

KADUR DISTRICT.

SECTION I—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

The Kadur District lies in the west of the State, and was formed in 1863 with Kadur as Head-quarters which was afterwards removed to Chikmagalur. The District is situated between $12^{\circ} 55'$ and $13^{\circ} 54'$ north latitude and between $75^{\circ} 5'$ and $76^{\circ} 22'$ east longitude. Its greatest length is, from east to west, about 86 miles. Its greatest breadth, from north to south, is about 55 miles.

Situation.

The area is 2,789 square miles of which 970 square miles are culturable and about 1,800 square miles unculturable.

Area.

It is bounded on the north by the Shimoga District, on the north-east by the Chitaldrug District, on the east by the Tumkur 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.

Boundaries.

PHYSICAL ASPECTS.

The main part of the Kadur 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 Himālaya and the Nilgiris; supporting on its centre the stupendous barrier of the Bābā 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 Metri 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 Malnād 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 continued exertions of successive 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 Maidān taluks partake of the general features of that description of country in the other Districts, the transition from Malnād to Maidān 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 Ballālarāyandurga, 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 Srīngēri stands, enclosed with a girdle of mountains; while on the east of it and beyond the right bank of the Bhadra, is the Jāgar valley, completely environed with the Bābā 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 Mulainagiri in the Bābā Budans, which rises of 6,317 feet above the level of the sea. Of the companion heights in the same group, Bābā-Budan-giri is 6,214 feet, and Kalhatti-giri 6,155. The loftiest peak in the Western Ghats is the Kudure Mukha 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 Ballālarāyandurga, 4,940 feet. The Gangāmūla in Varāha parvata is 4,781, Woddin gudda, 5,006, and Lakke parvata, 4,662. Of greater height is the superb hill of Kalasa called the Merti gudda, 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 south¹ of the Bābā Budan and neighbouring ranges, which forms the water-parting between the northern and southern river-systems, is, at the Nirvani matha, 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 Kadur the height is 2,553 feet above the level of the sea, and at Tarikere 2,235. At Sangamēsvara it is 2,525, at Bāle Honnūr 2,516, at Baggunji katte 2,481, at Srīngēri 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 Gangāmūla in the Varāha parvata, situated in the Western Ghats at the point where the boundaries of the Koppa and Bāle Honnūr taluks meet. The Tunga flows north-east past Nemmar and Srīngēri 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 Bhīman-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 Bāle Honnūr and Khāndya to Hebbe, where, receiving the Sōmavāhini from the Jāgar valley, it continues to Lakvalli and thence flows on to Bhadrāvati in the Shimoga District.

Of the southern streams, the Hēmāvati has its source at Javali in Melbangādi, 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 Yagachi. The latter has its source near Sitalmalapan Kanive in the Bābā Budan range and runs through Hirēmagalur towards Belur in Hassan.

On the east of the Bābā 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 Vēda, skirts this town and flows north-east to Kadur. The other, the northern stream, forms the large Madaga tank, and the two, uniting near Kadur continue into the Chitaldrug District under the name of the Vēdāvati.

The largest sheets of water are the two tanks or lakes in the gorges at the eastern base of the Bābā Budan mountains.

The first of these, called the Ayyankere or Dodda Madagakere, is formed four miles north-west of Sakkarepatna by an embankment thrown across the river Vēda 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 seven 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 Kadur Madagakere, 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.

GEOLOGY.

About one half of the area of this district consists of the Dharwar schists, the rest being composed of various granites and gneisses of different series. Rocks.

The Dharwar schists occur in two well defined belts, the one forming the well known Bābā Budan range of hills and the other the Gangāmūla, Mertiparvata and Kudremukha regions.

The Bābā Budan belt constitutes the whole chain of the horse-shoe shaped mountain range, the schists extending in all directions considerably away from the foot of these hills. The belt consists chiefly of the dark hornblendic rocks; the hornblende schists, epidiorites, amphibolites, etc., associated with bands of quartzites, ferruginous quartzites and hæmatite bands. These iron ore beds are in a series of bands crumpled and folded, following the horse-shoe curvature of the contour of the hill ranges, and, on account of their superior resistance to weathering, form harder ribs standing out as persistent ridges forming the summit of the hills. Near Kalhattagiri and Kemmangundi these ores are being mined and removed for the Mysore Iron Works at Bhadrāvati. (See Vol. III, Chapter V, *Mines and Minerals*, of this work).

Overlying the hornblendic series, between Santeveri and Lingadhalli is a mass of greyish green hornblendic trap believed to be younger in age than the dark hornblendic schists of the Bābā Budans. In these also are bands of quartzites and iron ore.

The other belt is in the form of a broad "U" shaped mass at the western border of the district to the S and S.-W. of Srīngēri forming part of Mudgere taluk. This also consists chiefly of dark hornblendic schists with a number of bands of hæmatite-quartzites.

The northern portion of this hornblendic series is succeeded by a fairly large mass of opalescent quartz gneiss (now styled as Champion gneiss series) which also follows closely the curvature of the schists. This gneiss is shown to be cut off to the north and N.-W. by the Peninsular gneiss of Srīngēri.

From the gneissic complex of this region are differentiated the granitic series of the Chikmagalur granite, the granitic gneiss of the Tarikere valley, and the granitic gneisses to the west of Kadur, correlated with the granitic members of the Champion gneiss series. Barring these few exposures, the rest of the gneissic ground is believed to consist of the Peninsular gneissic complex. Charnockites and newer granites of the Closepet age have not been recognised in this district.

Dolerites are conspicuous in this district and some dykes have been traced for long distances up to nearly 30 miles.

Building
Stones.

Granites are being quarried near Birur, Kadur and some other places.

Fuchsite
Quartzite.

This forms a beautiful emerald green ornamental stone and takes a high polish. The stone can be used for making pedestals, ornamental vases, etc. It has been worked to a small extent near Belvādi.

Ferruginous
bauxite.

Ferruginous bauxite is found near Kalhatti T. B. and the analysis of the average samples from the prospecting pits

proved that they were rather low in alumina contents. Some good samples were obtained with a high content of alumina but they are in small quantities.

There are a group of gold workings round about Tarikere, Gold. Lakkavalli and Ajjampur. A few years back at Shiddarhalli and Jalagargundi some deep prospecting work was done and at the latter place a small body of fairly good ore was located.

The hæmatite ore of the Bābā Budans forms one of the Iron Ores. most important deposits of the State. An account of the prospecting work done, exploitations carried out, etc., has been given in Vol. III of this *Gazetteer*.

Along the banks of the Tunga river to the east of Srīngēri Kaolin. and Hariharpur, patches of fairly good kaolin are found in the weathered pegmatites. A number of prospecting pits and trenches were put in near Hoskoppa, Asgod and Kikri, in the Koppa taluk, the result of which showed that the material, existing under a cap of lateritic soil of varying depths, do not in the aggregate exceed one or two thousand tons.

Mica is found about four miles east of Srīngēri and was Mica. worked during 1911-12 by the *Jāgīr* authorities. The deposit near Kikri is reported to have yielded about 23,568 lbs. of splittings from about 180,000 lbs. of undressed mica, before 1916. Work has been abandoned now.

Ruby Corundum is found near Kadmane, three miles north-east of Srīngēri. The mineral is of fairly good colour but Ruby Corandum. is considerably flawed rendering the polishing and cutting very difficult.

Indications of asbestos have been noticed to the east of Asbestos. Mudgere, but no prospecting has been done.

Manganese. Some Manganese ores had been obtained in the Tarikere taluk, about a mile east of Shiddarahalli. The total quantity of ore extracted in this district from 1905 to 1924 was 12,542 tons of which 10,235 tons were exported.

Soils Along the south of the Bābā Budan mountains is a rich tract of black cotton soil, whose fertility, enhanced by the command of an unfailing 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 cocoanut without irrigation, as in the adjoining parts of Tumkur and Chitaldrug Districts.

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

BOTANY.

Vegetation. The west of the District is covered with some of the best forests in the country. This is especially the case with Lak-kavalli, 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 Bābā Budans. Throughout the Jāgar valley and most of the Koppa and Mudgere taluks 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 Bābā 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 taluks are generally devoid of trees. The date palm (*phœnix 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 Bâbâ Budans from the south and east.

The following table shows the important State forests, Arbo-
etc., in the District:— culture.

Taluk	Name of Forest	Area in acres
<i>State Forests.</i>		
Chikmagalur ..	Basavanakote	7,720
Do ..	Basthi	3,180
Do ..	Surgode	6,461
Do ..	Mathavare Sandal Reserve ..	146
Do ..	Devadan Forest	566
Do ..	Muthodi	10,198
Do ..	Muthodi Extension	11,520
Do ..	Kademanegiri including Doddihalli	7,680
Do ..	Gangagiri	5,482
Do ..	Hebbagiri	1,681
Kadur ..	Sindagere	6,508
Do ..	Udugere	1,484
Mudigere ..	Surgode	2,674
Do ..	South Bhadra State Forest ..	20,914
Do ..	Balur do.	18,400
Do ..	Halasur	1,805
Do ..	Tungabhadra	22,576
Tarikere ..	Thyagadbagi	5,911
Do ..	Hadikere West	5,526
Do ..	Hadikere East	6,845
Do ..	Lakkavalli	30,720
Do ..	Bâbâ Budan	5,463
Do ..	Gurpur	5,268
Koppa including	Halasur	2,573
Narasimharâjpur	Devadan	793
Do ..	Tungabhadra	27,263
Do ..	Narasimha Parvatha	16,745
Do ..	Thegur Gudda	5,760
Do ..	Kathalkhan	4,365
Do ..	Hosahalli	3,525
Do ..	Thadasa	3,308

Taluk	Name of Forest	Area in acres
Koppa including Narasimharajpur.	Aldhara	10,880
Do ..	Aramballi	15,409
Do ..	Malandur Gudda	9,920
Do ..	Kusgal	15,308
Do ..	Muduguni	2,457
Do ..	Megramakki	7,758
<i>Reserved Lands.</i>		
Kadur ..	Thuruvanahalli	327
Tarikere ..	Thyagadabagi Extension	2,657
Do ..	Haliyur-Sitapur	20
Do ..	Kallapur	126
Narsimharajpur	Nandigave	828
Do ..	Thuruvanahalli	327
Do ..	Kodihalli	223
<i>Amrut Mahal Kāvāls.</i>		
Kadur ..	Yemmedoddi	16,224
Chikmagalur	Chunchegegudda	10,706
Do ..	Kāmanahalli	10,018
<i>Plantations.</i>		
Chikmagalur	Karadihalli	65
Narasimharajpur	Hebbe	65

Crops.

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

Kannada	Botanical	English
<i>Cereals.</i>		
Baragu	Panicum miliaceum	
Bhatta	Oryza sativa	Rice
Godhi	Triticum aristatum	Wheat
Haraka	Panicum semiverticillatum	
Jola	Holcus sorghum	Great millet
Navane	Panicum italicum	Italian millet
Ragi	Eleusine corocana	Ragi
Sajje	Holcus spicatus	Spiked millet
Same	Panicum frumentaceum	Little millet
<i>Pulses.</i>		
Alasandi	Dolichos cataing	
Avare	Dolichos lablab	Cow gram
Hesaru	Phaseolus mungo	Green gram
Hurali	Dolichos uniflorus	Horse gram
Kadale	Cicer arietinum	Bengal gram
Togari	Cajanus indicus	Pigeon pea, doll
Uddu	Phaseolus minimus	Black gram

General list of the crops, etc.—concl'd.

Kannada	Botanical	English
<i>Oil Seeds.</i>		
Haralu	<i>Ricinus communis</i> ..	Castor-oil
Huchchellu or Ramtil	<i>Guizotea oleifera</i> ..	Wild gingelli
Kusume	<i>Carthamus tinctorius</i> ..	Safflower
Wollellu	<i>Sesamum orientale</i> ..	Gingelli
<i>Vegetables (Native).</i>		
Agachi kayi ..	<i>Corolina grandiflora</i> ..	Linseed
Arisina	<i>Curcuma longa</i>	Turmeric
Badane kayi ..	<i>Solanum melongena</i> ..	Brinjal
Bende kayi ..	<i>Hibiscus esculentus</i> ..	..
Bellulli	<i>Allium sativum</i>	Garlic
Genasu	<i>Dioscorea atuleata</i> ..	Sweet potato
Hagala kayi ..	<i>Momordica charantia</i> ..	..
Hire kayi	<i>Cucumis acutangulus</i> ..	..
Jirige	<i>Cuminum cyminum</i> ..	Cummin seed
Kottambari bija ..	.. ..	Coriander seed
Kumbala kayi ..	<i>Cucurbita pepo</i>	Pumpkin
Mensina kayi ..	<i>Capsicum annuum</i>	Chilli
Mentya	<i>Trigenella foenum groecum</i>	Fenugreek.
Mulangi	<i>Raphanus sativus</i>	Radish
Nirulli	<i>Allium cepa</i>	Onion
Padavala kayi ..	<i>Trichosanthes anguina</i> ..	Snake gourd
Sasive	<i>Sinapis dichotoma</i>	Mustard
Sunti	<i>Amomum zinziber</i>	Dry ginger
Tonde kayi	<i>Bryonia grandis</i> .. ..	..
<i>Miscellaneous.</i>		
Adike	<i>Areca catechu</i>	Areca-nut
Arale	<i>Gossypium indicum</i>	Cotton
Bāle	<i>Musa sapientum</i>	Plantain
Bhangi	<i>Cannabis sativa</i>	Indian hemp
Kāpi	<i>Coffea arabica</i>	Coffee
Gerubija	<i>Semicarpus anacardium</i> ..	Marking nut
Hogē soppu	<i>Nicotiana tabacum</i>	Tobacco
Kabbu	<i>Saccharum officinale</i> ..	Sugar-cane
Tengina kāyi ..	<i>Cocos nucifera</i>	Cocoanut
Vilēdēlē	<i>Piper betel</i>	Betel vine
Woma	<i>Sison amomum</i> .. ..	..
Yēlakki	<i>Amomum repens</i>	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 following statement shows the area under select crops for the years 1923-24 and 1924-25:—

Taluk	Rice	Ragi	Horse-gram	Cholum
1	2	3	4	5
Chikmagalur ..	24,476	17,059	2,303	1,302
Kadur ..	4,425	39,604	12,570	12,800
Tarikere ..	12,990	25,275	6,200	12,310
Koppa and Narasimharajpur	30,605	229	..	..
Mudigere ..	23,910	960	..	..
Total ..	1923-24	83,127	21,073	26,412
	1924-25	83,629	28,765	25,686
96,406	96,435			

Taluk	Sugarcane	Rubber	Coffee	Cardamom	Areca and Coconut
	6	7	8	9	10
Chikmagalur ..	522	..	21,775	101	572
Kadur ..	850	..	760	..	10,131
Tarikere ..	200	..	9,307	..	6,652
Koppa and Narasimharajpur	337	=833	19,460	432	5,690
Mudigere ..	94	66	17,208	2,488	1,103
Total ..	1923-24	899	68,510	3,021	24,148
	1924-25	2,032	..	74,068	..	29,080

Varieties of paddy.

The varieties of *paddy* raised in the district are fourteen, named as follows: kesari, honusunga, kowde doddi, kirvana, putta kirvana, kempu sanna bhatta, bile sanna bhatta, kussade, kesser bira, sul bhatta, hola muradaga, putta bhatta, kumbar kesari and kodi bhatta. Of these, kempu sanna bhatta, bile sanna bhatta and putta bhatta are esteemed the best and fetch the highest prices.

Areca gardens.

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 Bābā 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 Bābā Budan-giri, where the original coffee plants are still in existence, flourishing under the shade of the primeval forest.

Coffee
cultivation.

The success of Mr. Cannon's experiment led to the occupation of ground near Aigur in South Manjarābād by Mr. Green in 1843. Since 1860 estates have sprung up between these points with such rapidity that both Indian and European planters are settled in almost a continuous chain of estates from the south-west of Shimoga to the southernmost limits of Manjarābād, not to mention Coorg and Wainād beyond.

Mysore coffee is considered the best in the world with the exception of Jamaica which produces a very small quantity. It fetches the highest price in the London market. The estates on the Bābā Budans grow the finest coffee. Coffee was at first a Government monopoly. After the Revenue Survey and Settlement, a land tax of Re. 1-8-0 permanent and Re. 1-0-0 for 30 years' tenure was instituted in respect of coffee lands.

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 1924,

108 square miles under coffee, as per particulars noted below :—

Taluk	Acres
Chikmagalur	21,755
Kadur	760
Koppa	11,454
Mudigere	17,209
Tarikere	9,307
Narasimharājpur	8,005

The total quantity of cured coffee produced in the District during the year 1923-24 was 3,540 tons—Cherry dried 1,544 tons, Parchment 1,996 tons.

Cardamom. The *cardamom* grows wild in the Malnād taluks of the District, but owing to the extension of coffee estates, it is no longer plentiful, except in the Kalasa and Melbangādi *maganis*. Its systematic cultivation has, however, been taken up by coffee planters, and in some parts with great success.

Tea. Some casual attempts have been made to introduce the tea plant, but apparently without much success. A large extent of land is said to be eminently fitted for tea cultivation. The matter was investigated by the Agricultural Committee of the Economic Conference with the help of an Expert. Government also offered liberal concessions to the intending tea planters. The question is again engaging the attention of Government.

Cinchona and Rubber plantations. There are a few cinchona and rubber plantations in the Koppa and Mudigere taluks, but the results obtained so far have not been satisfactory.

Mulberry. Experimental Farms were formed at Allampur in the Chikmagalur taluk and near Hirekan Matt on the Bābā Budan Hills under the auspices of the Mysore Economic Conference. The former is thriving well and the latter failed on account of climatic conditions.

Cotton. In Kadur and Tarikere taluks, cotton is grown to an extent of about 257 acres.

Plantains are most common. Pine apple, Guava and Jack fruits, etc., grow almost wild in the Malnād. The soil and climate are well suited for the growth of fruit trees. There are great possibilities in the Malnād in the way of fruit culture. Fine oranges are grown in the Yemmedoddi of the Kadur taluk and graft mangoes in the Kadur, Tarikere and Chikmagalur taluks.

Horticulture:
Fruit trees.

The podes of the "Dhūpa tree" are said to contain excellent material for the manufacture of soaps and candles, while "Kulekayi tree" yields a vegetable fat used by some classes of the population as a substitute for ghee.

"Dhūpa
Tree."

FAUNA.

The elephant is occasionally met with in Kig, Kerra and other remote parts of the Western Ghats, and bison throughout the Malnād. Tigers, panthers and leopards are general, and the *shivanga* or hunting leopard is sometimes to be found. Among the smaller *felidae* may be mentioned the tiger cat and the civet cat.

Wild
animals.

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.

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.

Birds.

The wooded tracts of the Malnād 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 generally 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 tackles 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 Srīngēri 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 Brāhmins 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 (*ophiocephalus punctatus*), bali (*silurus*), havu (*macrogathus*), gid pakke, aval minu, muru godu, kem minu, malla minu, guginasibi, 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 Malnād 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 Malnād is found to be very profitable. Though grazing is abundant in the hilly regions, it is of a coarse description, whence ragi 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, etc., 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 1923-24 of 385,887 cows, buffaloes and bullocks, 4,052 horses, ponies and donkeys, and 114,564 sheep and goats.

CLIMATE AND RAINFALL.

The climate is similar to that of Hassan.

Climate.

This is the wettest District in the State having an annual normal of 73·45 inches of rain falling on an average on 89 days. Heavy and practically continuous rain falls from June to September and nearly one-third of the annual total is recorded in July. Over larger parts of the Koppa, Mudigere and Srīngēri taluks the annual rainfall exceeds 100 inches and approaches that of the wettest regions of the globe. The wettest station in the District is in the Byrapur Estate with an annual normal of 287·37 inches ; in 1924 the aggregate for this station was 379·28 inches of which as much as 232·48 inches were recorded in July. The heaviest total for a single day was 20·95 inches gauged at Kotgehar on the 14th July 1924 and the fall for the next day also was very heavy, *viz.*, 18·70 inches. Only in the eastern part of the Kadur taluk, the yearly total is less than 25 inches. The annual rainfall was over 30 per cent short of the normal in 3 out of 31 years and the deficit was over 15 per cent in 5 years.

The table below gives the mean monthly and annual rain-

Station	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
<i>Chikmagalur Taluk.</i>							
1. Chikmagalur ..	50	0.20	0.22	0.72	2.12	4.70	5.02
2. Malalur ..	12	0.12	0.08	0.68	1.38	5.28	6.79
3. Kalaspur ..	12	0.08	0.05	0.45	0.89	3.38	2.57
4. Attigundi ..	16	0.51	0.14	0.30	1.82	5.68	11.51
<i>Kadur Taluk.</i>							
5. Kadur ..	50	0.12	0.07	0.28	1.17	3.10	2.52
6. Sakkarepatna ..	25	0.09	0.16	0.31	1.39	3.69	3.25
7. Birur ..	21	0.10	0.13	0.20	0.69	2.87	1.92
<i>Tarikere Taluk.</i>							
8. Tarikere ..	51	0.17	0.06	0.21	1.25	2.98	3.77
9. Ajjampur ..	26	0.08	0.10	0.10	1.25	2.82	2.69
10. Sivani ..	27	0.01	0.06	0.15	1.38	2.69	2.74
11. Lakkavalli ..	12	0.24	0.17	0.11	1.08	2.77	6.63
12. Lingadahalli ..	12	0.20	0.08	0.09	0.84	3.11	3.01
<i>Koppa Taluk.</i>							
13. Koppa ..	51	0.16	0.21	0.27	1.89	3.30	22.88
14. Hariharpur ..	21	0.26	0.08	0.06	1.63	2.90	24.35
<i>Mudigere Taluk.</i>							
15. Mudigere ..	43	0.14	0.10	0.45	2.44	4.68	19.16
16. Kottegehar Toll-gate.	21	0.14	0.20	0.23	1.43	5.69	50.44
17. Kalasa ..	12	0.20	0.07	0.22	2.03	6.04	31.07
18. Seagalli Estate	28	0.16	0.12	0.50	2.46	3.97	19.44
19. Chandrapur Estate.	19	0.17	0.80	0.48	2.18	5.06	16.66
20. Byrapur Estate	15	0.23	0.02	0.30	1.42	6.20	62.45
<i>Narasimharājpur Taluk.</i>							
21. Narasimharāj- pur.	36	0.04	0.13	0.22	2.11	3.48	11.24
<i>Sringēri Sub-Taluk.</i>							
22. Sringēri ..	25	0.12	0.05	0.14	2.21	2.71	32.03

fall for the various rain gauge stations in the District:—

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	16
6.44	3.13	3.51	6.67	2.71	0.73	36.17	Chikmagalur
8.45	3.48	5.15	6.67	4.14	0.36	42.58	Malalur
3.32	1.74	3.66	5.36	4.09	0.16	25.75	Kalaspur
27.92	21.68	15.57	9.90	5.85	0.95	101.83	Attigundi
2.48	1.37	2.66	5.53	2.28	0.83	22.41	Kadur
5.67	3.16	3.51	4.94	3.23	0.79	30.19	Sakkarepatna
3.01	1.45	2.57	4.70	2.13	1.07	20.84	Birūr
7.56	4.70	3.46	4.88	2.30	0.59	31.93	Tarikere
4.40	3.06	3.40	4.65	2.09	0.49	25.13	Ajjampur
3.67	2.49	3.02	4.30	2.10	0.51	23.12	Sivani
12.84	6.72	3.77	4.58	2.88	0.16	41.95	Lakkavalli
6.21	3.80	2.92	5.26	3.86	0.26	29.64	Lingadahalli
44.08	25.27	9.41	7.09	2.22	0.54	117.32	Koppa
53.51	27.51	9.78	8.09	3.09	0.87	132.13	Haribarpur
30.77	16.58	9.14	8.40	3.11	0.68	95.65	Mudigere
73.73	38.36	18.29	10.99	3.86	1.00	204.36	Kottegehar Toll-gate.
47.46	18.21	9.24	8.60	3.10	0.26	126.50	Kalasa.
30.00	16.47	6.88	7.44	2.98	0.77	91.19	Seagalli Estate.
30.83	15.48	8.57	8.42	3.37	1.22	92.52	Chandrapur Estate.
109.71	64.12	24.67	12.67	4.55	1.03	287.37	Byrapur Estate.
22.35	12.66	5.81	5.42	2.06	0.47	65.99	Narasimharāj- pur.
53.81	31.43	11.06	7.83	2.52	0.74	144.65	Sringēri.

Rainfall at
Chikmagalur.

Since 1870 the annual aggregate was over 50 inches only in two years, viz., 1882 and 1883 when the totals were respectively 53·79 and 54·96 inches. The rainfall was below the normal in 28 out of 55 years and the yearly total was in no year less than 20 inches. The worst year on record is 1881 with only 21·41 inches.

The table below gives the actual rainfall at Chikmagalur from 1870 to 1924.

Year			Inches	Year			Inches
1870	..	..	31·09	1898	..	..	37·67
1871	..	..	35·65	1899	..	..	28·22
1872	..	..	34·70	1900	..	..	29·89
1873	..	..	30·55	1901	..	..	36·45
1874	..	..	42·41	1902	..	..	38·37
1875	..	..	22·95	1903	..	..	41·90
1876	..	..	22·59	1904	..	..	34·34
1877	..	..	42·17	1905	..	..	24·61
1878	..	..	32·16	1906	..	..	39·10
1879	..	..	40·21	1907	..	..	41·77
1880	..	..	37·97	1908	..	..	21·74
1881	..	..	21·41	1909	..	..	44·59
1882	..	..	53·79	1910	..	..	48·40
1883	..	..	54·96	1911	..	..	40·53
1884	..	..	37·23	1912	..	..	48·00
1885	..	..	39·51	1913	..	..	29·75
1886	..	..	37·82	1914	..	..	34·46
1887	..	..	35·54	1915	..	..	35·98
1888	..	..	30·11	1916	..	..	35·67
1889	..	..	44·93	1917	..	..	40·12
1890	..	..	30·92	1918	..	..	27·67
1891	..	..	32·98	1919	..	..	41·26
1892	..	..	33·46	1920	..	..	24·86
1893	..	..	34·80	1921	..	..	27·26
1894	..	..	29·74	1922	..	..	30·34
1895	..	..	37·92	1923	..	..	37·88
1896	..	..	49·83	1924	..	..	42·68
1897	..	..	39·46				

THE PEOPLE.

Population.

The District has a total population of 333,538 according to the figures returned at the Census of 1921, of which 174,615 are males and 158,923 females.

The District comprises of 5 taluks and 2 sub-taluks and Distribution.
the population is distributed over the District as follows :—

Taluk	Area in Sq. miles	Population as in 1921	Density
1. Chikmagalur	640.45	80,329	125
2. Kadur	545.86	82,011	150
3. Tarikere	467.87	65,221	139
4. Koppa	657.47	35,845	81
5. Narasimharājpur (sub-taluk)		17,112	
6. Mudigero	433.42	43,683	101
7. Sringeri (sub-taluk) (Jāgīr).	43.62	9,337	214

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

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	100,363	88,399	55,819	55,929	300,510	90.09
Muhammadans ..	6,808	4,691	3,301	3,167	17,967	5.38
Jains ..	561	371	219	235	1,386	0.41
Christians ..	2,422	1,235	788	776	5,221	1.56
Animists ..	2,464	2,345	1,863	1,772	8,449	2.59
Total ..	112,618	97,041	61,995	61,879	333,533	..

The following table compares the statistics for the census Inter-censal
years from 1871 :— variations.

Taluk	1871	1881	1891	1901	1911	1921
Chikmagalur	84,566	79,064	85,035	90,681	82,044	80,329
Kadur ..	67,837	54,764	69,451	77,422	81,013	82,011
Tarikere ..	67,978	64,451	70,666	79,472	70,498	65,221
Koppa ..	28,310	31,656	36,092	37,134	34,943	35,845
Narasimharājpur (sub-taluk).	16,939	17,988	17,989	17,693	16,710	17,112
Mudigero ..	34,537	35,604	41,365	46,212	43,353	43,683
Srīngēri (Jāgīr).	7,735	8,713	9,144	10,656	9,896	9,337
Total ..	307,902	292,240	329,742	359,270	338,457	333,538

Towns.

The District contains 10 Municipal towns with a total population of 35,820, composed of 28,989 Hindus, 5,857 Muhammadans, 172 Jains, 731 Christians, 62 Animists and 4 Parsis.

The following is a list of the towns referred to:—

Chikmagalur ..	10,207	Sivane	2,019
Tarikere	7,858	Narsaimharājpur ..	1,997
Birur	4,207	Sringēri	1,889
Kadur	3,155	Mudigere	1,273
Ajjampur	2,352	Koppa	858

Villages.

The number and different classes of villages are shown in the following table:—

Taluk	Villages		Villages classified			Total
	Populated	De-populated	Government	Sarvamanya	Jodi	
1. Chikmagalur ..	220	13	211	14	8	233
2. Kadur	244	65	306	..	3	309
3. Tarikere	190	55	239	..	6	245
4. Koppa	103	4	106	..	1	107
5. Narasimharājpur	65	..	65	..	..	65
6. Mudigere	132	7	137	..	2	139
Total	954	144	1,064	14	20	1,098

Stock and dwellings.

Stock consists of 13,140 carts and 57,773 ploughs as per figures for the year 1923-24 given below:—

Taluk	Carts	Ploughs
1. Chikmagalur /	1,982	13,900
2. Kadur	5,746	14,510
3. Tarikere	4,015	9,525
4. Koppa and Narasimharājpur	1,027	11,728
5. Mudigere	370	8,110
Total	13,140	57,773

The live-stock consisted of 22,934 bulls, 110,785 bullocks, 15,291 cows, 80,508 calves, 11,274 he-buffaloes, 35,481 she-buffaloes and 19,614 calves as per returns for the year 1923-24.

The number of dwellings in the District and other particulars are furnished in the following table:—

Taluk	Number of occupied houses		
	As per Census of 1921	As per Census of 1911	As per Census of 1901
1. Chikmagalur	17,158	17,587	19,036
2. Kadur	16,094	15,705	16,080
3. Tarikere	11,779	14,524	15,870
4. Koppa	6,497	6,695	6,758
5. Narasimharājpur	3,896	3,406	3,455
6. Mudigere	8,819	8,888	8,643
7. Sringeri	1,864	1,980	1,909
Total	66,107	68,785	71,751

As per Census of:—	1881	1891	1901	1911	1921
Average number of houses for Sq. mile for the whole District ..	22	22	26	25	20
Average number of persons per house for the whole District ..	5	5	5	5	5

The houses are mostly tiled and a few are also terraced in the Malnād. Thatched houses are common.

A list of the principal Jātras and Festivals held in the District is appended below.

Name of place	Name of Jātra	Time	Attendance at the Jātra
Chikmagalur Tq. Hiremagalur	Sri Kōdanda Ramaswāmi Car festival.	March ..	2,000
Khandya ..	Sri Mārkanḍēyaswāmi Car festival.	.. ..	300
Dattātripecta	Urus on the Bābā Budans.	.. ..	1,500

Festivals,
etc.
Jātras and
Religious
festivals.

A List of the principal Jātras, etc.—concl'd.

Name of place	Name of Jātra	Time	Attendance at the Jātra
Nirvānaswāmi Mutt.	Nirvānaswāmi Jātra ..	" ..	3,000
Seetalianagiri	Seetala Mallikārjunaswāmi Jātra.	" ..	2,000
<i>Kadur Taluk.</i>			
Anthragatta*	Sri Durgamma Jātra ..	February	12,000
Pura ..	Sri Mallikārjunaswāmi Car festival.	March ..	6,000
Sakrepatna ..	Sri Lakshmi Ranganāthaswāmi Car festival.	January ..	3,000
Shollapur ..	Shollapur Jātra ..	Once in 12 years.	12,000
<i>Koppa Taluk.</i>			
Bhiravadēvaru	Sri Kālabhairavadēvaru Car festival.	January ..	4,000
Kigga ..	Sri Rishyasringēswara swāmi Jātra.	April ..	1,000
<i>Mudigere Taluk.</i>			
Gonibidu ..	Sri Subrahamanyaswāmi Car Festival.	December	1,200
Dēvavrinda ..	Sri Rāmēswaradēvaru Jātra.	February	2,500
Phulguni ..	Sri Kālanāthēswaraswāmi Jātra.	April ..	2,000
Kalasa ..	Sri Kalasēswaraswāmi Jātra.	February or March.	2,000
<i>Sringēri Taluk.</i>			
(Jāgīr).			
Sringēri (Jāgīr).	Sri Chandramoulēswara and Sri Shāradāmba Navarātri Mahōtsavam.	October ..	Over 5,000

* There is only one cattle-show held at this place; about 450 to 500 cattle assemble.

Fairs.

The largest weekly markets are mentioned below:—

Place	Taluk	Day	No. of visitors
Chikmagalur ..	Chikmagalur ..	Wednesday	4,000
Pura ..	Kadur ..	" ..	2,000
Birur ..	Kadur ..	Saturday ..	1,500
Tarikere ..	Tarikere ..	Friday ..	2,000

The number of births and deaths in the District for the years 1918-19 to 1922-23 and the causes of death, etc., are furnished in the following table:—

Vital
Statistics.

Taluku	1918-19		1919-20		1920-21	
	Deaths	Births	Deaths	Births	Deaths	Births
1	2	3	4	5	6	7
Chikmagalur	4,623	1,087	1,586	1,482	1,065	1,076
Kadur ..	5,643	616	1,099	926	823	869
Tarikere ..	6,572	823	1,387	1,315	739	843
Mudigere	1,415	508	716	675	805	702
Koppa ..	..	..	..	..	518	550
Narasimharajapur.	1,734	679	1,064	934	302	263
Total ..	*19,987	3,713	5,852	5,332	4,252	4,303
Taluku			1921-22		1922-23	
			Deaths	Births	Deaths	Births
			8	9	10	11
Chikmagalur .. ..	..	..	1,422	1,065	1,679	1,172
Kadur .. ..	..	..	552	1,041	874	1,150
Tarikere .. ..	..	..	633	856	1,237	1,106
Mudigere .. ..	..	..	457	602	704	659
Koppa .. ..	..	..	527	486	679	442
Narasimharajapur .. ..	..	..	256	257	373	222
Total .. ..	..	..	3,847	4,307	5,546	4,751

* Influenza responsible for 13,432 deaths in 1918-19.

Total deaths for 1922-23	..	..	5,546
Death rate	..	..	16.5 per mile.
Total births for 1922-23	..	..	4,751
Birth rate	..	..	14.25 per mile.

The following were the causes of death registered during 1922-23:—

Cholera	..	..	..	..	1
Small-pox	..	..	..	..	6
Plague	..	..	..	..	417
Malarial and other fevers	..	..	..	..	3,044
All other causes	..	..	..	..	2,078

The following is a statement of births and deaths during the subsequent two years:—

	1923-24	1924-25
Births	4,553	3,553
Deaths	6,390	7,687

CASTES AND OCCUPATION.

Castes. Those which number over 10,000 are shown in the following table:—

Caste	Number
Lingayat	62,754
Holeya	50,713
Vokkaliga	41,126
Kuruba	27,275
Brähman	18,085
Muhammadan	13,468
Uppära	10,072
Mädiga	10,031

Occupation. Distribution of population according to occupation is as shown hereunder:—

Occupation	Total including dependents	Actual workers			Dependents
		Males	Females	Total	
Exploitation of the surface of earth.	289,395	74,362	25,185	99,547	189,848
Extraction of minerals	27	10	..	10	17
Industry	13,900	4,888	755	5,643	8,257
Transport	2,525	1,360	69	1,429	1,096
Trade	11,715	3,537	700	4,237	7,478
Public Force	1,572	521	15	536	1,036
Public Administration	4,465	1,313	47	1,360	3,105
Professions and Liberal Arts.	4,540	1,602	108	1,710	2,830
Persons living on their income.	207	47	20	67	140
Domestic Service ..	1,973	892	574	1,466	507
Others	3,219	1,047	273	1,320	1,899
Total	333,538	89,579	27,746	117,325	216,213

Percentage of actual workers to total population 35.1
 Percentage of dependents to total population 64.9

CHRISTIAN MISSIONS.

There are two Roman Catholic churches, one at Chikmagalur and the other at Mudigere. There are also a few sub-stations in the District. The Roman Catholic Mission.

There is a Wesleyan Mission church at Chikmagalur. The Mission conducts at Chikmagalur two Day Schools for girls. There is also a Girls' School at Tarikere. The Wesleyan Mission.

SECTION II.—HISTORY AND ARCHÆOLOGY.

A. 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 *Rāmāyana*, are without a story connecting them with one or other of the heroes of the great Indian epics. Srīngēri, as might be expected of the chief seat of Saiva Brāhmanism, takes precedence of all other places in its claims to antiquity and historic fame. Its name is properly Rishya-Sringa-giri. Here was the hermitage of Vibhāndaka, and here the birth-place of his son Rishyasringa, a sage adorned with horns, who plays an important part in the opening scenes of the *Rāmāyana*. 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 Lōmapāda was informed by his spiritual advisers that the only remedy lay in bringing hither the immaculate Rishyasringa. This, therefore, was resolved upon, and the princess Sānta 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 Vibhāndaka, whose single glance could reduce them to ashes in a minute. At last the plan was agreed upon that a band of fair damsels should be sent in the disguise of hermits, who, by the attractions of their all-powerful Legendary Period.

wiles, should entice the young recluse away from his forest home. They arrive at Narve near Srīngēri 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 Ayōdhya and performed the *asvamēdha* or horse sacrifice, the celebration of which procured offspring to the childless monarch and resulted in the birth of Rāma, all this is fully related in the *Bāla Kānda* of the *Rāmāyana*.

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

Hiremagalur is said to be situated in Siddhakshētra and to have been called Bhārgavapuri. It is made the scene of the celebrated *sarpa yāga*, or serpent sacrifice, celebrated by Janamējaya Rāya 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 Janamējaya to the Brāhmins who took part in this *sarpa yāga*. At Hiremagalur a singular stone pillar, with a spear or flame-shaped head, is shown as the *yūpa stambha* or sacrificial post that was used on the occasion. Inscriptions at the place prove that Hiremagalur was an *agrahāra* in the time of the Gangas, in the 9th century.

Leaving the mythological period and the mention of places visited by Pa asu Rāma, by Rāma 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 Lakkavalli, is said to mark the site of Ratnapuri, a city founded by Vajra Makuta Rāya, the story of whose two sons, Chitrasēkhara and Sōmasēkhara, and of the romantic adventure by which the younger obtained the hand of Rūpavati or Ratnāvati, the fair princess of Nilāvati-patna (Nirgunda) and with it the succession to that kingdom, is related under *Chitaldrug District*.

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

More definite than these is the historical account of Srīngēri, whose celebrated *Matha* on the Tunga is well known to have been established by Sankarāchārya, the great Saiva reformer of the 8th century.

The west of the District appears to have been subject from Kadambas. very early times to the Kadambas, while part of the frontier may have been included in Āluva-khēda, the territory of the Āluva, Ālupa, or Ālu kings, who seem to have ruled in South Kanara. The subsequent history of that part is connected with the Sāntara 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 Ghats in Mudigere, and finally at Kārkala in South Kanara. They became at one time feudatories of the Chālukya sovereigns. But the numerous inscriptions of the Kārkala rulers with the general cognomen of Bairasu 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 Piriyauguli and Kiriyauguli, which are the correct names of what are now called Hirimagalur and Chikmagalur. There seems, therefore, no foundation for the legend which derives the names from the elder and the younger daughter (*magalu*) of Rukmāngada Rāya. The *muguli* is a useful tree, known botanically as *acacia suma*.

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 century. For though their capital was in the Hassan District, their place of origin, Sosevūr or Sasakapura, has been identified with Angadi in the south of the Mudigere taluk, where the existing temple of Vāsantamma, no doubt that of the goddess Vāsantika, represents 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 Bāba Budan mountains, in the neighbourhood of their capital Dōrasamudra (Halebīd, Hassan District). To the west their inscriptions are found at Khandya, and the fortified height of Ballāla-Rāyan-durga bears witness to their rule. Āluva-khēda was the early boundary of their kingdom under Vinayāditya.

Vijayanagar.

The foundation of the next paramount power, that of Vidyānagara, afterwards called Vijayanagara, is in some accounts ascribed to, and was certainly greatly promoted by,

the sage and scholar Mādhava, entitled Vidyāranya or forest of learning. Wilson says :—

“Besides experience and talent Mādhava may have brought pecuniary aid to the undertaking. His title Vidyāranya and the scope of his writings show that he was a disciple of Sankarāchārya, and in all probability he was connected with the Srīngāgiri (Srīngēri) 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.”

They were Bukka and Hakka or Harihara, the progenitors of the Vijayanagar line. Vidyāranya was their father's minister. Under the Vijayanagar empire, the west of the District, save the independent estate of Srīngēri, was mostly under the rule of the Kārkala chiefs; south formed part of the territory of Bālam (Manjarābād, Hassan District) belonging to the Aigur chiefs; the north-east was included in the possessions of the Basvapatna or Tarikere Pālegārs. The greater part of the District was subsequently, in the middle of the 17th century, overrun by Sivappa Nāyak, the most distinguished of the Ikkēri or Bednūr chiefs. Sri Ranga Rāya, 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 Bijāpur and then to those of the Mughals, and were in 1687 absorbed in the province of Sīra.

The Rājas 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 Ikkēri, by which, with the exception of Aigur and Vastara, the remaining conquests were retained as a part of the Mysore kingdom.

Mysore
Rājas.

Haidar Ali, in 1761, took possession of Sīra, and after receiving or forcing the submission of its various dependencies,

planned his expedition against Bednūr. This capital was taken in 1763, and the terrified Rāni escaped to Ballal-Rayāndurga. Thither a detachment was sent in pursuit, by which she was taken prisoner and conveyed to Madhugiri (Tumkur 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 Sultān and the restoration of the ancient Royal line, the District formed part of the Nāgara Rāyada or Subāyana. It was in the wild country north of the Bābā Budans that some of the abuses were practised which led to the *pālegār* insurrection of 1830. In December of that year, Rangappa Nāyak, the head of the Tarikere family, secretly left Mysore, joined the insurgents and seized upon Kaldurga and Kāmandurga. These forts were, however, recovered by the Mysore troops in February and March 1831, and the *pālegār* 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 taluks (Arsikere, Belur, Hassan and Manjarābād). But in 1886, the Hassan District was restored, and the Kadur District formed with its present limits. In 1897, the Yedehalli sub-taluk was abolished and the new taluk of Bāle Honnūr was then established.

B. ARCHAEOLOGY.

The inscriptions found in the District will be found collected in *E. C. VI, Kadur District*, and in the *Mysore Archaeological Reports*. Mention may be made of a few of the principal buildings of architectural interest in this District. The most ornamental was probably the Amritēsvara temple at Amritapura, near Tarikere, now almost completely in ruins.

It was erected, as *Tarikere* 45 informs us, in 1196, by Amita, a minister and general under Ballāla II. The style is Hoysala, but the elaborate ornamentation of the outer walls and some features of the elevation were of peculiar design. At Vastara is an old temple of Padmāvati, which contains fine colossal figures of the Sapta Mātrika, and also of a king and his minister seated opposite each other. Who they were is not known. The ruined temples at Sosevūr or Angadi must also have been fine buildings. There is a well executed image of Kēsava still standing in one of the Hindu temples, and there are large figures of the Sapta Mātrika at the Vāsantamma temple. But the finest and oldest sculpture is in the Jain *bastis*, probably of the 11th century. In addition to the massive seated images of Jina, in one of the *bastis* is a striking female figure representing a *Yakshini*. Above her head is a beautiful leafy canopy, and studded over the whole are minutely sculptured arboreal animals, such as birds, squirrels, tree-frogs, lizards, etc. The temple of Vidyāsankara at Srīngēri is a well designed and effective structure in the Dravidian style. It resembles the temple at Vijayanagar. It belongs to the 14th century. These and other temples to be seen in this District are noticed at some length in Vol. II, Chapters V and VI.

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

Along the south of the Bābā Budans is a rich tract of black Soil cotton soil which is well watered. It was for this reason that the plain country near Chikmagalur and Hiremagalur and onwards to Belur side was called "Honjavanige Sime" or the "land flowing with gold." Black cotton soil is also met with near Birur in the Kadur Taluk and Sivane and Ajjampur in the Tarikere Taluk. The western parts of Tarikere are sandy and gravelly. The soil in some of the valleys in the Kadur Taluk is well adapted for cocoanut growth.

Paddy is most extensively cultivated in the Malnād. Areca-nut is largely cultivated in the Kadur, Tarikere, Koppa and Mudigere taluks and in the Sringeri *Jāgīr*. Cardamom grows wild in the Malnād and is also systematically cultivated in many estates and in some of the areca-nut gardens in Koppa. The cardamom cultivation requires plenty of running water and heavy rainfall.

Pepper is grown in all the Malnād gardens.

Coffee is cultivated in this District more extensively than in any other in the State.

CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

The following table shows the area under cultivation in the District :—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable area under occupancy	Current fallows	Net area cropped
1921-22	16,81,699	5,88,706	67,073	5,49,286	1,29,645	4,19,641
1922-23	17,09,400	6,19,811	64,506	5,54,985	1,36,685	4,18,330
1923-24	17,09,400	6,20,871	61,973	5,58,898	1,45,783	4,13,114
1924-25	17,09,399	6,24,804	63,761	5,61,043	1,46,829	4,14,214

Area of different crops that were raised during the four years 1921-1922 to 1924-1925 under the following heads was as below :—

Year	Food grains and pulses	Oil seeds	Condi-ments and spices	Sugar	Fibre
1	2	3	4	5	6
1921-22 ..	273,409	26,860	29,658	1,624	524
1922-23 ..	251,057	28,332	39,762	2,176	647
1923-24 ..	246,015	23,131	38,676	2,309	1,259
1924-25 ..	255,345	30,473	24,226	2,032	2,040

Year	Dyes	Drugs and Narcotics	Fodder crops	Miscellaneous	Total area cropped
	7	8	9	10	11
1921-22 ..	47	71,366	13,833	2,320	419,641
1922-23 ..	..	10,226	10,216	7,914	418,330
1923-24 ..	..	75,051	9,314	16,799	413,114
1924-25 ..	..	77,307	1,091	860	414,214

The number and extent of different holdings under cultivation in the District during 1920-21 to 1924-25 are shown below :—

Year	Holdings not exceeding one acre in extent		Exceeding one acre and not exceeding five acres		Exceeding five but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920-21 ..	2,084	2,137	21,090	59,803	18,060	130,598
1921-22 ..	2,032	2,003	20,888	59,156	17,982	130,208
1922-23 ..	3,137	3,091	22,736	68,973	18,973	158,153
1923-24 ..	2,515	2,411	20,945	59,756	18,291	128,831
1924-25 ..	2,548	2,443	20,796	60,062	18,668	125,517

Year	Exceeding ten but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920-21	12,591	223,756	935	66,572	204	45,687	25	26,139
1921-22	12,332	219,825	930	66,268	204	45,687	25	26,139
1922-23	10,271	195,358	784	56,703	176	43,873	25	28,865
1923-24	12,312	214,810	658	66,820	219	49,665	31	39,607
1924-25	12,244	220,917	1,063	67,208	218	47,979	31	36,917

The number of holders classified according to the extent of revenue paid during 1920-21 to 1924-25 was as under :—

Year	Holders paying assessment or jodi of Rs. five and under		Holders paying assessment exceeding Rs. five but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920-21 ..	15,619	35,597	32,802	339,843
1921-22 ..	15,692	35,934	33,250	345,986
1922-23 ..	14,668	41,404	33,027	415,633
1923-24 ..	14,737	44,000	33,942	368,509
1924-25 ..	14,614	44,734	33,821	352,502

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920-21 ..	6,129	227,861	1,683	240,336	68	45,148
1921-22 ..	6,315	235,412	1,686	240,635	68	45,148
1922-23 ..	6,935	284,153	1,642	235,651	74	54,009
1923-24 ..	5,017	294,638	1,784	275,930	74	67,367
1924-25 ..	6,045	275,485	1,715	255,637	104	123,445

AGRICULTURAL LOANS.

Amounts of loans granted for different purposes during the years 1920-21, 1921-22 and 1922-23 were as below :—

Name of Taluk	Takavi Loans			Land Improvement Loans		
	1920-21	1921-22	1922-23	1920-21	1921-22	1922-23
Chikmagalur ..	2,000	1,385	200			..
Kadur ..	1,875	1,500	..			500
Tarikere ..	2,000	..	200	Included under Takavi Loans		400
Koppa ..	775	1,000	..			1,000
Mudigere ..	1,900	1,150	200			..
Narasimharājpur.	1,000	..	..			..
Total	9,550	5,035	600			1,900

Loans granted during 1923-24 and 1924-25.

	Takavi	Land Improvement	Flood relief
1923-24 ..	2,600	5,500	35,235
1924-25 ..	1,640	500	..

IRRIGATION.

A table showing the various means of irrigation in the District and the area irrigated is given below :—

Taluk	Tanks in action				Wells	
	Major		Minor			
	No.	Extent irrigated (Acres)	No.	Extent irrigated (Acres)	No.	Extent irrigated
Chikmagalur ..	29	5,735	571	6,500	..	..
Kadur ..	23	12,424	26	1,068	..	..
Tarikere ..	16	4,393	207	5,706	..	..
Koppa ..	6	461	913	8,077	..	..
Mudigere ..	3	376	270	5,590	..	..
Narasimharājpur.	..	..	566	7,840	..	..

The total number of major and minor tanks in the District and the number restored are given hereunder :—

Taluk	No. of Major tanks			No. of Minor tanks		
	Restored	Unrestored	Total	Restored	Unrestored	Total
1. Chikmagalur ..	24	12	36	39	532	571
2. Kadur	23	5	28	33	93	126
3. Tarikere	16	14	30	23	184	207
4. Koppa	6	14	20	10	913	923
5. Mudigere	3	1	4	4	266	270
6. Narasimharājpur ..	..	8	8	6	560	566

Government tanks classified according to revenue are as shown in the appended statement :—

Taluk	With a revenue of					Total
	Less than Rs. 300	Between Rs. 300 and Rs. 500	Between Rs. 500 and Rs. 1,000	Between Rs. 1,000 and Rs. 5,000	Above Rs 5,000	
1. Chikmagalur ..	571	11	13	11	1	607
2. Kadur	126	7	7	11	3	154
3. Tarikere	207	16	5	9	..	237
4. Koppa	923	5	1	..	..	929
5. Mudigere	270	3	..	1	..	274
6. Narasimharājpur ..	566	..	..	..	..	566

Names of important tanks with a revenue of Rs. 5,000 and above :—

Taluk	Name of tank	Total irrigable area under the tank
Chikmagalur ..	1. Belvādi Doddakere* ..	Acres. 1,107
Kadur	1. Hiriyangala Devankere ..	1,067
	2. Yemmedoddi Madagkere ..	1,886
	3. Sakkarepatna Ayyankere ..	3,191
Tarikere	} Nil	..
Koppa .. ..		..
Mudigere .. ..		..
Narasimharājpur ..		..

* Belongs to Srīngēri Jāgīr.

FORESTS.

Chief economic forest products in the District and their distribution according to Taluks :—

Bhadrāvati
Division.
Timber.

Taluks	Kind	Quantities extracted	Annually
Tarikere ..	Teak ..	15,000 C. ft.	} Yielding a revenue of 2 to 2½ lakhs.
	Beete ..	10,000 „	
Koppa	Honne ..	10,000 „	
	Mathi ..	100,000 „	
Narasimharājpur	Nandi ..	15,000 „	
	Other kinds	100,000 „	

200 to 250 tons are extracted every year for supply to Sandal-wood. Sandal Oil Factory.

Bamboos. Fifty thousand big and 150,000 small bamboos are extracted every year. Rates Rs. 40 for 1,000 big bamboos and Rs. 25 per 1,000 small bamboos.

Grass. Five hundred tons of grass were collected in 1923-24 for supply to the famine-stricken areas. Collection work and supply to Mysore Military has been taken up this year also. One thousand tons can be collected and supplied easily from the Forests.

Thangadi and Kakke. These products are leased out *talukwar* every two years.

Minor forest produce. Alale, Sigekayi, Geru, Honey, Tamarind, Antuvala, gum, hides, kan-pepper, halmaddi, silk, cotton, pith, hippe seeds and flowers, Nux-vomica, and Lichens are the minor forest produce and are leased out once in two years.

Fibres. Fibres are usually collected by villagers round about for their own use.

MINES AND QUARRIES.

See under Geology.

ARTS AND MANUFACTURE.

Import and Industries. The following table gives details of important industries carried on in the District:—

Taluk	Name of the concern	When started	Kind of power used	Quantity of work turned out	Value thereof
Chikmagalur ..	1. Rice Mill.	1917	Mechanical.	Pallas 15,000	Rs. 120,000
	2. Oil and Coffee Mill ..	1920	Do	Mds. 10,000	160,000
Mudigere ..	Rice Mill	1924	Steam	Pallas 2 an hour	25,000
Koppa ..	Narway Rice Mill	1923	Oil Engine.	Pallas 30,000	Not furnished.
Sringēri ..	Do	1914	Steam	„ 5,500	do.
	Tile Factory.	1911	Hand Press.	2 Lakhs	8,700

Coarse glass bangles are manufactured on a small scale at Bidare in the Kadur taluk. Rural industries

Bamboo mats and baskets are manufactured by a few families in Chikmagalur, Tarikere and Koppa.

Apiary or bee-rearing of a crude kind is carried on in parts of Mudigere taluk.

Ichal mats are manufactured in a great many villages in the Kadur taluk.

Country shoes of good quality are made at Tarikere.

COMMERCE AND TRADE.

The most important exports are coffee, pepper, cardamoms, rice and other food grains, and oil seeds : the various products of the District. The Malnād parts have been opened up by a net-work of roads and since 1889 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 principal traffic between the Malnād and Maidān taluks was through the following five *kanaves* or passes before the country was opened up for traffic by the Provincial and District Fund Roads :—Talagudde, Talamakki, Birnahalli, Gantevināyakan and Sitalmallappan.

The following is an approximate statement

Name of article	Manufacture and produce in the District		Exports		
	Quantity	Average value in rupees	Quantity	Average value in rupees	To what place
Rice (Palla)	Tons. 30,500	Rs. 66,50,500	Tons. ..	Rs. ..	..
Ragi ..	1,84,500	18,46,600	..	..	..
Wheat ..	250	48,200	..	..	..
Jōla ..	9,900	9,90,000	..	..	..
Bengal-gram	15	2,000	..	..	..
Horse-gram	1,950	9,62,300	..	..	..
Black-gram	15	2,000	..	..	..
Green-gram	15	2,000	..	..	..
Dhall ..	..	..	..	..	..
(Cleaned).	..	..	..	..	..
Poppy ..	..	..	..	..	..
Areca-nut	1,900	1,27,500	1,700	10,00,100	Bangalore & Bellary.
Cotton ..	13	6,500	13	6,500	Bellary.
Coffee ..	6,000	96,00,000	5,500	8,50,000	Mangalore.
Cardamom	100	1,55,000	95	1,50,000	Haveri & Bellary.
Chillies ..	20	16,000	..	..	..
Cocconut (dry)	40	20,000	..	..	..
Pepper ..	7	8,000	5	6,050	Bellary.
Tamarind	275	60,000	..	..	..
Tobacco ..	..	..	..	..	..
Jaggery	800	3,00,000	600	2,25,000	Mangalore.
Sugar ..	..	..	..	..	..
Gingelly ..	12	6,000	..	..	..
Cocconut oil	..	..	..	..	..
Cotton thread.	..	..	..	..	..
Coarse cloth	No. 1,300	6,000	..	..	..
Piece goods	..	..	..	..	..
Silk cloth	No. 75	1,200	..	..	..
Gold ..	..	..	..	..	..
Silver ..	..	..	..	..	..
Iron ..	..	..	..	..	..
Cocconuts	15,00,000	95,000	10,00,000	65,000	..
Hides ..	10,600	51,600	10,200	50,250	..
Betel leaves (bundles).	40,500	2,04,500	30,100	1,52,000	..
Soapnut ..	1,050	1,30,200	905	1,17,100	..

of exports and imports in 1923-24.—

Name of article	Imports		
	Quantity	Average value in rupees	From what place
Rice	Tons. 6,050	Rs. 13,20,700	Bangalore and Hassan Districts.
Ragi	230	19,100	Hassan District.
Wheat	40	4,000	Chitaldrug District.
Jōla	38	4,000	do
Bengal-gram .. ..	..	..	..
Horse-gram	230	19,300	Hassan District.
Black-gram .. ..	..	..	..
Green-gram .. ..	..	..	..
Dhall (Cleaned)	350	59,000	Hassan, Chitaldrug and Shimoga Districts.
Poppy	5	1,500	Bangalore.
Areca-nut .. ..	..	..	..
Cotton .. ..	..	..	..
Coffee .. ..	..	..	..
Cardamom .. ..	..	..	..
Chillies	20	16,000	Shimoga, Bangalore.
Cocanut (dry)	35	1,500	Hassan and Tumkur Districts.
Pepper .. ..	..	..	..
Tamarind	150	21,250	Shimoga and Chitaldrug Districts.
Tobacco	52	30,300	Hassan District Bettadapura.
Jaggery	625	21,90,000	Bangalore and Kolar Districts.
Sugar	95	50,000	do
Gingelly	30	14,000	do
Cocanut oil	120	1,00,000	Mangalore.
Cotton thread ..	4	4,000	Bellary and Bombay.
Coarse cloth ..	60,000	1,70,000	Bellary and Madras.
Piece goods ..	40,000	3,00,000	Bombay, Calicut and Madras.
Silk cloth	1,500	24,000	Benares.
Gold	$\frac{1}{2}$ a maund	1,12,500	Bombay.
Silver	$6\frac{1}{2}$ maunds	5,200	do
Iron	29 tons	45,000	Bombay and Bangalore.
Cocanuts (fresh)	11,50,000	72,000	Arsikere, Javagal and Tiptur.
Hides .. ..	..	..	..
Betel leaves (bundles).	..	..	..
Soapnut .. ..	..	..	..

Marts.

The largest weekly markets are mentioned below :—

Place	Taluk	Day	No. of visitors
Hanke	Chikmagalur	Sunday ..	1,100
Dēvarāyapēte	Do	Wednesday	3,000
Pura	Kadur ..	Do	2,000
Birur	Do ..	Saturday	1,000
Keresante	Do ..	Do ..	1,000

MEANS OF COMMUNICATION.

Railway
Lines.

The Madras and Southern Mahratta Railway line passes through the District on the eastern side in Kadur and Tarikere taluks. There is the branch line from Birur to Shimoga. The lengths of the two lines are 39 and 17 miles respectively. The stations are Devanur, Kadur, Birur, Ajjampur and Sivane on the main line, and Sivapur and Tarikere on the Branch line. Government have approved of the proposal to connect Chikmagalur with Kadur by railway on certain agreed terms. The line is to be a Government concern, the Kadur District Board having agreed to make over to the Government the accumulated surplus of the Railway cess to meet part of the cost of construction and to continue to levy the cess and hand it over to Government to meet the losses in working for a period of 25 years. If the railway should work at a profit, the surplus profit after meeting the interest charges on the capital contributed by Government is to be utilized for further railway development in the District. The Survey of the alternative lines proposed for the construction of this line was under progress during 1926.

Tramway
Line.

The tramway line opened from Tarikere to Lakkavalli has been extended to Narasimharājpur.

Motor bus
service.

There are Motor buses plying for hire every day between—

1. Chikmagalur to Mudigere and on to Kotgehar.
2. Chikmagalur to Koppa.
3. Chikmagalur to Tarikere, *via* Santeveri.
4. Chikmagalur to Birur.
5. Chikmagalur to Kadur.

The length of the Provincial roads in the District is 327 Roads. miles and of the District Fund roads 320. The annual cost of maintenance of the former is Rs. 69,673 and of the latter 24,652. The details of each class of roads is given below :—

Roads	Miles	Annual cost of maintenance	Provincial Roads.
		Rs.	
1. Hassan-Chikmagalur road	7	1,225	
5. Bangalore-Honnavar road	37	7,700	
3. Bānavar-Belur-Mudigere road via Gonibid.	10½	2,100	
4. Kadur-Mangalore road via Boondaghat	62	18,600	
5. Chikmagalur-Tarikere road	35	7,000	
6. Santeverialhatti road	4½	270	
7. Vastara-Koppa road	49	9,800	
8. Balehonnur-Magundi-Balur road ..	18½	2,588	
9. Kotgehar-Kalasa road	27	5,400	
10. Tarikere-Mangalore road via Agumbe-ghat.	53	13,925	
11. Koppa-Balagadi road	2½	225	
12. Cart-tract from Maratoli to Gulaganjiane and bridle path from there to Gangamūla.	21	840	
Total ..	326½	69,673	
			District Roads.
1. Anemahal-Mudigere road	4½	450	
2. Magadi-Javagal road	14	1,400	
3. Bānavar-Sira road	3	150	
4. Bānavar-Sakkarepatna road	16	1,600	
5. Birur-Lingadahalli road	10	1,000	
6. Tarikere-Hosadurga road	21	2,100	
7. Bukkambūdi-Sivane road	3	180	
8. Shimoga-Narasimharājpur road ..	10½	1,500	
9. Mudigere-Jaduvalli road	8	400	
10. Chikmagalur-Narasimharājpur road ..	20	1,200	
11. Joldal-Hosahalli road	2	70	
12. Jekkana's Estate Road	4	120	
13. Birur-Ajjampur road	9	900	
14. Handi-Aldur road	4	400	
15. Uppahalli-Hirekolali road	4	120	
16. Mudigere-Belur road	8	400	
17. Bābā Budan Hill road	30	2,400	
18. Peteha road	4	320	
19. Toranamavoo-Joldahal road	6	360	
20. Sollebyle-Sringēri road	6	300	
21. Sollebyle-Balahole road	18	1,800	
22. Narve-Nāgalapura road	3	240	
23. Narve-Sringēri-Nemmar road	6	480	
24. Sringēri-Kigga road	4	1600	
25. Doubla Estate road	2	60	
26. Nemmar-Heggan road	6	300	
27. Magundi-Kalsa road	15	1,500	

Roads		Miles	Annual cost of maintenance
			Rs.
28.	Narasimharājpur-Mandagadde road ..	10	500
29.	Narasimharājpur-Balehonnur road ..	21	2,100
30.	Balagadi-Badagi road	3 $\frac{1}{4}$	187
31.	Koppa-Tirthahalli road	5	400
32.	Koppa-Kalasapur road	6	180
33.	Kalhattipur-Kurkanmatti road ..	7	210
34.	Begar-Sringēri road	2	100
35.	Railway feeder road	4 $\frac{1}{2}$	255
36.	Handy-Baskal road	6	180
37.	Hariharpur-Kunnimakki road ..	4	320
38.	Herur-Basarikatte road	8	240
39.	Pandravalli road .. ..	..	240
40.	Dantramakki-Hiremagalur road ..	2 $\frac{1}{2}$	150
41.	Mulliyaganagiri Bridle path .. ..	..	80
42.	Angadi Devarinda road .. ..	..	50
Total ..		320 $\frac{1}{2}$	24,652

Dāk.
Bungalows.

The following table gives details of travellers' bungalows of different classes in the District:—

Taluk	Travellers' Bungalows		
	I Class	II Class	III Class
Chikmagalur ..	Chikmagalur	..	Aldur. Kanathi. Mallandur. Lingenahalli. Attigundi. Kalasapura. Virūpākshikan.
Mudigere ..	..	1. Mudigere 2. Kotgehar.	Kalasa. Sampigekan. Balehole. Sakkarepatna.
Kadur ..	Kadur		Birur.
Tarikere ..	1. Tarikere 2. Kalhatti		Lakkavalli. Ajjampur. Kemangundi. Lingadahalli. Santeveri.
Koppa ..		Balagadi	Sollebyle. Sringēri. Narve. Hariharpur. Mathuli.
Narasimharājpur sub-taluk.		Narasimharājpur.	Bālehonnur.

There are also 32 Musafir-khanas, D.P.W. and Forest inspectional lodges in the District in the places noted here-under :—

Chikmagalur Taluk.

- | | |
|-----------------------------|---------------------------------|
| 1. Hindu Musafir-khana, and | 5. Muthodi Forest Lodge. |
| 2. Muhammadan Musafir-khana | 6. Sangameswarpet Forest Lodge. |
| 3. Aldur. | 7. Kesave Forest Lodge. |
| 4. Hebbe Forest Lodge. | |

Kadur Taluk.

- | | |
|-------------------|-------------------------|
| 8. Kadur. | 11. Pura D.P.W. Lodge. |
| 9. Birur. | 12. Madag D.P.W. Lodge. |
| 10. Sakkarepatna. | |

Tarikere Taluk.

- | | |
|--------------------|---------------------------------|
| 13. Tarikere town. | 17. Kowlapur Forest Lodge. |
| 14. Santeveri. | 18. Sukalehatti Forest Lodge. |
| 15. Lingadahalli. | 19. Lakkavalli Forest Lodge. |
| 16. Ajjampur. | 20. Haruvanahalli Forest Lodge. |

Koppa Taluk.

- | | |
|---------------|------------------|
| 21. Koppa. | 23. Hariharpura. |
| 22. Balagadi. | |

Mudigere Taluk.

- | | |
|---------------|-------------------------|
| 24. Mudigere. | 25. Boondaghat Chavadi. |
|---------------|-------------------------|

Narasimharājjpur Sub-Taluk.

- | | |
|---------------------------|--------------------------------|
| 26. Narasimharājjpur. | 30. Kodihalli Forest Lodge. |
| 27. Balehonnur. | 31. Burz Forest Lodge. |
| 28. Magundi D.P.W. Lodge. | 32. Chikagrahāra Forest Lodge. |
| 29. Save Forest Lodge. | |

FAMINES.

No famine prevailed in any part of the District during the last 40 years except for the distressed conditions that prevailed once in 1905-06 and for the second time from the middle of 1918-19 and 1919-20. In 1905-06 the south-west monsoon commenced later than usual and ended earlier and the north-east monsoon was also not satisfactory. The Malnād taluks were not affected but the dry crops in the Maidān did not yield more than 8 annas in the rupee. In Kadur,

the yield was 4 annas and less. This shortage in the out-turn of crops coupled with large exports of grain to markets outside the State led to a general rise in the price of food grains, but the situation changed with the favourable seasonal conditions of the following year. In 1918-19, the distress was partly due to the after effects of the Great War and partly due to the failure of rains and consequent failure of important crops of food-stuffs and also partly due to the export of large quantities of paddy to the neighbouring parts of the State. Prompt action was taken by the Government. Restrictions were placed on exportation of food-stuffs and sufficient quantities of Burma rice were supplied to the people, through grain depots established at several Taluk head-quarters. The situation which was acute in the middle of 1918 improved remarkably by the end of December. The distress continued in a mild form for some months in 1919 but normal conditions were soon restored.

SECTION IV.—ADMINISTRATIVE.

DIVISIONS.

Taluku and
sub-taluka.

The District is divided into the following five taluks and one sub-taluk :—

Taluk	Area in square mile	No. of Hoblis	No of inhabited villages & towns	Population in 1921	Density per square mile
Chikmagalur ..	640.45	8	220	80,329	125
Kadur ..	545.86	6	244	82,011	150
Tarikere ..	467.87	6	100	65,221	139
Koppa ..	..	5	103	35,845	} 81
Narasimharajpur (sub-taluk).	657.47	3	65	17,112	
Mudigere ..	433.42	5	132	43,683	101
Sringēri (<i>Jāgīr</i>) ..	43.62	2	25	9,337	214
Total ..	2,788.69	35	889	333,538	122

The Srīngēri *Jāgīr* is included in the Koppa Taluk. The town with the sub-taluk which was formerly styled Yedehalli has been now called Narasimharājpur, after His Highness Sir Sri Kantirava Narasimharāja Wodeyar Bahadur, Yuvarāja of Mysore.

The Taluks of Chikmagalur and Mudigere are under the direct charge of the Deputy Commissioner while the other Taluks have been constituted into a Revenue Sub-Division and placed in charge of an Assistant Commissioner with Head-quarters at Tarikere. The Srīngēri *jāgīr* is an *inam* under the management of the Sri Śwāmīgalu through an Agent.

JUDICIAL.

There are two Munsiff's Courts in the District, one at Chikmagalur and the other at Narasimharājpur. The latter has jurisdiction over the taluks of Tarikere, Koppa and the sub-taluk of Narsimharājpur. Civil courts.

Consequent on the introduction of the scheme of separation of Judicial and Executive functions into this District, there is one Special First Grade Magistrate's Court at Chikmagalur with original jurisdiction over the second and third class cases of the Mudigere Taluk and the first class cases of all the Taluks and sub-taluks of the District. There is also a Special Second Class Magistrate's Court at Tarikere with original jurisdiction over the second and third class cases of Kadur, Koppa and Tarikere Taluks and the Narasimharājpur and Srīngēri sub-taluks. Criminal courts.

The Treasury Assistant Commissioner at Chikmagalur as *Ex-officio* First Class Magistrate has been empowered to dispose of cases arising in the Chikmagalur and Mudigere taluks and coming within the purview of Chapters VIII to XII of the Criminal Procedure Code, the Sub-Division Officer, Tarikere, also exercising similar powers in respect of the Taluks and the Sub-Taluks in his Sub-Division, except the Taluk of Kadur, the jurisdiction over which has recently been vested

in the Special First Grade Magistrate at Chikmagalur as a measure of public convenience.

Excepting the Amildar Magistrates of Chikmagalur and Kadur, all the other Amildars and the Deputy Amildars are empowered to dispose of cases under the Breach of Contract Act.

In all the Taluk and the Sub-Taluk Head-quarters in the District, there have been established Bench Courts for the disposal of Criminal cases arising within the limits of the Taluks or the Sub-Taluks with original jurisdiction over certain specified offences of the Indian Penal Code and the Special and Local Laws, the Bench Court at the District Head-quarter town alone exercising the powers of a Magistrate of the Second Class while all the other Bench Courts exercise the powers of a Magistrate of the Third Class.

Village
Courts.

In addition to the above, there have been ten Village Munsiff's Courts in the District, in the following places:

Chikmagalur Taluk :—

1. Aldur.
2. Kalasapur.
3. Malalur.

Kadur Taluk.

4. Sakkarepatna.
5. Yegati.
6. Yellambalase.

Mudigerē Taluk :—

7. Gonibid.
8. Kalasa.

Tarikere Taluk :—

9. Lakkavalli.

Sringēri Sub-Taluk :—

10. Sringēri.

LAND REVENUE.

The following statement shows the demand, collection and balance for the four years, viz., 1921-22, 1922-23, 1923-24 and 1924-25.

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collection
1921-22	10,09,316	1,645	10,07,621	8,71,265	1,36,406	86.4
1922-23	10,94,850	3,084	10,91,766	9,77,868	1,13,898	89.5
1923-24	10,73,736	5,031	10,68,705	9,69,006	99,698	90.6
1924-25	10,62,706	11,711	10,50,995	9,65,459	85,536	92.3

MISCELLANEOUS REVENUE.

Statistics for the three years from 1921-22 to 1924-25 were as below :—

Year	Total Demand	Collections	Balance
1921-22	49,116	37,058	12,058
1922-23	83,308	76,388	6,920
1923-24	97,527	91,813	5,714
1924-25	94,509	89,993	4,410

LOCAL AND MUNICIPAL BOARDS.

Besides the District Board, there are six Taluk Boards and 32 Village Panchāyets in the District. The Deputy Commissioner is the President of the District Board. There are elected non-official Vice-Presidents on the District Board as well as on all the Taluk Boards.

District and
Taluk
boards.

The receipts and expenditure of the Local Boards for the last three years are given in the appended statement :—

Board	Year	Receipts					
		Local Cess including Ry. Cess	House tax, etc.	Tolls and ferries	Fees, fines, etc.	Contribution	Total
1	2	3	4	5	6	7	8
District Board	1921-22	105,049	12,103	..	4,678	8,104	129,934
	1922-23	87,813	12,227	450	4,860	7,245	112,595
	1923-24	83,521	12,739	..	14,265	13,535	124,060
Taluk Boards	1921-22	22,122	..	1,819	3,342	2,236	29,519
	1922-23	31,245	..	1,345	2,694	2,048	37,332
	1923-24	27,310	..	1,556	2,678	2,270	43,814

District	Year	Expenditure					Total
		Public Works by P.W.D.	Public Works by Civil Depts.	Administration and collection	Public health, safety and convenience	Miscellaneous public debt, etc.	
		9	10	11	12	13	14
District Board.	1921-22	28,779	1,125	5,097	53,053	38,416	126,471
	1922-23	30,525	1,000	5,329	72,546	9,131	118,531
	1923-24	36,901	1,000	5,577	10,078	61,305	114,861
Taluk Boards	1921-22	..	465	4,820	16,039	305	22,054
	1922-23	..	2,035	5,077	20,094	783	27,989
	1923-24	..	1,134	7,387	26,319	510	35,350

Municipalities.

There are 3 Town, 6 Minor and 1 Non-Regulation Municipalities in the District as below:—

Town Municipalities:—

1. Chikmagalur.
2. Tarikere.
3. Birur.

Minor Municipalities:—

1. Kadur.
2. Ajjampur.
3. Sivane.
4. Koppa.
5. Narasimharājpur.
6. Mudigere.

Non-Regulation Municipality:—

1. Sringeri.

The receipts and expenditure of the various Municipalities for the last 5 years were as below:—

Year	Receipts	Expenditure	Closing balance
1919-20	92,338	79,567	165,765
1920-21	102,009	192,948	74,826
1921-22	99,485	123,896	50,415
1922-23	146,207	139,339	57,283
1923-24	161,785	164,751	54,317

POLICE AND JAILS.

There are 15 investigating centres with Head stations as Police force, below :—

Chikmagalur Taluk :—

1. Chikmagalur Town.
2. Chikmagalur Kasba.
3. Aldur.

Kadur Taluk :—

4. Kadur Kasba.
5. Birur.
6. Yagati.

Tarikere Taluk :—

7. Tarikere.
8. Ajjampur.

Koppa Taluk :—

9. Koppa Kasba.
10. Sollebylu.
11. Sringeri.

Mudigere Taluk :—

12. Mudigere Kasba.
13. Kalasa.

Narasimharājjpur Sub-Taluk :—

14. Narasimharājjpur Kasba
15. Balehonnur.

There are 13 sub-stations and 14 outposts in the District as hereunder :—

Taluk	No. of sub-stations	No. of out-posts
1. Chikmagalur	3	4
2. Kadur	2	4
3. Tarikere	4	4
4. Koppa	1	..
5. Mudigere	3	..
6. Narasimharājjpur .. ..	..	2
Total	13	14 with 29 toties

The strength of the Force during 1924-25 consisted of 1 Superintendent, 8 Inspectors, 15 Sub-Inspectors, 3 Jamadars, 32 Sergeants or Daffedars and 378 men.

The total cost of the Force was Rs. 105,162 during 1923-24.

There is only one District Lock-up at Chikmagalur and Jails. Taluk Lock-ups at the Head-quarters of all the Taluks and

sub-taluk. The statistics of admissions, etc., in the Lock-ups during the year 1924-25 were as below :—

Item	Number admitted during the year			Daily average number of each class		
	Males	Females	Total	Males	Females	Total
Convicts ..	75	4	99	2.04	.05	2.09
Under trial	149	2	151	4.12	..	4.12

EDUCATION.

This is the smallest of all the Districts in point of extent, as well as in the number of schools and scholars, viz., 581 schools and 15,196 scholars during 1924-25. Of the schools, 1 was a High School for boys, 33 Middle Schools, 459 Primary Schools, 3 Special Schools and 85 Village Indigenous Schools both for boys and girls. Of the girls under instruction, 1 was in the High School, 104 in Middle Schools, 2,374 in Primary Schools and 87 in Village Indigenous Schools. The average number of square miles, villages and persons served by a school in the District was 4.8, 1.8 and 574 respectively. The usual statement containing the several grades and number of schools is appended.

Area 2,788 Square miles
 Inhabited villages 969

	Total	Males	Females
Population	333,538	174,615	158,923

	Schools	Boys	Girls
High Schools	1	177	1
Middle Schools	33	1,456	104
Primary Schools	459	9,578	2,374
Special Schools	3	115	..
V. I. Schools	85	1,304	87
Total	581	12,630	2,566
		15,196	

No. of Sq. miles served by a school ..	..	4·8
No. of villages served by a school ..	..	1·8
No. of persons served by a school ..	..	574·0

Besides the Inspecting Officers who had their Head-quarters elsewhere and inspected or supervised a few schools in the District, there were five Inspecting Officers who had their Head-quarters in the District as per statement below:—

Inspecting
Officers.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
District Inspector, Kadur.	Kadur District	Chikmagalur	All Middle and Incomplete Middle Schools. Primary Schools.
Asst. Inspector, Chikmagalur.	Chikmagalur and Mudigere.	Chikmagalur	
Asst. Inspector, Narasimharajpur.	Narasimharajpur, Tarikere and Koppa	Narasimharajpur.	do
Asst. Inspector, Kadur.	Kadur ..	Kadur ..	do
District Inspector of Urdu Schools	Kadur, Shimoga and Chitaldrug	Chikmagalur	All Urdu Middle and Incomplete Middle Schools.

MEDICINE.

The following statement shows the number of institutions in the District, the number of patients treated, etc., during the calendar year 1924:—

Institution	No. of patients treated		No. of operations performed	Cost incurred
	In-patients	Out-patients		
Female Dispensary, Tarikere ..	10	8,367	61	4,292
Local Fund Dispensary, Koppa ..	..	6,515	100	2,095
Do Hariharpur ..	9	9,396	66	2,445
Do Sringeri ..	..	8,068	146	2,245
Do Bidari ..	2	2,797	8	1,443
Malnad Improvement Dispensary, Balur ..	..	6,599	14	1,974
Do Santeveri ..	..	6,655	58	1,941
Do Lakkavalli ..	..	4,302	40	3,246

Institution	No. of patients treated		No. of operations performed	Cost incurred
	In-patients	Out-patients		
Malnād Improvement Dispensary, Aldur.	..	9,675	75	2,714
Do Balchonnur ..	21	10,029	61	2,910
Local Fund Dispensary, Kadur ..	3	8,265	120	2,396
Do Ajjampur ..	21	8,228	76	1,729
Do Kalasa ..	14	8,483	53	1,951
Do Birur ..	13	8,000	202	2,165
Do Narasimharājpur ..	..	1,583	141	2,765
Do Sakkarepatna ..	..	4,024	167	2,058
Do Tarikere ..	20	12,970	250	2,478
Do Sollebile ..	10	8,421	73	2,452
Malnād Improvement Dispensary, Athigundi ..	..	2,170	29	1,800
Female Dispensary, Chikmagalur ..	..	11,776	147	3,705
Local Fund Dispensary, Mudigere	20	8,939	131	3,342
Civil Hospital, Chikmagalur ..	673	27,209	507	20,286
Total ..	816	180,471	2,525	72,432

During the calendar year 1925, there were working in the district 27 Medical institutions (hospitals and dispensaries); the total number of patients, indoor and out-door, treated in them was 2,03,722; and the total expenditure incurred on establishments connected with them, medicines supplied to them, etc., was Rs. 74,668.

VACCINATION.

Supervision.

The posts of District Health Officers were abolished in connection with the re-organisation of the Health Department, a Chief Sanitary Inspector for each District being appointed in their place, to work under the orders of the District Board.

Vaccination has been made compulsory in all the towns and 4 Minor Municipalities in the District, and there are 10 Vaccinators distributed as follows:—

Chikmagalur Taluk	..	..	..	2
Chikmagalur Town	..	..	..	1
Kadur Taluk	..	..	..	1
Tarikere Taluk	..	..	..	1
Tarikere Town	..	..	..	1
Narasimbarājjpur	..	..	..	1
Koppa Taluk	..	..	..	1
Mudigere Taluk	..	..	..	1
Sringēri	..	..	..	1
				—
		Total	..	10
				—

In addition to the above, 5 Special Vaccinators have been appointed as a temporary measure under the Malnād Improvement scheme and they have been stationed at Sakkarepatna, Bālehonnur, Hariharpur, Kalasa and Lingadahalli. The total number of persons vaccinated during the year 1925 was 8,706.

SECTION V.—GAZETTEER.

Ajjampur.—A town in the Tarikere taluk, 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. Ajjampur.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,173	1,105	2,278
Muhammadans	..	..	..	37	20	57
Christians	..	..	..	1	..	1
Jains	..	..	..	12	4	16
		Total	..	1,223	1,129	2,352

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. Hanu-mappa Naik of Tarikere restored the old fort and rebuilt a temple which had been originally built by Bukkarāyā of Vijayanagar. Haidar Ali conquered it in 1761.

A weekly fair is held on Tuesday. 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. An European Company commenced gold mining, about 1897, but, owing to want of financial support, ceased to work after sometime.

Aldur.

Aldur.—A village in Chikmagalur taluk. Head-quarters of a *hobli*. Population 1,434.

The *vīragals* E.C. VI, Chikmagalur 99 and 100 at Aldur are very neatly executed. The fallen hero is shown as being borne in a palanquin in the second panel and an umbrella is held over him in the top panel. These peculiarities are not usually found in other specimens of this class.

Amritapura.

Amritapura.—A village at a short distance north-east of Tarikere. Population 299.

Head-quarters of the Amritapura *hobli*. Population 299. Contains the remains of a very fine and large temple of Amritēsvara, erected in 1197, in the time of the Hoysala king Vīra-Ballāla II. It is in the Hoysala style and was originally profusely sculptured with decorative details, even on the round battlements of the outer wall.

The temple is a very fine specimen of the architecture of the times, with some features which are unique in design and execution. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa*, and stands in the middle of an extensive

court-yard enclosed by a stone wall, about 7 feet high, with *mahādvaras* in the east and west. The *garbhagriha* door-way has a figure of Gajalakshmi on the lintel and small finely carved *dvārapālakas* at the bottom of the jambs. The *sukhanasi* door-way has ornamental screens at the sides and fine figures of Manmatha and Rati on the jambs, the lintel having a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu and by *makaras*. All the 9 ceilings of the *navaranga*, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tāndavēsvara sculptured on its circular under surface, while the one to its north has a finely carved conch-shell hanging down from the top. The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the *navaranga* are figures of Ganapati, Saptamātrikah, Sarasvati and Nāgadam-pati (*i.e.*, Nāga couple); and to the left figures of Virabhadra and Subramanya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The *navaranga* has also an entrance in the south with a fine porch. The *mukha-mantapa* is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the *navaranga* by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Mallitamma, Padumanna, Baluga and Malaya. Altogether fifteen such labels are to be seen. The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining surface. Outside the front hall runs round a *jaḡati* or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures here and there. The rail here takes the place of the *Purānic* frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the *Bhāgavata-Purāna* chiefly or its tenth *skandha* which treats of the boyish sports of Krishna, the last incident illustrated being Kamsa-vadha or

the killing of Kamsa. One of the sculptures represents Vasudēva, father of Krishna, as falling at the feet of an ass. This incident is not mentioned in the *Bhāgavata* but is based on a vulgar tradition, which says that Kamsa had kept an ass near the room where Dēvaki, wife of Vasudēva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudēva fell at the feet of the ass entreating him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1196, the year in which the temple was built. To the right of the north entrance begins the story of the *Mahābhārata*, ending with the acquisition by Arjuna of the Pāsupatāstra from Siva. On the south or right side of the hall, the story of the *Rāmāyana* is completely delineated. The sculptures on the rail are all well carved. The turrets around the hall are of two sizes; the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man, standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the *garbhagriha*, *sukhanasi* and *navaranga* the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where similar bands have been seen is the Sāntisvara temple at Jinanāthapura near Sravana-Belgola. Around the *garbhagriha* in the three directions the turrets are flanked by pairs of scroll work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead-work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by *simhalalātas* or lion's heads. This too is peculiar. In front of the tower we have the Hoysala crest, adjoining which there is a very fine figure of Gajāsūramardana, carved out of black stone, with a *prabhāvali* containing figures, of the regents of the directions. The original *kalasa* having disappeared, a brass one has been substituted. The front hall

has gigantic drip-stones and there runs a parapet with well executed figures some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harihar and Ānekonda. Opposite the north entrance of the front hall is a structure in ruins, known as *Sūle* (the dancing girls') mantapa, which appears to have been a *mahādvāra* once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the *garbhagriha* is a beautiful temple, also in ruins, said to be of Sarasvati, with elephants at the sides of the entrance. It has a *garbhagriha*, a *navaranga* and a narrow veranda in front. A fine *jagati* or parapet runs round the last. It is worthy of mention that a single beam, measuring $24' \times 1\frac{1}{4}' \times 1\frac{1}{4}'$, is carried over all the four pillars of the veranda. The doorway of this temple is an exquisite piece of workmanship. The stone *prākāra* or compound wall is now in ruins. It had on the top all round thick stone discs, about $1\frac{1}{2}$ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The *prākāra* must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals.

