his records. The church is dedicated to the 12th-Century friar St. Francis of Assisi in Italy. During Haider Ali's time prayers were offered here seeking victory over

the British and for this reason Haider Ali made donations to this church (1763). It is said that Haider Ali's firman issued earlier, saved the church from demolition during the time of Tipu Sultan. This church is a mud structure with thick walls, but later additions have been made retaining its original form. Later, from 1930 onwards, this church came to be under the Kapuchin sect of Christians. The churches of this sect are found in Mangalore, Ujire and other places.

Polali: This is a hamlet coming under the revenue limits of **Kariyangala (4,464)** village, which is situated 12 km north-west of Bantwal, the Taluk headquarters. Located near the river Phalguni (Gurupura), this place has yielded an 8th-Century inscription of the reign of Alupa Ranasagara. It records gifts made to a hero named Nagamma. Another badly worn out inscription of Kulashekhara Pandya Pattadeva, which is placed near the *dvajastambha* of Durgaparameshwari temple, refers to Biravadi Melavadi. Yet another inscription belonging to Pandya Jayasingarasa (1304 A.D.) is found in Badakabail and it refers to grant of land called 'Pandikaru' to goddess Bhattaraki of Holal. Polali inscription of 7th-8th Century belonging to Alupas refers to the worship of *Saptamatrikas* and it has been examined by K.V Ramesh and other scholars. From these inscriptions it becomes clear that the place was called 'Polalu/Holalu' since ancient times, and Goddess Polali-devi was the *Adhidevata* (presiding deity) of this town. The inscription dated 1465 found in Ammunjegutti field in Polali belongs to the time of Mallikarjuna. It states that while Vittarasa was ruling the Mangaluru-rajya, Chauta brothers from Puttige gave 10 small *Pratapa gadyanas* yearly to Barmakka-nayaki (priest) of Ammulinja for the purpose of *Srigandha* (sandal-wood) and perpetual lamp of Polalidevi. It also warns that any one destroying the inscription would incur the sin of destroying the image of goddess Polali-devi. During the rule of Chautarasas this was included in the division called Malali-100 and was one among the group of 15 villages. Malali, near Polali was the capital of a Jaina feudatory family called Ballalas of Malali, who owed allegiance to the Chauta rulers. The palace and the Anantaswami *Basadi* of their times are seen in Malali even now.

Referred to by various names like Pulinapura, Punnapagara, Holalu, Polalu, Ambhakshetra etc., Polali is called 'Pural' in Tulu language. As recorded by Shankaranarayana Shastri of Polali, even though due to the great flood of Phalguni river the entire city was destroyed, the devotees seem to have protected the temple.

The Rajarajeshwari temple is the principal attraction of Polali. It is a large attractive temple renovated from time to time. The roof of the temple is covered with copper sheets. The nine-feet tall Rajarajeshwari image in the sanctum is seated in *varadahasta* (boon-conferring hand gesture) and *abhayahasta* (hand gesture suggesting removal of fear) and there are Ganapati, Subrahmanya, Rudra, Bhadrakali and other *Parivara Devatas* (associate divinities). All these are two-armed clay images blood red in colour. Every 12 years, these images are retouched and painted in a grand ceremony called *lepashtabandha* along with *Brahma-kalasa*. These images can be decorated with clothes and flowers but water is not to be used for the purpose of *abhishekha* (anointing). There are separate bronze idols of the deity for that purpose. Even though Rajarajeshwari is the presiding deity of this place, the annual chariot festival (*maharathot-sava*) etc., are performed for God Subrahmanya. In the outer portico, there is a four-armed image of Goddess Durgaparamesvari and it is believed to be the original image worshipped in the temple before the current images were made. The importance of this temple is recorded by Ibnav Masudi (1175), Nicolo Conti of Italy (1420) and Abdur Razak (1442). They have praised the gold and silver sheets, the image of the Goddess and images of subsidiary deities in their writings. Nicolo Conti has even exaggerated that the whole temple looked as though built of bronze and the human sized image of the goddess was made of gold with the eyes inset in ruby. He has also stated that there were beautiful ancient palaces of kings. It is said that Chennammaji, the queen of Keladi, visited the temple in 1686 and after having had the holy view of the goddess, increased the days of *chandata* (literally, ball play) from three to five, and made donations to the temple. The flag called *uppara sattige*, included among the ritual objects of worship, is said to have entered Polali with Haider Ali. He is said to have witnessed the *Chandata* in 1763 and even given prizes to the participants.

Throughout the year various rituals are conducted in the temple. Special mention may be made of the *Varshika Masotsava* (annual month-long celebration). It commences on *Sankramana* of *Minamasa* with the hoisting of the *Mayura-dvaja* (flag carrying peacock depiction) in the presence of Kodamanthaya *Daiva* from Ulipadiguttu. Particularly the *arata* celebrated on the last day of the fair is significant. Once in five days *danda-malotsavas* are conducted and five such *malotsavas* are celebrated. On that occasion the *Balimurti* (the image to which offering is made) is decorated with red *kepala* flowers. On the 18th day is celebrated the ritual of fixing a peg for cock-fight. The Polali *Chandata*

is performed after 20th day for five days and the chandata on the last day is believed to symbolize severing of the heads of the demons by goddess. Heroes from Ammunjeguttu and Ulipadiguttu form parties opposing each other on the occasion. From 20th to 25th day there would be the celebrations of *Navilu-ratha*, *Kumara-teru*, *Hooteru* (Flower car), *Suryamandalaratha*, *Chandramandalaratha* and *Alupallakki* while on the 26th day *Maharathostava* is celebrated. On the 27th day *Arata* is conducted with celebration of *Vasanta* on the banks of Phalguni at Kutelu and the *jatra* is concluded with the lowering of the *dhwaja*. These details are recorded by K.Anantaramu in his book "*Dakshinada Sirinadu*." Erya Lakshminarayan Alwa has recorded that the large clay images like those of Rajarajesvari of Polali and the *jatras* celebrated over a long period are unusual. During the *jatra*, which falls in April, the devotees take the *darshana* (holy view) of the Goddess and take home watermelon as *prasada*. The reason may be that on the banks of Phalguni river watermelon is grown abundantly. The clay image of Vyaghreshwara here has the sculpture of a hunter killing tiger. The sculpture depicts the killing of tiger near an areca-nut tree. A figure of pot is seen near the hero's feet. In Ulipadiguttu of the place is the *sthana* (sacred spot) of Kodamantaya-daiva and the nemotsava for this daiva is performed the very next day after the Polali *jatra*.

