

## MYSORE DISTRICT.

## SECTION 1—DESCRIPTIVE.

## SITUATION, AREA AND BOUNDARIES.

## Situation.

The Mysore District forms the southernmost portion of the State, and is situated between  $11^{\circ} 36'$  and  $13^{\circ} 35'$  north latitude,  $75^{\circ} 55'$  and  $77^{\circ} 20'$  east longitude. The greatest length from east to west is about 97 miles; from north to south, the extreme distance is about 102 miles.

The area of the district is 5,497.82 square miles of which 2,074 square miles are under cultivation and 1,895 square miles not available for cultivation and the rest are culturable waste.

## Boundaries.

It is bounded on the north by the Hassan and Tumkur Districts; east by the Bangalore District and the Coimbatore Collectorate; south by the Nilgiri and Malabar Collectorates; and West by Coorg.

## PHYSICAL ASPECTS.

The river Cauvery besides forming the boundary for some distance both on the western and eastern sides, traverses the district from north-west to east, receiving the tributaries Hemavati, Lōkapavani and Shimsha on the north, and the Lakshmanatirtha, Kabbani and Honnu Hole or Suvaranāvati on the south. At Kannambadi, North-West of Mysore City, a dam has been thrown across the Cauvery and the Krishna-  
rajasagar with a maximum water spread of 16.02 square miles has been formed which forms an important new feature in the landscape and physical environment.

Lofty mountain ranges covered with vast forests, the home of the elephant, shut in the western, southern and some parts

of the eastern frontier. The only break in this mighty barrier is to the south-east, where the Cauvery takes its course towards the Ghâts and hurls itself down the falls of Gagana Chukki and Bar Chukki at the island of Sivasamudram. The principal range of hills within the district is the Biligirangan in the Yelandur Jâgîr at the south-eastern extremity, rising to a height of 5,091 feet above the level of the sea. Next to these, the isolated hills of Gopalaswami in the south near Gundlupet, 4,770 feet above sea level, and of Bettadpur in the north-west (4,389 feet), are the most prominent heights with Chamundi hill (3,489 feet) south of Mysore. The French Rocks (2,882 feet), to the north of Seringapatam, are conspicuous points of a line culminating in the sacred peak at Melkote (3,589 feet). Short ranges of low hills appear along the southern parts of the district, especially in the south-west. On the east, in Malvalli Taluk, are encountered the hills which separate the valleys of the Shimsha and Arkāvati among which Kabbal-durga (3,507 feet) has gained an unenviable notoriety.

An undulating table-land, fertile and well watered by perennial rivers, whose waters, dammed by noble and ancient *anicuts*, enrich their banks by means of canals; such has the Mysore District been described. Here and there granite rocks rise from the plain, which is otherwise unintermittent and well wooded. There is a gradual fall in the level of the country from west to east, Yelwal being 2,826 feet above the sea, Mysore 2,525, and Seringapatam 2,337. The extreme south forms a terai of dense and valuable but unhealthy forest, occupying the depression which runs along the foot of the Nilgiri mountains, the lowest part of which is the remarkable long, steep, trench-like ravine, sometimes called the Mysore ditch, which forms the boundary on this side, and in which now flows the Moyar.

#### GEOLOGY.

The southern portion of the Mysore district, differs in its geological features from the other three districts noted.

before in the absence of any big body of Dharwar Schists, and in the occurrence of fairly wide areas composed of charnockite series of rocks, one of such being at the eastern border of the district to the east of Yelandur, constituting the Biligirirangan range of hills and the other forming a portion of the western border of the district from Fraserpet to near Hanagod (Hunsur Taluk). The intervening ground consists essentially of granite gneiss and gneissic granites, with thin beds, lenses and elongated runs of various hornblendic rocks, pyroxenites and dunites containing chromite and magnesite, and members of the basic granulites of the charnockite series. To the west of Chathanhalli the gneissic ground to an average width of 6 to 8 miles is characterised by the occurrence of bands of highly altered rocks of the nature of Kyanite-Stauroilite-siliceous schists, biotite-steatite-graphite schists and also bands of limestone and quartzites, associated and sometime interbanded with hornblende granulites, amphibolites and pyroxenites and occasionally dunites. The original nature of these metamorphic siliceous schists is still an open question; but they are of economic importance since in the former rocks are found graphite, corundum and garnets. They run from near Bilikere in a S & S. W. direction for nearly 25 to 30 miles up to very nearly the southern borders of the State.

The region north of the line joining roughly Periyapatna and Malvalli, forming the northern portion of the district constitutes essentially a gently undulating gneissic plain in which stand out abruptly ranges of granitic hills like those at Tannur, Melkote, Shindghatta and Narayandurga. The one noticeable feature in the gneissic plain especially in the Krishnarajpet Taluk is the occurrence of a number of long sinuous ridges of unctuous talchloritic amphibolites and bands of dark hornblendic rocks of varying characteristics. These apparent dyke-like exposures of the amphibolites in the gneiss are believed to be older remnants of the Dharwar schists, which are explained to have been cut out and enclosed in that fashion; it is not yet known if the

same explanation holds good for the darker hornblendic bands.

Apart from these isolated bands of schists, there are three well defined zones of Dharwar rocks, described under the names of Bellibetta, Hadnur and Sitapur belts respectively. The Bellibetta belt forms the westernmost patches of these schists, and runs for a length of about 15 miles with varying widths. The maximum width of these schists is attained in the region of Bellibetta and Hemagiri, while narrowing southwards they terminate near the northern bank of the Cauvery river.

The second belt runs to a distance of 25 miles to the east of Krishnarajpet passing through the village of Hadnur and Shindghatta, and near Bukinkere. The belt scarcely attains a width of more than half a mile anywhere.

The third belt is situated on the northern banks of the Cauvery to the east of the village of Sitapur.

In the first and portions of the second belt, the dark, hornblendic runs make a very small feature forming only narrow fringes while the bulk of the rock consists of unctuous talcose tremolitic rocks, the altered amphibolites or pyroxenites with some patches of altered peridotites. The southern portion of the Hadnur belt and the Sitapur belt consists mostly of dark hornblendic rocks of varying texture. Apart from these, there are other isolated hornblendic runs, which appear to consist of memoirs of different series, some being of Dharwar age, others forming the hornblende granulites of the charnockite series, while a few appear to be crushed later dykes.

*Dyke rocks:*—Hornblendic dykes and epidiorites occur near Chattanhalli, Mysore Taluk.

Hornblende and pyroxene granulites of charnockite affinities are found in the region of Sagarkatte, and hypersthene granulites of varying texture occur in many places. Felsites and Porphyry dykes of quite a great range of texture and colour outcrop conspicuously in the Seringpatam and Mandya Taluks. When cut and polished, they form



ornamental building stones ; and some varieties have been used in the construction of the new palace at Mysore.

Dolerites are seen in large numbers to the west of Hunsur and also to the west of Gundlupet and in Malvalli Taluks.

Building  
Stones.

Granite is quarried in many parts of the district, chief among which being the quarries near Chinkurli from where slabs and stones are carted to Mysore. Felsites and porphyries form beautiful ornamental stones but they are not utilised to any considerable extent.

Clay.

Black clayey soil is found near Sargur and also in parts of Chamarajnagar Taluk where it is mixed with nodular kankar. They are only locally utilised by potters.

Minerals.

The Mysore district has shown the occurrence of a great range of minerals, but very few of them have been found profitably productive on a large scale.

Asbestos.

Asbestos has been reported to occur near Mandya, at Konur (Nanjangud Taluk), Tirukanambi, Chettanhalli and at a number of points in the Hadnur and Bellibetta belts of schists. In all these places, the outcrops consist of hard brittle stained fibres of very little tensile strength. None of them have been prospected excepting the thin chrysotile veins near Chettanhalli which was found to be of very small extent.

Corundum.

Corundum occurs in groups of deposits in the Hunsur, Heggaddevankote, T.-Narsipur and Mandya Taluks. The quality and appearances vary. Ruby corundum is found near Kupya (T.-Narasipur Taluk). These deposits excepting the few in the Mysore Taluk, are not regularly worked. The loose crystals are annually picked up by local people and sold to corundum contractors usually at the rate of 1½ to 2 annas per measuring seer.

Garnet occurs as embedded crystals in the various hornblendic graunlites. Near Sargur and Chattanhalli the disintegrated and transported crystals are segregated to a small extent in the *nullas* flowing through these regions. Such crystals are usually granular and are translucent, varying in colour from pale rose red to deep pinkish red. Garnet.

In the Amble and Valgere areas (Nanjangud Taluk), the reefs occurring in a thin band of hornblende schist were prospected for gold and after a considerable amount of development work were abandoned as unprofitable. There are also old workings near Hemagiri, Chinkere, Hunjankere and other places in the district. Gold.

Small flakes of crystalline graphite are found disseminated evenly in the siliceous gritty schists in some of the bands in the zone of metamorphism already mentioned. The deposits were prospected to a small extent near Sargur and Mavinhalli with the result that the former place showed a very poor concentration of the mineral in the rock, the percentage of distribution seldom exceeding 1 to 1½; while the latter, though containing the mineral to the extent of 17 per cent of the rock, was found to be confined only to the margins of a very small lense of an enstatite-peridotite, the graphite bearing portions of which were estimated to be less than 3,000 tons. Graphite.

Ferruginous quartzites occur at a number of places in the S.-W. portion of the Mysore district and also near Halagur in the Malvalli Taluk. There are indications of ancient smelting in these places, and especially the Malvalli ores seem to have attracted attention till recently. Iron Ores.

Kankar occurs in a group of isolated deposits in the vicinity of Krishnarajasagara, chief amongst which being the Jettihundi deposit. Similarly, near Dodkanya, on the banks Kankar and Limestone.

of the Gundal river, and in parts of Mandya Taluk, the nodules are collected and burnt into lime.

Limestone is found in two or three places in small bands. To the east of Undavadi is a small run, while about 6 or 7 miles west of Chattanhalli (Mysore Taluk) are two fairly big bands of magnesian limestone.

Magnesite  
and  
Chromite.

The important groups of deposits of these minerals are found between Kadakola and Chettanhalli. They occur in the weathered ultrabasic rocks probably dunites, which are in isolated lenses in the gneisses running with a north and south strike.

Magnesite.

The following are the different areas where magnesite has been worked :—

Shinduvalli, Solepur, Dod Kattur, Chick Kattur, Dod Kanya, Chick Kanya, Talur, Nachanhalli, Gurur, Choganhalli, Masanbayinhalli, Kiralu, Sathahalli, Nadanhalli, Chattanhalli.

The total quantity of magnesite extracted from 1913 to 1914 is 13,957 tons, of which 10,203 tons have been exported.

Chromite.

Chromite has been worked chiefly in the following areas :— Shinduvalli, Dodkanya, Dod Kattur, Talur, Gurur, Nachanhalli and Waddarpalya.

The total quantity of chrome ore extracted in this district from 1907 to 1924 is 39,213 tons, of which 28,855 tons have been exported, the Shinduvalli Mine being the chief producer.

Mica.

In many places, the pegmatites of this region bear small books of muscovite. Large pits were sunk in the Tagadur and Chinnamballi blocks but the license terminating in the year 1918, it has not been renewed and consequently work has been abandoned. At Vadesamudra near French Rocks, some mica has been won and during 1922-23 about 3,500 lbs. of rounds were obtained. No work has been done during 1923-24.

Apart from these, at a number of other points, some work was done in the mica bearing pegmatites ; but they, being found unproductive, were abandoned soon. The total quantity of mica extracted in this district from 1911 to 1924 is 35,353 lbs. of which 25,042 lbs. have been exported.

Coarse varieties of soapstone are found in patches in parts of the Bellibetta and Hadnur schists and also in distinct bands in the vicinity of Sagaur and Manhalli (Heggaddevankote Taluk). Near Varnua, the material is quarried and carved into utensils. Soapstone.

Saline earth is found along the banks of Suvarnāvati and Mugur rivers in the Chamarajnagar Taluk from which after lixiviating and evaporation common salt is obtained locally. Earth-salt and Earth-soda.

Earth-soda is found to a large extent in the Mandya and Chamarajnagar Taluks. At the former place, experiments were conducted by the Mysore Geological Department during 1917-18 with a view to test the possibility of manufacturing sodium carbonates on a large scale. The results arrived at show that it could be worked profitably on a small scale. The deposits have been scattered about and earth will have to be collected and extracted at a central place which is being done at present by private agency.

Kaolin is found to a small extent at Melkote where the material after washing and levigation is pressed into small balls or sticks and used by some people for their caste marks. Kaolin.

Indications are also found of the existence of iron pyrites, arsenical pyrites and sulphides of metals in the southern parts of the district.

#### BOTANY.

The District has some of the largest and most valuable timber yielding forests in the State. The forest belt beginning in the west of the Hunsur Taluk, spreads along the frontier into the south and passes to the north becoming (a) Vegetation.

thinner. In this State, it goes into the Malvalli Taluk in about the eastern boundary of the District. The thickest and richest forests of Bisalvadi, Kakankote, Begur and Ainur-Marigudi, are in the Heggaddevankote Taluk, which is also the most important field of Khedda operations in the State. The District is split into two forest divisions. The extent of the State Forest and plantations in each is as given below :—

Mysore West Division			Mysore South Division	
		Sq. Miles.		Sq. Miles.
State Forest	..	320		329
Plantations	..	5.3		1

The principal species are Teak, Honne, Nandi, Rosewood and Dindiga. Karachi is found in Basavanabetta Hill in Malvalli Taluk. Jalari is found near Melkote.

(b) Arboriculture.

In the Mysore Taluk, there are several planted topes of mangoes and banyans, and the Jamun-tree grows well in many parts. Some thriving cocoa-nut and areca-nut gardens are scattered throughout the taluk. The taluk of Seringapatam is well irrigated by channels, and grows much rice and sugar-cane as does the taluk of T.-Narasipur in the east ; but trees, except in planted groves, are scarce. Yedatore, another rice growing taluk, is also bare of forest or large tracts of jungle. The taluk of Mandya is very thinly wooded, and Maddur tracts are not much better. Gundlupet and Chamarajnagar in the south are well off in this respect. The latter is a well-watered land, full of paddy fields and rich gardens strongly fenced in. The Nanjangud taluk is also of the same type. Several very fine specimens of mangoes, tamarinds and banyans grow round the villages in the Hunsur Taluk where the rainfall is comparatively heavy. Parts of Periyapatna are covered with thousands of date-palm growing in the waste lands.

Kanarese	Botanical	English
<i>Cereals.</i>		
Baragu ..	<i>Panicum miliaceum</i> ..	Common millet
Bhatta ..	<i>Oryza sativa</i> .. ..	Paddy
Godhi ..	<i>Triticum aristatum</i> ..	Wheat
Haraka ..	<i>Panicum semiverticillatum</i> ..	..
Jola ..	<i>Holcus sorghum</i> ..	Great millet
Kambu ..	<i>Holcus spicatus</i> ..	Spiked millet
Navane ..	<i>Panicum italicum</i> ..	Italian millet
Ragi ..	<i>Eleusine corocana</i> ..	Ragi
Same ..	<i>Panicum frumentaceum</i> ..	Little millet
<i>Pulses.</i>		
Avare ..	<i>Dolichos lablab</i> ..	Cow gram
Chennangi ..	<i>Lens esculenta</i> ..	Lentil
Hesaru ..	<i>Phaseolus mungo</i> ..	Green gram
Hurali ..	<i>Dolichos uniflorus</i> ..	Horse gram
Kadale ..	<i>Cicer aritinum</i> ..	Bengal gram
Tadugani ..	<i>Dolichos catiang</i> ..	..
Togari ..	<i>Cajanus indicus</i> ..	Pigeon pea, dhal
Uddu ..	<i>Phaseolus minimus</i> ..	Black gram
<i>Oil Seeds.</i>		
Achchellu ..	<i>Sesamum orientale</i> ..	Gingelli
Huchchellu ..	<i>Guizotea oleifera</i> ..	Wild Gingelli
Haralu ..	<i>Ricinus communis</i> ..	Castor-oil
<i>Miscellaneous.</i>		
Arale ..	<i>Gossypium indicum</i> ..	Cotton
Kaphi ..	<i>Coffea arabica</i> ..	Coffee
Hope soppu ..	<i>Nicotina</i> ..	Tobacco
Kabbu ..	<i>Saccharum officinale</i> ..	Sugar-cane
Sanabu ..	<i>Crotalaria juncea</i> ..	Country hemp
Uppu nerle ..	<i>Morinda</i> ..	Mulberry

The crops both wet and dry are classed under two heads, <sup>(c)</sup> Crops, according to the season in which they are grown, *hainu* and *karu*. The season for sowing both wet and dry hain crops opens in July, that for sowing kar wet crops in September, and that for kar dry crops in April. It was not uncommon in former times for the raiyats to obtain annually both hain and kar crops from their wet lands, the hain being

the better of the two. It may however be doubted whether their aggregate out-turn in the year was greater than it is at present, as, without plentiful manuring, two crops a year tax wet land very severely. Now, owing to the yearly repair of the channels, and also in part to want of water, it is only under a few rain-fed tanks in the east of the District that both hain and kar crops are obtained on the same wet lands in one year.

On dry lands, it is usual to grow two crops in the same year, the latter being a minor grain if the land is fertile enough to admit of it. Thus horse gram, Kadale, hesaru, etc., are often put in immediately after jola has been reaped. But of grains which form the staple food of the people, such as ragi and jola, the land will only admit of one crop a year as a rule; consequently, the raiyats are obliged to choose between a hain or kar crop. In the northern taluks, Yedatore, Mysore, Seringapatam, Mandya and Malavalli, hain crops are preferred, because their growth is then more influenced by the monsoon. But in the southern or Malnad taluks, the raiyats generally find kar crops more desirable because while their jungle springs and the rain, which there falls more frequently, afford them a tolerable supply of water all the year round, the south-west monsoon, which falls with greater force on the forest land, would render ploughing operations in June laborious.

The kar crops of paddy are further divided into Tula kar, Kumbha kar crop and Mesha kar. When the raiyats are well supplied with bullocks and labour, then the Kumbha kar crop is sown at the most favourable season, that is at the end of September. But sometimes, owing to deficiency of the aforementioned requirements, part of the crop is sown before and part after the proper season. The former is known as Tula kar and the latter as Mesha kar. The Tula kar is an inferior crop. Under rain-fed tanks especially, which require sometime to fill, the rice harvest is often very late, for many raiyats are averse to trusting to future rain, and will not put in their seed until the tank is full.

All crops can be grown as either hain or kar with the exception of certain sorts of paddy, cotton, wheat, gram, (which however is sometimes grown as manure for a wet crop,) haraka, bargu, jirige, kadale, tadagani, huchchellu, coriander, chillies and turmeric, which are grown as hain only.

The extensive system of irrigation channels gives special prominence to paddy and sugar-cane cultivation and other wet crops. Owing to the richness of the soil, a liberal crop usually rewards the raiyat without that constant manuring which is necessary in most other districts. The following is a list of varieties of rice known in the district; dodda bhatta, or dappa bhatta, kembhatta, kesari, putraj bhatta, chambe, kavadaga, kari bhatta, punuguraj, bol mallige, ganda sarige, chinna sarige kendalu, sukadas, bile bhatta, kare karu, jirige sanna, haladisanna, arisina sanna, kar sanna, kaliyur sanna, salakisanna, gobi sanna, saklatisanna, bangarkaddi, munduga or murduga (bara bhatta). The last named is grown by bengar or dry cultivation, and only needs a moist situation and a fair supply of rain. It has been found impossible to define exactly the season at which each is grown on account of the different observances of each taluk in this respect. The usual period which elapses before the paddy arrives at maturity is six months, but two or three varieties, kare karu, for instance, require only  $3\frac{1}{2}$  months, while others, such as dodda bhatta and mundaga require seven months. The sanna paddy is of superior quality to the others, and from it table rice is cooked.

As is the case throughout India, there are three methods of rice cultivation, both in *hain* and *kar*, the barbhatta, or punaji, in which the seed is not sown dry on the field, the mole bhatta, in which the seed is not sown until it has sprouted through being soaked in water and packed in leaves; and the nati, by which method the seed is first sown very thick in a small plot of ground and transplanted into the field when the shoots are a foot high. The last is the most common and yields the best crop.



All the varieties of rice can be cultivated according to the *nati* or transplantation mode, with the exception of one, that one the coarsest of all, which is known in different taluks under the several names of mundaga, muradaga, kannel bhatta and bara bhatta, being subject to the rules laid down for the bara bhatta (broad cast) or punaji method.

Ragi (*eleusine corocana*) is the staple food of the District. The poorer classes and those who gain their bread by manual labour are here greatly prejudiced against rice, and fully appreciate the strengthening qualities of ragi. The varieties of ragi are kempa or yelchegan, hulupare, kari, boliga, hasargambi, kari banduga, bili banduga and kari kadi. Of these, the two first are the most esteemed and the two last held in least repute. The different kinds are not usually separated, three or four being often sown in the same field. Owing to the exhaustive nature of ragi, the land on which it is sown will not ordinarily support another crop during the same year. There are, however, exceptions to this rule. Ragi straw is reckoned the best fodder for cattle, and they will thrive and work on it alone without requiring gram, which is not the case with respect to paddy straw. It also supplies a very nourishing but too heating fodder for horses when grass is scarce. This grain thrives best on a rich red soil, and grows either in the hain or kar season.

Tobacco is grown extensively in Hunsur and Yedatore taluks and is of a superior quality at Bettadpur. Cotton is grown in the rich black soil which is most abundant in Chamarajnagar, Nanjangud, Tirumakudlu Narsipur and Mandya. Coffee cultivation has been tried but apparently with most success in the region of the Biligirirangan hills. Much attention was paid to promoting mulberry cultivation in the eastern taluks for the support of silk worms but the same fatality for long, attended the efforts to rear healthy insects as in other parts. This has now been overcome.

The following figures show the number of areas cultivated in 1923 with the chief crops in the several taluks of the district :—

(1) Principal Crops.

Extent cropped in 1923	Rice	Ragi	Jola	Horse-Gram	Sugarcane
Mysore ..	3,6000	35,600	38,500	28,600	10
Yedatore ..	25,024	22,232	3,403	28,221	12
Hunsur ..	9,163	89,642	1,432	20,947	..
Heggadevanakote	4,356	34,260	3,572	22,750	..
Nanjangud ..	10,380	25,620	40,366	20,016	54
Gundlupet ..	1,341	22,830	51,572	26,440	42
Chamarajnagar .	9,120	24,220	41,513	23,696	400
T.-Narsipur ..	11,982	24,252	23,426	14,504	900
Seringapatam ..	17,895	15,422	5,952	10,879	1,522
Krishnarajpet	16,212	50,667	1,761	18,824	1,185
Nagamangala ..	6,750	50,000	1,232	14,100	420
Mandya ..	13,424	70,904	5,085	19,550	503
Malvalli ..	5,715	53,817	18,624	18,537	565
Total ..	1,34,962	5,19,466	2,36,438	2,67,064	6,135

Details of fruits and vegetables grown in the District and the area under fruit cultivation and under garden produce, are given in the following table :—

(2) Garden Produce.

	Mysore	Yedatore	Hunsur	Heggad- devan- kote	Nanjangud	Gundlupet	Chamaraj- nagar
1	2	3	4	5	6	7	8
1. Mangoes ..	200	112	173	18	210	67	47
2. Potatoes ..	..	12	..	..	..	..	..
3. Areca-nut ..	..	396	2,208	7	34	74	334
4. Others ..	..	372	172	13	976	612	49
5. Cocoa-nut ..	1,010	99	402	..	2,880	1,030	2,526

	T. Narsipur	Seringapatam	Krishnarajapete	Nagamangala	Mandya	Malvalli	Total
	9	10	11	12	13	14	15
1. Mangoes ..	154	239	148	10	660	320	2,338
2. Potatoes ..	..	..	..	..	..	..	12
3. Areca-nut ..	..	..	168	165	..	17	3,403
4. Others ..	1,076	849	1,336	1,030	3,390	173	10,048
5. Cocoa-nut ..	104	..	395	1,180	924	323	10,813

REMARKS :—Fruits and Vegetables including root crops are Items Nos. from 1 to 4, Garden produce are Items Nos. 3 and 5.

#### FAUNA.

Wild  
animals.

The range of elephants extends through nearly the whole belt of jungle which fringes the south and part of the east and west of the District. They are supposed to breed chiefly in the Biligirirangan hills. In former years, they were a constant source of ruin to the raiyats in most of the southern taluks, and even now they sometimes cause considerable damage to the crops in Heggaddevankote, Hunsur and Chamarajnar. But their numbers were found to be decreasing so fast, owing to increased cultivation, that extinction appeared imminent, and on the recommendation of Colonel Elliot, C. B., Commissioner of Ashtagram, the indiscriminate killing and snaring of elephants was provided against by an order of the Chief Commissioner which appeared

in the year 1868. It is now illegal to destroy elephants unless they prove destructive to the crops, in which case a special license must be obtained. An account of the Khedda department formed in 1874 for the capture and taming of elephants, and of the operations under this head since, has been given in Volume I. Notwithstanding all the captures made, the numbers do not seem to diminish so much as might be expected.

Tigers are most numerous in the Heggaddevankote and Hunsur Taluks, in the former being met with everywhere. But, except in some portions of the north, they are found wherever there is sufficient jungle to give them cover. Their numbers have greatly decreased within the last 100 years owing to the spread of firearms among the inhabitants and increase of cultivation. Buchanan gives a curious account of Periyapatna in this respect. In his time, tigers had taken possession of the inner fort, and especially of the temples, to such an extent that it was unsafe to enter it even in the day time, and the inhabitants of the outer fort were compelled to shut themselves up at sunset.

The usual method of destroying tigers is to mark one down in a thick patch of jungle, and surround it with a strong net about 300 yards in circumference. It is then easily despatched. Great skill is shown by the *shikaris*, who are generally of either Bedar or Uppaliga caste in following this plan. Another way is to hang up a loose net across where the tiger is expected to go. He is then driven towards it and, as it falls on him as soon as touched, gets entangled in its folds, when he is killed with spears.

Panthers are common all over the District. Bisons are abundant throughout the ranges frequented by elephants. Bears are found in the highlands but not now in very great numbers. Sambar are not uncommon, and spotted deer are numerous in the south of the District. Antelopes are now scarce owing to the great numbers shot and snared, and it is to be feared that unless preserving is restored, this animal will become extinct in the District.

**Birds.** Peafowl and jungle fowl are common in most of the jungles ; and bustard on the plains.

**Fish.** The following are the Kannada names of the larger fish found in the District ; Kurab, or handi, gende, bale, beli, kochal, muchal, ravu, avul, havu, argin, kal-kove, kal-korma, giral, kun, godle, chani, kotu, kari, kechal, charl, chupped, and bachanige. Most of these make good eating ; some are found only in particular localities, but many are found in rivers and tanks as well.

**Domestic animals.** The Amrut Mahal, Hallikar and Madesvara betta cattle, a full description of which has been given in Volume 1, are met with in this District. The rearing of Hallikar cattle receives special attention in the Nagamangala Taluk, particularly in about Kardihalli. The finest specimens of this variety are to be met with at Ganjam in Seringapatam Taluk.

The ordinary cattle seen in villages are of a poor description. This is partly owing to want of care and to starvation, and partly to the indiscriminate system of breeding in vogue. Special efforts are now being made to improve the breed of cattle through the help of the Live Stock Expert. Buffaloes, sheep, goats, swine and asses are numerous.

#### CLIMATE AND RAINFALL.

**Climate.** This district is hotter than the Bangalore District, the excess of the annual mean temperature being nearly 1.5°. During the past 31 years, the temperature during the day exceeded 100° only four times during summer and only once the thermometer registered 50° in winter. The relative humidity ranges from 68 per cent in February to 82 per cent in November. Rainfall is over 25 inches over the whole district except in the south-eastern part of it. The following tables give the mean and extreme values of the various weather elements obtained at the Mysore Observatory since 1893:--

TABLE I.—Mean values of Meteorological records obtained at Mysore :—

Month	Pressure inches at 8 A.M. read to 32F	Temperature in degrees Fahrenheit.				Humi- dity  Aqueous vapour Pressure in inches
		Maximum	Minimum	Mean	Range	
1	2	3	4	5	6	7
January ..	27.522	84.1	60.3	72.2	23.8	.489
February ..	27.502	89.0	63.7	76.3	25.3	.506
March ..	27.473	93.5	67.3	80.4	26.2	.581
April ..	27.429	94.3	70.1	82.2	24.2	.669
May ..	27.397	91.7	69.7	80.7	22.0	.673
June ..	27.351	84.5	68.1	76.3	16.4	.652
July ..	27.355	82.3	67.0	74.7	15.3	.635
August ..	28.385	83.2	66.5	74.9	16.7	.631
September ..	27.408	84.1	66.5	75.3	17.6	.631
October ..	27.445	84.1	66.6	75.3	17.6	.646
November ..	27.478	82.2	64.3	73.3	17.9	.589
December ..	27.513	81.8	60.5	71.1	21.3	.511
Year ..	27.438	86.2	65.9	76.1	20.3	.601
Month	Humi- dity	Wind		Rain		Cloud per cent
	Relative Humi- dity per cent	Velocity in miles per day	Direc- tion	Rainfall in inches	No. of rain days	
	8	9	10	11	12	13
January ..	72	147	N 71°E	0.12	0	31
February ..	68	125	S 60°E	0.18	0	27
March ..	69	124	S 37°W	0.44	1	22
April ..	73	127	S 60°W	2.51	4	41
May ..	76	159	S 73°W	5.27	8	56
June ..	80	228	S 65°W	2.83	6	78
July ..	81	228	S 65°W	2.66	7	83
August ..	81	204	S 66°W	3.19	7	80
September ..	81	162	S 71°W	4.65	8	73
October ..	82	116	S 72°W	6.43	9	70
November ..	76	128	N 67°E	2.55	4	58
December ..	75	159	N 63°E	0.34	1	40
Year ..	76	159	..	31.17	55	55

TABLE II.—Extreme values of Meteorological records obtained at Mysore:—

Month	Pressure in inches read to 32 F.		Temperature degrees Fahrenheit.		Relative Humidity per cent lowest
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January .. ..	27.682	27.238	91.2	51.7	9
February .. ..	27.641	27.206	95.4	54.1	6
March .. ..	27.610	27.212	99.0	57.9	2
April .. ..	27.576	27.151	100.9	61.3	10
May .. ..	27.518	27.181	100.4	60.4	15
June .. ..	27.478	27.136	97.6	62.0	19
July .. ..	27.531	27.118	91.9	62.8	31
August .. ..	27.503	27.147	93.0	62.0	32
September .. ..	27.553	27.188	91.9	59.3	27
October .. ..	27.583	27.216	91.2	57.4	20
November .. ..	27.600	27.194	88.2	52.6	18
December .. ..	27.723	27.248	88.8	50.0	14
Total ..	27.723	27.118	100.9	50.0	2

	Wind Velocity in miles per day.		Heaviest rainfall in inches	No. of days over last 16 hours	No. of cloudless days at 10 & 16 hours
	Highest	Lowest			
	7	8	9	10	11
January .. ..	321	7	1.02	2	8
February .. ..	277	6	2.34	1	7
March .. ..	266	14	1.87	2	7
April .. ..	264	4	5.25	2	1
May .. ..	411	40	3.50	4	1
June .. ..	444	57	2.70	11	0
July .. ..	435	32	2.82	12	1
August .. ..	390	54	3.75	10	0
September .. ..	395	32	3.71	7	0
October .. ..	314	19	5.17	5	1
November .. ..	293	1	4.14	4	2
December .. ..	360	10	1.25	3	5
Total ..	444	1	5.25	63	33

April is the hottest month in the year with a mean maximum temperature of  $94\cdot3^{\circ}$  and the highest temperature on record since 1893 is  $100\cdot9^{\circ}$  registered on the 16th April 1906. January and December are the coldest months in the year, the mean minimum temperature for these months being respectively  $60\cdot3^{\circ}$  and  $60\cdot5^{\circ}$ . During the past 31 years, the temperature has not fallen below  $50^{\circ}$ , the lowest temperature on record being  $50\cdot0^{\circ}$  registered on the 12th December 1895. The diurnal range of temperature is greatest in the month of March and least in July. The highest monthly and annual ranges obtained till now are respectively  $39\cdot8^{\circ}$  and  $48\cdot1^{\circ}$ .

Tempera-  
ture.

The mean annual rainfall is 28·16 inches distributed over 49 days. In a normal year, good showers can be expected in the months of May, September and October, the total for these months being over half the annual mean. The rainfall from December to March is only 1·15 inches. The yearly aggregate for the Hunsur and Heggaddevankote taluks is over 30 inches and the total for Kakankote is nearly 51 inches. The annual total falls below 25 inches in parts of the Chamarajnagar and Gundlupet taluks; this is probably due to the interception of the monsoon winds by the Western Ghats and the Nilgiris. The heaviest fall in 24 hours was 80·50 inches registered at Kakankote on the 16th October 1916. Since 1893 the deficiency in rainfall in no year exceeded 30 per cent of the normal and the deficit ranged from 15 to 30 per cent in 6 years.

Rainfall.

The subjoined table gives the mean monthly and annual rainfall of the various rain-gauge stations in the Mysore district:—



TABLE III.—Normal rainfall in inches at the rain-gauge

Stations	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
<i>Mysore Taluk</i>							
1. Mysore ..	42	0·12	0·16	0·40	2·20	5·30	2·59
<i>Chamarajnar Taluk.</i>							
2. Chamarajnar	40	0·17	0·16	0·39	1·81	4·82	1·51
3. Udigala ..	10	0·20	0·16	0·52	1·81	3·10	2·04
4. Santhamarhalli	9	0·03	0·27	0·20	1·01	3·82	2·00
5. Attagulipur ..	9	0·20	0·12	0·89	2·19	3·42	1·76
<i>Seringapatam Taluk.</i>							
6. Seringapatam	40	0·16	0·13	0·47	1·61	5·32	2·30
7. Melkote ..	14	0·15	0·19	0·32	1·58	4·65	2·20
8. French Rocks	27	0·12	0·19	0·45	1·47	4·96	2·19
<i>Hunsur Taluk.</i>							
9. Hunsur ..	40	0·10	0·14	0·40	2·38	5·58	3·50
10. Periyapatna ..	19	0·21	0·11	0·34	1·87	5·31	4·84
<i>Yedatore Taluk.</i>							
11. Yedatore ..	40	0·07	0·11	0·40	1·76	4·80	2·22
12. Saligrama ..	10	0·16	0·13	0·82	0·51	3·95	2·66
13. Bherya ..	10	0·09	0·13	0·54	1·46	4·45	2·12
<i>Heggaddevankote Taluk.</i>							
14. Heggaddevankote ..	40	0·20	0·21	0·54	2·55	4·76	3·88
15. Kakankote ..	22	0·20	0·20	0·55	3·63	5·21	8·65
16. Hampapura ..	10	0·27	0·32	0·66	1·82	3·57	3·38
17. Sargur ..	3	0·02	0·10	0·51	3·77	5·86	2·94
<i>Gundlupet Taluk.</i>							
18. Gundlupet ..	40	0·22	0·09	0·62	2·57	4·50	2·04
19. Begur ..	28	0·17	0·13	0·47	2·09	4·56	2·26
20. Bandipur ..	10	0·59	0·17	0·81	2·20	4·64	4·05

stations in the Mysore District.

July	August	September	October	November	December	Annual	Station
9	10	11	12	13	14	15	
2·27	2·94	4·39	6·50	2·25	0·43	29·55	Mysore.
1·24	2·40	4·10	5·60	2·73	0·55	25·48	Chamarajnar.
2·23	0·89	5·48	4·50	3·59	0·60	25·17	Udigala.
1·78	1·49	6·23	5·89	3·29	0·29	26·30	Santhamarhalli.
2·53	2·22	6·15	5·25	3·82	0·27	23·82	Attagulipur.
1·91	2·47	4·23	6·17	2·48	0·50	27·65	Seringapatam.
2·52	2·86	4·10	6·02	4·49	0·18	29·26	Melkote.
1·78	2·46	4·84	5·96	3·06	0·42	27·90	French Rocks.
3·42	2·72	4·10	6·05	2·32	0·47	31·18	Hunsur.
5·92	2·97	3·16	6·36	3·28	0·64	35·01	Periyapatna.
2·27	2·10	3·86	5·94	2·74	0·45	26·72	Yedatore.
3·03	1·73	3·80	5·15	3·23	0·26	25·43	Saligrama.
2·57	1·45	4·66	5·56	3·83	0·10	26·96	Bherya.
5·64	3·23	3·54	4·98	2·89	0·43	32·85	Heggaddevan-
12·45	6·57	4·35	6·06	2·50	0·57	50·94	kote.
4·52	2·44	4·10	5·16	3·71	0·35	30·30	Kakankote.
5·05	2·47	2·87	2·38	6·15	0·13	32·25	Hampapura.
							Sargur.
1·71	1·90	2·92	5·47	2·55	0·49	25·08	Gundlupet.
1·78	2·00	2·96	5·50	2·24	0·57	24·73	Begur.
5·54	2·34	3·21	6·19	3·22	0·38	33·34	Bandipur.

Table

Station	No. of years	January	February	March	April	May	June
<i>Nanjangud Taluk.</i>							
21. Nanjangud ..	40	0·12	0·16	0·37	2·46	4·93	2·19
22. Kaulandi ..	11	0·17	0·19	0·32	1·82	4·11	2·00
23. Hura ..	9	0·46	0·42	0·63	2·26	3·72	2·58
24. Billigere ..	10	0·09	0·00	0·27	1·84	3·61	2·26
<i>T.-Narsipur Taluk.</i>							
25. T.-Narsipur ..	38	0·11	0·21	0·33	2·18	4·85	2·31
<i>Malvalli Taluk.</i>							
26. Malvalli ..	38	0·11	0·22	0·44	1·80	4·33	1·82
<i>Mandya Taluk.</i>							
27. Mandya ..	40	0·22	0·13	0·37	1·39	5·05	1·88
28. Lingaraja- Chatram.	27	0·19	0·20	0·32	1·37	4·65	1·90
29. Basaralu. ..	25	0·12	0·19	0·20	1·51	4·03	1·42
30. Koppa ..	23	0·11	0·18	0·26	1·37	4·26	1·99
31. Maddur ..	28	0·11	0·16	0·29	1·61	4·21	2·13
<i>Krishnarajpet Taluk.</i>							
32. Krishnarajpet	30	0·12	0·16	0·25	1·62	4·97	2·81
33. Chinkuruli ..	28	0·19	0·13	0·28	1·57	5·17	2·11
34. Kikkeri ..	7	0·09	0·17	0·24	1·60	3·40	2·82
<i>Nagamangala Taluk.</i>							
35. Nagamangala	41	0·11	0·20	0·29	1·60	4·38	1·74
36. Nelligere ..	20	0·16	0·13	0·34	1·32	3·74	1·67
37. Honakere ..	18	0·25	0·07	0·39	1·05	4·14	2·12

## II—contd.

July	August	September	October	November	December	Annual	Station
2.34	2.51	3.83	5.61	2.67	0.40	27.59	Nanjangud.
2.36	1.58	4.21	7.08	3.02	0.23	27.09	Kaulandi.
3.14	1.96	3.81	4.62	3.05	0.19	26.84	Hura.
1.48	1.65	3.72	3.84	2.39	0.11	21.26	Biligere.
1.48	2.80	4.91	5.90	2.22	0.56	27.86	T.-Narsipur.
1.60	3.26	5.51	5.44	2.67	0.30	27.50	Malvalli.
1.52	3.28	5.53	6.06	2.74	0.47	28.64	Mandya.
1.62	2.93	5.32	5.42	2.43	0.34	26.69	Lingarajachatram
1.12	2.91	6.15	5.38	3.07	0.31	26.41	Basaralu.
1.72	2.85	6.72	5.70	2.25	0.24	27.65	Koppa.
1.94	3.72	7.20	5.95	2.68	0.38	30.38	Maddur.
2.49	2.23	4.83	6.13	2.92	0.27	28.80	Krishnarajpet.
1.82	2.36	4.58	5.74	2.91	0.43	27.29	Chinktruli.
2.62	2.43	5.02	4.52	4.61	0.28	27.78	Kikkeri
1.29	2.76	5.25	6.50	2.86	0.35	27.35	Nagamangala.
1.88	3.54	5.49	5.81	2.64	0.33	27.05	Nelligere.
1.66	2.74	4.42	5.28	3.73	0.52	26.37	Honakere.

Rainfall at  
Mysore.

The best years on record are 1852 and 1903, the totals for these years being respectively 52·58 and 51·02 inches. The rainfall was below the normal in 48 out of 88 years and the precipitation was less than 20 inches during 5 years, the worst years on record being 1839 and 1875 when the total was as low as 11·70 and 15·90 inches respectively. During recent years, the driest year was 1914 with only 21·12 inches.

The following table gives the actual rainfall at Mysore from 1837 to 1924:—

TABLE IV.—Showing the annual rainfall at Mysore from 1837 to 1924.

Year	Inches	Year	Inches	Year	Inches
1837	22.70	1867	28.50	1897	38.60
1838	20.20	1868	27.56	1898	30.21
1839	11.70	1869	21.03	1899	20.08
1840	15.80	1870	21.38	1900	26.12
1841	33.10	1871	17.73	1901	32.43
1842	23.80	1872	20.96	1902	30.97
1843	22.60	1873	21.89	1903	51.02
1844	34.60	1874	24.21	1904	25.92
1845	34.10	1875	15.90	1905	20.89
1846	27.20	1876	22.01	1906	27.94
1847	25.40	1877	26.64	1907	25.57
1848	26.90	1878	31.86	1908	26.27
1849	25.40	1879	26.80	1909	39.08
1850	36.70	1880	45.98	1910	42.64
1851	22.60	1881	26.47	1911	35.14
1852	52.80	1882	42.76	1912	28.34
1853	37.80	1883	44.87	1913	26.84
1854	20.50	1884	23.40	1914	21.12
1855	33.90	1885	29.01	1915	43.40
1856	26.80	1886	32.76	1916	43.41
1857	30.30	1887	37.33	1917	27.55
1858	30.20	1888	19.30	1918	29.45
1859	27.80	1889	36.37	1919	33.88
1860	30.70	1890	27.28	1920	27.58
1861	30.20	1891	24.80	1921	30.19
1862	35.90	1892	34.91	1922	30.76
1863	31.40	1893	30.94	1923	23.37
1864	32.20	1894	29.32	1924	26.92
1865	30.60	1895	33.17		
1866	35.40	1896	30.39		

## THE PEOPLE.

The total population of the District according to the census Population. of 1921 composed of 6,59,148 males and 6,60,220 females, excluding the Mysore City in which there are 43,783 males and 40,168 females.

(2) There are 240 persons to a square mile. The Density. following table indicates the density of population in the several taluks of the district.

Name of Taluk	Population per			
	Square Mile			
	1921			
1. Mysore City .. .. .	..	..	..	8837
2. Mysore Taluk .. .. .	..	..	..	225
3. Yedatore .. .. .	..	..	..	374
4. Hunsur .. .. .	..	..	..	165
5. Heggaddevankote .. .. .	..	..	..	94
6. Gundlupet .. .. .	..	..	..	145
7. Chamaraajnagar .. .. .	..	..	..	256
8. Nanjangud .. .. .	..	..	..	319
9. T.-Narsipur .. .. .	..	..	..	422
10. Seringapatam .. .. .	..	..	..	349
11. Mandya .. .. .	..	..	..	303
12. Nagamangala .. .. .	..	..	..	201
13. Krishnarajpete .. .. .	..	..	..	266
14. Malvalli .. .. .	..	..	..	309
15. Yelandur (Jagir) .. .. .	..	..	..	315

The population of the City of Mysore which numbers 83,951 slightly affects the result; excluding this, we obtain 226 persons per square mile. T.-Narasipur is the most densely populated taluk containing 422 persons to the square mile; the rate in Yedatore is 374, in Seringapatam 349, in Yelandur 315.

Inter-censal  
variations.

The table of comparative figures for the last five censuses  
is as follows :—

Nos.	Taluk	1921	1911	1901
1	2	3	4	5
1	Mysore City .. ..	83,951	71,306	68,111
2	Mysore Taluk .. ..	67,961	64,872	67,007
3	Yedatore .. ..	88,797	84,513	82,330
4	Hunsur .. ..	1,09,162	1,18,435	1,15,928
5	Heggaddevankote .. ..	58,554	63,795	61,416
6	Gundlupet .. ..	79,524	78,135	74,897
7	Chamarajnagar .. ..	1,21,487	1,14,197	1,10,196
8	Nanjangud .. ..	1,20,727	1,13,169	1,06,895
9	Seringapatam .. ..	95,749	83,509	88,691
10	T.-Narasipur .. ..	95,162	92,373	87,680
11	Mandya .. ..	1,36,204	1,27,939	1,15,574
12	Nagamangala .. ..	80,667	80,032	76,561
13	Krishnarajpet .. ..	1,12,551	1,07,515	1,02,816
14	Malvalli .. ..	1,20,689	1,08,216	1,01,779
15	Yelandur Jagir .. ..	32,134	34,065	35,271

Nos.	Taluk	1891	1881	1871
		6	7	8
1	Mysore City .. ..	74,048	63,363	60,312
2	Mysore Taluk .. ..	61,750	58,183	59,980
3	Yedatore .. ..	74,262	61,358	68,370
4	Hunsur .. ..	1,13,271	1,13,334	1,16,632
5	Heggaddevankote .. ..	61,226	63,794	55,703
6	Gundlupet .. ..	62,627	54,089	58,312
7	Chamarajnagar .. ..	95,840	78,854	86,255
8	Nanjangud .. ..	95,081	83,046	91,578
9	Seringapatam .. ..	85,242	77,671	77,548
10	T.-Narasipur .. ..	80,452	69,004	69,846
11	Mandya .. ..	99,783	79,640	99,873
12	Nagamangala .. ..	69,265	54,615	74,825
13	Krishnarajpet .. ..	91,453	74,188	84,512
14	Malvalli .. ..	85,910	71,852	75,603
15	Yelandur Jagir .. ..	31,754	28,103	27,459

The following table shows the number under the principal By Religion. religious heads :—

S. No.	Religions	Above 15.	
		Males	Females
1	2	3	4
1	Hinduism .. ..	3,91,167	3,95,242
2	Muhammadanism .. ..	12,902	10,912
3	Jains .. ..	721	734
4	Christians .. ..	723	548
5	Others .. ..	1,336	1,223
	Total .. ..	4,06,849	4,08,659

S.No.	Religions	Under 15.		Total
		Males	Females	
		5	6	7
1	Hinduism .. ..	2,42,353	2,42,429	12,71,191
2	Muhammadan- ism.	8,314	7,584	39,712
3	Jains .. ..	401	438	2,294
4	Christians .. ..	412	386	2,069
5	Others .. ..	806	717	4,082
	Total .. ..	2,52,286	2,51,554	13,19,348

The following table shows the distribution of population By Occupation in the district according to occupation :—

S.No.	Occupation	Number
1	Agricultural .. ..	2,84,220
2	Extraction of minerals .. ..	17
3	Industry .. ..	30,189
4	Transport .. ..	3,102
5	Trade .. ..	18,843
6	Public Force .. ..	2,883
7	Public Administration .. ..	6,133
8	Professions and liberal arts .. ..	7,532
9	Persons living on their income .. ..	1,174
10	Domestic Service .. ..	3,644
11	Insufficiently described occupations .. ..	4,258
12	Unproductive .. ..	2,246
13	Dependents .. ..	10,39,070



Towns and  
Villages.  
Towns.

The district contains 23 towns with population of 179,387.  
The following are the towns with the population of each :—

S.No.	Name of the Town	Population
1	Mysore .. .. .	83,951
2	Nanjangud .. .. .	7,453
3	Malvalli .. .. .	7,400
4	Seringapatam .. .. .	7,217
5	Chamarajnagar .. .. .	6,934
6	Melkote .. .. .	6,307
7	Mandya .. .. .	4,887
8	T.-Narsipur .. .. .	4,768
9	Ramassamudra .. .. .	4,748
10	Gundlupet .. .. .	4,594
11	Hunsur .. .. .	4,463
12	Bannur .. .. .	4,458
13	Talkad .. .. .	4,115
14	Saligrama .. .. .	3,909
15	Mugur .. .. .	3,540
16	Nagamangala .. .. .	3,474
17	Krishnarajpet .. .. .	3,226
18	Periyapatna .. .. .	3,108
19	Maddur .. .. .	2,816
20	French-Rocks .. .. .	2,407
21	Sargur .. .. .	2,265
22	Yedatore .. .. .	2,105
23	Heggaddevankote .. .. .	1,242

Villages.

The total number of *asali* or primary villages in 1922-23 was 3,202, to which were attached 1,292 *Dakhali* or secondary

villages or hamlets. Of the former, 2,718 were populated and 484 were depopulated. Of the latter, 1,108 were populated and 184 were depopulated. Government villages numbered 2,866 and Inam villages 336, namely, Sarvamanya 224, Jodi 76, and Kayam Gutta 36.

No.	Taluk	Populated		Depopulated	
		Villages	Hamlets	Villages	Hamlets
1	Mysore .. ..	138	49	29	51
2	Yedatore .. ..	148	83	33	1
3	Hunsur .. ..	320	162	96	..
4	Heggaddevankote .. ..	180	52	99	7
5	Gundlupet .. ..	127	45	28	5
6	Chamarajanagar .. ..	146	63	45	6
7	Nanjangud .. ..	170	97	19	29
8	T. Narsipur .. ..	128	83	3	4
9	Seringapatam .. ..	188	15	26	..
10	Mandya .. ..	284	128	18	81
11	Nagamangala .. ..	340	159	27	..
12	Krishnarajpet .. ..	335	53	40	..
13	Malvalli .. ..	214	119	21	..
	Total ..	2,718	1,108	484	184

No.	Taluk	Classified				Total
		Government	Sarvamanya	Jodi	Kayam-gutta	
1	Mysore .. ..	137	25	2	3	167
2	Yedatore .. ..	153	26	2	..	181
3	Hunsur .. ..	384	15	10	7	416
4	Heggaddevankote .. ..	266	8	1	4	279
5	Gundlupet .. ..	154	..	..	1	155
6	Chamarajanagar .. ..	163	23	5	..	191
7	Nanjangud .. ..	159	24	4	2	189
8	T. Narsipur .. ..	95	20	14	2	131
9	Seringapatam .. ..	195	13	5	1	214
10	Mandya .. ..	279	11	2	10	302
11	Nagamangala .. ..	341	2	21	3	367
12	Krishnarajpet .. ..	333	34	5	3	375
13	Malvalli .. ..	207	23	5	..	235
	Total ..	2,866	224	76	36	3,202

Stock and  
Dwellings.  
Stock.

The agricultural stock in 1922-23 consisted of 57,623 carts and 2,07,356 ploughs. The manufacturing stock included 3,012 looms for cloth, 1,434 for Kambli and 60 for girdles. There were also 912 wooden oil mills. The following table gives details of stock distributed according to the several taluks :—

No.	Taluk	Agricultural Stock		Manufacturing stock (looms for)	
		Carts	Ploughs	Cloth	Kumbli
1	2	3	4	5	6
1	Mysore ..	4,524	13,000	..	..
2	Yedatore ..	3,476	12,110	54	..
3	Hunsur ..	3,887	20,692	71	86
4	Heggaddevan- kote.	2,605	11,595	140	..
5	Nanjangud ..	7,067	16,443	306	216
6	Gundlupet ..	5,633	11,213	240	143
7	Chamarajnagar	8,511	17,965	447	22
8	T.-Narsipur ..	5,620	12,658	115	57
9	Seringapatam..	2,722	7,312	50	10
10	Krishnarajpet..	2,432	19,855	118	86
11	Nagamangala..	1,616	15,313	18	48
12	Mandya ..	3,960	32,175	1,124	700
13	Malvalli ..	5,570	17,026	329	66
	Total ..	57,623	2,07,356	3,012	1,434

No.	Taluk	Wooden oil Mills			
		Girdles	Goni	Carpet	
		7	8	9	10
1	Mysore ..	..	..	6	9
2	Yedatore ..	..	..	..	56
3	Hunsur ..	..	..	..	67
4	Heggaddevankote	..	..	..	51
5	Nanjangud ..	..	..	..	45
6	Gundlupet ..	..	..	..	37
7	Chamarajnagar	..	..	..	23
8	T.-Narsipur ..	..	..	..	70
9	Seringapatam..	..	..	..	66
10	Krishnarajpet	..	..	..	154
11	Nagamangala	..	..	..	93
12	Mandya ..	60	..	..	128
13	Malvalli ..	..	..	..	113
	Total ..	60	..	6	912

The dwellings of the people in 1922-23 consisted of 2,65,539 Dwellings. houses excluding the Mysore City, of which 2306 were terraced, 1,89,858 tiled and 73,375 thatched. The taluks of Mysore Mandya, Hunsur, Nanjangud, T.-Narasipur and Seringapatam contain the largest number of first and second class houses.

The principal concourse of people occurs at the following Festivals, etc. religious festivals, necessary particulars about which is given in the following table :—

Place	Name of Jātra or Festival	Time of Jātra	No. of People attending the Jātra	Number of Cattle
<i>Seringapatam Tk.</i>				
Seringapatam ..	(1) Rathasapthami Utsavam.	In January.	20,000	..
Do	(2) Brindāvanōtsava	In October or Nov.	10,000	..
Do	(3) Vooorus of Tipu Sultān.	In June or July.	5,000	..
Ganjam ..	Karighatta Jātra ..	In Feb. or Mar.	20,000	..
Melkote ..	Vairamudi Utsavam	For 12 days from Phalguna or Chaitra Suddha.	25,000	..
<i>Mandya Taluk.</i>				
Sante Kasatgere	Chandēvara Jātra	In March	12,000	..
Holulu ..	Patnadamma Jātra.	In February.	6,000	..
Satnu. ..	Bere Dēva Jātra ..	Held once in 4 or 5 years.	3,000	..
<i>T.-Narsipur Tk.</i>				
Pettihalli or Mudukdere.	Mallikārjunasvāmi Jātra.	For 15 days in Jan. or Feb.	20,000	..
Boppagan-danpura. ..	Matesvāmi Jātra ..	In March or April.	4,000	..

Place	Name of Jātra or Festival	Time of Jātra	No. of people attending the Jātra	No. of Cattle
Mugur ..	Tibba Dēvi Jātra ..	For 10 days in Dec. or January.	2,000	..
Talkad ..	Panchalinga Dar-sana Jātra.	For about a week once in 20 years.	1,00,000	..
<i>Yedatore Taluk.</i>				
Chunchun Katte.	Jātra	In January.	20,000	..
Kapadi ..	Jātra ..	For 20 days.	10,000	..
<i>Nagamangala Tk.</i>				
Chunchungeri ..	Gangadhareśvara .. Jātra.	For 15 days in Palghuna Suddha	10,000	..
Somanhalli ..	Ammana Jātra ..	For 15 days in Margasira Suddha.	4,000	..
<i>Malvalli Taluk.</i>				
Marhalli ..	Narasimhasvāmi Rathōtsavam.	For 15 days in May.	3,000	..
<i>Mysore City.</i>				
Mysore ..	Chāmundēsvari .. Ammana Ratho-tsavam.	In October.	4,000	..
<i>Krishnarajpet Tk.</i>				
Hemagiri . ..	Gōpālkrishna-svāmi Rathotsa-vam.	In January.	20,000	15,000
<i>Nanjangud Tk.</i>				
Nanjangud ..	Srikantēśvarasvāmi Dodda Jātra.	For one day in March.	20,000	..
Do ..	Āridra Darshana ..	January	5,000	..
<i>Gundlupet Tk.</i>				
Gundlupet ..	Himavadgōpāla-svāmi Rathōtsa-vam.	March ..	4,000	..
<i>Yelandur Taluk.</i>				
Yelandur ..	Biligiri Ranganātha-svāmi Jātra.	Chaitra	10,000	..

The largest weekly fairs are the following :—

Fairs.

Place	Taluk	Day	No. of visitors
Santhemarahalli	Chamaraj-nagar.	Tuesday	10,000
Terukanambi	Gundlupet	Thursday	10,000
Periyapatna	Hunsur	Saturday	5,000
Nidughatta	Mandya	Wednesday	2,000
Bannur	T. Narsipur	Sunday	2,000
Ganganur	Do	Thursday	2,000
Hirod	Seringapatam	Thursday	2,000
Mandya	Mandya	Thursday	1,000
Malvalli	Malvalli	Friday	1,000
Nagamangala	Nagamangala	Friday	2,000
Hemmaragala	Nanjangud	Monday	2,000
Saligrama	Yedatore	Saturday	1,500

The number of births registered in the District during the year 1925 was 2185; this gives a birth rate of 15·03 per mille. Vital Statistics.

The number of deaths registered in the District during the same year was 25,535; the death rate was thus 18·02 per mille. The mean rate of deaths per 1,000 during the previous 5 years was 13·39.

Of the total number of deaths, 1,351 were from Plague, 1,140 from small-pox, 1,481 from fevers, 509 from Diarrhoea, dysentery and other bowel complaints, 230 from respiratory diseases, 26 from suicide, 21 from snake-bite, 100 from other injuries and accidents, and 4,381 from all other causes.

The most prevalent disease in the District is malarious fever. It is usually of the intermittent type, and, in the great majority of cases, tractable. In the most feverish taluks, however, splenic enlargement and visceral congestions are not unfrequent. Attacks are most common and severe in the cold season and when the wind is easterly. Diseases.

The outbreak of cholera seems generally to commence early in the year, about April. It is very rare to hear of a case in the cold season.

## CASTES AND OCCUPATIONS.

Castes.

The following table shows the castes or classes among the Hindus numbering over 10,000 :—

No.	Caste or class	Number
1	Vokkaliga .. .. .	3,59,368
2	Holaya .. .. .	2,01,336
3	Lingayet .. .. .	1,91,907
4	Kuruba .. .. .	1,34,778
5	Bestha .. .. .	1,09,909
6	Brahmin .. .. .	50,190
7	Uppara .. .. .	49,054
8	Panchala .. .. .	42,184
9	Mediga .. .. .	26,404
10	Agasa .. .. .	22,524
11	Banajiga .. .. .	18,399
12	Kumbara .. .. .	18,275
13	Ganiga .. .. .	18,168
14	Vadda .. .. .	11,305
15	Nainda .. .. .	10,814

Occupation.

The following table shows the population in the District according to occupation :—

Occupation	Total including dependents			Actual Workers		
	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7
Population ..	7,02,931	7,00,388	14,03,319	2,91,323	72,918	3,64,241
1. Agriculturists	..	..	..	2,28,833	55,387	2,84,220
2. Extraction of minerals.	..	..	..	12	5	17
3. Industry ..	..	..	..	23,878	6,311	30,189
4. Transport ..	..	..	..	2,903	199	3,102
5. Trade ..	..	..	..	12,570	6,273	18,843
6. Public Forcs.	..	..	..	2,773	110	2,883
7. Public Administration.	..	..	..	5,774	359	6,133
8. Professions and liberal Arts	..	..	..	6,775	757	7,532
9. Persons living on their income.	..	..	..	913	261	1,174
10. Domestic service.	..	..	..	2,631	1,013	3,644
11. Insufficiently described occupations.	..	..	..	2,826	1,432	4,258
12. Unproductive	..	..	..	1,435	811	2,246

Occupation	Dependents			Percentage of actual workers to total population	Percentage of dependents to total population
	Males	Females	Total		
	8	9	10	11	12
1. Agriculturists ..	4,11,608	6,27,470	10,39,078	25.95	74.04
2. Extraction of minerals ..	..	..	..	..	..
3. Industry ..	..	..	..	..	..
4. Transport ..	..	..	..	..	..
5. Trade ..	..	..	..	..	..
6. Public Force ..	..	..	..	..	..
7. Public Administration ..	..	..	..	..	..
8. Professions and liberal Arts ..	..	..	..	..	..
9. Persons living on their income ..	..	..	..	..	..
10. Domestic service ..	..	..	..	..	..
11. Insufficiently described occupations ..	..	..	..	..	..
12. Unproductive ..	..	..	..	..	..

#### CHRISTIAN MISSIONS.

The Roman Catholic Mission maintains a Church and a school at Mysore with 87 pupils. There are two Orphanages separately for European and Indian girls with 148 and 62 orphans respectively. At Settihalli there is an Orphanage and a Hospital and Dispensary. There is an Industrial School for boys maintained by the Mission at Mysore. The Head stations in the District are Mysore, Settihalli, etc., with a number of sub-stations.

The Roman Catholic Mission.

The Wesleyan Mission maintains 9 Day Schools (including a Collegiate High School), and 2 Night Schools for boys with a total of 2,000 scholars. There are 7 Day Schools for girls with 750 scholars. The Holdsworth Memorial Hospital was opened in 1906 and is one of the largest Mission

The Wesleyan Mission.



Hospitals in India. The Mission Press publishes a weekly Newspaper, *the Vrittanta Patrika*. The Hardwicke College is a Boarding School for Christian boys. Evangelistic and educational work is carried on at Mandya, French-Rocks, Nanjangud and Hunsur. In these towns there are 3 Boys' Schools and 3 Girls' Schools.

## SECTION II.—HISTORY AND ARCHÆOLOGY.

### A. HISTORY.

Legendary  
History.

A District traversed by the sacred stream of the Cauvery is assuredly not wanting in *puranic* legends, associated with every rapid, bend, island and hill in its course. Next to the Pāndu expedition sent by Yudhisthira, and Sahadēva's attack on Mahishmati, described with such singular details in the *Mahābhārata*, one of the oldest legends of an historical character, and not connected with the Cauvery, relates to a city named Manipura, in Kannada Haralukōte, the site of which is pointed out three miles south-east of Chāmāraj-nagar. It is stated to be the Manipura mentioned in the *Mahābhārata*, the princess of which named, Chitrāngada, was married by Arjuna, one of the Pāndu princess (*Ādi Parva*, 7826-7883). Babhruvāhana, the son of this marriage, in course of time became king of Manipura. A fight afterwards took place between father and son, owing to the horse destined by Yudhisthira for the *asvamēdha*, the defence of which devolved on Arjuna, having in the course of its wanderings to the Dakshina or south country come to Manipura (*Asvamēdhika Parva*, 2303-2431). Babhruvāhana, according to the local account ruled the country wisely and all his people were happy. The rains fell at the right seasons and the crops were abundant. Thus was Manipura equal to Indraprastha. This prosperity invited an attack from two giants named Nivāta and Kavacha, who bore a grudge against Arjuna. But Babhruvāhana applying to his father for assistance, the latter came to the rescue and destroyed

them. He then appointed Ānjanēya or Hanumantha as guardian of the place and set up his image at each of the gates. The city is said to have been six miles square, with a gate on every side, the position of each being still indicated by an image of Ānjanēya. The inscriptions at the place are of the Hoysala kings, 800 years old.

The earliest mention of Mysore or Mahishur is referred to the time of Asoka in 245 B.C., when on the conclusion of the third Buddhist convocation, a *therō* was despatched to Mahishamandla, as to Banavāsi and other countries, for the purpose of establishing the religion of Buddha. Of other events of those early times, so far as they are connected with this District, we have no certain knowledge until the rise of the Gangas. But an old Jain work of the 10th century says that Bhadrabāhu, when he came to the south in the 3rd century B.C., with Chandra Gupta, and died on the journey at Srāvana Belgōla, was on his way to the Punnata country. This must be the Punnād described below and corresponds with the Pounnata mentioned by Ptolemy, whence beryl was obtained in the Roman period.

The Ganga dynasty appears to have been established in the 2nd century, and the Ganga kings ruled over the greater part of Mysore till about 1004, their principal territory being known as the Gangavādi Ninety-six Thousand. They claim Kuvālāla or Kolar as their original City in this country, but tradition credits them with a capital called Skandapura, which is supposed to have been at Gajalhatti, on the Moyār, near its junction with the Bhavāni, beyond the south of the Chamarajnagar taluk, west of Satyaman-galam. However, in the 3rd century the capital was established at Talkad on the Cauvery, in Tirumakudal Narsipur taluk. At this period, the south of the Mysore District was occupied by a kingdom called the Punnād Ten Thousand whose capital was at Kittipura, identified by Mr. Rice with Kitur on the Kabbani, in Heggaddevankote taluk. This Ten Thousand country may correspond with the Padi-nād

Gangas.

or Ten-nād country of later times, of which the name survives in Hadinād. In the 5th century the Ganga king Avinīta married the daughter of the Punnād Rāja, Skandavarma, and his son Durvinīta seems to have absorbed Punnād into the Ganga dominions. Though Talkad continued to be the Ganga capital, the royal residence was apparently removed to Makunda (Channapatna taluk) in the 7th century, and in the 8th century to Manne (Nelamangala taluk).

Early in the 9th century the *Rāshtrakūtas*, whose capital was Manyakheta (Malkhad in the Nizam's Dominions), seized and imprisoned the Ganga king, and appointed their own viceroy to administer the Ganga territories. An inscription of the *Rāshtrakūta* prince Kambharasa, or Ranavaloka, probably the first viceroy, occurs in Heggaddevankote taluk.

Eventually the Ganga king was restored to power, and in the 10th century there were matrimonial alliances and the greatest intimacy between the Gangas and the *Rāshtrakūtas*. This was especially the case in the time of Būtuga, who married the *Rāshtrakūta* king's sister and whose son married the *Rāshtrakūta* king's daughter. He had secured the Ganga throne by putting to death the rightful heir, Rāchamalla, his brother, or half-brother. But an inscription in Heggaddevankote taluk shows that the chiefs of Bayal-nād and other parts refused to recognize his claims and fought for Rāchamalla. At this period the Chōlas were at war with the *Rāshtrakūtas*, and, led by their king Rājāditya, apparently entered the Mysore country in order to attack them, when Būtuga killed the Chōla king at a place called Takkōla (near Arkonam) and brought the war to an end. This was in 950 A.D.

Chōlas.

But in about 1004 a formidable invasion by the Cholas took place under the command of Rājēndra Chōla, son of the reigning king Rājarāja. They succeeded in capturing Talkad and overthrew the Ganga power, which had ruled over Mysore for nearly a thousand years. Giving to Talkad the name of Rājarājāpura, the Chōlas speedily possessed

themselves of all the country in Mysore south of the Cauvery together with that east from Seringapatam, along with the Bangalore and Kolar Districts. In accordance with their usual policy, they imposed their own names on the conquered provinces, and the south of the Mysore District thus became the Mudikonda Chōla-mandala, the part in which Talkad was situated being called the Rājendra Chōlavalanād. Towards the west, partly in Mysore and partly in Coorg, they subdued the Changālva kings of Nanjarāyapattana and Piriya-pattana, who in consequence received the name Kulōt-tunga-Chōla-Changālva.

Meanwhile the Hoysalas, whose capital was at Dōra-Hoysalas. samudra (Halebīd in the Belur taluk), had been gradually increasing in power. Vinayāditya who came to the throne in 1047, subdued the Malapas or hill-chiefs, who may be identical with the Danāyaks of Bettadakōte (on the Gōpālswāmi hill, Gundlupet taluk). From the account given in Vol. II *Historical*, it will be seen that during the confusion that ensued on the break-up of the Ganga power, nine brothers, called the Nava Danāyak, established themselves at Bettadakōte, and after splitting into two hostile parties, the four victorious ones got possession of Nanjangud and overran all the hill region from the south of Coorg to Goa, and from Satyamangala to the Bisale Ghat.

But soon after 1104, the Hoysalas gained a much greater accession of power under Bitti Dēva (afterwards called Vishnuvardhana), who retook Talkad and drove the Chōlas out of Mysore. The capture of Talkad itself was effected by his general Ganga Rāja, who was a representative of the old Ganga kings. Vishnuvardhana recovered all the Ganga dominions and took the title of Vīra Ganga. In 1117, he claims to be ruling over a territory extending from Nangali (Mulbagal taluk) in the east to Barkanūr (in south Kanara) in the west, and from Kongu (Salem and Coimbatore), Chōra (Travancore) and Anamale (the hills of that name) in the south to Sāvimala (in Dharwar) in the north. The career

of the Hoysalas is given in detail in the general chapter on *History*. It will suffice here to say that on the final destruction of Dorasamudra by the Muhammadans in 1326, it was to Tondanūr (Tonnūr in Seringapatam taluk) that the Hoysala king retired.

Vijaya-  
nagar.

In the 14th century, the Hoysala dominion came to an end, and the Vijayanagar sovereigns next became paramount throughout the south. Narasa, the founder of the third dynasty, captured Seringapatam in about 1495. A viceroy known as Sri Ranga Rāya, who ruled from Srirangapattana (Seringapatam) the seat of his government, levied tribute in their name on the neighbouring chiefs and had under his direct jurisdiction the districts of Patna Ashtagrām and Mysore Ashtagrām, with outlying territories to the west. In the 16th century, Jagadēva Rāya of Channapatana (Bangalore District) held sway over the eastern and some of the northern parts of the District. At the same time, a line of kings was ruling Padinād, in the south of the District, with a city at Yelandur. There were also chiefs at Ummatur, Mugar and other places.

Mysore  
Rajas.

Among the feudatory chiefs, the Rājas of Mysore, the account of whose origin is given in the Second Volume of this work, rapidly rose to a position of independence. After evading the payment of tribute on various pretexts, Rāja Wodeyar, in 1610, succeeded in gaining possession of Seringapatam. The mode in which this was accomplished is involved in some obscurity. "The prevailing tale states that the viceroy Tirumal Raj, or Sri Ranga Rāya, as he is sometimes called, being afflicted with the *Rājpora*, or royal boil, the disorder most fatal to opulent and luxurious Indians, retired to the holy temple of Talkad, with the view of being cured by the interposition of the idol, or breathing his last before the sacred shrine; and that previously to his departure he had selected Rāja Wodeyar of Mysore for the confidential trust of administering the government in his absence; and

in the event of his death, of transferring it to his kinsman and heir, the Wodeyar of Ummattur. But on adverting to the animosities and jealousies which had prevailed for many years between these two persons, and the recent attempt of the viceroy, only three years before, to remove Rāja Wodeyar by assassination, we must reject as contrary to all probability the tale of this singular bequest of confidence and friendship. Seventy-six years had now elapsed since the subversion of the empire from which the viceroy had derived his original powers. This sinking and fugitive State, foiled in the attempt to re-establish its government at Penukonda, had now renewed its feeble efforts at Chandragiri. The viceroy himself was worn down with age and disease ; his government long destitute of energy, had fallen into the last stage of disorganization, faction, and imbecility ; it is not improbable that, foreseeing its impending destruction he concluded the best compromise in his power with his destined conqueror ; and the manuscript of Nagar Pootia even details the names of the persons, probably of his own court, who had combined (as it is stated, with the permission of Vēnkatapati Rāya, who then reigned at Chandragiri) to compel him to retire. All that can be determined with certainty is, the quiet retirement of Tirumal Rāja to Talkad, where he soon afterwards died ; and the peaceable occupation by Rāja Wodeyar of the fort of Seringapatam, which thenceforth became the seat of the government of his family. It is certain that until this period the Rājas of Mysore openly professed the religion of the Jangam ; but many circumstances afford room to conjecture that it was about this time that they adopted the insignia and ceremonies of the sect of Vishnu ; and as the whole of the old court had been of that persuasion, it is highly reasonable to suppose that the real or ostensible conversion of the new Rāja was one of the fundamental conditions of their conspiring to depose the viceroy." (Wilks, *Hist. Sk.* I. 27)

The extensive possessions of Jagadēva Rāya of Channapatna were absorbed in 1630 and the subsequent conquests of the

Mysore Rājas speedily brought within their dominion, a territory which, at the death of Chikka-Dēva-Rāja in 1704, extended from the Palni hills, south of the Coimbatore country to Midagesi in the north of the Tumkur District, and from the borders of Coorg to Vaniambadi and Karnātic Ghur. That sovereign had with judicious policy maintained a friendship with Khāsīm Khān, the Mughal general from whom he had purchased Bangalore, now governor of Sira, and through him with the court of Aurangzeb. On the death of Khāsīm Khān, in 1699, he sent an embassy to the emperor, then at Ahmednagar, with the view of obtaining a recognition of his extended authority, on which occasion it is alleged that the privileges were conferred of sitting on an ivory throne and of using a signet bearing the title of *Jagat Dēva Rāja*.

It is unnecessary in this place to follow the fortunes of the royal family throughout their subsequent career up to 1761, the date of Haidar Ali's usurpation of power; or to describe the conquests whereby this ruler enlarged the Mysore territories, including that of the rich capital of Bednur; the various wars in which he and his son Tipu Sultan engaged; the siege of Seringapatam by the British in 1792; its capture in 1799, the fall of Tipu and the restoration of the Hindu Rāj. These events have found full and able historians and will be found briefly described elsewhere, in Volume II.

After 1799, Mysore became the capital in place of Seringapatam. In 1809, owing to the increasing unhealthiness of the latter, the British troops were removed to Bangalore. A native regiment was quartered at Hirōd, or the French Rocks, a healthy spot a few miles to the north until 1867, when it was removed to a new cantonment at Mysore. But the site chosen for this, about three miles to the north, proved so feverish that the troops reverted to French Rocks, until the regiment was withdrawn altogether, in 1881.

The District formed at first part of the Patnada Rāyada or Subāyana, and afterwards of the Ashtagrām Faujdāri. The latter, in 1862, merged in the Ashtagram Division, which

included the Districts of Mysore and Hassan. Divisions had been abolished before the Rendition in 1881, and the island of Seringapatam was then made over to Mysore. In 1882 the District was extended by the addition of several taluks from the Hassan District, which was also abolished. There were thus fourteen taluks and three sub-taluks, besides Yelandur *jāgīr*, included in the Mysore District, of which five taluks and one sub-taluk were formed into the French Rocks Sub-Division. In 1886 the Hassan District was restored, but the limits of the Mysore District remained as they now are, embracing, the French Rocks Sub-Division.

#### B. ARCHÆOLOGY.

The inscriptions relating to this District are included in *E. C. Mysore District, Parts I and II*, and in the *Mysore Archaeological Reports* from 1900 to 1926. Among Hoysala temples of note are that at Basaralu, Kikkeri, Govindanhalli, Somanathpur and Hosa Holalu. These are referred to at length in Vol. II Chapters V and VI. The Mahalingēsvara temple at Varuna, in the antique Jaina style, is also described in those chapters. The more famous among temples in the Dravidian style are those of Srīranganātha at Seringapatam the Nanjundēsvara at Nanjangud and the Chāmundēsvari on the Chāmundi Hill at Mysore. The temple of Teraṅkāmbi also belongs to this style. They will be found referred to at length in Vol. II, Chapters V and VI. The more notable Muhammadan buildings include the Gumbaz of Haidar at Ganjam and the Summer Palace in the Darya-Doulet. These are also described in Vol. II, Chapter VI. The deserted image of Gommatēsvara at Sravanagutta, near Yelwal, in Mysore Taluk, is also deserving of notice. It stands on the top of a small rocky hill and seems nearly 20 feet high. It probably belongs to the 14th century (see Vol. II, Chapter V).



## SECTION III.—ECONOMIC.

## GENERAL AGRICULTURAL CONDITION.

Of the total extent of 13,39,433 acres under cultivation in this District during 1922-23, 87,571 acres or 6·5 per cent are irrigated by the channels drawn from the Kaveri and its tributaries and they are relatively speaking more independent of the variations in the seasonable distribution of rainfall than the other lands. Of the remaining extent, 36,802 are commanded by tanks and 12,15,060 acres depend entirely on timely rains.

The District depends on three seasonable rains, the Mungar in March and April, important for preliminary ploughing, and also for a catch of crop of Ragi and Jolum, the south-west monsoon in June and September, yielding the freshes and floods in the rivers and also facilitating the sowing and growth of paddy, ragi and other grains and the north-west monsoon in October and November sustaining and bringing the crops to maturity. The District average for three rains are 1·02 inches 6·92 inches,, and 12·72 inches respectively in 1922.

Agricultural stock is better than average in quality, and there is generally no lack of food or fodder for cattle, except in parts of Malvalli, Mandya and Nagamangala Taluks. Manurial facilities exist and leaf manure is resorted to for the rice fields, as also green manuring by growth and ploughing of manurial crops under river channels.

The average out-turn of the principal crops per acre ranges from 4 pallas in Heggaddevankote Taluk to 14 pallas in Mandya for paddy, from 1½ pallas in T.-Narsipur to 4½ pallas in Mandya for Ragi and from 1 palla in Chamarajnagar to 4 pallas in Gundlupet for jolum.

Chief Agricultural statistics and principal crops.

(1) The following table shows the statistics for the three years 1922-23 to 1924-25 :—

	1922-23	1923-24	1924-25
Area of the District ..	35,17,486	36,00,303	35,34,116
Area available for cultivation ..	16,21,660	15,58,234	15,65,861
Cultivable waste not in occupancy	1,40,819	77,424	79,424
Cultivable area under occupancy	14,80,841	14,80,810	14,86,437
Current fallows ..	1,41,408	1,45,265	1,40,563
Net area cropped ..	13,39,433	13,35,545	13,45,874

(2) The following table shows the area of different crops that were raised during the three years 1922-23 to 1924-25 :—

	1922-23	1923-24	1924-25
Food grains and pulses ..	13,71,403	13,29,635	13,30,098
Oil seeds .. ..	95,641	91,521	89,796
Condiments and spices ..	18,266	16,675	14,406
Sugar .. ..	5,613	5,348	5,319
Fibre .. ..	4,693	4,263	4,403
Dyes .. ..	..	..	..
Drugs and narcotics ..	14,459	15,041	16,218
Fodder crops .. ..	11,385	7,138	5,462
Miscellaneous .. ..	71,564	64,479	60,448
Total ..	15,93,024	15,34,160	15,26,150

(3) A table showing the number and extent of different holdings under cultivation in the District during 1922-23, 1923-24 and 1924-25 is given below.—

Year	Holdings not exceeding one acre in extent		Exceeding 1 acre and not exceeding five acres		Exceeding 5 but not exceeding ten	
	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7
1922-23 ..	19,754	16,803	98,968	2,69,479	65,499	4,13,695
1923-24 ..	20,198	16,828	1,22,234	2,91,500	73,158	4,87,319
1924-25 ..	20,397	17,119	1,33,553	3,76,374	67,144	4,47,987

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
1922-23	61,973	6,61,009	1,166	76,506	111	..	2	1,469
1923-24	32,646	5,50,499	1,223	86,658	123	25,824	3	2,164
1924-25	28,445	5,09,347	1,220	73,976	424	59,589	3	2,164

The following table gives the number of holders classified according to the amount of revenue paid during 1922-23, 1923-24 and 1924-25.—

Years	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
1922-23 ..	1,04,351	2,58,463	1,08,266	7,28,439
1923-24 ..	86,444	2,51,798	1,15,745	7,17,015
1924-25 ..	93,338	3,47,148	1,23,028	8,96,907

Years	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
1922-23 ..	23,285	5,47,921	898	1,64,875	8	6,057
1923-24 ..	25,207	5,00,136	1,070	1,76,987	13	8,915
1924-25 ..	21,491	5,17,282	851	1,42,655	8	8,390

#### AGRICULTURAL LOANS.

Different kinds of loans granted in the District are (1) Land Improvement Loans (2) Takavi Loans (3) Subsistence Loans and (4) Loans for irrigation wells.

The following table shows the amount of loans granted for different purposes during the years 1920-21, 1921-22 and 1922-23 :—

Year	Takavi Loan. Amount sanctioned	Subsistence Loans. Amount sanctioned	Loan for irrigation wells		
			Amount sanctioned	No. of Appns.	Amount sanctioned
1920-21 ..	2,825	1,180	505	..	..
1921-22 ..	4,050	2,000	..	..	..
1922-23 ..	4,125	500	..	..	..
1923-24 ..	4,410	3,046	..	..	..
1924-25 ..	39,017	28,807	..	..	1,000

## IRRIGATION.

There are 191 Major tanks and 1274 Minor tanks in the District and the area irrigated by each is 62,809 and 23,312 acres respectively.

The following table gives details of the various means of irrigation in the District :—

Taluk	Tanks in action					
	Major			Minor		
	No.	Extent Irrigated		No.	Extent Irrigated	
		A.	G.		A.	G.
Mysore ..	11	1,010	21	86	554	3
Hunsur ..	22	1,568	15	535	857	34
Heggad- devankote.	9	1,995	2	49	517	18
Yedatore ..	3	484	12	92	1,185	4
Gundlupet ..	7	915	0	38	494	18
Nanjangud..	4	1,705	37	4	143	11
Chamaraj- nagar.	25	8,884	15	15	648	29
T. Narsi- pur. ..	9	2,457	17	28	1,110	20
Seringa- patam.	6	1,331	31	30	275	17
Nagaman- gala. ..	23	3,853	19	64	1,615	27
Krishna- rajpet. ..	13	2,857	9	147	2,967	10
Mandya ..	50	32,175	8	133	11,413	0
Malvalli ..	9	3,564	6	63	1,533	1
Total .	191	62,808	32	1,274	23,311	32

The following table shows the number of major and minor tanks in the District including private enterprise tanks and the number of tanks which are restored out of them :—

Taluk	No. of major tanks			No. of minor tanks			Total	
	Restored	Un-restored	Total	Restored	Un-restored	Total	Restored	Un-restored
Mysore ..	4	7	11	19	67	86	23	74
Yedatore ..	3	..	3	15	77	92	18	77
Hunsur ..	13	9	22	26	509	535	39	518
Heggad- devankote.	8	1	9	4	45	49	12	46
Gundlupet..	5	2	7	4	34	38	9	36
Nanjangud.	3	1	4	2	2	4	5	3
Chamara- jnagar.	20	5	25	9	6	15	29	11
T. Narsipur.	6	3	9	9	19	28	15	22
Seringa- patam.	5	1	6	12	18	30	17	19
Krishna- rajpet.	2	11	13	35	113	147	37	123
Nagama- ngala.	23	..	23	21	43	64	44	43
Mandya ..	40	10	50	44	89	133	84	99
Malvalli ..	9	..	9	42	11	53	51	11
Total ..	141	50	191	242	1,032	1,274	383	1,082

The following table gives the particulars of Government tanks classified according to Revenue under each of them :—

Taluku	Number of tanks with a revenue of—					Total
	Less than Rs. 300	Between 300 and 500	Between 500 and 1000	Between 1000 and 5000	Above Rs. 5000	
Mysore ..	23	6	..	2	..	31
Yedatore ..	65	2	..	1	..	68
Hunsur ..	535	11	5	6	..	557
Heggad-devankote.	25	1	6	2	1	35
Gundlupet ..	27	3	2	1	..	33
Chamaraj-nagar.	15	7	5	11	2	40
Nanjangud .	4	1	1	2	..	8
T. Narsi-pur.	33	2	..	1	1	37
Seringa-patam.	30	..	1	4	..	35
Krishna-rajpet.	147	4	3	6	..	160
Nagaman-gala.	64	10	4	9	..	87
Mandya ..	110	13	17	12	1	153
Malvalli ..	53	2	3	3	1	62
Total .	1,131	62	47	60	6	1,306

The following table gives the names of important tanks with a revenue of Rs. 5,000 and above :—

Name of Taluk	Name of Tank	Total area irrigated under the tank	
		A.	G.
Malvalli ..	Doddarasinakere .. (Sulekere) tank.	1,365	20
T.-Narsipur ..	Doddakere of Ban-nur.	1,486	14
Chamarajnagar ..	Honganur Hirikere ..	2,038	21
Do.	Ramasamudra Dod-dakere.	1,202	8
Heggaddevankote ..	Karagala Tank ..	936	7
Mandya ..	Maddur Tank ..	1,062	10
Total ..		8,091	0

(16) Forests. See under 4 (a).