This temple is by no means inferior in workmanship to the temple at Halebid. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable.

It is said that on the Sivarātri day, the rays of the rising sun used to fall direct on the *linga*, but that, owing to the repairs effected some time back to the east *mahādvāra* or outer gate, the rays now fall only in part. Over the roof of the central hall is a low room supported by 9 short pillars, extending up to the

tower over the *garbhagriha* or adytum, the entrance to which is now walled up. It was perhaps intended for a safe room to store things in during times of trouble. The Kēdārēsvara temple at Halebīd had a similar room before restoration.

Angadi.

Angadi.—A village in the Goribidnur *hobli*, Mudigere taluk, about seven miles south of Mudigere, near Uggihalli. Population 721. It is of special interest from its having been identified with the Sosevūr, 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. The name means a market or shop,—a rare thing in that mountainous country covered with forests. It is a common part of several names in Kanara, such as Uppinangadi, Bellatangadi, Hosangadi and so on. The change was made in the time of the Vijayanager kings, and perhaps from political motives. Thus in 1359, under Bukka-Rāya, the place is called Sosevūr (see *Mudgere* 25), but in 1539, under Achyuta-Rāya, it is called Angadi (inscription in Belur taluk). 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 Kēsava, Pātāla Rūdra and Mallēsvara. But the principal deity now worshipped is Vāsantamma, who has a great reputation. It has been suggested by Mr. Rice that this Vāsantamma is probably the original Vāsantika-Dēvi of the Hoysalas.

Mr. Narasimhachar thinks that this Vāsantamma cannot be connected in any way with the Vāsantika of the Jainas and the early Hoysala kings. Probably the original image was removed and the present goddess set up in its place. The Vāsantamma temple is, however, a tiled building. The goddess is a seated stucco figure bearing a trident, a drum, a sword and a cup as her attributes. There are also two more seated stucco figures at the sides, the one to the right being known as Chikkamma and that to the left as Dēviramma. At some distance

from this temple are the two ruined *bastis* or Jaina shrines, above referred to, standing in a line and facing north. They may represent Hoysala buildings of an early type; there is scarcely any ornamentation in them. The shrine to the west has a fine seated figure, about 3 feet high, of Nēminātha flanked by male *chauri*-bearers. To its left is a standing figure, about two feet high, of Chandranātha and in front a seated figure, about two feet high, of Gommatēsvara. The shrine to the east, which consists of a *garbhagriha*, an open *sukhanasi* and a *navaranga* supported by four moulded pillars, has three standing figures, each about three feet high, said to represent the Jinas Ara, Malli and Munisuvrata. To the right in the *sukhanasi* is a seated Yaksha and to the left a standing Yakshi, about 2½ feet high, under a well carved canopy. To the right of the Yakshi is the figure of a man riding a lion. The outer walls have pilasters here and there. Behind the *bastis* stand in a row the inscriptions E. C. VI, Mudgere 9-18, the oldest being No. 11, a Jaina epitaph of about A.D. 1000. These two *bastis* deserve to be preserved as a memorial of the birth-place of the Hoysalas. The west shrine is mostly gone; but the east shrine can very well be repaired. There is not a single Jaina now at Angadi. At a little distance from these *bastis* are the three ruined temples of the Hoysala style mentioned above standing in a line and facing east. The temple to the south, of which only the walls of the *garbhagriha* are now left, has an exquisitely carved figure, about six feet high, of Kēsava. The other temples consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga* each are known as the Pātālarudrēsvara and the Mallēsvara. Nothing can be done to these, as they are past repair.

Ardini.—A village in the Sringēri Taluk.

Ardini.

At this place are to be seen two *māstikals* of elaborate workmanship, about seven feet high. They have six panels; the one at the bottom shows bandsmen blowing horns and beating drums; the next, warriors fighting with bows and arrows; the next, warriors armed with swords and shields; the next, a man and a woman, husband and wife, borne in a palanquin by two men on either side, with a man on horseback in front attended by an umbrella-bearer; the next, husband and wife, with a dagger between them, seated with folded hands, wife attended by a

female *chauri*-bearer, her head being represented as encircled by flames; and below the couple an ornamental post lying horizontally with a raised hand projecting from its right extremity and bearing a lime fruit between the thumb and the forefinger; and the next and last, a *linga* flanked by elephants which bathe it with pots of water held in their uplifted trunks. The top of the stone is fashioned into a *prabha* with a *simha-lalāta* or lion's head. A similar *māstikal* is also to be seen on Benne-gudde to the north-west of Arasalu.

Asandi.

Asandi.—A village in Kadur taluk, about 5 miles east of Ajjampur. Population 1,173.

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 Vijayāditya, son of the king Śrīpurusha, and in the 12th and 13th centuries by a line of chiefs of Ganga descent.

Ayyankere
or Dodda-
Madagakere

Ayyankere or Dodda Madagakere.—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 Bābā Budan range, being formed by embanking the perennial stream of the Gauri halla at the foot of Sakunagiri. Its outflowing waters are called the Vēda, which unites, after a short course, with the Avati near Kadur and forms the joint stream of the Vēdāvati.

The construction of this magnificent reservoir is attributed to Rukmāngada Rāya, 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 *nīrganti* 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 Ballālēsvara temple, erected on a hillock towards the centre of the embankment, is of the time of Vira Narasimha, the middle of the 13th century.

Baba 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 $75^{\circ} 57'$ 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 Jāgar valley, which is one stretch of forest as far as the eye can reach.

Bābā Budan
mountains.

The highest point is the symmetrical Mulainagiri, 6,317 feet above the level of the sea. It is towards the south of the range and is the loftiest mountain between the Himā-layas and the Nilgiris. Next to this, north-eastwards, is

Bābā Budan giri, Vāyu Parvata or Marut Saila, 6,214 feet. Near it are the sources of the Vēda and Avati. The hollow which succeeds marks the shrine of Bābā Budan. The conspicuous conical peak on the outer verge of the eastern face is Dēviramman-gudda. A beacon is lighted here at the Dipāvali festival, which is visible to all the surrounding country. Near the north-east angle is situated Kalhattigiri, 6,155 feet in height; north of which is Kalhatti bungalow, formerly 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 Bābā 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 Jāgar 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 Bābā 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 Kaman durga, is the settlement of Santaveri, from which a road, four miles in length, leads to Kalhatti. Santaveri is occupied chiefly by a colony of Lambānis. On the north-east of the mountains are the Abbe falls, a descent of 600 feet by a stream running to the Bhadra.

The *Purānic* name of Chandradrōna, the crater of the moon, seems appropriate to this range, the highest in the State, as it is of crescent or horse-shoe form, enclosing the impenetrable forests of the Jāgar Valley. The term *ghālīpūje*, by which it is called in certain inscriptions connected with it, connects it with Vāyu, the Wind God. These inscriptions belong to the Phalahāra Matha, which has its head-quarters here, and bear the dates 1698, 1702, 1707 and 1717. (*Chikmagalur* 111, 110, 108

and 109). The first three of these record certain amicable arrangements between the Virabhikshavati Matha at Srīsaila and the Phalahāra Matha at this place, including their union with one another and the renouncing of the tithes in these parts to the Phalahāra Matha. Various insignia of office are granted to the Swāmi of this *matha*, who is described in the fourth of the inscriptions noted above as the Swāmi of the original throne of *guru* Dattātrēya's Phalahāra Matha, which is also called the *matha* of Channa-Vira-Dēva, disciple of the ancient Phalahāra Dēva. Many claims are made for the Virūpāksha *linga* of this *matha*, which is said to have been consecrated by Hanumān, the servant of Rāma. A graphic description is also given in this inscription of the great caves, forests, wild animals, serpents and demons of these mountains; also of the medicinal plants and drugs found here; and of the deluging rains and drenching fogs and mists.

Though the range is called in the Hindu *purānas* Chandra Drōna, it 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 the 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 Bābā Budan, but the Hindus to be the throne of Dattātrēya, 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 Dattātrēya at the mouth of the cave, into which in ancient times he vanished, is looked for as a sign prophetic of the final *avatār* of Vishnu and the introduction of the millennium.

There is said to have existed a history of the Bābā Budan mountains in Persian, compiled in the time of the Bijāpur 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, and has so far been unavailable to the public.

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

The Bābā Budan mountain is well-known as a place of pilgrimage to both Hindus and Muhammadans.

The cave containing Dattātrēya-pītha or the seat of Dattātrēya faces south and has a porch or veranda in front. According to Muhammadans, what is called Dattātrēya-pītha is the throne or the tomb of their saint Hazrat Dada Hayat Mir Kalandar. Some naively say that Dattātrēya is nothing but a corruption of Dāda Hayat Mir. Descending a few steps into the cave we turn to the right leaving to the left a raised platform vacant to some distance and having tombs further on, and reach a small doorway beyond which we are not allowed to go. Within the doorway is a circular wide area with another doorway opposite to us which is said to lead to Mecca. To the right of this doorway is the seat of Dattātrēya with a spring to its right, intended for the ablutions of the saint, which is said to overflow during the rainy season, the water going out of the cave through an underground canal. To the right of the spring, again, is a vacant platform intended for the disciples of the saint. To the left of the Mecca doorway is a niche in which are kept the silver plated sandals of the saint. The height of the cave is only four or five feet. Turning to the left side of the cave and proceeding a little distance, we come to a platform where it is said a certain princess used to distribute bread among *fakirs* unseen. A little further on is a dark well, about five feet deep, known as Gandada-bāvi or sandal well, because the earth taken out of it has the colour and, in some degree, the odour of the sandal. The story goes that Vira-Ballāla, who lived in the fort of the hill, having heard of the beauty of a Muhammadan princess, wanted to get possession of her, and with this object sent some men who contrived to bring her away while asleep on her couch. The cool breeze of the mountain awakening her, she learnt from the men the purpose for which she was brought there and prayed to God that she might be made to look an ugly creature to be given away to the *fakir* of the hill, i.e., the saint Dada Hyat Mir Qalandar. The latter took her under his care and directed her to give food to *fakirs* unseen through an aperture of the cave seated on the platform mentioned above. On one occasion a mischievous *fakir* seized her outstretched hand, whereupon his head became severed from the body by the curse of the Qalandar. After this incident, the distribution of food by the princess was ordered to be discontinued. Vira-Ballāla was defeated and thrown into prison by the father of the princess. In front of the entrance to the cave is lying a thick slab broken into

pieces. The reason for the breaking of the stone is stated to be the large number of the cocoanuts broken on it during the visit of Krishna-Rāja-Wodeyar III. Near the slab is a short pillar into the west face of which is built a stone engraved with a Persian inscription bearing the date A.H.396 (A.D. 1005), the year in which, according to tradition, the sacred place was occupied by the Muhammadan saint. The date is also indicated by the chronogram *Jāgīr-salīkan*, i.e., *Jāgīr* granted to a saint. Though it bears this early date, judging by the script and by the words Dattātrēya and Dada in English and Modern Kannada characters at the end, this inscription appears to have been put on stone but recently. Higher up to the south are a number of tombs on both sides of the flight of steps leading to the *matha* of the *svāmi*. Another Persian inscription is to be seen here and a third at the Bhandarkhana to the left of the *matha*. The *matha* is said to have been built or restored by the Ikkēri queen Chennammāji. The *svāmi* named Syed Murutuja Shāh Khadri Sajjade wears a beard, his title being Sri-Dattātrēya-svāmi Bābā Budan svāmi Jagadguru. Only Sayds can be the svāmis of the *matha*; either Husenis or Khadris, the descendants of Husen or Hasan, sons of Alī. After initiation, a Khadri becomes Shāh Khadri; and after apostolic seat, he is styled Sajjede. No unmarried man can become the *svāmi* of the *matha* though the worship of the *pītha* or seat in the cave is invariably conducted by an unmarried man or *fakir*, the things offered in worship being sugar, sweetmeat, plantains, cocoanuts and incense. Dāda Hyat Mir Kalandar is said to have appointed Bābā Budan as his successor; the man who brought coffee to Mysore is said to be Hazrat-Shāh Jama Allāh Magarabi. Jāgar in Chikmagalur taluk is said to be a corruption of *Jāgīr*, as that portion of the taluk was once granted to the *matha* as a *jāgīr*. Haidar is said to have granted Dasarhalli and Krishna Rāja Wodeyar III Sulaguppe. It appears that the ancestors of the present *svāmi* had once their *matha* at Delhi which was in later times removed to Dodda Medur in Belur Taluk. The *svāmi* generally lives at Attigundi, a village at the foot of the mountain. He is stated to possess with him *sanads* granted to the *matha* by Humayun, Akbar, the chiefs of Ikkēri, Haidar, Tipu, and Krishna Rāja Wodeyar III. From the inscriptions on two silver sticks in the *matha* we learn that they were presents from Krishna Rāja Wodeyar III. There are *three tīrtas* on the mountain,

viz. Gadā tīrta, Kamana tīrta, and Nellikāyi-tīrta. The first is so called because it was formed, according to tradition, by Bhīma with his *gada* or mace for his thirsty mother during the exile of the Pāndavas. At the second is the site of an old city on which old brick and pieces of pottery are strewn about and occasionally coins too are said to be picked up. The third is so named because water falls there in big drops in the shape of the *nelli* (*emblic myrobalan*) fruit.

The Persian inscriptions mentioned above have been deciphered by the Archæological Department, and in view of the interest attaching to them, their contents are set down below :—

The Persian inscription near the tombs to the south of the cave on the Bābā Budan mountain is an epitaph recording the death on the 14th day of the month of Jamad-al-Akhir of A.H. 1246 (A.D. 1830), of Hazrat Syed Miran Shāh Kadiri, Sajjadah (recognised successor) of the shrine of Hazrat Mir Hayat Kalandar. Another at the entrance to the Bandarkhana, dated A.H 1269 (A.D. 1852), commemorates in verses the construction of the building. It may be rendered thus :—“The Sajjadah Nashin (Spiritual descendant) of the holy mountain of Hazrat Budhan, *i.e.*, Hazrat Shāh Sayyid Ghauth, the guiding Shaikh, built a beautiful spring-house on the mountain, the envy of Tur, for the comfort of the people. The house is indeed a most comfortable place of rest ; God has blessed this abode of the Kalandar with distinction from Eternity ; hence it has been a place of pilgrimage for the high and low. Lo ! I saw the holy place, and my bountiful teacher Nusrat ordered me to compose a chronogram relative to it. The hint of my teacher is for my honour : when I meditated about the chronogram, this voice came from heaven : “The House based on beneficence.”

Ballāl-rāyan-
durga.

Ballal-*rayan*-durga.—A fine spreading hill in the Western Ghat range, crowned with extensive fortifications. It is situated in 13° 8' north latitude and 75° 29' east longitude, in the north-west angle of the Mudigere taluk, 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 Horikan coffee plantation. There are two gates, the *diddi bāgalu* and the *simha bāgalu*.

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 Rāni of Bednūr 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 Madhugiri (Tumkur District).

Bale-Honnur.—A town situated on the west bank of the Bhadra, 32 miles distant from Chikmagalur. Is chiefly a trade centre. A mile to the north of this town is the Bālehalli mutt, the seat of one of the chief *gurus* of Lingāyat sect. There has always been a fort here over the Bhadra, but a fine bridge was erected some thirty years ago, increasing the importance of the town for through traffic.

Of some interest here are the inscriptions engraved on boulders in the river (*E.C. VI, Kadur District—Koppa 17, 21 and 3*). In the first of these, Māra, son of Mayuravarma the second, states that he was ruling over the whole world; and the third that he was the disciple of the great *muni Vādibasimha Ajitasēna*, who has been assigned to about 1070 A.D. Māra was apparently a Sāntara king, though connected (perhaps ancestrally) with the Kadambas. His rule extended apparently over both banks of the Tunga, though it is poetically exaggerated to the whole world in the inscription. A point noteworthy about these inscriptions is that the river in which the rocks are on which they are engraved is apparently called in them the Tunga. But on the spot the names Tunga and Bhadra are applied in just the opposite way. In all maps known, for over a hundred years, this stream is marked as Bhadra, the twin stream to the west, which farther on unites with it to form the Tunga-bhadra, being marked as the Tunga. From the evidence of other inscriptions (see *Chikmagalur 77* dated in 1180) there seems to be a mistake here in calling this stream the Tunga. And, as Mr. Rice remarks, this seems the natural inference, as there would obviously be no sense in praising the Tunga on the rocks of the Bhadra (*E. C. VI, Introd. 12*).

One of the boulders is locally known as Bommanakallu owing probably to the presence of a Jina figure on it.

The celebrated Lingāyet Matha at Bālehalli is said to have been founded by Rēnukāchārya, the first of the five Vīrasaiva Āchāryas, the others being Marulasiddha, Panditārādhyā, Ekorāma, and Visvēsvara. Rēnukāchārya is said to have been born from the Mahalinga at Kollipāka. There is no figure or Gaddige (tomb) of this *guru* in the *matha*, though there is a *gaddige* of his son Rudramuni, which is occasionally worshipped. There are besides several *gaddiges* of the former *svāmis* of the *matha* in the backyard. Attached to the *matha* to the right is a temple of Virabhadra, a Dravidian structure with a large *prākāra* or enclosure. The *navaranga* has two shrines at the sides, the right shrine having a *linga* and the left figures of Ganapati and Sūlabrahma. The latter consists of a panel with two stakes in the middle flanked by two standing male figures, the right having a *linga* in the left hand with the right hand placed over it, and the left also with a *linga* in the left hand, but with the right hand placed on the shaft of the stake, as if preparing to climb it. There are also kept in the *navaranga* stout metallic figures of Virbhadra and his consort Bhadrakālī which are taken out only once a year, smaller figures being used for the car and other festivals. The car festival takes place in the month of Phālguna (March). The seat of the *svāmi* appears to be known as Virasimhāsana. The *matha* is said to own several copper-plates and *sanads* granted by the Ikkēri chiefs and the Mysore kings. These await examination. The present *svāmi* was installed in 1925 and is known to be highly pious and learned.

Bhadra.

Bhadra.—The twin stream of the Tunga, which both united form the river Tungabhadra. It rises close to the Tunga in the Gangāmūla peak in the Western Ghats, fifteen miles west of Kalasa. With a tortuous course it flows first eastwards and then, being joined at Sangamēsvara by the Ānebidda halla from the south, turns north-north-east and runs past Khandeya, across the mouth of the Jāgar valley, the drainage of which it receives in the Sōmavāhini at Hebbe. Thence, fed near Lakkavalli by streams from Kalhatigiri and Kal-durga, it continues, by Bhadrāvati 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 forest through which it flows has procured it the reputation of being a less healthy stream than the Tunga. It is bridged at Bāle-Honnur, and at Bhadrāvati for the Bangalore-Shimoga high road. It crosses the Tarikere-Āgumbi ghat road between Narasimharājpur and Lakkavalli.

Birur.—An important trading town in the Kadur taluk, Birur. on the Bangalore-Poona railway and the Bangalore-Shimoga road, 4 miles north by west of the *kasba*, and a Municipality. A junction for the M. & S.M. Ry. with the Birur-Shimoga section of the Mysore State Railways.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,785	1,880	3,665
Muhammadans	..	..	..	259	256	515
Christians	..	..	..	1	1	2
Jains	..	..	..	18	7	25
Total			..	2,063	2,144	4,207

The town was once the centre of all the areca trade of the Malnād, but has declined in recent years owing to the rising importance of Tirthahalli in the Shimoga District. Coconut trade is also carried on on a large scale.

Bund-Ghat.—The Bund Ghat (coffee ghat) is the principal Bund Ghat. outlet to the western coast from the south of the District. The Ghat road runs from Mudigere and is led through the Wombat-maradi or nine hills. The views from Kotigehar 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. **Chikmagalur.**—A taluk in the centre and south. Area about 640.45 square miles. Head-quarters at Chikmagalur. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Chikmagalur	38	22,697
2	Jagara	21	6,149
3	Ambale	28	12,651
4	Lakya	62	14,179
5	Avathi	21	4,446
6	Vastāra	36	8,795
7	Aladur	14	6,435
8	Khandya	13	4,977
	Total ..	233	80,329

Principal places with population.

No.	Place	Population
1	Chikmagalur	10,207
2	Morie	2,610
3	Hirimagalur	2,028
4	Ambale	1,743
5	Machurahalli	1,132
6	Aladur	1,434
7	Kalaspura	1,107
8	Devadana	1,138
9	Bikanhalli	1,009
10	Mattavara	1,215

The north of the taluk is occupied by the lofty forest-clad circle of the Bābā Budan mountains, enclosing the wild Jāgar 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 Bābā Budan mountains and bounded east and west by inferior ranges of hills, which separate it from Sakkarepatna on the one hand and from Vastāra on the other. Apart from

the excellence of the soil, it is watered by perennial streams issuing from the Bābā Budans, the principal being the Yagachi, 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 is grown, owing, it is said, to too much damp.

The western portion, which till 1875 formed part of the separate taluk of Vastāra, borders the Malnād 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 Nāyaks of Ikkēri. It was subdued by Chikka-Dēva-Rāja in 1690 and added to Mysore by treaty with Ikkēri in 1694, except the Vastāra country, which fell to Mysore by Haidar Ali's conquest of Bednūr in 1763.

There are roads from Chikmagalur north-east to the railway at Kadur, south-east to Hassan, south-west to Mudigere and Bund-ghat, with branches to Aldur and Bāle-Honnur, north-west, past the mouth of the Jāgar valley, to Narasimharājpur, and north to the Bābā Budans and to Tarikere.

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

Population in 1921	Males	Females	Total
Hindus	4,104	3,553	7,657
Muhammadans	1,145	951	2,096
Christians	238	212	450
Parsis	1	3	4
Total ..	5,488	4,719	10,207

It is situated in the valley south of the Bābā 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 Basavanahalli, which it includes. In fact, the place is often called by the latter name. A large fair is held on Wednesday, at which 4,000 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, *ūru*, is popularly supposed to be named after the *chikka magalu*, or younger daughter, of Rukmāngada, the king of Sakkarepatna, being her dowry, as the contiguous village of Hiremagalur was that of the *hire magalu* or elder daughter. But 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. In inscriptions of the 9th and 12th centuries, the names *Kiriya Muguli* and *Hiriya Muguli* frequently occur. Chikmagalur was apparently a Jain settlement at one time. The inscribed stone in the Lālbāgh is a memorial to one Sana gunda who, it is stated, "having burst the tomb," attained "to the world of gods." It is dated in 1280 A.D. Recently two more Jain epitaphs, dated in the 11th century A. D., have been found by the Archæological Department. At Basavanahalli mentioned above, there is a *vīrakal* near the Virabhadra temple. This is dated in 1289 A.D. and refers to a collision between the Hoysala royal brothers Narasimha III and Rāmanātha. Basavanahalli is apparently an old village and has been referred to in an inscription, probably assignable to the 11th century A.D. which is engraved on a stone in Sayyid Hussain's field in that village. (*Chikmagalur* 15). Many more inscriptions have recently been discovered at this village.

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.

In the European Cemetery, the oldest monument is dated 1864. It is in memory of T. J. W. Taylor, who died on 25th July of that year, aged only about 24 years who is described as "an alumnus of Bishop's College, Calcutta." He was Head-master of the local Government school at the time of his death.

Gangamūla.—The source of the Tunga and Bhadra rivers, situated in 13° 15' N. lat., 75° 14' E. long. The hill from which they issue, called the Varāha Parvata, is in the Western Ghats, on the confines of the Koppa and Bāle-Honnur taluks. The legend is that after Vishnu, incarnate as the Varāha or Boar, had raised up the earth from the waters of the ocean, into which a Daitya named Hiran-yāksha 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 Nētrāvati, a stream which flows west through South Kanara, is supposed to rise at the same place, and to have sprung from the drops which fell from the eyes (*nētra*) 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 *dakshinōnnata damshtrāgra* frequently invoked in inscriptions.

Mr. Bowring, who visited Gangamūla, 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 Ramabāi retired for many years, and here it was that he taught her Sanskrit.

Hariharpur
properly Ha-
riharapura.

Hariharpur, properly Hariharapura.—A village situated in 13° 30' N. lat., 75° 22' E. long., on the left bank of the Tunga, on the Tarikere-Agumbi road, 7 miles east of the Agumbi ghat. Till 1897 the Head-quarters of the Koppa taluk. Population 953.

From inscriptions at the place, it appears to have been an *agrahāra* established in 1418 by Sābanna Wodeyar of Āraga (Tirthahalli taluk, Shimoga District) in the reign of Harihara Rāya (?) of Vijayanagar, and named after the latter.

There is a Smārtha *matha* at this place, the *svāmīs* of which are said to be descended in spiritual succession from Bhattapādāchārya, one of the immediate disciples of Sankarāchārya. There are two shrines in the *matha*, one dedicated to Narasimha and the other to Sārada. The former is said to have been set up by Surēsvarāchārya, another immediate disciple of Sankarāchārya. The car festivals of both Narasimha and Sārada take place at an interval of about 12 days in the month of *Vaisākha* every year. The disciples of the *matha* are confined mostly to Koppa, Mudigere, and Tirthahalli taluks. There are two inscriptions in the Mādhavēsvara temple, and two on the old site of the *matha*. All the four records have a figure of Vāmana at the top, which appears to be peculiar to these parts. Local tradition asserts that Daksha's sacrifice is said to have been performed near the Sōmēsvara temple close to Hariharapura. The place has about 15 families of Smārtha Brāhmans. A *svāmi* of this *matha* named Rāmachandra Sarasvati is mentioned in *E.C.* VI, Koppa 49, of 1392. About 5 miles from Hariharapura is the village Bhandigede which contains a Smārtha *matha* the disciples of which are the sect of Brāhmans known as Kōtadevaru from Kōta, a place in South Kanara District. The god worshipped in this *matha* is Gōpālākṛishna. Similarly, there is a Smārtha *matha* at *Tirthamuttur*, Tirthahalli Taluk, the disciples of which are the sect of Brāhmans known as Panchagrāmadavaru (those of the five villages) with whom the other Smārthas do not mix. The god worshipped here is Narasimha.

Hēmāvati.

Hemavati.—This river, a principal tributary of the Cauvery, 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 Jāvali, in the Melbangadi *māgani* of the Mudigere taluk. 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 Manjarābād and Belur.

Hiremagalur.—A large village, one mile south-east of Chikmagalur, largely inhabited by Śrī Vaishnava Brāhmins. Population 916. Hiremagalur.

It is said to be named from the *hire-magalu* or elder daughter of Rukmāngada, the king of Sakkarepatna, having been bestowed on her as a dowry.

According to the *Purānic* account, Hirimagalur was once the residence of nine *siddhas* or saints who performed penance near a pond in the village known as Siddha-pushkarini. It then became the residence of Parasurāma and was named Bhārgavapuri after him. He set up Rāma in the Kōdandarāma temple. Subsequently Janamējaya performed the serpent sacrifice in this village, a stone pillar, about 9 feet high, with the top fashioned like a trident or spear being pointed out as the *yūpa stambha* or sacrificial post used by him. Opposite to the post is a Siva temple, to the left of which stands a curious figure, about 4 feet high, with 8 legs, 4 in front and 4 behind, wearing matted hair, sacred thread and a belt. It has 4 hands, the right upper holding a staff, the right lower a rosary, and the left lower what looks like a bag with the mouth tied, the remaining hand being broken. The people call it *Jademuni* (the sage with the matted hair). According to some, it represents a spirit stationed there for the protection of Janamējaya's sacrifice. A fine figure of Sarasvati and a bull are lying in the compound of the Siva temple mentioned above.

The Kōdandarāma temple is a structure in the Hoysala style, so far as the *garbhagriha* and *sukhanasi* are concerned, the remaining portions being subsequent additions in the Dravidian style. In the *prākāra* or enclosure are cells enshrining figures of Vēdantāchārya, Rāmānujāchārya, some Ālwārs of Śrī Vaishnava saints, Yōgā-Narasimha, Sugrīva and Mādhaba Vēdāntāchārya, a famous Śrī-Vaishnava teacher and author of the 13th century. Yōgā-Narasimha, so called because he

is in the posture of meditation, is a good figure, about $3\frac{1}{2}$ feet high, with *prabha* on which are sculptured the ten incarnations of Vishnu, Buddha with a (?) lotus in the right hand being shown as the ninth incarnation of Vishnu. Sugrīva, about 4 feet high, stands with folded hands. Mādhava is said to have been found at a place called Mādhava-kshētra near a river at some distance from the village. It is a *peculiar* figure, about $4\frac{1}{2}$ feet high, with 4 hands, the upper ones holding a conch shell and a ring in place of the conventionalised conch and discus, and the right lower, a short round staff, the left lower being placed on the waist. There is also a smaller figure of Yōgā-Narasimha with an ornamental *prabhāvali*, said to have been found in the Siddha-pushkarini. The outer walls of the *garbhagriha* and *sukhanasi* have besides pilasters and turrets two rows of figures representing mostly Vishnu and his forms such as Hayagrīva, Narasimha, Lakshminārāyana, Vēnugōpāla, Kāliya mardana, and Gōvardhandhāri. There are also figures of Lakshmi, Hanumān, Garuda and Ganapati. Garuda occurs both at the beginning and the end of the second row. Altogether the number of figures is about 30.

The Parasurāma temple has a stone in the shape of an axe for the object of worship. It is said that on a cow bringing forth a calf in the village it is usual for the owner to offer milk and curds on the 11th day for the *abhishēka* or anointment of the god; and that omission to do this results in the cow giving blood instead of milk. To the north of the temple is found buried in the middle of the road a curious panel containing a figure of the goddess Kāli flanked by elephants holding water-pots in their uplifted trunks. This is said to be worshipped occasionally by the Holeyas.

The *yūpa-stambha* or sacrificial post above mentioned 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, the pond referred to above, which is 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 Nitīmārga, and in the 11th century in the time of the Hoysala king Vinayāditya.

Jambitige.

Jambitige.—A village about a mile from Hariharapura. Contains a small neat temple known as the Nilakantēsvara, remarkable for its sculptures, though built so recently as

A.D. 1733. An inscription around the base gives the name of the sculptor as Kalanna, son of Kollura, of Kalasa in Chikmagalur taluk. The labour bestowed on this little building is enormous.

Every inch of space in this temple is carved with figures, etc., on the outer walls and the inner walls, too, of the *sukhanasi*. Though the figures are not very remarkable for artistic beauty, still, considering the material used, namely, hard granite, they are creditable to the sculptor; the south and west walls of the temple delineate briefly the stories of the *Rāmāyana* and the *Mahābhārata*, and the north wall the *Bhāgavatapurāna*. The incident of Vasudēva falling at the feet of an ass to save his child from destruction is also represented. The north wall depicts besides some sports of Siva and the torments that sinners have to suffer in hell. Nor are the ten incarnations of Vishnu omitted. A figure worthy of notice on this wall is Kāmadhēnu or celestial cow with five faces. Portions of the *Rāmāyana* story are also depicted on the lintels over the *garbhagriha* and *sukhanasi* doorways. On the wall to the left of the *sukhanasi* doorway are figures of Durga, Chandra, and Sūryanārāyana, and on that to the right Ganapati, Sūrya, and Gōpāla. Sūrya is represented with eight hands and four faces three in a row and one above. Chandra also has eight hands. Every figure has a label over it giving its name, and every group a descriptive note. The temple stands on a raised terrace and measures only ten feet by eight feet. Altogether it is a noteworthy structure bearing ample testimony to the skill and patience of the sculptor Kālanna. The village has 15 houses of well-to-do Smārtha Brāhmins.

Kadur.—A taluk in the east; area 545·86 square miles. Kadur-Head-quarters at Kadur. Contains the following *hoblis*, villages and population :--

No.	Hoblis	Villages	Population
1	Bidare	50	13,789
2	Birur	38	9,596
3	Hirenallur	49	11,759
4	Kadur	57	15,583
5	Sakkarepatna	58	17,747
6	Yagati	57	13,537
	Total ..	309	82,011

Principal
places with
population.

No.	Place	Population
1.	Birur	4,207
2	Kadur	3,155
3	Sakkarepatna	1,303
4	Hulikere	1,367
5	Nidigatta	1,305
6	Bidare	1,018
7	Yaradakere	1,567
8	Asandi	1,173
9	Hiriyur	1,257

There have been frequent local changes in regard to the taluk. Originally, it appears, there were four taluks, Kadur, Yagati, Garudangiri and Bānavar. The two former belonged to the old Ikkēri 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 Bānavar, and about 1835 Yagati was absorbed into Kadur. In 1876, Kadur and Bānavar were formed into one taluk, named after Bānavar, which was the chief town. In 1882, the head-quarters were removed to Kadur, and in 1886, on the formation of the neighbouring Arsikere taluk, Kadur taluk was reconstituted, with the addition of Sakkarepatna *hobli* from Chikmagalur, while portions of the old Bānavar taluk, together with Bānavar itself, were transferred from this District to Arsikere taluk in the Hassan District.

It is now virtually bounded on the west by the congeries of hills east of the Bābā Budan mountains, and those separating Chikmagalur from the Sakkarepatna valley, and on the south by the hills running up from Jāvagal to the conspicuous height of Garudangiri. It is traversed through the middle, in a north-east direction, by the Vēdāvati, which is formed by the junction, south-east of Kadur, of two streams, the Vēda and Avati, and receives near Yagati a stream from the south, called the Jāvagal-halla. The Vēda and Avati both have their sources in the Bābā 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 taluk 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 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 Bangalore-Poona railway runs though the taluk in a north-west direction, with stations at Devanur, Kadur and Birur, where it turns north-east and enters the Tarikere taluk. From Birur a branch north-west to Shimoga is constructed. The Bangalore-Shimoga road is close alongside the railway, and there are roads from Kadur south-west to Chikmagalur, and from Birur north to Ajjampur and west to Lingadahalli and the Bābā Budans. There is also a road from Sakkarepatna to Devanur and Bānavar.

A few places in Kadur Taluk are supposed to bear evidence to the connection of the Pāndavās with this part of the country. Thus, Macheri is believed to be Matsyapura, Virata's Capital; Turuvanahalli, the village where Virāta's cattle (*туру*) were rescued; and Kuntihalla, a portion of the Vēdāvati, the place where Kunti, the mother of the Pāndavas, used to bathe.

Kadur.—A town in 13° 32' north lat., 76° 4' east long., on the Bangalore-Poona railway and the Bangalore-Shimoga

road, 25 miles north-west of Chikmagalur. Head-quarters of the Kadur taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,465	1,409	2,874
Muhammadans	147	90	237
Christians	16	9	25
Jains	12	2	14
Animists	2	3	5
Total ..	1,642	1,513	3,155

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 Kadur taluk, which was then absorbed into Bānavar taluk. In 1882, it was again made the taluk head-quarters, and in 1886, the taluk 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 Doddi gudda were conferred upon a dependent named Mada Nāyak. At that time, the *agrahāra* of Nārnapura occupied the present site of Kadur, and the Nāyak, 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 *Kad-ūru*, elk town, from *kadave*, an elk.

The Ānjanēya temple near the pond in the fort has a veranda supported by four fine pillars which must have once belonged to some Hoysala temple. A noteworthy peculiarity in these pillars is the presence of sculptures representing *Purānic* scenes. Such sculptures are very common on the square pillars of Dravidian temples, but not on the turned pillars of Hoysala structures.

The recent advent of the railway has increased its importance, as being the station for Chikmagalur and the coffee districts beyond.

Kalasa.—A village in the Mudigere taluk, situated in Kalasa 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 Kalasēsvara, surrounded with inscriptions of the Bairarasa Wodeyar family of Kārkala. 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 Kārkala 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 Rudrapada. Going through Melangadi and keeping on to the river, a sacred bathing-place called Ambu-tīrtha 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 Madhvāchārya brought and placed it there with one hand.

The circumstances under which he brought the stone here are related in the *Madhva-vijaya*. Mahēksha (Madhvāchārya) saw a big rock, capable of supporting the fall of water from a height, which had been brought by a thousand men for some tīrtha, and abandoned through utter inability. "Why was the rock not conveyed (to its destination) for the good of the people?" he inquired; when the crowd at the place replied, that there were no men able to convey it there and that even if Bhīma were to try, it was doubtful whether he could do it or not. Whereupon he bore up the rock easily with one hand, as in the form of Hanumān he had borne up the mountain (Gandhamādana), and placed it at the destined spot. And this rock in the Tunga even now bears witness to his deed.

The Kalasa Kārkala kingdom was an extension below the ghats into South Kanara of the original Sāntara Kingdom of Pombachha (see *Humcha*). Kalasa is above the ghats in Mysore and Kārkala below the ghats in South Kanara, in about the same latitude. The inscriptions relating to this kingdom are collected in *E. C.* VI, Kadur District. They range from 1246 to 1598 A.D. The kings of this line followed the *aliya santāna* law of inheritance and were probably Jain by religious persuasion. The following is a list of these kings from 1132 to 1598, as contained in their inscriptions:—

	A. D.
Ballu-Dēva,	1132
Malla-Dēva .. ..	.. ..
Maru-Dēva .. ..	.. ..
Jakala-mahādēvi, (? his widow) ..	1246-7
Kalala-mahādēvi	1270-81
Bala-Dēva, Rāya-Ballāha-Dēva ..	1284-5
Vira-Pāndya-Dēva, son of Kalala-Dēvi	1292-7
Bhairarasa-Wodeyar	1419
Vira-Pāndya-Dēva	1440
Bhairarasa-Wodeyar (his younger sister was Balama-Dēvi)	1493-1501
Immadi-Bhairarasa-Wodeyar, son of Bommala-Dēvi	1516-30
Son-in-law of Hiriya-Bhairarasa-Wodeyar (his younger sister was Kalala-Dēvi).	
Vira-Pāndya-Wodeyar, or Vira Pāndyappa-Wodeyar, son of Chandala-Dēvi, son-in-law of Bhairarasa-Wodeyar.	1542-52
Immadi-Pāndyappa-Wodeyar ..	1555
Bhairarasa-Wodeyar, son of Gummata-Dēvi.	1588-98

Vira-Pāndya-Dēva was a contemporary of the Hoysala Vira-Ballāla-Dēva III. *Chikmagalur* 35 and 36 refer to his attacking a certain Marakāla and cutting him to pieces.

The *vīrakals* at the Bairēdēva and Sangamēsvara temples, at Indavara (*Chikmagalur* 35 and 36 dated in 1292 A.D.), are memorials to those who assisted Vira-Pāndya to avenge the death of Marakāla and in the attempt fell. Vira-Bhairarasa and Vira-Pāndya, who ruled in 1419 and 1440, were feudatories of the Vijayanagar king Dēva-Rāya II. Similarly, Vīrabhairarasa, who came next, was a feudatory of the Vijayanagar king Immadi-Narasinga-Rāya. He assumed the special title *ari-rāya-gudara-dāvani* (or cattle rope to champions over hostile kings). Bairarasa II was a feudatory of the Vijayanagar king Krishna Rāya. From *Mudigere* 41 dated 1516 A.D., we learn that when Krishna Rāya invaded the kingdom and encamped at Mangalōre, this chief deserted the country and on the retreat of the invader came back and as a thank-offering repaired the temple of Kalasanātha at Kalasa. As Vira-Pāndya-Wodeyar was a feudatory of Achyuta Rāya, the Vijayanagar emperor, it may be inferred that the old relationship continued undisturbed down to the time of Sadāsiva Rāya, when we find Immadi Pāndyappa Wodeyar as chief. During the period of the last two chiefs, Kalasa seems to have been managed by a person named Bhairaras-Annāji (*Mudigere* 40 dated in 1552). From certain other inscriptions, we learn that the Kalasa country was a Thousand-nād, administered by three Hebbārs or Hebbuhāruvas. Apparently it enjoyed a kind of self-government about which fuller particulars are not available (*Mudigere* 88 dated in 1515 A.D.). Some of the princes of the Vijayanagar family are also said to have ruled over Kalasa. Thus Bukka's son Virūpanna is said to have ruled over it and Āraga. (See *Āraga* in Shimoga District).

The areca-nut produced in the neighbourhood is reckoned the best in Mysore, being known as Desāvāra, in distinction from that grown in other Malnād parts, which is called Honnavāra, and from Volāgra, which is the produce of other inland gardens. Kalasa is connected with the Bund ghat by a road through Bālur, and with the Agumbi ghat by a road running north through Baggunji.

Kalsapura.

Kalsapura.—A village in the Chikmagalur taluk. Population 1107.

The Cheluva-Nārāyana temple at this village is of some interest. The temple which is an old one with a newly built exterior is very dark and the doorways provided are too narrow to admit any light inside. The temple faces east and consists of a *Garbhagriha*, *Sukhanasi*, *Navaranga* and *Mukha-mantapa*. A cell to the left of the *mukha-mantapa* contains the goddess. The image Cheluva-Nārāyana which is beautiful is about 7 feet high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Sanka* in the front hands. It is flanked by *Sriḍēvi* and *Bhūdēvi* and there is the usual Garuda carved on the pedestal. Images of Garuda, Ānjanēya and Nammālvār are kept in the *navaranga*. The goddess is about 4 feet high seated on a pedestal of about 1 foot in height. She is holding Padma in both of her back hands while the two front are in the *abhaya* and *varada* attitudes, respectively. One scenographic peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

There is another temple in the same village dedicated to Mallikārjuna. A short inscription is to be seen on the lintel of its *Sukhanasi* doorway. It records the gift of one *Gadyāna* for the service of Mallikārjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagudi*, *Sukhanasi* and *Navaranga*, with an entrance doorway on the south wall. In the *Navaranga* are placed images of Sarasvati, Nārāyana, Kālabhairava, Sūrya, Mahishāsūramardini, Ganapati, Saptamātrika, and Nāga stones.

Khandēya.

Khandeya.—An ancient village now in ruins in Bāle-Honnur taluk, on the right bank of the Bhadra, where it makes a bend to receive the Ānebidḍa-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 one being dedicated to Mārkaṇḍēsvara; also several inscriptions of the Hoysala and Vijayanagar kings. It is said to have been originally the hermitage of Mārkaṇḍa 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 Mārkaṇḍēya. 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, Janārdana (Vishnu) offered to be the substitute, and Siva, moved by the youth's devotion, gave him victory over death. The place derived its name from Mārkaṇḍēya, and the temples of Jānārdana and Mrityunjaya (conqueror of death) commemorate his deliverance.

Kigga.—A village in the Koppa taluk, in the extreme west of the District. It is known as Markalu. Population 715. It is well known for its temple dedicated to Srī Rishya Srīngēsvara, which is a well endowed Muzrai institution. Kigga.

This temple is a pretty large Dravidian structure. The *navaranga* has three entrances and four sculptured pillars, some of the sculptures showing an ingenious combination of men, animals, etc. One of them is noteworthy as representing the incident of the sage Rishyasringa being carried by dancing girls to king Lōmapāda's capital. The palanquin formed by the women themselves is shown here as being supported by two antelopes. Such a sculpture, but without the antelopes, is to be seen at Devanhalli and Sivaganga. The *sukhanasi* has two shrines at the sides, the right shrine containing a figure of Ganapati and the left a figure of Mahishāsūramardini. This Ganapati deserves notice as he has only two hands. Besides, his trunk is turned to the right. Both these features are rare. A Ganapati with two hands has been noticed at the foot of the Jatingarāmēsvara hill near Siddapura, Molakalmuru taluk. (Q-V). The *linga* in this temple is called Srīngēsvara, a shortened form of Rishyasringēsvara, because it was set up in the name of the sage Rishyasringa, or according to another account, he was absorbed into the *linga*. It is said to have Sānta, wife of Rishyasringa, at the left side and two horns over the head like the sage. The *Purānic* account of the place describes *linga* as remover of famine which spread over twelve *yōjanas* of the earth, as rejoicing to have Pārvati on his left thigh, as the fulfiller of the desires of devotees, as being worshiped by all the gods and as having the shape of a *rudrāksha*, i.e., the berry of the *rudrāksha* tree (*Elaeocarpus ganitrus*); and Rishyasringa as being

in company with his wife Sānta, as dwelling on the bank of the river Nandini, and as being adorned with Rudrāksha berries.

Koppa.

Koppa.—A taluk in the north-west. Head-quarters till 1897 at Hariharpur, now at Koppa. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Koppa	23	8,357
2	Hariharpur	22	7,802
3	Kigga	26	6,426
4	Baggunji	14	4,097
5	Megunda	22	8,937
	Total ..	107	35,619

Principal places with population.

No.	Place	Population
1	Koppa (town)	858
2	Nuggi	798
3	Bhandigadi	799
4	Hariharpur	953
5	Attikodogi	811

Position.

The tract forms a compact quadrilateral in the extreme west of the Kadur District, reaching up to the crest of the Ghats along a length of over 20 miles in the west. The Udipi taluk of the South Kanara District adjoins on the other side of the crest. The Tirthahalli and the Mudigere taluks lie on the north and the south respectively ; the late Lakkavalli and the Chikmagalur taluks are on the east.

Physical features.

The country is practically a succession of hill and dale all over, except in the centre and the north-west. The Ghats along the west and south are among the loftiest with such prominent peaks as Walkanji, Sujibetta and Narasimhabetta. The Tunga river taking its rise at Gangamūla in the Varāha Parvata, flows north-eastwards through the Sringeri valley, and then rather abruptly

changes its direction to the west. Smaller streams are numerous of which the Begarhalla, the Sita, the Nandini and the Nalini are the more important. As in all the other tracts adjoining the Ghats, the Koppa taluk abounds in plant life. Much of the forest, however, is uninspiring and even scrubby. Except a few good jungles scattered here and there in the northern sector, it is not till we get down to a line running east and west through Baggunji that we enter upon a region of the thick-growing stately trees associated with a good *kan*.

Good loamy soil well fertilised by vegetable washing from the heights is frequently met with in the valleys, while soils of poor quality are by no means uncommon.

The revenue settlement was introduced in 1880 and the revision settlement with effect from 1918-19. Details of area under different classes of land are given below :—

Arable dry land	1,118 acres
Rice or wet land	18,963 „
Garden land	4,993 „
Unoccupied waste	2,259 „
Unculturable (roads, village sites, etc.)	1,87,132 „
Inam	2,228 „

The more important of the roads are :—

1. Tarikere-Mangalore road commencing from the Talamakki village. Roads.
2. Hariharpur-Vastāra-Chikmagalur road.
3. Vastāra-Koppa road.
4. Narasipur-Sringēri-Nemmar road.
5. Narve-Nagalapur road, joining the Tarikere-Mangalore road near Hariharpur.

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

Population in 1921	Males	Females	Total
Hindus	361	267	628
Muhammadans	123	52	175
Christians	23	15	38
Jains	12	6	17
Total	519	339	858

The town consists of three portions known as Mel-Koppa, Kela-Koppa, and Balugadi; the last, at some distance from the other, contains the travellers' bungalow, the Taluk Office, the Amildar's office, and a row of houses for the Taluk officials. The hospital, school, and musafirkhana are in Kela-Koppa. Mel-Koppa has a small stone temple of Virabhadra, consisting of a *garbhagriha*, surmounted by a tower, a *sukhanasi* and a porch. The outer walls have sculptures representing some of the *lilas* or sports of Siva. The south wall has a good representation of the destruction of the three celestial cities by Siva. As stated in the *Purānas*, Siva is represented as shooting the three cities with an arrow in the shape of Vishnu, Vasuki, the king of the serpents serving as the bow-string, the earth as the chariot, Brahma as the charioteer, the *Vēdas* as the Horses, and Mēru, the golden mountain, as the bow. One foot of Siva is placed on the hump of his Nandi. There is also Subrahmanya on the peacock to his right. The west wall has a panel depicting the destruction of Yama, or the god of death. Yama is represented as throwing his noose over Mārkaṇḍēya who embraces a *linga* out of which Siva emerged and spears Yama. A woman to the left probably represents Mārkaṇḍēya's mother. The north wall has Siva and Pārvati, seated on Nandi enclosed by a *prabha* or halo with three-legged Bhṛiṅgi to the left and a man and a woman with folded hands to the right. The latter are evidently the persons mentioned in the inscription engraved below as having caused the figures to be carved and his wife. According to the *purānic* account, Daksha celebrated a great sacrifice at Hariharapura, about 8 miles from Koppa, and as he insulted Siva by not sending an invitation to him, the latter sent Virabhadra to interrupt the sacrifice, and punish Daksha. Having done this, Virabhadra came here with the unabated

rage (*kōpa*) and took up his abode in this temple. Hence the place came to be known as Koppa. The original figure of Virabhadra having suffered mutilation, another from a ruined Lingāyet *matha* is now substituted for it. There are also metallic figures of Virabhadra and his consort Bhadra Kāli, the latter with only two hands holding a sword and a shield.

Kotevuru.—A village in Vastāra *hobli*; Population Kotevuru. 247.

A place noteworthy for its ancient inscriptions. Among them is a very curious one at Patel Basavagauda's garden which has been conjecturally assigned by Mr. Rice to about 800 A.D., which gives details of a line of kings called Taryalla or Kusa-Taryalla. It is unfortunately too much defaced to allow of continuous decipherment. It begins with the ancient form *Siddham*, and is throughout composed in Sanskrit. Manu, Ikshvāku, Harischandra, Dilīpa and Rāghava are declared to be the progenitors (*vamsasyādyādivrājah*) of the line called Kusa-Taryalla. In that family was Saka-svāmi Hari Vishnu Trivikrama, all meaning Rāma, by whom the Sōlar race was purified. His son was Kusa; whose son was Kukusa. The latter had two sons, Mallikāri and Mārikāri (or Murikāri), who slew.....*sena*, a hunter (*vyādha*) difficult to conquer. The famous Mārikāri having come to this country (*iman dēsam*), wherefrom is not stated, performed the birth (*jāta-karma*) and other ceremonies for Taryalla. A Kāsyapa apparently also performed some ceremonies, perhaps for Śrutakīrtti, who was devoted to Brahma (*parama-brahmanya*). The latter's son was Nāgakīrtti, who established schools (*sālāh*) for the four divisions of learning. His son was Sangāma, also a *parama-brahmanya*, who made a great war like those of old, as is described in 25 *nibandhas*. His son was Taryalla, who made this grant to 25 Brāhmans. The *sāsana* was composed by Pandasvāmi, a Kāsyapa, a grammarian and versed in the *purānas*, who was the *purōhita* or family priest to Taryalla. He has evidently done his best for his patron. All this information is quite new, and there is no other inscription to throw any light upon it. Though not dated, the record is undoubtedly very old, and several expressions in it remind one of the Kadamba grants.

At the Rāmēsvara temple, on a stone to its left, there are Sēnavāra inscriptions, mentioning Māra Sēnavarma, who is said to have erected many temples. One of them belongs apparently to the 11th century. There is, besides, a *virakal* near Mannirkatte, at the entrance of the village.

Kudure
Mukha.

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.

Lakavalli.

Lakavalli.—A village in Tarikere taluk, on the right bank of the Bhadra, 13 miles west of Tarikere. Population 1,113.

Till 1882 it gave its name to a taluk which included the Bābā Budan mountains and parts of what are now Koppa and Bāle-Honnur taluks. 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 Malnād to Maidān more abrupt or striking than here.

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

Markalu.—See Kigga.

Markalu.

Marle.—A village in Chikmagalur Taluk. Population 2,610. Marle.

There are two fine temples in the Hoysala style at this place, standing side by side, with an interval of only a few feet between them, both facing east. The one to the north, the Chennakēsava, is larger and more artistically executed than the other named Siddhēsvara, though the plan of both is the same—a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch. Both are pretty early specimens of the style, having been built in 1130, only 13 years after the Belur temple, during the reign of the Hoysala King Vishnuvardhana, by one of his generals named Rāyana-dandanātha. From the fine inscription to the right of the Chennakēsava temple, *E.C.*, VI, Chikmagalur 137, we learn that Vishnuvardhana visited this temple in 1130 A.D., probably at the time of the consecration, and made a grant to it. The god, about 5 feet high, is flanked by consorts and has a *prabhāvali* sculptured with figures representing the ten incarnations of Vishnu, Buddha being shown as the 9th incarnation. The ceilings are not domed; they are flat though about 1½ feet deep. The *garbhagriha* has a ceiling with a large lotus in the centre. The pediment of its doorway has in the middle a figure of Narasimha killing Hiranyakasipu flanked on the right by Garuda and on the left by Prahlāda, and figures of Vishnu flanked by consorts at the extremities with intervening turrets flanked by rampant lions. The *sukhanasi* ceiling has in the centre a large panel carved with a figure of Lakshminārāyana with ornamental work around; its doorway is flanked by well carved *dvārapālakas* and the pediment over it has in the middle a figure of Laskhminārāyana and seated figures of Sarasvati at the sides. The central pillars at the *navaranga* show beautiful bead work, and had once four *madanakai* or bracket figures each though only five of them are now left, one on the north-west pillar and two each on the north-east and south-west pillars. Though mutilated, the *madanakai* figures show good workmanship. Of the *navaranga* ceilings, eight in the eight directions have a projecting panel in the centre carved with the figures of the *ashta-dikpālakas* or regents of the directions, surrounded by eight lotuses in the case of the corner ceilings which are square

and by fourteen lotuses in the case of the others which are oblong; while the central ceiling has Lakshminārāyana in the centre and the regents of the directions around. The porch supported by two artistically executed pillars has a ceiling similar to the last. All the ceilings are adorned with ornamental knobs. They closely resemble the ceilings of the Brahmēsvara temple at Kikkeri. The pediment of the *navaranga* doorway has Lakshminārāyana in the middle flanked by elephants with water-pots in their uplifted trunks, and seated figures of Nambinārāyana at the extremities. In front of the porch are two beautiful elephants at the sides. The outer walls have mostly turrets over single or double pilasters. The north and south outer walls of the *navaranga*, however, have one figure of Vishnu in the middle between pilasters surmounted by turrets. The outer walls of the *garbhagriha* have three beautiful niches in the three directions surmounted by elegantly carved turrets and enclosed by walls ornamented with screen work. The south and west niches have a frieze of lions at the bottom. The eaves are of good bead work all round. The temple has a stone tower consisting of uncarved blocks. The Siddhēsvara temple has an open *sukhanasi* whose ceiling has a projecting central panel carved with a figure of Tāndavēsvara surrounded by eight lotuses. The *garbhagriha* ceiling has a large lotus with ornamental work around, and the pediment over the doorway has the figure of Gajalakshmi. The ceilings of the *navaranga* and porch are similar to those of the other temple, only in place of Lakshminārāyana of the central ceiling we have Tāndavēsvara here, and instead of the oblong ceilings with fourteen lotuses we have square ones with eight lotuses like the others. The beams over the central pillars have sculptures on the inner faces representing *Purānic* scenes,—those on the south beam depicting the fight between Siva in the guise of a hunter and Arjuna, those on the north the churning of the ocean by the gods and demons, those on the east, Siva's dance with attendant musicians, and those on the west the same with the addition of a female figure whose cloth is shown as being pulled by a monkey. The pediment over the *navaranga* doorway has Gajalakshmi in the middle flanked by Ganapati on the right and on the left by Sarasvati. Unlike the outer walls of the other temple, the walls here have also figure sculpture in addition to the turrets over the single or double pilasters. Among the figures, there are two prominent

ones on the north and south walls of the *navaranga*, namely, Gajāsūramardana and dancing Sarasvati with six hands for holding an elephant-goad, a noose, a book and a rosary, and two in the *nāṭya* or dancing pose flanked by attendant musicians and three in the three directions, between pilasters surmounted by turrets, around the *garbhagriha*, namely, Bhairava on the south, Tāndavēsvara on the west and Narasimha killing Hiranyakasipu on the north. The gods and goddesses represented by the remaining figures are Vishnu 5 and his forms such as Vārāha, Vāmana and Trivikrama; Brahma 2; Siva as Umāmahēsvara, Tāndavēsvara and Ardanārīsvara; Ganapati; Subrahmanya; Bhairava 2; Manmatha and Mahishāsūramardini; there are likewise a few more male and female figures. The inscription referred to above is a beautiful slab measuring 11 feet by 9 feet, standing between two pilasters which have *dvārapālakas* sculptured at the bottom, and adorned at the top by a semi-circular panel containing a figure of Lakshminārāyana flanked by *chauri*-bearers. Behind the Kāmathēsvara temple at this place is a curious *māstikal* with three projecting hands. Usually such stones have one or two projecting hands. A *māstikal* with three projecting hands is a rarity. An old Nolamba record has been discovered by the Archæological Department in the field of Hanumanhalli.

Mattavara.—A village in the Chikmagalur taluk. Po- Mattavara.
pulation 1,215.

The Pārsvanātha basti at this place appears to be an old structure as an inscription recently discovered in the *sukhanasi* supplies the information that the *basti* was visited by the Hoysala king Vinayāditya in about the middle of the 11th century. To the north of the *basti* is a Siva temple with a ruined shrine to the north-east in which stands a fine figure of Bhairava, about 4 feet high, with its body split across by a stroke of lightning. It holds in the right lower hand an exquisitely carved sword, about 1½ feet long, across the body.

The Government plantation to the south-west of the village is studded with a large number of cromlechs, each measuring about 10 feet by 9 feet. The slabs used are 9 feet long and 8 feet broad and 10 inches thick. Most of the cromlechs have been opened and the slabs broken and removed for use in connection

with the Taluk office under construction at Chikmagalur. Some spears and pieces of pottery found in the cromlechs are said to be in the charge of the local Police. None of the cromlechs has the usual circle of rough boulders around though some were found to have small slabs fixed around in nearly a vertical position as at Bellandur, near Bangalore. (*q.v.*)

Merti-gudda.

Merti-gudda.—Merti-gudda, also called the Kalasa hill, is situated in the Bāle Honnur taluk, in 13° 18' N. lat., 75° 26' E. long. It is the loftiest peak between the Bābā 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 Tural bagalu (entrance gate), and is in a gap between the Merti 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 trees, 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.”

Mudigere.—A taluk in the south. Area 433·42 square miles. Head-quarters at Mudigere. Contains the following hoblis, villages and population :—

No.	Hoblis	Villages	Population
1	Banakal	25	8,184
2	Balur	22	7,188
3	Gonibid	41	10,721
4	Kalasa	13	10,446
5	Müdigere	38	7,144
	Total ..	139	43,683

No.	Place	Population
1	Balur	1,028
2	Mavinkere	4,236
3	Banakal	1,494
4	Mudigere	1,279
5	Samse	1,343
6	Makonhalli	1,021

Principal places with population.

The taluk was formed in 1876 out of parts of Manjarābād, Belur and Vastāra taluks. In 1897 the Kalasa *magani* was transferred to Bāle Honnur taluk, and Bidarnād added from Chikmagalur. The taluk is Malnād and picturesque like all such country. The Hēmāvati has its source here and flows out at the south-east. The forests are not composed of such big trees as towards Lakavalli, but the hollows are well wooded and the many hanging woods on the hill sides 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 water-courses 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 Malnād 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 sāvira gudda Kād-ella sampige
 Āru sāvira daiva .. Ur-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 *māganis* were more or less subject, first, to the Virada or Varāha-shist of the Vijayanagar kingdom ; then to the Rekha-shist of Sivappa-Nāyak ; then to the additional imposts of other Ikkēri rulers, Pāllegārs, and Haidar Alī, called Dasoha, Pagadi and Patti, or more generally Patti ; then to the Paimāyish of Pūrnaiya and the increased assessment imposed by him under the name of Shistjāsti and Kānike ; and by the process of commuting the money-assessment of some of the best lands for a grain contribution for the use of the Rāja’s Mōtikhāna ; 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 Patti from the cultivators, carried this excess to account under the name of Beriz-jāsti ; then to the arbitrary exactions of the Amildar during the Rāja’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 Pūrnaiya’s grain contribution into Suvarnadāya or money rent again was entrusted, and who settled the new money rates with reference to the Chadsāljava 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 raiyats, levied a money rent in reality by compelling them to take the grain at an arbitrarily fixed price. Again, as in other Malnād parts, there was also the plan of compelling the raiyats 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 Shrāya or Alave system, or reductions in whole or in part under the name of Tavaguf or Baki, of the Beriz-jāsti or Patti, and even of the shist, on the ground of the general excessiveness of the combined assessment, or of Sāguvali-nashta, Kulanashta and Nis-thalu, which suppose so much waste rice-land or supari 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 supari gardens."

The revenue settlement, based on a regular survey, which put an end to all these irregularities, was introduced in 1881, except in Gonibid *māgani*, which was settled in 1877 with Belur taluk.

The road from Chikmagalur to the Būnd Ghat runs through the taluk from north-east to south-west by Mudigere, with branches from Kotigihar north to Bāle Honnur and westwards to Kalasa. From Mudigere there are roads east to Belur, south to Manjarābād, and south-west to Uggihalli. But the best road to Belur is from Anjur through Gonibid.

Mudigere.—A town situated in 13° 8' N. lat., 75° 41' E. Mudigere.
long., on the road from Chikmagalur to the Būnd Ghat,

19 miles south-west of Chikmagalur. Head-quarters of the Mudigere taluk. Population 1,278. It owes its importance to being the taluk station. The road to Manajarābād also branches off here.

Nandini.

Nandini.—A stream that flows near Kigga. It rises in the hill known as Narasibetta, about 5 miles from Kigga, along with two other streams named Nalini and Sita, and joins the Tunga at Nemmar. Sita flows in South Kanara. The *utsava-vigraha* or metallic figure of gold bears an inscription on the pedestal dated 1678 stating that the image was presented to the temple by Gurubasavappa, an officer under Ikkēri queen Chennammāji, (1671-97). The village is of considerable antiquity as its name occurs in inscriptions of about the 7th century found in the temple. (*E.C.* VI, Koppa 37-41). There appears to have been a *linga* here of the name Kilganēsvara at that early period.

Narasimharājpur.

Narasimharajpur (*formerly Yedehalli*).—The Head-quarters of a sub-taluk, 14 miles north-east of the *kasba*, on the Tarikere-Agumbi road. Till 1882 it was the head-quarters of the Lakkavalli taluk, and then till 1897 the head-quarters of the Yedehalli sub-taluk attached to Koppa taluk. It is a Regulation Municipality.

Population in 1921	Males	Females	Total
Hindus	697	637	1,334
Muhammadans	334	272	606
Christians	18	9	27
Jains	22	8	30
Total ..	1,071	926	1,997

Yedehalli (the former name) is said to be so called because there was formerly a Sivāchara *matha* here, at which food (*yede*) 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 Pālegārs of Tarikere, and afterwards fell into the hands of the Ikkēri chiefs. It is the residence of several wealthy merchants. The name Narasimharājpur was given recently in commemoration of the visit of His Highness Sir Sri Kantirava Narasimharāja Wodeyar Bahadur, G.C.I.E., Yuvarāja of Mysore, to the place in 1915.

The town consists of a single street about a mile long running east to west. At the end, locally known as Singannagadde, are three *bastis* or Jaina temples and a Jaina *matha* all of which are tiled buildings. One of the *bastis* has Chandranātha, a seated marble figure, about 2½ feet high, with an inscription of A.D. 1778 on the brass pedestals. Similar inscriptions, but older in date, were found on the pedestals of three metallic figures. This *basti* has likewise metallic figures of Sarasvati, Gandhara-pada, and Sruta; the second has footprints on a raised pillar-like pedestal while the third is in the shape of a tree, the *angas* being shown in lines below and *pūrvas* in seven branches on either side above. Sruta represents the sacred Jaina scriptures. The Sāntisvara-basti has a standing figure of that Jaina about 4 feet high, with an inscription in the Hoysala style characters on the *prabhāvuli* stating that the image was caused to be set up by a woman named Chandiyabbe, lay disciple of Chiagiyyabbe-ganti of Uddare. The date of the inscription may be about A.D. 1300. The third *basti* has a figure, about 1½ feet high, of the Yakshi-jvālāmālini seated in the *lalitāsana*, (with 8 hands), the attributes in seven of them being a bow, an arrow, a noose, a discus, a trident, a fish and a fruit, the remaining hand being in the *varada* or boon-conferring pose. A he-buffalo is shown on the pedestal as the emblem of the goddess. The brass pedestal bears an inscription dated A.D. 1779. The town appears to have been improved by the Ikkēri queen Chennammāji (1671-97) and Virammāji (1757-1763); the eastern portion was till recently known as Chennammājipēte, and a tank close by this even now called Virammājikere. The western portion, mostly consisting of Brāhman houses, is known as Agrabāra. An officer under the Ikkēri chiefs named Sugappa is said to have dug seven wells, in different parts of the town, for the use of the public. These are even now known by his name. A *matha* behind the travellers' bungalow, known as Sugappas's *Matha*,

is also said to have been built by him for his *guru* Gurusānta-svāmi. This *Matha* is said to be affiliated to the Kōlāla Matha near Lal-Bagh, Bangalore.

Sakkarepatna **Sakkarepatna.**—A village in the Kadur taluk, 11 miles south-west of the *kasba*, on the Kadur-Chikmagalur road. Population 1,303.

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

Tradition relates that it was in olden times the capital of Rukmāngada, a king mentioned in the *Mahābhārata*. Objects of interest in the town are the monument to Hon-billa, sacrificed for the stability of the Ayyankere; 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 Ballāla 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 Nāyaks of Ikkēri. Sri Ranga Rāya, the fallen king of the Vijayanagar State, took refuge with the Ikkēri 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 **Santaveri.**—A small village, principally composed of Lambānis, situated on the eastern face of the Bābā Budan mountains, just below Kāman-durga. It is on the Chikmagalur-Tarikere road, about midway between those two places. A road hence leads to Kalhatti on the summit of the mountains.

Simhagiri **Simhagiri.**—A village in the Srīngēri Taluk.

The Vidyāsankara temple here has a fine *linga* forming the top of a cube of a blackstone which is carved on all the four faces with figures seated in niches. It faces east and has on the east or front face of the same a figure of Vidyātīrta seated palm over palm; the right hand showing also the *chin-mudra*-pose. His

danda or staff stands to the right and there are two *sanyāsis*, his disciples at the sides. The figure, rather emaciated, is supposed to represent the *svāmi* as engaged in *Lambiga-Yōga*. The *prabha* of the niche has a figure of Lakshminarasimha at the top flanked by Sṛīdēvi and Bhūdēvi with the sun and moon at their sides. The south niche has a fine figure of Brahma with a *prabha* the top of which is carved with the ten incarnations of Vishnu, the first two in the shape of animals and the ninth as Buddha. The west contains a well executed image of Paravāsudēva canopied by the seven hoods of the snake forming his conch, with four hands, two hands holding a discus and a conch, one hanging by the side and the other in the *chin-mudra* pose; and a *prabha* similar to that of Brahma. The north niche has a figure of Siva with five faces, three in a row and one over the middle and the fifth being supposed to be on the back. The *prabha* in this case has figures of *ashtadīk-pālakas* or regents of the directions. The figures in niches are about 2½ feet high. Altogether the *linga* is an elegant piece of work. It is called the *Chaturmūrtinadhyēsvara* (Isvara in the middle of four figures) in a newly discovered inscription of 1380 A.D., which records a grant for it. So the *linga* was in existence before 1830. There is an epigraph in front of the temple.

Sringeri.—A *jāgīr* belonging to the chief *matha* of the Srīngēri. Smārta Brāhmins. It is administered in imitation of the Mysore revenue system, and contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Srīngēri	12	5,749
2	Mēlu-pāla	12	3,515
	Total ..	24	9,264

The *jāgīr* seems, from an inscription at the place, to have been granted as an endowment of the *matha* in 1346 A. D. by Hariyappa-Wodeyar (or Harihara, the first king of Vijayanagar), his four brothers—Kampanna, Bukanna, Mārappa and Muddappa—son-in-law Ballappa Dannāyaka, and the latter's

son Sāvanna. In an inscription of 1621, the Keladi king Venkatappa-Nāyak, who describes himself as grandson of Sadāsiva-Nāyak, claims to have re-established Srīngēri, from which it would appear that some interruption had occurred in the enjoyment of the *jāgīr*. 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 Malnād, and similar in character to the adjoining Koppa and Bāle-Honnur taluks.

A road from Koppa to Nemar runs through Srīngēri, where it is crossed by one from Bēgar to Bāle-Honnur. There is also a road from Srīngēri to Kigga.

Srīngēri
(town).

Srīngēri (Town).—A sacred town on the left bank of the Tunga, situated in 13° 25' N. lat., 75° 19' E. long., in the Koppa taluk, 15 miles south-west of the *kasba*, and a municipality. Population 1,889.

It is the head-quarters of the Jagad-guru, the high priest of the Smārta Brāhmans, who is proprietor of the surrounding tract of country. *Srīngēri*, *Srīnga-giri* or *Rishya Srīnga-giri* is related to have been the place where Vibhāndaka rishi performed penance, and where Rishya Srīnga, a celebrated character of the *Rāmāyana*, was born. The latter, according to the narrative, grew up to man's estate without having ever seen a woman; when Lōmapāda, king of Anga, was advised that if the youthful recluse could be brought to his city and married to the princess Sānta, 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 fast at Nārve, a few miles from Srīngēri, 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 Rāya, and performed the *asvamēdha* or horse sacrifice which resulted in the birth of Rāma.

In subsequent times, the great Saiva reformer Sankarāchārya settled here, as directed by the image of Sārād-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 eighth century is now proved to be the period of Sankarāchārya's religious conquests and revival of Siva worship. His opposition to the Buddhists and Jains, his destruction of their influence, and his polemical victories in all parts of India are matters of history. The Srīngēri Svāmi is a man of eminent learning and great sanctity. Srīngēri is the chief of the four places where Sankarāchārya established *mathas* or monasteries, the other places being Dvāraka in the west, Badari in the north and Jaganāth in the east. The following table shows at a glance the distinctive characteristics of these *mathas*.

Designation ..	Sārada-matha.	Kālīka-matha.	Sri-matha .	Gōvar-dhana-matha.
God ..	Varāha ..	Siddhēsvara	Nārāyana .	Jagan-nātha.
Goddess ..	Sārada ..	Bhadrakālī	Pūrnagiri ..	Vrīshala.
Convention (sampradāya).	Bhūrivala .	Kitavala ..	Nandavala .	Bhōgavala.
Vēda ..	Yajus ..	Sāma ..	Atharvana .	Rik.
Motto (mahāvākya).	<i>Aham Brahmasmi.</i>	<i>tat tvam asi</i>	<i>atma Brahma.</i>	<i>prajnānam Brahma.</i>
Sacred spot ..	Rāmakshētra.	Dvārakakshētra.	Badarikāsrama.	Puru-shōttamakshētra.
Holy bathing place.	Tungabhadra.	Gōmati ..	Alakanandika.	Mahōladhi.
Character of the svāmi.	Chaitanya-Brahmachāri.	Svarūpa-Brahmachāri.	Ananda-Brahmachāri.	Prakāsa-Brahmachāri.
Titles of the svāmi.	Sarasvati, Puri, Bhārati, Aranya, Tirtha, Giri and Āsrama.	Tirtha and Āsrama.	Giri Parvata and Sagara	Aranya and Vāna. †

Sankarāchārya's claims to reverence are admitted by all votaries of Siva, whether of the Smārta 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. He is often away from his capital on such expeditions for several years.

Śringēri consists of a long street, with a loop on one side, encircling a small hill, Śringa-giri, on which stands a temple of Mallikārjuna. There are said to be 120 temples in the place, one being a Jain basti. Many Brāhman houses have a temple in the yard behind, of which the resident Brāhman is the officiating priest. At the head of the street is the *matha* of the *guru*, within which is the temple of Śārada-amma, whose image is said to be of pure gold. At the side of the *matha* is the temple of Vidyāsankara, an ornamental building of the Dravida-Hoysala 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 Vyāsa, wearing a conical cap, the sacred thread and a *dhōtra*; his right hand in the position called *abhaya hasta*. He is imparting instruction to Sankarāchārya, whose statue through the indentation of the plan, is at right angles to him. Sankara has a palmyra leaf book in his left hand. These two figures, from being constantly anointed with oil, are quite black. Towards Vidyāranyapura, on the bank of the Tunga, is a small temple with an image of Sankarāchārya 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 Navarātri. 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 Māgani, 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.

There are over 30 inscriptions recording grants made by or under *gurus* of the Śringēri *matha*, ranging in date from 1392 to 1758 A.D. The Śringēri *dharmmapītha* or religious throne was established, as mentioned above (see also Śringeri 11 dated in 1652), by Sankarāchārya, the great Saiva reformer of the 8th century. The celebrated scholar Mādhava or Vidyāranya

(forest of learning), author of the *Vēdabhāshya*, who was instrumental in founding the Vijayanagar empire in 1336, was the head of the establishment at that time. (See Sringēri 11). By his aid and advice, Hakka and Bukka, the first and third sons of Sangama, succeeded in establishing the new State; and Hakka, the first king, assumed the name of Harihara. His capital, which occupied a very ancient historical site on the Tungabhadra, was named Vidyānagara (city of learning) after the minister; but in course of time, came to be called Vijayanagar (City of Victory). Vidyāranya's brother Sāyana, the well-known commentator on the *Rig-vēda*, became minister to Sangama, the son of Kampa, the latter being the second son of the progenitor Sangama, and ruler of a territory he had acquired in the Nellore and Cuddapah Districts.

In gratitude for Vidyāranya's services, Harihara established the *matha* at Sringēri in 1346 (see Sringēri 11), and he and his brothers richly endowed it. (Sringēri 1). He also at the same time founded the *agrahāras* of Sringēri and Vidyāranyapura, which adjoin one another. During the ascendancy of the Vijayanagar empire, the religious establishment at Sringēri continued to flourish under the royal patronage. But when the rule was overthrown by the victory of the confederacy of Muhammadan powers in 1565, and the Vijayanagar kings were driven to settle in more distant parts to the east, the influence of the *matha* was weakened. In fact, the establishment seems to have been ruined, and the lands which formed its endowments were appropriated by any one who could seize them.

The state of things was eventually remedied by the Keladi kings, who had come into power in the north-west of Mysore under the protection of Sadāsiva-Rāya the last king who had Vijayanagar for his capital. In 1621, Venkatappa-Nāyaka re-established Sringēri (*punar-pratishtheyam mādida*, see Sringēri 5). In 1652, on the representation of Sachchidānanda, Bhārati, the *guru* at that time, who visited the king at the capital Bidarur, that is Bednūr, for the purpose, Sivappa-Nāyaka, to whom in 1646 the last representative of the Vijayanagar line had fled for refuge from Chandragiri and Chingleput on their being taken by the forces of Golkonda, and who invaded Mysore on the plea of restoring him to power, and gave him Belur and Sakkarepatna as an estate, held an inquiry into

the matter, rescued the lands of the *matha* from those who had unlawfully got hold of them and restored them to its possession and enjoyment. (Srīngēri 11, 13). The Keladi, that is the Bednūr, kingdom having been conquered by Haidar Alī in 1763 and absorbed into the Mysore territories, the Srīngēri *matha* has received the full support and countenance of the Mahārājas of Mysore, who, as above stated, make an annual grant for its support from the State.

The head of the Srīngēri *matha* is styled the *Jagad-guru* or *guru* of the world, and is possessed of extensive authority and influence. He wears on ceremonial occasions a tiara like the Pope's, covered with pearls and precious stones, said to have been given to him by one of the Pēshwas of Poona; and a handsome necklace of pearls, with an emerald centre piece. His sandals, which as usual with those of holy men consist only of a wooden sole, with a single peg that is held between the big toe and the next, are covered with silver. He is an ascetic and a celibate, and in diet very abstemious. He is specially chosen by his predecessor for the office in boyhood, and trained for the purpose to the highest point in all Hindu learning. On visiting any town he is borne along in an *adda pālki*, or palanquin carried crossways, which prevents anything else passing, and is attended by an elephant and escort, and accompanied by a numerous body of Brāhmins and disciples. Though his revenues are large, the expenses connected with the feeding of Brāhmins, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the *guru* is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples, and settling religious disputes.

The full titles of the *gurus* as contained in numerous inscriptions run as follows:—*Srīmat paramahansa-parivrājakāchāryya-varya* (chief āchāryya of the paramahansa sannyāsis); *pada-vākya-pramāna-paravāra-parina* (who has seen to the farthest point of grammar, philosophy and logic); devoted to *yama niyama* and others, the eight branches of Yōga; establisher of the pure *Vaidik-advaita-siddhānta*; establisher of the six *darśanas*; disciple of the succession of *gurus* descended from the holy feet of Sankarāchāryya; (or) disciple in regular succession

from Vidyāranya-svāmi. And the *gurus* are said to be seated on the Yōga throne, or to be ruling the Yōga kingdom.

The following are the *gurus* mentioned in inscriptions, with their dates :—

	A. D.	
Vidyātīrtha, Bhārati-tīrtha-srīpāda, Vidyāranya-srīpāda.	1346-1378	
Narasimha-Bhārati	1392-1406	
Rāmachandra-Bhārati	1407	
Sankara-Bhārati	} These may be different names of the same person	
Chandrasēkhara Bhārati		1408-1416
Purushōttama-Bhārati		1418-1451
Rāmachandra-Bhārati		1513-1524
Narasimha-Bhārati	1547	
Abhinava-Narasimha-Bhārati	1603-1621	
Sachidānanda-Bhārati	1629-1662	
Narasimha-Bhārati	1695	
Narasimha-Bhārati	1758	

This list, though not agreeing in every particular, is fairly in accord with the succession of *gurus* obtained from the *matha* as given in Vol. I, Chapter VIII, *Religion*, of this work.

A few of the more important inscriptions found in the *Jāgīr* are noted below :—

In *Sringēri* 1, we have the record of the original endowments of the *matha* granted by Harihara and the other sons of Sangama and their relatives to Bhārati-tīrtha-srīpāda, that is Vidyāranya or Vidyātīrtha. It is dated in *Saka* 1268 (A.D. 1346), and is thus one of the earliest Vijayanagar grants known. It professes to have been issued in celebration of the festival of Harihara's victory over all the countries from the eastern to the western ocean. In *Koppa* 30, we have a grant made in 1378 by order of Vidyāranya-srīpāda.

In *Sringēri* 29, of A.D. 1416, Pratāpa-Dēva-Rāya is mentioned as in power, as well as the *guru* of *Sringēri*. In *Sringēri* 5, of 1621, Keladi Venkatappa-Nāyaka is said to have re-established *Sringēri*; and the svāmi's chief disciple repaired and endowed the temple of Mallikārjuna. *Sringēri* 11 and 13, of 1652, contain a summary of the history of the *matha* as regards its endowments, and relate how they were restored by Keladi Sivappa-Nāyaka.

Most of the inscriptions relate to sale or transfer of lands; and many of them are engraved in small Nāgari characters, although the language used is Kannada.

From inscriptions recently discovered we learn that in 1346 Harihara I, and in 1356 Bukka I, came to Srīngēri to pay homage to Vidyātīrtha, and made grants for the livelihood of his and his disciple Bhārati-tīrtha's attendants. From some letters addressed to the *svāmi* of the *matha* by Tipu, we learn that the place was raided by the Mahrattas under Parasurām Bhāo in 1791 and that the marauders not only plundered the *matha* of all its valuable property worth Rs. 60 lakhs but also committed the sacrilege of displacing the image of the goddess Sārada. Adjoining the *matha* stands a substantial stone structure built in the modern style about 20 years ago which is called the new *matha*. The *svāmi* stays here for the Chāturmasya during the rainy season. At other times he lives in a building on the other side of the river free from the bustle of the village, and visits the temples of Vidyāsankara, Sārada, Janārdana, etc., on this side of the river every Friday. The building on the other side of the river, situated in the middle of a garden known as Narasimha-vana, is eminently fitted for a contemplative life. A good metallic figure of Sankarāchārya, about 1½ feet high, seated with the right hand in the *chinmudra* or (teaching) and the left hand in the *varada* (or boon conferring) pose, is worshipped here. A temple is built in the garden in memory of the late *svāmi*, Sachidānanda-sivābhinava-Narasimha-Bhārati, who died in 1912, and a marble image of his set up. About 50 students are fed at the expense of the *matha* and taught literature, logic, grammar, philosophy, etc., by the *svāmi*, and other *pandīts*.

A copper-plate inscription in possession of the *matha* records a grant by Harihara II in 1386 to three scholars named Nārāyana-vājapēya-yāji, Pandari-dikshita and Narahari Sōmayāji, who helped Sāyana in the composition of commentaries on the *Vēdas*. Mr. Narasimhachar has suggested that these might be the progenitors of the three families, which receive special honours even now at this *matha*. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new *matha*, and that the descendants of these scholars along with those of Narahari-sōmayāji, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the *matha*. Further enquiry has elicited

the fact that there being no lineal descendants now of the first scholar, the honours of the first house have ceased. One Katter-Shamabatta of Srīngēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of the three families was given a copper-grant.

There are more than 40 temples at Srīngēri including a Jaina *basti*, all of which are in the enjoyment of either some *Inam* or money grant. Most of them are tiled buildings, situated in the courtyard of dwelling houses. A few are at some distance from the village. The most remarkable of these is the artistically built Vidyāsankara temple which, according to tradition, was built in the *Saka* year 1260, the year Bahudhānya (A.D. 1338), though from a newly discovered inscription at Srīngēri there is strong reason to infer that it was erected soon after 1356. It is noteworthy both for its design and execution, and is perhaps the most ornate structure in the Dravidian style in the whole of the State. Outwardly it exhibits a few features of building in the Hoysala style, such as (1) a raised terrace about 3 feet high, closely following the contour, of the structure, on which the temple stands, and (2) rows of animals, *purānic* scenes, and large images on the outer walls which have led Mr. Rice, in the last edition of this work, to suppose that it is a Hoysala structure (*Mysore* II, 409; see also *Journal of the Mythic Society*, VI, 252); but a closer examination of the exterior and a look into the interior will clearly show that it is a Dravidian structure. With the close of the Hoysala rule, the erection of temples in the Hoysala style seems to have come to an end, seeing that no temple of that style dating in the 14th and subsequent centuries have been met with. The plan of the temple is unique: it is *apsidal* at both ends. Even temples apsidal at one end are rare in India, this feature being found only in a few Buddhist *chaityas* of the Mauryan period, a few caves at Karle, Ajanta, Kanheri and Ellōra, and one Vishnu temple of about the 7th century at Aihole, in the Bijapur District. The present plan is somewhat similar to that of Trojan's basilica at Rome of A.D. 98, with apses at both the ends. (See Fletcher's *History of Architecture*, p. 139). The formation of the tower, too, is peculiar. The temple faces east and consists of a *garbhagriha*, a *sukhanasi*, a *pradkshina*, or passage, for circumambulation around both,

and a *navaranga*. The last has three entrances on the east, north and south, as also the *pradakshina* but in the latter case the entrances face three niches on the outer walls of the *garbhagriha* containing good seated figures, about $2\frac{1}{2}$ feet high, of Brahma with Sarasvati, on the south, and Lakshminārāyana on the west and Umāmahēsvara on the north. All the six doorways have fine *dvārapālakas* on the jambs and figures of Gajalakshmi on the lintel and pediment. The outer walls have from the bottom friezes of 1. horses, 2. elephants, 3. lions, 4. *Purānic* scenes, etc., and 5. dwarfs, 2. to 5. each being surmounted by a projecting cornice, while a moulding of the same level comes between 1. and 2. The first frieze also shows a few camels here and there. The elephants are better executed than the horses. Above the frieze of the dwarfs, comes a row of large figures surmounted by eaves in two tiers one over the other. The number of large figures is altogether 104. Their positions and details are as under.