Earlier in the four directions of this place there were *Muda-Kadeswara*, *Padu-Adinathesvara*, *Tenka-Varadesvara* and *Badagu-Akhilesvara* temples. Of these Akhilesvara temple has an apsidal form and was renovated in 1991. It is believed that on his wife Dakshayini's death, Shiva preformed a penance here to bring down his anger, hence obtaining Puranic sanctity to the locality. Until recently there was no *sthana* for Shivaganas or Nandi in this locality. This temple which was renovated during the rule of Chauta rulers is peculiar. Nearby flows the Phalguni river and there is one more ancient temple dedicated to god Varadeshvara.

Puttige (7,535): It is a historically important place about 22 km north-east of Mangalore, the taluk headquarters, and three km west of Mudabidri. This place is called 'Puttige' because of lot of ant-hills (*hutta/putta*) in which snakes live. Referred to as Puttige in an inscription of the Vijayanagara period, it has become famous because of the Somanatheshwara temple there. This had been also the capital of the Chauta chiefs for some time when they constructed a palace here. But there is a tradition that the *muhurtha* in which the *Kesarugallu* (foundation stone) of this palace called 'Kayara-Manja Palace' laid was inauspicious which

caused its ruin. The Someshwara temple here was the construction of Chauta chiefs. An inscription of 1516 belonging to the reign of Krishna devaraya which is in front of that temple records an agreement between the two Heggades given in writing to Tirumalaraya Chauta in the presence of god Somanatha of Puttige in connection with the attack of Puttige region by Bhairarasa when Ratnappa Odeya was ruling over Mangalore-Barakuru *rajyas*. The stone inscription in Hosa Basti at Mudabidri, gives information about the gift of land in the presence of Parshwanatha of *Gurukula Basti* by Chauta Queen Lokadevi, as *Punyartha* of her sister Padmaladevi, for the purpose of *Aharadana* (supply of free food) to the Jaina ascetics. It also includes an imprecation forbidding the chiefs of Puttige from obliterating it. Somanatha, the principal deity of Mahatobhara Somanatha temple near the pond, was the tutelary deity of Chauta chiefs. Earlier there was an attractive chariot called *Bhumandalaratha* for the chariot festival. But now some of its carved panels only are preserved in the temple. A new gigantic *ratha* called 'Alu-Pallanki' has now been created. The *Shivaganadhishvaras* called Kala, Mahakala, Nandi, and Mahanandi accompanied by their wives are depicted standing and holding *Pallakki* in all four corners on the *rathapita* making the name 'Alu-pallanki' appropriate. Designed by carpenter Baburaya Acharya of Ashwathapura, it is a very attractive chariot.

Putturu (48,070): This is a taluk headquarters located 50 km south-east of Mangalore is also a sub-divisional centre. Until 1927 Putturu was a hobali centre in Uppinangadi Taluk, but since Puttur became the taluk headquarters Uppinangadi was reduced to the status of a hobli. Sulya was a part of Puttur taluk till (1966) it was given a taluk status. Today Puttur is administered by town municipality, and known for several *chodyas* but earlier there was a famous saying '*hatturu kottaru Putturu bide*' (I shall not leave Putturu even if given ten villages).

Putturu may have come into existence in the 10th Century. Its name, according to Umanatha Shenoy, owes to it being a new town. It is referred to by the name Putturu in an inscription of 1431 situated in the premises of the Mahalingeshwara temple here. In another inscription of 12th Century in the same temple there is a reference to the tank beside the Mahalingeshwara temple. This record warns that any one taking bath or fishing in the tank would have to pay fines to the king. This shows that the Mahalingeshwara temple was already existing there by 12th Century. Putturu was one of the secondary capitals of the Banga chiefs who ruled with Bangadi (Beltangadi Taluk) as their capital. It is

believed that there was a palace of these chiefs in Putturu. An inscription of 1431 in Putturu informs that one Pandyappa was ruling over this place which belonged to Bangas and that Annappodeya who was ruling over Mangaluru-rajya made land grants for the purpose of worship in the Mahadeva temple there. The same inscription also reveals the fact that Kriyashakti had visited Putturu. Later on Putturu came under the sway of the Kodagu kings.