(17) Mines and Quarries. See under 3 Geology.

#### ARTS AND MANUFACTURE.

Manufactures.

The articles manufactured in the district are cotton cloths, Camblis, Woollen Rugs and coatings, essential oils, bricks and tiles. Other industries which are being carried on a small scale are, manufacture of furniture, silk reeling, manufacture of steel trunks and asbestos boards. There are many rice mills working in the district.

A Government Sandalwood Oil Factory has been established in Mysore for the distillation of oil out of the wood found in the State. There is also a silk filature at Mysore under Government management. The Essenflour Products of Mysore have established a reputation for the manufacture of essential oils which have been finding a large sale in the foreign countries. The Krishnarajendra Mill Ltd., at Mysore is the largest textile concern in the district.

The following statements give the large industrial establishments in the District and in Mysore City :—

List of Large Industrial Establishments in *Mysore City and the Mysore District* :—

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or by hand power	Remarks
<i>Mysore City.</i> 1. Government Sandalwood Oil Factory.	Manufacture of sandalwood oil.	150	Mechanical power.	Owned by Govt.
2. Messrs. Van Ingen, Van Ingen.	Taxidermists ..	60	Hand Power.	
3. The Wesleyan Mission Press.	Printing ..	86	Mechanical Power.	Owned by Govt.
4. Government Branch Press.	Printing ..	95	do	

List of Large Industrial Establishments in *Mysore City and District.*

Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical power or by hand power	Remarks
Mysore City— <i>contd.</i>				
5. Mysore Railway Workshop	Loco and Carriage Works.	244	Mechanical Power.	Owned by Govt.
6. Sri Krishnarajendra Mills, Ltd.	Spinning Mills	1,087	do	
7. The Essenflour Products, Ltd.	Manufacture .. of essential oil.	45	do	
8. Government Silk Filature.	Silk Reeling ..	110	do	do
9. Mysore City Brick & Tile Works.	Manufacture of Bricks & Tiles.	51	do	
10. Mr. Brahmappa Thavannappanavar's Oil Mill.	Extraction of oil.	40	do	
11. Messrs. Theobald Brothers.	Taxidermists ..	40	do	
12. Cauvery Rice Mill.	Rice milling ..	26	do	
13. Sri Chamundya Rice Mill.	do ..	20	do	
14. Kasi Viswanatha Rice Mill.	do ..	40	do	
15. Chikveeranna's Rice Mill.	do ..	20	do	
16. Mr. M. K. Ebrahim's Rice Mill.	do ..	20	do	
17. Hanuman Rice Mill.	do ..	20	do	
18. Srinivasa Rice Mill.	do ..	25	do	
19. Lakshmiipathy Rice Mill.	do ..	25	do	
20. Sri Krishna Rice Mill.	do ..	20	do	
21. Mysore Saw Mills & Furniture Factory.	Sawing timber	20	do	
22. The Asbestos Products, Ltd.	Manufacture .. of asbestos sheets.	30	do	



List of Large Industrial Establishments in the *Mysore City and District.*

Name of Establishment.	Class or Description of Industry	Average number of persons employed daily	Whether worked by Mechanical Power or by Hand Power	Remarks
<i>Mysore City—concl'd.</i>				
23. The Crown Electric Press.	Printing ..	20	Mechanical Power.	
24. G. T. A. Press	do ..	20	do	
25. The Rayankere Dairy Farm.	Dairy Farm ..	60	do	Owned by Govt.
<b>MYSORE DISTRICT.</b>				
<i>Hunsur.</i>				
26. The Hunsur Works.	Coffee curing ..	50	do.	
<i>French-Rocks.</i>				
27. P. S. C. Madar Sahib Rice Mill.	Rice Milling ..	24	do	
28. Mr. Ramalaxman Setty's Rice Mill.	do ..	25	do	
29. Mr. Lakshmiah's Rice Mill.	do ..	20	do	
<i>Gunjam.</i>				
30. Ananda Rice Mill.	do ..	25	do	
<i>Mandya.</i>				
31. Sangappa's Dyeing Factory.	Dyeing ..	30	Hand Power.	
31. Dharmappa's Dyeing Factory.	do ..	20	do	
<i>Sivasamudram.</i>				
23. Hydro-Electric Works.	Generating electricity ..	200	Mechanical Power.	Owned by Govt.

(b) Rural Industries.

The articles manufactured in the District are cotton cloths, *kamblis*, earthenware and jaggory both cane and date. A little silk-weaving is also carried on. Coarse country paper used to be made at Ganjam and Yedatore, but the manufacture has long ceased. The cloths of the

best quality are made in Mysore and Ganjam, but in nearly every village the ryots manufacture sufficient to supply their own wants. At Hunsur, country carts are built. The old Government tannery here is now in private hands, while a leather factory is turning out boots, knapsacks, etc., of good quality, which are much in demand. Excellent *kambli*s also continue to be made at this place, though foreign competition has tended to throw them out of the market.

#### COMMERCE AND TRADE.

The principal exports of the district are rice, ragi, jola, chenna, horse-gram, betel-leaves, oil-seeds, silk, tobacco, hides, sugar, sandalwood and sheep; and the imports: hardware, piece-goods, ghee, cotton, wheat and salt. But this list is liable to variation every year as the seasons are bad or good. There is a great demand for grain from the west coast and Coimbatore, and the Nilgiri market derives a portion of its supplies from the Mysore District. There is also considerable trade with Bangalore and Madras, and to some extent with Bombay. Commerce is not confined to any one caste and a large number of the traders are Muhammadans; there are also a great many Lambanis employed principally on the Nilgiri road. There is a great demand for Mysore teak, especially for use at the Kolar Gold Fields. Exports and Imports.

The large merchants are chiefly residents in the town of Mysore; and are for the most part of the Kunchigar caste. They may employ agents throughout the district to purchase up the grain, in many cases giving half the price in advance before the harvest is reaped. By this means a few men of large capital are able, in a certain minor degree, to regulate the market.

Much of the trade of the country is carried on by means of weekly fairs or *santes*, which are largely resorted to, and at Chunchankatte in the Yedatore taluk there is a great annual fair, which lasts for a month. It is upon these that the rural population are mainly dependent for their supplies.

Accounts maintained by Railway authorities show that goods weighing from about eight to nine lakhs of maunds are annually received into Mysore City and about as much despatched from it. The value of these exports and imports is estimated approximately at about Rs. 55 to 65 lakhs.

Marts.

The largest weekly fairs are the following :—

Place	Taluk	Day	No. of visitors
Santemarahalli ..	Chamaraj-nagar. ..	Tuesday ..	3,000
Satanur ..	Malvalli ..	do ..	1,000
Nidugatta ..	Mandya ..	Wednesday ..	2,000
Ganganur ..	Tirumakudlu-Narsipur.	Thursday ..	1,000
Hirod ..	Seringapatam..	do ..	2,000
Mandya ..	Mandya ..	do ..	1,000
Terakanāmbi ..	Gundlupet ..	do ..	3,500
Malvalli ..	Malvalli ..	Friday ..	1,000

#### MEANS OF COMMUNICATION.

- (1) Railways. The Mysore State Railway, Metre gauge, runs through the district for about 117 miles. The Mysore-Bangalore section entering east of Maddur, passes on south-west through Mandya, Yeliyur and French-Rocks Stations, where it turns south and continues through Seringapatam, Paschimavahini, Mysore, Chamarajpuram and Kadakola, to Nanjangud. In the Arasikere-Mysore Section, entering Mandagere, it passes through Akkihebbal, Hosa-Agrahar, Hampapura Yedatore, Lalandevanhalli, Sagarkatte, Belagula to Mysore.

*Provincial Roads.*—The following table shows the names of (2) Roads. provincial roads with miles and annual cost of maintenance:—

Particulars of Roads	Miles	Annual cost of maintenance
1. Madras-Cannanore Road .. ..	82	33,400
2. Maddur-Sivasamudram Road .. ..	30	5,250
3. Bangalore-Nilgiri Road .. ..	61	32,600
4. Mysore .. al Road .. ..	12	7,200
5. Mysore-Manantoddy Road .. ..	56	22,400
6. Nanjangud-Hasanur Ghat Road .. ..	45	9,000
7. Gundlupet-Sultan Battery Road .. ..	22	5,680
8. Bangalore-Mangalore Road <i>via</i> Mercara.	22	8,800
9. Periyapatna-Siddapur Frontier Road ..	6	2,400
10. Bangalore-Mangalore Road <i>via</i> Hassan & Munjarabad Ghat.	18	3,150
11. Gordon Park Road .. ..	4½	765
12. Mysore-Belagula Road .. ..	6	1,800
13. Seringapatam Railway Station-Gumbaz Road .. ..	3½	700
14. Punjur, Bedagalli, Hondarabal, Chamarajnar Road.	9	450
15. Direct Road to Krishnarajasagar Works.	3	500
16. Roads in the shooting Camp at Kharapur.	1	350
17. Maintenance of the newly opened road from 7/43 of Mysore-Manantoddy road to Gaddige.	6	600
Total ..	387	1,35,045

*District Fund Roads.*—The statement below shows the names of District Fund Roads, their length in miles and the annual cost of maintenance:—

Particulars of Roads	Miles	Annual Cost of maintenance
1. Bangalore-Mysore Road <i>via</i> Kankanhalli.	44½	4,595
2. Seringapatam-Sosale-Sivasamudram Road.	42	3,780
3. Yedatore-Ramanathapur Road ..	20	3,020
4. Hunsur-Yedatore Road .. ..	14	2,800
5. Gundlupet-Chamarajnagar Road ..	20	4,000
6. Kōwlande-Kollegal Road .. ..	15	2,250
7. T.-Narsipur-Chamarajnagar Road ..	21	5,250
8. Mysore-Talkad-Sivasamudram Road ..	33	4,500
9. Hunsur-Begur Road .. ..	46	4,070
10. Nanjangud-T.-Narsipur Road .. ..	17	2,550
11. Channapatna-Halagur Road .. ..	6	240
12. Maddur-Koppa Railway Feeder Road .. Road.	12	480
13. Mandya-Nagamangala Road .. ..	25	1,250
14. Mandya-Bannur Road .. ..	16	900
15. Mandya-Melkote Road .. ..	6	150
16. Lingarajachatra-Kalhali Road .. ..	31	1,395
17. French-Rocks Station-Nelligeri Road ..	36	4,500
18. Jankkanahally-Melkote Road .. ..	4	400
19. Sosale-T.-Narsipur Road .. ..	2	160
20. Seringapatam-Channarayapatna Road.	37	5,550
21. Krishnarajpet-Melkote Road .. ..	12	600
22. Krishnarajpet-Nagamangala Road ..	25	875
23. Kikkero-Ippiah Road .. ..	6	240
24. Yelwal-Hassan Road .. ..	26	3,900
25. Yedatore-Tippur Road .. ..	4½	180
26. Hampapura-Ramanathapur Road .. ..	18	1,350
27. Bberya-Saligrama Road .. ..	6	240
28. Hunsur-Hanagode Road .. ..	9	270
29. Palahalli-Kalasavadi Road .. ..	2	200
30. Mysore-Mahadevapura Road .. ..	10½	540
31. Road from Hangala to the foot of Himavat Gopalaswami Hills.	3½	725
32. Fraserpet-Bettadapura-Hadya Road ..	10	400
33. Yedyur-Tippur Road .. ..	3	150
34. Nelligeri-Sira Road .. ..	6	360
35. Bellur-Boumanahalli Road .. ..	2	70
36. Hassan-Periapatna-Cannanore Road ..	21	1,260
37. Tumkur-Maddur Road .. ..	10	2,000
38. Mysore-Subarban Road .. ..	6	600
Total ..	627½	67,920

## DAK BUNGALOWS AND MUSAFIRKHANAS.

For the accommodation of travellers, Dak Bungalows or Rest Houses of the class specified below have been built at the following stations :—

Statement showing the names of Travellers' Bungalows, Musafirghanas and Rest Houses in the District.

Name of the Taluk	First class travellers' Bungalow	Second class travellers' Bungalow	Third Class travellers' Bungalow	Name of the Musafirghana
Mysore ..	..	..	Kada-kola, Chat-nahalli, El-wala.	Chamundi Hills
Yedatore..	..	..	Yedatore, Saligrama, Chunchan-katte.	Yedatore, Saligrama, Chunchan-katte, Hanasoge.
Hunsur ..	Hunsur	Periapatna.	Panchavally, Bilikere, Periyapatam.	Hunsur, Bilikere, Chilkunda, Bettadapura, Panchavally, Periyapatana.
Heggaddevankote.	Kakan-kote.	Antharasanthé.	Heggaddevankote Bheemana-halli, Saragur, Hampapur.	Heggaddevankote, Karapur, Saragur, Kakan-kote, Hampapur, Gudamana-halli. (Rest House.)
Gundlupet.	Bandipur (circuit house.)	Gundlupet.	Begur .. Maddur.	Thambasoge, Terakanambi, Maddur, Begur Gopalswami Hills, Gundlupet Bandipura, Hanumantharayaganudi.
Chamaraj-nagar.	..	Chamaraj-nagar.	Attigulipura.	Chamaraj-nagar, Santhe Marahalli, Ummattur, Attigulipura, Panjur Udigala.
Nanjangud.	..	Nanjangud.	Hediyala..	Kalale, Nanjangud, Doddakowlande, Kupparavalli Lodge.

Statement showing the names of Travellers' Bungalows, Musafirkhana and Rest Houses in the district.—*concl'd.*

Name of the Taluk	First class travellers' Bungalow	Second class travellers' Bungalow	Third class travellers' Bungalow	Name of the Musafirkhana
T.-Narsipur.	..	..	T.-Narsipur, Bannur, Talakad, Mudakatore.	T.-Narsipur, Bannur, Talkad Mugur, Sosale.
Seringapatam. ..	Seringapatam.	..	Melkote ..	French-Rocks. French Rocks Railway Station.
Mandya ..	..	Mandya ..	Basaral, Somana-halli.	Sivapura, Yeliur Lodge, Hunakere Lodge, Nundy Rest House, Malvalli.
Malvalli ..	..	Malvalli ..	Halagar ..	
Krishnarajpet.	..	Krishnarajpet.	Chinkurli, Kikkeri.	Hemagiri Rest House, Krishnarajpet Rest House.
Nagamangala. ..	..		Nagamangala, Nelligere, Honakere.	Tiruganahalli, Honakere, Nagamangala.

#### FAMINES.

Since the year 1891-92, there has been no famine declared of a serious nature. Now and then there has been failure of rains affecting the out-turn of crops and resulting in high prices of food grains and scarcity of fodder for cattle and water for both men and cattle. The years marked with failure of rains as above are 1891-92, 1898-99, 1901-02, 1908-09, 1918-19 and 1922-23. The Mysore District has decided advantages over other districts in matters of irrigational facilities under the channels drawn from the Cauvery and its tributaries. The distress or scarcity was not therefore at any time wide-spread and when present was confined chiefly to the dry taluks of Mandya, Nagamangala, Krishnarajpet and Malvalli.

In the year 1891-92, the North-East monsoon failed with the result that the later crops suffered severely, fodder supply failed and the water-supply became scanty. The outlook at the end of 1891 and the early part of 1892 was very gloomy and fears of a severe distress, if not famine, were entertained. Prompt measures were taken under the orders of Government to alleviate the anticipated distress. Village relief works costing in all Rs. 4,550 were carried out in the taluks of Mysore, Gundlupet, Chamarajnagar, Nanjangud, Mandya and Malvalli which consisted chiefly of earth work to tank bunds. State Forests and Amrut Mahal Kavals were thrown open for free grazing of cattle and as a means of enabling the raiyats to provide themselves with food grains, tank-beds wherever applied for were given for cultivation in the taluks of Chamarajnagar, Nanjangud, Mandya and Krishnarajpet and water was allowed in the channels till after the 10th January for raising quick growing crops on wet lands. Relief was also afforded by grant of loans to the Weavers of Melkote, Mysore and Chamarajnagar, the products being purchased by Government, feeding the indigent classes in Mysore at the Maharaja's Chattram and providing labour to the cooly classes in the collection of Tangadi bark and bamboos in Government jungles.

The next years of inadequate rains 1898-99, 1901-02 and 1908-09 did not affect the condition of the people to any great extent and the situations were relieved by the rains immediately following. In the taluks of Mandya, Naga-mangala and Krishnarajpet, however, there was a certain amount of scarcity of water and fodder.

As the result of the Great War, the prices of certain necessities of life considerably increased requiring Government interference. An Officer to control their supply and process was therefore appointed in 1917. Coupled with this, the adverse and very unfavourable seasonal conditions in the following year and the prevalence of Influenza seriously affected the markets and the condition of the poor was anything but satisfactory. Thanks to the prompt and



wholesome measures adopted by Government, the situation was tidied over without much difficulty and the rains towards the close of the year brought a thorough change for the better.

The distress of 1922-23 was restricted to Nagamangala Taluk and that too to the 9 villages of Anche Chittanahalli, Cholasandra, Ankasapura, Mullakatte, Tyapanahalli, Ramadevanahalli, Sri Ramanahalli, Takkanahalli and Kelagere. It was only temporary in nature and relief measures were adopted in the shape of grant of Takavi and Land Improvement Loans, grant of tank-beds for cultivation, sinking of temporary wells to overcome water difficulty, throwing open of State Forests for free grazing of cattle, establishment of fodder depôt at Nagamangala and starting of relief works which consisted chiefly of tank maintenance and Village Improvement Works.

#### SECTION IV.—ADMINISTRATIVE.

##### DIVISIONS.

The district is composed of 13 Taluks and one Jagir. There are three Sub-Divisions. Four Taluks, Nanjangud, Chamarajnagar, Gundlupet, and T.-Narsipur form the Nanjangud Sub-Division and Mysore, Hunsur, Heggaddevankote and Yedatore go to form the Mysore Sub-Division. The remaining 5 Taluks, viz., Seringapatam, Mandya, Mallavalli, Nagamangala and Krishnarajpet Taluks form the French-Rocks Sub-Division. Maddur which was formerly a Sub-Taluk is only a hobli under Mandya; and French-Rocks till recently another Sub-Taluk is part of Seringapatam Taluk.

The following table shows the names of Taluks, Hoblis etc. :—

Taluk	Area in Sq. Miles	No. of Hoblis	No. of villages and Towns		Population in 1921	Population per Sq. Mile
			Govt.	Inam		
1. Mysore (including City).	312	5	137	30	1,51,912	487(Mysore Taluk 225. 374)
2. Yedatore	237	8	153	28	88,797	
3. Hunsur	660	7 and 1 Spl. hobli.	384	32	1,09,162	165
4. Heggaddevanakote.	621	5	266	13	58,554	94
5. Gundlupet	544	4	154	1	79,524	145
6. Chamaraj-nagar.	474	6	163	28	1,21,487	256
7. Nanjangud	379	5	159	30	1,20,727	319
8. T.-Narsipur	226	5	95	36	95,162	422
9. Seringapatam	274	8	195	19	95,749	349
10. Mandya	449	7	279	23	1,36,204	303
11. Nagamangala	401	5	341	26	80,667	201
12. Krishnarajpet	425	6	333	42	1,12,551	266
13. Malvalli	391	5	207	28	1,20,689	308
14. Yelandur	102	3	..	28	32,134	315
Total	5,495	80	2,866	364	14,03,319	240

#### JUDICIAL.

There is one District Judge's Court and one Subordinate Judge's Court in the Mysore City and there are four Munsiffs' Courts, one at Seringapatam, one at Nanjangud and two at Mysore. All these Courts try cases of a civil nature. (1) Civil Courts.

(2) Criminal  
Courts  
including  
Bench  
Courts.

Administration of criminal justice.—The District Judge tries all the criminal cases committed to sessions.

The Deputy Commissioner, being the Chief Executive Officer of the District, is the District Magistrate, who supervises and controls the work of all other subordinate Magistrates. He exercises appellate powers.

There is one City Magistrate, with First Class powers whose jurisdiction extends over the whole City area. He also exercises appellate powers.

The Special First Class Magistrate of Mysore, who has his jurisdiction over the Taluks of Mandya, Malvalli, Naga-mangala, Seringapatam and Krishnarajpet, also exercises appellate powers. He also exercises II and III Class powers over the Taluk of T.-Narsipur.

There are four special Second Grade Courts at Hunsur, Nanjangud, Mandya and French-Rocks. Of these, the first two courts exercise the powers of the Magistrate of the 1st Class.

All the three Sub-Division Officers are *ex-officio* First Class Magistrates by virtue of their offices. The District Treasury Officer, Mysore, is also an *ex-officio* First Class Magistrate.

All the Amildars, fourteen in number, are *ex-officio* Second Class Magistrates. But the Amildar of the Yelandur Jagir is a Magistrate of the third class.

The Amildar Magistrates of Chamarajnagar and Hunsur Taluks are empowered to try cases coming under the Breach of Contract Act.

There are 15 Bench Courts, one in each of the Taluks and one at French Rocks.

Village  
Panchāyets.

There are no Village Panchāyets in this district, exercising judicial powers. But there are 44 Village Munsiffs' Courts which try cases of a Civil nature. These are presided over by a committee consisting of 5 or 7 persons, the Patel of the village being the Village Munsiff of the Court.

## LAND REVENUE.

The statement below gives particulars of demand, collection and balance for the last 5 years under the several heads:—

Year	Total demand	Remissions	Net recoverable demand	Actual collections	Balance	Percentage of collections
1918-19..	20,96,400	2,805	20,93,595	18,15,375	2,78,220	86.71
1919-20..	20,69,205	1,206	20,67,999	18,97,090	1,70,909	91.74
1920-21..	20,41,328	4,656	20,36,672	17,74,838	2,61,834	87.17
1921-22..	20,54,062	5,581	20,48,481	18,57,435	1,91,046	93.60
1922-23..	19,87,479	6,677	19,80,802	18,17,780	1,63,022	94.10
1923-24..	20,42,217	6,588	20,35,624	17,48,374	2,87,255	87.50
1924-25..	22,13,918	24,152	21,89,766	19,44,017	2,45,749	90.00

## MISCELLANEOUS REVENUE.

The following is the relevant statistics for the last 7 years:—

Year	Total Demand	Collections	Balance
1918-19..	2,26,918	1,21,744	1,05,174
1919-20..	3,05,397	1,95,380	1,10,017
1920-21..	3,73,592	2,59,229	1,14,363
1921-22..	4,22,474	3,21,414	1,01,060
1922-23..	4,32,584	3,26,606	1,05,978
1923-24..	3,85,210	2,68,962	1,16,248
1924-25..	4,34,711	3,03,465	1,31,246

## LOCAL AND MUNICIPAL BOARDS.

There is one District Board and 13 Taluk Boards with 220 Village Panchāyets in the Mysore District. District Boards and Taluk Boards.

The District Board of Mysore has got a strength of 48 members as noted below:—

1. 7 *Ex-officio* members.
2. 33 Elected members.
3. 8 Nominated members.

The strength of the Taluk Boards varies from 16 to 20 and each Taluk Board consists of *ex-officio*, elected and nominated members.

There is no appointment of non-Official Presidents for the Local Boards in the District but all the Local Boards have got their elected non-Official Vice-Presidents.

The strength of the Village Panchāyets varies from 5 to 7, the Patel of the village being the *ex-officio* member of each Village Panchāyet.

The District Board has got jurisdiction over the local area placed under the charge of the Deputy Commissioner for the revenue administration of the district.

Each Taluk Board has got jurisdiction over the Taluk which has been declared as such under the Mysore Land Revenue Code and includes the Sub-Division of a Taluk notified by Government in the *Mysore Gazette* including the Municipal area.

Each Village Panchāyet has got a local area recognised by Government as a village for purposes of collecting the land revenue excluding the area constituted into a Municipality.

The total area of Local Boards excluding the municipal limits is 5,357 square miles. This total area includes also the jurisdiction of the Village Panchāyets.

**Functions  
of Local  
Boards.**

The functions of the District Boards are:—

(a) The construction, repair and maintenance of public roads and other means of communication.

(b) The establishment, management, maintenance and visiting of schools, hospitals, dispensaries, markets, travellers' bungalows, musafirghanas, rest-houses and other public institutions and the construction and repair of all buildings connected with these institutions.

(c) The planting and preservation of trees on the sides of roads and on other public grounds.

(d) The construction and repair of public wells, tanks and water works, the supply of water from them and from other sources and the preservation from pollution of water for drinking and cooking purposes.

(e) The establishment and maintenance of such relief works in times of famine or scarcity as may be entrusted to the charge of the District Board by the Government.

(f) The establishment and management of cattle pounds including such functions of the Government and the Magistrate of the District under the Cattle Trespass Act 1871 as amended by Regulation VIII of 1892 as may be transferred to the District Board by the Government.

(g) The management of such public ferries as may be entrusted to its charge.

(h) The maintenance of any building or other property which is vested under the Local Boards Regulation in the District Board or may be placed by the Government under the management of that Board.

(i) Any other local works or measures likely to promote the health, comfort, convenience, interest or welfare of the public.

The functions of Taluk Boards are :—

(1) Subject to the control of the District Board and to such rules as may be framed by Government in this behalf, every Taluk Board shall within the area subject to its authority have the control and administration of all purely local road works and buildings maintained at its cost and also of all local services and institutions except such as the District Board may think fit to take under its own direct control and administration.

(2) In respect of roads, works, buildings, services and institutions in the control and administration of the District Board every Taluk Board shall, if the District Board so desires, be the Agent of the District Board and as such agent, shall exercise such authority and perform such duties as the District Board may from time to time in writing delegate to it under the rules framed by the Government in this behalf.

The functions of the Village Panchāyets are :—

(a) The construction, repair and maintenance of village roads including cart-tracks.

(b) The planting and preservation of trees on the sides of roads and public grounds.

(c) The lighting of the public roads.

(d) Cleansing the public roads, drains, tanks, wells and other public places in the village.

(e) Carrying out the improvement works such as :—

(i) Constructing and repairing such tanks and wells and other works as will supply the inhabitants of the village with a sufficient supply of water for domestic use.

(ii) Taking of measures tending to the economic improvement of the village in matters of education, agriculture, rural industries and trade.

(iii) Providing facilities for travellers.

(iv) Any other matter which the Government may declare to be fit and proper to be taken under the control and administration of the Village Panchāyets..

The following table shows the particulars of receipt and expenditure of the Local Boards of the district for the last 5 years :—

	1918-19	1919-20	1920-21	1921-22	1922-23
<i>Receipts.</i>					
1. Local Cesa.	99,295	1,12,818	1,10,901	1,14,362	1,13,381
2. House Tax	79,743	84,501	83,391	80,279	75,857
3. Tolls and ferries.	18,040	18,480	18,761	18,129	20,640
4. Fees	16,945	23,479	22,090	44,565	36,255
Fines etc.					
5. Contributions.	1,792	3,755	427	9,718	11,956
Total ..	2,15,815	2,43,033	2,35,470	2,67,053	2,58,089
<i>Expenditure.</i>					
1. Public works by P. W. D.	66,601	99,329	1,06,692	99,650	84,743
2. Do by Civil Dept.	20,390	13,013	11,385	11,586	16,580
3. Administration and collection.	18,022	21,699	21,611	30,983	29,906
4. Public health safety and convenience.	59,039	71,086	85,924	70,453	78,490
5. Miscellaneous.	625	..	1,67,164	10,641	3,258
Total ..	1,64,677	2,05,127	3,92,776	2,23,313	2,12,977

1. There are three town Municipal Councils in the district <sup>Municipalities.</sup> excluding the Mysore City Municipality (this has been explained separately under Mysore).

1. Nanjangud.
2. Chamarajnagar.
3. Seringapatam.

II. There are 19 Minor Municipalities, viz., Yedatore, Saligrama, Hunsur, Periyapatna, Heggaddevankote, Saragur, Gundlupet, T.-Narsipur, Bannur, Mugur, Talkad, Mandya, Maddur, Malvalli, Krishnarajpet, Nagamangala, French-Rocks, Melkote and Ramasamudra.

The strength of the Municipal Councils varies from 9 to 18 and the total area of all the town and minor Municipalities is 36.25 square miles.

The Sub-Division Officers of Nanjangud and French-Rocks Divisions are the Presidents of Nanjangud and Seringapatam Town Municipalities, respectively, and the latter is the President of the French-Rocks Municipal Council also. The Taluk Amildars are the Presidents for all the remaining Municipalities.

Excepting the Mugur, Ramasamudra, Periyapatna, Bannur and Talkad Municipalities, the remaining Municipal Councils have their elected non-Official Vice-Presidents. At Bannur and Periyapatna, the local Medical Officers are the Vice-Presidents and the Municipal Councils of Mugur, Talkad and Ramasamudra have nominated non-official Vice-Presidents.

The following table shows the receipts and expenditure of the Municipalities in the district, in total, for the years 1918-19, 19-20, 20-21, 21-22 and 22-23 :—

Year	Receipts	Expenditure	Total
1918-19 .. ..	82,855	1,08,406	1,17,491
1919-20 .. ..	1,05,495	1,03,786	1,16,855
1920-21 .. ..	1,02,704	91,138	1,29,057
1921-22 .. ..	1,07,845	1,00,537	1,36,365
1922-23 .. ..	1,16,902	1,17,083	1,36,184



## POLICE AND JAILS.

Police.

The District consists of two circles, viz., Mysore, and French Rocks administered by the District Police Superintendents. There is one Assistant Superintendent of Police appointed to look after the administration of the Mysore City area.

Strength of the Police.

The following statement shows the sanctioned strength of the Police in each of the circles during 1923-24 :—

Name of the circle	Officers	Men
District Superintendent of Police, Mysore ..	77	418
Do do French Rocks ..	45	272
Assistant Superintendent, Mysore City ..	47	275
Total ..	169	965

In the administration of the sanctioned strength of the Force in the French Rocks Circle, there is a temporary force stationed at Krishnarajasagara works consisting of one Sub-Inspector, 3 Daffedars, and 25 men. Four Constables have been given to the Bluff for guarding the Treasury.

Two Prosecuting Inspectors and 2 Daffedars and 14 constables are attached to the Special Courts situated in each of the circles, viz., French Rocks and Mysore.

Cost of the Force.

The total cost of the force with District Police work in rural parts amounted to Rs. 2,80,367 in the year 1923-24 as detailed below :—

				Rs.
Mysore Circle	..	..	..	1,23,927
French Rocks	..	..	..	84,843
Mysore City	..	..	..	71,597
Total	..	..	..	2,80,367

There is one District Jail situated in the Mysore City and <sup>Jails.</sup> 14 Lock-ups in the District, one in each Taluk Head Quarter and one in French Rocks.

The following table shows the number of persons admitted in the lock-ups in the District during 1923 and also the daily average number of each class.

Name of class	Admitted during 1923.			Daily average number of each class admitted		
	Males	Fe- males	Total	Males	Females	Total
Convicts ..	435	10	445	163.87	2.80	166.67
Under trial ..	192	5	197	20.77	0.51	21.28
Civil .. ..	82	..	..	5.06	..	5.06

#### EDUCATION.

This is the largest of all the Districts in the State in respect <sup>Schools and</sup> of extent and consequently of the number of schools and <sup>Scholars.</sup> scholars also, having 1,890 schools and 62,910 pupils. This is one of the two Districts, which contain all grades of Educational institutions in them, Bangalore being the other. Of the schools, 3 were in 1923-1924, Oriental Colleges and 1 a Training College 9 High schools of which 7 were English and 2 Kannada. Again, of the 9 High schools, 2 were for girls and 7 for boys, 109 Middle schools, 1,482 Primary schools, 28 Special schools and 258 Village Indigenous schools, both for boys and girls. From the figures furnished, it will be seen that each school in the District served 2.9 square miles, 1.4 villages and 696 population. A table showing the numbers and grades of the several institutions is given below :—

				Sq. miles.
Area .. ..	..	..	..	5,497.82
Inhabited Villages ..	..	..	..	2,730
Males .. ..	..	..	..	6,59,148
Females .. ..	..	..	..	6,60,220
Population Total ..	..	..	..	<u>13,19,368</u>

Name of school	No. of Schools	Boys	Girls	Total
Colleges .. ..	4	216	Nil	} 62,910
High Schools .. ..	9	2,060	63	
Middle Schools .. ..	109	5,348	660	
Primary Schools .. ..	1,482	38,632	11,135	
Special Schools .. ..	28	1,017	135	
Village Indigenous Schools	258	3,344	300	
Total .. ..	1,890	50,617	12,293	

No. of Sq. miles served by a school		2·9
No. of villages	do	do
No. of persons	do	do
		696

## INSPECTING OFFICERS.

Designation of the Inspecting Officer	Territorial Jurisdiction	Head-Quarter	Kinds of schools under control
<i>Mysore District.</i> District Inspector	Mysore District	Mysore City	All middle and I. C. M. schools
Assistant Inspector of Hindustani girls' Schools.	Mysore, Tumkur, Hassan and Kadur.	Mysore City	All Hindustani and Middle Primary Girls' Schools,
Assistant Inspector, Malvalli.	Malvalli and T. Narsipur taluks.	Malvalli ..	Primary schools
Assistant Inspector, Mandya.	Mandya ..	Mandya ..	do
Assistant Inspector, Nagamangala.	Nagamangala and Seringapatam taluks.	Nagamangala	do
Assistant Inspector, Krishnarajpet.	Krishnaraj. ..	Krishnarajpet.	do
Assistant Inspector, City Range.	Mysore City ..	Mysore City	do
Assistant Inspector, Chamaraj-nagar.	Chamaraj-nagar and Yelandur.	Chamaraj-nagar.	do
Assistant Inspector, Nanjangud.	Nanjangud ..	Nanjangud	do

Designation of the Inspecting Officer	Territorial Jurisdiction	Head-quarter	Kinds of schools under control
Assistant Inspector, Urdu Primary schools.	Mysore District.	Mysore City	All Urdu Primary schools in the District.
Assistant Inspector, Kannada Primary schools, Hunsur.	Hunsur and Heggaddevankote.	Hunsur ..	do
Assistant Inspector, spectress of Kannada girls' schools	Mysore District	Mysore City	Primary schools for girls.

There is a school for deaf mutes and the blind in Mysore City. This institution was founded in 1901, and is managed by a local committee with substantial aid from Government. Mysore City is the Head-quarters of the Indian Association of Workers for the Blind, which was started in 1917.

#### MEDICAL.

This District stands next to Bangalore in regard to facilities for medical aid. The important major institutions situated in the City of Mysore are the Krishnarājendra Hospital, the Palace Dispensary, and the Princess Krishnājammanni Sanatorium. The other institutions situated in the City are :—the old Agrahar Dispensary, the Ērangere, the Nazarbād and the Weaver's Line Dispensaries and the E. D. Hospital, Mysore. The Female Dispensaries are the Wesleyan Mission Hospital, Mysore and the Vāni Vilās Hospital.

There are Local Fund Dispensaries in all the Taluk Head-Quarters and other important stations, their number being 24.

There were on 31st December 1925, thirty-eight dispensaries in the district as a whole, the total number of patients treated in them during the year being 4,98,361, both in-door and out-door, as against 4,68,543 in 1924. The total expenditure incurred in 1925 (calendar year) on establishment, medicine etc., was Rs. 2,77,385 as against Rs. 3,01,078 in 1924.

## VACCINATION.

The control over the Vaccination Department in the District is exercised by the Presidents of District Boards under advice by the Sanitary Commissioner. The establishment for the purpose consisted of 28 Vaccinators during the Calendar year 1924. The total number of persons vaccinated during the year was 26,799 and the total expenditure incurred Rs. 10,303.

## SECTION V.—GAZETTEER.

Agara.

**Agara.**—Agara, a village in the Yelandur taluk in the Mysore District. Population 4,261. It has four old temples dedicated to Rāmēśvara, Narasimha, Varadarāja and Durga all of which are in a dilapidated condition except the Narasimha which has been recently renovated.

In the Tamil inscriptions, the village is named Durgaiyūr-agaram and in the Kannada Durgāgrahāra, thus showing that it derived its name from the goddess Durga of the place, though latterly the first portion was left out and the place came to be known as merely Agara. It will be seen from the Kannada and Tamil names of the village as given in the inscriptions that *agara* is only a Tamil corruption of the Sanskrit *agrahara*. But the *Sthalapurāna* gives a different derivation. It says that a king of the name of Vishnusarma, who, when on a visit to the place, was bitten by a cobra, got rid of the poison by his prayers to the deities Rāmēśvara and Narasimha, and that thenceforward the village became known as Agara (free from *gara* or poison). Of the four temples in the village, the Narasimha appears to be the oldest. The goddess in the Durga temple is a standing figure, about four feet high, with four hands, the upper holding a discus and a conch, the right lower in the *abhaya* attitude and the left lower hanging by the side. Outside, the base is decorated with a frieze of what look like *yālis*. In the recently restored Narasimha temple, the *garbhagriha* and *sukhanāsi*, which appear to belong to the original structure, are of an oval shape (*samputākāra*). The *navaranga* has two entrances with porches on the west and north, and opposite to the north entrance

is a cell in which the metallic image of the god is kept. Narasimha is a fine figure, about four feet high with *prabhāvali* or halo, seated in the posture of *yōga* or meditation. The image is said to represent five kinds of Narasimha, a peculiarity not found elsewhere ; it represents Yōga-Narasimha being seated in the *yōga* posture, Lakshmi-Narasimha by reason of having a figure of Lakshmi sculptured in its chest, Ugra-Narasimha on account of the presence of a third eye on the forehead, Jvāla-Narasimha as having flames represented near the ears, and Prahlāda-Narasimha on account of the presence of a figure of Prahlāda at the side. The god in the Varadarāja temple, about four feet high, holds in the upper hands a discus and a conch, the right lower being in the *abhaya* attitude and the left lower placed on the waist. In the *navaranga* of the Rāmēsvara temple, which has two entrances with porches on the east and south, are kept figures of Surya, Ganapati, Chandēsvara, Virabhadra, Nārayana and Dakshināmūrti. The last is a seated figure, about two feet high, bearing a snake, an antelope and a book in three hands, the remaining hand being in the *abhaya* attitude. In a shrine in the *prākāra* is the goddess of the temple, known as Parvata-*vardhini*, a standing figure, about five feet high, with four hands, the upper holding a noose and an elephant-goad, and the lower in the *varada* and *abhaya* attitudes. This goddess is similiar to the one in the Gangadharēsvara temple at Turuvekere.

There are nearly fifty Tamil inscriptions in the four temples at Agara. During the restoration of the Narasimha temple, many inscribed stones have been broken or chiselled out, several have been displaced and some more left on the site in an injured condition, so that there is scarcely any epigraph at the temple which is complete. One of the fragments mentioning the god, which may on palæographical grounds be assigned to the close of the 10th century, bears testimony to the antiquity of the temple. There are also other fragments recording grants to the temple by the Hoysala king Vishnuvardhana and the general Vishnu-dandādhipa. The car mantapa to the right of the temple has also a large number of fragments built into it in different places. The Rāmēsvara temple has also several inscribed slabs scattered in the compound, and several more built into the roof of the shrine of the goddess. Fragments which have fallen from the walls have been replaced by others, thus adding considerably to the difficulty of decipherment. The displacement

of the stones, even of the basement in some places, leads to the conclusion that the temple must have undergone restoration at some former time. The oldest record here seems to go back to the 11th century. All the walls of the Durga temple are engraved from the top to the bottom, but many slabs have fallen from the walls and are now scattered here and there or are buried in the *debris*. The earliest record here belongs to Kullöttunga-Chōla I. At the Varadarāja temple, several stones of the inscribed basement have been removed from their places and thrown here and there.

There are at this place a number of private libraries containing valuable palm-leaf manuscripts. A good many of them are written in Grantha and Nāgari characters. Some of them have been examined by the State Archæological Department.

Agrahāra-  
Bachahalli.

**Agrahara-Bachahalli.**—A village in Krishnarajpet Taluk. Population 397.

To the south-east of the Hunisēsvara temple at this place stand three pillars, each about twelve feet high, bearing on their capitals figures of elephants. The elephants are about two feet high and face north. Each of them has a figure of Garuda seated on the frontal globes, which is shown as engaged in a tussle with a male figure seated on the back with some figures behind it. The male figure on the middle pillar has a female figure seated behind it, while those on the other two pillars have three male figures seated behind them. The pillars bear at their bases the inscriptions *E.C.* IV Krishnarajpet 9 and 10 and a new one discovered, all of the 13th century, which relate metaphorically how a line of chiefs who were the faithful servants of the Hoysala kings took upon themselves a vow not to survive their masters and at the decease of the successive kings committed suicide along with their wives and servants, male and female. The chiefs are said to have fought with Garuda and fulfilled their vows. The idea appears to be that these men thought that they were not in any way inferior to Garuda in their devotion to their masters, Garuda, the servant of Vishnu, being generally supposed to be a type of such devotion. One of the inscriptions is on a *vīraḡal* which is figured on Plate IX in the Mysore Archæological Report for 1914-15 as a specimen of this class of memorial

stones. The two lower panels represent battle scenes. In the third the hero who fell in battle is represented as being conveyed in a celestial car with due honours, and in the fourth, as engaged in worship near the linga.

**Algedu.**—A village near T.-Narsipur. Population 2161. Algedu.

The Gargyēsvara temple at Gargēsvari and the Janārdana, Honnādēvi and Virabhadra temples at Sōsale bear no inscriptions on them. The Mysore Archæological Department has copied many in the villages in this vicinity including Benakana-halli, and Nilsoge. In the Siddhēsvara temple at Algedu, two slabs containing old records of the Ganga period, one of them of Śrīpurusha, are found built into the ceiling. In the Chennigarāya temple, an old inscription is to be seen on the basement. The image of Chennigarāya or Kēsava is well carved, the prabhāvale or glory being sculptured with figures of the ten *avatars* of Vishnu. Lithic inscriptions are to be seen near the tank, one on the sluice and another on a pillar. One of these, registered as *T.-Narasipur* 69 is incomplete, breaking off abruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. Algedu appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered here, though fragmentary, are engraved in characters of the Ganga period.

**Ankanhalli.**—A village in Krishnarajpet Taluk. Population 204. At this place are to be seen three *mastikals*, one of white granite and the other two of black stone. The former is in the form of a post from which projects a woman's arm with the hand raised. The other two have well carved female figures, about two feet high, richly dressed and ornamented. Ankanhalli.

**Ashtagram.**—Before the Rendition, this was the name of a Division, which included the Mysore and Hassan Districts. Till 1882 it was also the name of a Taluk, then changed to Seringapatam. Ashtagram.

There were formerly two-taluks Pattana Ashtagram and Maisur Ashtagram, each of which originally contained eight villages or townships bestowed upon the Brāhmins as



charitable inams, whence the name *ashta-grama*, eight villages. The tract north of the Kaveri was called Pattana Ashtagrama, as attached to Seringapattana (Seringapatam) and that south of the Kaveri, Maisur Ashtagrama, from its connection with the City of Maisur (Mysore).

Attikuppa.

**Attikuppa.**—The name of a taluk and town changed in 1891 to Krishnarajpet. (See Krishnarajpet).

Balagola.

**Balagola.**—A village in the Seringapatam taluk. Population 2,051.

At the ruined Janārdana temple here, many inscriptions have been discovered by the State Archæological Department. To the south-west of the temple is a small shrine of some architectural merit, dedicated to Bhaktavatsala, a form of Vishnu. The structure is circular, about six feet in diameter and ten feet high, ornamented with three projecting bases and two cornices above, the whole once surmounted by a dome in brick and mortar similar to that of the main temple. Outside the latter is lying in a mutilated condition a huge Ganesa; and in front of it stands a lofty stone pillar, known as *Garudagamba*, about 40 feet high, with two iron windlasses placed within a cage-like iron structure on the top. The windlasses were apparently intended for hauling up lamps from below. An inscription on a similar pillar to the east shows that it once stood in front of a Kailāsēsvara temple which is no longer in existence. On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhān Subbā Pandita, who built the front *mantapa*, and his wife, or some royal personage and his queen. The Nāga stones below the pipal tree here are very fine specimens of their class, several of them having a dancing figure of Krishna or a *linga* within the top coil.

Badanavalu.

**Badanavalu.**—A village in Nanjangud Taluk. Population 1,344.

At this place is lying mutilated a Jain figure about 3½ feet high, with a well carved *prabha*, adorned with a mukkode or triple umbrella and flanked by male chauri-bearers. Near the Siddappa temple to the west is also lying a figure, about 3½ feet high, of Nambi-Nārāyana. These figures bear

evidence to the existence at one time of a Vishnu temple and a Jain *basti* here.

**Bannur.**—A municipality in the Mysore District, about 12 miles almost due east of Mysore City. Population 4,457. Bannur.

Among the temples here are the Kōsalēsvara, Hanumantēsvara, Janamējaya and the Sarōvarānjanēya. The first temple is in ruins. There is a Tamil inscription on its south wall. The *Kalyāna-mantapa* to the west is a fine structure, though now in a dilapidated condition. The Hanumantēsvara temple appears to be the oldest in the village, because on its basement we have an inscription (T.-Narasipur No. 122) of the Chōla king Rājarāja who began to rule in 985 A.D. The Tamil introduction is written in Kannada characters. Tradition has it that the *linga* of this temple was set up by Hanumān, the monkey-god. The name 'Janmānjanēya temple' is accounted for by the statement that the Ānjanēya of the temple was set up by the Madhva guru Vyāsarāyaswami who was born on the very spot where the temple now stands. The Sarōvarānjanēya temple is so called because it is situated near a pond. The Rāma temple is the largest in the place. T.-Narasipur Nos. 129—131 are said to be found in a Janārdana temple which is no longer in existence. Not a vestige of it is now to be found on the site which is locally pointed out as the one on which the temple once stood.

Bannur seems to be a place of considerable antiquity. It was apparently the residence of the Gangā king Śrīpuruṣa about the middle of the 8th century A.D. (T.-Narasipur 115). Though called *Vahnipura* in modern inscriptions, its name in old Kannada inscriptions is given as *Banniyūr* and in the Tamil ones as *Vanniyūr*. It is likewise called Jananāthachaturvēdi-mangala.

The *jātre* of the goddess Hēmādramma is celebrated here. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conch-shell in two hands, while the other two are in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. Tradition has it that the original image of the goddess was being worshipped by Vidyāranya who, on becoming a *sanyāsi* handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted. The image is kept in the Taluk Treasury and is handed over to the party concerned at the time

of the annual *jātre*. The *jātre* commences on the 13th lunar day of the bright fortnight of Magha and continues for five days. One curious incident in the *jātre* is worthy of note. The goddess is worshipped by the Brāhmans, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeyas-quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified on the following day by the Brahmins. This privilege of the Holeyas is said to have been procured thus :—The goddess had taken her abode at a place about five miles from Bannur, and on being invited to go to Bannur, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender cocoanuts might be offered in place of the heads. In this manner, she was brought to Bannur. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

The following table shows the income and expenditure of the municipality for 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-22 .. .. .	3,270	2,166
1922-23 .. .. .	3,054	2,905

#### Basarhal.

**Basarhal.**—A village about 15 miles to the north of Mandya. Population 1,203.

The Mallikārjuna temple here is a good specimen of Hoysala architecture, built in the 13th century, during the reign of the Hoysala king, Narasimha II. It resembles in many details the Būchēsvara temple at Kōramangala, Hassan Taluk, and is in a good state of preservation. At the two entrances in the north and south, there are two elephants and two small tower-like structures in front, with several screens on either side on the walls. There is only one *dvārapālaka* left at the south entrance, while at the north both are missing. We have on the outer walls

the usual horizontal rows of elephants, horsemen, etc., in succession. Then comes the tower resembling that of the Būchēsvara temple in design and execution;—only a few tiers below the *kalasa* are not sculptured. There is also in front of the tower the sculpture representing Sala in the act of stabbing the tiger as at Kōramangala, but the workmanship is decidedly inferior. Every one of the images on the outer walls has suffered mutilation. Fortunately, the images inside the temple, Nārāyana, Ganapati, Sarasvati, Chāmundēsvari, *Saptamātrikāh*, etc.,—are left intact. The ceiling panels in the *navaranga* show good work, the central one being the best of the lot. The temple is a three-celled one, Trikūtāchala, with the *linga* facing east, Nārāyana facing north and Krishna (so they say, but there is no image now) facing south. The temple is thus described in one of the inscriptions there :—‘With wonderful painted sculptures from the bottom to the pinnacle, with representations of pleasant scenes from the *Bhārata* and other works, the Mallikārjuna temple is an object of wonder as if it were mount Mēru itself studded with images on all sides.’ To the south of the temple is a large *mantapa* with a big ceiling panel containing in their proper positions figures of the *ashtadīkṣālakas*, (i.e., the regents of the eight points of the compass). To the east of the temple stands a round pillar, about 16 feet high, on the capital of which at the south and north ends stand respectively the figures of a man and a woman, both mutilated, the former appearing to attempt a fall to the ground. This pillar, though unsculptured, may be similar to the one near the Hoysalēsvara temple at Halebīd, around the base of which is engraved an inscription (*Belur* 112) recording the self-immolation of prince Lakshma. A similar incident is also recorded in *Shikarpur* 152 of 1060 A.D. It is stated that there is a similar pillar at Machalagatta, Nagamangala Taluk.

Rao Bahadur R. Narasimhachar has described this temple at length in one of his Archæological Reports. He writes.—

The temple faces east and has three cells, the main cell alone having a *sukhanāsi* and a fine stone tower with the Hoysala crest in front. This main cell has a *linga* and the right cell a figure of Surya. The left cell, though now empty, must have had a figure of Vishnu as indicated by the figure of Garuda on the pedestal left in the cell and by the *dvārapālakas* on the jambs

of its doorway. The *garbhagriha* of the main cell measures 6' by 6' and the *sukhanāsi* 6' by 5', which is also the measurement of the side cells. The height of the building inside is only 6½ feet. All the cells as well as the *sukhanāsi* have artistically executed dome-like ceilings. The doorways are well carved, the *sukhanāsi* doorway having also perforated screens at the sides. At the sides of the latter are two fine niches containing, as usual, figures of Ganapati and Mahishāsūramardini. There are likewise Saptamātrikah to the right and fine figures of a Nāga and a Nāgini to the left. Two more niches facing each other on the north and south have both figures of Sarasvati, the one in the south niche being exquisitely carved. The *navaranga* measures 15' by 15' with an inner porch or passage measuring 10' by 8' attached to it. There are 9 domed ceilings in the *navaranga* and one in the inner porch. The central ceiling, the best of the lot, has recently been removed with the object of admitting light. All the ceilings are well carved, one differing from the other in design, and some showing traces of having been coloured once. The four central pillars of the *navaranga* which are well carved have each an elegantly sculptured piece above the capitals. There are also two smaller pillars in front of the side cells, which appear to have been subsequently set up to support the broken lintels above. Beyond the side cells runs a veranda all round with perforated screens above on both sides of the inner porch. The stylobate on either side of the inner porch has three well carved pillars, so that the number of pillars in the *navaranga* is in all 14. The *navaranga* doorway has a figure of Tāndavēsvara on the lintel and *dvārapālakas* at the sides. The porch in front of the *navaranga*, measuring 10' by 5', has also a good ceiling and two entrances on the north and south with perforated screens at the sides. The *dvārapālakas* at the sides of the north entrance are missing, while at the south entrance only the right *dvārapālaka* is left. The front porch has, attached to it, a Nandi-shrine, measuring 10' by 8', supported by 4 pillars with a fine domed ceiling above. The shrine contains a beautiful Nandi and has verandas with perforated screens above on the three sides, the front being left open. The horns of the Nandi are joined to the head by iron nails inserted inside. The north and south entrances of the porch have two fine elephants at the sides in front and a little distance beyond two fine pavilions. The latter had once images in them, but they are now empty except the left

one at the south entrance which has a mutilated figure of Subrahmanya. A *jagati* or railed parapet runs below the perforated screens around the front face of the temple and around the Nandi-shrine, though portions of it are now gone. It has from the bottom upwards these friezes—(1) elephants, (2) horsemen, (3) lions with warriors at intervals, sometimes a warrior being represented as stabbing the lions on both his sides, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) miniature turrets and (8) a rail with occasional indecent figures as usual. It will be noted that the third frieze here has lions instead of the usual scroll work. Around the walls occur the same six friezes from the bottom, above which comes a row of large images surmounted by a fine cornice. Above this again we have miniature turrets over single or double pilasters surmounted by the eaves. There are also figures above the eaves all round over the roof. Before noticing in detail the row of large images, it has to be mentioned here that repairs recently done to the temple have well-nigh destroyed its beauty. Eight huge sloping buttresses of brick and chunam, measuring 9' x 9' x 2', have been built around the temple, concealing a good number of the sculptures, blocking the view and disfiguring the structure. Many carvings over the roof have been overlaid with chunam. A temporary stair of brick and mud to get to the roof also hides a number of figures on the south wall. Among the gods and goddesses represented are Vishnu 3, the same as Narasimha 2, as Kāliyamardana 2, as Rāma 1, as Vēnugōpāla 1, as Trivikrama 1, as Sūrya-nārāyana 1, as Vithala 1, as Lakshminarayana 1, and as Varāha 1; Brahma 3; Siva 5, the same as Umāmahēsvara 22, as Tāndavēsvara 1, and as Gajāsuramardana 1; Ganapati 1; Bhairava 3; Hanumān 1; Harihara 1; Sarasvati 3; Durga 2 and Mōhini 1. One of the figures of Brahma has for its attributes a goad, a noose, a rosary and a bird. Sarasvati has either 4, 8 or 10 hands and Durga 4 or 16 hands. There are also three female figures with four hands, holding a goad, a noose, a fruit and a rosary like Sarasvati, 5 holding the first three attributes with a lily in place of the rosary, and 1 holding a discus, a conch, a water-vessel and a lotus. Among other figures worthy of notice are a male figure holding a three-hooded snake, a winnow, an axe and a trident; Narasimha flanked by consorts; a male figure holding a trident and a skull with a bell tied to the waist; and Brahma seated with Sarasvati on the lap. Over the north entrance are

two seated figures of Vishnu, one of them holding a discus, a conch, a fruit and a rosary, and the other, also with the first two attributes, having the other hands placed palm over palm. The latter figure has already been noticed when speaking of other temples at Ho:aholalu and Gōvindhalli. The former, which is rather peculiar, is also carved on the south side of the tower. The other figures on this side of the tower are Paravāsudeva and Brahma with Sarasvati on the lap. The Puranic frieze illustrates scenes from the *Rāmāyana*, the *Bhārata* and the *Bhāgavata-purāna*. The entrance porch to the south of the temple is a fine lofty structure supported by 32 well carved pillars of which one is now missing. To the right is a niche of Ganapati with a good doorway and to the left a linga. Over the four central pillars is a well carved ceiling,  $7\frac{1}{2}'$  by  $7\frac{1}{2}'$ , of *ashṭa-dīpālakās* with Tāndavēsvara in the middle. The beams over these pillars are decorated with bead work. To the south-east of the temple at some distance is a slab containing sculptures which are of interest as illustrating the meaning of the expression *sidi-tale 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 master and sacrificed himself on the occurrence of the master's death. This was done in several ways. But in the present instance, a bowed elastic rod was set up near 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.

Bellur.

**Bellur.**—A village in Nagamangala Taluk. About 10 miles due north of Nagamangala. Population 1,723.

Contains several temples built in the Hoysala style of architecture, namely, the Gaurēsvara, the Mūle-Singēsvara and the Mādharāya. It has also a few temples in the Dravidian style besides a *basti* dedicated to Vimalanātha. In inscriptions of the 13th century, the village is called Udbhava-Narasimhapura. The Gaurēsvara temple faces south. The linga cell which faces east is surmounted by a stone tower with the Hoysala crest (a man stabbing a tiger) in front. The *sukhanāsi* has a good lotus ceiling with perforated screens and figures of Ganapati and Bhairava at the sides of the doorway. In the *navaranga* stands a figure, about  $1\frac{1}{2}$  feet high, with 4 hands, two of them

being folded and the other two holding a trident and a drum. The porch too has a flat ceiling of 9 lotuses. The temple was erected in A.D. 1199. A finer structure in the same style is the Mūle-Singēsvara, now in ruins and half buried in the earth, which faces east and has three cells surmounted by three fine stone towers. All the cells have a *sukhanāsi* with perforated screens at the sides. The main cell has a linga, the left cell a figure of Lakshminārāyaṇa and the right, a figure of Vēnugōpāla. The *garbhagriha* and *sukhanāsi* of each cell have deep ceilings with lotuses. At the sides of the main cell are Ganapati and two fine Naga stones. The *navaranga* has four well carved pillars and nine ceilings, some flat and some deep, with one, four or nine lotuses. There is likewise in the *navaranga* a good figure of Bhairava. The porch too has a good ceiling. Of the 3 towers only one is intact with a beautifully executed *kalasa* or finial ornament in the shape of a water-vessel. The outer walls have only pilasters. The figures in the temple, which are all well carved, deserve to be removed to the Mādhavarāya temple and preserved there. They are sure to be injured if left where they are. This temple was built in A.D. 1224. The Mādhavarāya temple is a larger structure in the same style with a good *mukha mantapa* and *pātālānkana* or hall on a lower level attached to it in front. It faces east and has 3 cells, the main cell has a figure of Vishnu named Ādi-Mādhavarāya, the left cell a figure of Varadarāja and the right, a figure of Vēnugōpāla. All the three figures are well carved. Mādhava, about 4½ feet high, stands on a high pedestal, flanked by consorts, with 4 hands—the right upper holding a discus, the right lower a mace, the left upper a conch and the left lower a lotus. Only the main cell has a *sukhanāsi* and is surmounted by a stone tower. At its sides are figures of Ganapati and Mahishāsūramardini, not in niches, as usual. The *navaranga* has 4 circular pillars and 9 well executed deep ceilings with single lotuses. The plan of the temple is star-shaped. The outer walls have fine pilasters and turrets, but no figures. A modern inscription is to be seen here. The ruined Kallesvara temple to the south is a Dravidian structure with a rectangular *navaranga* supported by two rows of 5 pillars each and a porch. The *navaranga* has mutilated figures of Ganapati and Subrahmanya. To the left of the temple is a shrine containing a fine, though mutilated, figure, about 2½ feet high, of Sarasvati, standing with 4 hands—2 of them holding



a noose and a goad, the other two being in the *abhaya* and *varada* attitudes. The Virabhadra temple has an elegantly carved figure of the god with the usual attributes, flanked on the right by Daksha and on the left by Bhadrakāli. The Vimalanāthabasti has a standing figure, about 2½ feet high, of Vimalanātha, the 13th Tirthankāra, on the pedestal of which are to be seen two inscriptions.

Bettadapur.

**Bettadapur.**—A village in the Hunsur Taluk, 20 miles north-west of the kasba, on the Puriyapatna-Hassan road. Population 1,530.

The isolated conical hill of Bettadapur, 4,389 feet above the level of the sea, is a conspicuous object to all the country round. The place is the principal seat of the Sankēti Brāhmins. It is said to have been in former times a Jain principality, founded in the tenth century by Vikrama Rāya, a fugitive from the inundation of Dvāraka. He, by treachery, overcame some Bēdar chiefs who opposed his settlement, and established himself in Vikramapatna, having subdued a territory yielding a revenue of 7,000 pagodas. He was succeeded by his son Chengal-Rāya, regarding whom some curious tales are related. His right ear, it is said, was like that of an ass—a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal-tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the king being pleased with the performance of some tumblers, at their request, presented them with the sandal-tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree, and thus the secret became everywhere known. Other stories about Chengal-Rāya are that his arms reached down to his knees, and that the soles of his feet were covered with hair from his never putting them to the ground for fear of killing some living creature, which, according to the Jain faith, would be a heinous sin.

Chengal-Rāya was evidently a powerful king. He built Bettadapur in consequence of a dream of his brothers, extended his territory till its revenue amounted to 12,000 pagodas, and

formed with Nanjunda-Arasu, the Lingāyat ruler of Piriapatna, an alliance which was cemented by the marriage of Vira Rāja, son of the latter, to Mallajamma, the daughter of Chengal-Rāya. On this occasion he is said to have renounced the Jain faith for the tenets of the Lingāyats. Nanja Rāja of Piriapatna, 180 years afterwards, took the possession and granted the chief a few villages as a jāgir. In 1645 Piriapatna and Bettadapur were taken by the Mysore army under the *Dalavāyi* Dodda Rāja. The jāgir of the Bettadapur chief was, however, continued until resumed by Tipu.

The village is now not in a flourishing condition. The tobacco grown in this place is considered to be of the best quality. On the hill near by is a Trigonometrical Survey Station.

There is an Ānjanēya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the figure of Ānjanēya is interesting enough. It is a huge image carved on a slab measuring about 15' × 5'; and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Ānjanēya sits Lakshmana fighting with Indrajit carved higher up on the slab. Below the Ānjanēya figure are carved a tiny figure similar to Ānjanēya called *Makaradhvaja* and also a fish and a tortoise. The name of the image is *Vira-Hanumantha*. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' × 3'. The cave is irregular in shape measuring about 15' × 20' and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two *lingas* are placed one in front of the other on a single *pūtha* or seat. The *lingas* are very interesting and are of different sizes. The seat or *pūtha* measures 1'-9" × 1'-0".

The bigger *linga* 4½" diameter and 7½" in height, is behind the smaller one which is 5½" high and 3½" in diameter. On the top of the bigger *linga* are carved five tiny *lingas* in a circle while a figure of Pārvati is carved within a slit in the smaller *linga*. The *pūtha* has got figures carved on all its four sides. The figures carved are:—the five Pāndava brothers, Rāma, Krishna, Lava, Kusa, Garuda, Virabhadra, Bhairava, Harihara, Brahma,

Vibishana, Bali-Chakravarti, Chann basava, Nilalochana, Ganapathi, Harischandra and Chandramati. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with earrings, necklace, and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the *pitha* opposite to which water poured over the Lingas flows out. On the *pitha* above the hold there is written the name, Subramanya-dēva. To the left of the serpent hoods a figure of Uchchhishta Ganapati or Sakti Ganapati as it is otherwise called, with a nude female on its lap is carved. A nude squatting figure with the name Jina written below can also be seen among the group. The significance of this group of figures, Hindu and Jaina coupled with the figures of animals and birds is, however, not clear and is therefore well worth a study from the Iconographical point of view. Such lingas with such figures have not been so far discovered anywhere else in the State, nor is any description of the carvings found in any of the well-known Āgama works.

To the right of Ānjanēya temple there is another cave measuring 10' × 5' divided into two rooms measuring 4' × 5' and 6' × 5'. On the eastern side is a hall measuring 17' × 12' with two rooms 6' × 6' and 8' × 7', on the left side. This hall leads into another hall 17' by 18', the rock forming the roof sloping towards the north. This second hall opens into a third room, 8' × 8' containing an image of Virabhadra. To the left of this innermost room there is yet another room measuring 15' × 10' in front and 6' × 7' behind. This contains a linga and a number of images on a platform to the left of the entrance. Directly behind this cave and about a 100' above it there is another cave called Kanakana Gavi having for its entrance a hole 1½' in diameter. To approach the entrance of this cave one has to ascend a steep rock firmly keeping one's feet one after another on twenty foot-holes made on it to facilitate one's mounting. In the inscription on this rock the four-holes are said to have been made by one, Kanakala-dēva of Haradur for the use of the ascetics that lived in the cave. On the western side of the hill and close to the steps leading up the hill there is another cave called Kalladevra-gavi. It contains a room measuring 3' × 6' and opening into a smaller room within. These and others on the sides of the hill are said to have afforded secure shelter to women, children and valuable property of the villagers

against the inroads made by enemies about two centuries ago. The lofty hill to the South-East of the village which is popularly known as Bettadapura Hill contains a temple dedicated to Mallikārjuna. There is a gateway with a lofty *gōpura* at the foot of the hill. Just where the opening of the gateway is, by the north wall, a large serpent with seven hoods and a *linga* on its coils is carved out of the single rock. Similarly, by the side of the south wall, a huge tortoise has been carved. The walls and ceilings of the gateway show signs of some old painting. Two small shrines stand a few feet away in front and on either side of the gateway, one of which contains Mahishāsura-mardini and the other a figure of the Bhairava. There are big bulls made in stucco on the top of both shrines. The metallic figure of Tāndavēsvara in the temple on the top of the hill is a very fine piece of South-Indian workmanship in bronze and is well-worth the attention of students of art. The temple (of Mallikārjuna) appears to have been struck by lightning at some period; whence the common story that the lightning once a year pays a visit to Isvara on the hill.

**Biligiri-rangan hills.**—A range of hills in the south-east of the Yelandur jāgir, running north and south for nearly 10 miles. Biligiri-rangan hills.

On the highest point, 5,091 feet above the level of the sea, is the temple of Biligiri Rangasvāmi, from which the hills take their name—in Sānskrit Svētādri. They are ascended on the Yelandur side by two Ghāts, one of which is three miles long, very steep and only practicable for pedestrians; the other, now over-grown, was nine miles long and just passable for horses. The slopes are tolerably thickly wooded, the following being the principal trees found: teak, sandalwood, honne, matti, bīte, kule, kallubegi, dadastu, jaldu, nira, banni, bejilu, kuggi. Long grass everywhere covers the hills, often reaching from 10 to 18 feet in height, which, at the commencement of the hot season, is fired. The only inhabitants are the wild aboriginal tribe of Soligas, who occupy isolated hamlets, composed of five or six huts, made of mud and wattles and thatched with grass. Of wild animals, elephants are generally numerous; bison and sambar are common; tigers, panthers, and bears are occasionally met with.

At the top of the *ghāt* is a bungalow, near which is a cinchona plantation. A deep trench surrounds the garden to protect it

from wild elephants, which are continually threatening it. With the exception of a small but thriving coffee estate, owned by the *shānbhog* of the temple, there is no other plantation on this side of the Biligiri-rangan hills, although the soil and climate offer great advantages. Fever, which is prevalent at certain seasons, is one obstacle to settlers, and bad water, which at present has to be brought from tanks at some distance from the bungalow is another. The temperature of the Billigiri-rangan hills is moderate, the thermometer seldom falling below 60° or exceeding 75°.

The temple, which is at a short distance from the bungalow, is a shrine of great antiquity, but except from its situation, close to the brink of a precipice, presents no point of interest. It is said to have been repaired by Vishnuvardhana-Rāya. Some copper-plates at the temple record a grant in 1667 by Muddu Rāja of Hadinād (See Yelandur) for the god, here called Bilikal Tiruvēngalanātha. The revenue of the temple is derived from two villages granted by Pūrnaiya. On the summit of a hill, 12 miles north from the bungalow, are the ruins of an old fort named Kanchi Kote, said to have been built by Ganga-Rāja of Sivasamudram for his son-in-law.

To the left at the foot of the hill is a *brindāvana* known as Tolasamma's shrine, and higher up in the middle is a cave, known as Kanakadāsa's Cave, in which the devotee Kanakadāsa of the 16th century, is said to have sung the praises of God. The temple on the hill is a pretty large Dravidian structure with a *prākāra* or enclosure. The god, though known as Ranga, is really Śrīnivāsa. It is a fine figure, about 4½ feet high, with 4 hands, the upper bearing a discus and a conch, the right lower in the *varada* attitude and the left lower placed on the waist. Among the decorations are a girdle and a dagger. The god is said to have been set up by the sage Vasishtha. To the right in the *navaranga* are three cells in a line containing respectively the metallic figure of the god, a figure of Hanumān and a figure of Manavālamahāmuni, the last being a Śrīvaiṣṇava teacher and author who flourished in the 14th and 15th centuries. Adjoining the temple of the god on the right stands the temple of the goddess who is known as Alarmēngai (the Lady on the flower). In a shrine to the left in the *navaranga* are kept figures of Nammālvār or Sathakōpa and Rāmānujāchārya, and in another to the right of the entrance a figure of Vēdāntāchārya. Sathakōpa was a Śrīvaiṣṇava saint who wrote *Tiruvāymozi*

and other Tamil hymns; and Vēdāntāchārya was a Śrīvaiṣṇava teacher and a voluminous author who flourished in the 13th and 14th centuries. The car festival takes place in the month of *Vaiśākha* every year and on that occasion, as also on Saturdays, the Panchamas are admitted into the temple enclosure and allowed to pay homage to the god, standing near the *dheaja-stambha* or flagstaff. The Mādigas of Būditittu prepare with great devotion and ceremonial purity large leather sandals and offer them to the god once in every two years. The sandals measure 1' 9" long, 1' 9" broad in front and at the heel respectively and 9" high. From the top of a precipitous boulder, known as Kamarikallu, outside the *prākāra*, a grand view can be had of the surrounding landscape. A large number of tanks, hills including the Nilgiris, and the rivers Cauvery and Kapini are seen from here. At a distance of about 10 miles from the temple is a huge *champaka* tree which is worshipped by pilgrims. Three big branches of the tree are said to represent the *trimūrtis* or triad of Brahma, Vishnu and Siva and the round stones imbedded in its trunk are believed to be Sālagrāmas (or round black stones symbolising Vishnu). Near at hand flows a stream known as the Bhārgava. It is so called because, according to the *Sthalapurāna*, a bath in it absolved Bhārgava or Parasurāma from the sin of matricide. The spot is considered very holy.

**Bindiganaval.**—A village in Nagamangala Taluk. Population 710. Bindiganaval.

The Kēsava temple at this place is a plain Dravidian structure. A wooden Garuda vehicle here is considered to be of special sanctity. It has many devotees who make vows to it and present it with jewels and cloths. Many Śrīvaiṣṇava men and women of the Hebbār sect name themselves after this vehicle. It is now in a ruined condition: the head is gone and one of the shoulders is broken. It is said that the eyes of this Garuda are formed of two *sāligrāma* stones. Arrangements are being made for setting up a stone Garuda in its place.

**Cauvery.**—See Kāvēri.

Cauvery.

**Chamarajnagar Taluk.**—A Taluk in the south-east. Area 474 Square Miles. Head-quarters at Chamarajnagar. Chamarajnagar Taluk.

Contains the following villages and population:—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli.
			Government	Sarvamanya.	Jodi	Kayamgutta.	
Chamarajnagar .. ..	25	8	25	..	..	..	24,137
Haradanahalli .. ..	40	5	38	1	1	..	15,457
Harave .. ..	42	8	38	4	..	..	22,230
Santbemarahalli .. ..	34	12	32	1	1	..	22,141
Chandakavadi .. ..	30	13	30	..	..	..	16,610
Ummatthur .. ..	20	23	..	17	3	..	20,912
Floating population .. ..	..	..	..	..	..	..	127
<b>Total .. ..</b>	<b>191</b>	<b>69</b>	<b>163</b>	<b>23</b>	<b>5</b>	<b>..</b>	<b>121,614</b>

Principal places with population.

Amachavadi 2,167; Alur 1,218; Bagali 1,677; Badanaguppe 1,582; Bendaravadi 1,412; Chandakavadi 2,022; Ganaganur 1,984; Honganur 2,751; Haradanahalli 2,327; Harave 1,777; Jotigowdanapura 2,029; Kagalavadi 2,318; Kothalvadi 1,946; Kadulur 2,138; Kuderu 1,889; Nangala 2,070; Nagavalli 2,236; Ramasamudra 4,751; Saragur 1,966; Sagade 1,320; Santhemarahalli 1,001; Thammadahalli 1,558; Ummathur 2,463.

The taluk is watered by the Honnu-hole or Suvarnavati, which, rising beyond the southern frontier, flows with a north-easterly course past Ramasamudram and Alur into the Yelandur Jagir. Near Attikalpur it is crossed by the Gajanur dam, whence springs the Bandigeri channel; and by the Hongalvadi dam, from which a channel of the same name runs to the large tank of Ramasamudram near Chamarajnagar. Temporary dams are constructed by the raiyats of stakes, mats and sand after the monsoon is over and when the water of the river is consequently low. By these means are fed the Homma, Alurhalla, Alur Hosahalla, Saragur and Maralhalla channels. There are besides many large and small tanks.

Taken as a whole, the taluk is remarkably rich and fertile, consisting of a fine, well-watered, and level plain stretching away north-westwards from the slopes of the Biligiri-rangan

hills, which form its eastern and southern boundary. The low forest land at the foot of this range was probably well-populated in former times. The soils are of great variety, ranging from black and rich red to poor and gravelly. The poorer soils are on the slopes and watersheds towards the west, rapidly improving in depth and quality towards the east and in the valley of the Honnu-hole.

Jola is the staple dry crop; among the others, absence of cotton cultivation is remarked. The black soils produce almost all crops peculiar to such soil, including mulberry without irrigation; double crops in dry soil are not uncommon. In the wet lands comparatively little sugar-cane is raised. The gardens of areca, cocoa-nut and betel on the banks of the Honnu-hole are very fine. Date groves abound in all the hollows, when otherwise unoccupied, the tree being here very prolific. A very short neglect of gardens is sufficient to convert them into dense date-topes. There is some coffee cultivation under European management. The original elephant *keddahs* are in the forests to the south-east.

The area of the Taluks was thus distributed:—

Cultivable (dry 98,200, wet 9,218, garden 4,200)	=1,11,618
Unculturable (including village sites, roads, etc.)	69,549
State Forest .. .. .	63,164
Inam Villages .. .. .	49,327
Total ..	2,93,658

The total unoccupied area was 1,207 acres. The total Revenue Demand of the Taluk for 1922-23 was Rs. 1,75,487 and for 1923-24 Rs. 1,68,627-0-0.

The trunk road from Nanjangud connects Chamarajnagar with the railway there and continues on to Coimbatore by the Hasanur Ghât. A road from Gundlupet crosses this at the kasba and is carried on to Tirumakudal-Narsipur. A branch from the Nanjangud road runs through Ummattur to Yelandur.

**Chamarajnagar.**—A town situated in 11° 55' North lat., 77° E. long., 36 miles south-east of Mysore, on the Hunsur Ghât road, and 22 miles from the railway at Nanjangud. Head-quarters of the taluk of the same name and a municipality. Chamaraj-  
nagar.



Population in 1921				Males	Females	Total
Hindus	..	..	..	2,972	2,975	5,947
Muhammadans	..	..	..	479	403	882
Christians	..	..	..	4	1	5
Jains	..	..	..	46	54	100

It is situated in a plain composed of black cotton soil and is a thriving place. The principal Jain *basti* was erected in 1117, under the Hoysala king Vishnuvardhana, by his general Punisa-Rāja, who claims to have terrified the Tōdas, captured Nilgiri, and made himself master of Kerala or Malabar. Its present name was bestowed in 1818 by the Maharaja Krishna Rāja Wodeyar of Mysore, who, on learning that his father, the unfortunate Chāmarāja Wodeyar, was born there, resolved to dedicate the town to his memory. He accordingly changed the name from Arikotara to Chamarajnar, and in 1825 founded there a large temple to Chāmarājēsvara. This he endowed in 1828 with *sarvamanyam* villages yielding a yearly revenue of about Rs. 17,000 and an establishment consisting of an Amildar and 157 subordinates.

The Chāmarājēsvara temple is a large structure in the Dravidian style built in 1826 by Krishna Rāja Wodeyar III in memory of his father Chāma Rāja Wodeyar. Inside there are 3 cells standing in a line, the central one having a *linga* named Chāmarājēsvara after Krishna Rāja Wodeyar III's father, the left one a figure of Pārvati named Kempananjāmāmba after his mother and the right one a figure of Chāmundēsvari, the tutelary goddess of the Royal family. To the right and left in the *navaranga* there are 6 cells with *lingas* named after the 6 other queens of Chāma Rāja Wodeyar. At the inner sides of the *navaranga* entrance are figures Sūrya and Chandra. Inside the *prākāra*, there are small shrines all round containing images or *lingas*. The south shrines have figures of the 63 Saiva devotees, the north ones figures of Siva representing his 25 *līlās* or sports and the west ones *lingas*, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the door-way and every brass-plated door-way has an inscription on it. Altogether 50 such labels and 33 such inscriptions have been noticed. Some of the *līlamūrtis* of Siva are well executed. In a shrine to the right are found statues

as well as metallic figures of Krishna Rāja Wodeyar III, his four queens and Nanjarāja Bahadūr, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on its pedestal. The top parapet round the temple contains mortar figures representing varieties of Ganēsa, etc. with labels below. Altogether 56 such labels have been noted. In the Virabhadra temple stands a big figure of Virabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakālī, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangādhārēsvara temple at Seringapatam. There is a seated figure of Pārsvanātha in the Pārsvanātha temple, with his Yaksha Dharanēndra seated in a separate niche and his Yakshi Padmāvati standing in a separate cell to the left. The latter is said to have been brought from Terakanāmbi. There is also another standing figure of Pārsvanātha canopied by the seven hoods of a serpent, said to have been brought from Haralakote. The structure known as *janana-mantapa*, built to commemorate the birth in A.D. 1774 of Chāma Rāja Wodeyar, father of Krishna Rāja Wodeyar III, at Arikotāra, the former name of Chamaraĵnagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Dodde Arasinakola, which supplies drinking water to the town, was built by Kanthirava Narasa Rāja Wodeyar (1638-1659) and named after his father-in-law Dodde Urs of Arikotāra.

Two miles east of the town is the populous suburb of Ramasamudram, containing 4,693 people, near to which are the ruins of an extensive city of antiquity, whose name, according to tradition, was Manipur.

Municipal Funds	1921-22	1922-23
Income .. .. .	8,314	15,930
Expenditure .. .. .	6,194	12,065

**Chamundi.**—A rocky hill two miles south-east of the fort of Mysore, rising to a height of 3,489 feet above the level of the sea. Owing to its isolated position and precipitous sides it renders the position of Mysore conspicuous from afar. The oldest temple on the hill is that of Marbbala or Mahābalēsvara, which was endowed by the Hoysala king

Vishnuvardhana in 1128, and in 1620 by the descendant of the Vijayanagar kings, ruling at Chandragiri. This temple stands to the south of the Chāmundēsvari Temple.

The hill takes its name from the goddess Kāli or Chāmundi, the consort of Siva, held to delight in blood, who is worshipped in a temple on the summit. Human sacrifices were common here in old times, but were rigorously put a stop to by Haidar. Krishna Rāja Wodeyar III repaired this shrine in 1827 and furnished it with a tower. The temple is a fine quadrangular structure and is a landmark for many miles round the city. In 1848 he presented it with the *Simha-vāhana* and other animal cars used in processions. A flight of stone steps leads to the top of the hill, and two-thirds of the way up, cut out of the solid rock, is a colossal figure of Nandi, the holy bull on which Siva is mounted in the mythological sculptures. The height of the figure is not less than 16 feet; the animal is represented in a couchant posture and hung with trappings and chains of bells. Although the carving is in no way extraordinary, yet the gigantic size, the correct proportions of the statue, and the labour that must have been expended on it render it inferior to no work of art of the kind in South India. Dodda Dēva Rāja, who ascended the throne in 1659, and of whose character religion was the chief feature, was the author of this remarkable monument of devout zeal.

The building of the steps, 1,000 in number, is likewise attributed to him. The Chāmundēsvari temple on the top is a pretty large building with a fine *gōpura*. One of the gold jewels, called *Nakshatramālike*, a present from Krishna Rāja Wodeyar III, is of interest as having 30 Sānskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple namely, the temple at Uttanhalli. We have also here in a shrine statues of Krishna Rāja Wodeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the *prākāra* of the Mahābalēsvara temple, two old epigraphs of the Ganga period have been discovered near a Bilva tree. Five more have also been found on the temple vessels and brass-plated door-ways. Further discoveries include a Tamil record near the *mahādvāra* and a Kannada one on a rock to the south-west. The oldest record so far discovered on the hill goes back to *Circa* 950 A.D. The Isvara temple at Hale Bogadi is worth inspection. In the *nava-ranga* are figures of Bhairava, Durga and Sūrya, the last flanked,

as usual, by female figures armed with bows. There is also a slab here containing in the upper panel a figure on horse back with an uplifted sword in one of the hands, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of *Saptamātrikah*.

There is a small village on the hill consisting of about 100 houses. To the east of this is the beautiful Lalitādri Hill. From this side there are several beautiful roads and a fine bridal path leading up to the Hill. The approach on the northern side of the hill is a flight of steps about 1,000 in number. At convenient distances, electric lights are placed, which are lighted every night and form an additional splendour to the city. On the top of the Hill is a residence of His Highness the Mahārāja, used on the occasions of his visits there. A Travellers' Bungalow has been newly constructed for the use of travellers.

**Chinkurali.**—A village in Krishnarajpet Taluk. Popula- Chinkurali.  
tion 1,027.

Near the Anjanēya temple at this place are three Māstī-gudis or Mahāsati-shrines built in honour of a *mahāsati* or woman who immolated herself on the funeral pyre of her husband. They consist of a sculptured slab at the back, which is the object of worship, with other slabs for the roof and sides. The sculptured slab is known as *māstī-kal* (i.e., mahāsati-kal), the sculptures usually found on it being a woman's arm bent upwards at the elbow with or without the figure of the woman. But in the present instance we have not only raised hands but also figures of Ganapati, *linga*, elephants, etc. The slabs too are unusually large, 2 of them measuring  $5\frac{1}{2}' \times 2\frac{1}{2}'$  and the remaining one  $5\frac{1}{2}' \times 4'$ . The broader slab represents the self-immolation of 4 wives, the others of one or two.

It was at this place that Haidar Ali was attacked by the Mahrattas and his army totally disorganized, and utterly routed with great slaughter on the 5th of March 1771. Haidar fled on horseback to Seringapatam and Tipu escaped in disguise.