From the *navaranga* east entrance to the *navaranga* south entrance 14 : (1) Indra as the regent of the east with 4 hands, two of them holding a thunderbolt and a fish, the other two being in the *varada* and *abhaya* attitudes ; (2) a male figure with four hands, the attributes in the three hands being a water vessel, a rosary with *chin-mudra* or the teaching pose, and something indistinct, the remaining hand being in the *varada* attitude ; (3) ? Rāma with bow and arrow ; (4) Vyāsa wearing a high cap and sacred thread with two hands, one of them placed on the waist and the other in the *chin-mudra* pose ; (5) Siva ; (6) Bhairava, a nude figure with bare head, holding a staff and a cup, said to represent the Dandapāni variety ; (7) a male figure with 4 hands, 2 of them holding the sacrificial vessels *Sruk* and *Sruva*, the other two being in the *varada* and *abhaya* attitudes, and with the emblem of a swan sculptured on the pedestal said to represent one of the 9 Prajāpatis ; (8) Durga seated on a lion, the right upper hand holding a trident, the left lower being in the *tarjani-mudra* or warning pose ; (9) a male figure worshipping a *linga* ; (10) the planet Saturn, a nude figure, holding a bow, an arrow and a trident in three hands, the remaining hand being in the *varada* attitude ; (11) a male figure, holding in both the hands a *five-hooded snake* at both the ends, said to represent Mrityu ; (12) a male figure with a trident, a drum and a sword in three hands, the remaining

hand being in the *varada* attitude; (13) a male figure holding a book and what looks like an elephant-goad; (14) Yama as the regent of the south with a mace and a snake in two hands, the others being in the *varada* and *abhaya* attitudes; and with two dogs seated at the sides.

From the *navaranga* south entrance to the *pradakshina* south entrance 15-35; (15) Mrityu same as (11); 16 to 22 form one composition:—(16) Garuda, (22) Hanumān, centre (18) Lakshminarasimha canopied by seven-hooded snake and flanked by (19-20) dvārapālakas, left (17) Brahma with Sarasvati and right (21) Umāmahēsvara; (23) Dakshinamūrti flanked by two seated figures on either side (24-27); (28) a male figure with folded hands; (29) to (33) form one composition:—(29) and (33) figures giving *argya* or offerings of water to Sūrya in the centre (30) who is flanked by (13-32) dvārapālakas: Sūrya very peculiar, represented as a seated female figure with four heads,—3 in a row and one over the middle head, and 10 hands eight holding various attributes and two in the *varada* and *abhaya* attitudes, a single wheeled chariot being shown below; (34) and (35) Prajāpatis, same as (7).

From the *pradakshina* west entrance to the *pradakshina* south entrance:—(36-50):—(36) to (42) Prajāpati is same as (7); (43) Kalki the tenth *avatār* or incarnation of Vishnu, seated on a horse and holding a sword; (44) a figure of Jina for Buddha; (45) Vēnugōpāla flanked by consorts; (46) Balarāma; (47) to (49) Rāma, Sita and Lakshmana; (50) Parasurāma.

From the *pradakshina* west entrance to the *pradakshina* north entrance 51 to 66:—(51) to (52) Vāmana and Bali; (53) to (56) standing Narasimha attacking Hiranyakasipu with Lakshmi and Prahlāda at the sides; (57) Varāha standing with the goddess of the earth on the waist; (58) to (59) Kūrma and Matsya represented not in human form but as animals; (60) Harihara (61) represents Siva's Kalasam *hara-līla*:—Mārkaṇḍēya being dragged with a noose by Yama, embraces a *linga*, and Siva kicks and spears Yama; (62) represents Siva's Sōmaskanda-*līla*—Siva standing with Pārvati with child Skanda between them; (63) Ardhanārīsvara; (64) represents Siva's Tripura-Samhāra-*līla*—he shoots at the three celestial cities, Mēru serving as his bow, Vāsuki as his bowstring, Vishnu as his arrow and Brahma as his charioteer; (65) Siva; (66) Manmatha or Cupid shooting arrows at Siva while engaged in meditation.

From the *pradakshina* north entrance to the *navaranga* north entrance 67—89 :—(67) Tāndavēsvara ; (68-69) varieties of Bhairava ; (70-74) Chandra flanked by two figures on either side ;—a *peculiar* seated figure with 10 hands 8 of which bear water vessels, two of these placed over the head—corresponds in position to Sūrya on the south wall ; (75) Bhairava ; (76) Gajāsuramardana ; (77-81) Hayagrīva with two seated figures on either side ; (82) to (88) forms one composition :—

(Eighty-two) Annapūrṇa with a pot and a ladle, (88) Durga holding a discus and a conch in two hands, the other two being in the *varada* and *abhaya* attitudes, centre (84) Sarasvati or Sāvitrī, bearing an elephant-goad and a noose in two hands, the other two being in the *varada* and *abhaya* attitudes, flanked by (85-86) *dvārapālakas*, left (83) Sarasvati holding a rosary, a water vessel and a book in three hands, the remaining hand being in the *abhaya* attitude with *chin-mudra*, right (87) Gajalakshmi ; (89) Bhairava.

From the *navaranga* north entrance, to the *navaranga* east entrance 90-104 :—(90) Kubēra as the regent of the north with four hands, two of them holding a mace and a water vessel, the other two being in the *varada* and *abhaya* attitudes ; (91-92) Bhadrakālī and Bhairava ; (93) Bhṛngī ; an emaciated figure with three legs ; (94) Kāla Bhairava, a nude figure ; (95) Vīrabhadra ; (96) Siva ; (97) Siva with Pārvati at the sides ; (98) Vishnu ; (99-100) said to represent Vyāsa (see four above) and Sankarāchārya, teacher and pupil, the latter looking like a youthful *sanyāsi* or ascetic with a book in his left hand, (101) a male figure with the left hand placed on the waist and the right hand in the *abhaya* attitude ; (102) a male figure with the right hand on the breast the left holding what looks like a *vina* or lute ; (103) Ganapati with two hands, a rare figure (see para 15) ; (104) Subrahmanya.

Above the row of large images, there are, besides, smaller figures representing Gandharvas, etc., and in the panels adjacent to the *dvārapālakas* at all the six entrances are carved two smaller images one above the other instead of one large figure. From the details given above it will be seen that the temple as far as it goes is a veritable museum of sculptures for the study of Hindu Iconography. The *purānic* frieze represents past scenes from the Saiva-purānas. One panel represents Sankarāchārya as teaching his four disciples (see previous para)

who are seated on either sides with books on *Vyāsapūhas* or stools placed in front. There are several other disciples further on both sides holding books in their hands. The frieze also contains representations of various kinds, of *Yōga* postures and figures of sages seated on various animals such as tortoise, the fish, the lion, the boar, the antelope, the scorpion, the *makara* and the snake. The tower is a fine tall structure with an embankment in front as in Hoysala temples, the front face of which has a fine figure of Siva carved on it. Chains of stone rings hang from the eaves at several corners of the temple. At every doorway there is a flight of steps leading into the interior.

The interior is not in any way inferior to the exterior of the temple. The *navaranga* is a grand hall supported by 12 sculptured pillars with lions and riders, the corner pillars having lions and riders on two faces, the whole pillar being carved out of a single block of stone. Many of the lions have balls of stones put into their mouths which must have been prepared when making the lions, seeing that they can be moved about but cannot be taken out. Each pillar has sculptured on its back a sign of the zodiac such as the ram, bull, and so forth and it is stated that the pillars are so arranged that the rays of the sun fall on them in the order of the solar months; that is to say, the rays of the sun fall on the pillar marked with the ram in the first solar month and so on with the others. Each pillar has likewise carved on it the particular planet or planets ruling over the particular *rāsi* or zodiacal sign represented by it, while the sun, being the lord of all the *rāsīs*, is sculptured on the top panel of all the pillars. The height of the *navaranga* is about 18 feet. The central ceiling, about 8 feet square, is an exquisite piece of workmanship, with a panel about 4 feet square, and 2 feet deep in the middle containing a beautiful lotus bud of 5 tiers of concentric petals at which four parrots are shown as pecking the four sides head downwards. In all the four directions between the capitals of the two central pillars opposite the entrances, four panels, measuring 6 feet by 2½ feet, of elegant floral design, are added on to the ceiling, and above the lintels of these pillars stands a panel containing three figures between pilasters on all the sides. The stones used here are gigantic in size. The floor is paved with slabs measuring 9 feet by 4 feet, the central one being 9 feet square.

To the right in the *navaranga* are kept several metallic figures, marble *lingas*, etc., among which the images of Nambinārāyana, Tāndavēsvara and Srīnivāsa show a very good work. A figure of Vishnu holding the discus and conch to the front in the lower hands is known among the Srī-Vaishnavas as Nambinārāyana. Tāndavēsvara with its ring of fire and with Ganga seated with folded hands on the *jata* or matted hair to the right is not in any way inferior either in movement or elegance of execution to the Natarājas of Ceylon and Madras. The *pradakshina* separates the *navaranga* from the *sukhanasi*. At the sides of the latter are two small shrines containing figures of Ganapati and Mahishāsūramardini. In the Ganapati shrine is also kept a small steel figure of the planet Saturn which is always immersed in oil; vows are made to it and it is only on occasions of special worship that it is brought out to the *navaranga* and bathed in oil. It is believed that nothing pleases this planet so much as oil bath. In the *sukhanasi* is kept a metallic figure of Harihara, which is the *utsava-vigraha* or image taken out in procession of the temple. There is also kept here a mutilated figure (wooden) of Sarasvati which is said to be very old. Tradition has it that during a Muhammadan incursion of former times this image was decorated with jewels and placed in front of the walled-up *garbhagriha* of the Sārada temple; that the raiders, after taking possession of all the jewels, mutilated the figure and threw it into the river, and that it was afterwards recovered and kept in the temple. These vicissitudes have not deprived the image of regular worship. The *linga* in the *garbhagriha* is called *Vidyāsankara*. It was set up in memory of the great *guru* Vidyātīrtha who, as mentioned above, is said to have engaged himself in a kind of meditation called *Lambika-Yōga* and departed this life. Vidyātīrtha's is perhaps the greatest name in the list of the *svāmīs* of the Srīngēri matha. We know scarcely anything about his predecessors on the spiritual throne at Srīngēri. He appears to have procured a status for the *matha* and his sanctity and learning were so great that he was specially honoured and revered by the early Vijayanagar kings Harihara I and Bukka II.

It is likely that he helped the royal brothers in founding the Vijayanagar kingdom, though his disciple Vidyāranya is generally believed to have done so. The latter may have

continued the policy of his *guru* and strengthened the foundation. Images of Vidyātīrtha set up soon after his death are being worshipped even now. Two such images are found at Simhagiri and Vidyāranyapura. Built of hard granite the Vidyāsankara temple shows elegant workmanship both in the interior and the exterior. It is a worthy memorial of the great Vidyātīrtha. From an inscription found at Srīngēri, the consecration of the temple appears to have taken place soon after 1356 under the supervision of Bhāratīrtha, disciple of Vidyātīrtha, who granted 120 *Vṛttis* to various Brāhmins on the occasion.

The newly restored Sārada temple, situated to the north of the Vidyāsankara, is a fine structure in the Dravidian style consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *prākāra* or enclosure. It faces east and has three entrances, on the north, south and east, the east entrance which is the main entrance, having two open *mantapas* at the sides inside. The *navaranga* is an open hall with two rows of four pillars at the sides, all the pillars except two being carved with large female figures in relief in front. Of the latter, two are *dvārapālakas*, and two more facing each other, Mahishāsūramardini and Rājarājēsvari. The figures are well carved and a Gandharva female figure above Rājarājēsvari is specially so. The temple bears testimony to the artistic skill of the present day sculptors of Southern India who were employed in building and ornamenting it. It has two metallic images of Sārada and Sarasvati, one slightly larger than the other, about 3 feet and 2½ feet high respectively, there being no stone image of the goddess. They are equally old dating back to the time of Vidyātīrtha, who is said to have set up the larger image on the spot where a mystical diagram (*yantra*) has been previously fixed by Sankarāchārya and the smaller one at its side. The existence of two images is accounted for by the statement that Vidyātīrtha, not being satisfied with the size of the smaller image which was first prepared, has the large one made under his own supervision. Both the images are worshipped. They are seated with four hands, the attributes in three of them being a rosary, a vessel of nectar and a book, while the remaining hand is in the *abhaya* attitude with *chin-mudra*. These attributes appear to be peculiar to the image of Sarasvati at Srīngēri, seeing that a noose and an elephant goad invariably form two of the attributes of this goddess elsewhere. For the purposes of processions during the

festivals there are two smaller images—one, a fine figure of silver, about one foot high, and the other, a standing bronze figure, about two feet high. Both have the same attributes as the larger figures. The silver image is used on all occasions when *āgamic rītes* are performed. It is also sometimes taken out with the *svāmi* when he goes on tour. The other image is used during festivals like Navarātri, etc. For the car festival both are used. From some letters addressed to the *svāmi* of the *matha* by Tipu, referred to above, we learn that during a raid of the Mahrattas under Parasurām Bhāo in 1791, the larger image was displaced and that Tipu helped the *matha* by ordering the grant of the requisite money and things for the re-consecration of the image. At some distance in front of the temple, but a little to the south, is a lofty *dīpastambha* or lamp-pillar, about 35 feet high, with a male figure with folded hands, on the south face. The figure is wrongly supposed by the people to represent Buddha.

We may now notice briefly a few other temples in the village and its environs. To the north of the Vidyāsankara is a small temple dedicated to Janārdana, a form of Vishnu. This temple was in existence before 1386, as a copper-grant issued by Harihara II in that year records a grant to it. At the sides of the *navaranga* entrance are two shrines, the one to the right having a figure of Hanumān and the other a figure of Garuda. Janārdana is a good figure, about 4 feet high; to the right of the *navaranga* is a niche containing a stone figure of Sankarāchārya about 1½ feet high, with the hands in the *abhaya* and *chinmudra* attitudes, his four disciples being shown on the pedestal.

The staff (*danda*) and water vessel (*kamandala*) are also sculptured at the sides. The figure has a fine copper *prabhāvalī*, the middle portion of which is occupied by a figure of Vēnugōpāla flanked by consorts and the top by representations of the ten incarnations of Vishnu. Leaning against the south outer wall of the temple is the inscription stone containing E.C. VI, Srīngēri, 1, of 1346, at the top of which are small figures of Brāhma and Vyāsa with labels giving their names. This peculiarity is also observed on another inscription stone newly discovered near a shrine at some distance to the north of the Janārdana temple. The meaning of the symbolism is not quite apparent. The former epigraph records a grant to Bhārati-tīrtha and the latter dated 1356, a grant to his *guru* Vidyā-tīrtha. Are the *guru* and the disciple identified with Brahma

and Vyāsa ? It may also be stated that in the *Guru-pārampara* or list of *gurus*, 10 names precede that of Sankarāchārya, of which the third is Brahma and the seventh Vyāsa. To the north of Janārdana temple is a shrine containing figures of Sāmti-Ganapati and Vagisvari; the former about 1½ feet high is in a niche with his consort seated on the lap, while the latter is in a cell. These two are stated to have been favourite deities of Vidyāranya.

To the west of the Vidyāranya and these temples are 12 shrines known as Samādhi-gudis or tomb-temples, mostly built on the tombs of former *svāmīs* of the *matha* with a *linga* in each. On the site of the first and the second houses in front of the new *matha* (see para 16) are now built two small temples, one of them containing figures of Rāma, Lakshmana, Sīta and Hanumān and the other a figure known as Maleyāla-Brahma. Though the temples are new, the figures in them are old. Rāma, Lakshmana and Sīta are all in one panel encircled by a *prabhāvali*, while Hanumān stands apart. They are all good figures, each about three feet high. There is, however, a curious story about the figure in the other temple. It is a fairly stout figure, about 4½ feet high, wearing sandals and holding a mace, in the right hands, the other hand hanging by the side. Maleyāla-Brahma was a Brahmarākshasa or evil spirit, whom Vidyāranya brought with a promise that he would feed him to his heart's content. Without propitiating him no entertainment or feast could be organised or successfully carried out at Srīngēri. Even the oil or the ghee intended for preparing eatables refused to boil. It appears that till recently there was a family at Srīngēri, one of the members of which used to become possessed by this spirit every year. In these unpropitious times, however, the spirit has become perfectly harmless. But he is being worshipped all the same.

The Harihara temple has a figure, about 3½ feet high, of the god with 4 hands—the right upper holding a trident, the right lower a rosary with the *abhaya* pose, the left upper a discus and the left lower a conch, flanked by Lakshmi and Pārvati, Nandi and Garuda being shown on the pedestal. This temple was in existence before 1608, as in that year, *E.C. VI*, Srīngēri 8 registers a grant to it. The god in the Sankaranārāyana temple, about 1½ feet high, has, however, a drum with an axe in the right hand and a discus in the left upper, the left lower being in the *abhaya* attitude.

The *Maṭṭāra* temple has a figure of the god about 1 foot high, seated with his consort to the left, both holding the same attributes, *viz.*, a drum, a trident, a sword and a cup. The pedestal has sculptured on it three heads, probably of demons killed by the god. There is also a standing figure, about 1 foot high, of Durga with the same attributes and a necklace of skulls in addition.

The *Honne temple*, so called because it was built by a merchant of the Kōmati caste named Honnana Setti, is a good structure, with a *linga* called Visvēsvara. At the sides of the *navaranga* entrance, are figures of Bhairava and Virabhadra in addition to the *dvārapālakas*. From *E.C.* VI, Srīngēri, 9 we learn that the temple came into existence in 1652. The Nilakantha temple was, according to Srīngēri 7, built by Rājagōpāla Bhatta in 1695. Mallikārjuna temple, so called because it stands on a small hill (*betta*), Srīngēri, which gave its name to the whole village, is a large Dravidian structure facing east. A flight of about one hundred steps leads to the top. The *navaranga* has four sculptured pillars supporting a ceiling with a good lotus bud. Among the sculptures on the pillars may be mentioned a seated figure of Chandra with 10 hands, similar to the one on the north outer wall of the Vidyāsankara temple. The *linga* of the temple is identified with Vibhāndaka, father of Rishyaśringa. In the *prākāra* is a shrine containing a figure of Bindumādhava, a form of Vishnu, flanked by consorts. The pedestal shows Lakshmi with Garuda and Hanumān at the sides. On a pillar which looks like a *dīpastambha* is a crude figure of Gānapati, known as Kambha-Gānapati, which is said to have been drawn by Abhinava-Narasimha-Bhārati, a *svāmī* of the *matṭha* (1599-1622), with a piece of turmeric. The sound of the pillar on the back is heard above and below the figure, but hollow in the middle where the figure is. This circumstance is looked upon as a miracle. It is also stated that the outline of the figure, which was quite obscure once, is now becoming clearer and clearer, year after year. *Srīngēri* 4, as revised, records a grant for this god in 1685 by Siddammāji, daughter of the Ikkēri chief Sivappa-Nāyaka. The Mallikārjuna temple appears to be an old one, though there is no means of determining its exact period. From *Srīngēri* 5, we learn that the temple was repaired in 1621, by Puttappayya, a disciple of the above Abhinava-Narasimha-Bhārati. A few modern inscriptions were found on the temple vessels. A new

inscription copied at the Subrahmanyēsvara temple informs that the temple was built in about 1760. In the Pārsvanāthabāsti, four new inscriptions have been discovered. One of these, dated 1161, is the oldest lithic record in the village. Tradition has it that Sankarāchārya had four temples built in the four directions for the protection of the village, namely, the Kālabhairava in the east, the Durga in the south, the Ānjanēya in the west, and the Kālīka the north.

Twelve copper-plate inscriptions belonging to the *matha* have been examined by the Archæological Department. The earliest of these is a Ganga grant issued in the second regnal year of Konkanivarma or Avinīta. It also contains a supplementary grant by his queen. Of the others, three, dated 1384, 1386 and 1397, record grants by the Vijayanagar king Harihara II; two dated 1432 by Dēva-Rāya II; one dated 1618 by Śrī Ranga Rāya II; two dated 1629 and 1729 by Ikkēri chiefs Virabhadra Nāyaka and Sōmasēkhara-Nāyaka II; two dated 1737 and 1760, by the Mysore king Krishna Rāja Wodeyar II; and one dated *Saka*, 1240, by Vijaya-Venkatapati-Rāya; the last appears to be spurious. Some of the gold and silver vessels and other articles in the *matha* bear inscriptions giving the names of the donors. A tiara set with precious stones, a gold palanquin, and 4 silver vessels were presents from Krishna Rāja Wodeyar III; and a jewelled gold *pandan* (box for keeping betel leaves), 2 jewelled gold cups and 3 silver vessels, from his queens. There are also a silver throne presented by the chief of Jamkhandi, a silver vessel presented by Bale Arasu and two big bells presented by Annājirāya.

The *matha* has nearly 200 *sanads*, ranging in date from 1629 to 1867, many of which are of considerable interest and importance from an historical and social point of view. Of these, 26 relate to the rulers of Ikkēri, 2 to the rulers of Santebennur, 2 to the rulers of Coorg, 1 to the ruler of Jagali, 1 to the ruler of Belur, 1 to Pēshwa Bāji Rao, 2 to the Nizam of Hyderabad, 1 to the ruler of Indore, 1 to the ruler of Dewas, 1 to the East India Company, and 148 to the rulers of Mysore. Of the last again, 8 belong to Krishna-Rāja-Wodeyar. The *sanads* testify to the high esteem in which the *svāmis* of the *matha* were held by the various rulers and chiefs. Most of them record grants of land or concessions made to the *matha* by the rulers of Ikkēri, Coorg, Santebennur, Belur, Jagali, Mysore and

Hyderabad. Several of them recognise the full powers of the *svāmi* to order enquiries into the conduct of the disciples and to punish the delinquents, and call upon local officers to afford all facilities to the representatives of the *matha* in carrying on this work. Special interest, however, attaches to the letters addressed to the *svāmis* of the *matha* by Haidar and Tipu. They are couched in respectful language and breathe a spirit of reverence for the holy personages, though of an alien faith. Haidar requests the *svāmi* to pay a visit to Peshwa Raghunātha Rao, makes suitable arrangements for the journey and sends Rs. 10,500 for expenses. Tipu entreats the *svāmi* in several letters to have certain Hindu rites performed in the prescribed manner at his expense for the success of his warriors against his three sets of enemies, i.e., the English, the Mahrattas, the Nizam, and requests him to pray to god for his welfare and to send him his benedictions. Nor do the father and the son forget to send occasionally valuable cloths for the goddess Sārada and the shawls for the *svāmi*. It is also recorded that Tipu sent a silver palanquin and a pair of silver *chauris* for the Sārada temple. A few more of these records are of social interest being addressed to local officers telling them that the Markas should be warned against adopting the customs and observances of the Brāhmins, that the Dēvāngas should not be permitted to wear the sacred thread, that no interest higher than 12 per cent per annum should be made over to the charge of the *matha* and that unclaimed property within certain limits should go to the *matha*. There are, moreover, in the *matha*, several cart-loads of *kadūtas* nearly 200 years old, stored in two or three big rooms. A *kadūta* is cloth covered with charcoal paste, folded in the form of book and written with a pencil of potsone. Most of the *kadūtas* contain the accounts of the *matha*, while a few that have been closely examined show that they contain copies of stone and copper-plate inscriptions and several matters of importance relating to the *matha* and its *svāmis*. A copy of a copper-grant of some historical value said to consist of 7 plates has been transferred by the Archæological Department. A list of the *svāmis* of the *matha*, with a few dates here and there, is also contained in one of these *kadūtas*. With regard to some of the *svāmis*, we learn that Bhārati-Krishna-Tirtha, Narasimha-Bhārati and another Narasimha Bhārati died in 1374, 1402 and 1602, respectively; that Rāmachandra Bhārati and

Narasimha Bhārati were installed respectively in 1517 and 1818; and Purushōttama-Bhārati's period was 1440 to 1450; and that there was Vidyāranya in 1515 during Krishna-Dēva-Rāya's time. These dates do not agree with those given in the printed list and the last is a new one not found in it. With regard to Sachchidānanda-Bhārati we are told that on his falling ill in 1739, a letter was written to the Ikkēri chief Basappa-Nāyaka II (1739-54) informing him of the illness of the *svāmi* and asking him to arrange for a suitable successor. A careful examination of these *kadūtas* is likely to reveal several interesting facts with regard to the history of the *mathas*. The authorities of the *matha* have on hand a comprehensive work dealing with the documents in their possession.

The jewels of the goddess Sārada are of great value, made with solid gold, and set with diamonds, emeralds, rubies and other precious stones. There are also numerous pearl necklaces besides with fine pendants set with precious stones. Besides these are very many valuable articles a few of which deserve mention:—

Figures of Vēnugōpāla and Śrīnivāsa, both flanked by consorts and made of rubies; Nandi made of a single pearl; an emerald *mantapa* with a golden *linga* inside; a gold *panchāpātre* or drinking vessel of a cylindrical form set with diamonds; a gold *uddarne* or spoon set with rubies, the hollow part consists of a big ruby which has been scooped out; a gold mask of the Chandramaulēsvara *linga* set with rubies and diamonds; a conch winding to the right set with diamonds; and a large gold *mantapa* of fine workmanship, said to have been presented by a former Mahārāja of Travancore. There are besides several vessels made of solid gold, to say nothing of silver *mantapas*, *prabhūvalis*, lamp-stands, pitchers and so forth. The Mahratta raid of 1791, during which the *matha* was despoiled of valuables worth 60 lakhs, probably accounts for the fact that no jewels or other valuables older than the time of Krishna-Rāja-Wodeyar III are forthcoming, with the single exception of the ruby of Vēnugōpāla which is an old possession of the *matha*, being referred to in records dated 1700, 1759, and 1822, and which must somehow have escaped the notice of the wicked marauders. A letter dated 1867 of Krishna-Rāja-Wodeyar III giving suggestions for the proper management of the *matha*, refers to the gifts made by his predecessor Kanthirava-Narasa-Rāja Wodeyar (1638-59) and ends with a request that particular care

may be taken of them. It is very probable that the ruby Vēnugōpāla was one of these.

Two necklaces known as *Puttalai Saras* of the goddess Sārada, consisting of various gold coins numbering in all 124 are worthy of note. Of the coins in the possession of the agent, 13 were gold and 9 were silver. Of the former, 9 were found to be mohurs of the Moghul Emperors, 1 a mohur of Hyderabad, 2 a mohur and a half mohur of the East India Company, and 1 a coin of some Northern Indian State, judging from its Nāgari legend Vikrama-Sahdēva, and of the latter, 4 were found to be coins of the East India Company, 2 of Mysore, one of Northern Indian State, being similar to the gold coin noticed above, 1 a yen of China and one a coin of Russia of 1780, judging from the double-headed eagle on the reverse. These 124 coins consist of 3 mohurs of the Moghul emperors, 1 mohur and 1 half mohur of the East India Company, 114 Venetian ducats and 5 coins ranging in date from 1715 to 1849, probably of Belgium.

The library of the *matha* consists of about 500 palm leaf manuscripts and a large number of printed books. The manuscripts and books are kept neatly arranged in glass almirahs. The manuscripts appear to contain a good number of unpublished works. A brief and cursory examination of these manuscripts has brought to light several unpublished works in the form of poems, biographies, philosophical, religious and grammatical treatises, and commentaries. Of these may be mentioned the poems *Rāmanīyarāghava* and *Sādhanakāvya*, the biographies *Purushōttama-bhārati-charitra* and *Rūmachandra-mahōdhaya*, the philosophical and grammatical treatises *Vaidikarnirnaya* and *Prākriyakaumudi*, and the commentaries on Surēsvara's *Vārtika*, the *Mahābhārata*, the *Raghuvamsa*, the *Sisupālavadhā*, and the *Sāstrādīpika*. Most of the manuscripts are written in Nāgari characters. The collection as a whole awaits closer examination at the hands of the specialists.

Tanikodu.

Tanikodu.—A village in the Srīngēri Taluk. It has a small Sankaranārāyana temple. The god is about 2½ feet high, has a conch and a mace in the left hands and an axe and a rosary in the right upper, the right lower being in the *abhaya* attitude. Nandi and Garuda are carved on the pedestal.

Tarikere.—A taluk in the north-east. Area 467·87 square miles. Head-quarters at Tarikere. Contains the following *hoblis*, villages and population :—

No.	Hoblis	Villages	Population
1	Ajjampura	55	15,613
2	Amritapura	41	10,601
3	Lakkavalli	32	3,607
4	Lingadahalli	28	6,910
5	Sivane	48	14,170
6	Tarikere	36	14,151
	Total ..	240	65,052

No.	Place	Population
1	Tarikere	7,763
2	Ajjampur	2,338
3	Sivane	2,010
4	Lakkavalli	1,113
5	Kudlur	1,093
6	Lingadahalli	1,361
7	Hunasagatta	793

Principal
places with
population.

This taluk is partly hilly and partly plain, the soil and climate being as varied as the configuration. Along the north are the Ubrani 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 taluk 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 ragi and

different kinds of pulse are cultivated. The western portions of the taluk are semi-Malnād.

A portion of the Bābā Budan range enters the taluk 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 Ubrani hills and those at Lingadahalli at the foot of the Bābā Budans. In the hills near Ajjampur very extensive old gold workings have been discovered, and gold-mining has been revived under European superintendence by the Kadur-Mysore Company.

During the period of the Hoysala sovereignty, the greater part of the taluk appears to have formed a principality, whose chief seat was at Kātur, a village near Tarikere. It was subsequently subdued by the Muhammadan forces which took Dōrasamudra 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 Pālegārs of Basavapatna, 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 Alī in 1761, and became a part of Mysore.

The revenue settlement was introduced in 1877, and the resettlement in 1917-18. The area of the taluk at that time was distributed as follows:—

Dry	..	..	123,230	} 136,332 acres
Wet	..	..	8,785	
Garden	..	..	4,317	
Unoccupied area	..	..		22,369 acres
Kharab land..	..	..		178,884 „
Inam	..	..		2,650 „

The Bangalore-Poona Railway runs near the south-east boundary, with stations at Ajjampur and Shivani. A branch from Birūr runs through Tarikere to Shimoga.

The Bangalore-Shimoga road runs through Tarikere, whence there are roads west through Lakkavalli to the Agumbi Ghat, east through Ajjampur to Hosdurga, and south along the eastern face of the Bābā 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 (Town).—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. Headquarters of the Tarikere taluk, and a municipality. Nearest railway station for Bābā Budangiri and Srīngēri.

Tarikere
(town).

Population in 1921	Males	Females	Total
Hindus	3,328	2,931	6,259
Muhammadans	826	579	1,405
Jains	25	7	32
Christians	56	44	100
Animists	47	15	62
Total	4,282	3,576	7,858

Tarikere appears to have had its origin in the town of Kātur to the north-west founded at the end of the 12th century by one of the Hoysala kings, in obedience to the commands of the goddess Rēnuka-paramēsvari, 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 Kāma-Chakrēsvara-Rāya, fortified Kāmandurga on the Bābā Budans. The territory was afterwards subdued by Bukka-Rāya of Vijayanagar, and given to one of his Danāyaks, or generals. The latter was

succeeded at his death by Sāluva-Narasinga-Rāya, who transferred it to his brother Kārtika-Rāya, and retired to Bhadrāvati. Krishna-Rāya, the son of Kārtika-Rāya, constructed many useful irrigation works during his reign, among others the Tarikere-katte-hole. His son-in-law, Hale-Rāma-Rāya, followed, in whose time the territory was subdued by the Bijapur army.

The territory of Kātur is said to have been subsequently bestowed upon Sarja Hanumappa Nāyak, Pālegār 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 (*mimosa catechu*) which grew there. The date assigned for this event is 1569. It is rather difficult to identify this story with the statement that when the Bijāpur forces under Randhulla Khān captured Basavapatna in 1636, Sante Bennur was also taken and the chiefs of that place returned to Tarikere with which they were afterwards identified, having Kaldurga as a fortress. Their inscriptions (*E.C.* VI, Kadur District, Tarikere 21 dated in 1565, 22 dated in 1681, etc.) describe them as of the Puvvali race and as adherents of Hanumanta, the servant of Rāmachandra. The succession as given in them is as follows :—

Kengappa-Nāyaka.

Hirē-Hanumappa-Nāyaka.

Immadi-Hanumappa-Nāyaka.

Nichcha-Maduvaniga-Hanumappa-Nāyaka.

Saraja-Hanumappa-Nāyaka.

Sītārāmappa-Nāyaka.

Hirē-Hanumappa-Nāyaka's brother Balagiri-Nāyaka is said to have been like a right hand to Vīra-Venkatapati-Dēva who was ruling in Penukonda.

This line of chiefs, since known as the Tarikere Pālegārs, continued in power till subdued in 1761 by Haidar Alī, who annexed the territory to Mysore, granting the chief a

maintenance allowance. The representative of the House took a leading part in the disturbances of 1830. His son continued at large, creating disturbances, till 1834, when he was seized and hanged.

At the entrance to Pūrnaiya's chatram in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarikere Pālegār's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who is holding a sword. The Pālegār's palace in the town is an old dilapidated structure, which, it is stated, was sold by public auction some years ago to some Sahukar in Bangalore. It has a tiled porch with a well carved wooden door-way and some old fashioned wooden screens on the upper floor. At Haleyur, a village about 2 miles from Tarikere, is a ruined Kēsava temple. The image of this temple appears to have been removed to Tarikere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Haleyur we learn that Tarikere, otherwise called Amarāvātipura, was an *agrahāra* brought into existence by Lakumarasa-dandanāyaka, a general of Ballāla II (1173-1220), before 1180, the year in which the image of Kēsava was set up at Haleyur.

Tippanakoppa.—A village in the Srīngēri taluk.

Tippanakoppa.

In a field at Tippanakoppa is a curious *māstikal* (mahā-sātikal), i.e., a memorial of a woman who immolated herself on the funeral pyre of her husband, in three panels. The top panel has a fine Gajalakshmi; the middle one a female figure in the centre flanked by two female figures on either side; and the lower one has in the centre a man borne in a palanquin by four men two on either side; at the right end a warrior armed with a sword and a shield, and to the left a woman seated on a throne with a female *chauri*-bearer to her right. The man in the palanquin is apparently a king and the woman on the throne his queen who became a *sati* on his death; such *māstikals* appear to be peculiar to these parts. A new inscription was found at each of the villages Talakodu, Haravari, Hechche and Harike. Another at Rudrapāda, dated 1602, states that the

Rāmēsvara *linga* there was set up by Narasimha Bhārati. Sachchidānandapura is so called because it was founded as an *agrahāra* by Sachchidānanda. It is stated that Vaikunthapura was once known as Kuntapura (lame town) and that by paying *kānke* or a contribution to the *mattha* the residents got it changed into the present form.

Tunga.

Tunga.—A river which rises in the same spot as the sister stream of the Bhadra, namely, at Gaṅgāmūla in the Varāha peak of the Western Ghats, in the south-western angle of the Koppa taluk. Its 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 Kūdali; from which point commences the united stream of the Tungabhadra.

Uppavalli.

Uppavalli.—A village in the Chikmagalur Taluk. Population 314.

Judging from the inscriptions the place appears to have been of some importance at one time, the oldest record in the village being a Ganga inscription dated 959. In and around the village are lying scattered well carved but mutilated figures of Bhairava, Subrahmanya and Ganapati, Mahishāsūramardini, Saptamātrika and so forth. *Chikmagalur* 38, a *vīrgal* of the early part of the 11th century at the place, is noteworthy for the simplicity of its sculptures, having only a standing figure of a man armed with bow and arrow at the top. One of the new inscriptions was found on the pedestal of a figure of Mahishāsūramardini, known as Bāgilu-Māramma or Māramma of the gate, which must have replaced a former figure of Ganapati as evidenced by the inscription and the symbol of the rat.

Vastāra.

Vastāra.—A village in Chikmagalur taluk, on the Chikmagalur-Mudigere road, 6 miles south-west of the *kasba*. Till 1875 it was the head-quarters of a taluk named after itself. Population 638.

It is situated at the entrance to the Malnād country. The name is said to be a corruption of *vasu-dāra*, land bestowed, that is, as an endowment. The foundation of the town is due to a Santarasa, one of the Humcha kings, and it was subsequently held by their descendants, the Pānyda rulers of Sisugali and the Bairarasa Wodeyars of Kārkala. The chiefs of Balam and of Ikkēri in turn possessed it. Though taken by the Mysore army in 1690, it was one of the places restored to Ikkēri by the treaty of 1694. The conquest of Bednūr by Haidar Ali in 1763 annexed it to Mysore.

Two very old stones here, registered as *Chikmagalur* 92 and 93 (*E. C. VI, Kadur District*) and engraved on a stone near the Padmāvati temple, may be noted. The first of them states that the sole ruler (*or-alarum*) Sundari gave the Sundari Charetti free of all imposts to Māravarma Swāmi of the Bhāradvāja Gōtra. The second consists principally of imprecations. Mr. Rice assigns these inscriptions to about the middle of the 8th century A.D.

Mr. Lewin Bowring in his *Eastern Experiences* notes:—

“About twenty-five years ago, a successful attempt to grow coffee was made in Vastāra, not far from the Bābā Budan hill, by Mr. Cannon, who gradually extended his operations, and is said to have realised a large fortune. His example was soon followed by others, and as Manjarābād, having fine forests and a good climate, appeared well suited for planting operations, a great many European gentlemen settled there, and obtained grants of lands for coffee cultivation.”

Vedavati or Hagari.—A river which, after a lengthened course, principally through the Chitaldrug District, flows into the Tungabhadra in the Bellary District. It is formed by the union of two streams, the *Vēda* and the *Avati*, which spring from the eastern side of the Bābā Budan mountains. The immediate source of the *Vēda* 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 *Vēda*, and skirting the town of Sakkarepatna, flows north-east

Vēdāvati
or Hagari.

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 Vēdāvati, which shortly enters the Chitaldrug District.

Vidyāranya-
pura.

Vidyaranyapura.—A village in the Srīngēri *Jāgēr* about a mile from Srīngēri. Population 617. This is so called because it was granted as an *agrahāra* by the Vijayanagar king Harihara II in memory of Vidyāranya on his death in 1386. A portion of the village is said to represent Vasisthāsrama where Vidyātirtha (para 18) is said to have performed penance. Here the river Tunga is Paschima-vāhini, *i.e.*, flows towards the west, the only place where it is said to flow thus and forming therefore a spot of peculiar sanctity. The village has several temples with tiled roofs. We learn from *Srīngēri* 10, that the Vighnēsvara or Ganapati temple here was built in 1547 by Purōhita Narasimhabhatta. The Vidyāsankara temple has a seated figure, about 2 feet high, of Vidyātirtha with the right hand holding a rosary in the *chin-mudra* or teaching pose. The stone temple of Sadāsiva was built in 1657 by the Ikkēri chief Sivappa-Nāyaka.

SHIMOGA DISTRICT.

SECTION I—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

A District in the north-west; situated between $13^{\circ} 27'$ and $14^{\circ} 39'$ north latitude, and between $74^{\circ} 38'$ and $76^{\circ} 4'$ east longitude. Its greatest length is 95 miles from east to west. From north to south the longest line is 80 miles. Situation.

Its area is computed at 4,030 square miles; of which 1,171 square miles are under cultivation, 198 square miles are culturable waste and the remaining 2,661 square miles are forests and unculturable waste. Area.

It is bounded on the east and south by the Chitaldrug and Kadur Districts respectively, on the north by Dharwar, and on the north-west by North Kanara, both belonging to the Bombay Presidency, and on the west by South Kanara of the Madras Presidency. Boundaries.

PHYSICAL ASPECTS.

A line drawn from Talguppa to Anantapur and thence to the Ghats through Masarur and Kavaledurga, with one from this last point to Kodachādrī Parvata, would nearly correspond with the water-sheds which separate the main lines of drainage. All the streams to the south, east and north of the line flow to the Tungabhadra; those on the west to the Sharāvati, and those on the south-west to the Gargita. The main part of the District therefore consists of the western slopes of the upper Tungabhadra valley. Rocks.

The Tunga-
bhadra.

This river is formed by the union, at Kudali, of the Tunga and the Bhadra, of which the former runs most of its course within this District, in a north-easterly direction. From the point of confluence of the united streams, the river runs north to the frontier, which it follows north-eastwards to beyond Harihara, receiving on the left bank the Chorade and on the right the Haridra. Thence, leaving Mysore, it runs north, separating Madras from Bombay until joined on the left by the Varada, when again turning north-east, it marks the boundary between Madras and the Nizam's dominions, and receiving on the right the Hagari or Vedāvati, flows past Hampe, the site of the ancient cities of Kishkindha, Anegundi and Vijayanagar, into the Krishna beyond Kurnul.

The Sharāvati rises near Kavaledurga and, uniting with the Haridrāvati on the right, pursues a north-west course to the frontier. Thence turning west, it hurls itself down the Ghats by the Jog or far-famed Falls of Gersoppa, a sheer descent of over 900 feet, and runs into the sea at Honavar (Honore).

The streams rising between Kodachātri Parvata and Kavaledurga flow west or south-west into the sea at Kundapur, the principal one being the Gargita, which descends to South Kanara from the head of the Haidar Ghar Ghat.

The western side of the District, resting upon the Ghats, is very mountainous and covered with magnificent forest, the highest point being the Kodachātri Parvata, a fine peak situated 10 miles north-west of Nagar. Its elevation is 4,411 feet above the level of the sea. Govardhangiri in Sagar, and Chandragutti in Sorab, are also conspicuous hills, the height of the latter being 2,794 feet.

The interior of the District is crossed at the central watershed by a chain of hills running from Mandagadde on the Tunga northwards, between Anantapur and Kumsi, towards Sorab, and by a range from Atavādi westwards through Ikkēri to Talguppa. On the east are two lines of low, stony hills stretching from the south of Channagiri to the frontier,

one following the course of the Tungabhadra northwards, the other crossing that river near Hole-Honnur and passing near Shikarpur. The south-west around Nagar and Kavale-durga is full of hills.

The general elevation of the District along the water-shed is about 2,100 feet above sea level, falling to 1,900 in the east and west. The height of Anantapur has been determined as 2,101 feet; east of which Shimoga is 1,899 and Benkipur (Bhadraṅvati) 1,872; while on the west, Talguppa is 1,956, Sagar 1,973, Kollur Katte 1,928, Nagar 1,887 and Haidarghar 1,896. The head of the chasm at the Falls of Gersoppa is 1,670 feet.

The greater part of the District is reckoned as *Malnad* or hill country, which, roughly speaking, may be described as occupying all to the west of a line drawn from Shikarpur to Gajanur; the eastern portion being *Maidan* or *Bailu sime*, open country. The whole of the first-named region presents a range of scenery abounding with every charm of tropical forests and mountain wilds. Trees of the largest size stand thickly together over miles of unbroken ranks, their giant trunks entwined with creepers of python dimensions, their massive arms decked with a thousand bright blossoming orchids. Birds of rare plumage flit from bough to bough. From the thick woods, which abruptly terminate on verdant swards, bison issue forth in the early morn and afternoon to browse on the rich herbage, while large herds of elk pass rapidly across the hill sides. Packs of wild dogs cross the path, hunting in company, and the warning boom of the great *langur* monkey is heard from the lofty trees. The bamboo forest has beauties of its own, whether waving in immense fronds of delicate green foliage, or whitening with its rice-like grain. Lively gardens of the elegant areca palm, for which Nagar is famous; the *kans* of Sorab, with the rich hues of wild cinnamon and the sombre green of the jack, intermingled with the truncated leaf of the *bagni* palm, and the waving bunches of the pepper vine; the magnificent avenues of the *dhupa* tree in Sagar:—all unite to vary the

attractions of a region replete with every natural beauty. The view from the head of the descent to the Falls of Gersoppa is probably one of the choicest bits of scenery in the world.

The features of the open country are tame in comparison with those of the woodland tracts, but there is much that is picturesque in the fertile taluk of Channagiri with its large Sulekere lake, the finest reservoir with one exception in the south of India.

GEOLOGY.

Rocks.

In this district also are wide patches of Dharwar schists underlain by granites and gneisses of different series. The schists are of a different character from those noticed in the Kadur District and are mostly chloritic—consisting of scales and small flakes of green chlorite and granular quartz. From these basic chloritic schists, there are gradations to the acidic gritty schists in which scales and wisps of chlorite occur in subordinate quantities. These latter rocks are seen in the field to be the crushed and altered phases of various effusives and intrusives, such as the rhyolites, quartz porphyry, aporhyolites, granite porphyry, microgranite, etc., which are all believed to be the various phases of the Champion gneiss series. These altered acidic schists have in them bands of iron ore, limestone and manganese ores, which appear to be the secondary replacement of the various acidic schists. The one other noticeable feature in these schists is the occurrence of a number of bands of crushed or auto-clastic conglomerate.

Granites.

Bordering the schist regions occur fairly wide masses of uniform, medium to coarse grained, generally greyish type of a granite, such as is exposed near Honnali, Saulanga and Bhadrāvati, etc. These are now regarded as the granitic phases of the Champion gneiss series and are separated from the vast complex of the granite gneisses of the Peninsular gneiss series.

The western and the north-western parts of the District in parts of the Sorab, Shikarpur and Sagar Taluks are capped sheets of laterite or lateritic soil which entirely hides the underlying formations.

In the eastern parts of the district, granite has been quarried and used for purposes of construction. In the west, the laterite forms the chief building material. This is excavated in open quarries and is sold cut into bricks of 18"×12"×4". During 1916, the price per 100 of such bricks was Rs. 3 to Rs. 4. On hill 2159 west of Hiregonigere tank (Honnali Taluk), the altered quartz porphyry band is quarried for making grind-stones. On the banks of the river north-west of Hiregoingere, a fine chlorite schist has also been worked for long slabs of about 7'×2'×3' in dimensions.

Building
Material.

The ores of iron, manganese and limestone form the chief minerals of the district.

Mines and
Minerals.

Iron ore is found in the interior in parts of the Sorab and Shikarpur Taluks, and also in more easily accessible places near Joldhal (Chennagiri), Kumsi and Shankargudda areas. The ores are mostly limonite or hæmatite and some of these ores in the Shikarpur Taluk appear to have been locally smelted about 30 years back.

Iron Ores.

Limonitic ore from the Chettanhalli area near Kumsi is being utilised by the Mysore Iron Works for smelting.

Limonitic
Ore.

Manganese is produced chiefly from the Kumsi and Shankargudda mines, the former being situated about 4 miles north-north-west of Kumsi town and the latter 9 miles west of Shimoga. Psilomelane and pyrolusite are the chief forms of the ore obtained and the ore bodies are worked in a series of benches by the open quarrying method. The total amount of manganese ore obtained from these blocks from 1905 to 1924 is 4,68,409 tons, of which 4,47,025 tons have been exported.

Manganese
Ores.

Work which was practically at a stand-still at the Kumsi mines has been resumed recently, removing ores of inferior grade. At Shankargudda, work is being carried on round about the knoll deposits.

Besides these, during 1907-1909 when there was a good demand for manganese, vigorous exploration and prospecting for the mineral were carried out, with the result that low grade ore was located at a number of places in the Kumsi and Shikarpur Taluks.

The other areas where manganese ores have been worked are:—Ittighalli, Hosur and Ballur, Kaginelli, Hoshalli near Joladhal, Bikonhalli, Bhadigund, Balekatte, Siddarhalli, Mavinkere near Masarhalli and Karekodlu.

The total quantity of ores extracted in this district from 1905 to 1924 is 525,138 tons, of which 488,375 tons have been exported.

Limestone.

Bands of limestone are found near Bikonhalli 7 or 8 miles north of Shimoga, 4 to 6 miles north-east and north of Honnali and near Joldhal and Bhadigund and also at Kumsi and Shankargudda mines. The dolomitic limestone of the latter areas is being supplied as a flux for iron smelting at Bhadrāvati.

Soil.

The general substratum of laterite in the western taluks, wherever it approaches the surface, checks vegetation. The soil in the rice valleys, so characteristic of the *Malnad*, is loose and sandy, while that of garden lands is stiff and clayey. The richest soil of the District is in the north-east, from the Sulekere northwards. The black soil here prevails, as also around Nyamti and Belgutti in Honnali Taluk.

BOTANY.

Vegetation

The Western Ghats and the country immediately below them are covered with magnificent evergreen forest. Many of the hills are heavily wooded up to their summits. In some parts the undergrowth is dense, elsewhere the forest is open, and on all sides trees with clear stems to the first

branch of from 80 to 100 feet met the eye. The great bulk of these trees can scarcely be realised except by actual measurement. The more valuable kinds are poon, wild jack, ebony, some, heigni, erool, dupada mara, the large devadaram, gamboge and a species of cedar. The wealth of timber in these forests is almost entirely unproductive, owing to the inaccessible nature of the country.

More to the east, as far as a line from Anavatti to midway between Shikarpur and Honnali and thence to Sakrebail, is a rich and productive belt of vegetation, including the *kans* of Sorab, areca palm and cardamom garden and the rich rice-flats of Sagar, Nagar and Tirthahalli. Within this tract are the State and District forests. The more important trees are teak, black wood, honne, matti, sampaji, arsentega, alale, biridi, bilavara, .bagi, sagade or chendala, jambe, dindiga, hulvati or namadari, hunal and mashi, jani, kadaga, kuli, kalteka, nelli, navaladi, nandi, pachari, shi-anvige, tapasi, and kendatsal.

Teak, not of the largest size, is found in Shikarpur, Kumsi and Sakrebail. Bamboo is abundant everywhere. Sandal is most plentiful in Sorab, Sagar and Nagar taluks. It also grows in parts of Shimoga and Shikarpur, and a little in Channagiri and Honnali.

The taluk of Sorab abounds with *kans*, many of which are cultivated with pepper vines, and sometimes coffee. The sago palm (*caryota urens*) is also much grown for the sake of its toddy. These *kans* are apparently the remains of the old forests, which appear once to have stretched as far east as Anavatti. At the present day at Anavatti itself, there is no wood, and the surrounding country is clothed with either scrub jungle or small deciduous forest, generally pentapterous. *Kans* are found also in Sagar, Nagar, and the other *Malnad* taluks, but those in Sorab are, from their number, situation and accessibility, the most valuable.

The Sagar taluk is not so thickly wooded as that of Sorab, except along the Ghats. The adjoining taluk of Nagar possesses heavy forests in the west (though several of the

hills are cleared), but the wood grows generally in large *kans*, which are scattered unequally over the taluk. Going south to Tirthahalli much fine timber is found to the north of the Tunga, while to the south of the river the country is comparatively open. From Mandagadde in this taluk is a long stretch of wooded country, which runs north *via* Hannigeri through portions of the Shimoga taluk to the confines of Sorab and Sagar. In this strip there is good teak, much fine second-class timber, and a vast quantity of *ingaxylocarpa*, which is largely used for making charcoal for the iron mines that abound near Masrur, Shrigeri and other places in Anantapur and Shimoga.

Between Shikarpur and Kumsi is a belt of jungle, parts of which have been placed on the State forest lists. In the eastern portions of Shikarpur and Honnali taluks, there is comparatively little wood. Between Shikarpur and Sorab is a quantity of small pentapterous jungle near Udagani and Siralkoppa, which only requires conservation to grow up into a valuable second class forest.

The Honnali taluk is poorly wooded. Near Malebennur, in the low hills to the east of the Tungabhadra, are the remains of old jungles, which apparently yielded small timber and much fuel. In Channagiri there is very little wood; in the south-west of the taluk is a small jungle.

Forests.

The District comprises of three Forest Divisions. The extent of State Forests and Plantations in each of the Divisions is as follows:—

Division	State Forests	Plantations
Shimoga	195 Sq. Miles	2 Sq. Miles
Bhadraṅvati	241 do	294 Acres
Sagar	337 do	2 Sq. Miles

The thickly wooded evergreen Ghat forests run along part of the western boundary of the District merging gradually

into the deciduous forests of the centre and south. The eastern portion, particularly of Shikarpur, Kumsi and Honnali taluks, is comparatively little-wooded. The *kans* of Sorab are characteristic of that taluk.

The more valuable species of the Ghats are ebony, bogi, devadari (white cedar), nagasampige, surahonne, hebbahalsu, gandhagarige (toon). The most numerous are balagi and dhuma. The deciduous forests contain teak, rose-wood, honne, matti, arsentega, alale, hunal, masi, etc:

Rice is the principal cultivated product of the District, Cultivation. of which more than 60 kinds are enumerated. Areca-nut is extensively grown in Nagar, Sagar and Tirthahalli, that of the first-named place being considered superior to any in the Province. Sugar-cane is largely reared in Shikarpur. Honnali chiefly produces different kinds of dry grains as well as cotton. Pepper grows wild in the forests of Nagar and Sorab, while cardamoms are produced in the jungles about Agumbi, though not so good as those raised in areca gardens.

The sowing of rice commences in April and continues on till well in July. Reaping commences in November, and by the end of February or so is concluded. By the close of March, or a little after, the grain is threshed, and by the close of April or May is ready for the market.

The following are the names of the different kinds of rice grown in the District :—

Sakalati sanna	Hasar kesari	bhatta
Dasar do	Kempu kesari	do
Nerlagiri do	Hanesale	do
Putti do	Keruvina	do
Eili do	Ambe mori	do
Kempu do	Hasadi	do
Marutra do	Haralu homisana	do
Nirlagiri do	Hudri	do
Gauri do	Jolasina	do
Bhangar kaddi bhatta	Chekkalli	do
Mentyasale do	Janagali	do
Kesari do	Hasar meluge	do

Kare dadi	bhatta	Nerogoli	bhatta.
Hunse huvina	do	Haluganna	do
Bidane bija	do	Kamariganna	do
Kalave	do	Kempu dadi banna sale	
Togarigina	do	Bili	do
Siddasale	do	Nirada	do
Somasali	do	Billikana hegge	
Jirige sali	do	Juddi	do
Motalingana	do	Mardara	do
Hasibilevina	do	Putti	do
Bili hasadi	do	Sampige dala	
Mara hasadi	do	Betta kendala	
Kugalli	do	Bale suli	
Kirvannana	do	Hunkal mardiga	
Hasangana	do	Kavade doddiga	
Kodde	do	Kambu tige	
Kurni	do	Pusta manjari	
Gugigonda	do	Bili mundakara	
Varnagilli	do	Kempu	do
Chale	do		

Next to rice the most important wet crop is sugar-cane, of which the principal varieties cultivated are *kiri kabbu*, *mara kabbu*, *rastali*, and *pattapatti* or *ram rastali*. Planting operations commence in January and continue till June. The crop takes a twelve-month or more to arrive at maturity, when it is cut and for the most part converted into jaggory, which is ready for the market about July of the year following that in which the cane was put down.

Crops.

The following statement shows the important crops raised in the District during the three years 1922-23 to 1924-25 together with the area in acres cropped :—

Name of the crop	Extent cropped		
	1922-23	1923-24	1924-25
Rice	2,11,520	2,04,211	2,12,699
Cholam or Jawar.. ..	79,414	79,791	82,656
Areca-nut	15,409	..	11,646
Ragi or Marua	1,18,271	1,14,483	1,15,906

Name of the crop	Extent cropped		
	1922-23	1923-24	1924-25
Horse gram	38,231	48,925	32,159
Bengal gram	565	12,034	5,214
Togari	20,322	3,128	..
Til or Gingelly	9,673	9,297	9,395
Mustard and rape	322	718	1,023
Ground-nut	1,119	1,078	5,074
Cocoa-nut	149	169	117
Castor	2,279	2,194	2,280
Coriander	1,342	210	523
Chillies	3,568	6,913	10,131
Pepper	1,872	2,256	1,194
Onions	1,944	97	57
Sugar-cane	8,755	7,072	8,060
Cotton	7,309	9,531	14,146
Drugs and Narcotics	635	550	1,886
Fodder crops	566	1,022	..
Mangoes	449	..	1,406

FAUNA.

The larger game is most abundant in Sagar, where bison are common and elephants occasionally met with. Tigers, panthers and bears, which are the most feared by the people, are found principally to the west of Shimoga and in Shikarpur. In Channagiri their numbers have been very greatly reduced. The wild bear, so destructive to crops, abounds in Channagiri, Nagar and other parts. Sambar, chital and jungle sheep are general in the wooded tracts. Elephants latterly became so numerous and destructive to the crops that attempts were made to reduce their numbers by shooting. But this was found ineffectual, and *Keddah* operations were started.

Wild animals.

Crocodiles are found in the Tunga and Bhadra and in the streams and tanks connected with them.

Reptiles.

Wild geese, ducks, and teal frequent the tanks in Channagiri and Shimoga, while pea-fowl and jungle-fowl are to be had in the woods.

Birds.

Domestic animals.

The cattle—cows and bullocks—are, with the exception of those in the *maidan* taluks, generally undersized and of very poor quality. About Shimoga the bullocks are a short, thickset breed, well adapted for agricultural purposes. The cows are very indifferent and give but little milk. Buffaloes are kept in the *malnad* as standing the climate better, the females being reserved for the dairy and the males used for draught purposes. Asses are numerous in the neighbourhood of Shimoga, where also a few sheep and goats of inferior breed are reared.

Live Stock.

The District in 1924-25 contained 34,587 bulls, 1,54,816 bullocks, 1,34,898 cows, 83,389 buffaloes, 821 horses, 25,450 sheep, 62,193 goats, 1,56,813 young stock and 688 mules and donkeys.

CLIMATE AND RAINFALL.

Climate.

The climate is similar to that of Hassan.

Rainfall.

The annual average for the District is 56·98 inches distributed over 79 days; most of the rain falls in the months of June, July and August, the total for this period being a little over 40 inches. The driest part of the year extends from December to March when only 0·79 inch of rain can be expected. The rainfall rapidly diminishes as one proceeds from the eastern to the western boundary of the district; the annual rainfall at Agumbi, a station in the extreme west, is as much as 316·59 inches while that at Honnali, a station near the eastern boundary, is only 23·36 inches. The precipitation over greater part of the taluks of Tirthahalli, Sagar and Nagar is more than 100 inches in a normal year. In the north-eastern parts of the Honnali and Channagiri taluks, the rainfall is a little less than 25 inches. The heaviest fall on record for a single day is 22·16 inches registered at Agumbi on the 23rd July 1922. The deficiency in rainfall exceeded in no year 30 per cent since 1893 but the deficit exceeded 15 per cent in 5 years.

The following table gives the average monthly and annual rainfall for the various rain-gauge stations in the District:—

Station	No. of years	Jan.	Feb.	March	April	May	June
1	2	3	4	5	6	7	8
<i>Shimoga Taluk.</i>							
1. Shimoga ..	51	0·13	0·04	0·35	1·78	3·26	4·96
2. Bhadrāvati ..	28	0·07	0·05	0·22	1·28	2·81	3·97
<i>Channagiri Taluk.</i>							
3. Channagiri ..	51	0·11	0·06	0·16	1·20	2·90	3·46
4. Sulekere ..	26	0·10	0·10	0·15	0·70	2·36	3·11
5. Santebennur ..	18	0·11	0·07	0·14	0·70	2·71	3·26
<i>Honnali Taluk.</i>							
6. Honnali ..	51	0·11	0·15	0·25	1·41	3·23	2·93
7. Saulanga ..	28	0·08	0·12	0·10	1·13	2·71	3·87
<i>Shikarpur Taluk.</i>							
8. Shikarpur ..	51	0·05	0·07	0·22	1·26	2·85	5·01
9. Siralkoppa ..	28	0·03	0·06	0·20	1·45	2·07	7·22
10. Tagarti ..	21	0·04	0·00	0·18	1·10	2·35	8·99
<i>Sorab Taluk.</i>							
11. Sorab ..	51	0·11	0·04	0·21	1·34	2·35	11·43
12. Chandragutti ..	21	0·14	0·07	0·03	0·67	2·32	15·47
13. Anavatti ..	21	0·06	0·00	0·06	0·59	2·24	5·35
<i>Sagar Taluk.</i>							
14. Sagar ..	51	0·10	0·05	0·26	1·70	2·69	15·38
15. Aralgode ..	22	0·05	0·05	0·06	0·97	2·70	49·70
16. Karur ..	17	0·41	0·00	0·09	0·91	2·80	26·97
17. Anantapur ..	14	0·01	0·03	0·23	1·94	3·31	10·22
18. Gersoppa Falls..	7	0·01	0·14	0·00	0·69	4·07	36·78
<i>Nagar Taluk.</i>							
19. Nagar (Kallur- katte).	20	0·04	0·04	0·32	1·41	2·43	25·24
20. Nagar Town ..	28	0·08	0·08	0·25	1·40	2·10	29·75
<i>Tirthahalli Taluk.</i>							
21. Tirthahalli ..	38	0·08	0·02	0·25	1·58	2·93	23·63
22. Agumbi ..	28	0·05	0·06	0·10	1·53	5·40	72·97
<i>Kumsi Taluk.</i>							
23. Kumsi ..	35	0·06	0·04	0·19	1·94	3·01	6·91
24. Ayanur ..	22	0·07	0·05	0·21	1·65	2·95	6·58

The following table gives the average monthly and annual rainfall for the various rain-gauge stations in the District :—

Station	July	August	Sept.	October	Nov.	Dec.	Annual
	9	10	11	12	13	14	15
<i>Shimoga Taluk.</i>							
Shimoga ..	8-30	4-70	3-88	4-84	1-66	0-48	34-38
Bhadra vati ..	8-05	5-39	3-34	4-55	2-03	0-45	32-21
<i>Channagiri Taluk.</i>							
Channagiri ..	5-47	4-19	4-09	3-94	1-94	0-37	27-89
Sulekere ..	4-25	3-35	4-35	4-09	2-12	0-42	25-10
Santebennur ..	3-20	2-97	4-22	4-04	2-37	0-37	24-16
<i>Honnali Taluk.</i>							
Honnali ..	3-47	2-28	3-32	4-18	1-64	0-39	23-36
Saulanga ..	6-01	3-71	3-32	4-72	1-80	0-46	28-07
<i>Shikarpur Taluk.</i>							
Shikarpur ..	8-96	4-69	3-06	5-00	1-41	0-46	33-04
Siralkoppa ..	12-61	7-28	3-86	5-20	1-70	0-42	42-10
Tagarti ..	19-88	9-70	4-15	4-59	2-01	0-74	73-73
<i>Sorab Taluk.</i>							
Sorab ..	20-9	10-75	4-90	5-15	1-60	0-43	59-00
Chandragutti ..	30-52	14-09	5-50	4-24	1-85	0-54	65-44
Anavatti ..	11-46	5-17	2-61	3-51	1-37	0-71	33-13
<i>Sagar Taluk.</i>							
Sagar ..	28-15	15-44	5-42	5-59	1-70	0-31	75-79
Aralgode ..	85-39	45-99	13-53	7-38	2-32	0-67	208-81
Karur ..	44-28	22-69	6-69	5-72	2-14	0-34	113-04
Anantapur ..	18-52	10-96	5-31	4-46	3-27	0-12	58-38
Gersoppa Falls ..	53-57	40-18	16-33	6-01	3-84	0-06	161-68
<i>Nagar Taluk.</i>							
Kallurkatte ..	38-10	19-51	6-65	5-53	1-84	0-27	101-38
Nagar Town ..	43-36	21-36	8-57	5-70	1-77	0-27	114-69
<i>Tirthahalli Taluk.</i>							
Tirthahalli ..	45-94	25-34	8-38	6-91	2-19	0-52	117-77
Agumbi ..	115-58	77-25	29-14	10-86	3-11	0-54	316-59
<i>Kumsi Taluk.</i>							
Kumsi ..	10-99	6-35	4-09	4-49	1-74	0-29	40-10
Ayanur ..	11-01	6-34	3-69	4-59	1-84	0-52	39-50

Since 1837 the best years on record are 1882 and 1886 when the annual totals were respectively 57·86 and 52·43 inches ; during recent years the heaviest total is that for 1912, viz., 45·42 inches. The yearly aggregate was short of the normal in 47 out of 88 years and it was less than 20 inches in four years. The precipitation was the lightest in 1843 when only 15·30 inches were registered and the total for 1918 also was low being only 21·20 inches.

Rainfall at
Shimoga.

The actual rainfall at Shimoga from 1837 to 1924 is given in the following table :—

Year	Inches	Year	Inches	Year	Inches
1837 ..	27·40	1867 ..	38·63	1897 ..	28·37
1838 ..	15·80	1868 ..	29·01	1898 ..	41·12
1839 ..	31·00	1869 ..	26·24	1899 ..	23·47
1840 ..	23·90	1870 ..	37·26	1900 ..	38·15
1841 ..	23·80	1871 ..	35·24	1901 ..	34·58
1842 ..	29·00	1872 ..	32·34	1902 ..	42·50
1843 ..	15·30	1873 ..	28·78	1903 ..	31·78
1844 ..	30·70	1874 ..	39·87	1904 ..	34·56
1845 ..	24·10	1875 ..	26·48	1905 ..	24·07
1846 ..	52·70	1876 ..	19·76	1906 ..	39·99
1847 ..	31·30	1877 ..	42·57	1907 ..	32·20
1848 ..	32·90	1878 ..	27·66	1908 ..	22·90
1849 ..	40·20	1879 ..	35·77	1909 ..	36·16
1850 ..	38·50	1880 ..	33·20	1910 ..	31·34
1851 ..	20·30	1881 ..	23·14	1911 ..	30·95
1852 ..	42·80	1882 ..	57·86	1912 ..	45·42
1853 ..	29·40	1883 ..	47·57	1913 ..	29·24
1854 ..	26·10	1884 ..	31·82	1914 ..	28·23
1855 ..	15·60	1885 ..	39·10	1915 ..	32·64
1856 ..	24·70	1886 ..	52·43	1916 ..	30·96
1857 ..	22·10	1887 ..	56·55	1917 ..	28·42
1858 ..	33·40	1888 ..	37·74	1918 ..	21·20
1859 ..	31·80	1889 ..	40·60	1919 ..	31·13
1860 ..	20·50	1890 ..	37·04	1920 ..	27·76
1861 ..	25·80	1891 ..	29·80	1921 ..	30·86
1862 ..	24·70	1892 ..	26·51	1922 ..	26·45
1863 ..	31·30	1893 ..	34·10	1923 ..	37·99
1864 ..	34·70	1894 ..	26·43	1924 ..	37·01
1865 ..	34·10	1895 ..	36·58		
1866 ..	36·30	1896 ..	48·75		

THE PEOPLE.

Distribution. and number. The entire population of the District, according to the Census of 1921 was 492,560, of which 257,150 were males and 235,410 females.

Density. The number of persons to the square mile as per Census of 1921 was 122, while at the Census of 1911, the density stood at 131.69 persons to the square mile. There was thus a decrease of 9.31 persons to the square mile or 4.674 per cent of the total population during the past decennium.

Honnali taluk was the most thickly peopled at the time of the Census, containing 194 persons to the square mile. In Channagiri there were 164, in Sorab 133 and in Shikarpur 130. The most sparsely populated taluks were Nagar, with 72, Sagar with 77 and Tirthahalli with 119 persons to the square mile.

By religion. The following table represents the numbers according to religion :—

Religion	Above 15		Under 15		Total	Percentage
	Males	Females	Males	Females		
Hindus ..	145,007	126,417	81,808	81,937	435,169	88.30
Muhammadans	11,671	9,717	7,153	7,377	35,018	7.30
Jains ..	1,187	803	507	485	2,982	0.60
Christians ..	1,345	854	571	535	3,305	0.70
Animists ..	4,202	4,018	3,472	3,486	15,178	3.08
Sikhs ..	..	..	3	5	8	..
Total ..	163,412	141,809	93,514	93,825	492,560	99.90

The following figures compare the population in the different census periods from 1871 to 1921 :—

Inter-censal variations.

Taluku	1871	1881	1891	1901	1911	1921
Shimoga ..	75,028	77,953	76,656	73,012	74,924	74,369
Kumsi (Sub-Taluk).	17,907	17,401	17,583	18,627	17,124	16,786
Channagiri ..	70,591	66,160	75,233	81,543	83,233	76,552
Honnali ..	59,067	55,976	63,526	68,721	68,327	64,125
Shikarpur ..	63,310	63,510	64,404	63,604	63,074	55,523
Sorab ..	67,073	66,514	70,047	71,493	66,605	58,901
Sagar ..	60,038	59,210	58,999	56,818	51,049	51,550
Nagar ..	42,605	43,665	42,841	40,455	37,656	38,180
Tirthahalli ..	51,715	56,561	59,229	59,553	54,724	56,574
Total ..	507,334	506,500	528,519	531,736	516,716	492,560

The population remained almost stationary during the period from 1871 to 1881 or even slightly decreased. The famine of 1877-78 apparently had no effect in diminishing the population in this District. The increase in the 20 years from 1871 to 1891 was only 4·16 per cent and that from 1891 to 1901 was still less being 0·60 per cent ; while the percentage of decrease was 2·81 and 4·674 respectively during the periods from 1901 to 1911 and 1911 to 1921.

Arranged according to occupation or means of livelihood, the population may be classified as follows :—

Classes.

Exploitation of earth	107,646
Extraction of minerals	86
Industrial occupation	10,706
Transport	1,207
Trade	7,328
Public Force	1,549
Public Administration	2,321
Professions and liberal arts	2,918
Persons living on their income	186
Domestic Service	1,891
Insufficiently described occupation	625
Unproductive	5,217

Towns and Villages.

The District contains 12 municipal towns with a population of 49,484, composed of 37,619 Hindus, 10,054 Muhammadans, 1,512 Christians, 232 Jains and 67 others. The following are the towns with population :—

Towns.

Town	Population
Shimoga	15,090
Sagar	4,987
Shikarpur	4,366
Channagiri	3,996
Honnali	3,860
Bhadrāvati	3,789
Tirthahalli	3,336
Nyamati	3,209
Siralkoppa	2,230
Kumsi	2,128
Sorab	1,482
Kallurkatte	1,011

Villages.

The total number of villages in 1921 was 2,020 of which 1,736 were populated and 295 depopulated. Of the total number, 19,456 were Government villages, 13 Sarvamanya, 60 Jodi and 1 Kayamgutta.

STOCK AND DWELLINGS.

Stock.

The agricultural stock of the District in 1921 consisted of 31,540 carts and 80,256 ploughs. The livestock consisted of 194,925 bullocks, 147,649 cows, 88,499 buffaloes, 190,129 young stock, 32,555 sheep, 41,241 goats, 1,100 horses and ponies and 1,163 mules and donkeys.

Dwellings.

The total number of houses in 1921 was 96,406—9,092 in towns and 87,314 in villages accommodating a population of 49,484 and 443,076 respectively. Next to Shimoga, the taluks of Tirthahalli, Honnali and Sorab contain the largest number of first class houses. Houses in the villages are invariably thatched. The average number of persons per house comes to nearly 9.

The principal concourse of people occurs at the festivals shown in the following table :—

Name of place	Name of Jatra	Time	Attendance- at the Jatra
<i>Shimoga.</i>			
Kudli ..	Sangamēsvara Jātra ..	April ..	People 4,000 Cattle 10,000
Pillangiri ..	Srinivasa Car festival ..	May ..	People 3,000
<i>Channagiri.</i>			
Channagiri ..	Kōte Ranganātha Car festival.	February ..	" 8,000 Cattle 600 to 1,000
Devarahalli ..	Udumaradi Ranganātha Car festival.	April ..	People 3,000
Chikahulikere	Mahēsvara Jātra ..	December	" 6,000
Sulekere	Bund Siddēsvara Car festival.	February ..	" 1,000
<i>Honnali.</i>			
Rampur ..	Halasvāmi Jātra ..	February ..	" 4,000 Cattle 25,000
Marikoppa ..	Halladamma's Car festival.	October ..	People 2,000
Nelli ..	Hariannera festival ..	February ..	" 2,000
<i>Shikarpur.</i>			
Togarsi ..	Mallikārjuna Jātra ..	March ..	" 10,000
Shikarpur ..	Hutcharāyaswāmi Jātra ..	April ..	" 5,000
Belgavi ..	Kedarēswara Svāmi and Basavanna Dēvara Car festival.	March ..	People 3,000
<i>Sorab.</i>			
Chandragutti	Rēnukāmba Jātra ..	April ..	" 8,000
<i>Sagar.</i>			
Sagar ..	Māri feast ..	Not fixed ..	" 4,000
Keladi ..	Rāmēsvara Car festival ..	March ..	" 2,000
<i>Nagar.</i>			
Hadaravalli Hill.	Jenakallammana Jātra ..	September .	" 1,000
Sutta ..	Surge Parasē ..	December .	" 1,000
Humcha ..	Padmāvātamma Car festival.	March ..	" 2,000
Ramachandrapur.	Rāmachandradēvara festival.	April ..	" 1,500
<i>Tirthahalli.</i>			
Tirthahalli ..	Rāmēsvara festival ..	December .	" 5,000
Mahighi ..	Asvathanārāyana Dēvara festival.	April ..	" 1,000

A good deal of the internal trade of the District is carried on in the weekly and other periodical markets and *santes* which are held in almost every important place in the District as also in the annual *jātras* and fairs held at some of the chief centres.

Vital Statistics and Diseases.

The following table shows the number of births and deaths in the several taluks of the District during 1921-22 as compared with the previous year :—

Taluk	Births during		Deaths during	
	1920-21	1921-22	1920-21	1921-22
Shimoga	1,182	868	1,231	673
Kumsi	376	399	274	291
Channagiri	1,356	1,575	912	757
Honnali	1,275	1,457	1,277	712
Shikarpur	758	875	754	498
Sorab	1,140	1,158	1,199	1,124
Sagar	913	807	829	822
Nagar	917	818	719	582
Tirthahalli	911	758	881	730
Total	8,828	8,715	8,076	6,192

Of the 6,192 deaths in 1921-22, 381 were due to plague and 102 to small-pox as against 565 and 238 respectively in the previous year. The influenza epidemic of 1918 did its havoc in this district as in other parts of the State claiming about 30,677 people.

The following table shows the births and deaths in the district during the years 1922-23 to 1924-25 :—

Year	Births	Deaths
1922-23	9,359	8,552
1923-24	10,703	10,166
1924-25	8,703	12,610

CASTES AND OCCUPATION.

The following are the largest castes or classes, which number over 10,000, in order of strength. These account for 401,001 or 81.41 per cent of the population.

Lingāyet	..	..	..	..	104,538
Idiga	..	..	..	..	47,570
Muhammadan	..	..	..	..	35,918
Brāhman	..	..	..	..	27,309
Vokkaliga	..	..	..	..	25,918
Kuruba	..	..	..	..	25,415
Holeya	..	..	..	..	24,131
Beda	..	..	..	..	20,636
Vodda	..	..	..	..	20,187
Mādiga	..	..	..	..	18,349
Pānchāla	..	..	..	..	13,714
Mahratta	..	..	..	..	13,208
Lambāni	..	..	..	..	12,742
Agasa	..	..	..	..	11,366

The following table shows the distribution of population according to occupation:—

Occupation	Total including dependants	Actual workers			Dependants
		Males	Females	Total	
1. Exploitation of animals and vegetation	410,742	86,157	21,489	107,646	303,096
2. Exploitation of minerals.	189	82	4	86	103
3. Industry ..	29,028	9,090	1,616	10,706	18,322
4. Transport ..	2,830	1,097	110	1,207	1,623
5. Trade ..	21,496	5,737	1,591	7,328	14,168
6. Public Force ..	4,699	1,406	143	1,549	3,150
7. Public Administration.	7,182	2,234	87	2,321	4,661
8. Professions and Liberal Arts.	7,653	2,702	216	2,918	4,735
9. Persons living on their income.	553	162	24	186	367
10. Domestic Service .	2,578	1,361	530	1,891	687
11. Insufficiently described occupations.	1,467	614	11	625	842
12. Unproductive ..	4,143	1,074	1,007	2,081	2,062

CHRISTIAN MISSIONS.

The Roman
Catholic
Mission.

The Roman Catholic Mission maintains two Churches, one at Shimoga and the other at Tirthahalli. There are a number of sub-stations at Kumsi, Shikarpur, Sagar, etc. The Mission maintains at Shimoga a Tamil School with 76 pupils and a Kannada School with 32 pupils.

The Wesley-
an Mission.

The Wesleyan Mission maintains 8 Boys' Schools and 2 Girls' Schools. There is a Mission Hospital and Dispensary at Mandagadde.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

Legendary
Period.

As stated in Volume II of this work, there are four copper-plate inscriptions in the District claiming to be grants made by the Pāndava emperor Janamējaya, son of Parikshit, of the Lunar line. This is the monarch to whom the *Mahā-bhārata* was originally recited. The grant at the Bhīmankatte matha, near Tirthahalli, is dated in the year 89 of the *Yudhishtira* era, or B. C. 3012. The king is stated to be ruling at Kishkindha, and to have made the grant in the presence of the God Harihara, on the spot where his great-grandfather Yudhishtira had rested on the bank of the Tungabhadra. The other three grants—Gauj, Kuppagadde and Begur, in Shikarpur taluk—profess to be grants made by Janamējaya to the officiating priests at the *sarpa yāga*, or serpent sacrifice, which, we have been told (under Kadur District), is supposed to have been performed at Hiremagalur. In these inscriptions, the king is said to be ruling in Hastināpura, and to have made the grants in the presence of the God Harihara, at the conuence of the Tungabhadra and the Haridra. Their period, if genuine, would be about 3012 B.C., the commencement of *Kali-yuga*, when Janamējaya is said to have reigned. The date of the Gauj *agrohāra*

plates was calculated by Astronomer Royal Sir G. Airy to be really 1521 A.D., but this seems to have arisen from a mistake in the details as given to him. An inscription discovered by Mr. Rice, dated *Saka* 366 (A.D. 444), expressed in similar terms but attributed to a Chālukya king Vira-Nonamba, has thrown some light on the question, and in publishing it, Mr. Rice has examined the parallel passages and given reasons for assigning all of them to about 1194 A.D. These and some other grants of a questionable character seem to be connected in some way with Henjeru (see Hemāvati, Tumkur District) and Harihara (Chitaldrug District).

The legend of Jamadagni and Rēnuka (see Vol. II) is also applied to this District, and at Chandragutti the latter is said to have performed the *sahagamana* and become a *sati*, leaving to her son Parasu Rāma the fulfilment of a curse upon Kārtiviryārjuna, the murderer of her husband.

Another place of undoubted antiquity is the village of Kubattur, in Sorab. Its former name was Kuntala-nagara, and tradition declares it to have been the capital of Chandrahāsa, the romantic story of whose life (see Vol. II) occurs as an episode in the *Mahābhārata*, and is related at length in the popular Kannada poem, the *Jaimini-Bhārata*.

The earliest authentic history relating to the District is connected with the Mauryas. An inscription at Bandanikke (Shikarpur taluk) says that they ruled over Kuntala, and in this province some parts of the Shimoga District were certainly some included. The discovery by Mr. Rice of Asōka in Chitaldrug District has placed beyond doubt the fact of Mauryan rule in the north of Mysore in the middle of the 3rd century B.C. We have also the statement in the *Mahawanso* that Asōka sent a *there* to Banavāsi to proclaim the Buddhist faith. Another inscription, at Kupatur, says that "Nāgakandaka (Shikarpur taluk) was protected by the wise Chandra Gupta, an abode of the good usages of eminent Kshatriyas." In the Samudra Gupta inscription at Allahabad, a list is given of kings in Southern India who submitted

Mauryas and
Guptas.

to him ; among these, according to one reading of the passage (Fleet, *Early Gupta Kings*, p. 7 of Inscriptions), was Otturaka, he of Ottūr. Again, in the Mahakūta inscription near Bādāmi, in Bijapur (*Ind. Ant.*, XIX 7), the Chālukya king Kirtivarma is said to have subdued (besides the Mauryas, Kadambas and Gangas) among others, a king of Vattūr. These are doubtless the same place, and may be identical with the Ottūr to the north of Sorab. The oldest inscriptions now there are Rāshtrakūta, of the 10th century. In the Kadamba inscription at Tālgunda, too, described below, it is implied that the king Kakusthavarma gave his daughter in marriage to a Gupta king.

Sātavāhanas. The next guides we have to the history of those early times are the inscriptions discovered by Mr. Rice at Malavalli (Shikarpur taluk), and one previously known at Banavāsi, which show that Haritīputra Sātakarni, an Āndhrabhṛitya or Sātavāhana king, was ruling in those parts in about the second century A.D.

Kadambas. The Kadambas followed the Sātavāhanas, and are specially identified with Banavāsi, which was their original capital, and is mentioned in connection with Asōka in the third century B.C., and by Ptolemy in the second century A.D. The fine inscription discovered by Mr. Rice at Tālgunda (Shikarpur taluk) has given us what appears to be an authentic account of their origin and rise to power, free from the numerous legends that have become mixed up with the subject. The information derived from this source, and all others available, has been summarized in the chapter on *History* in Vol. II.

Gangas. While the Kadambas were exercising sovereignty in the west of the District, the Gangas were established in the east, and Mandali and Purali, on the river, close to Shimoga, one to the south and the other to the north, seem to have been places of importance under their rule. In the fourth century, the Ganga king Mādhava II married the Kadamba

king's sister; and in the 10th century the Banavāsi Twelve Thousand (in the Shimoga District) with other provinces was formally transferred to the Gangas by the Rāshtrakūtas.

The Chālukyas, claiming to be of the Lunar line and former rulers of Ayōdhya, first crossed the Narmada or Nerbudda and appeared in the Dekkan in the person of Jayasimha, who, in the 4th century, defeated and destroyed the Rāshtrakūta or Ratta prince. He was subsequently killed in a contest with the Pallava king, but his immediate successors subdued the whole of the Kuntala country, and by the 5th century had established their capital at Vātāpi, now Bādāmi, in the Bijapur District. In the 6th century, they profess to have subdued the Kadambas and Gangas. The former became their feudatories, but the latter remained independent, though they must have retired from much of the Shimoga District. In the 7th century, the Chālukyas separated into two families, the Eastern Chālukyas fixing their capital at Vēngi, in the Godāvāri District, and the Western, Chālukyas continuing to rule from Bādāmi. The Shimoga District was under the latter, forming the Banavāsi Twelve Thousand province, with its seat of government at Belgāmi (Shikarpur taluk). But in the 8th century, the Western Chālukyas were overcome by the Rāshtrakūtas, and did not regain supremacy for two hundred years.

Chālukyas
of Bādāmi.

This line of kings exercised a great influence over the Mysore country, especially in the north-west. Their capital was Manyakhēta (Malkhēd in the Nizam's dominions). They at first seized and imprisoned the Ganga king, and appointed their own viceroys to govern his territories. But eventually they reinstated him and entered into alliance with the Gangas. In the 10th century there were inter-marriages between the families, and in return for Ganga help in defeating the Chōlas, the Banavāsi Twelve Thousand, and other provinces were again added to the Ganga kingdom by the Rāshtrakūtas.

Rāshtra-
kūtas.

Humcha.

At the time of the commotions in the 7th century, we find a Jain principality established at Pomburchcha or Hombucha (Humcha, in Nagar taluk), founded by Jinadatta, of the Solar race, and prince of the northern Mathura (on the Jumna, near Agra). This event is assigned to the year 500 of the fifth *Kali-yuga* of the Jains, or 159 B.C. It seems more probable that the dynasty arose after the power of the Kadambas had been circumscribed by their superiors, the Chālukyas. Under the latter, Humcha kings, bearing successively the title of *Sāntana* or *Sāntara Dēva*, can be traced by inscriptions in the 10th and 11th centuries. Jinadatta brought under his sway all the country as far as Kalasa (Kadur District); then descending the Ghats to Sisila or Sisukali, finally established his capital at Karkala (South Kanara), appointing lieutenants at Bār-kūr, Bangādi, Mūdu Bidare and Mulki. The territories thus acquired yielded a revenue of 9 lakhs of pagodas above and 9 lakhs below the Ghats. His successors, under the general title of Bhairasu Wodeyar, continued in power down to the 16th century, being subordinate in turn to the Chālukyas, the Hoysalas, and the Vijayanagar kings, until their territories were subdued by the Keladi chiefs. The last of them, it is said, having no son, divided his territories among his seven daughters.