The Mahalingeshwara temple in the centre of the village is a large and attractive apsidal temple. The sacred tank beside the temple is the one referred to in the above mentioned inscription. In the sanctum, there is a Shivalinga while the associate deities like Parvati, Subrahmanya, Edamuri Ganesha, Shastavu etc. are situated outside. There are also sthanas of Kshetra-rakshaka divinities viz., Pili-bhuta, Panjurli, Anganattaya and Rakteshwari. The walls of the temple carry colourful paintings of deities. The annual fair of the temple is celebrated on a grand scale for ten days. The arriving of *kiruvalu* of Ullalti in a *bhandara-pallakki* (palanquin) from Balnadu on the night previous to the chariot festival, is especially attractive. The Teppotsava (boat-festival) of god Mahalingeshwara takes place in the early morning on that day in the nearby temple tank. On the occasion of *Darshana-bali* performed on the morning of *rathotsava* the persons carrying the *utsavamurti* move their hands and put their steps beautifully in accordance with the music being played. The *rathotsava* celebrated on a grand scale in the evening under the leadership of Ullalti of Balnadu. The fire-crackers called *bedi* and *maribedi* burnt on the occasion produce great sounds that have memorable effect on the people gathered. The '*bedi* of Putturu' (the fire-crackers of Putturu) has a special impression on people attracting their attention by colourful designs formed in the skies. After the *rathotsava*, the Bhandara of Ullaltidevi is sent back to Balnadu. On the same evening, the Brahmins carrying the *utsavamurti* proceed to Viramangala locality in Shantigodu village, about 12 km away, and after the ritual called *Arata* (*avabhritotsava*) there, return early in the morning running to the temple without a stop on their way and without keeping the deity down anywhere. The *utsava* comes to an end with that ceremony. During the *jatra* in the plains meant for the purpose varieties of shops are set up, including circus, *yakshagana* tents, magician troops, lines of Ice cream shops, etc. Apart from this, the celebration of the seven-day festival of Ganesha, and the *Dasara* processions in Putturu are noteworthy indeed. The fair of the Ullalti-daiva of Balnadu is celebrated soon after the fair of Mahalingeshwara. Since women are not allowed to

participate it is less crowded. Entertainment and setting up of shops and hotels is forbidden in this fair. On this occasion, while the *nemotsava* is performed to Dandanayaka Ullalti, Kalarahu and Malaraya *daivas*, the *nema* of Ullalti being special. There are temples of Venkataramana, Bhavanishankara, Mahamayi and Radhakrishna in Putturu. There are also the Shantinatha Basadi of Jainas, mosque and *dargahs* of Muslims and a church of the Christians. The Gramina Sahakara Sangha (Rural Co-operative Society) established here in 1909, has the distinction of being the first Co-operative society in the district. **Biramale:** The Biramale near Putturu is aptly suited to trekkers. On the top of this hill is a Vishwakarma temple. This was a prehistoric site of Stone Age antiquity and stone tools have been reported from here by scholars. **Balavana of Karant:** The house in which Dr. Shivarama Karant lived itself is called *Balavana*. He had stayed here for 40 years. Accordingly it became a cultural centre and a park attracting children. When in 1973 he left for Saligrama, owing to demand of the public, the Government had planned to declare it as National Monument. Hence the building was bought by the Government. Since then, a Dance school, Birds' Museum, Children's library, Botanical garden and gathering hall have come into existence. It became a centre where camps, workshops and cultural programmes takes place. Today it is on the path of progress. **Campco:** Among the agricultural co-operatives of Putturu the Central Betel nut (Supari) Marketing and Processing Co-operative Society was a joint venture of the Governments of Karnataka and Kerala and its aim was to obtain regular market to betel nuts. Later on in order to promote the cocoa crop, a Chocolate Industry was begun in 1986. This produces varieties of chocolates of excellent quality using modern machinery. **Bendre Tirtha:** This locality is a hot water spring amid the paddy fields about one km away from Irde village, which is 12 km from Putturu. It has been protected by building a laterite enclosure wall around and provided with steps. In Tulu language *bendru* means hot water. And for this reason it is called *Bendr-tirtha*. It is noteworthy that as early as 1882, a scientist by name Oldham had discovered this hot water spring and recorded it in his work entitled *Thermal Springs of India*. Depending upon the season, this hot water spring is estimated to produce about 1365 to 4640 litres of hot water. Locally it is called *tirthada kere*. On Shravana New Moon day, the people of the region around Putturu reach here for sacred bath. On the occasion, they also offer worship in the nearby Vishnu temple. It was believed that taking bath in this spring would cure diseases. But now it has completely dried up leaving only the empty tank. This

situation is caused by the nearby bore well which produces hot water. The local people have pressed for protecting this hot water spring.

Sasihitlu: This is located 26 km. to the north of the district headquarters Mangalore. It is famous for the beach. Endowed with natural beauty, the Munda Islands surrounded by Arabian Sea on the west and Shambhavi river on the east offers feast to the eyes of tourists.

Savanalu: This is an ancient place eight km away from Beltangadi, the Taluk headquarters. *Savana* is a corrupt form of *Shravana* (Jaina ascetic) and this accounts for the present name of the place. On a nearby hill is the *Savanalu-tirtha* reached after crossing the river Phalguni. There is a hanging bridge to cross the river. On the other side of the river, in a cave upon the hill there is a fresh water spring. Below this spring, on a rock there is a sculpture of Yaksha Brahma. Above the spring (*Guhatirtha*) there is an image of Adinatha Tirthankara on stone pavement. In front of it is the *Shravanapadagatte*. In the fields there is a small *Basadi* of Adinatha Tirthankara. In the *prabhavali* of the *panchaloha* image of Adinatha Tirthankara inside the sanctum, there are small images of Chakreshwari *yakshi* and Gomukha *yaksha*. There is a separate temple of Padmavati *yakshi*. There are also special localities for Kallurti and Lingana Panjurli and in the ambulatory there are *Kshetrapala* Brahma and *Astadikpalas*.

Shishila (2,070): Situated 68 km. away to the east of Taluk headquarters Beltangadi on the banks of the river Kapila, Shishila is a place of historical importance. It is surrounded by mountains and is a beautiful and quiet sacred place. The name 'Shishila' is a corrupt form of *Shrishaila*. The place is famous for the Shishileswara temple on the southern bank of the river. In the courtyard of the temple, there are shrines of Vinayaka and Durga. The river is abundant in *Peruvelu* (*Mahashisha*) variety of fish and for that reason it is also called *Matsya-tirtha*. *Kumaragudde* is the original locality of Swayambhu Shishileswara and there are a number of legends relating to its installation. During the annual fair, the *Medara* (basket makers) family performs the ritual of *Boluwidi* and *Appungayi Ata* which are specialities of this place. There are many *Bhuta Sthan*s here. Long back, K.P.Seetharama Kedilaya had expressed the opinion that the mountain range here is the same as the *Shriparvata* (*Tripuravata*) of the Kadamba times and that it is now known as Shishila. However this view has not been accepted by scholars. It has been stated that in the 14th century Lokanatha, the ruler of Patti-Pombuchchapura (Humcha in Shimoga District) had built a palace in

