



KADUR DISTRICT

GENERAL DESCRIPTION

Situation.—The Kadúr District lies in the west of the State of Mysore, and was formed in 1863, with head-quarters at Kadúr, afterwards removed to Chikmagalúr. The District is situated between 12° 56' and 13° 58' north latitude and between 75° 8' and 76° 25' east longitude. Its greatest length is, from east to west, about 86 miles. Its greatest breadth, from north to south, is about 55 miles.

Area.—The area is 2,793 square miles. Of the whole extent 763 square miles are under cultivation, and 1,740 square miles unculturable.

Boundaries.—It is bounded on the north by the Shimoga District, on the north-east by the Chitaldroog District, on the east by the Tumkúr District, and on the south by the Hassan District. On the west the boundary is the chain of the Western Ghats, which separate it from South Kanara of the Madras Presidency.

Sub-Divisions.—It is sub-divided into the following taluqs. Bánávar taluq was abolished in 1882 and divided between Kadúr taluq and Arsikere taluq (Hassan District). At the same time Lakvalli taluq was abolished and Yedehalli sub-taluq formed, under Koppa taluq, which also includes the S'ringéri Jágir, with 5 hoblis. In 1897 Yedehalli sub-taluq was abolished and a new taluq called Bále Honnúr formed.

No.	Taluq.	Area. sq. miles.	No. of Hoblis.	No. of Villages or Towns.	Population in 1891.	Per square mile.
1	Bále Honnúr	410	5	87	33,186	80·94
2	Chikmagalúr	595	6	189	71,187	119·64
3	Kadúr	561	6	319	72,217	128·72
4	Koppa	466	5	114	34,728	96·29
	S'ringéri Jágir		—	233	9,144	
5	Múdgere	302	5	139	37,249	123·34
6	Tarikere	459	6	246	72,352	157·63
	Total	2,793	33	1,327	330,063	118·17

Physical Features.—The main part of the Kadúr District is composed of the most mountainous region included within the limits of Mysore. Bordered on the west by the mighty Ghat range, rising at this

part into some of the loftiest peaks between the Himálayas and the Nilagiris ; supporting on its centre the stupendous barrier of the Bábá Budan chain, of even superior elevation ; between these towering masses, covered with a complete network of lofty hills whose altitude at certain points, as in the magnificent Merti peak of Kalasa, renders them conspicuous landmarks even in this neighbourhood of giant heights ; while ranges of more modest pretensions extend throughout the north and east :—this District, with a slight exception eastwards, may truly be described as pre-eminently the Malnád or highland region.

Nor are these mountain tracts wanting in all those charms of wood and water which tend to soften the harsher features of so rugged a landscape. For though the summits rear themselves bareheaded into space, the slopes are thickly clad with primeval forest, through which the shining streams thread their often headlong way, fertilising the narrow valleys and open glades, till their waters descend to the level of the larger rivers, flowing in steep and sunken channels, whence daily issue dense mists that cover the face of the country, lifting as the heat of the morning sun increases in power.

In these vast solitudes the habitations of man are few and far between. A single homestead, hidden amid the luxuriance of tropical vegetation, is often the only sign of his presence for many miles around. Roads there are (or rather, thanks to the recent exertions of Engineer officers, were) none. No wheeled conveyance disturbed the peace of the well-nigh trackless woods, save where a space, annually cleared for the occasion, allowed the car of some popular god to be drawn a couple of hundred yards and back from his shrine in the depths of the forest. All the valuable produce of the country was, and to a great extent still is, transported on the backs of cattle, the rallying sounds from the belled leaders of the drove resounding far and wide.

The eastern or Maidán taluqs partake of the general features of that description of country in the other Districts, the transition from Malnád to Maidán being very abrupt and striking on approaching Lakvalli from the west.

The congeries of mountains within the area of the District, so far as they can be reduced to a system, seem to range themselves into a central north-and-south ridge, with a great loop or circle on either hand ; while at the south-western angle of the District the Western Ghats make a bend inwards to the east, marking the initial point of the line which divides the northern from the southern waters of the Mysore. The main ridge above spoken of commences at Ballálráyandurga, and passing east of Merti gudda and Koppa-durga, separates the basin of the Bhadra from that of the Tunga, and runs up towards Mandagadde, connecting with

the central range of the Shimoga District. On the west of this ridge is the valley in which Sringeri stands, enclosed with a girdle of mountains; while on the east of it and beyond the right bank of the Bhadra, is the Jágar valley, completely environed with the Bába Budan mountains, which form as it were some gigantic out-work of the mighty Alpine wall.

The highest point in the District, and in Mysore, is Mulaina-giri in the Bába Budans, which rises to 6,317 feet above the level of the sea. Of the companion heights in the same group, Bába-Budan-giri is 6,214 feet, and Kalhatti-giri 6,155. The loftiest peak in the Western Ghats is the Kudure Mukh or Horse-face mountain, so called on account of its appearance from the sea, to which it presents a landmark well known to navigators of that coast. Its height is 6,215 feet. Another conspicuous mountain in the same range is the grand Balláráyan-durga, 4,940 feet. The Gangámúla in Varáha parvata is 4,781, Woddin guḍḍa, 5,006, and Lakke parvata, 4,662. Of greater height is the superb hill of Kalasa called the Merti guḍḍa, situated in the heart of the mountain region to the west, and presenting, especially towards the north, a grand and symmetrical outline, towering above all the neighbouring heights. Its summit is 5,451 feet above the sea. Of other prominent peaks in the District, Kanchinkal-durga is 4,081 feet, and Sakunagiri 4,653. Koppa durga is 2,960.

The general level of the country lying along the south of the Bába Budan and neighbouring ranges, which forms the water-parting between the northern and southern river-systems, is, at the Nirváni maṭha, 4,015 feet above the sea, at Chikmagalur 3,481, at Wastara 3,531, and at Aldur 3,454. The plains to the east of the District and the valleys in the west are a good deal lower, with a slope to the north. Thus at Kadúr the height is 2,553 feet above the level of the sea, and at Tarikere 2,235. At Sangamesvara it is 2,525, at Bále Honnúr 2,516, at Baggunji katte, 2,481, at Sringeri 2,439, and at Hariharpur 2,379.

The principal rivers of the District are the twin streams—the Tunga and the Bhadra, the latter running most of its course here. They both rise at Gangámúla in the Varáha parvata, situated in the Western Ghats at the point where the boundaries of the Koppa and Bále Honnúr taluqs meet. The Tunga flows north-east past Nemmár and Sringeri to near Baggunji, where it turns north by west, and passing Hariharpur, enters the Shimoga District, making a sharp turn to the north-east at the Bhiman-katte, and so to Shimoga. The Bhadra runs east for some distance past Kalasa, and then, turning north-east, flows with a winding course past Bále Honnúr and Khándya to Hebbe,

where, receiving the Somaváhini from the Jágar valley, it continues to Lakvalli and thence flows on to Benkipur in the Shimoga District.

Of the southern streams the Hémávati has its source at Javali in Melbangádi, but almost immediately leaves this District and enters that of Hassan. The Berinji halla in like manner rises near Anur and shortly flows into Hassan District, where it joins the Yagache. The latter has its source near Sitalmalapan Kanive in the Bábá Budan range and runs through Hiremagalur towards Belur in Hassan.

On the east of the Bábá Budan range the Gauri-halla and the Avati are twin streams, rising near the peak of Mulainagiri. The first expands into the Ayyankere lake above Sakkarepatna, and issuing thence with the name of the Veda, skirts this town and flows north-east to Kadúr. The other, the northern stream, forms the large Madaga tank, and the two, uniting near Kadúr, continue into the Chitaldroog District under the name of the Vedavati.

The largest sheets of water are the two tanks or lakes in the gorges at the eastern base of the Bábá Budan mountains. The first of these, called the Ayyankere or Dodda Madaga-kere, is formed 4 miles north-west of Sakkarepatna by an embankment thrown across the river Veda, where it issues through the only outlet in the surrounding hills, a gap of about 1,700 feet in width, at the south-eastern foot of Sakunagiri. It is a beautiful expanse of water, about 7 miles in circumference, and dotted with several islands. Four channels are drawn from it, irrigating about 300 acres. The other tank, called the Madaga-kere or Kadúr Madaga-kere, has been similarly formed by embanking the sister stream, the Avati, at a point where the two hills called Sivanagiri and Hagrikangiri so nearly meet as to form a natural basin. The bund is 1,200 feet long.

The numerous perennial streams springing from the mountains of the District have been dammed at nearly every available point, giving rise to short channels which collectively supply a large amount of irrigation. The following table will shew the number and value of these useful works :—

Name of River.	Number of dams.	Acreage irrigated.	Revenue in rupees.
Tunga and tributaries	20	303	1,298
Bhadra ,,	18	325	1,396
Hémávati ,,	3	26	59
Yagache	16	1,941	22,593
Veda and Avati	49	1,568	31,210
Other streams... ..	9	765	4,729
Total	115	4,928	61,285

Soils.—Along the south of the Bába Budan mountains is a rich tract of black cotton soil, whose fertility, enhanced by the command of an unfailling supply of water from the hill streams, is said formerly to have given to the plain of Chikmagalur the name of Honjavanige Sime, or land flowing with gold. The higher tracts of this region are generally gravelly. Black cotton soil also prevails in the neighbourhood of Ajjampur, together with red and gravelly soils. The western parts of Tarikere contain sandy and gravelly soils. About Yegate the earth seems poor and has a white chalky appearance. More to the south the soil is adapted to the cultivation of the cocoa-nut without irrigation, as in the adjoining parts of Tumkúr and Chitaldroog Districts.

The soil of the Malnád bears a general resemblance to that of the same region extending through the neighbouring Districts north and south.

Minerals.—Iron ore is largely obtained and smelted along the hills east of the Bába Budan range, and those around Ubrani. Corundum is found in abundance near Kadúr and throughout the east. Traces of extensive old gold mines have been found in the neighbourhood of Ajjampur, and gold-mining is being revived under European management.

Climate.—At Chikmagalur, the head-quarters of the District, the mean annual temperature appears from the recorded observations to be between 72° and 73°. The following are given as readings of the thermometer:—

1891.	Mean.		Highest reading.	Lowest reading.	1892.	Mean.		Highest reading.	Lowest reading.
	Max.	Min.				Max.	Min.		
May ...	85	67	88	61	May ...	84	68	87	62
July ...	75	64	78	62	July ...	76	63	78	61
December	82	61	83	57	December	80	61	82	60

Situated in what was originally a treeless plain composed of black cotton soil, the heat would often be intense but for the neighbourhood of the mountains, the streams and breezes from which tend to moderate the temperature. A broad belt of trees has been planted completely round the town to form a protection against the high winds, which at certain seasons blow unchecked with great violence across the plain. The temperature of the Malnád districts often falls much lower, the cold in the early morning about Christmas being very sharp. Malarious jungle fevers are always prevalent at certain seasons, and neither Europeans nor natives are exempt from attacks.

Rainfall.—The average annual rainfall at Chikmagalur is 35·89 inches, calculated from the figures for 26 years (1870–95), though according to another register for 16 years it is 41·72. The monthly average is given under each taluq. The average annual rate for 26 years, and for 16 years, at other taluq stations, was as in the margin.

Kadur	...	21·38	21·41	
Koppa	...	116·90	119·89	
Mudgere	...	97·47	102·50	
Tarikere	...	27·85	31·88	

On turning to the country lying within the Western Ghats a rainfall is recorded which far exceeds that of any other portion of Mysore, and is little less heavy than that of the wettest regions of the globe. At Hariharpur, the late head-quarters of the Koppa taluq, 166·14 inches fell in 1874. At Mudgere the fall was 193·81 in 1882, and of the coffee estates in that taluq 145·10 inches fell at Chethalli estate in 1895, and 155·9 at Kessel estate in 1892. The fall is heaviest in June, July, and August, during the south-west monsoon, the monthly average for those months being: at Koppa, 23·29, 42·9, 25·08; at Chethalli estate, 43·64, 42·98, 28·89; at Kessel estate, 30·31, 40·2, 21·11, with 10·54 in September.

Vegetation.—The west of the District is covered with some of the best forests in the country. This is especially the case with Lakvalli, which abounds in fine teak, and has for many years supplied the whole of western Mysore and the Bellary country with that timber, grown in the forests to the north of the Bábá Budans. Throughout the Jágar valley and most of the Koppa and Mudgere taluqs is a continuous stretch of valuable forest, densely clothing the hill-sides and giving shelter to much coffee cultivation. Sholas and hanging woods occupy almost every ravine and hollow of the Bábá Budans. The loftier heights are nearly always bare of trees, but clothed with much coarse grass and the dwarf date. The tree vegetation east and south of Santaveri is as a rule poor, and, even when the soil is better and the growth fair, there is but little good and useful indigenous timber. The eastern taluqs are generally devoid of trees. The date palm (*Phoenix sylvestris*) grows profusely in parts, especially in Kadur, and the grazing is good. In the north of Tarikere are the jungles round Ubrani, which, though not yielding large timber, are valuable as affording a supply of fuel in so poorly wooded a neighbourhood. The sandal grows on the slopes of the hills leading up to the Bábá Budans from the south and east.

Forests.—The State Forests reserved in this District are that of Lakvalli, 47 square miles in extent; Gegargudda, 9 square miles; Basavankote, 15 square miles; and Muttodi, 17 square miles. *Teak plantations* have been formed at Lakvalli and at Hebbe, the extent of each being 375 acres at the former and 9 acres at the latter. There are

also 3 other Forest plantations, occupying 46 acres, as well as 2 Revenue plantations. *Avenue trees* have been planted along 526 miles of public road; and 545 acres are occupied by 440 *topes* or *groves*, containing 15,912 trees.