Chālukyas
of Kalyāna.

In 973, Taila retrieved the fortunes of his dynasty by destroying the Rāshtrakūtas, and restored the Chālukya empire, which became more powerful than under the early kings. The capital was now established at Kalyāna (in the Nizām's Dominions). The Kalyāna dynasty was at the zenith of its glory in the 11th century, under Vikramāditya, who established the Chālukya Vikrama era, used in subsequent inscriptions for nearly 200 years. During this period, the Banavāsī Twelve Thousand was one of the most important provinces of their empire. In 1153, the Chālukya king was dethroned by his general, Bijjala-Dēva, of the Kalachurya line, a family which had been originally subdued

at the same time as the Rāshtrakūtas or Rattas. The Chālukya power thus came to an end. The king retired to Banavāsi, and a feeble remnant of the State appears afterwards to have survived, first at Annigere, in Dharwar, and then in the Konkan, for about a century later. The name then disappears from history.

The Kalachuryas possessed themselves of most of the Chālukya dominions, including the Banavāsi Twelve Thousand, and ruled at Kalyāna for three generations, down to 1182. During the reign of Bijjala-Dēva, before mentioned, it was that the Lingāyet religion which prevails throughout the Kannada and Telugu countries arose, its founder, Basava, being his prime minister, whose sister, famed for her beauty, the king had married. Bijjala's son-in-law Bammarasa was governor of the Banavāsi country in about 1163 A.D. No mention occurs after the 12th century of the Kalachuryas. Kalachuryas.

This brings us to the time when the Hoysalas of Dōrasamudra (Halebīd, Hassan District) had subdued the whole of Mysore. Among the provinces ruled by Vishnuvardhana of that line are included Banavāsi. Vira-Ballāla, advancing north of the Tungabhadra, came into collision with the Yādavas of Dēvagiri (Daulatābād). Between the forces of these two powers several engagements took place. At one time, in the 12th century, the Hoysalas advanced as far as the Krishna. A century later, the Yādavas appear by inscriptions to have secured the allegiance of the Kadambas and gained possession of the northern parts of the District. Hoysalas.

The Muhammadans now appear on the scene. Dēvagiri was reduced in 1294 by Ala-ud-Dīn, and twenty years later the Yādava line was extinguished. Dōrasamudra was sacked in 1310 by Kāfūr, and totally destroyed in 1326, which terminated the Hoysala power. Muhamma-
dan incur-
sions.

Vijayanagar.

The Vijayanagar empire next arose, the foundation of that city on the Tungabhadra being assigned to the year 1336. Within its dominions were ultimately comprised all the countries south of the Krishna. Towards the close of its ascendancy were established the houses of the *Keladi*, *Ikkēri* or *Bednūr* chiefs in the west, and the *Bascapatna* or *Tarikere* chiefs in the east.

Keladi.

The origin of the former, who were Lingāyets, is as follows. Bhadrāyā, a Mālava Gauda of Keladi, is said to have discovered a hidden treasure, which, after sacrificing two of his slaves, he took possession of, and therewith built a fort. He next visited the court of Vijayanagar and obtained from Sadāsiva-Rāya, then ruling, a grant of the government of Barkur, Mangalur and Chandragutti, with the title of Sadasiva-Nāyak. (The Jain account is that the last of the Humcha kings became a Sivabhakta, taking the name of Gante Wodeyar; that he was the progenitor of the Keladi family, and that owing to his change of faith the provincial governors threw off their allegiance). His successor transferred the capital to Ikkēri. Venkatappa-Nāyak threw off dependence on the fallen Vijayanagar sovereign, and in 1639, during the reign of Virabhadra-Nāyak, the capital was again removed and established at Bednur. Sivappa-Nāyak was a most able administrator, and conquered as far as Shimoga eastwards, with all Kanara westwards. He succeeded to the government in 1645, and is the most celebrated of the line, not only for the extent of his conquests but for his politic regulations, elsewhere described. We have seen in the history of the Mysore, Hassan and Kadur Districts how he overran the province of Balam; also how he granted protection to Srī-Ranga-Rāya, the fugitive king of Vijayanagar, establishing him in a government at Belur and Sakkarepatna, and even adventuring to besiege Seringapatam in his behalf. Sivappa-Nāyak died in 1660, and the government continued in the same family till 1763, when Bednūr was captured by Haidar Ali, and the District thus

annexed to Mysore. The Rāni Virammāji, with her adopted son, fled to Ballālraṅyandurga (Kadur District), a strong fortress at the head of the Kudakal pass; but being surrounded by Haidar's troops, she was taken prisoner and sent to Madhugiri (Tumkur District).

The Keladi, Ikkēri or Bednūr State was the most considerable of those that were absorbed into the present Mysore territories by the victories of Haidar Ali, and its conquest was always acknowledged by him to have established his fortune. Some details of its history are therefore here given, largely based on a manuscript account furnished by Mr. F. M. Mascarenhas of Mangalore, who has also written a *History of Canara* and other works relating to that interesting region. "I have consulted," he says, "two Canarese manuscripts, one of which came to me from Bednūr, and another from Kundapur in South Canara."

The following is the list of the chiefs as given by him. It agrees generally with one taken by Mr. Stokes from a *kadata* or black book at Keladi, and appears to be more correct than the one given by Buchanan:—

1. Chaudappa-Nāyak, son of Hulibailu 1499-1513
Basappa.
2. Sadāsiva-Nāyak, son of 1 .. 1513-1545
3. Sankanna-Nāyak I, son of 2 .. 1545-1558
4. Sankanna-Nāyak II, younger brother 1558-1570
of 3.
5. Rāmarāja-Nāyak, son of 3 .. 1570-1582
6. Venkatappa-Nāyak I, younger brother 1582-1629
of 5.
7. Virabhadra-Nāyak, grandson of 6, and 1629-1645
son of Bhadrappa Nāyak.
8. Sivappa-Nāyak, grandson of 4, and son 1645-1660
of Siddappa-Nāyak.
9. Venkatappa-Nāyak II, younger brother 1660-1661
of 8.
10. Bhadrappa-Nāyak, son of 8 .. 1661-1663

11. Sōmasēkhara-Nāyak I, younger brother 1663-1671 of 10.
12. Channamāji, widow of 11 1671-1697
13. Basappa-Nāyak I, adopted son of 12 1697-1714
14. Sōmasēkhara-Nāyak II, son of 13 .. 1714-1739
15. Basappa-Nāyak II, nephew of 14, and 1739-1754 son of Virabhadrappa-Nāyak.
16. Channa-Basappa-Nāyak, adopted son 1754-1757 of 15.
17. Virammāji, widow of 15 1757-1763
18. Sōmasēkhara-Nāyak II, adopted son .. of 17.

The 18 chiefs ruled 265 lunar years, 1 month and 25 days.

A number of inscriptions in the Shimoga District furnish particulars about these chiefs. From *Shimoga* 2, dated in 1641, we learn that Virabhadra was of help to Vēnkata-pati-Rāya II, to whom he gave asylum when attacked by the Ādilshāh king of Bijapur. There are a number of grants in the name of Channamāji. (*Shikarpur* 213, 82 and 79 and *Shimoga* 17). Channamāji's son Basappa-Nāyak is the donor of the grant mentioned in *Shimoga* 29 dated in 1712. His successor Sōmasēkhara-Nāyak II is the donor of *Shimoga* 128 dated in 1718.

The circumstances under which the family first rose to power are described under Keladi, and the reason of the transfer of their capital to Ikkēri. Sādasiva-Nāyak received that name from Sādāsiva-Rāya of Vijayanagar, in reward for his services against the forces of Ahmednagar, and his success in putting down various rebellious chiefs in Tuluva or South Kanara, which he overran as far as Kasargod, in witness of which a stone pillar was erected by him there. The two Sankanna Nāyaks who followed were sons of different mothers. The elder after a time made over the government to his brother, and set out on a pilgrimage to all the holy places in India, from Rāmēsvara in the extreme south to Kēdārnāth, Nepal and Kashmir in the Himalayas. When

at Delhi, he is said to have defeated in the presence of the court a celebrated prize-fighter, named Ankush Khān, who had affixed a sword to the gate of the city as a challenge to all comers. During his travels, the God Aghōrēsvara appeared to him at Paidana and Virabhadra at Avali, in consequence of which, on his return to his country, he set up the latter at Keladi and the former at Ikkēri. According to Buchanan, he did not resume his power, but lived in retirement for the rest of his days. But it would appear that he did take up the government again, and was successful in various contests against the Muhammadans and in Kanara. It was during the reign of Sankanna II that the Vijayanagar empire was overthrown by a confederacy of Muhammadan powers. The Keladi chief seems to have embraced the opportunity to overrun the territories of Baira Dēvi.

But it was Venkatappa-Nāyak who assumed independence, and had to encounter the invasion of the Bijāpur forces under Randulha-Khān, which he succeeded in driving back. During his reign, the dominions of his House were extended north and east to Masur, Shimoga, Kadur, and Bhuvanagiri (Kavaledurga), while on the west and south they were carried to the sea at Honore by the conquest of the queen of Gersoppa—the pepper queen of the Portuguese—a feudatory of Bijapur, and down as far as to the borders of Malabar, his power being so firmly established that he was able to add 50 per cent to the land assessment throughout a great part of Kanara. He came into collision with the Portuguese by espousing the cause of the queen of Olaya against the Bangar Rāja, who was an ally of theirs, and ousting him from his territory. The Portuguese being at the time engaged in expeditions against Persia and Malacca and desiring to gain the alliance of Venkatappa in order to secure the trade in pepper and keep it out of the hands of the English and the Dutch, the viceroy at Goa sent him an embassy in 1623. An Italian nobleman, Pietro della Valle, who had been wandering for some years through Turkey,

Egypt, Arabia and Persia, accompanied the ambassador to Ikkēri, and has left an account of his journey. He mentions the fine wide level road from Sagar to Ikkēri, and the splendid avenue of trees on either side. These are the magnificent *dhupa* trees, of which many may still be seen. He also came upon a woman performing *sati*, whom he endeavoured, without success, to save from the flames. *Māstikals* of the later Vijayanagar period are numerous in Sorab and neighbouring parts, and the rite must have been very prevalent. He afterwards travelled alone through the country, "marching at his 'pleasure'; and as the roads throughout the dominions of Venkatappa were very secure he descended the Ghats slowly."

Virabhadra-Nāyak, by an embassy to the Bijapur Sultan, stopped a formidable invasion by Randulha Khān, assisted by the Rajās of Sunda and Bilgi, and the chiefs of Tarikere and Banavar. He then removed the capital to Bednūr. Sivappa-Nāyak, his general, subsequently subdued Tulava, and Bairasa Wodeyar of Karkala, invading Malayala and entering Coorg.

Sivappa-Nāyak was one of the most distinguished of the line. He greatly enlarged Bednūr, assisting merchants and artisans from all parts to settle there. His expeditions in Mysore extended over Balam to Vastara, Sakkarepatna and Hassan. He introduced the land assessment called *shist*. Father Leonardo Paes, who travelled in Kanara at the time, says that he had collected enormous treasure after his thorough conquest of Kanara; that his possessions extended from the Tudry river to Kasargod or Nilešvar; and that he had a standing army of from forty to fifty thousand men. There were more than 30,000 Christians among his subjects, originally natives of Goa and Salsette. Sri-Ranga-Rāya, the fugitive king of the Vijayanagar dynasty, fled to him for refuge in 1646, and Sivappa-Nāyak not only gave him the government of Belur and Sakkarepatna, but attacked Seringapatam on his behalf, gaining the *sobriquet* "Pinda of Ikkēri, Minda of Mysore." Father Vincent,

a barefoot Carmelite friar, mentions in his travels the wealthy Mussalman merchant Shah Bandari Isak, who was a favourite of the chief, and traded on the western coast and at Bednūr.

There were frequent contests in subsequent reigns between the Mysoreans and the forces of Bednūr; also several invasions by the Bijapur armies. In the time of Bhadrappa-Nāyak, the latter are said to have taken Bednūr and besieged Bhuvanagiri, whither the chief, with his family, had retired; but a peace was eventually concluded. In 1664, Sivāji made a sudden descent on the coast of Kanara, sacked Barcelore or Kundapur, and sailed back to Gokarna, plundering all the adjacent tracts, and levying heavy contributions from the rich mercantile towns, of which the English factory at Karwār paid £112 sterling.

Sōmasēkhara was murdered by his nobles, as stated by Dr. John Fryer of the English Navy, who was then at Karwar, and there were many intrigues regarding the succession, as he had no son. But, according to information given to Buchanan, he went mad, and during the paroxysms of his disease committed great enormities, ripping up pregnant women with his own hands, and for the gratification of his lust seizing every beautiful girl that he met. At length, he was assassinated by a Brāhman named Sōmaya, who, though he had rid them of a monster, was nevertheless put to death by the Sivabhaktas, as they considered that he had brought to an end the principal dynasty that professed their creed. His widow, Channamāji, carried on the government, by "and with the authority," Dr. John Fryer says, "of one Timmanna-Nāyak, who from a toddy-man has, by his cunning polity more than true prowess and valour, raised himself to be General and Protector." The Rāni adopted a son, and Timmanna-Nāyak, who kept them both under restraint, was killed in battle, on which things began to return to the regular current. The Rāni's forces took Basavapatna and other places to the east. She fortified Harikere and named it Channagiri, after herself.

She also gave shelter to Rāma Rāja, the son of Sivāji, when he was in hiding from the Mughals, until he could escape to his own country.

Basappa-Nāyak, her adopted son, next came to the throne. He seems to have been devoted to works of charity. All ascetics, of whatever faith, who came to his dominions in the winter, were provided, it is said, with an umbrella and a blanket. All wayfarers were fed at the *dasoharas*. At nightfall men were sent into the streets with cooked rice for wanderers, and milk for young children. As an atonement for the murder of Sōmasēkhara, he imposed an extra assessment of $\frac{1}{16}$ of an anna, or $\frac{1}{18}$ of the standard rent, to provide funds for erecting *chatras* and feeding pilgrims.

Sōmasēkhara II is said to have attacked Sīra, and taken Ajjampur, Sante Bennur, and other places from the Mughals. Basappa-Nāyak was called *Buddhi*, or the Wise. Jacobus Canter Vissacher, writing of this period, says:—"The Bednore Prince is much more magnificent and powerful than those of Malabar. His kingdom produces many peculiar commodities, such as sandalwood, which is found there in great abundance, as well as rice." He calls Bednore the granary of all southern India. He also writes:—"The city (Bednūr) where the Raja holds his court lies some leagues inland, and is connected with the seaport by a fine road, planted with trees, which the inhabitants are obliged to keep in excellent order. This road is so secure that any stranger might go and sleep there with bags full of money, and nobody would molest or rob him, for if such a thing occurred, the people in the neighbourhood would not only be severely punished, but would be forced to make good the money." It was during this reign, in 1748, that the intrigues of Dupleix released Chanda Sahib from the Marhattas at Sattara, as a candidate for the Nawabship of the Karnatic, in opposition to Muhammad Ali, the English candidate. Bednūr was then at war with Chitaldrug, and both sought the countenance of Chanda Sahib, who was marching leisurely to the south, awaiting information from

his partisans. He was induced to side with Chitaldrug, but in the decisive battle of Mayakonda on the 24th March 1748, the Chitaldrug forces suffered complete defeat, and their chief, Madikeri-Nāyak, was slain. The son of Chanda Sahib had been killed by his side, and he himself fell into the hands of the enemy, who were taking him in triumph to Bednūr. But informing his Mussalman guards of his prospects, they marched off with him to the French instead, and he eventually took Arcot in 1750. On the other hand, in 1752 the French were forced to surrender at Trichinopoly to Major Lawrence. Chanda Sahib escaped to the Tanjore general under a promise of being conveyed to some French settlement, but was basely stabbed by him, and his head sent to his rival, Muhmamad Ali. The latter gave it to Nanja-Rāja, the Mysore commander, who despatched it to Seringapatam, where it was exposed for three days over one of the gates. To return to Bednūr. In 1751 a treaty was concluded between the Rāja and the chief of the English factory at Tellicherry.

An adopted son succeeded Basappa, but on remonstrating with his adoptive mother on her amours, which had become a public scandal, he was put out of the way by a Jetty dislocating his neck in the bath, and Vīrammāji occupied the throne in her own name, adopting a son as her successor. But her notorious character, and an imposition of 50 per cent additional tax in order to buy off the Mahrattas, who threatened the country, had alienated the people, and Haidar's invasion now followed. The chief of Chitaldrug, whom he had just subdued, introduced to him a pretender, Channa Basappa, professing to be the prince who was thought to have been murdered. Haidar saw the use to be made of him, and invaded Bednūr in January 1763, ostensibly to restore him to the throne, though even the troops nicknamed him the Ghaib, or resurrection Rāja. At Kumsi Haidar found the former prime minister of Bednūr in prison and obtained from him such information that, refusing all the offers of money made by the Rāni to buy him off which

were raised in amount the nearer he approached, he pressed on to Bednūr. Diverting the attention of the garrison by a feigned attack at the barriers, he entered with a column by a secret path revealed to him by the prime minister, and captured the city in March 1763. The Rāni, with her paramour and adopted son, fled to Ballālrāyandurga, leaving orders to set fire to the palace. The inhabitants *en masse* took shelter in the surrounding woods, and the triumphant Haidar, extinguishing the flames and sealing up the houses, acquired a booty estimated at twelve millions sterling. The Rāni, her lover, and her adopted son were all seized by Haidar and transported to the fortress of Madhugiri (Tumkur District), together with even the pretender whose cause he had ostensibly espoused. They were liberated when the Mahrattas took Madhugiri. Virammāji died on the way to Poona, and Sōmasēkhara ended his days there unmarried. (See under *Keladi* for further information).

Basavapatna.

The founder of the Basavapatna family appears to have been Dhūma Rāja, who, coming from, it is said, Vijayanagar, formed an alliance with a Bednūr family, and established himself at the Dhūmi hill, near Holalkere. His son, Kongana Nāyak, built the fort of Basavapatna, and subdued a territory extending from Harihar and Kumsi to Tarikere and Bagur. Hanumappa-Nāyak, who succeeded, appears to have been confirmed in these possessions by the Vijayanagar sovereign, and to have founded Sante Bennur. The family were driven from their northern possessions by the Bijapur army under Ran-dulha Khān in 1636, and then established themselves at Tarikere (Kadur District).

At the beginning of the 18th century, the north-east of the District was the scene of much contest between the Chitaldrug and Bednūr troops, culminating in 1748 in the decisive battle of Mayakonda, in which, as already described, Madakeri-Nāyak, the Palegar of Chitaldrug, was slain, and Chanda Sahib, the claimant to the Nawabship of Arcot, who had espoused his cause, was captured by the Bednūr

army. The Nawab of Savanur then held it for a short time, until the whole, with Bednūr, was included in Mysore by the conquests of Haidar Ali. His successes in Sunda and Savanur led to an invasion by the Mahrattas in 1765, repeated on several occasions afterwards. From the devastation of Shimoga and the open country in 1791 by the army under Parasurām Bhao, a famine ensued.

In January 1783, when Tipu Sultān succeeded his father, Mysore being still at war with the English, a force from Bombay, under General Mathews, landed at Kundapur, and carrying by assault the formidable defences of the Hosangadi pass—which bristled with a continuous series of batteries and breast works, headed at the top by the strong fort of Haidarghar, the whole held by about 17,000 men—occupied Bednūr or Haidarghar on the 27th, the governor having fled. But an expedition which began so well was deemed to end in disaster. The English general was deluded into a false security, and instead of making adequate preparations for defence, scattered his force in various detachments over the country. On hearing of this, the Bombay Government superseded him by another officer, but on his way the latter was captured by pirates and killed. Tipu appeared in April with a large army, recovered Kavaledurga and Haidarghar on one side, and Anantapur on the other, and invested Bednūr. The garrison held out till the 30th, when they were forced by starvation to capitulate, which they did on condition of being sent to the coast. But, in violation of the terms, they were marched off in irons, some to Chitaldrug, but the majority to Seringapatam, where numbers were put to death with the most inhuman cruelties.

After the death of Tipu Sultān and the restoration of the Hindu government in 1799, parts of the District were ravaged by Dhundia Wahag, a prisoner at Seringapatam, who had obtained release at the time of the capture; but he was speedily put down by Colonel Arthur Wellesley, being killed in a cavalry charge led by that illustrious warrior in person. The tranquility thus restored continued until

1830. But during the greater part of this time the principal authority had been left too much in the hands of one family. At the same time the mode of farming the revenue laid the people under burdens from which there was no redress. Matters grew to such a pitch that in 1830 the *gaudas* and ryots assembled in *kūtas* or indignation meetings at Basvapatna and Honnali. The discontent was fomented by a pretender to the Bednūr throne, named Būdī Basavappa, who formed insurgent bands; and these again were shortly joined by Rangappa-Nāyak, the head of the Tarikere family, and by numbers of Thugs, professional stranglers. The Rāja's troops failed to put down the new open revolt, and he was obliged to seek the aid of a British force. The suppression of the insurrection in 1831 was followed by an inquiry into the causes which had led to it, and as the result of that investigation, the government was placed under British Commissioners. The District has since that time not only enjoyed the blessing of peace, but has advanced in a course of prosperity which has effectually obliterated all traces of the disorders by which it was previously afflicted.

In 1862 the Shimoga District, Kadur and Chitaldrug, were formed into the Nagar Division. In 1879 the Division was abolished. In 1882 Davangere taluk was transferred to this District, but in 1886 reverted to Chitaldrug.

B. ARCHÆOLOGY.

The inscriptions found in this District are collected in *E.C. VII, Part I, Shimoga District* and *E.C. VIII, Part II, Shimoga District* and in the *Mysore Archæological Reports*.

Antiquities
of Belgāmi.

Mr. Rice describes at length in the above mentioned volumes the antiquities of the District. The most striking examples of architecture in the District are at Belgāmi and Bandalike. Belgāmi was the royal city or capital (*Rājadhāni*) of the Banavāsi Twelve Thousand. It was a place of such antiquity even in the 12th century that it was styled the *Anādi Rājadhāni*, or immemorial capital, and *Pattanangala*

Tavarmmane (the home from which a bride goes forth on becoming a wife), the mother of cities. It contained five *Mathas* and three *Puras*, besides seven *Brahmapuris*. The first were connected with temples to Vishnu, Siva, Brahma Jina and Buddha. The principal temple seems to have been that of Dakshina Kēdārēsvara, to which was attached the Kōdiya-matha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kālāmukhas, forming the Sakti-parishe of the Mūvara-koneyasantati of the Parvvatāvali. The first one named is Kēdārasakti whose disciple was Srikantha, whose disciple was Sōmēsvara (with dates 1094-1113), who had a younger brother Vidyābharana. Sōmēsvara's disciple was Gautama (dates 1129-1149), whose disciple was Vāmasakti (dates 1156-1193), whose disciple was Jannāsakti. There was also a Vāmasakti, disciple of Srikantha, in 1215. And there was besides another line from Kēdārasakti, namely, his disciple Rudrābharana, whose disciple was Vālmiki in 1078. This *matha* was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pancha Linga, said to have been founded by the Pāndavas. This had, attached to it, the Kālāmukha Brahmachāri-sthāna, at the head of which, in 1036, was the celebrated Lakulīsvara, founder of the Pāsūpata sect, whose system of philosophy is frequently referred to as the Lakula-siddhānta and the Lakulāmanya.

Belgāmi is now an ordinary small village of 1,100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kēdārēsvara is perhaps the best preserved. It is a triple temple, originally of very ornate design in the Chālukyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavāsi country had come into their possession, as the temple is evidently of much older date,

and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kēdārēsvara temple at Halebīd was almost certainly suggested by this one, for Abhinava-Kētala-Dēvi, who was associated with Ballāla II in its erection, was, it would seem, connected with the neighbouring city of Bandalike. (See *Shikarpur* 235). The Kēdārēsvara at Belgāmi is situated behind the embankment of the Tāvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kōdiya-matha, as its name indicates, must have been situated near the *Kōdi*, or waste weir. Another temple still standing is the Panchalinga, towards the north, near the Jaddi tank. The sculpture in it must have been very fine, especially the Umāmahēsvara groups. Two *Dvārapālakas* in the Bangalore Museum were brought, Mr. Rice believes, from here. There is a Nīlakantha shrine, the *linga* in which is of green stone. North of this is the Tripurāntaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sōmēsvara temple, now a large and plain building. The Jain *basti* is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhālaya was to the west of the Jiddi tank, where a large mutilated figure of Tāra Bhagavati is still lying. North-west of the village is a small island called Sīta-honda, which contained a temple of Jalasayana and a number of Vishnu shrines. The images in those temples are reported to have been removed to Shimoga.

The most striking object standing in the village is perhaps the Bhērundēsvara pillar, now called the Garuda-kambha. It is a lofty and elegant monolith, with a figure of the Ganda-Bhērunda at the top. (Its dimensions are as follows:—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high; the Bhērundēsvara at top, about 4 feet high; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground; above that it is circular, of the same

diameter, with decorative bands. The Bhērunda is a double-headed eagle, with human body). It was erected, according to the inscription on its base (*Shikarpur* 151), by Chāmunda-Rāya in 1047, and probably fixed the length of the *Bhērunda* pole used in measuring land. (See *Shikarpur* 120). Near to it is the Sula Brahma stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs, with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow. (See *Shikarpur* 152).

Bandalike or Bandanike, as it is called in the inscriptions, Bandalike. must have been a splendid city in its time, and appears to have been the *Rājadhāni* (royal city or capital) of the Nāgarakhanda Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the Sōmēsvara had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing on one side the *Rāmāyana* story and on the other the *Bhārata* story. The former has been much damaged by fire. The Trimūrthi temple must have been a handsome building. It has a fine *Simha-lalāta*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined Sahasralinga temple. The Jina *basti* must have been a large and important one. On the pillars are inscriptions engraved in *Bandhas* or wheels, with a key to their interpretation. (See *Shikarpur* 222 to 234, and 228 to 231.) Near the Trimūrthi temple is a sculptured stone representing the acts described in *Shikarpur* 249. In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

Tālgunda
temple.

The Pranamēsvara temple at Tālgunda, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by Brahma, and the fine pillar inscription in front of it says that Sātakarni and other great kings performed worship there which would take us back to the 2nd century. Close by is the Brahma tīrtha, the five *lingas* at which are said to have been set up by the gods Brahma, Indra, Chandra, Yama and Agni. The tank carved with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. Tālgunda moreover was the birth place of the Kadambas.

Jain Basadis
at Humcha.

The Jain *Basadis* at Humcha must have been fine buildings, especially the Pancha-basadi, described in *Nagar* 35 and other inscriptions as Urvvī-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champaka-sadasi *matha* at Anantapur must also probably have been a superior building. There still remain some fine stone elephants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavanabyana at Nagar, is a Linga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway. The best preserved of the old buildings of this part of the State is no doubt the Aghōrēsvara temple at Ikkēri, the second capital of the Keladi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigies of three of the Keladi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad Sōmasēkhara) is represented as manacled and fettered. (See *History* above). The distance between the central pillars was adopted as the standard measure for garden land. A rod

of this length, equal to 18 feet 6 inches, was the space called *Daya* allowed for one tree, and the *Shist* or assessment was fixed on 1,000 such *Daya* at various rates.

At Sante-Bennur is an imposing mosque erected by Randalha Khān on the site of the Ranganātha temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *Honda* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the Muhammadans, but are in a ruinous condition. A fountain used to play from the middle one.

Mosque at
Sante-
Bennur.

Further information regarding the temples, mosques and other antiquities of this District will be found in Vol. II, Chapters V and VI of this work.

SECTION III—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

The main occupation of the people of the District is agriculture, 68 per cent of the actual workers among the population being dependent on it for their subsistence and only 32 per cent following other vocations, such as industries, trade, public services and the like.

The soil in the District is of a varied nature and widely differs from place to place. The kind of crops raised therein depends mostly on the nature of the soil coupled with other conditions. The following is a brief description of the soil in the several taluks of the District.

Shimoga Taluk.—The soil in the taluk may be classed into three broad divisions, viz.,—

(1) Black loamy soil which is fit for the cultivation of paddy, sugar-cane, cotton, wheat, Bengal gram and jolam ;

(2) Red sandy soil which favours the growth of dry crops, such as ragi, jolam, horse-gram, and ground-nuts. This soil is also suitable for the cocoa-nut cultivation.

(3) Red laterite which is fit for the cultivation of green-gram, black-gram and *til* and for the growth of fruit trees, chiefly mangoes.

Channagiri Taluk.—The black cotton soil to the north-west from the Sulekere northwards is the richest in the District and is best suited for the cultivation of cotton, jolam and ragi. There are also some gardens. Sugar-cane cultivation is abundant along the Sulekere channels.

The sandy soil found in the north-west of the taluk is suitable for the cultivation of ground-nuts.

The southern portion of the taluk consists mostly of stony red soil. The rest of the taluk consists of red and black cotton soil where ragi, jolam, cotton, togari and horse-gram are extensively grown.

Sugar-cane, areca, cocoa-nut and rice do not thrive well in the taluk.

Honnali Taluk.—The soil in the taluk may be classified as—(1) Black cotton; (2) red soil and (3) mixture of red and black and (4) sandy soil.

The black cotton soil is very well suited for growing cotton, wheat, bile jola, mungar jola and pulses. The red soil is quite suited for growing mungar jola, ragi, sawey, doll, etc.

Shikarpur Taluk.—The soils found in the taluk are chiefly reddish-brown containing much sand, except in the low-lying grounds, where they are much duller in colour and more clayey. In the extreme north, however, and on the banks of the Choradi, dark-brown and black soil of a superior description is found on which wet crops are raised. In the east where dry crop cultivation is the most successful, the soil is less sandy and more like loam except in the high-lying wet crop land.

Sorab Taluk.—The soil of this taluk is generally of laterite and as such it does not retain moisture to a considerable time. But as there is abundant rainfall and the surface strata of the land retains so much of the properties as are

conducive to the growth of paddy and other allied crops, paddy is generally grown in this taluk. The vast extent of forest in the vicinity of paddy fields also affords leaf manure to a certain extent. Some dry crops are also raised in *maidan* parts of the taluk. But they are of meagre extent.

Sagar Taluk.—The soil is laterite and reddish throughout, excepting in garden and wet lands, which are situated in low valleys. Here the soil is somewhat soft and sandy. In other parts, it is hard and rocky and does not retain moisture and is not therefore fertile. Dry cultivation is not of much importance. Garden lands are situated in low valleys and are fit for areca, pepper and cardamom cultivation.

Nagar Taluk.—The soil here is of a poor order. It generally presents the appearance of a pulverised laterite mixed with sand. The garden soil, of course, looks superior because of the heavy and regular manuring it receives. Wet lands look just a shade richer than the dry lands.

Tirthahalli Taluk.—The soil of *malnad* is a rich red sedimentary one with forest loam in the jungle and a red laterite soil on the covered hills. The soil in the plains surrounding the hills are generally of a rich sedimentary character, suitable for garden cultivation.

Kunsi Taluk (Sub).—Major portion of the taluk is *malnad* and the soil is fit for the cultivation of paddy, sugar-cane, ragi and horse-gram.

CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

The following statement shows the classification of the area for the five years, from 1920-21 to 1924-25 :—

Classification
of area.

Year	Area of the district	Area available for cultivation	Culti- vable waste not in occu- pancy	Cultiva- ble area under occupancy	Current fallows	Net area cropped
1920-21	25,01,367	8,81,501	1,27,457	7,54,044	2,03,004	5,51,045
1921-22	25,01,401	8,76,931	1,26,866	7,50,065	1,93,438	5,56,627
1922-23	25,04,207	9,03,788	1,21,298	7,82,490	2,25,344	5,56,946
1923-24	25,04,207	9,01,231	1,16,382	7,84,849	2,34,513	5,50,336
1924-25	25,04,909	8,78,783	1,14,944	7,66,839	1,91,784	5,75,055

Area of
different
crops.

Area of different crops raised in the district during the five years 1920-21 to 1924-25 is shown in the following statement:—

Year	Food Grains	Oil seeds	Condi-ments and spices	Sugar-cane
1	2	3	4	5
1920-21	490,252	19,789	7,129	7,623
1921-22	502,142	14,665	10,906	5,924
1922-23	499,361	16,025	8,796	8,755
1923-24	488,687	17,043	9,932	7,072
1924-25	476,771	23,339	12,395	8,060

Year	Fibres	Drugs and Narcotics	Fodder crops	Miscellane-ous crops
	6	7	8	9
1920-21	10,523	657	614	12,002
1921-22	6,204	2,360	1,570	999
1922-23	9,241	635	566	12,673
1923-24	11,512	550	1,022	13,178
1924-25	14,223	1,886	..	23,838

Number and
extent of
holdings.

The following table shows the number and extent of different holdings under cultivation in the district during 1920-21 to 1924-25:—

Year	Holdings not exceeding an acre in extent		Exceeding one acre and not exceeding five acres		Exceeding five but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1920-21 ..	4,319	5,232	30,037	101,411	27,947	219,207
1921-22 ..	4,221	3,241	30,283	107,988	27,817	218,646
1922-23 ..	8,904	22,101	28,558	101,423	27,175	259,190
1923-24 ..	4,264	3,999	30,471	116,244	27,986	230,150
1924-25 ..	4,552	4,294	30,571	117,529	28,327	227,525

Year	Exceeding 10 but not exceeding 50		Exceeding 50 but not exceeding 100		Exceeding 100 but not exceeding 500		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920-21	8,920	1,95,702	5,645	1,23,916	601	87,991	29	20,570
1921-22	8,884	2,10,212	5,651	1,21,407	599	89,948	28	20,830
1922-23	7,354	1,64,933	5,194	1,27,745	423	71,455	25	18,370
1923-24	9,123	1,95,971	5,740	1,17,373	622	89,870	33	24,438
1924-25	9,240	1,95,795	5,754	1,16,565	623	87,761	33	24,438

The following statement shows the number of holders classified according to the amount of revenue paid during the years 1920-21 to 1924-25:—

Holders according to revenue paid.

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment exceeding Rs. 5 but not Rs. 25.	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920-21 ..	1,04,931	3,25,516	49,674	5,43,339
1921-22 ..	25,179	1,57,313	32,613	4,61,267
1922-23 ..	25,455	1,45,330	33,003	4,64,267
1923-24 ..	20,457	65,416	38,020	4,80,896
1924-25 ..	20,722	67,010	38,331	4,84,935

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920-21 ..	8,952	2,54,002	460	1,05,283	11	9,438
1921-22 ..	17,410	5,08,657	1,211	2,11,474	70	1,13,895
1922-23 ..	17,863	5,04,052	1,271	3,00,547	41	26,210
1923-24 ..	18,279	5,57,559	1,406	2,18,233	77	1,02,245
1924-25 ..	18,493	5,62,589	1,449	2,18,392	79	1,06,854

AGRICULTURAL LOANS.

Kinds of
loan issued.

The following statement shows the allotments sanctioned and the amounts actually advanced on account of Takavi and other loans during the years 1922-23 to 1924-25.

Year	Amount allotted	Takavi		Land Im- provement		Irrigation Wells	
		Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed
1922-23..	Rs. 6,000	Rs. 1,000	Rs. 1,000	Rs. 850	Rs. 1,100	Rs. ..	Rs. ..
1923-24..	Rs. 16,000	Rs. 9,225	Rs. 8,725	Rs. 1,550	Rs. 1,025	Rs. 4,810	Rs. 4,810
1924-25..	Rs. 21,500	Rs. 1,500	Rs. 1,500	Rs. 5,125	Rs. 3,950	Rs. ..	Rs. ..

IRRIGATION.

Tanks.

There are 7,797 tanks in the district of which 566 are major tanks with a revenue of more than Rs. 300 under them and the rest are minor ones. Of these, the numbers of major and minor tanks which have been restored and brought up to the standard amount to 191 and 217 respectively.

The following statement shows the number of tanks in each taluk classified according to the revenue of the lands under them:—

Name of Taluk	Number of tanks with a revenue of					Total
	Less than Rs. 300	Between Rs. 300 and Rs. 500	Between Rs. 500 and Rs. 1,000	Between Rs. 1,000 and Rs. 3,000	Above Rs. 5,000	
1. Shimoga ..	671	50	18	3	..	742
2. Channagiri ..	165	13	8	..	1	187
3. Honnali ..	88	51	1	..	..	140
4. Shikarpur ..	1,225	73	55	14	..	1,367
5. Sorab ..	1,125	81	67	17	..	1,290
6. Sagar ..	862	33	20	1	..	916
7. Nagar ..	1,191	12	1	..	..	1,204
8. Tirthahalli ..	1,194	50	..	..	..	1,244
9. Kumsi sub- taluk.	245	22	11	2	..	280

There are about 74 miles of channels in the district irrigating an area of 9,222 acres. The more important of them, as per details, are given below :—

Irrigation
Channels.

Name of channel	Length of channel	Taluk commanded	Area irrigated in acres	Assessment
Sulekere ..	M. F. Y. 22-1-22	Channagiri ..	4,116	Ra. 19,170
Sogil ..	5-0-0	Honnali ..	1,688	4,361
Salur ..	13-7-10	Shikarpur ..	1,215	5,799

The subjoined statement gives the irrigated area under each of the various sources of irrigation in the district during 1922-23 :—

Area irri-
gated under
each source.

Name of Taluk	Area irrigated—in acres				Total irrigated area in acres
	Channels	Tanks	Wells	Other sources	
Shimoga ..	425	33,281	..	..	33,706
Channagiri ..	3,590	4,777	1,624	122,505	138,576
Honnali ..	1,238	956	255	100,230	102,679
Shikarpur ..	1,367	37,520	22	236	39,132
Sorab ..	..	41,546	..	14,688	56,234
Sagar ..	..	11,591	..	24,656	36,247
Nagar ..	..	14,210	..	19,907	34,117
Tirthahalli ..	..	11,135	..	28,294	39,429
Total..	6,620	155,025	1,879	316,596	480,120

The large area shown as irrigated from other sources is due to the wet and garden lands in the *malnad* taluks being mostly dependent on rain for their water-supply.

Tank
Panchayets.

The particulars of tanks in respect of which tank panchayets have been constituted under the Tank Panchayet Regulation are given below :—

Sl. No.	Name of taluk	Name of tank
1	Shimoga	Nidige tank.
2	Kumsi (Sub-Taluk)	Mandarghatta tank.
3	Channagiri	Nallur tank.
4	Shikarpur	Gama tank.
5	Sorab	Mavalli tank.
6	Do	Andige tank.

FORESTS.

Besides sandalwood which grows almost all over the district, the forests yield an abundant supply of all kinds of timber, the more important of which are teak, blackwood, honne, matti, bilvara, bhogi, jambe, dindiga, hunal and nandi.

MINES AND QUARRIES.

See under Geology.

ARTS AND MANUFACTURES.

Chief industries.

The chief industries of the district are the manufacture of tiles, bangles and country carts, extraction of cinnamon oil, manufacture of coarse cotton cloths and towels, iron articles, brass and copper vessels and jaggory, carpentry, smithy and pottery. The different kinds of oil made in the district are generally gingelly, castor, ramtil, cocoanut, linseed, safflower and pundi.

The district is noted for its beautiful carving in sandal-wood and ivory. This industry is carried on in the Sagar and Sorab Taluks by a class of people known as "Gudigars." Sorab is the principal seat of this industry. Arts.

A short description of the industries in each taluk in the district is given below :— Industries carried on in the several taluks.

Shimoga Taluk.—Manufacture of coarse cloths, cabinet making, cart making and pottery are the chief industries in the taluk.

Channagiri Taluk.—Manufacture of coarse blankets and cloths and pottery are carried on in the taluk. As teak-wood is easily available in the taluk, manufacture of country carts is carried on on a pretty large scale by about 28 firms. There is a glass bangle factory at Nallur, a populous village in the taluk.

Honnali Taluk.—Pottery and manufacture of coarse blankets and cloths are carried on on a small scale in the taluk.

Shikarpur Taluk.—A class of Muhammadans known as 'Sikligars' make various sorts of knives, sickles and agricultural implements. There are also hand looms in some of the villages where coarse *panches* and towels are made. Carpentry is also carried on to some extent.

Sagar Taluk.—Carpentry, smithy and sandal-wood carving are carried on to some extent. Tiles are manufactured at the Varada Tile Works. Rattan baskets, boxes, etc., are prepared on a small scale by the Mahratta Kunbis who have settled down in some parts.

Nagar Taluk.—Making of rattan boxes and baskets by the Kunbis and extraction of cinnamon oil are the only industries in the taluk.

Kumsi Sub-Taluk.—Manganese mining forms the chief industry. This is worked by the Workington Iron and Steel Company. The Forest Department have established a saw mill at a short distance from Kumsi. Manufacture of country carts and of iron pans for boiling sugar-cane juice is carried on in some parts on a pretty large scale.

The following is a list of large industrial establishments in the district:—

Name of Establishment	Class or description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
<i>Shimoga.</i>			
1. M. A. T. Z. Co.'s Rice Mill	Rice Milling ..	30	Mechanical Power.
2. M. A. E. & Co.'s Rice Mill	Do ..	25	do
3. Government Saw Mills ..	Sawing ..	30	do*
<i>Sagar.</i>			
4. Varada Tile Works ..	Manufacture of Tiles	30	do
5. Maharaja Tile Works ..	Do ..	30	do
6. Gudigar Co-operative Society.	Sandalwood carving	25	Hand Power.
<i>Tirthahalli.</i>			
7. Tirthahalli Tile and Sanitary Works.	Manufacture of Tiles	30	Mechanical Power.
<i>Bhadraavathi.</i>			
8. The Mysore Distillation and Iron Works.	Iron Melting ..	250	do

* Owned by Government.

EXPORTS AND IMPORTS.

The following statement furnishes particulars regarding the exports and imports of the chief articles in the district. The figures are only approximate:—

(a) EXPORTS.

No.	Article	Chief place of Export	Approximate quantity	Value
			Tons.	Rs.
1	Ragi ..	Vellore ..	7,402	905,000
2	Paddy ..	Vaniambadi ..	47,010	36,68,418
3	Javari (Cholam) ..	Chitaldrug ..	1,178	1,16,371
4	Horse-gram ..	Chikmagalur ..	2,676	3,21,901
5	Bengal-gram ..	Chitaldrug ..	416	54,737
6	Tuvar (Togari) ..	Vellore ..	56	6,093
7	Ballar (Avare) ..	Davangere ..	27	2,364
8	Black-gram ..	.... ..	9	784
9	Sesamum (superior)	Bombay, Vellore and Salem.	157	20,682

(a) EXPORTS—concl'd.

No.	Article	Chief place of Export	Approximate	Value
			quantity	
			Tons.	Rs.
10	Sesamum (inferior)	Davangere ..	163	16,369
11	Tamarind ..	East and West coasts.	42	3,319
12	Cardamom ..	Bombay ..	4	12,725
13	Chillies ..	West Coast ..	40	13,175
14	Pepper ..	Bangalore ..	7	3,347
15	Rice (raw) ..	Dharwar ..	1,039	1,23,599
16	Rice (boiled) ..	Vaniambadi ..	143	14,674
17	Tuvar (Dhal) ..	Dharwar ..	74	6,129
18	Ballar (Avare Dhal)	Dharwar ..	26	3,208
19	Jaggory ..	Do ..	5,666	5,26,256
20	Ghee ..	Bangalore ..	39	22,048
21	Areca-nut ..	Bellary ..	5,099	23,74,321
22	Cotton (cleaned) ..	Byadgi ..	201	2,30,652
23	Hides ..	Madras ..	No. 65,192	3,19,097
24	Manganese Ore ..	.....	105,772	2,15,952

(b) IMPORTS.

1	Ragi ..	Davangere ..	4,101	4,11,062
2	Wheat ..	Dharwar ..	624	94,334
3	Javari (cholam) ..	Do ..	354	38,556
4	Horse-gram ..	Do ..	602	66,416
5	Bengal-gram ..	Dharwar and Bombay.	141	18,503
6	Green-gram ..	Davangere ..	65	5,414
7	Tovar (Togari) ..	Davangere and Byadgi.	125	12,476
8	Balar (Avare) ..	Bangalore ..	20	1,775
9	Black-gram ..	Do ..	34	2,856
10	Poppy seeds ..	Do ..	7	2,404
11	Castor oil seeds ..	Bangalore and Davangere.	32	15,034
12	Coffee ..	Chikmagalur ..	21	14,862
13	Chillies ..	Banavar ..	58	12,696
14	Tobacco ..	Bettadpur ..	55	56,573
15	Cocoa-nuts (fresh) ..	Tiptur and West Coast.	No. 683,161	41,349
16	Cocoa-nuts (dry) ..	Tiptur and West Coasts.	Tons. 44	21,468
17	Gold ..	Bombay ..	lbs. 21	21,000
18	Silver ..	Do ..	84	2,538
19	Iron ..	Madras ..	Tons 317	75,784
20	Tuvar (Dhal) ..	Tirupattur ..	765	62,432

(b) Imports—concl'd.

No.	Article	Chief place of Import	Approximate quantity	Value
			Tons.	Rs.
21	Ballar (avare dhal)	Tarikere ..	603	78,899
22	Salt (sea) ..	Bombay ..	3,893	2,95,876
23	Jaggory ..	Bangalore ..	620	49,862
24	Sugar (white) ..	Bombay ..	589	1,17,460
25	Sugar (brown) ..	Bangalore ..	42	3,624
26	Ghee ..	Dharwar ..	80	63,984
27	Cocoonut oil ..	West Coast ..	285	1,26,280
28	Gingelly oil (superior).	Bellary ..	41	17,109
29	Gingelly oil (inferior).	Hubli ..	129	45,519
30	Castor oil ..	Bellary ..	256	63,890
31	Areca-nut ..	Birur ..	31	15,758
32	Cotton (cleaned) ..	Hubli ..	178	57,401
33	Cotton (thread) ..	Bombay ..	65	35,399
34	Piece goods ..	Do ..	No. 24,618	1,23,206
35	Coarse cloth ..	Bellary ..	28,675	90,239
36	Silk cloth ..	Benares ..	6,752	1,71,347
			Tons.	
37	Sugar Candy ..	Bombay ..	25	24,746

Marts.

A good deal of the internal trade of the District is carried on in the weekly and other periodical markets and *santes* which are held in almost every important place in the District as also in the annual *jātras* and fairs held at some of the chief centres.

The following are the largest weekly fairs held in the District:—

Place	Taluk	Day	Number of visitors
Shimoga ..	Shimoga ..	Tuesday ..	1,500
Benkipur ..	Do ..	Monday ..	1,000
Hole-Honnur ..	Do ..	Saturday ..	1,000
Anaveri ..	Do ..	Thursday ..	1,000
Ayanur ..	Do ..	Sunday ..	1,000
Nyamti ..	Honnali ..	Friday ..	1,000
Siralkoppa ..	Shikarpur ..	Sunday ..	3,000
Shikarpur ..	Do ..	Saturday ..	1,500
Sagar ..	Sagar ..	Thursday ..	2,000

MEANS OF COMMUNICATION.

The concluding portion of the line from Birur (Kadur Railways. District) to Shimoga lies within the District for a distance of 15 miles and contains stations at Masarhalli, Bhadrāvati, Bidare and Shimoga. This is the only line open for passenger traffic in this District. There are also portions of the Bhadrāvati-Agasanahadlu and Bhadrāvati-Kemmangundi tramways in this District used for the carriage of fuel and ore to the Iron Works at Bhadrāvati. A further extension of the metre guage line from Shimoga to Arasalu was put in hand in 1919 and was stopped in 1921 due to financial stringencies. There is, however, a prospect of resuming construction of this line in the near future.

The length of State Fund Roads in the District is 297½ Roads. miles, maintained at an annual cost of Rs. 55,227. District Roads cover a distance of 519 miles and cost Rs. 50,740 for upkeep. Details of each class of roads are subjoined.

Names of Roads	Length in miles	Rate	Amount
STATE FUND ROADS.			
<i>Main.</i>			
7. Bangalore-Honnawar Road ..	52	250	20,000
	20	350	
<i>Branches.</i>			
28. Tarikere-Mangalore Road via Agumbeghat.	7	225	1,575
30. Shimoga-Harihar Road ..	31	100	3,100
31. Shimoga-Mangalore Road ..	12	300	15,225
	46½	250	
32. Shimoga-Hyderghat Road ..	52	200	10,400
33. Avinahalli-Karur Road ..	43½	70	3,027
34. Talguppa-Aralgode Road ..	28	50	1,300
35. Aralgode-Henneghat Road ..	6	50	300
36. Gersoppa Falls Road ..	2	150	300
Total ..	297½	..	55,227

DISTRICT FUND ROADS.

District Fund Branches	Length in miles	Rate	Amount
		Rs.	Rs.
DISTRICT FUND ROADS.			
17. <i>Bangalore-Dharwar Road via Chitaldrug.</i>			
1. Chitaldrug-Benkipur Road or Bhadrāvati Road.	30	150	4,500
2. Channagiri-Malebennur Road ..	27	80	2,160
3. Hosur-Hadadi Road ..	8	30	400
4. Erankanave-Basavankanave Road.	3	50	150
5. Sulkere-Sasalu Railway Feeder Road.	13	70	910
6. Basavapatna-Honnali Road .. <i>Bangalore-Honnawar Road.</i>	12	70	840
7. Benkipur or Bhadrāvati-Umblebyle Road.	12	150	1,800
8. Shimoga-Narasimharājpur Road	13	150	1,950
9. Shimoga-Holehonnur Road ..	12	60	720
10. Pillangere Temple Road ..	2	50	100
11. Shimoga-Kudli Road ..	4	50	200
12. Shimoga-Sorab-Sirsi Road ..	66	150	9,900
13. Shikarpur-Masur Road ..	9	50	450
14. Sorab-Anavatti or Anavatti Jade Road.	10	50	500
15. Anavatti-Mudi Road ..	4	50	200
16. Ayanur-Honnali Road ..	21	150	3,150
17. Kumsi-Haranahalli Road ..	4	100	400
18. Anantapur-Kallurkatte Road ..	16	50	800
19. Anantapur-Tirthahalli Road ..	33	70	2,310
20. Anantapur-Shikarpur Road ..	9	70	630
21. Sagar-Bennehatti-Kollurghat ..	15	80	2,250
	7	150	
22. Gadikoppa-Kallurkatte Road ..	10	50	500
23. Sagar-Shiralkoppa Road ..	22	150	3,300
24. Ulvi-Sorab Road ..	8	150	2,000
	10	80	
25. Shiralkoppa-Hirekerur Road ..	9	150	1,350
26. Shiravant-Kanlay Road ..	2	25	50
27. Jog-Aralgode Road ..	5	50	250
28. Talguppa-Jog via Kamtegatta	8	50	400
29. Shiralkoppa-Hangal Road ..	21	100	2,100
30. Sorab-Siddapur Road ..	10	50	500
28. <i>Tarikere-Mangalore Road via Agumbehat.</i>			
31. Koppa-Tirthahalli Road ..	10	80	800
30. <i>Shimoga-Harihar Road.</i>			
32. Honnali-Shikarpur Road ..	23	100	2,300
33. Honnali-Tumbinkatte ..	6	50	300

District Fund Roads—*concl'd.*

District Fund Branches	Length in miles	Rate	Amount
31. <i>Shimoga-Mangalore Road.</i>		Rs.	Rs.
34. Malur-Mahishi Road ..	4	40	160
35. Tirthahalli-Hulical Road ..	17	70	1,190
32. <i>Shimoga-Hyderghat Road.</i>			
36. Kalurkatte-Kollurghat Road ..	11	50	550
37. Laxmipur-Mavinkere Road ..	11	50	550
38. Nagar-Kodachādri Road ..	2	60	120
Total ..	519	..	50,740

The following is a list of Travellers' Bungalows in the District :—

Travellers'
Bungalows.

Taluk	I Class	II Class	III Class
Shimoga ..	(1) Shimoga	(1) Benkipur ..	(1) Holalur. (2) Sakrebyle. (3) Umblebyle.
Kumsi Sub-Taluk.	..	(2) Kumsi ..	
Channagiri ..	..	(3) Channagri ..	(4) Sulekere.
Honnali ..	..	(4) Honnali ..	(5) Sowlanga.
Shikarpur ..	..	(5) Shikarpur ..	(6) Sirakoppa. (7) Harokoppa.
Sorab ..	..	(6) Sorab ..	(8) Ulvi. (9) Anvatti.
Sagar ..	(2) Jog (Gersoppa Falls).	(7) Sagar ..	..
		(8) Anantapur ..	..
		(9) Talaguppa ..	..
Nagar ..	..	(10) Kallurkatte ..	(10) Benavally. (11) Kodachādri. (12) Nagar.
Tirthahalli ..	..	(11) Tirthahalli ..	(13) Megarvalli. (14) Humchadakkatte.
		(12) Mandagadde ..	
		(13) Agumbi ..	(15) Malur.

FAMINE.

As the district, which is mostly *malnad*, gets the full benefit of the south-west monsoon, it is not susceptible to the frequent vicissitudes of seasons as the *maidan* districts

of the State. Famine is therefore of rare occurrence in the district—particularly in the *malnad* and *semi-malnad* taluks. For this reason, the provisions of the Famine Code relating to the preparation of the programme of famine works are not made applicable in respect of the *malnad* taluks of the district.

EDUCATION.

Number of schools and scholars.

There were 1,057 schools during 1924-25 with a strength of 31,721 pupils. The schools are classified thus—2 High Schools for boys (1 English and 1 Kannada), 70 Middle Schools, 947 Primary Schools, 6 Special Schools and 32 Village Indigenous Schools both for boys and girls. The number of girls is distributed among the several grades of institutions as follows:—111 girls were in Middle Schools, 4,968 in Primary Schools and 44 in Village Indigenous Schools. The average number of square miles, number of villages and number of persons served by each school in the district was respectively 3.8, 1.6 and 466. The following statement shows the several grades of schools together with their strength:—

Area .. .. .	..	..	..	4,030	Sq. Miles
Inhabited villages	..	..	..	1,736	
Population	4,92,560	(Males	..	257,150)	
		(Females	..	235,410)	
		No.	Boys	Girls	
High Schools	..	..	2	438	..
Middle Schools	..	..	70	2,487	111
Primary Schools	..	..	947	23,058	4,968
Special Schools	..	..	6	168	..
Village Indigenous Schools	..	..	32	447	44
Total	..	1,057	26,598	5,123	
			}		
Total	..		31,721		

Inspecting Officers.

Besides the Inspectors of Primary and Secondary Education and of Science, 4 Education Inspectresses, the Assistant Inspectress of Urdu Girls' Schools and the Assistant Inspector

of Sanskrit Education who had their Head-quarters at Bangalore and visited the district for the inspection of the schools under their respective charges, there were one District Inspector, six Assistant Inspectors and one Assistant Inspectress entrusted with the inspection of the schools in the district, who had their head-quarters in the Shimoga District. The statement given below shows the grades and numbers of the several Inspecting Officers in the district.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
District Inspector, Shimoga.	Revenue District of Shimoga.	Shimoga ..	All Middle and Incomplete Middle Schools.
Assistant Inspector, Shimoga.	Shimoga and Kumsi.	Shimoga ..	Primary School
Assistant Inspector, Channagiri.	Channagiri ..	Channagiri	do
Assistant Inspector, Shikarpur.	Shikarpur and Honnali.	Shikarpur	do
Assistant Inspector, Sagar.	Sagar and Sorab.	Sagar ..	do
Assistant Inspector, Tirthahalli.	Tirthahalli and Nagar.	Tirthahalli	do
Assistant Inspector of Urdu Primary Schools.	Shimoga, Kadur and Chitaldrug.	Shimoga ..	Urdu Primary Schools.
Assistant Inspectress of Kannada Primary Schools for girls.	Shimoga and Chitaldrug.	Shimoga ..	Kannada Primary Schools for girls.

VACCINATION.

The establishment for the district during 1925 consisted of one Deputy Inspector and 22 Vaccinators under him including one Reserve Vaccinator. The following table shows

the total number of children vaccinated during the years 1921 to 1925 :—

Year	Number of children vaccinated		
	Males	Females	Total
1921-22	8,617	6,133	14,750
1922-23	5,468	4,778	10,246
1923-24	4,352	8,704	13,056
1924-25	4,983	7,498	12,481

The average annual number of deaths from small-pox during the previous years was 429 which works out at 0·88 per 1,000 of population.

SECTION IV.—ADMINISTRATION.

Divisions.

The District is divided into 3 sub-divisions and 9 taluks. The following table shows the names of Sub-divisions, Taluks, etc. :—

Name of Sub-Division	Name of Taluk	Number of Hoblis	Number of villages		Population in 1921	Population for square mile
			Government	Inam		
1. Shimoga ..	Shimoga ..	4	261	45	74,369	144
2. Tirthahalli	Channagiri ..	4	246	1	76,552	164
	Honnali ..	3	169	9	64,125	194
	Tirthahalli ..	5	246	1	56,574	119
	Kumsi (sub-taluk).	2	90	3	16,786	100
3. Sagar ..	Sagar ..	6	246	..	51,550	77
	Sorab ..	6	307	5	58,901	133
	Shikarpur ..	5	192	8	55,523	130
	Nagar ..	5	205	1	38,180	72
	Total ..	40	1,952	73	4,92,560	122

JUDICIAL.

There are two Munsiff's Courts, one at Shimoga and another at Sagar, besides one Sub-Court and one District and Sessions Court at Shimoga, the last exercising jurisdiction over the three districts of Shimoga, Kadur and Chitaldrug. There are 13 Village Munsiff's Courts and they are situated in the following stations :—

No.	Name of the Taluk	Name of the Court
1	Shimoga	Holehonnur. Bhadraṛvati.
2	Honnali	Nyamti.
3	Channagiri	Channagiri. Santhebennur. Nellur.
4	Shikarpur	Shikarpur.
5	Nagar	Humcha. Nagar. Kallurkatte.
6	Sorab	Anavatti.
7	Tirthahalli	Tirthahalli.
8	Kumsi sub-taluk	Kumsi.

Consequent on the introduction of the scheme of separation of Judicial and Executive functions into this District, there is one Special First Grade Magistrate's Court at Shimoga and two Second Grade Magistrate's Courts at Shimoga and Sagar, respectively. The following is a list of Criminal Courts in the District :—

Criminal
Courts including
Bench
Courts.

1. District Magistrate's Court, Shimoga.
2. Special I Grade Magistrate's Court, Shimoga.
3. Special II Grade Magistrate's Court, Shimoga.
4. Special II Grade Magistrate's Court, Sagar.
5. Bench Court at Shimoga.
6. Bench Court at Channagiri,
7. Bench Court at Honnali.
8. Bench Court at Shikarpur.
9. Bench Court at Sorab.
10. Bench Court at Nagar.
11. Bench Court at Kumsi.

12. The Sub-Division Officers of Sagar Sub-Division, Tirahalli, the Treasury Assistant Commissioner in charge of Shimoga Taluk are *Ex-officio* I Class Magistrates exercising criminal powers under the preventive sections of the Criminal Procedure Code. So also, all Amildars and the Deputy Amildar of Kumsi are *Ex-officio* II Class Magistrates.

LAND REVENUE.

The following statement shows the demand, collection and balance of Land Revenue for the five years ending 1922-23 :—

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collections
1918-19	15,44,889	66,883	14,78,006	10,71,347	4,06,659	72.4
1919-20	18,59,497	40,898	18,18,599	16,46,317	1,72,282	91.4
1920-21	16,18,428	11,016	16,07,412	13,88,630	2,18,782	88.9
1921-22	16,55,981	13,464	16,42,417	15,20,637	1,21,780	94.6
1922-23	15,73,131	20,251	15,52,880	14,44,824	1,08,056	93.9

MISCELLANEOUS REVENUE.

The following are the statistics for the two years, 1921-22 and 1922-23 :—

Year	Total Demand	Collections	Balance
1921-22	44,233	34,887	8,513
1922-23	47,423	41,108	5,102

LOCAL BOARDS AND MUNICIPALITIES.

Besides the District Board there are nine Taluk Boards Local Boards. and 100 Village Panchayets in the District. The following statement shows the constitution of the District and Taluk Boards in the District:—

Name of Board	Ex-officio	Elected Non-officials	Nominated	Total	Date of constitution
District Board, Shimoga ..	7	24	5	36	2-1-1923
Shimoga Taluk Board ...	4	7	6	17	1-10-1922
Channagiri Taluk Board ...	3	9	4	16	16-11-1922
Honnali Taluk Board ..	5	8	4	17	28-5-1922
Shikarpur Taluk Board ..	3	9	4	16	1-9-1922
Sorab Taluk Board ..	3	7	5	15	16-11-1922
Sagar Taluk Board ..	4	7	4	15	1-10-1922
Nagar Taluk Board ..	3	8	5	16	22-7-1922
Tirthahalli Taluk Board ..	3	6	5	14	15-11-1922
Kumsi Taluk Board ..	3	8	5	16	1-9-1922

	Vice-Presidents		Presidents	
	Official	Non-official	Official	Non-official
District Board	1	1	..
Taluk Boards	9	9	..

The following table shows the receipts and expenditure of the District Board during the years 1920-21 and 1921-22:—

Receipts			
Heads	1920-21	1921-22	
1	2	3	
Local Cess	86,055	92,319	
House Tax	20,093	15,581	
Tolls and ferries	4,008	4,827	
Fees and fines	21,660	19,997	
Contributions, etc.	130	3,187	
Railway Cess	29,234	27,941	
Public Debt	2,898	2,542	
Total	1,64,078	1,66,394	
Expenditure			
Heads	1920-21	1921-22	
	4	5	6
Public Works by P. W. D. ..	74,426	75,810	Under the District Funds only
Do Civil ..	7,043	1,925	
Administration and collection (including District funds, Taluk funds and Village funds).	13,269	8,462	
Public Health	47,275	25,524	
Miscellaneous	37,288	34,653	
District Board Railway Construction charges.	31,939	15,491	
Public Debt	10,199	6,111	
Total	2,21,439	1,67,976	

The following table furnishes particulars about the constitution of the Municipalities in the District during 1923-24—

Municipalities.

Name of Municipality	Date of constitution	Area in square miles	Number of members on the last day of the year				Sanctioned strength of members
			Ex-officio	Non-officials nominated	Elected	Total	
1	2	3	4	5	6	7	8
1. Shimoga ..	1-7-1923	2.88	3	7	10	20	20
2. Bhadrāvati ..	1-3-1922	0.08	3	3	3	9	9
3. Channagiri ..	1-7-1918	0.97	4	4	4	12	12
4. Honnali ..	1-7-1918	0.24	4	4	4	12	12
5. Nyamti ..	1-7-1918	0.10	3	5	4	12	12
6. Shikarpur ..	1-2-1924	0.37	4	6	10	20	20
7. Shiralkoppa ..	1-7-1918	0.17	3	5	4	12	12
8. Sorab ..	1-7-1919	0.15	4	4	4	12	12
9. Sagar ..	1-7-1923	0.82	4	4	4	12	12
10. Kallurkatte ..	1-7-1921	0.28	3	3	3	9	9
11. Tirthahalli ..	1-7-1918	1.26	4	4	4	12	12
12. Kumsi ..	1-7-1918	1.7	3	3	3	9	9

Name of Municipality	Number of meetings held in 1923-24				Number of attendance of each meeting		
	Ordinary	Adjourned	Special or Extraordinary	Total	Officials	Non-officials	Total
	9	10	11	12	13	14	15
1. Shimoga ..	12	7	2	21	1-71	7-05	8-76
2. Bhadrāvati ..	12	..	2	14	5-0	2-0	7-0
3. Channagiri ..	11	..	3	14	3-0	4-0	7-0
4. Honnali ..	10	..	3	13	2-0	5-0	7-0
5. Nyamti ..	7	5	1	13	1-0	4-0	5-0
6. Shikarpur ..	9	1	5	15	2-6	10-2	12-8
7. Shiralkoppa ..	8	..	1	9	2-1	5-6	7-7
8. Sorab ..	10	..	1	11	2-0	5-0	7-0
9. Sagar ..	12	2	2	16	2-4	9-84	11-88
10. Kallurkatte ..	9	3	..	12	2-33	4-58	6-91
11. Tirthahalli ..	12	2	5	19	3-0	5-0	8-0
12. Kumsi ..	5	7	5	17	1-3	4-2	5-5

The receipts and expenditure of the Municipalities during the years 1919-20 to 1922-23 are shown in the following statement.

Name of Municipality	Receipts			
	1919-20	1920-21	1921-22	1922-23
1	2	3	4	5
1. Shimoga.. ..	58,658	85,056	73,664	82,615
2. Bhadravati ..	2,375	3,632	5,395	5,650
3. Channagiri ..	3,643	3,817	4,634	4,175
4. Honnali ..	3,387	4,298	4,676	4,485
5. Nayamti ..	5,581	4,600	4,991	4,362
6. Shikarpur ..	6,613	6,216	7,855	7,708
7. Shiralkoppa ..	1,296	2,515	2,442	2,896
8. Sorab ..	2,158	2,741	2,296	3,226
9. Sagar ..	11,077	11,865	11,323	11,577
10. Kallurkatte ..	1,794	2,904	2,427	2,401
11. Tirthahalli ..	13,120	9,317	8,960	9,323
12. Kumsi ..	2,193	1,201	1,641	2,224
Total ..	1,11,885	1,38,162	1,30,204	1,40,640
Name of Municipality	Expenditure			
	1919-20	1920-21	1921-22	1922-23
6	7	8	9	
1. Shimoga.. ..	60,084	1,04,142	73,146	65,289
2. Bhadravati ..	1,615	2,282	2,853	2,757
3. Channagiri ..	3,757	5,831	4,037	4,327
4. Honnali ..	3,278	5,153	3,437	3,546
5. Nyamti ..	5,169	4,064	3,391	3,452
6. Shikarpur ..	6,576	9,466	9,974	7,051
7. Shiralkoppa ..	1,631	2,001	2,499	2,302
8. Sorab ..	1,575	2,156	1,960	4,138
9. Sagar ..	9,094	10,420	11,173	13,125
10. Kallurkatte ..	1,268	2,085	1,928	2,390
11. Tirthahalli ..	9,394	18,253	9,270	9,032
12. Kumsi ..	2,513	1,934	1,452	1,521
Total ..	1,05,954	1,67,787	1,25,120	1,18,940

The subjoined statement shows the number of Village Panchayets in each Taluk (1923-24).

Shimoga	.. 7	Sagar	.. 6
Channagiri	.. 19	Sorab	.. 16
Honnali	.. 22	Shikarpur	.. 15
Tirthahalli	.. 7	Nagar	.. 3
Kumsi sub-taluk	.. 5		
		Total	.. 100

POLICE AND JAILS.

The Police administration of the District is conducted by the District Superintendent of Police, who is subordinate to the Deputy Commissioner of the District. The Police establishment consisted of 10 Inspectors, 14 Sub-Inspectors, 47 Sergeants, 10 Head Constables or Jamadars and 460 Constables in the year 1923-24. There were besides one Inspector, one Jamadar, five Sergeants or Daffedars and 32 Constables on temporary establishment in connection with the Special Magistrates' Courts, Sandalwood Smuggling Prevention Duty and Bhadrāvati Iron Works and Tramway Executive Engineer's Office. There were 35 Police Stations and 41 Out-Posts in the same year.

The following table shows the sanctioned strength and the cost on the Police force during the year 1923-24 :—

Particulars	Inspectors	Sub-Inspectors and Jamadars	Daffedars	Constables	Head Stations	Sub-Stations	Out-Posts	Cost of Force
1. District Reserve ..	2	2	5	39	Rs. 1,36,320-7-2
2. Shimoga Town ..	..	1	3	31	1	..	..
3. Shimoga Taluk ..	1	3	2	46	3	1	4	
4. Kumsi Sub-taluk ..	..	1	2	21	1	1	3
5. Channagiri Taluk ..	1	2	4	41	2	2	4	
6. Honnali Taluk ..	1	2	4	39	2	3	2	
7. Shikarpur Taluk ..	1	2	6	51	2	2	6	
8. Sorab Taluk ..	1	2	6	51	2	1	2	
9. Sagar Taluk ..	1	3	7	53	3	1	5	

Table showing the sanctioned strength and the cost on the Police force during the year 1923-24.—*concl'd.*

Particulars	Inspectors	Sub-Inspectors and Jamadars	Daffedars	Constables	Head Stations	Sub-Stations	Out-Posts	Cost of Force
10. Nagar ..	1	3	4	46	3	..	6	Rs- 1,36,320-7-2.
11. Tirthahalli Taluk ..	1	3	4	42	3	2	3	
12. Temporary Estt. ..	1	1	5	32	..	..	..
Total ..	11	25	52	492	22	13	41	

Iron Works, Bhadrāvati ..	1 Daffedar and 6 Constables.
Watch and Ward Duty, do ..	1 Jamadar and 8 Constables.
Sagar Special Magistrate's Court	1 Inspector, 1 Daffedar and 7 Constables.
Sandal Smuggling Prevention Estt.	3 Daffedars and 9 Constables.
Watch and Ward Stores, Bhadra Anicut Range.	2 Constables.

There is one District Lock-up at Shimoga under the charge of the District Medical Officer, Shimoga, while there are 8 Taluk Lock-ups in the Head-quarters of all the Taluks (other than Shimoga) and the Sub-Taluk of Kumsi in the charge of the respective Sub-Registrars.

Particulars of the persons in all the Lock-ups are given in the accompanying statement.

	Admitted during 1923			Daily average attendance of each class		
	Males	Females	Total	Males	Females	Total
Convicts ..	148	3	151	4.90	.50	5.40
Under-trials	166	2	168	11.41	.21	11.62
Civil ..	..	..	..	..	..	..

MEDICAL.

There is a District Civil Hospital and a Female Dispensary in Shimoga Town, besides Local Fund Dispensaries in all the Head-quarter Taluks and the Sub-Taluk as well as in some of the more important stations in the District. A list of Dispensaries is given below:—

Female Dispensary, Shimoga.	Male Dispensary, Sagar.
Maternity, Shimoga.	Female Dispensary, Sagar.
Dispensary at Bhadrāvati.	Maternity, Sagar.
" Channagiri.	Dispensary at Kallurkatte.
" Santhebennur.	" Nagar.
" Honnali.	" Mandagadde.
" Nyamti.	" Humchada-
" Shikarpur.	katte.
" Shiralkoppa.	" Tirthahalli.
" Sorab.	" Megaravalli.
" Anantapur.	Maternity at Tirthahalli.
" Anavatti.	Dispensary at Kumsi.

In addition to these, 6 Dispensaries have been established out of Malnad Improvement Funds at Agumbe and Hulikere in the Tirthahalli Taluk, Avalgodu and Tagarathi in the Sagar Taluk, Sulegodu in Nagar Taluk and Chandragutti in the Sorab Taluk. The Wesleyan Mission also maintains a small maternity at Mandagadde in the Tirthahalli Taluk.

The total number of patients both indoor and out-door treated in all the hospitals and dispensaries during the calendar year 1925 was 273,490 and the total cost of the establishment, medicines, etc., of all the hospitals and dispensaries amounted to Rs. 73,414 during the year.

SECTION V.—GAZETTEER.

Anantapur.—A village in the Sagar taluk, 15 miles south-east of the *kasba*, on the Shimoga-Gersoppa road. In 1838 it was included in Nagar taluk, but afterwards, till 1875, was again the head-quarters of a taluk bearing its own name. Anantapur.

It is now the head-quarters of the Anantapur *hobli*. Population, 333.

The name of the town, it is stated, should be *Ānandapura*, bestowed upon it in the time of Sōmasēkhara Nāyak, of the Keladi family, on account of the *ānanda*, or pleasure, he enjoyed in the company of a mistress named Champaka Sarisi who lived here. But there are several inscriptions of the Chālukyās on the spot, dated in the 10th century, which show that it was a place of importance long before the rise of the Keladi house. From one of these it appears that the town was originally named after Andāsura, who, in the account of Humcha, it will be seen, opposed himself to Jinadatta in the 8th century, and was defeated. It was several times the subject of attack during the commotions of Haidar and Tipu's time, and during the insurrection of 1830.

Besides the high road from Shimoga to Sagar, there are cross-roads hence to Shikarpur northwards, and to Kallurkatte and Tirthahalli southwards.

This place figures rather prominently in the annals of the 18th century warfare. Just before the close of the Second Mysore War, this place had been surrendered by Ayaz Saheb (sometimes called Hyat Saheb), Tipu's *Chēla*, Governor of Bednūr. An English detachment was marching to take possession of the place. The garrison and the inhabitants had sent an agent to offer their submission. On hearing of this advance, Luttf Ali Beg, who had been sent by Tipu to supersede Ayaz in the Government of Bednūr, sent a force 300 strong to occupy the place. On the approach of the British detachment, repeated signs were, it is said, made to it to withdraw and on its persisting to advance, the flag of truce was fixed at. The British, however, confident of admission, gave no quarter to the garrison on its capture by assault. These appear to be the actual facts but a writer in the *Annual Register* of the time exaggerated the affair, which is thus contradicted by Wilks in his *Historical Sketches*, (II. 57):—

Such is the amount of fact involved in the atrocities imputed to the English on the capture of Anantapoor. The touching

tale descriptive of 400 beautiful women, "all bleeding with the wounds of the bayonet, and either already dead, or expiring in each other's arms; 'the soldiers' stripping them of their jewels and committing every outrage on their bodies while others, *rather than be torn from their relations*, threw themselves into large tanks and were drowned," has long since been traced to its author, a silly young man, whose *amende honorable* for dressing his adventures into a romantic tale, is not so generally known as the historical record of that supposed event in the respectable pages of the *Annual Register*. Of a conduct so atrocious, if true, the reprobation could not be too severe, and if unfounded, the disproof could not be too anxiously established: the author of this work has therefore not neglected the ample means within his reach of ascertaining that the tale in all its parts is destitute of every shadow of foundation in truth. Without the fort, the body of a woman was some days afterwards found, who had fallen into a well; but it was not known in what manner, or on what occasion, the accident had occurred."

It is not a little curious that the above baseless tale of "atrocious" is told in M. Michaud's work *History of Hyder-Aly and Tippoo-saib* (1899), where it is stated of Tipu that "he took prisoners the whole of General Mathews' army, and avenged with the greatest ferocity the cruelties the English had committed in the town of Aumapore (i.e., Anantapur)."

The old Fort is in ruins. The country round about is a magnificent piece of *Malnād*. Mrs. Bowring thus describes the approach to Anantapur, in a letter dated "Anantapur, December 20, 1868":—

"The road was very pretty, running through jungle, with a peep, from time to time, of the distant country. The jungle was high, beautiful and graceful clumps of bamboos meeting over our heads and forming natural arches across the road. The latter part of the drive was through a splendid avenue of Dhoopada trees for at least three miles, up to the bungalow; and so lovely was the avenue, that to see it was worth the whole journey. The Dhoopada tree is a giant, with large deep-green leaves and round foliage, with perfectly scarlet masses here and there—not of flowers, but of leaves just turning.

* * *

I walked with L. to the old fort, to see a big gun, which had, however, been blown up. The fort is a picturesque ruin, and as we turned to leave it the scene was very striking. On one side the sun was setting in golden glory over the grass-grown walls, and at the same moment the full moon was rising in silvery beauty in a cold blue sky, reflected in a large sheet of water. Altogether it was a lovely scene." (Lewin Bowring's *Eastern Experiences*).

Āraga.

Āraga.—A village in Tirthahalli taluk, a few miles north of the *kasba*. Population, 428.

In old inscriptions it is called the capital of the Male-rāja, or hill kingdom, and was in the Sāntalige Thousand. The Sāntāra kings of Hombucha ruled it under the Chālukyas. In the 14th century, and later on under Vijayanagar, it comprised 3 cities and 18 *kampanas*, and gave its name to the kingdom of Āraga, which was governed by a prince of the royal family. Thus the brother of Harihara II was ruling over Āraga in 1377; Virūpanna, son of Bukka I, in 1378; and Chikka Rāya, son of Harihara II, in 1381. Virūpanna ruled over both Āraga and Kalasa. In 1403, Vithala, grandson of Santapa, a minister of Harihara, and a Brahmakshatri, ruled over it. His authority extended over Āraga, Gutti, Barakanur, Mangalore and the Karnāṭaka kingdom as far as the western ocean. (*E. C.* VI, Kadur District, Introd. 22). The Keladi chiefs next held it, until they were subverted by the conquests of Haidar Ali.

Bandalike
or Banda-
like.

Bandalike or Bandanike.—A ruined and deserted village in the north of Shikarpur taluk. It was in the earliest times the capital of the Nāgarakhanda Seventy, which, an inscription informs us, was ruled by the "wise Chandragupta." It contains many ruined temples of large dimensions and wonderful sculpture. There are more than thirty important inscriptions, ranging from *Saka* 834 to 1369, and containing records of the Rāshtrakūtas, Chālukyas, Kālachūryas, Hoysalas, Yādavas and Vijayanagar kings. The place was

probably destroyed by the Muhammadans after the fall of Vijayanagar.

The Sāntinātha-basti has a front *mantapa* with a veranda all round and entrances on the three sides like the Kēdārēsvara temple at Belgāmi. The *sukhanasi* has a well-carved doorway with screens at the sides. There is no image in the *garbhagriha*, but mutilated Jina figures are found lying here and there. A parapet runs round the front *mantapa* with a broad rail, about 1½ feet wide, containing figures or flowers between double columns surmounted by an ornamental band. The Trimūrti temple is similar in plan to the Chattēsvara temple at Chatchattahalli near Halebīd. All the three cells have *sukhanasis* with ornamental doorways and niches at the sides. There are also niches at the inner sides of the outer entrance. The doorways have well-carved lintels and fine screens at the sides. The temple faces east, with *lingas* in the west and south cells and a figure of Vishnu in the north cell. The *linga* in the south cell represents Brahma. In all the lintels there is a panel of Gajalakshmi, above which we have in the main cell a standing figure of Siva flanked by these four sets of figures—female *chauri*-bearers, Brahma and Vishnu, Mahishāsūramardini and Ganēsa, and *makaras* with Varuna seated on them; in the Vishnu cell, a figure of Vishnu flanked by these five sets of figures—Garudas, consorts of Vishnu, female *chauri*-bearers, Mahishāsūramardini and Ganēsa, and *makaras* as before; and in the Brahma cell, a figure of Tāndavēsvara flanked by figures as in the main cell, but without the *chauri*-bearers. Over the cells there are three towers with projections in front without Hoysala crests, the sculptures on the towers consisting of only four figures coming one over the other on each of the faces. Only one projection, that over the main cell, shows a well executed *simha-lalāta*. The outer walls have only turrets here and there. This temple is remarkable for its elegance and symmetry. The Anekalsomaiya temple has also 3 cells with niches at the sides, but the side cells are small and have no doorways. It is similar in plan to the Sōmēsvara temple at Belgāmi. The outer doorway is beautifully carved and has at the sides large sculptured screens representing scenes from the *Rāmāyana* and the *Mahābhārata*. At the Rasabhāvi temple there is a good figure of Hanumān and a *vīragal* (*Shikarpur* 246) in front affording another illustration

of "offering the springing head." A male figure is seated, as usual, in front of an elastic rod with two figures standing at the sides with swords ready to cut off the head. The head is shown as simply cut off but not as bounding up. On a neatly executed *māstikal* near the Banasankari temple are sculptured two raised hands instead of the usual one hand with three seated figures above the arms—a male between two females, his wives. This is a double memorial, being an instance of both the wives becoming *satis* on the death of their husband.

Basvapatna.

Basvapatna.—A ruined town situated in 14° 12' N. lat., 75° 52' E. long., in the north-west of the Channagiri taluk, 16 miles north-north-west of the *kasaba*.

Basvapatna, properly Basavapattana, is situated in a narrow valley enclosed with hills, and was the original possession of the Basvapatna chiefs, afterwards known as the Tarikere Pālegārs. The founder of the family was Dhūma Rāja, said to have come from Vijayanagar. When hunting in the forest where Basvapatna now stands, he came upon the abode of the Bēda who grazed his cattle there, and who had a beautiful daughter. Becoming enamoured of her he proposed to marry her, but her father was unwilling to give her to a man of a different caste. Dhūma Rāja then obtained his consent by a promise that he should settle there, and that her sons should succeed him in the government. He established himself at the Dhūma hill, and had two sons, Kongana Nāyak and Rāmappa Nāyak, of whom the former succeeded his father, and built the fort of Basvapatna. During his rule he also subdued a territory extending from Anantapur to Māyakonda and from Harihar to Tarikere. He was followed at Basvapatna by Vira Hanumappa Nāyak, he by Immadi Hanumappa Nāyak, and he by Huchchu (mad) Hanumappa Nāyak. In the time of Kongana Nāyak, the next ruler, the place was taken by the Bijapur army under Randulla Khān. This was in 1636, and the chief then retired to Tarikere, which from that time became the residence of the family. Basvapatna was subsequently taken by the Bednūr chief, who built a second or outer wall to the fort. It was next captured by the Mughals, and during the time that Dilāvar Khān was governor of Sira, seems to have enjoyed much prosperity for twenty years. Buchanan mentions a mosque near the fort

which was celebrated as being the first abode of Bābā Budan before he went south to the hill which bears his name in Kadur District. It afterwards changed hands several times, being held by the Mahrattas for seven years, and by Haidar Alī, who destroyed the fortifications. The Mahrattas under Parasu Rām Bhao ruined the town in 1791. The fort was repaired after 1799, but the place has never recovered its former prosperity.

The tank known as *Bade Sāheb's Tank* is a little to the south of this place. On a stone on the bund of this tank are two inscriptions of considerable interest. (*Channagiri* 43 and 44 both dated in 1653. A.D.). The first of these is partly in Persian and partly in Kannada. The Bijapur Governor Bāri-malik (another form of Made mallik or Bandeya Mallik as mentioned in the inscription), son of Lār Khān and grandson of Shēkh Malik, resolved to construct a tank, the breached dam of which is still in existence in the hills to the north-west of Sūlekere. When laying the foundation he heard that the Sultān was ill and vowed not to complete it till his recovery. Some well-known Sanskrit texts are quoted as to the merit to be derived from constructing a tank. What moved him to excavate the tank was to provide for the security of the region south from Basvapatna, where the Sendra country (as it appears to be called) was covered with great forest, the haunt of robbers. On travellers complaining to him of the dangers of the place, he at once said, 'I will go myself and see what there is there.' This he did, and clearing away the forest, built there a town called Mallipura (or Vallipura), and made this tank, such that the three worlds were astonished. He freely gave out the land for cultivation, and formed the most sanguine expectations as to the result. 'I will sow without limit,' he said, 'and to all travelling between Rāmēsa and Kāsi will daily supply milk from sugar-cane mills and will set up watersheds. I will continually plant cocoa-nuts, plantains and rice, with betel vines, so that all the people shall be prosperous.' *Channagiri* 44, which is all in Persian, states that the Sultān recovered from his illness, and the

governor was under the obligation of fulfilling his vow. He, therefore, completed the tank, and named it Vali Surur (joy of a friend).

Bednūr.

Bednur.—(See Nagar.)

Belagāvi or
Belagāmi.

Belagavi or Belagami.—A village remarkable for its antiquities, situated in 14° 24' N. lat., 75° 18' E. long., in Shikarpur taluk, 14 miles north-west of the *kasba*. Population, 1,531.