Shishila and resided here before shifting the capital to Karkala. Later on because of their relations with the kings of Karkala, the Mularasas made Bailangadi and Shishila as their capital with control over six *maganis* each. The reference to Chautas, Ajilas and Sisila ruler in an inscription of 1538 from Hiriyangadi supports this view. The *Keladinripa-vijaya* states that Venkatappa Nayaka of Keladi renovated the fort of Shishila in 1608. The Treaty of 1642 and the British records of 1805 prove that Shishila was a Hobali Centre. However, under the British rule Kokkada became a *magani* centre and the importance of Shishila declined. At Shishila In the fort gateway area on the bank of river Kapila, even today one can see the remnants of fort, moat, palace, *Basadi*, well, ponds etc. The Government School in Shishila is also rich in art. **Shibaje (2,230)**: It is a village neighbouring to Shishila. The Vanadurga temple here is well known as *Montetadka*. The farmers offer *monte* ritual here for the well being of their cattle. Due to the sound produced from the bamboo *monte* tied around the neck of the cattle, the area around the temple is called *Montadka*. **Kokkada (4,596)**: Situated 18 km away from the Taluk headquarters of Beltangadi, Kokkada is somewhat little interior, but close to National highway 48, on Dharmasthala road. This is a Hobali centre 12 km away to the south-west of Shishila. This place has assumed fame due to the temples of Nilakantheshwara and Vishnu which are apsidal in plan. The two ft. tall Ganapati image in the open air in Sauthadka is stated to be of the 12th century. Nearby there are small images of gods Virabhadra and Vishnu. The St. John Baptist Church and Badriya Jumma Masjid are also located here.

Sulya (18,282): This is located 80 km away to the South-east of the district headquarters Mangalore. Earlier it was a *magane* comprising 14 villages and was famous as *Amara Sulya-nadu*. Later on it was bifurcated from the Puttur Taluk in 1966 to form the Sulya Taluk. It is located on the Madikeri-Mangalore road. Its historical importance is due to the Amara Sulya Rebellion of 1837. Sulya is also called Soolya, Sooleya, Sooliya, etc. In the work called *Rajendraname* it is mentioned as 'Amara Sulya'. It is said that Shivappa Nayaka of Keladi had gifted some of the villages here as *Amrita-magane* to the Kodagu king Mudduraja for providing milk and butter to his son. During the Harijan tour of Mahatma Gandhi in 1934 his public address was organised near the old gate. It is said that his address was translated into Kannada by Ramappa-master. Due to Bharat-Srilanka Agreement of 1964, more than 13,000 hectares of forest was cut in Sulya and Puttur Taluks for

rehabilitating the Tamil refugees. Owing to this, rubber plantation was assumed importance here and the Tamilians were settled.

Earlier, there was the *Bidu* (settlement) of Ballalas in Sulya. Nearly 500 year old Chennakesava temple is here. This west facing temple has in its sanctum a beautiful *Panchaloha* image of Chennakesava. There is a metal image of a horse-rider which is said to be of *Chenniga Bhutha*. The *rathostava* of Chennakesava is held in January every year. At **Karyatodi** nearby, there is an east-facing Vishnumurti temple. The Moinuddin Mosque which was built in the last century in Mogarpane and the mosque in Kelasikatte (Gandhinagar) and the Christian churches here are noteworthy. In **Paichar** there is a cashew nut refinery. **Aivarnadu (4,804)**: This is seven km away from the taluk headquarters Sulya. It is famous for the Panchalingeshwara temple in the locality called Deraje. This ancient temple was renovated in 1992. In the sanctum, on a single pedestal are installed the *Svayambhu-lingas* of the *Panchacharyas* viz., Sadyojata, Vamadeva, Aghora, Ishana and Tatpuruasha. It is said that these images were installed by the Pandavas. Nearby, there is a rubber refinery. **Jalsur (6,368)**: This is eight km away to the north of the taluk headquarters Sulya. In Kukkandur near Jalsur, there are seven localities of *Ullakulu Daiva* brothers (*Kinimani- Pumani* brothers), *Mittur Nayar Bhuta*, and *Purusharaya, Udrandi, Ajjantaya Daivas* for whom annual *Rathostava* is held. The coconut breaking game during this celebration is interesting. **Kallugundi**: Located some 25 km away to the South-east of the taluk headquarters Sulya, this is situated near the Sampaje hills within the revenue limits of **Sampaje (5304)** village. The *ottekola* (*Mahagenda seve*, i.e., walking on fire) held in the Vishnumurti temple in Kallugundi is unique. The Saverpura Church in Kallugundi is also an attractive structure.

Suratkal: This is an important educational centre, located 18 km from Mangalore but lies within the limits of the Mangalore Municipal Corporation. It is on the National Highway No. 17. Due to the new Mangalore port, it has grown into an important industrial and commercial centre. On a hill near the beach there is an old Sadashiva temple. The temple has apsidal plan and the Sadashivalinga in its sanctum is believed to have been installed by Kharasura. There is also a two-armed *Balamuri* Ganesha image. The beauty of the rich sea and sun set are immensely pleasing. The annual fair is held in December. Suratkal is also a city of temples. There are three temples of Mahamayi and temples of Virabhadra, Durgaparameshwari and Venkataramana also. The Mariamma temple here is considerable ancient. In the

Virabhadra and Durga Parameshwari temples five day *rathostsava* is held from *Magha shuddha Padya*. The Karnataka Regional Engineering College (1960) occupies an area of 30 acres of land and Shrinivasa Malya was responsible for starting this college. **Suratkal beach** is one of the most beautiful beaches of the Coast. On a hill near the beach there is an old Sadashiva temple and also a *Dipastambha*, a special attraction of the place. The beach which stretches from Suratkal to Panambur provides thrill to the tourists. **Krishnapura Matha**: Situated three km away from Suratkal in Katipalla Krishnapura is the branch of Krishnapura Matha which belongs to the Ashtamathas of Udupi. It is an old, large and beautiful *Matha*.

