CHAPTER XIV.

PLACES OF INTEREST.[1]

Aghna'shi, or the Sin-destroyer, at the mouth of the Tadri river, about three miles south-east of Gokarn, is said to be one of the oldest Havig settlements in North Kánara. It has temples of Kámeshvar Mahádev and of Ganpati.[2] The river at Aghnáshi is considered so holy as to cleanse from the deadliest sins. AGHNÁSHI.

Aligadde, a small village on the left mouth of the Kálinadi, which, with the village lands of Bád, Beitkul, Kájubág, Kodibág, and Konai form the modern town of Kárwár, is of interest as it seems to be the origin of Aliga, one of the Portuguese names for the Kálinadi. In 1514 the Portuguese traveller Barbosa mentions the Aliga as the river which separates the kingdom of Deccani that is Bijápur from the kingdom of Narsinga that is Vijayanagar. At its mouth was the fort of Cintacola that is Chitakul or Sadáshivgad.[3] In 1580 De Barros describes Kánara as beginning at a river called the Aliga which runs west from the Sahyádris, where was a fortress called Sintacora which jutted out opposite the island of Anjidiv.[4] The latest known appearance of the name Aliga is in a German Atlas dated 1753.[5] In other Portuguese works of the sixteenth century the Kálinadi is also called the river of Chitikul[6] and the river named Cintacora.[7] On the coast of Western India it was usual then as it still is to call tidal rivers by the name of the chief place of trade on their banks.[8] ALIGADDE.

Anjidiv Island,[9] in north latitude 14° 44′ and east longitude 74° 10′, with in 1872 a population of 527 Portuguese Christians, ANJIDIV.

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[1] This chapter owes much to additions made by Mr. R. E. Candy, C. S., and Mr. P. F. De Souza, Assistant Master Kárwár School.

[2] The legend is that Kám, the Indian Cupid, whom Shiv had burnt for exciting lust, could not enter Gokarn in his accursed state. He therefore set up a *ling* at Aghnáshi, and Shiv being pleased, brought down the Ganges, the modern Aghnáshini or Tadri, in which Cupid bathed, purified himself, and entered Gokarn.

[3] Stanley's Barbosa, 78. [4] Decadas, I-2, 293. [5] Stanley's Barbosa, 78 note 1.

[6] Subsidios, II. 246-248. [7] Three Voyages of Vasco da Gama, 242.

[8] Compare in the sixteenth century the river of Chitikul, the river of Ankola, the river of Mirzi, and the river of Kombatem or Kumta (Subsidios, II. 246-248); and at present the Kárwár river, the Ankola river, the Honávar river, and the Gersappa river.

[9] Much of this account is taken from an article by Dr. Gerson da Cunha in the Journal of the Bombay Branch of the Royal Asiatic Society, XI. 288-310. The name Anjidiv is of doubtful origin. According to one account it is *Ádyadvipa* or the Early Island; according to a second it is *Ájyadvipa* or the Island of Clarified-butter; according to a third, *Anjedvipa* or the Five Islands; and according to a fourth it is *Ájádvipa* or the Island of the goddess Ája. It is said to have been called the early island because it was in existence before Parashurám reclaimed the Konkan from the

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ANJIDIV.

Description.

lies five miles south-west of Kárwár and two miles from the mainland almost immediately opposite the village and port of Binghi. The island belongs to the Portuguese. It is irregular in shape, about a mile from north to south and one-sixth of a mile from east to west. The south-west and west of the island are steep and rugged and the approach is so rocky as to be dangerous to all kinds of vessels. A small cove in the middle of the east or landward face, in about twenty feet of water, gives anchorage to vessels of as much as 1000 tons burden. It also serves as a shelter for native craft during heavy northerly or westerly gales. The strait or channel between Anjidiv and the mainland is safe for ships, being six to seven fathoms deep, without shoals or rocks. Close to the outside of the island the depth of water is ten to twelve fathoms. To the east of Anjidiv, near the Kárwár coast, are two rocky islets which, with another about four miles to the south-east, make a fairly good roadstead where if necessary a ship may find shelter during the south-west monsoon.[1] The rocks of the island are granite and laterite mixed with fine red earth. Its western or sea side is barren and rocky, but the east or landward side is enriched with cocoa-palm groves and groups of mango, jack, custard-apple, orange, and lemon trees. From the Kárwár coast the remains of ramparts, a few white houses, and two churches showing among the lofty palms, make the view of the island picturesque and interesting. The air is sickly and the people suffer from fever. The island was fortified by the Portuguese in 1505, and again in 1682.[2]

Fort.

The present fort, which was built in 1682 and, on the whole, is in fair repair, is a large four-sided building with five bastions. The wall is of stone and mortar and is provided with battlements and embrasures or gun-openings. There are casemates under the ramparts, and some of the eastern and southern bastions are furnished with orillons or projecting towers. There is a balcony for the guard, a large powder-room, a magazine for ammunition and provisions, a mansion for the governor, a house for the gatekeeper, a major's house, two redoubts, five bastions named Francisco, Antonio, Conceicao, Diamante, and Lumbreira, three batteries named Ponta de Dentro, Peca, and Fontainhas, and several small buildings. The entrance gate leads to a courtyard, and within the fort is a pond of spring water.

People.

In 1872 within the fortress there were 527 people and 147 houses. All are Roman Catholic Christians. The parish church, which is in fair repair, is dedicated to Nossa Senhora das Brotas. Most of the

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sea; and it is said to have been called the clarified-butter island because it supplied Parashurám with clarified butter for a horse-sacrifice. The five islands, which was the popular derivation among the early Portuguese (Castanheda [1568] in Kerr's Voyages, II. 387; Barros [1570] in Vasco da Gama's Three Voyages, 244; and Della Valle [1623] Viaggii, II. 180), is from *anje* the Tulav for five, the five islands being Anjidiv, Devgad or Oyster Rocks, Kurmagad, Dukrio, and Chipigad or Mhár, the last a small rock to the south of Devgad. The goddess Ája, who according to the fourth account gave her name to the island, is said to have fled from it to Ankola when the Arabs destroyed her temple.

[1] Jour. B. B. R. A. Soc. XI. 288; Taylor's Sailing Directory, I. 397.

[2] See below page 256.

ANJIDIV.

People.

people are descended from the Portuguese garrison and the Portuguese convicts from Goa, Daman, and Diu, who, during the eighteenth century were confined in the island. Almost the whole population is settled on the eastern shore. They make their living by growing cocoa-palms and by fishing, large numbers of fish being caught, dried, and sent for sale to the mainland. The women spin cotton thread and yarn, and knit cotton socks which are much valued and fetch 8*s.* to 11*s.* (Rs. 4-Rs. 5½) a dozen, which roughly represents about one month's knitting. The island has no rice-land, the little rice that is needed for local use being brought from the mainland. About twenty years ago a small crop of *rági* used to be raised, but it has been discontinued from want of labour. A contraband trade in cheap European wines and spirits and in Goa salt used to be carried on between Anjidiv and Binghi on the mainland, but within the past few years this smuggling has been put down.

During the first years after the arrival of the Portuguese in India (1500-1510), before they gained Goa, they set great store on Anjidiv as a station for repairing and watering their ships.[1] After the capture of Goa in 1510 Anjidiv ceased to have any importance to the Portuguese. It remained almost deserted till in 1682 a fort was built, and the island made one of the pleasantest Portuguese fortifications in India. Apparently about this time it had a population of over 600 of whom about 200 were the garrison, with a commandant, a quartermaster, an adjutant, and a surgeon. There was a Jesuit seminary and college and a Portuguese school. The church of St. Brotas had three resident priests and the church of Our Lady of Dolor had one. A malarious fever broke out some time in the seventeenth century and greatly thinned the population, some of whom sought refuge in Panjim in Goa, where there is a settlement still known as Anjidiv. In the eighteenth century the island is chiefly noticed as a convict station.[2] The present strength of the garrison is six sepoys under a native subaltern from Goa on £3 (Rs. 30) a month. The two churches are still in fair repair though much neglected.

The island is supplied with water from two ponds. One near the middle of the island is about thirty feet square, but its water is unwholesome and is not used for drinking. On a slope about 200 yards to the west of this pond a natural spring flows throughout the year into a granite cistern about three feet in diameter. Besides the cistern, churches, and fort, the only objects of interest are two old and ruined enclosures, one at the north and the other at the south end of the island. According to the local story these enclosures contain the graves of the 381 Englishmen of the first Bombay Army who died on the island in 1663 and 1664. In one of the enclosures a broken pillar perhaps marks the grave of the general, Sir Abraham Shipman,[3] who died on the 5th of April 1664.

English Graves.

Anjidiv seems to be the island of the Aigidioi, mentioned by the Egyptian geographer Ptolemy (A.D. 150) and by the Greek author

History.

[1] See below page 253. [2] See below page 257. [3] See below page 256.

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ANJIDIV. *History.*

of the Periplus (A.D. 247).[1] As in later times, Anjidiv was probably important to the Greek traders because of its unfailing spring of good water and its suitableness as a place of call for vessels trading between the Red Sea and the Malabár Coast. No other reference to Anjidiv has been traced till, in 1342, the African traveller Ibn Batuta passed from Sindábur, apparently Chitakul near Sadáshivgad, to a smaller island near the mainland, in which was a temple, a grove, and a pond of water. Ibn Batuta landed on the island and saw a Jogi marked with the signs of religious warfare, leaning against the wall of a temple between two idols. Ibn Batuta spoke to him, but he gave no answer. He looked about to see what the Jogi lived on; the Jogi shouted and a cocoanut fell on him. Ibn Batuta offered him money; the Jogi refused it and in return threw him ten rupees or *dinars*. Ibn Batuta asked him what he worshipped. He looked to the sky and then towards the west, apparently meaning that he worshipped the sun and the sea. But Ibn Batuta, like a pious Musalmán, claimed him as a brother believer, explaining that the Jogi looked to heaven to show that he worshipped Allah and that he looked to the west to show that he worshipped the temple of Mecca and believed in Muhammad the Prophet of God.[2] During the fifteenth century, in the development of the Arab and Egyptian trade between the Red Sea and the Malabár Coast, Anjidiv became a place of call for the Red Sea traders, who stopped to take wood and water,[3] and, at a later date (1554), Sidi Ali Kapodhan says that in the Arab voyages the first land sighted from Aden to Malabár was Azadiv.[4] Before the close of the fifteenth century the Arabs had ruined the Hindu temple and built a magnificent stone conduit to lead the water from the stone cistern in the upper part of the island, mentioned by Ibn Batuta, to the shore for the convenience of ships.[5] According to Castanheda the Moors of Mecca had treated the people of Anjidiv, who were idolators belonging to the kingdom of Vijayanagar or Narsinga, so badly that they abandoned the island. Castanheda says the Moors destroyed several fine temples and other buildings; they probably used the stones in making the noble aqueduct which supplied the shipping with water.[6]

On the 24th of September 1498, Vasco da Gama, the Admiral of the first Portuguese fleet, anchored at Anjidiv on his way from Kalikat to Europe, because he was told the island had good water.[7] The island is described as thickly wooded with two free stone cisterns,

[1] McCrindle's Periplus, 130; Bertius' Ptolemy, 213. The text of Ptolemy seems to make the island of the Aigidioi one of the Máldivs. But it can hardly be different from the place of the same name mentioned in the Periplus as on the coast near Naoura or Honávar. See above p. 48 note 3.

[2] Lee's Ibn Batuta, 164-165; Yule's Cathay, II. 415-416. Ibn Batuta's Sindapur may possibly be Siddhápur an old city close to the more modern Kadvád. See below Siddhápur.

[3] Cabral in Da Cunha's Anjediva: Jour. Bom. Br. Roy. As. Soc. XI. 296.

[4] Journal Asiatic Society, Bengal, V-2, 458.

[5] Castera and De Barros in Da Cunha's Anjediva, Jour. B. B. Roy. As. Soc. XI. 295. Castera calls the aqueduct an ancient and superb work, and De Barros suggests that it was made by some powerful prince. The nature of the work and the absence of any reference to it in Ibn Batuta suggest that it was made by the Moors of Mecca in the latter part of the fourteenth or during the fifteenth century.

[6] Castanheda in Kerr's Voyages, II. 386-387.

[7] Castanheda in Kerr, II. 386; Mickle's Lusiad, I. xciii.

one of them six feet deep fed with excellent spring water. Except on great days, when Hindus came to worship three black stones, there were no people on the island; only a beggar, a Jogi, who lived in a stone grotto and ate food and rice given him by passing ships. In a recess in the chancel of a beautiful stone-built but ruined temple, which was thatched with straw and palm leaves, were three black stones in charge of the Jogi. Vasco da Gama spent twelve days at Anjidiv cleaning and repairing the bottoms of his ships, taking water and fuel, and laying in stores of figs, cocoanuts, and fowls which he was able to buy at the rate of three for a penny (six for a *vintem*).[1] While at Anjidiv Vasco da Gama received an embassy of twelve well-dressed men who came in two boats from the mainland and said they had been sent by their chief with a supply of sugarcanes. One day a swift boat passed the fleet and an old man in the boat hailed the Portuguese in the Castilian tongue. The stranger was asked to come on board the admiral's ship, and Da Gama, who suspected treachery, put him to the torture, and found that he had come with some vessels-of-war from the Bijápur governor of Goa in the hope of surprising and securing the Portuguese fleet. This man, though the accounts vary, apparently was a Jew. He was taken to Europe by the Portuguese, became a Christian under the name of Gasper da Gama, and was afterwards of much service to the Portuguese.[2] The Portuguese were delighted with Anjidiv. During their early voyages, before they were established at Goa, both on coming out and on their return from the Malabár ports, their ships stopped at Anjidiv to repair and lay in a supply of drinking water.[3] The fondness of the early Portuguese for the island, and perhaps the fame of the neighbouring dancing-girls of Goa and Kánara, make it probable that Anjidiv is Camoens' (1517-1579) Floating Island which Venus prepared as a resting-place for her beloved Portuguese.[4] On the 7th of August 1500, Cabral, the

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[1] Castanheda in Kerr's Voyages, II. 386; Gasper Correa's Three Voyages of Vasco da Gama, 238; and De Barros, I. Pt. ii. 256, in Da Cunha's Anjediva, Jour. Bom. Br. Roy. As. Soc. XI. 296.

[2] Details are given in the History Chapter. Compare Da Cunha's Anjediva in Jour. B. B. R. A. Soc. XI. 296-297; Kerr's Voyages, II. 388, 390; Three Voyages of Vasco da Gama, 244-252.

[3] Kerr's Voyages, II. 386, 405, 429, 456.

[4] Lusiad, Canto IX. That Anjidiv was Camoens' Isle of Love has been suggested by Castera (1735), who thought the fancy of making it a Floating Island had its origin in Timmaya's device of approaching the Portuguese by covering his vessels with boughs and leaves (see above p. 101). Mickle (Lusiad, II. 325, 352-361) seems to doubt whether the Island of Venus had any original among the islands of the Indian Sea. It may well be that Castera's explanation of the Floating Island is fanciful. But the care with which Camoens gives the history of Da Gama's dangers and escape from Kalikat, and then describes, exactly as it happened, how joyful in their escape from treacherous Kalikat the leaders of the fleet, with earnest eyes sought cape or bay, for long was yet their watery way, sought cape or isle from whence their boats might bring the healthful bounty of the crystal spring. They saw the floating verdure of the Isle of Love, and smoothly led o'er furrowed tide, right to the isle of joy the vessels guide, entering the bay, a safe retreat, where not a blast might shake its fluttering pinions o'er the silent lake (Mickle's Lusiad, II. 325-326). Considering how closely these lines of Camoens' keep to the facts of Da Gama's voyage there seems no reason to doubt that it was the thankfulness of Da Gama's fleet in such a god-sent island as Anjidiv, with its peaceful harbour, kindly people, palm groves, and beautiful water and perhaps the revels of the more secure sailors of future voyages, that suggested to Camoens to turn Anjidiv into an Island of Love. Though Anjidiv may be the his-

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commander of the second Portuguese fleet, landed at Anjidiv, and on the 20th of August the whole of his crew confessed and received the sacrament.[1] In November 1501 Anjidiv was visited by John de Nueva who commanded the third Portuguese voyage.[2] In August 1502 Da Gama's second fleet, which was scattered in a storm off Dábhol in Ratnágiri, came together at Anjidiv. While they were at the island two great barges, or, according to Faria, eight rowing boats linked together and covered with boughs so as to look like a floating island, came near the Portuguese ships hoping to surprise them. The Portuguese were warned by the Jew Gasper and drove off their assailants with heavy loss. These craft belonged to the Hindu corsair Timma or Timmaya of Honávar who afterwards proved so useful an ally to the Portuguese.[3] In 1503, after much trouble and danger, stress of weather forced two Portuguese squadrons to spend the south-west monsoon (June-November) at Anjidiv, where they suffered severely from scarcity of provisions.[4] About this time the Italian traveller Varthema (1503-1508) came from Bhatkal to what he calls the island of Ansediva and describes as inhabited by Moors and pagans. It was half a mile from the mainland, and twenty miles round; the air was not good, neither was the place fertile. There was an excellent port between the island and the mainland, and it was well supplied with water.[5] In 1505, Dom Francisco d'Almeida, the first Portuguese viceroy, was ordered by the king of Portugal to fortify Anjidiv, because of its favourable situation about the middle of the coast, which, besides affording protection to trade, would secure a supply of water for the shipping. On the 13th of September of the same year (1505) Almeida laid the foundation stone of the fortress. The want of lime and cement on the island made it impossible to build a satisfactory fort; all that could be done was to throw up walls of clay and stone. According to Portuguese writers, while digging the foundation or quarrying the stones, a number of crosses of blue and red wood were found.[6] One Manuel Pacanha was appointed captain with a garrison of eighty men and one galley and two brigantines. A factory was established on the island under Duarte Pereira as chief or provost with three clerks and other subordinate officers. While Almeida was at Anjidiv ambassadors came from Honávar bringing presents and a friendly message from their chief. Several merchants also waited on Almeida and Moors brought presents from Chitakul or Sadáshivgad, where the Bijápur king had lately built a fort and garrisoned it with 800 men. About six months after the Anjidiv fort was finished, Sabayo, that is Yusuf Adil Sháh (1489-

torical origin of the Island of Love Camoens' wonderful picture of its beauties has few points which can have been taken from the actual Anjidiv. Burton (The Lusiads, IV. 444, 651, 653) is probably correct in holding that the richness of the picture owes much to Camoens' knowledge of Zanzibár and Brazil. The stanzas on the island have been well rendered by Mickle (Lusiad, II. 326-351) and by Burton (1880), The Lusiads, II. 344-358.

[1] Kerr's Voyages, II. 405.

[2] Kerr's Voyages, II. 429.

[3] Details are given in the History Chapter, 102-103. Mickle (Lusiad, I. xciii.) places the incident in Da Gama's first voyage.

[4] Kerr's Voyages, II. 456, 457.

[5] Badger's Varthema, 120.

[6] Mickle's Lusiad, II. 327; Jour. Bom. Br. Royal Asiatic Society, XI. 302-303.

1510) of Bijápur or his local governor, jealous of the Portuguese alliance with Honávar, sent a body of Musalmáns and Hindus with a fleet of sixty galleys to attack the fort and capture the garrison. The Goa force was commanded by a Portuguese Christian named Antonio Fernandes who had embraced Islám and taken the name of Abdulla. Fernandes succeeded in landing his troops at night and in the absence of Almeida and his son. Though taken by surprise, Pacanha, the Portuguese captain, knowing that he could not trust to the mud walls of the fort, sallied out and attacked his assailants so fiercely that they were forced to retire. Still they succeeded in taking a position on a hillock which commanded the fort and their artillery caused the Portuguese great annoyance. In spite of much loss and suffering the Portuguese kept up so deadly a fire that the enemy dared not attack the fort, and after a blockade of four days the assailants withdrew hearing that Almeida was at hand with reinforcements. In May 1506, a council was held at Anjidiv when it was resolved that as the rainy season was drawing near and Kochin, the head-quarters of the troops, was too distant to afford help, Anjidiv would be constantly open to attack. As enough men to form a sufficiently strong garrison were not available the fortifications were razed and the island was abandoned.[1] In 1508 there is a reference to the delightful island of Anjidiv,[2] and in 1510 the fleet of the great Portuguese general and statesman Dalboquerque anchored at Anjidiv.[3] After 1510, when Portuguese power was established in Goa, Anjidiv ceased to be of any importance, and the island was allowed to remain waste. No further European reference to it has been traced till, in 1623, the Italian traveller Della Valle noticed that Anjidiv or the five islands was desolate.[4] About 1658, the Dutch writer Schultzen describes the island as throughout planted with cocoa-palms and celebrated for numerous fights between the Portuguese and the Moors.[5] In 1660, Baldæus describes it as full of woods and bush and extraordinarily rich in fish.[6] Under a marriage contract dated the 23rd of July 1661, as part of the dowry of his sister Katherine, John IV. king of Portugal, ceded to the English king Charles II. (1660-1685) the island and harbour of Bombay, which the English understood to include Sálsette and the other islands of the Bombay harbour.[7] A

[1] Jour. B.B.R.A. Soc. XI. 306; Kerr's Voyages, VI. 91; Baldæus in Churchill's Voyages, III. 557; Vasco da Gama's Three Voyages, 231, where a saying of Almeida's is quoted, 'I built the castle of Kánanur and dismantled Anjidiv.' [2] Kerr's Voyages, VI. 114.
[3] Commentaries of Dalboquerque, II. 199-200. [4] Viaggii, II. 180.
[5] Travels (Amsterdam, 1676), 160, 161. [6] Churchill's Voyages, III. 557.
[7] Bruce (Annals of the East India Company, II. 135-136) gives a summary of a memorial sent by king Charles to the Portuguese Court complaining of their failure to deliver Bombay and its dependencies. The following extract from the Memorial has been kindly extracted by Mr. James Douglas from the Historical Account of Bombay to which Bruce refers as one of his authorities. The extract proves beyond doubt that Sálsette was ceded to the English as it was included in a map of the territories to be handed over. In the Memorial of 1663 his Majesty very earnestly insisted that not only justice should be done on the Vice-King in the Indies who had so falsely and unauthoritatively failed in the surrender of the promised land, but that reparation be made for the loss of £100,000 caused by the expedition, and more effectual orders issued for the surrender of the said island to the full extent formerly shown to his Majesty in the map containing not only Bombay but Sálsette and Thána and so promised to his Majesty for the possession of which the troops were yet detained there, suffering much

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letter was received from the Portuguese king, dated the 9th of April 1662, ordering his representative in India to deliver Bombay to the English. In March 1662, a fleet of five men-of-war, under command of the Earl of Marlborough, with Sir Abraham Shipman and 500 men accompanied by a new Portuguese viceroy, left England for Bombay. Part of the fleet reached Bombay in September 1662 and the rest in October 1662. The governor of Bassein refused to carry out the terms of the agreement. He contended that the island of Bombay had alone been ceded, and, on the ground of some alleged irregularity in the form of the letters-patent, he refused to give up even Bombay. The Portuguese viceroy declined to interfere, Sir Abraham Shipman proceeded to Suváli at the mouth of the Tápti, but, as his presence caused uneasiness in Surat, he was forced to retire to Anjidiv which was then desolate. Here the English troops remained for nearly two years, during which time want of supplies and of shelter, the unhealthiness of the climate, and, according to Fryer, their own intemperance, caused the death of the general, Sir Abraham Shipman, and 381 of the 500 men.[1] In November 1664, Sir Abraham's successor Mr. Humphrey Cooke, to preserve the remnant of his troops, agreed to accept Bombay without its dependencies. In February 1665, when the negotiations for handing it over were completed, only 119 Englishmen landed in Bombay.[2] In 1673, Fryer notices Anjidiv as famed for the burial of some hundred Englishmen.[3] In 1682, during the government of the Portuguese viceroy, Conde d'Alvor, a new fortress was built on the island, and it was made one of the pleasantest Portuguese fortifications in India.[4] In the same year, Sambháji, who had quarrelled with the Portuguese, determined to take the island, but, in July, before the stormy season was over, the Goa Government sent a body of troops to defend it, and the Maráthás were forced to give up the attempt.[5] In September, by way of retaliation, the Portuguese sent a fleet of small vessels from Anjidiv to harass the trade of Kárwár.[6] In 1720 Hamilton notices Anjidiv as an island of the Portuguese about two miles from Batcoal (Beitkul) which they had fortified in case the Maskat Arabs or the Shivájis that is the Maráthás should seize it.[7] In 1758 the French scholar Anquetil du Perron described Anjidiv as belonging to the Portuguese, fairly fortified, and producing the best cotton stockings on the coast.[8] In 1775 the English traveller Parsons notices that, except the island of India Dave that is Anjidiv, which belonged to the Portuguese, the whole of the Kánara coast was in Haidar Ali's (1763-1782) hands. On the landward side of

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inconvenience in the expectation of it. The same history quotes from a letter of the President and Council of Bombay, dated 3rd February 1673, which states that Sálsette was expressly described in the chart delivered to king Charles as part of what was to be surrendered to him.

[1] Fryer's East India and Persia, 63.

[2] The details were, the Governor, one ensign, four serjeants, six corporals, four drummers, one surgeon, one surgeon's mate, two gunners, one gunner's mate, one gunsmith, and ninety-seven privates. Bruce's Annals, II. 157; compare Grant Duff's Maráthás, 240; Bomb. Gazetteer, XIII 472-473; Fryer's East India and Persia, 63.

[3] Fryer's East India and Persia 57, 58. [4] Jour. B. B. R. A. Soc. XI. 309.

[5] Orme's Historical Fragments, 111, 122. [6] Orme's Historical Fragments, 123.

[7] East India and Persia, I. 277. [8] Zend Avesta, Discours Preliminaire, cciii.

Anjidiv were the town and castle mixed with verdure, limes, plantains, and cocoa trees, and a few gardens. The island was chiefly used as a penal settlement for Goa and Diu. The convicts were taught to spin thread and yarn and to weave stockings, which were the best in India and very cheap.[1] According to Fra Paolino, who was in India about the same time as Parsons, the Anjedib islands near Goa were a great centre of piracy.[2] In 1801 Buchanan notices the island of Anjediva as belonging to and inhabited by Portuguese.[3]

ANKOLA.

Ankola, the head-quarters of the Ankola sub-division, with in 1881 a population of 2467, lies about fifteen miles south-east of Kárwár and has post, sea-customs, and chief constable's offices, an Anglo-vernacular school, a travellers' bungalow, and a ruined fort. The entrance to the Ankola creek is dry at low water; the town is nearly two miles inland. The chief inhabitants are Shenvis, Sásashtkárs or Konkanis, Vaishya Vánis, Nádors, Hál and Kare Vakkals, Kalávants, Aigals, Adbadkis, Phadtis, Mhárs, Bakats, Chámbhárs, Konkanis or Konkan Maráthás, Gudgárs, Bhois, Ambirs, Balegárs and Harkantárs, Christians, and Musalmáns. Their chief occupations are agriculture, trade, and labour. Many of the people, especially of the Musalmáns who do not hold land, find it difficult to earn a livelihood. Ankola has a small market with about sixty shops where rice, cocoanuts, betelnuts, tobacco, spices, vegetables, and cloth, and sundry other articles of Indian manufacture brought from Hubli and Bombay are sold. The sea trade returns for the eight years ending 1881-82 show average yearly exports worth £5314 (Rs. 53,140) and average imports worth £6496 (Rs. 64,960). Exports varied from £4246 in 1875-76 to £7340 in 1876-77 and imports from £4385 in 1875-76 to £11,814 in 1877-78.

Fort.

Ankola fort stands on rising ground about 400 yards east of the town. It is round, about 600 yards in circumference, and with ruined flat-topped walls about fifteen feet high built of large blocks of granite and laterite. The fort is surrounded by a moat about twelve feet broad and twelve feet deep, though now much filled. Panthers sometimes take shelter in two hollows close to the moat. The fort had one arched gateway which has fallen. There appear to have been battlements on the top and there are seven openings for large guns, but no trace of the guns remains. The fort is thickly covered with guavas, mangoes, *káju* Anacardium occidentale, *birand* Garcinia purpurea, and jack trees. The produce of the trees, which is farmed from year to year, realized £5 (Rs. 50) in 1881. There are no houses within the fort. The only building is an old stone temple (20′ × 20′) of Rudreshvar, also called Koteshvar, which enjoys a yearly Government allowance of £1 17*s.* (Rs. 18½).[4] A Havig priest lives in the temple during the fair season. Close to the temple is a step-well, about thirty feet across at the top, with a flight of steps leading to the water's edge. There are no inscriptions on

[1] Parsons' Travels, 220. [2] Da Cunha's Anjediva in Jour. B. B. R. A. Soc. XI. 307.
[3] Mysore and Canara, III. 178.
[4] Besides the cash grant the temple enjoys the income of some rice-fields in Shedgeri village, about two miles north of Ankola.

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ANKOLA. *Fort.*

or near the fort; but there is a local tradition that the fort was built by a Sonda king for the residence of his favourite mistress a native of Ankola. Subsequently Sherif-ul-Mulk the Bijápur governor of Kánara, who, about the close of the sixteenth century had his head-quarters at Ankola and Mirján, enlarged the fortress and surrounded it with a moat. Besides the fort Ankola has several well built temples and a Roman Catholic chapel under the Archbishop of Goa, which is occasionally visited by a vicar whose head-quarters are at Binghi near Kárwár and whose charge extends to Yellápur. The congregation numbers about 200. The chapel was built about fifteen years ago on the site of an old cathedral of St. Mary. When Haidar Ali took Kánara in 1763, Ankola had a Christian population of 7000 with a rich and handsome church dedicated to St. Mary. Tipu plundered and set fire to the church, carried off the entire Christian population to Seringapatam, and forced many of them to turn Musalmáns.[1]

History.

The earliest mention of Ankola which has been traced is in 1510 when a usurping brother of Malhárráo, the Honávar chief, tried at Ankola to stop Malhárráo, who was flying to the Portuguese at Goa.[2] About 1540, when Portuguese power was firmly established, the Ankola river is mentioned as paying them a yearly tribute of 200 bales of rice.[3] In 1547, in a treaty between the Portuguese viceroy Dom Joao De Castro and Sadáshiv Rái, king of Vijayanagar, one of the stipulations was that all cloths formerly taken for sale to Bánda in Sávantvádi should now go to the Portuguese factors at Ankola and Honávar, and that the Vijayanagar government should tell the people to go to those ports and exchange their wares for copper, mercury, coral, vermillion, China and Ormuz silk, and other Portuguese goods.[4] In July 1567 Ankola was visited by the Venetian merchant Cæsar Frederick. He describes it as on the sea in the territory of the queen of Gersappa. Frederick and a friend stayed at Ankola where they were joined by another horse merchant, two Portuguese soldiers from Ceylon, and two Christian letter-carriers.[5] In February 1676, Fryer describes it as half-destroyed by Shiváji, and almost down or deserted. Half the market was burnt and the remaining shops were empty. It had a well-placed and strong castle which commanded the Gangávali river and was armed by fifty brass guns which the Moors of Bijápur had got out of a Portuguese wreck.[6] In 1720 Hamilton notices Ankola as a harbour in the Sonda country.[7] In the same year Ankola appears as Ankola in Kánara among the sixteen districts of the Own Rule or *sva-ráj* which were granted to the Maráthás by the Moghals in 1720.[8] In 1730 the Konkan territory from Sálsi in Ratnágiri to Ankola was comprehended in the sovereignty of Kolhápur.[9] In 1758 Ankola is mentioned by name by the French scholar Du Perron.[10] In 1763

[1] Ankola Church Record. See above Part I. pp. 380-381.
[2] Commentaries of Dalboquerque, III. 27. [3] Subsidios, II. 246-248.
[4] Subsidios, II. 255-257; Colleccao de Monumentos Ineditos, V-2, 169.
[5] Hakluyt's Voyages, II. 349. [6] East India and Persia, 158.
[7] New Account, I. 278. [8] Grant Duff's Maráthás, 200.
[9] Grant Duff's Maráthás, 224. [10] Zend Avesta, Disc. Prelim. cxcix

Haibat Jang, a general of Haidar's, reduced Ankola fort.[1] In 1783 an English detachment was sent to occupy the forts of Ankola and Sadáshivgad.[2] In 1799 Ankola was garrisoned by Tipu's troops.[3] In 1800 Munro describes it as once flourishing, now with only a few beggarly inhabitants.[4] In 1801 Buchanan notices it as a ruined fort with a small market often burned by robbers. It was recovering and had forty shops. There was a poor manufacture of catechu.[5] In 1872 Ankola had a population of 2835, Hindus 2604 Musalmáns 201 and thirty Christians. In 1879 Ankola had an estimated population of 2000, chiefly Bráhmans and Musalmáns. There was a small trade in piece-goods helped by the navigable creek which runs to within a mile of the town.[6]

ANKOLA. *History.*

Anshi Ghaṭ or the Anshi Pass is in the Sahyádri range twenty-five miles north-east of Kárwár and twenty-five miles south-west of Supa. The pass, which is rather steep and about four miles long, has at its head the village of Anshi from which it takes its name, and at its foot the villages of Kadra and Gotegali. A road, forty miles long and fit for carts, runs through the Anshi pass from Kadra on the Kárwár-Dhárwár road to Supa. On the way it meets the Dokarpa pass road at Nugi, the Kundal pass road at Kumbarváda, and the Diggi pass road at Chápoli. The road is chiefly used for carrying to the coast timber, myrobalans, and other forest produce, and for carrying inland cocoanuts and small quantities of oil. The road, which till then was nothing more than a foot and bullock track, was begun by the Madras Government in 1860-61 who spent £1580 (Rs.15,800) upon it. It was completed in the same year by the Bombay Government at a total cost from provincial funds of £6838 (Rs. 68,380).

ANSHI PASS.

A'rbail Ghaṭ or the Árbail Pass, one of the two chief Kánara passes, is in the Árbail range of the Sahyádris, twelve miles south-west of Yellápur. It is about three miles long and rather steep. At its head is the village of Idgunji, six miles south of Yellápur, and at its foot the village of Árbail with a travellers' bungalow, about forty miles east of Kárwár. Over the pass runs the Kárwár-Dhárwár road twenty-four feet broad. The only way through the pass continued a narrow foot and bullock track till 1859, when a rough road fit for carts was made by Colonel Walker, of the Madras Public Works Department. Since the transfer of Kánara to the Bombay Government, between 1862 and 1874, the road was metalled and greatly improved at a cost from provincial funds of £127,829 (Rs. 12,78,294) including the expenses incurred by the Madras Government. The pass is now open for traffic at all times of the year and is used by wheeled carriages, animals, and foot passengers. It is kept in excellent order, being like the Devimane pass one of the two main roads which connects Kánara with the districts of the Bombay Karnátak. Cotton from Gadag and Dhárwár for shipment to Bombay and Europe comes to Kárwár, while salt and rice from

ÁRBAIL PASS.

[1] Marátha MS. [2] Marátha, MS. [3] Arbuthnot's Munro, I. 59.
[4] Munro's Letter, 31st May 1800. [5] Mysore and Canara, III. 176.
[6] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.

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Kánara, and piece-goods and hardware from Bombay go inland. The estimated value of the cotton which has passed to the coast shows a marked increase in the three years ending 1881-82. The details are, £179,886 (Rs. 17,98,868) in 1879-80, £236,054 (Rs. 23,60,545) in 1880-81, and £369,793 (Rs. 36,97,932) in 1881-82.

ARBITEMBI.

Arbitembi, three miles north-west of Kadra at the top of a spur of the Sahyádris near the Sonka pass, has a curious wall of loose granite stones enclosing an open space about 1000 feet round. According to a local tradition this stronghold was made by a shipwrecked crew of Arab sailors who took to brigandage and troubled the neighbourhood until they were scattered by Sadáshiv Rái, the fifth chief of Sonda (1674-1697).

AGRAKON.

Agrakon, a small port two miles north of Gokarn, appears to have been a place of some consequence in the sixteenth century. About 1520, when Portuguese power was firmly established, the port of Agrakona, between Chitakul and Ankola, is mentioned as paying a tribute of 300 bales of rice.[1] About 1580 De Barros mentions Egorapan, apparently a mistake for Agrakon, with Ankola and Mirján, to the south of Chitakul.[2] Of late years the trade of Agrakon had been almost entirely confined to salt.[3]

AVERSE.

Averse, about five miles north of Ankola, has a famous ship-shaped shrine of Kantrádevi, the family goddess of the Khárvis. The image of the goddess is said to have been found in the sea. The goddess is worshipped with great solemnity during the nine-nights or *Navaráta* holidays which precede *Dasara* in October. Besides by Khárvis the worship of the goddess is attended by many dancing-girls and Konkanis.

BÁGVATI.

Ba'gvati is a halting place on the Haliyál-Yellápur road, twenty miles south-west of Supa. It is a small hamlet at one end of a level plot of ground, in the middle of which is a marsh or group of pools, about half a mile long. The flat is partly rice ground partly grass land, and is surrounded by thick forest. The climate is sickly.

BAILUR.

Bailur, a small village twelve miles south of Honávar, had in 1881 a population of 1806, chiefly Konkanis, Sherogars, Gavdis, Halepáiks, Divars, Mogirs, Subalgers, Christians, and Naváiyats. It has a very old temple of Márkandeshvar which is said to have been repaired and endowed with land by some Nayers about A.D. 1434 (*Shak* 1356). A small yearly fair which lasts two days is attended by 500 to 1000 people from the neighbourhood. Sweetmeats, fruit, and country toys of the total value of about £20 (Rs. 200) are sold. The village has another temple of Lakshmidevi. Salt was made at Bailur until the pans were closed under the system introduced in 1878.

In 1801 Buchanan notices that Bailur was adorned by beautiful Alexandrine laurel trees that is the *undi* or Calophyllum inophyllum. The shore was skirted with cocoa-palms and the soil was generally

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[1] Subsidios, II. 246-248. [2] Decadas, II. 319.

[3] Agrakon has been suggested as Ptolemy's Armagara which is (Bertius' Edition, 204) placed by him on the coast to the north of Nitra which agrees in position with Honávar. A more probable identification of Ptolemy's Armagara is Marmagoa in Goa.

good and almost all under rice. The people of Bailur lived in scattered houses. They had suffered much from the Maráthás. Many of the palms were dead and to till the ground properly twice as many people were wanted. The roads were good but not because labour had been spent on them; every now and then came rivers, hills and rocks impassable for a cart, difficult even for a bullock.[1]

BANAVÁSI.

Banava'si or **Vanava'si,** the Forest Settlement or the Forest Spring,[2] with in 1881 a population of about 2000, lies on the extreme east frontier of the district about thirteen miles south-east of Sirsi. It is a very ancient town situated on the left bank of the Varda river and is surrounded by a wall. The chief inhabitants are Havigs, Gudgárs, Lingáyats, and Áre Maráthás, petty dealers and husbandmen. A weekly market is held on Wednesdays, when grain, cloth, and spices are sold. The chief object of interest at Banavási is the temple of Madhukeshvar which is said to have been built by the early Hindu architect Jakhanáchárya, the Hemádpant of the Kánarese country. The temple is built in a courtyard or quadrangle whose outer wall is covered so as to form rooms and shrines which are dedicated to Ganpati, Narsinh, and Kadambeshvar. In one of these shrines is a huge cot of polished black granite supported on four richly carved legs. The temple is of considerable size and is richly sculptured. Over the bull or *nandi* is a canopy resting on four granite pillars. According to the local tradition the temple was built by Vishnu in memory of the defeat and slaughter of the two demons Madhu and Kaitabha.

In and near this temple are twelve inscriptions which vary in date from about the second to the seventeenth century A.D.

Inscription I.

The earliest inscription is on the two edges of a large slate slab in a little modern shrine on the east side of the court of the temple. On the face of the slab is carved a five-headed cobra and on its two sides is the inscription in three lines; the first line runs from top to bottom on the left margin of the slab and the second and third lines are on the right margin. The inscription, which from the form of its letters appears to be later than Yajnashri Shátakarni (A.D. 35-50), runs:

'To the Perfect. In the year 12 of the century the king being Ha'ritiputra Sha'takarni, the cherisher of the Venhukadadutu family, on the first day of the seventh fortnight of the winter months, the meritorious gift of a cobra, a cistern, and a monastery (was made) by Ma'ha'bhoji the king's daughter Shivakhandana'gshri, wife of Jivaputra, with her son. The cobra (has been) made by Nataka the disciple of Damoraka and son of the preceptor Jayantaka.'[3]

The remaining eleven inscriptions are all in the old Kánarese character and language. Four of them are on stones set upright on

[1] Mysore and Canara, III. 136.

[2] The Rev. Mr. Kittel (Nágavarma's Kánarese Prosody, 31 note) derives the name from *bana* forest or wood and *base* or *basi* a spring of water, and considers that Vanavási is a Sanskrit form of the original Dravidian name. Mr. Fleet (Kánarese Dynasties, 7 note 2) inclines to take Vanavási as the original Sanskrit and Banavási as the modern corruption. Thus Vanavási would mean the city of the province of Vanavása the residence or settlement in the forests. Inscriptions show that while the forms Banavase and Banavése are coupled with some word representing district or province Banavási is coupled with the word for city.

[3] Separate Pamphlet, X. of Archæological Survey of Western India, pp. 100-101.

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the ground on the right and left of the temple portico and four are on stones leaning against the wall of the temple enclosure.

BANAVÁSI.

Inscription II.