**Cholasandra.**—A village in Nagamangala Taluk. Popula- Chōlasandra.  
tion 79.

To the north of this place is situated on an eminence a ruined basti of 3 cells. It is a good structure in the Hoysala style built in A.D. 1145, according to an inscription (see *E. C.* IV, Nagamangala 76) at its entrance.

Chunchankatte.

**Chunchankatte.**—A dam across the Kaveri, in Yedatore Taluk, built in an advantageous position, a short distance from the head of a narrow gorge called Danushkoti, and a few hundred yards above the spot where the river falls from 60 to 80 feet in a succession of cascades. The Rāmasamudram channel led off from this dam, together with the anicut itself, was constructed by Chikka-Dēva-Rāja Wodeyar, who came to the throne in 1672. The rapids in the river invest the spot with great sanctity: hence a large festival and a cattle show is held here annually in January lasting for over 15 days, attended by upwards of 30,000 people.

Doddajataka.

**Doddajataka.**—A village in Nagamangala Taluk. Population 367.

The Sōmēsvara temple here is a Hoysala structure erected in A.D. 1179.

Devalapura.

**Devalapura.**—A village in Mysore Taluk. Population 651.

The inscription *E. C.* III, *Mysore* 25 found here takes us back to the reign of the Ganga king Sripurusha of the 8th century. There is a small shrine at this place containing the *gaddige* or tomb of Mantesvāmi. A stout cane known as *Kandaya* is kept inside along with a few other things. *Kandaya* is said to be of two kinds—*alagu-kandaya* and *Basavanna-kandaya*—according as it is surmounted by a blade (*alagu*) or a figure of Basava. It appears that on certain occasions a man of the village possessed by the god, enters into the shrine, takes hold of the *kandaya* and wears the spiked sandals kept there.

Devanur.

**Devanur.**—A village in Nanjangud Taluk. Population 2,134.

The village has several small temples. The Nārāyana temple has a good figure, about 3 feet high, of Nambinārāyana flanked by consorts. The Puradayya temple to the

south of the village has a bull seated on a pillar (*upparige-basava*). This portion of the village is said to be the site on which an old village named Pura once stood. Similarly the site near the Mallēsvara temple is said to have once been occupied by a village named Bāgūru.

**Elaval.**—(also called *Ilavala*).—A village 9 miles north-west of Mysore, at the junction of the roads from Mysore and from Seringapatam to Coorg. Head-quarters of the Ilavala hobli. Population 1,155. Elaval.

On the rising ground to the west is the Yelwal Residency, erected in the time of the Hon. Arthur Cole, on designs taken from the Enniskillen seat in Ireland. The extensive stables and out-buildings have lately been partly dismantled and the materials taken to Mysore to be used for some of the new offices there. The large park had become overgrown with *lantana*, and advantage has been taken of this to sow a great quantity of sandal seed, to the plants from which it acts as a nurse until they are grown up. A mile or two to the south was the old Hinkal race-course, with several bungalows (now in ruins) erected for the occupation of the chief officers and guests at the races. About 3 miles north is Sravana-gutta, with an abandoned Jain statue of Gommata, which resembles the colossal one at Yēnūr (South Kanara) in being represented with a grave dimpled smile.

**French Rocks.**—A town; formerly a military station; 4 miles north of Seringapatam, on the Mysore-Nagamangala Road. It is now the head-quarters of the French Rocks Sub-Division. There is a Special 2nd Class Magistrate's Court. It is a Municipality. French Rocks.

Population in 1921				Males	Females	Total
Hindus	..	..	..	966	812	1,778
Musalmans	..	..	..	236	229	465
Christians	..	..	..	85	79	164

The French in Haidar's and Tipu's service were encamped here, whence its European name. A regiment of Madras Native Infantry was quartered in the cantonment until 1881, when it was given up as a military station.

In the European cemetery here are buried a number of military officers of old Madras Regiments and others. The tombstones range in date from 1832 to 1877.

Year		Income	Expenditure
1921-1922	.. ..	7,228	10,515
1922-1923	.. ..	4,993	5,746

Ganganur.

**Ganganur.**—A village in Chāmarajnagar Taluk. Population 1,984.

Fairs are held every Thursday.

Ganjam, or  
Shahar  
Ganjam.

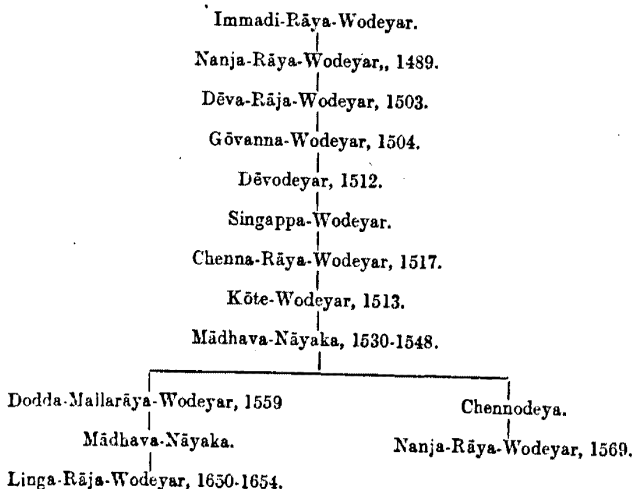
**Ganjam or Shahar Ganjam.**—A village at the east end of the island of Seringapatam, being a suburb of the city (which see). It was established by Tipu Sultān, who, in order to provide it with an industrial population, transported thither twelve thousand families from Sira (Tumkur District), which had been the seat of the Mughal Government. The place was dismantled by him in 1799, under the impression that the British Army of invasion would make use of it as they did in 1792. After the capture of Seringapatam, the village was laid out afresh and rapidly regained prosperity, in spite of its reputation for unhealthiness. It contains a number of well-to-do merchants, and country cloths are made. The former paper manufacture has entirely ceased. It is now gradually decaying.

Gōpālasvāmi-  
betta.

**Gopalasvami-betta.**—A lofty hill of extremely picturesque appearance, 10 miles south-west of Gundlupet, rising to a height of 4,770 feet above the level of the sea. An ascent of three miles leads to the top, and the base of the hill may be estimated at 16 miles in circuit. Its name is that of the shepherd-god of the Hindus, an incarnation of Vishnu. In the *purānas* it is called Kamalādri and Dakshina Gōvardhangiri. The hill abounds in springs, and to its extraordinary moisture and the strata of argilla that compose it may be attributed its remarkable verdure. From a distance its summit appears surrounded

by an entrenchment, the remains of the old walls carried round its sides. It is generally enveloped in clouds and mist, whence its name of Himavad Gōpālswāmi betta; but when the weather is clear, it commands a most extensive view of Mysore and the Wainād. Inside the old fort is a temple dedicated to Gōpālswāmi, who is said to be heard blowing on his flute on certain occasions. Allusion has already been made to the history of the place. It was fortified by Sōmana Danāyak, and bore the name of Bettada-kōte or hill fort. The scene of the perilous leap by one of the Danāyaks on the north side on the occasion of its capture, is still pointed out. At present the hill is uninhabited, except by two Brāhmins belonging to the temple. An annual car festival is held there.

A few of the inscriptions found in the Mysore District (*E. C.* III and IV) give further particulars about the chiefs of the Kōte-Sime, kōte being the shortened form for Bettada-kōte. In Nanjangud 47, dated in 1504 A.D., it is called Mudan Kōte or Eastern Fort. The chief city of the principality seems to have been Hara, in the south-west of the Nanjangud taluk. The following table indicates the succession of the chiefs of this line as gleaned from inscriptions:—





Their titles, where given, are very distinctive, being—*mahā-mandalēsvara Chera-Chōla-Pāndya-mūvaru-rāyara-ganda* (Champion over the three kings Chēra, Chōla and Pāndya); *Nilagiri-sādarakodeya*, *Nilagiri-nādālva* or *Nilagiri-uddharna* (subduer, ruler, or protector of Nilagiri, or the Nilagiri country). But in *Heggaddevankote* 41 dated in 1569, Mādhava Nāyaka is given the title of supreme ruler. Nilgiri is the highest point in the Western Ghats overlooking Malabar, and is situated on the western border of the plateau to the whole of which it gives its name of Nilgiri mountains.

The inscriptions themselves are of no importance. But *Heggaddevankote* 71, which has been assigned to 1572, states that it was a grant to provide for the *ashta-bhūti*, or eight kinds of ceremonies for the god Bhairava of Bayalnād.

Gōvindan-  
halli.

**Govindanhalli.**—A village in Krishnarajpet Taluk, about 4 miles north-east of Kikkeri. Population 718.

The Panchalinga temple at this place is a grand rectangular structure in the Hoysala style, measuring 140 feet by 45 feet. If we include the porch and Nandi-mantapa on the east, the width would be 63 feet. It faces east and consists of 5 cells standing in a line surmounted by good stone towers. There are two doorways on the east flanked by *dvārapālakas*, opposite to the 2nd and 3rd cells from the south, with a covered porch and an adjoining Nandi-mantapa in front. The porches have two entrances on the north and south. Every cell has a *garbhagriha* and a *sukhanāsi*, and both of them have deep ceilings with lotus buds. The *sukhanāsi* doorways are well carved; they are flanked by perforated screens and have a figure of Umā-mahēsvara on the lintel. The door-lintel of the cells has a figure of Gajalakshmi. A rectangular hall, 120' by 20', consisting of 3 rows of 18 *ankanas* and supported by 3 rows of 17 piers, runs in front of the cells. There is an additional pillar in the centre, built of mortar, set up as a prop to a broken beam. The east wall of the hall has perforated screens all through with an adjoining inner veranda. Each cell is flanked by two good niches, the right one containing, as usual, a figure of Ganapati and the left one a figure of Mahishāsoramardini. The niche to the left of the 5th cell from the south is now gone. We have in its place a seated figure of Sarasvati, and the figure of Mahishāsoramardini

which ought to be there is now kept in a niche adjoining the north wall. Other figures adjoining the north wall are Subrahmanya in a niche, Bhairava and Mahishāsūramardini. Adjoining the south wall we have Virabhadra in a niche and Saptamātrikah. Other figures between the cells are Sarasvati, Saptamātrikah, two fine Nāgas and Umāmahēsvara in a niche. Each cell has a Nandi in front in the 3rd *ankana* except the 2nd and 3rd from the south whose Nandis are in the front Nandi-mantapas. Of the ceilings in the hall, 13 are deep with single lotus buds, 23 flat with 4 blown lotuses each and 9 flat with 9 blown lotuses each. The porches and Nandi-mantapas have also deep ceilings with lotus buds. The sculptures on the outer walls mostly resemble those of the Brahmēsvara temple at Kikkeri. Here too the figures are all defaced and whitewashed in addition. The pilasters with turrets have sometimes figures carved on them. Some figures have no turrets over them, while others have instead elegantly carved small triangular canopies. In some cases the figures are between two pilasters with only one turret over them. The sculptures, which are well executed, do not occur in continuous sheets as at Halebīd and other places, but with proportionate intervals as at Kikkeri. The east outer wall has at the south end a fine figure of Ganapati surmounted by a beautiful turret and a similar figure of Mahishāsūramardini at the north end. Between Ganapati and the first porch occur 12 of the 24 *mūrtis* or forms of Vishnu with labels below giving their names. Between every 2 Vishnu figures stands a figure of Garuda with folded hands. There are, besides, female figures at intervals carved on pilasters with turrets over them. Between the 1st and 2nd porches are depicted the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. Here also occur female figures as before. From the 2nd porch to Mahishāsūramardini we have as before Vishnu figures with Garudas and intervening female figures. There are, instead of the remaining 12, only 9 figures of Vishnu, and these too without labels. But it has to be mentioned here that this portion of the wall, as well as portions of the west wall, has several blocks left uncarved. We may now notice the figures on the west wall in some detail. Here there are sculptures on the three outer walls of every cell and also on the connecting walls between the cells. The latter have as a rule an empty niche with female chauri-bearers at the sides. Beginning from the east end the south wall, including

the south wall of the first cell, has these figures—Paravāsudēva, standing Sarasvati with 4 hands, Indra and Sachi on Airāvata, Garuda bearing Lakshmi and Nārāyana, Bali making a gift to Vāmana, Trivikrama, Kāliyamardana, standing Sarasvati with hands, Narasimha killing Hiranyakasipu, Prahlāda, accompanied by a male and a female figure, Vishnu and Garuda with folded hands. The figures on the west and north walls of the first cell are respectively Tāndavēsvara flanked by Ganapati and Brahma to the left and by Subrahmanya and Vishnu to the right; and Umāmahēsvara flanked by dancing Sarasvatis with Vēnugōpāla and Mahishāsūramardini at their sides. The second cell has on the south wall Bhairava, Durga, Rāvana lifting up Kailāsa, dancing Ganapati and dancing Sarasvati; on the west wall Rāma, Lakshmana, Sita, Hanumān and Gōvardhanadhāri; and on the north wall, Durga, 2 drummers, a dancing female, and two monkeys holding a fruit in a vertical position. The figures on the south wall of the third cell are Harihara, Paravāsudēva flanked by female figures, and Lakshminarasimha; on its west wall, Yōga-Narasimha, Vēnugōpāla, Umāmahēsvara, a female chauri-bearer, and Nambi-Nārāyana; and on its north wall, dancing Sarasvati, a dancing female, Varāha lifting up the Earth, a warrior armed with a sword and a shield, and Garuda. The fourth cell has on its south wall Vithala with the two hands placed on the waist both carrying small bags, Vēnugōpāla, Mahishāsūramardini, Kāliyamardana and Arjuna shooting the fish; on the west wall, a female figure, Harihara, Gajāsūramardana, Umāmahēsvara with a mungoose shown as Pārvati's vehicle, and standing Sarasvati flanked by Ganapati and Subrahmanya; and on the north wall, a female figure, Brahma, Umāmahēsvara seated on Nandi, Vishnu and a female figure. The figures on the fifth cell are—on the south wall, Narasimha killing Hiranyakasipu, Prahlāda, and Dakshināmūrti with the usual coat, hood, staff and disc, but without sandals; on the west wall, Mōhini; and on the north wall, including the north wall of the temple, two figures of Tāndavēsvara and a seated figure of Vishnu with a discus and a conch in two hands, the other two being placed palm over palm. The walls of this cell, as well as the north wall of the temple, have numerous uncarved blocks. The above details will give an idea of the wealth and variety of the figure sculpture in the temple. The stone towers over the cells are all intact but uncarved, those over the 2nd and 3rd cells

being somewhat larger than the others. The fine inscription set up in the temple, *E. C. IV*, Krishnarajpet 63, which has in the semi-circular panel at the top a standing figure of Vishnu flanked by Lakshmi and Garuda, does not relate to the temple at all. It records a grant to some Brāhmins in A.D. 1237 by two generals of the Hoysala king Sōmēsvara (1233-1254). Though this epigraph does not help us with regard to the period of the temple, it is satisfactory to note that two signed images in the temple give us a clue to its period. These are the *dvārapālakas* of the porches, which bear labels on their pedestals stating that they were executed by the sculptor (*ruvāri*) Mallitamma. This is the Mallitamma, who worked at the Nuggihalli temple in about 1249 and at the Sōmanāthpur temple in about 1268. The temple may therefore be assigned to the middle of the 13th century: it is very probable that it came into existence at about the date of the above inscription during the reign of Sōmēsvara. As it represents a rare specimen of the Hoysala style, it has been conserved under the orders of Government. The roof has to be made watertight and doors fixed to the doorways on the east. Another temple which bears some resemblance to this, though without sculptures on the outer walls, is the Mallēsvara at Aghalaya of the same Taluk, noticed in the Archæological Report for the year 1913. To the south-east of the Panchalinga temple is a small Siva temple, also in the Hoysala style, which is known as Gānada-gudi owing to its situation near an oil-mill (*gāna*). It is a neat structure, though gone to ruin and mostly buried. The *navaranga* has an elegantly carved doorway and a fine deep ceiling with a lotus bud. The village has also another ruined temple in the same style known as the Gōpālakrishna. The god, about 4½ feet high, is a good figure with a *prabhāvali* on which are sculptured the 10 incarnations of Vishnu, Buddha being shown as the 9th incarnation. The door-lintel of the *garbhagriha* has a fine figure of Gajalakshmi, while that of the *sukhanāsi* has a figure of Vishnu flanked by consorts. There are pilasters and lotuses on the outer walls.

**Gundal.**—The Gundal or Kaundinya river is formed by streams issuing from the southern hills stretching east from Gōpālswāmi betta. With a course due north, past the chief town, through the Gundlupet Taluk, it enters the Nanjangud Gundal.

Taluk, where, continuing in the same general direction, it forms the Narasambudhi tank and discharges itself into the Kabbani at Nanjangud. Though scarcely more than a monsoon stream, its waters are much utilized for irrigation. It is crossed by an anicut at Halhalli. The revenue below the tank and its sluice channels amounts to Rs. 4,906 from 470 *kandis* of land.

Gundlupet  
Taluk.

**Gundlupet Taluk.**—A Taluk in the south. Area 544 Square Miles. Headquarters at Gundlupet. Contains the following Hoblies, Villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Gundlupet	38	11	38	..	..	..	22,122
Kasba.							
Hangala ..	40	13	40	..	..	..	15,559
Begur ..	39	15	38	..	..	1	21,499
Terakanāmbi	38	11	38	..	..	..	19,895
Those who live in forests.	..	..	..	..	..	..	456
Total ..	155	50	154	..	..	1	79,531

Principal places with population :—

Begur 1,026; Bachahalli 1,611; Bommalapur 1,412; Gundlupet 4,594; Hangala 2,033; Horiyala 1,078; Kabbahalli 2,338; Kelsuru 1,924; Kadasoge 1,609; Padagur 1,548; and Terakanāmbi 3,057.

The west and south of the Taluk are occupied by extensive forests, covering 180 square miles, and including the Berambadi and Bandipur, reserved by the State. But these parts were probably more populous formerly. Pierced by good roads, affording egress both westward and southward, these forests present no inconvenience to the well-populated tracts lying east and north, except perhaps in being considered somewhat prejudicial to health. The inhabited portions of the taluk are separated from the vast forests beyond by a range of hills running parallel to the west and south boundary

lines, and culminating in the Gōpālswāmi hill, which is situated at the angle where they diverge. There is also a range of hills to the north of Hangala hobli, intervening between it and Terakanāmbi and Gundlu hoblis.

The soils of the Taluk vary considerably, running from good black or brown cotton soil to poor, shallow and rocky, the gradations being more marked in dry than in wet lands, which are more uniform in quality. The good soils generally are to the east and south-east, becoming more shallow as the forests and hills westward are approached.

Jola is the staple dry crop. Ragi is also largely grown; but its cultivation is limited by the quantity of manure available, of which it requires a liberal allowance. Cow-dung is the principal manure, and it is not so much used for fuel as elsewhere. A second crop of pulses or grain is commonly obtained on dry lands. Togari and avare are sown independently with castor-oil, and not with jola or ragi. The area under wet crops is small. A very superior kind of rice is raised under the Vijayapur tank, but the rest is quite ordinary, and the little sugar-cane grown is of poor quality. No leaf-manure is used even in rice cultivation. The gardens contain little or no areca-nut or cocoanut, but betel-leaf is extensively grown, and is of special quality and value. Along the banks of the Gundal river and its feeders are large groves of the toddy-palm.

This river flows through the Taluk from south to north, and falls into the Kabbani at Nanjangud. A masonry dam built across it near Komarvalli irrigates the lands in the neighbourhood. Along the southern boundary of the taluk runs the Moyar, which unites with the Bhavāni in the east beyond.

The revenue settlement was introduced in 1891. The area of the Taluk was thus distributed:—

Cultivable (dry 1,23,470; wet 1,493; garden 809)	1,25,772
Uncultivable .. .. .	1,07,329
Inam Villages .. .. .	1,616
Forests .. .. .	1,13,528
Total ..	3,48,245

The extent of unoccupied area was 1504 acres. The total Revenue Demand for 1922-23 was Rs. 1,02,429 and for 1923-24 it was Rs. 98752.

The Mysore-Ootacamund and the Mysore-Gudalur roads run through Gundlupet whence also there are roads eastwards to Chamarajnagar and westwards through Sultān's Battery to Cannanore. From Begur 9 miles north of the kasba, there is a cross road to Sargur and Heggaddevankote.

Gundlupet.

**Gundlupet.**—A town situated in 11° 49' N. lat., 76° 45' E. long., near the left bank of the Gundal river, 36 miles south of Mysore on the Mysore-Ootacamund road and 24 miles from the railway at Nanjangud. Head-quarters of the Gundlupet Taluk and a municipality. The following table shows the Income and Expenditure for the years 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-22 .. ..	5,758	6,440
1922-23 .. ..	6,679	5,978

Population in 1921	Males	Females	Total
Hindus .. ..	1,982	1,930	3,912
Muhammadans .. ..	352	299	651
Christians .. ..	17	14	31

The ancient name of Gundlupet was Vijayapura, and under this name it appears to have been held by the rulers of Terakanāmbi for a long period. Chikka-Dēva-Rāja gave it its present appellation and first made it a place of note in 1674. This prince appears to have acquired an interest in the Gundal territory from the fact that his early life had been passed in confinement at Hangala, an obscure fort to the south of Gundlupet. There his father died, and no sacred stream being at hand, the body was conveyed to the Gundal river at Vijayapur and there burnt. Chikka-Dēva-Rāja, after performing the last rites under the eye of his guards, returned to his prison at Hangal. He afterwards built an *agrahāra* near the site of his father's burning-place, enlarged

the fortifications of the town, and constituted it the great commercial emporium of this part of his dominions. Over his father's tomb he founded a *pagōda* of Aparamita Paravāsu Dēva, which he richly endowed and which remained in a flourishing state till the accession of Tipu Sultān, who withdrew its allowances. Nothing now remains of the *agrahāra*, and the fine old temple has been allowed to fall into decay.

The rising town of Gundlupet gradually eclipsed the old fort of Terakanāmbi in importance, and has ever since remained the chief town of the taluk, although often depopulated by fever. The fort of Gundlupet, a rude mud and stone structure, still remains though somewhat ruinous. It was last repaired under the Government of Krishna-Rāja-Wodeyar III. The town has been benefited by the opening of the railway to Nanjangud, and considerable transit passes through it to the Nilgiris by the Segur and Gudalur ghāts, and to the Wainād and Malabar.

Among the temples here there are a few deserving of mention. The Vijayanārāyana temple is a small structure. The image, which is much smaller than those at Belur and Talkād, holds a tiny lotus with its stalk between the thumb and fore-finger of the right hand. There is a tradition that this god also was set up by Vishnuvardhana. The images of the Paravāsudēva temple, now in ruins, are also kept here. Paravāsudēva is seated on the coils of Ādisēsha with his consorts standing at the sides. The goddess of the Paravāsudēva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Anantha, Garuda, Vishvaksēna Hanumān and a number of Ālvārs. The *utsava-vigraha* of Paravāsudēva is a handsome figure, with the usual discus, conch and mace in the 3 hands, the 4th being in a peculiar attitude, neither boon-conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This pose is called the attitude of granting deliverance to Brahmakapāla and is said to be found nowhere else. The image is said to have been originally at Hastināvati. It was then removed to Sivasamudram whence it was brought to this place. There is also another mutilated metallic image called Varadarāja, which is said to have originally belonged to the temple of Varadarāja or Allālanātha at Maddur



and to have subsequently become the *utsava-vigraha* of the Paravāsudēva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are also said to have been taken to the Prasannakrishnasvāmi temple at Mysore. The Paravāsudēva and Rāmēsvara temples, situated about a mile to the east, are in ruins. The former as mentioned above, was built by Chikka-Dēva-Rāja Wodeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the *navaranga* are sculptured on all the 4 faces and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The door-ways likewise show good work. The *mahādwāra* is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Rāmēsvara temple close by also shows pretty good work. The inscriptions on its basement are engraved in excellent Kannada characters. Gundlupet has a ruined fort. It is called Vijayapura in the inscriptions and current local tradition confirms the story of its departed greatness. (See above).

Hadināru.

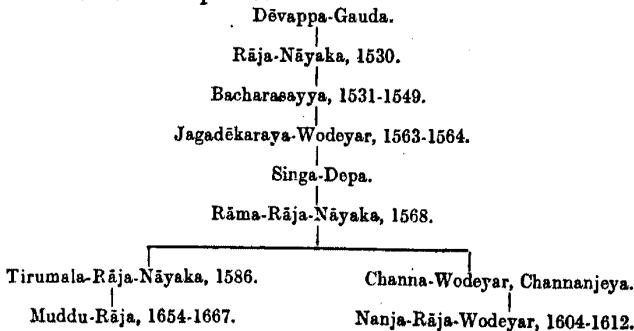
**Hadinaru.**—More properly Hadi-nādu, a village in the Nanjangud Taluk, 5 miles north-east of the kasba, headquarters of the Hadināru hobli. Population 2,557.

It is historically interesting as having witnessed the first step to power of the ancestors of the Mysore Rājas. Two young men, belonging, it is said, to the Yādava tribe, being induced to push their fortunes in the south, halted at Hadināru, probably in the 15th century. At that time the Wodeyar of the place, being of unsound mind, had “wandered forth into the wilds,” and the pālegār of the neighbouring village of Karugahalli, who was of the Toreyar caste, had taken advantage of the defenceless state of Hadināru to demand a daughter of the house in marriage. To this request the Wodeyar’s family had been compelled to yield a reluctant assent, when Vijaya and Krishna, the two young adventurers from the north, appeared on the scene and espoused the cause of chivalry. By a stratagem they succeeded in slaying the low-caste pālegār of Karugahalli, and the daughter of the Wodeyar, delivered from her persecutor, became the bride of Vijaya, who thereupon assumed the

Government of Hadināru and Karugahalli, and is the ancestor of the Mysore Rājas. These two villages may therefore be considered as the nucleus of the Mysore State.

Whatever the truth of this story, the village is one of considerable antiquity, judging from the number of Ganga records found in it. It appears that some remains of a fort wall to the south of the village existed some years ago. The village is named Adirāru in the inscriptions (see *Nanjāngud* 21 and 129-132) and was the head-quarters of a small district consisting of 12 villages. So, the present name is clearly a corruption of the old name, and the suggestion that it stands for Hadinādu has no basis to stand upon. In the Viraragudi or hero-shrine near the tank bund is a four-armed, richly ornamented standing figure, about 3 feet high, wearing sandals, and bearing a discus in the right upper hand, a bow in the left upper, the right lower holding the hilt of a dagger stuck in the waist band and the left lower resting on a mace. To the right stands an attendant holding an umbrella with a very long shaft. The figure is said to represent Siddhēsvara but it is more probable that it represents a chief who fell in fight. Around the shrine are set up several small panels sculptured with a horse bearing a couple on the back with an umbrella-bearer behind. There are besides a few panels carved with a male figure, seated or standing on a two wheeled cart drawn by two bullocks, holding a whip in the right hand and the ropes of the bullocks in the left. It is not clear what these figures are meant to represent.

Of the modern line of chiefs connected with the place in the 16th and 17th centuries, Mr. Rice gives the following succession list based on inscriptions:—



Of the chiefs mentioned in the above table, Bācharasayya was probably not a chief. (See *Chamarajnagar* 38 and 74). The same remark possibly applies to Jagadēka Rāya, whose nāyaship is mentioned in *Yelandur* 29 dated in 1564. According to *Yelandur* 1, dated in 1654, Yelandur was founded as their capital. From the same inscription it is clear that Singe-Depa had two sons Rāma and Channa. Accordingly Channa Wodeyar who is shown above as a son of Rāma-Rāja, should be shown as his brother. Rāma-Rāja had two sons, Tirumala and Nanja-Rāja, the latter of whom is (incorrectly) shown as Channa Wodeyar's son in the above table. The Gaurisvara temple at Yelandur (where the inscription referred to is to be seen on a stone in a *mantapa* to the south, in the enclosure of the temple) was founded by Singa-Depa, who and his successors granted many villages for its maintenance. Muddu-Rāja, to whose reign the inscription belongs, added a *gōpura*, several shrines, on outer wall and a *mantapa* (apparently the one in which the inscribed slab is to be seen) and set up five *lingas* and donated "a splendid car" also to it. Rāja-Nāyaka caused the repairs of two breaches in the Honnu-hole dam. (*Yelandur* 2, assigned to 1580). His successor Bācharasa established the fair at Naguvalli and invited cultivators to sell in Hayanur on favourable terms. (*Chamarajnagar* 74 and 38). Rāma-Rāja-Nāyaka and Tirumala-Rāja-Nāyaka apparently so named themselves after the then Vijayanagar ministers. (*Nanjangud* 141 dated in 1586). The chiefs of this line are designated "Kings of Padinād" without any special titles.

Hale Alūr.

**Hale Alūr.**—About 8 miles north-east of Chamarajnagar. There is here a deserted Arkēsvara temple, the materials of which have been put together in subsequent times from old ruins. Out of four pillars, three are elaborately carved and one is plain. These pillars and the sculptures on them will be found described in Volume II, Chapter V.

Haradan-  
halli.

**Haradhanalli.**—A village 3 miles from Chamarajnagar. Population 2,326.

The village has a ruined fort and appears to have been once a place of some importance.

The Divyalingēsvara temple here is an old structure with a big *gōpura* and a stout lofty lamp pillar in front. The ceiling of the *māhādāvāra* has in the middle an oblong trough-like concave panel, which has not been seen in any other temple. In the *navaranga* there is a fine figure of Virabhadra in a shrine to the right. Near the *dvārapālakas* is a large ceiling panel containing figures of *aṣṭadikpālakas* with Tāndavēsvara in the centre. At the right inner side of the entrance is a figure of Sūrya. In the *prākāra* there is a shrine of Sarasvati. To the right of the shrine of Kāmākshi, the goddess of the temple, is a figure of Subrahmanya with only one face, seated on a peacock. The front ceilings of the *linga* shrines in the west have paintings, at least one hundred years old, representing scenes from *Saiva purānas*. One of the *mantapas* in the *prākāra* is said to have been dismantled and the materials removed to Chamarajnagar for building the *Janana-mantapa*. The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a *kadita*, (i.e., a book of folded cloth covered with charcoal paste) produced by the *shanbhog*, were carried away to the *tōshikhāne* or treasury at Seringapatam in A.D. 1787 by order of Tipu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tipu. The *kadita* also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. It was at this village that the *Lingāyat guru* Gōsala-Channabasava had his *matha*, where Tōntada Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the *Vīrasaiva* faith. It is said that Chikka-Dēva-Rāja-Wodeyar dismantled the *matha* and built the *Gōpālākṛishna* temple with the materials. Some of the pillars in the latter have *Saiva* figures on them. An inscription has also been found on one of them recording a grant to the *Lingāyats*. The figure of *Gōpālākṛishna* is well executed. In the *navaranga* there are figures of *Varadarāja*, *Srinivāsa*, *Sathakōpa*, *Rāmānujāchārya* and *Vishvaksēna*, as also two standing figures of *Lakshmi* in two separate cells. In a shrine in the *prākāra* are lying in confusion several figures of the *Ālvārs* or *Srīvaishnava* saints.

Hatna.

**Hatna.**—A village in Nagamangala Taluk. Population 252.

The Virabhadra temple at this place was once a Jaina *basti* dedicated to Pāravanātha. Virabhadra is now made to stand on a Jaina pedestal. The temple is a Hoysala structure consisting of a *garbhagriha*, an open *sukhanāsi* and a *navaranga*, and according to the inscription, *E. C. IV, Nagamangala 70*, at its entrance, was founded by a merchant named Sōmi-setti in 1178 during the reign of the Hoysala king, Ballāla II. The central ceiling of the *navaranga*, about 3 feet deep, has a well carved lotus bud, while the others, which are flat, are decorated with blown lotuses, those at the corners having a single blown lotus, the others six.

Hedatāle.

**Hedatāle.**—A village in Nanjangud Taluk. Population 2,008.

The Lakshmikānta temple at this place which faces east is a three-celled structure built of granite in the Hoysala style. It comprises besides the three cells a *navaranga*, a porch and a *mukha-mantapa*. The main cell, which alone has a *sukhanāsi* and a stone tower, enshrines Lakshmikānta in the form of Nambi-Nārāyana, the north cell Lakshminarasimha and the south cell Vēnugōpāla. The pillars in the *navaranga* are well moulded, and the ceilings, except the central one, are about 1 foot deep and carved with blown lotuses. The central ceiling, about 3 feet deep, is beautifully carved with a long pendant lotus bud. The porch has a large flat ceiling of nine lotuses. At an interval of a few feet from the porch stands the front hall, a grand structure supported by 24 pillars, of which the central four are elegantly carved, and adorned with 11 ceilings, about 3 feet deep, of hanging lotus buds. It has a veranda all round and three entrances on the east, south and west. The northern portion is said to have served as the seat of a former chief who could see from there the faces of all his sixteen sons-in-law seated on different portions of the veranda leaning against the rounded back stones. Hence the hall is known as Hadināru-mukhadachāvadi or the durbar hall with sixteen faces or openings. Here we have a rare instance of a Hoysala temple with all its parts built of granite. The building deserves conservation. From the inscription *Nanjangud 92* here, we learn that the temple existed before 1292. An old Tamil epigraph is to be seen here.

The Nagarēsvara temple, situated on the bank of the Gundal (Kaundini), is also a Hoysala building in granite with a stone tower. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga*, a *mukha-mantapa* and a porch, the last two looking like later additions. The *navaranga* ceilings are similar to those of the Lakshmikānta temple described above. The temple is in a dilapidated condition. Several stones of the *garbhagriha* wall have been washed away by the river. An old Tamil inscription is to be seen near the temple. A good Vishnu figure, about 4 feet high, was found standing near a hedge to the west of Gaurimada Ranganāyaka's field at some distance to the village.

**Heggaddevankote.**—A Taluk in the South-west. Heggaddevankote. Area 621 square miles. Head-quarters—Heggaddevankote. Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Heggaddevankote.	66	12	65	..	..	1	12,236
Hampapura ..	59	6	57	1	1	..	11,008
Antharasanthe	55	24	53	1	1	..	12,796
Saragur ..	49	11	45	4	..	..	15,056
Kandalke ..	50	6	46	2	..	2	7,559
Total ..	279	59	266	8	2	3	58,655

Belthur 1,660; Bidigloo 1,357; Hebbalaguppe 1,707; Itna 1,428; Jain-halli 1,024; Kittur 1,336; Kolagala 990; Mullur 1,921; Malali 1,269; Nerale 1,186; Saragur 2,265 and Sagare 940. Principal places with population.

A large portion of the Taluk is covered with forest especially in the west and south. In several places are situated the Elephant *Keddahs*. Good tiger sport is obtained here.

The river Kabbani, rising in north Wainād, has a tortuous course through the Taluk from south-west to north-east, passing near the town of Sargur. The west of the Taluk is watered by the Nugu, which also has its source in Wainād, and with a northerly course falls into the Kabbani in the north, near the village of Hampapur. The Nugu is crossed by a dam at Lakshmanpura, whence springs an irrigation channel, 4 miles in length. But the principal irrigation channel is one drawn from an anicut on the Lakshmanatirtha in Hunsur Taluk.

Wherever land is cultivated, it is found fertile and produces fine crops of ragi. Except when the soil is poor, it is customary to raise two dry crops in the year. Red and dark brown soil is general. Wet cultivation is limited, partly owing to the unhealthiness of the irrigated tracts. There is little or no garden cultivation.

There is evidence that the taluk was probably far more populous in ancient times than it is now. Kittūr, called in an inscription of 1027 "the royal residence, the immense great city Kirttipura," was the capital of the Punnad Ten-Thousand, which occupied the south of the Mysore District from the earliest times (see above P. 220), and this must have exerted a great influence over all the neighbouring country. At a later period, some part of this country was called the Bayal-nād, which was under the government of Kadamba chiefs, until subdued by the Hoysala king Vishnuvardhana, early in the 12th century.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed:—

Cultivable (dry 78,259, wet 4,449, garden 318)	..	83,026
Uncultivable .. .. .	..	17,126
Inam Villages .. .. .	..	17,669
Forests (2,60,869) Kavals (11,716) ..	..	2,72,585
Total	..	3,80,406

The unoccupied area was 10,058 acres. The total Revenue Demand for the year 1922-23 was Rs. 73,057 and for the year 1923-24 was Rs. 84,624.

The Mysore-Manantodi road runs through from north-east to south-west, and is crossed by a road from Hunsur through Heggaddevankote and Sargur to Begur on the Mysore-Ootacamund road.

**Heggaddevankote.**—The chief town of the taluk which bears its name, and a municipality. It is situated in a wild forest tract, 36 miles south-west of Mysore, on the Sargur-Hunsur road. The taluk head-quarters were at one time at Sargur during the monsoon, and for some years permanently. But in 1886 the head-quarters were re-established at Heggaddevankote. Heggaddevankote.

Population in 1921				Males	Females	Total
Hindus	..	..	..	568	571	1,139
Muhammadans	..	..	..	64	33	102
Christians	..	..	..	..	1	1

The average rainfall at Heggaddevankote for 26 years (1870-95) was as follows :—

January	February	March	April	May	June	July
1	2	3	4	5	6	7
..	0.08	0.37	2.10	3.95	2.51	3.51
August	September	October	Nov.	December	Year	
8	9	10	11	12	13	
2.23	2.92	4.27	2.45	0.43	24.82	

Year		Income	Expenditure
1921-1922	.. ..	1,103	1,055
1922-1923	.. ..	979	1,081



Hēmāvati.

**Hemavati.**—This river rises in the south-west of the Kadur District, and flows principally through the Hassan District (under which it is more fully described). In the Mysore District it runs from north to south in the west of the Krishna-rajpet Taluk, and flows into the Cauvery near Hoskote. There are five dams on it in this district, and as many channels, irrigating 4,264 acres. The Mandigere channel is taken off on the right bank from an anicut near the village of that name in Akkihebbal hobli, and is now 27 miles long, discharging into the river near the village of Alambadi. It was at first only 15 miles in length; was extended 2 miles further in 1873; 6 miles in 1879; and 4 miles in 1881. The last 12 miles are thus known as the Hosanāla. The Akkihebbal channel, 7 miles long, is on the same side of the river, and is drawn from an anicut in two sections, abutting on the island of Hosapattana, where there is an old deserted fort. The Hēmagiri channel, 17 miles long, is taken off from an anicut at the foot of the Hēmagiri hill. The land under it is mostly inam, and many complaints having arisen from raiyats cultivating the other lands, regarding the management of the channel, which was in the hands of the *inamdar*, Mr. Bowring, the Chief Commissioner, persuaded the latter to assign one of his villages, Yachenhalli, for the purpose of the upkeep and improvement of the channel. The revenue derived from the village, about Rs. 1,000, is therefore paid into the treasury, and the channel is looked after by the Irrigation Department, with much benefit to all concerned. The Kalhalli channel, 8 miles long, is taken from an *anicut* near the village of the same name. The land under it is all assigned for the support of the Parakālaswāmi. The Kannambādi channel is taken off from the Dannāyakan-katte, near the junction of the Hēmāvati with the Cauvery. It is 14 miles long, and flows through the Krishnarajasagara (Kannambādi) tank.

Hemma-  
ragala.

**Hemmaragala.**—A village in Nanjangud Taluk. Population 1,773.

The Gōpālākṛishna temple at this place is a Hoysala structure with a later *navaranga* added on to it. The god, about 4 feet high with *prabha*, stands below a *honne* tree with a discus and a conch sculptured at the sides. The processional image, known as Janārdana, is a good figure. In the *navaranga* are two modern cells enshrining the goddesses Rukmini and Satyabhāma. In the *prākāra* is kept a stone cot, measuring 7 feet by 6½ feet, with four ornamental legs, decorated with a large lotus flower in the centre, lotus buds at the four corners and a two lined border all round. In the Biredēva shrine are two *lingas*, one known as Siva and the other, marked with *nāmam*, as Vishnu. Near them is kept a figure, said to be of Kumārasvāmi of Ajjigere, who built the shrine. In the *prākāra* is a shrine of Balumankali, a standing figure, about 1½ feet high, holding in the upper hands a trident and drum and in the right lower a sword, the left lower being placed on the waist.

**Honnu-Hole or Suvarnavati.**—Both meaning golden stream, the name of a river which rises in the mountains to the south-east of the District, near the Gajalhatti pass, and flowing north through the Chamarajnagar taluk and Yelandur Jagir, enters the Coimbatore country, whence, passing to the west of Kollegala, it falls into the Cauvery opposite Kakkur near Talkad. The fertility which it spreads on either bank of the rich tract through which it flows is indicated by its name. It is crossed in Chamarajnagar taluk by two permanent dams: the Gajnur, near Attikalpur, giving rise to the Bandigere channel, 9 miles long; and the Hongalvadi, with channel of the same name, 15 miles long, which feeds the large Rāmasamudra tank close to the town of Chamarajnagar. By means of temporary dams, constructed when the water is low, of stakes, mats and sand, several smaller channels are fed, namely, the Homma, the Alurhalla and Hosahalla, the Sargur and Maralhalla. The revenue derived from all the above is upwards of Rs. 38,000. Besides these, the stream is dammed in the Yelandur Jāgir by the Ganganūr *anicut* and feeds six channels, as well as seventeen large and eleven small tanks.

Honnu-Hole  
or Suvarna-  
vati.

Hosaholalu.

**Hosaholalu.**—A village 2 miles to the east of Krishnarajpet. Population 2,002.

It is a weaving centre. Costly saris in silk and lace are manufactured here. The Lakshminārāyana temple at this place is a fine specimen of Hoysala architecture. It is a *trikūtāchala* or three-celled temple like those at Nuggihalli, Somanathpur, Javagal, etc., and faces east. The front is concealed by a plain modern structure attached to it in the shape of a *mukha-mantapa*. The main cell has a figure of Nārāyana and the north cell, a figure of Lakshminarasimha as at Nuggihalli, Javagal and Hole-Narsipur. The south cell is empty, the *utsava-vigraha* being now kept in it. It is said that this cell had once a figure of Vēnugōpāla which was removed to Kannambādi many years ago. The figure of that god on the door-lintel of the cell bears out the above statement. The images in the other cells are similarly indicated on their door-lintels. Before its submersion in the Gōpālakrishna temple at Kannambādi, the south cell contained a figure of Gōpālakrishna which was certainly a later addition. This shows clearly that the image did not originally belong to that temple. As the temple has been submerged, the image may be restored to the Hosaholalu temple in case there is no serious local opposition. It is not known when the image was removed, though it is probable that it was removed during the time of Narasa-Rāja-Wodeyar, son of the Mysore king Rāja-Wodeyar, who is said to have renovated the Kannambādi temple. Of the 3 cells in the Lakshminārāyana temple, only the main cell has a *sukhanāsi* and is surmounted by a tower. At the sides of the *sukhanāsi* entrance are two well carved niches, the right one having, as usual, a figure of Ganapati and the left a figure of Mahishāsūramardini. All the three doorways are beautifully carved and have *dvārapālakas* at the bottom of the jambs and delicate figures of men, animals, etc., on the lintels. It is a pity that the niches and doorways have been white-washed. This conceals the outline of the carvings. The four central pillars of the *navaranga*, made of black stone, are decorated with bead work, the capitals being elegantly sculptured on all the sides. The capital of the north-west pillar shows in the creeper on it a tiny seated monkey. The nine dome-like ceilings of the *navaranga*, which are about 2½ feet deep, are well executed, each differing from the others in design. The central one which

is, as usual, large and more artistically executed than the others, has on the circular under-surface of its central pendant a figure of Kāliyamardana or Krishna trampling on the serpent Kāliya. The entrance porch of the *navaranga* has also a big dome-like ceiling; here the central pendant has a swan carved on its circular under-surface. Beyond the side cells runs all round a narrow veranda with three fine pillars on both sides of the porch. The temple stands on a raised terrace, about  $4\frac{1}{2}$  feet high, which is supported at intervals, as at Somanathpur, by figures of elephants of which there are only five, two being in an unfinished condition. There is likewise, as at Somanathpur, a *jagati* or railed parapet extending only to a short distance on both sides of the entrance with perforated screens above. A portion of the north *jagati* is broken and a portion of the south *jagati* is enclosed in the temple kitchen which was probably built when the *mukha-mantapa* came into existence. On the *jagati* we have these friezes from the bottom—(1) elephants, (2) horsemen, (3) scroll work, (4) Purānic scenes, (5) *makaras*, (6) swans, (7) seated figures between pilasters surmounted by eaves, (8) miniature turrets with intervening lions, and (9) a rail between exquisitely carved bands, divided into panels by single columns and containing figures representing in brief the *Bhāgavata* story on the south and the ten incarnations of Vishnu on the north, Buddha being shown as the ninth incarnation. There are also on the rail a few obscene figures as usual. Where the *jagati* ends, a row of large figures begins on the walls, the friezes below being the same as (1) to (6) on the *jagati*, only in the elephant frieze seated figures in niches occur at intervals. Above the row of large figures runs a beautiful cornice with bead work, and above this again a row of miniature turrets surmounted by eaves. There are also figures and carvings all round above the eaves, but these are mostly concealed by a newly built mortar parapet. The Purānic frieze depicts on the south *jagati*, the churning of the ocean, on the south wall the story of Prahalāda and the destruction of the three aerial cities, on the south and west walls the story of Rāma in detail, he being represented as worshipping the *linga* at Ramesvaram on his way back, and on the north wall the *Bhārata* story in brief. Around the main cell there are in the three directions three well carved car-like niches in two storeys, their tops being joined to the tower. The row of large images breaks off at these niches and continues on the other

side. The lower storeys of the niches have a cornice with bead work, female *chauri*-bearers at the sides of the doorways and figures of gods and goddesses with attendants on the outer walls. The left wall of the south niche has a figure of Vithala with the two hands placed on the waist, one of them also holding what looks like a small bag, and 3 female figures; while the right wall has on it figures of Rāma, Lakshmana, Narasimha and a woman. The west niche has on its left wall Sarasvati and 3 female figures, and on its right, Brahma, Sarasvati and 2 female figures. The left wall of the north niche has sculptured on it Sarasvati, 2 female figures and a seated male figure with two hands holding a lotus and a fruit, and the right wall dancing Ganapati, two male drummers and a female figure beating time with *tāla* or cymbals. These figures on the niches, which are smaller in size than those in the row, have pedestals of scroll work. The upper storeys have miniature turrets on the walls. The niches have on their base the first four friezes found on the temple walls. The continuation of the Purānic frieze on the *jaḡati* and the niches is a peculiarity of this temple. The number of large images around the temple is 126, of which 51 are male and 75 female. Their position on the walls is as follows:—From the east wall to the south niche 53, 20 male and 33 female; from the south niche to the west niche 10, 6 male and 4 female; from the west niche to the north niche 10, 4 male and 6 female; and from the north niche to the east wall 53, 21 male and 32 female. Among the figures representing gods and goddesses are Vishnu in his 24 forms and also as Paravāsudēva, Lakshminārāyana 4, Gōvardhanadhāri, Vēnugōpāla 2, Narasimha 2 and Kālfya-mardana with the Jamna shown below; Brahma, Sarasvati, dancing or seated, 4; Durga, standing, dancing or seated, 5; Indra seated with Sachi on the Airāvata; and Garuda standing with folded hands 6. Sarasvati is represented with 4 or 6 hands and Durga with 6 or 8 hands. The attributes in the 4 hands of Sarasvati are a noose, a goad, a rosary and a book. The six-handed figure has the first three together with a fruit for its attributes, the remaining two hands being in the *nāṭya* or dancing pose. Durga has for her attributes a discus, a conch, a sword, a trident, a drum and a cup, or the first three together with a shield, a water-vessel and a lotus. The eight-handed figure has in addition to the first mentioned 6 attributes, a bow and an arrow. The same in a dancing posture has 2 hands in the *nāṭya*

pose, 2 hands in the *abhaya* and *varada* poses and holds in the remaining hands a discus, a conch, a lotus and a fruit. There are also figures of Dakshināmūrti dressed in a long coat with a belt, wearing sandals and holding a staff in the right hand and a cup and a disc (*chandrike*) in the left hand, and a Mōhini, a female nude figure, with snake ornaments, wearing sandals and holding a disc in the left-hand, always associated with it. Among the other figures a few worthy of notice are Garuda bearing on his shoulders Lakshmi and Nārāyana and holding a thunderbolt in his right hand; a seated figure with a conch and a discus sculptured at the sides holding a water-vessel and a fruit in its two hands; and another seated figure with 4 hands, two of them holding a discus and a conch and the other two placed palm over palm in the *yōgamudra* or attitude of meditation. Similar figures are also found at Somanathpur. The tower over the main cell is beautifully carved from top to bottom. In the frieze of swans around the temple a solitary label, Basava, occurs. This is probably the name of one of the artists. There is unfortunately no inscription in the temple to give us a clue to its period. A modern inscription on one of the steps leading to the *mukha-mantapa* gives the names of two individuals who may have erected that structure. An epigraph (*E.C. IV*, Krishnarajapete 3) in the Pārsvanātha-basti of the village was found on examination to be dated in A.D. 1118, during the reign of the Hoysala king Vishnuvardhana. May this be the period of the other temple also? The *basti* has a small figure, about 1½ feet high, of Pārsvanātha. There is also another seated marble figure of the same Jina set up about 42 years ago. The *navaranga* has figures of Dharanēndra and Padmāvati, the Yaksha and Yakshi of Pārsvanātha. Two inscriptions are to be seen on the pedestals of two images. The ruined Harihara temple near the fort gate has a well carved figure, about 3½ feet high, of Harihara. There is also a mutilated Vishnu figure, about 2 feet high, standing in an adjoining cell. There is also an Ānjanēya temple near the north fort gate with a good lamp-pillar in front. A *jātre* called *Rangada-habba* is held in honour of Ānjanēya every year about the month of April, in which all the villagers take part. This resembles the Holi feast in some respects. The villagers put on various disguises, sing the praises of the god and dance the whole night squirting at intervals saffron water (*vasanta*) over each other. The village has about 50 families of weavers. Good

cloths for men and towels are manufactured and exported from here in pretty large quantities.

Hunsur.

**Hunsur.**—A Taluk in the west, till 1882 called Periyapatna. Area 660 square miles. Head-quarters at Hunsur. Contains the following hoblis, villages and population:—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Hunsur Kasba	56	27	55	1	..	..	22,802
Bilikere ..	77	15	72	3	..	2	13,510
Hanagud ..	67	11	65	1	..	1	7,747
Periyapatna ..	82	36	62	8	8	4	19,205
Harannahalli ..	60	10	59	..	1	..	9,781
Bettadpur ..	41	47	40	..	1	..	19,926
Chilkunda ..	33	16	31	2	..	..	16,223
<b>Total ..</b>	<b>416</b>	<b>162</b>	<b>384</b>	<b>15</b>	<b>10</b>	<b>7</b>	<b>1,09,194</b>

Principal places and population.

Bannikuppe 1,459; Bettadpur 1,530; Bilikere 1,109; Gandagere 1,123; Hunsur 5,721; Kattemalalvadi 1,827; Kampalapura 1,413; Kallukunte 1,481; Kittur 1,833; Kuttavalli 1,690; Makod 1,823; Periyapatna 3,404 and Ravandur 1,009.

The Cauvery forms part of the western and northern boundary. The river Lakshmanatirtha runs through the south and east, a few miles within the limits of the taluk in those directions. It is crossed by several dams, which, with the channels issuing from them, are described in connection with the river. The principal hill is that of Bettadpur, rising to about 1,600 feet above the plain, and to 4,389 feet above sea-level. Thence westwards are some low ranges from which commences the great belt of forest which extends through the south-west of the District.

The surface of the country is very undulating, and from this cause not well adapted for irrigation from channels. But the soil being generally of a rich red description, ragi and other dry crops thrive remarkably well on it. The northern part is most open, except on the extreme west, where it approaches the confines of Coorg. The centre and east are also open, but in places, especially in the *kāvals* or grazing lands of the Amrut Mahāl, scrub jungle is met with, and the *nālas* generally are covered with trees and bushes of wild date. The west and south are thickly wooded.

The soils vary from a loose greyish or reddish sandy soil to a firmer red, and to a rich black loam, of great fertility and depth. This prevails mostly in the north. Even the poorest soils, such as those in the Bilikere hobli, though shallow, yield excellent crops owing to a good sub-soil. It is customary to grow two dry crops in the year, especially in the south-west. Tobacco of a superior quality is grown near Bettadpur. Rice cultivation is subject to the malarious fever which prevails in the irrigated lands. Sugar-cane is not now cultivated, though formerly it used to be. The grazing is exceptionally good.

The revenue settlement was introduced in 1884. The area of the Taluk was thus distributed:—

Cultivable (dry 1,75,672 ; wet 10,094 ; garden 3,192) ..	1,88,958
Uncultivable .. .. .	1,28,362
State Forests and Kāvals .. .. .	31,074
Inam villages .. .. .	25,694
Total ..	3,74,088

The unoccupied area was 23,063 acres. The total revenue demand for 1922-23 was Rs. 1,91,327 and for 1923-24 was Rs. 1,75,143.

The trunk road from Seringapatam branches 2 miles west of Hunsur to Mercara *via* Piriapatna and Fraserpet, and to Cannanore *via* the Periyambadi Ghat. From Hunsur there is a road south to Heggaddevankote and Sargur, and



one to Hanagod; also one north-east to Yedatore. From Piriapatna there are roads north to Bettadpur and Ramathpur, west to Siddapur and Virarajendrapet in Coorg, and south to Anechaur on the Cannanore road.

Hunsur.

**Hunsur.**—A town situated in 12° 19' N. Lat., 76° 20' E. Long., on the right bank of the Lakshmanatirtha, 28 miles west of Mysore. Since 1865 it is the head-quarters of the Periyapatna Taluk, and from 1882 called the Hunsur Taluk. It is a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,719	1,670	3,389
Muhammadans	..	..	..	556	446	1,002
Christians	..	..	..	37	35	72

*Municipal Funds.*

Year			Income	Expenditure
1921-22	..	..	10,492	6,855
1922-23	..	..	8,771	7,647

The trunk road from Seringapatam here branches off to Mercara and to Cannanore. The importance of the place is due to its being the head-quarters of the Amrut Mahal cattle-breeding establishment, an account of which will be found elsewhere. Besides this, a tannery, a *kumbli* manufactory and timber yard were, until 1864, maintained by the Madras Commissariat. Boots, knapsacks, and pouches are manufactured to a large extent. *Kumbli*s of a better quality than are to be found elsewhere in the District are also produced, although these latter have been to some extent thrust out of the market by the importation of cheap English blankets. The wool of which they are made is obtained from a strain of the merino sheep, which the Government formerly maintained at Hunsur. On account of the large manufacture of the country carts to which the brisk traffic

through Hunsur between Mysore, Mercara and Cannanore has given rise, the town has received from the local people the cant name of Gadipalya. Extensive coffee pulping works have been erected, where the berry received from estates in Coorg is prepared for shipment to England.

In the European cemetery here are buried a number of persons connected with the old Commissariat and Public Cattle Departments once located here. The dates of the tombstones range from 1821 to 1901.

**Immavu.**—A village in Nanjangud Taluk. Population 521. Immavu.

This place has a temple of Rāma containing four-armed figures of Rāma and Lakshmana. Rāma with four arms is occasionally met with; but not Lakshmana.

**Kabbaldurga.**—A fortified conical hill in Malvalli Taluk Kabbal-  
durga. rising to 3,507 feet above the sea. Owing to its precipitous sides, it would, if properly victualled and supplied with water, be almost impregnable. It is accessible only on one side, and even there the ascent is very laborious, the steps cut in the solid rock for part of the way not exceeding six inches in width. A Pālegār named Gathek Rāja is said to have built the fort. It was used as a penal settlement under the Hindu and Muhammadan dynasties, and also under Mum-madi Krishna Rāja's government, and as the bad nature of the water, which appears almost poisonous, renders the hill pestilential, troublesome State prisoners were generally sent there. Colonel Wilks speaks of Kabbaldurga as a place of imprisonment, "where the dreadful insalubrity of the climate was mercifully aided by unwholesome food to shorten the sufferings of the victims." It was here that the hereditary Rāja, Chāma Rāja, was sent to end his days by the *Dalavāyī* Dēva-Rāja. In 1864 the guns and ammunition were destroyed, and a small establishment of peons which had theretofore been maintained in the fort were removed, so that the stronghold is now uninhabited. Haidar Ali, who repaired the fort, re-named it Jāfarābād, but, in nearly all cases where

Muhammadan names were substituted for Hindu by Haidar and his son, the former is forgotten and the latter has re-asserted itself.

Kabbani,  
Kapini, or  
Kapila.

**Kabbani, Kapini or Kapila.**—A tributary of the Cauvery. It rises in the Western Ghats in North Wainad and enters Mysore at its south-western angle in Heggaddevankote Taluk. Emerging from the dense jungles of Kakankote, it flows north-east past Nisana and Maggi, and winds its way to Sargur and Muttikere. Thence, turning eastwards, it receives the waters of the Nugu near Hampapura, and at Nanjangud those of the Gundal. Passing Tayur it falls into the Cauvery at Tiru-makudlu near Narsipur in Tirumakudlu-Narsipur Taluk, the confluence of the streams being esteemed a spot of preeminent sanctity.

It is a fine perennial river, averaging from 150 to 200 yards in breadth. During the dry season, its body of water is not less than that of the Cauvery. There was formerly only one stretch of wet cultivation irrigated by the Kabbani—jodi land, about 9 miles above Nanjangud, on the left bank. But the recent extension of the Râmpûr channel for 32 miles has brought 1,367 acres under irrigation. At Nanjangud the river is spanned by a broad but rudely constructed bridge, built by the *Dalavâyi* Dêva-Râja about the middle of the 18th century.

Kadamba.      *See* Shimsha.

Kakankote.      **Kakankote.**—This has a thick forest and an extensive teak plantation. *Kheddas* are often held here.

Kâlale.      **Kâlale.**—About 5 miles from Nanjangud, close to the Mysore-Ootacamund road, was the capital of a line of chiefs known as the Kalale chiefs. Population 2,530. An old structure, locally known as the Pattada-châvadi, is said to have been their coronation hall, and the plain in front of it is said to be the site on which their palace once stood.

The Lakshmikāntha temple at the village is a good Dravidian structure with stucco figures in fine niches over the roof. The god, known as Lakshmikāntha, though Nambinārāyana in form, is a fine figure, about 3½ feet high with *prabhāvali* or halo, flanked by consorts sculptured at the sides. Rāma is said to have been the household god of Dalavāyi Dēvarājaiya and to have been handed over to the temple on his death. The god has a beautiful *prabhāvali* adorned with figures of the ten incarnations of Vishnu, etc. The *navaranga* has a porch on the south. In the *prākāra* are cells enshrining Nammālvār, Paravāsudēva, the other Ālvārs, etc. There is also in the *prākāra* the shrine of the goddess of the temple. It is interesting to note that the temple has some of the insignia of the Mysore Royal Family such as the discus, the conch, the fish and the *yāli*. Three of them bear inscriptions stating that they were presented to the temple by the Kalale chief Nanja-Rāja, son of Kāntaiya. There are also inscriptions on several of the silver vessels belonging to the temple. From these we learn that the vessels were presents from Dalavāyi Nanja-Rāja, Lakshammanni, Chaluve-Arasu and Tīpu. An inscription on a bell tells us that it was a present from Lakshammanni, queen of Chāma-Rāja-Wodeyar, father of Krishna-Rāja-Wodeyar III. There is a fine lofty *mantapa* outside the temple. Opposite to the Pattada-chāvadi, mentioned above, stands a *Sati* shrine raised to the memory of the consort of a Kalale chief named Lakshmikānta-Wodeyar, who became a *sati* when her husband was killed by the enemies. Her name is not known, but from the circumstance that the shrine is built of brick and mortar, she is styled Ittigemāligamma or the Lady of the Brick-house, and her shrine Ittigemāligammanagudi. The shrine has a sandalwood door with a panel carved with figures, about 3 feet high, of the husband and wife represented as embracing and kissing each other. The carvings depict the happy meeting of the couple in heaven.

The union of the two families of Mysore and Kalale, between whom inter-marriages were freely conceded, being of equal rank, was vouched for by a *Bhāshāpatra* issued by Krishna Rāja Wodeyar in 1758 A.D. (*E. C. IV*, Mysore District, Nanjangud 267). The *Nambige Nirūpa* issued by the same sovereign in 1758 allows free inter-marriages between the two families. Between the Kalale and the Ummattur chiefs

a strong rivalry existed, and on one occasion the Ummattur chief by a treacherous massacre nearly extinguished the Kalale family. But one in fact escaped, who subsequently restored the fortunes of his house. The following is the succession of the Kalale kings as gathered from *Yedatore* 58 dated in 1741 and *T.-Narsipur* dated in 1748 :—

Timma Rāja ; his son Srikanta (or Kanta), whose sons were Nanja Rāja, Doddayya (*m.* Gauramma) and Malla Rāja ; after Srikanta, Nanja Rāja succeeded him ; he was succeeded by his son Basavarāja, whose son was Nanja Rāja ; Doddayya's son Vira Rāja (*m.* Channajamma) had two sons, Dēva Rāja (*m.* Chelvojamamba) and Nanja Rāja (1767). Dēva Rāja became commander of the army to Krishna Rāja and subdued Midigesi, Magadi, Savandurga, and many other places. At the same time his cousin Nanja Rāja became the *sarvādhikāri* and Venkata-pati, who became chief Minister (Pradhāna) is described as being the lips to Nanja Rāja and Dēva Rāja. Nanja Rāja established the *agrahāra* of Nanjarājasamudra at Kannambādi, which the king bestowed with liberal gifts. The younger Nanja Rāja, brother of Dēva Rāja, was surnamed Karachūri. He presented the Nanjangud temple with 61 metal images of the Saiva saints for processional purposes. (*E. C.* IV, Nanjangud 200-265 and *Yedatore* 32). For information on these images, see Volume II, Chapter V.

Kaliyur.

**Kaliyur.**—A village in T.-Narsipur taluk. Population 1,375.

At this place is the stone containing the important inscription *T.-Narsipur* 44, which gives an account of a battle in A.D. 1006 between the Hoysalas and the Chōla general Apramēya. It has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors, etc., representing a spirited battle scene.

Kambadahalli.

**Kambadahalli.**—A village in Nagamangala Taluk. Population 340.

This place is looked upon as a holy place by the Jains. It derives its name apparently from the tall Brahmādēva pillar (*kamba*) set up in it, which is about 50 feet high with proportionate girth, having on the top a seated figure of Brahma facing east and bells all round. This is perhaps the loftiest Brahmādēva

pillar that is to be seen in the State. The old inscription *E. C. IV, Nagamangala 19* is engraved on the four sides at its base. To the south of the pillar is a Jaina temple in the Dravidian style known as Pancha-basti or Panchakūta-basti having five cells surmounted by five stone towers. The latter are fine structures, partly sculptured, having four well carved lions each at the corners, though some of the lions have now fallen off. The main cell, facing north, has a seated figure of Ādinātha flanked by male *chauri*-bearers. The *sukhanasi* has two figures of Pārsvanātha standing at the sides. In the *navaranga*, to the left, is a seated figure of Arhatparamēsvara. The ceiling of the *navaranga* has a flat panel, 7' x 7', of *ashta-dikpālakas* with Dharanēdra in the centre. The latter stands with a conch in the right hand held near the mouth as if in the act of blowing and a staff or bow in the left hand. Of the side cells, which have open *sukhanasis*, the right cell has a figure of Nēminātha and the left a figure of Sāntinātha, both seated. All the cells have Yakshas and Yakshis at the sides. Attached to the *trikūta* or the 3 cells mentioned above, are 2 cells to the north facing each other, forming together the *pancha-kūta* or 5 cells. These cells have likewise a panel, about 5 feet square, of *ashta-dikpālakas*, the central figure being Dharanēdra as before. The outer walls of the cells have niches containing figures of standing Jinas, though several of them are now empty. To the north of the Pancha-basti is another large *basti* also in the Dravidian style dedicated to Sāntinātha. It is a large building, facing east with ornamental doorways on the north and east. The figure of Sāntinātha is about 12 feet high. At the sides of the cell, in the *navaranga*, are two seated Jina figures, the right one flanked by male *chauri*-bearers. There are also good figures of Yaksha and Yakshi. The *mukha-mantapa* has a fine panel, about 7 feet square, of *ashta-dikpālakas*, the central figure in this case being a seated Jina with four flying Gandharvas in relief at the corners. The temple has no tower. Outside, the base has at the top a good frieze of lions, elephants and horses with some human figures at intervals. The temple is popularly known as *Bhandāra-basti*. Four new inscriptions are to be seen here, from one of which we learn that the *basti* was erected by Boppa, son of Ganga-Rāja, the famous general of Vishnuvardhana, and that the architect was Drohagharattāchāri. The period of the *basti* is therefore the early part of the 12th century. A small

hill to the south of Kambadahalli, known as Bolare-betta, has at the top the ruins of a *basti* with a seated Jina figure. It appears that the stones of the *basti* were removed and used for the bund of the Bindiganavale tank. An old worn out inscription and two names of visitors or pilgrims have been found on the hill. From an inscription to be seen on Donneboranere, a rock situated at some distance, we learn that the *basti* on the hill was dedicated to Chandraprabha.

Kannambādi,  
now Krishna-  
rājasāgara.

**Kannambadi, now Krishnarajasagara.**—A village in Krishnarajpet Taluk. Population 189.

Kannambādi is according to the *Sthala-purāna* Kanvapuri, because the sage Kanva had his hermitage here and set up or worshipped a *linga* since known as Kanvēsvara after him. A mound is shown in the bed of the Cauvery as representing the site of Kanva's *āsrama* or hermitage. The village is likened to Kāsi Kanvēsvara, Gōpālakrishna and the Cauvery, being taken to represent respectively Visvēsvara, Bindumādhava and the Ganges. The Kanvēsvara, Gōpālakrishna and Lakshmidēvi temples are therefore of special interest. The first is situated on the bank of the Cauvery and appears to be a structure of great antiquity. In the *navaranga* there are two niches at the sides of the *sukhanasi* entrance which contain figures of Gānapati and Mahishāsoramardini as usual. In another niche to the right is a fine figure of Umāmahēsvara flanked by Ganēsa and Subrahmanya, the mungoose being shown as the vehicle of Uma. The temple is called Kannēsvara in an inscription dated A.D. 1114; and since reference is made in another inscription, of A.D. 1118, to a grant made to the temple by Kannara, i.e., Rāshtrakūta king Krishna, there is ground for supposing that this may be the Kannēsvara temple mentioned in the Kadaba plates (*Gubbi* 61) of A.D. 812, as having been built by the Rāshtrakūta king Kannara or Krishna I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old inscriptions, *Krishnarajapete* 31-34. The Gōpālakrishna temple is a large structure, about 100 yards by 60 yards, being a mixture of the Dravidian and Chālukyan styles. It is a symmetrical building of considerable architectural merit enclosed by two *prākāras*. The *mahādvara* or outer gate has verandas on both sides. To its right and left

are the *yāgasāla* and kitchen, both in ruins. There is also a second *mahādvāra* with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Somanathpur. Around the inner *prākāra* are 46 shrines—17 on the south side, 12 on the west and 17 on the north—the west ones having also an open *sukhanasi*. The shrines contain figures of the 24 *mūrtis* and 10 *avatārs* of Vishnu besides others such as Brahma, Sarasvati, Harihara, Hayagrīva, Jalasayana, etc., the names of the deities being engraved in characters of the Hoysala period on the lintels of the doorways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the *sukhanasi* and the other in front. The temple, situated in the middle of the court-yard, consists of a *garbhagriha* or adytum, a *sukhanasi* or vestibule, a *navaranga* or middle hall and a *mukha-mantapa* or front hall. In the last, which consists of 13 *ankanas* and 2 empty cells, each *ankana* has a flat ceiling panel with some ornamentation. But the ceilings of the *navaranga*, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kēsava. The south cell, containing a figure of Gōpālākṛishna, appears to be a later addition. The three south *ankanas* of the *navaranga* in front of it have been converted into a *sukhanasi* and two dark side rooms. The image of Gōpālākṛishna is beautifully carved. It stands under a *honne* tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high. At the sides of the image are shown cows eager to listen to the flute; above these come *gōpas* or cow-herds, *gōpis* or cow-herdresses, gods and sages, and above these again are sculptured around the head of the image the 10 *avatārs* of Vishnu. The cloths on a few of the *gōpi* figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the *garudagambha* of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Somanathpur. This temple is said to have been enlarged by Rāja Wodeyar's son Narasa-Rāja Wodeyar, who is also said to have died here. The name of the king in *Krishnarajapete* 28 has been found on examination to be Ballāla III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A.D. 1300.



The Lakshmidēvi temple is a modern structure, built in A.D. 1818. It has 3 cells standing in a line, with Mahālakshmi in the middle and Sarasvati and Mahākālī in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with *prabhāvalī* or glory. Mahākālī is well carved. She has a crescent on the crown and holds a noose, an elephant-goad, a *kalasa* or water-vessel and a rosary in her hands. These attributes are peculiar. In *Krishnarajapete* 25, reference is made to the Mahākālī of Ujjain, and it is stated that the Mahākālī of Kannambādi was made on the model of the one at Ujjain. Mahālakshmi holds lotuses in two of her hands, while Sarasvati plays on the *vīna* or lute with two hands and holds a book and a lotus in the others. A figure of Avēsadamma, who built and endowed the temple, is kept in a niche to the right in the *navaranga*. An inscription in the temple states that she was a virgin of the fourth (or Sūdra) caste, named Nanjamma; that the goddess Mahākālī became manifest in her, which accounts for her name Avēsadamma which means a "possessed woman"; and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out. It is said that on her fame reaching the capital, Krishna Rāja Wodeyar III sent for her and made a grant for the temple founded by her.

At the Hiridēvate temple, a *jātre* takes place on a large scale every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval, the villagers cry out *balige jīva bantu*, which means "the victim has revived," and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

The Persian inscription, which is close to the spot where the water engine is working, refers to an *anicut* or embankment, about 70 feet high, built across the Cauvery at considerable expense by Tipu Sultān in A.D. 1794. People say that the *prākāra* of the Kanvēsvara temple was demolished by Tipu in order that he

might easily procure stones for the embankment. It is of interest to note that the Reservoir is practically at the site selected by Tipu Sultān for his own embankment. The inscribed Persian slab was found a few hundred feet up-stream while clearing the site for starting the works in 1911. It is now set up at the front of the Dam on the southern bank near the under-sluices.

Since the above was written, the temples described above, three on the left bank at Kannambādi and two on the south at Anandūr, have been submerged. It may also be remarked that the historic ford which existed here, where the Mahrāṭṭa and British armies crossed the Cauvery in the famous wars of the 18th Century, has also been submerged. (See under *Krishna-rājasāgara*).

**Karapur.**—43 miles from Mysore on the Mysore-Manantoddy Road, Karapur is situated in the midst of thick jungles in which elephants, bisons, tigers and other wild animals exist. About a furlong from the river Kabbini and on a rising ground, substantial picturesque buildings have been constructed for temporary residence during *Kheddas*. During Royal and Viceregal Visits, gardens are laid out and the camping ground is studded with rows of tents forming a lovely view. The camp is then lighted up with electric lights. Karapur.

**Karbail.**—A village in Nagamangala Taluk. Population 101. Karbail.

A fine *vīrgal* of the time of the Ganga king Nitimārga-Permānadi is to be seen to the north of this place. Besides the usual sculptures, the *vīrgal* has at the bottom, to the left, figures of two men represented as carrying a corpse. This is rather peculiar.

**Karighatta.**—A hill rising to 2,697 feet in the Seringapatam Taluk, east of the point where the Lōkapāvani joins the Cauvery. The annual festival (*Jātre*) held for one day in February or March attracts an assemblage of about 20,000 people. This place figured in the fights connected with the advance on Seringapatam of Lord Cornwallis. Karighatta.

Kāvēri, also  
Cauvery.

**Kaveri (also Cauvery).**—The *Kabæris* of Ptolemy and the Greek geographers, the principal river in the Mysore State. It rises in Coorg, in the Sahyadri or Western Ghâts, the reputed source being at Tala Kāvēri. Flowing eastwards through Coorg as far as Siddapur, it there turns to the north, and touches the Mysore territory near Fraserpet, from which, as far as Kannagal, it forms for 20 miles the boundary between Mysore and Coorg. Continuing northwards for a few miles through the Arkalgud Taluk of the Hassan District, near Konanur it turns to the south-east, which direction it maintains throughout the Mysore District.

Re-entering the latter near the *anicut* of Saligram, it runs through a deep narrow gorge, suffering a fall of 60 to 80 feet in the rapids at Chunchankatte. With a short bend to the north from Yedatore to meet the Hēmāvati near Tippur, it resumes its south-east course and receives the Lakshmanatīrtha near Bhairapur. Lower down, where the stream branches to form the island of Seringapatam, the northern arm is fed by the Lōkapāvani. The growing river thence flows on to Narsipur, where its waters are replenished by those of the Kabbani. From this point, with a bend eastwards and south-wards, it arrives at the ancient city of Talkad, all but buried in hills of sand. Again turning east, it is joined by the Suvarnāvati or Honnu-hole, and thence forms the boundary between Mysore and Coimbatore for 40 miles. From near Talkad to the island of Sivasamudram it runs northwards.

The branches of the stream which enclose that island form the picturesque falls of Gangana Chukki on the Mysore side and of Bar Chukki on the Coimbatore side. The re-united stream, with a bed 300 feet lower, passes thence eastwards through a wild gorge, receives the Shimsha and the Arkāvati from the north, and narrowing at one place to what is called the *Mēke-Dātu* or Goat's Leap, quits the State at the point where the Coimbatore and Salem boundaries meet. In its further course, it runs southwards, forming the boundary between those two Districts and receiving the Bhavāni and other streams. Thence, entering the Trichinopoly District in an easterly direction, it

forms the island of Srirangam, and then spreads in a rich delta of fertility over the Tanjore District. The principal arm, under the name of the Coleroon, flows north-east, separating Trichinopoly and South Arcot from Tanjore, and falls into the Bay of Bengal, near Devikotta.

The average breadth of the Cauvery in Mysore is from 300 to 400 yards, but from its point of confluence with the Kabbani to the Sivasamudram Falls, it swells into a much broader stream. The maximum flood discharge, as gauged roughly at Bannur, is 239,000 cubic feet per second. The ordinary monsoon discharge, calculated at 4 feet in depth, is 18,000 cubic feet per second, but 6, 8 and 10 feet are not uncommon. The bottom of the river is for the most part composed of rocks, generally of granite character, which renders it unfit for navigation. In some places, however, where there is sufficient soil to admit of it, the bed of the river is laid out in vegetable gardens during the dry season when the water is very low. These gardens of melons and cucumbers have an exceedingly pretty effect. The first fresh in the river generally occurs about the middle of June. In August the flow of water begins to decrease, but the river is not generally fordable till the end of October. Its water is in some parts considered unwholesome by the local people and at Seringapatam they attribute the fever which is there prevalent to its influence, being prejudiced against even bathing in it during certain months.

During the greater part of its course, it is bordered on each bank by a rich belt of wet cultivation. There are, however, several breaks occasioned by the inadaptability of the country and deficiency of irrigation. The first of these is from the Saligram *anicut* to Chunchankatte, about 5 miles on the right bank, the second from Yedatore to the Tippur *anicut*, a distance of 4 miles on the right bank, and the third from Narsipur in the Tirumakudlu-Narsipur Taluk to the boundary of the Coimbatore District, about 12 miles, also on the right bank.

The waters of the Cauvery are dammed by no less than twelve *anicuts*, from each of which one or more channels have been led off for purposes of irrigation. Two of the *anicuts* are situated in Hassan and will be described with their channels under that District.

The first dam thrown across the Cauvery in the Mysore District is the Alale Katte, Yedatore taluk, a long straggling structure of rough stone and of irregular section; length 570 and breadth 4 yards; it supplies the Saligram channels on the left bank, which run for a distance of 24 miles, passing the large village of Saligram. The revenue realized is Rs. 18,361.

The next dam in order down the river is the Hanumantha Katte, giving rise to the Mirle channel. It is irregular in section and built of rough stone, with a weir in its northern end. The channel is led off on the left bank and, after running for about a mile, divides into three branches, viz., the Hosanāla, 12 miles; and the Attikatte, 6 miles. The drainage of these unites in the valley, and is led off by a channel called the Hampapura, which, after a course of 16 miles, ends in the Gullige tank. The revenue derived from these channels is Rs. 20,811. The dam and channels were constructed by Chikka-Dēva-Rāja-Wodeyar, and improved by Dewan Pūrnaiya.

Chunchankatte dam lies about two hundred yards below the last mentioned. It stretches tortuously across the river, and has back facing. The dam is built in an advantageous position, a short distance from the head of a narrow gorge, and a few hundred yards above the Chunchan rapids, which are from 60 to 80 feet in height. The Rāmasamudram channel led off from this dam has a course of 41 miles and runs near to the important town of Yedatore. The cultivated area is about 4,300 acres, yielding a revenue of Rs. 25,809. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

The fourth *anicut* on the river is the Adagur Katte, giving rise to the Tippur channel. It is composed of two separate dams of rough stone which abut on an island in the middle of the river. The channel has a course of 22 miles, and at its end joins the Anandur by means of an aqueduct thrown across the Lakshmantirtha river near the village of Sagarkatte, Mysore taluk. The greater part of the land below the channel is *ināmti*, the revenue derived by Government being Rs. 4,089. Both dam and channel were constructed by G'vinda Nāyaka, a Pālegār chieftain.

Close to the village of Sitapur, in the Seringapatam taluk, is the Madadkatte dam, a low straggling structure of rough stone, 776 yards in length and averaging 15 yards in breadth. From this dam the Chikkadēvarāyasāgar is led off, the finest

channel in the Mysore country : it runs for 72 miles on the left bank of the river, irrigating an area of 13,737 acres, from which a revenue of Rs. 89,571 is derived. In its course, it crosses the Anche Halla and Mosale Halla streams, and a small mousoon river called the Lōkapāvani near the station of French Rocks. Towards its end it feeds four important tanks, the Hosahalli, Kodagalli, Madagalli and Bannur, the last situated near the town of the same name. The channel passes the villages of Haravu, Ketanhalli, Nelmane, Patsomanahalli, Sethalli and Arekere, in its course. Both dam and channel were constructed by Chikka-Dēva-Rāja-Wodeyar.

A few yards below the Madadkatte is the Dēvarāya dam, giving rise to a channel of the same name on the right bank of the river. Its length is 18 miles, and the revenue derived amounts to Rs. 12,787.

Near the temple of Balmuri, a mile from the village of Belgula, is the Balmuri dam, giving rise to the Virjanadi channel on the right bank of the river. The channel is the second in importance in Mysore, running for 41 miles through the Seringapatam taluk ; it passes the large villages of Palhalli, Kalaswadi, Naganhalli, Nuganhalli and Hebbadi, and ends near the Ankanhalli tank. The revenue derived is Rs. 45,888, and the area irrigated is about 7,330 acres. By means of this channel, the former sugar and iron factories at Palhalli used to be worked.

The eighth channel drawn from the Cauvery in the Mysore District is the Bangar Doddi. The dam is thrown across the Paschima-vāhini branch of the river. The channel, after crossing the Paschima-vāhini island, is led over a second branch of the Cauvery into the Seringapatam island by means of an aqueduct ; it then divides into three branches, one enters the fort by means of an underground duct, a second terminates at the Darya Daulat garden, and the third, after traversing the island, ends at the Lal Bagh near the mausoleum of Haidar and Tipu. The revenue derived from irrigated land amounts to Rs. 5,632.

Next in order down the river is the Rāmasvāmi dam, giving rise to two channels, the Rāmasvāmi on the left bank in the Seringapatam taluk, and the Rājparamēsvari on the right in the Tirumakudlu-Narasipur taluk. The Rāmasvāmi has a course of 31 miles ; for 12 miles it runs through the Bannur hobli, then passing the large town of Sosile, ends about 8 miles from the town

of Talkad. The revenue derived is Rs. 16,793, and the irrigated area is 3,104 acres. The Rājparamēsvari runs for a distance of 21 miles and passes the villages of Rangasamudra, Gargesvari and Tirumakudlu, irrigating an area of 1,848 acres, from which a revenue of Rs. 9,771 is derived. The land under the last three miles of the channel is *sarvamanya*. Dam and channels were constructed by Dewan Pūrnaiya.

The last dam on the river in the District is the Mādhavantri, situated near the village of Hemmige, about two miles above the town of Talkad. The main channel formerly ran through the town, but in consequence of the influx of sand during high winds from the celebrated sand hills, the course has altered to a few hundred yards north of the town. After running for about two miles, the channel divides into three branches; the total length is 18 miles. The revenue derived is Rs. 13,677, the acreage 2,939. The main branch of the channel ends in the Jahgir of Sivasamudram, a few miles above the celebrated Falls of the Cauvery.

The river is spanned by bridges at Fraserpet, Yedatore, Seringapatam and Sivasamudram. Those for the roads at the two latter places are interesting specimens of Indian construction. Yedatore, Seringapatam and Talkad are the principal towns on the Cauvery. The phenomenon of the sand dunes which have enveloped the latter has been noticed elsewhere.

Alligators are numerous, but they have been seldom known to attack the fishermen, and the local people in general stand in no dread of them. Some of the varieties of fish found in the river are described under that head. Shoals of large fish are daily fed at Ramanathpur and Yedatore by the Brāhmans.

In point of sanctity, the Cauvery, also called the Dakshina Ganga, is perhaps inferior only to the Ganges; but this sanctity does not extend to the tributaries in the same degree. The reverence with which Hindus regard the Cauvery is exemplified in the *nullah* which was the work of, and bore the name of, the celebrated Dewan Pūrnaiya. This canal, which was drawn from the Cauvery about 30 miles above Seringapatam, was upwards of 70 miles in length and terminated at Mysore. It was carried over the Lakshmanatīrtha river by means of an aqueduct, so that although the *nullah* was partially available for irrigation,

it is clear that not the least of Pūrnaiya's object was to bring sacred water into the city of Mysore. Immense labour was expended on excavation, and in many places cuttings upwards of 100 feet deep were made through solid granite. But this ambitious work was, after all, ineffectual for the accomplishment of the end proposed, for the difference of levels made it impossible that in the absence of mechanical aids the Cauvery waters themselves could ever reach Mysore. The *nullah* which in the crowded parts of the city had become little better than a deep and noisome sewer has now been filled up within municipal limits, and sites have thus been provided for handsome streets and buildings. At the same time, the coveted conveyance to the city of the sacred waters of the holy river has, with the help of modern science, been successfully effected by the erection near Anandur of turbines, by means of which the river water is forced up to a special reservoir at Mysore. The scheme was completed and the water made use of for the first time on the occasion of the installation of the present Mahārāja.