Balligāve, Balligāmve, Balligrāme, Ballipura or *Balipura*, as its name is variously written in old inscriptions (the two last seldom) was, under the Chālukya and Kālachūrya sovereigns, the capital of the Banavāse nād, or Banavāse Twelve Thousand province. The earliest mention of the place is in *Shikarpur* 154, dated in 685 A.D. It was a place of such antiquity, even in the 12th century, as to be styled the mother of cities, the capital of ancient cities, the *anādi rajadhāni*, or immemorial capital, and is said to derive its name from the *rākshasa* Bali. On account of its religious merit, it was called the Dakshina Kēdāra, and it also had the name of Kamatha. It contained five *mathas* and three *puras*, the former belonging respectively to the votaries of Vishnu, Siva, Brahma, Jina and Buddha. An inscription dated in 1165 (Sorab 277) describes it as containing three *puras*, five *mathas*, three medical dispensaries and three Brahmapuris. About this time it was—according to this inscription—full of wealthy citizens, “numerous varied mansions” and an ornament to the Banavāse country. Its prosperity continued under Hoysala Vīra Ballāla and the Yādavas. The place abounds with inscriptions, of which there are eighty-four nearly all dated earlier than the close of the 13th century. There is little doubt that the city fell a prey to the Muhammadan armies which overturned the Yādava and Hoysala powers soon after. The ruined temples of Kēdārēsvara, Pancha Linga, Kaitabhēsvara, Somēsvara and Tripurāntakēsvara are rich with carving which is not surpassed in taste

and finish by any in Mysore, the handiwork, according to tradition, of the famous Jakanāchari. The two fine *dvārapālakas* at the entrance to the Museum at Bangalore were brought from the Pancha Linga temple.

The backyards of many of the houses here were once the sites of temples and the owners have put the temple stones to various uses. Though there is no trace of any Jaina basti now, figures of Jinas are found lying in a mutilated condition in several parts of the village. One of them, about 10 feet high and 4 feet broad, is lying on its back with broken legs near Madār Sāb's house. The villagers call this Bētāla (or goblin) and it appears that this part of the village was named Bētāla-koppalu even in official records. It is amusing to hear that when children fall ill the villagers make vows to this image and pour oil into its navel. Another, a stout seated figure, about $4\frac{1}{2}$ feet high, is seen in Yallapur Holeyappa's backyard with broken hands and a severed head. Another seated image, about 2 feet high, broken across the breast, is lying near the pond known as Badagihonda. A fourth seated figure with a canopy, about 3 feet high, is found under a mango tree in Kittadahalli Channabasappa's field. It is on this that the inscription *Shikarpur* 134 is engraved. A fifth standing image with a canopy, about $2\frac{1}{2}$ feet high, is found in the backyard of Bharangi Channabasavanna. A panel, about $3' \times 3'$, with male *chauri*-bearers at the sides, from which the central Jina figure has been removed, the *mukkode* or triple umbrella still remaining, is lying half buried in the backyard of Chaurada-Basavalingappa. There is also at the same place a fine figure of a male *chauri*-bearer, about 4 feet high, buried up to the breast. The places indicated above are no doubt sites of former Jaina bastis. Among other mutilated images scattered here and there may be mentioned Tārā Bhagavati lying under a tamarind tree in Balli Kadappa's field; Dattātreya, seated with three faces and four hands, about 5 feet high with canopy, on the bund of the Jiddikere tank; Narasimha killing Hiranyakasipu, the latter standing instead of lying on the lap as usual, on the same bund; Umāmahēsvara, about 4 feet high, in front of the Isvara temple near the pond named Onakehonda; and Mahishāsoramardini, standing about 4 feet high, in Jalagara Annappa's field. These places are also apparently the sites on which once stood temples enshrining the above images.

Belgāmi has even now a large number of temples, though many of these are in a dilapidated condition. The Kēdārēsvara temple is the finest and perhaps the oldest in the place. It is a *trikūtāchala* facing east with *lingas* in the west and south cells and a figure of Vishnu in the north cell. The *linga* in the south cell is said to represent Brahma. The chief cell has a *sukhanasi* with a doorway on both sides of which there are perforated screens and niches. At some distance from the latter are two more niches facing north and south, with two more broader ones to the east of the side cells. The door-lintel of the *Sukhanasi* is well carved with a standing figure of Siva in the centre flanked by three sets of figures, *viz.*, Subrahmanya and Ganēsa, Vishnu and Brahma, and *makaras* with Varuna and his consort seated on them. The ceiling panels do not show any good work. Attached to the *navaranga* without any partition wall is a fine *mantapa* supported by elegantly executed pillars with a veranda running all round and three entrances on the three sides; but the east entrance is now converted into a dark and ugly room, with mud walls and a wooden doorway, with the Nandi inside, which unfortunately spoils the front view. Outside, there is a *jagati* or parapet, about 5½ feet high, running round the front *mantapa*, with a row of turrets and a rail containing figures, mostly female, between double columns surmounted by a small band of delicately executed scroll work with fine figures in most of the convolutions. It is worthy of note that no obscene figures are found on the rail here as in other temples. The outer walls are plain with a few turrets here and there. All the three cells have towers over them with projections in front bearing the Hoysala crests. The north crest has, however, tumbled down and is now lying near the smaller temple to the north. These crests may be later additions as the temple appears to have been in existence before the Hoysalas attained supreme power. The carving on the towers is confined to only four figures arranged one above the other on the three faces. The projections have well executed *simha-lalātas* with niches which are now empty. There are also small empty niches on the outer walls of the *garbhagriha* on the three sides. The temple has a *mahādvara* with a tile roof and veranda on both the sides. Though inferior in workmanship when compared with the temples at Halebīd and Belur, this temple has its own architectural merits, which are of a very high order; and, being perhaps the oldest specimen

of Chālukyan architecture in the State, it eminently deserves conservation. Fortunately, it is in a fair state of preservation. It is said that some years ago the villagers replaced the tile roof of the front *mantapa* by a terrace at a cost of about Rs. 500. A compound wall is urgently needed. The roof has to be made water-tight. The mud structure covering up the east entrance of the front *mantapa* ought to be removed and the tile roof of the *mahādvāra* replaced by a terrace or stone roof. The smaller temple to the north, which is called the Prabhudēva temple, though no reason is given for the name, is a plain building similar in plan to its neighbour, but with a doorway opening into the front *mantapa*. This doorway has ordinary screens at the sides and a lintel with the same figures as those in the other temple. There are also *lingas* in two cells, but, instead of a Vishnu figure in the north cell, there is a figure of Vīrabhadra with the sheep-headed Daksha standing at the right side with folded hands. The front *mantapa* resembles in a few respects the porch of the Isvara temple at Arsikere. In the compound of the Kēdārēsvāra temple stands near the *mahādvāra* an inscribed *māstikal* of the Vijayanagar period, on which, below the inscription, are sculptured a male and a female figure, husband and wife, the latter holding a lime, as usual, in the raised right hand and a *gindī* (a water vessel with a spout) in the left, which is hanging by the side. Outside the temple there is a small shrine to the left of the *māhādvāra* in which there is a naked female figure with a lotus in place of the head seated in a peculiar posture exposing the private parts. It is called Udutadiyamma or Kamalamma and is worshipped by the villagers. There is a tradition among the Lingāyets that the figure represents the daughter of the king of Udatadi and that, on her appearing before Saiva devotees in a naked condition during Basava's time, her head vanished and a lotus took its place.

The other temples in the village may now be briefly noticed. The Tripurāntakēsvāra temple is a fine structure with exquisitely carved doorways and perforated screens. It is a double temple facing east with entrances on the south also, the south temple being a later addition as indicated by the eaves on the separating wall. The north temple resembles the Kappe-Chennigarāya temple at Belur in having only two cells in the north and west with entrances opposite to them but without verandas. There

is a figure of Vishnu in the north cell and the *linga* in the west with a well-carved Nandi in front. Both the cells have a *sukhanasi*, that of the Vishnu cell having no doorway. The *sukhanasi* doorway of the *linga* cell as well as the lintel over it shows marvellous workmanship. The lintel has in the centre a figure of Siva as destroyer of the three Rākshasas and their three cities. The delicacy of the sculptural work will be found referred to in Vol. II, Chapter V—*Sculpture and Painting* of this work. There are niches at the sides of the cells as also at the sides of the east entrance. The pillars of the *navaranga* are sculptured with fine figures on all the four faces in the lower portion. At the sides of the south doorway, which is also beautifully executed, come, after the *dvārapālakas*, perforated screens in two panels with fine scroll work containing pretty large dancing figures in every convolution. The south temple is only a front *māntapa* with a veranda running all round and with entrances as usual; only in place of the west entrance we have a *linga* cell with a well-carved doorway. There are no sculptures on the outer walls. But it is remarkable that the basement of the south temple has in some places a frieze in which, with intervening obscene figures, there are sculptures illustrating some of the stories of the *Panchatantra*, such as “The Swans and the Tortoise,” “The Rams and the Jackal,” “The Monkey and the Alligator,” and so on. There is also a noteworthy sculpture representing *kōlātam* by dancing girls. An inscription newly discovered gives the information that the Tripurāntakēśvara temple was built in about A.D. 1070. The Sōmēśvara temple is a small neat building with screens at the sides of the *sukhanasi* and outer doorways. The stone used is of a reddish colour. The Kallēśvara temple is situated on high ground with pillars of a greenish colour and a well-carved doorway. The Anantāsayaṇa temple has a fine reclining figure of Ranganātha. This is the only Vishnu temple in the place. The Maleyamallēsa temple has gone to complete ruin, the only things left at the site being a large *linga* with faces on the four sides, a mutilated Nandi and three inscribed stones. This *linga* is especially worshipped on occasions of drought for getting rain. A well-known Virasaiva teacher of about the 14th century, who is said to have gone to Mecca and converted the Muhammadans, names himself after this *linga*. The Panchalingēśvara temple is a fine building,

loftier than all the other temples in the place, with a well-carved doorway. Outside the *garbhagriha* are seen mutilated figures of Vaikunthanārāyana, Umāmahēsvara, Subrahmanya, Mahishāsura-mardini, Siva and Pārvati. The *dvārapālakas* of this temple, as stated above, are now in the Bangalore Museum. The villagers say that, soon after their removal, a fire broke out in the village resulting in the destruction of nearly 60 houses and pray for their return. The following story is told in connection with the image of Umāmahēsvara in the temple. When once Basava visited this temple, the *dvārapālakas* stopped him, as he had no *ishtalinga* with him, having given it away to Animishaiya. Thereupon Basava became enraged and numbers of *lingas* began to issue from the pores of his body. On seeing this, Siva himself came out of the shrine with Pārvati to receive his faithful devotee. This incident is mentioned in some Virasaiva works as having occurred in Kailāsa. But people have transferred it to this temple.

There are many evidences of the influence of the Virasaiva creed in the village and its surroundings. There were once 6 Lingāyat *mathas* here, viz., Hosa matha, Aridre matha, Virakta matha, Kallu matha, Kāsi matha and Samayāchāra matha. Several of them are now in ruins. In the third matha is shown the *gaddige* or tomb of the well-known Virasaiva teacher Prabhudēva. There are places near Belgāmi known as Animishiyanakoppalu, Goggaiyanachauki and Ekāntada Rāmaiyana-gudda, named after the Virasaiva teachers Animishiya, Goggaiya and Ekāntada Rāmaiya, who were more or less contemporaries of Basava.

A thorough inscripational survey of the village and its environs by the Archæological Department has resulted in the discovery of a large number of new inscriptions.

Belagutti.—A village situated in 14° 12' N. lat., 75° 35' E. long., in the Honnali taluk, 5 miles north-west of Nyamti. Population, 2,405. Belagutti.

It was the residence of a line of chiefs, called Sindas, subject to the Chālukya and Yādava kings. The inscriptions at the place are all of the 12th and 13th centuries. From these it is ascertained that *Belagavatti* was the original form of the name. It was also known as Belagāvarti. The following chiefs are

mentioned as ruling there :—Malli Dēvarasa in 1196, Isvara Dēvarasa in 1216, Simhala Dēvarasa in 1232 and Bīra Dēvarasa in 1249. (See Honnāli Taluk).

Benkipur. **Benkipur.**—(See Bhadrāvati).

Bhadra. **Bhadra.**—One of the two main streams whose union forms the Tungabhadrā. It rises in the Western Ghats at Gangamūla in the Varāha Parvata, on the western frontier of the Kadur District, and flowing north-east along the western base of the Bābā Budan mountains, enters this district in the south of the Shimoga taluk. Thence, running due north past Bhadrāvati and Hole Honnūr, it unites with its sister stream the Tunga at Kūdali, about 8 miles north-east of Shimoga. It is bridged at Bāle Honnūr, and at Bhadrāvati.

Bhadrāvati. **Bhadravati.**—A town on the right bank of the Bhadra near the Birur-Shimoga railway line. A railway station 12 miles south by east of Shimoga. The place has become important since the location of the Mysore Iron Works here. The factory is said to be the largest of its kind (for the manufacture of charcoal pig iron) in the British Empire. It turns out the strongest and purest charcoal pig iron manufactured in India (see below).

Population in 1921	Males	Females	Total
Hindus	1,650	1,421	3,071
Muhammadans	384	291	675
Christians	11	8	19
Jains	21	3	24

A new town has been laid out by Government on an up-to-date plan for accommodating the employees of the works. It is provided with electric lights and filtered water.

The beautiful views to be obtained from here of the Bābā Budan hills and glories of the Dekhan sunset that can be

enjoyed at this spot have been described by Mrs. Bowring. She writes under date "Benkipur, December 22, 1868":—

"The bungalow is close to the Bhadra, which is a fine river, as wide as the Thames at Richmond, and spanned by a handsome bridge. As it was still cool, and the rushing of the clear waters over the rocks gave a refreshing sound, I strolled down to the bed of the river, and seeing how lovely was the view of the Bābā Budan hills, looked about for a snug corner to sketch from, when the voice of the butler above informed me there were plenty of alligators in the river. I did make a sketch, but from the safer ground near the bungalow, not desiring an encounter with a crocodile. In the evening, we walked to the bridge, from which we had a most enchanting view of the sunset, and I felt quite savage with myself for my inability to do justice to its glories on paper." (Lewin Bowring, *Eastern Experiences*).

There are here the remains of a fine triple temple of Lakshmi-Narasimha, of the early Vijayanagar period, never finished. The original name of the town is more properly *Bankiyapura* or *Vankipura*, from Sanskrit *Vanki*, a bend in a river, such as occurs here, making it a sacred spot. There is a reference to this temple in *Shimoga* 30 (*E. C.* VII), dated in 1413 A.D. It states that in that year Yere-Lakke-Nāyaka, who was then ruling the Dummi and Bānūr nāds, had a great forest near Bankiyapura cleared, and built there two villages named Narasimhapura and Lakshimpura, with a tank. He is also stated to have granted a number of taxes and transit duties of Bankiyapura, also called Vankipuri, for the God Lakshmi-Narasimha.

The origin and development of the Mysore Iron Works located here can only be briefly touched on in this place. The investigation of the Mysore Geological Department had revealed the existence of important deposits of high grade iron ore in the Bābā Budan mountains in the State. Early in the year 1915, Mr. C. P. Perin, the expert adviser of the Tata Iron and Steel Company, was in India in connection with the extensions contemplated during the early stages of the War

Bhadrāvati
Iron Works.

to the plant belonging to that Company. The Government took advantage of his presence in the country and invited him to report on the Iron and Manganese resources of the State and advise them as to the commercial feasibility of starting any metallurgical industry in Mysore. After an inspection of the iron ore deposits and the *Malnad* forests in the vicinity of the ore-field, Mr. Perin submitted a report in May 1916 recommending the installation of a plant for the manufacture of charcoal pig iron providing also for the recovery of by-products in the conversion of wood into charcoal.

After a thorough investigation by experts both in and outside the State, the scheme was sanctioned by the Government of His Highness the Maharaja in 1917-18.

The Tata Iron and Steel Company, Ltd., were appointed as the Managing Agents of the concern under the control of a Board of Management and the construction was commenced in 1918 with Messrs. Perin and Marshall of New York as consulting engineers. The Tramways, Forest and Mining sections of the Works were under the direct supervision of the Mysore Government. The construction was completed at the end of the year 1922 and the Blast Furnace was blown in and the operation began in January 1923 for the first time.

In March 1923, the management of the Works was transferred to a new Board and at the request of His Highness's Government Sir M. Visvesvaraya joined the Board as Chairman and he was vested with special powers and responsibilities. In May 1924, the agreement between the Government of Mysore and the Tata Iron and Steel Company, Ltd., was by mutual consent cancelled and the latter ceased to be the Managing Agents of the undertaking.

The Works consist of Charcoal Blast Furnace with a rated daily capacity of 60 tons. The main products of the wood distillation are :—calcium acetate, alcohol and wood tar. Ore is brought from the top of the Bābā Budan Hills by a self-acting ropeway, 3 miles long, the lower terminal of which is connected with Bhadrāvati by a tramway 24 miles in length. The entire length of tramway (2 feet gauge) in the

service of the Works is 58 miles. Certain subsidiary industries such as a pipe foundry, an alcohol refining plant and a tar distillation plant started. The various products manufactured by the Works are:—

Charcoal pig iron.	Methyl Acetone.
Cast iron pipes (B.S.S.).	Black Paint.
Castings.	Iron Acetate.
Acetate of lime.	Pyrolignite of lead.
Methanol (C.P.).	Hard wood tar pitch and
Denaturing.	Mysore Wood Preservative.

The total outlay on the Works up to the end of the year 1925-26 amounted to Rs. 1,88,71,173-8-7.

The production of pig iron during the year ending 31st December 1926 rose to 19,576 tons, almost the full rated capacity of the furnace.

Bilesvara betta or Agastya Parvata.—A hill near Humcha in the Nagar taluk, from which several of the streams in the District spring: namely, the Haridrāvati, flowing north-west to the Sharāvati; the Sharmanavati, which runs in the same direction into the former; the Kumadvati, running north and falling into the Tungabhadra; and the Kushāvati, running south into the Tunga. Bilesvara
betta or
Agastya
Parvata.

Chandragutti.—A high-peaked hill in the west of the Sorab taluk, formerly fortified, with a village of the same name at its base on the east. Population, 749. Chandra-
gutti.

The hill is said to have been originally of such a height that it obscured the moon, whence the name *Chandra-gutti*, but it was reduced to its present size by a *rākshasa* during his contest with Krishna, who hid here. The summit is 2,836 feet above the level of the sea. It was the early stronghold of the Kadamba kings of Banavāsi, and the town below was the residence of Trinētra Kadamba. In *Honnali* 71, dated in 1396, in the reign of the Vijayanagar king, Harihara II, Bāchana-Rāya, son of Vira-Vasanta-Mādhava-Rāya, calls himself *Gori-durga-malla*, and claims to have established

himself in the Kadamba Rāja's throne and to have ruled over Chandragutti and other kingdoms. In more modern times, it was one of the first acquisitions of the Ikkēri chiefs, but was destroyed by the Pālegār of Bilgi in the time of Haidar Ali. The place was afterwards taken successively by Parasu Rām Bhao, and by Dhundia, neither of whom held it for more than a few months. On the Hill is a temple dedicated to Rēnuka, the mother of Parasu Rāma.

Channagiri

Channagiri.—A taluk in the east. Area 565·56 square miles. Head-quarters at Channagiri. Contains the following *hoblis*, villages and population:—

Hoblis	No. of Villages	Population
1. Channagiri	80	24,665
2. Basvapatna	55	15,301
3. Sante-Bennur	64	23,392
4. Ubrani	47	13,194
Total ..	246	76,552

Principal places with population.

No.	Place	Population
1	Channagiri	3,996
2	Nallur	1,670
3	Hodigere	1,370
4	Kattalagere	1,050
5	Chiradoni	1,188
6	Thyavanigi	1,225
7	Kerekatte	1,211
8	Kerebilachi	1,096
9	Devarahalli	1,334
10	Sante-Bennur	1,727
11	Somalapura	1,019
12	Durvigere	1,045
13	Pandavamatti	1,173
14	Malahalu	1,019
15	Vaddanahalu	1,166

The south and west are crossed by lines of hills, the streams from which unite to form the great Sūlekere tank, 40 miles in circumference, and thence flow north in what is called in old inscriptions the river Haridra to the Tungabhadra at Harihar. The remaining parts of the taluk consist of an open country with very extensive grazing lands. Hence the cattle are superior to those in other parts of the District. In the north is a fertile tract containing much garden and sugar-cane cultivation. The cultivation of the black soil below, and the red soil around, the Sūlekere, so long neglected that the wild date had invaded all the neighbourhood and made it extremely unhealthy, has been in recent years promoted by clearing the jungle and other measures conducive to that end. The hills to the west of the taluk are included in the auriferous belt running north from the Bābā Budan mountains.

The Revenue Settlement was introduced into the south of the taluk in 1870 and into the north in 1871 and the Revision settlement was brought into effect from the year 1907-08. The area of each description of land according to re-survey is as follows :—

Description of land	Area in Acres.
Arable dry crop	154,373
Rice or wet land	8,304
Garden land	1,993
Unarable land	97,547
Total ..	262,217

The Bhadrāvati-Chitaldrug road passes through Channagiri, from which place there is a road north running west of the Sūlekere, up to Male Bennūr, with one from Sūlekere east to Sante-Bennūr and the railway at Sāsalu. The Bangalore-Poona railway runs a few miles beyond the eastern border of the taluk.

Channagiri.—A town situated in 14° 1' N. lat., 75° 59' E. Channagiri. long., 14 miles west of the Holalkere railway station, and

33 miles north-east of Shimoga, on the Bhadrāvati-Chitaldrug road. Head-quarters of the Channagiri taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus	1,462	1,484	2,646
Muhammadans	528	491	1,019
Christians	11	10	21
Jains	9	..	9
Other classes	1	..	1
Total	2,011	1,985	3,996

It is the residence of several Lingāyat merchants, but derives most of its importance from being the taluk station.

Municipal Funds	1920-21	1921-22	1922-23
Income	3,819	4,534	4,175
Expenditure	5,831	4,037	4,327

From inscriptions it would appear that in early times this part of the country was in the possession of the Gangas and governed from Asandi (Kadur District). In the twelfth century it formed part of the Chālukya dominions, and was included in the Nonambavādi Thirty-two Thousand province over which the Pāndya Rāja at Uchchangi ruled. Under Vijayanagar, in the sixteenth century, it was still under the Uchchangi district, and attached to Sante-Bennūr. At the end of the seventeenth century, the town was captured by the Bednūr army, and named Channagiri after the reigning queen Channamāji, who erected the fort and granted the place as an estate to her sister. The Kallēsvara temple here appears to be an old structure in the Hoysala style. It faces south and has two cells. The cell facing south has a good figure, about 5 feet high, of Kēsava, while the cell facing east has a *linga*. The latter has an open *sukhanasi* and there is a pierced window in the wall opposite to it.

The *navaranga* is supported by four pillars ornamented with bead work. There are pretty niches at the sides of both the cells. There are no sculptures on the outer walls.

There is a fort built on the hillock in the south-west corner of the town. This was erected towards the end of the 17th century by Channamāji, the then reigning queen of the Keladi dynasty from whom the town derives its name. The temple of Bête-Ranganāthasvāmi built at the top of the hill commands a beautiful scenery. The panorama of the country below is varied and interesting, especially towards the north with the magnificent lake of Sulekere, situated at a distance of 12 miles.

Channagiri.—The image in this temple (Bête-Ranganāthasvāmi) is a standing figure, about 3 feet high, with 4 hands, the upper ones holding a discus and a conch, and the lower ones, a bow and an arrow—flanked by consorts. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bête* (hunting) prefixed to his name. An inscription is to be seen on the brass-plated door of the god. In the Lingāyat *matha*, known as Kallamatha, worn out inscriptions are to be seen. The Dodda-masīdi or Big Mosque has the tomb of Mohabat Shāh Mastān Khadri and bears the date A.H. 1046 corresponding to A.D. 1636. The Khāzi possesses some *sannads* issued in favour of the mosque by Tipu, Dewan Pūrnaiya and Krishna-Dēva-Rāja-Wodeyar III, the dates given being respectively A.D. 1791, 1808 and 1821.

Chikka Magadi.—At Chikka Māgadi, a former basti has been converted into the present Basavanna temple. The basement resembles that of the Chattēsvara temple. The inscription stone at the entrance, about 13½' by 4½', is the tallest one that has been found out till now. An inscribed stone in front (*Shikarpur* 201) has seated figures of a Jaina teacher and four female disciples. Several Jina images are lying about in a mutilated condition. A new inscription

was found behind the temple. The Kallēsvara temple is triple with *lingas* in two cells and a Vishnu figure in the third. In front of the Ammanagudi are two *māstikals* on which, instead of the mere raised hand, we have well executed female figures, about 3½ feet high, with raised hand and *gindi* and also with small figures seated above the arm. The fine Nandi pillar to the east of the village is inscribed on one.

Devarhalli.

Devarhalli.—A village in Sante-Bennūr *hobli*, Channagiri Taluk. Population, 1,334.

Has a small mud hill known as Udumaradi (or the iguana hill) on which is situated a temple dedicated to Ranganātha. Though small, the hill with the temple on it is a prominent object, being visible from a long distance. The god Ranganātha is represented by a round stone marked with the figures of a discus and a conch like the Ranganāthas on the hills at Mavinkere and Haradurpura. Behind the god is a *linga* of the shape of an arrow (*bānākāra*), and above it a small figure of Kēsava, about 1½ feet high, said to have been set up by the Vijayanagar king Krishna-Dēva-Rāya. The *utsava-vigraha* is a small metallic image, about 1 foot high, flanked by consorts. This is taken out in a car during the car festival which is celebrated on a grand scale. There is also an image of Lakshmi in a separate shrine. The *Sthala-purāna*, known as Haridrāmahātmya, is said to consist of seven *adhyāyas*. The hill is called Udumaradi because, according to the *Sthala-purāna*, an iguana (*udu*) came from a long distance and took up its abode on it. The story runs thus:—During the time of the early Vijayanagar kings, a hunting party came across an iguana at Dhupadamaradi and followed it. It became of a silver colour at Belliganudu, of a golden colour at Channapura, of a small size at Chikkuda, of a large size at Hireudu, showed fight at Kaggaduru, uttered the word 'Rama' at Rāmagondanhalli, stopped for a while at Nintapura, proceeded to Nitigere, and, after entering Devarhalli, vanished from sight. The story is evidently based on the etymology of the names of the above villages. It is believed that the iguana was the god Ranganātha himself. The god is said to have killed a demon named Ulkamukha at this village. Though the hill abounds with iguanas, no one kills and eats them.

The god is worshipped by a Smārtha Brāhman; but during the car festival a Śrīvaiṣṇava of the *Pāncharātrāgama* officiates. There is said to be a cellar containing copper-plates and other things stored in it; but it has not been possible to identify the spot where it is.

Gersoppa.—FALLS OF—(See *Sharāvati*).

Gersoppa.

Govardhangiri.—A hill on the western frontier of the Sagar taluk, overlooking the old town of Gersoppa, said to have been fortified by Jinadatta, the founder of the Humcha State. Mr. Lewin Bowring writes :—

Govardhangiri.

“It is in the remotest corner of Mysore, and has rarely been visited by Europeans. It stands on a promontory, the rock on all sides being precipitous, save an approach from the south-east, which is limited to a narrow neck of land on which are two causeways called *sara*, strongly fortified by outposts called *ukhads*, and with tremendous ravines on either side. A difficult path then leads down to a third causeway, above which towers up the fort on one side, while on the other a rugged and devious path, commanded for some distance by the fortress, leads down to the plain country beneath. The fort is in fair repair, but is now deserted and overgrown with jungle.” (*Eastern Experiences*, 128).

An interesting Jain inscription at the deserted hill fort referred to by Mr. Bowring above gives valuable information about the local chiefs. *Sagar* 55 is also an interesting Jain inscription at this deserted hill fort. It belongs to the time of Dēva-Rāya, and gives an account of the kings of his line, and a description of Kshēmāpura or Gerasoppe, after which the celebrated Gersoppa Falls are named. First is mentioned the king Bhairava, whose younger brothers were Bhairava, Amba, and Sālva-malla, who, though the last, was the greatest. His sister's son (the succession was evidently in the female line, according to the *aliyasantāna* law of the West Coast) was Dēva-Rāya, whose *guru* was Pandita-rāya. This king performed the rare and great ceremony of the head-anointing of Gummata. His sister's sons, who were his *Yuvarājas*, were Sālva-malla and Bhairava, and he was ruling the Tulu, Konkana, Haive and other countries. Then follows a long

account of a family of Srēshtis or merchants, who seem to claim royal descent from the Kadambas. One of the family, Yōjanasrēshti, built a splendid *chaityālaya* of two storeys in Kshēmapura, setting up the images of Nēmisvara in the lower and Gummata-nātha in the upper one. The former is no doubt the one so highly praised in the opening verses of the inscription, and the latter probably the one whose head-anointing was performed by Dēva-Rāya. Yōjana's grandson and his wife, on a visit to Gōvardhangiri, took a vow to erect the *māna-stambha* on which the inscription is engraved in front of the Nēmisvara *chaityālaya* there, and had one made of polished bell-metal. Meanwhile, twin daughters were born to them, and to commemorate this event, they had a golden *kalasa* fixed at the summit of the pillar of the same height as that of the twins.

Hole-Honnur. **Hole-Honnur.**—A village in the Shimoga taluk on the right bank of the Bhadra, 9 miles north-east of Shimoga. Population, 1,667.

During the time of Haidar Ali, Hole-Honnur was given in *jāgīr* to the officers of the Sowars, and a great many Mahrattas are settled there, most of whom have still one or more members of their family in the Sowar Department.

Honnali. **Honnali.**—A taluk in the north-east. Area 331·01 square miles. Head-quarters, in 1869 fixed at Nyamti, were again transferred to Honnali in 1882. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Hamlets	Villages classified				Population
			Govern- ment	Sarva- manya	Jodi	Kayam- gutia	
Honnali ..	51	..	48	..	2	1	20,139
Belagutti ..	54	2	53	..	1	..	19,570
Sasivehalli ..	63	1	58	1	4	..	24,416
Total ..	168	3	159	1	7	1	64,125

No.	Place	Population
1	Arabagatte	1,145
2	Soratur	1,176
3	Honnali	3,860
4	Kundur	1,368
5	Nyamti	3,209
6	Belagutti	2,405

Principal places with population.

The Kumsi hobli was made a separate sub-taluk under Shimoga in 1862, and Kundur magani was at the same time transferred to Honnali from Channagiri. The taluk is crossed from south to north by the Tungabhadra, and bounded east and west by lines of low stony hills. The northern and eastern parts consist of dry crop country of unusual fertility, good black soil being common, and cotton and jowari the leading products. The extreme west, on the other hand, may be considered a purely rice country, with sugar-cane as usual intermixed, ragi being the staple dry crop grain. The central part partakes of a mixed character between the two. Very rich black soil prevails around Nyamti and Belagutti. Much money was made in this neighbourhood during the American Civil War of 1864-5 by the growth of cotton. The Honnali gold field lies at the foot of the hills in the south-west, at which the Kalva Rangan peak (3,388 feet) is the highest point within the District.

The Revenue Settlement was introduced in 1874 and the Revision Settlement from 1912-13. The following statement exhibits the different classes of land according to the revision survey :—

Dry	86,167	} 96,224 Acres.
Wet	.. .. .	9,545
Garden	.. .. .	512
Unoccupied waste	.. .. .	17,121

The important roads in existence are :—

1. The Honnali-Shimoga road, running south from Honnali.
2. The Honnali-Harihar road, going north-eastwards.
3. The Honnali-Ayanur road, south-westwards.

Communi-
cations.

4. Two short roads connecting Kumsi with Harnahalli and Ayanur.
5. A road connecting Saulanga with Shikarpur.
6. The Honnali-Shikarpur road.
7. The Honnali-Channagiri road.
8. Part of the Honnali-Tumbinkatte road towards the north.

The road from Shimoga to Harihar passes through Honnali, where the river has been bridged.

According to inscriptions found in this taluk, it would appear that it was part of a kingdom called Sindavādi, which extended over parts of the present Shimoga, Chitaldrug, Bellary, Dharwar and Bijapur districts, and was ruled over by a line of chiefs known as the Sindas, who, during the 12th and 13th centuries, were subject to the over-lordship of the Chālukya and Yādava kings. This province of Sindavādi is mentioned as far back as 750 A.D. (*E.C.* VI, *Manjarābād* 36) or even in the 5th century (*E.C.* VI, *Kadur* 162). Their chief city was at Belagavarti or Belagavatti now Belagutti (*q.v.*). Their legendary origin is related in *Honnali* 50 and *Honnali* 20. (*E.C.* VII). These inscriptions trace the descent of the line from Siva whose union with Sindhu the river Indus resulted in the birth of Saindhava, to whom was allotted the country of Karahada (*i.e.*, modern Karahata in the Satara District of Bombay Presidency). He was entitled Nidudol or the long-armed. From Karahada, we are told, he shook and subdued his enemies and became master of the world. After him came many kings, of whom Kayavīrasa is known by name. (*E.C.* VII, *Shikarpur* 69, 1061 A.D.). Then came Chattarasa (*Shikarpur* 316, dated in 1117 A.D.) when Gōvindarasa, Minister of Chālukya Tribhuvanamalla, was governor of Banavāsi. During his time a grant was made for a temple, to Rudrasakti, disciple of Kriyāsakti, of the Kālāmukha sect. After other rulers, came Isvara Dēva, 1166-1180 A.D. *Honnali* 98 of 1166 A.D. shows him as a subordinate of the Hoysala king Narasimha I. *Honnali* 26 and 27 (1173 and 1172 A.D.) relate to his fights with Singi Dēva, the king of Sāntalige. *Honnali* 45 informs us that the Hoysala king Ballāla II had appointed Toda-pille Dannāyaka as governor of Belagavattinād in 1175 A.D. *Shikarpur* 206, dated in the next year, however, shows that the Kālachūryas were in possession of the country and that one Vikramāditya Dēva, probably a Sinda, was governor of Banavāsi.

Honnali 50 of 1180 still shows them in possession of the country, their minister's younger brother Mādēva Dannānayaka being the governor. By 1189, however, the Chālukyas were again in possession (*Honnali* 46). We have, however, a number of inscriptions (*Honnali* 37, 38, 40 and 28) which testify to the persistent attacks made in 1196 and 1197 A.D. by Umā-Dēvi, who must have been the queen of Hoysala Ballāla II. Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198, the Hoysalas were again in the ascendant (*Shikarpur* 315) and continued so. During the whole of this period, Malli-Dēva, otherwise Malla, should have been the Sinda king. We have dates 1187-1204 for him. In 1208 A.D., we find Todepille-Dannāyaka still in office (*Honnali* 25). In 1215 and 1216, however, the Yādavas of Dēvagiri were in possession (*Honnali* 44 and 48) and Māyi Dēva was governor of Banavāsi. During this period, Isvara Dēva II (1215-1222) was the Sinda king. In 1222, Vanka Ragrita was appointed to the post of governor of Banavāsi (*Honnali* 20). Ten years later, in 1232, when Kēsava Dēva was the Sinda chief, we find Honna Bommasetti was occupying that place. The Sindas must have had troublous times in keeping with so many changing overlords. But none are mentioned after 1232 A.D. A battle took place in 1245 at Kūdali between (?) Boppula and the Sēvuna general Sṛīdhara (*Honnali* 54). The Sinda king, Bīra-Dēva, called also Harabīra (1244-1247), took up his residence in Kallise. In 1247, another battle was fought at Nēmatti between Dākarasa and the ministers Mēdiraya and Sṛīdhara (*Honnali* 55). On this occasion, Echaya, son-in-law of the king Bīra Dēva's Patta Sāhani, Gāngēya Sāhani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion. He was, in consequence, presented with the umbrella which was the stake. (*E.C.* VII, Introduction 34-36).

The later history of the taluk is the same as that of *Honnali* town (*q.v.*).

Honnali.—A town situate in 14° 15' N. lat., 75° 42' E. Honnāli.
 long., on the left bank of the Tungabhadra, 24 miles north of Shimoga, on the Shimoga-Harihar road. It is a municipality, and was till 1869 the head-quarters of the Honnali

taluk, which were then fixed at Nyamti, but were again transferred here in 1882.

Population in 1921	Males	Females	Total
Hindus	1,499	1,348	2,847
Muhammadans	509	473	982
Christians	8	11	19
Jains	9	2	11
Animist	1	..	1
Total	2,026	1,834	3,860

Honnali is said to have borne the *purānic* name of Bhāskara kshētra. By the Muhammadan government it seems to have been called Bidiri. Honnali means "gold-bearing," but the Mackenzie MSS. state that the name is derived from "Honnu" and "anala," "gold of fire," the tradition being that fire is the father of gold. An inscription, however, gives it as Suvarnāli, which is the same as Honnali. The fort is occupied principally by Vaidika Brāhmins, and the town by Lingāyat traders in grain. The place belonged to Vijayanagar, and after the overthrow of that power in the 16th century was seized by a chief named Mūgidora Mara Nāyak. In spite of attacks from the Tarikere chiefs, he held it till ousted by the Bijapur conquests in the 17th century. On the fall of Bijapur, Honnali was captured by the Bednūr State, with which it was connected until taken by Haidar Ali, and annexed to Mysore. It was one of the centres of the insurrection of 1830. Honnali is the residence of a Nawāb of Afghan descent. Mr. Lewin Bowring writes:—"The founder of the family was a Jamaud Afghan named Abdul Nabi Khān, an officer of the court of Delhi, who received an estate from the Emperor in Dharwar along with the Nawāb of Sāvanur. Since the death of Nawāb Kutb-ul-Mulk, during the siege of Seringapatam, the Honnali chiefs have possessed little but a barren title." (*Eastern Experiences*, 107).

Humcha.—A Jain village situated in 13° 51' N. lat., 75° 16' E. long., in the Nagar taluk, 12 miles east of Nagar. Population, 956. Humcha.

The correct name is *Hombucha*, also written in old inscriptions *Pomburchchha* and *Patti Pomburchchha*. It was the capital of a principality founded by Jinadatta, who is said to have come from Mathura, in Upper India. His father, Sahakāra, had a son Mardatta by a Kirata woman, at whose instigation an attempt was made to get Jinadatta out of the way in order to secure the succession for her son. Jinadatta was accordingly sent on a certain errand bearing the offering of a lime, which was to be the signal of their victim to the executioners appointed to murder him. But Mardatta, meeting him on the way, offered to relieve him of the message, and was consequently slain. Jinadatta, advised by his mother, fled, taking with him a small golden image of Padmāvati. He was pursued by a force of 1,200 men sent by his father, but on exhibiting the image of Padmāvati they were transported back to a distance of 150 miles. He continued his wanderings until he arrived at the spot where Humcha now stands. Being weary, he tied his horse to a *lari lakki* tree and fell asleep, when the goddess revealed to him that he was to be the founder of a kingdom in that place, and directed him to touch her image with his horse's bit, which, on his doing so, was instantly changed into gold. The story of the golden bit gained him the support of a local chief against the army of his pursuers, who now again appeared. They at last surrendered and entered his service, whereupon, being provided with funds by the goddess, who converted into gold all the iron brought into contact with her image, he commenced the building of the city. He also erected a temple to Padmāvati over the tree under which he had slept—the same, it is said, which is now growing out of the side of the temple. All these things being accomplished, the golden image vanished, the king being directed to one of stone, in which the goddess would reside, and which was duly set up in the temple. These events happened, according to the account of the late Humcha svāmi, Dēvēndra Tīrtha Bhattāraka, in the year 500 of the 5th *Kali yuga* (or 159 B.C.).

An inscription of the 11th century traces the descent of Jinadatta to Rāha, of the Ugravamsa, lord of the Northern

Madhura, who was a successful leader in the Bhārata war in Kurukshetra, on account of which he received a *sankha*, or conch shell, and the *vānara dhvaja*, or monkey flag, from Nārāyana. After several kings had ruled in succession to him, there came Sahakāra, who turned a cannibal. (An inscription at Harihar contains a curious allusion to a king who, possessed of an evil spirit, became a cannibal and in order to gratify his taste settled as a barber at Kālanjasa, where he was slain by Krishna, one of the earliest of the Kālachūrya kings). To him and to his wife Sriya-dēvi was born Jinadatta. Disgusted at his father's character, the latter fled to the south. On his way he slew an *asura* named Simharada, and thus obtained the *simha lanchhana*, or lion signet. He also slew Andhakāsura and founded Andhāsura, a place which still bears the same name, immediately to the east of Anantapur. Then, coming to Kanakapura, the modern Humcha, he slew Kanakāsura, and drove away Kara and Karadūshana, who were in Kundada-kote, the hill near Agumbi. Pleased at his exploits, the goddess Padmāvati entered into the *lakkī* tree (still shown growing out of her temple) at Kanakapura, gave it the name of Pombuchcha, and made it the capital of his kingdom. According to another statement, he was aided in establishing his kingdom by his *guru*, named Siddhāntakirtti. After several kings had ruled, there were Śrīkēsi and Jayakēsi. The former had a son Ranakēsi. He was followed by several kings, after whom came Hīranyagarbha, who drove out the kings of Yadhivāsa and subdued the Sāntalige Thousand Nād (the present Tirthahalli taluk). He took the name of Vikrama Sāntara, and was succeeded by the following Sāntara kings:—Chāgi Sāntara, Vīra Sāntara, Kannara Sāntara, Tyagi Sāntara (who married a Kadamba princess), Nanni Sāntara, Rāya Sāntara, Chikka Vīra Sāntara, Ammana Dēva, Tailapa Dēva (who married a Ganga princess), Dīra Dēva Sāntara (who married Ganga and Nolamba princess), and his brother Barmma Dēva Sāntara, ruling in 977. This genealogy is sufficient to warrant our placing Jinadatta in the 7th or 8th century. The grants continue to the 12th century and give us the later names of Ammana, Taila, Kāma, Jagadēva and Bammarasa.

Jinadatta subdued the country as far as Kalasa (Kadur District), and fortified the hill of Gōvardhangiri on the western

frontier of the Sagar taluk. He or his descendants afterwards removed the capital first to Sisila or Sisukali and then to Karkala, both in South Kanara; establishing lieutenants in Barkur, Bangadi, Mudu Bidare and Mulki, and obtaining from the possessions a revenue of 9 lakhs above the ghats and 9 lakhs below. His successors at Karkala adopted the title of Bairarasu Wodeyar, which was taken by all the line subsequently. The Jains say that Gante Wodeyar adopted the faith of the Sivabhaktar or Lingāyats, on which the lieutenants refused to obey him and declared their independence, and that he was the progenitor of the Keladi chiefs who afterwards subdued the territory. The grants existing at Kalasa of the Bairarasu Wodeyars of Karkala date from the end of the 12th to the 16th century, and are made under the Hoysala and Vijayanagar sovereigns.

The existing ruins of Humcha, situated at the foot of the Bilēsvara hill, said to be the source of seven streams, indicate the site of a large town. The name *Hombucha*, golden bit, is considered to confirm the story of its origin, while that of *Gōvardhangiri*, given to the chief's first stronghold, points to his connection with the celebrated hill so called near Mathura.

Among the temples here are the Jain temples erected by Chattala Dēvi, the grand-daughter of Rakkasa-Ganga, in association with her sister's sons. The principal of these was the Pancha-Kūta (or Panchavasadi) known also as *Urvī-tilalam*, glory of the world. The foundation stone for it was laid by her *Guru Sri Vijaya Dēva*. From what remains of it, it was evidently a notable building and the inscriptions connected with it are beautifully engraved on slabs in the Panchabasti (*Nagar* 35, 36 and 40, all dated in 1077). *Tirthahalli* 192 dated in 1103 A.D. records the erection of another *basadi* opposite to it. (See also Volume II, Chapter V, of this work).

Ikkeri.—A village situated in 14° 8' N. lat., 75° 5' E. Ikkēri. long., in the Sagar taluk, 3 miles south of the *kasba*. Population, 208.

Ikkēri (the two streets) was, from about 1560 to 1640, the capital of the Keladi chiefs, afterwards removed to Bednūr. Ikkēri continued, however, to be the nominal capital, the Rājas were called by its name, and the coins were called

Ikkēri pagodas and fanams, although, in fact, the mint was removed. Its walls were of great extent, forming three concentric enclosures. In the citadel was the palace, of mud and timber, adorned with carving and false gilding. The only vestige of its former greatness is the temple of Aghorēsvara, a large and well proportioned stone building. On the floor in front of the shrine are the effigies of three of the Keladi chiefs, doing obeisance, with the name inscribed above each. One of them, Huchha (mad) Sōmasēkhara, is represented as manacled and fettered. The distance between the central pillars was adopted as the standard measure for garden land. A rod of this length, equal to 18 feet 6 inches, was the space called *dāya* allowed for one tree, and the shist was fixed on 1,000 such *dāya* at various rates.

The Aghorēsvara temple above mentioned is a large structure, built of granite, in the Dravidian style. There are also some features of the Chālukyan and Sāracenic styles in it. The temple faces north and has a lofty roof and ornamental doorways on the west, north and east, the north doorway being the best with two elephants at the sides. The *garbhagriha*, which is built of huge stones, contains a gigantic pedestal occupying nearly three-fourths of the whole space and sculptured all round with 32 seated female figures. In the *sukhanasi* is a small translucent Nandi carved out of white spar. The temple has no *navaranga* but only a front *mantapa*. At each side of the *sukhanasi* doorway there are two niches, those to the right containing the figures of Ganēsa and Subrahmanya and those to the left figures of Mahishāsūramardini and Bhairava. The front *mantapa* is supported by well-carved pillars and has narrow high verandas at the sides of the three entrances. There is a big stone tower over the cell with a projection in front as in Chālukyan temples. On the outer walls there are at regular intervals, with intervening figures, about 20 perforated windows, 2' × 1½', with ornamental arches, beginning at the sides of the north doorway and ending at the doorways on the east and west. Below the windows runs round the walls a parapet with ornamental turrets at intervals but without a sloping rail at the top. The Nandi-mantapa in front of the north entrance has 7 arched doorways, a large one on the south and two smaller ones on each

of the other sides, with a big Nandi inside. In front of the *sukhanasi* doorway in the temple three Keladi kings are represented as prostrating themselves before the god with their names Sadāsiva-Nāyaka, Bhadra-Nāyaka and Huchcha Sankanna-Nāyaka written over the heads. The temple has a metal image of Virabhadra with 32 hands. There is also a shrine of Pārvasī to the west with a stone tower and an arched entrance. An inscription is to be seen on the north basement of the Aghorēsvara temple.

Kavaledurga.—A hill in a wild and inaccessible region, Kavaledurga. in the west of the Tirthahalli taluk. It rises to 3,058 feet above the sea. The place is said to be the Kāmyakavana in which the Pandavas lived for some time during their exile. They are related to have erected the ancient fortifications, of great size and strength, on the hill. Bhīma threw the Bhīmankatte across the Tungabhadra, so as to turn the course of the river towards their abode. But the *rishis* performing penance lower down the stream, finding the water cut off, complained to Dharma Rāya, who requested Bhīma to release the stream, which he did by making the three existing openings in the dam. The hill was in later times called Bhuvana-giri, and was a stronghold of the Bednūr chiefs. A large slab of stone in the palace, 8 feet by 7 feet, called the Rānī's Cot, and well carved, has an inscription on it bearing date in the year *Bhava*, corresponding to 1694. This cot is now in Mysore city. The present name Kavaledurga, or guarding hill-fort, was given to the hill on its capture by Haidar Ali.

The old town, formerly head-quarters of what was, till 1882, called the Kavaledurga taluk, is to the west of the Drug.

There are a number of well constructed ornamental ponds here of which the Sante-Gange pond is one. The whole place is one hill surrounded by fortifications and almost deserted except at the time of certain festivals. The *matha* of the former Lingāyat *Gurus* of the Keladi kings attracts a certain number of adherents. At the highest point of the Drug is the temple of Srikantēsvara, a peculiar feature of which is that the only door is on the west. There is a fine view from here of the Western Ocean.

Keladi.

Keladi.—A village situated in $14^{\circ} 13' N.$ lat., $75^{\circ} 5' E.$ long., in Sagar taluk, 4 miles north of the *kasba*. Population, 1,658.

It is interesting as the place whence the Ikkēri chiefs derived their origin, which is thus related:—

Two brothers named Chavuda Gauda and Bhadra Gauda, living in the village of Hale-bayal, in the Keladi taluk of the Chandragutti *pargana*, had two servants or slaves, named Yādava and Murāri, who cultivated their masters' fields. A cow they had was discovered to shed her milk over a certain ant-hill, which, on digging into, Chavuda Gauda found, contained a *linga*, over which, therefore, he built a small temple. A little time after, the servants, when ploughing, turned up an old sword, which they put into the thatch of the house, intending to make a scythe of it. But they discovered that if a crow perched on the shed the sword leaped out in the form of a serpent and killed it. On this, Chavuda Gauda took it and, carefully cleaning it, kept in his house, giving it the name of Nāgaramuri. At another time, the ploughshare struck against the ring of a cauldron, which contained treasure. Afraid to disturb it, Chavuda Gauda covered it up again, but that night had a dream, in which he was directed to offer a human sacrifice and take the treasure. On hearing this, his two slaves volunteered to be the victims on condition that their memory was preserved. All the preparations being made, the place was dug up at night, and the slaves, after ablutions, prostrated themselves to the cauldron and were beheaded with the sword Nāgaramuri.

With this accession of wealth the Gaudas raised a small force and began to subdue the neighbouring villages. But they were seized and sent to Vijayanagar by orders from the king, and there put into custody. Hearing that a Pālegār near Balihalu was rebellious, they made an offer through the court musicians to punish him if allowed to do so. Permission being given, they went with a force and killed the Pālegār, on which they were released and confirmed in the possession of the places they had captured, receiving from the king a seal (*sikka moharu*). The town of Keladi was then founded, together with the temple of Rāmēsvara.

One day while the Gauda was hunting, a hare turned upon his hounds, indicating heroic virtue in the soil of the place in

which this occurred. He therefore removed his town to the spot, calling it Ikkēri. His son and successor, with the sanction of Sadāsiva Rāya the Vijayanagar sovereign, took the name of Sādāsiva-Nāyak.

Two mounds, called Kalte, at the entrance to Keladi are pointed out as the scene of the human sacrifices.

The principal building in the place is the double temple of Rāmēsvara and Virabhadra, a large and plain structure.

Several inscriptions included in *E.C.* VI, VII and VIII (Kadur and Shimoga Districts) throw light on Keladi. These may be briefly referred to here. *Sringēri* 5 dated in 1621 and *Koppa* in 1627 are of the time of Venkatappa-Nāyak, grandson of Sadāsiva-Nāyak. The former records the re-establishment of Sringēri and the latter gives the titles of Venkatappa—Yādava Murāri, *Kōtekōlāhala* (destroyer of forts) and establisher of the pure *Vaidikādvaita Siddhānta*, one of the titles of the Sringēri *gurus*; devoted to the faith of Siva and the (*Sringēri*) *Guru*. The inscription records the grant of a *malha* to a *guru* who appears to have come from Tiruvannāmalai in the present South Arcot District. Two inscriptions (*Sringēri* 11 and *Sringēri* 13), both dated in 1652, in the time of Sivappa Nāyak, great-grandson of Sadāsiva, record the restoration of the endowments of the Sringēri mutt. In *Koppa* 60, dated in 1709, Basappa, son of Channamāji, is mentioned and records a grant to a *Lingāyat Guru*, who also seems to have come from Tiruvannāmalai. *Koppa* 46 dated in 1719 registers a grant of Sōmasēkhara II for a *Virakta* (or *Lingāyat*) mutt. *Shimoga* 2, dated in 1641, furnishes certain details of genealogy. The time begins with Sadāsiva, mentions his son Venkata; his son Bhadra; his son Virabhadra, who proved helpful to the Vijayanagar king Venkatādri (Venkaṭapati-Rāya II), being to him like a long right arm, as the inscription puts it. Sadāsiva is praised for his political wisdom; Venkata for checking the advance of the Muhammadans; Bhadra for his devout piety and faith in Siva; and Virabhadra, for his inexhaustible religious gifts. His minister was Rāmakrishna who was, it is stated, among other things, skilled in royal policy. Rāmakrishna's ancestors to three generations are named who apparently were ministers in their own days. Among the many gifts made by Rāmakrishna was "the white-horse gift." Besides a temple dedicated to Virabhadra, he built the temples

of Triyambakapura, and the Gajanur Siva in the Āraga mandala, which he donated to Brāhmins. *Shimoga* 29 dated in 1712 in the reign of Basavappa, son of Channamāji, yields further steps in the genealogy. *Shikarpur* 255 and 1155, dated in about 1544 and 1556, relate to Sadāsiva-Nāyak. *Honnali* 9 dated in 1557 belongs to the same reign. *Honnali* 83 dated in 1632 mentions Virabhadra-Nāyak, son of Bhadrappa and grandson of Venkatappa-Nāyak. He had a minister of his own name (*Honnali* 83, dated about 1636). His another minister Rāma-krishna has been mentioned above. *Shikarpur* 27 dated about 1664 mentions Sōmasēkhara-Nāyak I, son of Sivappa-Nāyak. It registers a grant to Bālekoppa *matha* freeing from transit duties the loads of 50 of the pack-bullocks mentioned in its service. His widow Channamāji's reign is referred to in several inscriptions (*Shikarpur* 213 of 1672, 82 of 1681, 79 of 1661 and *Shimoga* 17 of 1696). One of these—that of 1661—refers to the oppression of the Muhammadans and the steps taken by the grantee for protecting the cattle. In *Shimoga* 128, dated in 1718, we have Sōmasēkhara II. For his father-in-law, he built a dam called Basavana-vaddu on the Tunga. He also made a grant to Raghurāja-tīrtha of the Kūdali Kallumatha. Siddappa Nāyak is referred to in *Shikarpur* 209, dated in 1757. In *Shikarpur* 210 dated in 1758, we have mention made of Sōmasēkhara III. *Tirthahalli* 156, dated in 1666, furnishes a summary of the genealogy of the dynasty up to that year. In *Sagar* 123, dated in 1604 in the reign of the Vijayanagar king Venkatapati-Rāya, Venkatappa-Nāyak is mentioned in a grant made by all the leading merchants of the *nād* of the transit duties payable at 42 custom-houses above the Ghats on all loaded pack animals to the Champaka-sadasi mahathe Saivāchar (a *matha*) at Ānandapura, now Anantapur, to the west of Kumsi. He is referred to in *Tirthahalli* 166 dated in 1610, and is stated to be ruling from Āraga, a city which is said to be "glorious beyond description" in the "celebrated" Aranyadēsa—apparently the reference being to *malanādu*. In 1627, he granted a piece of land at Halasinhalli for a mosque (*Tirthahalli* 38). A number of inscriptions of his period (*Tirthahalli* 56 dated in 1616, *Tirthahalli* 83 dated in 1623, etc.) refer to various grants of customs duties made to Lingāyat mutts. Grants of the kind made during the time of Channamāji are also referred to in *Tirthahalli* 100 and 118, both dated in 1672.

The differences perceivable between the list of Keladi chiefs given in the section on *History* above from Mr. Mascarenhas' MS. and that derivable from the extant inscriptions are in certain cases rather difficult to reconcile. The discovery of further inscriptions may, perhaps, clear up the matter.

Kodachadri.—A lofty mountain in the west of the Nagar Kodachādri. taluk and a conspicuous landmark. Its height is 4,411 feet above the sea. It rises more than 2,000 feet above the level of the villages below, and is clothed with splendid forests. From Nagavādi, at the head of the Kollurghat, it is 4 miles distant, and from this point the ascent is 3 miles. The first portion of the hill is very steep and difficult to ascend. Above this is a temple to the Huli-Dēva, tiger god, whose image is provided with thirty-two arms. The top of the hill, which from a distance has a bluff appearance, is in reality a narrow ridge, in many places only 12 feet across, with a precipice on either side. It commands an extensive and splendid view over the Western Ghats and Kanara.

On the west, the hill descends almost perpendicularly for 4,000 feet, and the Kanara forests lie spread out below. The sea appears quite close, and on a clear day the vessels are discernible with the naked eye. The bay and town of Kundapur lie opposite. But for the very limited level space on the top, and the difficulty of access, this hill would make a most desirable sanatorium, having a beautiful climate, and so near the sea that it catches the earliest breath of the sea-breeze. There is a small bungalow at the top. ♀

Kudali.—A sacred village in Shimoga taluk, at the confluence (*kūdali*) of the Tunga and Bhadra, where they unite to form the Tungabhadra, about 9 miles north-east of Shimoga. Kūdali. Population, 748.

It is the seat of a *matha* connected with the one at Srīngēri, the original *Guru* having been appointed by the Srīngēri Svāmi about 528 years ago to minister to the Smārthas of Mahratta descent. There is also a *matha* of the Mādhava

sect. Notwithstanding their being subject to the Kūdali *gurus*, the Mahrattas under Parasurām Bhao plundered and burnt the place in 1791, and were consequently threatened with excommunication, which was averted by timely gifts. There are three old temples at Kūdali, dedicated to Brahmēsvara, Narasimha and Rāmēsvara.

Of inscriptions at the place the one with the oldest pretensions is on copper-plates at the Brahmēsvara temple, professing to be a grant by the emperor Rukmāngada ruling at Ayōdhya. The Srīngēri *matha* has one, also on copper, dated *Saka* 1075, a grant by a Kadamba king named Purandara Rāya. Of those on stone, the oldest are of the Hoysala period. One records a grant to the Rāmanātha temple by Vira-Ballāla (III) on the return of his son from Delhi, whither apparently he had been taken in the Muhammadan invasion. *Shimoga* 98, dated in 1738, a stone inscription found at Sivagondānahalli, Holatur *hobli*, records a grant by the Keladi chief Sōmasēkhara Nāyaka to Raḡhurāja Fista of the Kūdali Kallu *matha*. Later grants are by the Vijayanagar kings, and the Srīngēri *matha* has copper-plate grants by the Keladi chief Sōmasēkhara Nāyaka in the 17th century. The Chōla king Rājēndra-Dēva claims to have gained a great victory over the Chālukyas in the middle of the 11th century at Kūdali-sangam, which, as Dr. Hultzch thinks, may be this place. On the other hand, it may be one near Srisaila.

One of these records a grant in favour of Vidyāsankara Bhārati, the Srīngēri *guru*, which, it says, was confirmed by Harihara, the Vijayanagar king. Another copper-plate in the same mutt, which professes to record a grant by Kadamba Rāya in favour of the same *guru* Vidyāsankara Bhārati, is also in its possession. It is dated in a peculiar manner, the year intended being apparently 'equivalent to 1235 A.D. (*Shimoga* 79 and 80). *Shimoga* 81, dated in 1668, in the reign of the Keladi chief Sōmasēkhara Nāyaka records the restoration of various grants in favour of the then *guru* Narasimha Bhārati. *Shimoga* 82 dated in 1683 is a grant by Sankara Bhārati Svāmi of this *matha*.

Of the copper plate grants belonging to the Mādhva *matha* (called also *Ārya matha*), one is a grant of five villages in the Āraga country to Nārāyana Yatindra, disciple of Raghupati Yatindra dated in 1527 by the Vijayanagar king Krishna Rāya. (*Shimoga* 84). Another grant, dated in the same year and belonging to the same reign (*Shimoga* 85), records the grant of Gaurapura, in the Hanugal Sime, to Vyāsa Yatindra, disciple of Brahmanya Tīrta. This is the famous Vyāsa Rāya, the author of *Tarka Tāndava* and other well known works. (See Vol. I, Chapter VIII, *Religion*). In *Shimoga* 84, he is described as having seen the furthest point of grammar and logic and in interpreting the *Vēdas* and *Sāstras* as Brihaspati.

The following is an account of Vyāsātīrta, which is borne out by a little work called *Vyāsa-vijaya* :—

Brahmanyatīrta was the head of the Abbur *matha* near Channapatna. A woman, whose husband was dying, was preparing to become a *sati*, but being dissuaded by her friends, came to Brahmanyatīrta for his advice. He blessed her that she should continue a wife and bear two sons, of whom, 'give me,' he said, 'the elder, and live with the younger.' On returning home, she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his *matha* by Brahmanyatīrta, who in the seventh year consecrated him, giving him the name Vyāsātīrta, and sent him to Mulbāgal, where he studied under Śrīpādarārya for twelve years. After this he and his *guru* went to Pānduranga and bathed in the Bhīmarathi, and he set out on a pilgrimage to the holy places in the north. On his return, he went to Srīrangam, where some dispute arose about his admission, and he fixed a space for Vaishnavas. He also had the large Vyāsasamudra tank made on the Mysore-Cuddapah border. After this he was for twelve years at Tirupati, where the *guru* of the Vyāsārāya-matha is even now entitled to certain privileges in consequence. He became the author of the following important works on the Dvaita philosophy :— *Tātparyā-chandrikā*, *Nyāyāmṛta* and *Tarkatāndava*. Eventually he went to Anegondi (or Vijayanagar). While there, the king was warned of an evil *muhūrta* (a period of 48 minutes)

approaching, and advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyāsātīrtha. The latter was not enamoured at the prospect, and said he was only a mendicant; it must be a mistake. But on being urged, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer deny the divine summons, and so for the time of the evil *muhūrta* was anointed to the throne. But in order both to make manifest the danger and to escape it, instead of sitting on the throne, he threw his ascetic's robe on it, which immediately burst into flame and was burnt. The danger being thus averted, he took his seat, and in the short time left him signed grants of land to the Brāhmins who had anointed him. (Some of these grants, it is said, are still to be met with). He ended his days at Anegondi, and his *vrindāvana* or tomb is still pointed out at a spot called Nava-vrindāvana, on an island in the Tungabhadra, about half a mile from that place.

Kumadvati
or Choradi.

Kumadvati or Choradi.—An affluent of the Tungabhadra. It rises in Agastya Parvata or the Bilēsvara hill near Humcha, and flowing north near Kumsi and Shikārpur, receives at the latter place a stream on the left from Anantapur. Continuing north, it forms the large Masur Madaga tank on the frontier, and turning north-east, runs into the Tungabhadra at Mudanur, some distance above Harihar.

It is stemmed by twelve *anicuts*, giving rise to channels 33 miles in total length.

Kumsi.

Kumsi.—A Sub-taluk in the south-east. Headquarters at Kumsi. Contains the following *hoblis*, villages and population :—

	Hoblis	Villages	Population
Kumsi	34	5,727
Haranahalli	60	10,816

No.	Place	Population	Principal places with population.
1	Kumsi	2,128	
2	Ayanur	1,159	
3	Kohalli	784	
4	Harannahalli	1,792	

This taluk contains important manganese mines at Kumsi and Shankargudda worked by the Workington Iron & Steel Co.

The following are the important roads in the taluk :—

Communi-
cations.

	Length
1. Bangalore-Honnavar road ..	16 miles.
2. Ayanur-Nagar road ..	5 "
3. Ayanur-Savalanga road ..	9 "
4. Kumsi-Harannahalli road ..	4 "
Total ..	34 miles.

Kumsi (Town).—A town on the Shimoga-Gersoppa road, 14 miles north-west of Shimoga. Head-quarters of the Kumsi Sub-Taluk and a Municipality. (Town).

Population in 1921	Males	Females	Total
Hindus	844	914	1,758
Muhammadans	185	167	352
Christians	9	5	14
Animists	1	3	4
Total ..	1,039	1,089	2,128

From inscriptions at the place it appears that its correct name is Kumbase, and that it was granted as an endowment

by Jinadatta Rāya of Pomburcha (Humcha) for the Jain temple there.

The Pakshiranganātha temple here deserves mention. In it there is a small figure of Vishnu seated on a bird with outstretched wings, like the figure in Ravivarma's picture, but without consorts at the sides.

Kuppattūr.

Kuppatur.—A place of great antiquity in the Anvatti *hobli*, Sorab Taluk.

According to tradition, Kuppattūr is the ancient Kuntalanagara, the capital of king Chandrahāsa.

The Kāli temple outside the village is said to be the one in which Chandrahāsa was ordered to be beheaded by the minister Dushtabuddhi who, being foiled in his design, put an end to his own life. A severed head in stone, lying in front of the Kāli temple, is shown as representing the wicked minister. Tradition accounts for the name of Anavatti, a village close by, by the statement that that was the place where the king's elephants and camels (*āne onte*) were once tied. Kuppattūr contains a number of temples, more or less in ruins. In the *garbhagriha* of the Jaina temple there is a seated image of Jina, about 5 feet high with canopy, flanked by *chauri*-bearers and overshadowed by a seven-hooded serpent, all in one stone. An inscription was discovered on the pedestal. Another image outside the *garbhagriha* had also an inscription on the base. The *navaranga* of the Rāmēsvara temple has a large ceiling panel 8'×8', of *ashtadikpālakas* with a figure of Tāndavēsvara in the centre. It is curious that Kubēra and Agni have interchanged their places. In the Narasimha temple, the image of Narasimha is very peculiar, being seated without a crown and with only two hands, the right hand resting on the raised knee and the left hand on the thigh. The face too is more like that of a natural than of the conventional lion. The god is called Chintāmani Narasimha. The wooden image of the goddess Dyāmavva in the Dyāmavva temple is a terrible figure with 16 hands, riding a lion, with Mahishāsura flanked by two fowls at the feet. At the sides of the lion are two female *chauri*-bearers. The *prabhāvali* or glory is beautifully carved, the two semi-circular rows at the top containing fine figures representing

the 10 *avatāras* of Vishnu and the regents of the cardinal points. The height of the image with the *prabhāvali* is about 8 feet. The Kaitabhēsvara temple situated at some distance to the east of the village is a good specimen of the Chālukyan style and perhaps the largest of its kind. It resembles the Kēdārēsvara temple at Belgāmi in some respects. There is, however, only one cell with a large tower over it and a projection in front having neither the Hoysala crest nor a *simha-lalāta*. The doorways are lofty. There are 4 niches in the *navaranga*—2 at the sides of the *sukhanasi* doorway and 2 at a little distance from them facing north and south. The *navaranga* is blocked by a new mud wall with a wooden doorway. The front *mantapa* has, as usual, a veranda all round and entrances on the three sides. The central ceiling panel is artistically executed. The outer *jagati* or parapet running round the front *mantapa* is about 8 feet high with a rail resembling that of the Sāntinātha basti at Bandalike. There are turrets at intervals on the outer walls as also on the parapet below the rail. The tower, which is now plastered, is a lofty one with 9 tiers, though containing only a few sculptures here and there. Around the temple there are a few dilapidated small shrines with fine doorways containing the figures of Virabhadra, Durga, Ādisēsha and so forth. There is also a temple of Pārvati to the north. The god of the temple, though popularly called Kaitabhēsvara, is named Kōtisvara in the inscriptions. The temple is an old one, being referred to in an inscription dated A.D. 1070.

Madagada-kere or Masur-Madaga-kere.—A large tank in Shikarpur taluk, 7 miles north of the *kasba*, on the frontier. It is formed by embanking the waters of the Choradi or Kumadvati, at a point where it runs through a gorge in a low chain of hills. The original bund was 660 feet wide at top and 90 feet high. Mr. Lewin Bowring notes that, according to an Arabic inscription on the spot, it was at one time repaired by the Nawāb of Sāvanur. This seems unfounded, for the inscription referred to by him records the construction of a fort at this spot. (See below). The sheet of water—second only to the Sūlekere—thus formed irrigated a large extent of land in Dharwar. When the tank breached many

Madagada-
kere or
Masur-
Madaga-kere.

years ago, the bund was reconstructed on a smaller scale, in consequence of which a considerable tract of rich land, formerly included in the bed of the tank, was left bare. This was soon taken up for cultivation, and as many as thirty-five villages have sprung up around, contributing Rs. 45,000 more to the Mysore revenue than was formerly realized. Should the embankment be ever raised to its original standard, as at one time contemplated, most of these villages would be submerged. (See *Shikarpur*).

An object of interest here is a fine Arabic and Persian inscription of the time of Sultan Muhammad Adil Shāh, son of Ibrahim Adil Shāh of Bijapur, recording the erection of the fort at this place, as an indication of victory and an attempt "to repel the wicked infidels and establish the auspicious Islam." The inscribed slab is in front of the sluice of the tank.

Malandur.

Malandur.—A village in the Anantapur hobli, Sagar taluk. Population 475.

Here are the remains of a fine Lingāyat *matha* in a large enclosed ground. There is also a splendid tank, about 200 feet by 144 feet, built round with laterite steps. Towards the middle of one side is a Basava temple surrounded by the water and approached by a stone causeway. Some very fine stone elephants remain at the entrance to the *matha*, which is entirely in ruins.

Malvalli.

Malvalli.—A village in the north of Shikarpur taluk, about 9 miles from Siralkoppa. Population 411.

Of interest on account of a pillar discovered there, bearing an inscription of Hāritiputra Sātakarni, probably of the second century A.D., the oldest in Mysore next to the Edicts of Asōka. From this it appears that the original name of the village was Mattapatti. (See *Tālgunda* for some further information).

Nagar.

Nagar.—A taluk in the south-west. Area 528·52 square miles. Head-quarters, till then at Nagar, were transferred

to Kallurkatte in 1893. Contains the following *hoblis*, villages and population :—

Hoblis				Villages	Population
1.	Nagar	..	..	32	9,822
2.	Lakshnipura	..	..	25	6,554
3.	Kallurkatte	..	..	52	6,718
4.	Humcha	..	..	43	6,800
5.	Kerehalli	..	..	55	8,286
Total				207	38,180

No.	Place				Population
1	Mudagoppa	..	..	..	1,141
2	Kallurkatte	..	..	..	1,011
3	Humcha	..	..	..	956

Principal places with population.

The Nagar taluk was extended in 1832-33 by amalgamating with it the Anantapur taluk, but the latter was re-established in 1857-58. In 1875, a portion of it was again added to Nagar.

This is a purely *malnad* taluk abounding in perennial streams, deep valleys, high-wooded hills and dense vegetation. Situated on the Western Ghats and forming one of the extreme westerly taluks of the Shimoga District, it is one of the most picturesque portions of the Mysore State. The taluk is enclosed on three sides by hills, the drainage of which flows north-west into the Sharāvati. But the streams in the south-west of the taluk run directly down the Ghats westward, and discharge into the sea at Kundapur, forming in South Kanara the three rivers Gargita, Chakra nadi, and Mudur. The Honnar hobli in the north-west is an isolated bit of country belonging to South Kanara, and forming part of the endowments of the temple at Kollur below the Ghats. The principal mountain is the Kodachādri parvata in the north-west, to the north of which is the Kollur Ghat. The other pass to the coast is by the Haidar Ghar or Hosangadi Ghat

in the south-west. The average annual rainfall in the southern portion of the tract is 190·54 inches, while that in the northern portion is 102·14 inches. Towards the east the rainfall diminishes and averages from 70 to 80 inches. Scarcity of water is seldom felt in the tract, even the great famine of 1877-78 having left it untouched; but the soil is nowhere very rich. Owing to the purely *malnad* nature of the country, dry crops do not grow well and are therefore not much cared for and the raiyats engage themselves mostly in wet and garden cultivation. Rice cultivation is predominant, 90 per cent of the occupied lands being devoted to that crop. Supāri and other garden produce take up 6·34 per cent while ragi and other minor crops form a very insignificant portion. Among the best are pepper and cardamoms. The supāri gardens are occasionally attacked by plant diseases, the most harmful of which is the *kolerōga*.

The whole taluk is densely wooded, the southern part being composed of a perfect cluster of hills, in a basin formed by which Nagar, the capital formerly called Bednūr, is situated. The Sharāvati flows from south to north, and its valley may be said to be the most open portion of this very inaccessible country. The Rāmachandrapur Nāla is a small stream which flows very close to and almost parallel with the Sharāvati, and joins it near the boundary of the taluk. To the west of the valley in which these two streams flow the appearance of the country becomes wilder and wilder as the Ghats are approached, and these are here more precipitous than usual, and present few natural outlets. The rise towards the crest of the Ghats is very rapid, a height of 4,411 feet being attained at Kodachādri, a mountain on whose summit meet the three boundaries of South Kanara, Nagar, and Sagar taluks. To the east of the Sharāvati and to the north generally the country is more level, although the extent of jungle appears to suffer no diminution; but it changes considerably in character, the proportion of timber trees seeming to be greater than to the west, where the soil is more shallow, with much laterite.

The areca-nut is reputed to be of very fine quality. They largely belong to Brāhmans, who are dependent on labour imported from the coast for their cultivation. The forests are chiefly *kans*, there being but little deciduous forest; what there is being found chiefly to the north and east, towards Anantapur. Rice is exported to the coast, and areca-nut to Bellary and Walajapet by way of Birur. All other articles of consumption and cloths of every description are imported from the plain countries; about one-fourth by the merchants who come to buy areca-nut, and the rest by raiyats from Tirthahalli, Avinhalli and Kollur, either on bullocks or by porters.

The Revenue Settlement was introduced in 1877 and the Revision Settlement from 1914-15. The different classes of land according to the Revision Settlement were as follows :—

Dry .. .. .	..	4,239 acres.
Wet .. .. .	..	25,195 „
Garden .. .. .	..	2,094 „
	Total	31,528 acres.
Unoccupied waste	..	9,801 acres.

Considerable attention has been paid in recent years to improving the communications of the taluk, by a system of roads radiating from Kallurkatte. There are thus roads east to Ayanur, and north to Sagar and to Anantapur; with the Ghat roads to the coast, south through Nagar and Haidarghar to the Hosangadi Ghat, and west to the Kollurghat. There is also a road from Anantapur south through Humchadakatte to Tirthahalli, and one is projected from Hulikal near Haidarghar to Tirthahalli. A branch from the Sagar road connects with the Kollurghat road.

Nagar.—A village situated in 13° 50' N. lat., 75° 6' E. long., on the Kollurkatte-Haidarghar road. Head-quarters till 1893 of the Nagar taluk, and for some time a Municipality. Until recently an important town but has declined in importance.

It was originally a small village, called, from the nature of the forest around Bidaru halli, bamboo village, and contained a temple of Nilakantha, the property of a Brāhman named Honne Kambli Bhatta. About 1640, under the name of Bidaru or Bidanur (Bednūr), it became the capital of the Keladi chiefs, who transferred the seat of their government hither from Ikkēri. Being in the direct course of trade by the Hosangadi Ghat, it rapidly increased in size and importance, until there was a prospect of the houses reaching the number of a lakh, which would entitle it to be called a *Nagara*. The walls were 8 miles in circumference, and had ten gates, named the Dilli, Kodial, Kavaledurga, etc. The palace was on a hill in the centre, surrounded with a citadel, and the whole city was encircled by woods, hills and fortified defiles, extending a great way in circumference.

Sivappa-Nāyak, whose conquests have been elsewhere described, did much to improve and enlarge the town, and his successors ruled here undisturbed till 1763, at which time their territories extended from Sante Bennur and Holalkere in the east, over the whole of South Kanara to the western coast. In that year, Haidar Ali, having conquered all the northern parts of Mysore, advanced upon this capital. The Rāni Virammāji, having in vain tried to buy him off with offers of large sums of money, took to flight, ordering the palace to be fired if the treasures could not be saved. The terror-stricken inhabitants fled *en masse* to the woods. Haidar pressed on, and storming the town, extinguished the flames of the palace and gained possession of a booty estimated at twelve millions sterling in value.

In pursuance of the intention to make it a *Nagara*, he gave the place the name of Haidar-Nagar, and greatly increased its trade. He built a palace outside the fort, established in the town his principal arsenals, which employed many hands in the manufacture of arms and ammunition, and continued the mint, where coins were first struck in his name, the Haidari pagodas, and much money was coined during his reign. He gave great encouragement to merchants, and endeavoured, but with little success, to introduce the cultivation of mulberries and the rearing of silkworms.

The place suffered much during the wars with Tipu Sultān. It was captured by the British in February 1783, under General Matthews, and surrendered at the end of April. During the

sieges the palace and the town were burnt. Tipu rebuilt the palace, and endeavoured to restore the town, but his regulations for the protection of internal trade dealt a severe blow to its prosperity. He also appointed a *Kāzi*, who pulled down the Christian church and Hindu temples, broke to pieces numerous inscriptions on stone, and erected a mosque from the ruins. In the insurrection of 1830, Nagar, as it was called after 1789, again became the object of attack. But from the time that the court was removed the place lost its prospects, as it never obtained a footing as a mercantile town between the table-land and the coast, being merely a place of transit. Mr. Stokes, writing in 1838, says:—‘Nagar and its vicinity exhibit traces of great decline in wealth and population. It has nearly lost its trade, for which, from the difficulty of access, it is not naturally well adapted.’ Under the Mahārāja’s government, it gave its name to the Nagar Faujdari, which included the present Districts of Shimoga and Kadur. From 1831, that name was changed to Nagar Division, and from 1863 to 1881, when Divisions were abolished, the Nagar Division was composed of the Shimoga, Kadur and Chitaldrug Districts. Nagar benefited by the opening out and improvement of the ghat-roads, but the transfer of the taluk head-quarters to Kallurkatte in 1893 wholly tended to diminish its importance.

Among interesting relics of former times at this place are the bells at some of the temples carried off by Tipu Sultān from Christian Churches in Malabar or Kanara. One has the following inscription on it: *Fecit Amste-Londami Anno Domini 1713*, which means that it was made at Amsterdam in the year of Our Lord 1713.

Nyamti.—A town situated in 14° 9’ N. lat., 75° 38’ E. long., on the Honnali-Ayanur road. Head-quarters from 1869 to 1882 of the Honnali taluk, and a Municipality

Population in 1921	Males	Females	Total
Hindus	1,475	1,432	2,907
Muhammadans	154	126	280
Christians	11	4	15
Jains	7	..	7
Total ..	1,647	1,562	3,209

Nyanti is a town of very modern date, the *petta* having been established in the time of the Dewan Purnaiya. Being situated between the *malnad* and the *maidan* regions, a considerable trade is carried on by the merchants, who are all Lingāyāts, in exchanging the products of both tracts. The grain of the *malnad* and the jaggory of the neighbouring taluks which can be stored in this dry climate for some time without risk of damage, with areca-nut from Nagar and Koppa, are forwarded to Bellary, Dharwar, etc., in return for cloths and other articles, which are sent to the *malnad* and Kanara. During the American Civil War of 1864-5, much money was made here by the cotton trade.

Sagar.

Sagar.—A taluk in the west. Area 667.77 square miles. Head-quarters at Sagar. Contains the following *hoblis*, villages and population :—

Hoblis	No. of villages	Hamlets	Villages classified		Population
			Government	Inam	
Ananthapur ..	63	60	60	3	6,350
Sagar ..	58	71	58	..	17,651
Avinhalli ..	52	133	52	..	7,828
Talaguppa ..	28	70	28	..	10,458
Bharangi ..	37	294	37	..	5,929
Karur ..	31	281	31	..	7,500
Total ..	269	909	308	3	55,716

Principal places with population.

Twenty-three villages which formed part of Shikarpur taluk were transferred to this taluk since the 1st of October 1923 of which three are Inam villages.

No.	Place	Population
1	Keladi	1,658
2	Sagar	4,987
3	Kanle	1,321
4	Tadagalale	757
5	Thalaguppe	904
6	Nellur	958
7	Shantikoppa	886

This taluk occupies the most westerly projection of Mysore, being at one point not more than 8 miles from the sea. The west and greater part of the north and south are bounded by the Ghats, a spur from which crosses the taluk from west to east, passing south of Ikkēri and parting the western from the northern streams. The Sharāvati runs through the middle from south to north-west, receiving near Barangi the Yenne Hole. On touching the frontier, it turns west, and descending the Ghats in the far-famed Falls of Gersoppa, flows to the sea at Honnavar. The principal stream running north is the Varada, which rises near Ikkēri. The chief heights are Dēva-konda and Gōvardhangiri.

The taluk is considered purely *malnad* but there is a considerable difference between the south-western and north-eastern portions, separated mostly by the river Sharāvati. The rice-fields in the former bear a double crop annually, but the gardens, stocked with areca palms, pepper and cardamoms are somewhat inferior. This tract presents the appearance of a rolling stretch of bare hill-tops, the sides and valleys densely wooded, the latter occupied by the gardens. The scenery is surpassingly beautiful, and the climate, in the hottest time of the year, is cool and pleasant. The people live in separate homesteads, and village communities, so far as living in some place is concerned, are unknown. The remaining portion of the taluk is comparatively level and open, but the climate is not so good as in the other part. Only one crop of rice can be raised annually, but some of the gardens are remarkably fine. The people, as a rule, live together in villages, but still there are many homesteads scattered here and there, principally to the south-west.

The forests, although on the whole extensive, are not in compact masses, nor are they very productive. Excepting the great Hinni forest, which lies to the south of the Gersoppa Falls, the remainder are chiefly *kans*, or tracts of virgin ever-green forest, in most of which pepper grows abundantly self-sown and uncared for, but little of the produce being collected owing to the depredations of monkeys. There are

also towards the south patches of evergreen forest, generally only a few acres in extent, with very sharply-defined limits. There is a thick undergrowth of a low plant called Goravikatte. Deciduous timber trees are rare. Inside one of these patches of forest the growth of trees and underwood is so dense that it is difficult to pass through; on emerging, suddenly hardly a bush will be visible for the hundreds of yards or more of grassy open which may intervene between the patches. The real cause of this alternation of bare ground and densely-wooded patches is to be found in the laterite formation. Wherever the hard bed of laterite is near the surface, wood refuses to grow. Towards the east the forest is gradually disappearing before the inroads of garden cultivators, who mercilessly strip and clear the Bayan Betta, as they are called, in order to obtain the *soppu*, or leaf manure, which is indispensable for their gardens.

In the *kans* the soil is rich and deep, but in most of the taluks the soil is hard and shallow, with much laterite. Sagar is essentially a garden taluk, and rice cultivation is also extensive. Dry crops are of no account, and are raised on the same ground only once in three or four years. The rice is largely exported by the raiyats themselves, chiefly to Gersoppa, by way of the Gōvardhangiri and Hinni ghats; but that of the southern *māganis* is often sent to Bhatkal or Baidur. Areca-nut is exported principally towards Bellary, though some goes also to Walajapet and to Birur. Cardamoms and pepper are taken to the Kanara and Dharwar markets.

At first under the Kadambas, this country subsequently was subject to the rule of the Sāntara kings of Pomburcha, as feudatory to the Chālukyas. Various governors of the Banavāsi Twelve Thousand, appointed by the Chālukyas, Hoysalas and Yādavas, held sway over it from the 12th century, until under Vijayanagar the Keladi chiefs rose to power, of whose territory it formed a part until taken by Haidar and annexed to Mysore.

The Revenue Settlement was introduced in 1874 and the Revision Settlement with effect from the year 1908-09. The land is classified as follows:—

Dry	8,932 acres.
Wet	30,527 ..
Garden	3,528 ..
Government occupied land ..	42,987 ..
Government assessed waste ..	19,205 ..

The high road from Shimoga to the Gersoppa Falls runs through Anantapur and Sagar. From Sagar there are roads north to Siralkoppa, with a branch to Sorab, and south to Kallurkatte, with a branch to the Kollur ghat. From Anantapur there are roads south-west to Kallurkatte and Nagar, and south to Tirthahalli. The passes to the coast are the Gerosppa, Hinni, and Gōvardhangiri to Honavar; the Hogavadi to Bhatkal; and the Karni and Kollur to Baidur. Regular roads have been constructed through the first and last of these; the others are only fit for pack bullocks, which are largely used.

Sagar.—A town on the left bank of the Varada near its source, situated in 14° 10' N. lat., 75° 5' E. long., 40 miles west-north-west of Shimoga, on the Shimoga-Gersoppa road. Head-quarters of the Sagar Sub-Division and of the Sagar taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,211	1,825	4,036
Muhammadians	359	337	696
Christians	120	127	247
Jains	8	..	8
Total	2,698	2,289	4,987

The town is one of the chief depôts for the areca-nut trade, and contains some wealthy merchants. Pepper, sandal-wood and other products of the *malnād* are exported by them to the Madras districts east and north, and to parts of Bombay in the west, the returns being made chiefly in cloths.

The town has been recently extended to the west by a quarter named Chāmarājēndra Pēte, in memory of H. H. the late Mahārāja's visit.

Sante-
Bennur.

Sante-Bennur.—A village in Channagiri taluk, on the road from Sūlekere to Sasalu railway-station. Head-quarters of the Sante-Bennur hobli. Population, 1,727.