Cultivation.—The following is a general list of the crops and other products of cultivation in the District:—

Kannada.	Botanical.	English.
CEREALS—		
Baragu	<i>Panicum miliaceum</i> ..	—
Bhatta	<i>Oryza sativa</i>	Rice
Godhi	<i>Triticum aristatum</i>	Wheat
Háraka	<i>Panicum semiverticillatum</i>	—
Jola	<i>Holcus sorghum</i>	Great millet
Navane	<i>Panicum italicum</i>	Italian millet
Rági	<i>Eleusine corocana</i>	Rági
Sajje	<i>Holcus spicatus</i>	Spiked millet
Same	<i>Panicum frumentaceum</i> ...	Little millet
PULSES—		
Alasandi	<i>Dolichos catiang</i>	—
Avare	<i>Dolichos lablab</i>	Cow gram
Hesaru	<i>Phaseolus mungo</i>	Green gram
Hurali	<i>Dolichos uniflorus</i>	Horse gram
Kadale	<i>Cicer arietinum</i>	Bengal gram
Togari	<i>Cajanus indicus</i>	Pigeon pea, doll
Uddu	<i>Phaseolus minimus</i>	Black gram
OIL SEEDS—		
Haralu	<i>Ricinus communis</i>	Castor-oil
Huchellu or Ramtil	<i>Guizotea oleifera</i>	Wild gingelli
Kusumé	<i>Carthamus tinctorius</i>	Safflower
Wollellu	<i>Sesamum orientale</i>	Gingelli
VEGETABLES (Native)—		
Agachi káyi	<i>Corolina grandiflora</i>	Linseed
Arisina	<i>Curcuma longa</i>	Turmer c
Badané káyi	<i>Solanum melongena</i>	Brinjal
Bendé káyi	<i>Hibiscus esculentus</i>	—
Bellulli	<i>Allium sativum</i>	Garlic
Genasu	<i>Dioscorea atuleata</i>	Sweet potato
Hágala káyi	<i>Momordica charantia</i>	—
Híre káyi	<i>Cucumis acutangulus</i>	—
Jirige	<i>Cuminum cyminum</i>	Cummin seed
Kottambari b́ija	—	Coriander seed
Kumbala káyi	<i>Cucurbita pepo</i>	Pumpkin
Mensina káyi	<i>Capsicum annuum</i>	Chilli
Mentya	<i>Trigonella foenum graecum</i> ...	Fenugreek
Mulangi	<i>Raphanus sativus</i>	Radish
Nirulli	<i>Allium cepa</i>	Onion
Padavala káyi	<i>Trichosanthes anguina</i>	Snake gourd
Sásive	<i>Sinapis dichotoma</i>	Mustard
Sunti	<i>Ammomum zinziber</i>	Dry ginger
Tondé káyi	<i>Bryonia grandis</i>	—

Kannada.	Botanical.	English.
MISCELLANEOUS—		
Adike	Areca catechu	Areca-nut
Arale	Gossypium indicum .. .	Cotton
Bále	Musa sapientum	Plantain
Bhangi	Cannabis sativa	Indian hemp
Kápi	Coffea arabica	Coffee
Gérubija	Semicarpus anacardium ...	Marking nut
Hoge soppu	Nicotiana tabaccum . . .	Tobacco
Kabbu	Saccharum officinale ...	Sugar-cane
Tengina káyi	Cocos nucifera	Cocoa-nut
Vilédele	Piper betle	Betel vine
Wóma	Sison amomum	—
Yélakki	Amomum repens	Cardamom

Besides these, many kinds of European vegetables are grown with success in parts ; among which, potatoes, French beans, cabbages, beet-root and knol kohl are the most common.

Area under principal crops.—The number of acres under rice cultivation is 107,165, wheat 490, rági 129,064, other food grains 77,087 ; oil seeds 12,850, sugar-cane 957, cotton 452, other fibres 106, tobacco 784, coffee 83,326, cinchona 279, fruit and vegetables 18,540, cocoa-nut and areca-nut 14,930.

The varieties of *paddy* raised in the district are fourteen, named as follows : késari, honusunga, kowde doḍḍi, kirvana, putta kirvana, kempu sanna bhatta, bilé sanna bhatta, kussadé, kesser bírá, sul bhatta, hola muradaga, putta bhatta, kumbár késari and kódi bhatta. Of these, kempu sanna bhatta, bilé sanna bhatta and putta bhatta are esteemed the best and fetch the highest prices.

The *areca* gardens, which occupy the moist and sheltered valleys throughout the west, produce the best description of nut in the country, that of Kalasa and its neighbourhood being in especially high repute.

The *coffee* cultivation of Southern India may be said to have had its origin in this District. For the plant was first introduced, in about the 17th century, by a Muhammadan pilgrim named Bábá Budan, who, on his return from Mecca, brought a few berries in his wallet and taking up his abode on the hills that now bear his name planted them near his hut. It was not, however, till about 1820 that the cultivation extended beyond his garden, and not till 20 years later that European enterprise was first attracted to it. One of the earliest European planters was Mr. Cannon, who formed an estate on the high range immediately to the south of the Bábá-Budan-giri, where the original coffee plants are still in existence, flourishing under the shade of the primeval forest.

The success of Mr. Cannon's experiment led to the occupation of

ground near Aigur in South Manjarabad by Mr. Green in 1843, as stated under the Hassan District. Since 1860 estates have sprung up between these points with such rapidity that European planters are settled in almost a continuous chain of estates from the south-west of Shimoga to the southernmost limits of Manjarabad, not to mention Coorg and Wainad beyond.

The coffee zone in this District is estimated to cover about 1,000 square miles, extending over the whole western portion, and of this region one-tenth or more presents, as regards soil, aspect and shade, every condition necessary for successful cultivation. Within this area there were, in 1896, 160 square miles under coffee, as per particulars in the margin. There are altogether 543 European plantations, covering an area of 33,943 acres, assessed at Rs. 44,525, and 11,753 native plantations, occupying 66,406 acres, assessed at Rs. 61,608. The total area under mature plants is 55,510 acres, and under immature plants 25,685 acres. The remainder is not planted up. The gross average yield was estimated at 241 lbs. and 177 lbs. an acre on European plantations in 1895 and 1896 respectively, and 107 lbs. on native plantations. The total produce was nearly 12 million pounds of coffee.

Taluq.	Acres.
Chikmagalur ...	38,944
Kadur ...	767
Koppa ...	21,493
Mudgere ..	34,066
Tarikere ...	7,336

The *cardamom* grows wild in the malnád taluqs of the District, but owing to the extension of coffee estates it is no longer plentiful, except in the Kalasa and Melbangádi maganis. Its systematic cultivation has, however, been taken up by coffee planters, and in some parts with great success. The area under cardamom is 2,126 acres.

Of the *cinchona* plantation at Kalhatti on the Bábá Budans, and the results obtained by its cultivation, an account will be found in the section treating of that subject generally. The area under cultivation in 1895 was 279 acres, and the number of plants 127,243. The bark produced was only 150 lbs.

Some casual attempts seem to have been made to introduce the *tea* plant, but apparently without any valuable results. So also with the *mulberry*. To extend the growth of foreign *cotton*, a farm was established at Kadur under Mr. Meppin in 1849. But after a trial for five years it was given up as having produced no adequate results. The extent of land under cotton, which is confined to Kadur and Tarikere taluqs, is 452 acres.

Wild Animals.—The elephant is occasionally met with in Kig, Kerra and other remote parts of the Western Ghats, and bison throughout the Malnád. Tigers, panthers, and leopards are general, and the

shivanga or hunting leopard is sometimes to be found. Among the smaller *felida* may be mentioned the tiger cat and the civet cat.

The wild boar is found all over the District and is very destructive to sugar-cane plantations, especially at the time when the young cane begins to throw out its tender shoots. The porcupine frequents all parts of the District.

Of the deer tribe, elk, spotted deer and antelope are less numerous than they used to be. The iguana, the mungoose and its enemy the coffee rat (*golunda eleita*) are common. Of squirrels, there are the flying squirrel, the large red squirrel and the common grey squirrel. Besides the lemur and the ape, the black monkey and the grey monkey abound in the forests.

Birds.—The bustard is common on the plains. The wild goose, duck, teal and snipe, the jungle-fowl and spur-fowl, partridges red and black, quail, peacock, pigeons blue and green, with doves of many varieties, are general. The buzzard and vulture, with various kites and hawks, are numerous.

The wooded tracts of the Malnád abound with birds of beautiful plumage, among which are hornbills, woodpeckers, and a great variety of smaller birds, as well as parrots and the talking mina.

Reptiles.—The cobra and the carpet-snake are the most venomous and most dreaded. Lizards are in great abundance and variety, and the bite of one kind is supposed to be poisonous. There are three kinds of scorpion general in the District; the large black rock-scorpion, the large red field-scorpion, and the little red house-scorpion. Leeches are very numerous and active during the rainy months. Spiders of immense size are found in the bamboo jungles on the banks of the Bhadra. The alligator is common in rivers and large tanks.

Fishes.—Fishes are abundant in both rivers and tanks. Besides the ordinary tackle of rod-and-line and nets, long conical baskets, called *hiruguli*, made of split bamboo interlaced with rushes, are used in catching them. The finest fish are found in the Tunga and Bhadra rivers and in the Madag, Ayyankere and Keresante tanks. The *mahseer*, probably the best freshwater fish in India, is sometimes caught in the rivers, and reaches to the weight of 20 lbs. At the S'ringéri math and other sacred places on the banks of the rivers, fishes are daily fed and are so tame that a call will bring them in thousands to the surface. The Brahmans invariably throw the remains of their rice to the fish. Some of these are even adorned with jewellery, such as nose-rings, or ear-rings, and ornaments fastened to their tails.

The following are some of the principal fishes found in the District:—Kuchina murl (*ophiocephalus striatus*), bili korava (*ophio-*

cephalus punctatus), báli (*silurus*), havu (*macro gnathus*), gid pakke, aval minu, muru godu, kem minu, malla minu, gúginasibi, kare sanna, haladi, kuradi, halavu.

Domestic Animals.—The cattle of the District generally are poor in size and of inferior breed. The climate of the Malnád is very destructive to them, so much so that farmers of that region are forced to replenish their stock annually. The hardy buffalo, on the other hand, thrives in the moisture of the climate. Hence, in the plains, the she-buffalo is tended with even more care than the cow, as, apart from a large yield of milk, the sale of her male calves to purchasers from the Malnád is found to be very profitable. Though grazing is abundant in the hilly regions, it is of a coarse description, whence rági and paddy straw are commonly given to the cattle on returning home in the evening. During the dry season in the plains, where grazing is not to be had, straw as above, with the stalks of jowari, navane, hurali, &c., are used as fodder, and even tender leaves of the date tree. These, however, afford no nourishment.

The live stock of the District consisted in 1893 of 256,722 cows, buffaloes and bullocks, 3,953 horses, ponies and donkeys, 66,943 sheep, goats and pigs.

HISTORY

Few spots in the wild and romantic regions of this District, which contains the sources of the Pampa or Tungabhadra, the scene of memorable transactions recorded in the Rámáyana, are without a story connecting them with one or other of the heroes of the great Indian epics.

S'ringéri, as might be expected of the chief seat of Saiva Brahmanism, takes precedence of all other places in its claims to antiquity and historic fame. Its name is properly Rishya-S'ringa-giri. Here was the hermitage of Vibhándaka, and here the birthplace of his son Rishyas'ringa, a sage adorned with horns, who plays an important part in the opening scenes of the Rámáyana. He was begotten without a natural mother, and grew up in the wilderness never having seen or heard of a woman. At that time the kingdom of Anga was suffering from a great dearth, and the king Lomapáda was informed by his spiritual advisers that the only remedy lay in bringing thither the immaculate Rishyas'ringa. This, therefore, was resolved upon, and the princess Sánta to become his bride. But how to bring him was the question, for all feared lest they should alarm the unsophisticated

youth and incur the wrath of the stern Vibhāṇḍaka, whose single glance could reduce them to ashes in a moment. At last the plan was agreed upon that a band of fair damsels should be sent in the disguise of hermits, who, by the attraction of their all-powerful wives, should entice the young recluse away from his forest home. They arrive at Nārve near Śringéri, and concealing themselves in the woods, watch for an opportunity when the father should be absent. Then issuing forth, by their sports and gambols they draw the attention of the young hermit, who, lost in wonder, directs them to his cell, duly performs the rites of hospitality and is soon bewitched with his charming guests. Next day he hastens to pay a visit to their pretended hermitage and being led on board a raft made to resemble an island is floated away in the society of his fair companions. How his approach to Anga brought rain, how he was married to the princess, how he then became the priest of king Dasaratha of Ayodhyá and performed the *asvamedha* or horse sacrifice, the celebration of which procured offspring to the childless monarch and resulted in the birth of Ráma, all this is fully related in the *Bála Kāṇḍa* of the *Rámáyana*.

Sakunagiri, a lofty hill on the bank of the Ayyankere near Sakkarepatna, is said to be so called from the omens (*sakuna*) that Hanuman, the monkey leader in Ráma's army, thence obtained, which guided him to the spot where the medicinal plant Sanjivini grew, that was used to revive Lakshmana from the swoon into which he fell on being wounded by Rávana.