Someshwara (20,097): This is an historical place two km away from Ullala. An inscription of Alupa Kulashekhara IV dated 1195 is the earliest record of this place. The Someshwara temple here was built by the Alupas and later on when the Chauta rulers made Ullala their capital, they seem to have renovated and beautified it. Queen Abbakka-devi built a fort here for the safety of the temple as well as the coastal area and donated ornaments to the temple. She is said to have built the Jaina *Basadi* (Adinatha Parshwanatha) which is in a dilapidated condition near the *Dargah*. It is said that there was a palace of the Chautas in *Ombattu-kere* near Ullala. An inscription records that the Someshwara temple here was renovated by Kriyashakti, the royal preceptor of Devaraya II in 1443. Situated on a monolithic hill, this temple seems to be as old as the 10th century. Peitro Della Velle, who visited the temple in the 16th century, has described it as a beautiful temple. In the sanctum of the temple there is a *Shivalinga*. The *balipitha* in front of the temple is beautiful. Special mention may be made of the *Saptamatrika* images. There are also shrines of Ganapati, Parthasarathi and Janardana. On the hill to the north of the Someshwara temple is the *Kote* (fort) Mahavishnu temple. The sanctum of the temple is apsidal in plan. In the sanctum, there is a beautiful four feet tall image of Vishnu. It is administered by the famous Nileschwara Tantri of Tulunadu. Having been renovated recently, the temple has assumed importance as a tourist destination. There are also *Daiva-sthanas* for Kallurti, Kuttichadu, Rakeswari and Guligaru. It is an unsurpassed pleasure to watch the Sunrise and sunset from the boulder called *Rudrapada* here.

Tannirubavi: This place can be reached on foot after crossing the Gurupura river at Boluru near Sultan Batheri in Mangalore town. The long beach here, exposed to roaring waves, gives great pleasure to the tourists. It is also famous for the G.M.R. Energy Ltd. Established in an

area of about 32 acres of land, this electricity generating unit is privately owned and it has the capacity to generate electricity to the tune of 220 MW. Installed beside the Gurupura River near Tannirubavi, the floating Unit weighs about 12000 tons and has the distinction of being the first of its kind in the country. The electricity generated by Nepte gas is being supplied to KPTCL from November 2001. This place can also be reached by road from Kuluru bridge – via Panamburu.

Todikana (2,186): Located 10 km south-east of Sulya, the Taluk headquarters, this is the last village of the district, adjacent to Kodagu. Like the Shishila village, it is a picturesque place with natural beauty. Kodagu district can be seen from the top of mountain at Todikana. There is an ancient Mallikarjuna temple here which is one of the sacred spots of Tulu Nadu. The Matsya Tirtha stream flowing beside the temple, joins the Payaswini River at some distance. There is a local belief that the land created by Parashurama ends at Todikana and the land created by god Brahma starts from there and that this is the meeting point of these two lands. It is also believed to be the *Dwaitavana* of the *Mahabharata* fame. The kings of Kodagu have made grants to this large temple. The Devaragundi falls is about two km away from the temple. Tradition believes that the Shivalinga here is installed by sage Kanva.

Ujire (12,474): This place is at a distance of eight km. to the east of Beltangadi, the Taluk headquarters. Located on the State Highway No. 64, it is an educational centre. Ujire is growing as an important town because of Dharmasthala which is about eight km from here. The Ujire inscription of 1469 reveals the interesting information that Vitharasa Odeya, the governor of *Mangaluru-rajya* gave Ujire as a gift to the chief Kamiraja who had burnt down the palaces of Kodyala and Nirumarga. The star shaped church of St. Anthony (1989) here is an unusual architectural piece. Apart from an old mosque that exists in Halepete of Ujire a new mosque has also been built. *Hayatul Arabic Madrasa* has been built adjacent to it. The *Dharmasthala Shri Manjunatheshwara Tuberculosis Eradication Hospital* is located in old Ujire. The terracotta decorative articles produced by more than hundred families of potters in the *Halepete* of Ujire reach markets of various other places.

The schools and colleges in Ujire run by Shri Dharmasthala Manjunatha Education Trust are noteworthy. The Nature-cure and Yoga Science College (1989) run by the Shantivana Trust is unique. Dharmasthala Ratnavarma Heggade play ground is vast and has facilities for indoor games also. A Multipurpose *Kalabhavana* (1994) in Ujire is

built on the lines of the 'Geodesic' tower designed by architect Bunk Ministpullar. This octagonal building is provided with a roof comprised of layers of Aluminum, Rock- wool and chip board. It looks like a pyramid from outside but there are no pillars inside. The Self-employment Training Institute run by the S.D.M.E. Trust is a source of inspiration to the unemployed youth. The garden designed by the Village Development Institute of Dharmasthala located here supplies to the farmers seedlings of coconut, plantain, pepper etc., free of cost.