It was called Sante-Bennur on account of the large weekly fair (*sante*) held there, and to distinguish it from Male Bennur, Rāni Bennur, and others of the name. It was founded, probably in the 16th century, by a chief of the Basavapatna family, on the spot where a hare had been observed to turn upon the hounds, which indicated heroic soil. The settlement of traders and merchants was encouraged, and a large *petta* sprung up. Hanumappa Nāyak, one of the chiefs, erected a palace at Sante-Bennur, and had a skilfully constructed *honda* or reservoir made in front of the ancient temple of Ranganātha, faced round with flights of steps, and with ornamental pavilions at the angles and in the centre. The one in the middle, called the Vasanta-mantapa, had a fountain playing from the top. After the capture of Basvapatna, the town was taken by the Mussalman forces of Bijapur, under Randulha Khān, who destroyed the temple and erected in its place a mosque of very large dimensions. Hanumappa Nāyak, who had been forced to retire to Tarikere and Kaldurga, was greatly incensed at this, and watching his opportunity planned a night attack, in which he put to death the Muhammadan governor, and desecrated the mosque with the blood of hogs, pulling out a stone from the walls of each compartment. The Tarikere chiefs eventually regained the place and held it until it was taken by Chitaldrug early in the 17th century. In 1717, it was captured by the Bednūr chiefs, who fortified it, and in spite of repeated attacks by Chitaldrug, retained it till 1761, when it fell into the hands of Haidar Ali. In common with other places in the neighbourhood it was plundered and destroyed by the Mahrattas under Parasu Rām Bhao in 1791. The mosque, never used since its desecration, and the *honda*, with its ruinous but graceful pavilions, are the only points of interest now left.

The Hanumappa Nāyak above mentioned is probably identical with the donor of lands mentioned in *Chiknayakanhalli*

19 dated in 1636 in the reign of the Vijayanagar king Vēṅkatapati-Dēva. Several other inscriptions in the Chitaldrug District refer to earlier chiefs of this place. Thus Rājappa Nāyaka, son of Hanuma Nāyaka, was in power in 1572; Immadi Hanumappa in 1576 and 1581; and his son Dala Nāyaka, 1605. Some of these names recur in certain inscriptions found in the Shimoga District (*E.C.* VII). Thus *Shimoga* 108, which probably belongs to 1558, mentions Hire Rangappa Nāyaka. *Channagiri* 62, dated in 1565, mentions Hanuma Nāyaka's son Bollappa-Nāyaka and Kengappa Nāyaka. *Channagiri* 67, which might be referred to 1565, records a grant to a tumbler by Kengappa Nāyaka. *Channagiri* 42, which has been assigned to 1601, belongs to the time of Hanumappa Nāyaka III. *Honnali* 34, a copper-plate grant, corrupt in language, which Mr. Rice thinks may be set down to 1667, gives a confused account, in which the following succession is detailed:—Hire Hanumappa, whose son was Tula Hanumappa, whose son was Hanumappa II, whose grandson was Kengappa, whose son was Basavappa. In the present state of our knowledge, it is altogether impossible to reconcile these names and dates.

For an account of the chiefs of this place after they returned to Tarikere, see *Tarikere, Kadur District*.

Sharavati.—A river which rises at Ambūtīrtha, near Sharāvati. Nonabar, in the Tirthahalli taluk. It takes a north-westerly course by Fattē petta, receives the Haridrāvati on the right below Pattaguppe, and the Yenne Hole on the left above Bārangi. On arriving at the frontier it bends to the west, and precipitating itself down the celebrated Falls of Gersoppa, and passing that village (properly *Geru-sappe*), which is really some 18 miles distant, discharges into the sea at Honavar in North Kanara. The name Sharāvati, arrow-born, is in allusion to its flowing from the Ambūtīrtha, which was formed by a stroke of Rāma's arrow. The stream is crossed by 70 anicuts, from which small channels are drawn having an aggregate length of 26 miles.

The magnificent *Falls of Gersoppa*, or Jōg, that is, the waterfall, are unquestionably the grandest natural beauty in Mysore, rich as it is in splendid scenery. They eclipse

every other Fall in India and have few rivals in any part of the world. "While excelled in height by the Cerosoli and Evanson cascades in the Alps, and the Falls of the Arve in Savoy, the Gersoppa cataract surpasses them in volume of water precipitated; and while much inferior to Niagara in volume, it far excels those celebrated Falls of the New World in height." The height of the Cerosoli cascade is 2,400 feet; that of Evanson, 1,200 feet and the Falls of the Arve, 1,100 feet. At Niagara, a river two miles across, contracted to less than half its former breadth, is hurled over a precipice 164 feet high in two great sheets into the basin below. (*J.A.S.B.*, XIV, 421.) L. Bowring says:—"It may truly be called one of the wonders of the world, for though the volume of water is less than that of the Cauvery, the immense height of the chief fall is almost without a parallel." They are situated in $14^{\circ} 14'$ N. lat., and $74^{\circ} 50'$ E. long., on the borders of Mysore and North Kanara, 62 miles from Shimoga in the former and 30 from the port of Honavar (Honore) in the latter. Their existence appears to have been unknown at the time of Buchanan's journey in 1800. The Sharāvati, flowing over a very rocky bed about 250 yards wide, here reaches a tremendous chasm, 960 feet in depth, and "performs (as Captain Newbold has expressed it) this stupendous lover's leap from the chains of the giant Ghats into the arms of his ocean-rescued mistress—prolific Kanara." This is in allusion to the legend of the formation of the western coast by Parasu Rāma.

The water comes down in four distinct falls, presenting a scene of transcendent grandeur and sublimity, whose effect is greatly heightened by the wild and beautiful country around, covered with a wealth of luxuriant vegetation. The Rāja Fall pours in one unbroken column sheer to the depth of 830 feet. (By various visitors this has been called the Grand fall, the Main fall, and the Horse-shoe fall. The Rāja after whom it is now generally named was the Sode Rāja of Sirsi, who proposed to erect a little shrine or *mantapa* on the spot, the lines for the foundation of which may be seen

on the stone just above the Rāja's rock which projects over the chasm). Half way down it is encountered by the Roarer, another fall, which precipitates itself into a vast cup and then rushes violently downwards at an angle of forty-five degrees to meet its famous compeer. A third fall, the Rocket, shoots downwards in a series of jets; while the fourth, called the Dame Blanche, is an Undine-like cascade gliding quietly over the mountain side in a sheet of foam.

The most favourable time for visiting these glorious works of nature is in the cold season, when the river is low enough to admit of crossing to the Mysore side, whence the best views are obtained. During the monsoon the place is enveloped in a dense cloud of vapour, through which rises the thunder of the invisible mighty waters in their fearful descent. There are good bungalows on both the Mysore and the Bombay sides, immediately at the head of the falls. Close by the latter is a slab of rock projecting over the verge of the gulf, by lying down on which and peering over, the best view is obtained of the appalling abyss from above, rendered more striking by the continual flight across it of myriads of rock pigeons, which find a congenial home in the face of the cliffs.

“I lay down flat on this shelf (says a visitor in the month of August fifty years ago) and drew myself up to its edge, over which I stretched my head. A sight burst on the view which I shall never forget and can never hope to describe. I have since looked down the fuming and sulphurous craters of Etna and Vesuvius, but have never experienced the sensations which overwhelmed me in the first downward gaze into this (*hibernice*) volcano of waters; for so it looks; a chaotic scene that rivets with basilisk fascination the gaze of the spectator. It was with great reluctance and with an intense feeling of depression that I withdrew my head, drenched in spray, from the brink of the precipice. One might almost gaze for ever on this abyss in which a mighty mass of water appears eternally burying itself in a mist-shrouded grave. The clouds of spray which continually ascend heavenwards in slow and majestic wreaths appear to typify the shadowy ghosts of the entombed waters.”

The Falls are seen to greatest advantage from the selected points of view which have been cleared on the Mysore bank, the most popular being Watkin's platform. From this side a descent may be made to the pool below, the water in which is 130 feet in depth. But this is a difficult undertaking and the re-ascent extremely laborious. The view looking upwards from below is generally considered far less impressive than from the other points, as regards the Falls themselves, but the grandly rugged features of the chasm and the winding gorge in which it is prolonged are more clearly seen in all their savage nakedness.

The varying effects of light and shade at different hours are extremely beautiful. A lovely rainbow spans the waters in the afternoon, rising with the declining sun, and even lunar rainbows are said to be formed in certain aspects of the moon. Rockets and blazing torches or bundles of straw, cast over on a dark night, throw out a fitful glare upon the jaws of the abyss, producing weird and solemn effects as viewed from the Rāja's Rock. No words can suffice to adequately describe the charms of a scene replete with every element of the sublime, combining in one superb panorama so many varying aspects both of terror and of beauty, all instinct with the life, the force and play of moving waters.

"The precipice over which the water falls affords a fine section of gneiss and its associated hypogene schists, which dip easterly and northerly away from the Falls at an angle of about 35°. The gneiss is composed of quartz and felspar, with both mica and hornblende, and alternates with micaceous talcose, actinolitic, chloritic and hornblende schists, imbedding (especially the latter) iron pyrites. These rocks are penetrated by veins of quartz and felspar and also of a fine grained granite, composed of small grains of white felspar, quartz and mica. The mass of hypogene rocks has evidently been worn back several hundred feet by the erosion and abrasion of the cataract; the softer talcose and micaceous schists have suffered most. Rock basins are frequent in the bed of the river, which is worn in the rock and rugged with water-worn rocky masses." (*J.A.S.B.*, XIV, 420).

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

Threw a light flying bridge across the chasm from the tree overhanging the Roarer, to the rock westward of that called the Raja's Rock. To this slung a cradle of light bamboo, capable of holding two people comfortably. The cradle traversed on one single and two double blocks, through which rove the four hawsers composing the bridge. We had previously placed the bridge from the Raja's Rock to the tree, but found that the lead line would not, from any single part of the bridge, plumb clear of the Roarer, or the rocks on either side ; thus proving beyond a doubt that the pool had never before been plumbed from the sides of the chasm.

In the forenoon of the 12th of March, all arrangements being completed and provision made against remote contingencies, we made the passage in the cradle from side to side, halting in the centre to pour a libation to the guardian spirits of the chasm. The arrangements being found perfectly satisfactory, we proceeded to plumb the pool. The cradle with one person was eased away to a distance of 47 feet from the tree. The lead line was lowered from the shore through a block (*ulgo*, a pulley) on the cradle, passing down through its centre. The plummet consisted of 7 lbs. of hard lead placed in the centre of an annular life-buoy slung horizontally, the whole weight being about 18 lbs. When the lead reached the pool, the life-buoy floated it, and thus the lead man in the cradle felt the loss of weight. Having during our service had a little experience in deep water, we knew that a loss of 20 lbs. from a plumb-line of upwards of 100 fathoms would be scarcely appreciable, and so we found it. But by hauling up half a fathom and letting go suddenly, the life-buoy made a discernible splash in the water. A mark was then placed on the line by the block, and the angle of its dip taken with a theodolite on the brink of the precipice near the tree, at the hypotenusal distance of 47 feet. This gave the perpendicular depression of the cradle below the instrument (on a level with the tree) as 14 feet, which, added to the line laid out, 815 feet, gave the exact depth 829 feet.

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

By measuring a base we ascertained the horizontal distance between the centres of the Kanara and Mysore bungalows to be 710 yards; between the Raja's rock and the tree that plumbs the Roarer, 74 yards. The top of the Raja's rock is 5 feet below the level of the abovementioned tree. A plumb-line lowered from this tree into the bed of the Roarer measured 315 feet.

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

The new Kanara bungalow is 1,670 feet above the level of the sea, the old one 1,850. The old Mysore bungalow was 30 feet lower than the last; the new one, built at what was known as Palmer's platform, is still lower. There is one special Travellers' bungalow. This place is resorted to by thousands of visitors during the months of October, November, December, January and February every year.

Mrs. Bowring gives a brief but graphic description of the Falls, under date "Gairsoppa, January 1, 1869." She writes:—

"The Ghat road is a zigzag like the St. Gothard pass on the Italian side, and when we reached it, the view was so beautiful

down into the valley that I was persuaded to remain in the carriage; and we walked the horses, with the horse-boys at their heads, there was no danger. Once I was obliged to get out, a bridge over a brook having been made with nothing but a few sticks, and mud plastered over them, and it was so insecure that it bent with the weight of the carriage.

We are now in the Bombay Presidency, out of L.'s jurisdiction, but the other side of the river belongs to Mysore. We found a very dirty, tumble-down bungalow, with a few tables and chairs, all ailing, the wood being so dense that it was difficult to pitch a tent.

As soon as L. came up, we proceeded to the Falls, the platform on which the bungalow stands being so high that nothing could be seen beyond the river and the wood, but a mighty roar of unseen waters prepared us for what we were to see.

After following a steep descending path through the wood, we came upon some enormous boulders of rock which, during the rainy season, are covered with water, and, scrambling over these for a few yards, found ourselves at the edge of the fearful abyss. I crawled on my hands and knees, L. holding me, and looked over a sheer drop of 820 feet! the waters rushing over to the left of where I lay. Hundreds of pigeons were flying in and out of the clefts in the rocks. It was a fearful precipice to look over, and yet there was a sort of fascination about it. There is not much water now in the river, but one can imagine what it must be in great floods. The people say that the spray is then so great that the pool at the bottom cannot be discerned. There are four Falls, all from the same level, the largest being called the Raja, the next the Roarer, the third the Rocket, and the last the Dame Blanche, but in great floods they are united in one grand stream.

After leaving the rocks, we walked through the wood to a platform, a little below the Falls, a rather rough affair made of only a few planks fastened to some trees. From this, you only see the two latter Falls, but they are certainly wonderfully beautiful in their graceful shoot from the rocks, and the height inspires you with an irresistible feeling of awe. After a few minutes spent in silent admiration, we climbed up again to the bungalow, and enjoyed our breakfast in the verandah, although it was rather a windy repast.

In the cool of the evening, we again descended to the Falls, and peeped once more over the yawning abyss, the gentlemen being very rash, and making me quite nervous by standing so near the edge. We afterwards crossed the Raja fall, a few yards above the actual descent of water, on a rough bridge made of a few logs of trees tied together with bamboos. It was giddy work, but I did not feel afraid, and we then climbed the rocks between the Raja and the Roarer Falls, and going on our hands and knees, looked over. The view looking down the ravine, with the sunset lights on the hills beyond, was perfectly beautiful, and quite repaid us for the fatigue.

* * * *

Descending through the wood the next morning, we crossed the river above the Falls, scrambling over the great boulders of slippery rocks, which even the gentlemen said was hard work. When we reached the final bridge above the Roarer, my courage gave way, and I declared I could not cross, but, after saying an 'Ave,' I took L.'s hand, and on we went together. There was no real danger, but it looked so very perilous, and the roar of the waters shook one's nerves."

Shikarpur.

Shikarpur.—A taluk in the north. Area 428·58 square miles. Head-quarters at Shikarpur. Contains the following *hoblis*, villages and population:—

Hoblis	Government		Inam		Population
	Popu- lated	De-popu- lated	Popu- lated	De- popu- lated	
Shikarpur ..	27	14	2	1	14,266
Hosur	31	7	..	..	11,386
Bellandur ..	35	10	3	..	6,931
Udagani	31	6	..	..	12,061
Tālgunda ..	32	4	2	..	10,879
Total ..	156	41	7	1	55,523

No.	Place	Population	Principal places with population.
1	Isur	1,798	
2	Begur	1,052	
3	Shikarpur (town)	4,366	
4	Salur	1,132	
5	Udagani	1,170	
6	Siralkoppa	2,230	
7	Belagavi	1,531	

The taluk is crossed from south to north by the Choradi or Kumadvati, which forms the large Masur-Madak tank on the northern frontier.. There are lines of low hills on all sides covered with jungle, which give shelter to numerous tigers, cheetas, and other wild beasts.

Being on the border where *malnad* and *maidan* meet, it partakes of the characteristics of both. Except for the Jambur hills running down into the middle from the north, the gentle undulating surface is unbroken, and where uncultivated, is covered with low scrubby jungle, which in the south and west rises into forest. The soils are chiefly reddish-brown and grey, very light and friable, and containing much sand, except in the low-lying grounds, where they are much darker in colour and more clayey. In the extreme north, however, and on the banks of the Choradi, dark-brown and black soil of a superior description is found, on which wet crops are raised. In the east, where dry crop cultivation is the most successful, the soil is less sandy and more like loam, except in the high-lying wet crop land.

The main cultivation is sugar-cane and rice, especially the former, to which crop the energies of the raiyats are chiefly directed and on the successful maturing of which the prosperity of the taluk rests. Dry crops in the west are poor, chiefly ragi, horse-gram, and castor-oil. In the east, the dry crops are much better, and cotton and jola grow well in some villages. The principal export of the taluk is jaggory, which mostly goes to Dharwar, and rice, which is sent in various directions. Siralkoppa is the chief market for grain, and Shikarpur for cloth.

The taluk is a perfect museum of antiquities, and no part of Mysore is richer in remains and records of the past. It is here that has been found evidence of the rule of the Sāta-vāhanas and Guptas, and the true history of the early Kadambas. Bandanike was the chief city of the Nāgarakhanda Seventy, and Belgāvi of the great Banavāse Twelve Thousand province, which was one of the chief possessions of succeeding dynasties, the Chālukyas, the Rāshtrakūtas, the Gangas, the Hoysalas, the Yādavas, and others, down to the time of Vijayanagar and the Keladi or Bednūr chiefs, overwhelmed in the conquests of Haidar Ali.

The Revenue Settlement was introduced in 1783 and the Revision Settlement with effect from the year 1909-10. The lands are classified as follows:—

Dry .. .. .	..	..	..	119,126 acres.
Wet .. .. .	..	..	..	11,957 „
Garden .. .. .	..	..	..	778 „
Unarable land .. .. .	..	..	..	104,000 „

From Shikarpur there are roads to Shimoga, Anantapur, Honnali and Siralkoppa. From the latter there are roads to Hire Kerur and the railway at Byadgi, to Anavatti, to Sorab and to Sagar.

Shikarpur.

Shikarpur.—A town near the right bank of the Choradi or Kumadvati, situated in 14° 16' N. lat., 75° 25' E. long., 33 miles north-west of Shimoga, with which it is connected by road. Head-quarters of the Shikarpur taluk, and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,743	1,708	3,445
Muhammadans	..	..	..	433	439	872
Christians	..	..	..	5	4	9
Jains	..	..	..	24	15	39
Animist	..	..	..	1	..	1
Total				2,205	2,161	4,366

The town appears to have been founded by one Maliya, and after him originally called Maliyanhalli. The Keladi chiefs on gaining possession changed the name to Mahādanpur. During the time of either Haidar or Tipu, it received its present name of Shikarpur or Shikaripur, hunting or hunter's town, from the abundance of game there met with during a royal hunt. The old fort at the western end is now in ruins.

Mr. Lewin Bowring thus describes the vicinity and the Masur-Madak tank which can be reached from here as well :—

“In the low jungle, not far from Shikarpur, tigers are common. On the frontier is a magnificent reservoir, called the Masur-Madak tank, the embankment of which forms the boundary between Mysore and Dharwar. It was constructed by some influential chief, who conceived the idea of storing up the accumulated waters of the Kumadvati river, which, at this point, cuts its way through a gorge in a low range of hills. An Arabic inscription records the repairs effected by the Savanur Nawāb. (See *Shikarpur*). The embankment is of immense height and strength (a female having, it is said, been immolated to ensure its stability), and the old sluice of colossal size; but, in course of time, the river, when in flood, burst through the barrier, and carried away a portion of it. Ten years ago, the Bombay Government undertook the repair of the sluice, though at a lower level than the original design, and a considerable amount of irrigation is now afforded by the tank to the neighbouring villages of Dharwar. It is believed, however, that it would be quite feasible to restore the whole work, as originally planned, in which case an almost unlimited supply of water would be available, the old sluice being perhaps twenty feet higher than the modern one, so that the storage capacity of the tank would be vastly increased, the only obstacle being the submersion of Mysore villages, which would ensue on raising the level of the water-spread.” (See *Eastern Experiences*).

Kumsi and Haranhalli *Maganis* were added to this taluk from Honnali in 1882.

The Tunga and the Bhadra, entering the taluk on the south, flow northwards and unite at Kūdali, 9 miles north-north-east of Shimoga, whence the Tungabhadra continues north with a winding course.

The ancient divisions were Gajanur-pal to the west of the Tunga, Yedatore-pal between the rivers, and Benkipura east of the Bhadra.

Shimoga.

Shimoga.—A taluk in the south-east. Area 688·41 square miles including the Kumsi sub-taluk. Head-quarters at Shimoga. Contains the following *hoblis*, villages and population :—

Hoblis					Villages	Population
1.	Shimoga	..	..	..	85	26,669
2.	Bhadrāvati	..	..	..	96	17,591
3.	Hole-Honnur	..	..	..	55	13,059
4.	Holalur	..	..	..	69	16,156
					Floating popu- lation.	894
				Total	305	74,369

Principal places with population.

No.	Place					Population
1	Uragadur	..	..	..	..	1,047
2	Mattur	..	..	..	..	1,018
3	Shimoga (town)	..	..	..	..	14,975
4	Jannapura	..	..	..	..	1,625
5	Bhadrāvati	..	..	..	..	3,673
6	Hole-Honnur	..	..	..	..	1,667

Physical features.

Except for a few openings here and there, though the main communications with adjoining taluks are laid out, the taluk under report is surrounded on all sides by hills. These are dark in colour and for the most part devoid of anything like vigorous vegetation in the north and the east. Manganese is an important constituent of these hills. On the south-east and on the north-west, they are covered with jungle, still scrubby and uninviting; but towards the south-west and the south, they are clothed with the heavy forest of the *malnad* type; elephants, tigers and wild boar find a natural habitation here. The interior of the taluk is free from

hills. The Tunga and the Bhadra, two streams that take their origin in the Ghats in the Kadur District, collect the drainage from the hills and slopes on the east and the west of the taluk and meet at Kūdali, about 8 miles north-east of Shimoga. The never-failing supply of water to man and beast is the chief benefit that these rivers confer. A far less important use to which the rivers are put consists in their being employed, for about 4 months in the year, as a vehicle for floating down timber from the southern forests up to Harihar.

Both good and bad soils from the agricultural stand- Soils.
point are met with. The soil in a portion of the north and north-east of the taluk, occupied by the Harmagatta, Auvēri, Holalur, Hōle Honnur, Kūdali and Chandankere *māganis*, and in a portion of the *Kasba māgani* is rich in productive elements. The Bhadrāvati, Hiriyyur and Kalagere *māganis* would come next in order and in the rest of the taluk, it is a shade inferior still. Ragi is the staple crop in the red soils, but black soils, which are confined to the north and north-east, produce a variety of crops, including jola, cotton, and oil-seeds. The rice lands are mostly of poor quality and not specially productive. A small amount of sugar-cane is grown. The gardens produce a little areca-nut, with betel-leaf and plantains.

The Revenue Settlement was introduced in 1875 and the Revision Settlement with effect from 1913-14. The lands were classified as follows:—

				Total
Dry	..	..	49,270	..
Wet	..	..	25,630	..
Garden	..	..	864	..
Unoccupied waste	..	..	..	..
				75,764 acres.
				20,998 ..

The rail road from Shimoga to Birur connects the taluk by rail with the Districts of Madras on the one hand and of Bombay on the other. A light railway constructed by the Manganese Company for the transit of manganese ore

Communi-
cations.

commences from Chordi in the Kumsi sub-taluk and ends at Shimoga, but takes a wide sweep along the western skirts of the taluk.

The roads in existence in the taluk are :—

(1) The Shimoga-Bangalore road running through Bhadrāvati, Tarikere, Birur, etc.

(2) The Shimoga-Channagiri road running through Bhadrāvati.

(3) The Shimoga-Haribar road running through Honnali.

(4) The Shimoga-Sagar road running through Ayanur and Anantapur and leading after Sagar to Gersoppa.

(5) The Shimoga-Āgumbi road going along Tirthahalli.

(6) The road 14 miles long connecting Shimoga with Saulanga, establishing thereby a direct connection with Shikarpur, Siralkoppa, Sorab and Anavatti and furnishing also a second route to Honnali by way of Nyamti.

(7) The Shimoga-Narasimharājpur road of which about 13 miles fall within the taluk.

(8) A road 11 miles long connecting Bhadrāvati with Umblebail on the Narasimharājpur road.

(9) An eight-mile road between Shimoga and Hole-Honnur.

Shimoga.

Shimoga.—The chief town of the District, situated in 13° 55' N. lat., 75° 38' E. long., on the left bank of the Tunga, 171 miles north-west of Bangalore, on the Bangalore-Gersoppa road, and at the terminus of the railway from Birur.

Population in 1921	Males	Females	Total
Hindus	5,554	4,983	10,537
Muhammadans	1,908	1,628	3,596
Christians	431	337	818
Jains	78	7	85
Sikhs	3	5	8
Animists	21	25	46
Total	7,995	7,095	15,090

Shimoga derives its name either from *Shiva mukha*, the face of Shiva, or from *Shimoga*, sweet pot, an appellation

given to it by a *rishi* who here found the savoury herbs which he compounded for his daily meal. From inscriptions it appears that Mandali, a suburb of Shimoga to the south, was an important place in early times under the Gangas. This part of the country was, at a later period, ruled by the Chālukyas and the Hoysalas, after which it was included in the dominions of Vijayanagar. Little is known of its history but that from the 16th century it was one of the possessions of the Keladi or Ikkēri chiefs. The place was taken by Haidar in his invasion of Bednūr, and he subsequently brought a number of carpenters here from Mangalore to make lights or barges for navigating the river. But they proved to be of no use. A battle was fought in the neighbourhood of Shimoga in 1798, between the Mahrattas under Parasu Rām Bhao and Tipu Sultān's forces under Muhammad Reza, the Benki Nawāb, when the latter was forced back on Haidarnagar (Bednūr), and Shimoga was besieged. The garrison was forced to capitulate, and the Mahrattas plundered and burnt the town. The scattered survivors of the population returned on the withdrawal of their army, but after the fall of Seringapatam, the place was again pillaged by Dhundia Wahag, who left Shimoga and the neighbouring villages a heap of ruins. Being made the head-quarters of the District and of the late Nagar Division, it has gradually risen in population and wealth.

Siralkoppa.—A mercantile town in the Shikarpur taluk, Siralkoppa. 11 miles north-west of the *kasba*, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	759	717	1,476
Muhammadans	383	352	735
Christians	3	3	6
Jains	7	..	7
Animists	3	3	6
Total	1,156	1,075	2,230

It is of importance as forming a point of communication between Sagar, Sorab, and other parts of Mysore, and the Dharwar, Kanara and Bellary Districts. It is the principal depôt for jaggory, which is largely prepared in this taluk and exported by the merchants of Siralkoppa in exchange for piece goods, *kamblis*, etc. A large fair is held on Sunday.

Sorab.

Sorab.—A taluk in the north-west. Area 444.29 square miles. Contains the following hoblis, villages and population.

Hoblis	Villages		Hamlets	Villages classified			Population
	Populated	De-populated		Government	Sarvamanya	Jodi	
Sorab ..	51	4	18	55	.	1	12,116
Chandragutti	37	4	29	41	1	..	7,635
Ulvi ..	68	16	..	84	..	..	8,579
Kuppagadde ..	36	8	9	44	..	..	7,520
Jade ..	27	10	4	37	..	..	6,326
Anavatti ..	40	6	12	46	..	2	16,725
Total ..	279	48	72	307	1	3	59,901

Principal places with population.

No.	Place						Population
1	Uddari ..	..	..	..	..	..	1,557
2	Sorab (town)	..	..	..	..	..	1,482
3	Kuppagadde	..	..	..	..	..	1,197
4	Jade ..	..	..	..	..	..	912
5	Anavatti ..	..	..	..	..	..	1,057
6	Tuttur ..	..	..	..	..	..	1,067
7	Mudi ..	..	..	..	..	..	1,691

The Varada runs along the western side, forming in some places the boundary, and at one point, near Banavāsi, leaving and re-entering the taluk. The minor streams unite in the Dandāvati, which, rising near Sorab, flows north and west

into the Varada near Jade. The principal hill is Chandragutti in the west, rising to 2,794 feet above the level of the sea.

Except Chandragutti *māgani*, the taluk is gently undulating, the bottoms of the valleys being occupied by rice-fields and gardens. Above the wet lands are stretches of open dry crop fields, called *haklal*, and on the highest ground are the *kans*. The woodland scenery of the taluk is unique, on account of these patches of forest. These are composed of some of the finest forest to be found in the south of India, detached in small portions, with clearly demarcated lines. This arrangement is due to the position of the laterite which forms the substratum of the whole taluk. Outside the forest, on the higher ground, the soil is only about 4 inches in depth; while within, 15 feet from the edge, it is deep and rich enough to support the largest forest trees. These *kans* are full of the wild pepper vine, the produce of which used to be largely gathered; but the most-valuable product now is the juice of the *bagani* palm, which is extracted for toddy by the Halē-paikas.

Rice, jaggory and areca-nut are the chief products of the taluk. The areca palm gardens are larger and more numerous in the south and west than in the other parts, and often contain cardamoms. On the areca trees attaining a certain size, betel and pepper vines are trained up the stem. Rice and sugar-cane cultivation are universal, and the crops, good and certain. When the rice has been cut and stacked, the ground while still damp is ploughed up and left fallow till the early rain in May, no Vaisakh crop being raised.

The Revenue Settlement was introduced into 19 northern villages in 1868 and into the remainder of the taluk in 1871. The Revision Settlement was introduced with effect from 1908-09.

The land was classified as follows:—

Dry	51,453	} ..	Total
Wet	51,072		104,072 acres.
Garden	1,547		
Unoccupied waste			18,123 ..

Communi-
cations.

There is a road through Sorab from Siralkoppa to Siddapur ; one south from Sorab to Sagar, with a branch from Ulavi to Siralkoppa ; and one north to Banavāsi. A road from Siralkoppa runs through Anavatti towards Hanagal.

Sorab.

Sorab.—A town situated on the right bank of the Dandāvati, in 14° 23' N. lat., 75° 10' E. long., at the junction of roads from Sagar and Siralkoppa, 54 miles north-west of Shimoga by road. Head-quarters of the Sorab taluk, and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	598	603	1,201
Muhammadans	..	..	..	139	119	258
Christians	..	..	..	11	2	13
Jains	..	..	..	7	3	10
Total				755	727	1,482

Sorab derives its name from Surabhi, the cow of plenty, which—together with Nanda, Bhadra, Susilya and Sumana, four other celestial cows—used daily to shed milk over the image of Ranganātha on the bank of the Dandāvati. It is the principal residence of the *gudigārs* or sandalwood carvers, whose delicate and elaborate workmanship is generally well known. The articles of their manufacture chiefly in demand are boxes, caskets, and cabinets. These are completely covered with minute and complicated designs of vegetation and scroll work, interspersed with figures from the Hindu pantheon ; the general effect of the profuse detail being extremely rich. The carving of Sorab is considered superior to that of Bombay or Canton, and being a very tedious process, requiring great care, is expensive. The *gudigārs* will imitate admirably any designs that may be furnished them. Boards for album-covers, the plates from Jorrocks' Hung, and cabinets surrounded with figures in high relief of knights in mediæval armour, have thus been produced for European gentlemen with great success.

The temple of Ranganātha and Purāna-matha contain inscriptions. The *viragals* at the Kallēsvara temple in the Mavali village are very fine specimens of the kind. The Siddhēsvara temple at Kodakani is a fine building with one cell. The pillars in the *navaranga*, which are of a reddish colour, are well executed. There are two niches at the sides of the *sukhanai* doorway containing figures of Mahishāsoramardini and Ganēsa. There are also *Saptamātrika* figures in the *navaranga*. It is worthy of note that the stone near the ruined Nārāyana temple, which contains an inscription (*Sorab* 15) of the time of the Chālukya king Vinayāditya, has at the top a boar with two fishes placed one over the other in front, its snout touching the upper fish. This is perhaps to be taken as symbolising the overthrow of the Pāndyas, whose ensign was the fish, by the Chālukyas.

Sulekere.—Sūlekere, the largest tank or artificial Sūlekere. reservoir in Mysore, is situated in the middle of the Channagiri taluk. Its margin is said to be 40 miles round, and next to the Kambham tank in Cuddapah, is probably the finest reservoir in Southern India.

Its name is derived from *sūle*, courtesan, and *kere*, tank. "The local legend asserts that this woman was a king's daughter, who, having formed a connection with some divinity, built, as an expiatory act, the tank, which submerged the town of her father, who cursed her as a prostitute. The work is a very fine one, and the reservoir receives the drainage of twenty square miles, all of which pours into the gorge where it is built, (the main stream bearing the name of Haridra or Haridrāvati). The embankment is of no great length, the defile between the adjacent hills being narrow; but it is of stupendous width, height and strength, though not quite straight. It has resisted successfully the floods of centuries, but, owing to the great pressure of the volume of the water in the tank, the difficulty of properly working with rude plugs the enormous sluices was immense, and the latter in course of time became much injured, and could not be utilized. (The old wooden plugs have now been replaced by iron ones). Of the two sluices, that to the north was called the Sidda, and that to the south the Basava, and both were in bad order. During the drought which prevailed some years ago, advantage was taken of the circumstance to

repair the sluices, which a man could pass through with ease, although the first adventurer was encountered by a cobra on entering the northern one. The channels had also fallen into disrepair, and the great extent of land immediately below the tank (reputed to be more than 20,000 acres) was covered by a dense date jungle; so that the vast supply of water afforded by this magnificent reservoir flowed uselessly away to the river Tungabhadra, near Harihar. (The channels have now been fully repaired, and hundreds of acres of sugar-cane are grown under them. The feverish jungle, formerly so dreaded by cultivators, has given place to smiling gardens). It is a remarkable fact that notwithstanding the damaged state of the sluices and the great force of the water when escaping through them, the embankment has always remained firm and uninjured, a satisfactory proof of the solidity of the structure."

The construction of the tank is assigned to the 11th or 12th century, and remains are pointed out, said to have belonged to Svargavati, the city which was submerged. Its king was Vikrama Rāya, who, having no children, adopted the son of the Gauda of Billahalli. This youth received the name of Rāgi Rāya. But a daughter was subsequently born to the king in reward for his devotion to Siva. She was called Sāntava, and was the heroine of the story. At the east end of the embankment is a temple of Siddēsvara in front of which are some defaced inscriptions. One appears to be a Vijayanagar grant of the 16th century. There is said to be a stone, dated Saka 1311, in the tank. A large festival is held at the temple at the time of Sivarātri.

lgunda.

Talgunda.—A village in Shikarpur taluk, about 2 miles north-east of Belgāmi. Population, 724.

The original village was an *agrahāra* called Sthānagundur, and was the place in which the Kadamba king Mukanna or Trinētra established the Brāhmans he had brought from Abhichatra. According to some accounts, there were 12,000 Brāhmāns of thirty-two families, and according to other accounts, 32,000. The place is rich in ancient inscriptions, the most important of which is on a pillar discovered by Mr. Rice in front of a ruined temple. It is of about the 5th

century, beautifully engraved in what are called box-headed characters, and contains in high-flown Sanskrit verses the only apparently authentic account that has been found of the origin and rise of the Kadamba dynasty.

The Pranavēsvara temple in this village is a small plain building, now in ruins, consisting of a *garbhagriha* and a *sukhanasi*. The *linga* is about 6 feet high with the pedestal and about 5 feet in circumference at the bottom. Two important records of the Kadamba period were discovered on the jambs of the doorway of the *garbhagriha*. They are engraved in the same box-headed characters as the pillar inscription (*Shikarpur* 176) in front of the temple and belong to the same period. The tank whose construction by Kākusthavarma is recorded in the pillar inscription is even now known as Pranamanakere after the name of the god of the temple. And as we learn from the same inscription that Sātakarni and other kings worshipped the god, the period of the temple is carried back to about the 2nd century A.D. It is thus one of the oldest temples, if not the oldest, in the State. The inscribed pillar stands in front of the temple at a distance of about 20 yards. The Gangā-dharēsvara and Virabhadra temples have lithic records which have been copied by the Archaeological Department. To the east of the village is the Virakta-matha with the *gaddige* or tomb of Prabhudēva. It is said that it was here that Prabhudēva died and not at Belgāmi. There is a hill to the east called Donanagudda where, according to tradition, Bhīma killed Dona (Bakāsura). The hill is said to represent the Ekachakranagara of the *Mahābhārata*. At Malavalli, is the pillar containing the Sātakarni and Kadamba Prākṛit inscriptions (*Shikarpur* 263-64). These have been copied. (See *Malavalli*). It is octagonal like the Tālgunda pillar but has only six of its faces inscribed. It stands at a distance of about 6 yards in front of the Kallēsvara temple, a mud structure with a tile roof facing south. The lines read from the top downwards unlike those of the Tālgunda pillar, which read from the bottom upwards. As the bottom of the pillar was broken off, the masonry newly built around it unfortunately conceals about 6 inches of the inscribed portion so that 7 or 8 letters at the end of the lines cannot now be read. In the Māstigudi of the village the *māstikal* that is worshipped has sculptures similar to those on the stone

at Belgāmi, but the male figure is armed with bow and arrow. Another *māstikal* in one Kariyappa Basappa's backyard, which is neatly executed, represents the male as a drummer with a number of necklaces and a turban resembling in some respects that of a Madras police constable. A third stone to the left of the Kallēsvara temple has only a female figure seated above the projecting arm instead of, as in others of the kind, a male and a female figure, husband and wife. To the west of the village is a fine mud buttress, a relic of a former fort, about 30 feet high and 20 feet in diameter, with rectangular holes in rows all round.

Talaguppe.

Talaguppe.—A village in the Talaguppe *hobli*, Sagar taluk. Population, 904.

A description of the view from this place has been given by Mrs. Bowring. Writing under date, "Talaguppa, December 31, 1868," she says:—

The view from the new bungalow at Talguppa is very picturesque. It stands on the top of a rocky hill, looking over a large sheet of water, a deep blue lake in the morning light, on which floated quantities of large white and scarlet water-lilies, with their large green leaves; the red earth of the road, the grey rocks, and the varied shades of green in the dense woods beyond forming an effective contrast; while, in the far distance, the hill ranges near the Gairsoppa Falls peeped out in hazy indistinctness.

Tirthahalli.

Tirthahalli.—A taluk in the south-west, till 1882 called Kavaledurga. Area, 476·02 square miles. Head-quarters at Tirthahalli. Contains the following *hoblis*, villages and population:—

Hoblis				Villages	Population
1.	Tirthahalli	..	..	56	16,654
2.	Agrahāra	..	..	56	9,401
3.	Āgumbi	..	..	29	12,679
4.	Muttur	..	..	42	9,304
5.	Mandagadde	..	..	64	8,536
Total				247	56,574

No.	Place	Population
1	Tirthahalli (town)	3,336
2	Mulabāgalu	1,052
3	Konandur	1,131
4	Thallur	1,188
5	Megaravalli	1,255

Principal
places with
population.

The Tunga enters the taluk in the south and takes a northerly course to a point west of Tirthahalli, where it is joined by the Begarhalla from Sringēri. It then runs east, forming for some distance the boundary between the Shimoga and Katur Districts. All the minor streams, said to number seventy-five, run into the Tunga, except a few in the north-west which flow into the Sharāvati. The taluk is essentially *malnad* in its nature, hills, forests, areca-nut gardens and running streams being the prevailing characteristics. The whole taluk is hilly, especially the west, which touches the Ghats and is covered with splendid forest. The chief heights are Kavaledurga, Kabbinaḍagudda and Kundadagudda, the latter, which is near Āgumbi, being a very conspicuous point. Iron stone of a superior quality is obtained at Kabbinaḍagudda (iron hill), the iron made from which the Indians hold to be as good as steel.

The east and south of the taluk is heavily wooded. The undulating country in the centre and north is more open, the unculturable portions being usually covered with grass and bushes. Heavy forest prevails in the west, the tops of the hills only being bare. Open patches often occur in the forest, owing to laterite cropping up near the surface, allowing only of the growth of a little poor white grass. In the vicinity of large stretches of garden the forest has often almost disappeared, owing to reckless cutting of trees to provide leaf manure for the areca gardens.

The principal productions are areca-nut, pepper, cardamoms and rice, with a little coffee. Sugar-cane is grown for local consumption only. The areca-nut is considered as of better quality than that of Nagar, and only a little inferior to that

of Kalasa and Sagar. The whole of it is exported to Wallaja by way of Birur, and to Bellary and Channagiri taluks. The pepper is exported to Kanara, and cardamoms to Haveri in Dharwar. A small quantity of cardamoms is produced spontaneously in the jungles about Āgumbi, but this is not so good as what is produced under the shade of areca gardens. The rice grown is mostly of the coarser varieties. In the high-lying rice lands, called Makki, a little ragi or other dry crop is raised. Coffee cultivation was introduced in 1897, but there are no European coffee gardens, and the native gardens are few and carelessly tended. The *kans* contain less pepper than those of Sorab and Sagar, but they are valued for the toddy extracted from the *bagani* palms. Much of the cultivation of the taluk is in the holding of Brāhmans and Namdāri Gaudas, who, in addition to their own field hands, formerly slaves, and even now in the wilder parts fed, clothed, housed, and married by their masters, are dependent on labour from below the Ghats. These below-ghat coolies can always be recognized by the peculiar cap, made out of the spathe of the areca palm, which both men and women are accustomed to wear.

Large vessels of *balapam* or potstone are made at Kavale-durga, and silver cups at Tirthahalli.

This part of the country formed the Sāntalige Thousand which is mentioned in many old inscriptions. Under the Chālukyas the Sāntara kings of Hombucha held possession. At a later period, and during the time of the Vijayanagar sovereignty, it was called the Aragada-rājya or Āraga kingdom. Eventually the Keladi chiefs acquired it, and Kavale-durga was their principal stronghold. This was captured by Haidar Ali, and the country annexed to Mysore.

The Revenue Settlement was introduced in 1878 and the Revision Settlement with effect from 1915.^{1c}

The land was classified as follows:—

Dry	..	..	} Total
Wet	..	..
Garden	..	..
Unoccupied waste	..	..
			41,735 acres.
			7,643 ..

The main road from Shimoga to the Āgumbi Ghat passes through Tirthahalli, and is met at Āgumbi by the Tarikere and Koppa road. From Tirthahalli there is a road north to Anantapur, and roads are proposed south to Koppa and west to Hulikal on the Hosangadi Ghat. From Mandagadde, with the river between, there is a road to Narasimharājpur.

Tirthahalli.—A town situated in 13° 41' N. lat., 75° 17' E. long., on the left bank of the Tunga, 35 miles south-west of Shimoga, on the Shimoga-Āgumbi road. Headquarters of the Tirthahalli taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,421	1,219	2,640
Muhammadans	294	148	444
Christians	118	106	224
Jains	17	11	28
Total	1,852	1,484	3,336

The town derives its name from the number of *tīrthas* or sacred bathing-places in the Tunga at or near this spot. A pool at one of the cylindrical hollows scooped out by the water in the rocky bed is a favourite spot for cleansing away sin by ablution. The formation of the hole is ascribed to Parasu Rāma, who made it with his axe. At the Rāmēsvara festival, held for three days in Mārgasira, thousands of people pass through the hole. At that season the river can be crossed by stepping over the great boulders in the bed, the difficult places where there is a rush of water being temporarily bridged over by the Brāhmans.

It is the principal centre of trade for the Nagar and Koppa taluks, valued at five to six lakhs a year, one-half of which results from transactions at the Rāmēsvara festival. Cocoa-nuts and cocoa-nut oil are imported from Kanara by the Āgumbi and Hulikal ghats, and various kinds of pulse, piece-goods, cattle, etc., from the *maidan* taluks.

There are two *maths*, the Havika math on the town side, and the Putiki (or Puttige) math on the opposite side. To this

place all the people of the Mālava caste resort from Kanara and Nagar to be branded with a religious stamp, *mudrā-dhāraṇa*, by their priest the Koppada Dasaiya, who comes here from Koppa. Three miles up the river is the Mulbāgal matha and a mile higher, the Bhīmankatte matha, which claims a fabulous antiquity.

Tunga.

Tunga.—This river rises in the Western Ghats, at Ganga-mūla in the Varāha *parvata* (Kadur District), close to the twin stream of the Bhadra. Its course is at first north-east past Sringēri to Baggunji, where it turns north-west and continues in that direction to near Tirthahalli. Thence, bending round for some distance to the east, it eventually flows north-east past Shimoga to Kūdali where it unites with the Bhadra. Near Mandagadde it branches for a short distance into seven streams, hence called Yelukalu shilu, which prevent the passage of rafts of bamboos and timber during the dry season when the water is low. Its banks are not so steep as those of the Bhadra, and it is generally esteemed a more healthy stream, its current being more rapid and the banks less shut in by dense forest. A project was formed some years ago by the Madras Irrigation Company for damming the river either at Tirthahalli or at Mallur, and constructing an immense reservoir, all the requisite surveys for which were made.

Tunga-
bhadra.

Tungabhadra.—This famous river, the chief tributary of the Krishna, is formed at Kūdali, 9 miles north-north-east of Shimoga, by the confluence of the twin streams, the Tunga and Bhadra.

From this point its general direction is north, but it winds so as to form three loops before reaching Honnali. Thence with a more direct course it runs north, and receiving the Choradi or Kumadvati on the left, bends to the north-east, following the Mysore frontier to Harihara, where it is joined by the Haridra from the Sūlekere on the right. Running again north along the boundary, it quits this State and, continuing north-west and north, separates the Madras and Bombay Presidencies. From the point where the Varada

enters it on the left, the river turns north-east, and flowing past the village of Hampe, between the sites of the celebrated cities of Kishkindha, Ānegundi or Hastināvati, and Vidyānagara or Vijayanagara, forms the common boundary of Bellary and the Nizām's Dominions, receiving on the right the Hagari or Vēdāvati. Soon after this its course is directly east, along much of the Karnul and Haidarabad frontier. Passing Karnul it enters the Krishna a few miles beyond, at Kūdali Sangam or Srisaila.

The river is never dry, but the channel being full of rocks, will not admit of floats in the hot season when the water is low. In the rainy season it swells prodigiously and forms an extremely rapid and muddy stream, ten or more feet higher than the rocks. It is easily fordable in the dry season; at other times ferry-boats are used for crossing at favourable spots, where the banks approach one another and the water is deep. Alligators abound in it. The maximum flood discharge determined for the Harihara bridge was 207,843 cubic feet per second, the ordinary monsoon discharge being roughly calculated at 30,000.

The river is crossed at Harihara by a fine bridge of stone and brick, consisting of 14 elliptical arches of 60 feet span each. It was completed in 1868, at a cost of $3\frac{1}{2}$ lakhs of rupees. There is another magnificent bridge of 52 piers at Rampur, in Bellary, where the north-west line of the Madras Railway crosses the river.

The ancient and *purānic* name of the river is the Pampa, by which it is mentioned in the *Rāmāyana*, and which still survives in the name of the village Hampe, at the Pampa Kshētra, the site of the celebrated ancient and modern capital cities previously mentioned. The name Tungabhadra occurs in the *Bhāgavata Purāna*. The mythological origin of the river, as given in the *Tungabhadra Mahātmya* of the *Brahmānda Purāna*, is to the following effect:—Hiranyāksha, son of Kāsyapa Rishi by Diti Dēvi, seized the earth and bore it down to the lower world. The Brāhmans, having no ground to stand upon, discontinued their usual rites and sacrifices. The demi-gods, being thus deprived of their usual offerings, complained to Vishnu, who,

assuming the form of a *varāha* or boar, plunged into the ocean, entered the lower world, destroyed the demon, and brought up the earth again. The perspiration arising from this exertion of the boar trickled down its tusks as it rested on the *Varāha parvata* and formed two streams, that from the left tusk being the Tunga and that from the right tusk, the Bhadra. A third stream, the *Nētrāvati*, is supposed to have its origin in the same place from the *nētra*, or eyes of the boar.

Varada.

Varada.—A tributary of the Tungabhadra. It rises at *Varadamūla*, near *Ikkēri*, and running north past *Chandragutti* and *Banavāsi*, turns to the north-east, which direction it keeps till it leaves the Mysore territory. Entering *Dharwar*, it flows north, and bending round gradually to the north-east some distance south of *Bankapur* and *Sāvanur*, runs with an easterly course into the Tungabhadra at *Gulnātha*, below *Havanur*.

It is stemmed by 51 small anicuts in *Sagar* and *Sorab*, giving rise to channels having a total length of 36 miles.

The *Varada* (boon giving) river originated, according to legend, in the *Bhagīrathi* water poured from his conch by *Nārāyana* (*Vishnu*) on the head of *Siva* at *Varada mūla*, the hermitage of *Sringa muni* in order to subdue the flame of austerities which threatened to consume the gods; performed by *Siva* to atone for his sin in pulling off one of *Brahma's* five heads.

CHITALDRUG DISTRICT.

SECTION I—DESCRIPTIVE.

SITUATION, AREA AND BOUNDARIES.

A district in the north. Its situation, taking the extreme limits, is between $13^{\circ} 35'$ and $15^{\circ} 2'$ north latitude, $75^{\circ} 38'$ and $77^{\circ} 2'$ east longitude; but, owing to a long and narrow projection into Bellary northwards, the main part of the District does not extend beyond $14^{\circ} 40'$ north latitude. Its greatest length from north to south is about 88 miles, the greatest breadth from east to west, about 100 miles. The arm jutting north into Bellary is 32 miles long by from 5 to 12 miles wide. Situation.

The area is 4,160 square miles, of which 1,700 square miles are cultivated and 1,540 square miles are unculturable. Area.

It is bounded on the north by the Bellary District, and on the east by the Anantapur District, both of Madras; on the south-east by Tumkur District, south-west by Kadur District, and west by the Shimoga District, all of Mysore; while on the north-west it is bounded by the Dharwar District of Bombay. Boundaries.

PHYSICAL ASPECTS.

The whole of this comparatively arid District is included in the valley of the Vēdāvati or Haggari, with the Tungabhadra running for a few miles along the north-western boundary. The Vēdāvati enters the District in the south-west and flows in a north-east direction to a few miles beyond Hiriyur. From this point, where the stream begins to take

the name of Haggari, it runs north, within a few miles of the main eastern boundary, and leaves the District near the eastern base of the Molakalmuru projection. During the hot months it is for the most part dry, but supplies a number of wells sunk in the sandy bed.

The District is crossed from south-south-east to north-north-west by a belt, about 20 miles broad, of intermittent parallel chains of low hills, mostly bare and stony, through which are several *kanives*, or passes. The eastern line runs from the west of Hiriyur up to Chitaldrug (3,229 feet), and thence, with a break for some distance, continues from Kankuppa hill (2,721 feet) to the frontier. The summit of Jogi Maradi to the south of Chitaldrug, one of the highest points in this range, is 3,803 feet above sea level. The western parallel commences at Hosdurga (3,226 feet), and passes by Mayakonda to Anaji. Around Molakalmuru in the north are some detached clusters of rocky hills. Of these, Nunke Bhairava hill is 3,022 feet, Jatinga Rāmēsvara hill 3,469, and Santigudda 2,595. This part of Mysore, says Mr. Bruce Foote, is "occupied by a tract of country of singular beauty. The bold, rocky hills which rise out of it in every direction are divided from each other by equally picturesque valleys full of fine trees, amongst which tamarind trees, pre-eminent for their love of granitic soil, abound. The road from the travellers' bungalow at Hangal (on the Bangalore-Bellary high road), which skirts the south side of the line of hills for the first five miles, and for the next four passes right through them, takes one through scenery not easily forgotten for its striking beauty in grand rocks and rich vegetation."

Except in the region of the hilly belt, the whole extent of the District north and east is an open and level plain, entirely destitute of picturesque features, but presenting at certain seasons in favourable spots a vast expanse of verdant cultivation. Though there are no trees, there is abundance of excellent pasture, while the black and dreary-looking soil seems only to require the contact of water to

develop its productiveness. To the north and west of Chitaldrug the surface of the country is undulating and covered with thick and rich grass. Trees are few in number.

The general level of the District is about 2,000 feet above the sea. At Chitaldrug, it is 2,383, but at Hiriyr, it is 1,965, while at Harihar, probably the lowest point in Mysore, it is only 1,830.

GEOLOGY.

The Chiknayakanhalli band of schists of the Tumkur Rocks. District continuing in a N.-N.-Westerly direction constitutes the chief belt of schists in this District, where it has been split up into two divisions, viz., the lower or the Javanhalli belt consisting of the dark hornblendic schists with some bands of quartzites and ferruginous quartzites, and the upper or the Chitaldrug belt consisting mostly of chloritic schists and green stones with also a few bands of ferruginous quartzite. These chloritic schists are overlaid by a series of grits, clays and ochreous schists which have of late been shown to be the altered phases of the fine grained acidic members of the Champion gneiss series. Intrusive into these chloritic schists are a class of greyish green hornblendic traps typically developed near Jogimaradi. These differ from the dark hornblendic schists in their paler colour and also in containing the remnant crystals of pyroxene.

Intrusive into these schists and being subsequent in age are a number of exposures of granitic gneisses and granites. This complex granitic gneissic region is found to consist of the earlier Champion gneisses (Pitlale granite) and also the subsequent Peninsular gneiss series.

Bordering the western side of the Chitaldrug schist belt and intrusive into it is an exposure of coarse grey and pink porphyritic granite. This as also the band extending from Holalkere through Hosdurga to near Hardankere were regarded as of Closepet series; but these masses are now thought to be the older Champion gneissic granites.

Of the dyke rocks, dolerites make a conspicuous feature and they cut across all the rocks previously mentioned.

- Mines and Minerals. Indications of asbestos have been found near Budihal (Hosdurga Taluk) and Mayakonda (Davangere Taluk). These are not in large quantities and the deposits have not been worked.
- Copper. Blue sulphate of copper and the carbonate-malachite are found as encrustations near Ingladhali in reefs in the altered traps. Malachite has been found in tufts of slender acicular prisms in a thin vein in quartzite near Kaidal (Davangere Taluk). At both these places, the ore appears to be of very limited extent.
- Cervantite and Stibnite. These ores of antimony are found near Chikkannanahalli, Chitaldrug Taluk, distributed to the extent of one to two per cent in the rock. The ores obtained have been smelted locally, the resultant product being sold as antimony regulus and star antimony.
- Galena. The sulphide of lead containing silver to the extent of 130 ozs. to the ton is found near Kurubarmardikere. The clean ore assays 70 to 72 per cent lead. The area has been worked to a small extent, but good payable lodes have not been located in larger quantities.
- Gold. Old workings exist near Honnemardi, Kote-mardi, Gonur, Bodimardi, Anesidri and other places.
- Iron. Iron ores are found in the form of haematite quartzites running as bands in the schists. Formerly, the ores used to be smelted near Dodkittadhalli and were also being converted into steel at Gattihoshalli. A brief account of this industry will be found in the *Records of the Mysore Geological Department, Vol. III.*
- Limestone. Bands of limestone exist at various points in the schist belt, the chief of which being the Javagondanahalli band. In the vicinity of Marikanve also are found a number of such bands.

Pyrolusite and psilomelane exist as pockets in the acidic Manganèse. gritty schists of the Champion gneiss series. Manganese ores have been worked near the following areas:—

Huli-katte in the Davangere Taluk, Kandavadi, Chik-kandavadi, Sadarhalli, Mahadevapur, Shivagange, Karkalgudda, Kenkere and Madadkere.

The total quantity of ores extracted in this District from 1905 to 1924 is 29,681 tons, of which 17,228 tons have been exported.

Red and yellow ochres are found to some extent in the Ochres. clayey and argillitic schists near Guddad-Rangavanahalli and also near Lakkihalli (Marikanve area).

Bauxite is found in patches in lateritic region near Shiv-ganga and Bhimasandra (Holalkere Taluk). Bauxite.

Earth Soda has been noticed to occur in the Hiriyur, Chal-lakere and Jagalur Taluks. Earth Soda.

The black cotton soil prevails throughout the taluks north Soils. and west of Chitaldrug, interspersed with sandy and gravelly tracts. In the west a red and loamy soil occupies the valleys. In the south the soil contains much common salt and on that account is favourable to the growth of cocoanut trees, of which there are large plantations. The eastern taluks have a light sandy soil abounding in springs. These *tal-parges* or spring heads may be tapped at short distances from each other.

BOTANY.

The District is almost throughout a "dry and thirsty land" Vegetation. having no forest. Great undulating plains covered frequently with nothing but stones and the dwarf species of mimosa (Hotte Jali) are dotted at wide intervals, with villages lying in the hollows, having sometimes a few trees round them. These are the characteristics of fully one-third

of the district. The whole taluk of Challakere answers generally to this description, but where there is any water in the soil there are some fine cocoanut gardens. The pastures, too, during the cooler months of the year, are good and the Amrut Mahal has extensive grazing grounds in the Challakere, Holalkere, Hosdurga, and other parts of the district.

To the south and south-east, along the Hiriya Hills, there are jungles of karachi (*hardwickia binata*). Again between Bommagondankere and Hangal and in the extreme north-west of the Molakalmuru taluk, there are tracts of country, covered with the karachi. In the same taluk, to the east of the *kasba* town, and on the borders of the Bellary District, is a small fuel jungle among the hills.

The quantity of timber for building purposes is, as may be supposed, very limited; and the large towns draw their supplies chiefly from more favoured districts. Mr. Bowring remarks:—

“ It is not improbable that this portion of Mysore may have been less sterile formerly, as on many of the hills traces are to be seen of forests cut down long ago. In fact, old records mention the existence of fine timber where such has wholly disappeared, owing, no doubt, to the reckless way in which the cultivators have cut down whatever they required for agricultural implements, regardless of the destruction caused to young trees and saplings. No one ever thought of planting new trees to replace those that had been felled, and so, as population increased and agriculture spread, the few remaining forests rapidly disappeared. The denudation of trees under which the district suffers has probably had much to do with the prevailing drought, there being scarcely any vegetation to arrest the passage of the monsoon clouds, which float onwards without depositing their valuable contents.”

The State Forest covers an area of about 358 square miles and plantations, 1 square mile.

Kagli, Udi, Dindiga and Karachi are some of the species met with in the forests. Some bamboos and small teak grow on the Jogimatti hills. There are extensive grazing

grounds in Challakere, Holalkere, Hosdurga and other parts of the district. Tangadi bark is produced in large quantities.

Avenue trees have been planted along the public roads as in the other districts. But owing to the scanty rainfall the trees are kept alive with much difficulty. The most popular trees appear to be Margosa and Tamarind. According to the latest returns, there were about 12,500 trees. Arboriculture.

There are about 2,393 *vanams* or Survey numbers in the district with a total area of 108,321 acres. Date groves

Chitaldrug, Hiriyur, Mayakonda, Davangere and Bilchod produce cotton which is also grown, though in smaller quantities, in Anaji, Kankuppa, Molakalmuru and Challakere. Flax for the manufacture of linseed oil is raised in Davangere, Kankuppa and Bilchod. All the northern taluks produce wheat, jola, navane, sugar-cane and chenna. Rice is less abundant. Cummin seed is grown in the north-east. In the south, about Mattod, are extensive groves of cocoanut trees, growing, as in the neighbouring parts of Tumkur, in the dry lands without irrigation. The cultivation in the south-west consists of the ordinary dry crops raised on red soil. All along the east, the *kapile* wells are largely used in raising crops by irrigation, including ragi, which on the Bellary border is cultivated in no other way. Crops.

The following are the principal crops cultivated in the District :—

Kannada name	Botanical name	English name
<i>Cereals.</i>		
Baragu	<i>Panicum milaceum</i> ..	
Bhatta	<i>Oryza sativa</i>	Rice
Godhi	<i>Triticum aristatum</i> ..	Wheat
Haraka	<i>Panicum semiverticillatum.</i>	
Jola	<i>Holcus sorghum</i> ..	Great millet

The following are the principal crops cultivated, etc.

Kannada name	Botanical name	English name
<i>Cereals.</i>		
Navane	<i>Panicum italicum</i> ..	Italian millet
Ragi	<i>Eleusine corocana</i> ..	Ragi
Sajje	<i>Holcus spicatus</i> ..	Spiked millet
Same	<i>Panicum fremuntaceum</i> ..	Little millet
<i>Pulses.</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
Korasani .. ..	.. ..	Panic seed
Tadagani	<i>Dolichos catiang</i> ..	.. ..
Togari	<i>Cajanus indicus</i> ..	Pigeon pea, doll
Uddu	<i>Phaseolus minimus</i> ..	Black gram
<i>Oil Seeds.</i>		
Haralu	<i>Ricinus communis</i> ..	Castor oil
Huchchellu	<i>Guizotea oleifera</i> ..	Wild gingelli
Wollellu	<i>Sesamum orientale</i> ..	Gingelli
<i>Vegetables (Native).</i>		
Bellulli	<i>Allium sativum</i> ..	Garlic
Jirigā	<i>Cuminum cyminum</i> ..	Cumin seed
Kottambari .. ..	.. ..	Coriander
Mensina kāyi	<i>Capsicum annuum</i> ..	Chilly
Mentya	<i>Trigonella foenum groecum</i> ..	Fenugreek
Nirulli	<i>Allium cepa</i> ..	Onion
Saute kāyi	<i>Cucumis sativus</i> ..	Cucumber
<i>Miscellaneous.</i>		
Adike	<i>Areca catechu</i> ..	Areca-nut
Arsale	<i>Gossypium indicum</i> ..	Cotton
Bālē	<i>Musa sapientum</i> ..	Plantain
Hoge-soppu	<i>Nicotiana tabacum</i> ..	Tobacco
Hunse	<i>Tamarindus indica</i> ..	Tamarind
Kabbu	<i>Saccharum officinale</i> ..	Sugar-cane
Sanabu	<i>Crotalaria juncea</i> ..	Country-hemp
Tengina kāyi	<i>Cocos nucifera</i> ..	Cocoa-nut
Viledele	<i>Piper betle</i> ..	Betel vine

After the construction of Vāni Vilāsa Sāgara in the Hiriyur taluk, Ranikere, Chikkamaddure, Thippaiyanakote and Rāmasāgara tanks in the Challakere and the opening of a large channel from the Janigihalla, called the Rakalgere project, paddy is grown to a large extent in the Hiriyur and Challakere taluks.

The following table shows the principal crops in the district, their distribution according to taluks and crops peculiar to each taluk :—

Principal crops.

Taluk	Name and area of crop cropped during the year 1924-25.			
	Paddy	Ragi	Horse-gram	Cholum
1	2	3	4	5
	Acres	Acres	Acres	Acres
Chitaldrug	2,307	21,500	10,797	39,379
Challakere	6,016	10,268	16,000	8,600
Hiriyur	6,636	9,643	6,146	22,316
Holalkere	2,622	36,452	6,730	24,556
Davangere including Harihar.	3,150	29,220	15,268	87,220
Molakalmuru	3,137	5,130	5,586	11,525
Jagalur	1,180	9,250	5,346	31,286
Hosdurga	450	23,250	9,425	15,468
Total	25,498	1,44,713	75,208	2,40,150

Taluk	Sugar-cane	Cotton	Names of the crops which are peculiar to the Taluk
	6	7	8
	Acres	Acres	
Chitaldrug	402	11,700	Cholum, sugar-cane and cotton.
Challakere .. ..	..	14,882	Paddy, ragi, and horse-gram.
Hiriyur	165	18,372	Sugar-cane, cotton and paddy.
Holalkere	23	4,457	Ragi, horse-gram and cholum.
Davangere including Harihar.	158	25,432	Ragi, cholum and cotton
Molakalmuru	107	6,860	Paddy, ragi and horse-gram.
Jagalur	6	9,547	Cholum, cotton and ragi
Hosdurga	8	300	Ragi and horse-gram
Total	869	91,650	

Garden produce.

The particulars of the approximate area under fruits and vegetables grown in the district during the year 1922-23 are given in the statement appended below:—

Taluk	Mangoes	Areca-nut	Cocoa-nut	Others
	Acres	Acres	Acres	Acres
Chitaldrug	196	1,430	956	1,020
Challakere	28	430	76	61
Hiriyur	32	242	607	468
Holalkere	320	750	460	50
Davangere	122	28	212	..
Molakalmuru	9	..	23	128
Jagalur	20	120	190	35
Hosdurga .. ..	..	226	7,936	34
Total	727	3,226	10,460	1,796

FAUNA.

Wild animals.

The panther, bear, hyæna and wild hog infest the hilly and wooded tracts. Deer are found in the Hiriyur, Challakere, Holalkere and Hosdurga taluks and pea fowls in the jungles of Molakalmuru.

Birds.

All kinds of wild fowl are very numerous in the secluded tanks in the south of the district. Pelicans may be seen about Mattod.

Domestic animals.

The breed of cattle in this district has acquired a distinctive name and is known as the Chitaldrug breed. This breed belongs to the class of "Doddadana," the latter term embracing cattle of Amrut Mahal, Hallikar, Chitaldrug, Mahadesvar Betta and other kindred breeds. Cattle of the Chitaldrug breed are found all over the district and those parts of the neighbouring districts which adjoin it. The chief breeding centres in the district are the taluks of Challakere, Hiriyur, Chitaldrug and Holalkere.

The ordinary run of the cattle employed by the raiyats, both for domestic and agricultural purposes, is of small

size and stature. Buffaloes are finest in the neighbourhood of Chitaldrug.

The best sheep, and those which yield the finest wool, are bred in the north-western parts of the district. In the south and west, they are slightly inferior while those of Hiriyur are considered still less valuable. Sheep.

CLIMATE AND RAINFALL.

This is the hottest and driest district in the State; the mean annual rainfall is about 23 inches while the mean annual temperature is 77°·3. The relative humidity ranges from 50 per cent in March to 83 per cent in July and August. Climate.

The following tables give the mean and extreme values of the various weather elements obtained at the Chitaldrug Observatory since 1893.

Months	Pressure in inches at 3 A.M. read to 32° F.	Temperature in degrees Fahrenheit				Humidity at 8 A. M.	
		Maximum	Minimum	Mean	Range	Aqueous vapour pressure in inches	Relative humidity per cent
1	2	3	4	5	6	7	8
January ..	27·624	84·5	62·1	73·3	22·4	·445	61
February ..	27·596	89·4	65·7	77·5	23·7	·433	53
March ..	27·565	94·7	76·1	82·4	24·6	·476	50
April ..	27·516	97·0	72·5	84·7	24·5	·608	61
May ..	27·482	94·2	71·4	82·8	22·8	·658	70
June ..	27·414	86·7	69·7	78·2	17·0	·665	79
July ..	27·417	82·1	68·1	75·3	13·6	·656	83
August ..	27·452	82·4	68·1	75·3	14·3	·648	83
September ..	27·493	83·9	67·7	75·8	16·2	·641	82
October ..	27·540	85·0	67·8	76·4	17·t	·629	76
November ..	27·587	82·7	64·5	73·6	18·2	·549	68
December ..	27·619	82·1	61·3	71·7	20·8	·473	67
Total ..	27·526	87·1	67·4	77·3	19·7	·574	69

Months	Wind		Rain		
	Velocity in miles per day	Direction	Rainfall in inches	No. of rainy days	Cloud per cent at 8 A.M.
	9	10	11	12	13
January ..	102	S 69 E	0.30	..	22
February ..	92	S 23 E	0.09	..	17
March ..	91	S 58 W	0.28	1	13
April ..	90	S 71 W	0.91	2	27
May ..	142	S 79 W	3.00	4	47
June ..	171	S 75 W	3.03	6	76
July ..	184	S 75 W	3.20	9	87
August ..	168	S 78 W	2.78	7	82
September ..	138	S 82 W	4.25	7	76
October ..	84	S 43 W	4.21	6	55
November ..	91	S 83 E	2.56	4	43
December ..	110	S 81 E	0.31	1	30
Year ..	122		24.92	47	48

Months	Pressure in inches read to 32° F		Temperature in degrees Fahrenheit		Relative Humidity per cent lowest
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January ..	27.797	27.383	93.0	52.0	10
February ..	27.742	27.321	97.0	56.3	7
March ..	27.724	27.324	101.0	61.2	5
April ..	27.690	27.255	103.0	59.3	12
May ..	27.597	27.234	102.8	59.3	12
June ..	27.544	27.177	100.2	62.8	14
July ..	27.588	27.195	92.3	62.5	41
August ..	27.573	27.209	91.0	64.7	35
September ..	27.627	27.277	95.1	63.8	27
October ..	27.684	27.297	95.9	59.9	21
November ..	27.720	27.289	91.1	51.8	19
December ..	27.823	27.391	90.1	51.2	14
Year ..	27.823	27.177	103.0	51.2	5

Months	Wind velocity in miles per day		Heaviest rainfall Inches	Number of days overcast at 10 and 16 hours.	Number of days cloudless at 10 and 16 hours
	Highest	Lowest			
	7	8	9	10	11
January	263	14	4.10	..	13
February	261	15	0.90	..	13
March	253	21	0.86	..	14
April	229	23	1.99	..	4
May	306	20	3.55	..	3
June	291	37	3.96	6	1
July	317	40	4.52	11	..
August	296	32	2.90	6	..
September	249	17	2.82	4	..
October	230	1	3.59	3	2
November.. .. .	248	5	3.26	2	6
December	240	10	2.29	1	10
Year	317	1	4.52	33	66

The mean maximum temperature for the warmest month, viz., April, is 97°0 and the highest temperature on record is 103°0 registered on the 15th April 1901 and 17th April 1903. The temperature will generally be 100° or a little over during a few days in summer, especially in the absence of summer showers. December is the coldest month of the year with a mean minimum temperature of 61°3. Since 1893, the temperature has not fallen below 50° during any winter night, the lowest temperature on record being 51°2 recorded on the 11th December 1895. The diurnal range of temperature varies from 24°6 in March to 13°6 in July. The highest monthly and annual ranges on record are 41°2 and 50°7 respectively.

The mean annual rainfall for the district is the lowest Rainfall. for the State being only 21.95 inches spread over 41 days. September and October are the rainiest months of the year and a fall of 8.37 inches can be expected during these months in a normal year. As in other districts, very little rain falls

from December to March, the total for this period being only 0·72 inch. The rainfall over the district decreases from south-west to north-east. The average annual rainfall approaches 25 inches only in parts of Chitaldrug, Holalkere and Hosdurga taluks while it is only a little over 15 inches in parts of the Challakere, Hiriya and Molakalmuru taluks. During years of drought, the annual aggregate will be less than 10 inches in parts of the district; in 1923, as many as 6 out of 23 stations gauged less than 10 inches of rain. Since 1893, the deficiency in rainfall exceeded 30 per cent of the normal in one year and the deficit was over 15 per cent in 8 years. The heaviest fall for a single day was 7·30 inches recorded at Davangere on the 30th November 1918.

The following table gives the mean monthly and annual rainfall at the various rain-gauge stations in the Chitaldrug District :—

Station	No. of years	Jan.	Feb.	Mar.	Apr.	May	June
1	2	3	4	5	6	7	8
<i>Chitaldrug Taluk.</i>							
1. Chitaldrug ..	51	0·24	0·06	0·28	1·10	3·18	2·60
2. Vijayapur ..	28	0·03	0·21	0·04	0·81	2·10	2·45
3. Turuvanur ..	19	0·26	0·22	0·07	0·42	2·28	1·80
<i>Challakere Taluk.</i>							
4. Challakere ..	34	0·02	0·19	0·22	1·03	2·27	1·83
5. Talak ..	28	0·01	0·17	0·08	0·65	1·90	1·84
6. Nayakanhatti	28	0·07	0·21	0·12	0·62	2·10	1·42
7. Parasuram- pur.	11	0·00	0·22	0·31	0·39	2·73	1·28
<i>Hiriyur Taluk.</i>							
8. Hiriyur ..	48	0·08	0·10	0·20	0·97	3·01	2·04
9. Yeraballi ..	27	0·03	0·19	0·27	0·93	2·30	1·60
10. Marikanive ..	19	0·06	0·21	0·19	0·89	3·66	2·11
11. Dharmapur ..	10	0·00	0·29	0·21	0·38	1·85	1·36
<i>Holalkere Taluk.</i>							
12. Holalkere ..	35	0·07	0·15	0·23	1·28	2·37	2·93
13. Ramagiri ..	28	0·02	0·12	0·28	1·02	2·64	2·15
<i>Davangere Taluk.</i>							
14. Davangere ..	47	0·03	0·09	0·12	0·85	2·46	2·82
<i>Molakalmuru Taluk.</i>							
15. Molakalmuru .	30	0·06	0·14	0·16	0·70	2·20	2·45
16. Bomma- gondankere.	22	0·04	0·16	0·08	0·53	1·93	1·60
17. Rampur ..	28	0·07	0·17	0·16	0·87	2·15	1·05
<i>Jagalur Taluk.</i>							
18. Jagalur ..	34	0·12	0·17	0·08	0·89	2·57	2·21
<i>Hosdurga Taluk.</i>							
19. Hosdurga ..	47	0·05	0·09	0·20	1·18	3·31	2·49
20. Bagur ..	21	0·11	0·04	0·35	0·55	2·35	1·39
21. Budihal ..	28	0·12	0·10	0·25	1·23	3·39	2·00
<i>Harihar Taluk.</i>							
22. Harihar ..	28	0·13	0·10	0·10	0·90	2·26	2·56
23. Malebennur ..	22	0·02	0·23	0·15	1·04	2·53	2·35

The table of mean monthly and annual rainfall at the various rain-gauge stations in the Chitaldrug District—*concl'd.*

Station	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual
	9	10	11	12	13	14	15
<i>Chitaldrug Taluk.</i>							
1. Chitaldrug ..	2.89	2.94	4.20	4.61	2.23	0.37	24.70
2. Vijayapur ..	2.76	2.43	4.16	3.33	1.47	0.31	20.10
3. Turuvanur ..	1.74	2.28	3.68	3.38	1.25	0.26	17.64
<i>Challakere Taluk.</i>							
4. Challakere ..	1.61	1.72	4.04	3.00	1.50	0.20	17.63
5. Talak ..	1.65	1.76	4.28	2.95	1.25	0.21	16.75
6. Nayakanhatti	1.36	1.45	4.10	2.84	1.21	0.07	15.57
7. Parasurampur	2.45	2.05	4.64	2.82	1.22	0.00	18.11
<i>Hiriyur Taluk.</i>							
8. Hiriyur ..	1.86	1.56	4.05	3.59	1.80	0.28	19.54
9. Yeraballi ..	1.68	1.68	4.76	3.53	1.39	0.13	18.39
10. Marikanive ..	2.89	2.50	4.51	4.46	2.73	0.41	24.62
11. Dharmapur ..	2.21	1.49	4.41	1.91	1.58	0.01	15.70
<i>Holalkere Taluk.</i>							
12. Holalkere ..	3.49	2.85	4.41	4.46	2.02	0.40	24.66
13. Ramagiri ..	2.49	2.05	3.68	3.90	1.91	0.42	20.68
<i>Davangere Taluk.</i>							
14. Davangere ..	3.23	2.67	4.49	4.17	1.47	0.28	22.68
<i>Molakalmuru Taluk.</i>							
15. Molakalmuru	2.06	2.63	6.39	4.15	1.82	0.15	22.91
16. Bommagon- dankere.	1.47	1.84	4.19	2.39	1.17	0.12	15.57
17. Rampur ..	1.62	1.93	5.82	3.07	1.42	0.04	18.37
<i>Jagalur Taluk.</i>							
18. Jagalur ..	2.47	2.55	4.46	3.63	1.65	0.25	21.05
<i>Hosdurga Taluk.</i>							
19. Hosdurga ..	2.84	1.86	3.55	4.63	2.64	0.48	23.32
20. Bagur ..	1.97	1.68	3.01	4.00	2.10	0.40	17.95
21. Budihal ..	1.95	1.67	4.04	4.26	2.23	0.36	21.60
<i>Harihar Taluk.</i>							
22. Harihar ..	2.73	2.57	3.81	3.63	1.54	0.53	20.86
23. Malebennur ..	2.68	2.24	2.79	3.72	1.35	0.63	19.73

Even in the wettest year on record, *viz.*, 1889, the precipitation was only 44·93 inches and the rainfall was over 35 inches in 5 out of 55 years. The annual total fell short of the normal in 27 years and it was less than 20 inches during 13 years. The worst year on record is 1876 when only 9·96 inches were gauged ; during recent years, the total was very low in 1908, being only 15·40 inches.

Rainfall at
Chitaldrug.

The actual rainfall at Chitaldrug since 1870 is given in the following table :—

Year	Inches	Year	Inches
1870	25·26	1898	30·55
1871	26·14	1899	15·65
1872	27·89	1900	15·14
1873	31·18	1901	21·15
1874	35·15	1902	30·24
1875	12·21	1903	33·61
1876	9·98	1904	23·01
1877	29·95	1905	16·26
1878	26·02	1906	30·47
1879	24·90	1907	22·35
1880	38·61	1908	15·40
1881	16·41	1909	25·37
1882	26·13	1910	35·17
1883	30·36	1911	18·87
1884	18·12	1912	31·00
1885	26·38	1913	16·17
1886	22·35	1914	17·34
1887	34·64	1915	24·35
1888	30·02	1916	27·17
1889	44·93	1917	31·32
1890	29·94	1918	24·37
1891	32·80	1919	31·36
1892	32·56	1920	18·38
1893	29·78	1921	24·36
1894	22·24	1922	25·40
1895	32·99	1923	16·82
1896	20·48	1924	20·39
1897	31·85		

THE PEOPLE.

The population of the district as per Census of 1921 consists of 5,74,179 of which 2,94,955 are males and 2,79,224 females. Population.

Density.

The number of persons per square mile is 138, a comparatively low rate, though better when compared with that for 1891—due to the extent of the district and the barrenness of a considerable portion of it. The Davangere taluk in which is included the Harihar sub-taluk is the most thickly populated, the ratio being 206 persons per square mile, followed by Chitaldrug taluk with 185 and Holalkere and Jagalur taluks, with 150 and 138, respectively. The scantiest population was in Hosdurga taluk, with only 99 per square mile, while Challakere, Hiriyr and Molakalmuru have 107, 110 and 124, respectively.

By Religion.

According to religion, the population is distributed as follows :—

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	1,66,308	1,51,640	1,05,270	1,06,160	5,29,378	92.19
Muham- madana. ..	9,450	8,049	6,649	6,575	30,723	5.35
Jains ..	440	277	167	125	1,009	0.18
Christians ..	100	102	62	63	327	0.05
Animists ..	3,567	3,290	2,931	2,938	12,726	2.21
Total ..	1,79,865	1,63,358	1,15,079	1,15,861	5,74,163	

Inter-Censal variations.

The following figures compare the population in the different census periods from 1871 to 1921 :—

Taluku	1871	1881	1891	1901	1911	1921
Challakere ..	57,187	45,747	60,711	74,035	80,240	85,556
Chitaldrug ..	75,442	50,834	66,546	83,205	93,251	98,259
Davangere ..	56,889	44,425	58,462	70,202	76,385	76,501
Harihar ..	37,117	28,324	36,103	38,919	39,962	38,418
Hiriyr ..	50,607	34,142	45,974	56,782	63,180	69,960
Holalkere ..	50,096	31,139	43,520	53,284	62,194	61,133
Jagalur ..	40,311	28,437	38,229	47,196	53,574	51,445
Molakal- muru. ..	28,405	25,332	32,560	37,744	39,231	36,483
Hosdurga ..	56,424	56,226	49,695	42,172	29,712	50,356
Total ..	4,46,410	3,18,092	4,24,277	5,11,062	5,64,243	5,74,179

The great famine of 1877-78 fell with severity upon Chitaldrug, and the population went down 28·7 per cent by 1881. It again rose to 33·38 per cent in the 10 years to 1891, indicating considerable elasticity in the population. The percentage of increase from 1891 to 1901 was 20·4 while that from 1901 to 1911 was 10·4 per cent. The increase during the last decade ending with 1921 was comparatively very low being only 1·7 per cent.

Classified according to occupation, the population is composed of the following :— Occupation.

Occupation	Number
Agriculture	4,56,297
Industry	55,628
Commerce	27,382
Professions	5,679
Other occupations	29,193

With reference to means of livelihood, the population may be classed as follows :— Means of livelihood.

Exploitation of earth	113,714
Extraction of minerals	253
Industrial occupation	16,133
Transport	1,018
Trade	7,587
Public force	1,114
Public administration	3,257
Professions and liberal arts	2,067
Persons living on their income	167
Domestic service	1,792
Insufficiently described occupation	129
Unproductive	7,417

TOWNS AND VILLAGES.

The district contains 12 towns with a population of 55,307 Towns. composed of 43,550 Hindus, 10,237 Muhammadans, 260 Christians, 626 Jains, 16 Parsis and 618 Animists.

The following are the Municipal towns with the population of each :—

Towns						Population
Davangere	..	..	..	..	..	16,971
Chitaldrug town	..	..	..	..	..	8,520
Harihar	..	..	..	..	..	5,904
Molakalmuru	..	..	..	..	..	3,359
Holalkere	..	..	..	..	..	3,184
Nayakanhatti	..	..	..	..	..	2,704
Jagalur	..	..	..	..	..	2,668
Hiriyur	..	..	..	..	..	2,616
Hosdurga	..	..	..	..	..	2,594
Challakere	..	..	..	..	..	2,529
Malebennur	..	..	..	..	..	2,177
Mayakonda	..	..	..	..	..	2,081

Villages.

The following table gives details of villages by taluks in two different ways :—

Taluk	Villages			Villages Classified				
	Populated	Depopulated	Total	Government	Sarvamanya	Jodi	Kayangutta	Total
Chitaldrug.	167	21	188	179	2	6	1	188
Challakere.	158	33	191	188	1	1	1	191
Molakalmuru.	81	16	97	92	1	4	..	97
Jagalur	136	35	171	170	..	1	..	171
Davangere	156	20	176	171	3	..	2	176
Harihar sub-taluk.	77	9	86	84	1	..	1	86
Holalkere	155	39	194	193	1	..	..	194
Hosdurga	188	44	232	226	..	6	..	232
Hiriyur	135	21	156	152	1	2	1	156
Total	1,253	238	1,491	1,455	10	20	6	1,491

STOCK AND DWELLINGS.

The following table shows the details of agricultural stock Stock. in the District as per census of 1921 :—

Names of Taluks	Oxen			Buffaloes		
	Bulls	Bullocks	Cows	Young stock	Male buffaloes	Cow buffaloes
1	2	3	4	5	6	7
Chitaldrug ..	5,647	23,964	18,948	13,617	2,288	15,416
Challakere ..	6,158	25,203	22,733	15,203	3,636	9,681
Hiriyur ..	5,044	18,407	12,863	9,996	2,397	8,873
Holalkere ..	3,525	17,270	17,445	11,016	1,405	14,035
Davangere ..	2,046	16,334	12,888	10,308	1,496	12,241
Jagalur ..	2,679	14,239	8,303	5,161	1,444	8,671
Molakal-muru ..	2,727	9,188	7,562	4,782	1,774	4,181
Hosdurga ..	4,295	19,968	16,663	10,350	1,916	11,535
Harihar sub-taluk ..	1,200	8,323	4,119	3,612	516	6,027
Total ..	34,221	1,52,896	1,21,524	84,045	16,872	90,660

Names of Taluks	Buffaloes	Sheep	Goats	Pigs	Horses and Ponies			
	Young stock				Horses	Mares	Young stock	Mules
	8	9	10	11	12	13	14	15
Chitaldrug ..	10,416	28,997	13,336	230	255	257	41	..
Challakere ..	7,793	85,346	33,150	598	167	282	38	..
Hiriyur ..	6,811	83,136	22,181	786	267	272	11	..
Holalkere ..	8,557	20,046	10,517	60	79	116	10	..
Davangere ..	8,359	13,235	8,777	367	172	106	8	..
Jagalur ..	6,072	18,985	6,838	30	94	149	15	..
Molakal-muru ..	2,979	23,131	11,315	146	45	62	1	..
Hosdurga ..	6,613	51,437	14,503	263	107	150	3	..
Harihar sub-taluk ..	3,835	7,122	4,305	55	55	62	24	1
Total ..	61,997	3,31,435	1,24,922	2,535	1,241	1,456	151	1

Table showing the details of agricultural stock in the District as per census of 1921—*concl'd.*

Names of Taluks	Donkeys	Camels	Ploughs			Carts
			Old Pattern	New Pattern	Total	
	16	17	18	19	20	21
Chitaldrug ..	947	6	11,968	206	12,174	4,599
Challakere ..	1,384	..	12,460	64	12,524	2,589
Hiriyur ..	1,152	..	91,302	203	9,565	3,029
Holalkere ..	235	..	8,530	199	8,729	3,330
Davangere ..	423	..	8,098	165	8,263	4,474
Jagalur ..	409	..	7,273	70	7,343	2,964
Molakalmuru ..	393	..	4,383	75	4,463	1,156
Hosdurga ...	552	..	10,029	29	10,058	2,574
Harihar sub-taluk.	144	..	4,333	133	4,466	2,204
Total ..	5,639	6	76,446	1,144	77,590	27,223

There were thus 3,08,641 cows and bullocks, 1,07,532 buffaloes, 2,697 horses and ponies, 3,31,435 sheep, 1,24,922 goats, 2,535 pigs, 5,639 donkeys, 77,590 ploughs and 27,223 carts.