The supposed divine origin of the river is related in the *Kāvēri Mahātmya* of the *Āgnēya* and *Skānda Purānas*. She was first Vishnumaya, a daughter of Brahma. By his direction she became incarnate in Lōpāmudra, a girl formed by Agastya, (with the view of her becoming his wife) of the most graceful parts of the animals of the forest, whose distinctive beauties (*mudra*) as the eyes of the deer, etc., were subjected to loss (*lōpa*) in her superior charms. Brahma gave Lōpāmudra as a daughter to Kāvēra muni, whence she acquired the name Kāvēri. In order to secure beatitude for her new father, she resolved to become a river, the merit of whose waters in absolving from all sin and blessing the earth should accrue to him. But when she became of age, Agastya proposed to marry her. To reconcile the conflicting claims, Lōpāmudra or the mortal part of her, nature became the wife of Agastya, while Kāvēri or the celestial part flowed forth as the river.

**Ketamanhalli.**—A village in the Mysore Taluk with a large number of *vīrgals* none of which is inscribed. Population 1,220.

Ketaman-  
halli.

The goddess of the village, a stone pillar, about two feet high, with a human head, is called Huliyaamma, because, according to the tradition, she was brought from Huliyurdurga. She



has many devotees among the Bestas or fishermen, who form the majority of the population of the village. At the sides of the entrance to her shrine are hung up heads of wild boars mounted on wooden boards. The Bestas of this village are said to be abstainers from alcoholic drinks and as such superior to their caste-men in the city of Mysore with whom they do not intermarry. On the way to the village, a mutilated Jina figure, about 2 feet high, is found lying to the right.

Kikkeri.

**Kikkeri.**—A village about 8 miles from Krishnarajpet; midway between Krishnarajpet and Channarayapatna. Population 1,945. It has a fine tank.

The Brahmēvara temple at this place, in the Hoysala style, is a specimen worthy of notice. It has certain distinctive features. At the entrance is an elegant open gallery on each side, with a porch supported on fluted columns. The sides of the temple are convex viewed from the outside, and bulge out so as to widen the interior dimensions beyond the base. Another feature, and one which adds considerably to the effect, is the deep indentation of the horizontal courses in the basement, and the knife edge to which the cornices have been brought.

The temple is situated in a courtyard and consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch to which is attached a Nandi shrine. The temple has only one cell surmounted by a fine lofty stone tower and faces east. The *garbhagriha* doorway is well carved. There is a figure of Gajalakshmi on the lintel and *dvārapālakas* flanked by archers at the bottom of the jambs. Above the lintel there are fine miniature turrets with intervening lions. The plain *sukhanasi* doorway appears to have been newly set up. The *sukhanasi* has an elegantly carved deep ceiling with a square panel of nine lotuses, each lotus being enclosed by ornamental knobs. This appears to be the best of the ceilings of the temple. There are several good niches in the *navaranga*—two at the sides of the *sukhanasi* entrance containing, as usual, figures of Ganapati and Mahishāsūramardini; one adjoining the south wall now having a *linga*, though it must originally have had some image; and two adjoining the north wall, one of them containing a figure of Subrahmanya seated on a peacock, and the other a magnificent figure of Vishnu, about 4 feet high, under a fine ceiling carved with a blown lotus with

three concentric rows of petals. Each of the 4 pillars of the *navaranga*, which are beautifully carved with bead work, has on its capital exquisitely carved female *madanakai* figures. Originally there were 4 such figures in the 4 directions on the capital of each pillar; but now there are only 11 left—4 on the south-east pillar, 1 on the south-west pillar, and 3 on each of the remaining pillars. These figures are superb works of art. One of them is represented as singing and beating time with *tāla* or cymbals. There are 9 dome-like ceilings in the *navaranga*, 8 in the 8 directions having a projecting square panel in the centre, carved with the figures of the regents of the directions, and the central one having a square divided into 9 panels containing figures of the 9 planets. The walls on both sides of the *navaranga* entrance consist of perforated screens from top to bottom. Outside, the temple has a moulded base of 5 courses all round, of which the 5th course is carved with figures of lions and human figures in panels at intervals. The walls have figures and miniature turrets over small pilasters and figures as at the Belur temple. The figures are all well carved, but unfortunately all of them are literally defaced, sometimes out of recognition. Altogether, there are only 40 figures on the walls, 31 male and 9 female. The figures representing gods and goddesses may thus be analysed—Siva as Tāndavēsvara 3, as Dakshināmūrti with coat, etc., 1, as Umāmahēsvara 1, and as Ardhanārīsvara 1; Vishnu 3, the same as Vēnugōpāla 1, as Vāmana 1, as Trivikrama 1, as Narasimha 1, as Gōvardhanadhāri 1, as Varāha 1, and as Lakshminārāyana 1; Brahma 1; Bhairava 2, Ganapati 1, Harihara 1, Sūrya 1, Chandra 1, Sarasvati 1, Durga 1 and Mahishāsūramardini 1. There is also the figure of the nude Mōhini, and figures of Arjuna and Bali. Worthy of particular notice is a figure, which is a combination of the three gods Vishnu, Siva and Sūrya, with 6 hands, holding the attributes of the three gods in the three pairs of hands, the vehicles of the three gods being also shown on the pedestal. Another figure of some interest is Brahma with Sarasvati seated on his lap. The figure is Varāha lifting the Earth. The figure to its right wearing sandals is Mōhini. In the turret over Mahishāsūramardini on the outer wall is shown a standing female nude figure. The same appears to be the case with the niche of the goddess inside. The meaning of the symbolism is not clear. A *jagati* or railed parapet runs to some distance on both sides of the *navaranga*

entrance. The rail has figures in panels between double columns. But most of the blocks are uncarved, which is also the case with the *jagati* running round the Nandi shrine and the tower of the temple. The covered porch in front has entrances both on the north and south. To the south of the temple stand some good Nāga stones. The bull in the front shrine, though partly mutilated, shows very good work. Behind the bull stands in a niche a good figure of Sūrya. There is also kept here a small figure of Sarasvati. To the north-east of the temple is a ruined shrine containing a fine figure of Bhairava. To the left of the temple stands the shrine of the goddess which appears to have been built or renovated some centuries ago. The architectural members of this structure have, in place of the usual masons' marks, long sentences inscribed in characters of the 13th or 14th century giving their names and indicating their position. This is rather curious. No labels giving the names of artists are found in the temple. But we know from an inscription at the temple, *E.C. IV, Krishnarajapete* 53, that it was erected in A.D. 1171 by a lady named Bammave-Nāyakāti during the reign of the Hoysala king Narasimha I. An inscription of about the 13th century is to be seen on a pillar to the right of the entrance, stating that the pillar was set up as a prop owing to the breakage of the lintel above.

The Janārdana temple, also in the Hoysala style, is now in ruins. It has only one cell surmounted by a stone tower and the outer walls have figures and pilasters surmounted by turrets. There are many uncarved blocks on the tower and the walls. The god Janārdana is now kept in the Chikka Narasimha temple.

The ruined Mallēsvara temple, situated below the tank, is also in the Hoysala style. The *navaranga* has a good doorway in front of which stands a fine *mukha-mantapa* supported by 16 pillars. An inscription was found here. *Krishnarajapete* 49, which is at this temple, is found to be dated in A.D. 1111.

There are two temples in the village dedicated to Nārasimha which are known as the Dodda Nārasimha and the Chikka Nārasimha, the former being the older of the two. It is said that the image of the Dodda Nārasimha temple was during some political trouble removed and immersed in water and that a new image was got from some other place for the temple. Meanwhile the existence of the old image having been revealed in a

dream it was also brought to the village. But the cart in which it was being conveyed to the older temple could not be got to move beyond the Chikka Nārasimha temple. So it was set up in that temple as such appeared to be the god's wish; and the new image in the older temple. Besides the image of the ruined Janārdana temple, as stated above, the Chikka Nārasimha temple also contains the image of the ruined Tirumaladēva temple. The latter, though named Tirumaladēva, is a figure of Rāma with 4 hands, the upper two holding a discus and a conch and the lower a bow and an arrow. Figures of Rāma with 4 hands are rare.

The temple dedicated to the village goddess Kikkēramma is a large structure with an open veranda all round. The goddess is a standing figure, about 3 feet high, with 4 hands, the attributes being a discus, a drum, a sword and a cup. The *utsava-vigraha* has likewise the same attributes. No animals are sacrificed to the goddess. Her car festival takes place in April every year. There are about 15 families of Vokkaligas who serve as *pūjāris* by turns. Two modern inscriptions are to be seen on the lintels of the west veranda and an old one to the south-west of the temple. The Upparige-Basava temple consists of a lofty four-pillared *mantapa* with the figure of a bull on the top of a well carved central pillar. The bull is approached by a ladder. The *mantapa* has a tower over it.

Kikkeri has a ruined fort. The place is a well known centre for weaving cotton cloths, there being a large number of resident weavers in the locality.

**Kittur.**—A large village on the right bank of the Kabbani, Kittur. in Heggaddevankote Taluk, south of the Kasba. Population 1,336.

It is historically interesting as being identified with Kitthipura or Kirthipura which was the capital of the Punnād Rājas. An inscription of the 11th century describes it as "the Royal residence, the immense great city Kirthipura."

**Krishnarajpet.**—A Taluk in the north-west, till 1891 Krishna- called Attikuppa, till 1882 forming part of the Hassan District. rajpet. Area 425 square miles. Head-quarters at Krishnarajpet.

Contains the following hoblis, villages and population :—

Name of Hobli	Village	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Khayamgutta	
Akkihebbal ..	49	6	40	8	1	..	13,697
Chinkurli ..	70	16	60	7	2	1	20,121
Kasaba ..	72	10	61	11	..	..	26,995
Kannambādi ..	55	7	48	7	..	..	17,665
Kikkere ..	57	5	56	..	..	1	16,672
Santhebachahalli ..	72	9	68	1	2	1	17,446
Total ..	375	53	333	34	5	3	1,12,596

Principal places with population.

Akkihebbal 1,390; Bukanakere 1,694; Gummanahalli 2,182; Hosahalli 1,997; Kikkere 1,043; Krishnarajpet 3,226; Madavankodi 1,421 and Sindhaghatta 2,065.

A number of villages from Channarayapatna and Hole-Narsipur taluks were added to the Kikkeri hobli in 1882, while the Melkote hobli was transferred to Seringapatam Taluk, and some villages of Santebachahalli to Naga-mangala.

The drainage of the Taluk is from north to south in a westerly direction, most of the streams discharging into the Hēmāvati, which runs along near the western border and joins the Cauvery in the south, on which side this latter river forms the boundary. On the eastern border are several rocky hills. There are some 284 tanks, at least 10 of which are of the first class. But the chief means of irrigation are the channels drawn from the Hēmāvati, of which there are five—the Mandagere, 27 miles long, irrigating 2,720 acres; the Akkihebbal, 7 miles long, irrigating 2,724 acres; the Hemagiri, 17 miles long, irrigating 1,460 acres, nearly all *inam* land; the Kannambādi, 14 miles long, irrigating 1,245 acres; the Kalhalli, 8 miles long, irrigating 328 acres.

The dry crop soils vary considerably, from good red in the low grounds to grey and sandy in the uplands, especially in Santebachahalli and Chinkuruli hoblis. Black soil is rare and in small patches. The crops taken from the red and sandy soils are better than might be expected. The rice lands under tanks are fairly good, and in the east a coarse kind of rice, *Doddi* or *Karibhatta*, is raised without artificial irrigation. The gardens, especially those for cocoa-nuts, betel-leaf and plantains, are productive. But land under the river channels, though somewhat inferior in quality, is more sought after, on account of the perennial water supply. The irrigated tracts are also free from the fever which prevails in such lands in the Taluks to the west. The cultivation of sugarcane is general, especially *Marakabba*.

Silk cloths of various kinds are manufactured at Sindaghatta. The raw silk brought from neighbouring Taluks is here spun into thread, dyed and woven.

The revenue settlement was introduced in 1886. The area of the Taluk was thus distributed:—

	Acres.
Cultivable (dry 1,05,632; wet 10,522; garden 3,161) ..	1,19,315
Uncultivable .. .. .	89,476
Inam villages .. .. .	34,333
State Forests, 5,365; Kāvāls 313 .. .. .	5,678
Total	2,48,802

The unoccupied area was 11,429 acres. The total Revenue Demand for the year 1922-23 was Rs. 2,12,060 and for 1923-24 was Rs. 2,12,871.

The main road from Seringapatam to Channarayapatna runs through the Taluk from south-east to north-west, passing by Krishnarajpet; from which there are roads north-east to Nagamangala and east to Melkote. There is also an unfinished road west to Akkihebbal and Bherya. A road from French Rocks runs to Kannambādi and continues westward as a cart track.

Krishna-  
rajpet.

**Krishnarajpet.**—A small town situated in 12° 41' N. Lat., 76° 33' E. Long., 23 miles from the railway at French Rocks station, and 35 miles north-east of Mysore, on the Seringapatam-Channarayapatna road. Till 1891 it was called Attikuppa. Head-quarters of the Krishnarajpet Taluk, and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	1,444	1,486	2,930
Muhammadians	..	..	..	147	147	294
Christians	..	..	..	2	..	2

Year			Income	Expenditure
1921-1922	..	..	2,583	2,679
1922-1923	..	..	2,819	2,014

Krishnarāja-  
sāgara. (See  
Kannam-  
bādi.)

**Krishnarajasagara.**—After it is named the great Dam ; until recently it was known as Kannambādi, the Caniambādi of Wilks. The present name was given in 1917 in honour of the ruling sovereign H. H. Sri Krishna Rāja Wodeyar Bahadur during whose reign the Dam at the place was constructed.

The place was captured in 1606 by Rāja Wodeyar from Doddaiya Prabhu and annexed to Mysore. The ford here was a well known one in olden days and was the one by which Lord Cornwallis crossed the Cauvery to besiege Seringapatam in 1792. It was at this ford too that Captain Floyd with the English Cavalry and some of the Allies met Lord Cornwallis before he marched on to Seringapatam. Crossing over the same ford in 1799, Tipu Sultān by forced marches attacked General Stuart before the final fall of Seringapatam. This ford no longer exists, having been submerged. A curious story of a girl of this village is told in *Krishnarajpete* 25 dated in 1828. There was, we are told, an epidemic of small-pox and cholera, and the people were dying all around, when, in order to remove these dreadful calamities, the goddesses Mahālakshmi of Kolhāpura and Mahākālī of Ujjain became incarnate in Nanjamma, a virgin

of Kannambādi, a Gauda girl of the fourth or Sūdra caste. The names of her father and mother, grandfather and great-grandfather are all duly given. Through the miraculous powers of healing with which she was endowed, these diseases and other troubles were at once cured wherever she went; and with the thank-offerings made to her throughout the country, Nanjaiya, who must have been her manager or agent, had a new temple erected at Kannambādi to the goddesses above named. In *Krishnarajapete* 24, we have a further notice of this girl 16 years later, when, with Timma, perhaps a brother or husband, she had the *ranga-mantapa* rebuilt.

For many years past, the Government of Mysore had under consideration a project for a reservoir across the Cauvery river for extending irrigation in the State.

In 1902, the falls at Sivasamudram were harnessed to generate electric power for use in the Gold Mines of Kolar and in the Cities of Mysore and Bangalore. The river brings in a flood of about 250,000 cusecs in the monsoons but the flow in summer sometimes dwindles to less than 100 cusecs. The output of power, being necessarily governed by the least dependable supply, could not be increased nor even protected unless the natural flow was supplemented by storage.

The construction of the reservoir now in progress, at a site situated 12 miles to the north-west of Mysore, was accordingly undertaken in 1911 with the three-fold object of—

- (1) Keeping up adequate supply of water for hot weather crops;
- (2) ensuring a constant supply of water for the already existing electric power installation at Sivasamudram and also to increase the output of power by new installations; and
- (3) increasing the irrigation in the valley.

The project provides for—

- (i) a masonry dam, 124 feet high above the river bed and 6,550 feet long, a reservoir of 41,500 m.cft. capacity with 1,700 feet length of waste weir;
- (ii) a canal system to irrigate 125,000 acres of land in the Sub-Taluk;
- (iii) extensions and improvements to the power installation at Sivasamudram by which the out-put will be increased



approximately from 13,500 to 32,000 H.P. The scheme is estimated to cost Rs. 450 lakhs in all.

In the last ten years, the masonry of the dam has been brought up to nearly 107 feet above bed on both the banks. A temporary weir gap of a length of 900 feet is left in the river portion of the dam with its crest at 80 feet above bed. Foundations for the permanent weir have been partly laid. A set of deep level sluices have been built to pass the required supplies for existing irrigation in Mysore and Madras, while three other sluices have been provided on the north bank for the High Level Canal proposed to be opened. It is also under contemplation to guarantee 3,000 H.P. immediately below the dam for which four turbine sluices have been erected. Two new canals, one on either bank, have been opened from the reservoir 40 feet above bed to irrigate 5,000 acres of land, chiefly to settle the population whose lands were submerged by the reservoir. The storage already effected has enabled increasing the output of power to 2,25,000 H.P. The outlay so far has been Rs. 164 lakhs on works of the dam and canals and Rs. 30 lakhs on the additional power works.

The work remaining to be done is raising the dam to 124 feet above bed and completing the waste weir. A length of 1,200 feet of the latter has to be provided with gates on crest. Some of them are intended to be made automatic in action so that when water rises above full reservoir level they may open, and close as the water falls, while others will be regulated by electric power. Twenty sluice gates 10'  $\times$  20' with sill at 80 feet above bed will also be provided adjacent to the weir for surplusing at times of maximum floods.

The High Canal proposed, which is estimated to cost Rs. 245 lakhs, is just being (1926) taken up. The reservoir now under construction when completed will be the largest artificial lake in India and second to the Assuan Dam in Egypt which is the biggest in the world.

The dam has been projected in two stages. The first stage is designed for a storage of 80' feet of water above the bed

and in the second or final stage, 118' of water above sluice level. The first stage of the dam was sanctioned in G. O. No. C. 1319—84—90 dated 12th October 1911 at an estimated cost of Rs. 81 lakhs and a revised estimate for Rs. 103.43 lakhs was subsequently sanctioned by Government in the year 1916. The height of the first stage dam is 88 feet. At present, the dam has been raised to a height of 80 feet in the river bed portion over a length of about 895 feet. The flanks immediately on either side have been raised to a height of 108 feet nearly.

12 villages in the Mysore Taluk, 16 villages in the Krishna-rajpet Taluk, 2 villages in Hunsur Taluk and 14 villages in Yedatore Taluk will be affected by the 88' contour lines, involving the submersion of a total extent of 10,026 acres and 24 *guntas* as detailed below:—

	Acres	Guntas
1. Mysore Taluk .. ..	2,268	26
2. Krishnarajpet Taluk .. ..	4,075	22
3. Hunsur Taluk .. ..	24	33
4. Yedatore Taluk .. ..	3,657	23
Total .. ..	10,026	24

Two canals have been opened from either side of the Dam for irrigation—Right Bank Low Level Canal and Left Bank Low Level Canal. These are fed by two irrigation sluices built at 40 feet above the river bed. The length of the Right Bank Low Level Canal (main) is 18 miles from which several branch channels emanate covering a distance of 9½ miles. Both the main and branch channels which run through the Taluks of Seringapatam and Mysore irrigate an extent of 1,945 acres yielding an annual revenue of Rs. 9,500 to Government. The Revenue derived so far since water was let in the channels in the year 1916-17 amounts to Rs. 32,358. The amount of contribution recovered from the holders of lands rendered irrigable by this canal aggregated to Rs. 47,647.

The left Bank Low Level Canal covers a distance of 13 miles and irrigates an extent of 1,344 acres of land in Krishna-rajpet and Seringapatam Taluks, the annual revenue derived

being Rs. 6,777. The Government has already realised a revenue of Rs. 25,593 since water was made available in this canal for irrigation purposes. The contribution recovered from the holders amounted to Rs. 34,097.

Three channels above the reservoir, viz., the extension of Mandagere and of Hemagiri Channels and the new Chāmarāja Right Bank channel have, either fully or partially, been opened for irrigation. Portions of Yedatore, Hunsur and Krishna-rajpet Taluks are commanded by these channels. The area irrigated by them and the annual revenue are noted below :—

	Area irrigated	Annual Revenue
	Ac. g.	Rs. a. p.
(1) Chāmarāja Right Bank Channel ..	6,998 27	22,894 10 11
(2) Mandagere Extension .. ..	3,337 34	8,647 10 7
(3) Hemagiri .. ..	791 13	4,033 3 7

The revenue already derived under these channels amounted to Rs. 1,79,264 while Rs. 2,38,805 was recovered in the shape of contribution.

As a large extent of cultivated land was coming under submersion by the first stage of the reservoir, as also a number of villages, Government thought it advisable to provide the expropriated ryots with new lands which could be cultivated and irrigated, instead of giving them money compensation. The total extent of lands submergeable is about 10,000 acres exclusive of *kharab*, etc., of which an area of 9,775 acres has been acquired to Government and the lands granted in exchange under the Land Compensation Scheme to 10,359 acres. 8 new villages have been already formed for settling the displaced ryots and proposals for the formation or extension of 24 villages are under consideration.

The total expenditure under compensation has up-to-date amounted to Rs. 12,51,270.

Lakshman-  
tirtha.

**Lakshmantirtha.**—A tributary of the Cauvery. It rises in the Western Ghāts, in the Brahmagiri which forms the

southern frontier of Coorg. Its whole course is north-east. Entering Mysore two miles south of the village of Chikka Hejjur in Hunsur Taluk, it flows past Hanagod, Hunsur and Katte Malalvadi into the Yedatore Taluk, where it falls into the Cauvery near the village of Sagarkatte. It is a perennial stream, and though a smaller river than the Kabbani, is considerably more utilized for irrigation. The following lands are irrigated from it. The right bank from Hanagod to Katte Malalvadi; the left bank from Katte Malalvadi to the Seriyur *anicut*; both banks from the Seriyur *anicut* to Marchahalli; the left bank from Marchahalli to Sagarkatte; the right bank from Sagarkatte to the confluence with the Cauvery. It is crossed by seven dams.

The first dam thrown across the river is the Hanagod, below the village of the same name. It is built in the ordinary manner, of rough rubble stone, its strength being greatly augmented by the rocky formation of the river bed. The channel, which bears the same name, is led off on the right bank of the river, and after running for nine miles, divides into three branches, *viz.*, the Nellur 7, Hanumantapur 24, and Wudur 20 miles in length. The Nellur follows the course of the river, and ends in the Elephant tank near Hunsur. The Wudur and Hanumantapur, however, passing through a deep cutting, enter the watershed of the Kabbani river, the Wudur running in an easterly, the Hanumantapur in a southerly direction. Six tanks are fed by the Hanumantapur in its course, *viz.*, the Pudukote, Nanjanhalli, Sowe, Harrupur, Belliganhalli, and Gudamanhalli. The total revenue derived from the Hanagod and branches, altogether 66 miles in length, irrigating 4,101 acres, is Rs. 18,245. The dense jungles which surround the channels interfere with extensive cultivation. The drainage from the Wudur and Hanumantapur channels is taken up by the Dāsanpūr and Māikālwe; the latter feeds the Karigal, Hollehundi and Parvatam tanks on the banks of the Kabbani.

The Rāmenhalli, an old breached dam, is the next, about three miles up the river from Hunsur; the channel was led off on the right bank, and ran for 20 miles, passing through the town of Hunsur.

The Katte Malalvādi, situated near the village of the same name, about 4 miles below Hunsur, is the third dam on the river.

The channel has a course of 11 miles along the left bank. The irrigated area is 509 acres, while the revenue derived is Rs. 2,500.

Near the village of Hundwādi is the Hangarhalli dam, giving rise to two channels, the Siriyūr and Husenpura. The former, on the left bank, runs for 11 miles, and yields a revenue of Rs. 1,753; the latter, on the right bank, has also a course of 11 miles, with a revenue of Rs. 3,246.

The fifth dam is Marchahalli, giving rise to a small channel of the same name. The dam breached in 1864 and a new dam was constructed at a short distance above the site of the old one. The channel which runs along the left bank is 10 miles long and yields a revenue of Rs. 2,392.

The Sagarkatte dam, built by Dewan Pūrnaiya near the village of the same name, gives rise to the Anandūr channel on the right bank. This channel was originally carried as far as Mysore, it having been the constructor's intention to supply the town with the river water; the design however failed, and the channel is in order for only 20 miles. The revenue derived is Rs. 7,278, on an irrigated area of 1,317 acres.

The Cholanhalli is the last dam on the river, about half a mile above its confluence with the Cauvery; the dam breached in 1864, but the irrigation under the channel is kept up by the drainage of the Anandūr, under which channel it runs for its whole length.

Lōkapāvani  
(world-purifier).

**Lokapavani** (*World-purifier*).—A small stream running to the Cauvery. It rises to the west of Nagamangala, and flowing with an easterly course past the French Rocks, receives the stream from the Mōtī Talāb, and enters the Cauvery opposite the Karighatta peak, off the north-eastern point of the island of Seringapatam.

Madapura.

**Madapura**.—A village in Krishnarajpet Taluk, about half a mile from the Hēmāvati. Population 762.

Has several temples. The Triyambakēsvara, situated to the east of the village, is a small temple enclosed in a mound. It appears to be an old structure in the Hoysala style. There is a fine figure of Ganapati in the *sukhanasi*. The ceilings of the *garbhagriha*, *sukhanasi* and *navaranga* are well executed;

that of the *sukhanasi* showing a unique design and looking as if it were made of iron bands fixed with nuts and bolts. The ceiling of the *garbhagriha* has a fine lotus with three concentric rows of petals. The work resembles that at Mavuttanhalli. The *sukhanasi* door-sill and jambs consist of the broken parts of an old *viragal*, the lowest panel of which shows a man kneeling and tearing up a boar by its mouth. The fragmentary inscription on the *viragal* was copied by the Archæological Department in the year 1914-15. The ruined Mahalingēsvara temple, also in the Hoysala style, had a good stone tower, now gone to ruin, with *nandis* at the corners and niches surmounted by *simha-lalātas* in the four directions. Above the niches were small figures on all sides which have now fallen off. The outer walls have a few niches between pilasters. The Chennigarāya temple, consisting of a single cell, has a figure, about 3½ feet high, of Chennigarāya or Kēsava. Outside is kept a good, though mutilated, figure of Vishnu. The Virabhadra temple, which is comparatively a modern structure, has in its *navaranga* small neat figures, about 1½ feet high, of Sūrya, Bhairava and Bhringi. An inscription on a stone beam belonging to a well which is now filled up tells us that Muddukrishnamma, wife of Krishna-Rāja-Wodeyar III, built the well. It appears she was a native of this place. The village, situated about half a mile from the Hēmāvati, contains about 25 families of Smārtha Brāhmins.

**Maddur.**—A town on the right bank of the Shimsha, 36 <sup>Maddur.</sup> miles north-east of Mysore, on the Bangalore-Mysore railway and the Bangalore-Seringapatam road. It is a municipality, and till 1875 was the head-quarters of the separate Maddur Taluk. This was for a time formed into a sub-taluk under Mandya Taluk, but in 1886 was absorbed in that Taluk.

Population in 1921	Males	Females	Total
Hindus .. .. .	1,053	990	2,043
Mussalmans .. .. .	408	329	737
Christians .. .. .	21	14	35

Maddur, properly Marudur, appears to have been formerly a place of importance, but has never recovered from the destruction to which it became subject during the war of Tipu with the English, and is unhealthy. There are two large Vaishnavite temples, dedicated to Narasimha and Varadarāja (see below) which draw a nominal allowance from Government. A fine brick bridge of seven arches, constructed in 1850, spans the Shimsha, and has now been used for the railway as well as the road. Tradition claims for Maddur a great antiquity. According to the story referred to below, it was originally named Arjunapuri after Arjuna the Pāndu prince, who arrived there on pilgrimage. The Shimsha also bears the name of the Kadamba, from a *rishi* who resided on its banks. Under the Gangas, it formed part of the province of Chikka Gangavādi, and in later times Vishnuvardhana of the Hoysala line is stated to have given Maddur in *inam* to the Srivaishnava Brāhmins. He is also stated to have built the Maddur tank and the temple of Varadarāja. The *agrahāra* was called Nārasimha-chaturvēdi-mangalam, after his son. The fort was taken in 1617 by the Dalavāyi of Mysore, during the reign of Rāja Wodeyar, and was rebuilt by Haidar Ali. It was dismantled by Lord Cornwallis in 1791 on his march to Seringapatam.

About three miles west of Maddur are the remains of an old fort named Nāgarakere, which was inhabited 600 years ago by a Pālegār named Murgurta Rāya. According to the popular legend, he was the son-in-law of Ganga Rāja of Sivasamudram, and his wife was perpetually boasting of her father's splendour, declaring among other vaunts that she could hear her father's fort-gate, which was made of bell-metal, shut every evening at sunset. Incensed at this, her husband determined to prove his power superior to that of Ganga Rāja, and marched an army against Sivasamudram, which he took and destroyed.

Four miles from the town is an unfinished tank, known as the Sūlekere. It was commenced about 700 years ago by a woman of the dancing-girl caste, who died before it could

be finished. It is estimated that its completion would cost a lakh and a half of rupees, and would bring more than a thousand *kandis* of wet land under cultivation.

There are cross roads from Maddur to Malvalli and the Cauvery Falls southwards, and to Huliurdurga northwards.

The Narasimha temple referred to above is a Hoysala building facing east with later additions in the Dravidian style with a *gōpura*. The *mahādvara* is surmounted by a lofty *gōpura* or tower. The outer walls are decorated with pilasters and miniature turrets. Around the *garbhagriha* are three niches in the three directions. There are also two more on the outer walls of the *navaranga* on the north and south. The *navaranga* is supported by four well carved black stone pillars adorned with bead work. The central ceiling, which must have been a good one, has been recently removed and glass windows set up to let in light. The image of the god, though elegantly carved, is a terrific seated figure, about 4 feet high, represented as tearing out the entrails of the demon Hiranyakasipu lying on the lap. Of the eight hands of the god, four bear the attributes, a discus, a conch, a noose and an elephant-goad, two are engaged in tearing out the entrails and two in lifting them up for wearing around the neck as garlands. The *prabha* or glory has the ten incarnations of Vishnu carved on it. To the right of the god stands Prahlāda with folded hands and to the left Garuda. In the *sukhanasi* are kept along with the processional images of the temple those of the Varadarāja and Rāma temples also. Of those, the images of the Narasimha and Varadarāja temples are very handsome figures. The front hall has on either side three cells facing one another: the first cell to the left is the store-room, the second and the third enshrine Rāmānujāchārya and Vēdāntāchārya; the first to the right has Yasōda with child Krishna, as also Srīnivāsa; the second Vishvaksēna and Nammālvār, and the third Manavālamāmuni or Jīyar. The *prabha* of Yasōda has sculptured on it the *ashta-dikpālakas* or regents of the eight directions. The temple has two goddesses in separate shrines in the enclosure, the one in the south shrine known as Saumyanāyaki and the other in the north known as Narasimhanāyaki. In the north of the enclosure is a shrine containing well carved figures of Rāma, Lakshmana,



Sita and Hanumān, the last standing in a peculiar posture with the right hand raised to the nose, as if anxiously awaiting the orders of his lord Rāma. A new Hoysala inscription, dated 1325, is to be seen on a slab built into the ceiling of the temple kitchen. The image of the god in the Varadarāja temple, about 10 feet high, is exquisitely carved, but has no *prabha*.

One of the inscriptions in the Narasimha temple is dated in 1150 A.D. Another at the outer entrance has been set down to the 10th century. In the *navaranga* of the temple, there are four well-carved pillars of black hornblende similar to the ones usually found in temples of the Chālukyan style. Besides that of Narasimha, the temple contains also images of Yasōda with child Krishna on the lap, Srīnivāsa, Rāma, Lakshmana, Sita and Ānjanēya. The last four were originally in the Rāma temple from which they were removed and set up here some years ago. An image of Lakshminarasimha was subsequently set up in their place. All the images in the Narasimha temple are made of black stone and are more or less beautifully carved.

A palm-leaf manuscript of the *Sthala-purāna* which professes to be an extract from the *Brahmānda-purāna* and consists of 12 *adhyaayas* has been examined by the Archæological Department. In it Maddur is called Arjunāpuri and also *Kadambakshētra*. The god Narasimha is stated to have been set up by Brahma and worshipped by the sage Kadamba. The Maddur river is called Kadambanadi after the sage Kadamba. Arjuna is said to have gone to Maddur accompanied by Krishna, worshipped the god and built the *vimāna*, etc., of the temple. The following are mentioned as the 8 *tirthas* at Maddur:— Padma, Brahma, Rishi, Prahlāda, Ānanda, Narasimha, Yādava and Pāndava; and a festival named *Ashtatīrthōtsava* is said to take place on the 12th lunar day in the bright fortnight of *Āsvayuja* (September-October) every year.

In the inscriptions, Maddur is called *Marudur* and also *Narasimha-chaturvēdimangala*. The god in the Varadarāja temple is also known as Allālanātha, Allāla being a Kannada corruption of the Tamil Arulāla which is a synonym for *Varada*. The god Varadarāja at Conjeevaram is also known as Arulālap-perumā. The image of Allālanātha, about 10 feet high, is a

wonderful work of art characterised by a marvellous elaboration of details both in front and on the back. The rich carving on the back of this image was so well-known among the people that it has given rise to a common saying in Kannada, *viz.*, *Ellā dēvara munde nōdu, Allālanāthana hinde nōdu*, which means 'see all the (other) gods in front, but Allālanātha on the back.' There is a tradition that the Hoysala king Vishnuvardhana set up this image here in order that his mother, who was too aged to go to Kānchi, might worship Varadarāja every day. There is also a ruined Isvara temple at Maddur, the materials of which were being removed for rebuilding in a more central place. The pillars, beams and capitals show pretty good work, but bear no inscriptions.

The Maddūramma temple is dedicated to the village goddess. Maddūramma is the goddess presiding over Maddur as Hāsanāmba is the goddess presiding over Hassan. The goddesses, said to be seven sisters, are represented by seven natural stones which are in a line in the open ground and protrude a few inches above the ground level, the central ones being bigger than those on the sides. It appears they refused to be in houses; so they are in the open in a pond-like basin in front of a *mantapa*, an oblong platform in mortar being built around them. A *jātre* is held every year. The devotees of these goddesses are generally the lower classes of the people.

*Municipal Income and Expenditure.*

Year	Income	Expenditure
1921-22 .. ..	2,680	2,309
1922-23 .. ..	2,111	2,422

**Malali.**—A village in Heggaddevankote Taluk. Popu- Malali.  
lation 1,269.

This contains two important Jain *bastis* and has a large population of Jains. In Bhīmanakōte, a suburb attached to it, a big *jātre* is held every year.

Malvalli.

**Malvalli.**—A Taluk in the east. Area 391 square miles. Headquarters at Malvalli. Contains the following hoblis, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayamgutta	
Boppagowdanapura.	45	19	34	11	..	..	27,803
Chickkarasinakere.	40	25	31	7	2	..	22,334
Halagur ..	52	20	52	..	..	..	16,414
Kiragaval ..	47	37	42	3	2	..	26,100
Malvalli ..	51	18	48	3	..	..	27,291
Total ..	235	119	207	24	4	..	1,19,942

Principal places with population.

Chottanahalli 1,478; Belakavadi 5,820; Boppagowdanapura 1,108; Doddarasinakere 2,220; Halagur 2,603; Kalkurni 3,167; Kaddakotanhalli 1,369; Kiragaval 2,063; Malvalli 7,402 and Purigal 1,535.

The Cauvery forms the southern boundary, and receives towards the east the Shimsha, or Maddur-Hole, into which all the waters of the taluk flow. At about the middle of the southern boundary, the Cauvery divides into two branches, forming the island of Sivasamudra, and precipitating itself into deep ravines in the picturesque Cauvery Falls. The course of the Shimsha is at first east, but from the village of Sargur, where it is joined by the Kanva from the north, it runs south into the parent stream. Neither of these rivers is at present a source of irrigation, some channels which were formerly drawn from the Kanva having fallen out of repair. The latter part of the Rāmasvāmi channel, drawn from the Cauvery near Bannur, irrigates lands in Purigal hobli, but they chiefly belong to the Jahgirdar of Sivasamudram. All the remaining irrigated land is below the few tanks. The two largest, the Malvalli and Maranhalli tanks, are in the immediate neighbourhood of Malvalli, and their waters, uniting into one channel, irrigate land to a

distance of 9 miles. A large tank has also been recently formed by a dam across the Heb-halla a tributary of the Shimsha, at Arasinkere.

The taluk generally is an undulating plain, except on the south-east, which is occupied by the Basavana-betta State Forest, and by hills of inconsiderable height: of these, the principal are Kabbaldurga (3,507 feet), Basavana betta, Bemmana kandi betta, Tayalur betta, Singrajpur betta and Achala betta.

The soil in the south-eastern quarter of the Taluk is mostly rocky and shallow: also in parts of the north-west. In the remaining parts it is generally red, with more or less admixture of sand. Towards the south-west the soil increases in depth, colour and fertility, until the rich soils, including patches of black soil, on the border of the Tirumakudlu-Narsipur Taluk are met with. The crops vary with the soils, jola, cotton and Bengal gram being grown to some extent in the better soils, while only ragi, save, avare, togari and other pulses are grown in the poorer soils. The wet lands may be described as generally inferior, and there is almost entire absence of sugar-cane cultivation. Mulberry is the chief crop in gardens, and it is grown even in dry lands, but in the latter case is poor. Areca, cocoa-nut and plantains are sparsely represented. Silk and hides are the principal articles exported from the Taluk. Halagur was once the seat of a considerable iron industry, but owing partly to lack of fuel and charcoal, and partly to the competition of foreign iron, smelting has been almost abandoned.

The revenue settlement was introduced in 1893. The area of the Taluk was thus distributed:—

	Acres.
Cultivable (dry 1,10,613; wet 4,497; garden 2,594) ..	1,17,705
Uncultivable .. .. .	68,102
Inam villages .. .. .	39,202
Forests .. .. .	24,154
Kāvāls .. .. .	608
Total .. .. .	2,49,771

The unoccupied area was 1,166 acres. The total Revenue Demand for 1922-23 was Rs. 1,05,687; and for 1923-24 was Rs. 1,00,531.

The Bangalore-Mysore road *via* Kankanhalli runs through Halagur and Malvalli, and is crossed at Malvalli by the road from Maddur to Sivasamudram. There is also a road from Sosale through Belakavadi to Sivasamudram, with a branch from near Purigal to Talkad.

Malvalli.

**Malvalli.**—A town situated in 12° 23' N. lat., 77° 7' E. long., 28 miles east of Mysore, at the intersection of the Mysore-Kankanhalli and Maddur-Sivasamudram roads, 18 miles south of the railway at Maddur. Head-quarters of the Taluk of the same name, and a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	3,404	3,298	6,702
Muhammadans	..	..	..	343	311	654
Christians	..	..	..	29	15	44

An inscription of 1,685, in the time of Chikka-Dēva-Rāja, describes it as abounding in fruit-trees and filled with learned men. It formerly possessed a large fort, built of mud and stone, which is now in ruins.

Haidar gave Malvalli in Jahgir to his son Tipu, so that it then enjoyed considerable prosperity, although it does not appear that the population was greater than it is now. Below the Malvalli tank is the site of a fruit garden which Tipu planted, now occupied by paddy-fields. About two miles from the town, and close to the new Mysore road, is the scene of the only engagement which took place between the British army under General Harris and Tipu Sultān, during the march of the former on Seringapatam in 1799. Bullets, etc., are frequently found in the neighbourhood after a heavy shower of rain. After the action, Tipu sent and destroyed Malvalli to prevent its being of any use to the British army.

#### *Municipal Funds.*

Year		Income	Expenditure
1921-1922	.. ..	6,927	5,010
1922-1923	.. ..	10,501	5,679

**Mamballi.**—A village in Mysore Taluk. In the Tamil inscriptions of the place, this place is surnamed Viravallāpattanam. In the *navaranga* of the Vaidyēsvara temple at the village is kept a good figure, about 4 feet high, of Subrahmanya, seated on the peacock, with 12 hands, 3 of his faces being to the front and the other 3 at the back. In front of the temple stands a curious figure wearing a garland of Tulasi (*ossimum sanctum*) beads and holding with the hands the hilts of a double-handed sword placed on the neck. In a separate shrine is the goddess of the temple, a fine figure about 2½ feet high. A set of copper-plates containing an incomplete inscription of one of the Punnād kings has been forthcoming from this place. Punnād or Punnata was an ancient kingdom situated in the south of Mysore. It is mentioned as Paunnata by Ptolemy in the second century. As only one record of this line of kings has been known till now (see I. A. XVIII, 366), this inscription, though incomplete, has to be looked upon as an important find. It mentions a king Rāshtravarma who was of the Kasyapagōtra and who ruled a kingdom which was watered by the Cauvery and the Kapila. Judging from the palæography, the plates appear to belong to the middle of the 6th century.

**Mandya.**—A Taluk in the north-east. Area 449 square miles. Headquarters at Mandya. Contains the following hoblis, villages and population:—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Govern-ment	Sarva-manyā	Jodi	Kayam-gutta	
Authagoor ..	33	27	31	1	..	1	16,781
Basaral ..	50	25	49	..	..	1	13,530
Dudda ..	54	18	53	1	..	..	18,091
Kottathi ..	35	17	32	3	..	..	18,287
Koppa ..	44	59	41	1	1	1	21,524
Maddur ..	43	19	38	..	..	5	20,295
Mandya ..	43	44	35	5	1	2	27,524
Total ..	302	209	279	11	2	10	1,36,032

Principal  
places with  
population.

Besagarahalli 1,592; Budnoor 1,747; Guttalu 1,698; Holalu 1,221; Honnalagere 1,513; Keragodu 2,482; Kestur 1,832; Kottathi 1,188; Kowdle 1,333; Maddur 2,754; Mandya 4,784; Nidaghatta 1,120; Santhekasalgere 1,642; Sathanoor 1,196 and Yelachakanahalli 1,331.

The Taluk was increased in 1875 by the addition of the Maddur Taluk, with the exception of the Arasinkere hobli, joined to Malavalli; and in 1882 by the addition of the Koppa hobli from the Kunigal Taluk.

The eastern portion is watered by the Shimsha or Maddur-Hole, which is crossed 9 miles above the town of Maddur by the Maddur *anicut*, recently re-built by cut stone. It gives rise to the Maddur Ane channel, running altogether for a distance of 12 miles to the Maddur tank, and irrigating 1,090 acres. This also branches into the following channels:—

Chamanhalli, 2½ miles; Barian, 2 miles; Vaidyanathpur, 3¼ miles; and Kemman, 5½ miles; altogether irrigating 1,910 acres. The remains are visible of another channel from the Chikka Hole to the Kestur tank, but this has been out of repair and not used for about 80 years. The western portion of the Taluk is occupied by chains of rain-fed tanks, the drainage being south-easterly, towards the Shimsha. There are altogether over 200 tanks used for irrigation, of which Maddur tank is the largest, and 29 others are large. The wells are of no importance.

The country is gently undulating, and is only moderately wooded with banyan, *ippe* and other trees, there being no jungle, and only some small scrub on the eastern and north-western boundaries.

The soils for dry crops are as a whole poor, being sandy and gravelly, shallow and in some places very stony, especially in the uplands in the north. Black soil is rare. Good red soil occurs in the centre, and east of the Shimsha in the south. The soils in the wet lands are pretty uniform and of fair quality, except in those reclaimed under the new Maddur channel, and even here they are gradually improving from being brought under cultivation.

The usual dry crops are grown. The principal wet crop is rice. There is not much sugar-cane, but there is a good deal of mulberry in the east. The areca gardens were ruined in the famine. The gardens that now remain are not very good and contain chiefly cocoa-nut, plantains and mulberry, with minor crops of chillies, vegetables, etc. The *honge* trees are not here utilized for supplying manure to rice-fields as in districts to the east. But huchch-ellu or other inferior crop is grown in rice-lands after the harvest and is then ploughed in. Silt from tanks is largely used for manure both in wet and dry soils.

Sheep are numerous. A superior kind of *Kumbli* is made at Mandya, Satanur, Mudagere and other places. Silk worms are largely kept by both Muhammadans and Hindus, who send the cocoons principally to Channapatna, where the silk is reeled.

The revenue settlement was introduced in 1888, except in Koppa hobli, which was settled with Kunigal Taluk in 1881. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 1,33,936 ; wet 10,585 ; garden 3,171)	1,47,692
Uncultivable .. .. .	91,938
Inam villages .. .. .	23,975
Total	2,63,605

The unoccupied area was 3,822 acres. The total Revenue Demand for 1922-23 was Rs. 1,91,531 and for 1923-24 was Rs. 1,87,047.

The Bangalore-Mysore railway runs through the south of the Taluk from east to west, with stations at Maddur, Mandya and Yeliyur. The Bangalore-Seringapatam Trunk road is close alongside the railway. From Mandya there are roads north to Basaral and south to Bannur. From Maddur there are roads north to Hulyurdurga and south to Malvalli, Sivasamudram and the Cauvery Falls. There is also a road from Lingarajachatra to French Rocks.



Mandya.

**Mandya.**—A town situated in 12° 32' N. lat., 76° 57' E. long., 25 miles north-east of Mysore, on the Bangalore-Mysore Railway and the Bangalore-Seringapatam road. Headquarters of the Mandya Taluk, and a municipality.

Population in 1921	Males	Females	Total
Hindus .. .. .	2,255	2,158	4,413
Muhammadans .. .. .	147	132	279
Christians .. .. .	25	26	51
Jains .. .. .	69	75	144

The following is the mythological account of Mandya as contained in the local *Purāna*. In the *Kṛita Yuga*, when the country was covered with thick jungle, a *rishi* who made *Tapas* here, was in the habit of teaching the wild beasts to pronounce the sacred word *Vēda*. On this account, he named the place *Vēdāranya*, and established therein the god *Janārdana* or *Varadarājasvāmi*, whose temple is still standing. During the same age, another *rishi* set up the god *Sakalēsvara-svāmi* there. Vishnu appeared to him, and hence the place was re-named *Vishnupura*. Towards the end of the *Dvāpara Yuga*, a king, by name *Indravarma*, who was without issue, removed here in the hope of obtaining a son. His prayers were answered, and his son, whose name was *Sōmavarma*, built a fort and *agrahāra*, and nominated the site *Mandēvēmu*, which has since been corrupted into *Mandya*.

But *Mandya* appears to be named after the native place, near *Tirupati*, of the first *Brāhman* families who settled there, the village having been granted by *Krishna-Rāja* of *Vijayanagar*, in 1516, to *Gōvinda-Rāja*, twelfth in descent from *Anantāchārya*, a disciple of the reformer *Rāmānujāchārya* and a distinguished devotee of the idol *Venkatēsa* at *Tirupati*. *Mandya* continued to remain a *sarvamānyam* village for *Srī Vaishnava Brāhman*s until the time of *Tīpu Sultān*, who withdrew the allowance. He also removed the Taluk cutcherry from *Mandya* to *Keragod*, but *Pūrnaiya* retransferred it to *Mandya*.

Near the south outlet of the Mandya tank is a Virara-gudi or hero-shrine containing a sculptured slab measuring 6' by 4'. This *viragal* possesses some features not usually found in specimens of this class. It contains 5 panels, of which the lowest shows warriors fighting on foot and the next higher horsemen engaged in fight. The third panel has a *vimāna* or celestial car in the centre flanked by female *chauri*-bearers and elephants with riders, the latter apparently stretching out their hands in surprise. There are besides two more standing figures at either end. The fourth panel represents a music party consisting of drummers, etc., with a seated Garuda in the centre, while the top panel has a figure of Vēnugōpāla above the Garuda of the next panel with standing figures to the right and a *linga* with a bull, etc., to the left. The top panel probably represents both Vaikuntha and Kailāsa to which the fallen heroes, according as they are Vaishnavas or Saivas, are supposed to go. Chikka-Mandya also contains several *viragals* in 4 panels, the lower two representing battle scenes, the third showing a *vimāna* flanked by female *chauri*-bearers and elephants with or without riders and the fourth a *linga*, etc. It is not clear why the elephants are shown at the ends of the third panel.

#### Municipal Funds.

Year	Income	Expenditure
1921-1922	2,456	3,050
1922-1923	2,413	2,564

**Manipura.**—An ancient city of which the ruins are pointed out three miles south-east of Chamarajnagar. The legend regarding it has been given in the section on the history of the District. Manipura.

**Marahalli.**—About a mile from Malvalli. The Narasimha temple at this place appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A.D. 1014, the temple is called Rājāsraya-vinnagaram. As Rājāsraya was a title of the Chōla king Rājarāja (985-1012), we may perhaps conclude that the temple was founded by him or during his reign. Marahalli.

Mēlkōte.

**Melkote or Melukote.**—A celebrated sacred town in the Seringapatam Taluk, situated in 12° 40' N. Lat., 76° 43' E. long., 20 miles north of the kasba, built on the rocky hills named Yadugiri, overlooking the Mōti Talāb and the Cauvery valley. It is a municipality.

Population in 1921				Males	Females	Total
Hindus	..	..	..	3,061	3,148	6,209
Muhammadans	..	..	..	75	14	89
Jains	..	..	..	4	..	4
Total				3,140	3,162	6,302

*Mēlkōte*, high or superior fort, is one of the principal sacred places in Mysore. When the Vaishnava reformer Rāmānujāchārya fled from the persecution of the Chōla king, early in the 12th century, he took up his residence at Mēlkōte and lived there for 14 years. It thus became the chief seat of the Srī-Vaishnava sect of Brāhmans, who reaped the benefit of the conversion by their apostle of the Hoysala king Bitti-Dēva, thence forward called Vishnuvardhana, in obtaining assignment of all the most fertile tracts of land in the neighbourhood, especially of the *Ashta Grāma* (see above p. 235) on either bank of the Cauvery.

The place suffered at the hands of the Muhammadans who wrecked Dōrasamudra in the 14th century, as it was to Tondanur, now Tonnur, at the southern foot of the hill, that the Hoysala king at first retired. It was subsequently restored, in about 1460, by Timmanna Dannāyaka, lord of Nagamangala, who was the minister of the Vijayanagar king Mallikārjuna or Immadi Praudha Dēva Rāya. The buildings must have been on a grand scale, as the remains of the Gōpāl Rāya gate on the south are of immense proportions. The former approaches are flagged with stones for a considerable distance. There is now a good road.

In 1771, the Mahrāttas having encamped to the south of the hill after their victory over Haidar Ali at Chinkuruli, the Brāhmans deserted Mēlkōte, which was as usual plundered. For the sake of iron, the immense wooden cars belonging

to the temples were set on fire, and the flames spreading to the religious buildings, some of them were entirely consumed. The principal temple is a square building, of great dimensions, but very plain, dedicated to Krishna under the name of Cheluva-pulle Rāya. As to the name Cheluva-pulle Rāya, Buchanan, (in his *Journal*, 1, 342) writes as follows :—

“Although the image represents Krishna, it is commonly called *Chilla Pulla Rāya* (Chelvapillē Raya), or the darling prince; for *Chillapulla* (Chelvapillē) is a term of endearment which mothers give to their infants, somewhat like our word ‘darling.’ The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows :—On *Rāmānuja* going to *Melukōte* to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* king of Delhi, who had carried away the idol. The *Brāhman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form and enjoyed her bed; for Krishna is addicted to such kinds of adventures. This had continued for some time when *Rāmānuja* arrived, and called on the image, repeating at the same time some powerful *mantrams*; on which the idol immediately placed itself on the *Brāhman’s* knee. Having clasped it in his arms, he called it his *Chillapulla*, and they were both instantaneously conveyed to *Melukōte*. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She was no sooner near the idol than she disappeared, and is supposed to have been taken into its immediate substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess, but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock.”

The original name of the presiding deity appears to have been *Rāma-priya*.

A more striking edifice is the temple of *Narasimha*, placed on the very summit of the rock. The large temple is richly

endowed, having been under the special patronage of the Mysore Rājas, and has a most valuable collection of jewels. (See below). As early as 1614, we find Rāja Wodeyar, who first acquired Seringapatam and adopted the Vaishnava faith, making over to the temple and Brāhmans at Mēlkōte the estate granted him by the Vijayanagar king Venkatapati Rāya. (See below). There is also an inscription of 1785, showing that even Tipu Sultān granted some elephants for the temple. The *Vairamudi* festival, which is the chief annual celebration, is attended by 10,000 people. The *Guru* of the Sri-Vaishnava Brāhmans, styled the Parakālasvāmi, lives at Mēlkōte and Mysore. The site of a ruined palace of the Mysore Rājas, adjoining the great temple, has now been laid out as a public garden.

The inhabitants are nearly all Brāhmans, 400 of whom are attached to the great temple and receive thence a daily allowance, some of them being men of learning. There is also a class of temple servants of Sūdra extraction, consisting of musicians, dancing-girls and Vaishnava or Sātānanas. The only persons in the place who live by industry are a few families of weavers and some shopkeepers. Two classes of Holeyas, called the Tirukula and Jāmbavakula, are credited with having assisted Rāmānuja in recovering the image of Krishna when it was carried off to Delhi, as related above. Hence they have the privilege of entering the temple once a year to pay their devotions. The houses are roofed with tiles, and have an old look from being carved with thorns. This is to keep off the monkeys, which are very numerous, and which, bearing a sacred character, it would be a grievous sin to destroy.

A strata of schistose mica which has decayed into a fine white clay is considered sacred. It is said to have been discovered by Emberumānār or Rāmānuja and is used by the Sri-Vaishnava Brāhmans for making the *nāma* or sectarian marks on their foreheads. It is in such demand for this purpose, on account of its purity, that it is transported to distant places, even as far as Benares. It is fabled to have been brought to Mēlkōte by Garutmān, the bird of Vishnu, from Svētadvīpa (the white island) in the Kshīrasamudra (the milk ocean).

On one of the pillars of the *navaranga* of the Nārāyanasvāmi temple here is a bas-relief, about 1½ feet high, of the Mysore

king Rāja-Wodeyar (1578-1617), standing with folded hands, with the name inscribed on the base. He is said to have been a great devotee of the god and a constant visitor to the temple. A golden crown set with jewels was presented by him to the god. It is known as Rāja-mudi after his name and is used even now for the god during one of the annual festivals. Tradition says that on the day of his death he was observed entering the *sanctum* and was seen no more afterwards. From the inscriptions on some of the gold jewels and gold and silver vessels in the temple, we learn that they were presents from Tipu, Krishna-Rāja Wodeyar III and his queens. With regard to a golden jewel presented in 1842 by Lingājammani of Krishna-vilāsa Sannidhāna, queen of Krishna-Rāja Wodeyar III, to the god Narasimha on the hill at Mēlkōte, this story is related. During a visit to Mēlkōte along with his pregnant queen Lingājammani, Krishna-Rāja-Wodeyar III left her at the foot of the hill and went up to pay homage to the god Narasimha. While eagerly looking at the royal party going up the hill, the queen, by a false step, fell from a height of 60 feet, but miraculously escaped injury. She then presented the above jewel as a thank-offering.

The Private Library of His Holiness the Yatirājasvāmigal of Mēlkōte contains a large number of Sānskrit and Tamil works bearing on the Visishtādvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pāncharātra, Dharmasāstra, and Grihya and Dharma sūtras, and commentaries on a good number of Sānskrit works. There are also a few Kannada and Telugu works. Several of the works contained in the manuscripts are authoritatively reported to be unpublished.

Cloths of good quality are made here, and ornamental *punkahs* or fans of the fragrant roots of the *kuskus* grass. There are many different kinds of rock on the hill.

#### *Municipal Funds.*

Year	Income	Expenditure
1921-22 .. ..	4,158	2,359
1922-23 .. ..	2,237	2,312

Mōti Talāb.

**Moti Talab.**—or lake of pearls.—A large tank at Tonnur in Seringapatam Taluk. It is formed by an embankment carried across a gap between two rocky hills, which stems the water of the Yādavanadi and other mountain torrents that there unite their streams. The mound, whose dimensions are given as 78 cubits high, 150 long, and 250 thick at the base, is said have been constructed by Rāmānujāchārya, the Sri-Vaishnava Brāhman reformer, who had taken up his abode at the neighbouring town of Mēlkōte. He is said to have named the tank Tirumalasāgara. The superfluous water is let off through a channel which has been cut with great labour through one of the hills, at such a height as to enable it to water a great portion of the subjacent plain, which is three or four miles in extent. When the tank is full it contains a sufficient quantity of water to supply the cultivators for two years; but owing to failure of rain, the water frequently continues lower than the opening of the outlet. Although the torrents bring down much sand, it so happens that the tank is never affected by that circumstance; for the two streams enter in such directions as to force all the sand towards the extreme corners, without diminishing the main depth. Nasir Jung, son of the Subadar of the Deccan, who visited it in 1746, gave it the name of Mōti Talāb or lake of pearls, an appellation to which its clear and beautiful water perhaps entitles it. The bank was breached and the water drained off by Tipu Sultān in 1798, to prevent its being used by an enemy besieging Seringapatam.

Moyar.

**Moyar.**—A river which forms the southern boundary of the Mysore State. It rises in the Mūkarti hill in the Nilgiris and flows north-east, having there the name of Paikarē. On reaching the edge of the plateau, it turns west and falls in a succession of cascades, known as the Paikara Falls (the upper 180 feet, and the lower 200 feet), to the tableland below. It then, for the rest of its course, flows east, running at the bottom of the singular gorge called the Mysore ditch from its presenting the aspect of a long deep moat as seen from

the crest of the Ghâts. Finally, after separating the Nilgiris from the Eastern Ghâts at the Gajalhatti pass, it joins the Bhavāni in the Coimbatore District, at Devanāyākankōte below the Rangasvāmi peak.

**Muduk-dore.**—A sacred hill near Talkad on the banks of the Cauvery, where the river takes a sudden turn to the south. On the hill is a temple dedicated to Mallikārjuna, whose *jātre*, held for fifteen days in January or February, is attended by about 10,000 people. Muduk-dore.

The hill is not very high, but the temple on it with its *gōpura* presents a pretty appearance when viewed from below. The *linga* here, known as Mallikārjuna, is one of the *panchalingas* of Talkad (para 26). In the *prākāra* is a *mantapa*, said to have been built some 70 years ago, which is known as *Chītramantapa* on account of the paintings on its walls which represent scenes from the *Saiva purānas*. There are also Kannada passages explaining the scenes as well as labels giving the names of individual figures. A *jātre* on a grand scale is held here every year in the month of *Māgha*, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an *āgamika* from Mysore discharges the duties of the officiating priest, though at other times a *tammadi* of the Lingāyat sect worships the *linga*. The image representing the consort of Tāndavēsvara is brought from the Vaidyēsvara temple at Talkad and kept here during the *jātre*. On the last day a bull race takes place, the winner receiving a garland from the *archak* in the presence of the god. He has also the privilege of being taken to Sripārvata in the Kurnool District. Excellent bulls are brought from various places to compete in the race. The village contains a large number of *mantapas* built by charitable people for the accommodation of pilgrims during the *jātre*.

**Mugur.**—It is a Municipal town in T-Narsipur Taluk situated 6 miles south by east of Narsipur, head-quarters of the hobli. Population 3,540. Mugur.

It has a temple of Tibba Dēvi, which is the scene of an annual festival in December or January resorted to by about 2,000 people.



The Dēsēvara temple at this place is a large building with a fine *gōpura* and a lofty lamp pillar in front. Opposite to the south *navaranga* entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple. The *Pancha-linga* shrines in the *prākāra* have well-carved door-ways and lintels. There is a well executed sugar-cane mill in stone which was formerly used to get sugar-cane juice for the *abhishēka* or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyēsvara temple at Talkad. A number of modern inscriptions on brass-plated door-ways, vehicles and bells are to be seen in the Tibbadēvi or Tripurasundari temple mentioned above. *T.-Narsipur* 88 has been made out to be an old Jaina epítaph. The top parapet round the temple contains mortar figures of various forms of Pārvati, Lakshmi and Sarasvati, as also figures of the *ashtadikpālakas* or regents of the directions, the 10 *avatāras* of Vishnu, the *Saptamātrikah*, etc., with labels below giving their names. Several of the labels have, however, become illegible, the number of the legible ones being 57. In front of the temple is a beautiful *mantapa* built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Dēvarāja Urs to the left of the temple is a quaint old structure.

*Municipal Income and Expenditure.*

Year	Income	Expenditure
1921-22 .. ..	1,277	1,432
1922-23 .. ..	1,621	1,692

Mutsandra.

**Mutsandra.**—A village in Nagamangala Taluk. Population 111.

At this place also is a Nāchchāramma temple in which a *brindāvana* is worshipped. At this temple gather together every year hundreds of *dāsaris* or Vaishnava mendicants of the Sūdra caste on their way to Tirupati. The villagers feed them and hand over their *mudupus* (or bundles the contents of which, mostly money, are dedicated to some god) for being delivered at the Tirupati temple.

**Mysore Taluk.**—A Taluk towards the centre. Area including the city is 312 square miles, containing the following *Hoblis*, Villages and Population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Saravanya	Jodi	Kayangutta	
Chattanahalli	36	22	25	7	1	3	16,058
Elwal ..	38	18	32	6	..	..	12,089
Kadakola ..	30	15	24	6	..	..	13,095
Kasaba ..	42	29	40	2	..	..	13,046
Mysore City ..	..	..	..	..	..	..	83,951
Varuna ..	42	29	40	2	1	..	13,642
Total ..	167	113	161	23	2	3	1,51,881

Ayirahalli 1,457; Dura 1,319; Dhanaganahalli 1,562; Edakola 2,142; Elivala 1,155; Harohalli 1,703; Hebbalu 1,194; Kadakola 1,502; Kuppagal 1,241; Mysore 83,951; Varakodu 1,514; Vajamangala 1,403; Varuna 633; Sinduvalli 1,148; Udabur 2,217.

Principal places with population.

The Taluk was extended by the addition of the Navashiahar and Varakod hoblis from Mysore Ashtagram Taluk in 1871. It lies between the Cauvery on the north and east, and the Kabbani on the south, though these rivers are beyond the boundaries and actually touch the Taluk for a very short distance. The drainage is principally from north to south, to the Kabbani. The nature of the country is undulating. There are few hills, the only one of importance being the Chāmundi hill, overlooking the city of Mysore from the south-east, and rising to about 1,000 feet above it. In the south-west there is a little scrub jungle, and wild date trees abound in all *nālas* and low-lying places.

The low level channel taken from the Krishnarājasāgara irrigates a few villages in the north. There are 92 tanks of which 11 are of the first class.

The revenue settlement was introduced in 1887. The area of the Taluk was thus distributed:—

Culturable: (Dry, 84,090; wet, 2,134; and garden 3,388)	..	..	..	..	..	89,612
Unculturable	..	..	..	..	..	60,373
Inam Villages (28,180)						
Amrut Mahāl Kāval 3,706	..	..	..	..	..	28,180
						<hr/>
Total acres	..	..	..	..	..	1,78,165

The unoccupied area was 11,079 acres. The total revenue demand for 1922-23 was Rs. 1,25,965 and for 1923-24 Rs. 1,25,282.

The Mysore State Railway passes through the Taluk from north to south with stations at Mysore, Chamarajnagar and Kadakola; and from north to north-west with stations at Belgola and Sagarakatte.

The Bangalore-Ootacamund road passes through Mysore, whence there are also roads to Bannur north-east, to Malvalli east, to Tirumakudlu-Narsipur south-east, to the Wynad south-west, and *via* Yelwal on the north-west to Coorg and to Hassan.

Mysore.

**Mysore.**—The Capital of the State and residence of the Mahārāja: situated in 12° 18' N. Lat., and 76° 42' E. Long., at the north-western base of the Chāmundi hill; is 2,525 feet above the level of the sea. The city is built in a valley formed by two ridges running north and south. It is about 9.50 square miles in area.

It contains four suburbs, *viz.*, 1. Kannegowdana Koppal; 2. Vonti Koppal; 3. Paduvarahalli village in the West and Kurubarahalli in the east; and covers an area of 9½ square miles. The population numbers 83,951 of whom 43,783 are males and 40,168 females.

The number of inhabited houses is 15,093 ; of which 627 are terraced, 13,936 tiled and 530 thatched. The population is composed of the following classes :—

Population in 1921	Males	Females	Total
Hindus .. .. .	34,728	31,925	66,653
Muhammadans .. .. .	7,308	6,344	13,652
Christians .. .. .	1,312	1,486	2,798
Others .. .. .	435	313	748
Total .. .. .	43,783	40,068	83,851

The population of the city was 68,111 in 1901 ; and 71,306 in 1911. It increased by 12,645 during the decade 1911-21 and by 15,841 during the twenty years ending with 1921.

The principal portions of the city may be briefly referred to here.

The Fort, in which the Palace stands, is situated almost in the centre of the city, and is surrounded by the finely laid out park, called Curzon Park (after His Excellency Lord Curzon, Viceroy of India), on the north and west. East of the Fort is the Doddakere tank, which is used by the inhabitants of the city for washing purposes. Further east, near the Race Course, is the Kāranji tank, which formerly used to supply drinking water to the inhabitants. On the west of the Fort, far away, is situated the Kukkarahalli reservoir, which, for a time, was a source of water-supply to the city, before the installation of the pumping plant at Belgola. The thickly populated portions of the city are situated mostly to the north, west, and south of the Fort, the eastern portions being mostly occupied by the Summer Palace, Vasanthamahāl Palace, the Palace Stables, the Chāmundi Vihar, the second Mahārāja Kumāri's Mansion, the Doddakere and Kāranji tanks and the Race Course and Gardens. Chāmarājpuram, Lakshmipuram, the Edgah, the Jalapuri, the Chetnahalli, the Chāmundi extensions, the Weavers' Lines, the new Holagēri, etc., are recent additions.

The Doddapet, Santhepet, Dēvaraj Market, the Lansdowne Bazaar and Chikka Angadi Street are the centres of trade. They are well stocked with country provisions and piece-goods.

**Streets and Avenues.**

The streets in the city have been laid out on broad and generous lines with regular foot-paths on either side for the convenience of pedestrians. Special check drains have been cut across these foot-paths to divert the storm water from flowing along the main roads away from the storm water drains. Some of these roads, such as the Sri Narasimharāja Boulevard and Mirza Road, form a notable feature of new Mysore. The great extensions of the city, Chāmundi Extension in the south, Edgah Extension in the North and Jalpuri Extension in the north-east, especially in the south-east towards the Lalitādri and north-west towards the Vānivilās Mohalla where the Mysore State Railway Officers' quarters are constructed during recent years, and the immense improvements introduced on all sides, including the installation of the Electric lights in the year 1907, have so completely transformed the place that persons who knew Mysore as it was twenty years ago would hardly recognize the present handsome and growing city, with its magnificent wide roads and imposing buildings.

**The Curzon Park.**

Of great interest are the public gardens, the Curzon Park, the Gordon Park, Nishad Bāgh, the Madhuvana gardens, the Zoo Gardens, and the Sri Narasimharāja Boulevard. Of Government Gardens proper, there are quite a number in the Mysore City. The New Palace Garden is one of the sights of Mysore. Of these the Curzon Park was opened in 1900 in commemoration of the visit of His Excellency Lord Curzon, then Viceroy and Governor-General of India.

**The Gordon Park.**

The Gordon Park is named after the late Sir James Gordon, tutor and guardian to His Highness the late Maharaja, Sir Sri Chamaraja Wodeyar Bahadur and subsequently British Resident in Mysore. Within it are situated the Public Offices of Government, including the District Office, the Jubilee Institute, the Maharaja's College and Students' Homes attached thereto, and the Cosmopolitan Club. A handsome statue of Sir James Gordon is placed near the entrance to the Public Offices. Nearly the whole Park is used as a playground for football, cricket, hockey, etc. In the evenings it is interesting to see hundreds of boys congregate here for play. The College, the University Library, the University Union Building, the University Library containing 9,832 volumes are all located within the precincts of this Park. Near by is the University Hostel, which accommodates about 150 students.

The Civil buildings of note lying about the centre of the City are, the Government Collegiate High School, Central Railway Offices, Chamarajendra Technical Institute, the Krishnarajendra Hospital, the Jagan Mōhan Palace, Quarters for the Representative Assembly Members, Maharaja's Sanskrit College, Banumiah's Collegiate High School, the Palace Dispensary and the appurtenant buildings, Maharani's Women's College, the Marimallappa's High School, the New Palace Offices, the Granary, a two-storeyed range of buildings extending along the west of the fort called the Lansdowne Bazaar, in the front of which a beautiful fountain plays, the new Municipal Office, the Town Hall and the Devaraj Market with the Dufferin Fountain in front of it. Civil Buildings.

The fort is quadrangular in form. The gates are situated on the north, south and west and in the east a new entrance is under construction. The ditch round the fort is now completely filled up and converted into a beautiful garden. The interior of the fort was, twenty years ago, crowded with houses. The interior has now been entirely cleared out and beautiful gardens and roads have been laid out round the new Palace.

Conspicuous on the high ground to the west in Gordon Park are the Public Offices, surmounted by a dome. Close by are the Victoria Jubilee Institute and the pile of the Mysore University Buildings, the Maharaja's College and other buildings. Public Offices.

In the older parts of the City the changes have been equally striking. The most important perhaps has been the filling in of the portentous great drain known as Pūrnaiya's Nullah. (See under Improvement of the City). Its place has been taken by a fine wide road, called Sayāji Rao road after the Gaikwar of Baroda. Other distinguished visitors have been similarly commemorated. One fine road is thus named the Albert Victor road; and the new Devaraj Market has in front of it the Dufferin Fountain; and the Sayāji Rao road is flanked by the Lansdowne Bazaars, a picturesque two-storeyed range extending along the west of the Fort.

The following is a description of the Palace as it was before the disastrous fire of February 1897, which destroyed much of what was its western part:—

The palace of the Maharaja which is situated inside the fort, facing nearly due east, is built in the Hindu style, and with The Palace.  
The old  
Palace described.

the exception of a few paintings executed by European painters at various times in the palace employ, contains little trace of the influence of European art. The front, which is gaily painted and supported by four elaborately carved wooden pillars, comprises the Seije or Dasara hall, an open gallery where the Maharaja is in the habit of showing himself to the people on great occasions, seated on his throne. This throne is one of the articles of interest in the palace. The original structure, which was of fig-wood overlaid with ivory, is generally stated to have been sent by Aurangzib to Chikka-Dēva-Rāja in 1699; but some doubt has been thrown on this assertion by Colonel Wilks. The palace legend runs that it was discovered buried at Penu-gonda, by the founders of the Vijayanagar empire, Hakka or Harihara and Bukka, to whom its locality was revealed by an ascetic named Vidyāranya, and that it was handed down from dynasty to dynasty until it came into the possession of Rāja Wodeyar. According to the same legend, it had once been the throne of the Pāndus, who reigned at Hastināpura, and Kampula Rāja is said to have brought it thence and buried it at Penu-gonda. It is certain, however, that the ivory throne was used by Chikka-Dēva-Rāja and his successors up to the accession of Tipu Sultān; that it was discovered in a lumber room of the Muhammadan palace after the downfall of Seringapatam, and employed at the coronation of the restored Rāja. Since then, it has entirely lost its original character, the ivory which covered the fig-wood of which the throne is made having been in its turn overlaid with gold and silver plating, which is carved into figures relating to Hindu mythology; the *simha*, or popular Hindu representation of a lion, whence the Sanskrit term for throne derives its name, being predominant, while the *hamsa*, a mythic bird, regarding which the legend runs that the head on which its shadow falls will once be encircled by a crown, surmounts the structure. As the crown in Travancore, so the throne is the peculiar emblem of royalty in Mysore, and on this account the Mysore Rāja is distinguished by the appellation of *Simhāsanaādhipati* or ruler enthroned. Another seat known as *Bhadrasana* or the auspicious seat is used for minor ceremonies.

To revert to the palace, its principal gate opens on a passage under the Seije, leading to an open yard. At the further or west side of this courtyard is the door leading to the women's apartments, which occupy most of the western portion of the palace.

The northern side comprises various offices, such as the armoury, library, etc., and on the south are the rooms occupied by the Maharaja. Of these the most interesting is the Amba Vilāsa, an upstairs room sixty-five feet square and ten feet high, with a raised ceiling in the centre. It was here that the former Rāja received his European guests and transacted the ordinary business of the day. A wooden railing separated that portion of the room in which the Rāja's seat was placed from the rest, and the adjacent wall was hung with pictures, principally of officers connected at different periods with Mysore, which His Highness was accustomed to uncover and point out to his European visitors. The floor was of *chunam*, and, with the exception of the doors, which were overlaid with richly carved ivory or silver, there was no attempt at magnificence or display. This hall has been recently entirely renewed in more modern style, and the ceiling raised on handsome iron pillars. The sleeping and eating apartments of the Rāja, which are for the most part small and confined, all opened upon the Amba Vilāsa, and just outside it was the stall in which was kept the cow worshipped by His Highness. The chapel is adjacent. Although the palace had been almost entirely built since the year 1800, it was in very bad repair and many of the tenements attached to it were crumbling to ruin. The only remaining portion of the palace of the old Hindu dynasty, which Tipu Sultān had demolished, is a room in the interior, with mud walls of great thickness and stability. This is known as the Painted Hall, owing to the decoration of its ceiling, and is said to have been the state room of the old palace, which was a much less pretentious building. As with most oriental courts, there was no attempt at isolation, and except in front, where there is an open space, the palace was pressed close on all sides by the dwellings of the poorest inhabitants.

After the destruction by fire of the eastern and northern wings of the Old Palace in 1897, it was proposed to raise a new structure on the site where the old one existed. Suitable designs admitting, as far as possible, of the utilisation of local materials were settled. The adoption of fire-proof methods of construction was made an essential feature of the new design, which was entrusted to Mr. Henry Irwin, late Consulting Architect with the Government of Madras.

† The New  
Palace.



The work was started in 1897 and completed in 1911-12 at an aggregate outlay of Rs. 41,47,913.

This grand and imposing structure measures 245 feet by 156 feet and is 145 feet high from the ground level to the topmost point of the finial of the main dome. In the centre of its front or eastern face is a carriage porch measuring 66 feet by 21 feet. From this porch there is a passage 15 feet wide, flanked on both sides by the *Sajje* or the Piazza and leading at its western end through the corridors to the marriage pavilion on the south and to the residential apartments on the north. The passage opens into an inner court-yard or quadrangle. At each end of the *Sajje*, there is a staircase leading to the first and second floors. The open court-yard, the corridors running all round its sides, and the marriage pavilion take up most of the ground-floor. The southern block consists of *Ambavilās* (ground first floors). On the ground floor of the north block are the Armoury, the Library, the Annexe with the electrical lift room and the servants' staircase. The Drawing and the Music rooms are on the first floor, while the second floor is occupied by bed rooms. On the first floor in the front, immediately over the *Sajje*, is the Durbar Hall which measures 135 square feet, while study rooms are formed on the second floor. The third, fourth and fifth floors formed only on the centre block do not contain any principal apartments, but form the supports for the main cupola.

The general appearance and the outline are Indo-Saracenic but the details of decoration of panels, friezes, niches, etc., are distinctly Hoysala in character. The central dome is the dominating feature while the rest are all subordinate to it. The mode in which the principal face is broken up and varied by cupolas, minarets, balconies, verandas and porches, so as to secure light and shade, is marvellous in effect. The porch in front with high pillars and the richly carved stone cantilever verandas are a feature in themselves. From the basement to the base of the main dome, the surface is adorned with rich sculptures of the very best class of Indian Art. Horizontal mouldings, vertical off-sets breaking up the surface into many projections, recesses, niches and panels relieved with superabundance of deep, sharp and fine carvings of scrolls, foliage, birds, animals and statuettes of very chaste and elegant design

are the chief characteristics of this Hoysala style of decoration. It is the combination of this fine sculptured style with the lofty grandeur and magnificent proportions of Saracenic art that gives to the structure a very pleasing appearance and produces striking effects of light and shade.

The interior decorations are no less noteworthy. The carvings in stone, wood and ivory, stone inlaying, stucco work and paintings are rich in patterns and varied in design. The stone carver has shown his patient labour in elaborating the details of his fancy, the wood carver, the facility with which he could turn his chisel to work out beautiful carvings in wood ; and the decorator and painter, as to how far his brush can excel other decorations. The combined efforts of all classes of artists have made the building what it is.

Many varieties of granite, porphyry, gneiss and trap have been used in the various parts of the structure. The porphyries have variegated spots of appropriate tints, which lend a cool and charming effect to their polished surface. The trap and the pot-stone have been largely used in the sculptures and the enrichment of panels, recesses, etc. The former is of greenish blue colour and the latter light grey. The colour combination as a whole with the highly artistic and very elaborately wrought work adds to the marvellous grandeur of the edifice.

Nor are the utilities neglected in the new construction. A complete scheme for the supply of filtered and unfiltered water, warm and cold, to the principal apartments has been installed. A system of high-class electric illumination has been provided and connected with the Cauvery power. An up-to-date steam plant to generate the necessary power has also been installed to serve as a stand-by plant. A very satisfactory scheme for fire protection of the Palace has been devised and executed. Drainage and sewerage arrangements on the most up-to-date sanitary standards have been completed.

Schemes for the improvement of the north and south gates of the Fort in which the Palace is situated have been sanctioned and are in progress. A comprehensive design for the final lay-out of the surroundings of the Palace and the whole of the interior of the Fort has been prepared. When this lay-out is completed, the new Palace will be a building of great beauty and splendour.

The Palace  
Library.

The Palace Library is valuable for its splendid collection of old manuscripts, etc. At one time it possessed many rare manuscripts which were consigned to flames for boiling "Kulti," horse-gram, under the order of Tipu. It is known as the Sarasvati-bhandāram Library. Its contents include several unpublished Kannada poems, treatises bearing on religion and philosophy, hymns and commentaries on Sanskrit and Kannada works.

Palace  
Armoury.

The *Ayudha-sāla* or Armoury of the Mysore Palace contains a fine collection of old weapons of all kinds, numbering about 1,300.

The weapons to be seen here bear serial numbers and labels giving their names inscribed on them in Kannada characters during the rule of Krishna-Rāja-Wodeyar III whose name also appears on every one of them. Several of them are of interest both from an historical and an artistic point of view. An elastic sword bearing the number 186 and named *nimcha* which can be worn as a belt, is said to have belonged to the Mysore king Kanthīrava-Narasa-Rāja-Wodeyar (1638-1659). This is one of the oldest weapons in the armoury. A knife bearing the inscription *chura De 2* is said to have belonged to another king of Mysore, Chikka-Dēva-Rāja-Wodeyar, who ruled from 1672 to 1704. A sword named *nimcha* and bearing the number 36 and another heavy one named *sanva* are said to have been used by Hyder and Tipu respectively. From the inscription on a knife labelled *pesk-kabza* we may infer that the weapon was used by Krishna-Rāja-Wodeyar III. Another knife named *herige-katti* (delivery knife) bears the inscription *khāsa*, the king's own, being perhaps the one used in the palace during that king's time. It may be stated here that "delivery knives" are not intended for any surgical operations; they are merely worshipped in the lying-in chamber for bringing about safe and speedy delivery. Among the names that occur on the weapons may be mentioned *mudgara*, *surayi*, *buruja*, *jambya*, *baku*, *pancha-kathari*, *sabdar*, *virudangi chura*, *churi*, *tabbar*, *bagu-nakha*, *gaddara*, *khandva*, *abbasi*, *saipu*, *madu*, *sosan*, *aleman*, *parang*, *singoti* and *bharji*. Many of the weapons bear Persian inscriptions. There are also several "State gun models" in the armoury. Three of them

bear inscriptions stating that Krishna-Rāja-Wodeyar III was placed on the *masnad* of Mysore on the 30th June 1799. The inscription on another names the above king along with Haider, Tipu, Purnaiya, Nanda-Rāja, Dēva-Rāja, Lally and Mir Muhammad Sādak. Another has an inscription telling us that the gun on which it is engraved represents "the Moolke Maidan of Beejapore" captured by Arthur Wellesley in 1803. There are likewise kept in the armoury two *chauris*, one of which bears an inscription stating that they were sent as presents to Krishna-Rāja-Wodeyar III by Lord Dalhousie. Another object worthy of notice is a tiny four-pillared mantapa of blackstone surmounted by a turret with a seated figure of Ganapati inside.

In front of the northern gate of the fort, a Marble Canopy on a grand scale is being constructed to contain the statue of the late Maharaja. Late  
Maharaja's  
Statue.

Another of the Royal Buildings is the Summer Palace situated some distance east of the fort. Adjoining it are the Royal Stables and the Zoological Gardens. A little distance from the Stables is the Palace Motor Garage. A new glass Band Stand is constructed in the Nishad Bāgh. Summer  
Palace, etc.

The former Residency is now known as the Government House and is reserved for European guests. The front portion of the building which possesses a large and handsome portico was erected in 1805 under Major Wilks, and is of the Doric order of architecture. The back was added a few years later by Sir John Malcolm, and comprises one of the largest rooms without pillars in Southern India. It was designed by De Havilland. It was while living at this Residency that Sir John Malcolm began to write his well-known *History of Persia*. Writing to Lord Wellesley in January 1806, he said :— European  
Guest House.

"I have resumed the charge of this Residency, and have removed to the City of Mysore, where I am happy to say the Dewan and all the Public Officers of the *Circar* are now permanently established. It is my intention to take advantage of the

leisure which I shall enjoy at the Residency, to digest the materials that I have collected respecting the Persian Empire into some kind of form, and I feel confident that I shall be able to add considerably to the information already before Government respecting that important quarter, which must soon become an object of the most serious attention to Great Britain." (Sir John Kaye's *Life and Correspondence of Sir John Malcolm*, P. 301).

There is a Commemorative Stone tablet here bearing the following inscription:—"This house was occupied by Sir John Malcolm when Resident in Mysore, 1803-1807." The Egyptian Princes were entertained here in 1914.

The Lalitādri  
Palace.