Inscription II. is well preserved. It is partly buried in the ground on the left as one faces the central shrine. Above ground are thirty-eight lines of about thirty-seven letters each. Except part of the *ling* the emblems at the top of the tablet have been effaced. The inscription begins by saying that the earth was governed by kings of the Chálukya race, sprung from Mánasabhava. The Chálukya king mentioned by name is Vibhu-Vikramadhavala-Permádideva or Vikramáditya-deva.[1] The inscription proceeds to give the genealogy of a Kádamba chieftain Kirttideva, who was the subordinate of the Chálukya king.[2] The first of the Kádambas mentioned is king Chatta or Chattuga, who also bore the name of Katahadagova. His son was Jayasimha. Jayasimha had five sons, Mávuli, Taila or Tailapa, Sántayadeva, Jokideva, and Vikramánka. Of these the greatest was Tailapa, and to him and his wife Chavundaladevi was born king Kirtti. The inscription proceeds to record grants made while the great chieftain king Kirttideva was governing the Banavási Twelve-thousand. The portion containing the record of the grants and the date of the inscription is below the ground.

Inscription III.

The stone-tablet containing the third inscription is also partly buried. Above ground are twenty-seven lines of about twenty-three letters each. At the top of the stone are rudely carved emblems representing the *ling* and Basava, with the sun and moon above them. The inscription is well preserved and records grants made in A.D. 1368 (*S.* 1290 the *Kilaka Samvatsara*) while the prime minister[3] or *Mahápradhán* Mádhavánka was governing the Banavási Twelve-thousand, under king Virabukkaráya,[4] who was ruling at Hastinávatipura.[5]

Inscription IV.

The stone-tablet containing the fourth inscription stands by the side of inscription III. The emblems at the top of the tablet are a *ling* in the centre; on its right a cow and a calf with the sun above them, and on its left a lion with the moon above it. The inscription consists of twenty-nine lines of about twenty-five letters each, and records grants made in A.D. 1068-69 (S. 990 the *Kilaka Samvatsara*), while the great chieftain Kirttivarmadeva,[6] the supreme lord of Banavásipura, he who had on his banner a

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[1] This is Vikramáditya VI. the son of the Western Chálukya king Someshvar I. (A.D. 1042-1068). Fleet's Kánarese Dynasties, 45 and note 6, 85 and note 7.

[2] This is Kirtivarma II. (1068-1077), the first historical king of the Banavási Kádambas. Fleet's Kánarese Dynasties, 85.

[3] This prime minister is the celebrated Mádhaváchárya-Vidyárnav, the elder brother of Sáyanáchárya, the author of the commentaries on the Rigveda and other works. Mádhaváchárya himself was a scholar and author and was associated in some of his writings with his brother. Ind. Ant. IV. 206.

[4] Bukkaráya (1350-1379), the younger brother of Harihara I. the son of Sangama of the Yádava family, and the father of Harihara II. succeeded his elder brother on the throne of Vijayanagar. Caldwell's Tinnevelly, 46.

[5] Hastinávatipura or the Elephant City is perhaps a Sanskrit form of Anegundi or the Elephant Pit, the ancient name of the site on which Vijayanagar was built, and in later times the popular name of Vijayanagar itself.

[6] This Kirttivarmadeva is the same as the Kirttideva of Inscription I.

representation of Garuda the king of birds and whose crest was a lion, was governing the Banavási Twelve-thousand. Just below the date a large portion of the surface of the stone has been chipped off; the rest of the inscription is in good order.

Inscription V.

The stone-tablet containing the fifth inscription is on the right to one facing the central shrine. The emblems at the top of the tablet are a *ling* with the sun above it and a figure of Basava with the moon above it. The inscription consists of thirty-seven lines of about twenty-five letters in each. The letters are of a large and somewhat modern type and are rather difficult to read. The inscription is dated A.D. 1399-1400 (*S.* 1321 the *Vikrama Samvatsara*), or perhaps A.D. 1599-1600 (*S.* 1521 the *Vilambi* or *Vikári Samvatsara*). The first syllable only of the name of the Samvatsara is legible.

Inscription VI.

The stone containing Inscription VI. stands against the north wall of the enclosure of the temple. At the top of the stone are very rudely carved figures of a man on horseback and of warriors or conquered enemies in front of him. The inscription consists of twenty-four lines of about forty-two letters each; it is in good order but the letters are of a bad and somewhat modern type and are difficult to read. The inscription is dated A.D. 1552-53 (*S.* 1474 the *Paridhávi Samvatsara*), while the victorous king Sadáshivadevaráya was ruling at his capital of Vidyánagari. This is the eleventh of the Vijayanagar kings. He ruled from 1542 to 1573 and in 1546 made an alliance with the Portuguese viceroy Dom Joao de Castro.[1]

Inscription VII.

The stone-tablet containing Inscription VII. stands against the same wall. There are no emblems at the top of the stone. The inscription is in good order, but the letters are not of a good type. It consists of thirty-one lines of about fifty letters each. Except that it belongs to the time of Sadáshivadevamahárája (1542-1573) the date and contents of this inscription cannot be made out.

Inscription VIII.

The stone-tablet containing Inscription VIII. stands against the east wall of the temple enclosure. The emblems at the top of the stone are a *ling* with the sun above it and the figure of Basava with the moon above it. The inscription consists of twenty-two lines of about twenty-three letters each. The letters are of a bad type and are much defaced.

Inscription IX.

The stone-tablet containing Inscription IX. stands against the east wall of the temple enclosure. The emblems at the top of the stone are a *ling* with the sun above it and the figure of Basava with the moon above it. There are traces of about eighteen lines of writing, but the letters are too indistinct to be read.

The ornamental stone bedstead or litter,[2] of which mention has already been made, on which the image of Madhukeshvar is carried about the town, has the following inscription :[3]

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[1] See above p. 115.

[2] There is said to be another sacred litter or bedstead, but without a roof and without any elaborate carving. Ind. Ant. IV. 207.

[3] Buchanan (Mysore and Canara, III. 231, 234) notices four inscriptions at Banavási, three, apparently inscriptions II. III. and VI, which are wrongly read, and one

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BANAVÁSI.

Inscription X.

'In the year Vibhava, in the dewy season, in the month of *Mágh* in the bright fortnight, on Wednesday the day of the *Shivarátri*, this handsome stone litter intended for the spring festival, was given to (the god) Shri-Madhukeshvara by king Raghu of Soda, at the prosperous city of Jayantipura, in the pavilion used as a hall of audience.'[1]

In honour of the god a car-festival is held on *Mahashivarátra* in February when 5000 to 6000 people attend.[2] The temple enjoys a yearly Government grant of £400 (Rs. 4007-7-7).

Close to the temple of Madhukeshvar are the remains of a palace where the Sonda kings are said to have stayed when they came to pay their respects to the god. Banavási has also a Jain temple, a travellers' bungalow, police and forest guards' stations, and a vernacular school.

History.

According to local traditions Banavási was called *Kaumudi* or the Moon-light City in the first cycle or *Krita yuga*; *Jayanti* or the City of Victory[3] in the second cycle or *Treta yuga*; Beindivi or the Palmtree Goddess in the third cycle or *Dvápara yuga*; and Vanavási or Banavási that is the Forest Settlement in the present cycle or *Kali yuga*. The earliest historical mention of Banavási is about B.C. 240, when, shortly after the great council held at Patna in the eighteenth year (B.C. 242) of Ashok, a Buddhist elder or *thero* named Rakshita was sent to Waniwási to spread the Buddhist faith.[4] About B.C. 100, Bhutapála, the donor of the great Kárle cave in west Poona, which he calls the most excellent rock mansion in Jambudvipa, is described as coming from Vejayanti which is probably Banavási; and in inscription 4 in Násik cave III., Vejayanti appears doubtfully to give its name to an army of king Gotamiputra Shátakarni (B.C. 5).[5] The local Páli inscription of about A.D. 50-100 in the court of Madhukeshvar's temple shows that about

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dated 1578 in the reign of Ársappa Náik, probably one of the undeciphered inscriptions referred to above.

[1] Mr. J. F. Fleet, C.S., in Ind. Ant. IV. 205-207.

[2] According to a local tradition the car-festival was introduced about 250 years ago by a Sonda king who accidentally discovered the temple hid in the forest, and assigned lands for its maintenance. This story probably refers to the Soda or Sonda king Raghu of the litter.

[3] The name Jayanti, Vaijayanti, and Jayantipura does not appear to be older than Banavási. Both names appear in inscriptions and records. The latest mention of Jayantipura for Banavási is in 1628. Ind. Ant. IV. 207.

[4] Turnour's Mahawanso, 34; Ind. Ant. III. 273. Of semi-historic or doubtful references to Banavási the earliest is that the Karnátak was conquered by one of a dynasty of seventy-seven kings who ruled at Banavási in B.C. 1450 and reduced a Halayar or Pariár king Hubasik and all his subjects to slavery. (Wilks' South of India, I. 151). In the lists of people mentioned in the Mahábhárat (B.C. 1500-1000) the names Vanavásakas, Vanavásins, and Vánavásikas (Wilson's Works, VII. 178) appear to mean the inhabitants of Vanavási. Mr. Fleet inclines to think (Kánarese Dynasties, 7 note 2) that the Vanavása province is the part of the country in which the Pándavas spent the twelve years of their banishment from Indraprastha or Delhi (Mahábhárat, Vanaparva). The grounds of Mr. Fleet's opinion are that in an inscription at Balagámve, eighteen miles south-east of Banavási, there is an inscription which says that after the celebration of the Rájasuya sacrifice 'The five Pándavas came to Balligáve and established these five *lings*,' and that the town of Hángal, sixteen miles north-east of Banavási, is called in inscriptions Virátakot and Virátanagari 'the fort or city of Viráta,' Viráta being the name of the king at whose court the Pándavas spent the thirteenth year of their exile and whose daughter Uttara was married to Arjuna's son Abhimanyu. Sir Walter Elliot has shown that the tradition that Hángal is the place where the Pándavas lived during their exile is still current among the people (Ind. Ant. V. 179).

[5] Archæological Survey of Western India, IV. 90; Bombay Gazetteer, XVI. 559, 638.

that time Banavási and the territory of which it was the capital was governed by a king named Háritiputra Shátakarni of the Dutu family. The mention of a monastery or *vihara* and the Buddhist way of dating in one of the three seasons so common in the Násik inscriptions, show that the minister who made the gift was a Buddhist.[1] The next known reference to Banavási is by the Egyptian geographer Ptolemy (A.D. 150) who enters the city in his list of places near Limyrike, that is probably Damirike or the Damil or Tamil country, under the forms Banaausi and Banauasi.[2] In the fourth and fifth centuries Vaijayanti or Banavási appears as one of the capitals of a family of nine Kadamba kings who were Jains in religion and of the sons of Háriti.[3] A stone inscription dated A.D. 634 records that the Chalukya king Pulikeshi II. (A.D. 610-634):

'Laid siege to Vanava'si girt by the river Hamsa[4] which disports itself in the theatre which is the high waves of the Varada,[5] and surpasses in prosperity the city of the gods; (while) the fortress on dry land having the surface of the earth all round it, covered by the great ocean which was his army, became, as it were, in the very sight of those that looked on, a fortress in the middle of the sea.'

Though the ruler's name is not mentioned, it is probable that at this time Banavási was the capital of an early branch of the later Kádamba dynasty. From this time Banavási seems to have remained subject to the Chálukya kings. About A.D. 947-48 the Banavási Twelve-thousand, that is the Banavási province of twelve thousand villages, was governed by a family of feudatories who call themselves Chellketans or Chellpatáks. In 1020 the Arab geographer Al Biruni mentions in his list of places in Western India Banavás on the shore of the sea.[6] During most of the eleventh and twelfth centuries and during the early part of the thirteenth century, though at times subject to the Kalachuris (1108-1183) and the Hoysala Balláls (1047-1310),[7] Banavási continued to be the capital of a family of Kádamba kings who call themselves supreme lords of Banavási the best of cities, and whose family god was Vishnu under the name of Madhukeshvar, which, as has already been noticed, is still the name of the god of the great Banavási temple of Jayantipura or Banavási.[8] After these Kádambas in 1220 and in 1278, the Banavase Twelve-thousand is recorded as held by two of the Devgiri Yádavs.[9] In 1251 the Banavase Twelve-thousand was governed by Mallikárjuna II., apparently an independent ruler.[10] In the fourteenth century, and probably till their overthrow in about 1560, Banavási was held by the Vijayanagar kings, one of whom, Sadáshivráya, has left two inscriptions, one of them dated 1552-53 of grants made to the temple of Madhukeshvar.[11] After the Vijayanagar kings Banavási seems to have

[1] Separate Pamphlet, X. of Archæological Survey of Western India, 100-101; Bombay Gazetteer, XVI. 544, 550.
[2] Bertius' Ptolemy, 205.
[3] Fleet's Kánarese Dynasties, 8-9.
[4] Hamsa appears to be the old name of a tributary stream of some size that flows into the Varda about seven miles above Banavási. Ind. Ant. VIII. 244.
[5] Varada is the Varda which flows close under the walls of modern Banavási.
[6] Elliot and Dowson, I. 58.
[7] See above pp. 89-91.
[8] See above p. 261.
[9] Fleet's Kánarese Dynasties, 73, 74.
[10] Fleet's Kánarese Dynasties, 87-88.
[11] See above p. 263.

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BANAVÁSI. *History.*

passed to the Sonda family, the first and the third of whom, Ársappa (1555-1598) and Raghu Náik (1618-1638), have left records dated 1579 and 1628 of grants made by them to the temple of Madhúkeshvar.[1] In 1801 Buchanan described Banavási as situated on the west bank of the Varda in open country with good soil except where laterite came to the surface. During the troubles of the latter part of the eighteenth century the number of houses had fallen from 500 to about 250. The walls were ruinous and no signs remained that it had ever been a great city. It was the residence of a *tahsildár* or sub-divisional officer. In the dry weather the Varda was small and muddy with little current; in the rains it was nowhere fordable and had to be crossed in leather-boats.[2]

BASAVARÁJDURG.

Basavarajdurg. See HONÁVAR.

BELIKERI.

Belikeri, about four miles north of Ankola, with in 1881 a population of 1066, is a small port with a sea customs office, and, for the eight years ending 1881-82, average yearly exports valued at £558 (Rs. 5580) and imports valued at £270 (Rs. 2700). Exports varied from £391 in 1880-81 to £1108 in 1877-78, and imports from £94 in 1876-77 to £779 in 1882-82. During the early years of British rule Belikeri was much harassed by raids of banditti until one of the leading Komárpáik outlaws was shot at Belikeri in 1801.[3]

Belikeri is a favourite health resort. Close to the beach, shaded by a beautiful grove of banians, is a roomy bungalow including three blocks of buildings with out-houses and stables.[4] The bungalow was built by a sub-collector when the North Kánara district was under the Madras Government. There is also a rest-house near the river-side. The people of Belikeri are chiefly fishers, palm-tappers, and husbandmen.

BHATKAL.

Bhatkal or **Susagadi,** twenty-five miles south of Honávar, with in 1881 a population of 5618, is the southmost port in the Bombay Presidency, and is a place of historical and archæological interest. It lies in a valley encircled by hills.[5] Of 5618, the total population in 1881, 2540 were Hindus, 3064 Musalmáns, and fourteen Christians. No other town in North Kánara has half so large a Musalmán population as Bhatkal. Most of them belong to the class known as Naváiyats[6] or New-comers, who are probably descendants of Arab and Persian settlers between the eighth and the sixteenth centuries. They are peaceful and well-to-do, generally trading in cloth chiefly local and partly foreign. Many of the Naváiyats are wealthy and for purposes of trade visit South Kánara, Coorg, Madras, and Bombay. The town is about three miles from the

[1] See above p. 264.

[2] Mysore and Canara, III. 230. In 1799 a guard was stationed at Banavási by Purneah the Diwan of Maisur to guard against robbers. In spite of the guard, early in 1800, it was taken by the banditti who held it till July of the same year. Wellesley's Supplementary Despatches, I. 367, II. 59.

[3] Details about the Komárpáik and Halepáik robbers are given above, I. 284, 288; II. 147, 149. [4] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.

[5] Compare Buchanan's Mysore and Cánara, III. 130. This circle of hills may possibly be the origin of its name which is a corrupted form of the Maráthi *vatkul* or round town. According to some accounts the town was also called Manipur.

[6] See above Part I. 400-410.

BHATKAL.

mouth of the river, which at high water is navigable by boats of a half to two tons (2 - 8 *khandis*). No vessels but coasters visit the port.[1] The want of good communications with Maisur and the country above the Sahyádris has driven away trade. What little is still carried on is due to the enterprise of the Navaiyats. Though it is now in a state of decay, no town on the Kánara coast shows more signs of former prosperity. None have such well walled gardens and houses, such strong and extensive embankments, and so many remains of carved masonry.[2] At present the chief market is a broad and fairly kept thoroughfare laid out with some regularity. The chief articles of trade are, rice, betelnuts, cocoanuts, and cloth. The sea trade returns for the eight years ending 1881-82 show average exports worth £5923 (Rs. 59,230) and imports worth £11,675 (Rs. 1,16,750). Bhatkal has chief constable's, customs, and post offices, and a Kánarese and Urdu school.

Temples.

There[3] are thirteen temples or *bastis* at Bhatkal built during the fifteenth and sixteenth centuries. Most of them are of superior workmanship. They usually consist of a hall or *agrashála* and a shrine with a flag-pillar or *dhvaja-stambh.*

ADIKE-NÁRÁYAN'S is a small stone temple much out of repair. The guardians of the eight quarters of heaven or the *dikpálas* are represented on the roof and Shri on the lintel of the door. KÁMÁTI NÁRÁYAN'S is a small ruined temple said to have been built about 1550. It has an inscribed stone (6′ 9″ × 2′ 4″) of which 1′ 9″ is covered with a partly effaced inscription. CHOLESHVAR'S is a black basalt temple with two storeys, the lower roofed with stone slabs, the upper with tiles. At the door-posts are doorkeepers standing on snakes, and in front under a canopy supported on four pillars is the *nandi* or bull. The temple has a good flag-pillar and a shrine of Ganesh. There are two short Tamil inscriptions on the door-posts. It enjoys a yearly Government allowance of £4 2*s.* (Rs. 41). According to tradition it was built by a king of Cholamandala in memory of the recovery of his new born son from snake-bite. All the king's other children had died of snake-bite and this child was miraculously saved by a Bráhman whose spells forced the snake to suck back its own poison.

JATTAPA NAIKANA CHANDRANÁTHESHVAR'S is the largest and finest Jain temple in Bhatkal. It stands in an open space not surrounded by a wall and consists of an *agrashála* or hall, a *bhogmandap* or dining hall, and a shrine or *basti.* The length of the building is 112 feet, and the breadh of the *agrashála* or hall forty, and of the *basti* or shrine fifty feet. The *basti* has two storeys, the area of the lower storey being greater than the area of the upper storey. Each storey has three rooms which are said to have contained images of Ara Malli, Munisuvrat, Nama, Nemi, and Párshva, but only frag-

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[1] See above Part I. 8. Taylor's Sailing Directory, I. 399. Vessels may anchor in six fathoms mud, with Bhatkal fort north-east; the immediate neighbourhood of this anchorage is free from rocks though there are many to the north, west, and south. Ditto. [2] Oriental Christian Spectator (1842), III. 59.

[3] Dr. Burgess' List of Antiquarian Remains, 3-5.

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ments of them are left. The walls of the dining hall or *bhogmandap* on the west of the shrine are pierced with beautiful windows. The hall or *agrashála* has two storeys each of two rooms which contained images of Vrishabhnáth, Ajakasambhav, Abhinand, and Chandranátheshvar. There are doorkeepers or *dvárpáls* at the door. The flag-pillar or *dhvaja-stambh* is an elegant column rising from a platform about fourteen feet square. Its shaft is of a single block of stone twenty-one feet high and surmounting it is a quadrangular capital. Behind the shrine or *basti* is a smaller pillar called *yakshabrahmakambh* with a shaft nineteen feet high. It stands on a platform with four smaller pillars at the corners, with lintels laid over them. Jattapa Náik, who built the temple and whose name it bears, gave some lands for its maintenance, but they are said to have been confiscated by Tipu Sultán (1783-1799). Government grant a yearly allowance of 4*s.* (Rs. 2). There are four inscriptions in this temple : one on the east of seventy lines and seven feet long by three feet 1½ inches broad; a second near the first of seventy-nine lines and seven feet eleven inches long by three feet six inches broad; on the back of the same stone is the third inscription of sixty-three lines, dated 1557 (*S.* 1479 *Nala Samvatsara*); and in the south-east corner of the court is the third stone with the fourth inscription. The stone is six feet long by two feet six inches broad and has Jain symbols.

JOSHI SHANKAR NÁRÁYAN'S is a plain temple built, according to an inscription, in 1554. It consists of an open veranda or *sandhyámandap* in front (32′ × 13′) and behind it a hall or *agrashála* (12′ × 10′). The roofs are formed of slabs with a downward slope. The flag-pillar or *dhvaja-stambh* is about fourteen feet high but has lost its top. The temple enjoys private grants and a yearly Government allowance of £1 5*s.* (Rs. 12½). Outside the temple court, sunk deep in the ground, is an inscribed slab three feet broad, and there is one copper-plate belonging to Virupáksh Dev of Joshi Shankar Náráyan's temple.

KHETAPAI NÁRÁYAN'S is a partly ruined black stone temple (34′ × 18′) with a good deal of sculpture on its walls. On the lintel of the door is a figure of the goddess Shri, and inside of the temple is a black basalt image of Náráyan which is the chief object of worship. On the base of the temple and on the inside of the court wall are numerous scenes said to be from the Rámáyan, some quaint and some indecent. The four pillars within the temple are short and clumsy. By the sides of the entrance to the temple are two [illegible] pillars. The flag pillar or *dhvaja-stambh*, a fine fluted column [illegible] close outside of the temple court and is sculptured with figures of the founder and his family. The temple enjoys a yearly Government grant of £1 10*s.* 6*d.* (Rs. 15¼). There is an inscribed stone (6′ 6″ × 2′ 7″) in the court of the temple with writing on both sides. One of the inscriptions is dated 1546 (*S.* 1468 *Vishvávasu Samvatsara*), and the other 1567 (*S.* 1489 *Kshaya Samvatsara*).

NARSIMH'S temple measures about thirty-six feet by nineteen and has a small flag-pillar or *dhvaja-stambh* without a capital. An inscription shows that the temple was built in 1538 (*S.* 1460). It is supported by lands granted by the founder and enjoys a yearly Government allowance of 10*s.* (Rs. 5).

PÁRSHVANÁTHESHVAR'S temple is fifty-eight feet long by eighteen feet broad. According to an inscription in the porch, it was built in 1543. The flag-pillar is a fine column on a high moulded base and the small room on its top contains a four-headed image. The temple has a yearly Government grant of 4*s.* (Rs. 2). There are four inscriptions in this temple. One on a slab 5′ 9″ long by 2′ 5″ broad is dated 1546 (*S.*1468 *Vishvávasu Samvatsara*) ; the second is near the first; the third inside the porch on a slab 5′ 9″ long by 2′ 4″ broad, is dated 1543 (*S.* 1465 *Plava Samvatsara*) ; and the fourth and fifth are barely traceable on two stones behind the temple, sunk in the earth, one of the stones being about 1′ 10″ broad and the other 1′ 9″.

RAGHUNÁTH'S temple is a small temple in the Dravidian style of architecture.[1] The hall or *agrashála* is separated from the temple proper by an open veranda or *sandhyámandap*. The shrine or *vimán* is built somewhat like a car or *rath* and is covered with carving. The temple is said to have been built by Balkini son of Anantakini, about 1590 (*S.* 1512 *Virodhi Samvatsara*).[2] The temple is maintained from private donations and a yearly Government grant of 8*s.* (Rs. 4).

SHÁNTAPPA NÁIK TIRUMAL'S is a black basalt temple built according to an inscription by one Shántappa in 1555 (*S.* 1477). It measures about thirty-two feet by sixteen and is in much the same plan as the Khetapai Náráyan temple, with a sloping stone roof but not so richly carved as the roof of the Khetapai temple. The doors are elaborately sculptured, as also the inner base round the court. The flag-pillar which is about eighteen feet high has lost its top. The temple enjoys a yearly Government allowance of £1 6*s.* (Rs. 13). There is an inscribed stone in this temple with in the centre of the top a man bearing an umbrella, a demon on his right, and a cow and calf on his left. The stone is 4′ 9″ × 2′ 9″ and bears date 1555 (*S.*1477 *Raktákshi Samvatsara*).

SHÁNTESHVAR'S temple is much like Jattapa Naikana Chandranátheshvar's temple. There are four inscribed stones in the court. One (6′ 1″ × 2′ 8″) with a good deal of writing is dated 1543 (*S.* 1465), the second, a small damaged stone beside it, is 3′ 11″ × 1′ 10″. Near these two are two other large slabs. SHIRÁLE SHAMBHULING'S is a modern temple built on an old site. Tradition accounts for its origin, as for the origin of many other temples, by the story of a man who accused his herdboy of making away with the milk of his cow. The boy protested his innocence and watched the cow who went into a thicket and poured her milk over a hole. He told his master who dug up the place and found a *ling* in it over which he built a temple. There is a copper-plate belonging to this temple.

VENKATRAMAN'S temple, said to be about 300 years old, is much like Raghunáth's temple, and is ornamented with sculptures. It has

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[1] Temples in the Dravidian style usually consist of pillared halls or *choltries*, gate pyramids or *gopuras*, porches or *mandapas*, and the actual temple or *vimána*. Compare Fergusson's History of Indian Architecture, 319-325.

[2] The inscription recording this date is in twenty lines on a pillar to the right of the entrance.

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a brick hall or *agrashála* and is surrounded by a veranda called *chandrashála*. The temple is endowed with a large area of land. A yearly car ceremony is held at this temple with great pomp. VIRUPÁKSHA NÁRÁYAN'S is a small temple much out of repair, built by one Jivan Náik in 1565 (*S.* 1487). There are two other small temples, MURGOPINÁTH KRISHNADEV'S and the CHATURMUKH BASTI. Murgopinath's temple has two inscribed stones, one with a *ling* at its top, another near the first broken and buried. The stones of the Chaturmukh temple have almost all been carried away by the villagers. In a *jámbul* bush near it is a fine large inscribed stone (5′ 10″ × 2′ 8″) with Jain symbols; there is a second stone near the first (6′ 9″ × 2′ 4″). Besides these there are four inscribed stones and two copper-plates in or near Bhatkal. One of the inscribed stones lies in a water-course about 150 yards from the travellers' bungalow. It is 4′ 11″ × 1′ 10″ and has a Jain inscription. About a quarter of a mile behind the rest-house is an inscribed stone (6′ × 2′ 5″) with Shaiv emblems and an inscription of sixty-one lines. At Sunkadgoli village, about a mile east of Bhatkal, are two inscribed slabs in a temple of Rámling Virbhadradev. The two copper-plates are in the town of Bhatkal but where is not known.

Mosques.

There are four mosques, all of them plain, but two, the Jáma mosque and the Sultán mosque, of considerable size. The Jáma mosque is tiled and is said to be very old. It enjoys a yearly Government allowance of £40 (Rs. 400). The Sultán mosque is said to be about 200 years old.

English Tombs.

In an open spot overlooking the river and screened by trees is a piece of ground thirty-six feet square. It is surrounded by a wall and a ditch about four feet wide and three feet deep. The earth from the ditch had been thrown out so as to form a mound above the outer side of the ditch, which is a foot higher than the inner side. On this piece of ground stand three tombs at nearly equal distances, four feet high and two feet wide, built of stone, each surmounted by a single granite slab. The inscriptions on the granite slabs are:

Here lieth the body of William Barton Chyrvrgion: Dec: XXX: Novembr: Anno Dni Nri Christ Salv: Mundi MDCXXX(V)III: 1638 William Barton.

Here lyeth the body of Ge(o)rge Wye Marchant. Dec. XXX: March Anno Dni Nri Christ Salv: Mundi MDCXXXVII 1637, GEO: Wye.

Here lieth the body of ANT: Vereworthy Marcht: Dec: I: April. An Dni Nri Christi Sal. Mvndi MDCXXXVII Ant: Vereworthy 1637.[1]

Old Bridge.

About half mile south-west of Bhatkal, on the way to Mundali village about a mile east of the Bhatkal landing, the Bhatkal creek

[1] Lithographs in Oriental Christian Spectator, III. (1842), 58. The translations of these inscriptions are: Here lieth the body of William Barton, Surgeon, died 30th November, in the year of our Lord Christ Saviour of the World 1633 (a V or 5 has been worn out in the original). William Barton. 1638. The second runs: Here lieth the body of George Wye, Merchant, who died on the 30th March in the year of our Lord Christ the Saviour of the World. 1637. George Wye. 1637. The third runs: Here lieth the body of Ant. Vereworthy, Merchant, who died on the 1st of April in the year of our Lord Christ the Saviour of the World, 1637. Ant. Vereworthy. 1637.

BHATKAL.
Old Bridge.

is crossed by a ruined granite bridge. The bridge is divided into two unequal parts by a small islet about 100 feet broad which is covered with water during floods. The part of the bridge on the Bhatkal side of the islet, which is the smaller of the two, is forty-four feet long by five broad. It has six spans each span supported on two granite pillars which stand about four feet out of the water with a block of granite across the tops of each pair of pillars. About half of the original granite pavement remains, five slabs each 8′ × 2′ × 6″. The part of the bridge on the Mundali side of the central islet is eighty-six feet long and seven broad. It has eight spans and was supported on sixteen pillars standing seven to ten feet out of the water. Three of the pillars, all the cross beams except one, and the whole of the pavement have disappeared. A Kánarese inscription in four lines on the face of the first pillar on the Bhatkal side is too worn to be read. According to a local story the bridge belongs to the time of the Jain princess Channabhairádevi who ruled Bhatkal and Gersappa about 1450.

History.

The earliest mention which has been traced of Bhatkal is in the fourteenth century. In 1321 Friar Jordanus notices after the kingdom of Marátha, a Saracen king of Batigala.[1] In 1498 Vasco da Gama stopped at an island off Batikala, and with the approval of the people, whose friendship he won by the gift of shirts and other articles, he set up a cross and called the island El Padron de Sancta Maria.[2] In 1503 Baticala is mentioned as having become very noble through the horse trade and the quantity of merchandise that flowed from Ormuz. In the same year Vasco da Gama, after burning Honávar, went to Baticala, where there were many Moorish ships, because this was a great place for loading rice, iron, and sugar, which were sent to all parts of India. The Portuguese found cannon planted on a wall upon a rock at the bar and the people threw stones at the ships. Da Gama pushed on and landing drove the Moors from some wharves, leaving behind them large quantities of rice and sugar. The Portuguese returned to their boats and went up the river to the town. On their way they were met by an envoy from the Baticala chief who had been sent to declare his master's willingness to submit to the Portuguese. Da Gama said that he had no wish to harm them and would make a treaty on four conditions: that the chief paid tribute, did not trade in pepper, brought no Turks, and had no dealings with Kalikat. The chief said he could not pay a money tribute but would give a thousand loads of common and 500 loads of fine rice a year. He could give no more because he was a tenant of the king of Vijayanagar to whom the country belonged.[3] When Da Gama was satisfied that these statements were true he received the rice and confirmed the treaty.[4] In 1505 Narsinga Rái II. of Vijayanagar (1487-1508) sent an ambassador to the Portuguese viceroy at Kánanur to come to an agreement which would favour trade between his

[1] Yule's Mirabilia Descripta, 41.
[2] Kerr's Voyages, II. 385. These islands, which lie about forty miles south of Bhatkal, are still known as the St. Mary Isles. Taylor's Sailing Directory, I. 400.
[3] See above pp. 102-103. [4] Vasco da Gama's Three Voyages, 310-312.

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subjects and the Portuguese. Narsinga II. gave the viceroy leave to build a fort in any port in his dominions except Batikala, because he had ceded it to another.[1] About the same time the Italian traveller Varthema notices Bathakala as a very noble city, five days distant from the Deccan. It was a walled city, very beautiful, about a mile from the sea, along a small river which was the only approach and passed close to the walls. There was no sea-port. The king who was a pagan was subject to king Narsingh. The people were idolators after the manner of the people of Kalikat. There were also many Moorish merchants who lived according to the Muhammadan religion. It was a district of great traffic with quantities of rice and abundance of sugar, especially of sugar candied according to the Italian manner. There were few horses, mules, or asses, but there were cows, buffaloes, sheep, oxen, and goats. There was no grain, barley, or vegetables, but nuts and figs after the manner of Kalikat and the other usual excellent fruits of India.[2]

About this time, in his review of India at the establishment of Portuguese power, Faria mentions Honávar and Batikula or Batikale.[3] In 1508 Portuguese ships are mentioned as going for cloves to Batecala, a fortress ninety miles (30 leagues) south of Goa.[4] In 1510 Dalboquerque offered the Vijayanagar king Krishna Rái (1508-1530) the monopoly of the horse trade between Ormuz and Batikala if he would allow him to build a fort at Batikala.[5] In 1510 Portuguese squadrons were sent to Bhatkal to take some ships which contrary to agreement had come from Ormuz.[6] In September of the same year an envoy was sent to Bhatkal to make a treaty with the chief on two conditions, the payment of a yearly tribute of 2000 bags (84,000 lbs.) of rice and leave to build a house for a Portuguese factor.[7] About 1514 the Portuguese traveller Duarte Barbosa describes it as the large town of Batikala, thirty miles to the south of Honávar on another small river near the coast. It was a place of very great trade inhabited by very commercial Moors and Gentiles. The town stood on a level populous country and was without walls. There were many gardens round it, very good estates with fresh plentiful water. The town paid a yearly tribute to the king of Portugal. The governor, a Gentile named Damaqueti, perhaps Dharmakirti, was very rich in money and jewels. He called himself king but he ruled in obedience to his uncle the king Narsinga. Many ships gathered from Ormuz to load very good white rice, sugar in

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[1] Os Portuguezes H.a, II. 139-140.

[2] Badger's Varthema, 119-120. Mr. Badger takes these details to apply to Baitkul, that is Kárwár. It is true that Varthema, who is travelling south, mentions Bhathakala before he mentions Chitakul, Anjidiv, and Honávar. It is also true that he makes the chief of Chitakul subject to the king of Bathakala. Still the want of a port, the mile up the river, the likeness to Kalikat, and the five days from the Deccan, all suit Bhatkal, and do not suit Baitkul cove near Kárwár. The apparent difficulty in Varthema's statement that Chitakul was subject to the king of Bathakala, while in another passage he refers to a king of Honávar, is probably to be explained by a passage in De Barros who (Decadas, II. 319) describes Honávar as the head of the whole kingdom of Batikala.

[3] Kerr's Voyages, VI. 93.

[4] Commentaries of Dalboquerque, II. 53.

[5] Commentaries, II. lxv.; Os Portuguezes H.a, III. 26.

[6] Kerr's Voyages, VI. 132.

[7] Commentaries of Dalboquerque, II. 226.

powder of which there was much, much iron, and some spices and drugs, of which myrobalans were the chief. Formerly many horses and pearls came to Batikala; they now went to Goa. In spite of the Portuguese some ships went to Aden. The Malabárs brought cocoanuts, palm sugar, oil, and wine, and some drugs; they took rice, sugar, and iron. There was much sale of copper which was used as money and made into caldrons and other pans, and much sale of quicksilver, vermillion, coral, alum, and ivory.[1]

In 1538 Narsinha's temple was built.[2] In 1542, as the queen of Bhatkal withheld her tribute, Martin Alonzo de Souza, the Portuguese viceroy, wasted her territory with fire and sword.[3] During the siege of the town the Portuguese soldiers, whose pay De Souza had lately reduced, quarrelled about the booty, and, while fighting with each other, were attacked by the natives and put to flight. Souza commanded them to return to the charge and revenge their repulse. 'Let those who are rich revenge the defeat,' grumbled the soldiers, 'we came to make good by plunder the pay of which we have been robbed.' 'I do not know you,' replied De Souza, 'you are not the men I left in India two years ago.' 'Yes,' said the soldiers, 'the men are the same; it is the governor who is not the same.' So violent was the mutiny that De Souza had to retire to his ships. Next day he renewed the siege; the city was taken, and the streets ran with blood.[4] About 1550 Sidi Ali Kapodhan notices that there was trade between Bhatakuli and Arabia.[5] In 1554 the queen of Batecala sent a Náik to Goa and made a treaty with the Portuguese agreeing to pay a tribute of 2000 *pardás* of rice, to allow a factory at Bhatkal to give passports and to sell goods belonging to His Majesty, to equip no vessels, to pay damage caused by pirates, to hand over all vessels belonging to the Pondes, and to prevent them from building more.[6] It was within ten years before and after this treaty that most of the Bhatkal temples were built, as the dates on ten stone inscriptions found in or near the temples vary from 1543 to 1567.[7] About this time the Byrasu Wodeyar chief of Kárkal in South Kánara became independent of Vijayanagar, and, in the division of territory between his seven daughters which followed the death of the last chief, the eldest became queen of Bhatkal.[8] The Summary of Kingdoms (1550) in Ramusio says the king of Baticala was a Gentile Kánarese

[1] Stanley's Barbosa, 79-81. [2] See above p. 268.

[3] Subsidios, II. 246-248; Mickle's Lusiad, I. clix. Camoens honours this victory by giving it a place among the great deeds of the Portuguese in India. Mickle translates (Ditto, II. 387):

> Batikala inflamed by treacherous hate,
> Provokes the horrors of Badala's fate;
> Her seas in blood, her skies enwrapt in fire,
> Confess the sweeping storm of Souza's ire.

[4] Mickle's Luciad, I. cix. [5] Jour. As. Soc. Beng. V-2, 464.

[6] Colleccao de Monumentos Ineditos, II. 242, 246, 247. Pondes is doubtful. It may refer either to the Bijápur stronghold of Phonda, or to the Bijápur admirals the Sávants of Vádi, among whom the name Phond appears early in the seventeenth century. Bombay Gazetteer, X. 441.

[7] The details are, two 1543, two 1546, one 1550, one 1554, two 1555, one 1557, and one 1567. See above pp. 267-270. As the inscriptions have not been properly deciphered it is not possible to say whether they record the building of the temples or grants to temples already built.

[8] Local tradition and an inscription in Buchanan's Mysore, III. 132-134, 165.

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BHATKAL.
History.

greater than him of Honor; the governor being a Moorish eunuch named Caipha.[1] In a Portuguese map of 1570 the only places shown on the Kánara coast are Anjidiva, Onor, and Bhatkala; and De Barros' map of about 1580 shows only Anchidiva and Batekala.[2] De Barros describes the city of Honávar as the head of the kingdom of Batikala and Batekala.[3] About the same time Vincent Le Blanc describes Bhatkal as a fine place still of great trade.[4] About 1590 the Dutch traveller Jean Hugues de Linscot mentions the queen of Batikala as the queen of Honor and the pepper-country. She arranged with the factor who lived at Honávar, but the pepper had always to be paid six months in advance.[5] In 1599, Foulke Grevil, on whose Memoir the measures of the first English East India Company were based, describes the queen of Batikala as selling great store of pepper to the Portuguese at Honávar.[6] In 1637 the English, attracted by the pepper of Sonda and Gersappa opened factories at Kárwár and at Bhatkal,[7] and to this time belong the three English tombs already described, two of which are dated 1637 and one 1638.[8] About 1650 the Dutch traveller Schultzen describes Batikala as formerly independent but made tributary by the Portuguese.[9] In 1660 the Dutch traveller Baldæus notices Onor and Batecalo as the only Kánara towns of importance.[10] About 1670 the chief of the English factory at Bhatkal procured a fine bull-dog from the captain of an English vessel which had come to Bhatkal to load. One day the factors went out shooting, and on the way, near a temple, the bull-dog seized a cow and killed her. The mob, excited by some Bráhmans, attacked the factors and murdered every one of them. Some more friendly than the rest caused a large grave to be dug and in it buried the eighteen bodies. The chief of the Kárwár factory sent a monumental stone with the inscription 'This is the burial-place of John Best, with seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood and an enraged mob.'[11] In 1673 the English traveller Fryer sailed along by what he calls Batticalai on the Canatick coasts.[12] In 1678 the Portuguese were allowed to build a factory and a church at Bhatkal.[13] In 1707 the Portuguese made a fresh treaty with the Bednur chief confirming the leave to hold a factory at Bhatkal.[14] About 1720 Hamilton describes Bhatkal as the next sea-port south of Honor, with the ruins of a large city four miles from the sea. Nothing was left but ten or eleven small temples covered with copper and stone. The country produced good quantities of pepper, and Englishmen came to buy, though since the murder of the factors in 1670, there was no establishment.[15] In 1758 the French scholar Anquetil Du Perron notices it as Batekol, a fort built on a rock with a river.[16] In 1801 Buchanan describes Batakalla as standing on the bank of a small river, the Sankadiholi, which watered a beautiful

[1] Yule's Mirabilia Descripta, 40. [2] Decadas, II. 319. [3] Lisbon Edition of 1777.
[4] Yule's Mirabilia Descripta, 40. [5] Navigation, 21. [6] Bruce's Annals, I. 125.
[7] Bruce's Annals, I. 357, 366. [8] See above p. 270.
[9] Travels (Amsterdam, 1676), 160. [10] Baldæus in Churchill's Voyages, III. 558.
[11] Hamilton's New Account, I. 283. [12] East India and Persia, 57. [13] Instruccao, 8.
[14] Instruccao, 8. [15] New Account, I. 282-283. [16] Zend Avesta, Disc. Prel. cxcix.

hill-girt valley. It was a large open town with 500 houses. It had two mosques and many wealthy Musalmán families who traded to different parts of the coast. This was their home, and when they went away they left their families here. There were seventy-six *gudis* or temples belonging to the followers of Vyása (Bráhmanical). Buchanan saw the ruins of a Jain temple built by one of the Byrasu Wodeyars of Kárkal. The workmanship of the pillars and the carving was superior to anything he had seen in India. This he thought was due to the nature of the stone which cut better than granite and wore better than pot-stone.[1] He notices a tradition that, in the time of the Jain princess Bhaira Devi, Bhatkal was a large town.[2] In 1862 Bhatkal had a population of 3000, the greater part of whom were Bráhmans.[3]

BHATKAL, *History*.