Dwellings.

As per census of 1921, there were 1,15,033 occupied houses in the district, of which 14,607 were in towns and 1,00,426 in villages accommodating a population of 5,74,179. The best houses are most numerous in Davangere Taluk. Hiriyur and Chitaldrug follow next in order.

FESTIVALS, ETC.

The following table gives particulars of important festivals or jātras in the District:—

Important
Festivals
and Jātras.

Name of place	Name of Jātra	Time	Attendance at the Jātra
1. Challakere Taluk.			
Naikanahatti ..	Thippērudra- svāmi. ..	Phālguna (March) 3 days.	15,000
Goursamudra ..	Māremma ..	Bhādrapada 4 days.	3,000
2. Jagalur Taluk.			
Koligudda ..	Virabhamēsvara ..	Phāl- guna (March) 3 days.	8,000
Kalledvarapura	Car festival ..	April ..	6,000
Gurusiddapura ..	Chowdēsvari ..	March ..	3,500
3. Hiriyur Taluk.			
Bēvinahalli ..	Ammana Jātra ..	Chaitra .. 7 days.	6,000
Hiriyur ..	Tēru Mallēsvara ..	Do ..	5,000
Marikanve ..	Māramma's Jātra ..	Māgha. Vaisākha.. 5 days.	2,500
Yaraballi ..	Do ..	Do ..	3,000
4. Chitaldrug Taluk.			
Murgimut ..	Murigimut Festival	11th day . of Asvīja.	4,000
5. Hosdurga Taluk.			
Devapura ..	Kereyagalamma's .. Jātra.	Pushya .. 5 days.	2,000
6. Davangere Taluk.			
Davangere. ..	Durgamma's Jātra. ..	Once in .. 2 years in Phālguna.	8,000
Avaragola ..	Eswara Jātra ..	Māgha ..	2,000
7. Harihar Taluk.			
Harihar ..	Sangamēswara ..	March ..	15,000 (People and Cattle)
8. Molakalmuru Taluk.			
NunkeBhairana- gudda. ..	Nunke-Bhairava ..	Vaisākha	3,000
Pommagatta. ..	Rāmadēvaru ..	March .. 3 days.	3,000
Do ..	Kani-pile Dēvara Jātra.	Māgha .. 3 days.	2,000

Fairs.

Weekly *santes* (fairs) are held in all the Taluk head-quarters. The largest *sante* is that of Challakere where business to the extent of about Rs. 10,000 is transacted. The *santes* at Chitaldrug, Davangere, Holalkere are next in importance. The following is a list of the more important *santes* :—

- | | |
|---------------|-------------------------------------|
| 1. Challakere | 7. Aimangala (Hiriyur Taluk). |
| 2. Chitaldrug | 8. Devasamudra (Molakalmuru Taluk). |
| 3. Davangere | 9. Hireguntanur (Chitaldrug Taluk). |
| 4. Holalkere | 10. Jagalur. |
| 5. Harihar | 11. Budibal (Hosdurga Taluk). |
| 6. Hosdurga. | |

Cattle Shows.

Since 1909, a cattle show is held at Harihar in the month of March in connection with the Sangamēsvara Jātra and it is growing in importance. The grand open *maidan* to keep the cattle and the Tungabhadra river adjoining the ground afford great facilities for the cattle owners who come not only from the neighbouring taluks of the Chitaldrug and Shimoga Districts but from the British taluks of the Bombay and Madras Presidencies. The District Board had supervision in conducting the show till 1920 when the Harihar Municipality undertook to manage the affairs.

Vital statistics.
Diseases.

The total number of births and deaths in the District during the year 1924-25 was 12,414 and 12,440 respectively. Of the deaths, 3 were of plague, 47 of cholera and the rest of other causes.

CASTES AND OCCUPATION.

Castes.

The following are the largest castes or classes which number over 10,000, in order of strength. These account for 492,532 or 85.78 per cent of the population.

- | | |
|------------------------|-------------------------|
| 1. Lingāyet .. 122,171 | 7. Muhammadans.. 30,723 |
| 2. Bēda .. 98,174 | 8. Mādiga .. 29,189 |
| 3. Golla .. 45,123 | 9. Vodda .. 28,368 |
| 4. Vakkaliga .. 42,769 | 10. Uppāra .. 13,013 |
| 5. Kuruba .. 37,141 | 11. Lambāni .. 10,501 |
| 6. Holeya .. 35,359 | |

According to occupation and means of livelihood, the population of the District may be classified as follows:— Occupation and means of livelihood.

Exploitation of earth	113,714
Extraction of minerals	253
Industrial occupation	16,133
Transport	1,018
Trade	7,587
Public Force	1,114
Public Administration	3,257
Professions and liberal arts	2,067
Persons living on their income	167
Domestic service	1,792
Insufficiently described occupation.. ..	129
Unproductive	7,417

CHRISTIAN MISSIONS.

The Roman Catholic Mission carries on evangelistic and educational work in several places in the District, the important ones among them being Holalkere, Davangere and Harihar. The Roman Catholic Mission.

The Wesleyan Mission maintains a Girls' School at Davangere and evangelists are also stationed at this place. The Wesleyan Mission.

SECTION II—HISTORY AND ARCHÆOLOGY.

A. HISTORY.

The plates existing in Shimoga District, which profess to record grants made at Harihar by the emperor Janamējaya in 3066 and 3022 B.C., have been referred to under that District, and in the general chapter on *History* in Vol. II. Legendary History.

But the oldest authentic inscriptions found in Mysore, and indeed in Southern India, are the Edicts of Asōka. Mauryas.

discovered by Mr. Rice in 1892 in Molakalmuru taluk. This discovery carried back the history of Mysore to the 3rd century B.C., and threw a new light on the condition of the Peninsula at that period. The accounts of Bhadrabāhu and Chandragupta at Sravana-Belgola (Hassan District) had connected Mysore with the Mauryas, but the Edicts of Asōka made it clear that the north of the country, probably the province long afterwards known as Kuntala, was a component part of the Maurya empire.

Sātavā-
hanas.

The next link in the chain of evidence for the early history of the District was the find of Buddhist lead coins on the site of the ancient city of Chandravalli, immediately to the west of Chitaldrug. One at least of the coins bore the name of the Sātavāhana king Pulomāyi, and in conjunction with the inscriptions of Hāritiputra Sātakarni, discovered by Mr. Rice in Shikarpur taluk (Shimoga District), left little doubt that the Sātavāhanas held sway over the north of Mysore in the 2nd century A.D. (See Vol. II, Chap. IV).

Kadambas.

The Kadambas succeeded the Sātavāhanas, and there is probably a trace of them in an old inscription at Anaji, which may be of the 4th century and which mentions a great battle between a Pallava king named Nanakkāsa and a king named Krishnavarma, doubtless a Kadamba. The latter suffered so complete a defeat that the prince Sivanandavarma retired in consequence from the world. Banavāsi was the chief Kadamba capital, but Uchchasingi is also mentioned as an important seat of their government and this corresponds either with Uchchangi-durga near Davangere, or with a hill of the same name, but also called Hire-Āryara-durga, near Molakalmuru, some Kadamba inscriptions being found here. A rock inscription of Chandiyammarasa, to the south-west of Chitaldrug, is also probably Kadamba.

The *Chālukyas* in the 6th century reduced the Kadambas to the condition of feudatories, and soon extended their dominion over this District in their contests against the

Pallavas. But in the 8th century the *Rāshtrakūtas* became supreme, and so remained for two hundred years. Under them part of the District seems to have been attached to the Kadambalige nād.

But the distinctive ruling race in the District at this time Nolambas. was the Nolambas or Nonambas, a branch of the Pallavas, and their territory was the Nolambavādi or Nonambavādi Thirty-two Thousand, called in an inscription, a girdle for her loins (*katinūpura*) to the Lady Earth. They had a capital at Penjeru or Henjeru, now Hemavati, close to the eastern point of Hiriyur taluk but they also had a city, Nolambapattana, of which only the name remains, to the east of Chitaldrug, near Aymangala, properly Ayyapamangala, so named after a Nolamba king, as also was Nannivala.

The *Chālukya* power was revived at the end of the 10th Chālukyas. century, and their government of Nolambavādi was at one time under the prince Vishnuvardhana Vijayāditya, who had his capital at Kampili (on the Tungabhadra in Bellary District) and then under the prince Jayasingha Nolamba Pallava, who also ruled over Banavāsi. From about the middle of the 11th to the end of the 12th century, the government was hereditary in a family of Pāndyas, of whom Tribhuvana Malla Pāndya Dēva, Vijaya Pāndya Dēva, Vira Pāndya Dēva, and another Vijaya Pāndya Dēva are mentioned; whence the region, or some portion of it, was also called the Pāndya rājya and the Pāndya mandala. Its capital at this time was at Uchchangidurga (near Davangere). In the latter part of the period, though subordinate to the Kālachūrya kings who supplanted the Chālukyas, these Pāndyas appear to have affected some degree of independence. They claim to be of the Yādava race and lords of Kāंचीपुरa. The latter title seems to be assumed because of the defeat their name-sake of Madura had inflicted on the Chōlas. Further information on this branch of the Pāndyas will be found in Mr. Rice's *E. C. XI*, Introduction 16-18.

Hoysalas.

At the close of the 12th century, the District was absorbed in the kingdom of the Hoysalas, whose capital was at Dōrasamudra (Halebid, Hassan District). Nolambavādi and Nirgunda were both provinces of the Hoysala dominions, and descendants of the Ganga kings appear to have continued to rule over the latter as subordinate governors. The north-east, as far as Nidugal, was subdued by Vishnuvardhana, and Molakalmuru by Vira Ballāla.

For about 15 years from 1270, the *Yādava* kings of Dēvagiri (Daulatabād) gained some advantage over the north-western parts of the District, and the seat of the provincial government was apparently established by them at Betūr near Davangere, which, however, is also described as having long before been the capital of some local chieftain.

In 1287, the Hoysalas had recovered their possessions in this part of Mysore, but the seat of government seems to have been transferred to Bemmatana-kallu, the present Chitaldrug. Before long, both Dēvagiri and Dōrasamudra were taken and sacked by the Muhammadans, and the two royal lines were brought to an end.

Vijayanagar.

From the middle of the 14th century, under the Vijayanagar sovereigns, who next became paramount, Bemmatana-kallu continued the chief town of the District. But subordinate to this sovereignty, in the course of the 15th century, arose the various *pāleḡārs* who held tracts of country on feudal tenure. The most considerable of these were the chiefs of Chitaldrug and Nidugal.

(†) Chitaldrug.

The Chitaldrug family were of the Bēda or Bōya caste, corresponding with the Kirātas of Sanskrit writers. Hunters and mountaineers, as the names indicate, they belonged to one of the hill tribes who subsisted by hunting and tending cattle. The accounts of their origin are somewhat confused, but it appears that three families emigrated from Jadikal-durga, in the neighbourhood of the shrine of Tirupati, and settled at Nirutadi near Bharamasāgar about 1475. The son and grandson of one of the leaders, named respectively Hire Hanumappa Nāyak and

Timmana Nāyak, afterwards took up their residence at Matti in Hadadi hobli, Davangere taluk. The latter, called Kāmagēti Timmana Nāyak, was appointed in 1508, by the Vijayanagar king, as Nāyak of Holalkere, and afterwards to the same office in Hiriyr and eventually in Chitaldrug. The hill at this place he fortified, and so conducted himself that a force was sent against him. According to another account, Timmana Nāyak came with a small body of armed men from a place called Madakeri below the Ghāts, 10 *gau* distant from Tirupati, and entered the service of the *pālegār* of Basvapatna. Some quarrel arose about a mistress that Timmana Nāyak kept at Matti, and he took refuge at Māyakonda, whence, on being pursued, he escaped to the jungle at Guntur. Collecting a band, he commenced plundering on every side, and erected a small fort called Rangapatna near Haleyūr. The neighbouring *pālegārs* of Harpanhalli, Nidugal, and Basvapatna, being much annoyed by his depredations, united against him and with the aid of some troops from Vijayanagar marched upon Rangapatna. Timmana Nāyak was then forced to retire to Chitaldrug, where he was closely besieged, when the incident related below occurred and led to his formal recognition as one of the chiefs dependent on Vijayanagar.

On this occasion, Timmana Nāyak distinguished himself as the hero of a most extraordinary adventure. Stealing into the camp at night with the intention of carrying off the horse of Sāluva Narasinga Rāya, the prince who commanded, he accidentally roused the groom. Hastily hiding among the latter, he lay quiet to escape observation, when the groom, driving in afresh the peg for the heel ropes, as luck would have it, sent it right through the hand of the concealed chief. The latter bore the pain without moving, and when all was again still, releasing himself by cutting off the hand which was pinned to the ground, he succeeded in carrying off the horse in triumph. The unexampled proof of fortitude, while it attached to him more closely his immediate followers, showed the besieging army that no intimidation would be effectual with such an opponent. A peace was, therefore, it is said, concluded, and Timmana Nāyak invited to Vijayanagar, the sovereign of which expressed the greatest admiration of his courageous exploit. After successfully aiding the royal troops in an expedition against

Kulburga, he visited the capital and was rewarded with many honours. At a later period, he incurred the royal displeasure and was imprisoned at Vijayanagar, where he died.

His son, Obana Nāyak, was in the next reign appointed Nāyak of Chitaldrug. He took the name of Madakeri Nāyak, and, on the fall of Vijayanagar in 1564, assumed independence. In 1602, he was succeeded by his son Kastūri Rangappa Nāyak, during whose warlike reign the possession of Māyakonda, Sante-Bennur, Holalkere, Anaji, Jagalur and other places was contested in several battles with the Basvapatna *pālegār*, and they remained as parts of the Chitaldrug territory. At the chief's death in 1652, his possessions yielded a revenue of 65,000 Durgi pagodas. Madakeri Nāyak, his son, was next installed, and ruled till 1674. He extended the dominions, principally eastwards, until they yielded 100,000 Durgi pagodas.

An adopted son named Obana Nāyak next succeeded, but after a few months was put to death by the *dalavāyis*, who were dissatisfied with his management. His son Sūrakanta Rangappa then took the government but, on refusing to the troops the customary gratuities on the accession of a new master, they mutined and killed him. Chikkanna Nāyak, a younger brother of Madakeri Nāyak, was next invited to the throne and installed in 1676. After forcing the Harpanhalli chief to raise the siege of Anaji, he was under the necessity of defending Harihar against the Muhammadans. This he effected by the following stratagem. Causing, on the approach of night, lights to be fixed to the branches of the trees and horns of the cattle at his encampment near the Bati hill, and the musicians to play as usual on their instruments as if the army were still there, he marched with nearly the whole force by a circuitous route and threw himself into the fort from the west, and thus drove off the besiegers. He formed alliances by marriage with the Rāyadurga and Basvapatna chiefs, and died in 1686. His brother Madakeri Nāyak succeeded, but was imprisoned by the *dalavāyis*, who set up Rangappa.

But in 1689, Kumāra Barmappa Nāyak assumed the government and reigned till 1721. He was principally remarkable for the extent of his benefactions and the number of his children. It was during this period that the Mughals overran the Karnātic possessions of Bijapur and established their government at Sira, of which province Basvapatna and Budihal were made

parganas, and to which Chitaldrug and the other neighbouring estates of *pālegārs* became tributary.

His son Madakeri Nāyak, who came next, was engaged in continual hostilities against Harapanhalli, Savanur, Bednūr, and the Mahrattas under Siddōji or Hindu Rao, the father of Morāri Rao. He was generally successful in his engagements and annexed a large tract of country on the north-east, extending beyond Molakalmuru, conquered from Rāyadurga. In 1748, he secured the alliance of Chanda Sāhib, who, released from prison at Sattara through the designs of Mons. Dupleix, was marching south. But in the battle of Māyakonda, the Chitaldrug army encountered with disastrous result that of Bednūr, which was assisted by the confederate forces of Rāyadurga, Harpanhalli and Savanur. Madakeri Nāyak was slain, in single combat on élphants, by Sōmasēkhara Nāyak, the Harapanhalli chief; Chanda Sāhib's son fell at his side, and he himself was taken prisoner by the Bednūr troops. But having made known his hopes and designs regarding the Nawābship of the Karnātic to the Mussalman officers of the latter, they released him and joined his standard.

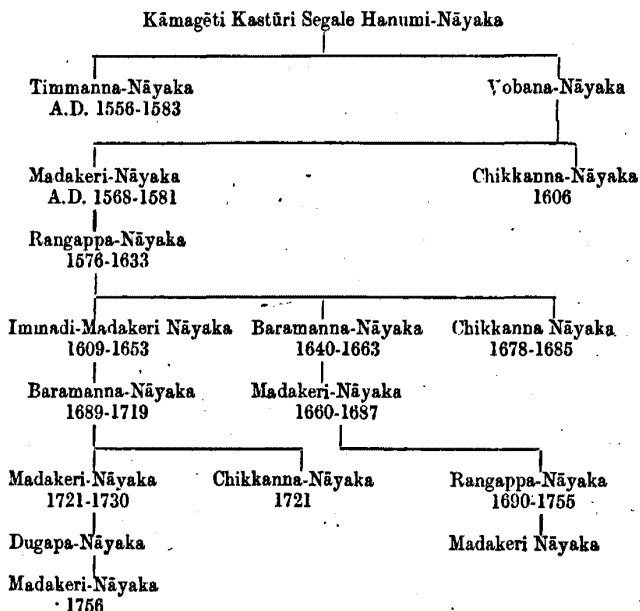
Kastūri Ranagppa Nāyak, son of Madakeri Nāyak, succeeded, and with the aid of Morāri Rao retook Māyakonda. He made various expeditions to the north and south, in the latter of which he gained some possessions in the Budihal country. He at the same time kept up a friendship with the Subadār of Sīra, who, it is said, invested him with the titles of Tallāri and Nād-guda of Sīra. He died in 1754 without issue, and Madakeri Nāyak, the son of Barmappa Nāyak, was acknowledged as his successor.

Placed between the Mahrattas on one side and Haidar Ali on the other, this chief occupied a perilous position. In 1762, he was summoned by the latter, to whom the *pālegārs* of Rāyadurga and Harpanhalli had submitted. Madakeri Nāyak procrastinated on which Haidar overran the whole country with his cavalry, and the chief was forced to compromise by paying a fine of two lakhs of rupees and an annual tribute. At this time, a pretender to the throne of Bednūr, announcing himself as Channa Basavaiya, who it was supposed had been murdered, had sought protection and assistance from Chitaldrug. Haidar Ali soon saw the use that could be made of him, and

in 1763 the united armies of Mysore and Chitaldrug invaded the Bednūr country with the ostensible object of restoring the rightful king. The result of the expedition has been related in the history of the Shimoga District. Haidar, having accomplished his purpose, sent the pretender, called in joke the Ghaib (or resurrection) Rāja, to Madhugiri (Tumkur District) as a prisoner, along with the Bednūr Rāni.

In 1777, when Haidar Ali was threatened with a formidable invasion by the allied armies of the Mahrattas and of Nizām Ali, the Chitaldrug *pālegār* having received information which led him to consider that Haidar's fortune would shortly be reversed, held back from sending the usual contingent of troops to his assistance. Haidar, posted in a strong position at Gooty, found means to avert the danger, and immediately marched upon Chitaldrug to punish it, rejecting the offers of the chief to pay a large fine. The siege was maintained for some months without success, when an arrangement was entered into and a fine of thirteen lakhs of pagodas levied on the chief. But the advance of the Mahrattas forced Haidar to destroy the siege works and hasten to the north-west before the whole was paid, and the *pālegār*, still doubting to which side fortune might incline, evaded the order to accompany the army with his troops. The Mahratta campaign failed, from the mutual jealousy of the leaders and other causes, and Haidar, after a successful career of conquest over all the country between the Tungabhadra and the Krishna, once more sat down indignant before Chitaldrug. But only by the treachery of the Muhammadan officers in the *pālegār's* service was the place at last taken in 1779. Madakeri Nāyak, on finding himself betrayed, threw himself on Haidar's mercy. He and his family were sent as prisoners to Seringapatam; while to break up the Bēdar population, whose blind devotion to their chief had so prolonged the contest, he removed 20,000 inhabitants to people the island of Seringapatam, and of all the boys of proper age formed regular battalions of captive converts of Chelas, who in following were of great service to him. From the inscriptions found in the District, a few more facts about the Bēdar chiefs of Chitaldrug may be noted. They are described as Bēdas by caste, of the Kāmagēṭṭa *vamsa* and of the Vālmīki *gōtra*. They were styled Mahā-nāyaka-chārya and had the distinctive preface of Kāmagēṭi Kastūri. So many

of them bore the same name Madakeri, that there is considerable difficulty in determining their separate periods. Mr. Rice has worked out the following table of genealogy from the extant inscriptions (*E. C. XI*, Introduction 29).



The Vijayanagar king Tirumala (Rāma Rāja's brother) granted the Holalkere-sime to Madakeri Nāyaka in 1568 A.D. as *amara-māgani*. He restored the temple of Gōpāla Krishna at Holalkere (*Holalkere* 6 and 7). In 1698, Baramanna Nāyaka restored the Ahōbala Narasimha temple at Niratadi which had been destroyed by Aurangazīb's army (*Davangere* 164). He was the donor of the grant in *Davangere* 147 dated in 1716 to Raghunāthātīrtha Śrīpāda, the *Svāmi* of the Sosale Vyāsara-ya Mutt.

The founder of the Nidugal family appears to have come (ii) Nidugal from the neighbourhood of Bijapur, and claimed to be a

Kshatriya. According to tradition, he was born of a girl of that caste, whose family had settled at Dodderi, Harti, and Sarvād in the Bijapur country. At the age of seven she conceived by the Sun, and her father Timma Rāja, to avert disgrace, exposed the infant to which she gave birth on a *tippe* or dung-hill. The child was found by a cowherd named Kamma, who brought him up as his own. After a time the cowherd removed to Kāmalāpūrā near Vijayanagar, where there was an enclosure for the exhibition of tiger fights. On one occasion when the king Krishna-Rāya was present, a tiger got loose and ran among the cattle on which the boy killed it with his axe. The king made inquiry regarding a youth of such bold spirit, and on hearing his story took him away from the cowherd, alleging that as a foundling he belonged to the State. At the same time, from the fact of his having been found on a *tippe*, he gave him the name of Tippana Nāyak.

Some time after, he defeated a noted champion athlete, who had prevailed against all other opponents at the Court, and put him to death; for which exploit he was granted a tract of country in the east of the Chitaldrug District, to be cleared of jungle and formed into an estate. Settling at Machisamudra, Gosikere and Challakere, he built Dodderi and Harti, naming them after the towns of his ancestors; and took possession of the country extending from Chitaldrug to Pavugada, and from Molakalmuru to Sira. At his death, which must have happened in the latter half of the 16th century, he divided his territory among his seven sons.

On the invasion of the country by the Bijapur army, the descendants of these were driven from their respective possessions, and Timmanna Nāyak, who had lost Dodderi, retired to the hill of Nidugal, which he fortified; and there the family long remained, paying to Sira a tribute of 3,000 pagodas. On the capture of Sira by Haidar Ali in 1761, the Nidugal Chief, also called Timmanna Nāyak, submitted to the conqueror, who imposed on him a tribute of 7,000 pagodas and the supply of 300 men. Subsequently, while accompanying Tipu Sultān in the expedition against Mangalore, he fell ill; and when at the point of death, was compelled to sign a letter relinquishing his territory and ordering his son Hottanna Nāyak to deliver it up to the Governor of Chitaldrug. Possession was at once taken and

Hottanna Nāyak, with his brother, were sent as prisoners to Chitaldrug and thence to Seringapatam, where they were put to death when the British army ascended the Ghats.

On the overthrow of the Muhammadan government and the formation of the present kingdom of Mysore, the Chitaldrug country was included in it, and formed the Chitrakal Rāyada, Subayana or Faujdāri. The west and south suffered during the insurrection of 1830. Under the subsequent British management, the Chitaldrug division included the Chitaldrug and Tumkur Districts, with head-quarters at Tumkur. In 1863, that Division was broken up, by joining the Chitaldrug District to the Nagar Division, and the Tumkur District to the Nundidrug Division. In 1879, the Divisions were abolished, and in 1882 Chitaldrug was reduced to a Sub-Division under Tumkur District. In 1886, the Chitaldrug District was re-established, but Pavugada taluk remained a part of Tumkur District.

Mysore Rāja.

B. ARCHÆOLOGY.

The inscriptions found in the District will be found collected in *E. C. XI, Chitaldrug District* and the *Mysore Archaeological Reports, 1901-1926*.

There are to be seen in this District some pre-historic monuments of note, which as elsewhere in south India are called *Moriyaramane*, houses of the Moryas or Mauryas. There are groups of stone circles at Hayakal and Chikka-Madhure. These are called *Morya dinne* or mounds of the Mauryas. Mr. Rice remarks of them that they may be sites of Bēda encampments. Nothing has been found in them on excavation.

Among the most noteworthy monuments found in the District are the Edicts of Asōka found in Molakalmuru. These and other antiquities will be found referred to at some length in Vol. II, *Historical*, *vide* especially Chapters V, VI and XI.

The curious long series of subterranean chambers to the west of Chitaldrug now forming part of the Ankli *matha* are also deserving of notice. They are approached by a good stair-case, which leads down to rooms of various sizes at different levels. In these are shrines, *lingas*, baths and pedestals, the last apparently for *yōgāsana*. The caves may be old, though the structures referred to may date only from about the 15th to 17th centuries. At the Panchalinga cave is an inscription (*Chitaldrug* 32) of 1286. It says that the *tīrtha* of five *lingas* was established by the Pāṇḍavās.

Architecturally, the most important building in the District is the temple of Hariharēśvara at Harihar built in 1224, by Pōlālva, minister and general of Hoysala Narasimha II. Sōma, minister and general of Hoysala Narasimha III, who built the famous Sōmanāthpur temple, erected the *gōpura* of five storeys over the eastern gateway of this temple in 1268 (*Davangere* 36). In 1280, Sāluva Tikkama, the general of the Sēvuna (Yāduva) king Mahādēva, completed a temple of Lakshmi-Nārāyana within its precincts, in the name of the king and in commemoration of his successful expedition into the Hoysala territories (*Davangere* 59). At Anekonda, north-east of Davangere, is a ruined Īsvara temple, the ceilings and pillars of which are finely carved and of special design. The temple at Nandigudi, on the right bank of Nandagudi, to the north-west of Male-Bennur, is a highly ornamental one. Near to it is a *vīrakal* dated in 930 A.D. (this is the one mentioned in *Davangere* 119). A little to the north of this is Vāsana, the Osana-tīrtha mentioned in inscriptions (*Davangere* 113 and 114). To the north-east of Male Bennur, at Nanditavare, is a ruined temple of the Hoysala period (13th century) which is well carved. (See *Davangere* 69).

The Ranganātha temple at Niratadi, which, as mentioned above, was destroyed by the army of Aurangzīb, was rebuilt by the Chitaldrug Chief Barmana Nāyaka. The design is good though the execution is inferior. At Yelakote

on the Tungabhadra, is a fine and well built Virasaiva *matha*, with simple but good ornamentation.

The extensive fortifications of the upper fort of Chitaldrug are good specimens of the military buildings of the latter part of the 18th century, erected in the time of Haidar Ali and Tipu Sultān with the assistance probably of French Engineers. They contain immense granaries and pits for storing oil and ghee. Also, a number of temples of much older date. The *mahal* or palace erected by Tipu Sultān in the inner fort below is used as a *cutcherry*. The quadruple mill in the arsenal was probably intended for preparing gunpowder.

At the beginning of the flight of steps leading to Jatingarāmēsvara hill, in Chitaldrug District, is a Ganēsa temple, which is noteworthy for its Ganēsa, which has only two hands which is considered to be a speciality. According to text-writers, an image of Ganēsa may have four, six, eight, ten or sixteen arms. In the majority of cases, however, the image has only four arms, one with two arms being a rarity. (*Vide* T. A. Gopinatha Rao, *E.H.I.* I. 35).

SECTION III.—ECONOMIC.

GENERAL AGRICULTURAL CONDITIONS.

A description of the soil of the District has been given Soils. in Section I *Descriptive*. In some taluks, especially in the Challakere taluk, the soil is very inferior and so the lands lose their fertility after they yield crop for a year or two. The raiyats therefore relinquish the lands after a year or two and apply for fresh ones. The number of *Darkhasts* for lands and their relinquishments are consequently very large in this Taluk.

CHIEF AGRICULTURAL STATISTICS.

Net area
cropped.

The following table gives particulars of the area available for cultivation in the District and the net area cropped, during the years 1920-21 to 1924-25:—

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy
1	2	3	4
1920-21	26,21,480	15,88,383	93,812
1921-22	26,21,513	15,86,160	96,209
1922-23	26,21,472	15,85,824	97,791
1923-24	26,21,472	15,84,781	97,287
1924-25	26,21,474	15,97,660	97,296

Year	Cultivable area under occupancy	Current fallows	Net area cropped
	5	6	7
1920-21	14,90,326	4,32,599	10,57,727
1921-22	14,89,851	4,50,958	10,38,893
1922-23	14,88,043	4,37,569	10,50,474
1923-24	14,87,494	4,77,205	10,10,289
1924-25	15,00,364	3,55,872	11,44,492

Area of crops
raised.

Area of different crops that were raised during the years 1920-21 to 1924-25 is given in the following table:—

Year	Food grains and pulses	Oil seeds	Condi-ments and spices	Sugar	Fibre
1	2	3	4	5	6
1920-21 ..	8,84,892	72,271	17,018	1,445	89,479
1921-22 ..	8,99,714	83,583	16,305	1,542	46,526
1922-23 ..	9,06,656	76,117	15,751	2,243	68,872
1923-24 ..	8,15,857	97,653	18,470	1,178	69,922
1924-25 ..	9,06,495	1,17,488	18,963	869	92,677

Statement showing the area of different crops that were raised during the years 1920-21 to 1924-25, etc.—*concl'd.*

Year	Dyes and Narcotics	Fodder crops	Fruits and vegetables	Miscellaneous	Total
	7	8	9	10	11
1920-21 ..	3763	28	1,008	6,461	10,76,365
1921-22 ..	4815	62	6,095	3,439	10,62,081
1922-23 ..	4450	69	5,749	3,486	10,83,393
1923-24 ..	4585	20	3,734	3,568	10,17,416
1924-25 ..	5218	2,164	3,418	4,205	11,54,392

A table showing the number and extent of different holdings under cultivation in the District during the years 1920-21 to 1924-25 is given below:—

Year	Holdings not exceeding one acre in extent		Holdings exceeding one acre but not exceeding five acres		Holdings exceeding five acres but not exceeding ten acres			
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7		
1920-21 ..	1,244	1,247	12,913	46,833	19,059	1,54,103		
1921-22 ..	1,247	1,247	12,888	18,802	1,51,376	1,51,376		
1922-23 ..	1,287	1,315	12,964	18,802	18,860	1,53,451		
1923-24 ..	1,213	1,122	12,973	47,835	19,125	1,55,994		
1924-25 ..	1,178	1,105	13,210	53,480	19,068	1,37,089		
Year	Holdings exceeding 10 acres but not exceeding 50 acres		Holdings exceeding 50 acres but not exceeding 100 acres		Above 100 acres but not exceeding 500 acres		Above 500 acres	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	8	9	10	11	12	13	14	15
1920-21	32,172	7,72,001	4,863	3,52,595	966	1,54,937	11	8,584
1921-22	32,207	7,74,064	4,769	3,52,563	958	1,55,194	11	8,584
1922-23	32,069	7,72,225	4,744	3,51,449	938	1,53,710	11	8,584
1923-24	32,212	7,72,186	4,731	3,50,094	923	1,54,108	8	6,615
1924-25	32,111	7,62,024	4,715	3,46,800	905	1,93,716	6	6,150

Holder.

A statement showing the number of holders classified according to the amount of revenue paid during 1920-21, to 1924-25 is given below :—

Year	Holders paying assessment or jodi of Rs. 5 and below		Holders paying Rs. 5 but not exceeding Rs. 25	
	No.	Amount paid	No.	Amount paid
1	2	3	4	5
1920-21	18,843	58,640	40,584	3,81,462
1921-22	18,838	58,802	40,552	3,73,247
1922-23	18,847	58,861	40,429	3,71,272
1923-24	18,860	58,913	40,567	3,71,803
1924-25	18,231	56,316	41,439	3,78,525

Year	Holders paying Rs. 25 but not exceeding Rs. 100		Holders paying Rs. 100 but not exceeding Rs. 500		Holders paying above Rs. 500	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	6	7	8	9	10	11
1920-21 ..	11,225	3,65,791	567	79,458	9	6,202
1921-22 ..	10,975	3,64,521	506	82,408	11	6,583
1922-23 ..	11,027	3,64,778	497	82,214	10	5,855
1923-24 ..	10,951	10,40,790	493	86,517	4	2,480
1924-25 ..	11,028	3,63,440	491	87,398	4	2,482

AGRICULTURAL LOANS.

The following is a statement showing the different kinds of loans sanctioned and the amounts actually advanced during the years 1920-21 to 1924-25 :—

Year	Takavi		Land Improvement		Irrigation Wells		Remarks
	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	Amount sanctioned	Amount disbursed	
1920-21	7,220	7,075	4,325	4,325	2,050	2,050	
1921-22	9,900	10,000	4,775	5,150	..	..	Included under Land improvement.
1922-23	5,875	5,875	3,900	3,400	..	..	..
1923-24	3,575	3,575	3,125	2,325	9,345	7,800	
1924-25	400	500	100	200	400	325	A sum of Rs. 6,950 was disbursed for flood relief.

IRRIGATION.

There are 169 major and 180 minor tanks in the District, Tanks. of which 152 major and 107 minor tanks are restored. There are no private enterprise tanks in the District.

The following table shows the distribution of major and minor tanks according to taluks :—

Taluk	Number of Major tanks			Number of Minor tanks		
	Restored	Un-restored	Total	Restored	Un-restored	Total
1. Chitaldrug	22	..	22	14	7	21
2. Challakere	49	8	57	10	5	15
3. Hiriyyur	20	2	22	15	10	25
4. Molakalmuru	10	..	10	7	2	9
5. Davangere	13	1	14	15	10	25
6. Holalkere	14	..	14	11	26	37
7. Jagalur	5	..	5	18	1	19
8. Hosdurga	17	6	23	13	12	25
9. Harihar	2	..	2	4	..	4
Total	152	17	169	107	73	180

Oil engines.

There are four oil engines installed for lifting water for agricultural purposes, three at Harihar and one at Muttagadur in the Holalkere taluk. Three more engines have been set up during the recent years at Pandarahally and Chikkandanahally in the Chitaldrug taluk and Obalapur in the Challakere taluk.

FORESTS.

Area.

The State Forests cover an area of 358 square miles and plantations, one square mile.

Forest produce.

Kagli, Udi, Dindiga and Karachi are some of the species met with in the forests. Some bamboos and small teak grow on the Jogimatti hills. There are extensive grazing grounds in Challakere, Holalkere, Hosdurga and other parts of the District. Tangadi bark is produced in large quantities. Sandal is also extracted but only in very small quantities.

MINES AND QUARRIES.

See under *Geology*.

ARTS AND MANUFACTURE.

The chief arts and manufactures of the District are :—

Chief Arts
and manu-
factures of
the District.

1. Cotton Ginning and Pressing.
2. Weaving of Kamblies.
3. Weaving cotton.
4. Weaving Silk Fabrics.
5. Others such as shoe-making, manufacture of glass jewels, etc.

The following statement shows the description and number of industrial concerns using power or employing more than ten persons in the District :—

(1) Rice Mills	3
(2) Oil Expellers	1
(3) Disintegrators	2
(4) Decorticators	2
(5) Sugar-cane Plant	1
(6) Flour Mills	2
(7) Pumping Plants	10
(8) Ginning Factories	16
(9) Cotton Presses	8
(10) Workshops	6
(11) Furniture Factory	1
(12) Weaving Factories	2
(13) Printing Machines	1
(14) Boot and Shoe Factories	2
(15) Other Miscellaneous Industries	6
Total ..	63

Davangere is the only place in the whole of the State where cotton is ginned with the help of the machinery on a large scale. Ginning and Pressing.

Weaving of
Kamblies.

The weaving of kamblies is carried on all over the District but those made at Yemmachatti and Hampapur in the Chitaldrug Taluk, Davangere and a few surrounding villages, Halekal in the Jagalur taluk and Haralahalli and Halivana in the Harihar sub-taluk are very fine and have more than a local reputation.

Weaving of
Cotton cloths.

The weaving of cotton cloths is carried on in all the taluks. The weavers use only hand-looms. Coarse cloths are made by the Ādi-Drāvidas. At Chitaldrug, Hosdurga, Molakalmuru and Harihar, fine articles such as towels, *punches*, bedsheets and sashes are made. Checks are also made in Hosdurga, Chitaldrug and Molakalmuru towns.

Silk weaving.

The weaving of pure silk cloth is mostly confined to Molakalmuru. The weaving industry of Molakalmuru has a Provincial reputation and nearly half the population of the town is engaged in it. The chief articles produced are Vastrams, Women's cloths (Sadies and Kuppasas) and Magatams.

At Hosdurga, Harihar and other places, cloths prepared out of what is locally known as *Vude Reshme* (mercerised cotton) are made. They are not so valuable as those made of pure silk and soon lose colour. Cloths of very good designs are made and are readily sold.

The following is a list of Large Industrial Establishments in the District:—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
<i>Chitaldrug.</i>			
1. Laxminarayana Ginning Factory.	Ginning	40	Mechanical Power.
2. Wests' Patent Ginning and Pressing Factory.	Ginning and Pressing	50	do

List of Large Industrial Establishments in the District.—*concl'd.*

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or Hand Power
<i>Chitaldrug—concl'd.</i> 3. Nooroji's Ginning and Pressing Factory. <i>Davangere.</i>	Ginning and Pressing	50	Mechanical Power.
4. Hassanmia & Co.'s Ginning Factory.	Do	50	do
5. Mr. H. Subba Rao's Ginning Factory.	Do	40	do
6. Raghunatha Ginning Factory.	Do	25	do
7. Basavannappa's Ginning Factory.	Do	25	do
8. Mahalakshmi Ginning Factory of Messrs. Brahmappa Thavanappanavar.	Do	60	do
9. Hiralal Mohanlal's Ginning Factory.	Do	25	do
10. Balappa Bondaday's Ginning Factory.	Do	25	do
11. R. Hanumantha and Shadaksharappa's Ginning and Pressing Factory.	Do	60	do
12. Tadapatri Cotton Press.	Pressing	40	do
13. Gamodia Press	Do	60	do
14. Swadeshi Mills Ginning Factory.	Ginning	40	do
15. Herjibhoy's Ginning Factory.	Do	40	do
16. B. S. Athni & Co.'s Ginning Factory.	Do	40	do
17. Messrs. Brahmappa Thavanappanavar's Oil Mills.	Oil Extraction ..	30	do

Small industries which are practised in almost all the villages are carpentry, iron-smithy, pottery, shoe-making. Rural industries. Manufacture of glass bangles is carried on at Molakalmuru.

The chief centre of trade in the District is Davangere where a large volume of business is carried on in cotton, oil-seeds, wool, piece-goods, grain, etc. Next in importance is the town Commerce and trade.

of Chitaldrug where trade is almost confined to grain, cotton and piece-goods.

Imports and Exports.

The chief articles that are exported from the District are:—Ragi, Jolam, Cotton, Oil-seeds, Sugar and the principal articles imported are Rice, Sugar and Jaggery.

EXPORTS AND IMPORTS.

The following is a return of Exports and Imports carried by Railway expressed in Railway Maunds:—

Stations	Ragi		Paddy	
	Export	Import	Export	Import
1	2	3	4	5
<i>Chitaldrug District.</i>	Mds. Srs.	Mds.	Mds.	Mds.
Hosdurga ..	30 15	..	..	..
Ramagiri ..	15,547 0	..	..	..
Holalkere ..	44,752 0	..	..	..
Chikjajur ..	18,036 0	..	..	..
Sasalu ..	45,486 0	..	..	..
Mayakonda ..	31,652 0	47	4	8
Kodaganur ..	30,800 0	41	8	6
Tolahunse ..	..	..	..	2
Davangere ..	19,800 0	2,402	..	..
Harihar ..	..	..	..	..
Total ..	384,303 15	2,490	12	16
Stations	Rice		Jolam	
	Export	Import	Export	Import
	6	7	8	9
Hosdurga ..	Mds.	Mds.	Mds.	Mds.
Ramagiri ..	..	15	227	..
Holalkere ..	..	150	31,126	..
Chickjajur ..	381	..	89,704	..
Sasalu ..	..	..	36,908	..
Mayakonda ..	..	..	6,498	..
Kodaganur ..	6	11	1,886	..
Tolahunse ..	..	90	1,100	..
Davangere ..	..	6	52	..
Harihar ..	140	14,635	198,000	1,875
Total ..	..	120	17,611	..
	527	15,027	383,112	1,875

EXPORTS AND IMPORTS—concl'd.

Stations	Cotton		Oil-seeds	
	Export	Import	Export	Import
	10	11	12	13
	Mds.	Mds.	Mds.	Mds. Srs.
Hosdurga ..	..	..	772	13 30
Ramagiri ..	412	..	3,717	..
Holalkere ..	3,400	..	36,06	..
Chickajajur ..	241	..	..	..
Sasalu ..	378	..	..	..
Mayakonda ..	11	..	1,534	..
Kodaganur ..	15	..	1,069	..
Tolahunse ..	..	..	..	..
Davangere ..	2,10,257	23,000	55,504	10,911 0
Harihar ..	..	..	..	..
Total ..	2,14,714	23,000	66,202	10,924 30
Stations	Sugar		Jaggery	
	Export	Import	Export	Import
	14	15	16	17
	Mds.	Mds.	Mds.	Mds. Srs.
Hosdurga ..	..	380	..	56 10
Ramagiri ..	..	..	..	175 0
Holalkere ..	..	25	..	431 0
Chickajajur ..	..	..	..	5 0
Sasalu ..	..	..	..	..
Mayakonda ..	24	296	..	..
Kodaganur ..	..	50	250	..
Tolahunse ..	..	..	45	..
Davangere ..	13,298	27,902	..	..
Harihar ..	..	..	..	1,216 0
Total ..	13,322	28,653	295	1,883 10

Marts.

The largest weekly fairs are the following :—

Place	Taluk	Day	Number of visitors
Davangere ..	Davangere ..	Sunday ..	2,000
Chitaldrug ..	Chitaldrug ..	Monday ..	1,000
Harihar ..	Davangere ..	Tuesday ..	2,000
Jagalur ..	Jagalur ..	Saturday ..	2,000

MEANS OF COMMUNICATION.

Railways.

The Madras and Southern Mahratta Railway from Bangalore to Poona runs through the west of the District, from south to north-west for about 52 miles, not far from the boundary. There are stations at Hosdurga Road, Ramagiri, Holalkere, Chickjajur, Sasalu, Mayakonda, Kodaganur, Tolahunse, Davangere and Harihar.

From Chikjajur station, a Mysore Government branch line has been opened by the Mysore State, connecting it with Chitaldrug town. The total distance is 21 miles. There are two intermediate stations at Amritapur and Haliyur.

Roads.

The State Fund roads in the District have a total length of 220 miles and cost for up-keep Rs. 33,825 yearly. The District Fund roads cover 295½ miles and are maintained at an annual expense of Rs. 30,000. Particulars are given below of the length and cost of each :—

State Fund Roads.

No.	Name of road	Miles	Cost
			Rs.
1	Salem-Bellary Road	89	15,575
2	Bangalore-Dharwar Road <i>via</i> Chitaldrug	74	11,500
3	Chitaldrug-Bhadra vathi Road	29	4,350
4	Shimoga-Harihar Road	17	1,700
5	Hiriyur-Vanivilasapura Road	11	1,100
	Total ..	200	33,825

District Fund Roads.

No.	Name of road	Miles	Cost
			Rs.
1	Hiriyur-Huliyar Road	23½	2,350
2	Challakere-Pavagada Road	28	2,100
3	Challakere-Naikanhatti-Jagalur Road ..	29	2,900
4	Hongal-Royadurga Road	6	750
5	Hongal-Uluvasankanahalli Road	5	375
6	Chitaldrug-Challakere Road	18	3,600
7	Vizapur-Oojani Road	31	3,100
8	Davangere-Hadady Road	15	1,500
9	Davangere-Anaji-Jagalur Road	31	4,650
10	Anaji-Hutchangidurga Road	2	80
11	Harihar-Harapanhalli Road	7	700
12	Anegodu-Kodaganur Railway Feeder .. Road.	5	350
13	Bharmagiri-Hosdurga Road	20½	2,025
14	Road from Vani Vilas Sagara to Bharmagiri-Hosdurga Road.	3	150
15	Holalkere-Huliyar Road	39	3,060
16	Biderkere-Hosdurga Road	6	600
17	Chennagiri-Malebennur Road	2½	250
18	Sülekere-Solalu Road	5	500
19	Tarikere-Hosdurga Road	10	750
20	Road leading to Ranikere	2	100
21	Kachavar lake Road	7	110
Total ..		295½	30,000

Europeans travelling in the District find accommodation in the Dak Baunglows built at the stations named below. All have vegetarian and non-vegetarian kitchens attached thereto. The following are the different classes of bungalows, etc., in the District :—

Accommodation for Travellers.

Taluk	Travellers' Bungalows				Rest Houses
	1st class	2nd class	3rd class	Musafir-khanas	
1. Chitaldrug.	Chitaldrug.	..	Bharmasagara.	Chitaldrug Bharmasagara.	Kallaballi
2. Challakere.	..	Challakere.	Vijapura. Tallak .. Naikana-hatti. Parasurampur.	Vijapura .. Tallak. Challakere. Hirehally.	

List of the different classes of bungalows, etc.—*concl'd.*

Taluk	Travellers' Bungalows				Rest Houses
	1st class	2nd class	3rd class	Musafir-khanas	
3. Hiri-yur.	Hiriyur	..	Aiman-gala. Yaraballi Javana-gondana-halli.	Hiriyur .. Yelladakere Javana-gondana-halli. Imangala. Marikanve Yaraballi.	Dharma-pura.
4. Holal-kere.	..	..	Chik-jajur. Holalkere	Holalkere .. Arehalli-hatti.	Bauja-gondana-halli. Kotgi Sesha chatram Chik-jajur. Anaji.
5. Davan-gere.	Davan-gere.	..	Anagodu	Davangere	
6. Hari-har Sub-Taluk.	Harihar	..	Maleben-nur.	Kodaganur Musafir-khana.	
7. Hos-durga.	..	..	Hos-durga Road near Mallappana-halli. Hosdurga. Budihal.	Hosdurga Road near Mallappana halli. Hosdurga. Budihal.	
8. Molka-muru.	..	..	Molkalmuru. Hangal. Rampura. Bhangiri Buildings. Bomma-gondana-kere.	Molkalmuru Hangal .. Bomma-gondana-kere. Rampura. Devasamudra.	Amakundi Tham-mena-halli. Hangal Raya-durga Road.
9. Jaga-lur.	..	..	Jagalur	Jagalur. Bilichodu. Bidarkere. Godima-kunti.	

FAMINES.

There was no famine in any part of the District during the past 40 years. A somewhat severe distress prevailed in it during 1908-09. Relief measures were adopted extensively to alleviate the same.

Chitaldrug
District.

SECTION IV—ADMINISTRATIVE.

DIVISIONS.

The Chitaldrug District is divided into 8 taluks and one sub-taluk. The following statement gives details regarding area, population, number of villages, etc :—

Taluks and
Sub-Taluk.

Taluk	Area in Square miles	No. of Hoblis	Number of villages and towns		Population in 1921	Population per square mile
			Government	Inam		
1. Chitaldrug ..	530.42	4	179	9	98,259	185
2. Challakere ..	796.36	4	188	3	85,556	107
3. Hiriya ..	635.21	4	152	4	69,960	110
4. Holalkere ..	406.75	4	193	1	61,133	150
5. Davangere ..		4	171	5	76,501	} 206
6. Harihar Sub-Taluk.	556.72	2	84	2	38,418	
7. Molakalmuru	294.00	2	92	5	36,483	124
8. Jagalur ..	372.67	3	170	1	51,445	138
9. Hosdurga ..	567.49	4	226	6	56,424	99

There are two Revenue Sub-Divisions, (1) Chitaldrug Sub-Division, comprising the taluks of Chitaldrug, Challakere

Sub-Divisions.

and Molakalmuru with a total area of 1,620·77 square miles, and (2) Davangere Sub-Division, comprising Davangere, Jagalur, Holalkere and Hosdurga and the Sub-Taluk of Harihar with an area of 1,903·63 square miles.

Hiriyur taluk with an area of 635·21 square miles is under the direct charge of the Deputy Commissioner.

JUDICIAL.

Civil Courts. There are two Munsiffs' courts in the District :—

(i) Munsiff's Court at Chitaldrug exercising jurisdiction over the taluks of Chitaldrug, Challakere, Hiriyur and Molkalmuru.

(ii) Munsiff's Court at Davangere exercising jurisdiction over the taluks of Davangere, Hosdurga, Holalkere and Jagalur and the Sub-Taluk of Harihar.

Criminal Courts.

There are fifteen Criminal Courts as follows :—

- (1) The Court of the District Magistrate, Chitaldrug.
- (2) The Court of the Assistant Commissioner and 1st Class Magistrate, Chitaldrug.
- (3) The Court of the Assistant Commissioner and 1st Class Magistrate, Davangere.
- (4) The Treasury Assistant Commissioner and 1st Class Magistrate, Chitaldrug.
- (5) The Court of the Amildar Magistrate, Chitaldrug.
- (6) The Court of the Amildar Magistrate, Hiriyur.
- (7) The Court of the Amildar Magistrate, Challakere.
- (8) The Court of the Amildar Magistrate, Molkalmuru.
- (9) The Court of the Amildar Magistrate, Jagalur.
- (10) The Court of the Amildar Magistrate, Davangere.
- (11) The Court of the Amildar Magistrate, Holalkere.
- (12) The Court of the Amildar Magistrate, Hosdurga.
- (13) The Court of the Deputy Amildar Magistrate, Harihar.
- (14) The Bench Court at Chitaldrug.
- (15) The Bench Court at Davangere.

Village Courts.

There are 24 Village Courts.

LAND REVENUE.

The following statement shows the demand, collection and balance under Land Revenue in the District for the 5 years commencing from 1920-21 :—

Year	Total demand	Remission	Net recoverable demand
1	2	3	4
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1920-21 ..	9,46,208 13 10	1,542 6 8	9,44,766 7 2
1921-22 ..	9,52,616 4 1	1,175 10 9	9,51,440 9 4
1922-23 ..	9,56,173 11 6	1,379 12 5	9,54,793 15 1
1923-24 ..	9,58,023 0 0	1,356 0 0	9,56,647 0 0
1924-25 ..	9,67,026 0 0	1,387 0 0	9,65,639 0 0

Year	Actual collections	Balance	Percentage of collections
	5	6	7
	Rs. a. p.	Rs. a. p.	
1920-21 ..	9,26,035 13 1	18,630 10 1	97.7
1921-22 ..	9,30,794 1 9	20,646 7 7	98.1
1922-23 ..	9,32,035 7 10	22,758 7 3	94.7
1923-24 ..	9,97,200 0 0	29,447 0 0	97.0
1924-25 ..	9,35,740 0 0	29,899 0 0	96.0

MISCELLANEOUS REVENUE.

The following statement shows the demand, collection and balance under Miscellaneous Revenue in the District for the 5 years commencing from 1920-21 :—

Year	Total demand	Collections including remissions	Balance
	Rs. a. p.	Rs. a. p.	Rs. a. p.
1920-21 ..	58,624 0 5	56,582 5 0	2,041 11 5
1921-22 ..	63,285 2 7	61,399 0 5	1,886 2 2
1922-23 ..	142,865 7 0	140,381 6 2	2,484 0 10
1923-24 ..	206,423 0 0	172,492 0 0	33,931 0 0
1924-25 ..	169,654 0 0	152,792 0 0	61,862 0 0

LOCAL AND MUNICIPAL BOARDS.

Local Boards. The administration of Local Funds is controlled by three bodies, viz., (1) the District Board, (2) the Taluk Boards and (3) the Union Panchayets.

The District Board which is the controlling authority is composed of 35 members of whom 6 are *ex-officio*, 4 non-officials nominated by Government and 25 non-officials elected by the Taluk Boards as well as by certain Municipalities and recognised Associations.

The Deputy Commissioner is the President *Ex-officio*, while the Vice-President is elected from among the non-official members of the District Board.

There are 9 Taluk Boards corresponding to each of the Taluks and Sub-Taluk in the District, with the respective Amildars and the Deputy Amildar as their Presidents, and composed of members as follows:—

<i>Ex-officio</i>	<i>Non-official nominated.</i>	<i>Non-official elected.</i>
3	4 to 6	7 to 9

There are 78 Union Panchayets in the District.

Receipts and Expenditure of the above three Local Bodies are given in the annexed statement.

Receipts			
No.	Items	1921-22	1922-23
1	2	3	4
		Rs.	Rs.
1	Allotment from Local Cess	69,736	88,769
2	Railway Cess	48,806	54,086
3	Education Cess .. .. .	..	57,160
4	House Tax and Mohatarfa	63,431	71,650
5	Tools and Ferries	1,941	1,667
6	Fees, Fines and Miscellaneous	14,909	14,381
7	Contributions	5,221	62,327
8	Public Department	18,391	14,239

Statement showing the expenditure of the above
Local Bodies, etc.—*contd.*

Expenditure			
No.	Items	1921-22	1922-23
	5	6	7
1	Public Works carried out by the Public Works Department	Rs. 48,789	Rs. 38,764
2	Public works carried out in the Civil Department	18,981	18,029
3	Administration and Collection	15,103	18,573
4	Public health, safety and convenience ..	34,356	106,398
5	Miscellaneous	10,979	9,493
6	Public Department	17,263	24,439

At the end of the year 1923-24, there were 12 Municipalities in the District, 3 of which being Town Municipalities and the rest minor ones. Nine Municipalities were taluk head-quarter places and the remaining three were either the Head-quarters of *hoblis* or places having a population exceeding 1,000. Municipal Boards.

The following statement shows the constitution of the several Town and Minor Municipal Councils in the District:—

Name	Regulation under which constituted	Date of constitution	Number of members in the Council		
			Nominated		
			Ex-officio	Officials	Non-Officials
1	2	3	4	5	6
<i>Town Municipal Councils.</i>					
1. Chitaldrug	The Municipal Regulation VIII of 1906 as amended by Regulation V of 1918.	1-11-08	4	..	7
2. Davangere		Do	3	..	6
3. Harihar		Do	4	..	4
<i>Minor Municipal Councils.</i>					
1. Challakere	The Municipal Regulation VIII of 1906 as amended by Regulation V of 1918.	1-11-17	3	..	5
2. Hiriyur		1-7-18	3	..	5
3. Holalkere		Do	3	..	5
4. Hosdurga		Do	3	..	5
5. Jagalur		Do	3	..	5
6. Molikalmuru		Do	3	..	5
7. Naikanhatti		Do	2	..	4
8. Mayakonda		Do	2	..	4
9. Malebennur		Do	3	..	3

Statement showing the constitution of the several Town and Minor Municipal Councils in the District.—*concl'd.*

Name	Number of members in the Council		Total	Remarks
	Elected			
	Officials	Non-Officials		
	7	8	9	10
<i>Town Municipal Councils.</i>				
1. Chitaldrug ..	1	10	22	(a) The Deputy Commissioner, Chitaldrug, is the President of the Chitaldrug Municipality.
2. Davangere	9	18	
3. Harihar	8	16	(b) The Sub-Division Officer, Davangere, is the President of the Davangere Municipality.
<i>Minor Municipal Councils.</i>				
1. Challakere	4	12	(c) The Deputy Amildar, Harihar, is the President of the Harihar Municipality.
2. Hiriyyur	4	12	
3. Holalkere	4	12	(d) The Amildars and the Deputy Amildar, Harihar, are the Presidents of other minor Municipal Councils.
4. Hosdurga	4	12	
5. Jagalur	4	12	
6. Molakalmuru	4	12	Note.—All the Municipal Councils have non-official Vice-Presidents elected.
7. Naikanhatti	3	9	
8. Mayakonda	3	9	
9. Malebennur	3	9	

The following statement shows the receipts and expenditure of the Municipalities for 5 years beginning from 1918-19:—

Receipts and
Expenditure.

Name	Receipts in Rs.				
	1918-19	1919-20	1920-21	1921-22	1922-23
1	2	3	4	5	6
<i>Town Municipal Councils.</i>					
1. Chitaldrug ..	18,935	34,598	22,955	28,803	62,803
2. Davangere ..	71,822	92,368	111,455	123,176	77,715
3. Harihar ..	9,551	12,741	13,571	17,004	19,559
<i>Minor Municipal Councils.</i>					
1. Challakere ..	5,346	10,751	8,313	10,108	10,502
2. Hiriyr ..	4,301	8,411	5,396	5,092	4,722
3. Holalkere ..	4,252	4,341	4,542	4,727	4,105
4. Hosdurga ..	3,701	3,561	3,723	4,347	6,614
5. Jagalur ..	4,584	4,119	5,102	12,664	7,718
6. Molakalmuru ..	2,113	10,451	2,929	2,637	2,776
7. Naikanhatti ..	546	1,762	2,376	2,302	2,305
8. Mayakonda ..	..	1,072	1,352	1,166	996
9. Malebennur ..	836	1,873	1,261	1,300	1,486
Total ..	125,987	186,048	182,975	213,326	201,301
Name	Expenditure in Rs.				
	1918-19	1919-20	1920-21	1921-22	1922-23
	7	8	9	10	11
<i>Town Municipal Councils.</i>					
1. Chitaldrug ..	16,373	20,093	29,150	36,878	60,326
2. Davangere ..	105,404	80,777	106,494	110,404	74,462
3. Harihar ..	12,654	15,858	16,582	14,606	15,777
<i>Minor Municipal Councils.</i>					
1. Challakere ..	6,317	8,457	14,782	8,393	14,366
2. Hiriyr ..	1,980	3,600	4,289	3,952	4,525
3. Holalkere ..	4,889	4,736	5,366	4,256	4,055
4. Hosdurga ..	3,807	3,964	4,112	3,223	3,794
5. Jagalur ..	4,108	4,389	10,095	8,966	11,410
6. Molakalmuru ..	2,178	1,915	8,588	3,066	2,970
7. Naikanhatti ..	467	1,086	1,123	1,610	2,160
8. Mayakonda ..	..	1,009	1,017	1,106	842
9. Malebennur ..	819	984	1,324	1,240	1,345
Total ..	158,998	146,868	202,922	197,700	196,032

POLICE AND JAILS.

Police.

The Police administration of the District is conducted by the District Police Superintendent who is subordinate to the Deputy Commissioner of the District. The Police establishment consists of 1 Assistant Superintendent, 11 Inspectors, 15 Sub-Inspectors, 4 Jamadars, 58 Sergeants and 533 Constables. There are 18 investigating centres, 6 sub-stations and 41 out-posts. The total number of cognizable cases dealt within the District during 1923-24 was 554 of which 297 ended in conviction.

Jails.

There is one District Lock-up at Chitaldrug and taluk lock-ups at the Head-quarter towns of taluks and sub-taluks. The District Medical Officer is in charge of the District Lock-up and the Sub-Registrars are in charge of the respective taluk Lock-ups.

The subjoined statement shows the particulars of prisoners admitted during the year 1925 :—

—				Males	Females	Total
Convicts	..	..	..	170	10	180
Under-trials	..	..	..	264	17	281
Civil	..	..	..	10	..	10

DAILY AVERAGE OF EACH CLASS.

—				Males	Females	Total
Convicts	..	..	..	6.61	.43	7.04
Under-trials	..	..	..	27.71	.73	28.44
Civil	..	..	..	.76	..	.76

EDUCATION.

Number of schools and scholars.

The number of schools in the District on the 30th June 1924 was 932 with a total strength of 32,322, composed of 27,066 boys and 5,265 girls. Of the schools, 2 were High schools for boys, 61 Middle schools, 704 Primary schools, 4 special schools and 161 Village Indigenous schools both

for boys and girls. Of the girls 173 were in Middle schools, 4,936 in Primary schools, 1 was in a Special school and 146 in Village Indigenous schools. The number of square miles served by a school was 4.4 and the number of villages 1.3 and the number of population was 616. The usual statement showing the number of schools and the several grades to which they belonged together with their strength is given.

Area	∴ ..	4,159 Sq. miles
Inhabited villages	∴ ..	1,237

Population ..	574,197	294,955	279,224
	Schools	Boys	Girls
High Schools	2	480	0
Middle Schools	61	2,762	173
Primary Schools	704	20,819	4,936
Special Schools	4	153	1
Village Indigenous Schools ..	161	2,852	146
Total ..	932	27,066	5,256
	32,322		

Number of square miles served by a school ..	4.4
Number of Villages served by a school ..	1.3
Number of persons served by a school ..	616

INSPECTION.

In addition to the other Inspecting Officers who inspected the schools of their respective charges having their Head-quarters elsewhere, there were 1 District Inspector and 4 Assistant Inspectors who had their Head-quarters in the District and were entrusted solely with the inspection of schools in the district. A tabular statement showing the number and grades of the several inspecting officers of the District is given.

Inspecting
Officers.

Inspecting Officers.

Designation of the Inspecting Officer	Territorial jurisdiction	Head-quarter	Kinds of schools under direct control
<i>Chitaldrug District.</i> District Inspector, Chitaldrug.	Revenue District of Chitaldrug.	Chitaldrug town.	All Middle and Incomplete Middle schools. Primary schools.
Assistant Inspector, Challakere.	Challakere and Molakalmuru.	Challakere	
Assistant Inspector, Hiriyur.	Hiriyur and Hosdurga.	Hiriyur ..	do
Assistant Inspector, Davangere.	Davangere and Jagalur.	Davangere	do
Assistant Inspector, Chitaldrug.	Chitaldrug and Holakere.	Chitaldrug	do

MEDICINE.

There is a District Civil Hospital and a Female Dispensary in the Chitaldrug and Davangere towns, respectively. There are Local Fund Dispensaries in all the Taluk Head-quarters and other important stations, their number being 10. The total average number of patients treated in all the Hospitals during 1925 is 119,560.

The average cost of the establishment, medicines, etc., amounted to Rs. 40,971.

VACCINATION.

The total number of Vaccinators in the District is 10 and the total number vaccinated during the last 3 years is about 5,000. Every taluk has got one or more Vaccinators and their work is supervised by the Chief Sanitary Officer.

SECTION V—GAZETTEER.

Abbinahole.

Abbinahole.—A village in Hiriyur Taluk. Population 544. The Ranganātha temple at this place has a round stone (*udbhava-mūrti*) for the object of worship. In front of it is to be seen an inscription, dated in 1664 A.D., which

is of some interest as it refers to the establishment of a claim to the office of Shanbhog through success in an ordeal of dipping the hand in boiling ghee in the presence of a large number of people. There is also a *vīrgal* of the time of the Nolamba king Ayyappa, dated 923 A.D.

Betur or Bettur.—A village in Davangere taluk, 2 miles north of the *kasba*. Population, 1,428. Betur or
Bettur.

It appears to have been the old capital of a principality. At the end of the 13th century it was taken by the Dēvagiri general and made the seat of government during the ascendancy of the Yādava kings of Dēvagiri over the northern parts of the Hoysala dominions.

Bistuvalli.—A village in Jagalur Taluk. Population, 445. Bistuvalli.

Dalavāyi-honda, about 2 miles to the west of this place is a symmetrically built pond, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all round. The pond is mostly buried. According to a chronicle in the possession of the Patel of this village, which gives an account of the Chitaldrug chiefs, it was built by Muddanna, the *dalavāyi* or general of Hiri-Madakeri-Nāyaka at the close of the 17th century. He also built to the north a fine *mantapa* of dressed stone unsupported by sculptured pillars for the use of the god Ranganātha of the adjacent hill known as Konachagal-gudda. One of the sculptures is an ingenious combination of three cows with one body and three heads in different postures. To the north-west of the *mantapa* is the shrine of Urekondappa, a round stone marked with *nāmam*, which is said to be the original god of the place, older than Ranganātha. The Ranganātha temple on Konachagal-gudda has its *garbhagriha* in a cave, and the god is in the form of a round stone (*udbhava-mūrthi*) marked with *nāmam*. In an adjoining cave to the right is the goddess named Lakkamma or Tolasamma, a small figure, about 1½ feet high, standing half-buried with lotus in the right hand, the left hand hanging by the side. At the *garbhagriha* entrance are kept a few old swords and other weapons which are said to be used for performing *pavada* or miracles during the annual festival in the month

of *Chaitra* (April) when thousands of people collect together. At the foot of the hill is a rough stone to the right, known as Chelappa, to which offerings of scorpions made of silver, jaggery, etc., are made to escape from scorpion stings. Higher up stands a boulder called Talebolu-gudda against which those who have undergone torture in fulfilment of vows are required to knock their heads thrice. Further up is a conical stone, about three feet high, known as Arine-gundu, near which potters and others keep the pots (*arine*) which are thence removed by the *pūjāri* to the temple. Marriage parties also leave their *arines* and *bāshingas* (marriage fillets) here and then enter the temple. The *pūjāri* of the temple is a *nāyaka* or a man of the hunter caste.

Bharmagiri.

Bharmagiri.—A village in Hiriyur Taluk. Population 697. This place, so named after the *Pālegār* Bharmanna-Nāyaka, is situated on a fortified low hill. It has a shrine in which the *utsava-vigraha* or processional image of Kaniveya-Māramma, the goddess after whom Mārikanive is named, is kept. The image consists of a wooden box which, decorated with hands and other limbs and an umbrella, is taken out in a car once a year.

For *Brahmagiri* in Molakalmuru taluk, see under *Siddapura*.

Budihal.

Budihal.—A village in the Hosdurga taluk of Chitaldrug District, Mysore, situated in 13°37' N. lat. and 76°25' E. long., 16 miles south-east of Hosdurga town. Population (1901), 1,118. The fort was built here about the fifteenth century by a chief who was invested with authority by the king of Vijayanagar. After the fall of that power, the Tarikere chiefs seized the place, but it was taken from them by the Sultān of Bijapur, and subsequently formed a district of the province of Sira under the Mughals. The *Pālegār* of Chitaldrug and the Mahrattas in turn held it, until it was taken by Haidar Alī in 1761. The Mahrattas again seized it in 1771, but it was recovered in 1774. In 1790, it was once more in the hands of the Mahrattas, but was restored at the peace of 1792. It was one of the last places at which the insurgents under the Tarikere *Pālegār* created disturbances in 1831.

Challakere.—A taluk in the north-east, till 1882 called Challakere. Doddēri taluk. From 1875 to 1886, the Molakalmuru taluk was included in this taluk. Area 796·36 square miles. Head-quarters at Challakere, contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayangutta	
1. Challakere ..	47	3	46	..	..	1	24,833
2. Nayakanhatti	47	8	47	..	..	..	16,307
3. Parasurampura.	51	4	50	..	1	..	21,884
4. Talak ..	46	10	45	1	..	..	22,532
Total ..	191	25	188	1	1	1	

No.	Place	Population
1	Challakere	2,529
2	Doddēri	1,718
3	Nannivala	1,845
4	Ramajogihalli	1,098
5	Nayakanhatti	2,704
6	Neralakunte	1,226
7	Mallurahalli	1,388
8	Choulur	1,005
9	Jajur	1,277
10	Doddiranahalli	1,020
11	Parasurampura	1,703
12	Ghataparthi	1,856
13	Talaku	1,066
14	Doddaullarthi	1,186

Principal places with population.

This tract has no hills of any importance or of considerable height. The few rocky hills there are are scattered about, Physical features.

and are quite bare. But for these, the taluk is flat or rather gently undulating, intersected by numerous *nallas*. In the extensive Amrut Mahal Kāvāls forming a peculiar feature, *babal*, *chujjal* and other fuel trees and date groves are found. Date groves also occur along the banks of streams, in the beds of tanks and other low-lying tracts. But for these, the taluk has a bleak and barren appearance.

The Vēdāvati enters the taluk at the most southern point and runs through it in a north-easterly direction. It has for its main affluents the Garani and the Naikanhatti. It has also another minor affluent rising in the Pavagada taluk, and effecting the drainage of the south-eastern portion of the taluk. The drainage of the north-western corner of the taluk is effected by the Haggari river, which forms the north-western boundary of the taluk.

Soil and
Crops.

Except under irrigation, the soils of the taluk are poor and unfertile. In the extreme south-west corner, there is some good black cotton soil. With this exception, the dry soils are poor, being of a light, red sandy or gravelly description. In many villages, the soil is impregnated with saline matter. This soil (*chowlu-bhūmi*), though cultivated, produces poor dry crops.

The chief dry crops taken are *save* and *sajje*; *kulthi*, castor, *rāgi* and *javari* are also cultivated; the two latter as well as *navane* and tobacco are generally raised in irrigated lands. Cotton in small quantities is grown in the black soil. Rice is grown wherever water can be obtained. There is little or no sugar-cane grown. There are some villages possessing cocoa-nut and betel vine gardens, most of which are below tanks; but almost every garden has its own well. There are also some gardens irrigated from channels which conduct water from the river or *nallas*. There are numerous small tanks in the taluk, but some large tanks have been constructed after the original and resettlement of the taluk and it may be said that so far as channels and tanks are concerned, this taluk has received special attention.

The Revenue Settlement was introduced in 1872 and the Revision Settlement from 1906-07. The area in acres of the taluk at the time of Revision Settlement was thus distributed :—

<i>Culturable—</i>	<i>Dry</i>	<i>Wet</i>	<i>Garden</i>	<i>Total</i>
Occupied ..	163,481	6,784	12,639	182,904
Unoccupied ..	..	..	..	125,143
<i>Unculturable—</i>				
Roads, tanks, village sites, etc.	..	..	..	195,404
			Total ..	503,451

The Bangalore-Bellary high road runs through the taluk from south to north being met at Challakere by a road from Chitaldrug. There are also roads from Challakere north-west to Nayakanhatti and east to Pavagada. The most important additions have been the road connecting Challakere with Jagalur passing through Nayakanhatti. There are cart tracks to connect villages of any importance with one or more of the above roads which intersect the taluk. The nearest railway station to Challakere is Holakere, distance 42 miles. Bellary station is 66 miles from Challakere.

Challakere or Chellakere.—Head-quarters of the Challakere taluk, situated in 14°18' N. lat., 76°43' E. long., on the Bangalore-Bellary road, 18 miles east-north-east of Chitaldrug, with which it is connected by a road. It is a Municipality.

Challakere
or Chella-
kere.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,213	1,107	2,320
Muhammadans	..	..	..	80	66	146
Christians	..	..	..	5	13	18
Jains	..	..	..	30	15	45
			Total ..	1,328	1,201	2,529

The place is growing into importance from a commercial point of view. A weekly fair is held on every Sunday to which nearly 4 or 5 thousand people collect from the different parts of the District and also from the adjoining British territories. A rice mill has been put up. The Hindu residents are mostly Lingāyats. The temple of the local goddess Challakere-amma has adherents chiefly drawn from this sect.

Chandravalli.

Chandravalli.—Forms part of Chitaldrug town.

The ancient site of the name of Chandravalli is situated at the north-west foot of the Chitaldrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle *matha* in the south. How far it extends towards the west it is not easy to determine. A large portion of it is now covered over with cultivated fields. Broken bricks and pieces of pottery are strewn over the whole area. A water course has cut through the site towards the hill in the east. It exposes on both sides banks 10 to 12 feet deep made up of two layers: the lower, about 6 feet in depth, of hard gravel and the upper, of about the same depth, consisting of loose earth, ashes and rubbish with pieces of pottery imbedded in it. Some of the latter are beautifully glazed and ornamented. In the water course some neolithic celts were also picked up. Guided by indications of some brick walls on the site, Mr. R. Narasimha-char carried on some preliminary excavations by the side of the walls in 4 places in 1909–1910. The bricks of which the walls are built are well burnt and unusually large in size—16 inches long, 8 inches broad and $4\frac{1}{2}$ inches thick. At the corners where two walls meet, bricks of greater width, nearly square in shape, are used. The excavations exposed 3 rooms, about 14 feet square, within a few yards of each other; but in every case the walls were only $4\frac{1}{2}$ feet high. The digging was continued to a depth of about 7 feet below the ground level when virgin soil was met with. Pieces of pottery, broken cups, jars, lamps, ring-stands and other earthenware articles, ashes and rubbish were found in all the rooms. Most of the pieces of pottery bear ornamental devices and are neatly glazed, and the shapes of some of the vessels are unlike those of the ones now used in the neighbourhood, or, for that matter, in the State itself.

There were also dug up a few perforated and elegantly shaped beads made of stone and a number of flat circular earthen pieces, some of which are marked with ornamental lines. It is difficult to say what the latter were intended for. Near one of the rooms, at a depth of about 3 feet, were unearthed a few hand-made roofing tiles with ridges and grooves. They resemble the modern Mangalore tiles and some of them have two holes at the end, perhaps to allow of nails being driven into the rafters below to keep the tiles in their place even during storms. By the side of one of the walls running in the direction of the water-course, a lead coin and a large circular clay seal were dug up at a depth of about 6 feet. The seal has a hole at the top and just below it some marks which look like 4 Brāhmi letters. There is an elephant standing to the left, in front of which a soldier is seen standing armed with some weapon. On the back of the seal is an ornamental circle with some indistinct symbol in the centre. Four other places were selected for excavation and pits were dug to a depth of about 5 feet. In all of them pieces of pottery, broken cups, etc., ashes and rubbish were found as in the other places. In a pit a few yards to the north of the spot where the seal was discovered, three more lead coins were found; and in another pit about 80 yards to the south of the same spot were dug up together a silver and a lead coin along with another which is presumably a potin coin. The silver coin is a Roman *denarius* of the time of the Emperor Augustus. The lead and potin coins are much smaller in size than the four lead coins mentioned above, and no legends or symbols are visible on them. The large lead coins are undoubtedly of the Āndhra period and the same is most probably the case with the small lead and potin coins which were found together with *denarius*. Of the former, the one which was found with the seal is a coin of the Mahārati, probably a viceroy of the Āndhras stationed at Chitaldrug; and of the three which were dug in the northern pit, two are coins of Mudānanda and one of Chūtukadānanda, both of whom are supposed to be Āndhrabhṛtyas or feudatories of the Āndhras.

Some of the vessels and pieces of pottery dug up during the excavations were submitted to Sir John Marshall, Director-General of Archæology, for examination. He says of them :—
“ One piece is worth noticing as being similar to pottery found

in some pre-historic graves in the Nilgiris and elsewhere. None of the pottery is enamelled but some specimens are *glazed*, a mucilaginous gum having apparently been used for the purpose."

As mentioned above, of the four large lead coins discovered at this place, one is a coin of the Mahārathi; two, of king Mudānanda; and one, of king Chūtukadānanda. They may be briefly described as follows:—

Obverse.

1. A humped bull standing to left with a crescent over the hump. Round it, beginning over its head, the legend *Mahārathisa Jadakana Kalayasa.*
2. A *chaitya*. Round it the legend *Rano Mudanamdasa.*
3. The same. But the legend reads *Rano Mulanamdasa* with *la* for *da*.
4. A *Chaitya*. Round it the legend *Rano Chutukadanamdasa.*

Reverse.

- A tree within railing to left with a *chaitya* to right surmounted by a crescent.
- A tree within railing in the centre flanked by two symbols to right and left.
- A tree within railing to left and the symbol called *Nandipada* to right.
- A tree within railing in the centre with no trace of any symbols on the sides.

The two small coins, one lead and the other probably potin, found with the Roman silver coin, have neither legends nor symbols visible on them. The Roman coin is a *denarius* of the time of the Emperor Augustus.

Obverse.

Laureate head of Augustus to right. Round it the legend *Cæsar Augustus Divi F Pater Patriæ.*

Reverse.

Two draped figures standing, each holding a spear, with two bucklers grounded between them. Around, the legend *C. L. Cæsares Augusti F. Cos Desig.*

The circular clay seal which was dug up together with the Mahārathi coin is about $3\frac{1}{4}$ " in diameter. It has a hole at the top and just below it some symbols which look like four Brāhmi characters. There is an elephant to the left in front of which a soldier is seen standing, holding something (perhaps a weapon) in his hand. On the back, there is an ornamental ring with some illegible symbol in the centre.

The Mahārathi who issued coin No. 1 was probably a viceroy of the Āndhras stationed at Chitaldrug; and Mudānanda and

Chūtukadānanda, Āndhrabhṛityas or "Feudatories of the Āndhras" who subsequently became independent. This Chūtukadānanda was perhaps an ancestor of the Chūtukulānanda mentioned in the Banavāsi (*Ind. Ant.* XIV, 331) and the Malavalli (*Shikarpur* 263) inscriptions.

In 1888, Mr. A. Mervyn Smith, a mining engineer, while prospecting for gold, found, it would appear, a few lead coins at Chitaldrug and distributed them to various coin-collectors. Three of the coins, which belong to the Mahārathi, have been described by Mr. Hultzsach (*Epi. Ind.* VII, 51) who, however, starts at a different point and reads the legend thus:—*Sadakana Kalalaya Mahārathisa*. Professor Rapson of Cambridge, to whom a photo of the newly discovered coins was sent by Mr. Narasimhachar, wrote as follows:—"I am most interested in the account of your discovery of Roman silver and Āndhra lead coins at Chitaldrug. The discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr. Hultzsach's reading of the Mahārathi's coins may have to be revised in the light of your new specimens. There are said to be two other specimens in the Museum at Bangalore. I wonder whether by means of a comparison of all these you will be able to establish the true reading. I may say, by the way, that if your Roman coins were actually found with the others, it will settle a point which I leave doubtful as to their date." The two coins in the Museum referred to above have been examined. One of them is a coin of the Mahārathi and the other a coin of Mudānanda, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word *Mahārathisa*. These two coins are also said to have been presented to the Museum by Mr. Mervyn Smith. So, he had preceded Mr. Narasimhachar in the discovery of Mudānanda's coin at Chitaldrug, though nobody knew anything about it. This is, however, the first time that a coin of Chūtukadānanda has been found at Chitaldrug. The region of the occurrence of the coins of Mudānanda and Chūtukadānanda was supposed to be limited to Karwar. Now, however, it has to be extended further south at least as far as Chitaldrug.

Among the coins unearthed at Chandravalli, there was a Brass coin which has been noticed in the *Mysore Archaeological Report*

for 1909-10. It was picked up in a part of the water course that cuts through the Chandravalli site, and has a square hole in the middle around which runs a legend in Chinese characters which are much worn. It is apparently an old Chinese coin. Mr. Taw Sein Ko, to whom it was sent for examination, has given it as his opinion that the coin may belong to the 2nd century B. C.

Chikka-
Byāladakere.

Chikka-Byaladakere.—A village in Huliya Taluk. At the entrance to this place is a *gōkal* or cattle-stone with an unintelligible Telugu inscription on it. There are also a few sculptures here, of which may be mentioned a panel with two females standing side by side holding something in both the hands; and a fine *māstikal* containing a female figure holding a lime in the right hand and a mirror in the left, both arms akimbo, a *gindi* (spouted vessel) being carved to the right at the bottom as at Heggare.

Chikjajur.

Chikjajur.—Is the junction for the Chikjajur-Chitaldrug section of the Mysore State Railway, which covers a distance of about 21 miles. This section was opened for traffic on 5th January 1921. About 8 miles to its north-east is Bhimasamudra, an excellent sheet of water. About 8 miles to its south-east is Holalkere.

Chitaldrug.

Chitaldrug.—A taluk in the centre. Area 530.42 square miles. Head-quarters at Chitaldrug. Contains the following *hoblis*, villages and population:—

No.	Hoblis	Villages	Population
1	Chitaldrug	51	38,619
2	Hereguntanur	48	16,783
3	Bharmasagara	65	21,688
4	Turavanur	24	20,906

No.	Place	Population	Principal places with population.
1	Chitaldrug	8,520	
2	Guddadarangappannahalli	2,090	
3	Siddavvanahalli	5,161	
4	Janakonda	1,326	
5	Jampanna-Nayakanakote	1,789	
6	Dyavammanahalli	2,121	
7	Pandarahalli	1,165	
8	Hullur	1,051	
9	Hunasakatte	1,427	
10	Bahaddurakatte	1,003	
11	Bharamasagara	1,288	
12	Kunabevu	1,504	
13	Chikkannahalli	2,392	
14	Turuvanur	6,436	
15	Belagatta	1,772	
16	Haykal	1,576	

A range of hills, wedge-shaped, with the base to the south, divides the taluk into two not very unequal portions, east and west. Towards the base of this range, where the town of Chitaldrug is situated, the hills are lofty, extensive and rugged. Covered with bamboos, stunted teak and other trees, the Jogimatti and its surroundings promise to be of much importance, were it only as a health resort, to the dry District. The western and larger portion of the taluk, from the range just described until a parallel but smaller range on the extreme western confines is reached, is comparatively level, and this is usual in the red soil tracts. Villages are numerous, small but thriving. Water supply is better than towards the east and here are to be found almost all the tanks the Taluk possesses.

Physical features.

The eastern half is drier, the water supply is not so good and tanks are few. Large stretches of black soil are met with and, as is often the case in the black soil tracts, villages are large and far apart. So marked and different are the characteristics of the two tracts, east and west, that even a glance at the map reveals them.

Soils being so distinct, the crops are equally so, *ragi* Crops. being the staple in the west with *avare*, *oil-seeds*, *jovare*

and gram as the miscellaneous products; while to the east *jowari* is the staple and the miscellaneous crops may be set down as gram, cotton, *navane*, oil-seeds and *ragi*. Garden produce, sugar-cane and rice are confined chiefly to the western portion.

The Revenue Settlement was introduced in 1867 and the Revision Settlement was introduced with effect from the year 1905-06. According to this, the area of the taluk was distributed as follows:—

Culturable—

Dry	175,732	} 185,491 Acres.
Wet	6,388	
Garden	3,371	

Unculturable 31,235 Acres.

Communi-
cations.

The Bangalore-Harihar trunk road which took almost all the traffic there was 50 years ago is just as essential to the taluk, the great markets to which it has access having become greater than ever since the completion of through railway communication between Mysore and Bombay in 1889. There can be no doubt, however, that the railway has deprived the trunk road of much of its importance and new attractions have sprung up which trade will certainly seek. There are railway stations nearer than Davangere and the growing importance of Raidurg, now connected by railway with Bellary, is drawing trade to the north, through Nāyakanhatti, and the people require new roads. Of the existing roads, the high road from Hiriyr to Harihar runs through the Taluk from south-east to north-west and is crossed at Chitaldrug by a road from Holalkere railway station in the south-west to Challakere in the north-east. There is also a road from Vijāpur to Jagalur and the frontier northwards.

Chitaldrug.

Chitaldrug.—The chief town of the District, situated in 14°14' N. lat., 76°27' E. long., 24 miles from the Holalkere

railway station, and on the Bangalore-Harihar road, 126 miles north-west of Bangalore. It is a Municipality.