Towards the south-east of the City lies the beautiful Lalitādri Hills amidst lovely scenery, and fine circles of paths, some of which lead to the Royal Mansion situated at the highest point on the top of the Chāmundi Hills, commanding a magnificent panorama of the view of the City, lying at its foot. The road leading to the Lalitādri has been made especially beautiful and excellently maintained. Near by is being constructed the new Guests' Palace, which when completed would be one of the notable sights of Mysore. The new extension which is being laid out near this Palace excels all other extensions, in its artistic conception and magnificent execution.

The Zoological  
Gardens.

The Zoological gardens owe their origin to His Highness the late Sir Sri Chāmarāja Wodeyar Bahadur, but they have been greatly enlarged and improved by His Highness Sir Sri Krishnarāja Wodeyar Bahadur, whose property they are. The gardens adjoin the Pleasure Palace and are one of the finest sights in Mysore, being greatly appreciated both by the people of the City and visitors. They were opened in 1892 and have since been greatly improved, so that to-day they are second to none in India. There are a fine collection of animals including lions, tigers, giraffes, lamas, hyaenas, alpacas, fallow deer, buck, panther and a large tribe of monkeys. There are also a band stand and artificial lakes.

The Jaganmōhan Palace is one of the most attractive places in the City. In the front of the building a spacious ornamental pavilion was added at the time of the marriage of His Highness the Maharaja. The marriage of His Highness the Yuvaraja was also celebrated in this pavilion. The pavilion also served as the Durbar Hall in which His Highness held the annual Birthday and Dasara Durbars till the completion of the new Sejje in the new Palace in 1910. Here also took place the installation of His Highness the Maharaja in 1902, when His Excellency Lord Curzon, Viceroy and Governor-General of India, was present. This palace has a number of paintings giving the genealogy of the Mysore kings and other matters of great interest. The letter-press given in these as well as in some of the portraits deserves to be copied out and preserved or printed. Some of the games painted on the walls, such as Dēvisāyujya and Srikantāsāyujya, which are calculated to direct the thoughts of the players heavenward, are full of interest. The game of chess is very largely represented. Krishnarāja-Wodeyar III was an adept at it and some new features of the game invented by him have been greatly admired.

The Jagan-  
Mōhan  
Palace.

The Pleasure Palace was built in 1842. It was here that the special schools for the education of Their Highnesses the late Maharaja and the present Maharaja were located.

The Pleasure  
Palace.

Government House is well situated on rising ground to the east, with an extensive view over Mysore. It was originally the residence of Dr. Campbell, the Durbar Surgeon in Sir Mark Cubbon's time. But Sir James Gordon, who had occupied it when guardian to the Maharaja, converted it into the Residency in 1881.

Government  
House.

Of the other European houses, one opposite the west gate of Government House awakens interest from the fact that it was built and for some time occupied by the great Duke of Wellington, then Colonel Arthur Wellesley.

Wellington  
Lodge.

There is a Memorial tablet at this building giving its historic association. The inscription on it is to the following effect :—  
 “ This house was occupied by Col. Arthur Wellesley, afterwards Duke of Wellington, when in political charge of Mysore, 1799-1801.”

Rangachārlu  
 Memorial  
 Hall.

The Rangachārlu Memorial Hall is a fine building which stands almost in the centre of the City, built by subscription and a Government grant, in memory of the late Mr. C. Rangachārlu, C. I. E., who was the first Dewan of the Mysore State after the Rendition. The foundation stone of the building was laid by His Highness the late Sir Sri Chāmarājendra Wodeyar Bahadur on 1st April 1884. The building stands in the Curzon Park. It has a theatre in the centre which is available for public purposes. The Municipal and the City Improvement Trust Board offices were until recently located in this building.

Race Course.

The Race Course is situated to the south-east of the Pleasure Palace, near the base of the Chāmundi Hill. There is a grand stand which commands a very good view of the races. The Race Course skirts a fine polo ground in the centre and its position near the Chāmundi Hills lends to the whole place a pleasing picturesqueness. Attached to this, on the west side, stand the Mysore Chāmundi Gyamkhana grounds which are beautifully laid out.

The First  
 Kumari's  
 Mansion.

The First Maharaja Kumāri's Mansion is a fine edifice and is called the Jayalakshmi Vilās Mansion.

It is situated on a high ridge at a distance of about two miles to the west of Mysore City, and commands a fine and uninterrupted view of the country all around. Between the grounds of the mansion and the town there is a fine sheet of water in the form of a lake, known as Kukkarahalli Kere. The estate covers an area of over 800 acres. The grounds are undulating, ridges and valleys alternating, which greatly enhance the charm of the view. The mansion itself is made up of three different buildings, but so connected as to give the whole the appearance of a single massive structure. The finest views of the mansion

are obtained at the eastern and western sides, which, graced with ornamental pediments, extend to a length of nearly 400 feet. On the pediment at the northern elevation is placed a beautiful moulding of Gajalakshmi, the Hindu Goddess of wealth and happiness.

The outer facades of the mansion are embellished with Ionic and Corinthian columns, with corresponding entablatures and doric arches connecting the main block with the wings. The interior decorations, especially in the dining rooms, are of purely Hindu style. The general plan of the building exhibits an open quadrangle in the centre, thus allowing plenty of light and air to reach the inner apartments, which, placed behind spacious verandas, enclose the quadrangle on all sides. The main building is on a similar plan, but the front of the quadrangle is covered over, providing a fine reception hall nearly 40 feet high, and the back portion, known as the Bhuvanēsvari, is similarly covered and surmounted by a dome with a gilt finial on the top. In the Bhuvanēsvari there are some fine carvings to be seen. The doors, windows, almirahs and pillars supporting the dome are all richly carved and are fine specimens of the ancient Indian art of carving. The mansion is chiefly built of brick and mortar, timber and iron. There are several smaller buildings, which serve as out-houses to the main part of the mansion. At the north-east is the *agrahāra* or quarters for Brāhmans, and the Karohatti, or cow-stall. Lying on rising ground at the north are the stables, and at the north-west the quarters for high-caste Hindu servants and others. Fine roads in the grounds connect the several buildings, and the grounds include the old Hinkal Race Course, which, with its past associations, gives additional interest to the demesne.

The Second Maharaja Kumāri's Mansion is situated in the high ground to the east of the Fort in Nazarbād Mohalla. This occupies an area of 38 acres, and a sum of Rs. 4,27,610 has been incurred on it up-to-date. The building was commenced in 1902 and is built in the Indo-Saracenic Renaissance style.

The second  
Maharaja  
Kumāri's  
Mansion.

The Third Maharaja Kumāri's Mansion is known as "Chaluvāmba Vilās." It is situated on the north-west

The Third  
Maharaja  
Kumāri's  
Mansion.



of the Fort on the site of the old Paduvarahalli village, and near the railway station. This is a fine pile of buildings with an imposing appearance. The grounds cover an extensive area.

The Public  
Offices.

The Public Offices—is an imposing structure situated in the Gordon Park, and contains the offices of the Deputy Commissioner, Mysore District, and other district offices, and also the Representative Assembly Hall, where the Assembly until 1923 held its annual sittings. At the entrance to the building is the handsome statue of Sir James Gordon. The grounds are well laid out and the scenery around is the loveliest in the city. The offices were built in 1895. They occupy an area of 29,588 square feet, and the surroundings occupy an area of 92½ acres. The cost incurred on the building was Rs. 1,75,500. There are altogether two halls, 27 rooms, one treasury room, veranda all round outside and two corridors. There is a cone shaped dome in the centre with a *kalasam*.

The Victoria  
Jubilee  
Institute.

The Victoria Jubilee Institute, more generally known as the Oriental Library, was founded in commemoration of the Jubilee of Her Gracious Majesty the Queen-Empress Victoria. It is situated in the Gordon Park, close to the Public Offices, and is well stocked with ancient and rare Sanskrit and Kannada manuscripts, and provides facilities to scholars for original research. There is also a Library of English and Sanskrit works attached to it. A special establishment is engaged in translating into English and publishing rare and old Sanskrit and Kannada manuscripts.

The Law  
Courts.

The Law Courts are located in the spacious block of buildings to the south-west of the Victoria Jubilee Institute and accommodate the courts of the Sessions Judge, the Sub-Judge and the Munsiffs.

The construction of these buildings appears to have been completed about the year 1895, and the Law Courts, which were

formerly located in the Public Office buildings, were shifted to the Law Court buildings in that year. The Court House, it appears, is built after the model of the Chicago Exhibition Buildings. It forms the main block, and stands on a high level in the western part of the City at a distance of about 300 feet from the high road leading to the Public Offices. Stretching from north to south it faces the eastern square of symmetrical houses known as the Chāmarāja Agrahār, and has the Chāmarājpuram Railway Station in its close vicinity to the south. To the north-west of the Buildings, at a distance of nearly two furlongs, are situated the Industrial Exhibition grounds, and to the south-west lies a populous hamlet known as Kanne Gowdana Koppal.

The District Court House forms the central portion of the main block, and commands from its high terraced top an extensive view of the city. It has a fairly spacious veranda in front running continuously both to the right and the left wing of the premises, and contains ten rooms.

The northern wing of the main block is occupied by the Sub-Court.

The southern wing contains the Court Houses of the First and the Second Munsiffs, Mysore.

Close to the Central Record Room runs the Mysore-Nanjangud Railway line.

What are popularly called the Exhibition Buildings were originally the lines of the Reserve Police. These are situated just below the Kukkarahalli tank. The whole block was adapted for the Exhibition, which until recently was annually held here during the Dasara.

The Exhibition Buildings, University Offices, etc.

The origin and development of the Exhibition need only be briefly referred to here. It was suggested in the Mysore Representative Assembly of 1906 that an exhibition of local Industrial and Agricultural products during the Dasara in Mysore City would be a suitable opportunity for showing the extent of local industrial activity to a large concourse of people who usually visit it then. Government took up the proposal and in their order dated 23rd December 1906 directed the Revenue Commissioner to formulate a scheme in consultation with the Deputy Commissioners for holding an exhibition of the kind

at Mysore. A scheme was duly worked out. The Revenue Commissioner arranged for the holding of the first exhibition of local and foreign articles in Mysore City. He conducted the exhibition during 1907 and 1908 acting as its President. Its management was then transferred to the Economic Botanist, who with the co-operation of the Heads of Departments and Deputy Commissioners of Districts and the local non-official gentlemen conducted the show successfully during a period of five years. In March 1914, the management of the exhibition was transferred to the Industries and Commerce Committee. The exhibition ceased to exist as an annual function in 1921.

Opposite to these buildings are the new University quarters and above them past the cricket field are the University Offices.

Chāmarā-  
jēndra  
Technical  
Institute.

The Chāmarājēndra Technical Institute is a fine pile of buildings situated on the Sayāji Rao road, and commands a good view. The Engineering, the Industrial and Arts Schools and a Workshop, which form the Technical Institute, are located here.

The foundation stone of this building was laid by His Gracious Majesty the King-Emperor, during his visit to Mysore in 1906, when he was the Prince of Wales. The building was commenced in 1910 and completed in 1913. The building consists of three floors, viz., the ground floor which contains 14 rooms, the first floor which also contains 14 rooms, and the second floor which contains only one room, with mansard roof over it. Attached to the main building are the work sheds, viz. :—

1. The rattan and weaving sheds with 17 bays.
2. Carpentry and weaving sheds with 27 bays.
3. Raw material sheds with 18 bays.

Apart from the above, there is one building for stores of the Engineering School and two guard rooms, one near each gate on the north and south of the building.

The style of architecture is a modification of early French Renaissance.

The cost of the building was Rs. 2,41,214.

History of  
the City.

The present town of Mysore can boast of a respectable antiquity. The place seems to have been known by its present name from the remotest times. For it corresponds

with the Mahishmati of the Pāndava prince. Sahadēva's expedition mentioned in the *Mahābhāratha* and is the Mahisha to which the Maurya king Asōka sent a missionary in the 3rd century B. C. to proclaim the religion of Buddha. Though this view has been recently disputed, the better opinion seems to support it.

The archæological records unearthed up to date show that the city's antiquity goes back to the 10th century, if not earlier. The old records in and around the present city, such as the inscriptions at Balavatta (Mysore 6, of about A.D. 750), Varuna (Mysore 55 of 750, Mysore 36 of A. D. 990), Hale Bagodi (Mysore 15 of A. D. 955), Kukkarahalli (*Mysore Archæological Report*, 1908, Paras 33 to 34 of A.D. 900), Chāmundi Hill (*Mysore Archæological Report*, 1912, para 75 of A.D. 950), and Devalapura (Mysore 25 of A.D. 750) seem to point in this direction. Nor are old inscriptions wanting which make definite references to the Mysore-nādu or district. An inscription at Kuppehalu (Kadur 9 of about A.D. 990) mentions among the witnesses to the grant recorded in it, the officials of the Mysore-nādu seventy. Another at Nandigunda (Nanjangud 134 of A.D. 1021) tells us that Nandigunda was one of the villages included in the Mysore-nādu. The spurious Tanjore plates, (*I. A. VIII*, 212, dated A.D. 248), supposed to be fabricated in the 10th century, state that Varakodu was situated in the Mysore-nādu seventy. The expression "Mysore-nādu, of 70 villages" presupposes the fact that Mysore was the chief place of the nādu. There is thus conclusive evidence to show that Mysore existed as a city as far back as the 10th century. During the Chōla rule in the 11th century, the district was designated Mudigonda-Chōla-mandala. The next reference to Mysore City that has been met with is in an inscription in Cole's Garden, which is dated A.D. 1499 and records a grant for the God Lakshmi Ramanasvāmi of Mysore, by a subordinate of Narasa, the father of Krishna-Rāja of Vijayanagar. The period of this inscription is anterior by several years to that of Hire-Bettada-Chāma-Rāja-Wodeyar, with whom it is usual to commence the genealogy of the Mysore kings. After this period we come to modern history.

The Yādava princes from Dvāraka in Gujarāt who, according to inscriptions, coming to worship their family god at Yadugiri

or Mēlkōte, became the founders of the Mysore House, are said to have been attracted by the beauty of the country to settle in the town of Mahishūr. But at the beginning of the 16th century its site was occupied by a village named Puragere. At this time the dominions of the Rāja of Vijayanagar, the ancient city on the banks of the Tungabhadra, extended really or nominally over nearly the whole of South India. The tradition regarding the origin of the present Mysore dynasty is given under Hadināru. The first of the line took the title of *Wodeyar* and his successors gradually extended their little dominions until one of them, named Bettada-Chāma-Rāja divided his country between his three sons. Wilks says:—"A grant is extant, dated in 1548, from Tim Rāj, probably the same to whom Hemanhally was assigned." To Chāma-Rāja, surnamed Bōl or the bald, he gave Puragere. Here a fort was either constructed or repaired in the year 1524, to which, from Mahishāsura or the buffalo-headed monster whose overthrow was the most noted exploit of Kāli or Chāmundi, the name of Mahishūr (buffalo town), or in its anglicised form Mysore, was again given. Fort after fort was subdued, and the limits of the country followed the progress of invading armies to the south. But till the beginning of the 17th century the Wodeyars of Mysore recognized the suzerainty of viceroys of Seringapatam, who derived their power from the Rāja of Vijayanagar. But in proportion as the power of the viceroys became more and more ineffective, that of the Mysore Wodeyars grew stronger and stronger: the latter gradually evaded payment of tribute to the former, and in 1610 obtained possession of Seringapatam itself, and with it what remained of the power and influence of the viceroys. Thenceforth Seringapatam became the seat of government of the Wodeyars.

It does not fall within the scope or purpose of this part of the work to follow the gradual expansion of the Mysore State under the Wodeyars, who in 1731 became subservient to the ends of the Dalavāyi or hereditary State minister and general nor to describe the transformation of Mysore to a Mussalman State under the usurper Haidar Alī, who kept the representatives of the Hindu dynasty in the position of State prisoners in their own palace at Seringapatam. Haidar's son Tipu attempted to obliterate all traces of the Hindu-rāj, and in pursuance of this policy caused the town and fort of Mysore, the ancient residence

of the Rājas, to be razed to the ground, and deported all the inhabitants to the neighbourhood of Seringapatam. The stones of the old fort he employed in building another fortress, on a slight eminence about a mile to the east, to which he gave the appellation, still retained by the site of Nazarabad, or the place visited by the eye of the Almighty, and the remains of this fort are still to be seen.

The work which, according to Major Wilks, could not have been of the slightest use in defending the country was still unfinished at the fall of Seringapatam in 1799; and when it had been determined that the inauguration of the Rāja, then a child of four years should take place at Mysore, it was discovered that, owing to the almost universal demolition of the place by Tipu, the workmen's huts at Nazarabad formed the only accommodation available for the performance of the ceremony. Into the best of these the young Rāja was conducted and placed on the throne, while the work of rebuilding the palace of his ancestors was going on. The restoration of the fort was commenced at the same time, and for this purpose the stones which Tipu had removed to Nazarabad were brought back again. Owing to the presence of the court the town grew rapidly, and in time drew to itself much of the population of Seringapatam, which decreased as Mysore increased in importance. The Maharaja, at first through the Dewan Pūrnaiya, continued to govern the country till 1831, when the government was vested in a Commission composed chiefly of British officers and subordinate to the Government of India.

The Maharaja still continued to reside in his Palace at Mysore. He died at Mysore on the 27th of March 1868, aged 75, the eldest sovereign at the time in India. It seemed almost hard to believe that the Rāja who so short a time ago was on his throne in full possession of his faculties was a man whose early childhood had been subject to the caprice of Tipu Sultān, and who remembered the great Duke of Wellington while yet in his prime: so completely had he outlived associations. Immediately after his death, his adopted son, by name Chāma Rājendra Wodeyar, a child four years old, was proclaimed Maharaja, and in 1881 the country was restored to him and again placed under Hindu Government. During his reign of 13 years took place the gradual transformation of Mysore into the handsome city it now is. And after his lamented death at the close of 1894,

his eldest son, then 10 years of age, was proclaimed Maharaja, under the regency of his mother, the Maharani.

Temples in  
the City.

The City has a number of temples, the earliest of which probably dates from about the 15th century A.D.

The Varāhasvāmi temple is a fine Hoysala structure, especially the shrine of the goddess, which has a finely carved doorway and well executed pillars. The towers show good work. In the *navarangas* there are stucco niches at the sides of the entrance. The temple has images with inscriptions on their pedestals, *prabhāvalis*, etc. One of them, around the feet on the pedestal, mentions Chikka-Dēva-Rāja-Wodeyar (1672-1704) as the donor. Chikka-Dēva-Rāja-Wodeyar is said to have procured the stone image of Svēta-Varāhasvāmi from Srīmushnam (in the present South Arcot District) and set up the god in a newly built temple at Seringapatam, but as the temple was demolished by Tipu, the god was removed to Mysore and set up in this temple in 1809. It is stated that Dewan Pūrnaiya had this temple built with the materials of a Hoysala building in the Shimoga District. In the temple are kept two inscribed images representing the *āchāryas* (or sages) Dēsikar and Jiyar. The former, also known as Vēdāntāchārya, was a Srīvaishnava teacher and author, who flourished in the 13th and 14th centuries, while the latter, also known as Varavaramuni and Manavālamāmuni, who was likewise a Srīvaishnava teacher and author; flourished in the 14th and 15th centuries. The inscriptions on the figures not only give their names but also state that they were presented by the Mysore king Krishna-Rāja-Wodeyar III to the Prasanna-Krishnasvāmi temple at Mysore which he built in 1829. About the niche on the south outer wall of the shrine of the goddess in this temple is an inscription—*Māya bhadra* in characters of the 12th or the 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places in the building.

The god in the Lakshmiramana temple is Nambi-Nārāyana, a form of Vishnu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vēnugōpāla, which is said to have been a special object of

worship before the Prasanna-Krishnasvāmi temple was built. To the right in the *prākāra* is a standing figure, about 2 feet high, with folded hands of Rāja Wodeyar. An inscription in the temple states that he built the tower over the *mahādvāra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to tradition which says that Rāja-Wodeyar to whom the *archaka* of the temple served poisoned *tirtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. The temple appears to be the oldest in the City as evidenced by an inscription in Cole's Garden which records a grant for the god in A.D. 1499 by order of Narasana-Nāyaka, father of Krishna-Dēva-Rāya of Vijayanagar (see below).

The Trinēsvara temple in the fort is a large Dravidian structure, facing west, with a *prākāra* or enclosure and a lofty *mahādvāra* or outer gate. Inside the *mahādvāra* are two niches at the sides enshrining figures of Ganapati and Bhairava. In the north-west of the *prākāra* are numbers of Nāga stones set up under a *pipal* tree, some of which are well carved with a *linga* or a figure of Krishna at the top. Around the *prākāra* are several *lingas* and shrines of Pārvatī, Chāmundēsvari, Sūrya-nārāyana and Sankarāchārya. The last is a good marble figure lately set up. The *navaranga* has two entrances, one on the west and one on the south. To the left of the *sukhanusi* entrance is a figure, about 1½ feet high, of the sage Trinabindu who is said to have worshipped the god. The god is named Trinēsvara after him, though also known popularly Trinayanēsvara. Facing the south entrance is a cell which contains the metallic figure of the god. It is flanked by two niches containing figures of Ganapati. On the south outer wall of the *navaranga* are two niches enshrining figures of Virabhadra and Dakshināmūrti. The latter, seated under a tree in the posture of meditation, has 4 hands—the right upper holding a rosary, the left upper a Rudravina and the left lower a book, the right lower being in the *chinmudra* or teaching pose. The pedestal is sculptured with the figures of the seven sages. In a niche in the *prākāra* facing the south entrance are two figures standing side by side with folded hands, which are said to represent the Mysore kings Kanthirava-Narasa-Rāja-Wodeyar (1638-1659) and Dodda-Dēva-Rāja-Wodeyar (1659-1672) who renovated or



enlarged the temple. A magnificent portrait statuette of the former king, enshrined in a cell in the Narasimha temple at Seringapatam, which was erected by him, has been thus described :—

“The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield, and dagger on the left side, large ear-rings and a *virapendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal.” (M.A.R. 1912).

In the Prasanna-Krishnasvāmi temple, which was founded by Krishna-Rāja-Wodeyar III in 1829, a dozen modern inscriptions are to be seen on brass-plated door-ways, vehicles, silver vessels, etc. Labels are also to be seen on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given. We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 7 in number on the pedestals. This temple has nearly 40 inscribed metallic images of gods, goddesses, saints and sages. The inscription in each case gives the name of the image and states that it was presented to the temple by the king. In the *prākāra* or enclosure of this temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gōtra-rishi* of the *āgamika* who set up the god in the temple. The sage is also the *gōtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishna-Rāja-Wodeyar III who built the temple. In the shrine of Rāmānujāchārya are kept three small stone figures of Paravāsudēva, Anantasayana and Rājamannār (a form of Krishna).

The Prasanna-Venkataramanasvāmi temple has three lithic inscriptions in it. One of them, dated 1836, gives a long account of the piety and peregrinations all over India of a Mādhva devotee named Subbarāyadāsa *alias* Gōpāla-dāsa who founded the temple, and who was honoured and patronised by Krishna-Rāja-Wodeyar III of Mysore. His portrait statuette, about 3 feet high, represented as surrendering everything, even his body, to God, stands in front of the shrine with an inscription at the sides giving his name and explaining his attitude. He

bears the musical instrument called *tambūri* and holds in the left hand a water-vessel from the spout of which falls a libation of water indicating that he is giving away everything that he can call his own. There is also an interesting painted wooden panel with figures on it fixed in the wall of a room over the Ānjanēya shrine in the same temple. The upper portion shows Vyāsa in the middle seated on the coils, and canopied by the five hoods of a serpent, flanked on the right by Mādhvāchārya and Garuda and on the left by Bhīma and Hanumān, while the lower portion exhibits four standing figures of which the first represents Dewan Pūrnaiya, the second Krishna-Rāja-Wodeyar III, the third Subbarāya-dāsa and the fourth his elder brother Sinappa. The temple has a copper-plate inscription and a number of old papers consisting of *sannads* and letters addressed to Subbarāya-dāsa and *rahadāris* or passports granted to him by various governments during his travels in different parts of India. These range in date from 1821 to 1858. The *Chitra-mantapa* or painted hall in this temple contains the painted Vyāsa panel, has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *pattas*, a *patta* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns:—

No.	Name	Reign		
		Patta	Years	Months
1	Rāja-Odeyar .. .. .	3½	30	5
2	Chāmarāja .. .. .	1½	20	..
3	Kanthirava-Narasa-Rāja .. .. .	1½	20	5
4	Dodda-Dēva-Rāja .. .. .	1	13	6
5	Chikka-Dēva-Rāja .. .. .	2½	31	8
6	Kanthirava-Mahārāja .. .. .	½	9	3

No.	Name	Reign		
		Patta	Years	Months
7	Dodda-Krishna-Rāja .. ..	1½	18	..
8	Chāma-Rāja .. ..	..	1	6
9	Immadi-Krishna-Rāja .. ..	2½	31	9
10	Nanja-Rāja .. ..	..	4	4
11	Bettada-Chāma-Rāja .. ..	½	6	2
12	Khāsa-Chāma-Rāja .. ..	1½	19	7

Besides the doors mentioned above, there are also paintings on the walls representing places, temples, etc., with labels : on the right wall we have Ālvāru-utpatti-sthala (the birth place of Nammālvār, Tirunagari in the Tinnevely District), Nava-Tirupati (nine holy places in the same district), the Virūpāksha temple at Hampe, Mēlkōte, Seringapatam, Ganjam and so forth ; and on the left wall the Chakrapāni temple at Kumbakōnam, Chennapattana (Madras), Belur, Nanjangud, Sivaganga, Kānchi, Chāmundēsvāri hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāsi, Pandrapur, Srinagara, Alakananda, etc.

The Visvēsvara temple in the old *agrahāra* is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prākāra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription "Kali-yuga 5000." Another built into the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakravartis as 5, of Mahārājas as 35, and of Rājas as 38, these items being put in brackets ; while the second part names 19 Indian

languages such as Kannada, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Ganapati, Durga and Pārvati.

The Sōmēsvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a *linga*, the right cell the goddess Sōmasundari and the left Nārāyana. In front of the Nārāyana shrine are set up on a raised embankment figures of the nine planets. All the figures except the *linga*, which is said to be very old, were set up by Her Highness the Mahārāni Vānivilāsa Sannidhāna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshināmūrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kōḍi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Rāya and Krishna-Rāya, the progenitors of the Mysore Royal family, who came from Dvāraka, stopped for some time before going to Hadināru to fight the Karughalli chief. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female *chauri*-bearer and on the left by a female figure, apparently Bhadrakālī, with a bill hook in the uplifted right hand. The Darga close by is a fine building with stucco decorations situated about half a mile to the north-east of the fort. It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident J. A. Casamajor.

In Jaggu Lal's choultry, situated in Doddapete, there are a few interesting sculptures. These consist of a standing figure of Hanumān, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling

Sculptures in  
Jaggu Lal's  
Choultry.

a *linga*, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subramanya or Siva) and figures of Ganapati, Sūrya, Sarasvati, and Lakshmi for Pārvati; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *Sālagrāmas*. From enquiries it is ascertained that these sculptures belonged to an old institution known as Palari *matha* which once stood near the modern Power House and that the *matha* having been pulled down, the images, etc., were removed to Jaggu Lal's choultry to which the institution had belonged. The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lal's charity. To the south of the Police Station in Doddapete, Mysore, is a shrine containing a figure of Panchamukhi (five-faced) Hanumān. The god has three-faces in front, one on the crown of the middle-face and one on the back, and ten hands, five in front, and five in the back. The figure is said to have been set up during Dewan Pūrnaiya's time.

Inscriptions  
in the  
Oriental  
Library.

The inscriptions in the Oriental Library, located in a building situated in the Gordon Park, are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskote 149 of the Bangalore District); the second is a Nolamba record, dated about 960 (Chintamani 43 of the Kolar District); and the third a Hoysala record, dated 1063 (Kadur 161 of the Kadur District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptur 105 of the Tumkur District); the second, a Chālukya record dated 1130 (Tiptur 104); and the third a Chōla record, dated 1035 (Kolar 14 of the Kolar District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Senavara chief, dated about 1060 (Chikmagalur 76 of the Kadur District); another, a Chālukya inscription, dated 1012 (Shikarpur 287 of the Shimoga District); another also a Chālukya record, dated 1043 (Davangere 19 of the Chitaldurg District); another a Hoysala record, dated 1218 (Kadur 129); and the fifth, also a Hoysala inscription,

dated 1184 (Tarikere 15 of the Kadur District). It is a pity that the slab containing an old record of the Ganga king Śrī-purusha (*E. C. III*, Tirumukudlu-Narsipur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

An inscription is to be seen on the ornamental stone cot kept in this Library. The cot, which measures  $7\frac{1}{2}$ ' by 6', is well carved and ornamented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gowda of Māgadi.

The inscriptions in Cole's Garden of Narasa, father of Krishna-Dēva-Rāya of Vijayanagar, records a grant in 1499 A.D., for the god Lakshmiramana of Mysore (*Maisūrpurādhīvāsāya Lakshmi-kāntāya*) and gives the name *Maisur* just as it is pronounced and written in the present day.

Inscriptions  
in Cole's  
Garden.

The Jain temple, known as Santisvara-basti, has also a few inscriptions on the pedestals of images and on vessels, etc., which are nearly 100 years old. Some of the latter were presents from Dēvīrammani, queen of the Mysore king Chāma-Rāja-Wodeyar IX (1776-1796).

Inscriptions  
in the  
Santisvara-  
basti.

In the garden below Doddakere, called *Madhuvana*, which contains the *brindāvanas* or tombs of the deceased members of the Royal Family, about 15 epitaphs are to be seen, though only one of them is dated.

The Madhu-  
vans  
epitaphs.

See under *Chāmundi*.

The Chā-  
mundēsvari  
Temple.

The oldest tomb-stone in the European Cemetery bears the date April 1, 1857. A monument of curious interest is the one erected "by a few of his many friends, in memory of Marquis Diego Viviani Di Forrazhano, born at Eboch, Italy, 1st January 1832, and died at Mysore, 1st August 1901." The Marquis having left Italy for political reasons, became a coffee-planter in Coorg, but not succeeding in that pursuit, settled at Mysore, where he had an appointment under the Palace as Superintendent of Parks and Gardens.

The European  
Cemetery.

In St. Bartholomew's Church there is a tablet, erected by his brother officers and other friends, to the memory of Lieutenant-Colonel A. H. Macintire, Madras Staff Corps, and the Military Secretary to the Maharaja of Mysore, who died in 1897, aged 50.

**Industries  
and Trade.**

A large quantity of paddy comes into the City from the neighbouring rice-producing taluks of Seringapatam, T. Narsipur, Yedatore and Nanjangud, and a brisk trade is carried on in this commodity. The greater part of the paddy is converted into rice locally and then exported. For this purpose, there are a number of power worked rice mills established in the City.

Weaving of cotton, silk and woollen cloths of a good quality is done at hand-loom factories.

The Government Industrial School turns out good work in metal and wood, and trains students in these industries.

Besides the above, there are the usual smithies, comb-makers, rattan workshops, fancy workers, wood workshops, ivory carvers, fan makers, and workers in leather goods. These carry on work on a small scale, and meet local requirements to some extent.

There are also two taxidermists, *viz.*, Messrs. Theobald Bros., and Messrs. Van Ingen and Van Ingen. These do superior work in mounting *shikar* trophies, etc.

**Imports and  
Exports.**

The value of the imports and exports is estimated at about Rs. 60 lakhs.

**Municipal  
Administra-  
tion.**

The present Hale-Agrahār, the Fort, Dodda Petta and the Lashkar Mohalla mainly constituted the limits of the old town of Mysore in the early days of the 19th century. Some very fine additions still extant, in the shape of eastern and western wings, owe their origin to the days of the rule of His Highness the late Maharaja Sri Krishnarāja Wodeyar III.

Municipal activities in Mysore are now more than half a century old. According to the instructions issued by the

Government of India for the constitution of Municipalities in April 1861, a Committee was formed about July 1862, in the city of Mysore, with the then Superintendent of the Ashtagram Division as President, and five official and three non-official gentlemen as members, the latter including a Hindu and a Mahomedan.

The five Official Members were :—

1. The Deputy Superintendent.
2. The Executive Engineer.
3. The Officer Commanding the Division.
4. The Amildar, Mysore Taluk.
5. The Sar Ameen, Mysore.

To begin with, the *Kachara Terigay*, levied for sanitary purposes, was abolished, the Municipal funds being made up chiefly of town dues or *Octroi*. The improvement of the roads and drains claimed first attention; a market was also soon built and some street lights provided. Attention was also, at the same time, paid to conservancy, in so far as it was possible. To enable the Municipality to extend its operations, the Government kindly transferred the local Mohatarfa collections to it from the Government Revenues, in 1869-1870, on condition of the Town Police being maintained and paid from this source. In the course of the first decade, the Municipal Revenue, which amounted at the commencement to about quarter of a lakh, doubled itself, and the interest of the townsmen in their civic concerns, under the fostering care of the Government, began to manifest itself in several useful ways.

During the second and the third decades, improvement became gradually perceptible, the Government having revised the *Octroi* taxation so as to define its proper scope and confine its operation to productive articles and afforded several other local facilities. Arrangements were set afoot to relieve the Fort of its congestion of houses. A Regulation to govern Municipal work was also introduced in 1888. Under Regulation III passed in that year, the Municipal Regulation



then in force in Bangalore City was extended to Mysore. An amending Regulation was passed in 1890 and Regulation VII of 1899 gave the power to levy Octroi and to assess a water rate. Relieved of the burden of Police charges, the Municipality, since 1890-91, contributed towards the grants-in-aid to the local Educational Institutions to some extent and in 1922 took over the administration of Primary Education in the City, subject to certain conditions.

The fourth decade, commencing with the privilege of election, extended by the Government in regard to the constitution of the Municipal Road, witnessed further progress, which, however, suffered owing to the subsequent calamitous advent of plague in 1898. Under the arrangements sanctioned by the Government to combat this dire disease, the city has since been fast recovering from its disastrous effects.

The Mysore City Municipality is now governed by Regulation No. VII of 1906, the "Mysore Municipal Regulation" as amended by later Regulations. (See under *Bangalore*). The President is also the Chairman of the Board of Trustees for the improvement of the City of Mysore. Suitable rules prescribing the qualifications of voters and candidates at elections have been issued. The Municipal Council has also constituted several committees, *viz.*, the Managing Committee, the Schools Committee and the Health Committee. The Managing Committee consists of nine members with the Vice-President as Chairman, and exercises all the powers of the Council under the Regulation, except those reserved by Government, or the Council, or delegated to the Schools and the Health Committees. The Municipality has framed bye-laws on various other matters.

Under the Regulation above mentioned, the Municipal administration of the City is vested in a Council which consists of thirty members who hold office for a term of three years. The Council has the privilege of electing the Vice-President, but the President is appointed by the Government. Of the total number of councillors, twenty are elected by rate-payers in the City and the rest are nominated by the

Government, with a view mainly to maintain adequate representation of minorities. The registered list of voters contains 4,400 names, of whom more than 2,500 voters took part in the last general election held in December 1924.

The City is divided into the following seven *mohallas* for purposes of Municipal administration :—

1. Fort ;
2. Lashkar ;
3. Dēvarāj ;
4. Krishnarāj ;
5. Mandi ;
6. Chāmarāj ; and
7. Nazarbād.

The Chief Officer, the Health Officer and an Assistant Engineer are the principal executive officers employed by the Municipality.

With the help of liberal grants from the Government, considerable improvements have been effected in the sanitation and health of the City during the past 45 years, more especially since the constitution of the Trust Board in 1903, under the Mysore City Improvement Regulation III of 1903. During the year ending 1925-26, the Board consisted of 9 Trustees, of whom 4 were *ex-officio*, 2 were elected by the Municipal Council and the rest nominated by Government. More than 7,497 insanitary houses have been removed and wide roads and conservancy lanes formed in most parts of the old City. City extensions on modern lines have been laid out to provide house sites for the displaced population as detailed below :—

City  
Improvement  
Trust.

<i>Names of Extensions</i>	<i>No. of Sites</i>
Chāmundi Extension ..	1,082
Narasimharāja Mohalla ..	205
Vāni-Vilās Mohalla ..	286
New Lakshmiपुरam Extension ..	75
New Idga Extension ..	594

A comprehensive system of drainage was adopted in 1910 providing for the construction of underground pipe sewers for the whole City with the necessary outfall works. Already 56·8 miles' length of pipe line has been laid and three out of eight areas into which the City is divided for drainage purposes have been completely sewered on this up-to-date system.

The creation of public parks which form a special feature of the eastern portion of the City has been achieved by the combined efforts and resources of the Trust Board and the Palace Authorities. (For an account of the improvements effected see below).

The total length of roads in the City is 180 miles, of which over 50 miles consist of roads exceeding 40 feet in width and 25 miles are provided with avenues.

Water is supplied to the City by pumping it by means of electric power from the Dēvarāj Channel, down the Cauvery river, near Belagola, a village 7 miles from Mysore, to the reservoir, near the City Railway Station, where it is filtered and conveyed in pipes for service in the City. The Water Works are named after Her Highness the Mahārāni Vāni Vilās Sannidhāna, C. I., during whose Regency of the State the original Works were constructed. The management of the Works is in the hands of the D. P. W. and the annual cost of maintenance is about Rs. 50,000. The capacity of the pumps is about 1½ million gallons per day. The total number of public fountains is about 400. To answer the growing demands of the City, extension works at an estimated cost of 4 lakhs of rupees are in progress.

The principal markets of the City are known as the Dēvarāj and Mandi Markets. These are being improved further at a cost of Rs. two lakhs. It is proposed to build a third market in the Chāmarāja Mohalla at a cost of Rs. 70,000.

A new building estimated to cost Rs. 3 lakhs for locating the Offices of the Municipality and Improvement Trust Board is nearing completion.

The whole City, including the Chāmundi Hill, is lit by <sup>Lighting.</sup> electricity. The electric lighting of the streets was successfully inaugurated on September 26th, 1908, the lights being switched on by His Highness the Maharaja from the throne in the Jaganmohan Palace. The power is supplied from the Cauvery Power Works at Sivasamudram. The following is a brief description of the system of lighting adopted in the City :—

The system adopted for street lighting is termed "The Municipal Series Incandescent Electric Lighting Scheme." It consists of 80 to 120 lamps of 40 to 60 C.P., being connected in series, and the current maintained constant. There are six such circuits at present for lighting the town of Mysore. Current for these lamps is supplied by means of six 17.5 k.w. constant current transformers, connected to 25 cycles, 2,200 volts, a.c. buss. There are at present 617 lights maintained at Municipal cost. The consumption of power by these lamps is 60 to 75 volts for lamps of 40 to 60 c.p. Mazda. The continuity of the series circuit is maintained by the simple device known as "The Automatic Film Cut Out." Along the Karikal Thotti road lamps are provided for each post at 150 feet apart. In Chāmarāj and Doddapet roads lamps are provided for every alternate post, viz., 300 feet apart. In other roads, lamps are provided for every 3rd post, viz., 450 feet apart. The lighting service is on daily at 6.30 p.m., and is off at 6 a.m. The average life of these lamps is 800 to 1,000 hours. Lamps require renewal every quarter on an average. Additional lights have been sanctioned for the city, and steps are being taken to instal them.

The income of the Municipality is derived from the following sources :—

A rate on buildings, tax on all vehicles or animals used or kept in the limits of the Municipality, or a toll on vehicles and animals entering it, an Octroi on animals and goods brought into it for purposes of consumption, a general water rate on the rental value of buildings, rent from Municipal properties, market and receipts from pounds, contributions from District Funds and the Government miscellaneous receipts, such as sale of sites and trees and fines, etc.

The incidence of Municipal taxation during the year 1925-1926 was Rs 3-2-11 in the Mysore City as against Rs. 4-1-8 in the Bangalore City.

The following is a statement of the income and expenditure

MYSORE CITY

Statement showing the Receipts and

Receipts					
	1919-20	1920-21	1921-22	1922-23	1923-24
	Rs.	Rs.	Rs.	Rs.	Rs.
Octroi .. ..	1,01,136	1,04,935	1,02,757	83,000	89,591
Tax on buildings & lands.	25,432	35,853	36,634	38,011	37,368
Tax on vehicles & animals.	4,739	6,530	6,751	6,683	6,858
Tolls .. ..	30,600	33,000	33,440	40,698	48,720
Water-Tax ..	16,090	19,913	20,416	20,747	20,310
Lighting-Tax ..	4,890	6,888	7,155	7,448	7,427
Mohatarfa ..	7,929	..	..	..	..
Realization under Special Acts.	3,988	4,205	3,643	3,463	3,882
Rents on lands and Buildings.	3,047	4,377	6,157	6,983	3,677
Sale proceeds of lands, etc.	1,960	4,337	1,569	1,191	6,049
Markets and slaughter houses.	30,928	37,721	43,614	49,543	47,681
Interest on investments.	2,475	..	2,236	1,982	2,035
Sewage Farm ..	1,684	1,633	1,975	1,934	1,639
Grants and contributions.	28,137	19,615	53,267	27,514	26,159
Refunds and recoveries.	365	245	4,085	470	225
Miscellaneous ..	38,616	959	20,542	3,975	2,307
<b>Total ..</b>	<b>3,02,016</b>	<b>2,80,212</b>	<b>3,43,041</b>	<b>2,93,642</b>	<b>3,03,888</b>

of the Municipality for the past five years :—

MUNICIPALITY.

Expenditure for the years 1919-20 to 1923-24 :—

Expenditure					
	1919-20	1920-21	1921-22	1922-23	1923-24
	Ra.	Ra.	Ra.	Ra.	Ra.
General Administration.	50,989	50,869	44,326	39,148	54,143
Public Health :—					
i. Conservancy and Sanitation.	62,596	66,971	49,709	48,681	57,813
ii. Other charges	16,704	14,915	15,184	16,039	26,723
Sewage Farm ..	3,922	3,829	4,157	3,077	5,005
Avenue ..	1,561	1,745	1,557	1,658	1,546
Public Instruction	19,378	27,270	26,620	26,680	26,284
Refunds ..	5,356	8,655	6,102	4,035	1,031
Pensions ..	1,841	780	75	..	..
Electric Lighting..	25,266	29,072	26,160	25,863	9,233
D. P. W. Original Works.	16,047	5,628	19,012	11,938	23,865
D. P. W. Repairs	24,667	35,373	32,129	38,568	15,044
Tools and plants	100	1,823	5	83	854
Road watering ..	322	12	..	25	2,483
Plague charges ..	4,753	1,873	3,069	1,728	7,984
Medical Relief ..	3,871	4,582	5,141	6,113	7,484
Water-Supply ..	23,697	325	270	27,499	37,921
Fares and Festivals.	7,469	7,446	10,198	5,200	5,884
Contribution :—					
Municipal Office Building.	5,000	5,000	5,000	5,000	5,000
Miscellaneous ..	50,745	17,356	54,419	35,724	4,494
Total ..	3,24,284	2,83,524	3,03,113	2,97,059	3,42,440

Hospitals and Dispensaries. There were in the City 12 hospitals and dispensaries during the year 1925 :—

1. The Krishnarajendra Hospital.
2. Her Highness the Maharani's Hospital for Women and Children (Vanivilas Hospital).
3. The Holdsworth Memorial Hospital for Women and Children, maintained by the Wesleyan Mission.
4. The Princess Krishnajammanni Sanatorium.
5. The Local Fund Dispensaries (six).
6. Palace Dispensary.
7. Epidemic Diseases Hospital.

Beds are available for plague and other infectious diseases. Incurables are also housed. There are besides four Ayurvēdic and Unāni hospitals at which indigenous medicines are dispensed.

Of these, the Krishnarajendra Hospital was originally known as the General Hospital. It was started in 1876. Its name was changed to Sri Krishnarājendra Hospital in April 1918, when a new building was constructed at a cost of about Rs. 5 lakhs. The new building has its exterior worked in with a harmonious blending of a variety of ornamental panels, mouldings, entablatures and cornices of different types of architecture with a predominance of the Ionic type. It is a two storeyed building consisting of spacious wards surmounted by a high circular dome in the centre and a subservient turret dome at either end. The building is fitted up with up-to-date electrical and sanitary fittings, fully equipped operation theatres, and clinical laboratory. Besides the General Out-patients' Departments for men and women separately, there are the special departments such as the Eye Department ; Ear, Nose and Throat Department ; and the Electro-Therapeutic Department including X-Ray.

During 1927, the daily average number of in-patients and out-patients was 155.26 and 471.72 respectively.

The Holdsworth Memorial Hospital, a handsome and commodious building, is situated on the Idga Extension to the north-west of the city, and is one of the first buildings seen as one enters the city by train from Bangalore.

This hospital occupies a site of about seven acres, the gift of the Government of His Highness the Maharaja. The foundation stone was laid on June 3rd, 1904, by Mrs. Calvert, of Hastings, England, and the building was opened by His Highness the Maharaja on August 21st, 1906, when at the close of his most sympathetic speech, His Highness was pleased to announce the grant of a donation of Rs. 10,000 by Her Highness the Dowager Maharani in aid of the funds of the hospital. The building cost nearly Rs. 1,50,000. The staff consists of two English lady doctors and a lady apothecary, an English nursing Superintendent with an assistant and a considerable staff of Indian nurses. The cost of up-keep is about Rs. 1,500 a month, the whole of which with the exception of a Government grant of Rs. 200 is raised by voluntary subscriptions. There are several wards in the hospital, with accommodation for about 70 in-patients, and provision is made for all classes of the people irrespective of caste and creed. There is a large up-to-date operation theatre and one of the chief features is the ward provided for the use of *goshā* patients, where every bed is surrounded by curtains, so that the patients may be visited by their friends, who are unable to see any of the other occupants of the ward. There are also several "family" wards, small separate rooms which are given up to the use of patients coming in from distant places with one or two friends. The hospital is deservedly popular and many of the patients come from great distances, often from the outlying parts of the State and from Coorg.

When visiting Mysore City, Their Royal Highnesses, the Prince and the Princess of Wales, now Their Majesties the King Emperor and Queen Empress, were much interested in the work and to evince their sympathy sent large autograph portraits of themselves for the opening ceremony. Subsequently Her Majesty Queen Alexandra sent autograph portraits of herself and King Edward, and His Highness the Maharaja has also given to the hospital a large handsome picture of himself. The hospital bears the name of "Mary Calvert Holdsworth," who, with her husband the Rev. W. W. Holdsworth, M.A., lived for several years in the city and took a never-failing interest in the welfare of the women and children.

There are besides a number of charitable institutions, viz., the Hindu Abalāsrama, the Anāthālaya, the Wesleyan

Orphanages  
and homes  
for the  
destitute.



Mission Orphanage and Girls' Home, and the Convent of the Good Shepherd, the number of inmates in each being 32, 47, 70, and 225 respectively.

The Hindu Abalāsrama provides lodging and boarding to the inmates, and also instruction, both Primary and Lower Secondary. They are also taught sewing, knitting, rattan work, fancy work, etc.

The Anāthālaya, or orphanage, provides boarding and lodging to the inmates, who are orphan boys having no means for their sustenance and education. The institution is maintained by public subscription, a Government grant and other charities. The inmates are given Secondary education in English, Kannada and Sanskrit, with special reference to the Vēdic rituals.

The Wesleyan Mission Orphanage and Girls' Home is situated in a new and commodious building in Nazarbād. Provision is made for about seventy inmates. It is supported entirely by voluntary contributions.

Improve-  
ment of the  
City.

Much has been done during the last 40 years to improve the sanitation and the health of the city. There are three distinct stages in the Sanitary History of Mysore City. The first stage is from 1884 to 1902, when, to remove the insanitary condition and the unhealthiness of the city, which had long been a matter of grave concern to the Government, a Sanitary Division, under Mr. Standish Lee, was established by the then Dewan Sir K. Sheshadri Iyer. The second stage dates from 1902 to 1910, and commenced with the creation of the present Improvement Trust Board to improve the city on more comprehensive lines. The third stage commences from 1910, when a complete underground drainage system, on modern lines, for the whole town was adopted at the suggestion of Mr. (now Sir) M. Visvesvaraya, who was then the Chief Engineer.

What was done from 1884 to 1902, *i.e.*, before the creation of the Improvement Trust Board, may be briefly summarised as follows :—

1 The filling of a portion of Pūrnayya's Nalla, a deep drain cut by the famous Dewan, to lead water from the Cauvery into the capital. The present fine wide Sayaji Rao Road has taken the place of the Nalla, which was a source of unhealthiness to the town.

2. The sewerage of the Fort and the Palace by a system of underground pipe sewers.

3. The diversion of the sewage of Lashkar and Mandi Mohallas through a tunnel across the Government House Compound to the valley at the north-east corner of the city, with a view to reduce the flow of the sewage in Captain Purchase's open masonry main drain, which ran along the ditch to the east of the Fort.

4. The laying of a pipe main for the sewage of the Dēvarāja Mohalla.

5. The laying of a main sewer serving the Krishnarāja Mohalla.

6. The construction of the western extension of Chāmarājapura, called after His Highness the late Maharaja. This was the first important and successful measure carried out in the direction of extending the town.

7. The filling of the ditch around the Fort and its conversion into a Park.

8. The supply of wholesome drinking water by a system of water pipes, firstly from the Kukkarahalli Reservoir, situated at an elevation to the west of the city, and subsequently from the Cauvery by pumps worked by turbines. This was a material step in the interest of the general health of the city.

The above measures were adopted piecemeal, and were, so far as they went, only palliative in character, but the work of improving and remodelling the city on comprehensive lines remained to be dealt with.

Plague broke out in the city in 1898, and raised the death-roll alarmingly. With the help of the Plague Commissioner, the Municipality made some efforts to combat the ravages of the disease by opening out lanes and streets in congested localities, and creating extensions to remove the congestions in the city. It was soon evident that the resources of the Municipality were inadequate to the demands of the situation. The Government of His Highness the Maharaja therefore came to the rescue, and issued Government Order (No. 4168-79 L. F. 3602,) dated Bangalore, the 18th September 1902, in which a Committee was appointed, with the Chief Engineer as the President, to consider the whole question and formulate proposals for the improvement of the city. The following

extract of the above quoted Government Order shows the general lines on which improvements were subsequently carried out:—

“ It is unfortunate that the city of Mysore, notwithstanding the large sums spent upon it for improvements, should still be subjected to outbreaks of plague each successive year. Government consider that nothing but sustained exertions for carrying out a carefully prepared programme of sanitary improvements can establish the health of the place. Congested portions should be opened up, not simply by demolishing houses and sending the inhabitants adrift, but by devising suitable extensions and affording facilities for building houses. It is unlikely that the Municipality will be able to find all the money required for improving the city. But taking its general importance as the capital of the State into consideration, His Highness the Maharaja considers that the State may properly bear a large part of such extraordinary outlay. How much of the expenditure required may be fairly expected to be met out of Municipal resources is a question that can be settled only after obtaining an approximate idea of its total amount.

“ The general lines on which improvements could be usefully designed seem to be the following:—

“ The slums of the city, wherever they exist, should be first improved by knocking down insanitary buildings, providing against overcrowding, bad drainage and otherwise defective sanitation. Proper quarters should be found for surplus population from such localities, and such assistance as is possible and reasonably practical should be extended to poor Indian people for building proper houses. A comprehensive scheme for proper drainage should be devised not necessarily with a view to attain theoretical but unpractical perfection, but to meet the reasonable needs of the city.”

Work was commenced in right earnest and pushed forward vigorously by the Trust Board from 1903, when the City of Mysore Improvements Regulation III of 1903 was passed, under two officers lent from the Government Public Works Department. Insanitary areas were removed *en block* in some localities, all the narrow lanes were widened, conservancy lanes opened for the facility of drainage, many low-lying and ill-ventilated houses dismantled, and extensions

were formed to provide room for the displaced population. Drainage facility was made possible practically for every house.

Drainage works on a combined system were also undertaken. Up to 30th June 1926, the Trust Board acquired about 7,637 properties including open areas and paid about Rs. 30.5 lakhs as compensation, and spent about Rs. 20.2 lakhs in drainage works and about Rs. 15.4 lakhs other improvements. The improvements effected have proved of the highest beneficial value, and added much to the comforts and convenience and the health of the public. Those only who can recall the hopelessly insanitary condition of Lashkar and Mandi Mohallas before the creation of the Improvement Trust Board can realize the wonderful change brought about in these areas by the improved sanitary conditions. In the place of narrow winding alleys and dark ill-ventilated low houses closely packed together, new streets and lanes and better housing conditions are visible. The appearance of plague has been rare in recent years, though it cannot be said to have totally left it.

When the population per acre of built area is considered, the city cannot be said to be congested or overcrowded, when compared with cities like Bombay or Calcutta. But when the manner in which houses have been constructed in many parts of the city, without regard to any alignment, huddled together, obstructing light and ventilation, and rendering drainage or conservancy impossible, is considered, if there was no congestion proper, there was a condition very much akin to it, requiring demolition and rearrangement. In particular areas also a population of about 150 per acre was considered sufficient congestion in a town where buildings are in the main single storeyed huts and not tenement houses from three to seven storeys high. Time-honoured housing requirements in Mysore, where each family needs a house with a compound or backyard attached for out-houses, cattle, etc., necessitated the creation of extensions for housing those displaced by the demolition and rearrangement of parts of the city. The work of acquisition and demolition of

Removal  
of congestion.

properties, for opening conservancy lanes, leaving air spaces, admitting light, and removing congestion, was completed by the Board in Nos. I and II drainage areas, in Nazarbād and Ittigegud, and to a great extent in No. III drainage area and the Fort, while on No. V drainage area, what is known as Lakshmipuram extension is built on what was the site of the old Dodda Holageri, for some time a most insanitary area and the hot-bed of plague and other fell diseases. In Krishnarāja Mohalla, or No. IV drainage area, there have been considerable clearings done in the Missels and on the north of Chāmarāja road. Areas cleared in the city have in many instances been reallocated for building purposes, while in others they have been left to recuperate, with the help of the sun's rays, before being allotted.

The Programme of Drainage Works.

The programme of drainage works in the areas cleared by the Board and in the extensions includes :—

1. Surface concrete drains of the semipeg top pattern with the appurtenances, silt traps, gratings, leaping weirs and flush tanks.
2. Laying the arterial underground pipe lines of the city to tap the sewage from surface drains.
3. Improvements of storm-water main drains.
4. Construction of dust-bins and latrines.
5. Construction of roads and lanes ; road culverts and coverings at road crossings.
6. Out-fall works.

Formation of Extensions.

Besides the extensions at Jalapuri and Idga on the north of the city, brought into existence in connection with plague preventive measures, the Board extended the old Idgah Extension and formed the new Dodda Holageri and Lakshmi-puram extensions on the south of the city, and constructed roads and concrete surface drains to drain the aforesaid extensions. Chatnahalli Extension was also formed and sites were allotted for the population displaced in No. IV drainage area, or Krishnarāja and Chāmarāja Mohallas and roads were cut and graded drains constructed. In recent

years, other extensions as above mentioned have been laid out with the necessary amenities.

With the advent of Sir M. Visvesvaraya, K.C.I.E., M.I.C.E., as Chief Engineer of Mysore, the system of drainage underwent a complete change. He decided in favour of a complete underground system for the city in place of open surface drains and artificial pipe lines. Projects were prepared accordingly by the Board for a complete underground system and were sanctioned by the Government in 1911. About 56 miles of pipe line has been, as stated above, laid out and three out of the eight areas into which the city is divided have been completely served on. The sewage water from every house in this system is directly connected to the underground street sewer, and not through the open surface drains. The whole system is a gravitation system, except two very small areas, which cannot gravitate into the main out-fall without pumping, and which have separate septic tanks of their own.

Underground  
drainage  
system.

In this new system the whole sewage is brought down to one common out-fall in the valley below Doddakere, about three miles away from the City. Here the sewage is treated for purification in a septic tank, and the effluent is proposed to be utilized for agricultural purposes. About 180 acres of land are available for a sewage farm.

Mysore City is the head-quarters of the Mysore University. The University was founded in 1916. Its offices are situated in the Gordon Park. The residences of the Vice-Chancellor and of the Professors are also in the same Park.

Mysore  
University  
and its  
Colleges.

This University has some features which distinguish it from the older Indian Universities. The Vice-Chancellor is a full-time officer and has control of the executive. The Colleges are adequately represented both in the Council and in the Senate, of which latter every professor designated as University Professor is a member. Till recently the school course leading to the University was extended by one year during which special preparation for the University was made in certain recognized

schools, known as Collegiate High Schools. The University course was reduced from four to three years, and there was no Intermediate public examination to break the continuity of the B.A. course. In 1927, the University Courses of study were reorganized and the Intermediate Examination was introduced. Other features are the reduction of the amount of English taught and its practical character, the increased emphasis laid on the vernaculars, and the special attention paid to the optional languages of Sanskrit and Persian. For those who wish to specialize in Science, there is a B.Sc. course in addition to the B.A. Science course.

The University Unions afford opportunities to the students, the members of the College staff, the Fellows of the University and the registered graduates, for enjoying best club life, and for coming into intimate social relations with one another.

The institution of the system of University Extension Lectures and of a Publication Bureau is evidence that the University is conscious that its activities should not be confined to the four walls of its Colleges, but should extend its benefits to those who are not members of the University.

The University is State-supported except for the income derived from fees and from the endowments for the award of some of the prizes and scholarships.

At present there are five Colleges—the Maharaja's College and the Maharani's Women's College for Arts at Mysore; the Central College for Science, the Engineering College, and the Medical College at Bangalore. At the Maharaja's College, the optional subjects taught are History, Mental and Moral Philosophy, Experimental Psychology, Economics, Political Science, Mathematics, Statistics, Sanskrit and Persian. There is also a Commerce course leading to the B.Com. Degree, a teaching course leading to the B.T. Degree and there are courses also for the M.A. Degree in English, History, Economics and Political Science, Philosophy and Sanskrit. At the Maharani's Women's College, the optional subjects taught are History, Economics and Political Science. At the Central College, Physics, Chemistry, Natural Science and Mathematics are taught. There is both a B.A. Science course as well as a B.Sc. course here. The Engineering College provides for Civil, Mechanical (including Elementary Electrical Engineering) and Electrical Engineering. The Medical College provides instruction for the L.M.P. and M.B., B.S. courses.

The following languages are common to the Arts Colleges—English ; and Kannada, Tamil, Telugu, Urdu, Sanskrit, Persian and French as second languages.

The University has besides a Library of its own which has about 75,000 volumes and three Hostels for boy students and another for women students and a University Union at Mysore. Provision has been made for University lodges. Grante are made to these lodges, and arrangements have been made for the supervision of licensed lodgings as well. With a view to securing that, certain conditions as regards accommodation, sanitation and food are enforced. The Hostel committee undertake this duty.

There are two Colleges, three high schools and 60 other institutions for boys and girls in the city, wherein about 10,000 boys and girls receive instruction. Of these institutions, the Maharaja's College is a first grade College teaching up to the M.A. standard. The Maharani's College, also a constituent University College, is an institution chiefly for Hindu girls and ladies, teaching up to the B.A. standard. The three high schools are the Wesleyan Mission, the Marimallappa's and the Banu-maiya's High Schools. The Maharaja's Sanskrit College provides instruction in higher departments of Sanskrit learning. The Chamarajendra Technical Institute provides technical instruction in the following branches:—

- |                |  |                              |
|----------------|--|------------------------------|
| 1. Engineering |  | 5. Tile making               |
| 2. Carpentry   |  | 6. Rattan work               |
| 3. Smithy      |  | 7. Typing                    |
| 4. Drawing     |  | 8. Manufacturing iron safes. |

The Ayurvedic College trains students in the system of Hindu Medical Science.

The Municipality controls Primary Education in the City. There is also a school for the deaf, dumb and blind, situated in Church Road. About 40 such affected students are being instructed there, in reading and writing in the Braille system, singing, weaving, basket and mat making. Most of the Boarding houses are as above stated attached to these institutions. There are also boarding houses for Jains, Muhammadans, the deaf and dumb school students, and the Panchamas.

Of the educational institutions mentioned above, the Maharani's College is the first of its kind in Southern India. This



institution which bears the honoured name of Her Highness the Mahārāni Vānivilās Sannidhāna, C.I., was started in January 1881, as a private school for the education of high-caste Hindu girls, by Rai Bahadur A. Narasimha Iyengar, a pioneer in female education in Mysore. It was at first supported partly from liberal grants by Government and partly from charity funds, as well as from the private resources of its philanthropic founder. In 1889 a European lady, Mrs. Thornton, was appointed as the Lady Superintendent. The object of the institution was to reconcile Western methods with Hindu views in regard to the subject of female instruction. The success of this object has to a very great degree lessened the popular prejudices against female education in general.

The institution was taken under Government management in 1891, and a responsible committee was appointed to manage its internal affairs. It was raised from the Middle School to the High School standard in 1895, and three girls passed the Matriculation Examination for the first time in 1896. In 1901 it was raised to the status of a second-grade college and affiliated to the Madras University in Group III, Logic and History. Since the foundation of the University of Mysore, in 1916, it has been reorganized and called the Maharani's Women's College. There is a hostel common both to the College and the High School which is managed entirely by the latter. There is a Resident Superintendent as well as a Warden. It is now open to the children of all respectable caste Hindus, Europeans, Eurasians, Indian Christians, Muhammadans, Jews and Parsis. No fees are charged for instruction, and liberal University scholarships are paid to poor and deserving girls.

#### Fairs and Festivals.

No account of the City can be considered complete without some description of the principal fairs and festivals that take place in it and which attract large crowds of people into it. These are:—(i) His Highness the Maharaja's Birthday Week Festivities; (ii) The Dasara Durbar Festivities; (iii) The Chāmundi Jātra.

#### The Birthday Festivities.

His Highness the present Maharaja having been born on Jyēshta Suddha Ēkādasī of the Hindu cycle year Thāraṇa, 4th June 1884, the anniversary of the Birthday falls, according

to the variations of the Hindu calendar, towards the end of May or early June. The festivities with its celebration are usually as follows :—

On the morning of the Birthday, every year, a salute is fired, the number of guns corresponding to His Highness' age on the occasion. Durbar is then held in the first floor or Amba Vilās in the Palace. Afterwards the religious ceremonies for the Birthday are observed and His Holiness Srī Parakāla Svāmi is duly met. Honours from the principal temples and *mutts* are presented, as also cocoa-nuts (phala) and coloured rice (manthṛākshate) by the Vaidika Brāhmins in the Durbar Hall. All the State Officers, Ursu noblemen, local merchants, etc., assemble there and pay their respects (*muzre*) to His Highness.

On the same evening, His Highness moves in State procession on horse back from the Palace and proceeds to Government House, where a review of all troops, Government and Palace, is held. On his return, a durbar is held in the Amba Vilās at night. On the second and the third evenings, durbars are held in the Amba Vilās, *Nazar* by all Civil officers and merchants and others taking place on the second evening and by the Military on the third. If the third day happens to fall on a Tuesday or Friday, then the durbars continue for two more days.

The Dasara in Mysore is observed as a semi-religious function. It falls usually in October, but sometimes towards the close of September. The following is a description of the festivities as observed in Mysore :—

The Dasara  
Festivities.

On the morning of the first day, His Highness, after the observance of the necessary religious ceremonies, partly at the shrine of Srī Chāmundēsvari in the Palace and partly in the Sejje (Durbar Hall), first floor, takes his seat on the historical throne (which faces east in the centre of the front wing), under a salute of 21 guns and showers of flowers, as also presentation of arms by the Palace and the State troops assembled in the arena square below. Honours from the principal temples and *mutts* are presented, followed by the presentation of cocoa-nuts (phala) and coloured rice (manthṛākshate) by the Vaidika Brāhmins invited to the Durbar. All the Civil officers, local merchants and others, after doing *muzre*, offer *nazars* to His Highness. Then comes the *feu de joie* and *march-past* by all

the troops. Before the close of the durbar, the *zenana* ladies are afforded an opportunity to pay their respects to His Highness.

Thereafter, durbars are held in the evenings during the period which, according to the variations in the Hindu calendar, extends to 8, 9 or 10 days at the most. Wrestlings and sports in the arena and also pyrotechnic displays form part of the evening programme of durbars. *Nazar* is offered by the Military officers on the evening of the first day.

On the morning of the last day (Mahā Navami) of the period, *pūja* is performed to the State sword and arms as also the State elephant and the State horse, etc. The same evening, the European guests, including the Hon'ble the British Resident, take part in the durbar.

On the following morning, the State sword, arms, elephant and horse are sent to the palace building in the Old Cantonment grounds, north of the city. The next event is wrestling which His Highness witnesses.

In the evening, His Highness, with His Highness the Yuvaraja, moves in State procession, seated in a golden *howdah* mounted on one of the palace elephants. On arrival at the Cantonment grounds, Their Highnesses descend from the *howdah*, and on horse-back they review the troops.

On returning to the Palace, a durbar is held in the Amba Vilās at night.

The next evening's durbar takes place in the Amba Vilās, when, after *muzre*, *nazar* is offered by all Civil officers, merchants and others.

During the durbar on the following evening with which the Dasara functions close, Military and Police officers and the members of the Representative Assembly offer *nazars*, and His Highness very kindly listens to the report of the results of the Vidvath Examinations in the Maharaja's Sanskrit College, and distributes prizes to the successful candidates.

After the Vijaya Dasami day, the sittings of the Representative Assembly begin in the Jagan Mohan Palace and continue for a week or so.

Closely following the Dasara, the *Jātre* on the Chāmundi Hill takes place, on the Pournami or full moon day. Thither His Highness the Maharaja and the Royal Family go to pay their devotion to the tutelary goddess of the Royal House

of Mysore. Nearly 10,000 people gather to witness the *Jātre*. The goddess is taken in a car in procession on the hill.

**Nagamangala.**—A Taluk in the north transferred from the Hassan District in 1882. Area 401 square miles. Headquarters at Nagamangala. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutte	
Bindaginavale ..	75	21	72	..	2	1	14,816
Devalapura ..	63	32	58	1	4	..	14,746
Honakere ..	82	38	69	1	10	2	18,065
Nagamangala ..	64	36	60	..	4	..	14,536
Nilligere ..	83	32	82	..	1	..	15,233
Total ..	367	159	341	2	21	3	77,396

Bellur 1,678 ; Chinya 1,047 and Nagamangala 3,282.

The Shimsha forms part of the eastern boundary, and receives nearly all the smaller streams of the Taluk. The Lōkapāvani has its source in the south-west. The country is generally pretty level, except for some low rocky hills in the north and west, more or less covered with scrub jungle. The principal point is called Chunchangiri. To the west of Nagamangala is a hill of *talcose argillite*, closely resembling potstone, and used by the local people in the same way as pencils. The number of tanks is about 130, of which some 30 are of considerable size, but many of them shallow from being silted up. There are no other means of irrigation.

The dry crop soils are mostly indifferent, sandy, gravelly and shallow soil being common. But good red soil is also met with ; black soil is very uncommon. The soil of the

Principal places with population.

wet lands is fairly good, but rather too sandy. Ragi is the staple crop. In the vicinity of the rocky hills, a coarse kind of rice is grown in situations where, from percolation of moisture, ordinary dry crops cannot be raised. Rice is almost the only wet crop, sugar-cane being rarely grown. The gardens are poor, and the famine of 1876 destroyed all the areca-nut trees, leaving only a certain amount of cocoa-nut trees.

Sheep are everywhere abundant, and a sheep farm was at one time maintained by Government at Heriganhalli. But it was given up in 1863. The cattle, as a rule, are small, but fine draught bullocks, which are bred locally, are met with in most villages and fetch a high price. Karadihalli is the centre of a tract specially given to the breeding and rearing of Hallikar cattle. Brass work of various kinds is an industry of Nagamangala.

In the middle of the 15th century, there was a family of chiefs who called themselves Lords of Nagamangala. They were of the Lōhita family, and inscriptions mention the following:—Singannā Wodeyar, whose wife was Sītāmbika; his son, Timmanṇa Dannāyaka, whose wife was Rangāmbikā or Ranga Nāyaki; he was minister to the Vijayanagar king Mallikārjuna or Immadi-Praudha-Dēva-Rāja (1446-1467), and rebuilt Melkote. He was apparently the first who erected a fort in the island of Seringapatam. Dēva-Rāja, son of Singanna Wodeyar, built a new dam on the Cauvery and led a channel from it to Harahu, now called Haravu. This family apparently did not survive the disaster which broke up Vijayanagar empire. For at the end of the 16th century, we find Nagamangala included in the territory bestowed upon Jagadēva-Rāya of Channapatna (Bangalore District) for his gallant defence of Penukonda against the Muhammadans. From him it was taken by the Rāja of Mysore in 1630. Being in the line of march of the Mahrāttas to Seringapatam, it more than once suffered during the century from their depredations, which have left their mark upon the Taluk.

The Revenue Settlement was introduced in 1888. The area of the Taluk was thus distributed :—

	Acres.
Culturable (dry 92,533 ; wet 4,726 ; garden 1,358)—	98,617
Unculturable .. .. .	1,15,481
Inam villages .. .. .	18,902
Forests 933 ; Kavals 6,485 .. .. .	7,418
Total ..	2,40,418

The unoccupied area was 4,127 acres. The total Revenue Demand for 1922-23 was Rs. 1,32,139 and for 1923-24 was Rs. 1,31,709.

**Nagamangala.**—A town situated in 12°49' N. Lat., 76° 49' E. Long., on the Seringapatam-Sira road, 24 miles north of the railway at French Rocks, and 39 miles north of Mysore. Head-quarters of the Nagamangala Taluk, and a Municipality.

Nāgamangala.

Population in 1921	Males	Females	Total
Hindus .. .. .	1,159	1,226	2,385
Muhammadans .. .. .	571	509	1,080
Christians .. .. .	4	3	7
Jains .. .. .	2	..	2

It contains the remains of some fine temples and royal buildings. The inner fort was erected in 1,270 by Chaimi Dannāyak, and a line of chiefs of the Lōhita family continued to be lords of Nagamangala till the end of the 15th century or longer. The outer fort was erected in 1578 by Jagadēva-Rāya of Channapatna (Bangalore District), of whose dominions Nagamangala was one of the chief towns. It was captured in 1,630 by Chāma Rāja Wodeyar of Mysore. The town was reduced to ruins in 1,792 by the Mahrātta army under Parasu Rām Bhāo, and 150,000 palm-trees were destroyed. Brass artistic work is made at Nagamangala.

There is a lofty *mantapa* to the left of the Saumya-kēsava temple here which is in a good state of preservation.

The place is spacious enough to serve as an Assembly Hall. Nagamangala was renovated in *Saka* year 1057, *i.e.*, 1135 A.D. by Bammaladēvi, wife of Vishnuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

The Saumyakēsvara temple above referred to is a large structure in the Hoysala style with a *pātālankana* and a lofty *mahādvāra* surmounted by a *gōpura* in front. It faces east and has in front one of the finest Garuda-pillars, known in the State. The latter, about 55 feet high and 2½ feet square at the bottom, is sculptured with fine scroll work on all the sides from top to bottom and has the necessary appliances such as iron chains, etc., for placing lamps on the top which is provided with an iron frame work for the purpose. It is said to have been set up by Jagadēva-Rāya, the chief of Nagamangala, who is also said to have built the *gōpura* in front. On the pillars at the sides of the *mahādvāra* are sculptured Ganapati, now enclosed in a niche with a small porch in front, and Mahishāsoramardini. The *dvārapālakas* on the jambs have a standing female figure holding a lotus on the adjoining pillar at the side. In the *prākāra* are cells enshrining figures of Paramapadanātha and the Ālvārs Chakrattālvār, the goddess Saumyanāyaki and Rāmānujāchārya, their positions corresponding to those at the Melkote temple. There are also shrines of Pillailōkāchārya and Manavālamahāmuni, the great Srīvaishnava teachers and authors who flourished in the 13th and 14th centuries. In the *sukhanasi* of the shrine of the goddess stands a good figure, about 4½ feet high, of Āndāl or Godadēvi. The temple has three cells, only the main cell having a *sukhanasi* and a tower. This main cell has Saumyakēsvara, a fine figure, about 5 feet high, flanked by consorts. The god in the left cell is Lakshminarasimha with a small canopy of 5 snake-hoods, while that in the right

is Vēnugōpāla with Rukmini standing at the side. The *navaranga* is a grand hall of 12 *ankanams* with 12 well carved ceilings of which the four at the corners have unfortunately been removed with the object of letting in light. The ceiling in front of the *sukhanasi* of the main cell is flat with 9 lotuses, all the others being about 2½ feet deep with single lotuses. The *navaranga* is supported by 12 fine pillars, the central four and two each on the sides being similar in design and make. Attached to the *navaranga* is a veranda of 3 *ankanams* with deep ceilings carved with single lotuses. The outer walls have no figure sculpture, but only pilasters and turrets surmounted by well carved eaves. There is however a solitary figure of Narasimha on the south wall, which is enclosed in a niche with a small porch in front. Iron clamps used for joining the stones have been found in some places. The Bhuvanēsvāra temple is a plain Dravidian structure with two entrances on the east and south. In front of the *sukhanasi* entrance is a fine ceiling of *ashta-dīkpālakas* with Tāndavēsvāra in the middle. Among the figures kept in the *navaranga* may be mentioned seated Bhairava with the attributes—a trident, a drum, a cup and a sword; Brahma seated on the swan; seated Sarasvati, with 4 hands of which 3 bear a goad, a noose and a lotus, the remaining one being in the *varada* attitude; Chandikēsvāra standing with folded hands armed with an axe; Sūrya flanked by female archers, and Ardhanārīsvāra with an ear-ring in the lobe of the left ear. The Narasimha temple is a large Dravidian structure with a *gōpura* in front. In the *prākāra* are shrines of Chakrattālvar, Hanumān, seated Rāma with Sīta on the lap and Lakshmana standing to the right, goddess Prasannanāyaki and Rāmānujāchārya. The first is a fine figure with 8 hands, the back also being sculptured with a figure of Yōga-Narasimha with four hands. The *utsavavīgraha* is a very fine figure. There is also kept in the *sukhanasi* another fine metallic figure, about 3 feet high, of Vēnugōpāla. According to tradition, the *garbhagriha* and *sukhanasi* of this temple were overgrown with an ant-hill, and on the presence of the god being revealed in a dream to Jagadēva-Rāya, he came here and saw a snake going round the place and hiding itself in a hole. Hence, it is said, the place was known as Nāgamandala now corrupted into Nagamangala. This is of course fanciful etymology. In the *navaranga*, to the right, is a cell with a Nāga stone and a hole in front which is believed to represent



an ant-hill. People make vows to the Nāga stone and have it anointed. It is said that however large may be the quantity of water used for bathing the Nāga stone, it is not capable of filling the hole in front. There is a dry piece of wood, about 20 feet long, in the temple which is said to represent the shaft of a *hangaral* tree (*Dodonaea viscosa*) which once grew over the ant-hill sheltering the god under it. The Rāma temple, recently restored, is said to be the oldest temple in the village. It contains well carved figures of Rāma, Lakshmana and Sita, all standing, with Hanumān sculptured on Rāma's pedestal. The Virabhadra temple is a neat structure in the Dravidian style having a small figure of the god, about 1½ feet high, holding a trident, a drum, a skull and a sword. There is also a fine seated metallic figure, about 1½ feet high, of Dakshināmūrti with 4 hands, three of them bearing a rosary, a book and a lute (*vīna*), the remaining one being in the *abhaya* attitude. In a separate cell to the left, stands Bhadrakālī, the consort of Virabhadra, having for her attributes a trident, a drum, a sword and a shield.

The village goddess is called Badagodamma because her shrine is situated near the north outlet of the tank. Her *utsava-vigraha*, kept in a shrine in the village, is known as Arasamma. It is about 2 feet high and holds in its hands a trident, a drum, a cup and a sword. The epigraph seen near this shrine has been registered by the Archæological Department. The Kālamma temple, which belongs to goldsmiths, is a large Dravidian building with a lofty *gōpura*. The *pātālankana* has to the right a huge figure, about 5 feet high, of Ganapati, and to the left a figure of Bhairava. The goddess, a seated figure with 4 hands, has one of her hands in the *abhaya* attitude and holds in the other three a trident, a drum and a water-vessel. The metallic figure has a noose in place of the trident and carries a rosary in the *abhaya-hasta* or hand in the *abhaya* attitude.

The palace of Jagadēva-Rāya is said to have been situated between the Saumyakēsava and Narsimha temples. A closed doorway at the back of the Narasimha temple is pointed out as the entrance used by the ladies of the palace for going to the temple.

About a mile from Nagamangala is a fine circular pond, about 60 feet in diameter and only 3 feet deep, which is said to have been built in the middle of his pleasure garden by Jagadēva-Rāya

for *jala-kride* or sporting in water with his wives. The pond has a *mantapa* in the centre.

A Ganga inscription dated in the first regnal year of Mārasimha is to be seen in front of the Travellers' Bungalow at this place.

*Municipal Income and Expenditure.*

Year				Income	Expenditure
1921-22	..	..	..	2,696	2,196
1922-23	..	..	..	2,403	2,258

**Nagarle.**—A village in Nanjangud Taluk, Population Nagarle. 1,105.

The Durga-Paramēsvari temple at this place has a four armed figure, about 3 feet high, of Durga seated on a lion, trampling on a decapitated buffalo and holding in the upper hands a discus and a conch, the left lower holding a demon and the right lower piercing him with a trident. The village goddess Malagarasi is a seated stucco figure, about 3½ feet high, bearing in the upper hands a discus and a conch, and in the lower a sword and a cup. There is also a ruined Pārsvanātha-basti here of some architectural merit. The god, about 5 feet high, is canopied by the seven hoods of a snake, whose coils are well shown on the back. The front hall has a well carved large ceiling of a square shape. An epigraph of the time of the Chōla king Rājendra-dēva has been recently found here.

**Nalkundi.**—A village in Nagamangala Taluk. Population Nalkundi. 236.

This place has a small shrine of Gōpālkrishna with a small figure, about 1½ feet high, of the god standing in front of a *brindāvana*. The raiyats of this and the surrounding villages sing what are known as *bhagavanti* songs. These relate in brief the stories of the *Rāmāyana*, the *Bhārata* and the *Bhāgavata-purāna* and are said to have been composed for the benefit of the Sūdras by Tirumalārya, the learned minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar. The raiyats carry pictures of Rāma, Lakshmana, Sita, Hanumān and Garuda, suspending red silk cloths on those of Rāma and Sita and white

cotton cloths on the others, and dance singing the above songs to the accompaniment of drums and cymbals. Boys too take part in this musical march with great enthusiasm.

Nanjangud  
Taluk.

**Nanjangud Taluk.**—A Taluk in the centre south-wards. Area 379 square miles. Head-quarters at Nanjangud. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Biligere ..	25	22	22	1	2	..	19,699
Chikkaiyana-Chatra.	26	32	23	3	..	..	18,299
Hullahalli ..	60	27	49	10	1	..	22,403
Kasaba ..	42	25	33	6	1	2	23,215
Kaulandi ..	36	20	32	4	..	..	27,691
Railway Station ..	..	..	..	..	..	..	88
Total ..	189	126	159	24	4	2	1,11,395

Principal  
places with  
population.

Alganchi 1,652; Badanavalu 1,362; Bailagali 1,780; Dasanur 1,270; Debur 1,100; Devanur 2,135; Hadinaru 2,557; Hedathale 2,013; Hemmaragala 1,769; Hoskote 1,807; Hullahalli 1,961; Kalale 2,622; Karya 1,116; Kirigunda 1,075; Kodulandi 1,053; Kudlapur 1,559; Nanjangud 7,974; Nerale 1,865; Rampura 1,492; Tagadur 3,738; Tayur 1,662; Tumbanarale 1,312 and Veeredevanapura 1,562.

The Taluk was extended in 1882, by the addition of Tayur hobli from Talkad Taluk, and Devanur and Dasanur hoblis from Chamarajnagar Taluk.

The Kabbani runs west to east along the north of the Taluk, and at Nanjangud receives from the south the Gundal, which waters the central and eastern portions. Formerly there was not much wet cultivation, what there was depending upon rain-fed tanks. But the recent extension of the Rampur channel has brought more lands under irrigation. The largest tank

is the Narasambudhi, two miles south of the Kasba. A considerable quantity of jola is grown.

In the north-west of the taluk are some quarries of potstone intermixed in layers with schistose mica. Gold mining was carried for some time at Woolgere, to the s.-w. of Nanjangud, but it has ceased now.

Nanjangud was until recently the terminus of the Mysore State Railway from Bangalore; in August 1926, the Railway was extended to Chamaraajagar. The Mysore-Trichinopoly road *via* the Hasanur ghat runs through Nanjangud, near which the high road to Ootacamund branches off. There is also a road from Kaulandi to Yelandur. A road runs from Nanjangud east to Tirumakudlu-Narsipur, and west to Hullahalli, turning south to Hura. The road from Begur to Heggaddevankote crosses the south-west of the Taluk.

The area of the Taluk was thus distributed :—

	Acres.
Culturable (Dry, 1,22,377; wet, 10,678; garden 3,332)	1,36,387
Unculturable .. .. .	54,254
Inam villages .. .. .	40,168
State Forests, 9,134; Kaval, 2,310 .. .. .	11,444
Total ..	<u>2,42,253</u>

The unoccupied area was 2,503. The total Revenue demand for the year 1922-23 was Rs. 1,12,965 and for 1923-24 was Rs. 1,90,102.

**Nanjangud.**—A town situated 12° 7' N. Lat., 76° 41' E. Long., on the right bank of the Kabbani, 12 miles south of Mysore, at the point where the trunk road from Mysore branches to Ootacamund and to the Hasanur Ghat. Headquarters of the Nanjangud Taluk, and a Municipality. Until 1926, the terminus of the Mysore State Railway.

Population in 1921				Males	Females	Total
Hindus	..	..	..	3,323	3,319	6,642
Muhammadans	..	..	..	419	372	791
Christians	..	..	..	12	5	17
Jains	..	..	..	2	1	3

The Temples. The early history of the place has been already related. It is now noted for its temple dedicated to Nanjundēsvāra, or Srikantēsvāra, an appellation given to Siva on account of one of his exploits in swallowing poison, and it is from this attribute of the god that the town derives its name. A temple of small dimensions is said to have existed from time immemorial. In one part of the temple are 66 images of Saiva saints, which may be of Chōla origin, of the 11th century. But Karachur Nandi Rāja, and afterwards Pūrnaiya, enlarged the temple to its present size. The former prince made Nanjangud his favourite place of abode and fortified it. A celebrated car-festival, which lasts for three days, and is resorted to by thousands of devotees from all parts of South India, is held here at the end of March. The temple is 385 feet long by 160 feet broad, and is supported by 147 columns. Some of the images are carved with great perfection of finish. Surrounding the outside of the temple are the figures of various deities with their names below, so that each votary can find his patron saint. The *gōpura* was erected in 1845 by Mummadi-Krishna-Rāja-Wodeyar, and various shrines were added by the royal ladies down to 1853. This temple is inferior in point of sanctity to none in the Mysore District, and receives an annual allowance from Government of Rs. 20,197. At the point where a stream called the Chūrnavati from the tank runs into the Gundal or Kaundinya river is the Parasu Rāma Kshētra, with a temple of Parasu Rāma. The moist earth around, called *Mritika*, is considered an effective application for various skin diseases, and is being continually carried away to be used for such purposes. But the excavations speedily fill up again.