Ullala (49,895): It is a historical place located at a distance of eight km from Mangalore, on the southern bank of the river Netravati. It is a town administrated by the *Town Panchayat*. It is a tourist destination attracting the tourists on account of its beach. Because of St. Sayyad Madani Dargah it is a holy place for Muslims. There is a railway station at a distance of two km from Ullala on the Manglore-Kasargod-Calicut broad gauge. Somanatha of the neighbouring Someshwara near Ullala was the family deity of a branch of the Chauta Chiefs of Puttige which was ruling from Ullala. Around 1550 this was the seat of the famed Rani Abbakka Devi of this family. Her courage and bravery had terrified the Portuguese too. But Ullala came under the Nayakas of Keladi by 1650. However, the remains of the palace and fort of the Chauta Chiefs can still be seen here. The Somanatha Temple possesses beautiful sculptures done in Italian style. It is stated that the style might have entered here due to the influence of Florentine sculptors who visited India in the 16th century. The fort of Uchila, located at a distance of nine km to the south of Ullala, was a strong defence base of queen Abbakka Devi and has a palace also. It is learnt that there was a palace of Bhairarasa Odeya. The fort can be reached through ferry. The *Dargah* of Sayyad Mohammad Sharif ul Madani Tangale in Ullala is so significant a Muslim pilgrimage centre that it has the appellation 'Ajmer of the south'. Madani, who migrated from Madina about 400 years ago, settled in *Melangadi* of Ullala, and married a woman of Holalkere locality of this town. Through his numerous miraculous deeds he gained popularity. When he passed away, he was buried here. His followers came forward to celebrate *Urus* in his *Dargah* once in five years. This tradition has been continued. Lakhs of people reach here from far off places to participate in this *Urus* which lasts for a month. On the occasion, lakhs of rupees are collected by auctioning the goats offered by people in fulfillment of their vow.

This *Dargah* has been reconstructed and enlarged four times since the death of the saint. The present structure is a beautiful monument designed in 1970 by architect Ghiyasuddin Ahmed of Hyderabad. The

Dargah, with its charming dome, has an attractive Mosque beside. The well in the *Dargah* has a marble platform. It is said that this well had an overflow of water during the famine of 1945. An Arabic college, a high school and a hostel are run by the Sayyad Madani Trust of this *Dargah*. Many Arabic schools in other places are also being run by this Trust. Institutions of the Madani Centre have found their expansion in the region of Chota-Mangalore in Ullala. The two km beach walk along on the seaside sands between Ullala and Someshwara is an enduring experience. The Summer Sand Beach Resort here is attractive and caters to the requirements of tourists.

Uppinangadi (7,172): It is a Hobali headquarters situated at a distance of 13 km north-east of Putturu, the taluk headquarters. But it was also a taluk headquarters of the same name till 1927. It is the place where the river Netravati flowing from Dharmasthala and the river Kumaradhara flowing from Kukke Subrahmanya meet. In olden days it was a centre where the salt from Mangalore and spices from upper ghats used to be exchanged. It is opined that because of this, the place was called *ubar* in Tulu language. There is also an opinion that, as the salt brought from Mangalore was distributed to different places from here it came to be named as *Ubar Uppinangadi* and gradually this name was abbreviated to *Uppinangadi*. Tradition believes that sage Madhvacharya and sage Vadiraja had visited this place. Called variously as *Dakshina Kashi*, *Gaya*, *Prayaga*, *Muktikshetra* (sacred spot leading to salvation) etc., it is regarded as the most appropriate place for post-funeral rituals. Here *asthi-visarjane* (disposing off the mortal remains), *pinda-pradana* (ritual offering of rice balls to the deceased) worship and other ceremonies take place on all days.

It was the capital town of the Chieftains of olden days. Being at the point of convergence of two rivers, it always faces the threat of floods. It was greatly affected by the heavy floods in 1923 and 1974. There are traces of a possible small temple of Swayambhu Sahasralinga. Because it gets submerged during the rainy season, another Shivalinga has been installed in the temple on river bank and is now in worship. The *darshana* of original *Shivalinga* can be had during the summer season when the fair is organized. It is believed that in this region that all stones in the river Netravati from Kadeshvalya to Uppinangadi are *Shivalingas*. There is the shrine of Marikali near the Sahasralinga Temple. Now a stone image has replaced the wooden image originally worshipped in the sanctum. In olden days, when there were no bridges, the *kadavus* were being used to cross the river and there is the belief that this was the

original place of Kalkuda *daiva*. It is also popularly believed that the Kalkuda *daiva* used to help people to cross the river here. The *Kambala* sport is also conducted here. In the presence of Sahasralingeshwara, three *Makhekuta jattras*, celebrated in the *Kumbha* month one after the other is unique. The *Paurnami* (full-moon) *Makhekuta jatra* extends over eight days, while *Ashtami Makhekuta* and *Mahashivaratri Makhekuta jattras* are mini fairs of two days each. On these occasions temple fairs and car festivals take place. The Lakshmi-Venkataramana Temple here is one of the oldest temples of the Gauda Saraswats. There are separate sanctum for the deities Venkatesha and Lakshmidēvi. The worship called *Makharadevi* offered to the deities during the *Navaratri* festival is unique. The *Brahma-rathotsava* organized during *Madhvanavami* is a significant event. There are also a Chadranatha Basadi, and a Christian church dedicated to Humble Virgin Mother, a Mosque and *Dargah*.

Venur or Enur (2,321): Located 19 km away to the North-west of the Taluk headquarters Beltangadi, Venur is a Hobali Centre on the bank of Phalguni river. This is an important Jaina Centre. It was the capital of Ajala Chiefs till 1786. 13 *maganis* were under their jurisdiction. They ruled as subordinates from 12-18th century and were followers of Jainism. In ancient inscriptions Venur is referred to as 'Enur' and 'Yenur'. It is said that the place derived its name *Venur* from *Yelnuru*, because there were 700 Jaina *Shravakas* here. Another view holds that *Ennuru* (Group of eight villages) became Venuru in course of time. Venur is famous as a historical place and a Jaina centre. People visiting Mudabidre and Karkala visit Venur and then go to Dharmasthala. Venur is said to have had eight *Basadis*, but actually there are only six. They are *Akkangala Basadi*, *Binnani Basadi*, *Shantinatha Basadi*, *Adinatha Basadi*, *Parswanatha Basadi*, and *Chauwisa Tirthankara Basadi*. The remaining two are the Vardhamanaswami and Chandraprabha *Basadis* which are in the upper storeys of *Shantinatha Basadi*.