Bhedasga'vgudda, north latitude 14° 47′ east longitude 74° 58′, a trigonometrical survey station about 2500 feet above the sea, is the chief peak of the Kaliáne range which runs east from the Sahyádris. The Kaliáne range begins between the villages of Devanhalli and Manjguni, and stretches east as far as Sirsi. From Sirsi the range turns north-east to Bhartanhalli, Bhedasgávgudda, two miles to the south of the village of the same name, being one of its chief peaks. From Bhedasgáv a minor spur stretches east to Malgi, and, from Malgi, turns north to Magnuru, eight miles south of Mundgod. The sides of Bhedasgáv hill are not steep and the top is flat. Close to the foot of the hill lie the villages of Skánvalli, Togárhalli, Bhedasgáv, and Bálekopp with good rice land cultivated by Lingáyats, Árers, Kare-Vakkals, and Gongdikárs. In the villages near are many rich betelnut and spice gardens owned by well-to-do Havigs. On the hill sides until lately, *kumri* or wood-ash tillage was carried on. The country is covered with thick forest abounding in valuable timber and in game.

BHEDASGÁVGUDDA.

Bidarkanni or **Bedkani,** with in 1881 a population of 702, is a village on the road from Bilgi to Siddápur. About a quarter of a mile to the east of the village, a little to the south of the road, is a group of thirteen whole and two broken carved stones, some of them of large size, covered with carved figures illustrating scenes of worship, feasting, and war. Near a small Jain temple, a little to the south-east of the main group, are two more carved stones, and in the

BIDARKANNI.

[1] Mysore and Canara, III. 130-133.

[2] According to a tradition still current, queen Chennabhairadevi ruled over Gersappa, Hadvalli, Bhatkal, and Nagar that is Bednur in Maisur. She had a minister named Kadambrás and a commander-in-chief named Timmanna Náik of Bhatkal. In a storm at Bhatkal, a thunderbolt struck a sweet plantain leaf, and sliding down the leaf formed a ball in the trunk of the plantain tree. Next morning a Mhár named Soma found the ball and made it into a billhook. This billhook had the virtue of attacking any one who came to pilfer grain or food of which it was in charge. Timmanna hearing of the aggressive billhook determined to turn it into a sword. He made friends with its owner, persuaded him to give it him in a present, and turning it into a sword used it to fight his battles. The fame of Timmanna's victories reached the ears of the queen, who showed him the greatest favour and made him her commander-in-chief. Queen Chennabhairadevi is said to have built, armed, and garrisoned three forts in her territory, one at Bhatkal to keep off the Portuguese or Faringis; one on the eastern frontier to guard against the Maráthás or Pendháris; and the third in the Hogevaddi pass. The old bridge of which mention has been made is also said to have been built by her.

[3] Thornton's Gazetteer, 76.

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mud wall of the temple are four others with *lings* at the top. A fifth stands a little way off on a small platform and a sixth at the foot of a tree close to the temple.[1]

BILGI.

Bilgi, five miles west of Siddápur, with in 1881 a population of 757, has a ruined fort and palace. The town was once enclosed by a wall the foundations of which can still be seen. The villagers are mostly Lingáyats, Havigs, and Halepáiks. The chief object of interest is a Jain temple or *basti* of Párshvanáth. This is said to have been built about 1593 by Narsimh, the founder of the town, and to have been enlarged about 1650 by a Jain prince Ghautevádia, the son of Rájhapparája, who supplied it with images of Neminath, Párshvanáth, and Vardhamán. The temple is in the minutely ornamented style, which is known as the Dravidian or southern style, of which the Hoysala Ballál temples of Vishnu at Halebid or Dvárasamudra in West Maisur are among the most perfect examples. The walls of the shrine are formed of slabs which reach the whole height of the walls, with, for support, square pillars at the corners and in the middle. The upper part of the walls of the hall or *mandap* are formed in the same way and are set on a carved screen wall. The outer hall has four round pillars of black stone and at each side of this outer hall is a small shrine. The roof of the hall is flat and is supported by carved basalt pillars. Inside the door of the temple are two large and well preserved slabs. One of them (6′ 10″ × 2′ 6″), with seventy-eight and a half lines of writing, bears date 1588 (*S.* 1510); the other (6′ 10″ × 2′ 7″), with eighty-four and a half lines bears date 1628 (*S.* 1550). The two inscriptions record a grant to the temple of nine villages with an income of £177 (Rs. 1772-7-8) and land yielding seven tons (300 *khandis*) of rice. Bilgi has two other temples, of Virupáksh Mahádev and of Hanumán. The temple of Virupáksh is a plain building with an inscribed slab (5′ 10″ × 3′ 1″) to the right of the entrance. The slab has a *ling* at the top and to the left a woman holding a small drum and a bell, and to the right a cow and calf, and a sun and moon and a dagger above. The inscription is in forty-two lines and bears date 1571 (*S.* 1493). The Hanumán temple has a smaller inscription which is much defaced. Bilgi, originally called Shvetpur or the White City, is said to have been founded by a son of Narsimh, a Jain prince who ruled about 1593 at Hosur, four miles east of Bilgi. During the seventeenth century Bilgi or Siddápur was a separate principality under chiefs called Páligárs, who were closely connected with the Coorg family and were tributaries of the Nagar or Bednur kings of West Maisur.[2] In 1799, when Major, afterwards Sir Thomas, Munro began to administer the district, Bilgi was held by a petty chief or Páligár.[3] The chief refused to submit till Colonel Wellesley sent a detachment into his territory.[4] The late chief left two widows the elder of whom receives a yearly pension of £27. In 1872 Bilgi had a population of 707 of whom 694 were Hindus and thirteen Musalmáns.

[1] Dr. Burgess' List of Archæological Remains, 7.
[2] Mr. J. Monteath, C.S. [3] Arbuthnot's Munro, I. 59.
[4] Wellesley's Supplementary Despatches (India, 1797-1805), 302, 303, 319, 326.

BINGHI.

Binghi, three miles to the south of Kárwár, with in 1881 a population of 1396, is a port with a custom-house and a harbour affording throughout the year safe anchorage to vessels of any size.[1] Binghi bay is sheltered from the north wind by the Binghi hills, a spur of the Sahyádris, and from the south-west storms by the island of Anjidiv which lies about two miles to the south. The principal inhabitants are Christian Komárpáik and Bhandári palm-tappers and cultivators, Sásashtakar traders, and Hálakki Vakkal and Habbu husbandmen.

CHANDÁVAR.

Chanda'var in the Honávar sub-division, about five miles south-east of the town of Kumta, with in 1881 a population of 746, is a deserted city, said to have been built by a Musalmán king named Sarpánmalik, apparently Sherif-ul-Mulk the Bijápur general who conquered the north of Kánara towards the close of the sixteenth century.[2] In 1608 Chandávar was occupied by Venkatesh Náik of Ikkeri or Kaladi who stopped the southward progress of the Musalmáns.[3] In 1678 and 1701 it had a Portuguese factory.[4] In 1686 its last Musalmán chief died without issue. Since then the place has been allowed to decline, and most of its stones have been carried away.[5] There is a large Roman Catholic Church dedicated to St. Francis Xavier and held in great local veneration.

CHENDIYA.

Chendiya is a large village five miles south-east of Kárwár. The people are chiefly Sásashtakar, Váni, and Shenvi landed proprietors and traders; Christian, Komárpáik, and Bhandári cultivators, palm-tappers, and labourers; and Harkantar fishermen. It has a custom-house at the mouth of a navigable inlet called Chendiya Hole. The inlet or creek is open only during the fair weather and admits no vessels except of small burthen. The sea trade returns for the eight years ending 1881-82 show average exports valued at £643 (Rs. 6430) and average imports valued at £318 (Rs. 3180).[6] Exports varied from £29 in 1875-76 to £2333 in 1879-80 and imports from £20 in 1880-81 to £1917 in 1879-80. In 1801 Buchanan described Chendiya as in the plain some distance from the sea. There was no market but there were many scattered houses sheltered by groves of cocoa-palms.[7]

CHITÁKUL.

Chita'kul, on the coast about four miles north of Kárwár, is the name of a small village close to the north of Sadáshivgad. Though it is now confined to the village, before Sadáshivgad was built in 1715, the name Chitákul included a considerable tract of land, and it is still locally known as the old name of Sadáshivgad.[8]

History.

Under the forms Sindabur, Chintabor, Cintabor, Cintapor, Cintacola, Cintacora, Chittikula, and Chitekula, the place appears in the writings of many authors from the Arab traveller Masudi.

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[1] Arab *baglás* trading in the fair weather between the Malabár coast and the Persian Gulf, call at Binghi and Kodar seven miles south of Binghi for supplies of wood and water. Taylor's Sailing Directory, I. 398.

[2] See above p. 122. Chandávar with Honávar is said to be mentioned in a Kádamba grant to the founder of the Bhaira Devi or Bhatkal family. Mr. J. Monteath, C.S.

[3] Munro to Board, 31st May 1880, para. 8. [4] Instruccao, 8.

[5] Dr. Burgess' List of Archæological Remains, 2. [6] Details are given above, pp. 65-66.

[7] Mysore and Canara, III. 177. [8] Mr. R. E. Candy, C.S.

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CHITÁKUL.
History.

(about 900) to the English geographer Ogilby (about 1660). Various attempts have been made to identify the place. The latest and most generally received is its identification with Goa by Sir H. Yule.[1] But there is nothing in the name which can be identified with Goa and such details as are given are as suitable to Chitákul as they are to Goa. The earliest mention of Chitákul is as Sindabur by the Arab traveller Masudi (913), who notes that crocodiles abound in the bay of Sindabur in the kingdom of Bághrah in India.[2] About 1310 Rashid-ud-din calls Sindabur the first city on the Malabár coast.[3] In 1342 Ibn Batuta mentions an island of Sindabur, three days' sail from Kuka or Gogho, with thirty-six inland villages close to another island which seems to be Anjidiv. Ibn Batuta adds that the island of Sindabur was surrounded by an estuary, the mouth of the Kálinadi, in which the water was salt at the flow and fresh at the ebb.[4] Ibn Batuta makes Sindabur the northmost place in Malabár,[5] and notices that the chief of Honávar or Hinour, a Muhammadan named Jamál-ud-din, with a fleet of 250 vessels, took Sindabur by storm. Some time later, Ibn Batuta came back to Sindabur but went away as he found it besieged by the Hindu chief from whom it had been taken.[6] In the Portulana Medicea (1350) the name appears as Cintabor and in the Catalan map (1375) as Chintabor.[7]

About 1550, Sidi Ali Kapodhan, the author of Mohit the Turkish book of Navigation, has a section headed, '24th Voyage: from Kuwai Sindabur to Aden.' This has been taken to prove that Kuwai or Goa and Sindabur are the same. But Goa and Chitakul are close enough to be grouped together in laying down seasons for the voyage from Western India to Aden.[8] In 1498, when Vasco da Gama's ships anchored at Anjidiv they were supplied with fish, fowls, and vegetables by fishermen who lived on a river about a mile distant, named Cintacora.[9] In 1505 when Almeida, the first Portuguese viceroy, was building a fort at Anjidiv some Moors waited on him from Cintacora where the Bijápur king had lately built a fort and garrisoned it with 800 men.[10] About the same time the Italian traveller Varthema mentions Centacola one day from Anjidiv. It had a pagan lord who was not very rich. In the city were many Moorish merchants and a great quantity of cow-beef, much rice, and the usual good Indian fruit. The people were tawny and went naked barefoot and bareheaded. The lord was subject to the king of Bathacala the present Bhatkal in the

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[1] Yule's Cathay, II. 444-445.
[2] Prairies d'Or, I. 207. Bághrah is apparently Balhára that is probably the Siláháras a branch of whom ruled at Goa from 808 to 1008. Jour. Bo. Br. R. As. Soc. XIII. 13-14; Fleet's Kánarese Dynasties, 98.
[3] Elliot and Dowson, I. 68.
[4] Lee's Translation, 164; Yule's Cathay, II. 444. Reinaud (Abulfeda, Introduction cdxvii.) notices that according to Ibn Batuta there were two cities at Sindabur, one belonging to Hindus, the other built by Musalmáns. Masudi's and Ibn Batuta's Sindabur may also perhaps be the ruined city of Siddhápur three miles east of Kadvád. See below p. 342.
[5] Lee's Translation, 166.
[6] Lee's Translation, 174-175; Yule's Cathay, II. 421-422.
[7] Yule's Cathay, II. 444.
[8] Journal Asiatic Society, Bengal, V-2, 464.
[9] Three Voyages of Vasco da Gama, 242.
[10] Kerr's Voyages, VI. 80.

south of Kánara.[1] In his review of India at the time of the establishment of Portuguese power, Faria mentions the river of Centacola opposite Anjidiv. In February 1510, under orders from Dalboquerque, Timmaya, the pirate chief of Honávar, took the fort of Cintacora which had a commandant and a body of men and destroyed part of its wall. Its buildings were burnt and some pieces of Turkish artillery were captured. The fortress is described as on the bank of the river which divided the kingdoms of Honávar and Goa.[2] On the surrender of Goa in April 1510 Dalboquerque sent one Diago De Fernandes de Bija with 200 men to rebuild Cintacora and to remain there. Diago found the fort too ruined to be held and went back to Goa.[3] Before Dalboquerque was obliged to leave Goa in July 1510, the Bijápur king asked him to give up Goa and take Cintacora with all its lands, its great revenue, and its very good harbour where he could build a fortress.[4] When the Portuguese were driven from Goa Dalboquerque's commandant of Cintacora had to fly to Honávar.[5] In November or December of the same year, after his second conquest of Goa, Dalboquerque sent men to Cintacora to meet and help Malhárráo a chief of Honávar who had been ousted by his brother.[6] About 1514 the Portuguese traveller Duarte Barbosa describes Cintacola as situated to the north of the river Aliga, which separated the kingdom of Deccani, that is Bijápur, from the kingdom of Narsinga, that is Vijayanagar. Cintacola was a fortress at the mouth of the river on the top of a hill. It belonged to Sabayo that is Adil Sháh, and for the defence of the country it was always guarded by horse and foot soldiers.[7] When Portuguese power was firmly established the river of Cintacora had to pay a tribute of 400 to 500 bales of rice.[8] In 1580 De Barros describes Sintacora as a fortress on the Aliga which juts out facing the island of Anjidiv twelve leagues from Goa.[9] Linscot's (1590) Cintapor, close to the south of Dabul, seems to be not Chitakul but Jaitápur in Ratnágiri.[10] Ogilby (1660), apparently from Portuguese authorities, notices the stream Aliga of Sintacora falling into the sea opposite Anjidiv.[11] In 1715, according to a local manuscript, Basva Ling, a Sonda chief (1697-1745), built a fort at Chitákul, on the north or right bank of the river mouth, and called it Sadáshivgad after his father. From this time the name Chitákul has been supplanted by Sadáshivgad.[12]

Dha'reshvar, more correctly Doreshvar or the String-God,[13] about five miles south-east of Kumta, with in 1881 a population

DHÁRESHVAR.

[1] Badger's Varthema, 120-121. [2] Commentaries of Dalboquerque, II. 86.
[3] Commentaries of Dalboquerque, II. 135. [4] Commentaries of Dalboquerque, II. 186.
[5] Commentaries of Dalboquerque, lxxxvii. 202. In this passage Cintacora is mentioned as the southern land of Goa. The text is 'All the lands of Goa and Sáste as far as Cintacora on the one side and as far as Condal (that is Kudál in Sávantvádi) on the other side.'
[6] Commentaries of Dalboquerque, III. 26-27. [7] Stanley's Barbosa, 78. See p. 112.
[8] Subsidios, II. 246-248. [9] Decadas de Barros, I-2 (Lisbon 1777), 293, 295, 318.
[10] Yule's Cathay, II. 444. [11] Atlas, V. 248. [12] See below, Sadáshivgad.
[13] The name String-god is locally explained by the story that the Doreshvar *ling* is the cord or *dor* of the cloth which covered the *ling* which Rávan brought from Shiv and lost near Gokarn. See below p. 290 note 2.

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DHÁRESHVAR.

of 329, has on a hill slope a temple of Mahádev (105′×69′) said to be about 800 years old. There are four inscribed tablets in the temple from one of which it appears that the temple was begun by Rudroji Pandit, son of Nágoji, and finished by Sonappa. The date has not been made out.[1] The temple is built of black stone and its walls are ornamented with sculptures. Round the temple are five holy pools or *tirths*, Rudrakund in front of the temple, Chakra, Shankh, and Vasudha behind the temple, and Nágtirth to the north.[2] The temple receives from Government a yearly allowance of £144 (Rs. 1440), which is managed by a committee appointed by Government. A fair is held every year at the car-festival, about the middle of January, when beaten and parched rice, earthen pots, copper and brass vessels, cocoanuts, and plantains worth altogether about £50 (Rs.500) are sold.

DEVIMANE GHÁT.

Devimane Ghat, or the Devimane Pass, in the Sahyádri range lies twenty-one miles south-west of Sirsi and seventeen miles east of Kumta. The pass is less steep than the Árbail pass. It has the villages of Belanga, Antravalli, Katgal, and Upinpattan at its foot; and Bandla, Sámpkand, Kurshi, Hebra, Manjguni, Balvalli, and Matigar at its head. The main road from Kumta to New Hubli, which is next in importance to the Kárwár-Dhárwár road, goes over this pass. The roadway is twenty feet broad and metalled. Before 1856, when a wheel carriage road was made by the Madras Government, the pass was crossed by a bullock track and footpath along which, in packs and head-loads, the produce of Sirsi and Siddápur found its way to Kumta. Since the transfer of North Kánara to the Bombay Government the road has been kept in repair at a yearly cost to provincial funds of £2761 (Rs. 27,610). The pass is used by wheeled carriages, animals, and foot passengers, and is the chief route by which the cotton of Dhárwár and other parts of the Bombay Karnátak passes to Kumta and Bombay. The value of the cotton carried through the pass in 1879-80 was £491,325 (Rs. 49,13,250); and the corresponding returns were £309,423 (Rs. 30,94,230) in 1880-81, and £415,514 (Rs. 41,55,140) in 1881-82. Besides cotton, betelnuts cardamoms pepper and sandalwood from Sirsi and Siddápur go to Kumta; and piece-goods salt hardware and dates from Bombay, and rice and oil from Kumta, go to upland Kánara and to the Bombay Karnátak.

DARSHINGUDDA.

Darshingudda, north latitude 15° 31′ east longitude 74° 19′, in the extreme north of the district, the highest point in North Kánara, rises 3000 feet above the sea, two miles to the north of Paldi and four to the north of Tinai. It is easily climbed. From the flat top is a wide view of the finest mountain scenery in Kánara, the hills for

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[1] Buchanan (Mysore and Canara, 163-164), gives the substance of two copper-plates and one grant to Dháreshvar temple. One of the copper-plates was dated 1500 (*S.* 1412 *Siddhárthi Samvatsar*) and recorded a grant in the reign of Deva Ráya Wodearu Trilochia. The other plate was dated 1559 (*S.* 1481 *Kálayukta Samvatsar*) and recorded a grant by Solva Krishna Devarasu Wodearu Trilochia. The grant was by Krishna Devarasu Wodearu Trilochia and bore date 1540 (*S.* 1462 *Vikári Samvatsar*).

[2] These five pools are said to have dropped with the Dháreshvar hill from the Saptashring peak of the heavenly mount Kailás which Garud was carrying to Gokarn. See below p. 292 note 2.

miles round being covered with magnificent forest abounding in game.

DIGGI PASS.

Diggi Gha't, or the Diggi Pass, in the Sahyádri range on the Goa-Supa frontier, lies close to the village of Diggi, seventeen miles west of Supa. This is a minor pass with the villages of Diggi, Kudre, and Mhivai in Supa at its head; and of Patiem, Tudon, and Mavingim at its foot. A road across the pass joins Sangem in Portuguese territory with Supa. The roadway is twelve to sixteen feet broad and twenty-four miles long from Diggi to Sanjhode, where it joins the Anshi pass road leading to Supa. The first nine miles from Sanjhode are practicable for wheeled carriages; the remaining fifteen miles are passable only for pack bullocks and foot passengers with head-loads. Like other passes leading into Portuguese territory the Diggi pass is chiefly used for the salt traffic from Goa to Supa. Before 1858, when the road was opened by the Madras Government, there was a small footpath fit only for foot passengers. The average yearly repairs cost provincial funds about £160 (Rs. 1600).

DODIMANI PASS.

Dodimani Gha't, or the Dodimani Pass, is in the Sahyádri range on the Kumta-Siddápur frontier, twenty miles east of Kumta and about fourteen miles west of Siddápur. The villages of Dodimani and Shirguna lie at the head of the pass, and the villages of Basoli and of Sántgal, which has a travellers' bungalow, lie at its foot. The road from Siddápur and Bilgi which is twenty-three miles long runs over the Dodimani pass and meets the Nilkund pass road from Sirsi to Kumta close below it. The road was made and the pass opened in 1873-74 at a cost of £968 (Rs. 9683) from local funds. The average yearly repairs cost about £150 (Rs. 1500). The road across the pass has very little traffic as it is only twelve feet wide and cannot be used by wheeled carriages.

DOKARPA PASS.

Dokarpa Gha't, or the Dokarpa Pass, in the Sahyádris on the Supa-Goa frontier, lies close to the village of Dokarpa, twenty-five miles south-west of Supa. It is a minor pass chiefly used for salt traffic. A bullock track with steep gradients runs over the pass and a road twelve feet broad and seven and a half miles long joins it with Nugi on the Anshi pass road to Supa. The pass appears to have been opened by the Madras Government and the seven and a half miles of provincial road which joins it with Nugi are kept in repair at an average yearly cost of about £16 (Rs. 160).

GANESHGUDDE PASS.

Ganeshgudde Gha't, or the Ganeshgudde Pass, is in the Sahyádri range nine miles west of Yellápur. The villages of Katiga, Hirial, Angod, and Hilekargod lie at the head of the pass; and those of Birkol and Ulvi lie at its foot. A road thirty miles long from Yellápur to Kadra through Bárballi runs across the pass, and was made from local funds in 1872 at a cost of £240 (Rs. 2400). The twelve miles from Yellápur to Bárballi is practicable for carts; but from Bárballi to Kadra the road is fit only for foot passengers and pack bullocks. There is not much traffic and there are no tolls.

GANGÁVALI.

Ganga'vali, five miles north of Ankola, with in 1881 a population of 982, is a small port with a sea customs office. During the eight years ending 1881-82 the average yearly value of

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GANGÁVALI.

exports is returned at £2063 (Rs. 20,630) and of imports at £418 (Rs. 4180). Exports varied from £1386 in 1877-78 to £3055 in 1880-81, and imports from £181 in 1881-82 to £870 in 1876-77. The people are chiefly husbandmen of the Nádor caste, and fishers and palanquin-bearers of the Khárvi and Ámbig castes. In the town the only object of interest is a temple of the goddess Ganga, the wife of Shiv. The temple is regarded as very holy, and, at daybreak on the *Ganga Ashtami* Day, the eighth of the black half of *Ashvin* (September-October), all the Smárts of the neighbourhood come to bathe in the river in front of the temple.[1] On the same day the image of Mahábaleshvar is brought from Gokarn in a palanquin and bathed in the river. Near the temple of Ganga is a *ling* called Kámeshvar, said to have been set up by Vishvakarma when he performed the austerities which gained him a knowledge of divine architecture. In 1675 Fryer notices it as Gongola and calls it the first town in the country which still retains the name of Canatick.[2]

GERSAPPA.

Gersappa, or the Cashewnut town,[3] is a small village on the Shirávati, about sixteen miles east of Honávar. The village is pleasantly placed on the left bank of the river, shaded by a grove of cocoa-palms. It contains about fifty houses, inhabited by Sherigars, Hálepáiks, Bráhmans, and Musalmáns. There is a rest-house but no travellers' bungalow. About a mile and a half east of Gersappa are the very extensive ruins of Nagarbastikeri which was the capital of the Jain chiefs of Gersappa (1409-1610), and is locally believed, in its prosperous days, to have contained a hundred thousand houses and eighty-four temples. About 1870 the ruins were cleared of grass and brushwood; but the place has again become overgrown.

Temples.

The chief object of interest is a cross-shaped, literally four-mouthed or *chaturmukhi*, Jain temple, with four doors and a four-faced image.[4] The temple is 63′ 8″ from door to door and the shrine is 22′ 9″ square within and 24′ 11″ square without. The temple is built of grey granite. The veranda roof, the spire, and the floor slabs are said to have been carted away about 1865 by a mámlatdár of Honávar who was building a temple. Each hall has four thick round pillars with square bases and overhanging brackets. The doorkeepers, cut on slabs on each side of the door both of the halls and of the shrine, wear high crowns, and each holds a club and a cobra.

There are five other ruinous temples all of laterite in which are a few images and inscriptions. The temple of Varddhamán or Mahávir Svámi contains a fine black stone image of Mahávir the twenty-fourth or last Jain *tirthankar*. There are four inscribed stones in Varddhamán's temple. One slab (6′ 3″ × 2′ 5″) has at its top the figures of a Jina, two worshippers and a cow and a calf, and below

[1] The local belief is that the river and the goddess represent the river Ganga which came from the Sahyádris to cleanse the sins of the sage Janhu who drank the river dry as it was being brought by king Bhagirath. [2] East India and Persia, 158.

[3] From *geru* a cashewnut and *soppu* a leaf. Higginbotham's Asiatic Journal Selections (First Series), 977. [4] Dr. Burgess' List of Archæological Remains, 5-6.

GERSAPPA.
Temples.

the figures a long inscription. Another slab (4′ 8″ × 2′ 2″) has a Jina and attendants above, two men worshipping on each side, a crosslegged table below, and still lower two women worshipping on each side of a second crosslegged table. The third slab (5′ 2″ × 2′ 2″) has an inscription of six and a half lines, and, above the inscription, are figures, temples, and images in three compartments. In the topmost compartment is a Jina sitting in a temple; the next compartment has a seated man and below him a table, and three women two squatting and one standing; in the third compartment are six women, a temple, and a female image. The fourth stone about a foot broad is behind the temple sunk in the earth. It has an inscription partly effaced. Across a footpath from Mahávir's temple is the temple of Neminátth, the twenty-second *tirthankar*, with a fine large image on a round seat. The seat has a back of three slabs neatly joined and elaborately carved. Round the edge of the seat is an inscription of two verses in Kánarese letters.

There is a third temple of Párshvanáth, the twenty-third *tirthankar*. Here many images have been collected from other shrines and one of them has been cast of an alloy of five metals. In the east corner of the area round Párshvanáth's temple are three carved stones much weather-worn. To the west of Párshvanáth's temple is a large stone building with long stone beams. In a corner of it about twelve figures of naked Jinas lie huddled together. There is a fifth building called the Kade temple. It has lost its roof and contains a black stone figure (4′ 4″) of Párshvanáth with the hood of the cobra beautifully carved. Outside the wall of this temple is an inscribed slab 2′ 5″ broad and 4′ 3″ above ground. The sixth building is called Virabhadra Deval. A large tree has grown on what was the back wall of its shrine. There is a fine image of Virabhadra wearing high wooden sandals and armed with a sword, a shield, and a bow and arrow. There is also a Vaishnav temple called the Trimalla Devasthán, and, in its south-west corner, is a slab (5′ 6″ × 2′ 3″) with a robed man holding a vessel, and near him are a cow and a calf. Below is an inscription distinct but overgrown with moss.

History.

According to tradition the Vijayanagar kings (1330-1560) raised a Jain family of Gersappa to power in Kánara, and Buchanan records a grant to a temple of Gunvanti near Manki in 1409 by Itchappa Wodearu Pritani, the Gersappa chief, by order of Pratáp Dev Ráy Trilochia of the family of Harihar.[1] Itchappa's son was married to one of seven daughters of the last Byrasu Wodeyar chiefs of Kárkal in South Kánara, a sister of the famous Bhairádevi.[2] The issue of this union was a daughter who united the territories of all her aunts as they all died without children. She became almost independent of the Vijayanagar kings. The head of the family sometimes lived at Bhatkal and sometimes at Gersappa.[3] The chiefship seems to have been very often held by women, as almost all

[1] Mysore and Cánara, III. 165. This grant is probably recorded on one of the inscribed stones noticed above.

[2] See above pp. 273, 275 and note 2.

[3] Buchanan's Mysore and Canara, III. 165.

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GERSAPPA. *History.*

the writers of the sixteenth and early part of the seventeenth century refer to the queen of Gersappa or Bhatkal.[1] In the early years of the seventeenth century Bhairádevi of Gersappa, the last of the name, was attacked and defeated by Venkatappa Náik, the chief of Bednur. According to a local account she died in 1608.[2] In 1623 the Italian traveller Della Valle, who accompanied a Portuguese embassy to Venkatappa at Bednur, went by Gersappa. He describes it as once a famous city, the seat of a queen, the metropolis of a province. The city and palace had fallen to ruin and were overgrown with trees; nothing was left but some peasants' huts. The last queen had married a foreigner of low birth, who was ungracious enough to take the kingdom to himself. The queen sought help from the Portuguese but they did not help her. The husband called in Venkatappa who seized the kingdom. Nine miles beyond Gersappa the country was most pleasant, waving land covered with leafy forests, crossed by beautiful streams whose shady banks were green with bamboos and gay with flowers and creepers. The Shirávati was the most beautiful river Della Valle had ever seen. So famous was the country for its pepper that the Portuguese called the queen of Gersappa Rainha da Pimenta or the Pepper-queen.[3] In 1799 Munro describes Gersappa as once flourishing but now with only a few beggarly inhabitants.[4] In 1845 Captain Newbold calls it a pleasant village with fifty houses, and notices among remains of the ancient town, mounds, enclosures, wells, and five or six Jain temples.[5] In 1862 Dr. Leith calls it a small village inhabited by husbandmen and a few traders. Its few huts lay at the end of a thickly wooded range and between the huts and the river the ground hardly a furlong wide was terraced for rice. Old Gersappa about a mile across a small stream was a tangled forest with heaps of stone rubble and here and there square and dressed stones belonging to temples.[6]

GERSAPPA FALLS.

The **Gersappa Falls,** called after the ruined city of Gersappa, are locally known as the Jog Falls from the neighbouring village of Jog. They are in north latitude 14° 14′ and east longitude 74° 50′, on the Kánara-Maisur frontier, about eighteen miles east of Gersappa and thirty-five miles east of Honávar. The waterfall is on the Shirávati river, which, with a breadth above the falls of about 230 feet, hurls itself over a cliff 830 feet high.[7] The best time to see the falls is early in December when the river is low enough to make it possible to cross to the left or Maisur bank. Between June and November, when the river is flooded, little can be seen as the banks are shrouded in clouds of mist. From Gersappa village, which has a rest-house but no travellers' bungalow, through noble stretches of forest, the road climbs about ten miles to the crest of the Gersappa or Malemani pass, and from the crest

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[1] See above pp. 102, 114, 119, 121-122, 124. [2] Buchanan's Mysore, 133, 172.
[3] Viaggii, III. 195, 196. [4] Munro, 31st May 1800.
[5] Jour. As. Soc. Beng. XIV. 423. [6] Report, 10th February 1863.
[7] Mr. R. E. Candy, C.S., 11th August 1883; Asiatic Journal Selections, 976-978; Jour. As. Soc. Beng. XIV. 416-421; Rice's Mysore, II. 387-390; Bombay Catholic Examiner, 25th May 1878; The Times of India, 22nd April 1882.

passes eight miles further to the falls. Strangers generally make the journey in palanquins and spend about seven hours on the way. About six miles beyond the crest of the pass, and about two miles from the falls, at Mavingundi, where three roads meet, the first whisper of the falls is heard. Beyond Mavingundi the whisper gradually swells to a roar, and the track leaves the high road and passes through an evergreen forest whose tall stems are festooned with the shoots of the wild pepper vine. Close underwood hides all trace of the river, till, at the bungalow near the falls, the plateau commands a glorious view. To the north thickly wooded hills rise against the sky, and the river winds southward gleaming like silver among the islands of its rocky bed. As it nears the crest of the cliff, vast masses of rock split it into separate streams, which, along four main channels, hurl themselves over the cliff into a chasm 830 feet deep. The rock of the river-bed and the cliff over which the river falls are gneiss associated with hypogene schists. The gneiss is composed of quartz and felspar, with both mica and hornblende, and alternates with micaceous, talcose, actynolytic, chloritic, and hornblende schists imbedding iron pyrites. These rocks are seamed by veins of quartz and felspar and of a fine-grained granite composed of small grains of white felspar quartz and mica. The mass of rock has been eaten back several hundred feet by the wearing of the water, the softer talcose and micaceous schists suffering most. The bed of the river, which is carved into the rock, is broken by basins and by rugged water-worn masses. The Gersappa Falls eclipse every other fall in India and have few rivals in the world. Though excelled in height by the Cerosoli (2400) and Evanson (1200) cascades in the Alps and by the Arve cataract (1100) in Savoy, the Gersappa Falls (832) surpass them in volume of water.[1] On the other hand, though much inferior to Niagara in volume, Gersappa far excels it (164) in height.[2] The Shirávati leaps over the cliff along four separate channels, each of which keeps a considerable body of water till late in February or early in March. The edge of the cliff over which the river is hurled is shaped like a hook with a straight handle, the hook being on the Kánara or right side and the straight handle on the left or Maisur side. Two of the four falls, the Rája and the Roarer, are in the hook or curve nearly opposite each other; the other two, the Rocket and La Dame Blanche, fall over the straight line or handle of the hook. All fall from the same level with a sheer drop of about 830 feet into a pool which soundings have shown to be 130 feet deep.[3] In ordinary years until late in November the front view of the falls is much hid by the clouds of

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[1] Captain Newbold, who visited Gersappa in August, roughly calculated that when he was there about 1,200 tons of water were being hurled over the cliff every second.

[2] At Niagara about 11,170 tons of water are hurled every second from a height of 164 feet. Butler's Geography, 91; Encyclopædia Brittanica, Article on Canada.

[3] Two officers of the Indian Navy, deputed by Government to measure the falls, arrived there on the 6th of March 1856. Their account, written in the old bungalow book, is as follows:

'We threw a light flying bridge across the chasm from the tree overhanging the Roarer, to the rock westward of that called the Rája's rock. To this we slung a cradle

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GERSAPPA FALLS. *The Rája.*

spray, which, rising from the boiling cauldron, hang over the river and curl across the crest of the cliff.

The RÁJA FALL,[1] the fall nearest the Kánara or right bank, is also called the Grand Fall, the Main Fall, and the Horse-shoe Fall. It is deeply cut back on the right side of the hook or ellipse. Over the cleft, in one huge muddy mass, a great volume of water sweeps in a smooth and graceful curve, 830 feet down, in an unbroken sheet, until it is lost in clouds of spray. The Rája Fall has held its present position for about forty years. In 1845 one of the crags at the edge of the cliff gave way, and, as it fell, carried with it an outstanding ledge of rock laying bare the face of the scarp with a noise that startled the country for miles.

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of light bamboo, capable of holding two people comfortably. The cradle was braced on one single and two double blocks, through which we rove the four hawsers composing the bridge. We had previously placed the bridge from the Rája's rock to the tree; but we found that the lead line would not, from any single part of the bridge, plumb clear of the Roarer, or of the rocks on either side; thus proving beyond a doubt that the pool had never been plumbed from the sides of the chasm.

'In the forenoon of the 12th of March, all arrangements being completed and provision made against remote contingencies, we made the passage in the cradle from side to side, halting in the centre to pour a libation to the guardian spirits of the chasm. The arrangements being found perfectly satisfactory, we proceeded to plumb the pool. The cradle with one person was eased away to a distance of forty-seven feet from the tree. The lead line was lowered from the shore through a block or pulley on the cradle, passing down through its centre. The plummet consisted of seven pounds of lead placed in the centre of an annular life-buoy slung horizontally, the whole weight being about 18 lbs. When the lead reached the pool, the life-buoy floated it, and thus the lead man in the cradle felt the loss of weight. Having during our service had a little experience in deep water, we knew that a loss of 20 lbs. from a plumb-line of upwards of 100 fathoms would be scarcely appreciable, and so we found it. But by hauling up half a fathom and letting go suddenly, the life-buoy made a discernible splash in the water. A mark was then placed on the line close to the block, and the angle of its dip taken with a theodolite on the brink of the precipice near the tree, at the hypotenusal distance of 47 feet. This gave the perpendicular depression of the cradle below the instrument (on a level with the tree) as 14 feet; which, added to the line paid out, 815 feet, gave the exact depth 829 feet.

'In the afternoon we descended the ravine, and with a raft of a few bamboos and three boat's breakers, paddled and sounded all round and across the pool, having previously, from above, turned off a great part of the Roarer into the Rocket. We found that 22 fathoms or 132 feet was the greatest depth. This sounding was taken very near the west side, about 30 yards from the head of the pool or base of the Grand Fall. We climbed the rock on which the Roarer falls, and when about thirty feet up it, the stream, which before had been rather mild, came down with such force on our devoted heads that we had to 'hold on by our eyelids' to prevent being washed off.

'By measuring a base we ascertained the horizontal distance between the centres of the Canara and Mysore bungalows to be 710 yards; and the distance between the Rája's rock and the tree that plums the Roarer, to be 74 yards. The top of the Rája's rock is five feet below the level of the above mentioned tree. A plumb line lowered from this tree into the bed of the Roarer measured 315 feet.

'On the 15th of March, we broke up our bridge, from which we had taken several satisfactory views of the chasm, and descended by a rope into the cup of the Roarer, where we breakfasted, and afterwards, with some little difficulty at one point, passed down by the side of the Roarer, and reached a position at the back of the Grand Fall, whence the Rocket and Roarer were seen to the right. From this place alone can a correct idea be formed of the great depth of the cavern in front of which the Grand Fall drops. The sky clouded over and thunder pealed when we were below. The effect was extremely grand. At 5 P.M. we reached the top of the cliff in safety.' Rice's Mysore and Coorg, II. 389-390.

[1] The Rája Fall takes its name from a chief of Bilgi who proposed to build a small shrine on the top of the cliff. Lines for the foundation of the shrine may be traced on the large table-shaped rock which hangs over the chasm.

GERSAPPA FALLS.

The Roarer.

About 1000 feet to the left of the Rája Fall, and still in the bend of the hook, is the second fall, whose noisy fury has given it the name of the ROARER. The water passes over the cliff southward and turns suddenly west, and tumbling down a steep channel is caught in a basin. From the basin it rushes down a chasm, and, in mid air, joins the waters of the Rája Fall, and the two streams together rage along a rugged gorge dashing on a huge mass of rock, which, except in the strongest winds, they hide with clouds of spray. From the terrific depths rise such a roar and turmoil, and such sheets of blinding foam and mist as Byron saw at the falls of Velino:

> The hell of waters! where they howl and hiss
> And boil in endless torture; while the sweat
> Of their great agony wrung out from this,
> Their Phlegethon, curls round the rocks of jet
> That gird the gulf around in pitiless horror set.[1]

The Rocket.

About 700 feet to the left of the Roarer, in the handle of the hook, is the ROCKET, a cascade of extreme beauty. It falls sheer about a hundred feet, on an outstanding prong of rock, and, from the prong, darts out, forming in the next 700 feet a rocket-like curve, throwing off brilliant jets of foam and spray like falling stars and shooting meteors.

La Dame Blanche.

About 500 feet to the left of the Rocket, LA DAME BLANCHE glides quietly over the edge of the cliff in a sheet of foam. Though it falls through the same height as the others, the White Lady spreads less violently over the face of the cliff, stretching down to the surface of the pool like folds of silver gauze shaken by giant hands.

The varying effects of light and shade at different times of the day are one of the great beauties of the falls. In the afternoon, rising with the lowering sun, a lovely rainbow spans the waters, and sometimes at night the moon throws across the spray a belt of faintly-tinted light. On a dark night rockets, blazing torches, or bundles of burning straw cast over the cliff light the raging waters with a fitful and weird glare. From above the best view of the chasm is gained by lying down and peering over a pinnacle of rock which stands out from the edge of the cliff. 'I lay on this shelf,' Captain Newbold wrote in August 1845, 'and drew myself to its edge, and as I stretched my head over the brink, a sight burst on me which I shall never forget. I have since looked down the fuming and sulphurous craters of Etna and Vesuvius, but have never experienced the feelings which overwhelmed me in the first downward gaze into the abyss at Gersappa. One might gaze for ever into that seething chasm where the mighty mass of the Shirávati's waters ceaselessly buries itself in a mist-shrouded grave.'

The best general view of the falls is from the left or Maisur bank. From the right bank of the river a bamboo bridge crosses the Rája channel to the rocks beyond. The path then keeps well above the edge of the cliff, among large rocks, over small channels, and across seven or eight of the broader streams by rude bamboo and palm-stem bridges. On the left or Maisur bank

[1] Childe Harold, IV. 69.

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a well kept path leads through shady woods to a point called Watkin's Platform, which commands a view across the chasm to the deep cleft where the waters of the Rája and the Roarer join and plunge into the pool below. Myriads of swallows and pigeons circle and flash through the air. And slowly as the sun mounts there shines from the dark depths of the chasm a lovely rainbow which, as the sun slopes westward, rises higher and higher till its brilliancy fades in the waning light of evening. From Watkin's Platform a path through the wood leads down a series of steep steps to the open hill side which slopes to the bed of the river. In the lower slopes the path is blocked by boulders, and all is moist, chill, and slippery from the ever-falling spray. From the edge of the pool is a fine general view of the falls, of the magnificent rugged chasm, and of the deep winding gorge through which in the course of ages the waters of the river have untiringly eaten their way.