The Srikantēsvāra temple referred to above is a large building in the Dravidian style with a fine *gōpura* and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object of giving more light to the interior of the temple. In the *navaranga* there are cells to the right and left, as in the temple at Chāmarājnagar, containing *lingas* set

up by the queens and relatives of Krishna-Rāja-Wodeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishna-Rāja-Wodeyar III and his four queens standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal. In the *prākāra* we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Siva, the west ones *lingas* and the north ones figures of Siva representing his 25 *līlas* or sports. Many of the figures here are, however, much better carved than those at Chāmarājnagar. Pārvatī, the goddess of the temple, is a fine figure, as is also Nārāyana with his consorts. In a shrine in the north is a figure of Subramanya, the Dandāyudhapāni variety, with a bare head, seated on a peacock and sheltered by the 7 hoods of a serpent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions are to be seen on brass-plated door-ways, vehicles, etc. The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones such as the Gajaratha, Kailāsa and Turaga (horse) are fine pieces of workmanship. These have wheels and can be easily moved, the Gajaratha being drawn by an elephant. The larger vehicles are all gifts from Krishna-Rāja-Wodeyar III. The top parapet round the temple has mortar figures, as at Mugur and Chāmarājnagar, representing varieties of Ganapati, etc., with labels below giving their names. The total of such labels is about 35. An inscription of the 15th century is to be seen on the *bali-pītha*.

The top parapet of the *prākāra* around the Srikantēsvara temple has well executed stucco figures with labels below giving their names. Though not of great historical importance, these labels possess some value from a religious and iconographic point of view, as they furnish the names of different kinds of Bhairva, Ganapati, Subramanya, Dakshināmūrti, etc. The labels below some figures are gone, the figures themselves being damaged in some places.

The object of worship in the Parasurāma temple is an inscribed slab, measuring 3' by 2', containing the inscription E.C. III, *Nanjangud* 17. The middle of the stone is rendered black by smearing oil. The temple has many devotees including Lingūyats, who are said to receive *tirtha* or holy water here.

According to the *Sthala-purāna*, a visit to the holy place Nanjangud without a visit to the Parasurāma temple is perfectly useless. There is a silver *virāngi* or mask, measuring  $3\frac{1}{2}'$  by  $2'$ , kept in the *archaka's* house, which has a figure of Parasurāma holding an axe in the right hand, the left hand hanging by the side. An inscription at the bottom tells us that the mask was presented to the temple in 1861. An examination of the jewels and vessels belonging to temples kept in the taluk treasury and of the valuable articles in the treasury of the Srikantēsvara temple brought to light more than a dozen inscriptions nearly 100 years old. Of the silver vessels, etc., in the taluk treasury, one was a present from the Mysore king Krishnarāja Wodeyar III to the Onkārēsvara temple at Sinduvalli; three from Biga-Mallārājaiya, Mallājammani and Hampē-arasu to the Mallikārjuna temple at Hura; three from Lakshammanni to the Kaivalyā-dēvi temple near Kalale; and two from Dalavāyi Nanja-Rāja to the Lakshmikānta temple at Kalale. The temple treasury has, besides, numerous silver articles, a number of gold vessels, vessels, and ornaments set with precious stones. Among these many be noticed a gold *kolaga* or mask (for the *linga*) weighing  $1\frac{1}{4}$  maunds; two large gold plates and 11 cups; jewelled gold *vajrāngis* for the processional image and its consort; gold ornaments for the goddess such as bracelets, anklets, crown, *jadebhangāra* (worn over plaited hair) and *sira-kuchchu* (folds of cloth) and gold, pearl and emerald necklaces with jewelled pendants. From the inscriptions on them we learn that a gold snake vehicle (*Sēsha-vāhana*), 2 gold plates, 3 silver vessels and a silver lamp-stand were the gifts of Krishnarāja Wodeyar III, and 2 gold ornaments, of the Srīngēri *guru* Narasimha Bhārati. Among other donors are Jāgirdār Nanjappa, Venkatalakshamma and Marīnanjavve. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was a present from Tipu Sultān. There is also a tradition that an emerald necklace in the temple was presented by Haidar Ali as a thank-offering for the cure effected by the god of the eye-disease, pronounced incurable, of a favourite elephant of his. A temple vehicle, known as Rudrākshimantapa, was the gift of Lingājammani of Krishna-vilāsa-Sannidhāna, queen of Krishna-Rāja-Wodeyar III. A large number coins, consisting of silver and copper pieces, are kept in the Taluk Treasury. They are mostly coins of Mysore and the British East

India Company. There are also a few belonging to Hyderabad and Burma.

The *matha* of the Rāghavēndrasvāmi at Nanjangud has a long and interesting history connected with it. This Mādhva *matha* came into existence at the close of the 15th century, the first *svāmi* being Vibudhēndratīrtha, disciple of Rāmachandratīrtha. It has been presided over by a regular succession of *svāmis* up to the present day.

One of the greatest among the successors of Vibudhēndratīrtha was Rāghavēndratīrtha, who sat on the spiritual throne from 1624 to 1671, and it was after him that the *matha* acquired its present designation. The *matha* owns 29 copper-plates containing in all 17 inscriptions, engraved in Telugu, Tamil, and Nāgari characters and ranging in date from A.D. 1490 to 1774. One of the inscriptions, however, is not connected with the *matha*; it records a grant in 1543 to the Virasaiva teacher Emmēbasava by Tirumala-Rāja, son of Salaka-Rāja and it is not clear how these plates came into its possession. Of the other records, three of which are incomplete: one dated 1490 registers a grant by the Vijayanagar king Krishna-Dēva-Rāya; two, dated 1575 and 1576, by Sri-Ranga-Rāya I; two, dated 1513, by the Arāviti chief Rāma-Rāja; one, dated 1580, by the Tanjore chief Chavappa; two, dated 1614, by Chinna-Chavappa; one, dated 1663, by the Mysore king Dodda-Dēva-Rāja-Wodeyar; one, dated 1679, by the Mudra Nāyaka Muddalagādri; one, dated 1698, by the Mudra queen Mangamma; one, dated 1680, by the Chanji chief Rangappa-Kalakatola-Vadayari; one, dated 1699, by Uttama-Rangappa-Kalakatola-Vadayari; one, dated 1746, by the Ariyalūr chief Vijayavoppula-Mālava-Rāya; one, dated 1774, by a chief named Sōma-Rāja; and one, dated 1678, by an individual named Kumārappan. These records give us an idea of the esteem in which the *svāmis* of the *matha* were held by the rulers, chiefs and other people all over Southern India.

The spiritual succession of the *svāmis* of the *matha*, as given in the records, is as follows:—

Vāgīsa Rāmachandra, (1) Vibudhēndra, (2) Jitāmitra, (3) Raghunandana, (4) Surēndra, (5) Vijayīndra, (6) Sudhīndra, (7) Rāghavēndra, (8) Yōgīndra, (9) Surīndra, (10) Sumatīndra,



(11) Upēndra, (12) Vādindra, (13) Vasudhēndra and (14) Varadēndra. The dates recorded for some of the *svāmis* are 1490 for (1), 1513 for (4), 1575, 1580 and 1614 for (5), 1576 for (6), 1663 for (7), 1679 for (8), 1693 and 1699 for (10), 1746 for (13), and 1774 for (14). It is satisfactory to note that the succession list given above agrees in every respect with the one published in the *Satkatha*, but the dates differ, especially those assigned to the earlier *svāmis*. For instance, the date given for (1) and the origin of the *matha* is 1376, more than a hundred years before the date (1490) given in the inscription; the date given for the accession of (6), 1595, appears to be too late by nearly 20 years, while that given for that of (5), 1539, appears, on the other hand, to be too early by about the same number of years. Many of the *svāmis* appear to have been voluminous authors of works on the *Dvaita* philosophy and of commentaries. One of the grants, dated 1580, gives the interesting information that Vijayindra, Appayyadikshita and Tātāchārya used to meet together at the court of the Tanjore chief Chavappa and enter into a debate about the merits of their respective schools of philosophy. Vijayindra is said to have vanquished an Ayya at Kumbakonam and to have taken possession of his *matha*. He wrote 104 works and died at Kumbakonam. Rāghavēndra studied under Sudhindra at Kumbakonam. He died at Mantrālaya (Manchali) in the Bellary District. A grant in his favour, dated in 1577 A. D., will be found referred to in *E. I. XII*, 340. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb there. A car festival also takes place there in the month of Śrāvana every year. The place is held very sacred by the Mādhyas.

The *matha* library contains a large number of paper and palm-leaf manuscripts. The manuscripts contain several unpublished works dealing mostly with religion and the *Dvaita* school of philosophy. There are also works bearing on Logic, Grammar, Mīmāṃsa, Vēdic ritual and poetics, besides several dramas, *Sthala-purānas* and a large number of commentaries on the *Vēdas*, the *Upanishads*, the *Bhagavadgīta* and several standard works by distinguished authors of the *Dvaita* school. Among what appear to be rare works may be mentioned *Nyāyamuḥura* by Vijayindra (16th century), *Nyāyachampakamūlika*, *Sāradāgama*, *Sāhityasāmrājya*, *Chandrikādushanabhūshana*

by Sujanendra, and *Gīta-bhāshyatnakōsa* by Sumatindra (17th century).

About a mile from Nanjangud is a fine bungalow attached to the Mysore Residency, near to which is a rude stone bridge across the Kabbani, constructed about 120 years ago by Dēva-Rāj, the Dalavāyi of Mysore.

There is a new Library called the Srī-Krishnarājendra Public Library, which is resorted to by the public. The town is supplied with drinking water by means of a recently erected pumping plant, water being conveyed through pipes.

The following table gives the income and expenditure of the Municipality for the years 1921-22 and 1922-23 :—

Year	Income	Expenditure
1921-1922 .. .. .	18,767	18,180
1922-1923 .. .. .	20,307	24,278

**Narasimangalam.**—A village in the Chamarajnagar Taluk. Population 99. Narasi-  
mangalam.

The ruins of an old Rāmēsvara temple here show that it was a very massive building of blackstone. The *linga* and pillars are of unusual diameter. There is a fine seated figure of Parasu-Rāma, larger than life, on one side within, and a proportionate Ganēsa on the opposite side. But the whole place has been purposely destroyed, and mutilated images are lying about all round. A *vimāna* seems to have been put on the temple in later times, on which were stucco figures, life-size, of celestial nymphs, etc., in various attitudes, and it must have presented a rather lively appearance.

**Nerale.**—A village in Nanjangud Taluk. Population 1,859. Nerale.

The Virabhadra temple at this place has a four armed figure, about 4½ feet high, of the god with the usual attributes, the shield resting on the cut off head of a demon. In the *navaranga* is kept a *Nandi-kōlu* or Nandi pole, about 20 feet long, consisting of a bamboo pole on which are strung alternately 12 each, of what are called *harades* (protuberant pieces) and *chandragodas* (discs)

with a large *chandragoda* at the top and a pavilion containing a Nandi at the bottom, all made of brass. The village is named *Nirili* in the inscriptions. A number of *sanads* are in the possession of Chennabasavadēvaru, a descendant of Chikkayya, the builder of the *chatra* or choultry known as Chikkayyana *chatra* near Nanjangud. Chikkayya was a contemporary of Haidar. He built, besides the choultry, a temple and a *matha*, making endowments for the upkeep of all. Of the *sanads* examined, 3 were issued by the Mysore king Krishna-Rāja-Wodeyar II, 2 by Haidar and 1 by Kalale Nanja-Rāja.

**Nidugatta.** **Nidugatta.**—A village in the Mandya taluk, 18 miles north-east of the kasba, on the Bangalore-Mysore road.

A large fair is held here on Wednesday every week, attended by about 2,000 people.

**Nugu.** **Nugu.**—Also called the Bhrigu, an affluent of the Kabbani. It rises in Wainād and, entering the Mysore District in the south-west of the Heggaddevankote taluk, runs in a northerly direction, joining the Kabbani near the village Hampapura on the Mysore-Manantody road. It is dammed by the Lakshmanpura *anicut*, from which issues a channel of the same name, 5 miles in length. The cultivation under the channel is of small extent, 297 acres, in consequence of the jungle surrounding. The revenue obtained amounts to Rs. 1,401. Gold dust in small quantities has been occasionally found in the bed of the stream, but never sufficient to repay the trouble of searching for it. It is supposed to be washed down from the source of the river in the Nilambur hills in Malabar.

**Paduvalapatna.** **Paduvalapatna.**—A village in the Nagamangala Taluk. Population 602.

About 2 miles to the west of this place is a huge boulder known as *Pāndavara-kallu*, so called, because, according to tradition, the Pāndavas lived there for some time during their exile. On the under surface of the boulder are written in *chunam*, in characters about 162 years old, 2 inscriptions stating cursorily enough that Rāmānujāchārya performed penance there.

**Palagrahara.**—A village in Nagamangala Taluk. Popu- Palagrahara.  
lation 555.

Situated at the foot of a hill known as Kotebetta on whose summit is a large temple of Srinivāsa. Here is a temple dedicated to Nachcharamma or Lakshmi, the object of worship in it being merely a stone *brindāvana*. The *utsava-  
vighraha*, however, is a standing figure, about 2 feet high, with 4 hands, two of them holding lotuses, and the other two being in the *abhaya* and *varada* attitudes. The village is likened to the far-famed Tiruchchanur (at Tirupati) where there is a temple of Lakshmi under the name of Alarmēl-mangai-nachchiyār, the consort of Srinivāsa on the Tirupati hill.

**Palhalli.**—A village in Seringapatam Taluk, on the right Palhalli.  
bank of the Cauvery, 3 miles west of Seringapatam, on the Seringapatam-Mercara road. • Head-quarters of the Palhalli *hobli*. Till 1871 it was the kasba of the then Mysore Ashtagrama Taluk. Population 1794.

It used to be well known for the now abandoned factory of the Ashtagram Sugar Works. The factory was established in 1874 by private enterprise. It was closed about 1894, on the death of the proprietors. Jaggory produced by the ryots from the sugar-cane and from the date-palm was here brought and refined into sugar on a large scale. Prizes, medals and other honours were awarded to the produce of the Works at the Universal Exhibitions of London, Paris, etc. The factory had, while in operation, an important influence on cultivation in the neighbourhood, especially of wet lands.

Between the 80th and 82nd mile stones from Palhalli, are a few European tombstones going back to 1799, the year of the last seige of Seringapatam.

**Paschimavahini.**—A sacred spot on the Cauvery, adjoining Paschima-  
Seringapatam on the south-west, and a railway station. vāhini.  
The river here makes a bend to the west, whence the name *Paschima Vāhini*, the western stream, sometimes shortened into *Pachi-vān*. The royal bathing ghat of the Mysore

Rājas is here, together with many other bathing ghats. The Bangāraddi dam is on this stream, and gives rise to the channel of the same name, which waters the island of Seringapatam. (See Seringapatam Taluk).

Periya-  
pattana.

**Periyapattana.**—A town situated in 12° 21' N. Lat., 76° 9' E. Long., on the Mysore-Mercara road, 13 miles west by north of Hunsur. Formerly the head-quarters of the Taluk which bore its name, now called Hunsur Taluk. Population 3,404. A Municipality.

According to tradition, the place was visited in the mythological ages by Agastya, the first Brāhman teacher who crossed the Vindhya mountains. Its ancient name was Singapattana, and here Karikala Chōla Rāja is stated to have formed a tank and erected a temple of Mallikārjunēsvara. From inscriptions it appears that the place was one of the principal towns in the territory of the Changālva kings of Nanjarāyapattana (near Fraserpet in Coorg). They submitted to the Chōla kings, and were thence designated Kulōttunga-Chōla-Changālvas. They claim to be descended from an original Changālva who was victorious over king Bijjala and assumed his titles. As Bijjala, the Kalachurya king, reigned from 1156 to 1167, this must be the period of Changālva. In his line was descended Nāga, whose son was Ranga, whose son was Piriya, whose sons were Nanja and Mahadera, the former on the throne in 1521. Nanja's son was Nanjunda, his son Srikantha, his sons Vira (1559 and 1567), and Piriya (1586 and 1589). Nanjunda Arasu, tradition says, passing that way to a marriage at Hanagod, was led, by the circumstance of a hare starting up and biting the heels of his horse, which indicated *gandu bhumi* or male soil, to erect a mud fort there. But it was Piriya-Rāja who replaced the mud fort by one of stone, established the *pēte*, and called the town after himself—Piriypattana. Another Nanja-Rāja followed, whose son, Rudra Gana or Piriya, was in power between 1597 and 1612. His son, Vira-Rāja, was on the throne in 1615, and during his reign the place was besieged for one year by Kanthirava Narasa-Rāja of Mysore. At last, when the fort was assaulted, Vira-Rāja, putting all his family and children to death, died fighting his enemies. During the reign of Tipu, Piriypattana witnessed

several conflicts between the Coorgs and the troops of Tipu, and the Vira-Rāja, or Rāja of Coorg, was confined within the fort for four years. On the approach of General Abercromby's army, the houses of Periyapatna were destroyed, and the fort was rendered useless to the enemy.

Owing to its position, the town is chiefly inhabited by traders, who export commodities, such as cotton and tobacco, to Coorg, Cannanore, etc. The large stone fort is in a ruinous condition. It was formerly infested by tigers, and even now it is said that cheetahs are occasionally found there. A pack of hounds was long maintained in the neighbourhood by Mr. Murray Aynsley, and regularly hunted by planters from Coorg and other gentlemen.

*Municipal Income and Expenditure.*

Year	Income	Expenditure
1921-22 .. .. .	2,298	2,381
1922-23 .. .. .	2,504	

**Ramasamudra.**—A Municipal town two miles east of Chamarajnar. Population 4,751. Near to this are the ruins of an extensive city of antiquity whose name according to tradition was Manipur. Rama-samudra.

Municipal Funds	Income	Expenditure
1921-1922 .. .. .	2,350	1,675
1922-1923 .. .. .	1,683	1,996

**Saligrama.**—A town in Yedatore Taluk on the north bank of the Cauvery, 12 miles north-west of Yedatore and a Municipality. Saligrama.

Population in 1921	Males	Females	Total
Hindus .. .. .	1,652	1,615	3,267
Muhammadans .. .. .	146	117	263
Jains .. .. .	190	189	379
Total .. .. .	1,988	1,921	3,909

It is esteemed sacred by the followers of Vishnu on account of its having been the residence of Sri Rāmānujāchāryār. There is also a considerable Jain population. At one time, country paper used to be manufactured here.

*Municipal Receipts and Expenditure.*

Year	Income	Expenditure
1921-1922 .. .. .	3,173	2,308
1922-1923 .. .. .	3,771	3,100

Santhemarahalli.

**Santhemarahalli.**—Head-quarters of the hobli of the same name. Population 994. On Tuesdays a large fair is held here, when commercial transactions to the extent of nearly one lakh of rupees take place.

Sargur.

**Sargur.**—A town situated in 12° N. Lat., 76° 28' E. Long., on the right bank of the Kabbani, 36 miles south-west of Mysore. A place of trade and a Municipality. From 1864 to 1886 it was the head-quarters of the Heggaddevankote Taluk.

Population in 1921	Males	Females	Total
Hindus .. .. .	1,060	1,004	2,064
Muhammadans .. .. .	47	30	77
Jains .. .. .	54	61	115
Animists .. .. .	7	2	9

There is nothing of special interest connected with Sargur. Its selection for the chief town was due to its open situation, free of the dense forests which cover most of the Taluk and its being therefore more healthy.

*Municipal Receipts and Expenditure.*

Year	Income	Expenditure
1921-1922 .. .. .	1,512	1,035
1922-1923 .. .. .	1,456	1,845

**Sasalu.**—A village in Krishnarajpete Taluk. Population Sasalu. 565.

Is a place of sanctity to Lingāyats and noted in their literature as the place where one of the Saiva devotees named Bhairavarāja lived and whence he went to Kailāsa with his mortal body. There are several Kannada works which relate the story of Bhairavarāja in prose and verse. The Sōmēsvara temple in the village has in the *navaranga* figures of Ādi-setti, who is said to have built the Sambhulinga temple to the south-east of the village, and his *guru* Rēvanārādhyā. There are likewise figures of Aggani-Honnamma and Hālu-Sōmēsvara. There is a pond known as Majjanadakola, a dip in which is said to cure all kinds of cutaneous diseases. It appears that persons bitten by snakes are brought from long distances to the Sōmēsvara temple and return cured by the *prasāda* (sacred food, water, ashes, etc.) of the god, provided that they have not been previously treated with drugs or charms. The Sambhulinga temple, referred to above, has the old inscription *Krishnarajpete* 62 of Vishnuvardhana's reign, which has been found on examination to be dated in the cyclic year *Plava* (1121) and not *Pramādi*. It is said that for the *abhishēka* or anointing of Sambhulinga, oil expressed by the *pūjāris* themselves in the mill near the temple has to be used and that no bulls should be employed for this work but only men of the Lingāyat sect. A shrine to the south of the temple has a bull which looks upwards; the reason given for this is that the bull so looked at Bhairavarāja when he was going up to Kailāsa.

**Seringapatam.**—A taluk in the centre north-wards, till 1832 called Ashtagram. Area 274 square miles. Headquarters Seringapatam.



at Seringapatam. Contains the following hoblis, villages and population :—

Name of the Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Khayangutta	
1. Arakere ..	42	5	37	4	..	..	19,072
2. Belagola ..	21	1	18	..	3	1	9,719
3. Chandigal ..	17	1	16	1	..	..	6,351
4. French Rocks ..	48	1	43	5	..	..	16,292
5. Harvu ..	13	..	13	31	..	..	4,453
6. Kasaba Seringapatam.	4	5	4	..	..	..	8,809
7. Kyatanahalli ..	20	..	19	1	..	..	11,314
8. Mēlkōte ..	49	2	5	2	2	..	19,281
Total ..	214	15	155	44	5	1	95,291

Principal places with population.

Belagola 2018; Kirangur 1448; Palhally 1794; Arakere 4333; Gawanhalli 1621; Kurubara Settahalli 1166; Mahadevapura 1265; Nagunahalli 1088; Hirumarali 1665; Kodyala 1413; Krishnarājasāgara 3399; Seringapatam 7210.

The Cauvery runs through the south of the Taluk, from west to east, forming several small islands near Belagola, and lower down, the large one of Seringapatam. The Lōkapāvani from the north, uniting with a stream from the Mōti Talāb on the west, runs south into the Cauvery off the north-east of the Seringapatam island, under the Karighatta peak. The country rising gradually on both sides of the Cauvery is naturally fertile, and for some distance from either bank is irrigated by fine channels drawn from the river, which follow the windings of the hills, and as they advance horizontally to the east-ward send off branches to water the intermediate space. Of the *anicuts* or dams which force the

water into the sources of these channels, there are five in this Taluk :—

(1) The Madad Katte just beyond the border, in Krishna-rajpete Taluk, gives rise to the Chikkadēvarāyasāgara, the finest channel in the Mysore country, 10 or 12 yards wide, and 3 or 3½ deep running for 72 miles on the left bank. It is carried across the Lōkapāvani by means of an aqueduct near the French Rocks, winds round the Karighatta hill, passes on to Arakere and terminates in the Bannur tank. (2) The Dēvarāj Katte is close to the former, and supplies the Dēvarāj channel on the right bank, which is 18 miles long and runs by Palahalli into the Mysore Taluk. (3) From the Balmuri dam, a mile from Belagola, is drawn the Virjanadi channel, having a course of 41 miles on the right bank, of which 35 are in this Taluk. (4) The Bangaradoddi dam is thrown across the *Paschīmavāhini* or western stream of the river at Seringapatam. The channel thence drawn is altogether 9 miles long. It is led by an aqueduct over a second stream into the island, where it divides into three branches, one entering the fort by an underground duct, a second running to the Darya Daulat Bagh, and the third to the Lal-Bagh near the mausoleum of Haidar and Tipu. (5) The Rāmasvāmi dam situated between Arakere on the left bank and Mahadevapura on the right gives rise to two channels, which are mostly out of this Taluk—the Rāmasvāmi, running for 30 miles on the left bank, and the Rājaparamēsvari, running for 21 miles on the right bank. There is also an *anicut* on the Lakshmanatīrtha near Yedatore, from which an old channel called the Pūrnasāgara Nāla passes through the Belagola hobli, but this is not now in use. A line of hills runs through the Taluk north from the Cauvery, prominent peaks of which are Karighatta (2,697 feet), French Rocks (2,882 feet), and Yadugiri (3,579 feet), at Mēlkōte.

The soils under the channels are good, but of comparatively light order; towards the north-east there are some poorly populated and wild, but not very extensive, stretches of country. In the valleys and lowlands away from the channels there is a good deal of very fairly good soil. In addition to the cultivation of rice, which is general, sugar-cane of the kind known as *pattī-pattī* is extensively grown, especially under the first and third of the channels abovementioned.

This found encouragement from the Ashtagram sugar works when they were in operation. The dry crops are those usual to the country, ragi being the principal, with which are sown avare and haralu. The gardens vary from those of the first class under channels to such as are merely hand-watered and planted with minor produce.

The revenue settlement was introduced in 1890. The area of the Taluk was thus distributed :—

	Acres.
Cultivable (dry 71,082 ; wet, 22,232 ; garden 2,600)	95,914
Uncultivable (Roads, tanks, etc.)	.. 61,447
Inām villages 16,065 ; Kāvāls, State	.. 17,627
Forest, 1,562.	
Total ..	<u>1,74,988</u>

The unoccupied area was 4,585 acres. The total Revenue demand for 1922-23 was Rs. 2,33,858 and for 1923-24 was Rs. 2,74,726.

The Bangalore-Mysore Railway runs through the middle of the Taluk from east to south, with stations at French Rocks, Seringapatam, and Paschima Vāhini. The trunk road is alongside the railway, with the one to Coorg going off to the west from Paschima Vāhini. There are also roads from Seringapatam, north to French Rocks and Nagamangala, with a branch to Krishnarajpete and another to Mēlkōte with continuation to the same place ; and one south-east to Bannur. There is also a road from Lingarajchatra west through French Rocks to Kannambādi (Krishnarājasāgara).

Seringa-  
patam.

**Seringapatam.**—Properly Sri-Ranga-pattana, is situated in 12°25' N. Lat., 76°42' E. Long., at the western or upper end of an island in the Cauvery about three miles in length from west to east and one in breadth. The eastern end of the island is occupied by the prosperous suburb of Ganjam. Seringapatam, the head-quarters of the Taluk of the same name and a municipality, stands on the Mysore State Railway and on the Bangalore-Mysore high road, 75 miles south-west from the former and 10 north-east from the latter.

Population in 1921	Males	Females	Total
Hindus .. ..	3,017	3,078	6,095
Muhammadans .. ..	536	486	1,022
Christians .. ..	61	38	99
Total .. ..	3,614	3,602	7,216

In the earliest ages, Gautama rishi is related to have worshipped the Ranganāthasvāmi whose temple is the principal Hindu building in the fort, and to have done penance in this the western or Paschima Ranganātha kshētra at Srirangam near Trichinopoly. The temples of Ranganāthasvāmi on the three islands of Seringapatam, Sivasamudram and Srirangam are also called respectively those of Ādi Ranga, Madhya Ranga and Antya Ranga, or, the Ranga of the beginning, the middle and the end. The Gautama kshētra is a small island to the west of Seringapatam where the river divides. Under two large boulders on the north side of it is what is called the rishi's cave, now closed up. Opposite, on the north bank of the river, were found old Ganga inscriptions of the 9th century, referring to the Kalbappu hill at Sravana Belgola, and describing its summit as marked by the foot-prints of the *munis* Bhadrabāhu and Chandra Gupta.

In A. D. 894, during the reign of the Ganga sovereigns, a person named Tirumalaiya appears to have founded on the island, then entirely overrun with jungle, two temples, one of Ranganātha, and a smaller one of Tirumala Dēva, enclosing them with a wall, and to have called the place Sri-Ranga-pura or pattana. (*J. R. A. S.* VIII. 6, *M. J. L. S.* XIV. 13). Subsequently, about 1117 A. D., Rāmānujāchārya, the celebrated apostle of the Vaishnavite sect, on fleeing from Drāvīda to avoid a confession of faith prescribed by the Chōla Rāja to be made by all his subjects, the object of which was to establish the superiority of Siva over Vishnu, took refuge in the Mysore country, where he succeeded in converting from the Jain faith the powerful Hoysala king Bitti-Dēva, thenceforth known as Vishnuvardhana. This royal

convert conferred on his apostle and his followers the tract of country on each side of the river Cauvery at Seringapatam, known by the name of Ashtagrama or eight town-ships over which he appointed his own officers under the ancient designations of Prabhus and Hebbārs. Apart from tradition, there is reason to believe that the original town of Seringapatam was built by Udayāditya, brother of Vishnuvardhana, in 1120 A.D. (*M.A.R.* 1917, page 15).

Origin of the  
fort described.

In 1454, Timmanna, a Hebbār descended from one of these, lord of Nāgamangala, obtained, by a visit to Vijayanagar, the Government of the district with the title of *Dannāyak*, and permission to erect a fort at Srirangapattana. This he did with the aid of a hidden treasure he had discovered, and enlarged the temple of Ranganātha, making use of materials obtained from the demolition of 101 Jain temples at Kalasvādi, a town five miles to the south. His descendants held the government until in 1495 Seringapatam passed into the direct possession of the Vijayanagar kings. For we learn from inscriptions that Narasa, the founder at that time of the second Vijayanagar dynasty, "quickly damming up the Kāveri when in full flood, crossed over and captured the enemy (unnamed) alive in battle. Taking possession of their kingdom he made the ancient Srirangapattana his own." The place was probably recognized as too important to remain in the hands of a nominal feudatory. It was eventually administered in the name of the Vijayanagar sovereigns by a viceroy known as the Sri-Ranga-Rāya. Tirumala-Rāja, the last of these Rāyalu, was a relative of the Royal family.

We have elsewhere seen how in 1610 Tirumala Rāja, worn out with age and disease, surrendered his power to Rāja Wodeyar, the rising ruler of Mysore. There is a halo of mystery surrounding this transaction, and some authorities maintain that the viceroy intended his sway to descend to his kinsman the Rāja of Ummattur, but the probability is that, foreseeing his inevitable subjugation by Rāja Wodeyar, he made a virtue of necessity in retiring voluntarily. Thenceforth Seringapatam became the capital of the Rājas of Mysore, and continued to be the seat of government under the Muhammadan dynasty until its capture by the British in 1799.

But in the interval Seringapatam had been several times besieged, particulars of which will be found in Vol. II of this

*Gazetteer.* In 1638, it was besieged by Ran-dulha-Khān and the Bijāpur forces, which were repulsed with great slaughter by Kanthīrava Narasa Rāja, later in the same reign of Sivappa Nāyak of Bednur, when the invaders were again driven off. But the king thought it prudent in 1654 to strengthen the fort, and to stock it with provisions and stores to enable it to stand a prolonged siege. In 1679, it was again besieged by the Mahrāttas, when the bulk of the army was absent, engaged in the siege of Trichinopoly. But their attempt was also foiled and the enemy suffered a crushing defeat. In 1732 the Nawab of Arcot sent a powerful army against Seringapatam, but it was met at Kailancha, near Channapatna, and driven in confusion below the Ghāts. In 1755, when most of the forces were again absent at Trichinopoly, the Subadār of the Deccan besieged the fortress, with the aid of a French force under Bussy. The latter was about to deliver the assault against the north-east angle, when the enemy was bought off for 56 lakhs. The treasury being empty one-third was raised on the plate and jewels of the Hindu temples and the property and ornaments of the Rāja, and for the remainder bills were given, which, however, were never redeemed. In 1757 by the Mahrattas under Bālāji Rao, assisted by a European force, the place was reduced to extremity, and a compromise was made with the enemy for 32 lakhs; and as only 5 could be raised in cash, 14 Taluks were pledged for the payment of the rest. In 1759 the Mahrattas appeared in greater force under Gōpāl Hari, and the defence was entrusted to Haidar Alī, now risen to high command. After various successes he compelled the enemy to give up the pledged Taluks on payment of Rs. 32 lakhs in satisfaction of all demands. By a levy on all the public servants and wealthy people 16 lakhs were raised, and for the rest the bankers found the money on the personal security of Haidar, in consideration of the restored Taluks being placed under his direct management. Though not actually besieged, Seringapatam was taken possession of in June 1761 by Haidar, in consequence of the plots formed by the palace and the Hindu ministers to get rid of him, and his usurpation was from this time complete. The next attack on the fortress was in March 1771, by the Mahrattas under Tryambak Rao, after the disastrous defeat they had inflicted on Haidar at Chinkuruli. They blockaded Seringapatam for no less than 15 months, when a

treaty was concluded on payment of Rs. 15 lakhs and the surrender of seven Taluks in the east and north as security for Rs. 15 lakhs more.

Sieges of  
Seringapata-  
tam, 1792 &  
1799.

This brings us to the time of the two memorable sieges by the British in 1792 and 1799, in their wars against Tipu Sultān. On the former occasion the British army was commanded by Lord Cornwallis, the Governor-General. The first attempt against Seringapatam was made in 1791, but owing to the failure of supplies and the great sickness that broke out among men and cattle on the bursting of the monsoon, it was found necessary to bury the battering guns and retire to Bangalore, which was done by the route of Mēlkōte, Nagamangala and Magadi. The operations against Seringapatam were resumed early in 1792, every provision having in the interval been carefully made for the success of the enterprise. The army arrived in sight of the fortress on the 16th of February, and that very night were carried out the masterly operations, led by Lord Cornwallis in person, by which the whole of Tipu's force was not only driven from the north of the river, but the British gained a firm position on the island itself, occupying Shahar Ganjam and all the east, including the Darya Daulat Bagh.

Major  
Dirom—  
Description of  
Seringapata-  
tam, 1792.

The following is a description of the place at that time by Major Dirom, who was a Staff Officer with the army :—

“The fort and outworks occupy about a mile of the west end of the island, and the Lal Bagh or garden about the same portion of the east end. The whole space between the fort and the Lal Bagh, except a small inclosure, called the Daulat Bagh, on the north bank near the fort, was filled, before the war, with houses, and formed an extensive suburb, of which the pettah of Shahar Ganjam is the only remaining part, the rest having been destroyed by Tipu to make room for batteries to defend the island, and to form an esplanade to the fort. This pettah or town of modern structure, built on the middle and highest part of the island, is about half a mile square, divided into regular cross streets, all wide, shaded on each side by trees and full of good houses. It is surrounded by a strong mud wall

and seemed to have been preserved for the accommodation of bazaar people and merchants, and for the convenience of troops stationed in that part of the island for its defence. A little way to the eastward of the pettah is the entrance into the great garden or Lal Bagh. It was laid out in regular shady walks of large cypress-trees, and full of fruit trees, flowers and vegetables of every description. The fort, thus situated on the west end of the island, is distinguished by its white walls, regular outworks, magnificent buildings and ancient Hindu pagodas, contrasted with the more lofty and splendid monuments lately raised in honour of the Muhammadan faith. The Lal Bagh, which occupies the east end of the island, possessing all the beauty and convenience of a country retirement, is dignified by the mausoleum of Haidar, and a superb new palace built by Tipu. To these add the idea of an extensive suburb or town, which filled the middle space between the fort and the garden, full of wealthy industrious inhabitants and it will be readily allowed that this insulated metropolis must have been the richest, most convenient and beautiful spot possessed in the present age by any native prince in India."

After an examination of the defences, it was determined to attack the fortress on its northern face, and in case of necessity it seemed possible by repairing an old dam or embankment on the west to throw the water of the north branch of the river entirely into the other branch. The siege was pressed with vigour, and Tipu on his side was strenuously engaged night and day in strengthening the defences on the north side, and impeding the British operations by all the means in his power. But fortune was against him, and on the 23rd of February he was forced to agree to the terms proposed by Lord Cornwallis—namely, the surrender of half his dominions, the payment of three crores and thirty lakhs of rupees, the release of all prisoners detained from the time of Haidar Ali, and the delivery of two of his sons as hostages.

The following is a more detailed account of the first siege:—

The action was begun by Colonel Maxwell, who stormed and carried to a height, where an advance party, commanded by Kummar-ul-Deen, was posted. On seeing this, the main body

An account  
of the first  
siege by the  
British.



moved forward, and the action soon became general. Colonel Maxwell leaving a sufficient force to keep possession of the height advanced rapidly to gain the ascent of the Carigat ridge, close to the enemy's left flank; and Colonel Floyd immediately advanced with the cavalry towards the right. On this the enemy gave way; and our army pursued till the batteries on the island opened and checked its progress. One gun was captured in the field, and three on the height; several colours were taken and three thousand stands of arms were found on the field after the battle.

Notwithstanding this victory and though General Abercromby with his army was at hand, provision falling short, and the rainy season, and consequent swelling of the Cauvery approaching, it was impossible to remain before Seringapatam for the present with any prospect of success. Nay, so exhausted were the draft bullocks, that it was found necessary to destroy the train of battering artillery previous to retreating towards Bangalore. On the 6th of June the combined armies, for the Mahrattas had joined on the 28th of May, quitted the vicinity of Tippu's capital. The intermediate time having been employed in taking such measures as tended to further the grand object of the campaign, on the 5th of February 1792, the army once more encamped in the neighbourhood of Seringapatam. Tippu was also encamped under its walls, on the north side of the Cauvery, within the bound hedge.

On the night of the 6th, Lord Cornwallis planned a bold attack on Tippu's fortified camp, which was executed with complete success. It was conducted in three divisions; the right commanded by Major-General Meadows; the centre under the immediate orders of Lord Cornwallis, with Lieutenant-Colonel Stuart as second in command; the left by Lieutenant-Colonel Maxwell. In this action Lord Cornwallis had his left hand grazed by a musket shot.

Though our loss was considerable, it was nothing in proportion to the advantages of the victory; and that of the enemy was of course, much greater; it is said that some days after the battle the Sultan's killed, wounded and missing amounted to twenty thousand; great numbers having deserted in consequence of his defeat. He lost also his camp, and eighty pieces of cannon.

Immediately on gaining this victory Colonel Stuart took post on the east end of the island, with a strong detachment, and our grand camp was removed nearer the walls. The island

afforded abundance of materials for the siege, and our people began to prepare them with the utmost alacrity. On the night of the 18th the trenches were opened, on the north side of the fort; and in the meantime Major Dalrymple beat up the enemy's horsecamp, on the south side of the river, in order to draw their attention to that quarter. On the 19th General Abercromby crossed to the south side of the Cauvery.

Tippu now used every exertion to strengthen his defences; yet, despairing of being able to make any effectual resistance, he seriously turned his thoughts to peace, and Lord Cornwallis agreed to receive vakeels with his proposals. The first meeting was on the 15th; a second took place on the 16th; and a third on the 19th; and a fourth on the 21st. Still the military operations on neither side were suspended; and on the 22nd Tippu made an attack on an advanced party, of the Bombay army, but was repulsed.

By the 1st of March the two breaching batteries, one of twenty guns, the other of twelve would have been ready to open; as well as an enfilading battery of at least ten on the south-west side of the fort. Adding to these the cross fire that was to be directed from the island, and Sibbald's redoubt, with the mortars and howitzers of the train, there would have been a fire of fifty pieces of heavy ordnance against the place; not to reckon any number of smaller guns that it might have been deemed necessary to employ. Furnaces for heating shot too were prepared; so that this extensive fortress filled with houses constructed of combustible materials must almost inevitably have been soon in flames.

But in the general orders issued on the 24th of February, the preliminaries of peace were announced and hostilities were directed to cease.

As hostages for the fulfilment of the Treaty, Tippu agreed to give his second and third sons. The elder, Abdul Kalik, was about ten years of age; dark complexioned, with thick lips, a small flattish nose, and a long pensive countenance, yet graceful in his manner, and when the novelties of his situation were off, animated in his appearance. The younger Moozaud-Deen, was about eight; remarkably fair, with regular features, a small round face, large full eyes, and a lively countenance. His mother, a sister of Burhan-ud-Deen, who was killed at Satyamangalam (Sattimungalum), a beautiful delicate woman, died absolutely of fear, a few days after the attack of the lines.

On the 26th, about noon, the princes left the fort, mounted on elephants richly caparisoned, seated in silver houdahs, and attended by their father's vakeels. At the tents sent from the fort for their accommodation, and pitched near the mosque redoubt, they were met by Sir John Kennaway, and the vakeels of the Nizam and the Mahratta Chief, also on elephants, who accompanied them to headquarters. The procession was led by several camel *hircarrahs*, and seven standard bearers, carrying small green flags, suspended from rockets, followed by a hundred pikemen, whose weapons were inlaid with silver. Their guard of 200 sepoy and a party of horse brought up the rear; as they approached the headquarters, the battalion of Bengal sepoy, commanded by Captain Welch, appointed for their guard, formed a street to receive them.

Lord Cornwallis attended by his staff, and some of the principal officers of the army, met the princes at the door of his large tent, as they dismounted from their elephants; and, after embracing them, one in each hand, led them into the tent. When they were seated on each side of his lordship, Gulam Ali, the principal vakeel, addressed him thus:—"These children were this morning the sons of the Sultan, my master; their situation is now changed, and they must look up to your lordship as their father." Lord Cornwallis, who had received the boys with the tenderness of a parent, anxiously assured the vakeel, and the princes themselves, that every possible attention should be shown them, every possible care taken of their persons. At this interesting scene the princes appeared in long white muslin gowns, and red turbans. Each had several rows of large pearls round his neck, from which hung an ornament consisting of a ruby and an emerald of considerable size, surrounded by large brilliants, and in his turban a spring of valuable pearls. The correctness and propriety of their conduct evinced that they had been bred up with infinite care and taught in their youth to imitate the reserve and politeness of age.

The day following, Lord Cornwallis, attended as before, visited the princes at their tent. Each of them presented his lordship with a fine Persian sword, and in return he gave the elder a fusee, the younger a pair of pistols, of curious workmanship.

Still however, such difficulties and delays arose on the part of Tippu, respecting the final adjustment of the definitive

treaty, that preparations were made for recommencing the siege, and hostilities were on the point of being renewed; probably our demand of the Coorg country was the article to which he was most averse; as it prevented him from wreaking his vengeance on the Rajah, whom he considered as the chief instrument of the war. To this, however, he found himself obliged to submit, and on the 19th of March the treaty was delivered to the confederate powers, having been signed on the 17th of that month, or the twenty-third of the month *rejeb*, in the year of the *hejra* 1,206.

By this treaty half of Tippu's dominions, affording an annual revenue of one hundred and eighteen and a half lakhs of rupees, were parcelled out amongst the confederate powers; all the prisoners of the four powers, from the time of Hyder Ali, were to be unequivocally restored; and three crores and and thirty lakhs of rupees were to be paid by Tippu to the allies, half immediately, the remainder by three instalments, of four months each. A perpetual friendship and alliance was also of course agreed upon between the parties.

Some fine views of Seringapatam, as it was in 1791, are to be seen in Home's *Select Views in Mysore*. The first of these is a west view from the middle of the river; another is an east view; a third is a north-north-east from Cap Sibbald's Redoubt, a magnificent one; a fourth is a distant view from Meadow's Redoubt, which is a panoramic one; a fifth is a north-view; and a sixth one, which gives a picture of the north-east angle of the city, is a truly beautiful one.

Views of  
Seringa-  
patam.

The siege of 1799 was under the command of General Harris, directed by the Governor-General, Lord Mornington (afterwards Marquis of Wellesley), who had come to Madras for the purpose. Since the former siege, Tippu had greatly strengthened the fortifications. Double ramparts and double ditches were added to the northern and western faces, in addition to those on the eastern and southern faces, thus creating what was like a fortress within a fortress. Besides this a new line of intrenchments was formed from the Daulat Bagh to the Periapatam bridge, within 600 or 700 yards of the fortress. How General Harris arrived before Seringapatam, on the 5th of April, after defeating Tippu at Malvalli, and

The sieze of  
Seringa-  
patam, 1799.

outwitting him in regard to his route, is described in the historical part of this work. The south-western angle was on this occasion chosen as the point of attack. In spite of Tipu's efforts to dislodge the enemy, especially by a vigorous sally on the 22nd led by his corps of Frenchmen, the works were steadily pushed on. And on the 26th, a night attack, commanded by Colonel Wellesley, the future Duke of Wellington, and followed up the next day, drove Tipu's troops from the last intrenchment they occupied outside the fortress. An incident of this affair was that Colonel Wellesley got separated from his troops and mixed up with the enemy, whom he mistook for them and entered the fort along with the enemy before he discovered his mistake, when fortunately he made his escape. The final assault on the 4th of May, the circumstances attending the death of Tipu Sultān, and all the events that followed upon it have been related in Volume II of this *Gazetteer*.

Decline of  
Seringa-  
patam.

By this victory Seringapatam became the property of the British Government, who leased the island to Mysore for a fixed sum of Rs. 50,000 a year. Buchanan says the streets in the fort were narrower and more confused than in any place he had seen since leaving Bengal. The generality of the houses were very mean, although many of the chiefs were well lodged after their fashion. Tipu allowed no person to possess property in houses there. He disposed of the dwellings as he thought fit, and on the slightest caprice changed the tenants. The fort was for several years occupied by British troops, and to provide greater space within the walls the innerramparts were thrown down and the inner ditch was filled up in 1800. The course of this ditch may now be traced by the line of tamarind trees planted along it when it was closed up. Seringapatam began rapidly to decline after the close of the war, and its decay was proportionate with the rise of Mysore. The population of the island, estimated by Buchanan to have reached at least 150,000 during the reign of the Sultān, before the expiration of a year had sunk to 32,000. Fever also gradually made its appearance and

necessitated the removal of the troops to Bangalore, where the new Cantonment was formed in 1809. Seringapatam is now notoriously unhealthy for Europeans, and also for most Indians; a severe attack of fever is generally the penalty of two or three nights spent in it or its vicinity. It is, however, strange that immediately after its occupation by the British, when the city is described by Buchanan as "a sink of nastiness," it does not appear to have been insalubrious. The increase in paddy cultivation may partially account for this change of climate, but Indians generally attribute it to the destruction of the sweet flag, a plant which formerly grew in profusion on the banks of the river, and was supposed to possess febrifugal properties.

The population continued still further to decline and was only 12,744 in 1852, falling still lower to 10,594 in 1871. But in 1891 it was again 12,551, and the advent of the railway with stations at the Fort and at Paschima-vāhini, together with improvements introduced by Municipal administration, have in recent years given it a somewhat more prosperous aspect. The railway cuts through the western part of the fort. With this exception the fortifications themselves are comparatively uninjured. On these the results of the breaching batteries are far more apparent than the work of time, and the fort is still so formidable that a great military authority who visited it about half a century ago pronounced it the second strongest in India.

Although the fort is washed on its northern and western sides by the two branches of the river and before the invention of rifled cannon had the advantage of not being commanded from any immediately adjacent height, it is to the ceaseless labour which must have been expended on it that it owes its great strength. The want of science which was apparent in long straight walls, square bastions, and glacis steep enough to shelter an assailant, was compensated for by deep ditches carried through solid granite, huge and massive walls, and lofty cavaliers.

The principal entrance was by what is known as the Elephant Gate on the south side. This is not now used, the road being carried through a more convenient gateway made to the west,

Description  
of the Fort.

of it. The Elephant Gateway bears an inscription in Persian stating that the foundation of the fort was laid in the year 1219 from the birth of Muhammad, that is of Tipu's Mauludi era, (1791 A.D.), when Jupiter was in the ascendant, Sagittarius and Libra were rising, Venus in twilight obscured by Jupiter, Mercury in conjunction with Virgo, Mars in Scorpio, the tail of the dragon in Pisces, and Saturn in Aries. The influence of these conjunctions was to show that the fort was fully equipped, and by the grace and mercy of God the Creator, would remain permanent, free from all misfortune.

At the south-west angle of the fort may be viewed the breach made in 1799, the spot from which the storming party issued on the opposite side of the river being marked by two cannon fixed perpendicularly in the ground at the edge of the stream. Within the walls, surrounded by a high enclosure, are the remains of the Musalman palace, now converted into a sandal-wood store, but the greater part was demolished. A description of this palace has been given in Vol. II as seen by Swartz in 1779, and as seen by Buchanan in 1800. Near the large temple of Sri-Rangasvāmi, which is close by, are a few mud walls and a sunken granary, the relics of the ancient palace of the Rājās or Viceroy of Seringapatam and of the Rājās of Mysore. Of this building Wilks says, that the Sultān, in removing the Rāja's family from it, had intended to destroy it altogether, and gave orders for that purpose, which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm-leaf and cuduttums, and he was asked how they were to be disposed of. "Transfer them," says he, "to the royal stables as fuel to boil the cooltee (grain on which horses are fed)," and this was accordingly done. A small miscellaneous collection was preserved from this destruction by the pious artifice of a Brāhmin, and in the confusion of the final siege, fell into the hands of a British officer. Among the historical tracts which this collection contained was the record of a curious inquiry into the state of the family about the year 1716 for the purpose of ascertaining which of the branches had preserved the true blood of the house unpolluted by unworthy connections, when, out of thirty-one branches, thirteen were pronounced to be legitimate, and eighteen were excluded from the privilege of giving wives or successors to the reigning Rāja. The enclosure was for some years used as a gun carriage

factory. A large mosque erected by Tipu, with two tall minarets which are conspicuous from a great distance, is in front of the Mysore gate. The spot where Tipu fell is on the north face. Having been compelled to abandon the outerrampart, he attempted to escape into the inner fort through a narrow archway, but the crowd of fugitives from the British troops, who had already gained the interior, prevented this, and he was slain in an open space between the two walls. The archway in which he was wounded no longer exists. But a wooden door leading into a garden, about a 100 yards to the east of the sally-port, is pointed out as the spot where he was killed.

Just outside the fort, on the island is the Darya Daulat Bāgh or "garden of the wealth of the sea," a summer palace which was Tipu's favourite retreat from business. Its graceful proportions, and the arabesque work in rich colours with which it is covered, render it very attractive. Mr. Rees, who has travelled much in India and Persia, says: "The lavish decorations which cover every inch of wall from first to last, from top to bottom, recall the palaces of Ispahan and resemble nothing that I know in India." Part of the walls are adorned with pictures in a style of broad caricature, representing Colonel Baillie's defeat at Conjeeveram in 1780, Haidar and Tipu as they appeared in public processions, and numerous figures of Rājas and Pālegārs. These representations had been defaced by Tipu prior to the Siege, but, after the capture of Seringapatam, were restored by Colonel Wellesley, who occupied the palace for some time. They were again allowed to become partially obliterated until Lord Dalhousie, during his tour in Mysore, caused them to be repainted by an Indian artist who remembered them as they were. Although the pictures have therefore twice undergone restoration it is probable that they are faithful prototypes of the original. The perspective is very bad, and the general effect is grotesque, but the artist has succeeded well in caricaturing the expression and attitude of the British soldier, and the Frenchmen under Lally must have been taken from the life.

Darya Daulat  
Bāgh.

The following extract from Lewin Bowring's *Eastern Experiences* will be read with interest in this connection:—

"At a short distance from the fort is the Darya Daulat Garden, a pleasure house of Tipu Sultān, which is covered with grotesque

Lewin Bow-  
ring's descrip-  
tion of the  
frescoes at  
Darya Daulat.



frescoes of the battles between him and Colonel Baillie. In the mimic fight, the latter is represented as reclining helplessly in a palankeen, while Tipu, on horseback, is serenely smelling a bouquet of flowers amidst the shooting and stabbing which is going on around him. All kinds of strange combats are depicted, headless bodies, with the heads some inches off, on the ground, being a favourite item, while the guns which have performed the feat are shown, with a stalwart Mysorean holding the port-fire. The French soldiers in Tipu's service are invariably painted with moustaches, while the English have smooth faces, save the traditional mutton-chop whiskers."

Another  
description of  
the frescoes.

The following description is a more recent one and views the Darya Daulat from a slightly different point of view :—

Darya Daulat Bungalow is a good specimen of Saracenic architecture, the paintings on the east and west outer walls being a noteworthy feature of the building. On the west wall, to the right of the entrance, are portrayed Haidar and Tipu riding at the head of their troops along with their Viziers. Haidar has a clean-shaven face, while Tipu is represented as wearing a thin moustache. To the left of the entrance we have a graphic representation of the battle near Conjeevaeram and the defeat of Colonel Baillie. On the east wall are delineated among other scenes several ruling chiefs such as the Rājas of Tanjore and Coorg, the Nawabs of Oudh, Savanur, Arcot and Cuddapah, Medakeri Nāik, Krishna-Rāja-Wodeyar III and the Rāni of Chittore.

Lāl Bāgh.

At the eastern end of the island towards the south is the Gumbaz or mausoleum which was built by Tipu for his father and in which he also is buried, as well as his mother. It is a handsome square structure surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende. It is somewhat in the fashion of the famous Taj at Agra, but less profusely ornamented and of a poorer design. The interior is painted in lacquer with the tiger stripe adopted by Tipu for military uniforms. The double doors inlaid with ivory were renewed by Lord Dalhousie. Each of the tombs is covered with a handsome pall. The mausoleum is supported at Government expense. A tablet on the tomb of Tipu contains some verses, in which

the following expressions,—The light of Islam and the faith left this world; Tipu became a martyr for the faith of Muhammad; The sword was lost; The offspring of Haidar was a great martyr—by the process called Abjad give 1213, the date of his death according to the Muhammadan era of the Hejira. There is a fine picture of this tomb in Home's *Select Views in Mysore*. Not far away from this tomb is the one built in honour of Burhan-ud-din, the brother of one of Tipu's wives who fell at Satyamangalam, in the present Coimbatore District, when that fortress was taken by Colonel Floyd on 26th August 1790. A short distance from the entrance to the Gumbaz is the tomb of Colonel Bailie, erected in 1816 by his nephew Resident at the Court of Lucknow. Of Tipu's palace which stood in the Lāl Bāgh nothing now remains. Buchanan in 1800 says of it, "Though built of mud, it possesses a considerable degree of elegance and is the handsomest native building that I have ever seen."

The eastern portion of the island is chiefly occupied by the suburb of Ganjam. (See Ganjam).

In and near Seringapatam lie buried numerous European Civil and Military officers. The tombstones to be seen are many and attest to its position as a military post from 1799 to 1830. At the Lāl Bāgh, to the east of the entrance to the Gumbaz is a monument to the memory of Colonel William Baillie, who died in this fortress, on the 13th of November 1782, erected by his nephew Lieut. Col. John Baillie, Resident at the Court of Lucknow, A.D. 1816.

European  
tombstones  
and monu-  
ments.

In the Gumbaz enclosure the oldest tombstones bear date 1799. The monument on the rising ground called the Sabbal Rāni Tittu is of some interest. It was erected by the Officers of His Majesty's 12th and 74th Regiments to the memory of Officers who were killed or died during the last siege of Seringapatam. In the Garrison Cemetery, a tomb of some interest is that of Caroline Isabella Scott, wife of Lieut. Colonel L. G. Scott Commandant, Seringapatam, who died on the 19th March 1817 (and her child also). This is the Scott, with whose name is associated the well known Bungalow in the Fort. We read on her tombstones the following :—" Her amiable and accomplished manners rendered her respected and esteemed by all who knew her, and her premature death was regretted by her more intimate friends."

Mr. Rice in his *List of European Tombs and Monuments in Mysore* notes (1906) as follows :—“ Colonel Scott, who had thus lost his wife, is said to have returned home one day to find both his daughters dead of cholera. Whereupon he fled, no one knows whither. The Rāja of Mysore directed that everything in the house should remain as it was, expecting his return. The order was strictly carried out, and the deserted bungalow left untouched. But the owner never came back and the perishable articles dropped to pieces, mouldering from decay. The place has recently been cleaned up, and the old furniture, consisting of large four-poster bedsteads, a voiceless harpsichord, etc., remain in it. Scott's bungalow is commemorated in the *Lays of Ind* by Aliph Cheem (Major Yeldham), and visitors to Seringapatam feel a melancholy interest in going to see it. Scott was the officer in charge of the Gun Carriage Factory at Seringapatam and Krishna-Rāja-Wodeyar III built the bungalow in which he lived for him.”

In the same Cemetery lie buried Hugh Lord of the Madras Civil Service, who died at the Mysore Residency on the 9th April 1829, aged 49 years ; Martha, wife of the Rev. D. Sanderson, the well known Wesleyan Missionary and Kannada lexicographer, who died on 17th May 1829 ; Mary Christiana, wife of James A. Casamaijor, Resident in Mysore from 1825-1834 ; and Captain Jonathan Moorhouse, Superintendent of the Gun Carriage Factory at Seringapatam who died on 31st May 1823, aged about 40 years. He had served the Honourable East India Company already 22 years.

The Garrison Cemetery is full of interest and merits attention. The tombstones in it range from 1800 to 1867 long before which Seringapatam ceased to contain any European population. In it sleep several officers of the Regiment De Meuron and their kindred. Many members of this Regiment lie buried in some of the Madras Cemeteries as well. The following account of the Regiment De Meuron is taken from Mr. J. J. Cotton's *List of Tombs* :—

The regiment was originally raised at Neuchatel (Switzerland) in 1781 by Charles Daniel Comte de Meuron, died 1806, who entered a Swiss regiment of marines in the French service, went through the Seven Years' War, and was present in several sea-fights against the English in West Indian and American waters. The regiment's first masters were the Dutch East India Company, under whom they served at the Cape and in Ceylon. They then crossed bayonets with the English at the French

defence of Cuddalore, in 1782, among the garrison of which was a young Sergeant named Bernadotte, the future Marshal of the Empire and King of Sweden and Norway. In 1795 we find De Meuron and his men once more in Ceylon, and on the conquest of the island by the English, they transferred their allegiance without difficulty to the British Crown. Colonel De Meuron became Brigadier-General in command of the troops in Ceylon, and his officers were ranked with officers of the King's service. In the following year, the regiment was transferred to the Madras establishment and after being in garrison successively at Poonamallee, Arni and Vellore, took part in the operations before Seringapatam, where it was brigaded with the 33rd and 73rd Foot under Colonel (afterwards Sir) Arthur Wellesley. A journal kept by Lieutenant Charles de Meuron Tribolet gives a graphic account of the campaign. The grenadier and light companies formed part of the storming column. A descriptive panorama of the assault was exhibited in London at the Lyceum, in which Captain Lardy (of this regiment), the leader of the forlorn hope, figures prominently. After the fall of the fortress, the regiment was stationed on the island of Seringapatam, and subsequently at French Rocks. In 1806 it left Fort St. George for Europe, and after successively garrisoning the Isle of Wight, Guernesey, Sicily, and Malta, found its way to Canada, where it was finally disbanded the year after Waterloo, consequent on the reduction of the English army to a peace footing. Eighteen members of the De Meuron family had held commissions in its ranks during the 35 years of its history. The Colonel Commanding was always De Meuron and the Lieutenant Colonel generally one. At the time of its breaking up in 1816, it was composed of members of almost every nationality in Europe.

On an elevated spot to the north-west of the fort, is the Webbe monument. Webbe monument, which was erected in 1804 to the memory of Josiah Webbe, Esq., by Dewan Purnaiya, "a tribute of veneration and respect for splendid talents, unsullied purity and eminent public virtue."

Owing to a skirmish here in 1809, between the mutinous force marching from Chitaldrug to Seringapatam and the Mysore troops sent to intercept them, the monument acquired the name of *rana kambha*, or war-pillar by which it has since been known. (See Vol. II.)

The Temples  
at Seringa-  
patam.

The Ranganātha temple, which is one of the largest in the State, is in the Dravidian style of architecture with a lofty tower or *gōpura* in front. The god Ranganātha is a grand figure reclining on Ādisēsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his *āsrama* or hermitage to the north-west on the northern bank of the Cauvery, the locality being known even now as Gautama-kshētra. An image of the sage is kept in the *garbha-griha* or sanctum sanctorum near the feet of the god. According to the *Sihala-purāna*, the god took up his abode here at the request of the river goddess Cauvery. Unlike in some other temples there is neither a lotus springing from the navel of the god nor are there figures of his consorts, Sri-dēvi and Bhūdēvi, at the feet. There is, however, a seated figure of the goddess Cauvery at the feet with two hands, one of them holding a lotus. In the second *prākāra* or enclosure are small cells enshrining figures of the Ālvārs (Sri-vaishnava saints), *āchāryas*, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakra-tālvār, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as *Chaturvimsati* pillars, because on them are sculptured the *chaturvimsati* or 24 *mūrtis* or forms of Vishnu with labels giving their names inscribed below. Several new inscriptions have recently been discovered in the temple. A few found on the silver vessels give us the interesting information that the vessels were gifts from Tipu Sultān. But the most important of the discoveries here is a Tamil inscription on the base of the outer wall of the *garbha-griha*, which is dated in A.D. 1210. The earliest of the hitherto known records take us back to about A.D. 1430. This epigraph, being more than 200 years older, affords valuable evidence of the antiquity of the temple.

The Gangādharēsvara and Narasimha temples are also large structures in the Dravidian style. In the *navaranga* of the former there is a figure of Ganapati to the right of the inner entrance and figures of Subrahmanya, Saptamātrikah, Nārāyana and Chāmundēsvari to the left. Subrahmanya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back, and the other a small one, standing with four hands on the coils of a serpent sheltered by its ten hoods. We have figures at Halebid similar to the latter, but the serpent there is shown

as standing at the back forming a canopy with its 7 hoods. At the sides of the *navaranga* entrance are figures of Sūrya and Chandra, the former holding lotuses in its two hands and the latter lilies. Sūrya is flanked by two female figures holding a lotus in one of the hands. Usually the female figures are shown as shooting arrows, such being the case with the Sūrya figures at Halebīd and other places. The same is also the case with the figure of Sūrya set up in the compound of the Mahārāja's Chatram in Seringapatam itself. Figures of Chandra are not very common. In the Hoysalēsvara temple at Halebīd there is a separate Sūrya shrine and tradition has it that there was a Chandra shrine also corresponding to it to the north. But neither the shrine nor the figure of Chandra is now in existence. The *utsava vighraha* or metallic image for taking out in procession of the Gangādhārēsvara temple is a very handsome figure of Dakshināmūrti. To the left of the shrine in which this image is kept is a large figure of Bhairava. In the adjacent cell is a metallic image of Tāndavēsvara with a label on the pedestal stating that it was presented by Kalale Nanjarāja. We meet with several similar images in the Siva temples of the State presented by the same individual. In the *prākāra* of the temple are kept in a shrine 15 well executed figures of Saiva devotees with their names inscribed on the base. It is worthy of note that the label also gives the caste of the devotee. These figures represent only a few of the well-known 63 devotees of Siva, known as Aruvattumūvar, all the 63 being found in the temples at Nanjangud and Chamarajnagar. Along with these figures are kept two figures representing Virabhadra and his consort. Usually these are kept in the *navaranga*. Virabhadra holds in its four hands a shield, a sword, a bow and an arrow and has a figure of the sheep-headed Daksha at the side. The female figure has also the same attributes. Besides the labels referred to above, a few other inscriptions have also been discovered in this temple. In the Narasimha temple the inner veranda running round the outer *prākāra* has been pulled down and the slabs used for the bathing *ghat* behind the Mahārāja's Chatram. In a shrine to the left in this temple stands a magnificent figure of Kanthīrava Narasarāja Wodeyar, the Mysore king who built the temple. The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield and dagger on the left

side, large ear-rings and a *vīra pendeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal. Another of the shrines contains a pretty good figure of Ambegāl-Krishna or Child Krishna in the attitude of crawling on the hands and knees. Two inscriptions in Grantha characters have been discovered in the temple, one on the pedestal of Vēdāntāchārya and the other on the portion representing a palm-leaf manuscript held in the hand of the same image. It is said that on Tipu dismantling this temple, the images of the god Narasimha and of Kanthīrava Narasarāja Wodeyar were removed to the Ranganātha temple and were again set up in their former places by Krishna Rāja Wodeyar III in A.D. 1828.

The Ādīsvara, Rāma, Kālamma, Ankālamma, Lakshminārāyana, Jyōtirmayēsvara, Mūḍlabāgil (i.e., East Gate) Ānjanēya, Nagarēsvara, Janārdana and Māri temples are worthy of note. The first, which is a Jaina *basti*, has a seated figure of Ādinātha, the first Tirthankara, flanked by his usual Yaksha and Yakshi, viz., Gōmukha and Chakrēsvari. In the *sukhanasi* or vestibule are placed on stone benches figures of the 24 Tirthankaras, fine black-stone images about two feet high with canopy, twelve to the right and twelve to the left. In the *navaranga* there is a well carved seated figure, about 5½ feet high with pedestal and canopy, of Dharanēndrayaksha to the right with four hands, sheltered by the fine hoods of a serpent; and a seated figure, about 3½ feet high, of Padmāvati to the left, also with four hands under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-goad and a fruit or lotus. In the Rāma temple, which appears to be maintained by the barbers, two inscriptions are to be seen. The Kālamma and Ankālamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the *Kalyāna-mantapa*. In the cell opposite to the main entrance is a *linga* known as Kāmātēsvara; the cell to the left has a small figure of Kālī, while the cell to the right has a fine figure of Lakshminārāyana, about four feet high, flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Rāmānujāchārya, Satakōpa or Nammālvār and Visvaksēna, the last three being usually found only in Vishnu temples. In the *navaranga*, there are figures of Ganapati, Subrahmanya, Bhairava,

Virabhadra and Benne-Krishna, *i.e.*, Child Krishna with balls of butter in both the hands. In the *prākāra* are shrines dedicated to Sūrya, Subrahmanya and Sankaranārāyana, the first and the third with Vaishnava *dvārapālakas* at the sides. Subrahmanya as represented here has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmanya is known as Dandāyudhapāni (*i.e.*, armed with a staff). The Ankāmma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and right cells enshrine figures of Kāli and Ganapati respectively. A few inscriptions are to be seen on the images, vessels and door frames of the Kāmma temple. The Lakshminārāyana temple, which is a modern structure, has three cells in a line, enshrining figures of Śrīnivāsa, Lakshminārāyana and Sītārāma respectively. At the left side are three figures said to represent Nārāyana-setti, the builder of the temple, and his wives; while the figures opposite to these at the right side are said to represent Nārāyana-setti's father and his wives. The Jyōtirmayēsvara temple, which is also known as the Dalavāyi temple, is a large structure, though in an unfinished condition. It is said that Dalvāyi, who began to build this temple, died before its completion and that his son, who began to build the Nandi-mantapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Dalavāyi family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the "East Gate" Ānjanēya, which is also said to have been built by Dalavāyi Doddaiya. The image of Ānjanēya, which was preserved from mutilation by being immersed in a portion of the Cauvery known as Gaurikada, had its temple, it appears, on the side on which the big mosque now stands.

The big mosque is a fine structure with two lofty minarets. Seringapatam  
Big Mosque. It has five Persian inscriptions, one giving A.D. 1787 as the date of its construction and the others containing extracts from the *Korān* and the 99 names of Allah.

The island is watered from a canal which is carried across the south branch of the river by an aqueduct constructed by Tipu. Wellesley  
Bridge. It rises a short distance above Seringapatam and irrigates the Darya Daulat Bāgh and the garden attached to Haidar's



mausoleum, as well as some rich sugar-cane fields on the island. Over the aqueduct is a bridge. The bridge across the northern branch was constructed by Purnaiya in 1804, and named the Wellesley Bridge in honour of the then Governor-General of India. It is an interesting specimen of Indian architecture. To the north-west of the fort may be seen the remains of a dam or bridge erected in the time of the viceroys of Vijayanagar.

Municipal Funds				1921-22	1922-23
Income	..	..	..	11,561	18,416
Expenditure	..	..	..	9,891	19,975

Shimsha or  
Shimshupa.

**Shimsha or Shimshupa.**—Also called the Kadaba or Kadamba, and the Maddūr Holē—a tributary of the Cauvery. It rises to the south of Dēvarāyadurga in Tumkur District, and flowing southwards through that District enters the Mysore District in the north-east of Mandya Taluk. Pursuing a south-east course, it runs through Malvalli Taluk and enters the Cauvery a few miles below the Falls at Sivasamudram. About nine miles north of Maddur is an *anicut*, rebuilt some years ago by the Public Works Department, of cut stone. From this dam is drawn the Maddur Ane channel on the right bank, which is 12 miles in length, and feeding the large Maddur tank, branches into four small channels, the Chamenhalli (2¾ miles), Bairan (2 miles), Vaidyanāthpūr (3¼ miles) and Kemman (5½ miles). Much mulberry is cultivated under these channels for the support of silkworms. The river is spanned near Maddur by a fine brick bridge of seven arches, constructed in 1850 for the Bangalore-Mysore road, and now used also for the Mysore State Railway.

The valley of the Shmisha, under the Ganga kings, formed the province of Chikka Gangavādi, with its chief town at Honganur (Channapatna Taluk).

Sindhaghatta.

**Sindhaghatta.**—A village five miles from Krishnarajpet, situated in Santebāchahalli Hobli. Population 2,065.

A centre for weavers in silk. Two miles from the village, there is Nārāyanadurga Hill, which is a Trigonometrical Station.

**Sivasamudram.**—Though over the present boundary line of Mysore, this romantic spot is intimately associated with that country. It is on the south border of the Malvalli Taluk, connected with the Railway and Bangalore-Seringapatam trunk road by a cross road from Maddur through Malvalli, 30 miles in length. The Cauvery here branches into two streams, each of which makes a descent of about 200 feet, in a succession of picturesque rapids and waterfalls. The principal island embraced within these torrents, called Heggura, but more generally known by the name of Sivasamudram or Sivanasamudram (sea of Siva), the ancient city, of which a few vestiges are strewed around,—is about 3 miles long by  $\frac{3}{4}$  of a mile broad. Sivasamu-  
dram.

Of its former history little is known; but the modern city appears to have been founded at the beginning of the 16th century by Ganga-Rāja, a representative probably of the Ganga kings, whose sovereignty in Orissa then came to an end. An inscription of 1604 records a grant to the temple by the chief of Hadinād. Through precisely the same mistake that occurred in the foundation of Chik-Ballapur (Kolar District), the work was commenced before the appointed signal announced the lucky moment, and was therefore doomed to continue for only three generations. Ganga-Rāja, after a prosperous reign, was succeeded by his son Nandi-Rāja, who, to atone for a ceremonial offence, leaped into the cataract at Gagana Chukki on horseback with his wife. His son, Ganga Rāja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Pālegārs in the neighbourhood. One was married to the Rāja of Kilimale, a place now in ruins, about 12 miles from Satyagala. The other daughter was married to the Rāja of Nagarakere, 3 miles east from Maddur. These marriages were very unhappy, for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted

together, they determined to humble their wives, by showing that their power was superior to that of Ganga-Rāja. Having assembled all their forces, they besieged Sivasamudra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the *Dalavāyi* or minister of Ganga-Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master's attention at the game of chess. The shouts of the soldiery at length reaching his ears, the prince started up from the game. The *Dalavāyi*, who wished him to fall alive into the hands of his sons-in-law, endeavoured to persuade him that the noise arose merely from children at play, but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The sons-in-law, on seeing this, were struck with horror, and immediately threw themselves into the cataract at Gagana Chukki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadēva-Rāyal of Channapatna, and Sri-Ranga-Rāja of Talkād, the two most powerful of the neighbouring chiefs, then came, and removed all the people and wealth of the place. During the British march upon Seringapatam in 1791, Tipu Sultān, having destroyed every means of forage between Bangalore and the capital, drove all the inhabitants and cattle into the island of Sivasamudram, presenting a silent and desolate country to the advance of the army of Lord Cornwallis.

The island was overgrown with dense jungle, and the old bridges which connected it with the mainland on both sides had become impassable, when in 1818 their repair was undertaken by Ramaswami Mudaliar, a confidential servant of the Resident of Mysore. He expended several thousand pounds on the work and was rewarded by the British Government with the title of *Janōpakāra Kāmakarta* or public benefactor. At the same time he was invested with a *jāhqir* composed of five villages from the British Government, yielding a revenue of Rs. 8,000 a year, and seven villages from the Mysore State, yielding Rs. 9,000 a year. The bridges are built of hewn stone pillars, connected by stone girders founded on the rocky bed

of the stream, and though rude, are good specimens of Indian construction. A bungalow was erected by the Jāhgīrdār, near the road connecting the two bridges, for the accommodation of European visitors. He published an account of the place, with maps, in the *M. J. L. S. I.* 83.

**Gagana Chukki.**—On the western branch of the river, which forms the boundary between Mysore and Coimbatore, are the Gagana Chukki or Gangana Chukki falls, about two miles from the bungalow. The approach is by a steep path leading down from the tomb of Pīr Ghaib, a Muhammadan saint. The stream here dividing so as to form a small island called Ettikur (called *Nellagana-titu* by Buchanan), the parted waters dash with deafening roar over vast boulders of rock in a cloud of foam to unite again in the deep pool below, and with such violence that the column of vapour is at times visible from Satyāgala. "I have never," says Buchanan, "seen any cataract that for grandeur could be compared with this."

Gagana  
Chukki.

**Bar Chukki.**—Grand and impressive as is the headlong turmoil of the waters in Gagana Chukki, the other falls, about a mile distant on the eastern branch of the river, being more easily viewed are generally more enjoyed. These are called the Bhar or Bar Chukki, and display a great volume of water, which in the rainy season pours over the hillside in an unbroken sheet, a quarter of a mile broad. During the dry months it separates into several distinct falls of great beauty. In the centre is a deep recess in the form of a horse shoe, down which the principal stream falls, and having been collected into a narrow channel, rushes forward with prodigious violence and again falls, about 30 feet, into a capacious basin at the foot of the precipice. Hurrying on northwards, through wild and narrow gorges, the two streams unite again on the north-east of the island and continue their course to the east.

Bar Chukki.

The following is Lewin Bowring's description of the Falls:—

The northern cataract, called the Gangana Chukki, is about two miles from the house, and is approached by a steep path leading down from the tomb of Pīr Ghaib, a Mussalman saint, who is supposed to have disappeared mysteriously from view

at this place. On reaching a point about half-way down the fall, one sees the stream rushing precipitately over the face of a tremendous abyss, and dashing over vast boulders of rock in a cloud of foam, till it hurls itself into a deep pool below, 300 feet from the summit. The noise made by the roar of the waters is deafening, and as one's ears are stunned by their loud thunder, so one's sight is blinded by the steam of mist which hides from view the sacred stream, as it rushes furiously forward over great rocks to meet the sister fall below. The scenery around is extremely grand, the hills being clothed in dense forest, and the solitude of the spot lending a picturesque charm to its beauties.

The southern cataract, called the Bhar Chukki, is perhaps even finer, as a far greater volume of water is seen from the point of observation, at the foot of a flight of difficult steps, which lead down to the stream facing the cataract. The fall can be approached from the summit, but is difficult of access, and a lady some years ago lost her footing, on incautiously nearing the verge, and was dashed over the cataract. During the rainy season, the river pours over the hillside in an unbroken volume, a quarter of a mile across; but in the dry months it is divided into several distinct falls of great splendour, which the tourist can contemplate at his ease as he discusses his breakfast on the opposite side of the stream. The Bhar Chukki is of less height than the Gagana Chukki, and therefore perhaps less imposing, but is certainly more lovely, while the whole locality leaves an indelible impression on the mind of the visitor.

The most favourable time for visiting these Falls is during the rainy season, as in the winter months the island is excessively feverish.

Near the Mysore end of the west Bridge, is a solitary tombstone going back to 1858. It is in memory of the Rev. E. J. Hardy, a Wesleyan Missionary, who died at this place on November 25, 1858, aged 40 years.

The chief temples at this place are the Ranganātha, Sōmēsvara, Virabhadra and Māri.

The Ranganātha temple is a large structure in the Dravidian style but without a *gōpura*. The god, known as Jaganmōhana Ranganātha, is very much smaller in size than the one at Seringapatam. The figure of the goddess Cauvery is found

here also. The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the *navaranga*. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and a conch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about 2½ feet high. There is also a well-carved image of Ānjanēya, about 4 feet high, in the first niche to the right. No inscription is to be seen in the temple. Sivasamudram is called Madhya-Ranga in contradistinction to Seringapatam and Srīrangam, which are respectively known as Ādi-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Ranganātha. Seringapatam is also called Paschima-Ranga as being in the west in relation to the other two places. The Sōmēsvara temple is also a large structure with a lofty and well executed *mahādvāra*. The latter faces west, but the god inside faces east. There is also another plain, though lofty, *mahādvāra* on the east, but this is now walled up. Two *mahādvāras* for the same temple in front of and behind the god are not very common. The god Sōmēsvara was the tutelary deity of the Ummattūr chiefs who had their principal fortress on the island of Sivasamudram. In the *navaranga* of this temple are good figures of Ganēsa and Subrahmanya to the right and left. The latter stands under a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Dandāyudhapāni of the Kālamma temple at Seringapatam. There are also the figures of Sūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, 4½ feet by 2 feet, sculptured on it. In the shrine of the goddess Minākshi is a fine four-handed figure, about 4½ feet high, with a discus and a conch in two hands, the other two being in the boon-conferring and fear-removing attitudes. In a small shrine in the *prākāra* is a seated figure in an attitude of meditation with rosaries, a Rudra-vīna and what looks like a book for its attributes, which perhaps represents Dakshināmūrti. The basement of the *garbhagriha* of the Sōmēsvara temple consists of about 30 inscribed stones, the characters used being Tamil. The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other

structures. Two of these fragments are printed as *Malvalli* 112. A lofty *mantapa* supported by 4 pillars stands in front of the Ranganātha temple. Another *mantapa* at some distance with 12 lofty pillars presents an imposing appearance. The English inscription here records the completion of the bridge over the Cauvery in A.D. 1832. The hill to the west of Sivasamudram is known as Prētanabetta, because, according to tradition, it was here that Rāma offered *pinda* or balls of meal on hearing of his father's death.

Somnathpur.

**Somnathpur.**—An insignificant village on the left bank of the Cauvery in the Tirumakudlu-Narsipur Taluk, 5 miles north of Sosile, noted for the temple of Prasanna Chenna Kēsava. This elaborately carved structure is attributed to Jakanāchāri, the famous sculptor and architect of the Hoysala kings, under whom Hindu art in Mysore reached its culmination. Though not on the scale of the unfinished temple at Halebīd (Hassan District), the general effect is more pleasing, from the completion of the superstructure, consisting of three pyramidal towers or *Vimāna* surmounting the triple shrine: Prasanna Chenna Kēsava occupying the central chapel, Gōpāla, the one to the south, and Janārdana, the one to the north. Round the exterior base are portrayed consecutively, with considerable spirit, the leading incidents in the *Rāmāyana*, *Mahābhārata* and *Bhāgavata*, carved in potstone, the termination of each chapter and section being indicated respectively by a closed or half-closed door. The number of separate sculptured images erected upon and around the basement, whose mutilated remains are shown around, was no less than 74.

The building, according to an inscription at the entrance, was completed in 1269, by Sōma, a member of the Royal family and a high officer under Hoysala king Narasimha III, who also founded the city which formerly surrounded it. Later grants were made by Ballāla III. The vestibule is in ruins, and the images generally much damaged.

In view of the interest attaching to this temple, the following further description of it may prove useful:—

The Kēsava temple at this place is a splendid example of the Hoysala style of architecture, its sculpture being, according to Fergusson, more perfect than that of the temples at Belūr and Halebīd. Like the temple at Basaral this is also a *trikūtāchala* or three-celled temple, the chief god Kēsava once occupying the cell opposite the entrance and giving his name to the temple. The image of Kēsava is however no longer in existence; its place is now occupied by an uncouth image of modern make. The north cell has the image of Janārdana and the south, that of Gōpāla. Both are beautifully carved, though unfortunately a few of the limbs are broken; and, judging from their workmanship, the chief image of Kēsava must have been a marvel of the sculptor's art. The ceiling panels are every one of them artistically executed. Though there are some perforated screens on both sides of the entrance, the interior is very dark. Outside, on both sides of the entrance, there is a *jagati* or parapet on which, beginning from the bottom, are sculptured horizontally in succession these six rows— (1) elephants, (2) horsemen, (3) scroll work, (4) *Purānic* scenes, (5) small images with intervening turrets, and (6) columns with figures between. From the corners on both sides of the entrance where the *jagati* ends, begins the row of large images running round the temple on the walls. The rows on the walls are the same as those on the *jagati* so far as the first four are concerned. Above the fourth, however, we have on the walls (5) a row of *makaras* and (6) a row of swans instead of the rows of small images and columns on the *jagati*. Above the row of swans comes on the walls a row of large images and above this again a row of turrets surmounted by ornamental eaves. There are three finely carved towers, identical in design and execution, over the three cells. But the original *kalasas* which may have disappeared seem to have been replaced by rough ones of modern make which do not fit in with the workmanship of the towers. There is no sculpture of Sala and the tiger as at Basaral. The number of large images on the walls is 194, of which 144 are female and the rest male. Every one of them is mutilated. It is noteworthy that, as in the temples at Nuggihalli, Halebīd and Belūr, many of the images have the names of the sculptors who executed them engraved at the base. A few names occur also in other rows and likewise on the basement. Altogether 75 such short inscriptions were discovered around the walls



and on the basement, their date being about 1268 A.D., the year in which the gods were set up. Among the names of the sculptors may be mentioned Mallitamma (also called Malli in two places), Baleya, Chaudeya, Bamaya, Masanitamma, Bharmaya, Nanjaya and Yalamasaya. The first name occurs in 40 places, the 2nd in 6 places, the 3rd in 5, the 4th in 4, the 5th in 3, the 6th in 2, and the 7th and the 8th each in one place. From the above it will be seen that Mallitamma had most to do with the ornamentation of the temple. He is no doubt identical with the Mallitamma who made the images on the north wall of the Narasimha temple at Nuggihalli which was built in 1249 A.D. The temple is conserved by the Government as it should be. It stands in a square cloistered courtyard on a raised terrace which is supported at the angles by figures of 12 elephants facing outwards. According to the inscription in the temple, nearly 70 images appear to have been set up in the cells of the veranda around the temples, though no image is now found in any of them. The veranda is in a dilapidated condition, several of the beams being broken and the wall being out of plumb. The *mukha-mantapa* of the temple which was recently in a leaky state has been repaired. The top portions of the outer wall are gone in many places. Being the best existing complete specimen of Hoysala architecture, it has rightly deserved close attention at the hands of the Government.