Hiremagalúr is said to be situated in Siddha kshetra and to have been called Bhárgavapuri. It is made the scene of the celebrated *sarpa yága*, or serpent sacrifice, celebrated by Janamejaya Ráya in revenge for the death of his father Parikshit by the bite of a serpent. Under Shimoga District we may see that copper-plate inscriptions are there in existence professing to record grants made by Janamejaya to the Brahmans who took part in this *sarpa yága*. At Hiremagalúr a singular stone pillar, with a spear or flame-shaped head, is shown as the *yúpa stambha* or sacrificial post that was used on the occasion. Inscriptions at the place prove that Hiremagalúr was an agrahára in the time of the Gangas, in the 9th century.

Leaving the mythological period and the mention of places visited by Parasu Ráma, by Ráma and by Arjuna, three places in the District have traditions undoubtedly historical, though the exact period to which they relate is not clear. They, however, certainly belong to a period anterior to the rise of the Hoysala power. One of these, the ruined village of Halasur, near Lakvalli, is said to mark the site of Ratnapuri, a city founded by Vajra Makuṭa Ráya, the story of

whose two sons, Chitrasékbara and Somasékbara and of the romantic adventure by which the younger obtained the hand of Rúpávati or Ratnávati, the fair princess of Nilávati-patna (Nirgunda) and with it the succession to that kingdom, is related under the Chitaldroog District.

Another ancient capital is Sakkarepatna. Its most celebrated king appears to have been Rukmángada, mentioned in the Mahá Bhárate, and *Hire-magal-úru* (elder daughter's town), and *Chikka-magal-úru* (younger daughter's town), the estates bestowed in dowry on the princesses of his house.

More definite than these is the historical account of S'ringéri, whose celebrated maṭha on the Tunga is well known to have been established by S'ankaráchárya, the great Saiva reformer of the 8th century.

Kadambas.—The west of the District appears to have been subject from very early times to the Kadambas ; while part of the frontier may have been included in Áluva-kheḍa, the territory of the Áluva, Álupa, or Álu kings, who seem to have ruled in South Kanara.

Hombucha.—The subsequent history of that part is connected with the S'ántara kings of Pomburchcha (Hombucha or Humcha, Shimoga District). In the account given of that line we see that they extended their dominions over the hill country southwards as far as Kalasa, and thence established their capital first at Sisila or Sisukali, at the foot of the Gháts in Mudgere, and finally at Kárkala in S. Kanara. They became at one time feudatories of the Chalukya sovereigns. But the numerous inscriptions of the Kárkala rulers with the general cognomen of Bairáṣu Wodeyar, surrounding the temple at Kalasa, date from the beginning of the 12th to the middle of the 16th century, those from the 14th downwards being made with permission of the Vijayanagar sovereigns.

Gangas.—All other parts of the District were in possession of the Gangas, as testified by inscriptions which occur in various parts. As far back as the 9th century we find mention in them of Piriyamuguli and Kiriyamuguli, which are the correct names of what are now called Hirimagalúr and Chikmagalúr. There seems, therefore, no foundation for the legend which derives the names from the elder and the younger daughter (*magalu*) of Rukmángada Ráya. The *muguli* is a useful tree, known botanically as *acacia sumra*.

Hoysalas.—This District can claim the distinction of having given birth to the powerful Hoysala kings, who succeeded the Gangas, and who ruled Mysore from the 11th to the 14th centuries. For though their capital was in the Hassan District, their place of origin, Sosevúr or S'as'akapura, has been identified by me with Angadi in the south of

the Mudgere taluq, where the existing temple of Vasantamma no doubt represents that of the goddess Vāsantiká, the scene of the incident with the tiger which transformed Sala into Hoysala. Throughout the District the memorials of the Hoysala kings are abundant, especially east and south of the Bába Budan mountains, in the neighbourhood of their capital Dorasamudra (Halebid, Hassan District). To the west their inscriptions are found at Khándya, and the fortified height of Ballála-Ráyan-durga bears witness to their rule. Aluva-khada was the early boundary of their kingdom under Vinayaditya.

Vijayanagar.—The foundation of the next paramount power, that of Vidyánagara, afterwards called Vijayanagara, is in some accounts ascribed to, and was certainly greatly promoted by, the sage and scholar Mádhava, entitled Vidyáranya or forest of learning. Wilson says: “Besides experience and talent Mádhava may have brought pecuniary aid to the undertaking. His title Vidyáranya and the scope of his writings show that he was a disciple of Sankarácharya, and in all probability he was connected with the S’ringagiri (S’ringeri) establishment, the members of which, alarmed by the increasing numbers of the Jangamas and Jains and the approach of the Muhammadans, may have contributed their wealth and influence to the aggrandisement of the sons of Sangama.” These were Bukka and Hakka or Harihara, the progenitors of the Vijayanagar line. Vidyáranya was their father’s minister.

Under the Vijayanagar empire the west of the District, save the independent estate of S’ringéri, was mostly under the rule of the Karkala chiefs; the south formed part of the territory of Balam (Manjarabad, Hassan District) belonging to the Aigur chiefs; the north-east was included in the possessions of the Basvapatna or Tarikere pategars. The greater part of the District was subsequently, in the middle of the 17th century, overrun by Sivappa Náyak, the most distinguished of the Ikkéri or Bednúr chiefs. Sri Ranga Ráya, the representative of the Vijayanagar kings, resorted to his protection, and was by him established in the government of Sakkarepatna, Belur, and the neighbourhood. Meanwhile the Basvapatna territories had fallen a prey, first to the forces of Bijapur and then to those of the Mughals, and were in 1687 absorbed in the province of Sira.

Mysore Rajas.—The Rájas of Mysore, having in 1610 gained possession of Seringapatam and in 1687 of Bangalore, now carried their conquests to the west, and between 1690 and 1694 subdued all the south of the District. In the latter year a treaty was concluded between Mysore and Ikkéri, by which, with the exception of Aigur and

Vastára, the remaining conquests were retained as a part of the Mysore kingdom.

Haidar Ali in 1761 took possession of Sira, and after receiving or forcing the submission of its various dependencies, planned his expedition against Bednúr. This capital was taken in 1763, and the terrified Ráni escaped to Ballál-ráyan-durga. Thither a detachment was sent in pursuit, by which she was taken prisoner and conveyed to Maddagiri (Tumkúr District), appointed as the place of her confinement. By this conquest the Mysore dominion was extended over the whole of the Kadur country.

After the downfall of Tipu Sultan and the restoration of the Hindu ráj, the District formed part of the Nagara Ráyada or Subáyana. It was in the wild country north of the Bábá Budans that some of the abuses were practised with impunity which led to the insurrection of 1830. In December of that year, Rangappa Náyak, the head of the Tarikere family, secretly left Mysore, joined the insurgents and seized upon Kaldurga and Kámandurga. These forts were, however, recovered by the Mysore troops in February and March 1831, and the pálegar was put to flight. On the assumption of the government by the British in 1831, and the restoration of order, this part of the country was included in the Nagar Division. In 1863, it was formed into a separate District named after Kadur, where for a time the head-quarters were established. Before long, however, Chikmagalur was selected for the chief station as being more central, and a considerable town has there now sprung up.

In 1882 the Kadur District was extended by having Hassan attached to it as a Sub-Division, with 4 taluqs (Arsikere, Belur, Hassan and Manjarabad). But in 1886 the Hassan District was restored, and the Kadur District formed with its present limits. In 1897 the Yedehalli sub-taluq was abolished and the new taluq of Bále Honnúr was then established.

POPULATION

Number.—The population of the District, according to the census of 1891, is 330,063, of whom 173,922 are males and 156,141 females.

Density.—Thus there are 118·17 persons to the square mile. The most thickly peopled taluq at the time of the census was Tarikere, with 160·42, followed by Chikmagalur and Kadur, with 127·6 and 127·36. The malnád taluqs of Koppa and Múdgere had only 88·55 and 95·97 per square mile.

By religion.—Arranged according to religion the following results are obtained:—

Class.	Above 15.		Under 15.		Total.	Per-centage.
	Male.	Female.	Male.	Female.		
Hindus	105,394	90,043	57,453	58,091	310,981	94·21
Muhammadans	6,068	4,199	2,713	2,585	15,565	4·71
Jains	521	351	217	219	1,308	·39
Christians	1,273	407	283	246	2,209	·66
Total	113,256	95,000	60,666	61,141	330,063	—

Increase.—The following table compares the statistics for 1838, taken from Mr. Stokes' report, and those for 1853-4, according to the *khāne-shumāri* accounts, with the results obtained by census in 1871, 1881 and 1891.

Taluq.	1838.	1853-4.	1871.	1881.	1891.
Chikmagalur	43,418	51,581	81,864	76,475	82,052
Kadur	23,878	47,828	70,639	56,820	72,217
Koppa	34,385	42,489	51,830	56,847	62,077
Múdgere	—	37,633	34,537	35,604	41,365
Tarikere	43,713	56,647	69,608	66,380	72,352
Total	145,394	236,178	308,478	292,126	330,063

The first column is wanting in the figures for Bánávar taluq, which should be included in Kadur; those for Vastára, now Múdgere, are included in Chikmagalur. The apparent increase between 1853 and 1871 was equivalent to 30·61 per cent., but 25 per cent. has to be allowed for defective enumeration. The famine sent down the total 5·3 per cent. by 1881, but it rose again 12·64 per cent. by 1891. The net result may be stated at an increase of 11·8 per cent. in 38 years.

Classes.—Classified according to sources of livelihood and nationality, the population is composed as follows:—

	No.	Per cent.
A. Agricultural	99,879	30·26
B. Professional	26,718	8·09
C. Commercial	33,335	10·09
D. Artisan and Village Menial	140,066	42·43
E. Vagrant Minor Artisans and Performers	11,832	3·59
Races and Nationalities	17,774	5·39
Others, not stated	459	0·13

The castes or classes which number 10,000 and over are the following, in order of strength. They represent a total of 217,389, or 65·86 per cent. of the population.

Holeya... ..	51,291	Kuruba	26,255	Mádiga	10,448
Wokkaliga	39,169	Bráhmána	17,026	Neyigára	10,217
Lingáyita	37,657 ¹	Musalmán	15,326	Uppára	10,000

The most numerous classes of Wokkaliga are the Sada (14,664), Gangadikára (13,386), and Nonaba (11,119). Among Kurubas, the Hálu Kuruba (17,017) predominate. Of the Brahmans the largest sects are the Srivaishnava (5,357), Smárta (2,384), Badaganád (2,073), and Tuluva (1,108). Of Musalmáns 10,912 are Shekhs, and 2,117 Pathans. Among the Neyigára there are 7,265 Devánga.

Stock.—The *agricultural stock* of the District consists of 5,448 carts and 51,212 ploughs; and the *manufacturing stock* of 670 cloth looms, 480 cumbly, and 9 girdle looms, with 2 for gunny cloth.

Towns.—The District contains 6 municipal towns, with a total population of 26,871, composed of 21,571 Hindus, 4,887 Muhammadans, 85 Jains, and 328 Christians. The following is the list:—

Chikmagalur	7,816	Ajjampur	2,890
Tarikere	7,056	Kadur	2,444
Birur	4,828	Yedehalli	1,837

Villages.—The total number of *asali* or primary villages in 1891 was 1,297, to which were attached 1,126 *dákhali* or secondary villages or hamlets. The following are the details:—

Talúq.	Populated.		Depopulated.	Villages classified.				Total.
	Villages.	Hamlets.		Government.	Sarvamánya.	Jodi.	Kayamgutta.	
Chikmagalur	207	150	6	204	2	7	—	213
Kadúr	265	80	46	307	—	4	—	311
Koppa	160	611	3	163	—	—	—	163
Sringeri Jágir	225	26	8	—	233	—	—	233
Múlgere	132	197	5	135	—	2	—	137
Tarikere	212	61	28	234	—	6	—	240
Total	1,201	1,125	96	1,043	235	19	—	1,297

Great Festivals.—The most numerously attended religious festivals are the following:—

At *Sringeri*, Koppa taluq, during the *Navaratri mahotsava*, celebrated for 15 days from Asvija suddha 1st, when 10,000 people attend.

At *Pura*, Kadur taluq, where the *Mallésvara Devara jâtre*, held for 8 days from Phálguna suddha 10th, attracts 6,000 people.

At *Antargatte*, Tarikere taluq, 6,000 people collect for the *Ammana jâtre*, kept up for 15 days in the month of Mágha.

¹ Of this sect 25,783 besides are included in Wokkaliga.

At *Karahalli*. Kadur taluq, 4,500 people come to the *Ammana jat্রে*, held on the full moon day of Phalguna.

The same number keep the *Bettada Mallikarjuna Devara rathotsava* at *Sringeri* for a week from Magha bahula 10th. The *Kartika dipotsava*, held at the same place on the full moon day of Kartika, is attended by 3,000 people.

At *Hosahalli*, Chikmagalur taluq, on the occasion of the *Nirvana Devara mathada jat্রে*, lasting 3 days from Phalguna suddha 10th, 3,000 people assemble.

Fairs.—The largest weekly markets are mentioned below :—

Place.	Taluq.	Day.	No. of Visitors.
Hanke	Chikmagalur ..	Sunday	1,100
Devarayapete	Do.	Wednesday	3,000
Pura	Kadur	Do.	2,000
Birur	Do.	Saturday	1,000
Keresante	Do.	Do.	1,000

Vital Statistics.—The birth-rate of the District in 1893-4 was 18 per mille of the population, while the death-rate was 15.85 per mille. The number of births registered was 5,942, of which 3,103 were males and 2,839 females. The total of deaths registered was 5,231; of these 2,782 were males and 2,449 females.