There are two bungalows near the falls. One, which is masonry-built and tiled, was designed in 1868 by Captain Cruickshank, of the Royal Engineers. It stands 1670 feet above the sea on the edge of the cliff overlooking the chasm and so close to the falls that the roar of the waters sometimes shakes its windows and doors. This bungalow is fully furnished and has room for three visitors. The other bungalow is a small building with mud walls and a tiled roof. It stands 1850 feet above the sea, 180 feet higher than Captain Cruickshank's bungalow, and further from the falls. It is chiefly intended for the use of district officers and has no furniture. Near the bungalows is good stabling for six horses.

GERSAPPA PASS.

Gersappa Ghat or the Gersappa Pass on the Honávar-Maisur frontier, also called the Malemani Pass, is in the Govardhangiri range of the Sahyádris eighteen miles east of Honávar. The villages of Kodkani, Kudgund, Malvalli, and Malemani lie at the head of the pass; and Gersappa, Larliga, Kudriga, and Magod at its foot. The pass is five miles long and less steep than either the Árbail or the Devimane passes. The road from Gersappa, twenty-seven miles to Talguppe in Maisur, runs across this pass and is fit for wheeled carriages. It is a provincial road and was opened in 1854 by the Madras Government at a cost of £7848 (Rs. 78,840).[1] Rice, gram, pulse, tamarind, and *rági* come from Maisur to Gersappa and Honávar, while salt, coir-rope, cocoanuts, oil, areca-nuts, and pepper go to Maisur.

GOKARN.

Gokarn or the Cow's Ear,[2] with in 1881 a population of 4207,

[1] Before 1854 there was a footpath; and in 1854 the pass was improved and made broad enough for carts.

[2] The traditional origin of the name Cow's Ear is, that Brahma produced four sages with the object of entrusting to them the work of creation. The sages refused to create, and Brahma had to produce Rudra or Shiv from his forehead to do the work. Rudra said that in his world there should be nothing perishable. So to meditate and devise an imperishable world he dived, and for ages remained under the water with which before the making of the world space was filled. Brahma, wearying of Shiv and his meditation on an imperishable world, himself moulded the earth and filled it with life. News of Brahma's world came to Shiv, who, enraged at the infringement of his monopoly of creation, rose through the water and struck against the land. He was making ready to force his way through the land with his trident, when the earth,

GOKARN.

is a famous place of pilgrimage, about ten miles north of Kumta. Gokarn has a travellers' bungalow, a police station, a vernacular school, and a municipality during the three months of January February and March, when it is crowded in connection with the great *Mahashivrátri* fair at the temple of Mahábaleshvar. The municipality was started in 1870 and in 1881-82 had an income of £157 (Rs. 1570) and an expenditure of £96 (Rs. 960).

According to the Gokarn Máhátmya the boundaries of Gokarn are the Shalmariganga or the Gangávali on the north, the Aghnáshini or Tadri on the south, Siddheshvar on the east, and the sea on the west. The municipal and the holy town of Gokarn are bounded on the north, east, and south by a semicircular range of low bare hillocks; it lies in an oblong plain open to the sea in form not unlike the ear of a cow, in a long stretch of cocoa palms broken by plots of rice-land. The main road runs between stone walls to the sea-shore near the great temple of Mahábaleshvar. On either side of the main road is a row of shops, most of them tiled and two-storied. The rest of the houses which are one-storied and have thatched roofs stand in gardens. The town has little or no trade except during the yearly fair in February, when cattle, copper and brass vessels, clothes, jewelry, and provisions valued at £5000 to £10,000 (Rs. 50,000-Rs. 1,00,000) are sold. The temple of Mahábaleshvar is built of granite in the Dravidian style with a shrine and an outer hall. The shrine is thirty feet square and sixty feet high and has a domed roof ornamented with serpents, the figures of the gods who preside over the eight quarters of heaven, and the ten incarnations of Vishnu. Over the roof is a copper spire. The outer hall or *mandap* is sixty feet by thirty and has a square roof. The shrine is said to be the work of Vishvakarma,[1] and the copper spire and outer hall to have been added by a Tulav Bráhman of Kundápur in South Kánara. There is an outer court or *chandrashála* of laterite with

Mahábaleshvar Temple.

taking the form of a cow, begged the angry god, instead of killing her, to rise to the surface through her ear. Shiv passed through the cow's ear and came out on the Gokarn beach. In a garden opposite the temple of Támragauri, a small cavern called Rudra-yoni or Rudra's passage marks the place where Shiv stepped on the surface of the earth, and a shrine near it has a small granite figure of Shiv. When he stepped out of the cavern Shiv prepared to consume everything by the fire of his wrath. Brahma, Vishnu, and the other gods, dismayed by his anger, came where he stood and promised that he should have the sole right to destroy, and in time might use his power, but that for the present Brahma should continue to create, and Vishnu to preserve. The promise of a universal final ruin pacified Shiv who turned his anger to a portion of the sandy coast, a little to the north-west of Rudra-yoni, a spot, which has since been known as Rudra-bhumi or Rudra's land. As this spot could not contain all Shiv's anger he took from the gods and from all other living beings their strength or essence and made an animal of it; and from his own strength and the strength of Vishnu and Brahma he adorned the newly created animal with three horns. The enfeebled world of living beings complained to Vishnu, who referred them to Shiv, who pitied them and restored their strength. His own strength he housed in a *ling* and wore it round his neck; Vishnu's strength he housed in the *sháligrám* stone; and Brahma's strength he placed in the holy lake of Pushkar near Ajmir.

[1] Vishvakarma was prevented from finishing the temple in one night by Rávan, who, annoyed by the success of Ganpati's device to deprive him of the *ling* of which an account is given on p. 290 note 1, became a cock and crew long before daybreak, when the divine architect had finished the body of the shrine and was going to begin the spire.

Chapter XIV. Places of Interest.

GOKARN. *Mahábaleshvar Temple.*

a tiled roof built by the same Kundápur Bráhman with the aid of a Lingáyat king of Goa, who is said to have paid for bringing the stone from Talganmetta village about twelve miles north of Gokarn and liberally endowed the temple.

The *ling* in the shrine rises about two inches above the ground. Except that its top is somewhat flattened it is round and slightly tapering. It is said to be the *átma* or self-*ling* which, in his wrath with Bráhma's world, Shiv made of his own essence and long wore on his neck.[1] The roots of the *ling* are said to reach the lower world. In the outer hall are images of Párvati and Ganpati with a granite bull in the middle of the hall. Upwards of a hundred lamps are always burning from funds set apart for the purpose by devotees. Every day there are offered to the *ling* 120 pounds (60 *shers*) of cooked rice, which is afterwards eaten by the temple-servants, Ægle marmelos or *bel* leaves, and the *panchámrita*, milk, clarified butter, honey, curds, and sugar. Pilgrims perform the *panchámrita abhisheka* or the five nectar worship, paying the ministrant 1*s.* (8 *as.*) and the god 6*d.* (4 *as.*); or they perform the *ekádash rudra* the eleven *rudra*, in which they pay the priest and the god 2*s.* (Re. 1); or the *laghu rudra*, the little *rudra*, in which they pay the priest and the god 10*s.* (Rs. 5); or the *maha rudra*, the great *rudra*, in which

[1] The following story is told of the self-*ling*: Kaikasi, the mother of Rávan the great foe of Rám and sovereign of Ceylon, told her son that she was anxious to worship 10,000,000 *lings*. Rávan, failing to collect so large a number in Ceylon, consulted some sages who told him that the merit of worshipping 10,000,000 *lings* could be attained by offering an Ægle marmelos or *bel* leaf every day to the *ling* made by Shiv of his own substance. Rávan began to perform austerities, and Shiv, pleased with his devotion, gave him the choice of a boon. Rávan at once asked for the *átmaling* or self-*ling* which the god wore round his neck. Shiv granted the boon on condition that the *ling* should not be set on the ground until Rávan reached his capital. The news of this gift alarmed the gods because such was the power of the *ling* that if it was worshipped for three years in succession it gave the worshipper power equal to Mahádev. They went with Vishnu to Shiv who told them that the only way of dispssessing Rávan of the *ling* was to contrive to have it set on the ground before Rávan reached Ceylon. The gods arranged that Ganpati, the son of Shiv, disguised as a Bráhman lad, should loiter at Gokarn, and, with the help of Vishnu, outwit Rávan. The gods hid themselves at a short distance from the town of Gokarn, watching the issue of the stratagem. Ganpati going to the sea-shore saw Rávan coming with the *ling* in his hand. Rávan was a religious man who was always careful to say his morning and evening prayers. When he reached Gokarn it was three in the afternoon, but to lead Rávan to suppose it was sunset Vishnu held his discus before the sun. Rávan hurried to bathe and say his evening prayer. On his way he saw a young Bráhman, the disguised Ganpati, in charge of a herd of cows. Rávan asked him to hold the *ling* while he said his prayers. Ganpati feigned unwillingness, but on being pressed agreed on condition that if, after waiting and calling out his name three times, Rávan did not appear, he might be allowed to set the *ling* on the ground. Forgetting Shiv's instructions, Rávan gave the *ling* to Ganpati and walked to the sea. Not long after he had gone Ganpati called out his name three times so hurriedly that before Rávan could turn the *ling* was on the ground. Rávan tried to pick up the *ling*, but its roots had passed deep into the earth, and as, in spite of his greatest efforts, he failed to move it, Rávan called it Mahábaleshvar or the Very Powerful god and fell in a faint. The gods laughed and Ganpati went forty paces behind the *ling* to hide himself. On recovering consciousness Rávan, beside himself with rage, flung the covering of the *ling* into the air. Part of it fell at Murdeshvar, fifteen miles south of Honávar; another part at Gunvanti, five miles south of Honávar; a third at Dháreshvar, five miles south of Kumta; and a fourth at Shezvad, about two miles south-east of Kárwár. All four grew into *lings* called Murdeshvar, Gunvanteshvar, Dháreshvar, and Shezeshvar.

they pay the priest and the god £6 (Rs. 60); and the *ati rudra*, the greatest *rudra*, in which they pay the priest or the god £15 (Rs. 150).[1] Once in sixty years the ground round the *ling* is dug and the space filled with powdered jems and pearls the cost being met from the temple funds. This is called closing the eight quarters or *ashtaband*.

Fair.

The temple is managed by trustees and an accountant who are subject to the control of a committee appointed by Government under Act XX. of 1863. The yearly income of the temple varies from £300 to £400 (Rs. 3000-Rs. 4000).[2] In honour of Mahábaleshvar a fair is held every year during the *Maháshivrátra* holidays, from the tenth of the dark half of *Mágh* to the second of the bright half of *Fálgun* (February-March), the thirteenth and fifteenth being the great days. The fair is attended by 15,000 to 20,000 pilgrims from all parts of the Deccan and religious beggars from Central India. They throng in large numbers from the thirteenth and begin to leave from the sixteenth. Of late years the number of pilgrims is said to have fallen. On the 14th of *Mágh*, the day after the *Maháshivrátra*, the pilgrims fast, and, bathing in the Koti pool and in the sea at the mouth of the Támraparni rivulet,[3] give money to Bráhmans, and after worshipping Ganpati go to worship Mahábaleshvar. On the new-moon day, the third day after *Maháshivrátra*, an image of Shiv about a foot long is mounted by Havig priests on a large and elaborately carved car which the people drag to some distance and again drag back to the temple.[4] Every year before the fair care is taken that the place is kept clean, and a hospital assistant is sent every year from Kárwár. The chief constable and the mámlatdár, or a sub-divisional magistrate of Kumta, camp at Gokarn during the fair days, and an additional guard of police is sent from Kárwár.

Shrines and Pools.

Besides the great temple of Mahábaleshvar twenty smaller shrines, thirty *lings*, and thirty pools and holy bathing-places or *tirths* are held in special reverence by Smárts and Lingáyats. Like Benares, Gaya, Pushkar in Rajputána, Násik-Trimbak, Somnáth in Káthiáwár, and other great holy places, Gokarn is said to have been visited by, or to have been the scene of the austerities of, various gods and pre-historic personages, especially Brahma, Shiv, Vishnu, Agastya, Rám, and Rávan. Almost all the smaller shrines, pools, and bathing-places are called after these and other deities and personages. Pilgrims visiting these various holy places are said to obtain freedom from the greatest of sins, to secure lasting merit for themselves, even to send their ancestors to heaven. Of the smaller shrines and *lings*, opposite the porch to the north, in the open space between the separate hall or *chandrashála* and the temple, is an oblong *ling* called

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[1] The *Rudra* is a book of eight parts of hymns in praise of Rudra or Shiv which are recited while water is poured over the *ling*. According to the importance of the prayer made, or the deadliness of the sin to be washed away, the book of hymns to Rudra is repeated eleven times *ekádasha rudra*, 121 times *laghu* or the little *rudra*, 1331 times *maha* or the big *rudra*, or 14,641 times *ati* or the greatest *rudra*. Mr. P. B. Joshi.

[2] The details are, a Government cash grant of £79 2*s*. (Rs. 79), and a second Government grant of £100 (Rs. 1000) from its share of the rental of land held by the temple-servants. The rest is from pilgrim gifts.

[3] See below p. 295.

[4] See Part I. pp. 122-123.

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GOKARN. *Shrines and Pools.*

Shástreshvar, about eighteen inches long and about two and a half feet round. It is of polished granite and stands on a pillar or *vrindávana* under a small tiled roof. Immediately behind the Shástreshvar *ling*, but below the level of the floor and under a small tiled roof, is another stone of the same kind and shape called Ádi Gokarn. Further east is a granite figure of Virabhadra, the destroyer of Daksha's sacrifice.[1]

About forty paces behind the temple of Mahábaleshvar stands the temple of Ganpati, with a granite image whose head bears the mark of a violent blow. This is the Ganpati who cheated Rávan, and he still bears the mark of the blow which Rávan gave him when he found that Ganpati had cheated him out of his *ling*. Shiv is said to have rewarded Ganpati for rescuing the *ling* by ordering that he should be worshipped before Mahábaleshvar. A pilgrim's devotion loses all merit if he fails to honour Ganpati before honouring Shiv. To the south-east of the Mahábaleshvar temple is a large oblong dirty pool called the Koti-tirth with a broken flight of steps. The water of this pool is considered to secure for those who bathe in it as much happiness in heaven as bathing in any other hundred million holy places can bring.[2]

In the middle of this Koti pool is a *ling* called the Saptakotishvar or Lord of the Seven Crores of Pools and before it is the figure of a granite bull. Near the western corner of the Koti pool is a small domed and stone-built shrine of Kálbhairaveshvar, the furious Shiv, the patron of barbers, to whom sweetmeats, fowls and sheep are yearly offered. Besides with Kálbhairav's temple, the sides of the pond are lined with many shrines and masonry domes called *gudis* or temples. The chief of these are Garud Gudi with the figure of Garud, and Krishnapur with a figure of Aniruddha the god of love and the son of Krishna.[3] Near these are Agastyeshvar, Kadmeshvar, and Vashishtheshvar, *lings* said to be set up by Agastya, Vashistha, and other sages. To the east of the Koti pond is the small temple of Shankar-Náráyan who is half Shiv half Vishnu.[4] The story is that the Ash-giant

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[1] See Moor's Hindu Pantheon, 177.

[2] The Koti pool is said to have been brought to Gokarn from the Himálayas. Once when Garud, Vishnu's man-vulture, was wandering in search of food he saw on Mount Meru the snake Bad Face or *Durmukh*. He caught Bad Face in his beak and flew west. Just as he reached the Shatashring peak of Meru, the abode of Brahma, the site of many holy pools and the dwelling of many sages, Bad Face wriggled out of his talons and glided into a hole in the mountain into which Garud could not follow him. The only way of getting at Bad Face was to cast the hill into the sea, when the snake would be forced to leave his hiding. Garud took the hill in his beak and made for the sea. This treatment of his hill enraged Brahma and he laid on the rock the weight of three worlds. Garud pressed on groaning under the load. At Gokarn the sage Agastya from his cave heard Garud's groans, and, moved with pity, held the hill on his left hand and settled it to the south-east of Mahábaleshvar temple. The shock made the hundred million holy springs and streams in the heart of the hill roll into one and this, which contains the virtues of them all, is the Koti pool.

[3] Aniruddha was loved by Usha, the daughter of king Bán, who had been shown his picture by a wandering painter. With the help of her familiar spirits she brought Aniruddha through the air into her palace. Here he was found by Bán, the giant-father of Usha and thrown into prison. He escaped to Gokarn where Shiv rewarded his austerity by giving him power to kill Bán and marry Usha.

[4] A drawing of the image of Shankar-Náráyan is given in Buchanan's Mysore nd Canara, III. 169, plate xxiv.

Bhasmásur, having pleased Shiv by performing austerities, gained from him the power of reducing to ashes or *bhasm* any person on whose head he should lay his hand. To test the reality of the gift the giant tried to lay his hand on Shiv's head. Shiv fled to Vaikunth the abode of Vishnu, and Vishnu, seeing the danger, divided himself in two. One-half became a beautiful woman whom he told to wheedle Bhasmásur out of his dangerous power and destroy him. The other half joined Shiv and went with him to the under-world. The woman whom Vishnu had made charmed the Ash-giant, became his wife, got him to promise her anything she wished, claimed the power that lay in his right hand, and placing her right hand on his head turned him to ashes. When all was over Vishnu and Shiv came back from the under-world close to the temple of Shankar-Náráyan at a pool called *Unmajjani* or the Out-coming. Close to the *Unmajjani* pool is the Vaitarni pool, through which the river of hell passed when she was driven from her home by the curse of Varun the water-god. A bath in this pool frees the bather from the torments of hell-fire.

Opposite this temple are said to have been three masonry domes called the Shrine of Knowledge *Jnánamandapa*, the Shrine of Resignation *Vairágyamandapa*, and the Shrine of Absolution *Muktimandapa*. Persons who live in the Shrine of Knowledge gain wisdom; those who live in the Shrine of Resignation get patience; and those who die in the Shrine of Absolution go straight to heaven. The dying keep their right ear upwards and Shiv whispers in the ear the Five-letter spell or *panchákshari upadesh*[1] which scares evil spirits. Opposite the south-east corner of the *Koti* pond, on the northern slope of the Shatshring hill, is a small temple of Man-Lion or Narsimh, the fourth incarnation of Vishnu.[2] To the south of the Koti pond is the cave of the sage Agastya; and to the south of Agastya's cave is the cave of Sumitra, and the *Ganga* pool.[3] To the south of the *Ganga* pool is the *Bhimkodla* pool, where a king named Bhim performed austerities. To the south of *Bhim's* pool on the top of the Shatshring hill is the *Gogarbha* pool where lived the wish-fulfilling cow or *kámdhenu*. Close by is the *Brahma kamandalu* pool, and to the south of it a beautiful grove called Maheshvar-van where Shiv lived with Párvati and where numbers of worshippers have received an answer to their prayers. At the foot of the hill to the south are the *Málini* and *Sumálini* pools, the Sun or *Surya* and the Moon or *Chandra* pools, and the *Ananta* pool. To the north, on the sea-shore, is a pool formed by Vishnu's discus which staid here for ages performing austerities. It is also called *Ballál's* pool from one of the Hoysala Balláls (1047-1310) who

[1] The five-letter spell is Bow to Shiv, the five letters being (*na*) (*mah*) (*Shi*) (*vá*) (*ya*).

[2] Vishnu became Man-Lion to destroy the giant Hiranyakashipu, who, usurping the power of Indra, played the part of the sun and moon and of air water and fire, and with overbearing pride ruled the gods for a hundred million years. Compare Moor's Hindu Pantheon, 184-186.

[3] Sumitra was a pious Bráhman, who so won the favour of Shiv that the god came to live with him. The story of the *Ganga* pool is that all the sages being anxious to bring the river Ganges from the lower world, went to the cave of Sumitra where Shiv was and prayed him to bring up the Ganges. Shiv struck his trident on the ground and the Ganges sprang forth.

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made a path to it. To the north of the *Ballál* pool is the *Bindu* pool, which is said to have been produced at the prayer of the four sages Ek-bindu, Dash-bindu, Shat-bindu, and Sahasra-bindu, that the sacred water of the Ganges might always flow there. Not far from this the *Jatha* or Matted-hair pool springs from the roots of a banian tree, which give it its name. To the north of the Matted-hair pool is the Bhimgad pool which was lost in the hill and brought to light by Bhim, the giant Pándav. The giant, when he visited Gokarn with his brothers, struck the rock with his war-mace and the spring gushed forth. Further north on Maninág or the Snake-Jewel, a steep black granite rock, is the trail of the snake Bad Face who, after Garud had dropped Shatshring hill, escaped to the sea along a track which can still be traced, and, in the sea, during the heaviest storms, keeps smooth a space about 200 feet square.[1] To the north of the Snake pool is Rám's pool with images of Rám, Lakshman, and Sita, where Rám cleansed himself from the sin of Bráhman-slaying which he had incurred by killing Rávan. Persons guilty of the same sin get rid of it by bathing in this pool. To the north is *Varun* pool, and to the north of it *Mánkeshvar* pool which was brought by Mánkeshvar, one of Shiv's attendants at Kailás, who came to live in Gokarn and is the guardian of the west of Gokarn. Close by are two upturned feet of granite said to be the feet of Mánkeshvar. To the west of Mánkeshvar's feet is the Brahma pool where Brahma did penance for his incest with his daughter Sarasvati. To the north of the *Brahma* pool is the *Vishvámitra* pool and a *ling* called Vishvámitreshvar. This is the scene of Vishvámitra's austerities which raised him from being a Kshatriya to be a Bráhman. Near these are the *Gáyatri, Sávitri,* and *Sarasvati* pools and *lings,* the scene of austerities performed by the three deities whose names they bear. To the north are the Amriteshvar and Saptaságareshvar *ling.* Amriteshvar is said to have been established here by the gods on the occasion of the churning of the ocean, when the demons having partaken of the nectar or *amrit* defeated the gods. This *ling* invigorated the beaten gods who attacked and routed the demons. Saptaságareshvar is said to have been established here by the seven oceans or *saptaságar,* when they were emptied by Agastya, who drank all their water at one draught, to enable the gods to destroy the demons or *daityas,* who, when defeated in the second battle, took shelter by retiring to the bottom of the sea. The demons were destroyed, but the seven seas remained dry. The seas set up the Saptaságareshvar *ling* and prayed to it that their water might be restored. Their prayer was granted, king Bhagirath was born, and brought the Ganges and refilled the sea.[2] In a small ruined temple to the north-west of Saptaságareshvar is the Vidhutpápsthaleshvar *ling,* a visit to which purifies from sin. Not far to the north of Vidhutpápsthaleshvar is

[1] See above p. 292 note 2.

[2] The Rámáyan (Griffiths' Translation) has, 'The good Bhagirath, royal sage, had no fair son to cheer his age. He, great in glory, pure in will, longing for sons was childless still. Then on one wish, one thought intent, planning the heavenly strear 's descent, leaving his ministers the care and burden of his state to bear, dwelling in far Gokarn he engaged in long austerity.'

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Pitristhaleshvar, where pilgrims are believed to obtain freedom from a father's or a mother's curse. Funeral ceremonies performed here are said to be as effective as those performed at Gaya, 130 miles south-east of Benares. Behind these shrines a streamlet called the Támraparni or the red-coloured flows south-west into the sea from Támráchal or the Red Hill, a hillock a little to the north-east of Mahábaleshvar temple. The hillock and river are reddish or copper coloured.[1] The water or Ganga in Brahma's goblet wished to marry Shiv. Brahma agreed and advised her to go to Gokarn where she lived in a cave in the Támráchal hill and pleased Shiv who agreed to marry her. He wished her to live near him both in the form of water and in the form of a woman. She came down the hill in the shape of water, and flowed near the Mahábaleshvar *ling* meeting the sea at a place called Sangameshvar, a little to the south of Vidhutpápsthaleshvar, where people bathe on the *Shivrátra* day. In the form of an image Ganga fixed her abode on the east just behind the wall of the outer court of the Mahábaleshvar temple, where she is still called Támragauri or the Red Gauri. The water of the streamlet is reddish up to the temple of the goddess Támragauri, a little to the north-east of which, below the Shatshring hill, through an open drain, it receives the water of the Gokarn springs. Like the Rámgaya pool in the Godávari at Násik this streamlet is used by the Hindus of the neighbouring parts of Kánara as a place to lay the bones of the dead. When bones are thrown into the river 3*d.* (2 *as.*) are paid at the shrine of Támragauri, half of which goes to the priest of Támragauri and half to the priest of Mahábaleshvar. The touch of the water ensures the dead happiness in the next birth. People come from long distances with the bones of their dead in jars and bury them in the water of the Támraparni. The image of Támragauri which is about two feet high is enshrined in a small temple. She wears a cloth and jewelry and holds a balance in her hands, one scale of which, though it holds all the holy places in India, hangs light and high, outweighed by the other scale in which is Gokarn alone. To the north of the Támragauri temple across the Támraparni, is Rudra-bhumi, the place where Shiv is said to have laid his anger when he found that Brahma had made the world without his help. It is a sandy spot about seven feet by four and is believed to have once had the property of consuming dead bodies without fuel or fire. On the north-east corner of the burning ground is a small temple of Párvati, who is known as *Smashánkáli* or Káli of the Burning-ground. About half a mile north of the Rudra-bhumi is Rudra-pád or Rudra's feet, where Rudra or Shiv stood when he determined to destroy Brahma's

[1] The story is that Aurv, the grandson of the sage Bhrigu, learning that the sons of king Kártavirya who had slain Aurv's father and brothers, were going to slay him also while still in the womb, determined to perform austerities till he could produce fire which would enable him to destroy his enemies and the whole world. Brahma, thinking it dangerous that any man should have such power, created rival fire. Aurv in his wrath condemned Brahma's fire to eat both the clean and the unclean. To free itself from this curse Brahma's fire came to Gokarn and performed austerities in a cave in the Támráchal hill. Shiv freed the fire from the curse and it withdrew. But from the heat which it absorbed during the stay of the fire the hill became copper coloured.

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creation. One of his feet is said to have rested here and the other on the Rudra-bhumi. Those who burn their dead on the Rudra-bhumi perform the funeral ceremonies at Rudra-pád. Near the north-west corner of the Koti pond is a granite image about two feet high of Bhutnáth, one of Shiv's attendants the guardian of central Gokarn. To the south of the Mahábaleshvar temple under a small dome is a neglected and partly broken image of Brahma of black granite about six feet high. It is a well carved figure with four faces and stands on a beautifully polished slab of black granite. Two of the hands lie broken at the feet, the result of Shiv's curse.[1] To the east of the image of Brahma is *Indra's* pool, where Indra did penance to free himself from the curse of the sage Gautam whose wife Ahalya he seduced. He propitiated Shiv, set up a *ling*, and got the thousand sores with which his body was covered turned into eyes so that he became the god of a thousand eyes or *sahasráksha*. To the east of the Indra pool is a *ling* which was fixed by Kuber who came to Gokarn and obtained from Shiv the sovereignty of his capital Alaka, when he was deprived by Rávan of his sway over Lanka and of the possession of the Pushpak balloon. Not far from Kuber's *ling* are three *lings* said to have been set up by Rávan and his brothers, Kumbhkarn and Vibhishan, during their stay at Gokarn. Four other *lings* are said to have been set up by the four Veds when they were engaged in austerities to please Shiv. Besides these, close to the Rudrabhumi are the *Subrahmanya* pool, and the Harischandra, Samvartaka, and a large number of other *lings*. South-west of these *lings* is the Dattátraya pool with an image of Dattátraya in a shrine.[2]

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[1] Once when Brahma and Vishnu were contending for superiority, Shiv appeared and said that whoever was the first to get either to the top or to the bottom of a *ling* into which he would transform himself would be considered the superior deity. Shiv then changed himself into a *ling* which stretched from the lowest world to the highest heaven; Vishnu took the form of a boar and dug into the earth, while Brahma mounted on his swan and soared to heaven. Vishnu laboured hard but in vain, and, overcome with toil, returned dejected to the spot whence he had started. Brahma, in his flight on the swan, met the famous cow *kámdhenu* which had gone to bathe Shiv with milk and the *ketaki* flower which had been worn by Shiv on the previous day, and got them to bear out his statement that he had discovered the top of the *ling*. Brahma returned to the spot where Vishnu was waiting and demanded submission on the strength of the testimony of the cow and the flower. But Shiv resumed his proper form and upbraiding Brahma the cow and the flower, cursed them, declaring that Brahma from that day should receive no worship, that the mouth of the cow should be defiled, and that the *ketaki* flower should never be used in his worship. Brahma, the cow, and the flower begged pardon, and Shiv relenting said that though not worshipped Brahma would be first invoked at all sacrifices, that except her mouth the whole body of the cow would be sacred, and that the *ketaki* flower split into two would adorn Shiv's head on the day of the *Mahashivrátri* in February-March.

[2] The legend of Dattátraya is that one day, when Brahma, Vishnu, and Shiv were sitting with their wives Sávitri, Lakshmi, and Párvati, the sage Nárad, who was always fond of making quarrels, came and said that Anasuya, the wife of the sage Atri, was the chastest of women. This remark displeased the three goddesses and they joined in begging their husbands to test Anasuya's chastity. The gods disguised as beggars went in his absence to the dwelling of the sage Atri. His wife offered the beggars alms, but they refused to take anything unless she brought it to them naked. Unwilling that beggars should leave her door fasting, Anasuya tried to persuade them not to insist on so improper a condition. As they persisted in their demand, by the power of her purity, she turned them into infants and appeared before them without her clothes. The triumphant Nárad lost no time in taking the news to the three goddesses, who hastened to the spot in deep humiliation. They acknowledged that Anasuya was purer than they were and

A visit to this shrine is believed to secure an answer to prayer. To the north of Dattátraya's temple is the *Nágeshvar ling*, the famous gem of the great serpent Shesh which he gave to a pious Bráhman in return for devout service. It used to utter a sound which sent all who heard it straight to heaven. So many were coming that the gods, fearing that Shiv's heaven would become crowded, buried the *ling*. Close by is the *Khadga* or Sword pool which is said to have been made by Shakti, Shiv's female power, who was sent to earth to destroy the giant Netrásur. She washed the sword with which she slew Netrásur in the spring and the blood still reddens the water.

To the east of Mahábaleshvar temple is Ahalyábái's temple built and endowed by the famous temple-building queen of Indor.[1] To the north-east of Ahalyábái's temple is the temple of Venkatraman in which form Shiv is supposed to preserve the universe. It is a man's figure of black granite with four arms. One hand holds the discus, another the conch-shell, the third the lotus, and the fourth points to the earth. North of Venkatraman's temple, at the east corner of the town, is the temple of Bhadrakáli or Dakshinakáli, with her attendants Hadshinbira, Doddahosba, Sunnahosba, Kadbira, and Holayadra. Káli's image is a figure of a woman holding a sword. She stands facing the south and is the guardian of the south quarter of Gokarn. Between the temples of Bhadrakáli and Venkatraman, below the police station, is a small deserted dome, the monastery of the guide of the Shenvis; to the east of a circle of rice-fields is the monastery of the Sásashtkars; and on the east of the Koti pool is the monastery of the Kushasthalis. To the north, at some distance from the Sásashtkar monastery, is a Lingáyat temple or *math*, with a Lingáyat priest who is supported by part of the contributions raised by Kumta merchants. A little to the north of Bhadrakáli's temple is the Chándálinimuktisthal or the place of the Chándál woman's absolution, where a Chándál woman, the daughter of a Bráhman woman by a Shudra father, is said to have been absolved of the sin of incest. To the north of Gokarn hill is a small shallow pond called *Kapilá tirth*. If the sixth day of the bright half of *Bhádrapad* (August-September), the Shravan constellation, and an astrological mansion called Vyatipátyog come together on the same day it is called Kapiláyoga and a large fair is held at this pool, which, on that day, becomes full of water and is regarded as very holy. People go to bathe in the pond and give money to priests. Here Shiv is said to have shown that active well-doing is better than the observance of ceremonies. On Kapiláyoga fair Shiv and Párvati assumed the form of a bull and a cow and feigned to be struggling to free themselves from the mire of the pond. The pond is near the road to the sea, and many people, passing to bathe, saw the cattle struggle, but fearing they might be kept too late for their bath left them to their fate. Three men stopped and relieved the cattle from the mud and were endowed

prayed her to restore their husbands. Anasuya agreed and, in recognition of her chastity, the three gods became incarnate in her body, and are still at Gokarn, in the form of Dattátraya, an image with three heads and six arms.

[1] Compare Bombay Gazetteer, XVI. 513 note 1.

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GOKARN. *Shrines and Pools.*

by the gods with supernatural power. To the north of the Kapila pool is a broken *ling* which is said to have been set up by the sage Sanatkumár. The *ling* is said to have been so powerful that any one that touched it went direct to heaven. The gods feeling that so easy a way went against the scheme of creation, repaired to Vishnu and remonstrated. Vishnu, trusting to the strength of his discus, threw it against the *ling*. The discus cut off the upper part of the *ling* but went with it to the lower world. Vishnu begged Shiv to let his discus come back, and he allowed it and it appeared at a pool close by called Chakra-khandeshvar. Near the shore, about a mile to the west of the Kapila pond, is the temple of Kalkaleshvar or the Laughing God; because it was there that the gods stood and laughed when they saw Ganpati cheat Rávan out of his *ling*.[1] Near it is the *Vainávak* pool with an image of Ganpati, which is said to have been enshrined by the *ketki* flower Pandanus odoratissimus when it was cursed by Shiv.[2]

Eight stone inscriptions and one copper-plate grant have been found at Gokarn. Five of the inscriptions are in temples, one each in the temple of Mahábaleshvar, Narsimh, Máruti, Vithal, and Támragauri; and three in private dwellings one each in the houses of Hire Kuppa Bhat, Muliman Timana Adi, and Vijnaneshvar Bhat. The copper-plate is in the possession of one Náráyan Bhat.[3]

History.

Gokarn is a settlement of great age. In the Rámáyan (B.C. 2000 ?) it is mentioned as the scene of the austerities of king Bhagirath. It is described in the Mahábhárat (B.C. 1500-1000?) as the south-west limit to which the hermitages of the Bráhman sages and the seats of the gods had spread.[4] In the Mahábhárat Gokarn is spoken of as famous in the three worlds, venerated by all men, surrounded by the sea, where Brahma and the other gods, sages, demons, men, seas, rivers, and mountains worship the husband of Uma, that is Shiv. He who lives three nights in Gokarn and worships Ishána or

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[1] See above page 290 note 1. [2] See above page 296 note 1.

[3] Dr. Burgess' List of Archæological Remains, 2. Buchanan (1801), Mysore and Canara, III. 168, 170, 174) gives the substance and dates of five stone inscriptions and one copper-plate from Gokarn. The copper-plate was in the possession of the Smárt Bráhmans and was dated in the year 1528 (*S.* 1450 *Sarvajita Samvatsara*) in the reign of Krishna Ráya of Vijayanagar. The stone inscriptions were one in a private house dated 1374 (*S.* 1297 *A'nanda Samvatsara*), recording a grant in the reign of Vira Bukka Ráy by the favour of the feet of Virupáksha, the local Shiv of Vijaynagar; the second, dated 1386 (*S.* 1308) recording a grant for the support of an inn by the son of Harihara Ráya; the third dated 1388 (*S.* 1311) in the reign of Bukka Ráya Trilochia son of Harihar Ráy, king of Haiva, Tulav, and Konkan; and the fourth dated 1550 (*S.* 1472 *Subhánu Samvatsara*) recording a grant to a Gokarn temple of lands in the Goa principality in the Ashtagrám of Sáshasthi. The donor is Solva Krishna Devarasu Wodearu, son of Sadáshiva Ráya and king of Nagar that is Vijayanagar, Haiva, Tulav, and Konkan. Buchanan records a fifth stone inscription near the Koti pool in the yard of a small religious building called Kámeshvar Math. The stone was adorned at the top with Shaivite emblems. Much of it was buried in the ground; thirteen lines could be read and parts of these were gone. The stone appeared to record the grant of a Kádamba king called *chakravarti* giving the date as Kaliyug 120 or B.C. 2982, clearly a wrong reading. The dates of the four other inscriptions and of the copper-plate approximately agree with other evidence.

[4] Oriental Christian Spectator, III. 151, 156, 157; Madras Journal of Literature and Science (1878), 172; Ind. Ant. VII., 275. According to the Jain Rámáyan Gokarn was the limit of Rávan's kingdom. Rice's Mysore and Coorg, I. 183.

Shiv earns as much merit as if he had offered a horse-sacrifice and gains the quality of a Ganesh. He who stays in Gokarn for twelve nights becomes pure in heart. In another passage the names Gokarn and Suráshtra occur in a list of places. A third passage mentions Gokarn as a lake rich in water, cold and holy, difficult of access to sin-laden men; in a fourth passage it is called the beloved site of Shulapáni or the Trident-holder that is Shiv.[1] About the middle of the eighth century Lokáditya, a chief of Gokarn, according to local tradition married the sister of Mayur-varma, the founder of the second Kádamba dynasty.[2] The next reference to Gokarn is a doubtful one in the eleventh century when a Bengal king is mentioned as coming to it on pilgrimage overrunning all the kingdoms on his way.[3] During the sway of the Vijayanagar kings Bukka (1350-1379), Harihar II. (1379-1401), Krishna Ráy (1508-1530), and Sadáshiv Ráy (1542-1573), made grants at Gokarn. According to Mr. Mack, apparently from Portuguese sources, on his accession in 1508 Krishna Ráy of Vijayanagar came to Gokarn and weighed himself against gold.[4] In 1665 Shiváji is mentioned as dismissing the greater part of his fleet at Gokarn and going to pay his respects at the temple of Mahábaleshvar.[5] In February 1676 the well known English traveller Fryer gives the following interesting details of a visit which, with one of the Kárwár factors, he paid to Gokarn during the great *Maháshivrátra* festival. At dawn, he says, when we reached Gokarn we changed our English clothes for Moors' clothes, yet not so privately, but that we were discovered by some that told our Banyan, who was come to perform a vow to the manes of his dead father, that two Englishmen were come to the *tomasia*; whereupon he came to us before we expected with a band of thirty or forty men; but we desired to be concealed and pass for Moguls, that we might see without being taken notice of. He was conformable thereto, and we went into the town, which was in a valley near the sea; formerly very splendid, now of more esteem for the relics of their pagods than anything else. It is an university of the Bráhmans and well endowed. Here are innumerable but ruined pagods; two only of any mark, and they half standing; they were large and of good workmanship in stone after their antique and hieroglyphical sculpture. They had, as all have, a dark entry at the farther end, wherein are continually lighted lamps burning before the *duel* or image, seated there to represent a Glory or Phosphorus, whither they resort to worship and offer oil, rice, and frankincense, at its feet, on an offertory. Some make a great pother of anointing and washing it, being lavish both of their pains and cost. At this time the Bráhmans reap a great harvest, for this place is of such repute for its sanctity and meritoriousness of a pilgrimage hither, that all

Fryer's Account, 1675.

[1] Mahábhárat, III. 85 verse 8166; III. 88 verse 8341; III. 276 verse 15,999. Lassen's Indische Alterthumskunde, I. 685, 686; Oriental Christian Spectator, III. 151 note 3. In the Ashvánusára section of the Mahábhárat (XIV. 83 verse 2478), on the western coast are mentioned Gokarna, Prabhása (Somnáth Pátan), and Dvárávati (Dwárka).

[2] Buchanan's Mysore and Canara, III. 111. [3] Bird's Mirát-i-Ahmadi, 55.

[4] Mr. Mack's MS. History. [5] Grant Duff's Maráthás, 90.

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GOKARN.

Fryer's Account, 1675.

sorts of idolaters, from the remotest parts of India come in shoals, and we found so many that the streets were troublesome to crowd through. With much ado we got into the bázár, or fair, only so upon this occasion, long rows of sheds being put up on both sides the high streets, where the two great pagods stood, one at each end. We were carried by the tide of the people that bore that way, out of this place, to a large oblong stone tank, with descents to go down all about it; and in the middle a neat pagod supported on four marble pillars, where during this festival, at evenings, are blazing a lecque of lamps. In this all of both sexes wash (this solemnity being called the *jatry* or washing), and present rice and money to the Bráhmans; and the fish frequently receive their benevolence, being so tame you may catch them with your hands. To be the death of one of these is held piaculare. Those whose parents or friends are deceased, the hair of the head is an offering to their departed ghost on this manner. After the barber in this water has shaved the head and beard, it is delivered wrapped up to the Bráhman, who brings a cow and a calf into the water, and binding them with frontlets ceremoniously, they bestow on them, as they are disposed either for ornament or maintenance ever after; imagining their souls to have their residence in them. From this they are conducted to the pagod, which they enter barefooted, and offer to the *duel.* Returning they smite on a bell hung in the body of the church; and going to the porch receive their slippers, washing afterwards at more liberty for the rest of the festival. Coasting along the sea-side, we came to the *pomærium* of the greatest pagod, where near the gate in a *choultry* sat more than forty naked *jougies* or men united to God, covered with ashes, and plaited turbans of their own hair. Two above the rest were remarkable, one sitting with his head hanging over his shoulders, his eyes shut, moving neither hands nor feet, but always set across, his nails overgrown like talons: the other as a check to incontinency had a gold ring fastened into his viril member. And now we returned into the market-place, having obtained leave to seat ourselves by the chief captain to see their *duels* pass by in pomp, being to do their *devoirs* to a mother-pagod. At the upper end of the street were two great moving pageants drawn on wheels two stories high with a cupola on the top which was stuck round full of streamers of orient colours. The inferior stories were painted with deformed figures of their saints, on every side-portal. In the lowest was placed the *duel* attended by their chief priests, with a dark blue cope over their shoulder, their under-garments white, and *pukeries* on their heads, a *mussal* within, and an *ostagary* a screen of silver and velvet with sarcenet borders, to keep off the sun. Thus the chief *náik* with his loud music of horns trumpets and drums waited on it, and the Bráhmans with softer music, of the dancing wenches singing, with bells at their wrists and heels, and their *tamboles* or tabrets; an ensign of red swallow-tailed, several *chitories* and little but rich *kitsolls* which are the names of several counties for umbrellas; 500 men with javelins of brass and steel, with bells and feathers, as many more with guns under his command, and the *náik wherry* (apparently the *náikvádi*), with like fashioned

GOKARN.
Fryer's Account, 1675.

ensign of green, bordered with a checker of white and green, followed by 200 in the same order as before. After these followed a medley of pots and pans of copper or brass, men clattering on them, and dancing a good measure. When the train drew near, it was drawn by a team of holy men, the people rising and clapping their hands as it passed to the opposite pagod. A troop of the gentry in *cavalcade* rode after it, where having paid a visit, it returned with the like solemn procession, and by discharging of guns the ceremony ended. There were several other *duels* fanned by women, offering censers of rich perfumes with huge lights, before which people possessed with familiars ran cudgelling themselves; others in a different sort of mummery belaboured themselves till they could not stand, all striving to outdo others; thus blind and heated were they in their zeal.