The Panchalinga and Lakshminarasimha temples are to the east and south-west of the Kēsava temple. The former, mostly in ruins, is a large structure in the Dravidian style built of granite with three towers over three cells standing in a line. The latter, situated a few yards from the bank of the Cauvery, though built in the Hoysala style, is a plain structure without any sculptures. The tower is partly gone and the walls have mostly fallen down. It is referred to in the inscription of the Kēsava temple. The people call it 'Mondusale temple,' because they have a tradition that it was built by a sculptor with a maimed hand (*mondu*).

From the fine inscription (*E. C. III*, Tirumakudlu-Narsipur 97) in the entrance porch of the temple, we learn that Sōma or Sōmanātha, a high officer under the Hoysala king Narasimha III (A.D. 1254-1291), established the village as an *agrahāra*, naming it Sōmanāthapura after himself, and built the Kēsava temple in it in A.D. 1268. There is also another inscription at

Harihara (*E. C. XI*, Davangere 36) which refers to the erection of this temple and gives the same date.

The temple is situated in the middle of a court-yard, about 210 feet by 172 feet, surrounded by an open veranda, which contains 64 cells. It stands on a raised terrace, about 3 feet high, which closely follows the contour of the structure and is supported at the angles by figures of elephants facing outwards. There are two empty pavilions at the sides in front of the entrance, the top portions of which are gone. Around the terrace there are, besides the elephants mentioned above, images representing Vishnu and other gods and goddesses leaning against it. Several of these images and elephants have been removed from their pedestals, only 12 each of either class of sculptures being now left. Of the 12 images, 8 represent Vishnu, 1 Ganapati, 1 a Nāga and 2 seated goddesses. The temple is, as already stated, a *trikūtāchala* or three-celled structure, the main cell facing east and the remaining cells, which are opposite to each other, facing north and south respectively. The three cells are surmounted by three elegantly carved towers which are identical in design and execution. These with their towers are attached to the *navaranga* or middle hall, to which again is attached without any partition the *mukha-mantapa* or front hall. The front of the temple with the three towers presents an imposing appearance and has often been selected as a model for silver and gold caskets. On both sides of the entrance runs around the front hall a *jagati* or railed parapet, on which, beginning from the bottom, are sculptured horizontally in succession these seven friezes: (1) elephants, (2) horse-men, (3) scroll work, (4) scenes from the epics and the *Purānas*, (5) small images between pilasters, (6) delicately carved miniature turrets with intervening figures of lions, and (7) a rail divided into panels by double columns, containing figures, sometimes indelicate, between neatly ornamented bands. Above these come pierced stone windows or perforated screens. Most of the figures in the fifth frieze represent Vishnu. A large portion of the rail illustrates the story of Prahlāda, son of the demon king Hiranyakasipu, as related in the *Purānas*. From the corners on both sides of the entrance where the railed parapet ends, begins in the middle of the outer walls a row of large images with various kinds of ornamental canopies and runs round the remaining portion of the temple. Below this row

of images come six horizontal friezes. The first four of these are identical with those on the railed parapet; but in place of friezes (5), (6) and (7) on the latter, the walls have (5) a frieze of *makaras* or mythological beasts and (6) a frieze of swans. Above the row of large images comes a fine cornice ornamented with bead work, and above this again a row of miniature turrets over single or double pilasters, surmounted by ornamental eaves. The number of large images on the outer walls is 194, of which only 80 are male. Nearly 70 of the latter represent Vishnu. The position of the large images is as follows:— Around the south cell 54, 32 female and 22 male; at the corner between the south and west cells 14, 9 female and 5 male; around the west cell 58, 32 female and 26 male; at the corner between the west and north cells 14, 8 female and 6 male; and around the north cell 54, 33 female and 21 male. The gods and goddesses of the Hindu pantheon represented by the majority of the images are Vishnu and his forms such as Narasimha, Varāha, Hayagrīva, Vēnugōpāla and Paravāsudēva; Brahma, Siva, Ganapati, Indra, Manmatha, Sūrya, Garuda, Lakshmi, Sarasvati and Mahishāsura-mardini. A few of the figures worthy of notice are:—Garuda bearing on his left shoulder Nārāyana and Lakshmi; Indra seated with his consort Sachi on the elephant Airāvata; dancing Vishnu and Ganapati; dancing Lakshmi and Sarasvati; a four-handed standing figure with the face of a monkey, two of the hands holding a discus and a conch, the other two holding between them what looks like a fruit; a four-handed seated figure with a discus and a conch in two hands, the other two being placed palm over palm almost in the fashion of a Jaina *tīrtan-kara*; and a seated figure with two hands, the right hand holding a *kalasa* or water vessel and the left hand a fruit. Of the 4th frieze from the bottom, which may be called the *Purānic* frieze, the portion running round the south cell represents scenes from the *Rāmāyana*, that round the west cell, scenes from the *Bhāgavata-purāna*, and that round the north cell, scenes from the *Mahābhārata*.

Each of the three cells consists of a *garbhagriha* or adytum and a *sukhanasi* or vestibule. The chief cell, opposite the entrance, once enshrined an image of the god Kēsava, after whom the temple was named; but the image is, as stated above, no longer in existence. A few modern images are now kept

in the cell. These consist of a seated figure of Lakshminārāyana, a standing figure of Lakshmana and two seated figures of different sizes representing Lakshmi. The north cell has an image of the god Janārdana and the south cell, an image of the god Vēnugōpāla or Krishna playing on the flute. Both the images are beautifully carved, though unfortunately the flute of the latter is broken. Judging from their execution, the chief image Kēsava must have been a piece of exquisite workmanship. It is indeed fortunate that the sculptured semi-circular panel at the top of the inscribed slab in the entrance porch contains miniature representations of all the three images of the temple, so that, though the image of Kēsava has now disappeared, we are in a position to form some idea of its workmanship. The lintels of both the *garbhagriha* and *sukhanasi* doorways of all the three cells are well executed. In the chief cell the lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and an image of Lakshminārāyana below with figures of the ten incarnations of Vishnu sculptured round the base and a neatly carved tiny elephant at the left side while that of the *sukhanasi* doorway has a figure of Paravāsudēva above and a figure of Kēsava below. The jambs of both the doorways have *dvārapālakas* sculptured at the bottom. This cell has two fine niches at the sides which, though empty at present, once enshrined figures of Ganapati and Mahishāsūramardini, as evidenced by the figures of these deities prominently sculptured on their towers. The prominence given to these deities in the interior of a temple dedicated to Vishnu deserves notice. This peculiarity has been observed in several Vishnu temples built in the Hoysala style of architecture, such as those at Nuggihalli, Javagal, Hole-Narsipur and other places. Though these deities are often represented on the outer walls or pillars, no such prominence appears to be given to them in Vishnu temples built in the Dravidian style. The image of Janārdana in the north cell, about 6 feet high with *prabha* or glory, is elegantly carved and stands on a pedestal, about 1½ feet high, flanked by consorts. It has four hands, the upper two holding a discus and a conch, and the lower two, a lotus and a mace. The *prabha* has the ten *avatāras* or incarnations of Vishnu represented on it. The lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and a four-handed seated figure below with a discus and a conch in two hands, the other two being placed

palm over palm almost in the fashion of a Jaina *tirtankara* while that of the *sukhanasi* doorway has a figure of Lakshmi-narasimha above and a figure of Vishnu below. Vēnugōpāla in the south cell is also a fine figure, about 6 feet high, standing under a *honne* tree (*Terminalia tomentosa*) on a pedestal, about 1½ feet high, flanked by consorts. The image has only two hands which play on the flute. To the right of the image at the bottom is a small figure representing a cowherd; above this on both sides are some cows represented as eagerly listening to the flute; and above these again to the left are seated figures of sages with folded hands. The *prabha* of this image has likewise the ten incarnations of Vishnu sculptured on it. The lintel of the *garbhagriha* doorway has in the upper panel a seated female figure with four hands and in the lower, a seated figure of Vishnu holding a discus, a conch, a water vessel and a fruit. The lintel of the *sukhanasi* doorway has a figure of Lakshmi-nārāyana above and a figure of Vēnugōpāla below. The *navaranga* has 6 ceiling panels and the front hall, 9. Every one of them is nearly 3 feet deep and very artistically executed, no two of them being similar in design. A narrow veranda runs round the front hall whose walls have perforated screens all round. In spite of these screens the interior of the temple is very dark. The cells in the open veranda surrounding the temple, which are 64 in number, are all empty at present. But from the inscription in the temple we learn that they once enshrined 64 deities as detailed below:—six deities consisting of Brahma and 5 others, 12 consisting of Kēsava and 11 others, 12 consisting of Hamsa-Nārāyana and 11 others, 10 consisting of the Fish incarnation of Vishnu and 9 others, 12 consisting of Sankarshana and 11 others, and 12 relating to the incarnations of Vishnu and Krishna.

For further details about this temple, see Mr. R. Narasimhachar's monograph on it in the *Mysore Archæological Series* (No. I).

Sosile.

**Sosile.**—A large village, in Tirumakudlu-Narsipur Taluk, on the left bank of the Cauvery at its confluence with the Kabbani. Head-quarters of the *hobli* of the same name and a municipality. Population, 2,246.

This is the head-quarters of the Vyāsarāya *matha*. The

*Strīmi* has a large number of copper-plate grants in his possession. These have been examined by the State Archæological Department. Fourteen plates containing 12 inscriptions in all have been examined. They are engraved in Tamil, Telugu, Nāgari and Kannada characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nāyak of Madura, 2 by the Sētopatis of Ramnad, 1 by a Zamindar of Sivagiri, 1 by a chief of Kolar and 2 by guilds of merchants. None of these has been published. The two sets of copper-plates in the Taluk Treasury, T.-Narsipur 64 and 94, are of some interest. The plates of No. 64, which measure  $10\frac{3}{4}$ " by  $5\frac{3}{4}$ ", are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of No. 94, which measure 5" by  $1\frac{1}{2}$ ", are strung on a ring bearing a seal on which stands to the right an animal looking like an elephant with a raised tail.

**Suttur.**—A village in Nanjangud Taluk. Population 1,658. Suttur.

This place is called Srotriyūr in a Chōla inscription of 1032 A.D. and Sottiyūr in a Hoysala record of 1169 A.D. The present form of the name occurs in the records of the Vijayanagar period. In 1169 it was the head-quarters of Lakmayya, general of the Hoysala king, Narasimha I. The Sōmēsvara temple is a three-celled Hoysala structure facing east, comprising, besides the cells, a central hall and a front hall. The last, which appears to be a later addition, was built in 1264; the other portions are apparently older. Here we have a rather rare instance of a Hoysala temple built of granite with a carved tower built of potstone. The main cell has a *linga* and the south cell a good figure of Harihara, the north cell being empty. Harihara, about 5 feet high, is a fine figure with 4 hands, the right upper bearing a trident, the left upper a discus, the left lower a conch and the right lower in the *abhaya* pose with a rosary. The image is flanked by Pārvati and Lakshmi and has on the pedestal the emblems Nandi and Garuda. The *navaranga* pillars, though made of granite, are elegantly carved. To the left in the *navaranga* is the figure, about  $3\frac{1}{2}$  feet high, of the goddess, standing on two mungooses and holding in the upper hands a discus and a conch and in the left lower a fruit, the right lower being in the *abhaya* pose with a rosary. The outer walls of the main cell have no figure sculpture, but only

pilasters. The temple is going to ruin. The Nārāyana temple is also a Hoysala building with a brick tower, the *navaranga* and porch being built of granite. The god, about 3½ feet high, has no *prabha*. The attributes in the upper hands are a discus and a conch, which are quite natural, the lower hands being in the *abhaya* and *varada* attitudes. The *garbhagriha* and *sukhanasi* have ceilings of lotus buds surrounded by rows of petals, and their outer walls have pilasters and elegant turrets over double pilasters with a hanging lotus bud between the latter. According to the inscription Nanjangud 175 here, the temple was built by Lakmayya, referred to above, in 1169 during the reign of the Hoysala king Narasimha I. The god is named Nāga-Kēsava in the epigraph.

The temple is in ruins. The village has a Lingāyat *matha* which appears to go back to the 15th century, judging from the references made to it in the inscriptions. Its *svāmis* were once learned men and authors of some important works. One of the more famous *svāmis* of the *matha* was Sivarātri-Odeyar. His *gaddige* or tomb together with those of some others is contained in a building to the left of the road from Kupparavalli.

Talkād.

**Talkad.**—A town of great antiquity, situated in 12°11' N. Lat., 77°2' E. Long., on the left bank of the Cauvery, 28 miles south-east of Mysore. It was the head-quarters of the Talkād Taluk until 1868, when the *kasba* was established at Tirumakudlu-Narsipur, 10 miles to the north-west, as being more central and accessible, and in 1882 the name of the Taluk was changed to the latter. Population 4,110. A Municipality.

The origin of the town is lost in antiquity; but one tradition is that its name was derived from two Kirāta brothers, Tala and Kādu, who, cutting down a tree which they saw wild elephants worshipping, discovered that it contained an image of Vishnu, and that the elephants were *rishis* transformed. The tree being miraculously restored, all obtained *mōksha* and the place was named Tala-kādu, which was translated into Sanskrit as Dala-vana. Two stone images declared to represent the brothers are pointed out in front of the temple of Vaidyēsvara. In a later age, Rāma is said to have halted here on his expedition to Lanka.

The earliest authentic notice of the city of Talkād or Talakād, in Sanskrit Dalavana-pura, is in connection with the Ganga line of kings. Harivarma, who has been assigned to 247-266 A.D., was, according to an old chronicle, installed at Skandapura (said to be Gajalhatti, in the Coimbatore country, near where the Moyār flows into the Bhavāni), but resided in the great city of Dalavanapura in the Karnāta-dēsa. Thenceforward Talkād became the capital of these powerful sovereigns, and there the subsequent kings of that line were crowned.

At the beginning of the 11th century, the Gangas succumbed to the Chōlas, who captured Talkād and gave it the name of Rājarājapura. But about a hundred years later it was taken by the Hoysala king Vishnuvardhana, who drove the Chōlas out of Mysore. After this time we find that Talkād was composed of seven towns and five *mathas* or monastic establishments. The town of Māyilangi or Malingi, on the opposite side of the river, was also a large place, and had the name of Jananāthapura. Down to the middle of the 14th century, it remained a possession of the Hoysalas, and then passed into the hands of a feudatory of the Vijayanagar sovereigns, whose line appears to be known as that of Sōma-Rāja.

In 1634 it was conquered by the Mysore Rāja under the following circumstances. Tirumala-Rāja, sometimes called Sri Ranga Rāyal, the representative of the Vijayanagar family at Seringapatam, being afflicted with an incurable disease, came to Talkād for the purpose of offering sacrifices in the temple of Vedēsvara. His wife Rangamma was left in charge of the Government of Seringapatam; but she, hearing that her husband was on the point of death, soon after left for Talkād with the object of seeing him before he died, handing over Seringapatam and its dependencies to Rāja Wodeyar of Mysore, whose dynasty ever afterwards retained them. It appears that Rāja Wodeyar had been desirous of possessing a costly nose-jewel which was the property of the Rāni, and being unable to obtain possession of it by stratagem, and eager to seize any pretext for acquiring fresh territory, he levied an army and proceeded against Talkād, which he took by escalade; the Rāja of the latter place falling in the action. The Rāni Rangamma thereupon went to the banks of the Cauvery, and throwing in the jewel, drowned herself opposite Mālingi, at the same time uttering a three-fold curse,—“Let Talakād become



sand; let Mālingi become a whirlpool; let the Mysore Rājas fail to beget heirs." The latter part is now happily of no effect.

The following is what is known as the curse of Talkād, in the original :—

Talakādu Maral āgali.

Mālingi maduv āgali.

Maisūru dhoregalu makkal illade hōgali.

The old city of Talkād is completely buried beneath the hills of sand stretching for nearly a mile in length, only the tops of two pagodas being visible. The sand hills used to advance upon the town at the rate of 9 or 10 feet a year, principally during the south-west monsoon and as they pressed it close on three sides, the inhabitants were constantly forced to abandon their houses and retreat further inland. The town, however, is increasing in population, owing to the rich wet cultivation in the neighbourhood, derived from the Mādhavamantri *anicut* and channel. More than thirty temples, it is stated, are beneath the sand. That of Kīrti Nārāyana is occasionally opened with great labour sufficiently to allow of access for certain ceremonies. The most imposing temple left uncovered by the sand is that of Vaidyēsvara.

Steps have in recent years been taken (as suggested in the previous editions of this work) to check the formation and advance of the sand-dunes, by planting suitable binding plants to prevent the sand lifting, and groves of trees, especially casuarinas, which grow so well in sand, in order to stop its drifting with the wind. These measures have been attended with a good deal of success. But without the directions of Government the people would do nothing, professing to look upon the phenomenon as the result of the curse before mentioned, and deeming it useless to fight against fate.

At Talkād are the Vaidyēsvara, already mentioned, Pātālēsvara and Maralēsvara temples, containing three of the well-known *panchalingas*, the remaining two being Arkēsvara at Vijayapura and Mallikārjuna at Muddukudore or Bettahalli. The Vaidyēsvara temple is a handsome structure, built of granite, in the Dravidian style. It faces east and has the outer walls ornamented with sculptures. The *dvārapālakas*, about 10 feet high, are the tallest that are known in the temples of the State. The sculptures on the outer walls consist of miniature turrets, pilasters and figures of gods, etc. There is a

fine porch in front of the south entrance with two sculptured pillars; and two beautiful pilasters, resembling those of the Sömēsvara temple at Kurudumale, at the sides of the *dvāra-pālakas* of the same entrance. In the *prākāra* there are figures of Dakshināmūrti and Saktiganapati, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Subrahmanya lying in the *prākāra*. The *navaranga* which consists of 12 *ankanams*, has ordinary ceiling panels except the central one which is carved with figures representing Siva-līlā. There is a big seated figure of Sarasvatī with a large nimbus in the *navaranga*. The goddess of the temple, known as Manōnmanyāmba, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. The *mahādvāra* is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it. It is strange that Vaidyēsvara temple does not possess any old inscription, though the *Śthalapurāna* attributes a very great antiquity to it. The Pātālēsvara and Maralēsvara temples appear to have been recently excavated. They say that many temples here are buried in sand. It was only a few years ago that the two temples, Ānandēsvara and Gaurisankara, were unearthed. Four fragmentary records were found on the outer walls of the Pātālēsvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The Ānandēsvara temple is said to have been built by one Chidānandasvāmi, a contemporary of Haidar. A story is related of the Svāmi that he once crossed the Cauvery in full flood seated on a plantain leaf and that Haidar who witnessed the miracle greatly honoured him and made a grant of land for the temple founded by him. A Kannada inscription at the Gaurisankara temple tells us that this temple was built during the reign of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704).

The site on which a Jaina temple once stood has now become a private garden attached to a house and the images belonging to it have been, it would appear, removed to Mysore. Two old inscriptions were discovered near the Ganēsa temple, one of them, dated A.D. 933, being the oldest now available at Talkād, if we leave out the earlier record of the place, namely, *T.-Narsipur 1*, which is now in the Jubilee Institute,

Mysore. At Dāsikere Oddu near the same temple are four Tamil fragments, 2 of them being portions of Rājādhirāja's inscriptions. *T.-Narsipur* 19, which is said to be in the Virabhadra temple, is not to be found there. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Tala and Kāda after whom according to the *Sihala-purāna*, the place was named Talkād. The *mantapa* in front of this temple is supposed to be built over the spot where the body of the wife of Tirumalarāya, the last Vijayanagar Viceroy at Seringapatam, was cremated. It was she that uttered the well-known curse and died here. Several records of the place register grants to a temple named Rājarājēsvara which is not now in existence. It may have been founded by the Chōla king Rājarāja or built during his reign. We have an inscription of this king at Tadimālingi. In fact Talkād itself was named Rājarājapura after him. The large number of inscribed stones strewn over the place and put to various uses bears testimony to the existence at one time of several more temples at Talkād. And it is quite possible there are also many buried under sand.

The Kīrtinārāyana temple is the only structure at Talkād which is built in the Hoysala style. It is, however, mostly buried in sand, only the tower over the *garbhagriha* and the top of the front portion being visible. The sand near the entrance is removed so that people may enter into the temple. The temple consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The figure of Kīrtinārāyana, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a conch in two hands in front, the other attributes being a lotus and a mace. Such figures of Vishnu are known as *Nambinārāyana* among the Śrī-vaishnavas. We have similar figures in the Lakshminārāyana temple at Tonnur near French Rocks. The pillars of the *navaranga* are well executed and all the beams without any exception are ornamented with either scroll work or rows of animals or bead work. The ceilings are mostly flat and oblong as in the Hoysalēsvara temple at Halebid, only 4 of them being deep and artistically executed. The *navaranga* has now only two entrances, one in the east and one in the north with verandas on both sides. It had also an entrance in the south with vernadas, but this has been walled up and

converted into a cell for the goddess, whose temple in the south-west of the *prākāra* lies buried in sand along with the *prākāra* itself. The north entrance is known as *Stargadabāzalu* or heavenly entrance as in the Kēsava temple at Belur. The *navaranga*, which appears to have been originally left open as at Belur, has subsequently been walled up with brick and mortar. These walls conceal the inscriptions on the sides of some of the pillars. There are two niches at the sides of the inner entrance, one of them containing a standing figure of Vishvaksēna and the other being empty. Standing figures of Vishvaksēna are uncommon. There are also stout seated figures of Sathakōpa and Lōkāchārya in the *navaranga*. The former was a saint, also known as Nammālvār, who composed the Tamil work called *Tiruvāymoli*. The latter was a great theologian, who flourished in the early part of the 13th century. The tower of this temple, though built of brick, is in plan exactly like the stone towers, of Hoysala temples. The *mahādvara* in the east which, had no *gōpura*, is now buried in sand. The *utsava-vigraha* of Kīrtinārāyana has been removed from the temple and kept in a house at some distance for greater safety. An inscription on the basement of the temple covered over by sand dunes has brought out the fact that the god Kīrtinārāyana was consecrated by Vishnuvardhana. The stone containing the inscription *T.-Narsipur 5* stands to the right of this house. Parts of the stone have scaled off and the middle portion from top to bottom, both in front and on the back, is rendered illegible owing to the oil that is constantly poured over it in the belief that some of the oil in contact with the stone, when rubbed on the abdomen of a parturient woman, has the power of inducing an easy delivery.

So far only the interior of the temple has been described, the sand dunes around the temple preventing us from getting a glimpse of the exterior. There is a long inscription engraved in Grantha characters with a poetical introduction in Sanskrit. It tells us that the king, having rooted out Adiyaman, the Chōla Viceroy, took possession of Talkād and set up the god Kīrtinārāyana in A.D. 1117. This was also the year in which he set up the god at Belur. Tradition attributes to him the consecration of 5 images of Nārāyana at different places, namely, Belur, Talkād, Mēikōte, Tonnūr and Gadag, though according to one account Gundlupet comes in for the honour instead of

Gadag. Hitherto there was epigraphical confirmation of the traditional account with regard to only one of the places, namely, Belur. The present inscription bears out the tradition with regard to Talkād also. After excavation the features of the exterior of the temple reveal themselves to our view. The temple is in Hoysala style, though there are no sculptures on the outer walls. A railed parapet runs round the front *mantapa* with flowers in panels between single columns. At the north and east entrances are left on both sides only the bases on which 2 tower-like niches or pavilions once stood as at Belur and other places. The same appears to be the case at the south entrance also, though excavations have not been carried out in the whole of that portion.

There is a *Smārtha matha* of the Bhāgavata-sāmpradāya at Talkād, presided over by a *sanyāsi* of the name of Bāla-krishnānanda-svāmi. A village named Koppala, a few miles from Talkād, belongs to this *matha*; and from this circumstance the *matha* is sometimes called Koppala *matha*. The *Svāmi* is said to be descended in spiritual succession from Padmapādāchārya, the immediate disciple of Sankarāchārya, the three *Svāmis* that came after Padmapādāchārya being Vishnusvāmi, Kshirasvāmi and Krishnānanda-svāmi. In apostolic succession to the last, after a long interval, came Abhinava Bālakrishnānanda-svāmi, whose disciple was Bālakrishnānanda-svāmi. The disciple of the latter is the present *Svāmi*. The god worshipped in the *matha* is Gōpālakrishna. The agent of the *matha* possesses a manuscript containing the *Sthala-purāna* and certain quasi-historical matters relating to Vijayanagar, the Talkād chiefs and the Mysore kings. He has also two palm leaves containing copies of two inscriptions which register grants to the *matha* by Mādhavamantri and by a Talkād chief named Chandrasēkhara Wodeyar in *Saka* 819 and 916 respectively. The former inscription is printed as *T.-Narsipur* 47. There is an *anicut* or dam across the Cauvery near Talkād which is known as Mādhavamantri-katte, the Mādhavamantri who built it being supposed to be Vidyāranya. The manuscript referred to above contains a verse giving *Saka* 816 as the date of the construction of the dam by Mādhavamantri, nearly 500 years before Vidyāranya's time. The Mādhava-mantri who built the dam is probably identical with the Mādhava-mantri of the Goa plates (see *M. A. R.*

for 1909, para 91), who was a contemporary of Vidyāranya. With regard to the Talkād chiefs, the manuscript informs us that the first chief Sōmarāja Wodeyar, who received a few districts as an *umbali* from Vidyādēva-Rāya of Ānegondi, ruled from *Saka* 785 to 837. It was the second chief, Chandra-sēkhara Wodeyar, who is said to have ruled from *Saka* 838 to 915, 78 years, that made the grant to the *matha* in *Saka* 916. Other Talkād chiefs are stated to have reigned for 91, 86, 84, 76, 85 and 87 years each. These statements are enough, in the opinion of *Rao Bahadur* Narasimhachār, to show the valueless characters of the manuscripts.

Bandarasamma is the village goddess whose temple is situated opposite to the Travellers' Bungalow. There are also several other seated female figures in the temple, which are said to be her associates. On the first day of the annual *jātre* three country carts with solid wheels, adorned with flags, festoons, etc., are driven through the village with different pairs of bullocks yoked to them at short intervals. These carts are sacred to the goddess and are not allowed to be used for any other purpose. After the *jātre* is over they are preserved in some safe place to be taken out again at the next *jātre*. In fulfilment of vows taken, hundreds of people bring new pots and prepare *made* (i.e., rice boiled with jaggery) in the temple compound and the adjacent fields for the goddess. On seeing the carts they offer the *made* to the goddess and carry home the pots with their contents for distribution as *prasāda* among the members of their families. On the second day thousands of people carry torches and move around the temple in the small hours of the night also in fulfilment of vows. The *utsava-vigraha* is brought in procession. By that time people have in readiness for sacrifice numbers of sheep, goat and fowl, and, as soon as the *tammadi* or worshipper of the goddess sprinkles *tirtha* or holy water on the victims, their heads are cut off and the carcasses are at once removed by the owners to their houses. All this takes place before sunrise. The procession with torches is a very fine sight. On the third day a large pit is sunk at some distance in front of the temple and filled with water. People dance in joy around the pit and throw their friends into it in merriment. This sport is kept up the whole day and the *jātre* ends.

It may not be out of place to give here in brief the *Purānic* account of Talkād as found in the manuscript of the Koppala

*maha*. Sage Sōma-datta and his disciples were directed by the god Visvēsvara of Kāsi to go to Siddhāranya-kshētra and perform penance there. On their way they were attacked and killed by wild elephants; and, as their last thoughts were about the elephants that killed them, they became elephants themselves. Meanwhile the god Visvēsvara, accompanied by Manikarnika, came over to Siddhāranya-kshētra and abode at the foot of a *salmali* or silk-cotton tree. Manikarnika became Gōkarna-tīrta. Sōma-datta and his disciples, now metamorphosed into elephants, also came over to Siddhāranya-kshētra, by virtue of their former penance. Every day they bathed in the Gōkarna-tīrta, plucked lotuses from there and threw them at the foot of the silk-cotton tree. Two hunters, named Tala and Kāda, who observed this, began to fell the tree out of curiosity, when a stroke of the axe, falling on the *linga* at the foot of the tree, caused a stream of blood to flow from it. The hunters stood amazed, when a heavenly voice bade them dress the wound with the leaves of the tree. They did accordingly and the flow of blood ceased. Further, the blood that had flowed formerly changed into milk. As directed by the god, the hunters drank the milk and instantly became members of the Pramathagana or Siva's hosts; and the place was thenceforward known as *Talakādu* after their names. The elephants did likewise and were transported to Kailāsa, the place having acquired a second name, *viz.*, Gajāranya-kshētra, after them. As the god treated himself for the wound caused by the hunters, he became known as Vaidyēsvara. The same god manifested himself as Arkēsvara on the bank of the *uttaravāhini* (flowing northward) Cauvery and was worshipped by the sun; as Vasukīsvara or Pātālēsvara on the bank of the *pūrvavāhini* (flowing eastward) Cauvery and was worshipped by Vāsuki, the king of serpents; as Saikatēsvara or Maralēsvara on the bank of the *dakshinavāhini* (flowing southward) Cauvery and was worshipped by Brahma; and as Mallikārjuna on Sōmagiri, or Mudukadore-betta on the bank of the *paschimavāhini* (flowing westward) Cauvery and was worshipped by Kāmadhēnu or the cow of plenty. These five *lingas* represent the five faces of Siva.

The Mādhavarāya canal is drawn off from the Cauvery near the Mādhava-mantri dam and is said to have been made by Mādhava-mantri himself. The bathing *ghāt* is built of the architectural members of ruined temples.

*Municipal Income and Expenditure.*

Year	Income	Expenditure
1921-1922 .. ..	2,074	2,123
1922-1923 .. ..	1,644	1,931

**Tendekere.**—A village in Krishnarajpet Taluk. Population 301. Tendekere.

This place has a Lingayat *matha* said to be affiliated to the Bālehalli *matha*. There is a good pond at the village with turrets at the corners, the front ones being better than the others.

**Tenginaghatta.**—A village in Krishnarajpet Taluk. Population 416. Tengina-  
ghatta.

The Siva temple at this place is a small neat structure in the Hoysala style, though in a ruined condition. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a porch. The doorway of the *garbhagriha* is well carved. In the *sukhanasi* are found Saptamātrika and a fine, though mutilated, figure of Umāmahēsvara. The pillars of the *sukhanasi* are well carved and the ceiling, about 2 feet deep, beautifully executed. The *navaranga* has 9 good ceilings, each differing from the others in design. The central one is unique in the beauty of its work. It is about 2 feet deep and has a fine lotus bud surrounded by 8 rampant lions. The ceilings were once coloured differently in different parts, the variety of colour adding beauty to the composition. The three ceilings to the right, though small, are specially good. They contain lotuses of different dimensions, differing too in the number and shape of the petals which are differently coloured. The south-east ceiling has 4 snakes which rest their hoods on the pericarp of a blown lotus of 4 petals. The outer doorway is well carved only on the right architrave, the other being left uncarved. The temple appears to have once had a fine stone tower. The outer walls have pilasters only at intervals. To the north-east of the temple is a ruined shrine containing a figure, about 3 feet high, of Bhairava. An epigraph is to be seen to the south of the temple and two *vīragals*



to the west. The epigraph names the temple as Hoysalēsvara and tells us that it was erected by a merchant during the reign of the Hoysala king Nārasimha I (1141-1173). Though not to be compared with its celebrated namesake at Halebid, which also appears to belong to about the same period, this small temple has in a way its own architectural and artistic merit.

Terakanāmbi.

**Terakanambi.**—A town in Gundlupet taluk, on the Gundlupet-Chāmarājnagar road, 7 miles east of the *kasba*. Head-quarters of the *hobli* of the same name. Population 3,057. A fair is held every Thursday, attended by about 3,500 people.

The town is evidently of great antiquity, though its early history is somewhat obscure. There is a general agreement that its name was formerly Trikadamba-pura, and that it sprung out of a village called Kūdugallur, standing where the *kūdugallu* or boundary stones united of three great countries—namely, Drāvida, Kērala, and Hadinād or South-Karnāta. On the point of junction, a temple to Trikadamba, the consort of the three-eyed Siva, was erected in the 6th century, by a king named Lamba Karna Rāya (the long-eared king) ruling the southern part of Karnāta; and hence the name of the town. This king, again, is stated to have belonged to the Kadamba line, and to be the same as Trinētra Kadamba, who would correspond with Mayūravarma. Should this be true, it may be conjectured that the temple of Trikadamba marked the common boundary of the Ganga, Kēraḷa, and Kadamba territories. Inscriptions show that Bayalnād (Heggaddevankote Taluk) was being ruled by chiefs of Kadamba descent until subdued by the Hoysalas.

The traditional list of rulers at Terakanāmbi, among whom occurs a Mandava Rāya, king of Sivasamudra, throws little light upon its history until the time of the Hoysalas, who in turn were succeeded by the Vijayanagar dynasty. Harihara of that line appears to have enlarged the city. In the 16th century the chief of Ummattūr held it for a short time, and then a number of freebooters of Telugu origin ravaged the country for some years, until Rāja Wodeyar of Mysore took possession of it in 1624, after which period it became secondary in importance to Gundlupet. Under the Mussalman dynasty, Terkanāmbi was the head-quarters of a taluk, which was further sub-divided

into Avval Terakanāmbi and Duyam Terakanāmbi, but Pūrnaiya merged these in the Gundlupet Taluk. The fort of Terakanāmbi was finally destroyed by the Mahrattas in 1747. Remains of five lines of fortification are still to be seen, and the site of the old palace is also pointed out, which according to local tradition was six storeys high.

There are twelve temples in Terakanāmbi of large dimensions, but in ruins. Several of them contain inscriptions, some recording grants by the Ummattūr Chiefs, dated 1489 to 1504 A.D. Another is a grant of the time of Vijayanagar king Krishna Rāya, being dated in 1520; another belongs to the time of Venkatapati (1640), the grant itself being by Narasa Rāja of Mysore. The principal shrine is dedicated to Lakshmivaradarājasvāmi, whose effigy was removed to Mysore by Krishna Raja III. (See below). These temples, as in most other parts of the District, are chiefly built of huge blocks of stone fitted to each other with great nicety, but their carving is not generally noteworthy. It appears as if the science of an inferior age to that in which they were founded had been brought to bear upon repairing them, so greatly inferior are some portions of them to others. An allowance of a few rupees is still devoted to keeping up most of them. In the neighbourhood of Terakanāmbi are numerous old tanks, now disused, but indicating the former importance of the place.

As stated above, there are, at this place, many temples in ruins. The Lakshmivaradarāja temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishna Rāja Wodeyar III, who is said to have removed the original image to the Prasanna-krishnasvāmi temple built by him at Mysore. The temple has metallic images of Child Krishna and Child Balarāma and of Yasōda suckling Krishna. In the Hande-Gopālasvāmi temple the god is a fine tall figure canopied by the 7 hoods of

a serpent. Usually the god is represented as standing under a *honne* tree as at Kannambādi. The Rāmabhadra temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dāsakēsava-setti, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 9'×5'×4', carved out of a single stone. In the Sugrīva temple there is a large figure of Sugrīva, about 6 feet high. The pillars of the veranda in front of the Hanumanta temple are beautifully sculptured. The sculptures here will be found described in Volume II, Chapter V. The temple was built by a merchant in 1640 during the reign of the Mysore king Narasa Rāja, who granted a village for its up-keep and its dependent *Satra* (feeding house). The stone images of the Rāmabhadra temple, now kept in the Lakshmi-varadārāja temple, consist of seated figures of Rāma, Lakshmana, Bharata, Satrugna, Śīta and Vibhīshana. It is said that the metallic image with consorts of the Bandikēri Śrīnivāsa temple was also removed to the Prasannakrishnasvāmi temple at Mysore and the metallic image with consorts of the Lakshmi-kānta temple at Kutanur Mallayyapura sent instead. An inscription, of 1489, in the Rāmabhadra temple, records a grant of land to a temple of Ālvār. There is a tradition among the Śrīvaiṣnavas that the image of Satakōpa or Nammālvār of Ālvārtirunagari in Tinnevely District was kept at Terakanāmbi for some time. Mr. Narasimhachar is not sure if the reference is to this Ālvār.

**Tirumakūdu.** **Tirumakudlu.**—A village near T.-Narsipur. Population 480.

The Agastyēsvara temple here is a large structure. In front of it is a lofty *tōrana* or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to but loftier than the above two, with iron framework on the top for placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastyēsvara is a *saikatalinga* or *linga* formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled,

the excess water flows through an aperture below which is called the *nābhi* or navel of the *linga*. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a *linga*, directed Hanumān to bring one from the Narmada within one *muhūrta*, but the latter did not return within the appointed time. So, Agastya fashioned a *linga* out of sand and worshipped it. Soon after Hanumān returned with the *linga*, and, seeing what had happened, flew into a rage and resolved upon rooting out the *linga* of sand. But his efforts proved abortive, though a few marks of violence were left on the *linga*, the cavity at the top being one of them. The *linga* brought by him was apparently set up in another temple at the place known as Hanumāntēsvāra. In the *navaranga* of the Agastyēsvāra temple is a fine figure of Subrahmanya. There are also figures of Sūrya and Ganēsa. The latter, though mutilated, is being worshipped, in accordance with the wish of the god as revealed in a dream. In the *prākāra* there is a figure of Asvattanārāyana, about 2 feet high, in a dancing posture with 8 hands—6 of them holding a discus, a conch, a mace, a lotus, a noose and an elephant goad, the 7th raised like that of Tāndavēsvāra and the 8th in the fear-removing attitude—flanked by two drummers. There are figures of the sheep-headed Daksha with 4 hands and of Dakshināmūrti, seated in the posture of meditation with matted hair under a Baniyan tree on a pedestal containing sculptures of the *saptarishis* or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a Rudravīna. The goddess of this temple, known as Pūrnāmalakā-Kāmākshī, is a very fine figure, about 4 feet high. In the Virābhadrā temple is kept a fine figure of Mahishāsūramardini, said to have been recently unearthed. There are two more *lingas* besides Agastyēsvāra in the Agastyēsvāra temple, *viz.*, Sōmēsvāra and Mārkaṇḍēsvāra; these three, together with Hanumāntēsvāra and Gargyēsvāra of Gargēsvārī, form the *pancha-lingas* of Tirumakūḍlu. *Asvatha-Nārāyana*, *i.e.*, Nārāyana in the shape of the holy fig tree, is worth a visit. It is said that the tree has been in existence from time immemorial and that it was originally worshipped by Brahma. Only one branch is now visible. They say that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nāga stones set up by people wishing

for offspring. In the *prākāra* there are several images of Hanu-mān and a few *lingas*. One of the former is said to have been set up by Vyāsarāya, a Mādhva *guru* of the 16th century who founded a *matha* at *Sosale*, about 2 miles to the east, known as Vyāsarāya-matha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions are to be seen on the steps of the bathing *ghāt* to the west. The name Tirumakūdlu is a corruption of Tirumu-kūdal, the holy confluence of the three, namely the Cauvery, the Kapila and the Sphatika-sarōvara, the last being a pond supposed to be situated in the bed of the Cauvery. The Bhikshēsvara and Ānandēsvara temples are on the other side of the Cauvery. The latter is said to have been built by the same Sachchidānandasvāmi who built the Ānandēsvara temple at Talkād.

Tiruma-  
kūdlu-Narsi-  
pur Taluk.

**Tirumakudlu-Narasipur Taluk.**—A Taluk in the east, till 1882 called Talakād. Area 226 square miles. Headquarters at T.-Narsipur. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Popu- lation of each Hobli
			Government	Sarvamanya	Jodi	Kayargutta	
Bannur ..	24	12	17	6	1	..	20,653
Mugur ..	17	10	16	..	..	1	15,548
Sosale ..	40	28	27	9	4	..	21,579
Talkād ..	21	20	16	1	3	1	18,889
T.-Narsipur ..	29	17	19	4	6	..	18,504
Total ..	131	87	95	20	14	2	95,173

Principal  
places with  
Population.

Bannur 4,457; Binakanballi 1,398; Chidarahalli 1,606; Dodda Abbagal 1,528; Gargēsvari 1,941; Hemmige 1,687; Holasāl 1,897; Hosa-Alagūd 2,378; Kaliyur 1,075; Malangi 1,309; Mattalu 1,520; Mugur 3,541; Nilasoge 1,314; Somanāth-pur 1,381; Sosale 2,246; Talkād 4,110 and T.-Narsipur 2,390.

In 1882 the Bannur and Bevinhalli *hoblis* were added to this Taluk from the old Ashtagram Taluk, while Tāyūr hobli was transferred from this to Nanjangud Taluk, and in 1886 Purigali hobli to Malvalli Taluk, together with the *inām* lands held by the Jagīrdār of Sivasamudram.

The Taluk is watered by the Cauvery, which runs through it from north to south, with a wide serpentine bend towards the south, where it forms the boundary. The Kabbani also enters the Taluk from the west and forms a junction with the Cauvery, but is not here utilized for agricultural purposes. The course of the Cauvery, on the other hand, may be traced by an almost unintermitting border of wet cultivation on each bank. The anicuts and canals are elsewhere described. In its course through this Taluk, the Cauvery takes the nature of a wide and shallow river with a sandy bed, and is fordable at several places except during a fresh. Along its banks and in the lowlands black soil predominates, and here good crops are obtained; but in the uplands, especially in the west of the Taluk, the soil is very poor and does not repay cultivation without constant manuring. *Hain* is the almost universal season for crop on both wet and dry lands; the only standard *Kār* crop being Jola, which is grown largely, principally on the black soil, the rich nature of which allows of the cultivation of cotton, wheat, or coriander seed as a *hain* crop during the same year.

With the exception of a little under 35 rain-fed tanks, all the wet land is dependent on the channels from the Cauvery. Hardly any *bhara bhatta* rice is grown. There are, however, several old tanks, most of which were breached or fell out of repair during the Muhammadan rule. There is no jungle, and but little land is waste. There are extensive *inām* lands in this taluk; lands aggregating Rs. 10,205 annually are in the possession of relations and connections of the royal family; and others yielding Rs. 13,000 represent grants made to Brāhmins during the time of Krishna Rāja Wodeyar III. A few isolated rocky hills are found,

the highest of which is Kundūr Betta on the frontier of Malvalli. The remainder of the Taluk is level cultivated land.

The area of the Taluk is thus distributed:—

	Acres.
Cultivable (dry, 68,867; wet, 12,340; garden, 1,161)	82,368
Uncultivable .. .. .	24,903
Inām villages .. .. .	37,707
Kāvals .. .. .	Nil
Total ..	1,44,978

The unoccupied area was 598 acres. The total revenue demand for 1922-23 was Rs. 1,49,494 and for 1923-24 was Rs. 1,52,227.

There are roads from Tirumakūdлу-Narsipur north-west to Mysore, north to Bannur and Seringapatam, and south-east to Talkād and Holesāl. In each case the river has to be forded, as there are no bridges. There are also roads from Tirumakūdлу-Narsipur west to the railway at Nanjangud, and south to Mugur and Santemārahalli. Another road runs east from Sosale to Sivasamudram and the Cauvery Falls, with a branch to Talkād.

T.-Narsipur.

**T.-Narsipur.**—A town situated in 12° 13' N. Lat., 76° 58' E. Long., at the junction of the Kabbani with the Cauvery, 20 miles south-east of Mysore, and 18 miles from the railway at Nanjangud. Headquarters, since 1868, of the Taluk of the same name, which, till 1882, was called the Talkād Taluk. It is also a municipality.

Population in 1921				Males	Females	Total
Hindus .. .. .	2,307	2,253	4,560			
Muhammadans .. .. .	89	105	194			
Christians .. .. .	9	5	14			
Total ..	2,405	2,363	4,768			

Narsipur is separated from Tirumakūdlu by the Kabbani, and is on the right bank of the two rivers, while Tirumakūdlu is on the tongue of land between the two where they unite. The above is the population of Narsipur; that of Tirumakūdlu is 480. This spot has always been considered specially sacred, and possesses two temples—one to Gunja Narasimha, which was repaired and embellished by the Dalavāyi of Mysore about 350 years ago, and is supported by an annual allowance of Rs. 958; and a second situated at Tiruma-Kūdlu (the most holy union), and dedicated to Agastyēśvara, which receives annually Rs. 1,822, and has existed from time immemorial. These are described below in some detail. Close to Narsipur on the south is Hosa-Alagōd, with a population of 2,161.

The chief temples at this place are Gunjanarasimha and Mūlsthānēśvara. The former is a pretty large structure in the Dravidian style with a *gōpura* and a fine four-pillared *mantapa* in front. Near the *bali-pītha* in the front *mantapa* are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands, which are said to represent the Mugur chief and his brother who built that portion of the temple. A similar figure near the *mahādvāra* is said to represent another Mugur chief who built the *gōpura*. In the *prākāra* there are several small shrines containing figures of Rāma, Krishna, Varadarāja, Āndāl, etc. In the shrine of the goddess there is a fine figure of Hanumān to the right. The top parapet around the temple contains fine mortar figures of the *mūrtis* and *avatāras* of Vishnu with, in some cases, labels below giving their names. There are several figures representing the sports of Krishna. A few conical figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha; one issuing out of a pillar, another fighting with the demon Hiranyakasipu, another tearing out his entrails, another in the posture of meditation, another with Lakshmi seated on the lap, another showing grace to Prahlāda, another with one arm round the neck of a woman—the label calls this *Sūlagittivallabha*, i.e., favourite of the mid-wife (?)—another standing alone, and the last with eight hands having Prahlāda in front. The meaning of the seventh figure



is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumān's hand resting on the thigh and Lakshmana standing to the right with folded hands. The label calls this *Ekāntarāma*. Twelve such labels were found on the parapet. The god of the temple is known as Gunjanarasimha, because he bears in the right hand between the thumb and forefinger a berry with its stalk of the *gunja* plant (*Abrus precatorius*), which is supposed to indicate the superiority of T.-Narsipur to Kāsi by that much of weight in sanctity. To the left of the temple at a little distance is a small shrine containing a well carved image of Janārdana. To the west of it is a small building known as Parhlāda-mantapa built in 1855. It is said that Janārdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narasimha temple. A panel containing a seated Jina figure flanked by a Yaksha and a Yakshi is seen lying in front of the Taluk Office.

*Municipal Income and Expenditure.*

Year	Income	Expenditure
1921-22 .. ..	4,597	2,942
1922-23 .. ..	2,622	3,493

Tonachi.

**Tonachi.**—A village in Krishnarajpet Taluk. Population 342.

To the north-east of this place are two small Siva temples in the Hoysala style of architecture, adjoining each other. The temple to the north is now known as the Basavēsvara owing to a big *basava* or Nandi being enclosed in a shrine in front of it. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a small porch with a Nandi shrine attached to it. The *garbhagriha* and *sukhanasi* have dome-like ceilings with lotuses. The *sukhanasi* has a good doorway with perforated screens at the sides. The four pillars of the *navaranga* are pretty well carved and have a deep ceiling with a lotus above them. The *navaranga* has figures of Ganapati, Saptamātrika and Sūrya, the last with 2 hands holding lotuses flanked by female archers. There is also in a cell to the left an elegantly carved figure, about 4 feet high, with *prabhāvali*, of Chennigarāya or Kēsava.

The cell has a good doorway with a figure of Yōga-Narasimha on the lintel. The porch and the Nandi shrine have also well executed deep ceilings with lotus buds. The *garbhagriha* has a stone tower over it which is now plastered. The other temple, which is inferior in workmanship, has in the *navaranga* a figure, about 3½ feet high, of Chandra, holding lilies in its two hands. From an inscription at the entrance, *E. C. IV, Krishnarajpet* 56, we learn that the god of this temple is Siddhanātha. An old epigraph, newly discovered at the back of the temples, which is dated in A.D. 1047, records a grant for the god Ankakār-ēsvara, which must evidently be the name of the god of the other temple. If this be so, we have here one of the earliest specimens, if not the earliest, of Hoysala architecture. A new inscription was found in the *navaranga* of the Siddhanātha temple. The stone containing *Krishnarajpet* 58 was found to be engraved on the back also. This inscription dated A.D. 1047, which has been referred to above, is one of the earliest records of the Hoysala dynasty. Tonachi appears to have once been a place of considerable sanctity and importance, as evidenced by the old records in which it is named Tolanche.

**Tonnur.**—Properly Tondanur, a village in the Seringapatam Taluk, 10 miles north-west of Seringapatam.

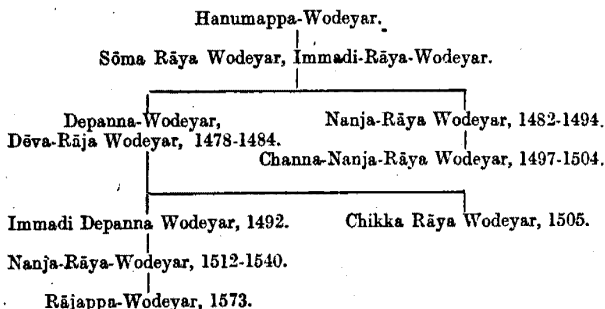
It is historically interesting as having been the refuge of the last of the Hoysala kings after the destruction of Dōrasamudra by the Muhammadans in 1326. Here also is the splendid tank called the Mōti Talāb, lake of pearls (*q. v.*). There is a Muhammadan tomb close by, to Shāh Salar Masaud Ghazi, bearing the date 760 *Hijiri*, or 1358 A.D.

**Ummattūr.**—A village in Chāmarājnagar taluk, on the Nanjangud-Yelandur road, 10 miles north of the *kasba*. Head-quarters of the hobli of the same name. Population 2,463.

Ummattūr was formerly an important principality under the Vijayanagar kings. The Rāja was related to the Srī Ranga Rāyal, or viceroy at Seringapatam, and to him Tirumala Rāja, the last of the viceroys, seems to have formed the purpose of resigning his power, though compelled by circumstances to abdicate in favour of Rāja Wodeyar of Mysore. Between the

Mysore Rājas and the Ummattūr Rājas there was naturally a strong feeling of enmity. This was shared by the house of Kalale, which the Ummattūr chief had on one occasion nearly exterminated by a treacherous massacre of all its members, when one infant escaped. The latter grew up to restore the fortunes of his line, and a common interest, no less than relationship, formed the bond of union by which the Kalale chiefs became the Dalavāyis of the Mysore State. In 1613 Ummattūr was subdued by Rāja Wodeyar and annexed to Mysore. According to *T.-Narsipur* 62, Venkatapati Dēva Mahārāya actually granted in 1612 Ummattūr and Seringapatam to Rāja Wodeyar as an hereditary estate. The subjugation and annexation of Ummattūr and its possession accordingly followed in 1613. It is now an *inām* village, one of the endowments of the Chāmarājēsvara temple at Chāmarājnagar.

From the inscriptions collected in *E.C.* III and IV, *Mysore District*, the following genealogy of the chiefs of this place may be made out:—



Their family god was Sōmēsvara, on the island of Sivasamudram, at the Falls of the Cauvery. Their titles (see *Gundlupet* 2, 9 and 11), which included some that are commonly adopted by the goldsmiths, were *mahā-mandalēsvara*, *javādi-kōlāhala* (shouting for civet, or, exulting in musk), *pesali-Hanuma* (Hanumān in artifice), *arasanka-sunegara* (slaughterer in war with kings), *ghenankachakrēsvara* (emperor of the dagger), *gajabēntekara* (hunter of elephants). *Chāmarājnagar* 107 seems to add "lord of Sourāshtrapura," and *Gundlupet* 67 "Chakrēsvara

of Penugonda," no doubt a complimentary title. They call themselves masters of the Hoysala-rāja, and evidently ruled for a time over the former Terakanāmbi kingdom. Grigg in his *Manual of the Nilgiri District* also says—"These (Ummattūr) chiefs undoubtedly for a long period exercised rule over the Nilgiris, and in their adversity found a refuge here, and for a time, perhaps, preserved their partial independence in the Malekota fort near Kalhatti. . . . . Mr. Metz mentions that there are still living, near Malekota, Bēdars (huntsmen) whose ancestors were in the service of the Ummattūr Rāja as tax-gatherers, and hence are still cordially hated by the Badagas."

**Varuna.**—A village in Varakod hobli, Mysore Taluk, 7 Varuna miles south-west of Mysore. Population 633.

It is evidently, from the remains to be seen here, a place of great antiquity. There is a Ganga inscription of the 8th century. At the close of the 9th century, this place appears to have been the capital of the chiefs of a minor branch of the Chālukya dynasty named Durga and Goggi. It was, perhaps, Goggi's daughter who became the wife of Bhillama, one of the Yādava kings of Dēvagiri, earlier than the one mentioned in Vol. II of this book. (Fleets, *Kan. Dynasties*, 514). In 1828, the queen Dēvājammanni of the Lakshmi-vilāsa had a temple erected here, made a tank and a *tope*, and granted endowments.

The oldest temple in the village is the Mahālingēsvara, which is probably identical with the Būtēsvara mentioned in the old inscriptions, *E. C.* 3, *Mysore* 36 and 37, at the temple. If this be so, its period would be the 9th century. It is a small building, facing east, with a narrow frieze of figures, about 1 foot wide, running below the eaves all round, containing minute sculptures representing scenes from the Rāmāyana. They are executed in a very realistic and spirited manner. (See Vol. II, Chap. V of this work). The outer walls have plain pilasters. To the south of the temple stands the Mahadēvēsvara, a modern structure built in 1828 in the name of Dēvājammanni, queen of Krishna-Rāja-Wodeyar III, referred to above. It has three cells in a line, the middle cell having a *linga*, the left cell a figure of Pārvati, and the right a figure of Krishna. To the west of the village is a mound known as *Basti-tittu*, where once stood

a large *basti* or Jaina temple. Six mutilated figures of Jina, etc., are the only remains now left on the site. One of them is a standing figure, about 5 feet high, of Pārsvanātha, flanked by male *chauri*-bearers, another, a seated figure, about 4½ feet high, of the same Jina, also flanked by male *chauri*-bearers; and another, a seated female figure, about 2 feet high, with 2 hands said to be occasionally worshipped even now by Hindu unmarried girls and barren women to have their desires fulfilled. The materials of this temple appear to have been removed to Varkod and used for building the Varada-rāja temple there. The latter was erected during Chikka-Dēva-Rāja-Wodeyar's reign; and the Jaina inscriptions in it, *Mysore* 47 and 48, bear out the above statement.

Vijayapura.

**Vijayapura.**—A village near Talkād. Population 189.

The *linga* of the Arkēsvara temple at this place is one of the *Panchalingas* of Talkād. In front of the temple is a small shrine containing a figure of Sūrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Sūrya shrine has *T.-Narsipur* 28 on the under-surface and *T.-Narsipur* 29 on the back; while those forming the right and back walls have respectively *T.-Narsipur* 56 and 55 on them. *T.-Narsipur* 29 is an inscription of Rājendra Chōla, with the Tamil introduction written in Kannada characters. An inscription of the Ganga king Sivamāra is engraved on a slab built upside down into the west wall of the *garbhagriha*. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall is another Ganga inscription of the time of Ereyappa. In another part of the fort are to be seen two Jaina images lying half buried in the earth. A few other images from here were removed some time ago to Mysore. In the inscriptions the Arkēsvara temple is said to belong to Kirunagara, which is apparently identical with Kinnagara, a *bēchirākha* or ruined village to the west. The name Pelnagara, in contrast to Kirunagara, also occurs in them. This may perhaps refer to Talkād itself, situated only 2 miles to the west.

**Yedatore Taluk.**—A Taluk in the north-east. Area 237 square miles. Head-quarters at Yedatore. Contains the following *hoblis*, villages and population :—

Name of Hobli	Villages	Hamlets	Villages classified				Population of each Hobli
			Government	Sarvamanya	Jodi	Kayangutta	
Chowkahalli ..	19	10	17	2	..	..	6,196
Chunchanakatte	20	22	17	3	..	..	13,956
Hanasoge ..	34	17	22	12	..	..	14,608
Jaligekeere ..	10	3	10	..	..	..	5,236
Hosa Agrahār	23	4	20	3	..	..	7,161
Mirle ..	23	10	23	..	..	..	11,484
Saligrama ..	29	17	29	..	..	..	18,416
Yedatore ..	23	1	15	6	2	..	9,756

Ballur 1,685; Bherya 1570; Byādarahalli 1,511; Chandagal 918; Gandumahalli 2,197; Hebbalu 1,570; Haliyur 1,997; Hampapura 1,441; Kestur 2,147; Kuppe 1,463; Melur 1,314; Mirle 2,948; Saligrama 3,909; Siddapur 1,107; Sigaval 1,639; Tippur 1,898 and Yedatore 2,105.

Principal places with population.

The country is gently undulating in character, there being neither hills nor jungle. Low scrub is met with in many places on the high grounds, and occasionally date *topes* in the valleys. The soils are not of a very high order, and may be described as fair, average, red and sandy, and of rather varying quality, under the channels especially. That under the Sāligrām, Mirle and Tippur channels is the best. Ragi is the principal dry crop, sown in the early rains; oil-seeds, pulses and jola are also grown. Tobacco is cultivated in Byādarhalli. Only one crop of rice is raised in the year, the kinds chiefly grown being *kembhatta*, *kaddi-bhatta* and *bolamallige*. Sugar-cane has been given up, though grown to some extent formerly. The areca gardens suffered much from the famine, and the higher price of rice led to its substitution for areca in many parts. The other

garden crops are plantain, betel-leaf, sweet potatoes, and various vegetables.

The Revenue Settlement was introduced into Hanasoge in 1804, and into the remainder of the taluk in 1885. The area of the Taluk is at present thus distributed:—

	Acres.
Cultivable (dry, 74,138; wet, 19,656; garden, 2,022) ..	9,57,816
Uncultivable .. .. .	31,774
Inām villages .. .. .	22,964
Kāvāls .. .. .	258
Total ..	1,012,812

The unoccupied area at the last settlement was 3,144 acres, of which 789 acres were wet and 112 were garden lands. The total Revenue Demand for 1922-23 was Rs. 2,48,763 and for 1923-24 was Rs. 2,60,354.

The Mysore-Hassan road runs through the east of the Taluk, from south to north west-wards, crossing the river at Tippur, where there is as yet no bridge. From this road one branch runs west from Sāgarakatte to Yedatore and onwards on the south side of the river, and another west from Hampapura to Sāligrām and further on the north side. There is a cross road connecting Bherya and Sāligrām, and an unfinished road from Yedatore south to Hunsur.

The Hanasoge hobli was transferred to this taluk from Arkalgud in 1882, and the Halli-Maisur hobli removed to the Hole-Narsipur taluk. The Cauvery flows through the taluk from west to east, forming, in the latter direction, part of the northern boundary, where it receives the Hēmāvati from the north. The Lakshmantirtha runs along the eastern boundary to its confluence with the Cauvery. The great feature of the taluk is, therefore, the river channels drawn from the Cauvery, running for over 100 miles. The principal *anicut* on the Cauvery is at Chunchankatte, from which two channels are taken, one to the north of the river, and the other to the south. Of the former, the Saligram series are 24 miles long and irrigate 2,884 acres, yielding a

revenue of Rs. 18,361. The Mirle series are 38 miles long, irrigate 3,110 acres, and realize Rs. 20,811. The Rāmasamudram channel is 41 miles long, irrigates 4,300 acres, and brings in Rs. 25,809. The Tippur channel is taken from an *anicut* near Adagur. It is 22 miles long, irrigates 590 acres, and the revenue is Rs. 4,089. There is also an *anicut* on the Lakshmantīrtha, near Malhalli, from which there is a channel on the north bank, irrigating 245 acres. There are about 140 tanks, of which 10 may be termed large, and that at Galagekere is fed by the river channel.

**Yedatore.**—A town situated in 12°28' north Lat., 75°27' East Long., on the right bank of the Cauvery, 22 miles north-west of Mysore. Head-quarters of the Yedatore Taluk, and a municipality. It is reached by the Mysore-Arsikere Railway; also by a cross-road from the Mysore-Hassan road, 8 miles north-west of Yelwal.

Population in 1921	Males	Females	Total
Hindus .. .. .	894	812	1,706
Muhammads .. .. .	222	175	395
Christians .. .. .	1	1	2
Jains .. .. .	2	..	2
Total .. .. .	1,119	986	2,105

A fair is held on Friday, attended by about 250 people.

The town derives its name from the bend to the left (*yeda*) made by the river (*to*) at this point, which invests it with peculiar sanctity. It was one of the places conquered by Rājendra Chōla after his overthrow of the Gangas in the 11th century. A temple of Arkēsvara, endowed by Mummadi Krishna Rāja, occupies a prominent position, with bathing ghats leading down from it and an *agrahāra* around.

Year	Income	Expenditure
1921-1922 .. .. .	2,981	2,745
1922-1923 .. .. .	3,571	3,465



Yelandür  
Taluk  
Jägir.

**Yelandur Taluk. (Jägir).**—A Taluk in the south-east forming the estate of a Jägirdar. Sarvamānya. Area 102 square miles. Head-quarters at Yelandür. Contains the following *hoblis*, villages and population.

Name of Hobli	Villages	Hamlets	Villages classified		Population of each Hobli
			Sarvamanya	Jodi	
Agara .. .. .	8	8	..	1	9,382
Yelandür .. .. .	11	9	..	2	15,243
Yaragamballi .. .. .	9	7	2	1	7,509
Total .. .. .	28	24	2	4	32,134

Principal  
places with  
population.

Agara 4,262; Ambale 2,458; Gumbally 1,606; Homma 2,664; Kestür 2,864; Maddür 2,758; Yelandür 3,693; Yaragamballi 2,716; and Yeriyr 1,602.

This small but rich tract is one of the most fertile and the most densely populated in the whole of Mysore. Along the eastern side are situated the Biligirangan hills, running (within the *Jägir*) for about 10 miles north and south. The peak after which they are named rises to 4,195 feet above the sea. Teak, sandal, *honne*, *matti* and other valuable trees are found on their slopes. The only inhabitants of the range are the Soligas, who are permitted to cultivate free, within prescribed limits, in their own desultory and shifting mode, in return for which they guard the forest on the hills and render service in the temple on the summit on the festive occasions.

The remainder of the *Jägir*, north-west of these hills and quite distinct from them, is one compact level stretch of land, traversed from south to north by the Honnu-hole or Suvarnāvati, which is the sole source of irrigation. It possesses one *anicut* (at Ganaganur) and six channels and

feeds the Agara tank, the water in which is practically un-failing. The level surface of the country, and the very slight rise of the river banks, render dams unnecessary, for, as soon as the river becomes at all full, its water flows naturally into the channels. When the river water runs very low, temporary dams are constructed, as in Chāmarājnagar Taluk, of stakes, mats, sand, etc. But it is proposed to construct a permanent dam higher up the stream that will insure a permanent supply to the other large tanks, such as the Ambale, Yelandūr, Yeriyūr and Maddūr. There are no rain-fed tanks worthy of mention, but some small ones near the Biligirirangan hills draw their water-supply from the hill streams.

The wealth of the *Jūgīr* is mainly due to the extraordinary fertility of the soil, which, except near the foot of the hills, is mostly a good black, free from the defects ordinarily found in it elsewhere. In the east, near the hills, the soil is red and sandy, but not poor. The garden crops are chiefly betel-leaf, areca, cocoa-nut and mulberry. The latter, indeed, is grown in all descriptions of land, garden, wet and dry. Sugar-cane is raised under the larger tanks and rice alone under the smaller ones. The staple dry crop is jola; togari and Bengal gram are also grown, but no cotton, though the soils are favourable for that crop. Ragi is not much cultivated.

Silk is produced in large quantities, and piece goods are also manufactured. Brass is made into lamps and vessels at Yeragamballi. The principal markets resorted to are at Santemārahalli (Chāmarājnagar Taluk) and Kollegal (Coimbatore District).

There are inscriptions in the *Jūgīr* of the Ganga and Chōla kings, and many of the time of the Hoysala kings. From the latter we learn that Yelandūr was included in the Padinād province. This was also the case during the Vijayanagar period, towards the close of which the name gradually changes to the modern form of Hadinād, now represented by Hadināru (Nanjangud Taluk). The kings of Padinād or the Ten Nāds (Padinādugalam) specially mentioned in connection with Yelandūr

are Singa Depa; his son Rāma, ruling in 1568; his younger brother Chenna; Tirumala Rāja and Nanja Rāja, the sons of the latter; and Mudda Rāja, son of Tirumala, ruling in 1654. It was subsequently absorbed into the Mysore territory.

In 1807, Yelandūr was given in *jāgīr* by the British Government to Pūrnaiya in recognition of his services as Dewan and Regent during the minority of Krishna Rāja Wodeyar III. The *sanad*, countersigned by Sir John Malcolm, is drawn up in terms of high eulogy and appreciation of the great and faithful services rendered by the recipient. That sagacious minister, on being offered his choice of lands, is said to have chosen Yelandūr; firstly, because it contained a never failing supply of water; and, secondly, because it was (at that time) out of the beaten track of Government officials and travellers without being at too great a distance from the capital. Mr. Rice has suggested in the last edition of this work that as he belonged to a Coimbatore family, it seems more likely that, apart from the obvious natural advantages of the place, he chose it as being on the borders of Coimbatore and Mysore.

The revenue settlement was introduced in 1896. The area of the Taluk was thus distributed:—

	Acres.
Culturable (dry, 15,941; wet, 5,379; garden, 720) ..	22,040
Unculturable .. .. .	14,996
Inām villages .. .. .	5,047
Forests .. .. .	22,735
Kāvals .. .. .	41
Total ..	44,859

There is a road from Kaulandi on the Nanjangud road, through Santemārahalli, which enters the *Jāgīr* on the west and passes through Yelandūr and all the most populous parts, on the north to Kollegal. This part of the road is through sticky black soil and is in bad order. There is also a road from Yelandūr to the foot of the Ghats westwards.

The unoccupied area was only 200 acres. The total Revenue Demand for 1920-21 was Rs. 97,551 and for 1921-22, it was Rs. 94,634.

The powers of the Deputy Commissioner under the Land Revenue Code which had been exercised by the previous *Jāgirdār* have been vested in the Deputy Commissioner, Mysore District, till the present *Jāgirdār* assumes charge of the *Jāgīr*. The *Jāgīr* affairs are looked after, for the present, by a duly authorised Agent. The *Jāgīr* Officers are now subordinate to the Deputy Commissioner, Mysore District, and the respective Officers of other Departments having jurisdiction in the Mysore District.

**Yelandūr.**—A town situated in 12° 13' North Lat., 77° 5' East Long., on the Honnu-hole. The *kusba* of the Yelandūr *jāgīr*, and connected by road with the railway at Nanjangud, which is 26 miles distant, and thus with Mysore, 42 miles. Population 3,693. Yelandūr.

Yelandūr was from early times included in Padinād or Hadinād (corresponding perhaps with the ancient Punnād—Ten Thousand) and was the seat of a wealthy principality at the time of the Vijayanagar sovereignty. The principal temple, that of Gaurisvara, was built by Singe-Depa, king of Padinād, in about 1450, and later kings of Padinād, or the Ten Nād country, granted endowments for it. The last Rāja entered into alliance with the Mysore and Kalale chiefs, giving his daughter in marriage to one of the latter. (See below). A Jain named Visālāksha Pandita, known as the Yelandūr Pandit, was the faithful adherent of Chikka-Dēva-Rāja during his captivity at Hangala, and on his accession to the throne in 1672, became his first minister. The celebrated Lingāyat poet Shadakshara Dēva, who wrote the popular *Rājasēkhara Vālāsa* in 1657, is said to have lived here for some time in a *matha* known as Danaguru-dēvara-matha. His original *matha* was at Danagur, a village in Malvalli Taluk, and, as he came from that *matha*, he was popularly known as Danaguru-dēvaru. The *matha* is now in ruins; we have only a small *mantapa* and a Nandi on the site. In a hill known as Sambhulinga-betta, about 4 miles from Yelandūr, there is a cave known as "Shadaksharaiya's Cave." It is said that the poet used to go there occasionally and engage himself in meditation. The same hill seems to have been the

residence also of an earlier Virasaiva author named Nijagunavayōgi. Enquiries made as regards details of the lives of Visalāksha Pandit, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704), above mentioned, and of Narasimha-bhatta, a Brāhman author of a large medical work, both of whom were residents of Yelandūr, unfortunately proved fruitless. A few important medical and literary works may be noticed in the library of Chikkanna's son Viranna. A Tamil inscription recently discovered in the backyard of Kadaraṅga's son Nanja records a grant in 1266 to a barber for his valour in attacking a tiger.

The town is a thriving place, and many of the inhabitants are well-to-do. It contains a substantially built house of the *Jāgīrdār*. The portico of the Gaurisvara temple is a good specimen of the carving of the period.

The inscription of the temple explains the name of the place as Eleyindur, the town of the young moon; and compares the town to the eye or centre of a lotus, surrounded by eight petals, which are eight hills in the surrounding country Svētāsila (that is Biligiri) on the east, the Mallinātha hill near Kārāpur on the south-east, the Suragi hill on the south, the Sankarēsvara hill on the south-west, the Mallikārjuna hill near Jannūr on the west, the Shambhulinga hill on the north-west, Sṛisaila on the north, and the Nirmala hill on the north-east.

This derivation is, however, belied by inscriptions of a still earlier date. In the old Tamil inscriptions of the place Yelandūr is called Ilamarudur or Young Marudur in contradistinction to Perumarudur or Big Marudur, represented by the modern village Maddur, situated at a distance of about 4 miles from Yelandūr. In the Chōla period, Maddur had the surname Panjavanmādēvich-chaturvēdimangalam, so named after Panjavanmādēvi, one of the queens of Rājarāja I. It will thus be seen that Yelandūr is clearly a corrupt form of Ilamarudur. But the *Sthala-purāna*, the later inscriptions and modern works give the fanciful derivation above mentioned: they derive the name from the three words *Ela* (young), *indu* (moon) and *ūr* (village) and Sanskritise it into Bālachandrāpura.

The Gaurisvara temple at Yelandūr must have been a fine Dravidian building, judging from the *mahādvara* and the *panchalinga* cells. It was recently restored with the materials of a

ruined temple at Yeriūr. The artistically executed inscription stone at the temple, which is about 8 feet high, is adorned with fine pilasters at the sides and with a semi-circular panel at the top surmounted by a *simha-lalāta* or lion's head and a turret. From the inscription on it (*E. C. IV, Yelandūr 1*), dated 1654, we learn that Singe-Depa, a chief of Hadinādu, built the temple in about A.D. 1500; that the god in it was worshipped in the *Kṛita-yuga* as Tripurāntaka by Jāmadagni, in the *Trēta-yuga* as Nilakanta by Rāma, in the *Dvāpara-yuga* as Lōkēsvara by the Pāndavas, and in the *Kali-yuga* as Gaurisvara by the rulers of Hadinādu; and that Mudda-Rāja, a later chief of Hadinādu, built the *mahādvāra*, the *pancha-linga* cells and other adjuncts of the temple in 1654. The *mahādvāra* is a fine structure, about 12 feet high, decorated with carvings all round and with chains of stone rings at the corners. The door-lintel has seated figures of Brahma and Sarasvati. Among the figures on the outer walls may be mentioned Siva attended by sages and musicians, Dakshināmūrti, Bhairava, Virabhadra, Ganapati, Durga, Mahishāsuramardini, Vishnu, Vēnugōpāla, Krishna and Rāma. The *mahādvāra* is supported by four pillars carved with figures in three panels on all the sides and has a ceiling, about 2 feet deep, with a beautiful lotus bud. The sculptures on the pillars illustrate scenes mostly from the *Saiva-purānās*. One panel represents the fight between Vāli and Sugrīva. There are also two standing figures with folded hands in regal dress: one of these may perhaps represent Mudda-Rāja, the builder of the *mahādvāra*. The *pancha-linga* cells have ornamental doorways decorated with creeper work and the pillars of the front veranda are adorned with flowers and creepers of various patterns. The Varāha temple, which is said to have been a *basti* once, now enshrines a figure of Varāha brought from a ruined temple at Yeriūr.

The history of the local rulers is told in several inscriptions found in the Jāgir and included in *E. C. IV, Mysore District, Part II*.

The place was included in the Chōla conquests of the 13th century. Tamil inscriptions of the period found in the enclosure of the present Kavītēsvara temple indicate that that temple, called Kapatīsvarar in the inscriptions, was a Chōla foundation, to which grants were made during the reigns of

successive Hoysala kings. Yelandūr seems to have been re-named by the Chōlas, as was their custom, Chōlēndrasimbha-chaturvēdimangalam. Later, a line of chiefs, calling themselves the kings of Padinād of which Yelandūr was the capital, seem to have held sway over the place. (See above and Hadinād, where an account of these rulers will be found). In 1807, Yelandūr was, as above stated, granted with the approval of the British Government by H. H. Krishna Rāja Wodeyar III as a *Jāgīr* to Dewan Pūrnaiya in recognition of his eminent services as Dewan and Regent during the minority of the king and is now held by his descendants. The *Sanad* bears date, the 27th December 1807. The *Jāgīr* consists of *Kasba* Yelandūr, Ambale, Yaragamballi, Yeriyūr, Kestūr, Agara, and Maddūr and the villages dependent on them. Regulation No. I of 1885 (passed on 23rd May 1885) called the Yelandur Jāgīr Regulation, regulates the succession to and defines the mode of enjoyment of the *Jāgīr*. Under it the *Jāgīr* has been declared to be inalienable and impartible and it is not competent for the *Jāgīrdār* for the time being to encumber the *Jāgīr* or any part thereof by act *inter vivos* or by testamentary disposition. The present *Jāgīrdār* is the great-great-grandson of the original grantee. The following is a list of *Jāgīrdārs* from 1807, the date of the grant:—Dewan Pūrnaiya; his son Srīnivāsa Rao; his son Narasinga Rao; his son (Sir P. N.) Krishna-murti; his nephew Narasinga Rao Pūrnaiya; his son Nagaraja Rao Pūrnaiya.

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## HASSAN DISTRICT.

### SECTION I.—DESCRIPTIVE.

#### SITUATION, AREA, AND BOUNDARIES

THE District of Hassan, situated between 12°—31' and 13°—33' north latitude and 75°—33' and 76°—38' east longitude, is in the western portion of the State. The greatest length is from north to south, about 80 miles, and the greatest breadth is from east to west, about 72 miles. Situation.

The area is 2,658 square miles of which 1,373 square miles are under cultivation. Area.

It is bounded on the north by Kadur District; east by Tumkur and Mysore Districts; south by Coorg; and west by South Kanara of the Madras Presidency. Boundaries.

#### PHYSICAL ASPECTS.

The main body of the District consists of the Hēmāvati river basin; the only exceptions are certain outlying tracts along the west border, namely, the western portion of the Manjarābād taluk which drains to the Netravati in South Kanara; and the Arsikere taluk whose waters run north to the Vēdāvati in Chitaldrug. The Cauvery flows through a small portion in the south. The course of the Hēmāvati in the District is at first south and then east. Running from north to south of Manjarābād taluk, it turns east along the Mysore and Coorg frontier, and continuing in the same direction, separates Hassan and Arkalgud taluks and passing through-out Hole-Narsipur taluk, leaves the District with a southerly course and falls into the Cauvery in the Mysore District.



Its chief tributary is the Yagachi from the Belūr Taluk, which joins it near Gorur in Hassan Taluk.

The Manjarābād side of the district resting on the brow of the Western Ghats forms a part of the Male-Sīme or *Malnād* hill country, the remaining portion being *Maidān*, plain country, also called *mūdu sīme* or east country.

The hills forming the western limit of the district extend from the pass at the Bisale Ghat to the Jēnkāl-betta including, in a grand panorama, the towering height of Subrahmanya or Pushpagiri close to the south-west border rising to 5,626 feet above the level of the sea ; Devar-betta (4,206 feet), Murkan-gudda (4,265 feet) and the superb Jēnkāl-betta (4,558 feet). Mūrkan-gudda totally means *mūru-kannu-gudda*, the hill of the three-eyed, *i.e.*, Siva, while Jēnkāl-betta is *Jēnu-kallu-betta* or honey-rock-hill. Besides the mountains in Manjarābād, there are low ranges of granite hills running along the northern limits of the district through the Belur, Hassan and Arsikere taluks, which mark the watershed which separates the Krishna and Cauvery river systems. The Indra-betta (3,309 feet) is noted for the colossal Jain statue on its summit. Some low hills pass through Hole-Narsipur taluk towards Hassan and Channarāyapatna.

The general level of the country slopes with the course of the Hēmāvati, from the Ghat ranges towards the bed of the Cauvery in the south-east. At Belur the height above sea-level is 3,150 feet, at Hassan 3,084, at Saklespur 2,998 ; while at Channarāyapatna it is 2,771 and at Arsikere 2,666.

The Malnād or highland region, occupying the whole of the Manjarābād taluk and the western half of Belur, has been thus graphically described by Major Montgomery, a former Superintendent :—

“ The character of the country is generally undulating till on approaching the Ghats, when it becomes precipitous. Perhaps there is no scenery in India more beautiful than the southern part of this tract, adjoining the north-west of Coorg. It resembles for the most part the richest park scenery in England: hills covered with the finest grass or equally verdant crops of dry grain adorned and crowned with clumps of noble forest

trees, in some instances apparently planted most carefully, and certainly with perfect taste. The highest and the most beautiful knolls have been generally selected as the spots on which to build the small *myths* and other places of worship with which the country abounds and the groves that surround or are in the vicinity of these are tended with the greatest care and the trees composing them replaced as they die off or are blown down. The southern differs from the more northerly and westerly parts of the Manjarābād taluk, in the absence of that succession of dense jungles which obscure the view, and in the soft character of the hills, which are in most instances quite free from the stunted date, and smooth as the lawn of a villa on the Thames. But the whole taluk is beautiful, and less wooded than Coorg or Nagar though greatly partaking of the features of both."

The Maidān or lowland tract, forming the largest and most populous portion of the District, consists of an undulating plain country, generally cultivated, but here and there having extensive Kāvāls or grazing lands. Patches covered with the wild date are common and in some parts are limited tracts of stunted jungle growing upon a gravelly, gritty soil. The high-lying lands, particularly in the Hassan, Channarāyapatna and Hole-Narsipur taluks have a singularly bare and bleak appearance and are frequently so stony that they are unfit for cultivation. They form, however, good gathering grounds for tanks and the valleys below are rich and well wooded.

#### GEOLOGY.

On broad lines, this district does not essentially differ in its geological features from the adjoining Mysore district in the south. The eastern half of the district consists of different types of granitic gneisses which have been recently differentiated into their respective components of the different series consisting of the earlier Champion gneisses, the Peninsular gneisses and the later intrusive granites of the Closepet series.

Geological features.

The older gneisses consist as usual of banded or uniform biotite granitic gneisses forming generally gently undulating

plains or low contoured hills. The newer granites forming the Asrikere and Bānavar range of hills stand out as huge bosses with high peaks and consist of a medium even grained granite or porphyritic granite, grading into granite porphyries, the colour of these several types varying from pink to grey. Surrounding these coarser grained biotite granites a finer grained hornblende-mica-granitic gneiss is found persistently and is developed typically at Garudangiri (Arsikere Taluk).

The schists occur in well defined bands or patches and are mostly hornblendic, consisting of several types. As usual a number of bands of quartzites-ferruginous quartzites, etc. are found in association, especially, the former in the Mudulgudda range and the latter in the Mallappanbetta hills. The various areas have been described in the *Records of the Geological Department* under the names of Mudulgudda belt, Mallappanbetta belt, Doddagudda belt, etc. Of the important constituents of these belts, the amphibolites and peridotites in the schists to the south-east of Hole-Narsipur and the altered amphibolites in the long narrow belt of Nuggihalli schists deserve notice as in them are found the workings for asbestos and chromite and the occurrences of a number of small veins of magnesite.

The charnockites do not constitute any big mass in the district but lenticular runs and long linear dyke-like exposures of intermediate to basic rocks of the nature of hornblende or pyroxene granulites are found to a certain extent to the S.-W. of Arkalgud and also to the S. and S.-W. of Saklespur towards the western border of the district.

**Dyke Rocks.** The noticeable feature in this district is the occurrence of a number of hornblendic schists, striking generally east and west, or a few degrees north or south of this direction. These are described to be intrusive into the peninsular gneisses and earlier in age than the charnockite massifs.

**Building  
Stones.**

Dolerites occur, as found in other parts of the State.

The altered amphibolites or potstones of the Pushpagiri Pot Stones. hills near Halebid have formed the chief sources of the building stones of the Halebid and Belur temples. These being soft are easily carved and trimmed and are eminently suited for delicate tracery.

Asbestos has been worked in the Hole-Narsipur Taluk Mines and Minerals. at the following places:—

Idegondanhalli, Kabbur, Hiretalal, Dod-Kadnur, Sunnakal, Hosur, Kattakere, Bettada Satenhalli, and Yennaholeranganbetta.

The total quantity of asbestos extracted in this district from 1907 to 1924 is 4,751 tons, of which 1,648 tons have been exported.

Three types of asbestos are found in the area, *viz.*, anthophyllite, tremolite and chrysolite. The first two areas are being worked for anthophyllite which consist of short harsh brittle fibres of very little tensile strength, the material being found fit for boiler coverings and lagging. Chrysolite of a pale greenish yellow colour is found in very small veins and is unworkable.

The amphibole asbestos of the latter three places appears to be of the tremolitic variety and is found to be suitable for manufacturing mill boards. Preliminary experiments were conducted by the late Mr. Vardhamāniah of Mysore and a factory with the necessary equipments has been established in Mysore for manufacturing mill boards, heat insulating covers for boilers, steam pipes and stills.

Chromite is found to a small extent at a few points in the Chromite. Hole-Narsipur schist belt. Some prospecting has been done in the Dod-Kadnur block but the material obtained is of an inferior grade. The mineral is found in lenses, shoots and pockets to a larger extent in the Nuggihalli schist belt. This mineral has been worked in the following places:—

Sunkadhalli, Pensamudra, Bairapur, Bhaktarahalli, Chikkonhalli, Rāyasamudra (Tagadūr Ranganhalli) and Jambur.

The total quantity of chrome ore extracted in this district from 1917 to 1924 is 1,29,126 tons, of which 90,984 tons have been exported, the bulk of the production and export being from the Bhaktarahalli and Bairapur Mines.