The following were the causes of death registered: From diseases—cholera 44, small-pox 207, fevers 3,445, bowel complaints 753; from injuries—suicide 22, wounds or accidents 67, snake-bite or wild beasts 15, all other causes 678.

REVENUE

The revenue of the District for five years is as contained in the sub-joined statement :—

Items.	1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Land Revenue	7,80,652	8,08,979	8,67,984	8,64,679	9,23,750
Forests	1,56,391	1,31,789	1,52,447	1,64,083	87,011
Abkari	87,593	2,32,889	2,67,858	2,94,524	3,16,573
Mohatarfa	20,565	20,893	16,739	15,786	15,389
Sayar	1,14,023	1,05,061	79,970	1,02,625	1,05,645
Salt	1,845	895	1,377	659	747
Stamps	56,970	51,713	55,248	52,524	64,536
Law and Justice	17,303	16,056	19,079	17,810	19,861
Police	328	119	319	227	140
Public Works	5,267	5,021	7,577	—	—
Miscellaneous	18,418	16,446	14,720	19,273	21,084
Total Rs.	12,59,355	13,89,861	14,83,318	15,32,190	15,54,736

TRADE

The principal articles manufactured in the District are oils and oil cakes, piece goods, woollen kambliis, and glass bangles. Jaggory is also made, and there is some production of iron. A certain amount of catechu or terra japonica is also prepared.

The most important exports are coffee, pepper, cardamoms, rice and other food grains, and oil seeds, the various products of the District. It is only during the last 20 years that the Malnád parts have been opened up by a network of roads, and only since 1889 that the railway has run through a small part of the District. These agencies are effecting considerable changes in trade and the transport of commodities, the full effect of which can hardly yet be seen.

The principal old traffic between the Malnád and Maidán taluqs was through the following five kanaves or passes :—Talagudde, Talamakki, Birnahalli, Gantevináyakan and Sitalmallappan.

COMMUNICATIONS

Railways.—The Southern Mahratta Railway from Bangalore to Poona runs through the east of the District for about 40 miles, with stations at Devanur, Kadur, Birur, Ajjampur and Shivani. A branch is also under construction from Birur, through Tarikere, to Shimoga.

Roads.—The length of the *Provincial roads* in the District is 219 miles, and of the *District roads* 404. The annual cost for the up-keep of the former is Rs. 37,975, and of the latter Rs. 24,305. The details of each class of roads are given below :—

PROVINCIAL ROADS.				Miles.	Cost.
Bangalore-Honnavar road	...	...	...	37	5,500
Kadur-Mangalore road	...	...	...	62	12,400
Vastara-Koppa road	...	...	...	49	9,800
Mudgare-Belur road	...	...	...	11	1,575
Tarikere-Mangalore (Agumbi ghat) road	...	...	...	53	7,950
Hassan-Chikmagalur road	...	...	...	7	700
Total Miles				219	Rs. 37,925

DISTRICT ROADS.				Miles.	Cost.
Banavar-Sira road	...	...	...	3	150
Banavar-Sakkarepatna road	...	...	...	16	800
Birur-Ajjampur road	...	...	...	9	450
Birur-Lingadahalli road	...	...	...	10	600
Tarikere-Hosdurga road...	...	...	...	21	1,680

	Miles.	Cost.
Shinoga-Yedehalli road..	11½	1,725
Chikmagalur-Tarikere road	35	2,800
Baba Budan Hill road ...	20	1,200
Santaveri-Kalhatti road ..	4½	225
Chikmagalur-Yedehalli road	40	3,200
Uppahalli-Hirekolali road	4	120
Handi-Aldur road	4	120
Belur-Mudgere road	8	320
Anemahal-Mudgere road	4½	225
Kotigahar-Kalasa road ...	27	2,700
Balur-Magundi road	11	440
Tornamávu-Joladahál road	6	240
Bale Honnur-Kalasa road	22	1,320
Sollebail-Sringeri road ...	13	300
Sollebail-Balehote road ...	18	1,080
Narve-Naglapura road	3	240
Narve-Sringeri-Nemmar road	15	300
Sringeri-Kigga road		120
Yedehalli-Mandagadde road	10	500
Yedehalli-Bale-Honnur road	21	1,260
Koppa-Badagi road	6	180
Koppa-Tirthahalli road ...	5	250
Koppa-Kalaspura road ...	6	180
Hariharpur-Kummakki road	4	120
Begur-Sringeri road	8	100
Mudgere-Baidavalli road	8	240
Magadi-Javagal road	14	700
Railway feeder roads in Kadur ...	4½	180
Nemmar-Heggan road	6	180
Double Estate road	2	60
Total Miles	404	Rs. 24,305

Accommodation for travellers.—The following places contain bungalows originally meant for the accommodation of European travellers. Many have Hindu kitchens attached.

First Class.—Chikmagalur, Kadur, Kalhatti.

Second Class.—Aldur, Bale Honnur, Koppa, Kotigahar, Lakvalli, Mathole, Mudgere, Sakkarepatna, Sollebail, Tarikere, Yedehalli.

Third Class.—Ajjampur, Aniganhalli, Bale-hole, Hariharpur, Jódikatte, Kalasa, Lingadahalli, Linganhalli, Narve, Sampigekán, Santaveri, Sringeri.

There are also inspection lodges at Attigundi, Bund ghat, Chik Agrahára, Kalasa, Kalaspura, Lakvalli, Madaga, Mollandur, Muttod, Pura, Sakkarepatna.

For native travellers Government *chatrams* are kept at Kadur and Tarikere ; with *mustfirkhánas* at Ajjampur, Aldur, Bale-Honnur, Chikmagalur, Jodikatte, Kadur, Koppa, Kotigahar, Mudgere, Sakkarepatna, Santaveri, Sollebail, Yedehalli.

GAZETTEER

Ajjampur.—A town in the Tarikere taluq, on the Bangalore-Poona railway and the Tarikere-Hosdurga road, 14 miles east of the kasba. Head-quarters of the Ajjampur hobli, and a municipality.

Population in 1891.	Males.	Females.	Total.
Hindus (with 4 Jains)..	1,370	1,338	2,708
Muhammadans	109	73	182
Total	1,479	1,411	2,890

The site was originally occupied by the village of Keral. In the 17th century, Azim Khan, an officer of the Sira government, while hunting in the neighbourhood, was surprised at observing the hares turn upon his hounds and pursue them. The circumstance indicating a spot favourable for the purpose, he was directed to build the present fort, which was named after him *Ajim-pur*, now generally called Ajjampur.

A weekly fair is held on Tuesday, attended by 500 people. Black soil prevails in the neighbourhood, on which a considerable quantity of cotton is raised. Extensive old gold workings have been discovered in the vicinity, and a European company has commenced gold-mining.

Municipal Funds.	1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Income	700	767	920	910	1,650
Expenditure	2,280	1,707	1,261	1,065	1,830

Amritapura.—A village a short distance north-east of Tarikere. Head-quarters of the Amritapura hobli. Population, 362. Contains the remains of a very fine and large temple of Amrites'vara, erected in 1197, in the time of the Hoysala king Vira-Ballála. It is in the Chalukyan style and was originally profusely sculptured with decorative details, even on the round Hindu battlements of the outer wall.

Angadi.—A village, 7 miles south of Múdgere, near Uggihalli. Population, 553. It is of special interest from my having identified it with the Sosevúr, Sasipura or Sasikapura, which was the birthplace of the powerful Hoysala line of kings, and the scene of the incident with the tiger which gained their progenitor Sala the throne and the name

of Poysala or Hoysala (*see* Vol. I., p. 335). It contains a number of old inscriptions and remarkable ruined temples. There is some beautiful sculpture in what remains of the two Jain bastis. On the opposite side of the deeply sunk village path are the ruins of three fine temples, dedicated to Kes'ava, Pátála Rudra and Malles'vara. But the principal deity now worshipped is Vasantamma, who has a great reputation, and is probably the original Vásantiká Devi of the Hoysalas.

Asandi.—A village in Kadur taluq, about 5 miles east of Ajjampur. Population, 996.

Numerous old inscriptions and ruins in the place show that it was in ancient times of considerable importance. Under both the Gangas and the Hoysalas it was the chief city of a principality, which in the 8th century was governed by Vijayáditya, son of the king Sripurusha, and in the 12th and 13th centuries by a line of chiefs of Ganga descent.

Ayyankere or *Dodda Madaga-kere*.—A beautiful loch, surrounded with high hills and studded with islands, 4 miles west of Sakkarepatna. It is situated at the eastern base of the Bábá Budan range, being formed by embanking the perennial stream of the Gauri halla at the foot of Sakunagiri. Its outflowing waters are called the Veda, which unites, after a short course, with the Avati near Kadur and forms the joint stream of the Vedavati.

The construction of this magnificent reservoir is attributed to Rukmángada Ráya, the ancient king of Sakkarepatna. The embankment, formed of earth and stone, is about 1,700 feet long, and 300 feet high at the rear slope. The tank is very deep and contains in many parts 35 feet of water. The contents of the bund have been estimated at 605,760 cubic yards, and the quantity of water at 207,900 cubic feet, or 12,854,260 gallons.

There is a tradition that the bank was once on the point of breaching, when the danger which threatened the town of Sakkarepatna from inundation was announced by the guardian goddess of the lake to Honbilla, the *nirganti* or waterman. He obtained a promise from her that the catastrophe should be delayed until he returned with orders what to do from his master the king of Sakkarepatna; and hastening to the town delivered warning of the impending danger. The king sagely but inhumanly thought that, under the conditions of the promise, to prevent the return of the messenger would be for ever to avert the catastrophe. He accordingly had him killed on the spot and the embankment has stood ever since. A shrine has been erected at Sakkarepatna to the memory of the unfortunate man who was sacrificed for its stability, at which worship is still performed. Under the Hoysala kings considerable repairs were made to the bund. An inscription at the Ballálesvara

temple, erected on a hillock towards the centre of the embankment, is of the time of Vira Narasimha, the middle of the 13th century.

Of the 4 channels drawn from the tank, the Mallappan kálve irrigates 18 acres ; Basavan kálve, 170 acres ; Uru kálve, 119 acres ; and Kade kálve, 82 acres.

Bábá Budan Mountains.—The loftiest range on the Mysore table-land, situated in the centre of the District, to the north of Chikmagalur, between $13^{\circ} 23'$ and $13^{\circ} 35'$ north latitude, $75^{\circ} 37'$ and $75^{\circ} 52'$ east longitude. The form of the chain is that of a horse-shoe, with the opening to the north-west. The northern arm, commencing with the Hebbe hill (4,385 feet), stretches eastwards without interruption for about 15 miles ; whence, bending southwards, it presents to the east an unbroken wall of more than 20 miles. The southern arm is formed by the Basvan gudda and Woddin gudda ranges. The character of the chain is that of a stupendous ridge, 6,000 feet above the level of the sea, and in some parts only a few yards wide at the summit, rising at intervals into loftier peaks. The summit of the hills consists of steep grassy slopes, well wooded in the ravines, through which flow perennial springs. The sides are densely clothed with forests, among which are numerous coffee plantations, as well as in the Jágar valley, which is one stretch of forest as far as the eye can reach.

The highest point is the symmetrical Mulaina-giri, 6,317 feet above the level of the sea. It is towards the south of the range and is the loftiest mountain between the Himálayas and the Nilagiris. Next to this, north-eastwards, is Bábá Budan giri, Váyu Parvata or Marut Saíla, 6,214 feet. Near it are the sources of the Veda and Avati. The hollow which succeeds marks the shrine of Bábá Budan. The conspicuous conical peak on the outer verge of the eastern face is Deviramman gudda. A beacon is lighted here at the Dipavali festival, which is visible to all the surrounding country. Near the north-east angle is situated Kalhatti giri, 6,155 feet in height ; north of which is Kalhatti bungalow, a hot weather retreat for European officials. These vast wilds and solitudes, with scarcely a human habitation, were, until a few years ago, well stocked with every variety of game, from the elephant and bison downwards. The advance of the coffee-planter has now forced back the savage denizens to remoter and more secluded spots. The Bábá Budan mountain was the cradle of the coffee cultivation of Southern India, and the slopes of the entire range, as well as the south of the forest-bound Jágar valley, are now occupied by coffee gardens, both European and native. The first European coffee plantation, opened out by Mr. Cannon in about 1840, is to the south of Bábá Budan giri, with other early estates.

Two roads pass along the eastern face from Chikmagalur to Tarikere, one over the summit and the other at a lower level. About midway in the latter, under Káman durga, is the settlement of Santavéri, from which a road, four miles in length, leads to Kalhatti. Santavéri is occupied chiefly by a colony of Lambánis. On the north-east of the mountains are the Abbe falls, a descent of 600 feet by a stream running to the Bhadra.

The range is called in the Hindu puránas Chandra Drona, but derives its present name from a Muhammadan saint who took up his residence on one of the southern slopes. He is stated to have reared coffee from seeds he obtained at Mocha, and thus to have introduced that important staple into India. A cave, containing what the Muhammadans assert to be the tomb of Bábá Budan, but the Hindus to be the throne of Dattátreya, is a venerated place of pilgrimage for adherents of both creeds. A Mussalman kalandar is the custodian of the cave, which is designated the southern Mecca, and well endowed. By the Hindus the reappearance of Dattátreya at the mouth of the cave, into which in ancient times he vanished, is looked for as a sign prophetic of the final avatár of Vishnu and the introduction of the millennium.¹

Attigundi, about a mile from the cave, is the residence of the Kalandar and the principal village on the hills.