Among the 10 inscriptions in Venur, an inscription of 1138 lying behind the Gommata image, records that the *velavalli* stone was installed by Sevyagellarasa. In *Melupete* (Mahavira Nagara), there are groups of *Basadis*. Inscriptions inform that the 35-ft tall monolithic *Bujabali Jina* (Gommata) image here was caused to be carved and installed on 1st March, 1604 at the instance of Charukirti Bhattaraka of Shravanabelgola by Ajila chief Vira Timmaraja IV. A scion of Chamunda, this chief was the brother of Pandya Devarasa and the son of queen Pandyakka. Being one of the few large images of Bahubali in Karnataka, this image bears a serene smile on the face which attributes to it, the appellation of

Naguva Gommata, i.e., 'Smiling Gommata'. The event behind the installation of this image is interesting. It is said that when Bhairavaraya III, the neighbouring king of Karkala who was opposed to the installation of this image, attacked Ajila Timmanna Arasa, the latter hid this image in the sands of Phalguni river bank and only after repelling the enemy, had the image installed.

About the same time as the installation of this Gommata image, Pandyakkadevi (Vardhamanakka) and Mallidevi, the wives of Ajila Vira Timmanna IV, constructed the Chandranatha Basadi on the left side of the Gommata colossus, while Parshwadevi Binnani constructed the Shantinatha Basadi on the right side of the same image in 1604. Land grants are recorded in inscriptions for the purpose of daily worship in those *Basadis*. One of these inscriptions concludes with an imprecation stating that any one neglecting it would incur the sin of breaking the 1000 Jaina images on the mount Ujanta [Ajanta (?) Aurangabad, Maharashtra?]. These small *Basadis*, which are located on left and right flanks inside the enclosure, are called *Akkangala Basadi* and *Binnani Basadi*. Inside the *Basadis* there are attractive images, while the image of Chandraprabha Tirthankara being carved in white stone and that of Shantinatha Tirthankara being of *Panchaloha* (five-metals).

About 100 metre away to the east of the Parshwanatha *Basadi* on the Guruvayanakere Road, there is the locality called *Kallu Basadi Vathara*, which is another important Jaina temple complex. The Shantinatha Basadi which is also called as *Kallu Basadi*, *Megina Basadi* or *Dodda Basadi*, is like a pinnacle to the *Basadis* of Venur. This three storeyed *Chaityalaya* has in the sanctum a lifesize image of Shantinatha Tirthankara. On his either side are carved Garuda and Mahamanasi, his yaksha and yakshi respectively, and on the *prabhavali* there are beautiful carvings of *ashtamaha-pratiharyas*. On the 2nd floor of the *Basadi* is installed an image of Mahavira and on the 3rd that of Chandraprabha Tirthankara. The *Manasthamba* in front of the *Basadi* is a good example of sculptor's skill. On the four sides of the pillar are carved miniature images of 24 *Tirthankaras*, six on each face. The Adinatha Basadi on the left side of Shantinatha Basadi, even though small, has a large, beautiful image of *Tirthankara* seated in *padmasana*. *Chauvvisa Tirthankara Basadi*, which is situated to the right of Shantinatha Basadi, has all the 24 *Tirthankara* images carved in black stone and installed on a single pedestal. On either side there are images of Saraswati and Padmavati. An inscription of 1499 seen on the right side in the front *Mantapa* of Shanteshwara Basadi, records the land grants by *Rajamatha Kamadevi*

for the purpose of feeding the ascetics when *Mahamandalika* Somanatha Pennanna Odeya was ruling over Panjulike-rajya. Another inscription of 1537 in the same *Mantapa* records that, when *Mandalika* Pandya-devarasa Ajila, the son of Honnamadevi was administering Aluru-rajya, Adyadevarasa of *Binnani* family installed *Chaturvimshati Tirthankara* images in the Shantishwara Chaityalaya of Yenur. Further it is stated that he purchased land in Kartodi paying 65 *gadyanas* and gave it for *Amritapadi* offerings to the deities. The inscription of 1622 seen near the east wall of Tirthankara Basadi records that when Madhurakkadevi, the disciple of Lalitakirti Bhattaraka, was administering Panjalike-rajya, the *samastas* of the village led by Ramanatha-arasa made over to the king 100 *gadyanas* and made land grant for the purpose of *Panchamrit-abhisheka*, *Nirvana-kalyana puja* of Vardhamanaswami, and *Pancha-paramesthi Amritapadi* offerings. It also records that grants were given for perpetually serving food to the ascetics on a Friday of each month in the *Basadi*.

Mahalingeshwara temple is another important structure here and it has been renovated in recent years. It was the tutelary deity of Ajala rulers. There is an inscription of 967 embedded in the floor of the temple but it is too worn out to make out its content. The inscription on the Nandi pillar in front of the temple names one Birasetti as its sponsor. In the sanctum of the temple there is a *Shivalinga* and also has an image of Ganapati. A shrine of god Janardhana is also situated in the enclosure. There are shrines for Subrahmanya, Shasta, Nagabrahma, Kodumanithaya, Kalkuda, Kallurti etc. The nine day festival starting from *Moksha Sankramana* is attended by the family of Ajila chiefs of Aladangadi. The palace of Ajilas in Venur is stated to have had seven storeys, but its real magnitude is not known. Probably as it was covered with *mulihullu* grass frequently it used to catch fire. It is believed to have been destroyed by the enemies. However, one can see in Venur the remains of the old palace. Later, in 1786 the Ajila chiefs shifted their capital from Venur to Aladangadi.