To describe every particular *duel* or pagod, both for the number, and difficulty of the shapes, would be impossible. Take therefore only one that had escaped the fire and is therefore highly venerable. It was cut out of excellent black marble, the height of a man, the body of an ancient Greek hero, it had four heads, and as many hands, had not two been cut off; it was seated on an offertory in a broken pagod, a piece of admirable work and antiquity, exceeding, say they, Benares, the other noted university of the heathens. Who founded these, their annals or *Sanscript* deliver not. But certainly time and the entry of Moors ruined them. This, though a principal university, can boast of no Bodlean or Vatican, their libraries being old manuscripts of their own *cabulas* or mysteries understood only by the Bráhmans.

They live not under a collegiate confinement, but in pretty neat houses plastered with cowdung, which is done afresh as oft as they sweep them, where they abide with their families, celibacy being no injunction to their divines; excepting one house of the *Sinai* (Shenvi) caste where is a reverend old man, head of their tribe, who professes a life without the company of a woman, and has the attendance of a great many young ash-men and grave Bráhmans. These live a reserved life, and spend it wholly in praying and abstinence; as the others count their prayers by beads, these do it by cowreys or fish shells. They wore red caps such as those are brought from Tunis and our seamen wear daily aboard ship; but the stricter and more undefiled caste is the *Butt* (Bhat). They fetch water for the *duels* from the tank with loud music and dancing wenches three or four times a day, the Bráhmans waiting in course, and those dancing wenches and boys set apart for that service, dare not dance afore any else. These dancers are taken out of the caste of the Dowlys (Devlis) who are obliged to devote the eldest of the males and females to that use; having for that reason large dispensations concerning their marriage, or the liberty of getting children being common to all. To conclude, whether religion makes these people morose, or it be to be attributed to the virtue of their manners, you see in them a carelessness of behaviour towards strangers, neither regarding the novelty nor gaudiness of their garb.[1]

[1] East India and Persia, 159-161.

Chapter XIV. Places of Interest.

GOKARN.

In 1801, Buchanan found the plain of Gokarn well cultivated, consisting of rice-fields mixed with cocoanut gardens. The town was scattered and buried among cocoa palms. It had some commerce and 500 houses, half of them Bráhman. The only notable structure in the place was the Koti pool, a fine work.[1] In 1872 Gokarn had a population of 3707 of whom 3698 were Hindus and ten Musalmáns. Of 4207 the 1881 population 4191 were Hindus, nine Christians and seven Musalmáns.

GOPSHITTA.

Gopshitta, a small village about ten miles north-east of Kárwár, the first stage on the Kárwár-Yellápur road, with in 1881 a population of 1264, was a land customs station before the Anglo-Portuguese treaty of 1880. It is surrounded by forest and brushwood well stocked with game. Most of the people are husbandmen. In 1801 Buchanan notices it as Gopichitty, a hamlet of eight houses which had been deserted for twenty years, but under the security of Munro's authority had begun to be re-settled.[2]

GOPSHITTA PASS.

Gopshitta Ghat or the Gopshitta Pass is about six miles north of the village of Gopshitta on the Goa-Kárwár frontier in a spur of the Sahyádris, twelve miles north-east of Kárwár. The villages Hankon, Hosali, Hotegali, Bhaira, and Ghadsai lie at the foot; and the village of Máingini at the head of the pass. A road across the pass joins Sadáshivgad with Yellápur and is used by wheeled carriages, pack bullocks, and men. This road was made in 1878 from local funds and is kept in order from the same funds at a yearly cost of £95 (Rs.950). Before the present road was made there was a footpath for pack bullocks and for men carrying head-loads. Forest produce, especially myrobalans, for shipment to Bombay from Kadra and Sadáshivgad are brought from the forest store in the interior, while fish, cocoanuts, and oil pass inland to Yellápur and Supa. The traffic is much less than that by the Árbail pass.

GUDDEHALLI PEAK.

Guddehalli Peak, north latitude 14° 47″ and east longitude 74° 15″, rises about 1800 feet above the sea, three and a half miles south-east of Kárwár, with which it is joined by an easy forest path. It is one of the highest peaks of the thickly wooded Haidarghát range which stretches east and west between the Kálinadi and the Belikeri rivers, and joins the Kaiga range at Kaiga about twenty miles east of Kárwár. Among many peaks of huge granite boulders with steep sides and bare tops, Guddehalli rises conspicuous for miles, an abrupt sheet of granite with thickly wooded sides and a bare tapering point. During the hot months it is a favourite health resort of the European residents of Kárwár. Immediately above the village of Guddehalli, and overlooking the sea in the far west, is a roomy house which was built by Mr. A. L. Spens, of the Civil Service, formerly District Judge of Kánara, at a cost of £600 (Rs. 6000) and is now the property of Messrs. Robertson and Company of Kárwár. To the west of the hill, in a small valley about 500 feet below Mr. Spens' house, is the hamlet of Guddehalli with four

[1] Mysore and Canara, III. 166, 168; Hamilton's Description of Hindostan, II. 263; Thornton's Gazetteer, 338.

[2] Mysore and Cánara, III. 185-186.

huts and twenty people and a patch of rice and sugarcane. The village is crossed by a stream which runs two miles north of the Binghi creek. A mile to the west is Golikudlu hill belonging to the same range as Guddehalli and much like it in shape. In the north of the same range, north latitude 15° 53′ east longitude 74° 33′, about five miles south of the left bank of the Kálinadi and sixteen east of Kárwár, Shirvegudda hill rises 1500 feet above the sea. Its flat top is covered with trees and brushwood and its sides though rocky are easily climbed. Four small hamlets peopled by poor Kunbis surround the base of the hill, Kodár to the east, Viráji to the north, Kirivádi to the west, and Shirve, which gives its name to the hill, three miles to the south.

GUDDEHALLI PEAK.

Gundva'le, five miles east of Kárwár, is the site of an old town with a Roman Catholic church and the ruins of a fort and of several Hindu temples. The chief inhabitants are Christian and Halepáik palm-juice drawers, husbandmen, and labourers.

GUNDVÁLE.

Gundilkatta Gha't, or the Gundilkatta Pass, is in the Sahyádri range fifteen miles south-east of Honávar. A road twelve feet broad and used by footmen, but not fit for carts, begins at Murdeshvar and runs about ten miles to Gundilkatta village at the foot of the pass. It was opened in 1868-69 to Wainbagel on the Maisur frontier at a cost of £835 (Rs. 8350) from local funds. There is not much trade across this pass.

GUNDILKATTA PASS.

Ha'dvalli, eleven miles north-east of Bhatkal, with in 1881 a population of 96, has a Jain temple and several inscriptions and remains of old buildings.[1] It is said to have once been a flourishing Jain town.

HÁDVALLI.

Haigunda, about twelve miles east of Honávar, with in 1881 a population of 406, had several sacrificial altars in an island in the Shirávati of which bricks are still found. According to the local tradition the altars were built by the Berad king who invited the Haiga Bráhmans to settle in Kánara.[2]

HAIGUNDA.

Haldipur, five miles north of Honávar, under the kings of Bednur (1570-1763) and Maisur (1763-1800), was the head-quarters of the Honávar sub-division. The chief inhabitants are Havig husbandmen, Mukri labourers, Halepáik palm-juice drawers, Hálvakki Vakkal and Sherogar husbandmen, and Harkantar fishermen. It is defended on the sea-side by Basavrájdurg, better known as the Fortified Island, about three miles from the coast. Haldipur has a rest-house, an Anglo-vernacular school, and a large number of Hindu temples, at three of which yearly car processions are held. A fair attended by five to six thousand people is held in March.

HALDIPUR.

In 1801 Buchanan found Haldipur an open town with 352 houses to the east of a considerable creek running through the plain. It

[1] Dr. Burgess' List of Archæological Remains, 5. The old name of Hádavalli appears to be Sanghitapur. Buchanan (Mysore and Canara, III. 109) mentions that an inscription at Beidaru in the north of South Kánara dated 1523 (*S.* 1445) was in the time of Devarasu Wodeyar Rája of Sanghitapur, the son of Sangaráy Wodeyar. Sanghitapur was formerly a residence of the Vijaynagar kings (Ditto, 110).

[2] Dr. Burgess' List of Archæological Remains, 2.

was the head-quarters of the Honávar sub-division. Its old name of Handipur or Hog Town, Haidar Ali, with proper Musalmán feeling, changed to Haldipur or Turmeric Town.[1]

HALIYÁL.

Haliyal, the head-quarters of the Supa sub-division, with in 1881 a population of 5527, lies about eighteen miles north-east of Supa and twenty-five north of Yellápur. It stands on a plain which stretches ten to twelve miles north and south, with rice-fields and with grass-lands thickly studded with trees. The town is irregularly built and the houses, of which including the suburbs there are about 1100, are mostly of mud. Cholera visits Haliyál at intervals of a few years and small-pox is sometimes prevalent. Fever is said to have been always common, and since the great outbreak of 1860 is believed to have assumed a more deadly form. Guineaworm causes much suffering, cases occurring every year generally in May and the following months. Besides the Supa sub-divisional offices, Haliyál has a municipality, a post office, a dispensary, and three schools. The mámlatdár's office is on rising ground to the east of the town. In 1864 its estimated population was 3688. The 1872 census showed a population of 5071, Hindus 3411, Musalmáns 1389, and Christians 271. The 1881 census showed 5527 or an increase of 456. Of these 3793 were Hindus, 1484 Musalmáns, and 250 Christians. The municipality, which was established in 1865, had in 1881-82 an income of £490 (Rs. 4900) and an expenditure of £517 (Rs. 5170) representing a taxation of 1*s.* 9¼*d.* (14¼ *ans.*) on each of the population. The dispensary is in charge of a hospital assistant. In 1882 it treated twenty-one in-patients and 3372 out-patients at a cost of £96 8*s.* (Rs. 964). Haliyál is only about four miles from the Dhárwár-Kárwár frontier and is connected by good roads with Dhárwár twenty-one miles north-east and Belgaum about forty miles north-west. In 1799, Bápuji Sindia, the commandant of Dhárwár, threw a garrison of 500 infantry and 100 horse into Haliyál. On hearing that Sámbráni, a place of strength four miles to the south, had fallen to a British force under Lieutenant-Colonel Sentleger, the Haliyál garrison fled and the town passed to the English without a struggle. Colonel Wellesley, afterwards the Duke of Wellington, visited Haliyál. In several of his despatches he speaks of its importance as a great source of supply and as a frontier station, and urges the necessity of garrisoning it with a body of troops. Two of his despatches 218 and 219 both of 1st October 1799 are dated from Haliyál.[2] In 1800 Munro notices Haliyál and Sadáshivgad as the only two places in Kánara from which Tipu's guard had not been driven by the banditti.[3] In 1862 Haliyál had between 700 and 800 houses and a mosque.[4] In 1864 Haliyál was described as a centre of the rice and timber trade with many merchants.[5]

HOGEVADDI PASS.

Hogevaddi Gha't, or the Hogevaddi Pass, is on the Honávar-Maisur frontier in the Sahyádri range twelve miles north-east of Bhatkal. The village of Mutankati is at the head of the pass, and

[1] Mysore and Canara, III. 138-139.
[2] Supplementary Despatches, 334, 338, 340, 343, 354, 366, and 403.
[3] Arbuthnot's Munro, I. 59. [4] Table of Routes, Bombay Presidency, 202.
[5] Survey Report, 442 of 31st December 1864.

the village of Hundvalli is at its foot. A bullock track from Bhatkal and Mud-Bhatkal goes twenty miles to Hogevaddi. The track passes for seven or eight miles through a waving plain broken by large hillocks; it then gradually climbs the Hogevaddi pass which is less steep than either the Árbail or the Devimani passes. There was no route through the Hogevaddi pass till it was surveyed in 1873-74 at a cost of £9 (Rs. 90) from local funds, and a bullock path was opened. As little traffic passes along the road it is not kept in repair.

HOG ISLAND

Hog Island. See JA'LI KUND.

HONÁVAR.

Hona'var, the head-quarters of the Honávar sub-division, with in 1881 a population of 5813, is a very old place of trade. It is about two miles from the coast, at the month of the estuary of the Shirávati or Gersappa river, which, with a dangerous bar and an entrance channel of about 300 yards broad, widens into a lake about five miles long and three-quarters of a mile to two miles broad. In the lake are five islands, the largest called Mavinkurve being more than three miles long with a large area of rice-land and studded with cocoa palms and mango trees. A ship may anchor in the road, with the flag-staff of Honávar bearing east by north or east-north-east, about a mile and a half from the shore in five to six fathoms soft ground. The entrance to Honávar may be easily known by a level island with fortifications called Basavrájdurg or Fortified Island, about three miles to the north of the river.[1] Of the dangers of the Honávar bar, Mr. Forbes wrote in 1775, that the tremendous surf made it extremely difficult to send merchandise to Honávar. Mr. Forbes never was in such danger as in attempting a passage through the surf. A little before he was at Honávar a young member of the Civil Service was upset in a ship's boat with great loss of life.[2] In 1859 Mr. Eastwick wrote: A spit of sand across the mouth of the creek causes a surf at all times and in rough weather makes the entrance impassable. Even in the calmest season at spring tide there is much danger. During the ebb the water runs with great violence, and being hemmed in by the sand rises in huge billows. A breath of wind whitens the sea with foam. The water shoals many feet in an hour and in so rough a sea if a vessel strikes it immediately falls to pieces.[3]

Bar.

On the north bank of the creek near Honávar town is a flat-topped laterite hill, 120 to 150 feet high, precipitous to the river on its south and more or less scarped to the west. On a lower level, about seventy or eighty feet high, a flat-topped spur runs about three quarters of a mile nearly west from the laterite hill and parallel with the river. The spur ends at the site of the former fort which overlooked the entrance of the river. Of the fort there are few traces except a trench partially isolating the extreme point of the hill which is clothed with magnificent trees. Though the spur ends in a cliff to the south it slopes to the north. It is the site of the small cantonment of two companies of Native Infantry

[1] Taylor's Sailing Directory, I. 399. See below p. 307.
[2] Oriental Memoirs, I. 308. [3] Murray's Madras Handbook, 227.

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HONÁVAR. *Description.*

which used to be quartered at Honávar. Under the west and south faces a strip of level ground runs along the river-side; and on the north and north-west the sloping descent is continued into a low flat which is bounded on the west by a small backwater. Honávar town is divided into two parts, the smaller of which occupies the narrow hill along the south base of the spur, the houses standing in enclosures shaded by cocoanut, jack, mango, and other trees. The other and larger part of the town lies on the north side of the spur. It consists of two long narrow streets crossing at right angles, one facing north and south, the other east and west. The houses are fairly close together. They are raised on high basements and some have an upper floor. They are generally of stone, most of them built with mud and thatched, and a few with mortar in the walls and tiled roofs. The streets are of laterite gravel and are in good repair with side drains for rain water. Beyond the streets the houses are detached in enclosures and shaded with lofty trees.[1]

In 1855 Honávar, which was then the head quarters of the District Judge and an additional Sub-Collector of Kánara, had a population of 11,968.[2] The 1872 returns showed a population of 5191 or a decrease of more than one-half as the place lost its importance by the transfer of the district from Madras to Bombay. Of these 4288 were Hindus, 290 Musalmáns, and 613 Christians. The 1881 census gave for a town-site of 1046 acres a population of 6658 or six for every square acre. Of these 5252 were Hindus, 538 Musalmáns, and 868 Christians. Besides the chief revenue and police offices of the sub-division, Honávar has a sub-judge's court, post office, dispensary, customs house, an Anglo-vernacular school, and a travellers' bungalow. In 1882 the dispensary treated forty-four in-patients and 3489 out-patients at a cost of £72 8*s.* (Rs. 724). The customs house returns for the eight years ending 1881-82 show average exports worth £55,199 (Rs. 5,51,990), and average imports worth £56,328 (Rs. 5,63,280). Exports varied from £31,190 in 1874-75 to £118,952 in 1876-77, and imports from £22,363 in 1875-76 to £161,456 in 1876-77. Honávar is noted for its sandal-wood carving. Some of the articles carved by one Subanna of Honávar gained a silver medal at the Paris Exhibition of 1867. The travellers' bungalow is a first class local fund bungalow. It was built in 1846 from local funds at a cost of £208 (Rs. 2080). It is stone-built and tile-roofed and has six rooms and out-houses. The chief object of interest at Honávar is the old fort on the west spur already noticed and a Portuguese warehouse to the south-east of the port. Traces of the foundations of the fort still appear on digging about two feet below the surface. The fort had a wall and a moat and is said to have been armed with guns. Its water-supply was from a pond to the north-west of the fort which is still called Kotekere. The site of the Portuguese warehouse is known as *Faringi Bhát* or *Kárkhána.*

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[1] Dr. Leith's Report, 10th February 1863.
[2] Pharoah's Gazetteer of Southern India, 555.

HONÁVAR.

Rámtirth.

About two miles north of Honávar is Rám-tirth with a temple of Rámling. In 1623 it was visited by the Italian traveller Della Valle who describes it as a stream of warm water falling into a beautiful stone cistern.[1] In 1720 Hamilton calls it the pagod or temple of Ramtrut which was visited yearly by large numbers of pilgrims. Close by the temple was an oblong cistern fed with water from the face of a rock as large as a man's thigh. About fifty rock-cut steps led to the cistern and at the foot of the steps was a small summer house. The cistern was about three fathoms deep in the middle and was stored with numerous brown fish with a white stroke from head to tail on either side of the backbone. When any musical instrument was played the fish came up in such numbers towards the music that they could be taken in baskets; but as they were regarded as holy no one was allowed to meddle with them. Sometimes the image of the god was carried in procession. The god appeared to be more like a monkey than a man. They put him into a coach in the form of a tower with a pyramidal top about fifteen feet high, where eight or ten priests were set to bear the image company and to sing his praises. The coach had four wheels and was fastened by a thick rope. It was drawn through the streets by a great mob.[2]

Basavrájdurg.

The island of BASAVRÁJDURG, also called FORTIFIED ISLAND, in north latitude 14° 18½′ and east longitude 74° 24′, lies about three miles north-west of the Honávar river-mouth and about half a mile from the mainland. It is about six miles round. Boats can occasionally go to it during the south-west monsoon and small coasters find shelter under its lee from north-westerly gales. The landing place is at the south end where there is a fort with eight mounted guns. The island is mostly level and is chiefly of iron-stone. It is covered with brushwood and cocoa-palms and plantains. It has plenty of fresh water and produces the best reddle or *kavi* which is used by the people in painting their houses. It was fortified all round with a stone wall with guns mounted on towers by the great Shivappa Náik of Bednur (1648-1670). The fortifications are now in ruins.[3]

History.

The first mention of Honávar appears to be under the form Naoura by the author of the Greek Periplus of the Erythræan Sea (A.D. 247) who calls it the first port of Limurike, that is the Tamil country.[4] Honávar next appears as Hanuvara or Hanuruha island, the seat of an independent chief in the ancient Jain Rámáyan, which was composed in the tenth century in old Kánarese by the poet Pampa (902-43).[5] Honávar is next mentioned by the Arab

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[1] Letters, III. 186.

[2] New Account, I. 279-280.

[3] Taylor's Sailing Directory, I. 399; Buchanan's Mysore and Canara, III. 138; Milburn's Oriental Commerce, I. 314; Rice's Mysore, I. 183. The island figures several times in Honávar history. See below pp. 312-314.

[4] McCrindle's Periplus, 130-131; Pliny's (A.D. 77) mention of a place called Nitrias infested by pirates on the way to Muziris, and Ptolemy's (A.D. 150) mention of a Nitra emporium north of Tundi the modern Kadalundi near Kalikat, suggest that Ptolemy meant Naoura or Honávar, but confused it with the Nitrias of Pliny, which is probably Netráni or Pigeon Island, about twenty-five miles south-west of Honávar. See above p. 48 note 3 and below p. 336.

[5] Rice's Mysore, I. 183.

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geographer Abul Fida (1273-1331).[1] In 1342 the African traveller Ibn Batuta describes it as the city of Honávar or Hinaur on an estuary which received large vessels. The people were Moslems of the Sháfai or Arab sect, peaceful and religious. The men were famous sea-fighters, and the women were chaste and handsome. Most Musalmáns, both men and women, knew the Kurán by heart. There were twenty-three schools for boys and thirteen schools for girls. The ruling chief was Jamál-ud-din Muhammad Ibn Hasan. He was subject to an infidel king named Hariab, that is Harihar or Hariappa (1336-1350) of Vijayanagar. Jamál-ud-din was one of the best of princes. He had an army of about 6000 men and the people of Malabár, though a courageous and warlike race, feared the chief of Honávar for his bravery at sea and paid him tribute. Ibn Batuta went on to Kalikat and came back to Honávar where he found the chief preparing an expedition against the island of Sindábur or Chitákul near Kárwár. They went with a fleet of fifty-two vessels and found the people of Sindábur ready to resist them, but after a hard fight carried the place by assault. Ibn Batuta started for Honávar and after a second visit to Kalikat came back to Sindábur, but as he found the town besieged by an infidel king he left for the Máldivs.[2]

In 1444 the Persian ambassador Abd-er-Razzak calls it the port of Hanur or Honawer where, after his visit to Vijayanagar, he arranged for a vessel to take him to Persia. He started on the 28th of January and reached Ormuz on the 22nd of April after a voyage of eighty-five days.[3] In the fifteenth century Honávar was a great place of trade. According to the Portuguese historian Faria y Souza, it was the Moors of Honávar who held Goa,[4] when, in 1469, it was taken by the Bahmani general Malik-ul-Tujár. The Bahmani governor placed such restrictions on the trade of the Vijayanagar ports that in 1479 the Moors of Honávar left their homes and settled in Goa. So important a body were they that the new, now the old or Musalmán, town of Goa was begun in their honour.[5] In 1498 Timmaya, a Honávar chief, went from Honávar with eight boats to surprise Vasco Da Gama's ships which had anchored at Anjidiv; but the boats were scattered by the Portuguese artillery. In 1503 the Portuguese pursued Timmaya's boats into Honávar creek. On entering the river the Portuguese were attacked from palisades by small guns and arrows. They forced a landing and the people fled leaving some vessels on the beach laden with goods which the Portuguese burned. They then went on by another creek to Honávar town which was large and had many fighting men. They fell on it, and as the people fled, burnt the town and all that was in it.[6] In 1505 Almeida, the first Portuguese viceroy, went from Anjidiv to Honávar, and being ill-received, attacked it. The people defended themselves bravely and discharged showers of

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[1] Yule's Cathay, II. 451.
[2] Lee's Ibn Batuta, 166, 167, 178; Yule's Cathay, II. 416, 421, 450.
[3] Major's India in the XVth Century, I. 44, 49; Elliot and Dowson, IV. 124, 126.
[4] Kerr's Voyages, VI. 130. [5] Commentaries of Dalboquerque, II. xcix.
[6] Three Voyages, 309.

arrows by one of which Almeida was wounded. Both the town and the ships took fire and for a time the Portuguese were much troubled by the smoke. Almeida's son Lourenzo made a circuit through the woods to get behind the town. He came across a detachment of the enemy and was on the point of being defeated when his father came to his help. Timmaya, the governor of the city and the owner of several ships, came out and made excuses for his chief. As he was a man of graceful manners and appearance and engaged that his master should become a vassal of the Portuguese, Almeida agreed to make a treaty.[1] During the same year (1505) an ambassador from Narsinga, the eighth Vijayanagar king (1487-1508), who styled himself lord of Honávar, reached the Portuguese viceroy at Kánanur. About the same time the Italian traveller Varthema describes Onor as a day from Anjidiv with a pagan king who was subject to king Narsinga. He was a good fellow, a great friend of the Portuguese, who went naked except a cloth round his middle, and had seven or eight ships which were always cruizing about. The air was perfect and the people long-lived. There were wild hogs, stags, wolves, lions, and many strange birds, and many peacocks and parrots. They had beef of cows, that is red cows, and sheep in abundance. Throughout the year there were great quantities of rice and roses, flowers and fruit.[2] About this time, in his review of India at the establishment of Portuguese power, Faria mentions Honor or Honávar.[3] In August 1510, after Dalboquerque was driven from Goa, he sailed to Honávar.[4] In October, before his second attempt on Goa, Dalboquerque called at Honávar and met Timmaya and the chief of Gersappa.[5] In the same year, apparently after Dalboquerque's second conquest of Goa, Merlao, that is Malhárráv chief of Honávar, was ousted by a younger brother. Dalboquerque upheld Malhárráv, and, on his agreeing to pay £3000 (*Pardaos* 40,000) a year, appointed him manager of the Goa territory.[6] In 1514, the Portuguese traveller Barbosa calls it the good town of Honor on another river beyond Mirján and near the sea. The Malabárs called it Povaran,[7] and many of them came bringing cocoanut-oil and palm-molasses, and wine, and took away cheap brown rice.[8] About this time, when Portuguese power was firmly established, they levied from the Honávar chief a tribute of 2000 bales of rice.[9] In 1547 the Portuguese had factors at Honor.[10] In 1554 Honávar is mentioned in the Mohit or Turkish Seamen's Guide as a regular place of trade with Aden.[11] In 1568 Dom Luiz Athaide, the twelfth Portuguese viceroy, besieged and took Honávar and built a fortress on the Honávar river.[12] The queen of Honávar with the help of Ádilsháhi troops, tried to retake it, but failed.[13] About this time

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[1] Kerr's Voyages, VI. 80. [2] Badger's Varthema, 121-122.
[3] Kerr's Voyages, VI. 83. [4] Commentaries of Dalboquerque, II, 201.
[5] Commentaries of Dalboquerque, III. 2; Kerr's Voyages, VI. 135.
[6] Commentaries of Dalboquerque, III. 25-28.
[7] That is Ponávar. The H and P change according to the usual Kánarese rule. Rice's Mysore, I. 395.
[8] Stanley's Barbosa, 79. [9] Subsidios, II. 246-248.
[10] Subsidios, II. 255-257. [11] Jour A. S. Beng. V-2, 464. [12] Instruccao, 9-10.
[13] Briggs' Ferishta, III. 520-521.

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the Venetian merchant Cæsar Frederick mentions Fort Onor in the kingdom of Batikala, tributary to Vijayanagar. The port had a fort but there was no trade, only a charge with a captain and company.[1] In 1570 in the great league of Ahmadnagar Bijápur and Kalikat against the Portuguese, it was arranged that Honávar with Goa and Kalikat should be given to Bijápur. The Gersappa queen agreed to attack the Portuguese, but though hard pressed at Goa, Dom Luiz managed to send succour to Honávar and the attack failed.[2] In the following year Dom Luiz went with a fleet to Honávar and destroyed the enemy's ships. Honávar was beautiful, rich, and thickly peopled. The people left after a weak resistance and Honávar was sacked and reduced to ashes. Honávar fort capitulated after a four days bombardment, and a garrison of 400 men was left, half of them Portuguese.[3] In a Portuguese map of about 1570, Onor appears with Anjidiva and Batekala on the Kánara coast.[4] In 1580 De Barros mentions the city of Honávar as the head of the kingdom of Batikala.[5] About 1590 the Dutch traveller Jean Hugues de Linscot mentions a Portuguese fort at Honávar. It yielded much pepper, 7000 or 8000 Portuguese quintaux a year, which was held to be the best pepper in India. The queen of Bhatkal, the ruler of the country, arranged with the Portuguese factor at Honávar, but the pepper had always to be paid six months in advance. Rice also grew in abundance. For the rest Honávar was seldom visited except when ships were lading. The trade was formerly small but of late had increased.[6] About the same time the famous English sailor, Captain Davis, mentions Honávar as a chief place of trade.[7] In 1599, Foulke Grevil's Memoir, on the basis of which the first English East India Company was started, mentions the queen of Batikala selling great store of pepper to the Portuguese at the town of Honor which they held in her state.[8] In 1600 the French traveller Pyrard de Laval mentions Onor as a place of Portuguese trade.[9] In 1623 the Italian traveller Della Valle describes Honávar as a small place on the sea-shore formed by the arms of two rivers, one running south, the other north. The town had more huts than houses. The fortress was large, on the foundations of a wall which the Portuguese found ready built by the natives. It was on a rocky hill. The captain had horses, gardens, and well arranged quarters. The streets were large and there was a great square where in times of siege the townspeople took shelter. There were two churches, one dedicated to St. Katherine, the other to St. Anthony. Except in Lent there was one priest. Within gunshot of Honávar was a big city of the Hindus called the Bráhman's city.[10] The ruler of Honávar was Venkattapa Náik, and in a treaty made with the Portuguese in 1631 he took off duties at Honávar on the export of pepper.[11] In 1640, Faria mentions Onor as a Portuguese fort.[12] About 1650, Schultzen,

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[1] Hakluyt's Voyages, II. 350.
[2] Kerr's Voyages, VI. 427; Mickle's Lusiad, I. clxxvii.
[3] Os Portuguezes H.a, VI, 196; Bruce's Annals, I. 22; Faria in Kerr's Voyages, VI.463.
[4] Commentaries of Dalboquerque, II. Map. [5] Lisbon Edition of 1777.
[6] Navigation, 21. [7] Voyage, 130. [8] Bruce's Annals, I. 125.
[9] Voyages, II. 137, 166. [10] Letters, III. 182. [11] Instruccao, 8.
[12] Kerr's Voyages, VII. 37.

a Dutch writer, describes Honávar as once noted for trade and shipping but now much weakened as the Portuguese had drawn all the trade of the coast to Goa.[1] About 1660, the Dutch minister Baldæus notices Honávar and Batikala as the only two towns of importance in Kánara.[2] In 1666 the French traveller Thevenot says, but this is doubtful, that there were many Portuguese in Honávar. The fort was much better than the town.[3] In 1671, the Portuguese concluded a treaty with the Bednur chief allowing them to establish a factory at Honávar.[4] Under a further treaty in 1678, the Portuguese were allowed to build a factory and a church at Honávar.[5] About this time the well known English traveller Fryer notices Onor as situated in hilly barren land. He passed to it through a narrow bite which expatiated into a wide swallow and thrust visitors up the river. On the north a low and narrow castle overlooked the river. Where Fryer landed the Dutch had a house and had launched a new junk with her colours furled. One end of the town stood in a hole; the other stood over a rocky hill. Over it the castle with its stone walls faced an heath a great way, yet looking asquint on the underwoods. The castle was built after the exact rules of ancient fortifications with a drawbridge and a moat round, now a dry ditch. The castle was in ruins and had no soldiers. It had been built by the Portuguese and seized by the Kanareens with the help of the Dutch between whom and the Dutch the town with poor buildings was now divided. The Nairs had no footing in Onor and the Moors not much. Many of the people had received the Christian faith; those who had not were the most impiously religious of any of the Indians, being marvellously conversant with the devil. The people had good laws and obeyed them and travelled without guides on broad roads not along by-paths as in Malabár.[6] In 1707 the Portuguese made a fresh treaty with the Bednur chief who allowed them to keep factories at Mirján, Honávar, Chandávar, and Bhatkal.[7] In 1720 Hamilton notices Onor as a port with a river able to receive ships of 200 to 300 tons. On a hill about a mile within the bar was an old Portuguese castle which was surrendered to the king of Kánara after a siege of three years.[8] In 1727 a small English factory subordinate to Tellicheri was opened at Honávar, the chief articles which tempted a settlement being pepper and sandalwood. The transactions of the two factors who lived at Honávar were for long suspended by the ravages of the Maráthás which had spread such an alarm that the quiet people of Bednur and Bilgi had deserted their fields and left them uncultivated.[9] In November 1751, under a treaty with the Bednur chief, the English were allowed to build a factory on the site of the old factory. The new building remained till 1763. In that year the English factor Stracey presented himself before Haidar Ali in Bednur and was allowed to continue to trade.[10] From information which Buchanan gathered on the spot,

[1] Voyages (Amsterdam, 1676), 160, 161. [2] Churchill, III. 558. [3] Voyages, V. 269.
[4] Instruccao, 8. [5] Instruccao, 8. [6] East India and Persia, 57. [7] Instruccao, 8.
[8] New Account, I. 278-279. [9] Letter from Onor to Tellichery, 9th January 1727.
[10] Bombay Quarterly Review, VI. 211.

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in Haidar's time the Company's factory procured every year about 210 tons (900 *khandis*) of pepper at £11 to £12 (Rs. 110-Rs. 120) for every *khandi* of 520 lbs.; also the whole sandalwood trade, varying from 45 to 70 tons (200-300 *khandis*). The exports of betelnut amounted yearly to about 235 tons (1000 *khandis*) valued at £4030 (Rs. 40,300). Of this the Company took as much as they wanted. The trade in cocoanuts and dried kernel or *kopra*, of which £1200 (Rs. 12,000) worth were yearly exported, was in the hands of private traders.[1] About this time the French scholar Anquetil du Perron notices Onor with an English factory which did not show from the sea.[2] In 1763 Haidar determined to make Bednur his head-quarters and prepared dockyards and naval arsenals at Honávar and Mangalor.[3] In January 1768, during the third year of the first war between the English and Haidar (1766-1769), the English tried to enlist the Maráthás as allies by the offer of Bednur and Sonda. A squadron of ships with 400 Europeans and a large body of sepoys was sent to attack Haidar's sea-ports. At Honávar Haidar had begun to make a navy, but his captains were so displeased because he had given the command to a cavalry officer, that, when the English squadron appeared, Haidar's fleet of two ships, two grabs, and ten galivats joined the English. Basavrájdurg or Fortified Island at the mouth of Honávar river and Honávar fort were taken with little loss and a small garrison was left to defend them. The English did not hold these places long. In May of the same year Haidar's troops appeared, and, in spite of their strength, Honávar fort and Fortified Island yielded almost without resistance.[4] Mr. Forbes, the author of the Oriental Memoirs, who passed down the Kánara coast in February 1772, notices Onor and Mirzi, the last of which he identifies with the ancient Musiris. The country near was famous for its pepper, cassia, and wild nutmeg. Basavrájdurg or Fortified Island, a little to the south of Mirzi, was about a mile round, rocky, barren, and so strong as to be deemed impregnable. The whole country was in Haidar Ali's hands. Honávar was on a river or salt lake whose bar on account of a tremendous surf was most difficult and dangerous to cross.[5] It had a fort on rising ground and was a small town of indifferent houses. The best was the English factory where two of the Company's servants lived to buy pepper and sandalwood for the English and Chinese markets. There was a considerable private trade with Bombay and the north in betelnuts and other articles. The lowlands near were well tilled and planted with cocoa and betel palms, pepper, rice, and inferior grains. Its most valued product was the white sandal tree.[6] About four years after Forbes (December 1775), the English traveller Parsons notices about a mile off shore and five miles north of Honávar, Basavrájdurg or Fortified Island, girt with a stone wall strengthened at proper distances by armed towers. At the south end the only landing was a fort with

[1] Mysore and Canara, III. 150-151; Milburn's Oriental Commerce, I. 314.
[2] Zend Avesta, Disc. Prelim. cc. [3] Wilks' South of India, I. 454.
[4] Low's Indian Navy, I. 154; Wilks' South of India, I. 59; Rice's Mysore, I. 264.
[5] See above p. 305. [6] Oriental Memoirs, I. 307. See above p. 54.

eight guns. At Honávar the Union flag was flying at the English factory and Haidar's flag on the castle. Parsons went ashore about four in the afternoon and was well received by the Company's resident Mr. Townsend and his wife. The castle and town were on the north side of the river near the entrance. About a mile from the entrance was a dangerous shoal with not more than nine feet of water at low tide. At high tide the rest of the river was sixteen to eighteen feet deep. It was navigable for large boats a great way inland, and was very convenient for bringing down pepper and sandalwood of which Haidar had the monopoly. Parsons, who was a sailor, was much interested to find near the castle on the stocks two half-built frigates, one of thirty-two the other of twenty-four guns. They had prows and were what were called grabs. When finished they would be complete frigates, being very strong and of a fine mould. The work was surprisingly good. They were built broadside to the river, because their way of launching ships was to lay great beams of wood, grease them, and get elephants to push the vessel along the beams into the sea.[1]

The reverses of the Bombay detachment in the second Maisur war (1783-1784) were in some measure redeemed by the skill and persistent courage of Major Torriano's defence of Honávar fort during the ten months between the middle of May 1783 and the middle of March 1784. On their way south the Bombay detachment, after the capture of Mirján fort, passed to Honávar. The batteries which were under Captain Torriano, an officer who had distinguished himself during the Gujarát campaign of 1775, were opened on the first of January 1783, and in five days the wall was breached and the fort stormed. It was made the grand magazine of the British forces and placed under the charge of Captain Torriano who had been wounded in the siege, with a garrison of 743 officers and men of whom only 103 were Europeans.[2] On the 23rd of January Captain Torriano strengthened his position by the capture of Fortified Island. A lull of about six weeks was followed on the 2nd March by the news of General Mathews' capitulation at Bednur and of the flight of the British garrison from Kundápur or Barkalur. Torriano made every effort to save the Kundápur fugitives, and on the 21st of March a party of seven Europeans and some native troops found shelter in Honávar. On the 30th of April a letter was received from the Bednur committee ordering Captain Torriano to destroy and quit Honávar. This order, unless their instructions were supported by higher authority, Torriano declined to obey.

On the 12th of May news came of the approach of Lutaf Ali, one of Tipu's leading officers, at the head of 10,000 men. Captain Torriano marched out and dispersed the advanced guard, but next day (May 13th) the army appeared in force and 2000 of the townspeople, dreading ill-treatment, fled to the fort. On the same day Captain Torriano attacked the enemy's advance post and drove them off with the loss of eleven prisoners. Lutaf Ali then began to prepare for a siege, and by the 10th of June opened a battery of seven

[1] Travels, 220-225.

[2] These numbers are from Low's Indian Navy, I. 182.

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pieces of twelve and eighteen pounder cannon. As the walls of the fort were not more than three feet thick they suffered so severely from the fire of this battery that Captain Torriano, determining to silence their guns, made a sudden sally, and, almost without loss, succeeded in destroying their battery and spiking all of the seven guns. On the 14th of June Lutaf Ali enraged at this surprise attacked the fort but was repulsed with loss. Then the siege slackened till on the 1st July the besiegers again opened a well directed and most damaging fire. During the next six weeks (July 1st-August 15th), in spite of their sufferings from sickness, from scanty supplies, and from the enemy's fire, the garrison continued to offer an unflinching resistance. On the 24th of August, under a flag of truce, a letter was received giving the terms of a truce concluded at Mangalor between Tipu Sultán and the British Commander-in-Chief.

The agreement provided that at Honávar, so long as the truce lasted, neither side should raise fresh works, and that the English garrison should be supplied with food and once a month should receive provisions from Bombay. Lutaf Ali paid so little attention to these terms that nothing but threats of force enabled Captain Torriano to secure supplies. On the 15th of October Lutaf Ali was removed and his place taken by Mirza Khán. Under the plea that two of the Sultán's half-built ships required protection, Mirza Khán demanded that a guard should be allowed to enter the fort. Captain Torriano refused to listen to such a proposal and the demand was withdrawn. Foiled in this attempt Mirza Khán arranged to surprise the fort on the 26th of October, but the garrison was on their guard and no attempt was made. During this and the next month disease and desertion continued to reduce the garrison. On the 24th of January a British ensign deserted and on the 2nd of February news arrived of the fall of Mangalor.[1] The besieged were still further harassed by plots among the native soldiers to desert, and, as the Europeans believed, to murder their officers. Sickness grew more and more deadly, and so great was the scarcity of food that roasted rats were esteemed a dainty. During the first six weeks of 1784 as many as 500 natives and soldiers died and the garrison was reduced to sixty effective men. Then scurvy broke out and on the 4th of March the position of the garrison was made still more desperate by Mirza Khán's treacherous capture of Fortified Island. On the 7th of March Captain Torriano wrote to General Macleod, who was then off Honávar, telling him of the sufferings of the garrison and imploring his help. But the letter was intercepted by Mirza Khán, and General Macleod sailed without taking any steps to relieve the garrison. Affairs were now at their worst. On the sixteenth of March came the news of peace and letters were received from the Madras commissioners ordering Captain Torriano

[1] About the end of January Captain Torriano's friend Mr. James Forbes passed homeward bound in the General Elliot. Mr. Forbes says (Or. Mem. IV. 109): We knew his situation, we knew him resolutely determined to maintain his post until a peace, though in want of ammunition, stores, and provisions; what were our feelings, obliged to pass within view of the blockaded fortress without offering him relief.

to surrender Honávar, and Kárwár and Sadáshivgad if they were under his command. Two days later (18th March) the ship Hawke appeared off Honávar with orders to embark the garrison. Tipu's officers raised many difficulties regarding the removal of stores and dependents. At last on the 26th and 27th of March the garrison and their dependents and stores were safely embarked. The survivors, only 238 out of 743, reached Bombay in safety by the 15th of April. The spirited defence of Honávar was declared by the Government of Bombay to reflect the highest honour on all the officers and men who composed the garrison; and the Court of Directors, in reward for his gallant services, granted Captain Torriano a Major's brevet commission.[1]

After the departure of the garrison Tipu destroyed Honávar as in his opinion foreign trade impoverished a country and gave strangers an excuse for meddling in its affairs.[2] In 1792, Fortified Island, which Tipu had greatly strengthened and intended to make his naval arsenal, was taken by three British frigates. The garrison consisted of 200 men with thirty-four pieces of cannon besides military stores and almost the whole iron work of a sixty-gun ship which had been scuttled and sunk.[3]

In 1800 Munro found not a house at Honávar though it was once the second place of trade in the province of Kánara.[4] In 1801 Buchanan notes that Honávar had been demolished by Tipu in 1784 though under Haidar it was a place of great commerce with a naval dock-yard. Since 1799 five shops had been opened. There was a customs house and some few people had made offers of rebuilding the town if Government helped. The whole trade had been destroyed by the oppressions of Tipu. Merchants were beginning to appear from their hiding places and return from the countries where they had fled. Boats came from Bombay, Rájápur, and Goa, and, from a few merchants who lived scattered near the bank of the Honávar lagoon, they purchased rice, pepper, betelnuts, cocoanuts, and salt fish. The pirate craft of the Malabár coast were a great hindrance to trade. They roved round Pigeon Island, about twenty-five miles south-west of Honávar, and had the impertinence even to enter the rivers and inlets. Eight days before Buchanan was there they had carried off two boats from Honávar creek. In the creek Buchanan found the wrecks of some of Tipu's ships which were sunk in 1783, after the fort was taken by assault.[5] In 1855, before North Kánara was transferred to the Bombay Presidency, Honávar was a zillah station, the head-quarters of a sub-collector and a civil and sessions judge. It had a population of 11,968.[6]

HOSUR.