Ballal-ryan-durga.—A fine spreading hill in the Western Ghat range, crowned with extensive fortifications. It is situated in $13^{\circ} 8'$ N. lat., and $75^{\circ} 29'$ E. long., in the north-west angle of the Múdgere taluq, over against Kellaggur. The fortifications were erected, as its name indicates, by the Hoysala kings. The old entrance is to the north, through what is now the Horikán coffee plantation. There are two gates, the *didði bágalu* and the *simha bágalu*. The citadel is a small square fort on the highest point, overlooking the South Kanara District. To the east of it is the old tank, now a bog, overgrown with impenetrable bushes. The pass to Kanara, north of the droog, is tremendously steep, but was formerly in regular use. To this fortress the Ráni of Bednur fled for refuge on the capture of her capital by Haidar Ali in 1763, and hence she was sent by him as a prisoner to Maddagiri (Tumkur District.)

Bálé-Honnur.—A new taluq in the west, formed in 1897. Area about 410 square miles. Head-quarters at Bálé Honnúr. Contains the following hoblis, villages and population :—

¹ There is said to have existed a history of the Bábá Budan mountains in Persian, compiled in the time of the Bijapur kings. But it was borrowed in recent times by some official and at his death was among his effects, which were sold by auction. It is believed to have found its way to Mangalore, but I have been unable to trace it.

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Population.
				Government.	Sarvamánya.	Jodi.	Kayamgutta.	
1	Baggunji ...	14	67	14	—	—	—	4,104
2	Bále Honnúr ...	20	123	20	—	—	—	6,141
3	Kalasa ...	13	37	13	—	—	—	9,772
4	Khándya ...	17	10	17	—	—	—	4,943
5	Megunda ...	23	52	23	—	—	—	8,226
	Total ...	87	289	87	—	—	—	33,186

Principal places, with population.—Mávinakere, 3,662; Devadána, 1,166; Karikésari, 1,142; Kaṇabur, 1,081; Samse, 1,041.

The taluq was formed out of Bále Honnúr hobli of the abolished Yedehalli sub-taluq, Megunda and Baggunji of Koppa taluq, Kalasa of Múdgere taluq and Khándya of Chikmagalur taluq. The river Bhadra runs through it from south to north, with high mountains on either side, especially on the west, from the Merti peak of Kalasa in the south to eastwards of Koppa droog in the north. The whole taluq is purely Malnád and full of grand and picturesque scenery. It is a network of lofty hills and sunken valleys, the former densely covered with forests, which shelter a continuous belt of coffee plantations, the latter occupied by steeply terraced rice flats and areca gardens. The dry cultivation is very limited and of little value.

This part of the country was at one time under the Sántara kings of Hombucha and then under the Hoysalas.

Bále-Honnú.—A town (or rather group of villages) situated in 13° 20' N. lat., and 75° 32' E. long., on the west bank of the Bhadra. Head-quarters of the taluq of the same name. Population, with associated villages, 1,081.

There has always been a ford at this place over the Bhadra, but a fine bridge has now been built, increasing the importance of the town for through traffic. A little to the north is the Bálehalli maṭha, the seat of one of the principal gurus of the Lingáyit sect.

Bhadra.—The twin stream of the Tunga, which both united form the river Tungabhadra. It rises close to the Tunga in the Gangámúla peak in the Western Ghats, 15 miles west of Kalasa. With a tortuous course it flows first eastwards and then, being joined at Sangamesvara by the Anebidha halla from the south, turns north-north-east and runs past Khandeya, across the mouth of the Jágar valley, the drainage of which it receives in the Somaváhini at Hebbe. Thence, fed near

Lakvalli by streams from Kalhatti giri and Kal-durga, it continues, by Benkipur and Hole Honnur, to the point of confluence with the Tunga at Kudali in the Shimoga District. The extreme steepness of the banks prevents the waters being extensively utilized for irrigation, but there are 18 dams from which 325 acres are supplied with water. The dense forests through which it flows has procured it the reputation of being a less healthy stream than the Tunga. It is bridged at Bálé Honnúr, and at Benkipur for the Bangalore-Shimoga high road. It crosses the Tarikere-Agumbi ghat road between Yedehalli and Lakvalli.

Birur.—An important trading town in the Kadur taluq, on the Bangalore-Poona railway and the Bangalore-Shimoga road, 4 miles north by west of the kasba, and a municipality.

Population in 1891.	Males.	Females.	Total.
Hindus (with 6 Jains)	2,202	2,016	4,220
Muhammadans	354	236	590
Christians	14	4	18
Total	2,570	2,256	4,828

The merchants of Birur receive areca-nut from the Malnád districts in the west and export it to Bellary and Dharwar. A very large traffic is also carried on in the cocoa-nuts, grain and other produce of the surrounding country. The annual value of the transactions at Birur is stated at nearly 50 lakhs of rupees. Birur is the junction for the branch railway to Shimoga, and has been extended in recent years.

Municipal Funds.	1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Income	2,595	2,633	2,705	3,775	8,108
Expenditure	4,929	2,916	5,585	9,633	9,052

Bund Ghat.—The Búnd Ghát (coffee ghat) is the principal outlet to the western coast from the south of the District. The Ghat road runs from Múdgere and is led through the Wombat-maraḍi or nine hills. The views from Kotigehára of the approach to and down the ghat are very fine. Near the head of the ghat is a hill, called Hulikal, with two boulders on it supposed to represent the petrified forms of a tiger and a bull. The descent is by easy gradients of 1 in 20 to 1 in 15.

Chikmagalur.—A taluq in the centre and south. Area about 595 square miles. Head-quarters at Chikmagalur. Contains the following hoblis, villages and population :—

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Population.
				Government.	Sarvamánya.	Jocí.	Kayamgutta.	
1	Chikmagalur ...	37	37	35	2	—	—	21,407
2	Jágara ...	14	23	14	—	—	—	4,796
3	Kadagaluácl ...	17	5	17	—	—	—	4,979
4	Lakya ...	44	7	42	—	2	—	11,278
5	Morle ...	32	38	29	—	3	—	18,742
6	Vastára ...	38	27	36	—	2	—	9,985
		182	137	173	2	7	—	71,187

Principal places, with population.—Chikmagalur, 7,816; Morle, 2,506; Hirimagalur, 2,028; Ambale, 1,690; Kuruvanni, 1,423; Matavára, 1,413; Kalasapura, 1,215; Bigganhalli, 1,146; Mailmane, 1,127; Byárahalli, 1,064; Indávára, 1,061; Bikanhalli, 1,009.

The north of the taluq is occupied by the lofty forest-clad circle of the Bábá Budan mountains, enclosing the wild Jágara valley. The southern, northern, and eastern slopes contain many coffee plantations. The tract of country around Chikmagalur consists of an elevated plain, composed of rich black soil, extending along the southern base of the Bábá Budan mountains and bounded east and west by inferior ranges of hills, which separate it from Sakkarepatna on one hand and from Vastára on the other. Apart from the excellence of the soil, it is watered by perennial streams issuing from the Bábá Budans, the principal being the Yagache, which flows south by east into the Hassan District. Such is the fertility of this tract that it received the expressive name of *hon-javanige* or land flowing with gold. It is very bare of trees but produces unfailing crops of wheat, Bengal gram, sugar-cane, rice, coriander, mentya, garlic, onions and kusumba. Neither cotton nor tobacco are grown, owing, it is said, to too much damp.

The western portion, which till 1875 formed part of the separate taluq of Vastára, borders the Malnád beyond and partakes of its character.

The country formed part of the territory of the Jain kings of Humcha and of their descendants the rulers of Karkala, latterly included in the Hoysala kingdom. Under the Vijayanagar empire it passed into the hands, first of the chief of Balam, and then into those

of the Nayaks of Ikkeri. It was subdued by Chikka Deva Rája in 1690 and added to Mysore by treaty with Ikkeri in 1694; except the Vastára country, which fell to Mysore by Haidar Ali's conquest of Bednur in 1763.

The revenue settlement was introduced in 1880. The area of the taluq as constituted at that time was thus distributed:—

Culturable (dry, 71,382; wet, 39,653; garden, 1,534) ...	112,569
Unculturable (village sites, roads, etc.)	223,906
Coffee estates (1,551), kavals (28,696), Inam villages (20,370) ...	50,617
Total acres ...	387,092

The unoccupied arable area was 27,381 acres. The total revenue demand for 1891-2 (15 months) was Rs. 2,38,214, and for 1892-3 it was Rs. 3,18,967.

The average annual rainfall at Chikmagalur for 26 years (1870-95) has been as follows:—

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
0·20	0·19	1·06	2·21	4·92	4·48	6·07	3·28	3·03	7·39	2·41	0·65	35·89

Another register for 16 years gives the annual average as 41·72.

There are roads from Chikmagalur north-east to the railway at Kadur, south-east to Hassan, south-west to Múdgere and Bund-ghat, with branches to Aldur and Balé Honnur, north-west, past the mouth of the Jagar valley, to Vedehalli, and north to the Bábá Budans and to Tarikere.

Chikmagalur.—The head-quarters of the Kadur District, and of the Chikmagalur taluq; situated in 13° 18' N. lat., 75° 51' E. long., 25 miles from the railway at Kadur. It is also a municipality.

Population in 1891.	Males.	Females.	Total.
Hindus	2,660	2,652	5,312
Muhammadans	1,152	1,072	2,224
Jains	36	4	40
Christians	123	117	240
Total	3,971	3,845	7,816

It is situated in the valley south of the Bábá Budan range, in a fertile tract of black soil. Since the removal hither of the District head-quarters from Kadur, in 1865, it has enormously increased. The main bazaar street is a fine wide thoroughfare, more than 2 miles long,

extending from the old fort of Chikmagalur to the village of Basavanhalli, which it includes. In fact, the place is often called by the latter name. A large fair is held on Wednesday, at which 3,000 people assemble. The wants of the neighbouring coffee districts have led to the settlement here of a number of Muhammadan traders and shopkeepers. The town, *úru*, is popularly supposed to be named after the *chikka magalu*, or younger daughter, of Rukmángada, the king of Sakkarepatna, being her dowry, as the contiguous village of Hiremagalur was that of the *hire magalu*, or elder daughter. But as stated above (p. 379), there seems to be no foundation for this derivation. There are inscriptions in the fort of the Ganga kings in the 9th century, and of the Hoysalas in the 13th century. At certain seasons the high east winds, to which the place is much exposed, render it unhealthy. A wide belt of trees has been planted completely round the limits of the station, in the form of an oval, to mitigate this evil. Besides the usual District offices, there are a club, hospital, high school and other public buildings.

Municipal Funds.	1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Income	50,400	15,647	17,240	24,921	22,621
Expenditure	53,761	18,133	18,228	25,502	37,133

Gangamula.—The source of the Tunga and Bhadra rivers, situated in $13^{\circ} 15' N.$ lat., $75^{\circ} 14' E.$ long. The hill from which they issue, called the Varáha Parvata, is in the Western Ghats, on the confines of the Koppa and Bálé Honnur taluqs. The legend is that after Vishnu, incarnate as the Varáha or Boar, had raised up the earth from the waters of the ocean, into which a Daitya named Hiranyáksha had carried off and plunged it, he took his stand on this mountain, and the drops which trickled from his two tusks formed respectively the twin streams the Tunga and Bhadra. The Netrávati, a stream which flows west through S. Kanara, is supposed to rise at the same place, and to have sprung from the drops which fell from the eyes (*netra*) of the Boar. The *tunga* (long) left tusk was the one he used as his weapon, the *bhadra* (firm and strong) right tusk was the one on which he bore up the earth: this is the *dakshinonnata damshtṛdgra* frequently invoked in inscriptions.

Mr. Bowring, who visited Gangamúla, says, "It is in truth a wild country, and has a desolate grandeur about it, seeming to be the end of the world. On every side tower up magnificent mountains, spreading for leagues in every direction, and covered with immense forests, while

nowhere can one detect the faintest trace of human life, either in the shape of houses or of cultivation." It was to these solitudes that the father of Pandita Ramábái retired for many years, and here it was that he taught her Sanskrit.

Hariharpur, properly **Hariharapura**.—A village situated in $13^{\circ} 30'$ N. lat., $75^{\circ} 22'$ E. long., on the left bank of the Tungā, on the Tarikere-Agumbi road, 7 miles east of the Agumbi ghat. Till 1897 the head-quarters of the Koppa taluq. Population 1,089.

From inscriptions at the place it appears to have been an agrahāra established in 1418 by Sábanna Wodeyar of A'raga (Tirthahalli taluq, Shimoga District) in the reign of Harihara Rāya of Vijayanagar, and named after the latter. Its importance has been mainly due to its being the taluq head-quarters.

Hemavati.—This river, a principal tributary of the Kāvéri, is more fully described under the Hassan and Mysore Districts, in which most of its course is run. But it rises in this District, in Jávālī, in the Melbangáđi mágaṇi of the Múđgere taluq. The reputed source is a spring, behind the house of Lakshmayya, a coffee planter, which is led through a stone bull into a square stone well. The stream runs in a south-east direction to the Hassan District, which it enters at the common boundary of Manjarabad and Belur.

Hiremagalur.—A large village, 1 mile south-east of Chikmagalur, largely inhabited by Sri Vaishnava Brahmans. Population 2,028.