Vitla: (15,650) Lying 19 km away from the Taluk headquarters Bantwal, Vitla is a Hobli centre. It is an important historical place on the National Highway 88. A family of feudatory chiefs called *Domba* or *Vitla Heggade* ruled from here over Vitla-2000 from about 15th century to the first half of 20th century, under Vijayanagara, Keladi Nayakas and the British. It is said that Vitla is the *Ekachakranagara* of puranic fame where the Pandavas had stayed for some days. Among the hill ranges

around Vitla *Kalujamale* is famous. It is believed that in one of the caves here *Bakasura* resided and that he was killed here. Several boulders here are shown by the local people pointing at the episodes connected with the killing of *Bakasura*. Earlier, the place had *Ashta-mathas* here which included the present day Jogimatha, Kadumatha, Charantimatha, and Kalimatha. According to oral tradition, because of *Ashtamathas* it obtained the name *Ashtalayapura* (city of eight temples) which later become *Vitla*. According to another opinion, a king of Vitla, to cure his ailment, performed *Bhuyishtikayaga*, on account of which the place came to be called *Ishtikapura*, which later on became *Vitla*. In Tulu, it is called *Ittel*. In an inscription of 1436, the place is called as *Ishtakapura*, but in later inscriptions it is called Vittala. In the inscriptions of Vitla kings issued in 1727 and 1734 we find the mention of 'Parthampadi' whose meaning is not clear yet. P.Vishnu Bhat opines that it was the name of the *Chavadi* of the Palace at Vitla.

In December 1799, the Hedge of Vitla with the help of an officer named Subbaraya revolted against the British and looted the taluk office of Kadaba and Bantwal as well and with Puttur as his headquarters, ruled independently for some time. But this effort went futile when he was defeated in 1800.

The Panchalingeshwara temple of Vitla belongs to the 10th-11th century. Built of laterite is apsidal in plan and according to Pundikkai Ganapayya Bhat, it is the largest temple in the district. Its first reference is found in an inscription of 1436. The apsidal temple with its three storeys and an attractive roof, presents a beautiful view. The sloping roof is covered with copper sheets. In the sanctum five natural stones representing five faces of Shiva are installed on a single pedestal. There are also images of Maha-Ganapati, Mahishamardini, Anjaneya and Kuntishwara. It is believed that the *Shivalinga* of the temple was brought by the Pandavas from Kashi. According to a local legend both Hanumanta and Bhima went to the forest to bring Shiva *linga* and as Hanumanta brought the *linga* first, that was installed in the *grabhagriha*; Bhima who came with *lingas* later was angry and he removed the *linga* installed by Hanumanta with his *gada* (mace), installed the *linga* brought by himself facing west worshipped it and offered *Naivedya* (rice) which had already been offered to God earlier. So, even today, the *Naivedya* or rice offered to God is called as *Tangula Naivedya*. From *Makara Sankramana* a nine day festival (*utsava*) is celebrated here which include *rathotsava* and *avabhritotsava*. Complementary to this festival, all the ornaments of Ullalti are brought in a palanquin from Kepu and with a

decorated bull leading from in front. And on the festival day, the descendants of the Vitla royal family majestically come in a *Doli* wearing *Jari-Pethas* (Silken turban).

The Ananteshwara temple here has the distinction of being considered the original temple belonging to the Chitrapura Saraswat Brahmins. It is said that the silver sculpture of the Serpent God here was brought from Subrahmanya by a Saraswat Brahmin, that it was first installed in a locality called *Vanabhajana* near Okketturu, nearby Vitla, and that later on it was installed in the present-day Ananteshwara temple in 1560. The Saraswat Brahmins of Sirsi, Gokarna, Honnavar, Shirali and Nileswar (Kerala) visit this temple. The *Shashti* festival held here is regarded as a very important festival by the Saraswat Brahmins.

Just a km away from the village, there is a Jogimatha. It belongs to Natha sect and was patronised by Vitla chiefs. This huge *matha* has the images of Kali, Kalabhairava, and Manjunatheswara linga. There are also Parashurama-dhuni, Mask, Trishula, sword swinging cot, etc. There are tombs of earlier ascetics.

Another attraction of Vitla is the Palace of the Vitla chiefs. Standing in the middle of the paddy fields, it is a large old house. It is said that the earlier palace was burnt down by Tipu. Even today the remnants of mud fort and palace have survived. The three components of the residence of the chiefs *viz.*, *Aramane*, *Arantade* and *Bidu* may be seen here. The seal of the Chiefs bears the name of Panchalingeswara. They were also worshippers of *Ullalti* of Kepu. It is said that there was a palace of Vitla chiefs at Kepu. The *Kajambu-Jatre* and vows of Kepu are famous and these are celebrated from *Dhanu Sankramana* for five days. Children in particular participate in large numbers in this *Jatra*. The tonsure ceremony of children is held here and this procedure of offering hair to the Goddess is called *Kajambu (Mudi)*. There are many spots here where the various *Bhutas* are worshipped, including the one of *Kalkuda Bhuta*. The Central Plantation Crops Research Institute (CPCRI) near Vitla was founded in 1956 for researching on arecanut plants. Now research is conducted also on Cocoa, Pepper, Cashew nut etc. The Centre is educative and rich in diverse types of plants and presents a pleasant view to the visitor. In **Kadambu**, nearby Vitla *Kallurti* is worshipped and the *Kukkuta-yajna* (Cock sacrifice) performed here is very famous. In a similar manner, at the *Kallurti* shrine in Panolibail in Sajipa-300 Village (Bantwal Taluk), every Sunday, Tuesday and Friday *Kukkuta-yajna* is performed, called as *Agalu-seve*. **Kanyana (7558)**: This is a village near

Vitla located 25 km away to the south of the taluk headquarters Bantwal. It is known for the *Bharat Sevashram* founded by Bhattacharya of West Bengal in 1964. This has given shelter to many students, unmarried women, old men and women, physically handicapped, mentally retarded people and orphans. In 1989 the *Sevashram* celebrated its Silver Jubilee. Besides it, in Shiramkallu, Nellekatte, Bhandi-tadka, Kaniyur, Kepalagudde and Bairikatte which are in the revenue limits of Kanyana, Muslims have built Mosques on important roads, and in the inside *Pallis*, *Dargahs* and *Madrasas* also.

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