Hosur, a village about a mile west of Siddápur, with in 1881 a population of 545, has two carved stones at a small rude temple near the wayside. About forty feet west of the temple are two other stones, one of them very elaborately carved, with at its

[1] Forbes' Oriental Memoirs, IV. 109-175; Bombay Quarterly Review, VI. 264-307; Low's Indian Navy, I. 182; Naval and Military Magazine, 1828.
[2] Wilks' South of India, II. 267-268.
[3] Hamilton's Description of Hindostan, II. 264. [4] Arbuthnot's Munro, I. 67.
[5] Mysore and Canara, III. 137-38, 150-51. [6] Pharoah's Gazetteer of Southern India, 554.

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bottom a man carried in a litter and traces of an inscription. A fifth stone stands close to the road leading to Jog, about six miles south of Hosur.

HUKÁLIGUDDA HILL.

Hukáligudda Hill, north latitude 14° 15′ east longitude 74° 50′, rises 1500 feet above the sea in the Hosalmakki spur of the Sahyádris, five miles south-west of Bilgi and six east of Gersappa. It is a rugged egg-shaped rock covered with thick evergreen brushwood. Close to the north runs the road from Gersappa to Honávar. The village of Hukáli which gives its name to the hill lies close to the east and three miles further is another village named Halvalli. Two miles from the Kodkani travellers' bungalow in the same range, and not far from Rákshasgudda, is Mavingudda about 1500 feet above the sea and commanding a splendid view. The neighbouring villages have a poor population of Marátha Kunbis, Halepáiks, and a few Lingáyat and Jain husbandmen who own good rice-lands.

ITGI.

Itgi in Siddápur, three miles west of Bilgi, with in 1881 a population of 495, has a modern temple of Rámeshvar, enjoying a yearly Government grant of £100 (Rs. 1000). On the *Maháshivarátra* (February-March) a fair attended by from eight to ten thousand people is held at the temple. Articles are sold to the value of about £200 (Rs. 2000), chiefly cocoanuts, cocoanut-oil, dry fish, grain, cloth, and metal vessels. On the last day of the fair a car procession is held. Besides this yearly fair, weekly fairs are held on Tuesdays when 300 to 500 people gather and salted fish and cocoanuts are sold.

JAGALPET.

Jagalpet, with in 1881 a population of 266, is the first stage on the Supa-Khánápur road, about four miles north of Supa. The village lies in a hollow valley which runs east and west, formed by a low line of quartz hills on the north, and, on the south, by the gentle northern slope of a lofty range whose southern side falls steep towards Supa, overlooking deep thickly-wooded valleys. The sloping sides of the valley are grassy and its bottom is watered by a small stream. The village is near the foot of the northern slope, its one short street running east and west. Round this street the houses are clustered on all sides. The houses are mostly thatched with bamboo and plaster, but a few are built of mud and tiled. Except the few which form the street, they stand in enclosures shaded by jacks, mangoes, tamarinds, and plantains. Most of the people are Kunbi husbandmen.

JÁLI KUND.

Jáli Kund, or **Hog Island,** cone-shaped and about 300 feet high, lies in north latitude 14° 1′ and east longitude 74° 28′, about four miles north-west of Bhatkal and nine miles east of Netráni or Pigeon Island. The channel between Hog and Pigeon Islands is safe with fifteen or sixteen fathoms of water near Pigeon Island and eight or nine fathoms towards Hog Island and the mainland. Among Malabár sailors Hog Island is known as Kare Nitrán[1] a name which perhaps explains the first syllables of Ptolemy's (A.D. 150) Kanathra and the Kaineitai of the Periplus (A.D. 247) the second syllables belonging to Netráni or Pigeon Inland.

[1] Mr. H. Bradley, C. S., Head Assistant Collector, South Kánara. See below, p. 336.

KADME.

Kadme, at the head of the northern end of the Tadri estuary, and about a mile north of Gokarn, appears to have been a place of some importance in the early part of the eighteenth century. In 1720, Captain Hamilton calls it Cuddermuddy and notices it with Ankla and Merzee as little harbours in the Sonda chief's dominions to the south of Kárwár.[1]

KAIGA PASS.

Kaiga Ghat, or the Kaiga Pass, is in a spur of the Sahyádris on the Kárwár-Yellápur frontier, thirty-six miles east of Kárwár. The villages of Kalche and Devkar lie at the head of the pass; and those of Nágekoe and Shirve are at its foot towards the west. The Kárwár-Yellápur road fifty-eight miles long crosses this pass. The road, which is twelve feet broad, is not ready for wheeled carriages but is passable by animals and footmen. It has been in progress since 1861. Between 1861 and 1873, the total sum spent by the Madras and Bombay Governments was £34,689 (Rs. 3,46,890). In 1867 the road was transferred to local funds from which £1200 (Rs. 12,000) were spent in 1879.

KADRA.

Kadra, on the Kálinadi river about twenty miles north-east of Kárwár, with in 1881 a population of 290, is a landing place of some importance with a police station and a ruined fort. Kadra is the second stage on the Kárwár-Dhárwár road and is the place where the Kárwár-Dhárwár road is joined by the Anshi Pass road to Supa. By water Kadra is twenty miles from the mouth of the Kálinadi and with a fair wind and a flowing tide can be reached in a few hours. About four miles above Kárwár at low tide the river banks are dotted with hundreds of women gathering shell-fish in about three feet of water. Many of the women come long distances to get the shell-fish, which they generally keep in store. All the way to Kadra the scenery is very fine, both hills and vales being clothed with towering forest.[2] There is a great teak plantation at Kadra. There are traces of a ruined fort at the landing place, but there is no provision for water. To the north-east of the village a conical granite rock stands out about four feet high and six feet broad. It is locally believed to be the shrine of the Kadra Great Mother of Families or Kutumahámáyi; and at a fair held here in December 2000 to 3000 people meet and offer sheep and fowls to the goddess. Many of the devotees are women who pray for children and make vows. The shrine has a yearly Government allowance of £1 4*s.* (Rs. 12) which is managed by a committee.

According to a local manuscript history Kadra was first fortified about 1610 by Sarpán-malik, that is Sherif-ul-Mulk, the Bijápur general. In 1675 Fryer notices Cuderah as a strong place recently conquered by Shiváji.[3] In 1705 Kadra fort was pulled down by Basav Ling, the sixth chief of Sonda (1697-1745).[4] During the twenty years of Haidar's rule (1763-1783), the Kadra division formed part of his territories.[5] In 1801 Buchanan notices it as Caderi, the second stage

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[1] New Account, I. 278.
[2] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.
[3] East India and Persia, 146.
[4] Local Manuscript History, 1806.
[5] Local Manuscript History, 1806.

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KADRA.

from Kárwár. It was formerly a place of note but it was so wasted by sickness that only two houses were left with one man and a lad, besides women. The people thought the sickness was the work of some angry spirit; in Buchanan's opinion it was due to the spread of forest and to the fact that the whole of the neighbouring country had been laid waste. On the river bank was a fort which was said to have been pulled down by Haidar Ali. According to the local story General Mathews (1783) took possession of the ruins, built some works, and left a garrison which held out until the peace of Mangalor (1784). A few traders, especially Bráhmans, lived near the fort where a weekly fair was held and attended by many people. The water in the river was fresh. *Phatemáris* could go almost to the fort and canoes could pass two miles further. In Buchanan's opinion the place had many natural advantages and the establishment of a market would, he thought, bring a great trade.[1]

KALTIGUDDA HILL.

Kaltigudda Hill, 2500 feet above sea level, ten miles north-east of Honávar, and eleven miles south-east of Kumta, is the highest and most central peak in the range that runs west through Honávar and ends within six miles of Haldipur.[2] Its climate is cool and pleasant. Before the district came to Bombay it was used as a health resort and on the top had a house built by a Judge of Kánara where the Europeans stationed at Honávar used to go in the hot weather. There was formerly a good footpath to the hill top, but the path has fallen out of order and the hill is difficult of ascent. The hill slopes used to be cleared for wood-ash tillage, but of late the practice has been stopped. The country for about a mile at the foot of the hill is said to be covered with the remains of Hindu temples and houses and there are traces of a footpath to Gersappa. It is said to have been a flourishing Havig settlement during the rule of the Jain kings of Gersappa (1409-1610).

KÁRWÁR.

Ka'rwa'r, properly **Kadva'd,** in north latitude 14° 50′ and east longitude 74° 15′, with in 1881 a population of 13,761, is the chief town in the Kárwár sub-division, and is the head-quarters of the district of North Kánara. The town dates from after the transfer of North Kánara to the Bombay Presidency in 1862. Before the transfer it was a fishing village. The present town and neighbouring offices and residences are in the lands of the fishing villages of Beitkol, Aligadde, Kone, Kájubág, and Kodibág, and of the agricultural village of Bád.

Harbour.

[3] The chief merit of Kárwár is its spacious harbour, the only first-rate harbour on the western coast between Bombay and Colombo. It offers every convenience for shipping at all times of the year. From 10° west of north round by east and south to 280° west the harbour is formed and sheltered by the mainland. From 80° west towards the north the harbour is open to the sea. From north-west towards north, about 2⅔ miles from the anchorage, the islands of

[1] Mysore and Canara, III. 186-188.
[2] Besides Kaltigudda in the centre this range has two other peaks, Bhimán east of Chandávar, and Kaurikal Kámmangudda.
[3] Report of the Kárwár-Gadag Railway Committee, December 1873. Com Cotton's and Lieut. Taylor's Reports on Beitkul Harbour, 1857-58.

KÁRWÁR.
Harbour.

Devgad and Kurmagad form a natural breakwater about 1000 yards long. The Oyster Rocks, which lie a few degrees north of west, are more than three miles from the anchorage. From the low sandy beach which stretches nearly north and south, a spur of the Kárwár hills runs west into the sea for about 2⅛ miles. The end of this spur, which is detached and has a greatest height of 640 feet above the sea, is called Kárwár Head. It is about 1500 yards broad and is joined to the mainland by a low isthmus 500 yards wide. The sea thus intervenes between Kárwár Head and the mainland for nearly 1000 yards, and this inland bay, which is shallow at its upper end and has fifteen or sixteen feet of water at low tides at its mouth, is called Beitkol Cove. Beitkol Cove affords complete protection to native craft and at all seasons small steamers can anchor at its mouth in perfect safety. Kárwár port where steamers and large vessels are moored or lie at anchor is outside Beitkul Cove. The port is well protected by Kárwár Head from west to south and is therefore fairly sheltered from the south-west monsoon. The soundings in the protected area of Kárwár port give a depth of twenty-two feet at low water spring tides. Ten or twelve vessels drawing not more than seventeen or eighteen feet can find room in the port at one time and fair shelter at all seasons. Vessels drawing twenty to twenty-two feet can safely load in fair weather with smooth water, except between May and October, that is immediately before and during the south-west monsoon.

People.

The 1872 census returns showed that of the population of 13,263, Hindus numbered 10,110, Musalmáns 1301, Christians 1800, and Others 52. The 1881 census showed a population of 13,761 or an average of one to each square acre, on 7531 acres the area of the town site of Kárwár. Of the whole population 10,814 were Hindus, 1099 Musalmáns, and 1848 Christians. Among Hindus the most numerous classes are, Bráhmans, Konkan Maráthás, Bhandáris, Ghádis, Hálvakki Vakkals, Komárpáiks, Kalávants, Bandis, and Devlis. The Bráhmans are landed proprietors, traders, and Government servants. The other classes are chiefly husbandmen and labourers. The Musalmáns are petty dealers, labourers, and messengers; and the Christians, Government servants, carpenters, masons, and labourers.

Trade.

Kárwár is one of the two first class Kánara ports with an average yearly trade worth over £500,000. The sea trade returns for the eight years ending 1881-82 give for Kárwár average yearly exports worth £344,656 (Rs. 34,46,560), and average yearly imports worth £233,655 (Rs. 23,36,550). Exports varied from £110,787 (Rs. 11,07,870) in 1877-78, to £606,104 (Rs. 60,61,040) in 1875-76; and imports from £156,175 (Rs. 15,61,750) in 1879-80 to £324,455 (Rs. 32,44,550) in 1875-76. Coasting steamers of 1950 to 2600 tons, belonging to the British India Steam Navigation Company, call weekly at Kárwár throughout the year. These steamers generally make the trip between Kárwár and Bombay in forty-eight hours. They deliver and receive the weekly mails and all kinds of goods and the return steamers ship large cargoes, chiefly of cotton, for Bombay. These steamers sometimes bring piece-goods and stores from Bombay for the local market or to be sent to the Bombay

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KÁRWÁR.

Trade.

Karnátak in carts by the Árbail pass. During the 1876 and 1877 famine in the Bombay Karnátak large quantities of rice and other food grains were landed at Kárwár and sent in carts to Dhárwár, Hubli, and Bellári. Except during the rains when passengers for Goa land at Kárwár, the passenger traffic between Bombay and Kárwár is small. A proposal is now before Government that the small steamers belonging to Messrs. Shepherd and Company should ply daily between Bombay and Kárwár instead of stopping at Goa. Sometimes between October and May, Arab *dháus* come from Arabia to Kárwár bringing dates, pomegranates, almonds, raisins, and pistachio nuts. They stay in the port for a week or two, load with rice, and sail either to Bombay or to Arabia.

Railway.

In 1863 the project of a railway from Kárwár to the Bombay Karnátak was started. In 1869 surveys were undertaken by Government and lines proposed by the Kaiga and Árbail passes. The line by the Árbail pass was preferred, and, between 1869 and 1874, Government incurred a large expense in the survey of the railway line. Building sites were bought at Kárwár by local capitalists, and even by some Bombay European firms, at five to ten times their former value, and large sums were spent in building shops, warehouses, and dwellings. Afterwards the railway project was shelved till the famine of 1876 and 1877 drew attention to the importance of railway communication between the Bombay Karnátak and the coast.[1] Finally in 1879 the scheme of a Kárwár railway was abandoned in favour of a line from Marmagao in Portuguese territory to Hubli which was undertaken by the West of India Portuguese Guaranteed Railway Company.

Management.

Besides being the revenue and police head-quarters of the Kárwár sub-division, Kárwár is throughout the year the seat of the District Judge and civil surgeon, and during the rains of the Collector, the assistant and deputy collectors, the customs officer, the police superintendent, the district engineer, and an assistant collector of salt revenue. The station has a municipality, church, jail, court-house, civil hospital, post and telegraph offices, a travellers' bungalow, and a light-house. There is also a large timber store and a cotton mart.

The municipality, which was established in 1864, had in 1881-82 an income of £1036 (Rs. 10,360) and an expenditure of £1033 (Rs. 10,330). The chief municipal works are the making and repairing of roads, wells, and market buildings, the filling of swamps, and the planting of trees. The municipality owns a Sunday market and a meat and fish market. The Sunday market is an open shed about 100 feet long with corrugated iron roofing. It is used only on Sundays when a large quantity of grain, vegetables, fruit, and other produce is sold. The meat and fish market is an open shed with a tiled roof and a plinth eighteen inches high.

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[1] During the 1876-77 famine the price of grain at Hubli, 100 miles from Kárwár, was £2 10*s.* (Rs. 25) the bag while at Kárwár it was only 16*s.* (Rs. 8). The cart-hire at one time was 12*s.* (Rs. 6) the bag or £8 (Rs. 80) the ton. The cattle employed in carrying grain inland perished in numbers and carts had to be dragged up and down the pass by men. Kárwár Municipal Address to Sir R. Temple, 28th April 1879.

The hospital, which was built in 1872-73, in 1882 treated 5583 out-patients and 375 in-patients at a cost of £862 10*s.* (Rs. 8625). The Kárwár first class provincial bungalow was built in 1865 at a cost of £995 (Rs. 9950). It is stone-built and tile-roofed and has three large rooms, two dressing-rooms, and three bath-rooms with out-houses. The light-house, in north latitude 14° 48′ 20″ and east longitude 76′ 6′ 40″, was built in 1864. It has a red fixed ship's portside light, displayed from the Kárwár port office on a white flagstaff sixty feet from the ground and sixty-five above high water. It can be seen from a ship's deck five miles off and lightens an arc of 35° seaward. With the light bearing east-south-east a vessel can anchor in three to five fathoms.

History.

Kárwár, as noticed above, is a modern town with little history. But Kadvád village, about three miles from the mouth of the river, from which Kárwár takes its name, early in the seventeenth century, rose to be one of the chief ports in the Bijápur dominions.[1]

The first known mention of Kadvád is in 1510 as Caribal on the other side of the river from Cintacora or Chitákul.[2] During the first half of the seventeenth century the Kárwár revenue superintendent or *desái* was one of the chief managers under Bijápur.[3] In 1638 the fame of the pepper of Sonda induced Sir William Courten's company to open a factory at Kárwár.[4] In 1646 Courten's agent at Kárwár offered to sell the factory to the President of the London Company at Surat, but the offer was declined.[5] In 1653 Kárwár appears in the list of the London Company's factories.[6] About 1660 the Kárwár factory was prosperous. The finest muslins in Western India were exported from Kárwár. The weaving country was inland to the east of the Sahyádris at Hubli and at other centres where the Company had agents and employed as many as 50,000 weavers. Besides the great export of muslins, Kárwár provided pepper, cardamoms, cassia, and coarse cloth or *dungari*. There was a demand for lead and broadcloth.[7] At this time it was usual for the Indiamen or ships from Europe, after landing part of their cargoes at Surat, to drop down the coast to Kárwár, land such imports as were in demand, and take in local lading.[8] In 1665 Shiváji exacted a contribution of £112 (Rs. 1120) from the Kárwár factory.[9] After Shiváji's raid the factory seems to have been closed as it is mentioned as being re-opened in 1668.[10] In 1670 the Kárwár factory was prosperous.[11] In July 1673 the *phaujdár* or governor of Kárwár revolted, seized the

[1] The earliest mention of Kárwár is in a local account according to which, soon after their arrival in India and before they had taken Goa (1498-1510), a Portuguese captain named Joan Francisco landed at Kárwár and asked the local governor to be allowed to stay in the country and offered his ship to the king if he might be allowed to build a factory. He was, as usual, allowed as much land as a hide would enclose and cutting it into strips secured a site large enough for his factory. Mr. J. Monteath, C.S. According to another local account Kadvád was founded by Muhammadans after they captured the neighbouring city of Siddhápur. See below p. 342.

[2] Commentaries of Dalboquerque, III. 27. [3] Orme's Historical Fragments, 35.
[4] Bruce's Annals, I. 366. [5] Bruce's Annals, I. 419.
[6] Low's Indian Navy, I. 54. [7] Bruce's Annals, II. 143, 144.
[8] Hamilton, I. 267; Bruce, II. 143, 144. [9] Anderson's Western India, 76; Grant Duff, 91.
[10] Bruce's Annals, II. 202. [11] Bruce's Annals, II. 286.

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subordinate officers who were loyal to Bijápur, attacked the *diwán* who would not join him, and laid siege to the English factory because the factors would not supply him with ammunition.[1] In the same year the well known English traveller Fryer describes Kárwár as the chief port of Bijápur, with a hilly and indifferent woody shore and islets scattered to and again.[2] In 1674 Shiváji burnt Kárwár because the castle was not surrendered. The English factors were treated civilly and no harm was done to the factory.[3] In October 1675 Fryer paid a second visit to Kánara. He came from Bombay with the chief of the Kárwár factory. At Kárwár the chief of the factory and Fryer were met on the river by the governor with two barges, and on landing were welcomed by the ordnance of the English House. The English House was on an arm of the river (about three miles from its mouth) surveying a pleasant island stocked with game. It was in a delicate mead, the land of Cutteen, Esquire, to whom it had long before been given by the king of Bijápur.[4] The house had only lately been built. It was a stately mansion, four square and guarded by two bulwarks at the commanding corners. When Shiváji attacked the place two years before the house was not finished, but though the town was burnt the factors were able to defend themselves with the help of a small pink. At Kárwár no beef was to be bought; but game was abundant, and the English factors went to the woods sometimes for a week at a time. They lived on fish, water-fowl, peacocks, green pigeons, spotted deer, *sámbar*, wild hogs, and sometimes wild cows. Tigers and leopards were common in the woods.[5] There was not much trade at Kárwár and the factory was decaying, merchants being out of heart to buy and sell because of the embroils of the country.

In 1676 the Kárwár factory suffered from the exactions of the local chief.[6] In 1678, on account of the necessity of reductions, and in 1679, because of the levies of the Portuguese and the Sonda chiefs, it was determined to withdraw the establishment.[7] In 1681 and 1682, as part of the attempt to increase the scale of the English Company's affairs and especially to improve the means of getting pepper, cardamoms, benjamin, cloth, and cassia lignum, Sir John Child, the President at Surat, was ordered to restore the Kárwár factory on a larger scale than before.[8] In 1683 the investment from Kárwár was considerable. There were 200 tons of pepper, 51,000 pieces of *dungari*, 8000 pieces of *patkis*, 10,600 pieces of *perkolis*, 50 bales of cardamoms, 2000 pieces of *baftas*, 2000 *sevagajis*, and 50 *khandis* of cassia lignum.[9] In 1684 the English were nearly

[1] Orme's Historical Fragments, 35-40. [2] Orme's Historical Fragments, 52.
[3] East India and Persia, 58.
[4] Fryer probably refers to Sir William Courten whose agent Weddell founded the Kárwár factory in 1638-39.
[5] East India and Persia, 146-147. [6] Bruce's Annals, II. 399.
[7] Bruce's Annals, II. 421,443. At the general reduction in 1679 the Court of Directors resolved that Kárwár and Rájápur should be represented by native agents. Low's Indian Navy, I. 65. It is doubtful if these orders were carried out. Compare Bruce, II. 422, 428, 442, 472. [8] Bruce, II. 460, 487.
[9] Orme's Historical Fragments, 209. The piece of cloth is said to be eighteen feet by one.

driven out of Kárwár. The crew of one of two small vessels, the Mexico and the China, which had come to Kárwár for cargoes of pepper, stole and killed a cow. They were mobbed by the people and firing in defence had the misfortune to kill two children. The people seized the pepper and in spite of offers of reparation were so enraged that the factors' lives were in danger and the house seemed likely to be destroyed. The presence of the Company's shipping prevented an attack.[1] In 1685 the Portuguese stirred the *desáis* in Kárwár and Sonda to revolt and helped them with troops.[2] In 1690, perhaps owing to the extreme depression in Bombay and Surat in consequence of the failure of the Childs' scheme to act independently of the Moghal government, Kárwár seems to have been prosperous and to have traded direct with England.[3] About this time Ovington remarks that in Kárwár deer, antelope, peacock, and wild bulls and cows were almost the daily furniture of the factor's table brought home by the messengers without any further expense than that of powder and shot.[4] In 1692 the chief of the English factory was held in great respect by the leading people of the neighbourhood when with his followers he started to hunt. A pack of twenty English dogs, good for game, was kept and each allowed two pounds of rice a day at the Company's cost. One day within the space of two hours more than twelve deer, two wild cows with their calves, and four or five hogs, were killed. At the close of the day the chief was led home by the whole company, which included most of the people of distinction in the neighbourhood with their vassals and servants, who at the factory gate made him a compliment and departed. So great was the fame of Kárwár as a place of sport that two young men of high family, a German of the house of Lembourg and a son of Lord Goring, came out and stayed at Kárwár.[5] A few years later the factors were better husbands of their money. They discharged all their dogs and other superfluities. Only one of the old customs was kept, that of treating strangers who came from Europe with pretty black female dancers.[6]

During the last ten years of the seventeenth century the Dutch made every effort to depress the English pepper trade at Kárwár, and in 1697 the Maráthás laid Kárwár waste.[7] In 1701 the trade in white pepper was encouraged,[8] and the factory was continued as it appears in the list of places belonging to the two East India Companies at their union. At this time the Kárwár imports were from Persia, almonds, dates, rose-water, and raisins; from Arabia, horses and drugs; and from Europe, iron, lead, sword-blades, knives, branch coral, and wearing apparel for the Portuguese. The exports were, pepper, coarse brown cloth, coarse brown muslin, Goa spirits, Shiraz wine, cardamoms, cassia, nux vomica, bezoar, and a few other trifling articles. The Kárwár pepper was the best on the coast.[9] In

[1] Factory to Surat, 15th September 1684; Bruce's Annals, II. 545.
[2] Orme's Historical Fragments, 145.
[3] Compare Bombay Gazetteer, XIII. 480. [4] Voyage to Surat, 269.
[5] Hamilton's New Account, I. 264; Anderson's Western India, 135-136.
[6] Hamilton's New Account, I. 267. [7] Bruce's Annals, III. 240.
[8] Bruce's Annals, III. 427. [9] Milburn's Oriental Commerce, I. 312.

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KÁRWÁR. *History.*

1715, according to a local manuscript history, the old fort of Kárwár was pulled down and in its place Sadáshivgad was built at Chitákul on the north bank of the Kálinadi. The new fort seriously interfered with the safety of the English factory. It was now little more than a genteel prison.[1] After the Sonda Rája's battery at the mouth of the river was completed, Mr. Taylor, who was then the chief of the factory, was foolish enough to annoy the chief by seizing a wreck which came ashore about four miles from the factory.[2] Basava Linga the Sonda chief (1695-1745) besieged the factory for two months during the rains. Two attempts to relieve the factory, from the storminess of the season and the inefficiency of some of the troops, were little better than failures, and though, with the help of a friendly Musalmán, the siege of the factory was raised, Basava continued so hostile that in the end (1720) the Company were forced to remove the factory.[3]

In October 1715, Mr. Stephen Strutt, the Deputy Governor of Bombay, was sent to inquire into charges of mismanagement which had been brought against the Kárwár, Tellicherri, Kalikat, and Angengo factors. Strutt reached Kárwár on the 31st of October and found three Portuguese vessels cruizing at the mouth of the river to keep the coast clear of pirates. He left a list of questions to be answered by the Kárwár factors, and, on his return from the south, seems to have been satisfied with their replies, as, unlike Angengo, Kárwár passed the inquiry without punishment or censure.[4] A long standing dispute which it was hoped Mr. Strutt would settle was regarding the English ship Monsoon, which had been seized by Ángria in 1707, and immediately after, at the request of the English, recovered by the Portuguese. Since 1707, the Portuguese had persisted in refusing to give up the ship, and Mr. Strutt's efforts met with as little success as the previous negotiations.

About this time Hamilton notices that Kárwár had a good harbour and a river fit to receive vessels of 300 tons. The Rája was tributary to the Moghal. The woods were full of wild beasts, but the valleys abounded in corn and grew the best pepper in India.[5] In 1739 the *desái* of Kárwár helped the Portuguese against the Maráthás.[6] After they were forced to leave Kárwár in 1720 the English, in spite of efforts to regain the favour of the Sonda chief, were unable to get leave to open a factory at Kárwár till 1750. Even then the factor was not allowed to repair the old house or to fortify his own dwelling. He remained for two years till the Portuguese sent a fleet and in September 1752 took possession of Pir fort or Sadashivgad at the right mouth of the river. As the Portuguese claimed the monopoly of the Kárwár trade and were now in a position to enforce their claim an English agent ceased to be of use. He was recalled in November 1752[7] and the English did not again attempt

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[1] Hamilton's New Account, I. 268.
[2] Bom. Quar. Rev. III. 67; Low's Indian Navy, I. 94; New Account, I. 78.
[3] New Account, I. 269-272; Bom. Quar. Rev. III. 67, and VI. 209.
[4] Low's Indian Navy, I. 92-93. [5] New Account, I. 262. [6] Grant Duff's Maráthás, 251.
[7] Bom. Quar. Rev. VI. 210.

to open a factory at Kárwár.[1] In November 1755, on condition that they gave up Pir fort, the Sonda chief granted the Portuguese four villages and allowed them to build a fort to the south of the Kálinadi near Baitakula.[2] In 1758 Anquetil Du Perron notices the Kárwár river where the Sonda chief had a fort. The Portuguese held the mouth of the river near which was Boetakol.[3] In 1772 Mr. Forbes, the author of the Oriental Memoirs, notices that Kárwár was a town of importance during the flourishing days of the Portuguese, and that the English had formerly a factory there for the purchase of pepper. There were still a number of Portuguese inhabitants with a bishop in whose diocese were the Roman Catholic churches in Bombay. In the forests near Kárwár where the *khair* tree was abundant, there was a considerable manufacture of catechu or Terra japonica.[4] In 1801 Kárwar was in ruins; the only trace of its former commerce was a little trade in salt and catechu.[5] Between 1867-1874, the hope that a railway would be made from Kárwár to Hubli, raised the value of building sites at Kárwár and led to the construction of many warehouses and dwellings.[6] In 1876-77, on account of the famine in the Bombay Karnátak, Kárwár imported 18,000 tons (72,000 *khandis*) of grain. As soon as the Marmagao-Hubli railway is opened the importance of Kárwár as a sea-port and market town will greatly diminish as all cotton, grain, and spices from above the Sahyádris will be sent to Marmagao. Already (July 1882) several old Kárwár shopkeepers have left for Goa and many more are expected to follow as soon as the line is open.[7]

KÁRWÁR.

Kodiba'gh, two miles north of Kárwár is the timber store of Kárwár. The work of arranging the great logs of wood in this store is done by elephants. Each elephant is provided with a stout piece of rope which he carries in his mouth. He walks to the log and throws the rope at the feet of the man whose business it is to make it fast. When the rope is fastened, the elephant takes hold of one end between his teeth. The other end is caught by a second elephant, and the two putting their shoulders together drag enormous masses of timber as though they were saplings.[8] Near Kodibágh, and at intervals along the shore, are large and flourishing plantations of casuarina and cocoa-palms.

KODIBÁGH.

A stone pier called the Macdonald Pier was built at Kodibágh in 1880-81 where ferry boats and other craft touch.

Kodkani, a Jain village about ten miles south-west of Siddápur, is the nearest village to the Gersappa Falls and has a travellers' bungalow. The people are mostly Jain husbandmen.

KODKANI.

Kondli, about two miles north of Siddápur, is said to have once been the capital of a petty chief or *páligár*. It is surrounded by a strong wall with a moat. The fort is said to be a square mile in

KONDLI.

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[1] Bom. Quar. Rev. VI. 210.
[2] Instruccao, 15-17.
[3] Zend Avesta, Disc. Prel. cci.-ccii.
[4] Oriental Memoirs, I. 303.
[5] Buchanan's Mysore and Canara, III. 179.
[6] See above, pp. 26, 320.
[7] Municipal Report of Southern Division for 1881-82, p. 122.
[8] Details are given above, Part I. pp. 27-29.

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area and to be well supplied with water. There are four large ponds round the fort and near it is a large temple of Kálamma.

KUMTA.

Kumta, the head-quarters of the Kumta sub-division, with in 1881 a population of 5687, is the chief port for the shipment of cotton from Bellári and the Bombay Karnátak. It is at the head of a little creek to the south of the Tadri river up which the tide runs about three miles. Though navigable only at high tide this creek carries the whole trade of the port to vessels that anchor in the sea about half a mile off its mouth. The roadstead is without shelter and the bar is dangerous and can be crossed only by flat-bottomed boats and light craft.[1]

To the north of the entrance of the creek is a small conical hill on which are the Kumta light-house and remains of fortifications. Within the narrow entrance is a marshy flat two or three furlongs broad with a travellers' bungalow. On the further side of this marsh the town stands on a gentle height facing west. The streets are laid out with some regularity and run in a general direction west-south-west. They are crossed by other streets at right angles. The houses are generally in enclosures separated by low walls and thickly shaded with trees. Most of the houses are of mud and are thatched. On the rocky hill above the town is another travellers' bungalow, commanding a good view of the surrounding country. Although within a quarter of a mile, Kumta town is hardly seen owing to the numerous cocoa-palms among which it is built. Rice fields and the salt marsh appear enclosed by a semicircle of low hills about a mile in diameter. To the north appears Mirján fort and a waving country covered with grass and trees, with rice fields in the hollows.[2]

People.

In 1855 Kumta had a population of 6885.[3] The 1872 census returns showed a population of 10,932, 9514 Hindus, 698 Musalmáns, and 720 Christians. The 1881 census returns showed a population of 10,629 or a decrease of 303. Of these 9245 were Hindus, 705 Musalmáns, and 679 Christians, giving an average of two persons to each square acre on 4705 acres the total town-site of Kumta.

Trade.

The sea-trade returns for the eight years ending 1881-82 show average exports worth £516,509 (Rs. 51,65,090) and average imports worth £254,271 (Rs. 25,42,710). Exports varied from £308,536 in 1877-78 to £636,299 in 1881-82 and imports from £171,915 in 1876-77 to £339,028 in 1877-78. The exports chiefly consist of cotton from Bellári and Dhárwár, and spices and grain from upland Kánara. Coasting steamers of 1900 to 2600 tons belonging to the British India Steam Navigation Company call at Kumta during

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[1] Kumta Point forms a little bay off the mouth of the Kumta creek which it protects from north-west winds; but the water is very shallow and coasting craft which are too large to enter the creek anchor at high water in three or three and a half fathoms sand and mud to the south of the point without any shelter. About a mile north-west of Kumta Point is a rock above water called Snail Rock from its likeness to a snail when viewed from the anchorage off Tadri river. Taylor's Sailing Directory, I. 398-399. Compare Lieutenant Taylor's Report to the Madras Government, 27th July 1857. [2] Dr. Leith's Report, 10th February 1863.
[3] Pharoah's Gazetteer of Southern India, 554.

KUMTA.

the fair season when specially required by merchants for shipping cotton to Bombay. Sometimes Arab vessels come between October and May, bringing dates, pomegranates, almonds, raisins, and pistachio nuts. They stay in the port for a week or two, load with rice, and sail either to Bombay or back to Arabia. The Kumta light-house, to which reference has been made as crowning the conical hill to the north of the entrance, was built in 1855. It is a fixed white light, a common lantern with three burners, on a white laterite column sixty feet above the hill and 180 feet above sea level. It can be seen in fair weather from the deck of a ship nine miles off and lightens an arc of 150° seaward or an area of fifty-four square miles. The light overlooks the mouth of the creek by which at high water boats pass to the cotton warehouse to the south of the town.

Management.

Besides the chief revenue and police offices of the Kumta sub-division, Kumta has a subordinate judge's court, post, telegraph, and sea customs offices, a municipality, a dispensary, a first class provincial bungalow, and four rest-houses. The municipality which was established in 1867 had in 1881-82 an income of £1007 (Rs. 10,070) and an expenditure of £906 (Rs. 9060). In 1882 the dispensary treated 136 in-patients and 6010 out-patients at a cost of £404 (Rs. 4040). The municipal market consists of three rooms side by side, a central room (38′ × 17′) and two side rooms (22′ × 17′). One of the side rooms is occupied by stall-holders selling bangles and sundries. The other two rooms are used as a vegetable market. There are four schools, one Anglo-vernacular and three vernacular one of which is a girls' school.

History.

According to tradition Kumta was the head-quarters of a Jain family who held as far south as Honávar.[1] The earliest known mention of Kumta is about 1530 when the Kombatem river is mentioned as paying a tribute of 200 bales of rice to the Portuguese.[2] In 1713 a Portuguese squadron, sent by the viceroy against the king of Bednur, entered the river of Camata, the first river in the kingdom of Kánara, and captured and burnt eleven Bednur ships.[3] In 1758 the French scholar Anquetil Du Perron mentions Komenta with a Christian church, a river, and a fort on a hill on the sea.[4] In 1801 Buchanan calls it Kumti, a place formerly of some note. It had straight lanes fenced with stone walls and many cocoanut gardens. Twice it had the misfortune of having Tipu's army encamped in its neighbourhood and on both occasions it was burnt down.[5]

KUNDAL PASS.

Kundal Gha't, or the Kundal Pass, on the Supa-Goa frontier, is in the Sahyádri range close to Kundal village, twenty-two miles south-west of Supa. The villages of Porneváda, Kundal, Kurnavalli, and Nuvar lie at the head of the pass; and those of Patem, Dingoro, Sigonem, and Wadem lie in Portuguese territory at its foot. A road near Kumbárváda village, about twelve miles south-west of Supa, runs

[1] Buchanan's Mysore and Canara, III. 153. [2] Subsidios, III. 246-248.
[3] Instruccao, 8. [4] Zend Avesta, Discours Prelim. cc.
[5] Mysore and Canara, III. 152.

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across the pass joining Sangaon in Portuguese territory with Supa by Sanjhode and with Haliyál by Bamanhalli and Sámbráni. The road is twelve to sixteen feet broad and near the pass has steep gradients. It is nine miles from Kundal to Kumbárváda where it meets the Anshi road. Before the pass was opened by the Madras Government there was a footpath for animals and for men with head-loads. The road is now chiefly used by pack bullocks and men carrying salt, cocoanuts, and fish from the Portuguese territory. The road is kept in order at a yearly cost of £35 (Rs.350) from provincial revenues.

KURMAGAD.

Kurmagad Island, three cables' length to the north-east of Sunghiri island and about two miles from the mainland, rises to a height of 180 feet. The island has been fortified all round, and much of the work is still in good order. On the east, within the fort, is a fresh-water well among trees. The island has a temple of Narsimh at whose fair in December people come in numbers from Sadáshivgad and Kárwár, pass the night on the island, and return to the mainland next morning. To the east of Kurmagad island the water is shoal, as the sand is deposited in the still water to the leeward of it. Between Kurmagad and Sunghiri the passage is safe, but a vessel should keep close to Kurmagad as there are rocky patches off the east end of Sunghiri.[1]

History.

According to a local manuscript the island was first partly fortified by Shiváji and called Sidhgad. In 1715, Kadra fort was pulled down and with its materials the fortifications were completed and the island fort was called Kurmagad. In 1783 a detachment of General Mathews' force took Kurmagad with Sadáshivgad and garrisoned it. It remained with the English till 1784, when, in accordance with the terms of the treaty of Mangalor, it was restored to Tipu. In 1790 the island was taken by a Marátha force under one Báburáo Sálskhe; but in 1792 it was restored to Tipu. In 1799 the island was taken by an English force under Captain Hone and has since remained in English hands.

KUVESHI PASS.

Kuveshi Gha't, or the Kuveshi Pass, on the Supa-Goa frontier, is in the Sahyádri range close to the village of Kuveshi, fifteen miles north-west of Supa. The villages of Gontrige, Ivalli, Kuveshi, and Gaulcunang in British territory lie at the head of the pass; and those of Sonal, Maird, and Carnad in Portuguese territory lie at its foot. It is a steep pass chiefly made for the salt traffic. A bullock track across the pass joins Sangem and Margaon in Portuguese territory with Supa. The road is twelve to sixteen feet broad and is about twelve miles from Kuveshi to Kounsheal where it meets the Tinai pass road leading to Supa. Before 1858, when the present road was built by the Madras Government from provincial funds, there does not appear to have been a footpath. It is kept in repair at a yearly cost of £50 (Rs. 500) from provincial funds.

LÁLGULI FALLS.

La'lguli[2] village on the Kálinadi, about eight miles north of Yellápur, has a series of picturesque rapids or cascades with a total fall of 200 to 300 feet. Unlike the other large Kánara rivers,

[1] Taylor's Sailing Directory, I. 396.

[2] Contributed by Mr. R. E. Candy, C.S.

which dash over the crest of the Sahyádris in single leaps the Kálinadi falls from rock to rock in a succession of cascades. From where it meets the Tattihalla, about ten miles north of Yellápur, the Kálinadi forces its way along a rocky rugged bed. The stream divides into many channels each falling six to twelve feet over a rocky ledge into a pool. It leaves the pool in a single rapid stream, boils among boulders, and again shoots in a second cascade into a second long pool. Below the second pool it once more scatters into small channels, brawling over petty rocks, till it gathers again into a deep torrent and rushes through a narrow ravine between banks thick with forest to the water's edge. Beyond Lálguli village, where the fall grows more rapid, cliffs, 200 to 300 feet high, rise on either side covered with stunted timber to within fifty feet of the river bed. On the sheerest corner of the cliff is a fort named Hanumán's temple, from which, according to a local story, the Sonda chiefs used to hurl their prisoners into the black depths of the gorge. Between these steep cliffs the river rushes in a series of noisy falls broken by dark still pools, till, near the village of Bárballi at the foot of the Ganeshgudda pass, it flows out narrow and rapid between tree and bamboo covered banks. For sixteen miles beyond Bárballi to Kadra, where navigation begins, the bed continues broken by rocks and shallows. During the heavy rains of July the broken streams of the fair season rush in one vast mass of water with a roar that can be heard at Yellápur, ten miles away.