It is said to be named from the *hire-magalu* or elder daughter of Rukmángada, the king of Sakkarepaṭṇa, having been bestowed on her as a dowry, but see above (p. 379). Its former name is stated to have been Bhárgavapuri. Here the emperor Janamejaya is related to have performed the *sarpa yága*, or serpent sacrifice, undertaken to avenge the death of his father Parikshit from the bite of a snake. The scene of this sacrifice is marked by a spear-headed stone pillar in the town, called the *yúpa stambha* or sacrificial post. It is said to be efficacious in restoring any one bitten by a serpent: the patient must circumambulate the pillar and bathe in the Siddha Pushkarini, a pond close by. The village is surrounded by a rich tract of black soil. Inscriptions at the place show that it was an agrahāra in the 9th century in the time of the Ganga king Nitimárga, and in the 11th century in the time of the Hoysala king Vinayáditya. It contains some old temples, one dedicated to Kodanđa Rāma and another to Paras'u, the axe of Paras'u Rāma.

Kadúr.—A taluq in the east; area 561 square miles. Head-quarters at Kađúr. Contains the following hoblis, villages and population:—

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Population.
				Government.	Sarva-mānya.	Jōdi.	Kayam-gutta.	
1	Bidare	48	9	48	—	—	—	10,104
2	Bírúr	37	4	36	—	1	—	9,963
3	Hirenallúr	46	4	46	—	—	—	9,709
4	Kaḍúr	71	24	71	—	—	—	15,612
5	Sakkarepaṭṇa	42	24	40	—	2	—	13,434
6	Yagaṭi	67	15	66	—	1	—	13,395
	Total	311	80	307	—	4	—	72,217

Principal places, with population. — Bírúr 4,828; Kaḍúr 2,716; Sakkarepaṭṇa 1,846; Hulikere 1,210; Niḍigaṭṭa 1,144; Jilagúr 1,139; Paṭṇagere 1,097; Yagaṭi 1,042.

There have been frequent local changes in regard to the taluq. Originally, it appears, there were 4 taluqs, Kaḍúr, Yagaṭi, Garudangiri and Banavar. The two former belonged to the old Ikkéri kingdom, but were taken by the Mysore kings and given to the chief of Tarikere, in return for services in the field rendered by him. Haidar resumed them and annexed them to Mysore. Garudangiri was absorbed into Banavar, and about 1835 Yagaṭi was absorbed into Kaḍúr. In 1876 Kaḍúr and Banavar were formed into one taluq, named after Banavar, which was the chief town. In 1882 the head-quarters were removed to Kaḍúr, and in 1886, on the formation of the neighbouring Arsikere taluq, Kaḍúr taluq was reconstituted, with the addition of Sakkarepaṭṇa hobli from Chikmagalur, while portions of the old Banavar taluq, together with Banavar itself, were transferred from this District to Arsikere taluq in the Hassan District.

It is now virtually bounded on the west by the congeries of hills east of the Bábá Budan mountains, and those separating Chikmagalur from the Sakkarepaṭṇa valley, and on the south by the hills running up from Jávagal to the conspicuous height of Garudangiri. It is traversed through the middle, in a north-east direction, by the Vedavati, which is formed by the junction, south-east of Kaḍúr, of two streams, the Veda and Avati, and receives near Yagaṭi a stream from the south, called the Jávagal-halla. The Veda and Avati both have their sources in the Bábá Budans; but the former comes through the Ayyankere and the latter through the Madagkere, the two largest tanks in that part of the country. These streams as they emerge from the hills have been dammed with great skill and a perennial water supply thus obtained.

Numerous channels are taken off from each, converting a considerable stretch of country into irrigated lands of special fertility. The general character of the taluq is that of a slightly undulating plain. Most of the waste lands are covered with wild date or *babul* trees. A large extent of waste lands is kept for grazing purposes, the number of cattle and sheep being very considerable. Soils of almost every quality are found, varying from black cotton soil of good quality to the poorest sand. Irrigated lands are of average quality, varying principally as the proportion of clay or sand predominates. A high class of tobacco is grown in the south and west. Cocoanuts are largely grown without irrigation, in low-lying sandy soils. The tree thrives best in the drier parts, where also the produce is superior in quality. Iron ore is obtained from Hogari-betta in the north-west.

The revenue settlement was introduced in 1878, and the area of the taluq as it then existed was distributed as follows:—

Culturable (dry, 205,934; wet, 11,113; garden, 11,099)	...	228,146
Unculturable (roads, village sites, &c.)	... ..	99,171
Five Inám villages (5,291); 15 Amrit Mahal kávals (47,851)	...	53,142
Total acres	...	<u>380,459</u>

The unoccupied arable area was 100,830 acres, nearly all dry crop land. The total revenue demand for 1891-2 (15 months) was Rs. 1,86,614, and for 1892-3 it was Rs. 2,12,476.

The average rainfall at Kadúr for 26 years (1870-95), and at Yagaṭi for 3 years (1893-5) has been as follows:—

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
Kadúr	0·12	0·03	0·34	1·24	3·27	2·39	1·98	1·19	2·32	5·53	2·03	0·94	... 21·38
Yagaṭi	—	—	—	2·89	2·39	1·61	1·85	1·06	2·66	7·49	1·88	—	... 21·83

The Bangalore-Poona railway runs through the taluq in a north-west direction, with stations at Devanur, Kadúr and Bírúr, where it turns north-east and enters the Tarikere taluq. From Bírúr a branch north-west to Shimoga is under construction. The Bangalore-Shimoga road is close alongside the railway, and there are roads from Kadúr south-west to Chikmagalur, and from Bírúr north to Ajjampur and west to Lingadahalli and the Bábá Budans. There is also a road from Sakkarepaṭṇa to Devanur and Banavar.

Kadúr.—A town situated in 13° 32' N. lat., 76° 4' E. long., on the Bangalore-Poona railway and the Bangalore-Shimoga road, 25 miles north-west of Chikmagalur. Head-quarters of the Kadur taluq and a municipality.

Population in 1891.				Males.	Females.	Total.
Hindus (with 6 Jains)	...			1,141	1,151	2,292
Muhammadans	...	...		89	52	141
Christians	...	...	...	5	6	11
Total				1,235	1,209	2,444

It was from 1863 to 1865 the chief town of the then newly-formed District, whence the latter obtained its name, and still later, till 1875, the head-quarters of the Kaḍūr taluq, which was then absorbed into Banavar taluq. In 1882 it was again made the taluq head-quarters, and in 1886 the taluq was again called after it.

From inscriptions and other monuments it is evident that a Jain settlement existed here in early times, connected with the Ganga kings. It was subsequently under the Hoysalas. During the sovereignty of the Vijayanagar kings, in the 14th century, the lands around Yemme Doḍḍi guḍḍa were conferred upon a dependent named Mada Nayak. At that time the agrahāra of Narnapura occupied the present site of Kaḍūr, and the Nayak, when hunting one day in that direction, had his dogs turned back and pursued by an elk. This led to the foundation of the fort, called *Kaḍ-ūru*, elk town, from *kaḍave*, an elk. The recent advent of the railway has increased its importance, as being the station for Chikmagalur and the coffee districts beyond.

Municipal Funds.			1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Income	...	...	1,600	1,607	1,670	2,562	2,766
Expenditure	...	...	4,160	1,621	2,285	3,785	3,861

Kalasa.—A village in the Bálé-Honnur taluq, situated in 13° 14' N. lat., 75° 26' E. long., near the right bank of the Bhadra, by road 24 miles south-west of the kasba.

It is situated in a valley surrounded by the lofty hills of the Western Ghat range, and at the southern base of Merti, the grand hill of Kalasa. It contains a large temple dedicated to Kalasesvara, surrounded with inscriptions of the Bairasa Wodeyar family of Kárkala. The temple is said to have been founded by Shrutabindu, a king from the north, in order to atone for the sin of slaying animals in the chase. It was therefore probably a Jain temple originally. Mounds covering ruins on all sides point to the existence of a large town in former times. It was included in the dominions of Humcha and of the Kárkala chiefs descended therefrom. Subsequently it became the residence of the Aigur chiefs. The town then extended so as to include the present villages of Melangadi, Kilangadi, and Rudrapáda. Going through

Melangadi and keeping on to the river, a sacred bathing-place called Ambu-tírtha is reached, where the stream rushes very deep between some water-worn rocks. At one point is a large boulder, a big square-shaped stone placed horizontally on another. On the former is an inscription in Sanskrit, stating that Sri Madhváchárya brought and placed it there with one hand! The Kalasa territory was administered by three chiefs of a thousand villages, called Hebbáru. The areca-nut produced in the neighbourhood is reckoned the best in Mysore, being known as Desavara, in distinction from that grown in other Malnád parts, which is called Honnavara, and from Volágra, which is the produce of other inland gardens. Kalasa is connected with the Búnd ghat by a road through Bálur, and with the Agumbi ghat by a road running north through Baggunji.

Khandeya.—A village in Bálé-Honnur taluq, on the right bank of the Bhadra, where it makes a bend to receive the Anebid-da-halla, 5 miles north-east of the kasba.

It appears to have been formerly a large place. There are some considerable old temples, the principal being one dedicated to Márkandesvara; also several inscriptions of the Hoysala and Vijayanagar kings. It is said to have been originally the hermitage of Márkanda rishi. He sought from Siva the boon of a son, and was required to choose between one who should be distinguished for his wisdom but die at the age of 16, and one who should be a fool and live a long life. The saint chose the former, and obtained Márkandeya. The distress of his mother as the time of his decease approached led to his discovery of his fate. But when Mrityu, the goddess of death, appeared to claim his life, Janárdana (Vishnu) offered to be the substitute, and Siva, moved by the youth's devotion, gave him victory over death. The place derives its name from Márkandeya, and the temples of Janárdana and Mrityunjaya (conqueror of death) commemorate his deliverance.

Koppa.—A taluq in the north-west. Area 466 square miles. Headquarters, till 1897 at Hariharpur, now at Koppa. Contains the following hoblis, villages and population:—

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Population
				Goverment	Sarva-mánya.	Jódi.	Kayam-gutta.	
1	Bellare	14	45	14	—	—	—	5,048
2	Dánivása	43	208	43	—	—	—	10,709
3	Hoskere	13	27	13	—	—	—	4,623
4	Kigga	20	34	20	—	—	—	4,615
5	Koppa	22	76	22	—	—	—	9,733
	Sringéri Jágir...	233	26	—	223	—	—	9,144
	Total	345	416	112	223	—	—	43,872

Principal places, with population.—Sringeri, 1,987; Nuggi, 1,206; Hariharapura, 1,089.

The taluq is entirely Malnád and one of the wildest and most picturesque in the country. The most open portion is the Sringeri valley, which is traversed by the upper course of the Tunga. This river runs in a north-east direction as far as Narve, where it turns to the north-west. The watershed is in no part very distant, and the hill streams, though numerous, have not time to become of any size. The Sita and Begar hallas are the largest. The remaining three sides of the taluq are bounded by lofty mountains. From the Varáha parvata at Gangamúla, in the south-western angle, whence the Tunga and Bhadra take their rise, the Western Ghats run north, with such prominent points as Wolkonji, Sujibetta, Nemar and Kig. East from the same point stretch conspicuous ranges, culminating in the Merti peak of Kalasa, and thence northwards towards Koppa droog. The western and southern hills are mostly bare of trees at their summits, but are thickly wooded in the hollows. On proceeding eastwards the elevation of the tree zone rises, until only the highest hill-tops are devoid of forest. Most of the taluq is a succession of lofty hills and deep valleys, the latter, where not cultivated, being covered with jungle and heavy scrub.

The soil is a good red loam, whose fertility is yearly renewed by the decomposed vegetable matter which is washed down by the rain from the surrounding forests. Of dry crops, a little rági is grown for home consumption on high-lying *makhi* lands; but this is not reaped, only the heads are picked, and cattle turned in to eat the straw. Castor and other oil seeds are grown to a small extent as a second crop in some of the rice lands. The staple wet crop is rice, and a second crop is grown in some villages to the west. The sugar-cane is generally inferior and raised only in small patches for home use. The jaggory produced is too watery to crystallize and is commonly used, mixed with water, as a drink. But in the neighbourhood of Dánivása, in the north-east, where sugar-cane is largely grown, the juice is made into *sakkare bija* or crystals, and afterwards manufactured into sugar. The principal garden crop is areca-nut, for which the taluq is renowned. The best gardens are in the south-east. Cardamoms are also a very valuable production, but require abundant and continuous moisture. Coffee cultivation has made great strides in the last 25 years. In 1870 Koppa and Nemar were the only coffee estates under European superintendence, whereas now this taluq is one of the principal centres for European coffee planters, and coffee is extensively cultivated in the hill ranges to the north and on the slopes of the Western Ghats.

The Sringeri jágir forms an endowment of the *matha* of the Smarta

Brahmans, founded in the 8th century by the Saiva apostle Sankarā-chárya, as elsewhere related. The country, from its inaccessible character, was virtually independent, each mágani being the domain of some Heggade or local chieftain. It was first included in the territories of the Humcha and Karkala rulers, and then in the Hoysala dominions. The religious establishment at Sringeri was intimately connected with the foundation of the Vijayanagar empire, and Harihara, one of the brothers from whom the royal line was descended, gave his name to the agrahara at Hariharapura. The Náyaks of Ikkéri gained possession of the territory on the overthrow of Vijayanagar, and in 1763, by the capture of Bednur by Haidar Ali, it was absorbed into the kingdom of Mysore.

The revenue settlement was introduced in 1880. The area of the taluq at that time was thus distributed:—

Culturable (dry, 492; wct, 22,014; garden, 6,041)	...	...	28,547
Unculturable (roads, village sites, etc.)	...	...	185,825
2 Inam villages	...	...	28,932
		Total acres	243,304

The unoccupied arable land was 1,752 acres. The total revenue demand for 1891-2 (15 months) was Rs. 3,31,885, and for 1892-3 it was Rs. 3,57,158.