Population in 1921	Males	Females	Total
Hindus	3,324	3,106	6,430
Muhammadans	972	920	1,892
Christians	32	38	70
Jains	51	19	70
Parsis	3	..	3
Animists	33	22	55
Total ..	4,415	4,105	8,520

The town, which is surrounded with a line of fortifications and includes an inner fort, is built at the north-eastern base of a dense cluster of rocky hills, very extensively fortified. The history of the place has already been related in connection with that of the District. There are many inscriptions on the hill, of the Chālukyas, the Hoysalas, and the Vijayanagar kings, dating from the 11th to the 15th century. Its name at that time was Bemmattanakallu or Bemat-tanūru. According to legend, a giant named Hidimbāsura was here slain by Vrikōdara or Bhīma, one of the Pāndavas. The present name of the place is derived either from *Sitala* or *Chitrakal-durga*, meaning spotted or picturesque castle, or *Chatrakal*, umbrella rock, the umbrella being the ensign of royalty. To the south-west is a striking lofty hill of this form considered sacred by both Hindus and Muhammadans. At the top is a pillar and shrine of Dhavalappa or Siddēsvara. The Muhammadans call it the tomb of Saad-ulla. There is also another hill south of Chitaldrug, with a shrine at the summit dedicated to Ōbala-dēvi, and held specially sacred by the Bēdas.

In the town, water is laid on to all the streets from the Timmanhalli tank, a short distance to the south. The principal temple is one of two storeys, dedicated to Uch-changi-amma. The extensive fortifications, batteries and works of masonry forming the *mēldurga* or upper hill-fort,

which includes 14 temples, present many points of interest. The remains of the fort and the palace of the *pālegārs*, which were of mud, are still to be seen, with the site of a pleasure-garden. The formidable stone fortress, as it now is, was erected under Haidar and Tipu, by whom also were constructed the immense granaries and pits for storing oil and ghee. Chitaldrug was for some years garrisoned by British troops, but given up on account of its unhealthiness.

In the Mahal in the inner fort, the ceiling of the inner hall is pulled down and the lofty wooden pillars are alone left standing. The pillars have no ornamentation about them like the ones in the Palace at the Bangalore Fort. The upper storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahal deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long, 4' 6" broad and 4' 10" deep, chiselled out of hard granite and well polished. It is said that the trough was used for watering elephants during Tipu's time. The Ankle *matha* is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels.

On the hill are the Sampige-Siddēsvara, Hidimbēsvara, Ēkanāthamma, Phalgunēsvara, Gōpālakrishna, Ānjanēya, Subbarāya and Basava temples. In the Hidimbēsvara temple a big piece of bone is shown as the tooth of the demon Hidimba, and a cylinder of iron plates, 6 feet high and 10 feet in circumference, as the *bhēri* or kettle-drum of Bhīma, the Pāndava prince who killed Hidimba. The *garbhagriha* of this temple is carved out of single rock. A figure of Hidimba is sculptured on the *vimāna*. In the Sampige-Siddēsvara temple also, a piece of bone much bigger than the one at the Hidimbēsvara temple is shown as the tooth of Hidimba. At the entrance to the temple are placed two capitals on which, curiously enough, two inscriptions of the middle of the 14th century are engraved. On the hill there is a structure built of masonry in the form of a circular well, about 8 feet deep and 21 feet in diameter, on the

edge of which in the four cardinal points are fixed on two stone beams huge millstones 5' 10" in diameter, the lower stone being 1' 10" thick and the upper 10". The upper stones have around the rim 38 square holes each $2\frac{1}{2}$ " long and $3\frac{3}{4}$ " deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Haidar and Tīpu, and this supposition is strengthened by the fact that when the structure was unearthed some years ago quantities of charcoal powder were found at the sides of the millstones. Probably elephants were employed for working the millstones, all the four moving at the same time by some ingenious contrivance. Two of the upper stones have been removed to the park and fixed there like round tables.

Besides the usual District Offices, which are beyond the fort walls, 3 miles to the north-west is situated the Murgi *math*, the residence of the chief *guru* of the Sivabhaktas or Lingāyats. It is a large and well-built edifice. It is in two storeys with a lofty *mahāvāra* or outer gate known as Āne-bāgilu which has also an upper floor where the *svāmi* receives Europeans and other visitors. The chief object of worship in the *matha* is the *Gaddige* of Immadi-Muragi-Svāmi, who is described as the founder of the institution. Only bachelors can become the *Svāmis* of this *matha*. In one part is an ingenious water wheel. The name of the *math* is said to be derived from *murug-i*, the three *gi-s*, namely *yōgi*, *jōgi* and *bhōgi*. There is a fine *math* belonging to the *guru* on the hill, but it is deserted owing to his inability, on account of the opposition of other sects in the town, to visit it with all the insignia of his authority, one of which is a lighted torch by day.

To the west, among a wildly rugged and picturesque group of hills, is the Ankli *math*, of recent establishment. There is here a curious long series of subterranean chambers, now regularly built round with masonry and thickly covered with plaster. They are entered by a good stone staircase, which leads down to rooms of various sizes at different levels.

In them are shrines, *lingas*, baths and pedestals, apparently for *yōgāsana*. The style of their present architecture may be from 300 to 500 years old, but the caverns no doubt existed long before. When and for what purpose they were originally formed or occupied is unknown. When the Ankli *matha* was first established, about 68 years ago, they were found deserted, and the entrance choked up with a thick growth of bushes: They are now merely used for storing things in. At the Panchalinga cave, near the entrance, is an inscription of 1286, in the reign of the Hoysala king Narasimha III, recording a grant by his minister Perumāle.

In this quarter, immediately to the west of Chitaldrug, are traces of an ancient city, consisting of very large sized bricks, and remains of pottery. Coins are frequently found after heavy rains. In 1888, a large find was made of Buddhist leaden coins, one of which bore the name of the Āndhra or Sātavāhana king Pulumāyi, of the 2nd century. Excavations were carried out here by the Mysore Archæological Department in 1909. According to tradition, the city was called Chandravalli, (*q. v.*) and extended as far as the four points, Naralgundi, Baralgundi, Huligundi and Basavangundi. Huligundi is to the north of the Ankli *matha*, and Basavangundi is to the north-west of the Cholagatta hill, near Garihatti village.

About three miles south of Chitaldrug is the Jōgi matti or maradi, one of the highest points in the District, being 3,803 feet above the level of the sea. It is surrounded with hills and is overgrown with bamboo, stunted teak and other trees. A road has been made to it and a plantation commenced. It is a convenient resort during the intense heat of the hot months.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	18,935	34,598	22,955	28,803	62,803
Expenditure ..	16,373	20,093	29,150	36,878	60,326

Davangere.—A taluk in the north-west. Area 556.72 square miles including Harihar Sub-Taluk. Head-quarters at Davangere. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayangutta	
1. Davangere ..	43	2	41	..	..	2	30,873
2. Mayakonda..	46	3	44	2	..	..	17,110
3. Hadadi ..	39	..	39	..	..	..	12,370
4. Anagod ..	48	1	46	1	..	1	15,519
Floating population.	..	..	..	..	..	..	629
Total ..	176	6	170	3	..	3	76,501

No.	Place	Population
1	Davangere	16,399
2	Mayakonda	2,081
3	Hadadi	1,216
4	Bettur	1,428
5	Kodihalli	1,237
6	Shyabanur	1,037
7	Kodaganur	1,199
8	Huchavvanahalli	1,153
9	Lokikere	1,434

Principal places with population.

Setting aside the main drainage of the country by the Tungabhadra river, the most important subsidiary or local drainage is effected by the Sulekere nala called the Haridra, flowing from south to north through the best part of the tract and falling into the Tungabhadra at Harihar. For the eastern villages, a stream rising near Anagod and joining the Tungabhadra river at Chikbidare performs, on a small scale, the same office. With the exception of a group of hills separating the taluk from Honnali, near Malebennur,

Physical features.

its western edge resting on the Tungabhadra river, and another well defined range of hills extending from Mayakonda to Anaji, on the eastern confines of the tract, the country presents an almost unbroken plain, sloping gradually towards the Tungabhadra river and Harihar. The solitary hill of Bati, between Harihar and Davangere, although of no great height, presents a conspicuous land-mark in this plain.

Soils.

Although soils are more or less intermixed throughout, the western half of the tract may, broadly speaking, be said to contain the black cotton and better soils and the eastern half, the ordinary red soils, some of them very stony and inferior.

The whole tract is essentially dry crop. The crops are, according to the soil, jola, navane, cotton and wheat in the black and better soils, and ragi, navane and the usual miscellaneous crops in red soil and castor oil, wild gingelly and gingelly are grown for oilseeds. The irrigated lands whether under wells or tanks or both combined produce rice, some sugar-cane and cocoa-nuts, as well as a good deal of irrigated jola and ragi. There is but very little areca-nut grown.

The taluk is noted for the manufacture of *kumblis*, of which some of the finest are valued as high as from Rs. 200 to Rs. 300. Coarse cotton cloths are largely woven in the villages.

This country was probably owned by the Kadambas at the beginning of the Christian era. It afterwards formed part of the province of Nonambavādi under the Chālukya and Hoysala kings, the seat of government being at Uchchangidurga. The Yādavas of Dēvagiri held it for some years, making Bettur the chief town. It then fell a prey to the Muhammadan incursions by which the Hoysala dominion was overthrown, but on the rise of the Vijayangar empire was enriched by its kings, from Harihara Rāya downwards. On the downfall of that State, the principal places in the taluk were seized by the chiefs of Bednūr and Tarikere, until

taken, some by the Nawab of Savanur, and some by the *pālegār* of Chitaldrug, who in their turn were forced to yield them to Haidar Ali; since when, with occasional possession by the Mahrattas in the latter part of the last century, they have remained attached to Mysore.

The Revenue Settlement was introduced into the old Harihar taluk in 1865, and into Davangere taluk in 1866. The Revision Settlement of these taluks was introduced with effect from 1904-05. The area at that time was distributed as follows:—

	<i>Dry</i>	<i>Wet</i>	<i>Garden</i>	<i>Total</i>
<i>Culturable—</i>				Acres.
Occupied ..	241,588	3,711	1,650	246,949
Unoccupied ..	.....	..	..	28,278
<i>Unculturable—</i>				
(including roads .. village sites, etc.)	..	..	..	56,274
Total acres ..	..	..	..	<u>331,501</u>

The Southern Mahratta Railway from Bangalore to Poona runs through the taluk from south-east to north-west, with stations inside the taluk, at Harihar, Davangere, Tolahunse, Kodaganur and Mayakonda. The Bangalore-Harihar high road runs through the centre of the taluk from east to west and the high road from Harihar southwards *via* Malebennur to Shimoga. A road north-wards from Harihar towards Harpanhalli, roads from Davangere southwards to Hadadi and eastwards to Anaji as well as one from Anigod southwards to meet the railway have all been constructed.

Communi-
cation.

Davangere.—One of the most important seats of trade in the Province, situated in 14°28' N. lat., 75°59' E. long., on the Bangalore-Poona railway and the Bangalore-Harihar

Davangere.

road, 38 miles north-west of Chitaldrug. Head-quarters of the Davangere taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus	6,892	6,255	13,147
Muhammadans	1,708	1,482	3,190
Animists	142	135	277
Jains	191	81	272
Christians	38	35	73
Parsis	7	5	12
Total ..	8,978	7,993	16,971

Davangere was originally an obscure village, forming one of the suburbs of Bettur. Haidar Alī gave it as a *jāgīr* to a Mahratta chief named Appoji Rām, who encouraged merchants to settle there. He died without heirs, but the place continued to increase under encouragements given by Tipu Sultān, and it is now the most populous town in the Chitaldrug District. The merchants are principally Sivabhaktas or Lingāyats. The increase in population, especially since the advent of the railway, has made it necessary to extend the town to the east.

A valuable trade is carried on in Davangere, with Wallajapet in North Arcot District on the one hand and with Sagar and Nagar on the other, the areca-nut of the two latter being sent to Wallajapet. Madras goods imported from Europe, China, Bengal and the eastern islands together with the salt obtained in return, as well as *kambhis* made in the neighbourhood, are transmitted to the *malnad*. Such has always been considered the general direction of the trade carried on at Davangere. The railway no doubt has effected considerable alterations both in direction and goods, but all for the better. Some idea of the importance of Davangere as a centre of trade may be formed from the fact that, according to railway records, the quantity of inward and outward traffic at Davangere compares favourably with stations such as Bangalore and Bellary.

The town of Davangere is now supplied with drinking water drawn by means of pipes from the Tungabhadra at Harihar, 9 miles distant from Davangere. The water is pumped out by engines set up on the banks of the river. The water is stored at Davangere in a big iron tank constructed outside the town. From this tank, water is served to the town by means of distributing pipes. House connections are also given. The capital cost of the scheme was nearly Rs. 2,89,600 and the annual maintenance charges amount to about Rs. 25,000 which is borne by the Municipality.

The Isvara temple at Ānekonda, a village about 2 miles from Davangere, is a neat little one in the Hoysala style. It was restored about 1912 with mud walls and plastered. Originally, it had three cells, though there are only 2 at present, the south cell being no longer in existence. The north cell is now empty. The main cell has a *sukhanasi* and a *navaranga*. The *garbhagriha* door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The *sukhanasi* door-way, which is also good, has ornamental screens at the sides and a figure of Siva on the lintel flanked on the left by Vishnu and Subrahmanya and on the right by Brahma and Ganapati with *makaras* beyond these on both the sides. At the sides of the door-way are 2 fine niches with female *chauri*-bearers on either side, the right one containing a figure of Sarasvati and the left one, of Mahishasuramardini. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular under surface of the hanging central piece figures of *ashadikpālakas* in the particular directions, while the central one has a figure of Siva as Gajāsūramardana flanked by Brahma and Vishnu. The four pillars of the *navaranga* are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the *navaranga* are verandas on both sides with three beautiful pillars on either side, the front pair being of a special design rarely seen in other temples. Outside, a railed parapet, about 41 feet high, runs round the front portion up to the plastered walls of the *navaranga*. At some distance from the bottom runs a frieze of Yakshas, seated in niches, every alternate figure being placed a little inward.

Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance. It is in praise of one of the sculptors named Bavōja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers call Gangāmbika. On an elevation close by is the temple of a four handed goddess known as Maradamma. At Davangere a new epigraph was copied at the entrance to the Anjanēya temple. Anekonda appears to have been a place of some importance at one time. Till recently, small gold coins used to be picked up there after heavy rains. One of these which was shown to Mr. Narasimhachar, late Director of the Archæological Department, has been described by him as a small one, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pāndyas of Uchchangi, which is only 6 miles from Davangere.

Dodderi.

Dodderi.—A village in Challakere taluk, 4 miles east of the *kasba*. Population, 1,718.

It was founded by the progenitor of the Nidugal family of chiefs, and it was here that Khāsim Khān, the Mughal governor of Sira, being surprised while conveying a large treasure, by a Mahratta force under Danoji Ghorpada, assisted by the *pālegār* of Chitaldrug, appears to have committed suicide to avoid disgrace. His body was afterwards taken to Sira and buried there. From this time Dodderi remained in the possession of the Chitaldrug chief until it was taken by Haidar Ali. Down to 1882 it gave its name to the taluk now called Challakere, and was long the head-quarters. It was once celebrated for its paper manufacture, and the size of the sheets regulated the Dodderi *gaz* or yard, which was a standard measure of length.

Haggari.

Haggari.—The principal stream of this name, sometimes called Hire Haggari by way of distinction, is also known as the Vēdāvati, and is described under that designation.

The remaining stream is formed by the outflow of the Anaji tank, whence running northwards, almost along the boundary, it continues in the same direction through the Bellary country to the Tungabhadra.

Harati.—A village between Challakere and Hiriya, about 24 miles to the south of the former place. The headquarters of a line of local chiefs who later occupied Nidugal in the Tumkur District. These chiefs are called in their earlier inscriptions chiefs of Harati Yamangale, and in the latter ones, of Harati Nidugal. The founder of the family is said by tradition to have come from the Bijapur country, and, on being granted as an estate the east of the Chitaldrug District, built Dodderi and Harati, naming them after the towns of his ancestors. At his death he divided his territory among his seven sons, who were dispossessed by the Bijapur army when it invaded those parts. The son who lost Dodderi retired to Nidugal, which his descendants held till the time of Tipu Sultān, who put to death the last representative and added their country to Mysore.

The only inscriptions here that give a connected account of the family are *Hiriya* 6 dated in 1592 and *Challakere* 38 dated in 1739. In the former, we have the following list of *mahā-nāyakūchāryas*, the succession being from father to son throughout :—

Kami-Nāyaka	Hottenna-Nāyaka	Isvara-Dulappa-Nāyaka
Abi-Nāyaka	Isvara-Dēva-Nāyaka	Dundappa-Nāyaka.
Kami-Nāyaka	Basavai-Nāyaka	Lakshmiapati Nāyaka.
Gudda-Brahma-Nāyaka.	Mummaḍi-Brahma-Nāyaka.	Chikka-Rangappa-Nāyaka.

In *Challakere* 38 we have :—

Immadi-Hottenna-Nāyaka.	Vira-Timmanna-Nāyaka.
Vira-Hottenna-Nāyaka.	Hottenna-Nāyaka.

The variations occurring in many other inscriptions can only be reconciled by supposing that they are members of the different families of the seven sons among whom the possessions were divided. (See also under *Nidugal* in Tumkur District).

Harihar.

Harihar.—A sub-taluk under Davangere taluk. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Population
1. Harihar	42	18,878
2. Malebennur	44	13,505

Harihar.

Harihar.—An ancient town, situated in 14° 31' N. lat., 75° 51' E. long., on the right bank of the Tungabhadra, at the Mysore and Dharwar frontier. Till 1785 it was the headquarters of a taluk bearing the same name, now united to Davangere, from which it is 9 miles west. It is a railway station and a Municipality.

Population in 1921	Males	Females	Total
Hindus	2,221	2,173	4,394
Muhammadans	732	701	1,433
Christians	19	21	40
Jains	16	10	26
Parsis	1	..	1
Animists	7	3	10

According to legend, this spot was the capital or stronghold of a giant named Guha or Guhāsura, whose extent was such that its eastern gate was at Uchchangi-durga, the southern at Govinahalu, the western at Mudanur, and the northern at Airani. The giant, having by his penance obtained from Brahma the boon of exemption from death at the hands either of Hari (Vishnu) or of Hara (Siva), became in consequence such a tormentor of gods and men that Vishnu and Siva, in order to counteract the spell, combined into one form of Harihara and destroyed him. The descent of this incarnation was at Kūdlur, the confluence of the Tungabhadra and the Haridra, where its footprints are still pointed out. The expiring giant prayed that the place might be named after him, whence it was called Guhāranya kshētra.

There are numerous inscriptions around the great temple, the earliest of which (passing over one on copper of the 7th century, which refers to another part) are dated in the 12th century. In the time of the Chālukya kings, Harihara appears to have been an ancient *agrahāra*, possessed by 104 Brāhmans, and included in the province of Nonambavādi, administered by governors bearing the name of Pāndya. The present highly ornate temple of Hariharēsvara was erected in 1223 by Pōlālva, a general and minister of the Hoysala king Narasimha II, and some additions were made in 1268 by Sōma, the general under a subsequent king of the same name and dynasty, and the founder of Sōmnāthpur (Mysore District) with its splendid temple. In 1277, Sāluva Tikkama, commander of the forces of the Dēvagiri king Rāmachandra, appears as erecting a temple to Mahādēva, in honour of the preceding king so named. Many benefactions were bestowed down to the 16th century by the Vijayanagar kings, one of the founders of which line, Hakka, assumed the name of Harihara-Rāya.

After the fall of Vijayanagar, the place was seized by the Tarikere chiefs, who erected the fort. From them it was taken by the Nawāb of Sāvanur, who granted it in *jāgīr* to Shir Khan. While in possession of the Muhammadans the temple was left intact, but the roof was used for a mosque, a small Saracenic doorway being made into the tower for the pulpit. Harihara was subsequently sold to the chiefs of Bednūr for, it is said, a lakh of rupees. The Mahrattas next held possession, until it was subdued by Haidar Ali in 1763. Since that time it has been thrice taken by the Mahrattas.

Until 1865, an Indian regiment was stationed in the cantonment two miles north-west of Harihar. In 1868 was completed the splendid bridge across the Tungabhadra, over which runs the trunk road from Bangalore to Dharwar. It is of stone and brick, built in 14 elliptical arches of 60 feet span, and cost nearly 3½ lakhs of rupees. There is also now a separate bridge over the river for the railway.

The Harihara temple is a large one in the Hoysala style of architecture, built in 1224 by Pölälva, a general of the Hoysala king Narasimha II. It has a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. The image of Harihara, which is about 4 feet high, stands without any *prabhāvali* or glory, the left half representing Vishnu with the Vaishnava attributes, the discus and conch, and the right half, Siva with the Saiva attributes, the trident and rosary. The head wears a crown on the Vishnu side and matted hair and a crescent on the Siva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pārvasi and Ganapati and the left one figures of Lakshmi and Rishyasringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 1½ feet high, called Chikka Hariharēsvara; and that subsequently it was pieced together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The doorway of the *sukhanasi* entrance has ordinary screens at the sides with pairs of *dvārapālakas* below, the left pair holding a discus and a conch and the right pair a drum and a trident. The *navaranga* has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the *navaranga* are well executed. • The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of *ashtadikpālakas*. The middle space of the latter is now vacant, the panel containing a figure of Hariharēsvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The *mukha-mantapa* is a grand structure with three entrances in the three directions and a high veranda running all around. There are also two narrow entrances in the north and south at the ends of the *navaranga* front wall. This is peculiar. The ceilings are similar to those of the *navaranga*. Around the *mukha-mantapa* outside runs a railed parapet, about 5½ feet high. At the bottom of this comes a frieze of line scroll-work with well carved figures in every convolution; above this runs a frieze of elephants; above this again comes figures between pilasters surmounted by miniature turrets and finally runs a

rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the *sukhanasi* and *garbhagriha* outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures between pilasters with turrets above. Over the eaves runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front *mantapa* has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Saracenic door-way said to have been made by the Muhammadans into the dome over the image of the god (*Epigraphia Carnatica*, Vol. XI., Introduction, page 32) is no longer in existence, having been removed when the temple was repaired. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the three directions with pairs of elephants at the sides. There are two *mahādvaras*, one opposite the east entrance and the other opposite the south porch of the *navaranga*. It is said that there was likewise a *mahādvara* opposite the north porch; but now we have a cell of Kālabhairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east *mahādvara* stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kēdārēsvara and Kaitabhēsvara temples at Balgāmi and Kuppatur. To the left of the temple stands the shrine of Lakshmi, consisting of a *garbhagriha* and a front *mantapa*. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Ganapati and the other a Nāga stone. In the adytum we have instead of the original Lakshmi a marble figure of Mahāhāsuramardini, about 1½ feet high, with eight hands, said to have been set up by Subedar Lakshmana Hari during the time of the Pēshvas. Around the *mantapa* outside runs a *jagati* or railed parapet, about 6 feet high,

which has no friezes at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pārvati to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

The *Shanbhog* of Harihar, Srinivasa Sitarama Kulakarani, has some old records relating to the temple, one of which says that Tipu broke the images (a large number named) of the temple, carried away its belongings and converted a portion of it into a mosque. He has five *sanads*, 3 issued during the time of Pēshva Bālāji Rao and 2 by Krishna-Rāja-Wodeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868. The slabs containing *Davangere* 30 and 59 have at the top a figure of Harihara as in the temple, flanked by Nandi and Garuda on the right and left. The stone containing *Davangere* 39, about 15 feet high, is perhaps the tallest of the inscribed slabs that have been set up in the State. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions, Harihar seems to be called Kūdalur as being at the confluence of the Tungabhadra and the Haridra.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	9,551	12,741	13,571	17,004	19,550
Expenditure ..	12,654	15,858	16,582	14,606	15,777

Hiriyur.

Hiriyur.—A taluk in the south-east.

A glance at the map will show that this taluk represents roughly a triangle, its western base resting on the hills from which the Vēdāvati river emerges and its apex, some 30 miles north-east on the borders of the Bellary District, not far from Ananthapuram. Area 635·21 square miles.

Head-quarters at Hiriyyur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population as per Census of 1921
			Government	Sarvamanya	Jodi	Kayamgutta	
Aymangala ..	36	24	35	..	1	..	25,519
Dharmapura ..	28	8	28	..	..	..	13,371
Hiriyyur ..	19	12	18	..	1	..	7,280
Javanagondanahalli ..	31	32	31	..	..	..	8,464
Channel* ..	41	3	39	1	..	1	15,328
Total ..	155	79	151	1	2	1	69,970

* This *hobli* was newly constituted after the construction of Vāni-Vilāsa-Sāgara.

No.	Place	Population
1	Metikurke	1,158
2	Masakallu	1,218
3	Suragondanahalli	1,000
4	Hiriyyur	2,616
5	Aymangala	2,130
6	Bharamapura	1,515
7	Burajinaroppa	1,203
8	Maradidevagere	1,164
9	Maradihalli	1,744
10	Medikere Nayakana Kote	1,071
11	Sondekere	1,041
12	Harthikote	1,629
13	Khandenahalli	1,095
14	Dharmapura	1,463
15	Hariyabbe	1,157

Principal places with population.

The Vēdāvati river flows north-east through the very heart of this triangle to some distance beyond Hiriyyur where it turns north. A dam is put up across the Vēdāvati river near the narrow gorges at Vānivilāsapura. The straight and well defined ridge of hills on the west from which the Vēdāvati

Physical features.

emerges represents roughly the end of the red soil country and the beginning of its somewhat rapid gradation into the long stretches of black cotton soil, which, under a precarious rainfall and owing to their bleak appearance, excepting at crop-time, have earned for the Hiriyr taluk its not wholly deserved bad name. Directly the red soil country is left behind, indeed, wherever black soil is found, a great and a serious change begins. The area of the village unit at once grows larger, the dry crop holdings run to a size found nowhere else in the State and manuring becomes light. The cultivation becomes, in short, the reverse of what is known as close cultivation and a raiyat family can easily cultivate from 18 to 20 acres, or even more.

Jola, gram and cotton are the chief crops in black soil, bajna or *segge*, in the better, but not necessarily black soil and ragi and the usual miscellaneous assortment in the red soils.

At the time of the original settlement, *i.e.*, 1868-69, there existed the main road from Bangalore to Harihar and the Tiptur-Bellary road, crossing each other at the town of Hiriyr north-east and north respectively, greatly benefiting the central and open parts of the taluk. Subsequently, a new road has been constructed from Hosdurga to Pavagada, also passing through the town of Hiriyr and known as the Marikanave road. The nearest railway station is at Holalkere, some 15 miles from the extreme western villages. The Hosdurga Road station is somewhat more distant but is more easily reached than Holalkere.

The local markets are not very important. The northern villages benefit from the Davangere market and the Bellary demand, the eastern villages from the large and important market at Amrapur in the Bellary District, and the western and southern villages from their position with reference to Hosdurga, Huliyr and Holalkere through which the trade of the Nagar-Malnad passes.

The Revenue Settlement was introduced in 1868 and 1869, and the Revision Settlement from 1904-05.

The culturable area according to Resettlement was distributed as follows:—

Occupied area:—		Acres.
Dry	.. ..	189,900
Wet	.. ..	5,117
Garden	.. ..	8,093
Kharab land	.. ..	236,856
Inam	.. ..	1,271

Hiriyur.—A town situated in 13° 57' N. lat., 76° 40' E. long., on the right bank of the Vēdāvati, at the bifurcation of the Bangalore high road to Bellary and to Chitaldrug. Head-quarters of the Hiriyur taluk and a Municipality.

Population in 1921			Males	Females	Total
Hindus	.. ..	962	929	1,891
Mubammadans	.. ..	332	378	710
Christians	.. ..	7	4	11
Jains	.. ..	3	1	4
Total			1,304	1,312	2,616

Hiriyūru, the great town, was founded, apparently, in the 16th century, by a chief from Māyasamudra, named Kēsava-Nāyak, the virtue of the spot being discovered by the incident of a hare turning on the hounds. The family of the founder continued in possession for three generations, under Naula Allapu Nāyak, Konchappa-Nāyak who built the big temple, and Rangappa-Nāyak. During this time, settlers were encouraged to take up their residence in the town, and it reached a prosperous condition. It was then taken, first by the Bijapur army and afterwards by the *pālegār* of Chitaldrug, whose ancestor, before coming to power, had held the office of Nāyak of Hiriyur under the Vijayanagar kings. In 1762, it was captured by Haidar Ali and suffered very severely during the subsequent contests of that ruler and the Mahrattas, whose devastations brought on a famine which swept off all the inhabitants.

Its unhealthy condition led to an attempt in recent times to remove the town to a higher site on the other side of the river, where the taluk offices have been built; but the people, as usual, are loath to leave the neighbourhood of the ancient temples, one of which, dedicated to Tēru Mallēsvara, has a lofty tower erected by the Chitaldrug *pālegār*. East of the old town the Vēdāvati is bridged for the high road.

The Tērumallēsvara temple abovenamed is a large Dravidian structure with a *mahādvāra* surmounted by a lofty *gōpura*. In front of it is a lofty *uyyāle-kambha* with stout iron chains hanging from the top intended for swinging the god. On the inner sides of the pillars are sculptured two male figures with folded hands armed with a sword and a shield. The open *mukha-mantapa* or front hall has entrances in three directions. In front of it stands on a high pedestal a fine *dīpastambha* or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull, and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections on the sides which serve as steps to go to the top. Its front face has a male figure with folded hands, representing perhaps the chief who built the temple. The ceilings of the *mukha-mantapa* are painted with scenes from the *Saiva-purānas* and the front central ceiling has a chain of stone rings. The east outer wall of the *navaranga* has two rows of figures representing the *ashṭadīk-pālakas* or regents of the directions and illustrating the story of the fight between Siva as a *kirāta* or hunter and Arjuna. Though the *gōpura* faces east, the god faces south. In the *navaranga* are kept three sets of metallic figures, large images of Siva and Pārvati, small images of the same, and Umāmāhēsvara seated on Nandi—which are taken out in procession in three separate cars during the car festival—which takes place in the month of *Māgha* (February). This circumstance probably accounts for the name *Tēru* (car)-*mallēsvarā*. The ruined Virabhadra temple has figures of Virabhadra and his consort Bhadrakālī, the latter holding in the right lower hand a lotus instead of the usual sword, and Daksha's cut off head being shown at the side. The Kannada poet Babbura, author of *Ambikā-vijaya* and *Parasurāma-Rāmāyana*, was a native of this town and a devotee of the god Ranganātha of Babburu, a village about 2

miles from Hiriya. He mentions in his works the god Tērumal-
lēsvara. Rangadāsappa, the present Shanbhog of Hiriya, who
is about 65 years old, states that he is the great grand-son of
Babbura. It is not clear whether the Kannada poet Mādhava,
author of a Kannada version of the *Kāvya-darsa* of Dandi, who
styles himself "ruler (*prabhu*) of Hiriya," belonged to this place.

The slab containing the inscription E.C. XI, Hiriya 49 at
this village has a horseman riding to right with a sword held in
the uplifted right hand; behind him is a child standing with
three-folded hands; and behind the child stands a female figure,
perhaps the wife of the horseman, with uplifted right hand.
It is not clear what the composition is intended to represent.
The inscription merely names a number of *gaudas*.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,301	8,411	5,396	5,092	4,722
Expenditure ..	1,980	3,600	4,289	3,952	4,525

Holalkere.—A taluk in the south-west of Chitaldrug, Holalkere.
about 4 miles from Holalkere railway station and 20 miles
from Chitaldrug on the Chitaldrug-Shimoga road. Hosdurga
sub-taluk which formed part of this taluk is now a separate
taluk. Area 406 $\frac{3}{4}$ square miles. Head-quarters at Holalkere.
Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Population
1. Holalkere	42	14,669
2. Tālya	57	16,030
3. Bharmanāyakandurga	52	13,409
4. Rāmagiri	39	16,998

No.	Place	Population
1	Holalkere	3,194
2	Tālya	1,134
3	Horakere Devarapura	1,005
4	Bharmanāyakandurga	1,071
5	Thalikatte	1,454
6	Dummi	1,422

Principal
places with
population.

Physical
features.

A range of hills extends from south to north till Arasana-ghatta and a branch of this extends westwards till Rāmagiridurga. Besides this, there are small hills near Kadoor, Rāmagiri and Gunderi.

But for the range and groups of hills above referred to, the tract is gently undulating and comparatively flat. The desolate and arid appearance of the country is relieved by a few areca-nut and cocoa-nut gardens and *shēndi vanams*. There are no forests of any importance though there is some scrub jungle on the hills. Though black cotton soil is found in Rāmagiri and in a few villages of Holalkere hobli, there is a preponderance of red and sandy soils. Good and bad soils are in this tract very intimately interspersed. Excellent grazing ground is met with in the central portion of this tract. The taluk may be taken as a fair specimen of the type of a *maidan* taluk found on the Mysore plateau.

Crops.

The crops follow the soils, ragi, javari, gram, and the usual miscellaneous crops being grown in the red or sandy or gravelly soils which preponderate in the taluk. Of the higher garden produce, areca-nut and panvel receive great attention, especially under the large tanks, and cocoa-nut trees are planted to a large extent in low-lying dry crop lands. Rice and sugar-cane are grown in a small proportion, the facilities for their extension being wanting.

The oldest inscriptions in the taluk are Rāshtrakūta, of the 10th century and show this part of the country as being then attached to the government of the Kadambalige Thousand nād. The Chālukyas, the Hoysalas, and the Vijayanagar kings succeeded in turn. Under the two first, the two great provinces of the Nonambavādi 32,000 and the Gangavādi 96,000 are constantly mentioned, and there is reason to believe that their boundaries met somewhere near Rāmagiri.

The Revenue Settlement was introduced in 1868 and the Revision Settlement with effect from the year 1905-06.

The area of the taluk is thus distributed:—

Culturable:—			Total
Dry	.. 15,574	}	Acres
Wet	.. 4,850		163,990
Garden	.. 3,386		
Unarable	.. ..		209,170
Inam	.. ..		1,134

The Southern Mahratta railway from Bangalore to Poona runs throughout the west of the taluk, from south to north, with stations at Bidarkere or Hosdurga Road, Rāmāgiri, Holalkere, Chikjājūr, and Sāsalu. There is a road from Channagiri through Holalkere to Chitaldrug, with one from Huliyaar through Hosdurga to Davangere, most of it close to the railway line. There are roads from Hosdurga to the railway at Bidarkere, to Ajjampur and to Hiriyur. Also a road from Sāsalu to Sante-Bennūr and Sūlekere.

Holalkere.—A town situated in 14°2' N. lat., 76°15' E. Holalkere.
long., 4 miles east of the Holalkere railway station, and 20 miles south-west of Chitaldrug, on the Chitaldrug-Shimoga road. Head-quarters of the Holalkere taluk, and a Municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,248	1,182	2,430
Muhammadans	..	..	..	255	216	471
Christians	..	..	..	8	7	15
Jains	..	..	..	30	27	57
Animists	..	..	..	107	104	211
Total				1,648	1,536	3,184

As Polalakere, it appears to have been an important Jain settlement in the 10th century. The present town seems to have been founded in the 14th century, by a Bōya Gauda, under the protection of the Dhumi chief Doddanna-Nāyak. In course of time it fell into the hands of the *pālegārs* of Basvapatna; and in 1475, Timmanna-Nāyak, the progenitor of the Chitaldrug family, obtained from Vijayanagar his

first appointment as Nāyak of Holalkere. It remained in possession of the Chitaldrug family till taken by Haidar Ali, and suffered, in common with all the neighbouring parts, from repeated Mahratta invasions.

Its situation on the high road, near the foot of the pass which leads to Chitaldrug, and a large weekly fair combined to make it a thriving town, and its prosperity has been promoted by the advent of the railway and the location here of the taluk head-quarters.

The Bail-Ganapati at this place is a huge figure, about 9 feet high, seated on a high pedestal marked with the rat emblem in the open ground enclosed by a low compound.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	4,252	4,341	4,542	4,729	4,105
Expenditure ..	4,889	4,736	5,366	4,256	4,055

Hosdurga.

Hosdurga.—A taluk in the south-west constituted as such from 1st July 1902 after the abolition of Huliya and Hosdurga sub-taluks. Area 569 square miles. Head-quarters at Hosdurga. Contains the following *hoblis*, villages and population :—

Hoblia	Villages classified		Population
	Government	Jodi	
1. Hosdurga	80	4	20,297
2. Matthodu	41	1	8,391
3. Madadakere	41	..	12,661
4. Srirampur	55	1	15,075
Total	217	6	56,424

No.	Place	Population
1	Bagur	1,359
2	Hosdurga	2,594
3	Matthodu	1,032
4	Janakallu	1,796
5	Devapura	1,177
6	Lakkihalli	1,206
7	Belagur	1,834
8	Budihalu	1,376
9	Heggere	1,321

Principal
places with
Population.

In this taluk, the river Vēdāvati runs in a direction from south-west to north-east and falls into the said Vani-Vilasa-Sagar or Marikanve tank, the present name being the former.

The most common dry crops are jola and ragi. Cotton is grown on a small scale. In Hosdurga, there are good many weavers and a few brass workers. Bangles or glass bracelets for women are manufactured at Method. Cocoa-nut is largely grown in the Srirampur hobli, and the chief exports from the taluk are cocoa-nuts, chillies and gingelly to outside the province.

There are three rain-gauge stations now in the taluk and the average rainfall at Hosdurga for 30 years, at Srirampur for 25 years and at Bagur for 20 years was as follows:—

Station	Jan.	Feb.	Mch.	Apl.	May	June
1	2	3	4	5	6	7
Hosdurga	0·50	0·13	0·21	0·88	3·50	2·10
Srirampur	0·16	0·70	0·27	0·67	2·95	1·39
Bagur	0·50	0·60	0·24	0·45	1·63	1·18

Station	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
	8	9	10	11	12	13	14
Hosdurga	3·13	1·68	3·42	4·31	2·62	0·61	23·90
Srirampur	1·85	1·42	2·43	2·82	2·80	0·41	17·87
Bagur	1·43	1·10	2·00	2·20	1·64	0·34	13·31

The resurvey of the Taluk took place in 1908-09.

The area of the Taluk is distributed as shown below according to the accounts of the year 1924-25:—

Culturable:		A.	G.	Total	
Dry	..	140,813	8	..	152,486
Wet	..	3,217	35		
Garden	..	8,354	38		
Unculturable:					
Including roads, tanks, village sites, etc.				193,812	27
Inam villages (7,773-4)				..	17,797
Amrit Mahal Kāvāls (10,024-10)					
Total acres				364,096	2

The unoccupied arable land was 11,488-16 acres, mostly dry crop lands and 140,997-25 acres were under cultivation.

The total land revenue for 1923-24 was Rs. 131,754-7-3 and for 1924-25, Rs. 101,402-0-8, the decrease during the latter year being under malki of Amrit Mahal Kāval lands surrendered for cultivation.

Hosdurga.

Hosdurga.—A town situated in 13°48' N. lat., 76°21' E. long., at the northern base of the hill from which it is named, 11 miles east of the Bidarkere or Hosdurga Road railway station, and 19 miles south of Holalkere, on the Huliya-Tarikere road. This is the station for the Marikanve Dam, which is 32 miles from it. Head-quarters of the Hosdurga taluk, and a Municipality.

Population in 1921			Males	Females	Total
Hindus	..	..	1,191	1,052	2,243
Muhammadans	..	..	115	97	212
Christians	..	..	1	..	1
Jains	..	..	64	70	134
Animists	..	..	3	1	4
Total			1,374	1,220	2,594

Hosdurga, the new hill-fort, appears to have been erected in 1676 by Chikkanna-Nāyak, the *pālegār* of Chitaldrug, for the purpose of covering his operations against Bagur, the chief town of that quarter, then in possession of the Muhammadans and attached to Sira. In 1708, a Jangama priest, driven out of Bagur, took refuge with the Chitaldrug *Pālegār*, and was by him commissioned to build the *petta* below the hill and procure settlers to reside there. Eventually the place was taken by Haidar Ali and, with the exception of temporary occupations by the Mahrattas, has ever since been attached to Mysore.

Municipal Funds	1921-22	1922-23	1923-24	1924-25
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Income ..	4,238 3 4	6,437 15 7	5,763 5 3	6,024 2 3
Expenditure	3,011 4 11	3,557 5 9	5,963 5 11	10,656 0 0

Jagalur.—A taluk in the north, till 1882 called Kankuppa. It was in that year made a sub-taluk under Chitaldrug, but restored as a taluk in 1886. Area 372·67 square miles. Head-quarters at Jagalur. Contains the following *hoblis* villages and population :—

Hoblis				Villages	Population
1.	Jagalur	..	..	60	22,519
2.	Bilichōd	..	..	60	16,571
3.	Sokkē	..	..	51	12,355

No.	Place	Population
1	Jagalur	2,668
2	Kalledēvarapura	1,191
3	Thoranagatte	1,977
4	Bidarakere	1,365
5	Asagodu	1,409
6	Ucchangipūr	1,307
7	Pallagatte	1,562
8	Bilichōd	1,458
9	Basavanakōte	1,166
10	Sokkē	1,519

Principal places with population.

Physical
features.

The country is gently undulating excepting in the north-west where an insignificant group of hills, chiefly scrub covered but with a small quantity of deciduous forest, occupies a few square miles. Otherwise, Jagalur is the type of *maidan* taluk found on the Mysore plateau. About one-quarter of the whole arable area is good black or brown soil, the rest being poor red or sandy. The better soils are in the southern half and in some of the bottoms or valleys in the north-west.

The Janaga-halla, rising from the important tank of Bhima-samudra in the Chitaldrug taluk, flows through a few villages in the extreme east, but, with this exception, the taluk cannot be said to be well watered. Elsewhere a scanty rainfall and deficient natural drainage are eked out by some 33 tanks of which 7 or 8 are fairly large. Somewhat of a watershed runs from south-west to north-east, shedding very minor streams to the north-west and south-east, but these minor streams have proved of considerable use, especially those flowing north-west, admitting of the sinking of a good many wells. The minor streams flowing south-east join the Janaga-halla and are important. Janaga-halla is a small but very important stream, many *kapile* wells being sunk along its banks admitting of good rice and very often double crops.

Crops.

The crops follow the soils, cotton with *navane* and the late or white javari being grown in the black and better soils, and the early javari and ragi, with the usual miscellaneous crops in the red soils. Supari, cocoa-nut and panvel representing the higher garden produce, are not cultivated to any great extent, the raiyats preferring to raise rice and sugar-cane, but even these two latter are not grown in any great proportion. Excellent rice crops are obtained on the banks of the Janaga-halla where double cropping is not uncommon.

The Revenue Settlement was introduced in 1867 and the Revision Settlement in 1905-06. The area of the taluk was thus distributed :—

Culturable:

Occupied land		Acres.
Dry .. 120,404	}	.. .. 124,192
Wet .. 1,467		
Garden .. 2,321		
Unoccupied land		26,335
<i>Unculturable:</i> (including roads, village sites, etc.)		86,612
	Total ..	237,139
Inam		570
	Total ..	237,709

Railway construction has had marked effect upon the taluk. Although the line does not run very close to the taluk, as a whole, it is in fair proximity to the western villages whose market has always been Davangere, to which trade is, more than ever, being drawn.

The following are the important roads in the taluk :—

No.	Name of the road	Length in miles
1	Vijaipur-Ujjani road	31
2	Nayakanhatti-Jagalur road	16
3	Davangere-Jagalur road	30

Jagalur.—A town situated in 14° 31' N. lat., 76° 24' E. Jagalur. long., 28 miles north-by-west of Chitaldrug, with which it is connected by a road from Vijapur. Head-quarters of the Jagalur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,131	1,090	2,221
Muhammadans	203	177	380
Christians	12	9	21
Jains	5	..	5
Animists	19	22	41
Total	1,370	1,298	2,668

The population consists mostly of Lingāyats. There is little of interest about the place, which derives its importance from having the taluk head-quarters removed here from Kankuppa in about 1868. The houses are mostly built of an iron-shot and slaty stone, and flat-roofs. Jagalur has a large tank.

The Jogappa shrine at this place has a standing figure, about 3 feet high, of a *rishi*, holding a trident in the right hand and a *kamandalu* or water-vessel in the left. The place takes its name after this *rishi*. A small shrine below a margosa tree has a goddess known as Kemmavva, a seated figure, about 1½ feet high, bearing a trident and a drum in the upper hands, whose worship is believed to cure any kind of cough. The goddess in the Udasamma shrine is a two-armed seated figure, about 2 feet high, with neither pedestal nor attributes—she looks as if hanging in the air. The Lingāyat Kallumatha has the *gaddige* of Tōtada-svāmi, said to have been one of the *svāmis* of the Muragi-matha.

Municipal Funds :—

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
Income	4,584	4,119	5,102	12,664	7,118
Expenditure	4,108	4,389	10,095	8,966	11,410

Jatinga
Rāmēsvara.

Jatinga Ramesvara.—Hill, 3,469 feet high, in the Molkalmuru taluk of Chitaldrug District, Mysore, situated in 14° 50' N. and 76° 51' E. It is one of the places where edicts of Asōka have been discovered, and consists of a long ridge, having towards the western end an ancient temple of Rāmēsvara, the present building for which was erected in 962 A.D.

Marikanive.

Marikanive.—A pass in the eastern line of the Chitaldrug hills, through which the Vēdāvati issues to the open country of Hiriyur. So far back as Buchanan's time it was pointed out as a spot peculiarly favourable for the construction of a dam across the gorge, whereby an immense reservoir would

be formed capable of irrigating the adjoining thirsty plains and converting them into a vast expanse of rice cultivation.

A large artificial lake called the Vāni-Vilās-Sāgara has been constructed by putting up a dam across the river at the Marikanive village. The length of the dam is 1,330 feet while its height is 162 feet. The lake has a capacity of holding 30,000 millions of cubic feet of water and its catchment area is 2,075 square miles. The water-spread of the lake is 31 square miles in extent. Two channels—right and left channels—have been excavated to a length of 29 and 30 miles respectively and they have under them nearly 24,500 acres of land. The total cost of the whole project is estimated at about Rs. 45 lakhs. The reservoir when full becomes one of the largest artificial lakes in the world. There is a furnished Travellers' Bungalow close to the dam. The distance from Hosdurga Road railway station, the nearest on the main line, is 32 miles.

This dam, which may be looked upon as a great feat of engineering skill, was commenced in August 1898 and completed in August 1907. There are two fine *mantapas* in the Saracenic style built at the ends of the dam. The east *mantapa* has a tablet giving the dates of the commencement and completion of the dam. In the west *mantapa* is set up an inscription in Sanskrit and Kannada verses giving an account of the dam and of the progressive administration of Mysore, and the date *Saka* 1828 (1907) in which the reservoir was opened for public use. Close to the reservoir is situated a shrine of Māri known as Kanive Māramma, from whom the village derives its name. The shrine, which was a wooden structure, has recently been built of dressed stone by one Kanuvappa of Mysore. It has a stone panel sculptured with three figures, Pārvati in the middle, Lakshmi to the right and Māri to the left. To the right of the shrine, on a lower level, is a cell containing a broken *virgal* which is known as Bhūtappa. As at Bharmagiri, there is a shrine at Arasinagundi dedicated to Māri, here known as Kanuvamma, which contains the processional image in the shape of a box of the goddess at Mārikanive. In front of it is an iron lamp on a shaft, about 8 feet high, which is lighted once a year. At some distance from the shrine stands in a field a *māstikal* carved with a fine female figure, about 2½ feet high, with its right

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hand raised and open and the left hand hanging by the side holding a lime, flames being shown around the head.

Masakal.

Masakal.—A village in Hiriyyur taluk. Population, 1,218.

This place was once fortified; two lofty gateways with wooden ceilings bear evidence to the importance of the village at one time.

Mattod.

Mattod.—A village in the Hosdurga taluk, 10 miles east of the *kasba*, near the right bank of the Vēdāvati. Population, 1,032.

It is celebrated for its glass works, at one time more extensive than they are now. The articles made consist entirely of bangles, the rings worn round the wrists of Indian women. They are of five colours—black, green, red, blue and yellow. The furnaces are constructed in a high terrace, built against the inside of the fort wall, but many of them seem to have long been disused. Only two are now in good repair. The process of manufacture is described in the first part of this work. All the materials are found in the neighbourhood.

Mattod was the seat of a line of *pālegārs*, whose founder was named Giriappa-Nāyak. He was a handsome man, of great stature and prodigious strength, which he exercised in catching the wild beasts of the neighbourhood. Venkatapati Rāya, hearing of him through the Budihāl chief, sent for him to Penugonda, where, an elephant one day breaking loose, he had an opportunity of displaying his powers; for the infuriated animal could not be secured until Giriappa-Nāyak boldly seized him by the tusks and fastened a rope to his trunk. For these and other feats, he was, about 1604, made *pālegār* of Lakavahalli, his native place, with a grant of villages yielding a revenue of 9,000 pagodas. In 1710, Dodala-Nāyak, a descendant, built the fort of Mattod. He at the same time adopted the Lingāyat faith. His son, Sangappa-Nāyak, distinguished himself at the court of Seringapatam by riding a most vicious and unmanageable horse which would allow no one to mount it; and when the courtiers, jealous of his success, pelted him with limes to embarrass him, he drew a sword and divided them as he rode swiftly about after them.

Halappa-Nāyak next succeeded, and after him Siddappa-Nāyak. He was the second son, but inherited the beauty, stature and prowess of his line; on which account his father had allowed him to supersede the eldest son, Dodala-Nāyak. The latter thereupon repaired to Chitaldrug, the *pālegār* of which took up his cause, and defeating the younger brother, installed the elder in his place, subject to a tribute of 2,000 pagodas. On Siddappa-Nāyak's being taken prisoner to Chitaldrug, the daughter of the *pālegār* of that place fell in love with him. His being a Lingāyat would have made their union impossible had he not been a Bōya by descent. Eventually it was arranged that he should marry her and be restored to his government. His son Halappa-Nāyak was induced by the growing power of Haidar Ali to assist the latter in the first siege against Chitaldrug. On Haidar's withdrawal, the *pālegār* of Chitaldrug in revenge took Mattod by assault, plundered the town and carried Halappa off to prison. Chitaldrug was next near taken by Haidar and Hālappa released, but he never regained his territory.

In *Holalkere* 96, Mattod is called *Mattedu* and *Mattinādu*. In several inscriptions found in the district a slightly different version of the Mattod family is given. In the inscription above referred to, the founder of the family is named as Halappa, and described as a handsome and high born personage—according to tradition these chiefs were renowned for their stature and good looks—and as well versed in the *Saiva Sāstras*. He is described as a contemporary of Harihara (14th century). His palace at Mattedu had walls the colour of gold and adorned with all manner of paintings. His son was Doddanna (1672), whose son was Sangappa, whose son was Hala Rāja (1707-1736), whose sons were Siddarāma and Doddanna. The first Doddanna—son of the first Halappa—founded the *agrahāra* of Ganjagera referred to in *Holalkere* 96, dated in 1736, and in 1772 on the occasion of the marriage festival of his eldest son, remitted the tax payable by barbers. (*Holalkere* 98). Halappa built and endowed a *matha* for the Murige-svāmi at Mattinādu in 1707. (*Holalkere* 101). In 1736, Halappa rebuilt the *agrahāra* which had gone to ruins and restored the tank which had breached. The name of the *agrahāra* was subsequently changed to Narasapura. (*Holalkere* 96).

Molakal-
muru.

Molakalmuru.—This is the northernmost taluk of the State. In 1875, the taluk of Molakalmuru was abolished and added on to the Challakere taluk, and in 1882 it was formed into a Sub-Taluk named Hangal, under Challakere taluk, and continued as such till 1886, when it was reconstituted into a taluk with its old name of Molakalmuru. An isolated village to the south-west, Maleboranhatti, was then transferred to the Challakere taluk. Area 294 square miles. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Hamlets	Villages classified			Population
			Government	Sarvananya	Jodi	
1. Devasamudra ..	52	11	48	2	2	15,785
2. Molakalmuru ..	45	7	43	..	2	20,698
Total ..	97	18	91	2	4	36,483

Principal
places with
population.

No.	Place	Population
1	Kondalahalli	1,549
2	Konasagara	1,852
3	Nagasamudra	2,062
4	Bommagondanakere	1,104
5	Molakalmuru	3,359
6	Herikerahalli	1,010
7	Devasamudra	1,215
8	Rampura	1,566
9	Siddapura	1,650

Physical
aspects.

The taluk abounds with ranges of rocky hills of desolate appearance, the important one being the range of rocky hills of considerable height which stretches across the northern portion of the taluk, running in a south-easterly to a north-westerly direction; another range running across to the north of Molakalmuru, the head-quarters of the taluk.

There are also rocky hills in the south-eastern corner of the taluk. Though these hills are generally so barren that no grass or trees will grow on their sides, their importance cannot be under-rated, as they catch the drainage and increase the water-supply of the low-lying tracts. The southern and north-eastern portions of the taluk are gently undulating, and comparatively level. Except the *Kammar* plantation in the south, which is about 9 square miles, and the avenues on both sides of the provincial road to Bellary, the taluk may be said to be treeless, bleak and barren in appearance, which is intensified by bare and rocky hills of fantastic appearance. The absence of "Date Bans" is another peculiar feature of this taluk.

The Jinagihalla, receiving the main drainage, flows along part of the western boundary of the taluk, and then cuts across the centre of the taluk in a north-easterly direction, debouching eventually into the Haggari or Vēdāvati river in the Bellary District. Two fair-sized important hill streams, which take their rise in the range of hills in the north-west of the taluk, run across the taluk from west to east and flow into the Jinagihalla about a mile beyond the boundary of the taluk. Several other minor streams also find their way into the Jinagihalla. There is also another hill stream which rises in the south-eastern hills of the taluk and flows in a south-easterly direction for about five miles, and eventually feeds the Gourasamudra tank of the Challakere taluk. The important tanks fed by the channels drawn by throwing *anicuts* or bunds across the Jinagihalla or Chik Haggari, which receives the main drainage of the taluk, are close to the river. Besides these channels there are *talaparige* (spring) channels led off from the river to irrigate wet lands. The importance of the streams as irrigational sources in an arid tract like this cannot be under-rated.

The chief dry crops are sajjē, jōla and kulthi; ragi, navane, Castor-oil, gingelly and cotton are also raised. The chief crop raised under irrigation is paddy; wheat, ragi, tobacco,

jola, navane and sugar-cane take minor place. Onions are extensively cultivated under well irrigation. Betel-leaf is extensively cultivated in Rāmpur and Dēvasamudra and a few villages around. Supari and cocoa-nut gardens are found in Konasagara, which is the only village noted for its high cultivation of "Dhruvapairu" gardens. Cocoa-nut gardens have sprung into existence along the hill stream which flows through the southernmost portion of the taluk.

Industry.

Silk cloths, both superior and inferior, *panches* and *saries* are turned out of the looms at Molakalmuru. Common *saries* and *panches* for the middle classes are also made in Dēvasamudra and Sherikola.

History.

This part of Mysore has acquired a special interest from the discovery here by Mr. Rice in 1892 of the Edicts of Asōka. None had ever been found before in the south of India, and this find was pronounced by high authority as marking an epoch in Indian archæology. It effectually lifts the veil which has obscured the ancient history, and leaves no doubt that the Maurya empire of the 3rd century B.C. extended as far as to include the north of the Mysore country. The Edicts found were in three places, close around the village of Siddapura (possibly the Isila to which the Edicts were addressed), engraved on rocks on either side of the Janagahalla—one at Brahmagiri, another at the Timmanna rocks, and the third at the top of the Jatinga Rāmēsvara hill. Here Jatāyu is said to have fallen in attempting to rescue Sīta from Rāvana.

The next oldest inscriptions in the taluk are also at the latter place and at the Nunke Bhairava hill. Those of the former are Chālukya of the 10th and 11th centuries, and show us Vishnuvardhana Vijayāditya ruling the Nolamba-vādi 32,000, which thus included Molakalmuru, with his capital at Kampili, on the Tungabhadra in the Bellary District. He was followed by Jayasingha, younger brother of Vikramāditya VI, and having, among others, the titles of *Nolamba*

Pallava. The inscriptions at the Nunke Bhairava hill are Kadamba, and it is possible that the Uchchangidurga to the north of Molakalmuru, also known as Hire-Āryara-durga, hill fort of the old Āryas, may be the Uchchasringi which was one of the Kadamba seats of government. In the time of the Hoysalas, we find a line of rulers of the Solar race, that is of Chōla descent, who held Nidugal, in possession of Hāneyakote, which was then the name of the Brahmagiri fort, and of which there is perhaps a reminiscence in Hangal or Hāneyagal. The fort was captured in the 12th century by Vāra Bellāla, who changed the name to Vijayagiri.

Under the Vijayanagar kings, in the 15th century, Molakalmuru seems to have belonged to the chiefs of Rāyadurga, 7 miles to the east. One of them named Bomma-Nāyak the Foolish gave it up to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. It was before long conquered by the *pālegārs* of Chitaldrug, in whose hands it remained till captured by Haidar Ali and annexed to Mysore.

The Revenue Settlement was introduced in 1872 and the Revision Settlement in 1907-08. The area of the taluk at the time of Revision Settlement was thus distributed:--

<i>Culturable</i> :				Total
Occupied: Dry	55,270	}	.. ..	Acres.
Wet ..	3,231			65,003
Garden ..	6,502			
Unoccupied waste	.. ..	.. ..	.. ..	23,623
<i>Unculturable</i> : (including roads, tanks, village sites, etc.)	.. ..	.. ..	.. ..	90,021
Inam	.. ..	.. ..	.. ..	2,932
			Total	.. 181,579

The Bangalore-Bellary high road runs throughout the taluk from south to north, with a road from Hangal east to Molakalmuru and Rāyadurga. Excepting the villages in the proximity of these roads, the other villages make use of the numerous cart tracks which are available for traffic in fair

weather for carrying their surplus produces to the large market of Bellary which is a railway station and is about 15 miles from the northern frontier of the taluk. The road from Hangal to Rāyadurga has also become important as Rāyadurga is an important market and railway station as the terminus of the feeder railway from Bellary to Rāyadurga.

Molakal-
muru.

Molakalmuru.—A town situated in 14° 44' N. lat., 76° 48' E. long., 38 miles south of the railway at Bellary, on a cross-road from Hangal, which is on the Bangalore-Bellary high-road, to Rāyadurga. Head-quarters of the Molakalmuru taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus	1,331	1,270	2,601
Muhammadans	379	368	747
Christians	6	5	11
Total	1,716	1,643	3,359

The place is entirely surrounded by barren stony hills, among which, just above the town to the north, is a large reservoir, constructed by the Hatti chief in the name of his mother. Near to it a good echo is obtained from the *kūguva bande* or shouting stone, and in the east of it is a boulder on which is inscribed a *yamaka* verse in praise of Kālidāsa.

This curious *Yamaka* verse is engraved across the legs of an elephant (*Kunjaram*—the first word) drawn on the rock near this tank. It is registered as inscription No. 39 in Molakalmuru Taluk, Chitaldrug District. (E.C. XI). The words of the *Yamaka* verse are to be read as follows:—

Kam jaram puri tā indram
Chamahodā ālisadālika
Kālidāsa lida ahō machandram
tēripu—ranjakam.

The translation as given by Mr. Rice is as follows:—“Lo ! Pleasure-giving Kālidāsa, thy soul rejoicing poetry confers happiness, victory and wealth, and gives joy even to enemies ;

in this city (or, in regard to my body) thy compassion is conspicuous, ever the most highly esteemed among the company of poets." (E.C. XI, Trans. 96). The date when this verse-inscription was engraved is not known and the reason why it is inscribed here is also not quite apparent. Mr. Rice has suggested that it might perhaps have been suggested by the interpretation *murkha* given by Kātyāyana for *Dēvanāmpriya*, which was a title of Asōka. As will be seen, the verse is in praise of the poet Kālidāsa and reads the same forwards or backwards. Pandit Rājagōpālāchārya, who was consulted by Mr. Rice, remarked that it can be arranged in four kinds of *bandha* and in various other skilful modes. The one given is the most obvious and straightforward. He also says that the following were the circumstances under which it was originally composed, as related in the *Bhōjaprabandha*:—Bhōja's queen was one day closed with her *guru*, who was telling her fortune from her hand, when the king unexpectedly came in, on which she called out, *mūrkhō si gachchha Bhōja tvam* (you are a fool, go away Bhoja). Annoyed at this rebuff, he went into his court and in vexation repeated to every one who came near him *mūrkhō si* (you are a fool). Among those to whom he said this was the poet Kālidāsa, who replied,—

khādan na yāsyāmi hasan na bhashē gatam na sōchāmi kritam
 smarāmi.
 dvayōs tritīyō na bhavāmi rājan katha nv aham Bhōja bhavāmi
 mūrkhah.

(I do not go along eating, I do not speak laughing, I do not lament what is gone, I remember what is done, among two I do not become a third,—say then, king Bhōja, how am I a fool?). Recognizing from these descriptions that his entry into the queen's apartment was under the circumstances foolish, the king uttered the *yamaka* verse *kanjaram*, etc., of the inscription. To which Kālidāsa replied with another complimentary *yamaka*, as follows:—

Bhōja-Rāja-mahādēva Kālidāsa-manōhara
 raba nō masadālikā Vadchām Aja-rāja bhō

the syllables reading the same forwards or backwards.

To the north-west of the *Yamaka* boulder is the Nunke-Bhairava hill, on which, in a remarkable enclosed valley or ravine, with no visible outlet at either end, is an ancient

temple of that name, served by a succession of Gosāyins from Northern India. Inscriptions show that the proper name of the god is Lunkēsvara, and it appears to have been set up in the 10th century by a Kadamba prince. The Kadambas also had a fort here called the Lunkeya-kōte. This fort Lunka, referred to in the Kadamba records (*Molakalmuru* 41 dated in 1100 A.D.), was immediately to the north of Molakalmuru and the temple of Nūnke Bhairava, as it is called, is in a rocky ravine near where this inscription is engraved.

The ancient history has been given under the taluk. In modern times, under the Vijayangar State, it belonged to the chief of Rāydurga, 7 miles to the east. After the fall of Vijayanagar, the Rāydurga *pālegār* Bomma-Nāyak, surnamed the Foolish, gave up Molakalmuru to Mallappa-Nāyak of Hatti (now called Nāyakanhatti) in exchange for some white cattle, of which he owned a rare and valuable breed. Mallappa-Nāyak, finding water on the hill, fortified it and lived there. But in the time of his son, the place was taken by the *pālegār* of Chitaldrug, in whose family it remained till captured by Haidar Ali and annexed to Mysore.

Municipal Funds	1918-19	1919-20	1920-21	1921-22	1922-23
	Rs.	Rs.	Rs.	Rs.	Rs.
Income	2,113	10,451	2,929	2,637	2,776
Expenditure ..	2,178	1,915	8,588	3,066	2,970

Nanditavare.

Nanditavare.—A village 8 miles from Harihar. Population, 396.

The Isvara temple here is worthy of note. It is a small neat structure in the Hoysala style. The *garbhagriha* and *sukhanasi* are intact, but the *navaranga* has been restored with mud walls. The god is named Amritalingamanikēsvara in *Davangere* 69, of 1920. The temple appears to have been built at about that period. The lintel of the *sukhanasi* door-way has a figure of Tāndavēsvara in the middle flanked by Brahma and Vishnu on the right and left. In a niche to the left of this

door-way is a good figure of Mahishāsūramardini. There is now no niche to the right, though a mutilated figure of Ganapati, which once occupied it, is lying there. Other figures found in the *navaranga* are Sarasvati and Saptamātrikah to the right, and Subrahmanya, Umāmahēsvara and Nāgadampati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing *chauris* and the other pitchers. Beyond the female figures there is also on the right a figure of Garuda and on the left a figure of man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of *ashtadik-pālakas*. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the *garbhagriha* and *sukhanasi* have sculptures on them. A row of large figures, mostly mutilated, runs round in the temple. The figures are 35 in number, 14 being female. The gods represented are Siva, Ganapati, Virabhadra, Hanumān and the robed Dakshināmūrti with his companion Mōhini. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharēsvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the *garbhagriha* are three fine niches in the three directions with turrets above and female *chauri*-bearers at the sides. The north has a broken figure of Durga, the other two being empty. In this temple is kept an ornamental wooden frame, named *Elechattu* mounted on small wheels and decorated with five knobs at the top. It is about 3½' by 2' broad, with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel-vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice, etc., to the *pūjāri*, and that in fulfilment of the vow they insert numbers of betel leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the *pūja* or worship is over, the leaves are said to be distributed among the villagers. They say the worship of the frame takes place almost every year.

Nayakan-
hatti

Nayakanhatti.—Formerly called Hatti, a large village in the Challakere taluk, 14 miles north-west of the *kasba*. Population, 2,704.

The traditional history of this place relates that one Kotte Malla Nāyak, the owner of numerous flocks and herds of superior cattle, living in the forests of Kara-male and Komma-male, to the east of the Srisaila mountains, was compelled by drought and famine to move elsewhere in quest of forage. He ultimately arrived, with 1,200 head of cattle, besides cows and sheep, in the neighbourhood of Hatti; where, finding abundant pasturage, he settled, obtaining permission from Vijayanagar to clear some of the forest, erect villages and bring the region under cultivation. A *bhāt* or eulogist one day visited him, and was so liberally rewarded for his flattering verses that on repairing to court he extolled the Nāyak in such extravagant terms as to excite the jealousy of the king, who sent a force to apprehend him. Mallappa-Nāyak, having no other resource, urged his cattle to charge the troops which were completely routed by these novel defenders. The king, indignant at the repulse, offered a large reward to any one who would bring the Nāyak prisoner to him, but none would venture. Finally, some courtesans undertook the task, but failed with all their seductive arts to get him into their power. Surprised at their failure, they questioned the genuineness of his virtue unless it could stand the test that all his cattle would run to him at the sound of his voice. He immediately mounted on a rock and called out in his usual manner, when all the herds and flocks ran and assembled round him. The report of the courtesans aroused the highest respect for Malla-Nāyak on the part of the king, who conferred on him all the country round Kondarpi-durga, with the title of *pālegār*.

One of his descendants, in the third generation, separated with his cattle from the others and founded Hatti as a residence for himself. At a later time, Budi-Malla-Nāyak of this family rendered important military aid to Vijayangar, and, by victory over a *jetti* or wrestler at court, obtained the name of Bhīma, and thereupon built Bhīmankere. Afterwards, when Bomma Nāyak the Foolish was *pālegār* of Rāydurga, Malla-Nāyak at his request gave him 2,000 red and 1,000 white cattle, and received in exchange the hill of Molakalmuru. This he fortified and thence extended his possessions; but in the time of his son it was seized

by Barmappa-Nāyak of Chitaldrug, who confined the *pālegār* to his original estate at Hatti. This, too, was shortly taken by Hire Madakeri Nāyak and annexed to Chitaldrug; of which it remained a part till captured by Haidar Ali.

The chiefs of this place are referred to in a couple of inscriptions found in the District, *Molakalmuru* 37 and 38, dated in about 1620 and 1625, in which Hatti Mallappa Nāyak's son Kastūri Mallappa Nāyak is mentioned. This Hatti Mallappa was probably the Malla-Nāyak, above stated, who obtained Molakalmuru. His mother was Lakshamma Nāgati, perhaps of the Chitaldrug family, as her son adopts the prefix *Kastūri*. The tank to the north of Molakalmuru was dug about 1620 and named after her by her son Mallappa—(Vide, *Molakalmuru*).

Nāyakanhatti contains a celebrated tomb and temple dedicated to a Mahā-purusha or saint of the Lingāyats, named Tippe Rudraiya, who lived about 200 years ago, wrought miracles and became the spiritual preceptor of the Hatti *pālegārs*. The large sums bestowed upon him by the faithful he devoted to the enlargement and repair of tanks, and to other works of public benefit which entitled his name to be held in honour.

Nirgunda.—A village in the Hosdurga taluk, 7 miles west of the *kasba*. Population, 404. Nirgunda.

This now insignificant village is interesting as marking the site of one of the most ancient cities in Mysore of which there is authentic record. Nirgunda was the capital of a Jain principality of the same name, included in the Ganga empire, 1,500 years ago. According to tradition, it was founded in B.C. 160 by a king from the north named Nilasēkhara, son of Rāja Parāmēsvara Rāya, who gave it the name of Nilavati-patna. He was succeeded by Virasēkhara, and their descendants continued to be independent sovereigns of their country.

From the Nāgamangala plates we know that Dundu, with the title of *Nirgunda Yuva Rāja*, and after him his son Parama Gula, with the title of *Sri Prūhvi Nirgunda Rāja*, ruled early in the 8th century. The legend of the place proceeds to the reign of Vikrama Rāya of this House, in whose time occurred a romantic incident. Two princes, Sōmasēkhara and Chitrasēkhara, sons of Vajra Makuta Rāya, came secretly to Nilavati from Ratnapuri (near Lakvalli, Kādūr District) for the purpose of securing for the younger the Land of Rathnāvati or Rūpavati, the king's

daughter, famous for her beauty. Having rendered themselves invisible, they penetrated at night to the king's bed-chamber and attached to his arm a paper containing their demand. The king on discovering it was much perplexed; but a lion having taken refuge in a pleasure garden near the town and became a terror to the people, he caused it to be proclaimed that the princess would be given in marriage to whomsoever should destroy the lion. The two brothers, who lodged in disguise at a dancing-girl's house, sallied forth next night, killed the beast and, cutting off its tail, returned to their concealment. In the morning, Māra, a washerman of the town, finding the lion dead, cut out its tongue, and carrying it to the king, presented himself as the champion to be rewarded with the hand of the princess. While preparations for this distasteful marriage were going on, the princes appeared before the palace in the guise of strolling musicians, with the lion's tail tied to their lute. This drew attention to them and the truth came out, which ended in Ratnāvati being married to Chitrasēkhara. Vikrama Rāya, dying without issue, left the kingdom to his son-in-law. His descendants were Bala Vīra and Narasimha. About this time, the Hoysala kings captured Nilavati, and some epidemic seems to have led to its desertion soon after. Bāgūr, a short distance to the north, was subsequently founded, and became the capital of the region in place of Nirgunda or Nilavati. Mounds of ruins and several old temples are still in existence around the village, with an old Hoysala inscription of 1065.

Nunke
Bhairava.

Nunke Bhairava.—A bare rocky hill, 3,022 feet high, in the north-east of Chitaldrug District, situated in 14° 44' N. and 76° 47' E. The Kadambas had a fort here called Lunkeya-kote. In a remarkable enclosed ravine on this hill, with no visible outlet at either end, is an ancient temple of Nunke Bhairava or Lunkēsvara, built by a Kadamba prince in the tenth century. It is served by a succession of Gosains from Northern India.

Siddapura.

Siddapura.—A village in the Molakalmuru taluk. Population, 561.

The *basti* temple here is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with

its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Pagadesalubetta. Tradition has it that the two sisters (*akkātangi*) who built the Isvara temple known as Akkātangiyaragūdi used to play at dice (*pagade*) on this hill. A *vīrakal* lying in a field to the south-west of this hill, which contains the inscription *Molakalmuru* 12, is interesting as the sculptures on it illustrate the meaning of the expression *sidūtale-godu* (to offer the springing head). The reference is to a custom frequently alluded to in inscriptions, according to which a devoted servant took a vow that he would not survive his patron and sacrificed himself on the occurrence of the patron's death. This was done in several ways. But in the present instance a bowed elastic rod was set up behind the person with its end attached to the top-knot of the hair, so that the head, when cut off, sprang up with the rebound of the rod. A few furlongs to the east of Siddapura is a small hamlet inhabited by a few Kurubas, which is named Kādusidda *matha*. The adjacent village, which is called Haneya in the inscriptions, may have derived its later name Siddapura from the above hamlet. The Asōka inscription at the hill called Emmetammangundlu near Siddapura and that on the rock known as Aksharabande to the north of Brahmagiri have been carefully conserved under the orders of Government.

How the discovery of these inscriptions came to be made may be told in Mr. Rice's own words:—"The discovery was on the point of being missed. For my people were all much fatigued with a long period of travel and I had spent my last rupee. I was therefore thinking of leaving Molakalmuru as not promising any inscriptions of importance. But fortune proved more favourable, and I procured some funds by an excursion to Bellary. In order to make the discovery public as soon as possible, it was communicated to the Editor of *The Madras Mail*, who at once recognized its importance, and informed me that by the next morning it would be known at every breakfast table in England. I soon received hearty congratulations from all sides, from the veteran archæologist General Sir Alexander Cunningham, from Dr. G. Bühler, and many other learned and interested inquirers, all eager to know the particulars."

The Jatingurāmēsvāra, Bhōgēsvara, Sūrya and Virabhadra temples contain inscriptions, one near the main entrance, one

on the Nāgarpade rock and five on the bells and gong of the Jatingarāmēsvara temple. This temple is an old one as a reference to its renovation is made in an inscription dated 962 A.D. A brick temple formerly, it was converted into a stone temple in that year. The above inscription also tells us that it was here that Jatāyu was killed by Rāvana. The prefix Jatinga in the name Jatingarāmēsvara is a corruption of Jatāyu. There is also a temple dedicated to Jatāyu on an adjacent peak which is loftier and steeper than this.

At the beginning of the flight of steps leading to the top of the Jatingarāmēsvara hill, is a ruined temple dedicated to Ganēsha, built of large-sized old bricks, about 12 inches long, 8 inches broad and 3 inches thick. The bricks are neater, though smaller, than those found at Chitaldrug. The Ganēsha here has only two hands, which is considered a peculiarity.

On Brahmagiri are the Trisankēsvara temple and the Mahal. An inscription at the temple tells us that one Bichana, the minister of Bamma, who was the son of Bhōganripa, built the Haneya, (i.e., Siddapura) and the Nidugal forts. The Mahal is a neatly built two-storeyed house, about 50' by 50', the lower portion being built of stone and the upper storey terraced. It is a picturesque building occupying a romantic position on the top of the hill and presenting a very imposing appearance. It was built by a Lingāyat *guru* some 77 years ago and the *guru* died some 37 years ago. The house was, it appears, well furnished with chairs, sofas, etc., and even with a piano. On his death, the Ayya of Eradukere, Rāyadurga Taluk, is said to have removed many valuable things found in the Mahal under the plea that he was the *guru* of the deceased. The latter is said to have led a pure and pious life and to have spent large sums of money in feeding people of his own sect and others, especially on the *Sivārātri* day.

Turuvanūr.

Turuvanur.—Town in the Chitaldrug taluk of Chitaldrug District, Mysore, situated in 14° 24' N. and 76° 26' E., 11 miles north by east of Chitaldrug town. Population (1901), 5,035. The people are largely engaged in the weaving of blankets and cotton cloths. Dyers in red also carry on their trade. The municipality was formed in 1899. The receipts and expenditure for two years ending 1901 averaged Rs. 600 and Rs. 200. In 1903-04, they were Rs. 800 and Rs. 2,000.

Vedavati.—Vēdāvati, or Haggari, the principal river in the District, a tributary of the Tungabhadra. It is formed by two streams, having their sources on the eastern side of the Chandra Drōna or Bābā Budan mountains (Kadur District). The Vēda, which is the chief one, forms the beautiful Ayyankere lake, whence issuing, it passes to the south of Sakkarepatna and then turns north-east. Near Kadur it is joined by the other stream, the Avati, and further on by the streams from the hills near Halebīd and Harnhalli on the south, and those from the hills around Ubrani on the north. Vēdāvati.

With a direct north-east course, the Vēdāvati now enters the Chitaldrug District, passing about midway between Hosdurga and Mattod; and penetrating the central belt of hills, it issues thence by the pass called the Māri Kanive, to the south of Bramagiridurga, and continues in the same direction past Hiriyr, to about seven miles beyond. Here, on receiving the streams from Sira and Hagalavādi, it turns northwards, taking the name Haggari, said to be derived from *hagga²ari*, freeing from the bonds (of sin). Winding through an open country, it leaves Mysore about 5 miles north of Ghataparti in Challakere taluk and enters the Bellary District, with for some distance a north-east course. It then again turns north, and at a point nearly parallel with the further limit of Mysore on that side, receives the Janagahalla or Chinna Haggari from Molakalmuru. Continuing north, and leaving Bellary about 10 miles to the west, it flows into the Tungabhadra some distance to the south of Huchahalli. It is a very shallow river and though impassable except by boats in the monsoon, in the dry season it presents a broad bed of sand, in which, however, *kapile* wells are readily formed. In the Bellary country the river is supposed to be gradually changing its bed. At Moka, 12 miles from Bellary, the sandy bed is two miles broad. The river is bridged for the trunk road at Hiriyr (the first bridge erected in Mysore under the British Government), and for the Bellary Branch railway at Permadēvanhalli.

A greater number of small channels are drawn from the Vēdāvati in the Kadur District.

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The following abbreviations have been used to save space:—

Madras Journal of Literature and Science ..	M.J.L.S.
Epigraphia Carnatica	E.C.
Epigraphia Indica	E.I.
Indian Antiquary	I.A.
Mythic Society Journal	M.S.J.
Mysore Archaeological Reports	M.A.R.

ADDENDA ET CORRIGENDA.

Page	Line	Add
45	29	After "Jagadēva Rāya", add "described as."
78	24	After <i>Alsar</i> , insert a comma.
113	7	After line 7 add:—An interesting inscription: dated in 1669 A.D., on the rock to the south of the Malleswaram temple, records that Ekkōji, brother of Sivāji, granted at the request of the "Mahanādu of, Bangaloru," a village for the God Mallikārjuna of "Mallapura," the old name of Malleswaram. The village granted—Medarāninganahalli—is about a mile to the east of Malleswaram. Bangalore, among other places, had been granted as a <i>Jāgīr</i> to Shāhji, father of Ekkōji, by the Bijāpur Sultān. On his death, in 1664, Ekkōji, succeeded to his father's possessions. (<i>M.A.R.</i> 1909, para 97).
117	31	After line 31 add:—An out-patients' Department attached to the Victoria Hospital has been built to relieve congestion. It was made possible by a munificent donation of Rs. 25,000 by <i>Rajasabhabhushana Diwan Bahadur</i> Sir K. P. Puttanna Chetty, C.I.E., towards its construction, the Government paying the balance required for the purpose. The building has been named after the donor.
BANGALORE WAR MEMORIAL.		
143	12	After line 12 add:—BANGALORE WAR MEMORIAL.—H.E. General Sir Claude W. Jacob, K.C.B., K.C.S.I., K.C.M.G., the then officiating Commander-in-Chief in India, unveiled on 20th July 1920, the Memorial erected by public subscription to perpetuate the memory of the 52 European and Anglo-Indian Combatants from Bangalore who laid down their lives in the Great War. The memorial is in the form of a bronze soldier in uniform, one foot over life size and cost £ 250. It was designed and made by Messrs. Martyn & Co., London, and stands on a gray granite pedestal 7½ feet high. The Roll of Honour panel on its obverse contains the names of the illustrious dead who made the supreme sacrifice during the late war.
144	4	After "Basavapura," add "or Basavapatna."

Page	Line	Add
189	26	After line 26 add:— TRANSFORMER AND SWITCHING STATION AT KANKANHALLI. —His Highness the Yuvaraja opened the new power station at this place on 18th February 1927. This station is performing four important functions:—(1) It receives 40,000 electrical horse power from Sivasamudram at 75,000 volts, and distributes it to the Kolar Gold Fields, Bangalore, Channapatna and Kankanhalli and the vicinity. (2) It transforms the power for Bangalore and Channapatna from 75,000 to 37,500 volts. (3) It also transforms the power for Kankanhalli and the vicinity from either 75,000 or 37,500 volts to 2,300 volts. (4) It further receives the power at either 75,000 or 37,500 volts from Mekadatu and fills it into a stream of power coming in from Sivasamudram for distribution to the several centres of consumption. The power house is also fitted up with the latest devices of Auto-transformers and Lightning arresters.
194	5	(From bottom) for "Kuppepaly" read "Kuppepalya."
265		Para 1 side-heading for "successor" read "successors."
291		Under "Agalgurike," Para 1, line 1, for "villgae" read "village."
344	9	After the word " <i>Sripādarāyāshataka</i> ," insert a comma.
354	7	After line 7 add:—Numerous marks of the round shots fired from the English guns are still to be seen on the walls. The residence of the Killedar or Commandant, Latif Ali Beg, is still preserved here.
377		Last line from bottom, before the words "See Ooregaum" insert a comma and add "Urigam."
424	8	For "Export" read "Exports"
445	4	For "Famine" read "Famines."
505	4	After "Madhugiri," add the words "originally Maddagiri."
560	6	Add side-note, "Area" in the margin.
594		Para 2, side-note, for "Occupation" read "Occupations."
604	2	Heading, line 2, for "Condition" read "Conditions."
610		Omit in the marginal heading, the figure "(16)"

Page	Line	Add
610	1	For "4 (a)" read "Botany, pages 567—568."
610		Omit in the marginal heading, the figure "(17)."
610	2	Omit the numeral "3" and insert after the word "Geology" the words "page 561 and following."
686	28	Before the words "See Shimsha" add the word "Kadamba."
736	35	After line 35 add:—In honour of Lord Dufferin's visit on 1st December 1886 to Mysore, a fountain was erected near the Market Square by H. H. Sri Chāmarājendra Wadiyar Bahadur.
746	16	After line 16 add:—BIG CLOCK TOWER IN MYSORE.—The officers and the officials of the Palace Household subscribed a sum of nearly Ra. 20,000 to provide a significant memorial to mark the occasion of the Silver Jubilee of His Highness's benevolent and sympathetic reign. The memorial is in the form of a huge clock Tower made at a cost of Ra. 20,000. The centre of the clock is 52 feet in height from ground level. The main spring is wound by an electric motor and the dial is lit up by electricity. A 25 pound hammer strikes a bell, 1½ tons in weight and the sound is heard over an area of 5 miles in radius.
766	35	After line 35 add:—GORDON STATUE.—A statue to perpetuate the memory of Sir James Gordon, K.C.S.I., who was the guardian to H.H. Chāmarāja Wadiyar (1871-73), Chief Commissioner of Mysore (1878-1881) and Resident in Mysore (1881-82), was erected in Mysore. The statue, a fine figure, is in military uniform standing with the right step forward. The left hand holds a sword while the right one has a hat. The head is bald with a beard and side-locks after the fashion of the period.
902		Marginal note, for " (c) Total Statistics" read "Fairs."
902		Marginal note for " Fairs " read "(c) Total Statistics."
906		Para 2, add marginal note " Wesleyan Mission."
965	6	After the word " Visited " add the word " the place."
1010	33	For " 1770 " read " 1170."
1074		At bottom, marginal heading, before the words "Ferruginous bauxite" add the words " Mines and Minerals."

<i>Page</i>	<i>Line</i>	<i>Add</i>
1108		For "Arts and manufacture" read "Arts and manufactures."
1108		Marginal note, for "Import and Industries" read "Important industries."
1123		Main heading, for "Medicine" read "Medical."
1141		Marginal note, for "Bundghat" read "Bund-Ghat."
1171	21	For "1830" read "1380."
1203		Under "Physical aspects," omit marginal heading, "Rocks."
1214		Marginal heading, for "Live Stock," read "Live-stock."
1219		Marginal heading, for "classes" read "classes of occupation."
1254		Main heading, before the words "Exports and Imports" add the words "Commerce and Trade."
1291		Omit heading in thick letters "Channagiri." In the marginal-heading, add before the word "Channagiri" the words "antiquities of."
1307		Last line, for "Madhava" read "Madhva."
1365		For Para beginning "the mean maximum temperature," insert as marginal heading the word "Temperature."
1387		In marginal heading for "Rāja" read "Rājas."
1396		In marginal heading for "Kamblies" read "Kambliis."
1396		In line 1 for "Kamblies" read "Kambliis"
1412		For main heading "Medicine" read "Medical."
1422		Line 7 after the words "2nd Century, B.C.," add the following Para— The excavation of the site on which Chandravalli was situated has been recommenced since 1928 and is going on. (See <i>M. A. R.</i> 1928, Paras 1-2).

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