LÁLGULI FALLS.

Lushington Falls. See UCHHALI.

LUSHINGTON FALLS.

Ma'god Falls.[1] Near the village of Mágod, about twenty miles south-west of Yellápur, the Bedti-Gangávali forms a picturesque waterfall leaping in a series of cascades over cliffs varying in height from one to two hundred feet and together about 800 feet high. From the Kárwár road, two miles west of Yellápur, a path branches on the left eight miles to Mágod. Beyond Mágod, whose houses, like those of other villages in this part of Kánara, are scattered over a wide area, the tract leads about a mile through a thick evergreen forest to a steep hill-side. The path slips down the hill side for a short distance and crosses a narrow ridge which is the crest of the Árbail pass. Beyond the pass it climbs a round outstanding hill thick with bamboos. The hill-top commands an easterly view of the upper Bedti valley with the river tumbling along a series of gentle rapids into a great pool, where, gathering head, it hurls itself over a cliff two hundred feet high. From the pool at the foot of the fall, hemmed in on the right by a sheer wall of rock about 800 feet high, the Bedti forces its way along a rugged channel round the base of the hill. Northwards covered with trees the range of hills slopes slowly to the plain; southwards it rises in frowning crags over which the Sonda stream dashes to meet the Bedti. The Bedti bends to the south and then turns west along a far stretching valley till it meets the Sonda, when their joint waters become the Gangávali river, sluggish and muddy as it winds across the plain towards the sea.

MÁGOD FALLS.

[1] Mr. R. E. Candy, C.S.

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Places of Interest.

MANJGUNI.

Manjguni is a small village on the north bank of the Gangávali river opposite the village of Gangávali. In 1758 Du Perron in his journey northwards notices after the village and river of Gangávali a Mosgani river that separates Kánara from Sonda.[1] The names taken from the two ports seem to have misled Du Perron into supposing that the Mosgani and Gangávali were different rivers.

MANKI.

Manki, a village about three miles north of Honávar, has a small fort, a custom-house, and a school. The fort called Mankidurg on the Manki hill to the north of the village is out of repair. The chief inhabitants are Naváiyat Musalmán traders, Sherogar husbandmen, Christian palmjuice-drawers, and Khárvi fishermen. The sea trade returns for the four years ending 1881-82 show average exports worth £349 and imports £397. Exports varied from £185 in 1878-79 to £565 in 1881-82 and imports from £189 in 1878-79 to £738 in 1880-81. Buchanan notes that on the 6th of February 1801 two boats were cut away from Manki harbour by pirates. At that time pirates hovered round Pigeon Island and were a great pest to commerce. Besides these two from Manki within a month they had cut away two boats from Honávar and one from Bhatkal.[2]

MÁZÁLI.

Ma'za'li, a village six miles north of Sadáshivgad, with in 1881 a population of 3717, was a land customs office before the Anglo-Portuguese treaty of 1880. The chief inhabitants are Shenvi and Sásashtakar landed proprietors, Konkani Marátha and Komárpáik husbandmen, and Gábit and Harkantar fishermen. The village has a Kánarese school, a rest-house, and a police station. A yearly fair attended by 2000 to 3000 people is held in January in honour of Márkiamma whose temple is on a hill between the Portuguese and Kánara frontiers. At the fair about £40 (Rs. 400) of sweetmeats, fruit, and metal vessels are sold.

MENSHIGUDDA.

Menshigudda, north latitude 14° 45′ and east longitude 74° 43′, about 2000 feet above sea level, on the left bank of the Gangávali river, is one of the leading peaks in the Kaliáne range that runs east from the Sahyádris. It is steep and covered with thick brushwood. Four miles to the west lies Menshi, the village from which the hill takes its name. At the foot of the hill are many flourishing villages with rich spice gardens owned by Havig Bráhmans. The people of Menshi are mostly Lingáyats, Áres, Gongdikárs, and Kare Vakkals.

MIRJÁN.

Mirja'n, about five miles north of Kumta, with in 1881 a population of 1059, is a place of historic interest now almost entirely in ruins. It lies at the south-east end of the Tadri estuary or back-water and is reached by a circuitous channel five or six miles from the entrance. The banks of the backwater are lined with mangrove and other bushes that hide the rice fields, and, on drawing near Mirján, the wooded hills look close, and the channel becomes narrower and at low tide is shallow enough to wade across with the water breast-high. In the fair season the stream is brackish, but during the rains the flow of the river is strong enough to prevent the salt

[1] Zend Avesta, Disc. Prelim. cci. [2] Mysore and Canara, III. 138.

MIRJÁN.

water flowing as far as Mirján.[1] Mirján town, with several villages or scattered hamlets belonging to three separate townships, lies on low ground in a bend of the Tadri river. The ground has a southerly slope and the soil is gravel from the neighbouring laterite. At the foot of the slope are rice fields, and beyond the rice fields is another rising ground on whose southern slope Taribágal village stretches to the stone-built wharf on the river's edge. On the east is a waving laterite plain with a thin sprinkling of trees. From the distance northward, a high encircling chain of wooded hills approaches until on the south-east its base is scarcely half a mile off. On the south a yet more lofty range appears to the west of the water and stretches four miles south-west to Kumta through a waving slightly wooded country.

Mirján village, with the neighbouring village of Taribágal, has about a hundred houses. These are irregularly placed in separate enclosures near the Ankola road which runs through their midst and is the only street. The houses are all low, built of mud or stone and thatched, and deeply shaded with trees. The people are chiefly Musalmán, Nádor, and Christian husbandmen and labourers. On the same corner of land with Mirján are two other villages, Kodkana and Chatrukurva. Kodkana has several hundred houses and is built partly on a raised laterite site and partly on clayey rice ground; Chatrukurva is much smaller and is built entirely on rice ground close to the river.

Fort.

Mirján has a travellers' bungalow and a small temple. The chief object of interest is its ruined fort which is said to have been built by Sarpán-malik, probably a reminiscence of the Bijápur title Sherif-ul-Mulk (1608-1640).[2] The fort lies in the midst of the three Mirján villages about a third of a mile from the river. It is built on the north-west edge of a ridge of laterite in which its deep moat is cut and which raises it a little above the river banks. It has high well-built walls with battlements facing the sea, but the whole is so overgrown with vegetation and brushwood that it is difficult to make out the internal arrangements of the fort. Along the rocky height on the Ankola road eastward as far as the travellers' bungalow a large Musalmán burial-ground shows how much more populous Mirján formerly was than it is at present.

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[1] Dr. Leith's Report, 10th February 1863.

[2] The local history is that Malik was a poor Musalmán boy who herded the cattle of Chandrayan Hebbar, a Havig of Mirján. One day the boy fell asleep on a stone platform or *katti* at the foot of a *pipal* tree. As his cattle did not come back at the usual hour Chandrayan Hebbar went in search of Malik. When he came near the *pipal* tree he saw Malik asleep and a cobra sheltering him from the sun with its hood. As Hebbar approached the serpent slowly glided away. The boy was awakened, taken home with the cattle, and called Sarpán Malik or the Lord of Snakes. (For this title, see above under History, p. 122). Malik continued for some time in his master's service. He afterwards went to Maisur where he gathered a small force and returned to his village making petty conquests. He built the Mirján and Ankola forts and ruled for some time as a petty chief at Mirján. He rewarded his old master Hebbar with the village of Achve thirteen miles north-east of Mirján. In memory of Malik the Hebbar family have built a platform round the old *pipal* tree where he is believed to have slept, and every year at *Dasara* (October-November) time the Hebbar family hold a fair when Musalmáns are invited, old swords and arms are displayed and worshipped as trophies, and fowls are sacrificed. Mr. R. E. Candy, C.S.

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MIRJÁN. *History.*

Though the earliest known reference to Mirján is not before the sixteenth century, interest attaches to the place, as, from the close similarity of the name, Mirján has been supposed to be the ancient Muziris, one of the chief centres of Greek and Roman trade with India in the first, second, and third centuries after Christ. Muziris is mentioned by Pliny[1] (A.D. 77) as the first town of merchandise in India, and in Peutinger's tables[2] (about A.D. 100) where it is said to have had a temple of Augustus. It appears in Ptolemy[3] (A.D. 150) as Muziris in Limyrike between Tyndis and Melcynda, and in the Periplus[4] (A.D. 247) as a great resort of vessels from Ariake or the Konkan and of Greek fleets from Egypt. In modern times Muziris has been identified with Mirján by Forbes[5] (1784), by Rennel[6] (1788), and by Robertson[7] (1791). Vincent[8] noticed that the account in the Periplus was 'Then follow Naoura and Tyndis, the first marts of Limurike (that is Damurike or the Tamil country,) and after these Muziris and Nelkynda.' Vincent argued from this that Muziris must be looked for considerably to the south of Naoura or Honávar. In his opinion the site of Muziris should be sought in the neighbourhood of Mangalor.[9] Since Vincent's time the late Dr. Burnell and Bishop Caldwell have discovered that Muyiri is an old name of the once famous port of Kranganor about twenty miles north of Kochin, and the identification of Muziris with Muyiri-kotta has been generally accepted.[10]

According to tradition under the Vijaynagar kings (1336-1587) Mirján was held by local tributary chiefs.[11] In 1510 Dalboquerque on his way to Sokotra went to Mirján where he saw Timmaya the chief of Honávar.[12] In 1514 the Portuguese traveller Barbosa mentions, south of the Aliga or Kálinadi, the very large river of Mergeo which produced a very great quantity of common rice. The Malabárs came in their boats bringing cocoanuts, oil, and palm-sugar, and took away the cheap rice.[13] About 1530 when their power was well established the Portuguese levied a tribute of 500 bales of rice on the Mirzie river.[14] About 1580 De Barros mentions the city of Mergen subject to the Vijayanagar kings.[15] During the first half of the seventeenth century Kánara as far as Mirján continued under Bijápur, and, according to local information, Sarpán-malik, that is Sherif-ul-Mulk, between 1608 and 1640, built a strong fort at Mirján and changed the name of Mirján to Isar. By the treachery of its Moor governor Mirján next passed to Shivappa Náik of Bednur (1648-1670) probably during the latter part of his reign. In 1660 Baldæus notices the Mirján river as the boundary between Bijápur and Shivappa Náik.[16] In 1673 the well known

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[1] Natural History, VI. 133.
[2] Bertius' Edition, Tabulæ Peutingerianæ Segmentum, VII. [3] Bertius' Edition, 198.
[4] McCrindle's Periplus, 129; Vincent's Commerce, II. 441-451.
[5] Memoir on Map of India, xxxviii. 28. [6] Oriental Memoirs, IV. 108.
[7] India, 53. [8] Commerce of the Ancients, II. 447-448.
[9] Muziris according to Vincent, II. 449, was also written Modiris, Mudiris, Mundiris, Zmiris, and Zymiris.
[10] Ind. Ant. III. 333; Jour. Bo. B. R. A. Soc. XV. 141; Yule's Cathay, II. 373-374; Mad. Jour. Lit. and Sc. (1878), 193. [11] Mysore and Canara, III. 233.
[12] Kerr's Voyages, VI. 129. [13] Stanley's Barbosa, 79.
[14] Subsidios, III. 246-248. [15] Decadas, II. 319. [16] Baldæus, 98.

English traveller Fryer went from Honávar up the Mirján river in a vessel rigged like a brigantine. Mirján was in the same dominion as Honávar but was only the fragment of a town. On landing, Fryer was welcomed by one of the gentile chiefs of Mirján who, like an Italian prince, was not ashamed to be a merchant. He was seated under a shady tree on a carpet spread on the sand with his retinue standing around him. He was waiting for the protector or over-lord of Kánara, the Rája of Bednur, who was then a minor. The protector came anon with lords and guards armed with swords and gauntlets, partisans adorned with bells and feathers, as also were the horses that carried his *lascarry* or army with such trappings as the finest tram horses in England then wore. The protector, rowed by a gang of thirty-six in great pomp, ventured off to see the English ships. His music was loud and with kettle-drums made a noise not unlike English coopers driving home hoops on their hogsheads. He went aboard two or three ships who entertained him with their guns and cheers presenting him with scarlet cloth. At Mirján, pepper, saltpetre, and betelnut were taken in by Fryer's ship for Surat.[1] In a second visit to the Kánara coast in 1675 Fryer went from Gokarn to Mirján where Fryer's Banyan guide, a young spendthrift whose father was lately dead, treated Fryer and his friends to dancing-wenches. Fryer describes Mirján fort as very fine though old, double-walled, and trenched with high turrets on the bastions. It had been surrendered by the treachery of a Moor governor and was subject to the Cannatick Ranna that is the Bednur kings. The town had a market and good stone aqueduct, with a Musalmán cemetery at the end.[2] In 1678, under a treaty with the Bednur chief, the Portuguese were allowed to build a factory and church at Mirján.[3] In 1707 the Portuguese made a fresh treaty allowing them to build a factory at Mirján.[4] About 1720 Hamilton mentions Mirján as a small harbour in the extreme south of the Sonda chief's territory.[5] In 1757 the Maráthás, taking advantage of disturbances at Bednur, seized Mirján.[6] Mr. Forbes (1772-1784) mentions Mirján as famous for pepper, cassia, and wild nutmeg. He identifies it with the Muziris of the ancient Greeks and notes that the East India Company had for seventy years a large warehouse at Mirján to store pepper and sandal wood brought from Maisur. Haidar Ali allowed them the same privilege.[7] In 1783 General Mathews captured the island fort of Rájmándurg at the mouth of the Mirján river and passing up the river took the fort of Mirján.[8] In August 1800, Colonel Wellesley, afterwards the Duke of Wellington, wrote that the fort of Mirján had lately been taken by bandits who came down the Sahyádri passes and that a detachment of the Honourable Company's troops would be required to retake it. There were other forts in Kánara unoccupied like Mirján and he thought it very desirable to destroy them as soon as they could be surveyed and their general utility

[1] East India and Persia, 57-58. [2] East India and Persia, 161-162.
[3] Instruccao, 8. [4] Instruccao, 8. [5] New Account, I. 278.
[6] Wilks' South of India, I. 450; Bom. Quar. Rev. VI. 210.
[7] Oriental Memoirs, I. 304; IV. 108-109. [8] Maratha MS.

determined.[1] In 1801 Buchanan mentions, on the north bank of the Tadri, the fort and town of Midijoy corrupted by Musalmáns into Mirzi, Merzi, and Mirján. It suffered under Haidar and was destroyed by Tipu.[2]

MOTIGUDDA HILL.

Motigudda Hill, north latitude 14° 37 east longitude 74° 32′, in the great Gode spur of the Sahyádris, rises about 3000 feet above the sea, nearly eleven miles north-west of Mirján. The Gode spur stretches between the basins of the Gangávali on the north and of the Tadri on the south, and spreads on all sides, a beautiful star of hills, a few miles north-west of Nágur village. The eastern ray of this star joins the spur to the main range at Brahmuru or the village of Pagoda, a little to the north of the famous Yán or Yenna rocks. Like the other hills in the spur Motigudda is rugged dark and weather-beaten, its top thick with rocks, its steep slopes strewn with immense laterite and granite boulders, and its lower slopes clothed with a dense growth of stunted brushwood. Of the other hills in the spur some are flat-topped, some pointed, and some egg-shaped. Many small streams take their rise in the Gode hills and flow north to the Gangávali or south to the Tadri. On the hill above Brahmuru village is a small shrine. A path leads across the hill to the main Sirsi road. The villages of Nágur, Achve, Brahmuru, and Koniani near these hills are well cultivated by Halvakkals, Nádors, Halepáiks, and Mukris.

MUDGIRI.

Mudgiri, three miles north-east of Sadáshivgad, with in 1881 a population of 1990, has a large and celebrated temple of Nágnáth with a car-festival which takes place in May and lasts two days. From 5000 to 6000 people come and £300 to £400 (Rs. 3000-Rs. 4000) worth of sweetmeats, fruits, cloth, and metal vessels are sold.

Mudgiri is the head-quarters of the Kalávant or dancing-girl caste. On the great festival days in May, many dancing-girls from beyond the Portuguese frontier attend and vie with the local Kalávants in dancing before the car from eight at night when the car-procession begins to sunrise when the procession returns to the temple. Besides dancing-girls the people are mostly Komárpáik cultivators and labourers, and Konkani Marátha husbandmen.

MUNDGOD.

Mundgod, a large village on the Kánara-Dhárwár frontier, about twenty miles east of Yellápur, is a petty divisional head-quarter, with in 1881 a population of 1404. Mundgod has also a chief constable's and post offices, a dispensary, and a travellers' bungalow. The dispensary established in 1864 treated in 1882 sixty-two in-door and 2190 out-door patients at a cost of £78 12*s*.

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[1] Supplementary Despatches, II. 86. Of the Kánara hill-forts Colonel Wellesley wrote 'Our hill-forts in general are worse than useless. They are so unhealthy that it is not possible to leave a large body of people or a European officer on the hill; he consequently lives below and sends a small guard to the top of the hill; and the whole party are at all times liable to be surprised and cut off. It would be better to withdraw our garrisons from all these places; but then they would be occupied by the *páligárs* by whom they were originally built; they would instantly rebel and oppose the authority of Government and it would require almost an army to retake each hill-fort. If they are abandoned they must at the same time be entirely destroyed and particularly all their sources of water-supply. The hill-forts are in fact bad posts for us and the sooner they are destroyed the better.' Supplementary Despatches, India (1797-1805), II. 10.

[2] Mysore and Canara, III. 152.

(Rs. 786). In 1764 Mundgod was reduced by Mádhavráv Peshwa (1761-1772).[1] In several of his despatches Colonel Wellesley refers to Mundgod as an important frontier post. He describes it as a fort much like others in that country, only larger and better built. The fort was attacked by the Marátha general Gokhla after the fall of Seringapatan (4th May 1799) and a breach was made in the upper part of the wall near the gateway. The gate also was burnt. Colonel Wellesley thought that if a British force was to be stationed in this part of the country, Mundgod was the place best suited for a post. The fort could easily be cleaned and cleared of trees and grass. Of two large villages or *pethás* near the fort scarcely a trace was left; Gokhla had carried off most of the people, and all the ploughs and property.[2] In 1827 Mundgod had 225 houses, nine shops, a temple, and wells.[3] In 1872 it had a population of 1183 of whom 660 were Hindus and 523 Musalmáns.

MUNDGOD.

Murdeshvar, thirteen miles south of Honávar, with in 1881 a population of 2185, is a small port, with, during the eight years ending 1881-82, average yearly exports worth £1954 and average imports worth £1895. Exports varied from £660 in 1881-82 to £3546 in 1876-77 and imports from £1129 in 1881-82 to £4184 in 1880-81. A temple on a promontory called Kandugiri is said to have been built by the Jain chiefs of Kaikini. It enjoys a yearly Government cash allowance of £144 (Rs. 1440), and a yearly fair attended by about 5000 people is held in honour of the god, when articles worth about £200 (Rs. 2000) are sold.

MURDESHVAR.

There are about thirty warrior tomb-slabs or *virgals* and inscriptions near Murdeshvar. Many of the battle-stones are beautifully carved, some with Jain and others with Shaiv symbols. About twenty have inscriptions, two of them dated 1414 and 1458.[4] The chief inhabitants are Moyer fishermen, Sepler cultivators and musicians, Padiar courtesans and temple servants, and Sásashtakar Kushasthali and Naváiyat landowners and moneylenders. In 1801, Buchanan notes that according to tradition Murdeshvar was one of the five places where temples of Shiv were built by the great giant king Rávan.[5] Buchanan describes the temple at Murdeshvar as standing on a lofty fortified promontory insulated by a narrow channel at high water. To the south of the promontory was a bay sheltered by rocks which appeared above the water and afforded protection to boats. Near the bay was the small village of Murdeshvar with a few shops.[6]

Netra'ni or **Nitra'n,** also known as **Pigeon Island,** lies in north latitude 14° 1′ and east longitude 74° 19′, about ten miles from the mainland and about fifteen miles north-west of Bhatkal. The island is about 300 feet high and half a mile broad. It is well wooded and has a good landing on the west side. In clear weather it is visible twenty-five miles off. There are twenty and

NETRÁNI ISLAND.

[1] Grant Duff, 331. [2] Supplementary Despatches, I. 339.
[3] Clunes' Itinerary, Appendix, 87.
[4] Dr. Burgess' List of Archæological Remains, 2.
[5] See above p. 290 note 2. [6] Mysore and Canara, III. 135.

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NETRÁNI ISLAND.

twenty-one fathoms of water within a mile, and thirty to thirty-two fathoms at ten or twelve miles distance. Ships passing at night outside of the island ought not to come under twenty-three or twenty-four fathoms, that is, within two or three miles of the island. The numbers of pigeons that frequent its caves have given it the name of Pigeon Island. Besides by pigeons, the island is frequented by the Edible-nest Swiftlet Collocalia unicolor, whose nests the Chinese esteem a delicacy. Formerly the people of Anjidiv used to go to Netráni to gather the nests and send them to Bombay.[1] Its shores abound in white coral and quicklime which are taken by boats to the mainland. In 1801, Buchanan found many people going to pray in this island to a stone pillar the home of the spirit Jetiga. As the spirit was supposed to destroy the boats of those who neglected him, his chief worshippers were traders and fishermen who offered cocoanuts and animal sacrifices.[2] When Buchanan was in Kánara, Netráni was a nest of piracy; many Marátha pirate boats hovered round it and greatly impeded commerce.[3]

Early References, A.D. 77-247.

The mention of Netráni as one of their chief meeting places in what is perhaps the last record of the pirates of the Kánara coast, suggests that Netráni is Pliny's Nitrias, a place which in his time (A.D. 77) was haunted by pirates who worried the Greek vessels on their way from Aden to Muziris, that is Muyiri or Kranganor near Kochin.[4] It is against the identification of Pliny's Nitrias with Netráni island that Ptolemy has a trade centre Nitra on the mainland. This seems to be a confusion with Honávar, twenty-five miles south-west of which Netráni lies, as Honávar is not shown in Ptolemy, though it is a very ancient trade centre and appears in the Periplus (247) as Naoura. The knowledge of the island Netráni seems also to explain the latter part of Ptolemy's Kanathra which he places near the Aigidioi or Anjidiv and the Vangalia apparently the Vengurla islands, though in his map all are shown much too far to the south.[5] Kanathra again seems to appear in the island of the Kaineitai which the writer of the Periplus places close to the island of the Aigidioi or Anjidiv.[6]

Mr. Hume, 1875.

Mr. Hume, who visited it in February 1875, describes the island as of laterite, small and high not less than 350 feet at its highest point. It rose more or less precipitously on all sides out of rapidly deepening water. On the rocks at the base of the cliffs were huge water-worn fragments of *Porites, Medrepora,* and other coral reefs. From the cliffs rose steep slopes, the lower parts covered with grass and the upper parts thickly set with brushwood mixed with large silk cotton and Jonesia asoka trees. Under some of the trees Mr. Hume noticed a green creeping many-fingered fern the *Acrostichum virens,* and on the trunks and branches the coronet tufts of the bright

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[1] Taylor's Sailing Directory, I. 399; Mr. R. E. Candy, C.S.

[2] Buchanan notes that another Jetiga lived in a pillar on the continent. As he was less troublesome than the Island Jetiga, the Mainland Jetiga received fewer marks of attention. Mysore and Canara, III. 136.

[3] Mysore and Canara, III. 135, 136, 138.

[4] Natural History, VI. 133.

[5] Bertius' Ptolemy, 213.

[6] McCrindle's Periplus, 130. It has been suggested that the Ka in Ptolemy's Kanathra and the Kai of the Periplus may have their origin in Kare or the Black the name by which the neighbouring Hog Island is known to local seamen. See above p. 316.

bay-brown oak fern *Polypodium quercifolium*. Among the birds of the island Mr. Hume nowhere found a single nest of the edible-nest swiftlet *Collocalia unicolor*. Still there seems no reason to doubt that the Collocalia breeds on Netráni, though, as at the Vengurla rocks which Mr. Vidal has since shown to be one of their regular breeding places, none were to be seen when Mr. Hume visited the island.[1] In the upper woods Mr. Hume noticed the Black-naped Azure Flycatcher (*M. azurea*), the Indian White-Eyed Tit (*T. palpebrosa*), the Indian Oriole (*O. kundoo*), and the Indian Koil (*E. honorata*), the Malabár Green Pigeon (*O. malabaricus*), and the Blue Rock Pigeon (*C. intermedia*). There were no crows, kites, or mainahs, probably because the island contains one of the largest known colonies of the Whitebellied Sea Eagle (*C. leucogaster*). The sea eagle has been attracted by the loneliness of the place and by the numbers of large sea snakes with which the sea swarms. When Mr. Hume visited the island he estimated that there were about 100 eagles of all ages of which he shot about fifteen. Almost every large tree had one great stick nest and two trees had a couple of nests each. The birds probably laid in December as in February most of the nests were empty. It was a fine sight to see the eagles striking one after the other. They soared far above the highest trees, often over 1000 feet, and, with nearly closed wings, with a rushing roar, fell like a cannon ball, scarcely touching the water, before, bearing a snake in their talons, they again, with heavy flaps, mounted to their perch on one of the giant trees. They were extremely greedy incessantly killing and eating sea snakes with whose remains the ground under the trees was thickly strewn. A few fish bones, part of a sheep's head, and the upper shell of a small turtle were the only other remains.[2]

NETRÁNI ISLAND.
Mr. Hume, 1875.

Nilkund Ghat, or the Nilkund Pass, on the Siddápur-Kumta frontier, is in the Sahyádris, about seven miles north of the Dodimani pass and twenty miles east of Kumta. The villages of Nilkund, Kulugadi, and Shergima lie at the head of the pass; and those of Basoli, Sántgal, Diváli, and Bastikera lie at its foot. A road from Kumta runs across the pass through Chandávar and Sántgal, thirty miles to Aminhalli, where it meets the Devimani pass road to Sirsi. The road is practicable for carts but does not carry much traffic. The Nilkund pass was opened in 1878-79 at a cost of £30 (Rs. 300) from local funds and a sum of £50 (Rs. 500), also from local funds, is yearly spent in repairing and improving it.

NILKUND PASS.

Nishánigudda Hill, north latitude 15° 2″ and east longitude 75° 5″, about a mile and a half east of Induru in Yellápur, is a trigonometrical survey station about 400 feet above the plain and 1500 feet above the sea. The hill sides are well wooded.

NISHÁNIGUDDA HILL.

Oyster Rocks or **Devgad,** two miles west of Kárwár, the most seaward landmark of Sadáshivgad bay, are a cluster of islands about a mile in length east to west. The north-west island, the highest, is 160 feet above the sea, and, at a distance of cable's length

OYSTER ROCKS.

[1] Bombay Gazetteer, X. 62, 378.
[2] Stray Feathers, IV. 421-425.

has a depth of seven fathoms.[1] On the top of this highest island, in north latitude 14° 49′ and east longitude 74° 3′, a light-house has been built. It is a round tower of white granite, seventy-two feet high and 210 feet above mean sea level. The light is a fixed white dioptric of the first order, which in clear weather can be seen for twenty-five miles.

PIGEON ISLAND.

Pigeon Island. See NETRÁNI.

RÁKSHASGUDDA HILL.

Ra'kshasgudda Hill, north latitude 14° 14′ east longitude 74° 52′, rises 1600 feet above the sea in the Hosalmaki range of the Sahyádris, two miles north of the Gersappa falls. The spur stretches along the north or right bank of the Shirávati river between the villages of Nagarbastikere and Kodkani. The hill is steep, rugged, and thickly clothed with forest. The hill top of Rákshasgudda commands one of the finest hill and forest views in the district.

SADÁSHIVGAD.

Sada'shivgad, so called from a ruined fort of that name built on the site of the old port of Chitákul, Cintakora, or Sindábur,[2] is a port on the north bank of the entrance of the Kálinadi, about three miles north of Kráwár. Sadáshivgad is bounded on the east by a range formed by the Songiri and Kanasgiri hills; on the north and partly on the west by the small Mávinhole creek; and on the south by the Kálinadi. The two fortified hills from which the place gets its name are 160 and 220 feet high and about a thousand feet apart. Between them on slightly raised ground is the domed tomb of a Muhammadan saint or Pir from which the Portuguese called it Pir Fort. The two hills which are of trap rise abruptly from the water's edge. The fort seems to hold the centre of a circle formed by a chain of wooded hills of moderate size stretching north-east to north-west with lofty mountains beyond. To the west the sea is studded with rocky islands, the two nearest, Devgad and Kurmagad, being fortified. From Kárwár head in the south-west, a high wooded range of hills, in a gap of which lies Beitkul cove, crosses to the south-east. In the distance this range is lost among lofty peaks and ridges, while to the east the Kálinadi is gradually hid by the palms and brushwood which fringe its banks.

The town begins with the custom-house on the river bank. About 500 yards from the river is the market with a few mud-built and tile-roofed shops. To the north of the market is a Roman Catholic church with a Vicar Vara or Vicar of the Rod. About 900 yards from the market is the old petty divisional office now used as a vernacular school. About a hundred feet from the school are the old military guard-room and hospital now used as a rest-house and police station. To the west is the site of the lines of the military garrison of 100 men which used to be stationed here under the Madras Government before the organization of the police. About half a mile north-east of the police station is a temple of the goddess Mamai, and half a mile further a Shenvi monastery or *math*. The 1881

[1] This highest island is two miles west-north-west of Kárwár head. The fair weather channel between them is more than a mile broad. Taylor's Sailing Directory, I. 396.

[2] See above pp. 277-279.

census returns showed a population of 3939, chiefly Shenvis, Christians, Konkan Maráthás, Vánis, Bhandáris, and Musalmáns. The Shenvis are mostly landed proprietors; the Christians Government servants, husbandmen, labourers, and palmjuice-drawers; the Maráthás husbandmen and labourers; the Vánis petty dealers; the Bhandáris palmjuice-drawers and labourers; and the Musalmáns petty dealers and constables. Some of the houses are one-storied and others two-storied with laterite walls and tiled roofs, but most are mud-walled and thatched.

SADÁSHIVGAD.

Trade.

The sea trade returns for the eight years ending 1881-82 showed average exports worth £9456 and average imports worth £1246. Exports varied from £6204 in 1875-76 to £13,817 in 1874-75, and imports from £419 in 1875-76 to £2471 in 1879-80.

Fort.

The fort of Sadáshivgad is built on the higher or western hill. The hill is flat-topped with a steep and inaccessible face on the river side. The west face is less steep than the river face; the east is rugged but with a good slope; and the north is still less steep. The top and the east and north faces are covered with teak, casuarina trees, mangoes, and cocoa palms; the rest of the hill is bare. The fortifications consist of a granite and mortar wall about twenty feet high and six feet thick enclosing a space of ten acres. The walls have towers and openings for guns and are surrounded by a moat. Except the battlements and part of the walls on the south the whole is in fair repair. There are three outworks. One at the base of the south face, with its foundations under water, is called the water-fort or *páni-killa*; the second is parallel to the verge of the east slope; and the third is opposite the main fort with a moat and battlements. The *bálá-killa* or upper fort is entered by a single arched gateway which is approached by one or two old granite paved footpaths. As these paved approaches are steep and slippery new and easy paths have been made from local funds. Several old and rusty guns are scattered about. They are ten to fifteen feet long with bores four to five inches in diameter. The water-supply is from a large well of very good water. At the southern corner of the hill are two Government bungalows.

History.

Sadáshivgad fort was built on the site of the old port of Chitákul, Cintacora, or Sindábur by a Sonda chief between 1674 and 1715. It is called after the fifth Sonda chief Sadáshiv Náik (1674-1697).[1] In 1747 the Portuguese who were anxious to take possession of Sadáshivgad, or as they called it the fort of Piro, tried to pick a quarrel with the Sonda chief. The chief at first showed a bold front, but when the Portuguese fleet appeared off Sadáshivgad he gave way, and the chance of securing the fort was lost to the Portuguese.[2] In 1752 the Portuguese declared war against the Sonda chief and after a slight conflict carried Pir hill and greatly

[1] A local history written in 1806 states that the fort was built by the sixth Sonda chief Basava Ling Ráy (1698-1745) and named after his father; Buchanan (Mysore and Canara, III. 186) says that it was built by Sadáshiv himself. The reference to Shiváji as the builder of the fort in the History Chapter p. 133 is a mistake. The passage in Grant Duff (I. 195) refers to Sadáshivgad in Sátára.

[2] Epanaphora Indica, Part IV. (Lisbon, 1748), 37-38.

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SADÁSHIVGAD. *History.*

strengthened the fort.[1] In 1754 the Portuguese surrendered Pir fort to the Sonda chief and in exchange were given four villages and were allowed to build a fort near Baitkul on the left mouth of the river.[2] In 1758 the French scholar Anquetil du Perron described Pir fort as on a hill overlooking the north-west entrance of the river. It was furnished with towers and was joined to a rampart which ran to the foot of the hill in the south-east.[3] In 1763 Sadáshivgad was taken by Haidar's general Fazl Ulla Khan. In 1783 a detachment of General Mathews' force was sent to occupy Sadáshivgad.[4] In 1799, Sadáshivgad was garrisoned by Tipu's troops,[5] and in 1800 Sadáshivgad and Haliyál were the only two places from which Tipu's garrisons were not driven by the banditti.[6]

SÁMBRÁNI.

Sambra'ni is a large village on the Yellápur-Haliyál road, about five miles south of Haliyál. In 1695 the Italian traveller Gemelli Careri notices Sámbráni as the head-quarters of the chief of Sonda whom he oddly calls Sondekiránikarája. It was a mud fort and a poor village but had a good market. From this single village of Sámbráni the chief was said to receive a yearly revenue of £30,000 (Rs. 3,00,000) which, says Careri, shows how cruelly the idolators and Musalmáns oppress the people.[7] In 1799 Colonel Wellesley describes it as a large and well stocked village. In that year Bápuji Sindia, the commandant of Dhárwár, posted about 300 men in Sámbráni to plunder the country and ordered them to maintain the post against the British. In 1799, when he arrived before it with the 4th regiment of cavalry, a detachment of the 1st regiment of the 1st battalion, and two six and two three-pounders, Colonel Sentleger found the village strongly barricaded. A party sent to summon the village was fired on, and Colonel Sentleger, who moved forward with one company and a three-pounder, was obliged to retire from the stockade with loss. The rest of the infantry and cavalry then came up, and Colonel Sentleger, though wounded, repeated the assault. After an attack which lasted two hours, the stockade was carried, and a large number of the Maráthás with their commandant were killed. Three of Colonel Wellesley's Despatches (226, 227, and 228) are dated Samranee, 7th October 1799.[8] In 1860 Sambráni had 107 houses, ten shops, two wells, two ponds, and temples.[9]

SÁMVARGAD FORT.

Sa'mvargad Fort, 200 feet long by 85 broad, and 160 feet above sea level, stands at the top of Sámvar hill half a mile east of Sadáshivgad. The fort guards the north-east and south-east sides of Sadáshivgad. Its south and east slopes are overgrown with trees

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[1] Bom. Quar. Rev. VI. 209-210. [2] Instruccao, 17-18.
[3] Zend Avesta, Disc. Prelim. ccii. [4] Marátha MS. [5] Arbuthnot's Munro, I. 59.
[6] Arbuthnot's Muno, I. 75. [7] Churchill's Voyages, IV. 218.
[8] Supplementary Despatches, I. 340, 341, 343, 351, 352, 354, 355. In one despatch dated Haliyál, 1st October 1799, General Wellesley says : Sámbráni fort has all the appearance of a place where a flight had been made; rice, salt, chatties, clothes, arms, and sticks are scattered about the choultries, guard-houses, and habitations of the sepoys, and tney had not time to plunder the town or *pettah* although they had driven away many of the inhabitants. He adds ; The state of this country proves what a curse to human nature the Marátha government and neighbourhood is. Ditto, 345.
[9] Table of Routes, Bombay Presidency, 202.

but the rest of the hill is bare. The walls, which are partly out of repair, are about ten feet high. They are built of granite, except on the north where laterite is used. Round the fort is a moat about ten feet broad and six feet deep, partly filled. There appears to be no provision for water and no guns.

SÁNIKATTA.

Sa'nikatta, about ten miles north of Kumta, is the only place in Kánara where salt is made. The Sánikatta salt-works contain 176 *ágars* or salt-works of which 128 are in use. Of the 128 in use, 119 containing in all 19,400 pans, were worked in 1880-81 and yielded 6555 tons of salt. The salt-pans are owned by salt-dealers who pay an acre assessment varying from 5*s.* 7½*d.* to 6*s.* 1½*d.* (Rs. $2\frac{3}{16}$ - Rs. $3\frac{1}{16}$).[1] The people are chiefly Nádor Hál Vakkal and Halepáik husbandmen and A'gar salt-workers.

SHIRÁLI.

Shira'li, a small port at the mouth of the Shiráli creek, about four miles north of Bhatkal, has a customs-house and a vernacular school. Shiráli is the head-quarters of the spiritual Teacher or *guru* of the Kushasthalis. The chief inhabitants are Kushasthali Government servants or landed proprietors and Halepáik cultivators and palmjuice-drawers. The sea trade returns for the four years ending 1881 showed average exports worth £1881 and imports worth £1095. In 1801 Buchanan found Shiráli a poor village with three or four shops. The tide came up to Shiráli a mile from the sea and forced travellers to swim their cattle. The banks at the ferry were rather stoney, but round the village there was much rice land and good cocoa-palm plantations. Much salt was made in the neighbourhood.[2]

SHIRVE PEAK.

Shirve Peak, about ten miles north-east of Kárwár, is a granite rock about 150 feet above the level of the surrounding country. The rock is very steep and cannot be climbed without the help of a bamboo ladder. It has a flat top and a wall enclosing a temple of Basava which is chiefly visited by Kunbis and Konkan Maráthás. Opposite the temple a granite cistern receives a spring of water which is used by pilgrims as holy water or *tirth.* Near the cistern a jar is cut in the rock able to hold about a quart of liquid. On the day of the fair the hole is filled with oil and a new coarse waistcloth about twelve feet long and three broad is rolled like a wick and let into the hole with one end resting on the rim. The cloth is lighted at sunset on the day of the fair and kept burning till dawn.

SHIVESHVAR FORT.

Shiveshvar Fort or **Halekot** is a ruined stronghold (300′ × 300′) to the north of Shiveshvar village about four miles north of Sadáshivgad. The only traces of the stronghold are the remains of walls about four feet broad and a filled up moat. The interior is overgrown with bushes. Shiveshvar village has a vernacular school and several small modern temples dedicated to Shiv. But the site of Rávan's temples to Shiv is not Shiveshvar but Shezvad two miles south-east of Kárwár.[3] The chief inhabitants are Vánis, Bhandáris, Komárpáiks, Konkan Maráthás, Musalmáns, and Christians, cultivators, petty traders, and labourers. The fort is said to have

[1] See above p. 72. [2] Mysore and Canara, III. 131, 134. [3] See above p. 290 note 2.

Chapter XIV. Places of Interest.

SHIVESHVAR FORT.

been built by Sarpán-malik or Sherif-ul-Mulk, a Bijápur general, in 1606, when, after marching from Bijápur by the Sangameshvar pass, he took Phonda and Jaboli and came to Shiveshvar. In 1675 Fryer notices it as Semissar, a strong place recently conquered by Shiváji.[1] The fort next fell into the possession of the Sonda chief Sadáshiv (1674-1697) who threw into it a garrison. In 1720, Hamilton notices it as Sevaseer with a bad harbour and under cover of a large castle with a few guns.[2] In 1735 the Portuguese were allowed to build a church at Sinvansor and to carry timber.[3] In 1763 Haibat Jang, better known as Mir Fazal Ulla Khán, whom Haidar Ali had sent to overrun the Sonda territories, took Sonda, and the chief Imodi Sadáshiv (1747-1763) fled to Shiveshvar. Fazal Ulla pursued him by the Ganeshgudda pass and Kadra. On Fazal's arrival at Shiveshvar Imodi fled to Goa, and Shiveshvar fort was deserted by its commandant and the garrison surrendered. Next year (1764) a Marátha fleet came from Vijayadurg to take Shiveshvar and a party of Maráthás also came by land. The land force was opposed, but ineffectually, by Haidar's officer at Kadra. The land and sea forces of the Maráthás then made a joint attack on Shiveshvar. The Musalmán garrison held out for ten days and would have submitted but for the timely help of the Musalmán commandant of Sadáshivgad who came to the rescue and routed the Maráthás who fled leaving their guns and baggage. In 1783 the fortifications of Shiveshvar were pulled down by a detachment of General Mathews' force.[4] In 1803 Shiveshvar was the chief town of a petty division under Ankola.[5]

SIDDÁPUR.

Sidda'pur, with in 1881 a population of 1920, is the head-quarters of the Siddápur sub-division with a dispensary. The town is within three miles of the Maisur frontier, the land draining into the Varda river. The approach to Siddápur from the south is through an avenue of magnificent Mimusops elenghi or *bakul* trees, whose flowers are used in the worship of Shiv. The town is on an eastern slope at the top of which are the Government offices. The chief inhabitants are Lingáyat cultivators and traders, Sásashtakar traders, Sonár goldsmiths, and Halepáik and Hál Vakkal cultivators and labourers. There are about 300 houses, those near the market closely built, the rest in detached enclosures and groves. The market is regularly laid out with clean gravelled streets running north and south. There is a pond at Siddápur, but the drinking water is almost all from wells. To the east of the town are some rice fields and to the north and south of the fields are betelnut, cardamom, and pepper gardens. The dispensary treated in 1882 forty-four in-patients and 2336 out-patients at a cost £110 10*s.* (Rs. 1105).