The average rainfall has been estimated at 172 inches a year in the western portions and 108 in the eastern. But the following is the result of observations at taluq stations for 26 years (1870-95):—

	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept	Oct.	Nov.	Dec.	Year.	
Koppa	0·19	0·13	0·41	1·66	3·72	23·29	42·90	25·08	9·56	7·40	2·11	0·45	...	116·90
Yedehalli	—	0·16	0·29	2·07	3·76	9·92	16·59	10·02	5·14	5·23	2·57	0·47	...	56·22

Other registers give an average of 119·89 at Koppa for 16 years and 53·64 at Yedehalli for 7 years.

The road from Tarikere to the Agumbi Ghat (the only one in the taluq 20 years ago) runs through Koppa, Hariharpur and the north. A cross road from Begar connects it with Sringeri and Nemar, and there is also a road from Sringeri to Kigga. From Hariharpur a road has been carried through Baggunji to Bále Honnur and Aldur. From Koppa there are roads to Sringeri, to Badagi, and to Tirthahalli. From Yedehalli there are roads to Bále Honnur, to Chikmagalur by the mouth of the Jagar valley, to Mandagadde, and to Shimoga by Umbalibail.

Koppa.—A village situated in 13° 16' N. lat., 75° 24' E. long., on the Tarikere-Agumbi Ghat road, 39 miles west of the railway at

Tarikere. Population, 782. Being appointed in 1897 as the headquarters of the taluq, it is likely to rapidly increase in importance.

Kudure Mukha.—A peak in the Western Ghats and one of the loftiest points in Mysore, the summit being 6,215 feet above the level of the sea. It is situated on the frontier in the south-west of the District, at the point where the line of the Ghats bends more inland. The approach from the Mysore side is by way of Samse, the hill being sometimes called on the spot the Samse parvata. Its name of Kudure mukha, or Horse-face, is descriptive of its appearance seawards, where it is a well-known mark for navigators. The officials of Malabar have a bungalow at the top as a hot weather retreat, and a bridle path has been formed from the Malabar side, which is the easiest means of ascending the mountain.

Lakvalli.—A village in Tarikere taluq, on the right bank of the Bhadra, 13 miles west of Tarikere. Population, 1,358.

Till 1882 it gave its name to a taluq which included the Bábá Budan mountains and parts of what are now Koppa and Báje Honnur taluqs. West of it are vast forests on each side of the Bhadra, containing some of the most valuable teak timber in the country. Nowhere is the transition from Malnád to Maidán more abrupt or striking than here.

Lakvalli is close to the site of Ratnapuri, the ancient capital of Vajra Makuta Ráya. The neighbouring country subsequently formed part of the Humcha and Ganga territory; then of the Hoysala and Vijayanagar kingdoms. The palegars of Tarikere afterwards acquired some portion of it, but were forced to yield it to the Náyaks of Ikkéri. The overthrow of this latter power by Haidar Ali's conquest of Bednur in 1763 led to the absorption of the country into Mysore.

Merti-gudda, also called the Kalasa hill, is situated in the Báje Honnur taluq, in 13° 18' N. lat., 75° 26' E. long. It is the loftiest peak between the Bábá Budan and Western Ghat ranges, the summit being 5,451 feet above the level of the sea. To the north it presents a majestic conical aspect. Towards the south-west it is connected with two lower heights and is so surrounded on all sides with high hills that its true elevation does not appear except at a distance.

Mr. Bowring, who left few hills unscaled, says: "After a toilsome climb up its steep sides by the 'windy gorge,' one revels in a view which surpasses all expectation. On every side tower up hills of various shapes and sizes, stretching far away to the horizon, and presenting a wonderful spectacle of wild sublimity. The foot of the steep ridge which runs up to a sharp point forming the actual peak is

called the Tíral bágalu (entrance gate), and is in a gap between the Mérti Parvat and another hill to the south. A very tough pull of twenty-five minutes takes one hence to the summit, the higher of two peaks, between which there is a dip.

“The top of Merti is quite bare, but its sides are clothed with fine forests, in which are splendid specimens of the champaka tree, so much esteemed by natives for its fragrant white flowers; while one sees beneath, in secluded nooks and sheltered valleys, stretches of paddy land in successive layers, one below the other, and numerous gardens of areca-nut, which, in this remote corner, attains an excellence surpassing that of any other place where the fruit is grown. The sides of Merti, where the nature of the ground admits of it, are cultivated in a series of terraces, in which abundance of rice is grown, with a little coffee: this, however, does not succeed well, owing to the humidity of the climate.”

Múdgere.—A taluq in the south. Area about 302 square miles. Head-quarters at Múdgere. Contains the following hoblis, villages and population :—

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Population
				Government.	Sarvamúnya.	Jódi.	Kayamgutta.	
1	Banakal ...	28	39	28	—	—	—	6,080
2	Bidarnád...	14	3	14	—	—	—	6,107
3	Gónibíd ...	29	44	28	—	1	—	9,001
4	Mélbangáli ...	21	11	21	—	—	—	6,880
5	Múdgere...	46	66	45	—	1	—	9,181
	Total ...	138	163	136	—	2	—	37,249

Principal places, with population.—Bálúr, 1,433; Aídúr, 1,355; Banakal, 1,200; Múdgere, 1,149; Hosahalli, 1,051.

The taluq was formed in 1876 out of parts of Manjarabad, Belur and Vastára taluqs. In 1897 the Kalasa mágañi was transferred to Bále Honnur taluq, and Bidarnád added from Chikmagalur. The taluq is Malnád and picturesque like all such country. The Hemavati has its source here and flows out at the south-east. The forests are not composed of such big trees as towards Lakvalli, but the hollows are well wooded and the many hanging woods on the hillsides impart great beauty to the landscape. The principal productions are coffee, areca-nut, cardamoms, rice and sugar-cane, the last in small quantity. The rice is dependent chiefly on springs in the hills from

which watercourses are led. Dry crops are of no account and do not generally thrive. Coffee cultivation is extensive and important, and there are many estates under European superintendence. Tulu is much spoken by the labourers and others from South Kanara.

The nature of the Malnád country, its climate, the constitution of its society, and the character of its inhabitants, all conspire to produce a sort of semi-independence. There are some descriptive lines to the following effect which convey the same idea :—

Hanneradu sávira guḍḍa	Káḍ-ella sampige
A'ru sávira daiva	U'r-ella heggade

Twelve thousand hills; six thousand demons: in every forest, champaka; in every village, a Heggade (or local chief).

The hopeless inaccessibility of the country in past times, together with its natural fertility, seem to have whetted the rapacity of the governing powers, and the following is given as a history of the revenue exactions :—“The mágaṇis were more or less subject, first, to the Virada or Varáha-shist of the Vijayanagar kingdom; then to the Rekha-shist of Sivappa Náyak; then to the additional imposts of other Ikkéri rulers, Pállegárs, and Haidar Ali, called Dasoha, Pagadi and Paṭṭi, or more generally Paṭṭi; then to the Paimáyish of Púrmaiya and the increased assessment imposed by him under the name of Shist-jásti and Kánike; and by the process of commuting the money-assessment of some of the best lands for a grain contribution for the use of the Rája's Módikhána; then to the impositions of over-zealous Amildars, mostly of this Minister's time, who, in villages rented in block to the Patels or other principal inhabitants, having found that these collected more than the Shist and Paṭṭi from the cultivators, carried this excess to account under the name of Beriz-jásti; then to the arbitrary exactions of the Amildar during the Rája's time, to which the Sharti system then in vogue necessarily gave rise; and then to the enhancement caused, after the assumption of the country by the British Government, by the Amildars to whom the duty of converting Púrmaiya's grain contribution into Suvarnádaya or money rent again was entrusted, and who settled the new money rates with reference to the Chadsál-jama or the highest share that had ever been realized, or with the aid of the more insidious Dhan-gutta system, which, professing nominally to levy only the grain rent, as a means of allaying the clamours of more suspicious ryots, levied a money rent in reality by compelling them to take the grain at an arbitrarily fixed price. Again, as in other Malnád parts, there was also the plan of compelling the ryots to keep in their holding every field they may at different times have taken either of their own accord or in consequence of pressure used

to induce them to take up the holdings of their deceased relatives or neighbours, and to pay for these fields whether they were cultivated or waste. On the other hand, generally as a compromise necessarily due from the above extremely rigorous method of management to the actual exigencies of the revenue, it was customary to grant the concessions of the Shráya or Alave system, or reductions in whole or in part under the name of Tavaguf or Báki, of the Beriz-jásti or Paṭṭi, and even of the Shist, on the ground of the general excessiveness of the combined assessment, or of Ságuvali-nashta, Kula-nashta and Nisthalu, which suppose so much waste rice-land or supári garden, or of Alate-kammi and Hari-mara, which imply an actual deficiency either in the recorded extent of land or in the number of trees that should ordinarily be standing thereon in the supári gardens."

The revenue settlement, based on a regular survey, which put an end to all these irregularities, was introduced in 1881, except in Gonibid mágaṇi, which was settled in 1877 with Belúr taluq. The Kalasa mágaṇi, with an area of about 200 square miles, has now (1897) been transferred to Báḷe Honnur. Bearing these differences in mind, the following was the distribution of the area at the time of the settlement :—

Culturable (dry, 7,357 ; wet, 25,900 ; garden, 1,583)	...	...	34,840
Unculturable (roads, village sites, hittalus, etc.)	...	...	230,864
13 Coffee estates	...	...	6,086
Total acres			271,790

The unoccupied area was 5,511 acres. The total revenue demand for 1891-2 (15 months) was Rs. 1,47,590, and for 1892-3 it was Rs. 1,70,643.

The average rainfall at Múḍgere for 26 years (1870-95) has been as follows :—

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
0·22	0·04	0·62	2·33	5·25	18·87	30·17	16·74	10·16	9·35	3·12	0·60	97·47

Another register for 16 years makes the annual average 102·50.

The road from Chikmagalur to the Búnd Ghat runs through the taluq from north-east to south-west by Múḍgere, with branches from Kotigihár north to Báḷe Honnur and westwards to Kalasa. From Múḍgere there are roads east to Belúr, south to Manjarabad, and south-west to Uggihalli. But the best road to Belúr is from Anjur through Gonibid.

Múḍgere.—A village situated in 13° 8' N. lat., 75° 41' E. long., on the road from Chikmagalur to the Búnd Ghat, 19 miles south-west of

Chikmagalur. Head-quarters of the Múḍgere taluq. Population, 1,149. It owes its importance to being the taluq station. The road to Manjarabad also branches off here.

Sakkarepatna.—A village in the Kadur taluq, 11 miles south-west of the kasba, on the Kadur-Chikmagalur road. Population, 1,846.

A large weekly fair is held on Friday. At the car festival of Ranganátha, held in Vaishákha, as many as 3,000 rams are sacrificed in honour of the god.

Tradition relates that it was in olden times the capital of Rukmángada, a king mentioned in the Mahá Bhárata. Objects of interest in the town are the monument to Hon-billa, sacrificed for the stability of the Ayyankere (which see); a great gun, and an immense slab of stone, about 12 feet square and several inches thick, supported on 4 pillars. This is called Vira Ballála Chauki and is said to have been the royal seat of justice. During the time of the Vijayanagar kings the town became a possession of the Aigur or Balam chiefs. It was next taken by the Náyaks of Ikkéri. Sri Ranga Ráya, the fallen king of the Vijayanagar state, took refuge with the Ikkéri chief, who espoused his cause and established him in power at Sakkarepatna. But in 1690 it was taken by the Mysore army and retained by the treaty of 1694.

Santaveri.—A small village, principally composed of Lambánis, situated on the eastern face of the Bábá Budan mountains, just below Káman durga. It is on the Chikmagalur-Tarikere road, about midway between those two places. A road hence leads to Kalhatti and the summit of the mountains.

Sringéri.—A jágir in Koppa taluq, belonging to the chief *maṭha* of the Smárta Brahmans. It is administered in imitation of the Mysore revenue system, and contains the following hoblis, villages and population :—

No.	Hoblis.	Villages.	Hamlets.	Population.
1	Chadravalli-pálu	52	2	1,529
2	Hejje Hounavalli-pálu... ..	70	13	3,974
3	Kela-pálu	63	4	1,794
4	Mélu-pálu	43	7	1,764
5	Silakaradi	5	—	83
	Total ...	233	26	9,144

The jágir seems, from an inscription at the place, to have been granted as an endowment of the *maṭha* in 1346, by Hariyap-Oḍeyar (or Harihara, the first king of Vijayanagar), his four brothers—Kampanṇa,

Bukkaṇṇa, Márapa and Muddapa—son-in-law Ballappa Daṇṇáyaka, and the latter's son Sávaṇṇa. In an inscription of 1621 the Keladi king Venkatappa Náyak, who describes himself as grandson of Sadásiva Náyak, claims to have re-established Sríngéri, from which it would appear that some interruption had occurred in the enjoyment of the jágir. It is about 8 miles long by 6 miles wide, and has the river Tunga running through it from south-west to north-east. The country is pure Malnád, and similar in character to the adjoining Koppa and Báḷe Honnúr taluqs. The revenue is estimated at Rs. 50,000 a year, which is supplemented by Rs. 12,000 from the Mysore State.

A road from Koppa to Nemár runs through Sríngéri, where it is crossed by one from Begár to Báḷe Honnúr. There is also a road from Sríngéri to Kigga.

Sríngéri.—A sacred village on the left bank of the Tunga, situated in 13° 25' N. lat., 75° 19' E. long., in the Koppa taluq, 15 miles south-west of the kasba, and a municipality. Population, 1,987.