SIDDHÁPUR.

Siddha'pur or **Shidda'pur.** At the north corner of a large plain about three miles east of Kárwár is a village called Siddhápur by Hindus and Saitánpur by Musalmáns. There are two ruined forts one called Hale-kot or the Old Fort, the other Lakdi-kot or the Wood

[1] East India and Persia, 146. [2] New Account, I. 262. [3] Instruccao, 15, 17. [4] Local Manuscript (1806). [5] Survey Report, 3713 of 1865.

Fort. Part of what is now rice land is called *úsan* or the throne and another part is called *ghatan* or the foundations. There are no stones or other remains of buildings. But there are two large stone wells with steps and chambers, which are said to have been made by Habu kings, whose capital was Siddhápur. A small navigable inlet, said to have once been large and deep, runs close to the old town. There is a local tradition that, when they defeated the Habu king the Musalmáns would not live in the old town and settled themselves close by at Kadvád. Many crocodiles are found in the Kálinadi at Kadra and Siddhápur. They eat buffaloe calves and sometimes attack men. These circumstances suggest that this Siddhápur is the Sindabur of Masudi (915) and of Ibn Batuta (1342). At the same time all of the Portuguese references seem to belong rather to Chitákul, and, as it seems probable that Chitákul and not Siddhápur, which had then given place to Kadvád, is the Sindabur of the Turkish Mohit (1554), the evidence on the whole seems to favour the view that all of the references to Sindabur belong to Chitákul.

SIDDHÁPUR.

Sirsi, about 2500 feet above the sea, the head-quarters of the Sirsi sub-division, with in 1881 a population of 5017, is an important centre of the pepper and betelnut trade of upland Kánara. The town is spread over an irregular area of uneven ground about a mile and a half from east to west and nearly two miles from north to south. Only a small part of the surface is covered with houses. In the middle of this area a low hill slopes gently to the north, the east, and the south-east. At its south side, where it is highest, it has short spurs with steep ravines. The Kumta road enters by one of these spurs. The highest ground is occupied by the dispensary and some buildings which formerly belonged to a detachment of Native Infantry. Along the middle of the north-east slope is the street or market, and, across it, the Tanners' and the Tailors' streets run to the Devigere street, which leads to a pond called Devigere on the northern outskirts of the town. On the southern slope of the high ground is an irregular open space to the west of which are the revenue and post offices and on the north the court-house and the jail. To the east of the open space are the moat and the almost levelled walls of Sirsi fort, and beyond the fort is an unfinished pond called Kotigeri. Apart from the native town, and in a line stretching west from the dispensary, are a Collector's bungalow, a burial-ground, and a travellers' bungalow; and, on high ground, running north and making a right angle, is a road with two bungalows where a European detachment was stationed during the 1858 Mutinies. Rice-fields partially surround the town on the north and east. Beyond, to the north and north-east, are low woody hills and betelnut plantations.[1]

SIRSI.

In 1855 Sirsi had a population of 4370.[2] The 1872 census showed a population of 5285, Hindus 4217, Musalmáns 829, Christians 234, and 5 Others. The 1882 census gave for a town-site of 2837 acres a population of 5633 or two for every square acre. Of these 4357 were Hindus, 976 Musalmáns, and 300 Christians.

[1] Dr. Leith's Report, 10th February 1863.
[2] Pharoah's Gazetteer of Southern India, 555.

Chapter XIV. Places of Interest. SIRSI.

Sirsi is an important trade centre for the betelnuts, cardamoms, and pepper which are grown in the Sirsi sub-division and go to Kumta by the Devimani pass. Besides the chief revenue and police offices of the sub-division Sirsi has a municipality, a sub-judge's court, post office, dispensary, travellers' bungalow, and four schools. The municipality, established in 1866, had in 1881-82 an income of £1132 and an expenditure of £1107. In 1882 the dispensary treated seventy-nine in-patients and 6523 out-patients at a cost of £311 14*s.* (Rs. 3117). For a population of 5633 this is a high sick rate. It is said to be the result of the natural unhealthiness of the town, which is so great that the death-rate almost always exceeds the birth-rate. The people have a sallow fever-stricken appearance and young children suffer from enlargement of the liver and spleen. The chief causes of sickness are the unhealthy position of the town in a valley in the midst of garden lands with water tainted with decaying leaves and vegetable matter. The travellers' bungalow is a first class provincial bungalow which was built in 1848 at a cost of £261 (Rs. 2610). It is stone-built and tile-roofed and has two rooms and out-houses.

Fair.

Every other year a fair lasting for nearly a week is held in honour of the goddess Mari. It is generally attended chiefly by low-caste Hindus, about 10,000 in number, from different parts of north and south Kánara, Dhárwár, and Maisur. Articles worth about £2500 are sold. In cases of family sickness or during small-pox epidemics low-class Hindus make vows to the goddess Mari and during the fair offer buffaloes, sheep, and fowls. The old temple was burnt about ten years ago. The new buildings consist of a large quadrangle surrounded by open verandas in which the pilgrims lodge, in the centre of which stands the temple with two rooms, the inner room containing a wooden image of the goddess painted and decorated with clothes and ornaments. The story of the origin of the fair is that a tanner disguised as a Bráhman married a Bráhman's daughter and by her had two sons. Anxious that his children should not be ignorant of his ancestral craft, the tanner every day took his sons outside of the village and taught them leather-dressing, seasoning his lessons with a taste of flesh. One day one of the boys on seeing a piece of vegetable at dinner said that it was much like a buffalo's tongue. His mother, shocked at the comparison, followed her husband and sons and saw the leather-tanning and the flesh-eating. She fled to her father and asked him how she could clean an earthen pot which had been soiled by the touch of a dog. The father said, burn it. The woman went home, and, by way of purifying her husband and sons, set fire to the house when they were asleep. Her husband managed to get out but she followed him with a drawn sword. The tanner turned into a boar, a goat, a buffalo, and a cock, and in each form his wife slew him. She then leaped into the flames of the burning house, and, after some days, appearing in a dream to one of her relations, called on them to worship her as a goddess. At the yearly fair pilgrims pass through all the stages through which the Bráhman girl passed. They are married, have a marriage dinner, kill a boar, a goat, a buffalo, and a cock, and end by setting fire to a shed.

The only object of interest at Sirsi is its fort which is now in

ruins. It was built by Rámchandra Náik (1598-1615), the second Sonda chief, and called Chinnapattan. When Buchanan visited Sirsi in 1801 the fort was ruined. Sirsi, though a small village, was the head-quarters of a revenue officer or *tahsildár* whose charge included Sonda. It was on a great thoroughfare and had a considerable custom-house. There was a small mud fort but it was empty though robbers were still troublesome.[1] It was probably to guard against these robbers that in 1799 a force was stationed at Sirsi by Purneah, the Diwán of Maisur.[2] In 1800 Colonel Wellesley sent the 1st battalion of the 4th Regiment to drive out banditti from Sirsi and Banavási.[3] In 1827 Sirsi had 631 houses, forty-seven shops, a temple, and wells.[4]

SIRSI.

Sonda,[5] about ten miles north of Sirsi, with in 1881 a population of 5017, is a small town, which, between 1590 and 1762, was the capital of a family of Hindu chiefs. Sonda lies about a mile to the left of the Sirsi-Yellápur road on a low hill to the west of the Sondi brook. The approach to the town is by a ford a little distant from an old stone bridge. The houses are mostly mud-built and thatched and there is no regular market. The only objects of interest at Sonda are its old fort and a Smárt, a Vaishnav, and a Jain monastery. The fort stands on high ground to the south of the Sondi brook. It is ruined and deserted and its high walls are hidden by trees and brushwood. The masonry shows traces of considerable architectural skill. The posts of the gateway are single blocks fourteen to sixteen feet long, and in the inner quadrangle are several ponds lined with large masses of finely dressed stone. Perhaps the most remarkable of the fragments is a trap slab twelve feet square and six inches thick, perfectly levelled and dressed, which rests on five richly carved pillars about three feet high. Except this, which is locally believed to be the throne, not a vestige is left of the palace of the Sonda chiefs. Another object of interest is an old gun eighteen feet long with a six-inch bore. Of the three religious buildings the Jain monastery is small, but, unless as seems probable a mistake has been made in reading its inscriptions, it is as old as the eighth century. Of the two other monasteries the Smárt monastery is known as the *Honalli Math* and the Vaishnav monastery as the *Terbidi* or *Vádiráj Math*. The[6] Honalli or Smárt monastery is the head-quarters of the spiritual Teacher or *guru* of the Havig or Haig Bráhmans. The present head, the forty-fifth of the line, is a minor of eleven. During his minority the affairs of the monastery are conducted by a manager subject to the supervision of the leading members of the Havig community. The monastery is supported

SONDA.

Honalli Math.

[1] Mysore and Canara, III. 217. According to a probably exaggerated account received by Buchanan, about 1750 Sirsi had 700 houses. Ditto, 218.
[2] Wellington's Supplementary Despatches, I. 367.
[3] Supplementary Despatches, II. 63. One of Colonel Wellesley's Despatches (232) bears date Sercey 12th October 1799. Ditto, I. 358. [4] Clunes' Itinerary Appendix, 87.
[5] Sonda, according to Dr. Buchanan, is a corruption of *shuddha* or the pure. In a Banavási inscription of Raghunáth Náik, the third Sonda chief, dated 1628 (Ind. Ant. IV. 207) the name appears as Soda.
[6] Accounts of the Honalli and Terbidi monasteries are from materials contributed by Mr. Venkatráo Dattátraya, Head-kárkun of Sirsi.

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SONDA.

Honalli Math.

from fines paid by Havigs convicted of breaches of caste rules, from the revenues of lands belonging to the temple, and from the subscriptions of the Havigs of Sirsi, Supa, Yelláp ur, Siddápur, and Ankola, and of the Sherogars to the south of the Gangávali river. The objects of daily worship are Narsimh, Chandramauleshvar, Káshivishveshvar, Sharada, Ganpati, and Shankaráchárya. A car-procession in honour of Narsimh, the presiding deity, is held on the fourteenth day of the bright half of *Vaishákh* (April-May) when three to five thousand people assemble. About a thousand Bráhmans are fed in the afternoon and the car with an image of Narsimh is drawn at night. The fair lasts for a week and cloth and copper and brass vessels worth £500 (Rs. 5000) to £800 (Rs. 8000) are sold.

According to a local account, in a place called Ahikshetra there lived a Bráhman named Vishvapati Dikshita whose son Gunanidhi, taking to a religious life, retired to Gokarn.[1] From Gokarn Gunanidhi went to Benares where he succeeded in gaining the goodwill of the famous Shankaráchárya, the head of the Smárt sect of modern Hindus. Shankaráchárya admitted Gunanidhi to be an ascetic or *sanyási* and gave him the name of Vishvavandya Sarasvati. He was given an image of Narsimh and a *ling* and was appointed the *guru* or spiritual Teacher of the Havig Bráhmans of Gokarn. Vishvavandya, after staying for some time at Benares, gained a disciple named Náráyanendra Sarasvati. He then went to Ujjain in Málwa where he obtained certain privileges from the king of the country. Eighteen of these teachers lived and died at Ujjain, and the nineteenth Vishvanáthendra Sarasvati set out for Gokarn accompanied by a disciple named Gangádharendra Sarasvati. Vishvanáthendra died on the way and his disciple Gangádharendra settled at Gokarn. Some of Gangádharendra's successors continued at Gokarn and others went at Kadtoka, about six miles north of Honávar. On the invitation of the Sonda chief the twenty-ninth Teacher settled at Sonda in a place called Sahasralingam or the thousand *lings*, because the stones of the neighbouring stream were formed like *lings*. The Sonda king built him a monastery and endowed it with land. The Teacher and four successors lived in quiet at Sahasralingam till in A.D. 1555-6 (1478 *Shak*) the country was overrun by robbers. Ársappánik (1555-1598), the first chief of Sonda, drove out the robbers and built temples and a monastery, and granted them along with a garden to the Teacher, as a thank-offering to Narsimh who had blessed him with a son.

Terbidi Math.

The Terbidi or the Car-lane monastery is a branch of the Vaishnav monastery of Udpi in South Kánara. It is held in special reverence because it contains the tomb of its founder Vádiráj.[2] According to a local account Vádiráj, the prince of arguers, was a Bráhman

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[1] This legend by placing Gokarn in the country of Ahikshetra supports the suggestion offered in the Population Chapter (Part I. p. 117 note 1) that Ahikshetra is the Sanskrit translation of the local Kánarese Haiga, the Land of Snakes.

[2] The monastery used to be called and still occasionally is called the Vádiráj *math*. Terbidi has come into more general use as the people found the name Vádiráj difficult to pronounce. It is called the Car-lane monastery because the car-procession starts from it.

of Tulava or South Kánara who flourished about the end of the sixteenth century. He became a staunch follower of the Mádhaváchárya Vaishnavs, and, journeying over India in search of converts, was particularly successful in Gujarát. About 1582, on his return to Kánara, the Sonda chief asked him to his capital, and there Vádiráj, who had great fame as a worker of miracles, built the temples of Trivikrama, Krishna, Hanumán, and Rudra in 1582 (*S.*1504).[1] He worked many miracles,[2] had a spirit or *bhut*[3] at his command, and went bodily to heaven in a car sent by the gods. In 1593 (*S.*1515) Ársappa Náik,[4] the first Sonda chief, granted land to the monastery, and in 1706 (*S.*1628) fresh grants were made by the sixth chief Basav Ling Náik, grandson of Madhuling Náik.

Vádiráj was the tenth guide after Mádhaváchárya. The Vaishnavs hold him in as much reverence as the Smárts hold Shankaráchárya. Vishvádhish Tirth, the present guide, is the thirteenth in succession since Vádiráj. The chief settlement of the leaders of this monastery is Udpi in South Kánara. The only people of North Kánara over whom Vishvádhish Tirth has jurisdiction are Sonárs and Vaishnav Deshasth Bráhmans. The expenses connected with the Vádiráj monastery are met from the produce of lands and from presents made by Vaishnav pilgrims from Dhárwár, Belgaum, Kaládgi, Maisur, Kumbaconum, and Haidarabad who hold the memory of Vádiráj in great reverence.

Sonda is occasionally visited by the *svámi* or head of the Udpi monastery. During his absence its affairs are conducted by a manager and an accountant. Ministrants or *pujáris* are every year or every six months sent from Udpi and paid monthly from the funds of the monastery. The unhealthiness of Sonda, the small pay, and the strictness with which the daily worship has to be performed, make it impossible to keep a ministrant permanently settled at the monastery. During his term of service in the monastery the ministrant is forbidden from living with his wife and from using hot water for his daily bath. Except the tomb of Vádiráj which has to be worshipped in the morning, in the afternoon, and in the evening, the deities of the monastery are worshipped twice a day. A great festival called the car-procession takes place on the full moon of *Fálgun* or April-May. The ceremonies connected with the procession begin on the ninth that is six days before the full moon, and end on the day after the full moon. On the first day sacrifices are performed by kindling a fire and throwing into it a certain quantity of clarified butter and boiled rice. This is done to propitiate the different deities whose agent the fire is considered to be. On the tenth, a flag with the figure of

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[1] Buchanan records an inscription belonging to this monastery, dated 1594. Mysore and Canara, III. 216.

[2] Among Vádiráj's miracles were cures of apoplexy, headache, leprosy, and barrenness. He was also able to break stones with his bare feet.

[3] Vádiráj's familiar spirit, Náran Bhut, was always at his service. His palanquin required bearers only on one side, for the other side was borne by the faithful Náran. Náran's bust is still daily worshipped in the monastery.

[4] The inscription recording this grant has been mentioned by Buchanan. See below p. 348.

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Terbidi Math.

Vishnu's carrier the Garud is hung on the large stone-pillar in front of the temple of Trivikram to show that the car-procession has begun. During each of the five days between the ninth and the fourteenth a small car, with an image of Trivikram, is drawn along the road, and a large quantity of boiled rice, mixed with turmeric and lime, green leaves, and pieces of cocoanuts are thrown in different places round the temple and in the street where the car is drawn. These offerings or *balis* are made both in the afternoon and in the evening. The object is by feeding and pleasing the spirits of the place to prevent their hindering the ceremonies. On the night of the fourteenth offerings are made on a specially large scale. On this evening people suffering from fits or spirit-seizures are made to stand before a large square stone on which rice and other articles are thrown. Some of the spirits speak; others are dumb. But whether they speak or remain silent matters not as, in either case, the friendly spirit who lives in the stone forces them to come out of the people. On the night of the fifteenth the large car is dragged along the lane. From 2000 to 3000 people come, and cloth and copper and brass vessels are sold worth about £800 (Rs. 8000). On the first of the dark half of the month turmeric-water is sprinkled on the image of Trivikram and the image is washed in the pond. The third great day is the third of the dark half of *Fálgun* or March-April, the anniversary of the death of Vádiráj. On that day a large number of Bráhmans are fed and a carpet and a cap bordered with pearls and supposed to have been used by Vádiráj are worshipped. Contrary to the Vaishnav practice of having on it an image of Máruti the bell used in the monastery has the figure of a bullock. The bell is said to be the trophy of a religious victory which a monk of this monastery gained over a Lingáyat priest.

Inscriptions.

Buchanan records five inscriptions in Sonda. The oldest in a ruined Jain temple to Ádishvar contains a grant dated 799 (*S.* 722) by king Imodi Sadáshiv-Rái.[1] A second inscription dated 804 (*S.* 727) was in the Jain monastery and was said to have been in the reign of Chámunda-Rái who is styled the chief of all the kings of the south. This was a Jain ruler and the grant mentions advantages gained by his ancestors Sadáshiv and Ballál over the followers of Buddha.[2] The third inscription, also in the Jain monastery, was dated 1198 (*S.* 1121) in the reign of Sadáshiv Rája of Sudhápura.[3] The fourth inscription was in the Honvalli monastery; Buchanan could not make out its date. The fifth in the Terbidi monastery recorded in 1592 (*S.* 1515) a grant by Ársappa Náik, the first Sonda chief (1555-1598).[4]

History.

Between 1590 and till 1680 under the Sonda chiefs (1590-1762) Sonda was the centre of three districts in the Kánara uplands. After 1680 the Sonda territory included, in addition to their upland

[1] Mysore and Canara, III. 215. The date seems to be wrongly read as Imodi Sadáshiv-Ráy was the last Sonda chief who flourished after 1745.

[2] Mysore and Canara, III. 215. Compare Fleet's Dynasties, 87.

[3] Mysore and Canara, III. 216. This date also is doubtful; Sadáshiv was the fifth Sonda chief who reigned from 1674 to 1697.

[4] This is the grant to the Terbidi monastery mentioned above, p. 347.

possessions, five districts in the Kánara lowlands. The country in the neighbourhood of Sonda is said to have been well cultivated under the Sonda chiefs and the town to have been very large. It is said to have had three lines of fortifications the outermost wall being at least six miles from the modern Sonda.[1] The space within the outermost wall, about three miles each way, is said to have been full of houses. In the two spaces surrounded by the outer lines of wall the houses were scattered in clumps with gardens between.[2]

In 1675 Fryer notices Sonda as famous for its pepper, the best and the dearest in the world. The chief lived at Sonda, being tributary or rather feudatory, bound by allegiance as well as by purse to the princes of Bijápur. The Sonda chief's pepper country was estimated to yield a yearly revenue of £1,200,000 (*Pagodas* 30 *lákhs*) of which he had to pay one-half to Bijápur, Shiváji sometimes sharing the tribute. The Sonda chief had 3000 horse and 12,000 foot.[3] In 1682 Sambháji led a detachment against Sonda but apparently without effect.[4] In 1695 the Italian traveller Gemelli Careri passed through some of the territory of the Sonda chief whom he oddly names Sondekiránikárája. He was lord of some villages among the mountains but tributary and subject to the great Moghal whom he was obliged to serve in war. The chief lived at Sámbráni about forty miles north of Sonda. Sámbráni had a good market and an earthen fort with walls seven spans high. From this single village the chief was said to receive a yearly revenue of £30,000 (Rs. 3,00,000) which, says Careri, shows how cruelly the idolators and Musalmáns oppress the people.[5] During the reign of Imodi, the last Sonda chief (1745-1762), the town suffered much from Marátha attacks. According to details furnished to Buchanan by an old accountant, about 1750, when fresh cesses had to be introduced to buy off the Maráthás a house-tax was levied to which 100,000 houses contributed.[6] This is a wild exaggeration, for in 1764 when Haidar took it Sonda had only 10,000 houses. Haidar destroyed the town, and in 1801, Buchanan found the houses had dwindled from 10,000 to fifty.[7] In 1799 so much was the country exposed to the raids of Marátha bandits that Purneah, the minister of Maisur, had to station a guard at Sonda.[8] From its desolate state and the disorders to which it had been exposed the Sonda territory took Munro longer to settle in proportion to its extent than any part of Kánara.[9] The representative of the Sonda family still (1883) holds a position of honour in Goa.[10]

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[1] The local story is that the outmost wall was forty-eight miles (sixteen *kos*) in circumference. Buchanan's Mysore and Canara, III. 217.

[2] Mysore and Canara, III. 217.

[3] East India and Persia, 163.

[4] Mr. J. Monteath, C.S.

[5] Churchill's Voyages, IV. 218.

[6] Mysore and Canara, III. 218.

[7] Mysore and Canara, III. 214.

[8] Supplementary Despatches, I. 366-367.

[9] Arbuthnot's Munro, I. 61-62.

[10] The following short account of the family of the Sonda chiefs since 1764, when they fled from Haidar to the Portuguese, is from Aragão's Descripçao Geral e Historica H. a, III. 24, Lisbon 1880: In 1763 when he was attacked by Haidar the Sonda chief begged help from the Portuguese viceroy Manuel de Saldanha de Alboquerque, who sent troops to hold Phonda, Sangim (Zambaulim), Canacona, and Cape Ramas, to prevent these districts from falling into Haidar's hands. In the following year

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Sunghiri Island, also called **Devgad**, 120 feet high, is nearly two miles north of Kárwár head. The fishermen grow a little hemp on its top, but it is difficult of access, being very steep.[1]

SUNKERI.

Sunkeri is a suburb of the municipal town of Kárwár to the east of Kodibág on a tributary creek of the Kálinadi, with in 1881 a population of 533. It has a famous church of Our Lady of Conception built about the beginning of the present century by a Carmelite missionary Father Francis Xavier, with the aid of the British Government. The church is an octagonal building with a diameter of about 100 feet and walls about thirty feet high. The roof is supported on large masonry pillars six feet square at the base, which stand in a circle enclosing a space about forty feet in diameter. The image of Our Lady of Conception stands on a plain altar close to the wall on the north. The church has a two-storied parochial house with room for about twelve priests. At present there is only one priest who is maintained by private land endowments, with a remission of part of the Government assessments. The chief inhabitants are Sásashtakar petty traders, Christian labourers, Musalmán hawkers petty dealers and labourers, and Komárpáik and Konkan Marátha cultivators and labourers.

SUPA.

Supa, with in 1881 a population of 347, is a small village which gives its name to the Supa sub-division. The five miles from Jagalpet to Supa is a continuous gentle descent cut in the hill side. The road commands beautiful views of the deep valley which it skirts, and of the meeting of the Ujali and the Káli rivers. Supa is beautifully placed on the high south bank of the river at the meeting of the Ujali and the Káli. It has only eighty-five houses chiefly of Hindus, almost all husbandmen. Cholera and small-pox are frequently epidemic in the sub-division and the people suffer

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(1764) Haidar overran all of Sonda which was not held by Portuguese troops and compelled the chief, Savai Imodi Sadáshiv, to take shelter in Goa with his family and treasure. The viceroy allowed the chief to live at Bándra and (10th April 1768) granted him a yearly pension of £525 (Xeraphins 12,000). In 1774 the Sonda chief was caught intriguing with Haidar to attack the Portuguese. He was accordingly moved to Santa Rosalia at Moula close to Goa. His grant was reduced to £350 (Xeraphins 8000) a year, but he was not deprived of his position and honours as a chief. On his death his son Savai Basavling inherited the property, and, by a decree dated the 23rd of February 1782, his pension was raised to about £469 (Xeraphins 11,000). Under a treaty, dated the 17th of January 1791, Savai ceded to the Portuguese all his rights to the districts held by Portuguese troops. Savai died in 1834 and was succeeded by his son Sadáshiv who survived only a few months. His successor was his brother Vir Rájendra who continued to enjoy the same honours and pensions except that £262 (Xeraphins 6000) were granted to his sister-in-law the widow of Sadáshiv. Rájendra died in 1836. As he left no heir, according to custom, his property should have passed to the Portuguese Government. But the widows of the last three chiefs, the mother-in-law Savai's wife and her two daughters-in-law the wives of Sadáshiv and Rájendra, petitioned for maintenance and the right to administer the estate. Sadáshiv's widow died at Phonda in 1837, but Savái's and Rájendra's widows continued to press their claims till 1848, when Savai's widow died. She had adopted a young man of good family in British territory named Savái Basav Ling Rájendra who married the sister of the chief of Panganur. The third lady, Rájendra's widow, died in 1857. Though the adoption of Savai Basav, who seems to have died before 1857, was never sanctioned by the Portuguese Government they agreed that the estate should pass to Savai's wife Naramagi. This lady died in 1861 leaving an infant son who succeeded to the chiefship in 1882.

[1] Taylor's Sailing Directory, I. 396.

SUPA.

greatly from fever. The chief buildings at Supa are the office of the petty divisional officer, the dispensary, the police station and lines, the school, the travellers' bungalow, and the rest-house. In 1882 the dispensary treated thirty-six in-door and 1859 out-door patients at a cost of £104 14*s.* (Rs. 1047). Round the town several sheltered and well-watered valleys yield rice, pepper, betelnut, sugarcane, gram, *rági*, and sesamum, and the uncultivated parts are clothed with noble forests of teak, palms, and other trees. During the monsoon floods the streams are deep enough to allow timber to be floated to Kárwár and other places on the coast. On an island at the meeting of the Káli and the Ujali or Pándri is a temple of Rámling, about 700 years old, in bad repair, though it enjoys a yearly allowance of £60 (Rs 600). In 1799 Supa was taken by Colonel Wellesley without opposition. It had been garrisoned by a party of the Sonda chief's armed messengers who fled on hearing of the capture of Sámbráni.[1] Colonel Wellesley describes Supa as like all the other forts only an eminence with two dry ditches. It was about 100 yards from one of the rivers and at one point about twenty yards from the other. Guns could be brought to Supa but not without great labour. Colonel Wellesley left two companies of Native Infantry to hold the place. Two of his despatches are dated Supa, 4th October 1799. In several despatches he recommends the opening of roads from Supa to Goa and to Sadáshivgad.[2]

TINÁI PASS.

Tina'i Gha't or Tinái Pass is in the Sahyádri range on the Supa-Goa frontier close to the village of Tinái and thirty miles north-west of Supa. The railway from Marmagao to Hubli will run through this pass. The villages of Tinái, Kumbárváda, Kurumbal, and Hanumod are at the head of the pass; and those of Martkuni, Dargur, and Tahineri in Portuguese territory at its foot. A road twenty-two and a half miles long runs from Tinái to Osoda and from Osoda eight miles to Supa. It is practicable for wheeled carriages and was opened in 1878-79 at a cost to local funds of £190 (Rs. 1900). It is kept in repair at a yearly cost of £70 (Rs. 700). Before the pass was opened by the Madras Government in 1859 there was a footpath for pack bullocks and foot passengers. The main road branches off and runs into the Belgaum district by Khánápur.

TADRI.

Tadri is a small port at the mouth of the Tadri river about six miles north of Kumta and three miles south-east of Gokarn.

It is high water at the Tadri bar on full and change of moon at ten hours. Ordinary springs rise 6½ feet; extraordinary springs, with the night tide in the fine season, rise nearly eight feet; neaps rise four feet. There is a depth of ten feet on the bar at ordinary low water springs and vessels drawing fifteen feet can be taken in or out at high springs. Large vessels may anchor off the bar in five fathoms mud, with the Rájmándurg beacon east-north-east and the outer cape of Tadri north-west. From this

[1] See above p. 340.
[2] Supplementary Despatches, India (1797-1805), I. 326, 329, 334, 346, 359.

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position Kumta light bears south-east three-quarters south and the Tadri river entrance north-east by east. Tadri town lies along the river bank north-east of the old press-house. The river is not navigable for any distance, but small boats pass to Kátgal, about twelve miles above Tadri.[1] As regards climate the town is badly placed on a narrow beach close under a laterite hill, open to the land wind and shut from the westerly sea breeze. The people are Native Christian and Hindu fishermen and sailors. The custom-house returns for the eight years ending 1881-82 show average exports worth £12,389 (Rs. 1,23,890) and imports worth £3776 (Rs. 37,760).

TADRI.

TIÁGLI.

Tia'gli, about ten miles south of Sirsi, with in 1881 a population of 276, is a small village in a beautiful narrow valley among steep woody hills of no great height. Most of the people are Bráhman owners of betel and spice gardens. The neighbourhood is infested with tigers which every year destroy a large number of cattle.

UNCHHALI.

Unchhali village, about twelve miles north-west of Siddápur, is noted for a beautiful cascade known as the Lushington Falls from Mr. T. D. Lushington, a Collector of Kánara, who discovered them about 1845.

Leaving Nilkund, a charming little village with a police station at the top of the very fine pass of that name, the road runs through woods and rice-fields to the village of Hosatata where cool and green betelnut gardens and houses of Havig Bráhmans replace the woods. Beyond the spice gardens the path leads to a hill side broken by patches of forest and brushwood, and commanding a view of valleys rich in betel gardens, and of the woody ranges of Bilgi and Dodimani. From this hill side the path winds for about half a mile through a thick evergreen forest down a steep hill side and out on a grassy knoll. Above and across a gorge of no great breadth are the falls, the river gliding over the crest of the cliff and down bare sheets of rock to a pool about 400 feet below. From the pool the river winds about seven miles, a succession of rugged rapids and pools, through a ravine with forest-clothed slopes, to the mouth of the Nilkund pass, at a point known as the Mankibail ferry. The pools are well stocked with fish.[2]

ULVI.

Ulvi,[3] twenty miles south of Supa, is famous as the place where Basava (1150), the founder of the Lingáyat religion is said to have died.[4] It is a small village of about 200 people, on the crest of the Rákshas pass where the Kálinadi separates Yellápur from Supa.

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[1] Taylor's Sailing Directory, 398. [2] Mr. R. E. Candy, C. S.

[3] From materials supplied by Mr. R. T. Wingate, Assistant Superintendent Revenue Survey.

[4] The story of Basava is that after causing the death of his master King Bijjal (1140-1167) he fled to Ulvi which was called Vrishabhapur. He was pursued by Bijjal's son who laid siege to the city, and Basava hard pressed and in despair threw himself into a well and was drowned. His body was taken out and thrown without the city walls. From that time the place came to be called Ulvi or the Saviour because Basava hoped to save himself by taking refuge there. This is the Jain version of Basava's death; the Lingáyats declare that he was absorbed into a *ling* at Sangameshvar temple at the meeting of the Krishna and the Malprabha. Jour. Roy. As. Soc. (Old Series), IV. 22. Details are given above p. 90.

With the neighbouring hamlet of Vadkal, from which it is separated by a small stream, Ulvi with its holdings occupies a plateau on the top of the Rákshas pass about a mile square and in most places bare of forest. All round Ulvi, as far as the eye can reach, is dense forest, and the steep hill sides are nearly all evergreen, covered with wild pepper groves or *kans*.

It is not easy to get to Ulvi. A road from Ulvi twelve miles north-west to Kumbárváda joins Ulvi with the main lines to the coast. But no road joins Ulvi to the large market town and sub-divisional head-quarters of Yellápur. And, except at a heavy outlay, no road can be made to Yellápur, because for three or four miles the ascent to Ulvi is very steep and the lower or more level parts are crossed by large and rapid streams, which are not fordable even in the fair season.[1] The climate of Ulvi is considered unhealthy, and labour is so scarce in the surrounding villages that in spite of an ample water-supply the gardens which should be magnificent are often neglected. According to a local account the *mágni* or group of twelve villages to which Ulvi gives its name was formerly ruled by a Mhár or Holayar chief named Chanur, who is said to have lived on the western side of the Virbhadra pond, where remains of old walls may be seen. From the Mhár king the territory is said to have passed to the Maisur Sultáns who appointed one Sadáshiv as their governor. Sadáshiv lived in a fortified house close to a famous shrine called the Shiv-tirth. The walls of this house are well preserved, five to six feet high and of considerable thickness. A second fort occupies a central position in the Ulvi plateau which is said to have been built by one Barde Báburáo. It still goes by Báburáo's name. Báburáo is said to have held the fort with a garrison of 100 men, chiefly Musalmáns,[2] with whose help he collected the revenue and kept order. Many older remains, temples, reservoirs, wells, and watercourses point to Ulvi as at one time a place of importance. One of the oldest temples is the Gavi Math, so called, probably, from two or three under-ground rooms about six feet square where the Jangams or Lingáyat priests used to go into retreat. There is another old place called the Monastery of the Retired or *Virakta Math*. Near Vadkal is a very old-looking building with a fine well or reservoir close by, with a plentiful supply of running water. The Bubble Well or *Budbud Tale* is another object of interest in the neighbourhood. It is a beautiful spring a little below the eastern edge of the Ulvi plateau. Its sides are lined by large slabs which form a deep basin through which the water bubbles like a boiling caldron. At the great yearly fair in February the Bubble Well is held in much veneration and large numbers bathe in it. At some distance beyond the Bubble Well, standing out of the steep hill side, is a curious group of natural rocks called Rudra's Porch or Rudra Mandapa. Roughly estimated this group of rocks is 100 to 150 feet high

[1] Mr. R. T. Wingate, Assistant Superintendent Revenue Survey.

[2] A large proportion of the inhabitants of Ulvi are Musalmáns some of whom claim to be descended from Báburáo's garrison.

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and much resembles the better known Yán or Yenna rocks in Kumta.[1] A cave in the rock is said to contain several *lings*, but one of the large rocks has fallen and hidden the cave, though Lingáyats still hold it sacred. The chief object of interest at Ulvi is a laterite temple of Basaveshvar in a court surrounded by a high wall. Though of no architectural beauty, the temple is much venerated by the Lingáyats who believe that the original shrine is very old. In front of the temple is a tall handsome granite flag-staff, and outside, in a hollow beneath the outer wall, is a large cistern with an unfailing supply of water. A yearly fair is held at this temple in February, and lasts five days. Ten to twelve thousand pilgrims, almost all Lingáyats from the eastern and southern parts of Kánara, and from Maisur, Dhárwár, and Belgaum, come, and articles valued at about £1000 (Rs. 10,000) are sold.

ULVI.

VADDI PASS.

Vaddi Gha't or the Vaddi Pass is in the Sahyádri range on the Kumta-Sirsi frontier nineteen miles west of Sirsi. The villages of Devanhalli, Vaddi, and Shivgavi lie at the head of the pass; and those of Achve, Hilur, and Gundhalla at its foot. A road from Sirsi runs across the pass thirty-eight miles to Hilur where it joins the road to Yellápur through the Árbail pass. The pass cannot be crossed by wheeled carriages. It was opened in 1872-73 at a cost of £1172 (Rs. 11,720) from local funds and is kept in repair at a yearly cost of £30 (Rs. 300).

YÁN.

Ya'n, or **Bhairavkshetra,** about fifteen miles north-east of Kumta and midway between the Devimane and Vaddi passes, is a beautiful valley almost encircled by spurs from the Sahyádris. On the sea side it is shut in by the lofty Motigudda hills from which a low woody range runs to the main line of the Sahyádris. The valley, which is a noted place of pilgrimage, with shrines of Mahádev and Párvati, is approached by two steep and difficult footpaths, one from Harita about eight miles to the south, the other from the Vaddi pass about three miles to the north. The Vaddi path lies through a dense evergreen forest in which *sámbhar* and bison abound. The hills above give a fine view of the Yán valley and of the objects which give the valley its special interest, large pinnacled limestone rocks rising from the hill side over the tree tops like the battlements of a castle.[2] Several great masses stand out further down the ravine, but the rock which gives the place its interest and sacredness is near the upper end of the pass. It rises about 150 feet, an enormous mass of black crystalline limestone, the sides roughened by exposure to the air. A path leads about half-way up the side of the rock to a great horizontal gap or cave-like fissure about 120 feet long, ten broad, and ten high. Bees, which are at times dangerous, have long combs hanging from a ledge high on one of the corners of the rock, and in the clefts and hollows of the cliff-face flocks of bronze pigeons build and by their noisy rapid flight add to the wildness of the scene. Near the middle of the cave, from a small ledge or knob of rock

[1] See below, Yán. [2] Mr. W. A. Talbot, Assistant Conservator of Forests.

close to the roof, like the Ganga from Shiv's top-knot, a small stream drips on a granite *ling*. Close to the *ling* are the dwellings of the Havig ministrants who with their families live in the cave and perform the daily worship of Shiv. Besides from offerings on the great fair day, which happens on the day before the great car festival at Gokarn, the cost of the worship is met from a yearly Government grant of £6 (Rs. 60). To the south, a little below the chief gap or cavern, is a smaller cave with a bronze female figure nine feet high of Chandi Amma, a local mother whom the Bráhmans have adopted as a form of Párvati. In the valley below the cavern is a small fantastic rock whose sides have weathered into wrinkles which look like figures and designs. The people say that this rock was the war-chariot of two giant brothers who once ruled the country round and lived in the two caves. According to the local story in former times the mountains of India had wings and used to fly from place to place. As the hills in their flights caused much danger to the dwellers on earth, the lord Indra lopped their wings. Sahya unable to move complained to his brother Himálaya that he was helpless and no longer safe. Himálaya begged his son-in-law Shiv that as Sahya was unable to move he might be provided with a safe place to live in. Shiv agreed, and employed Vishvakarma to build Sahya a safe dwelling in the Yán cave. At first the cave was full of gold and gems, but two demons seized it, and Shiv's efforts to dislodge the demons reduced the cave to its present roughness and gloom.

Of the two demons whom Shiv drove out of the cave the Skandapurán tells that in early times, when the Yán valley was part of the bed of the ocean, two giant brothers Red-eye or Raktáksha and Black-eye or Krishnáksha so pleased Brahma and Shiv that Brahma gave them a balloon or *vimán* and Shiv promised that they should never be beaten. Relying on these gifts and promises the giants attacked Kuber, the god of wealth, to win from him his famous milk-white horses. Kuber, finding the giants too strong for him, sent his horses for safe keeping to Sahya's impregnable city and surrendered to the giants. The giants marched against Sahya but failed to take his fort. They sought the counsel of their Teacher Shukráchárya, were reminded by him of Brahma's balloon, rose in the balloon to the top of the rock, and took Sahya's abode the Yán cave. Annoyed by the success of the giants the gods sent the sage Nárad to devise some scheme for their ruin. The sage went to the cave, admired its magnificence, and said that to make it perfect it wanted only two things Shiv's moon and Shiv's wife Párvati. The giants demanded these gifts, and their impertinence so enraged Shiv and Párvati that they took terrible forms and Shiv drove Black-eye out of the upper cave and Párvati drove Red-eye out of the lower cave.

Through the middle of the rocks flows a stream known from its clearness as *chandi* or the silver water and further down as Anegundi or the Elephant's Pool. It falls into the Aghnáshini or Tadri river at Upinpattan about eight miles north-east of Kumta.

On the great fair on the dark twelfth of *Mágh* in February-

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YÁN.

March large numbers of pilgrims come, especially women praying for children. Solemn worship attended by people from the neighbouring villages begins on the dark tenth of *Mágh* and lasts for five days. Every evening during the five days Bhairaveshvar in the form of a man is carried in procession. Dealers bring grain, plantains, cocoanuts, vegetables, red-powder, glass bangles and beads, cane boxes and baskets, lamps, and copper and brass vessels; the sales vary in value from £30 to £50 (Rs. 300 - Rs. 500).

YELLÁPUR.

Yella'pur, north latitude 14° 57′ east longitude 74° 46′, with in 1881 a population of 2048, is the head-quarters of the Yellápur subdivision, and of the Conservator of Forests Southern Division. Yellápur has also a dispensary, a first class travellers' bungalow, and a vernacular school. A municipality was established in 1870-71 but abolished in 1873-74. In 1882 the dispensary treated 2441 out-patients and ninety-two in-patients at a cost of £157 4*s.* (Rs. 1572). The Yellápur first class provincial bungalow was built in 1868 from Imperial funds at a cost of £913 (Rs. 9130). It is brick-built and tile-roofed and has four rooms and out-houses. Yellápur town is irregular and built on two parallel ridges and adjoining hollows which run nearly north-west by west. The main street, in which are the offices and the market of twenty to thirty shops, is on one of the ridges, and parallel to it, in a hollow on the north-west, is a dirty lane with a few houses and a shallow dirty pond. The houses are generally of mud with low walls raised on a plinth and with a deep veranda. They are mostly tiled but in the outskirts of the town many are thatched and wattle walled. Almost every house has its well dug either in gravel or laterite. There are several small dirty ponds used for washing and watering crops. To the east of the town is a large double pond with an embankment, called Jod-talávor the twin-ponds. About a mile distant on the Árbail pass road is a pond fed by a spring. The only building of note is a temple of the goddess Amma or Durga in whose honour a fair is held, and buffaloes sheep and fowls are slain.

Kannigeri, three miles north of Yellápur, has a steam saw-mill under a sub-assistant conservator of forests.

GERSAPPA.

Gersappa (p. 282). Mr. G. W. Vidal, C.S., Acting Collector of Kánara, suggests that the *gheru* tree from which the town Gersappa takes its name is not the true cashewnut, which is a South American plant of Portuguese introduction. He thinks it is the marking-nut Semicarpus anacardium whose name, from the resemblance between the two plants, has been applied to the cashewnut tree.