It is the head-quarters of the Jagad-guru, the high priest of the Smárta Brahmans, who is proprietor of the surrounding tract of country. *Sríngéri*, *Srínaga-giri* or *Rishya Srínaga-giri* is related to have been the place where Vibhánḍaka rishi performed penance, and where Rishya Srínaga, a celebrated character of the Rámáyana, was born. The latter, according to the narrative, grew up to man's estate without having ever seen a woman; when Lomapáda, king of Anga, was advised that if the youthful recluse could be brought to his city and married to the princess Sánta the drought which prevailed in his kingdom would be removed. In order to entice the young saint from his hermitage a bevy of fair damsels was despatched. They are said to have made their last halt at Nárve, a few miles from Sríngéri, before essaying the power of their charms. Allurements, which even the most wary can rarely withstand, soon worked their effect on the unsophisticated youth. His curiosity being strongly excited to see more of these beautiful and gentle creatures so new to him, he was led away and conveyed to Anga. He afterwards became the priest of Dasaratha Ráya, and performed the *asvamedha* or horse sacrifice which resulted in the birth of Rama.

In subsequent times the great Saiva reformer Sankaráchárya settled here, as directed by the image of Sárada-amma or Sarasvati, which he had brought from Kashmir; and founded the spiritual throne which has been occupied down to the present day by as apostolical a succession as the papal chair. The 8th century is now proved to be the period of Sankaráchárya's religious conquests and revival of Siva worship. His opposition to the Buddhists and Jains, his destruction

of their literature, and his polemical victories in all parts of India are matters of history. The Sringeri Swami is a man of eminent learning and great sanctity. His claims to reverence are admitted by all votaries of Siva, whether of the Smárta or any other communion. The enormous sums obtained from the piety of his disciples during his tours in various parts are spent with a lavish hand in hospitality and works of charity so called. He is often away from his capital on such expeditions for several years.

Sringeri consists of a long street, with a loop on one side, encircling a small hill, Sringa-giri, on which stands a temple of Mallikárjuna. There are said to be 120 temples in the place, one being a Jain basti.¹ Many Brahman houses have a temple in the yard behind, of which the resident Brahman is the officiant. At the head of the street is the *matha* of the guru, within which is the temple of S'árad-amna, whose image is said to be of pure gold. At the side of the *matha* is the temple of Vidyás'ankara, an ornamental building of the Chalukyan style, on a raised terrace. Round the outer wall are sculptured images of various gods. At an angle on the right of the front entrance is a statue of Vyása, wearing a conical cap, the sacred thread and a *dhótra*; his right hand in the position called *abhaya hasta*. He is imparting instruction to S'ankarácharya, whose statue, through the indentation of the plan, is at right angles to him. Sánkara has a palmyra leaf book in his left hand. These two figures, from being constantly anointed with oil, are quite black. Towards Vidyáranyapura, on the bank of the Tunga, is a small temple with an image of Sankarácharya seated as a *yati*. This is where he is said to have disappeared from life.

Several large festivals occur during the year, the principal being the Navarátri. On these occasions all classes are not only fed at the expense of the *matha*, but cloths and bodices are distributed to the women, and pieces of money to the men. The fishes in the river are sacred and daily fed at certain pools. Besides Rs. 50,000 a year, the revenue of the *mágani*, the cultivation of which is rice and areca-nut, the religious establishment is supported by a grant of Rs. 1,000 a month from the Mysore State.

Tarikere.—A taluq in the north-east. Area 459 square miles. Head-quarters at Tarikere. Contains the following hoblis, villages and population :—

¹ There is a good deal of toleration in religious matters in these parts, such as prevailed in the old times before sectarian prejudice became so bitter. Thus, the Lingáyits, I heard, are reconciled by being allowed to blow their conch-shells in the processions at Sringeri. Jain inscriptions (as at Kalbasti) begin with the usual verse in praise of S'iva. A Jain temple at Horanád is served by a Havika Brahman.

No.	Hoblis.	Villages.	Hamlets.	Villages classified.				Popula- tion.
				Govern- ment.	Sarva- mānya.	Jodi.	Kayam- gutta.	
1	Ajjapura ...	55	16	54	—	1	—	19,010
2	Amritapura ...	41	5	41	—	—	—	10,742
3	Lakvalli ...	32	16	32	—	—	—	4,616
4	Lingadahalli ...	28	9	28	—	—	—	9,346
5	Sivane ...	48	10	45	—	3	—	15,496
6	Tarikere ...	36	5	34	—	2	—	13,142
	Total ...	240	61	234	—	6	—	72,352

Principal places, with population.—Tarikere, 7,056 ; Ajjampur 2,890 ; Sivane, 1,806 ; Lakvalli, 1,358 ; Kudlur, 1,250 ; Lingadahalli, 1,228 ; Durvigere, 1,015 ; Hunasagatta, 1,007.

This taluq is partly hilly and partly plain, the soil and climate being as varied as the configuration. Along the north are the Ubráni hills, which throw out short spurs into the plains. These were at one time covered with thick bamboo jungle. Around Ajjampur and up to the eastern border black cotton soil prevails, on which fine crops of wheat, cotton, Bengal gram, great millet, etc., are raised. All this portion of the taluq is perfectly bare of trees, and there is a good deal of saline efflorescence. In other portions red, sandy and gravelly soils are found, on which rági and different kinds of pulse are cultivated. The western portions of the taluq are semi-Malnád.

A portion of the Bábá Budan range enters the taluq in the south-west, the slopes of which are covered with heavy forest, partially cleared for coffee plantations. Fine iron ore is much worked in the Ubráni hills, and those at Lingadahalli at the foot of the Bábá Budans. In the hills near Ajjampur very extensive old gold workings have been discovered, and gold-mining is being revived under European superintendence by the Kadur-Mysore Company.

During the period of the Hoysala sovereignty the greater part of the taluq appears to have formed a principality, whose chief seat was at Kátur, a village near Tarikere. It was subsequently subdued by the Muhammadan forces which took Dorasamudra in the first part of the 14th century, but the line of chiefs seems to have been restored to power under the Vijayanagar sovereigns. After the fall of Vijayanagar, the pálegars of Basvapatna, being driven south by the invasions of the Bijapur army, gained possession of the country and founded Tarikere, from which they subsequently took their name. The

territory eventually became subject to the Mughal government established at Sira, and so passed into the possession of Haidar Ali in 1761, and became a part of Mysore.

The revenue settlement was introduced in 1877. The area of the taluq at that time was distributed as follows :—

Culturable (dry, 158,829; wet, 9,404; garden, 2,547)	170,780
Unculturable (roads, village sites, &c.)	152,420
Total acres	<u>323,200</u>

The unoccupied area was 67,813 acres. The total revenue demand for 1891-2 (15 months) was Rs. 1,80,673, and for 1892-3 it was Rs. 2,02,937.

The following was the average rainfall at Tarikere for 26 years (1870-95), and at the other stations for three years (1893-5) :—

	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year.
Tarikere ...	0·16	0·12	0·28	0·87	2·63	3·39	6·44	3·60	3·02	5·00	1·88	0·46	27·85
Ajjampur...	—	—	—	2·73	2·98	3·17	3·47	2·40	2·94	2·95	0·85	—	21·49
Sivane ...	—	—	—	2·70	2·21	7·57	2·87	1·70	2·34	3·33	1·01	0·08	23·81

Another register for 16 years makes the average annual rainfall at Tarikere 31·88.

The Bangalore-Poona railway runs near the south-east boundary, with stations at Ajjampur and Shivani. A branch from Birur is being made through Tarikere to Shimoga. The Bangalore-Shimoga road runs through Tarikere, whence there are roads west through Lakvalli to the Agumbi Ghat, east through Ajjampur to Hosdurga, and south along the eastern face of the Bába Budans to Santaveri and Chikmagalur, as well as over the summit near Kalhatti. From Lingadahalli there is a road to Birur railway station, and from Santaveri a short road to Kalhatti bungalow and the summit of the mountains.

Tarikere.—A town, situated in 13° 42' N. lat., 75° 52' E. long., on the Birur-Shimoga railway and the Bangalore-Shimoga road, 35 miles north of Chikmagalur. Head-quarters of the Tarikere taluq, and a municipality.

Population in 1891.	Males.	Females.	Total.
Hindus	2,766	2,864	5,630
Muhammadans	696	647	1,343
Jains	25	1	26
Christians	27	30	57
Total	<u>3,514</u>	<u>3,542</u>	<u>7,056</u>

Tarikere appears to have had its origin in the town of Kátur, to the north-west,¹ founded at the end of the 12th century by one of the Hoysala kings, in obedience to the commands of the goddess Rénuka-paramésvari, who appeared to him in a vision. The town and neighbouring territory were bestowed, it is said, on a chief named Kanehada arasu. A descendant of his, named Káma Chakresvara Ráya, fortified Kámandurga on the Bába Budans. The territory was afterwards subdued by Bukka Raya of Vijayanagar, and given to one of his Danáyaks, or generals. The latter was succeeded at his death by Sáluva Narsinga Raya, who transferred it to his brother Kártika Ráya, and retired to Benkipur. Krishna Ráya, the son of Kártika Ráya, constructed many useful irrigation works during his reign, among others the Tarikere-kaṭṭe-hole. His son-in-law, Hale Ráma Ráya, followed, in whose time the territory was subdued by the Bijapur army.

The territory of Kátur is said to have been subsequently bestowed upon Sarja Hanumappa Náyak, pálegar of Basvapatna, by the Mughals. A descendant of the same name, while hunting, saw a hare turn upon the hounds, and erected on the spot where this occurred the fort and town of Tarikere, so named from the number of *tari* trees (*minosa catechu*) which grew there. The date assigned for this event is 1569. This line of chiefs, since known as the Tarikere pálegars, continued in power till subdued in 1761 by Haidar Ali, who annexed the territory to Mysore, granting the chief a maintenance allowance. The representative of the house took a leading part in the rebellion of 1830, which ended in the assumption of the government by the British. His son continued at large, creating disturbances, till 1834, when he was seized and hanged.

Municipal Funds.	1891-2.	1892-3.	1893-4.	1894-5.	1895-6.
Income	4,485	4,311	5,134	6,093	6,925
Expenditure... ..	6,875	4,965	5,881	4,580	6,432

Tunga.—A river which rises in the same spot as the sister stream of the Bhadra—namely, at Gangámúla, in the Varáha peak of the Western Ghats, in the south-western angle of the Koppa taluq. Its

¹ In confirmation of this it may be stated that one of the standards for garden measurement in the western portion of the taluq, down to so late as 1849, was the *Hanuman dāya*, the measure of the left foot of the image of Hanuman at Hire Kátur. Of such feet 18 were computed to be equal to one *káti*, and 100 *kátis* = 4,987 yards.

general course is north-east, but at Baggunji it turns to the north-west and keeps that direction to near Tirthahalli. Thence, with a sudden bend to the north-east, it takes its course past the town of Shimoga, and flows on to the point of confluence with the Bhadra at Kúdali; from which point commences the united stream of the Tungabhadra.

Vastara.—A village in Chikmagalur taluq, on the Chikmagalur-Mudgere road, 6 miles south-west of the kasba. Till 1875 it was the head-quarters of a taluq named after itself. Population, 882.

It is situated at the entrance to the Malnád country. The name is said to be a corruption of *vasu-dara*, land bestowed, that is, as an endowment. The foundation of the town is due to a Sántarasa, one of the Humcha kings, and it was subsequently held by their descendants the Pándya rulers of Sisugali and the Bairasa Wodeyars of Karkala. The chiefs of Balam and of Ikkéri in turn possessed it. Though taken by the Mysore army in 1690, it was one of the places restored to Ikkéri by the treaty of 1694. The conquest of Bednur by Haidar Ali in 1763 annexed it to Mysore.

Vedavati or **Haggari.**—A river which, after a lengthened course, principally through the Chitaldroog District, flows into the Tungabhadra in the Bellary District. It is formed by the union of two streams, the *Veda* and the *Avati*, which spring from the eastern side of the Bábá Budan mountains. The immediate source of the Veda is the Gauri halla, which, rising near Mulainagiri, flows eastwards, and is embanked at a gorge near Sakunagiri, expanding into the Ayyankere. The stream, on leaving this tank, takes the name of the Veda, and, skirting the town of Sakkarepatna, flows north-east to Kadur. The Avati also rises near Mulainagiri, and after forming the Madaga tank, continues east to Kadur. The two streams unite at Tangli, 3 miles south-east of Kadur, and form the Vedavati, which shortly enters the Chitaldroog District.

Yedehalli.—A town in Koppa taluq, 14 miles north-east of the kasba, on the Tarikere-Agumbi road. Till 1882 it was the head-quarters of the Lakvalli taluq, and then till 1897 the head-quarters of the Yedehalli sub-taluq attached to Koppa taluq. It is a municipality.

Population in 1891.	Males.	Females.	Total.
Hindus (with 3 Jains)	701	727	1,428
Muhammadans	199	208	407
Christians	1	1	2
Total	901	936	1,837

Yedehalli is said to be so called because there was formerly a S'iváchára maṭha here, at which food (*yeḍe*) was given every day to travellers. The town consists of two portions, the fort and the petta, which are a considerable distance apart. At the end of the 16th century it belonged to the pálegars of Tarikere, and afterwards fell into the hands of the Ikkéri chiefs. It is the residence of several wealthy merchants, being an entrepôt for the produce of the Malnád and a place of considerable traffic between the east and west of the country.

Municipal Funds.	1891-2	1892-3	1893-4.	1894-5.	1895-6.
Income	858	845	1,030	737	1,224
Expenditure	1,496	1,142	1,118	563	1,422