**Felspar.** A number of Pegmatite runs consisting of coarse crystals of felspar and quartz are found in the district and from some of the runs thousands of tons of the mineral appear to be forthcoming. (See *Records of the Department of Mines and Geology*, Vol. XVIII. Part 2.)

**Magnesite.** It occurs in small reticulated veins in the altered peridotites and amphibole peridotites to the E.-N.-E. of Yennahole-ranganbetta to the W-N-W. of Idegondanhalli. These deposits do not compare favourably in extent with those of the Mysore District and are not worked anywhere here.

Of the other minerals, kyanite, staurolite, garnet and corundum are found to varying extent in the zone of metamorphism to the east of Hole-Narsipur. Kyanite occurs in bladed crystals of pale to deep blue colour, opaque and as such of little value as a semi-precious gem.

**Kaolin.** Kaolin is found to a small extent in a decomposed pegmatite near Bageshpur and round about.

**Mica.** At Kabbur block, a good amount of work was carried on during the previous years but at present no work is being done here. At Mundoor, work is being carried on to some extent. Apart from these places, small blocks of mica are observed in some pegmatite in the Hole-Narsipur and Hassan Taluks.

The total quantity of mica extracted in this district from 1911 to 1924 is 19,143 lbs. of which 17,243 lbs. have been exported.

#### BOTANY.

**(a) Vegetation.** The upper slopes of the Ghats forming the western boundary of the district are clothed with magnificent virgin forests

some of which have been taken up for coffee and cardamom cultivation. The Poon, the Somie, Blackwood and Ebony of the Ghat Forest area and Honne, Nandi, and Champaka in the forests taken up for Coffee cultivation are commonest species. With the exception of these, the timber found in the coffee jungles is of little value. The Maidān jungles contain commonly the Dindiga, Channaggi, Hulve, Chujjalse and Kagli.

Lying more inland in that tract of country in which the pure Malnād (hill country) merges into the Maidān (plain country) are the Gopigudda, Hulkunda and Nagavara jungles. They contain chiefly inferior kinds of wood with a quantity of Nandi, Matti and Honne much injured by indiscriminate felling. In the Arkalgud Taluk, the only jungle worthy of mention is a strip of land lying on the borders of Coorg known as the Menasabetta, the value of which is at present very small from its having been overworked. In the Belur Taluk is the Arehalli jungle containing wood of the above description, but of little value from want of a road. There are also low *matti* jungles of some size near the Mahārājan-durga fort, and scrub jungle near the Sige-gudda in the Hassan and Hirikal-gudda in the Arsikere taluks. The babul (*Acacia Arabica*) is to be found growing in fields in parts of the Channarāyapatna and Hole Narsipur taluks.

The pepper vine grows wild in the jungles of Manjarābād. The dindaga (*Conocarpus Latifolia*) and bēvu (*Melia Azadirachta*), yielding gum, are met with in various parts. Sige-kayi or soapnut (*Mimosa Abstergens*) is planted for village hedges in the east, but grows wild in Manjarābād and Belur. Except in the Ghats sandal grows freely in the western taluks in the gardens, hedges and light jungles.

Forests.

The State Forests cover an area of about 141 square miles. The following is a list of them :—

No.	Name of Taluk	Name of State Forest	Area	
			Acres	Guntas
1	Hassan ..	Burdal Bore State .. Forest.	1,828	19
	Do ..	Ramadevarbetta Forest	4,120	12
	Do ..	Sugudagudda Forest ..	3,806	3
2	Arkalgud ..	Baisur Forest ..	273	36
	Do ..	Vijapur Do ..	1,116	32
	Do ..	Gobbali Do ..	1,000	00
	Do ..	Hubbi Do ..	428	00
	Do ..	Kendinur Do ..	232	00
3	Alur Sub- Taluk. ..	Byaba Do ..	1,370	35
	Do. ..	Doddabetta Do ..	604	32
	Do. ..	Nakalgud Do ..	185	00
4	Hole-Narsai- pur Taluk. ..	Mallappanbetta Do ..	716	32
	Do. ..	Vantigudda Do ..	1,171	33
	Do. ..	Kalalbore Do ..	1,920	00
5	Channarayā- patna. ..	Gowdagere Do ..	554	00
6	Belur ..	Hagare Do ..	975	14
7	Arsikere ..	Bettadpur Do ..	3,044	19
	Do ..	Hirikalgudda Do ..	15,340	32
	Do ..	Ramanahalli Do ..	2,092	32
	Do ..	Desani Do ..	1,267	8
	Do ..	Basalekal Do ..	3,251	8
	Do ..	Jajoor Do ..	280	00
	Do ..	Chakanakatte Do ..	2,534	16
8	Manjarābād ..	Kenchanakumari Do ..	2,279	1
	Do ..	Kabbinala Do ..	15,000	00
	Do ..	Kempuhole Do ..	8,202	9
	Do ..	Kaganeri Do ..	7,334	16
	Do ..	Bisle Do ..	9,008	00

General dis-  
tribution of  
the Forests.

In the Manjarābād taluk, the State Forests of Kabbinala, Kempuhole, Kaganeri and Bisle are situated in a contiguous strip bordering South Kanara, the western boundary of the taluk. Their total length is about 18 miles with an average width of 6 miles. The State Forest of Kenchanakumāri lies about 3 miles east from the middle of this belt.

The State Forests of Rāmadevanhalla and Sugudagudda lie close together on both sides of the boundary between

Hassan and Belur taluks at a distance of about 9 miles north of Hassan Town and Hagare State Forest lies in the Belur Taluk about 3 miles west of these forests. In the Arsikere taluk, the Forests of Bettadapura, Deshani and Bislekal are situated to the west of Arsikere town at an average distance of 8 miles within a few miles from each other. About 2 miles north of the Arsikere town lies Hirikalgudda State Forest having Ramanahalli Forest within 2 miles to its east and Jajur Forest, within the same distance to its west. Chakankatte Forest lies about 4 miles to the north of Hirikalgudda State Forest. The Forest of Gowdagere in Channarayapatna lies about 7 miles east of the Taluk Head-quarters.

In the Hole-Narsipur Taluk, the forest of Vontigudda lies to the north-east of the Head-quarter at a distance of about 8 miles and the forest of Kolalbare is situated to the south of the same place at a distance of about 6 miles.

In the Arkalgud taluk, the Forests of Kendinur and Baisur are situated to the west of the taluk bordering Coorg and Vijayapore Forest lies about 4 miles to the west of Arkalgud town.

About 7 miles to the south-east of Arkalgud lies Gubbi Forest, while about 15 miles south of the same place lies Gubbi Forest, bordering Hassan Taluk.

In Hassan Taluk, including Alur Sub-taluk, the forest of Burdalbare lies about 5 miles east of Hassan Town with Hongere Forest as its eastern neighbour and Mallappanbetta about 6 miles further.

Nakalgud forest lies about 2 miles west of Alur, while the forest of Byaba is situated about 3 miles south of the same place with Doddabetta Forest about 10 miles further down.

Nagasampige, white cedar, Yennamara, Gandugarige, (b) Arbori-  
 Dhupa, Ebony, Halmaddi, Hebbalasu, Balagi and Havalge culture.  
 are peculiar to the Channarayapatna taluk and Teak, Sandal,



- (1) Plantations for fuel and other purposes. Dindiga, Nandi, Honne, Kagli, Jalari, Casuarina, Chennangi, Alale and Gobli are found in all the other taluks. In the Maidān parts of the District, especially in Channarāyapatna and Arsikere taluks, attention is being paid to the rearing up of groves. The chief kinds of trees planted are, Banian, Mango, Hippe, Halasu, Atti, Nerle and Casuarina; extensive Coccoanut and Arecanut plantations are found in the Arsikere, Channarāyapatna and Hassan Taluks, the area covered being 37,832 acres.
- (2) Avenues. The kind of trees that are generally planted along the public roads are Banian, Atti, Nerle, Mango and Margosa. The total length of roads planted is 633 miles.
- (3) Topes. The Malnād parts of the District are by nature thickly wooded with wild trees. It is only in the Maidān parts of the District, especially in Arsikere and Channarāyapatna taluks, that attention is being paid to the rearing up of the groves. The chief trees that are planted are, Baniyan, Mango, Hippe, Halasu, Atti and Nerle; planting up of coccoanut gardens in the Arsikere taluk and in the adjoining portions of the Dudda Hobli, Hassan Taluk, has become popular. The chief kind of fruit tree on which attention is paid is the mango as its produce is exported outside the District on a pretty large scale. The total extent of *topes* formed in the District is ascertained to be 3,213 acres, 39 guntas, the number of trees thereon fluctuating from time to time.
- (4) Ornamental trees. Ornamental trees introduced into the District are the following:—  
 (1) Eucalyptus (2) Gold mohar (3) Keggalia (4) Spathodia (5) Deva-Daru (6) Rain tree (7) Silver Oak (8) Java Fig and (9) Cashew nut.
- (5) Hedges. The common hedges in the District consist of Lantana, Aloe and artificial fences made up of bamboo and other thorns.

The principal crops grown in this District are paddy, Ragi, Sugar-cane, Horse-grain, Cholan, Coffee and Cardamom. Paddy is largely grown in Hassan, Hole-Narsipur and Arkalgud taluks and in the Malnād parts of Manjarābād and Belur taluks and Alur sub-taluk.

(c) Crops :  
(1) Principal Varieties grown.

Ragi is grown extensively in all the Maidān parts of Arsi-kere, Channarayapatna Hassan, Arkalgud and Hole-Narsipur taluks.

Sugar-cane is largely grown in Channarayapatna and Hole-Narsipur taluks and in parts of Hassan taluk; Coffee and Cardamom are very popular in the Manjarābād and Belur taluks. Coconut is largely grown in Channarayapatna and Arsikere taluks.

The following table shows the names of the principal crops and the extent of area cropped in 1922-23 :—

TABLE A.

Statement showing the total area in acres sown with crops in each Taluk in the Hassan District in the revenue year ending 30th June 1923.

Name of the crop	Hassan Taluk	Alur Sub-Taluk	Manjarābād Taluk	Belur Taluk
1	2	3	4	5
Rice .. ..	16,805	9,751	32,094	24,075
Ragi .. ..	51,897	9,059	1,206	28,400
Wheat .. ..	..	..	..	..
Other food grains including pulses ..	11,717	2,059	71	8,731
Oil seeds (except coconut) ..	3,093	78	20	684
Sugar-cane ..	1,556	262	27	890
Cotton .. ..	16	..	..	125
Fibres (Pundi) .. ..	..	..	..	..
Tobacco .. ..	40	..	..	12
Cinchona .. ..	..	..	..	..
Coffee .. ..	..	520	14,937	11,056
Vegetable Coconut and Arecanut ..	4,496	35	1,217	1,298
Other products ..	5,146	665	11,456	2,905
Total .	94,766	22,429	61,028	78,216

TABLE A—concl.

Name of the crop	Arsikere Taluk	Channarayapatna Taluk	Hole-Narsipur Tk.	Arkal-gud Taluk	Total
	6	7	8	9	10
Rice ..	2,508	6,840	3,672	8,153	1,03,898
Ragi ..	41,842	54,380	32,924	36,396	25,66,104
Wheat ..	40	..	..	..	40
Other food ..	14,024	42,813	12,693	41,747	1,43,555
grains including pulses.					
Oil seeds ..	15,431	4,410	4,028	2,260	20,004
(except coconut).					
Sugar-cane ..	186	2,290	448	166	5,825
Cotton ..	310	..	..	..	451
Fibres (Pundi) ..	..	120	450	..	570
Tobacco ..	20	95	620	318	1,105
Cinchona ..	..	..	..	..	..
Coffee ..	..	..	..	110	26,623
Vegetable ..	18,498	10,885	773	630	37,832
Cocanut and Arecanut.					
Other products.	20,796	774	2,168	4,685	48,505
Total ..	1,13,225	1,22,607	57,776	94,465	29,54,512

The area under important crops in the District during the years 1923-24 and 1924-25 is given below:—

—	Rice	Ragi	Wheat	Other food grains	Oil seeds (except coconuts)	
1	2	3	4	5	6	
1923-24 ..	1,05,572	2,61,306	23	1,26,070	20,246	
1924-25 ..	1,10,233	2,65,220	66	1,24,098	19,537	
—	Sugar-cane	Cotton	Fibres	Tobacco	Coffee	Vegetable coconut and Arecanut.
	7	8	9	10	11	12
1923-24..	5,622	597	1,112	1,080	25,218	32,391
1924-25..	5,089	1,688	2,128	1,411	26,754	35,886

Plantains of good variety are grown in Hole-Narsipur, (2) Garden Arkalgud and Belur taluks. Mango is grown in all parts Produce. of the District, oranges in a few villages of the Hassan taluk and largely in Alur and Manjarābād taluks. The Agricultural Department have introduced new varieties of fruit trees and loans have been advanced for the encouragement of fruit culture. The following table shows the area under fruit cultivation in the several taluks of the District:—

	Acres.
Hassan .. .. .	3,737
Alur .. .. .	33
Manjarābād .. .. .	1,203
Belur .. .. .	1,010
Arsikere .. .. .	462
Channarayapatna .. .. .	1,070
Hole-Narsipur .. .. .	702
Arkalgud .. .. .	150
Total .. .. .	8,367

#### FAUNA.

The forests of the Malnād parts give shelter to wild beasts such as tiger, panther, bear, elk, jungle sheep, deer and wild dogs. Herds of elephants and bison visit the hilly tracts on the verge of the ghats. Wolves and Hyænas infest the Arsikere Taluk and antelopes are plentiful in other Maidān taluks. Of the smaller mammalia, jackals, black and common monkeys, hares, squirrels, wild cats, sloths and porcupines are numerous. Otters are also found at the Krishnarājanicut in the Arkalgud taluk and the Yettinhalla river in the Manjarābād taluk. Wild animals.

Numbers of duck, teal, widgeon, a few wild geese and numerous waders visit the District in the cold season and some remain to breed in the little tanks about Hassan and Birds.

in the country to the west. Of the feathery tribes, jungle fowl, imperial pigeon and peafowl are to be found in the jungles and gardens; and floricane, bustard, and partridge on the plains. The *Falco Peregrinator* hawk is to be met with on the ghats in the Manjarābād taluk.

Of the articulata, snakes and leeches are very numerous, especially in the forests of Manjarābād.

Domestic  
animals.

Owing to the large number of kāvals or pasture lands in the District belonging to the Amrut Mahal may be attributed the possession of a few cattle of superior breed by the more respectable class of the raiyats. In the western taluks, the ploughing cattle are of diminutive size and of little value. Owing to the coarseness of the pasturage and the humidity of the climate, the mortality among the cattle in the Malnād is great.

Draught cattle are numerous in Hassan which is the great carrying taluk of the country and supplies nearly all the carts required for the carriage of the rice and coffee of this District and of Kadur.

The live stock of the District in 1923 consisted of 5,69,807 cows and bullocks, 2,303 horses and ponies, 2,411 mules and donkeys, 2,96,122 sheep and goats, 197 pigs and 94,060 buffaloes.

#### CLIMATE AND RAINFALL.

Climate.

Hassan is cooler than Bangalore, the mean annual temperature for Hassan being 1·7° lower than that for Bangalore while the difference ranges from 2·0° to 2·6° during the hottest months. The thermometer has risen over 100° only once since 1893 and the lowest temperature for the year was less than 50° during several years. The relative humidity ranges from 65 per cent in February to 89 per cent in August and September. The rainfall near regions close to the Western Ghats is very high, being nearly 200 inches while it is scanty in the extreme eastern parts of the District, the yearly total being only a little over 20 inches.

The following tables give the mean and extreme values of the various weather elements obtained at the Hassan Observatory since 1893:—

Table I.—Mean values of Meteorological records obtained at Hassan.

Month	Pressure inches at 8 A. M. read to 32° F.	Temperature in degrees Fahrenheit.				Humidity at 8 A. M.	
		Minimum	Maximum	Mean	Range	Aqueous vapour pressure in inches	Relative humidity per cent
1	2	3	4	5	6	7	8
January ..	26·914	82·3	56·0	69·1	26·3	·464	73
February ..	26·895	86·6	58·5	72·5	28·1	·477	69
March ..	26·872	91·4	62·6	77·0	28·8	·525	65
April ..	26·827	92·4	66·7	79·5	25·7	·616	69
May ..	26·796	88·7	67·1	77·9	21·6	·642	78
June ..	26·740	80·4	66·1	73·8	14·3	·639	86
July ..	26·740	77·4	65·2	71·3	12·2	·631	88
August ..	26·770	78·6	64·7	71·7	13·9	·625	89
September ..	26·801	80·6	64·4	72·5	16·2	·614	89
October ..	26·840	81·7	64·3	73·0	17·4	·620	83
November ..	26·877	80·2	60·9	70·5	19·3	·553	85
December ..	26·906	79·9	56·3	68·1	23·6	·485	86
Year ..	26·831	83·3	62·7	73·0	20·6	·574	80
Month	Wind		Rain		Cloud per cent at 8 A.M.		
	Velocity in miles per day	Direction	Rain-fall in inches	Number of rainy days			
	9	10	11	12		13	
January ..	85	S 83° E	0·15	0	32		
February ..	84	S 72° E	0·15	0	29		
March ..	93	S 14° E	0·34	1	21		
April ..	108	S 89° W	2·16	4	36		
May ..	138	N 85° W	4·56	7	48		
June ..	176	N 80° W	3·81	10	78		
July ..	184	S 82° W	5·67	13	88		
August ..	160	S 87° W	3·67	9	81		
September ..	127	N 83° W	4·14	8	75		
October ..	87	N 49° E	6·43	9	62		
November ..	86	N 80° E	3·29	5	53		
December ..	97	N 87° E	0·62	1	39		
Year ..	119		34·99	67	53		

Table II.—Extreme values of Meteorological records obtained at Hassan.

Month	Pressure in inches read to 32° F.		Temperature in degrees Fahrenheit		Relative Humi- dity per cent low- est
	Maximum	Minimum	Maximum	Minimum	
1	2	3	4	5	6
January ..	27·131	26·718	89·1	45·9	9
February ..	27·076	26·679	95·0	46·9	4
March ..	27·073	26·659	97·9	49·4	5
April ..	26·972	26·634	99·4	58·1	10
May ..	26·954	26·600	100·2	58·4	13
June ..	26·914	26·582	93·7	52·4	26
July ..	26·970	26·578	88·2	59·1	52
August ..	26·922	26·588	86·6	59·7	46
September ..	26·990	26·662	90·2	56·8	39
October ..	27·024	26·681	88·5	53·4	26
November ..	27·053	26·640	86·4	46·5	21
December ..	27·112	26·732	87·4	42·7	11
Year ..	27·131	26·578	100·2	42·7	4
Month	Wind velocity in miles per day.		Heaviest rain-fall in inches	Number of days over- cast at 10 & 16 Hrs.	Number of Cloudless days at 10 & 16 Hrs.
	Highest	Lowest			
	7	8	9	10	11
January ..	205	19	2·35	0	6
February ..	266	26	1·24	0	5
March ..	289	20	1·53	0	4
April ..	237	18	2·87	0	0
May ..	262	13	5·66	1	0
June ..	351	16	2·44	7	0
July ..	318	47	2·86	12	0
August ..	268	64	4·22	7	0
September ..	259	19	2·41	3	0
October ..	225	13	5·35	2	0
November ..	197	11	4·21	1	2
December ..	204	19	3·18	1	4
Year ..	351	11	5·66	34	21

The mean maximum temperature for the warmest month, viz., April, is  $92.4^{\circ}$  and the highest temperature on record is  $100.2^{\circ}$  registered on the 4th May 1906. January is the coldest month of the year with a mean minimum temperature of  $56.0^{\circ}$ ; the thermometer fell as low as  $42.7^{\circ}$  on the 12th December 1895. It is curious that the maximum temperature at Hassan is lower in the months of July and August than in the months of December and January. This may be due to the fact that the sky will be practically overcast during July and August. The diurnal range of temperature varies from  $28.8^{\circ}$  in March to  $12.2^{\circ}$  in July and these values are respectively the highest and the lowest for the four observatories in the State. The highest monthly and annual ranges on record are respectively  $45.8^{\circ}$  and  $53.3^{\circ}$ .

Temperature.

The average rainfall for the district is 38.73 inches spread over 66 days; from May to October the monthly totals range from 4 to  $8\frac{1}{2}$  inches and the total for the period is  $32\frac{1}{2}$  inches. Very little rain falls from December to March, the total for this period being only 1.16 inches. For the whole of the Manjarābād taluk and part of the Belur taluk, the annual average exceeds 70 inches. Maranhalli, a station in the Manjarābād taluk, gauges in a normal year as much as 191.13 inches of which over 150 inches are registered in the months of June, July and August. Some of the eastern parts of the district situated in the taluks of Channarayapatna and Arsikere get on an average less than 25 inches of rain; the total for two stations in this region is only 22 inches. The heaviest fall for a single day was 15.79 inches recorded at Maranhalli Toll-gate on the 24th August 1924. During the past 31 years, the annual total did not fall short of the normal by 30 per cent in any year but the deficit ranged from 15 to 30 per cent in 6 years.

Rainfall.

The following table gives the monthly and annual normals of rainfall at the various stations in the Hassan District.



Table III.—Normal rainfall in inches at the

Station	No. of years	January	February	March	April	May	June
1	2	3	4	5	6	7	8
<i>Hassan Taluk.</i>							
1. Hassan ..	41	0·07	0·13	0·30	2·13	4·49	3·89
2. Dudda ..	24	0·09	0·08	0·13	1·76	4·20	1·88
3. Grāma ..	51	0·03	0·14	0·25	1·71	4·34	2·73
4. Kattaya ..	28	0·08	0·13	0·28	1·66	4·50	4·19
<i>Manjarābād Taluk.</i>							
5. Manjarābād ..	41	0·12	0·10	0·45	2·19	4·51	17·13
6. Yesurpet ..	19	0·09	0·11	0·21	1·74	4·31	14·92
7. Hanbal ..	15	0·15	0·21	0·29	1·70	4·07	27·26
8. Kenchamman	15	0·11	0·12	0·17	1·35	3·76	15·00
<i>Hoskote.</i>							
9. Marnhalli ..	15	0·08	0·07	0·13	1·14	5·02	39·38
Toll Gate.							
10. Ossoor ..	40	0·16	0·14	0·44	2·34	4·02	13·19
Estate.							
11. Ubban Estate.	25	0·22	0·26	0·37	2·30	4·61	13·69
<i>Arkalgud Taluk.</i>							
12. Arkalgud ..	38	0·09	0·17	0·17	2·01	3·85	4·30
<i>Belur Taluk.</i>							
13. Belur ..	41	0·10	0·17	0·29	2·15	3·77	5·40
14. Halebid ..	17	0·23	0·09	0·36	1·25	4·45	3·14
15. Arehalli ..	17	0·22	0·17	0·31	2·11	4·81	13·16
<i>Channarayapatna Taluk.</i>							
16. Channarayap- atna.	41	0·05	0·09	0·27	1·70	4·17	2·29
17. Dandigan- halli.	23	0·02	0·10	0·12	1·06	3·50	1·65
18. Bagur ..	21	0·10	0·17	0·20	1·22	3·95	1·85
19. Naggihalli ..	22	0·11	0·08	0·11	1·15	3·85	1·62
20. Anati ..	6	0·03	0·23	0·50	1·20	2·74	2·82
<i>Arsikere Taluk.</i>							
21. Arsikere ..	38	0·12	0·11	0·19	1·59	3·42	2·12
22. Bānavar ..	28	0·11	0·04	0·19	1·09	3·31	2·02
23. Kanakatte ..	24	0·08	0·14	0·18	0·7	2·76	2·34
<i>Hole-Narsipur Taluk.</i>							
24. Hole-Narsi- pur.	1	0·03	0·16	0·44	1·94	· · ·	2·59
25. Srīrāmadē- var Dam.	28	0·07	0·19	0·44	1·73	4·35	3·34
<i>Alur Taluk.</i>							
26. Alur ..	34	0·10	0·23	0·22	2·36	4·13	5·26



Rainfall at  
Hassan.

The wettest years during the past 54 years are 1883 and 1903 with 51·08 and 50·89 inches of rain respectively. The worst year on record is 1881 when only 6·69 inches were gauged and the annual total was less than 20 inches in four years. During recent years, 1908 was a year of scanty rainfall with a total as low as 20·08 inches. Since 1871, the rainfall fell short of the normal in 26 years.

The following table gives the actual rainfall at Hassan from 1893 to 1924 :—

Table IV—showing the annual rainfall at Hassan  
from 1871 to 1924.

Year	Inches	Year	Inches	Year	Inches
1871	40·09	1889	31·80	1907	35·12
1872	19·21	1890	30·55	1908	20·08
1873	36·51	1891	29·92	1909	42·22
1874	15·23	1892	29·57	1910	37·86
1875	25·76	1893	29·08	1911	33·17
1876	14·28	1894	38·58	1912	40·77
1877	36·79	1895	31·66	1913	25·76
1878	27·17	1896	39·36	1914	31·53
1879	28·32	1897	39·80	1915	35·54
1880	27·30	1898	39·83	1916	43·49
1881	6·69	1899	27·30	1917	40·50
1882	41·05	1900	42·79	1918	27·56
1883	51·08	1901	33·46	1919	35·86
1884	23·82	1902	42·49	1920	28·12
1885	33·51	1903	50·89	1921	33·25
1886	38·63	1904	30·63	1922	29·82
1887	34·95	1905	24·09	1923	31·93
1888	29·20	1906	41·83	1924	41·39

## THE PEOPLE.

The total population of the District according to the census of 18th March 1921 is 5,83,960 of which 2,92,249 are males and 2,91,711 are females. A table showing the figures for the last five Censuses Talukwar is given below :—

(a) Distribution.

## POPULATION.

Name of Taluk.	Census of		
	1881	1891	1901
1	2	3	4
Hassan .. ..	69,179	85,820	95,690
Alur .. ..	25,896	27,577	30,271
Manjarābād .. ..	50,342	55,862	59,304
Belur .. ..	64,949	72,493	79,192
Araikere .. ..	50,656	65,306	79,588
Channarayapatna .. ..	63,380	78,211	90,950
Hole-Narsipur .. ..	37,783	50,894	57,149
Arkalgud .. ..	66,157	75,812	76,775
Total .. ..	4,28,342	5,11,975	5,68,919

Name of Taluk	Census of		Present density of Population
	1911	1921	
	5	6	7
Hassan .. ..	98,839	1,01,901	272
Alur .. ..	27,718	27,240	252
Manjarābād .. ..	50,589	51,042	112
Belur .. ..	73,638	71,152	210
Araikere .. ..	86,251	93,390	192
Channarayapatna .. ..	97,135	95,710	230
Hole-Narsipur .. ..	64,367	64,032	275
Arkalgud .. ..	81,663	79,493	303
Total .. ..	5,80,200	5,83,960	219

The average density of population in the District is 219 persons per square mile. The most thickly populated Taluk is Arkalgud where there are 303 persons to a square mile. Next in order comes Hole-Narsipur with 275, Hassan with 272 and Channarayapatna with 230. The most sparsely

populated area is Manjarābād taluk with a density of 112 to a square mile and Arsikere with 192 to a square mile.

According to religion, the population is distributed as follows :—

Religion	Above 15		Under 15		Total	Per cent
	Males	Females	Males	Females		
Hindus ..	1,69,867	1,69,326	1,05,816	1,07,671	5,52,680	94.65
Mussalmans .	6,399	5,123	3,912	3,637	19,071	3.26
Jains ..	658	581	339	299	1,877	0.32
Christians ..	1,371	1,197	797	830	4,195	0.72
Animists ..	1,791	1,726	1,294	1,317	6,128	1.04
Total ..	1,80,086	1,77,953	1,12,158	1,13,754	5,83,951	

According to the *Khanēshumari* accounts of 1923-24, the population was as follows :—

1. Hassan including Alur ..	89,253
Sub-Taluk.	
2. Manjarābād .. ..	40,398
3. Belur .. ..	53,830
4. Arsikere .. ..	29,753
5. Channarayapatna ..	34,356
6. Hole-Narsipur .. ..	30,294
7. Arkalgud .. ..	57,017
Total .. ..	3,34,901

A comparison of these figures with the census figures of 1921 shows that there has been a large increase of population except in the Malnād areas of Manjarābād, Belur and Alur (sub)-taluks where a decrease in the population is noticeable; there has been a steady increase of population, the total population of 1921 showing an increase of 12.51 per cent over that of the population of 1871 and of 25.72 per cent over that of 1853.

Classified according to sources of livelihood, the population is composed as follows:—

<i>Occupation</i>	<i>Number</i>
A. Agricultural .. ..	4,44,803
B. Professional .. ..	44,965
C. Commercial .. ..	24,711
D. Artisans & Village menials ..	36,188
E. Vagrant and minor artisans and performers and others not stated. }	33,293
Total ..	5,83,960

There are 11 Municipal Towns in the District with a population of 40,463. The following is the list:—

(b) Towns  
and Villages.  
(1) Towns.

Hassan town .. ..	8,097
Hole-Narsipur .. ..	6,549
Arsikere .. ..	4,102
Arkalgud .. ..	4,457
Channarayapatna .. ..	3,106
Konanur .. ..	2,384
Belur .. ..	2,857
Saklespur .. ..	2,270
Harnaballi .. ..	2,122
Alur .. ..	1,984
Sravana-Belgola .. ..	2,135
Total ..	40,463

2) Villages.

The following statement shows the total number and the different classes of villages in the District :—

Name of Taluk	Government	Populated		
		Inam		
		Jodi	Kayam-gutta	Sarva-manya
1	2	3	4	5
Hassan ..	346	17	1	1
Alur .. ..	149	14	3	..
Manjarābād .. ..	258	8	4	3
Belur .. ..	308	47	..	..
Arsikere .. ..	325	1	3	..
Channarāyapatna .. ..	367	..	..	4
Hole-Narsipur .. ..	168	26	2	..
Arkalgud .. ..	230	15	..	18
Total ..	2,151	128	13	26

Name of Taluk	Depopulated				Total
	Government	Jodi	Kayam-gutta	Sarva-manya	
	6	7	8	9	
Hassan ..	26	..	..	..	391
Alur .. ..	15	..	..	..	181
Manjarābād .. ..	5	..	..	..	278
Belur .. ..	32	6	..	..	393
Arsikere .. ..	27	..	..	1	357
Channa-rāyapatna .. ..	18	..	..	..	389
Hole-Narsipur .. ..	52	..	..	3	251
Arkalgud .. ..	28	2	..	..	293
Total ..	203	8	..	4	2,533

(1) The following table shows the agricultural stock in the several taluks of the District as per Census of 1921 and that for the whole District as per Census held in 1925. (c) Stock and Dwellings.

Names of Taluks	Oxen			Buffaloes
	Bulls	Bullocks	Cows	Young-stock
1	2	3	4	5
Hassan .. ..	3,672	36,147	38,315	21,471
Manjarābād ..	3,507	19,566	19,854	17,839
Belur .. ..	5,907	28,729	31,187	21,148
Arsikere .. ..	3,444	30,646	32,246	20,114
Channarāyapatna ..	2,715	23,404	29,857	15,613
Hole-Narsipur ..	1,034	14,953	24,156	10,621
Arkalgud .. ..	1,618	21,775	34,588	17,373
Alur (Sub-Taluk) ..	1,221	12,056	12,403	8,223
Total .. ..	23,118	1,92,276	2,22,605	1,31,807
Census of 1925 ..	18,899	1,81,790	1,94,830	1,00,430

Names of Taluks	Buffaloes		Young stock	Sheep
	Male Buf-faloes	Cow Buffaloes		
	6	7	8	9
Hassan .. ..	784	9,506	4,912	39,036
Manjarābād ..	3,139	3,572	2,548	75
Belur .. ..	1,293	4,762	2,727	5,145
Arsikere .. ..	1,631	12,245	6,389	54,546
Channarāyapatna ..	1,403	10,861	5,113	1,13,062
Hole-Narsipur ..	497	6,999	3,366	41,443
Arkalgud .. ..	528	5,753	2,961	13,273
Alur (Sub-Taluk) ..	242	1,846	983	543
Total .. ..	9,517	55,544	28,999	2,67,123
Census of 1925 ..	7,391	51,082	21,440	2,363



Taluks	Goats	Pigs	Horses and Ponies			Mules	Donkeys	Camels
			Horses	Mares	Young stock			
			10	11	12			
Hassan ..	10,130	2,090	236	307	21	14	516	..
Manjarābād ..	2,456	2,320	59	39	20	..	1	..
Belur ..	10,144	2,033	104	132	9	..	184	..
Arsikere ..	25,807	499	109	129	21	..	354	..
Channarāya- patna. ..	18,713	634	143	234	19	1	894	..
Hole-Narsipur ..	10,823	481	83	115	15	..	165	..
Arkalgud ..	9,702	1,111	186	190	8	..	216	..
Alur (Sub-Taluk)	2,749	1,029	58	66	..	..	66	..
Total ..	90,524	10,197	978	1,212	113	15	2,396	..
Census of 1925..	12,08,73	9,660	871	1,047	177	..	1,857	..

Taluks	Ploughs		Total	Carts
	Old Pat- tern	New Pat- tern		
	18	19		
Hassan ..	18,563	64	18,627	2,940
Manjarābād ..	10,372	52	10,494	702
Belur ..	15,688	47	15,735	1,917
Arsikere ..	14,804	137	14,941	4,904
Channarāyapatna ..	18,229	121	18,350	3,479
Hole-Narsipur ..	10,658	28	10,696	702
Arkalgud ..	12,574	32	12,606	1,230
Alur (Sub-Taluk) ..	6,341	11	6,352	607
Total ..	1,07,239	492	1,07,731	16,481
Census of 1925 ..	1,03,298	451	1,03,749	1,9994

There were in the District 116,918 occupied houses, 7,725 in towns and 109,193 in villages, accommodating a population of 33,269 and 545,691 respectively. The majority of houses are tiled ones, the number of persons in a house being nearly 5. The housing condition may thus be taken to be satisfactory.

The principal concourse of people occurs at the following (d) Festivals, religious festivals during the different months in the year etc. as per particulars given below :—

Name of the place at which the Jātra is held	Nature of Jātra	Approximate month in which the Jātra falls	Number of Attendance at the Jātra	Number of Cattle brought for sale
<i>Hassan Taluk.</i> Hassan ..	Haasanamba- .. Jātra.	Asvija-ba- .. hula for 12 days.	3,000	..
Do ..	Hassan cattle .. show.	First week .. of January.	10,000	15,000
Gorur ..	Sri Yōganara- .. simhaswami temple car Festival.	Māghasuddha Saptami.	1,000	4,000
<i>Belur Taluk.</i> Belur ..	Kēshavarāya .. swāmi Rathoth- savam.	In April for five days. ..	10,000	..
<i>Manjurābād Taluk.</i> Kenchamman Hoskote.	Kenchammana .. Jātra.	Full Moon .. day of Vai- shākha and Full Moon day of Kār- thika.	5,000 on each occasion	..
<i>Arsikere Taluk.</i> Mālekal Tiru- pathi.	Venkataramana- swāmi Rathothsavam.	In July for . 15 days.	6,000	..
Pura ..	Ganjigerepurada Sri Ranga- nāthaswāmi Car Festival.	Chaitra Sud- dha Pour- nami.	4,000	..
<i>Arkalgud Taluk.</i> Rāmanāth- pur.	Subrahmanya .. Car Festival.	Mārgasira .. Suddha for 8 days.	4,000	4,000 to 6,000
<i>Hole-Narsipur Taluk.</i> (Halekote) .. Mavinakere.	Sri Venkata- ramanaswāmi Car Festival.	Māgha-Sud- dha.	2,000	..
Hole-Narsipur	Sri Lakshminara- simha- swāmi Car Festi- val.	At the end .. of February for 10 days.	4,000	3,000

The principal concourse of people occurs, etc.—*concl'd.*

Name of the place at which the Jātra is held	Nature of Jātra	Approximate month in which the Jātra falls	Number of Attendance at the Jātra	Number of Cattle brought for sale
<i>Channārāyapatna Taluk.</i>				
Kunder ..	Subrahmanyaśwāmi temple Car Festival.	Mārgasira- .. Suddha Shasti.	1,000	..
Channārāya- .. patna.	Ramēswara- .. śwāmi Car Festi- val.	Māgha ..	1,500	2,000
Sravana-Belgola	Gomatēswara- .. śwāmi Car Festi- val.	Chaitra ..	1,500	2,000

(e) Vital  
Statistics.

The important weekly fairs in the District are held at Arsikere, Alur, Dudda (Hassan Taluk), Javagal and Gandasi (in Ariskere taluk) and at Hole-Narsipur.

A table showing the details of attendance, etc., is given below :—

Name of the Place	Time	Attendance
Arsikere .. ..	Every Friday (Whole .. of the day).	10,000
Alur .. ..	.. Wednesday ..	4,000
Dudda .. ..	.. Saturday ..	1,500
Javagal .. ..	.. Sunday ..	1,000
Gandasi .. ..	.. Thursday ..	2,000
Hole-Narsipur .. ..	.. Monday ..	3,000

Fairs.

The birth-rate of the District in 1923 was 15·67 per 1,000 of the population and the death rate was 21·57 per 1,000. There were 9,151 births registered of which 4,717 were males and 4,438 females. The number of deaths registered was 12,601 of which 6,513 were deaths of males and 6,088 deaths of females.

By classes there were 11,542 deaths among Hindus, 476 among Muhammadans and 583 among other classes.

The number of births and deaths in the District for the five years from 1920-21 to 1924-25 is given below :—

Year	Number of Births	Number of Deaths
1920-21 .. .. .	8,577	6,778
1921-22 .. .. .	9,555	9,467
1922-23 .. .. .	9,155	12,601
1923-24 .. .. .	10,075	15,862
1924-25 .. .. .	6,654	14,938

The cases of deaths from diseases in 1923 were :—Plague Diseases, 1,124, Small-Pox 15, Fevers 7,796, Bowel complaints 288, Respiratory diseases 89, from injuries, wounds and accidents 66, snake bite or injuries by wild beasts 14, all other causes 2,281.

#### CASTES AND OCCUPATION.

According to religion the population in the several taluks of the District is classified as follows :—

Table showing the Population Talukwar.

Taluk	Hindus		Mussalmans	
	Males	Females	Males	Females
1	2	3	4	5
Hassan .. .. .	47,654	48,498	1,501	1,373
Alur .. .. .	12,920	13,119	490	467
Manjarabad .. .. .	24,726	22,651	1,456	1,017
Belur .. .. .	34,255	33,450	1,497	1,299
Arsikere .. .. .	42,476	41,905	2,058	1,529
Channarayapatna .. .. .	44,397	47,703	1,069	985
Hole-Narsipur .. .. .	30,795	30,853	1,049	1,039
Arkalgud .. .. .	38,460	38,753	1,191	1,051
Total .. .. .	2,73,683	2,76,997	10,311	8,760

Table showing the Population Talukwar.—concl'd.

Taluk	Christians		Jains		Others	
	Males	Females	Males	Females	Males	Females
	6	7	8	9	10	11
Hassan .. ..	883	993	363	335	153	148
Alur .. ..	111	102	16	5	5	5
Manjarābād ..	591	462	53	23	32	31
Belur .. ..	181	129	82	68	112	114
Arsikere .. ..	229	188	81	41	2,447	2,433
Channarayapatna ..	140	135	372	394	269	246
Hole-Narsipur ..	20	9	13	12	72	70
Arkalgud .. ..	13	9	14	2	..	..
Total .. ..	2,168	2,027	997	880	3,090	3,047

The castes or classes which number over 10,000 are the following in order of strength:—

1. Vokkaliga .. .. 1,83,683
2. Holeya .. .. 89,853
3. Lingāyet .. .. 84,526
4. Kumbāra .. .. 45,523
5. Brāhmin .. .. 20,409
6. Muhammadan .. .. 16,445
7. Pānchāla .. .. 15,527
8. Mādiga .. .. 12,723
9. Naige .. .. 11,780
10. Agasa .. .. 10,726

Classified according to occupation the population in the District is as follows :—

Occupation	Total including dependants	Actual workers			Dependants
		Males	Females	Total	
1. Exploitation of .. the surface of the earth.	5,83,960	1,25,092	29,488	1,54,580	4,29,380
2. Extraction of .. minerals.	..	5	..	5	..
3. Industry ..	..	7,742	1,262	9,004	..
4. Transport ..	..	885	59	944	..
5. Trade ..	..	3,914	1,415	5,329	..
6. Public force ..	..	914	68	982	..
7. Public admini- stration.	..	1,775	153	1,928	..
8. Professional and liberal arts.	..	2,153	204	2,357	..
9. Persons living .. with income.	..	102	76	178	..
10. Domestic service..	..	1,402	351	1,753	..
11. Insufficiently .. described occu- pation.	..	187	261	448	..
12. Unproductive ..	..	622	409	1,031	..
Total ..	5,83,960	1,25,092	29,488	1,54,580	4,29,380

N.B.—(a) Percentage of actual workers to total population is 26·4.

(b) Percentage of dependants to total population is 73·6.

#### CHRISTIAN MISSIONS.

There are two Christian missions established in the District, the Roman Catholic and the Wesleyan. The Roman Catholic mission was started by Abbé Dubois in Settihalli. Hassan taluk has got a following of more than 1,000 souls. The villages in the neighbourhood are almost entirely inhabited by Roman Catholic Christians. They are what are called caste Christians who follow Christian belief in all matters touching their faith and morals but preserve their ancient customs in everything which does not trench upon religion, and in respect

of relationship in marriage and succession to property, they have the same rule as their neighbours of the same caste who are not Christians. Attached to the Church, which is a spacious nice building, is a convent. There is a separate school for boys. The priests have also established a dispensary from which they supply medicine gratis to all comers.

The Roman  
Catholic  
Mission.

Hassan and Arsikere are Head stations of the Roman Catholic Mission, the number of Churches or Chapels in each of them being 4 and 5 respectively. There are two schools at Hassan with a total strength of 30. There are besides a number of sub-stations in the District.

The Wesleyan Mission has got its centre at Hassan. This mission has established a Girls' Boarding Home and a Zenana Hospital at Hassan, both of which are doing good work. The Redfern Memorial Hospital for women and children, as this Hospital is called, may be said to be one of the best equipped hospitals in the State. The Mission has also established a colony for the converts on the north-eastern out-skirts of Hassan town, and this Colony is called Rakshanāpura. Besides these institutions, the Mission maintains 2 Boys' Schools and 3 Girls' Schools.

## SECTION II.—HISTORY AND ARCHÆOLOGY.

### A. HISTORY.

Early His-  
tory.

The earliest event supported by any evidence was a migration of Jains from Ujjain, under the leadership of Bhadrabāhu, one of the *śrutakēvalis* or hearers of the first masters, in order to escape a dreadful famine of twelve years' duration. He was accompanied by his principal disciple, Chandra-Gupta, who is said to be identical with the great Maurya emperor, contemporary with the Macedonian conqueror Alexander the Great. While the emigrants were on their way to the Punnāta country (South Mysore) and the Chōla-mandala, their leader, Bhadrabāhu, died at Sravana Belgola,

attended in his last moments by Chandra Gupta, who also died there twelve years later. These occurrences are recorded in an ancient inscription engraved on the surface of the rock at the summit of Chandra-betta at Sravana Belgola, and may be assigned to the 3rd century B.C. They invested the place with a sanctity which led to the subsequent formation of the well-known Jain settlement there. The colossal statue of Gommatēsvara at the same place, on the summit of Indra-betta, bears at its foot inscriptions stating that it was erected by Chāmunda Rāya. He was the minister and general of the Ganga king Rāchamalla II, and its date is probably 983 A. D. (See *Inscriptions at Sravana Belgola*, New Edition).

During the first five centuries of the Christian era, the west of the District was included with Tuluva (South Kanara) as part of the Kadamba kingdom, whose capital was at Banavāsi. After this, the Kadambas became tributary to the Chālukyas, but we find Kadamba chiefs ruling as far south as Bayalnād (Heggaddēvankote taluk) down to the end of the 11th century. Kadambas.

The Gangas, whose capital was at Talkad on the Cauvery, in the south-east of the Mysore District, were in possession of the whole of Mysore between the Western and Eastern Ghāts from the 5th to the 11th century. The Jain establishment at Sravana Belgola (Channarāyapatna taluk) was in a special manner under their protection. Gangas.

The Kongālvās ruled a kingdom situated principally in the Arkalgud taluk, between the Cauvery and the Hēmāvati rivers. Their inscriptions date from 1020 to 1100. They were apparently a branch of the Ālva or Āluva kings, the main line of which ruled over Āluva-Khēda or South Kanara from an early period. The Kongālvās themselves were, judging from their names, at one time Chōla feudatories in this part of Mysore. Kongālvās.



Hoysalas.

But the District is more particularly identified with the rise of the Hoysala power and formed their ancestral kingdom. The origin of the line has been related in the general chapter on *History*, and Sosevur or Sasakapura, the home of Sala, the founder, has been identified by Mr. Rice with Angadi, which, though by recent changes in taluk boundaries it is now just within the Mudgere taluk of the Kadur District, is properly a village of the long-standing Balam or Manjarābād country. The dynasty arose in the 10th century, and continued in power to the middle of the 14th century. Their capital was Dōrasamudra, the modern Halebīd (Belūr taluk), and the boundaries of the kingdom in the time of Vinayāditya (1047-1100), the son of Sala, were, on the west, Konkana (North Kanara) and Ālvakhēda (South Kanara); on the south, Baylanād (Heggaddēvankote taluk); on the east, Talakād (that is, not the city itself, but the province belonging to it); on the north, Sāvimala (a hill not yet identified).

The kings had hitherto been adherents of the Jaina faith, but Bitti Dēva, through the influence (it is said) of a Vaishnava wife and the efforts of Rāmānuja, the great Vaishnava teacher, who had taken refuge in Mysore from persecution by the Saiva king of the Chōla country, embraced the religion of Vishnu and thence assumed his better known name of Vishnuvardhana. He re-captured Talkād, which a century before had been taken by the Chōlas, drove the latter out of Mysore, and possessed himself of all the old Ganga dominions. The Hoysalas had professed allegiance to the Chālukyas, but after this assumed independence, Ballāla II (1172-1209) carried the Hoysala dominions up to the river Krishna, making Lakkundi in Dharwar his residence for a time; and Sōmēsvara (1233-54) extended them southwards over the Chōla country, where he took up his abode at Kannanūr, near Trichinopoly. On his death, there was a partition of his territories, the old Kannada provinces, with the capital, going to Narasimha III, and the Tamil provinces, with Kolar District and the north of Bangalore District, going to Rāmanātha. The territories were reunited

under Ballāla III (1291-1342), but the Muhammadans now appeared on the scene and brought the Hoysala power to an end. In 1311, an army under Kāfur, the general of Ala-ud-dīn, sacked Dōrasamudra and returned to Delhi laden with spoils. In 1326 an expedition sent by Muhammad III totally destroyed the city. The Hoysala prince retired at first to Tondanur (Tonnur, Mysore District), but lived at various places, such as Hosavidu (Hosur in Kolar District) and Unnamale (Trinomalee or Tiruvannamalai in South Arcot) maintaining an enfeebled power for about twenty years longer.

In 1336 was founded the city of Vidyānagara, afterwards called Vijayanagara, the sovereigns of which eventually became paramount over all the countries south of the Krishna. They are stated to have taken peculiar interest in the province of Balam, now Manjarābād, and to have made great efforts to colonize it. Every encouragement was given to settlers of all castes by granting them land at little or no rent. The wealthier immigrants were made Patels and received large *inams*. This is the period at which, it is assumed, the inhabitants generally obtained a proprietary right in the land and the Patels hereditary feudal powers. Later, all the west of this District was bestowed, with adjoining tracts above and below the Ghāts, upon Vīna Rāmappa, a court musician. After a reign of some years, he abdicated and the province of Balam, composed as above and yielding a revenue of three lakhs of pagodas, was in 1397 made over by the rulers of Vijayanagar to Singappa Nāyak, one of their generals and son of an old *Pālegār* named Manch Ayappa Nāyaka. The Balam *Pālegārs* had their capital at Aigur and held the country for some generations.

The following is a tentative list of the Nāyaks of Balam with dates taken mostly from inscriptions :—

Hiriya Singappa Nāyak	..	1397
Manchayya Nāyak	..	1405
Chikka Singappa Nāyak	..	

Hadapa Bayappa Nāyak	..	
Krishnappa Nāyak	..	1534-48
Yarama Nāyak	..	..
Paddi Nāyak	..	..
Krishnappa Nāyak	..	1625-40
Venkatādri Nāyak	..	1646-56
Narasimha Nāyak	..	1658-65
Venkatādri Nāyak	..	1671
Krishnappa Nāyak	..	1686-1730
Venkatādri Nāyak	..	1751
Krishnappa Nāyak	..	1772-93
Venkatādri Nāyak	..	1799

The fortunes of the family are further referred to below. Representatives are still in existence at Aigur. At the end of the 16th century, Jagadēva Rāya, already mentioned in connection with his capital of Channapatna (Bangalore District), was invested with a territory extending over the east of the District.

Mysore  
Rājas.

Kikkēri, Sindhugatta, Nagamangala, and other places belonging to the Vijayanagar kings had gradually fallen to the Mysore Rājas, along with Channapatna, when in 1,633 the Mysore army gained Channarāyapatna from the *Pālegār* of Hole-Narsipur after a very long siege.

Shortly after this period, we find Sivappa Nāyak, of the Ikkēri principality, in Nagar, attaining considerable power so much so that Balam was overrun and held for 37 years, and shelter even extended to a descendant of the Vijayanagar house who had resorted for protection and help to this late dependent on its sovereign power. Sivappa Nāyak established him in authority at Sakkarepatna and Belur, and even invaded Seringapatam in 1654 in his behalf. Peace was concluded between Mysore and Ikkēri in 1694, by which the six nāds of Manjarābād were ceded to the old chiefs, and the remainder of the province of Balam was divided between the two contending parties. Except Manjarābād the whole of the Hassan District has from this time formed a part of Mysore territory. On the capture of Bednur by Haidar Ali in 1762, Balam,

which belonged to it, was allowed to remain in the hands of the chiefs on payment of an annual tribute of 5,000 *pagodas*.

The Arsikere taluk appears to have suffered greatly from the raids of the Mahrattas and at one time was handed over to them as security for the payment of tribute ; the villagers are then said to have raised for their defence those earthen towers which are yet to be seen in different parts of the taluk.

Krishnappa Nāyak, who was ruling Balam in the time of Tipu Sultān, joined the army of Parasu Rām Bhao when advancing to co-operate with Lord Cornwallis against Seringapatam in 1792. On the conclusion of peace, he fled to Coorg, fearing the Sultān's displeasure ; but the latter induced him to return and gave him the government of the Aigur-sime, forming the south of Balam. The rest of the province was attached to Mysore. Venkatādri Nāyak, son of Krishnappa Nāyak, was in possession of Aigur-sime at the fall of Seringapatam in 1799, and not only attempted to retain his independence but to extend his authority farther to the north. He was after two years seized at Uggihalli and as an example hanged, contrary to the wishes of Colonel Wellesley.

The Hassan District during the present century first formed part of the Patnada Rāyada, and was then called the Manjarābād Faujdāri. From 1832 it was included in the Ashtagrām Division. This was abolished at the Rendition in 1881, and in 1882 the Hassan District itself was reduced to a Sub-Division under Kadur District, with only four taluks, Arsikere, Belur, Hassan (with Grāma sub-taluk), and Manjarābād. In 1886, the Hassan District, as at present constituted, was re-established and in 1894, Alur was made the sub-taluk under Hassan, instead of Grāma.

#### B. ARCHEOLOGY.

The inscriptions found in this District will be found collected in *E.C.V., Hassan District* and in the *Mysore Archaeological Reports*, 1901-1926. The finest examples of the Hoysala style of architecture are to be seen in this District in the Belur and Halebīd temples, the former of which were erected

in 1117 A.D. by the Hoysala king Vishnuvardhana. The Halebid temples are the Hoysalēsvara (Circa 1141 A.D.) and the Kēdārēsvara (1219 A.D.), which, in Fergusson's words, are unsurpassed for the delicacy of detail in any part of the world. The temples at Arsikere, Koramangala, and Hire-Kadlur must have been fine temples. The Jain *bastis* at Bastihalli, near Halebid, are deserving of notice. The turned and polished pillars in the Pārsvanāth *basti* yield double reflections. This *basti* was erected in 1133 and the Sāntinātha in 1192. The memorial stones to Jain *gurus* are specially interesting. Further information in regard to temples and *bastis* in this District will be found in Volume II, Chapters V and VI, of this work.

### SECTION III—ECONOMIC.

#### GENERAL AGRICULTURAL CONDITIONS.

Soil.

The soil of the Malnād is a rich red sedimentary with forest loam in jungles. The products of this part are rich in the valleys, Coffee and Cardamoms in forest slopes.

The soils in the plains surrounding the hills are generally of a rich sedimentary character easily worked, affording fine crops of cereal or garden produce.

#### CHIEF AGRICULTURAL STATISTICS AND PRINCIPAL CROPS.

Essential  
Statistics.

The following tables furnish essential statistics in regard to the condition of agriculture in the District:—

1. Table of Essential Statistics.

Year	Area of the District	Area available for cultivation	Cultivable waste not in occupancy	Cultivable land under occupancy	Current fallows	Net area cropped
1920-21..	17,01,492	87,85,565	65,266	8,13,299	1,92,517	6,20,782
1921-22..	17,01,498	8,84,323	70,055	8,14,268	1,93,461	6,20,807
1922-23..	17,01,614	8,95,662	66,088	8,30,574	1,99,011	6,31,563
1923-24..	17,01,633	9,11,530	63,483	8,48,042	2,28,954	6,19,123
1924-25..	17,01,905	9,22,548	72,881	8,49,667	2,13,788	6,35,879

2. Statement showing the area of different crops raised during the five years from 1920-21 to 1924-25 under the following heads.

Year	Food grains and pulses.	Oil seeds	Condi-ments and Spices	Sugar	Fibre
1	2	3	4	5	6
1920-21 ..	4,81,716	49,309	3,697	3,247	2,334
1921-22 ..	4,92,838	42,975	39,078	5,211	1,330
1922-23 ..	5,01,597	49,469	37,537	5,825	1,021
1923-24 ..	4,92,971	49,783	39,525	5,622	1,112
1924-25 ..	4,99,617	51,963	25,676	5,089	2,128

Year	Dyes	Drugs and Nar-cotics	Fodder crops	Miscella-aneous	Total area cropped
	7	8	9	10	11
1920-21 ..	..	30,757	8,201	41,521	6,20,782
1921-22 ..	..	31,090	5,876	2,409	6,20,807
1922-23 ..	..	28,966	5,935	1,214	6,31,564
1923-24 ..	..	27,414	7,826	2,840	6,34,082
1924-25 ..	..	40,508	7,023	3,902	6,43,499

3. Table showing the number and extent of the different holdings under cultivation in the District during 1920-21 to 1924-25.

Year	Holdings not exceed-ing one acre		Exceeding one acre and not exceeding 5		Exceeding 5 but not exceeding 10		Exceeding 10 but not 50	
	No.	Ex-tent	No.	Extent	No.	Extent	No.	Extent
1	2	3	4	5	6	7	8	9
1920-21	3,174	3,174	1,06,276	2,00,001	36470	2,26,431	16143	2,29,536
1921-22	3,851	3,105	1,06,373	2,01,756	36793	2,26,978	16845	2,56,419
1922-23	3,975	3,566	67,064	2,01,641	36051	2,28,765	15864	2,64,515
1923-24	3,796	3,143	1,07,629	2,06,796	34594	2,33,146	16027	2,65,822
1924-25	3,870	3,211	1,06,327	1,03,992	37785	2,30,852	15936	2,68,533

3. Table showing the number and extent, etc.—concl'd.

Year	Exceeding 50 but not 100		Exceeding 100 but not 500		Above 500 acres		Total	
	No.	Extent	No.	Extent	No.	Extent	No.	Extent
	10	11	12	13	14	15	16	17
1920-21	1,070	65,615	132	23,766	11	12,287	1,64,028	8,01,800
1921-22	1,137	73,945	129	24,081	9	12,766	1,64,534	8,15,689
1922-23	1,217	76,744	131	24,628	10	13,350	1,64,312	8,11,211
1923-24	1,190	79,356	131	15,451	10	13,426	1,65,377	1,25,269
1924-25	1,237	78,886	121	95,778	10	13,555	1,65,286	8,24,807

4. Table giving the number of holders classified according to the revenue paid during 1920-21 to 1924-25.

Year	Holders paying assessment or jodi of Rs. 5 and under		Holders paying assessment or jodi exceeding 5 but not 25		Holders paying assessment or jodi of 25 but not ex- ceeding 100	
	No.	Amount paid	No.	Amount paid	No.	Amount paid
	2	3	4	5	6	7
1920-21 ..	1,04,931	3,25,516	49,674	5,43,339	8,952	2,54,092
1921-22 ..	1,00,697	3,22,163	54,417	5,48,973	8,851	2,57,269
1922-23 ..	86,205	3,13,228	49,982	5,81,954	,,257	2,78,666
1923-24 ..	1,06,721	3,27,492	43,718	5,88,304	9,387	3,01,481
1924-25 ..	1,01,626	3,26,026	48,851	6,71,457	9,746	3,10,418

Year	Holders pay- ing Rs. 100 but not exceed- ing Rs. 500		Holders pay- ing above Rs. 500		Total	
	No.	Amount	No.	Amount	No.	Amount
	8	9	10	11	12	13
1920-21 ..	860	1,05,233	11	9,439	1,64,028	12,37,618
1921-22 ..	560	1,00,441	9	6,681	1,64,534	12,35,435
1922-23 ..	477	1,08,540	11	9,790	1,45,931	12,92,178
1923-24 ..	540	1,12,939	11	9,790	1,65,397	1,34,006
1924-25 ..	553	1,18,390	11	10,654	16,087	14,36,945

## AGRICULTURAL LOANS.

The following table shows *talukwar* the different kinds of loans granted during the three years, 1922-23 to 1924-25. Loans  
Granted.

Year	Takavi	Land Improvement	Flood relief
1922-23 .. .. .	275	2800	..
1923-24 .. .. .	3,910	6,750	..
1924-25 .. .. .	2,285	13,920	11,295

## IRRIGATION.

The following table gives details of the various means of irrigation in the District:— Means of  
Irrigation.

## Tanks in action.

Taluk	Major		Minor	
	No.	Extent irrigated	No.	Extent irrigated
1. Hassan .. .. .	49	8674-37	1061	12482-29
2. Manjarābād ..	14	1860-36	1029	13231-28
3. Belur .. .. .	58	6704-28	1187	18616-00
4. Arsikere .. ..	34	6386-5	138	4008-8
5. Channarayapatna ..	38	6222-22	216	4180-21
6. Hole-Narsipur ..	14	1977-33	252	2066-36
7. Arkalgud .. ..	13	1294-14	797	7697-6
8. Alur (Sub-Taluk) .	20	2377-33	615	7335-25
Total .. .. .	240	34599-8	5295	68618-33



Restored and unrestored tanks.

The following is a Statement showing the number of restored and unrestored tanks in the District :—

Taluk	Major Tanks			Minor Tanks		
	Restored	Unrestored	Total	Restored	Unrestored	Total
1. Hassan ..	49	28	77	73	988	1,061
2. Manja-rābād. ..	..	24	24	48	981	1,029
3. Belur ..	37	26	63	53	1,134	1,187
4. Arsikere ..	34	10	44	42	94	138
5. Channa-rāyapatna.	36	10	46	78	138	216
6. Hole-Nar-sipur.	14	6	20	65	187	252
7. Arkalgud	12	4	16	64	733	797
8. Alur ..	9	20	29	37	578	615
Total ..	191	128	319	460	4,833	5,293

Tanks classified according to Revenue.

The following is a Statement of tanks classified according to revenue :—

Name of Taluk	Less than Rs. 300	Between Rs. 300 and 500	Between Rs. 500 and 1,000	Between Rs. 1,000 and 5,000	Above Rs. 5,000	Total
1. Hassan ..	1,061	22	17	10	..	1,110
2. Alur ..	615	16	4	..	..	625
3. Manja-rābād. ..	1,029	12	2	..	..	1,043
4. Belur ..	1,187	36	15	7	..	1,245
5. Arsikere.	138	12	14	8	..	172
6. Channa-rāyapatna.	216	15	14	9	..	254
7. Hole-Nar-sipur.	252	10	2	2	..	266
8. Arkalgud.	797	5	7	1	..	810

The following is a Statement of expenditure incurred on works carried out by the P.W.D. during the 3 years 1920-21, 1921-22, and 1922-23. Expenditure on Irrigation.

Year	Original works	Repairs
1920-21 .. .. .	16,119	19,126
1921-22 .. .. .	9,746	13,487
1922-23 .. .. .	20,089	13,469

The following is a Statement of expenditure on irrigation by the Marāmat Department:—

Year	Original works	Repairs
1920-21 .. .. .	3,864	10,841
1921-22 .. .. .	1,835	2,715

The Marāmat works were transferred to the P.W.D. in 1922-23 and no expenditure was incurred by the Revenue Department on this account.

The chief sources of irrigation are the channels drawn from the rivers of which there are 13 and the major and minor tanks of which there are 240 and 5,295 respectively.

The particulars regarding channels are given below:—

Name of Anicut	Name of Channel	Length in Miles	Extent under irrigation	Revenue derived under the channel
<i>Hemāvati River.</i>				
1. Srīrāmadēvar ..	North channel ..	51½	Acres. 5,604	Rs. 34,894
Do ..	South channel ..	21	1,532	8,015
<i>Yagachī River.</i>				
1. Halvagal ..	Halvagal channel ..	6	277	1,345
2. Changanavalli ..	Changanavalli ..	13	1,228	6,472
3. Chakratīrtha ..	Chakratīrtha ..	1½	108	549
4. Arehalla ..	Arehalla Do ..	1-12 grades.	240	1,008
5. Kittur ..	Kittur Do ..	9	595	2,680
6. Kudlur ..	Kudlur Do ..	6	334	1,832
7. Madaghatta ..	Madaghatta Do ..	8	626	3,572

Name of Anicut	Name of Channel	Length in Miles	Extent under Irrigation	Revenue derived under the channel
<i>Cauvery River.</i>			Acres.	Rs.
1. Krishnarāja- Katte.	Kattepur Channel..	14½	1,137	6,452
2. Do	Ramanathpur .. Do.	19	1,779	8,542
<i>Wild streams.</i>				
1. Mudvahalla ..	Mudvahalla Do. ..	3	127	491
2. Sangappara- vaddu. ..	Sangappara- vaddu Do. ..	1	20	118
3. Kiravale ..	Kiravale Do. ..	2	105	432

## FOREST.

The following tables show the chief economic forest products in the District and their distribution according to Taluks :—

*Chief Economic Forest Produce.*

1. Arsikere Taluk—	Hole Narasipur-Taluk— <i>concl'd.</i>
1. Tangadi and Kakke	2. Gall-nut
2. Alale	3. Honey and Wax
3. Honey and Wax	4. Lichen
4. Some Chekke.	5. Honge
5. Makli Beru	6. Thupra
6. Kachu	
7. Kiribidaru	4. Arkalgud Taluk—
8. Honge Seed	1. Tangadi and Kakke
9. Thupra	2. Alale
	3. Honey and Wax
2. Channarayapatna Taluk—	4. Popli Chekke
1. Tangadi and Kakke	5. Geru
2. Kachu.	6. Thupra
3. Thupra	7. Seege
4. Honge	8. Lichen
	9. Antawala
3. Hole-Narsipur Taluk—	10. Honge.
1. Tangadi and Kake	

*Chief Economic Forest Produce.—concl'd.*

5. Hassan including Alur Sub-	Belur Taluk— <i>concl'd.</i>
Taluk—	4. Seege
1. Tangadi and Kakke	5. Lichen
2. Honey and Wax	6. Honge
3. Alale	7. Some
4. Gum	8. Hebbidaru.
5. Popli	
6. Some	7. Manjarābād Taluk—
7. Seege	1. Kakke
8. Geru	2. Seege
9. Thupra	3. Antawala
10. Lichen	4. Ramagot, Ramapatre.
11. Antawala	5. Popli
12. Honge	6. Honey and Wax
13. Lac	7. Wood Oil
14. Big and small Bamboos.	8. Halamaddi
	9. Lichen
6. Belur Taluk—	10. Kadamenasu
1. Alale	11. Cardamom
2. Tangadi and Kakke	12. Hebbidaru
3. Antawala	13. Canes (different kinds).

The following is a table showing the chief Economic products with quantity collected during the three years 1920-21 to 1922-23.

<i>Chief Economic Product.</i>	<i>Average annual quantity collected during the three years 1920-21 to 1922-23.</i>
1. Gall-nut .. ..	.. 10,000 maunds.
2. Tangadi and Kakke barks	.. 100 tons.
3. Honey and Wax .. ..	.. 1,000 maunds.
4. Some Chakke .. ..	.. 500 "
5. Kachu .. ..	.. 1 ton.
6. Magali Beru .. ..	.. 100 maunds.
7. Honge Seeds. .. ..	.. 100 tons.
8. Popli Chekke .. ..	.. 2 tons.
9. Lichen .. ..	.. $\frac{1}{2}$ ton
10. Antawala .. ..	.. 20 tons

*Chief Economic Product.**Average annual quantity collected during the three years 1920-21 to 1922-23.*

11. Seege	..	..	..	50 tons
12. Lac	..	..	..	2 maunds.
13. Gum	..	..	..	40 maunds.
14. Geru	..	..	..	2 tons.
15. Rampatre	..	..	..	10 maunds.
16. Wood oil	..	..	..	100 maunds.
17. Ganes	..	..	..	10 tons.
18. Bamboos.	..	..	..	200 tons.
19. Tupra leaves.	..	..	..	30 tons.

## ARTS AND MANUFACTURE.

Large Industrial establishments.

The following is a list of large Industrial establishments in the District:—

District and Place	Name of Establishment	Class or Description of Industry	Average number of persons employed daily	Whether worked by mechanical Power or Hand Power
1. Alur	Mr. H. Nanjundappa's Rice Mill.	Rice milling	25	Mechanical Power
2. Ballupet	Mr. B. Basappa gowda's Rice Mill.	Do.	20	Do.
3. Arsikere.	Mr. J. V. Ramiah's Furniture Factory.	Furniture making	26	Hand Power
4. Do.	M & S M Railway Co's Railway workshop.	Engineering works.	25	Do.

The following are the Rural Industries in the District :--

Rural Industries	No.	Value of output
		Rs.
1. Hand Looms .. .. .	1,700	2,32,704
2. Smithy .. .. .	439	91,980
3. Jewellery .. .. .	788	1,59,000
4. Oil Mills .. .. .	393	1,09,500
5. Carpentry and woodworks .. .. .	755	1,27,280
6. Furniture workshops .. .. .	6	7,000
7. Pottery .. .. .	780	47,050
8. Lime works and kilns .. .. .	52	6,970
9. Manufacture of carts .. .. .	17	14,300
10. Boot and Shoe works .. .. .	72	7,600
11. Mat and basket works .. .. .	312	21,300
12. Wool spinning and weaving .. .. .	140	10,000
13. Rope making .. .. .	160	14,475
14. Manufacture of sweet meats .. .. .	39	9,260
15. Do dairy products .. .. .	424	29,700
16. Metal works .. .. .	89	22,800
17. Manufacture of Biscuits and bakery .. .. .	7	6,410
18. Sugar-cane crushing .. .. .	116	66,100
19. Tailoring industry .. .. .	282	50,320
20. Rattan and Vate works .. .. .	10	..

#### COMMERCE AND TRADE.

The following is an approximate statement of exports and imports in this District :—

Exports	Value	Place of export
	Rs.	
1. Fresh Cocoa-nuts. ..	1,89,220	Bombay and Coorg
2. Sheep and Goats. ..	99,000	Coorg and other Districts in the State.
3. Rough cotton ..	6,000	Coorg
4. Brass and copper vessels. ..	15,000	Arsikere
5. Supari ..	48,000	Mangalore, Coorg and other Districts in the State.
6. Rice ..	89,000	Chickmagalur and Mangalore
7. Jaggery ..	96,000	Mangalore and Mercara
8. Bengal-gram ..	8,000	Chickmagalur and Mercara
9. Castor Oil ..	10,000	Mangalore and Mercara
10. Chillies ..	90,000	Mangalore, Bangalore, Coorg, etc.
11. Tamarind ..	11,500	Coorg, Chickmagalur, etc.
12. Cotton ..	19,000	Davangere

## Statement of exports and imports, etc.—concl'd.

Exports	Value	Place of export
	Rs.	
13. Coffee ..	8,00,000	Bangalore and Mangalore
14. Cardamom ..	1,70,000	Bombay and Dharwar
15. Cattle ..	7,00,000	Coorg, Havari and other Districts in Mysore State.
16. Hides ..	33,000	Bangalore, Mangalore, etc.
17. Horse-gram ..	2,50,000	Arsikere, Mangalore and Bangalore.
18. Paddy ..	12,10,000	Bangalore, Mysore, etc.
19. Ragi ..	6,50,000	Coorg and Mysore
20. Dhal ..	12,000	Chickmagalur

## Imports.

The following articles by the value noted against each of them are imported into the District :—

Name of the Commodity	Value	Place of import
	Rs.	
1. Gold .. ..	10,50,000	Bombay and Madras
2. Silver .. ..	58,000	Do
3. Dhal .. ..	85,000	Sholapur and Bangalore
4. Green gram ..	12,000	Bijapur and Davangere
5. Wheat .. ..	22,000	Davangere, Hubli and Dharwar
6. Arrack .. ..	40,000	Bangalore
7. Silk .. ..	22,000	Kollegal and Bangalore
8. Salt .. ..	60,000	Bangalore and Bombay
9. Ghee .. ..	65,000	Dharapore
10. Sugar .. ..	40,000	Bangalore
11. Woollen Kamblis	34,000	Davangere and Hubli
12. Cotton threads .	92,470	Davangere and Bangalore
13. Rough cloth ..	40,000	Do
14. Fine cloth ..	8,40,000	Bangalore and Conjeevaram
15. Ropes .. ..	38,500	Calicut
16. Iron vessels ..	16,500	Sholapur and Bangalore
17. Copper vessels ..	15,000	Mangalore and Hubli

## Marts.

The great rice market is at Alur in the Hassan taluk, about 7 miles from the *kasba* ; it is attended by the raiyats of the Malnād, who bring their rice in large quantities for sale, and by purchasers, many of whom come from great distances with carts and droves of bullocks for the conveyance of the rice purchased. Other important trading places are Yeslurpet, Kenchamma Hoskote and Channarayapatna.

## MEANS OF COMMUNICATION.

The Mysore State Railway from Mysore to Arsikere, metre gauge, chord line, runs through the middle of the District for 60 miles and passes through the following Railway Stations :—

Hole-Narsipur	Dudda.
Mavinkere	Bageshapura.
Ambuga	Harnhalli Road.
Kowsika	Arsikere.
Hassan	

The Madras and Southern Mahratta Railway passes through Arsikere Taluk in this District for a length of 18 miles. Arsikere and Bānavar are the stations on this Railway.

The following table gives the particulars of Provincial Roads and District Fund roads in the District :—

Particulars of Roads	Mile:	Annual cost of maintenance
		Rs.
Bangalore-Mangalore Road .. ..	85.7/8	22,623
Hassan-Chickmagalur Road .. ..	28	6,300
Bangalore-Honnavar Road .. ..	20½	4,500
Bānavar-Mudgere Road .. ..	39½	7,900
Sukravārasanthe-Subramanya Road, 2nd Section. .. ..	19	3,800
Total .. ..	192.3/8	45,123
<b>DISTRICT FUND ROADS.</b>		
1. Seringapatna-Channarayapatna Road. .. ..	5	750
2. Kikkēri-Ippiah Road .. ..	2	100
3. Yalwal-Hassan Road .. ..	32½	3,250
4. Yedatore Rāmanāthpur Road .. ..	5	300
5. Hampapur-Rāmanāthpur Road .. ..	8	560
6. Frazerpet Rāmanāthpur Road .. ..	8	600
7. Hirisave-Nuggihalli Road .. ..	9	630
8. Channarayapatna-Sravana-Belgola .. ..	7	700
9. Hassan-Salagame Road .. ..	7.3/8	570
10. Channarayapatna-Narsipur-Kodli-pet Road. .. ..	36½	4,220
11. Hassan-Periyapatna-Cannanore Road. .. ..	36	3,600
12. Kattaya-Halihyle Road .. ..	19	950



Tables giving the particulars of Provincial roads, etc.—concl'd.

Particulars of Roads	Miles.	Annual cost of maintenance
<i>District Fund Roads.—concl'd.</i>		Ra.
13. Bharthavalli-Alur Loop Road ..	3	600
14. Palya-Belgodu .. .. .	3½	210
15. Banavasi-Yesurpet Road .. ..	18	1,740
16. Bage-Belur .. .. .	17	2,700
17. Hosurpet Road .. .. .	2½	138
18. Saklespur-Arehalli-Chickannahalli Road	18½	1,850
19. Arehalli-Bikkodu Road .. ..	5	500
20. Anemahal-Mudgere Road .. ..	12	1,560
21. Hanbal-Devarunda Road .. ..	8	560
22. Manjarābād-Kodlipet Road .. ..	15	2,250
23. Sukravārasanthē-Subramanya Road, 1st Section.	14	1,400
24. Vanagur-Mallipatna Road .. ..	8	400
25. Bullhalli loop Road .. .. .	1	100
26. Tiptur-Channarayapatna Road .. ..	21	1,470
27. Arsikere-Channarayapatna Road .. ..	23	3,400
28. Tiptur-Dudda Road .. .. .	15	1,500
29. Arsikere-Hassan Road .. .. .	25	3,750
30. Arsikere-Huliyar Road .. .. .	22	2,640
31. Bānavar-Sira Road .. .. .	15	900
32. Bānavar-Sakrepatna Road .. ..	2	160
33. Halebid-temple Road .. .. .	¼	50
34. Bānavar Station Road .. .. .	½	50
35. Mudgere-Belur Road .. .. .	12	840
36. Krishnarājakatte Road .. .. .	2½	220
<b>Total length of District Fund Road ..</b>	<b>444</b>	<b>45,268</b>

Dak Bungalows, Musafir-khanas, etc.

For the accommodation of travellers, Bungalows and Musafir-khanas with suitable kitchens are built at the stations named below :—

Taluk	Travellers' Bungalows			Musafir-khanas or inspection lodges
	Class			
	1st	2nd	3rd	
<i>Hassan Taluk.</i>	Hassan ..		Dudda	1. Hassan 2. Dudda 3. Grāma 4. Yelagunda 5. Chickam-malenahalli. 6. Gorur

Travellers' Bungalows and Musafir-khanas, etc.—*concl'd.*

Taluk	Travellers' Bungalows			Musafir-khanas or inspection lodges
	Class			
	1st	2nd	3rd	
<i>Alur Sub-Taluk.</i>	..	..	Palya ..	1. Alur 2. Palya
<i>Manjarābād Tk.</i>	Saklespur	..	1. Marnahalli 2. Hanbal.. 3. Sukravāra-santhe. 4. Bisle ..	
<i>Belur Taluk.</i>	..	1. Belur 2. Halebid.	1. Hagare 2. Arehalli 3. Chikana-halli.	1. Belur 2. Halebid
<i>Arsikere Taluk.</i>	Arsikere	Arsikere	1. Gandasi 2. Bānavar	1. Arsikere 2. Bānavar 3. Javagal 4. Kanakatte
<i>Channarāyapatna Taluk.</i>	..	Channarāyapatna.	1. Dandega-nahalli. 2. Hirisāve	
<i>Hole-Narsipur Taluk.</i>	Hole-Nar-sipur.			
<i>Arkalgud Taluk.</i>	..	Arkalgud		1. Arkalgud 2. Rāmanāth-pur.

## FAMINES.

There has been no famine in the District within the last 40 years, but during 1908-09, acute distress prevailed in parts of Arsikere and Channarāyapatna Taluks of the District. The rainfall in the two Taluks during that year was less than the average of the previous 5 years. As a result of scanty rainfall, there was scarcity of drinking water. The wet crops also failed as the tanks did not receive water. The

yield of dry crops was also poor. There was scarcity of food stuffs and fodder. Four hundred and thirty seven and half square miles in the two Taluks were affected, the population affected being 91,254. Relief measures were adopted such as gratuitous relief to the disabled, subsistence loans, Land Improvement and Takkāvi loans, starting of relief works, remission of assessment, importation of rice from Burma and Bezwada and distribution of the same at cost price and supply of fodder from Malnād parts for the use of cattle. Similar conditions prevailed in 1918-19 also, but the situation was not so acute as it was in 1908. The usual relief measures were adopted during this year also.

## SECTION IV.—ADMINISTRATIVE.

Divisions. The following table shows the names of Taluks, Sub-Divisions etc.—

Name of the Sub-Division	Name of the Taluk	No. of Hoblis	Number of Villages and Towns		Population in 1921	Population per sq. mile
			Govt.	Inam		
1. Hassan ..	Hassan ..	5	372	19	1,01,901	272
	Alur ..	3	164	17	27,240	252
2. Hole-Nar-sipur.	Hole-Nar-sipur. ..	3	220	31	64,032	275
	Arsikere ..	5	352	5	93,390	192
	Channarāya patna.	7	385	4	95,710	230
	Arkalgud ..	5	258	35	79,493	303
3. Sakles-pur. ..	Manjarā-bād. ..	7	263	15	51,042	112
	Belur ..	5	340	53	93,390	192
Total ..		40	2,354	179	5,83,960	219

## JUDICIAL.

There are two Munsiffs' Courts, one at Hassan and another at Hole-Narsipur. There are 13 Village Munsiffs' Courts and they are situated in the following stations :—

(1) Civil Courts.

Name of the Taluk	Name of the Court
Hassan .. ..	1. Gorur
Manjarābād .. ..	2. Yeslur
Belur .. ..	3. Belur, 4. Halebid, 5. Rajanasiriyur
Arsikere .. ..	6. Arsikere, 7. Bānavar, 8. Javagal
Channarayapatna .. ..	9. Sravana Belgola, 10. Hirisāve
Arkalgud .. ..	11. Hulika, 12. Basavapatna, 13. Konanur

Hassan .. ..	1. District Magistrate's Court	(2) Criminal Courts, including Bench Courts
Do .. ..	2. First Class Magistrate's Court, Hole-Narsipur Sub-Division	
Do .. ..	3. First Class Magistrate's Court of Treasury Assistant Commissioner.	
Do .. ..	4. 2nd Class Magistrate's Court of Hassan Taluk.	
Do .. ..	5. Bench Magistrate's Court	
Alur .. ..	6. 3rd Class Magistrate's Court of Deputy Amildar, Alur.	
Manjarābād .. ..	7. Saklespur Sub-Division 2nd Class Magistrate's Court.	
Do .. ..	8. Manjarābād 3rd class Magistrate's Court.	
Belur .. ..	9. 3rd Class Court of Amildar-Magistrate	
Arsikere .. ..	10. 2nd Class Court of Amildar-Magistrate	
	11. Bench Court.	
Channarayapatna .. ..	12. 3rd Class Magistrate's Court.	
Hole-Narsipur .. ..	13. 2nd Class Magistrate's Court, 14. Bench Court, Hole-Narsipur	
Arkalgud .. ..	15. 3rd Class Magistrate's Court	

## LAND REVENUE.

The following statement shows the demand, collection and balance of land revenue for the seven years 1918-19 to 1924-25 :—

Year	Total Demand	Remission	Net recoverable demand	Actual Collections	Balance	Percentage of collection
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1918-19	16,04,849	2,617	16,02,232	12,79,327	3,22,905	79.8
1919-20	16,21,710	18,290	16,03,420	14,37,863	1,65,557	89.7
1920-21	14,68,616	8,415	14,60,201	13,28,973	1,31,228	93.8
1921-22	14,70,327	3,552	14,66,775	13,63,378	1,03,397	95.3
1922-23	15,81,806	9,014	15,72,792	14,37,600	1,35,192	92.4
1923-24	13,93,053	7,533	13,85,520	13,59,051	1,47,640	90.4
1924-25	14,58,933	5,646	14,53,287	14,50,522	1,50,405	90.6

## MISCELLANEOUS REVENUE.

The following are the statistics for the five years 1920-21 to 1924-25 :—

Year	Total Demand	Collection	Balance
	Rs.	Rs.	Rs.
1920-21 .. ..	63,921	56,802	7,118
1921-22 .. ..	1,00,690	92,218	8,472
1922-23 .. ..	1,68,921	1,58,156	10,765
1923-24 .. ..	1,75,741	1,34,367	41,374
1924-25 .. ..	1,52,886	1,18,840	34,046

## LOCAL BOARDS AND MUNICIPALITIES.

The following statement shows the constitution of the District and Taluk Boards in the District :—

	Ex-officio	Elected Non-officials	Nominated	Total	Date of constitution
District Board, .. Hassan.	5	26	8	39	1-12-22
<i>Taluk Boards.</i>					
Hassau Taluk .. Board.	3	8	5	16	1-9-22
Alur Do ..	3	8	5	16	27-6-22
Manjarabād Do ..	3	8	5	16	1-9-22
Belur Do ..	3	8	5	16	Do
Arsikere Do ..	3	8	5	16	Do
Channarayana .. patna Do ..	3	8	5	16	Do
Hole-Narsipur Do ..	3	8	5	16	Do
Arkalgud Do ..	3	8	5	16	Do

	Vice Presidents		Presidents	
	Official	Non-official	Official	Non-official
District Board ..	..	1	..	1
Taluk Boards ..	..	8	8	..

The following is a statement showing the number of village Panchâyats in each Taluk :—

Hassan Taluk .. .. .	12
Alur Sub-Taluk .. .. .	4
Manjarâbâd Taluk .. .. .	3
Belur do .. .. .	19
Arsikere do .. .. .	30
Channarâypatna Taluk .. .. .	7
Hole-Narsipur do .. .. .	3
Arkalgud do .. .. .	11

Total .. 89

1. Statement showing the receipts and expenditure of the District Board for the three years 1918-19 to 1920-21.

	Receipts		
	1918-19	1919-20	1920-21
1	2	3	4
Local Cess .. .. .	86,341	89,407	80,985
House Tax .. .. .	35,834	36,024	40,375
Tolls and Ferries .. .. .	8,596	6,425	6,324
Fees, Fines, etc. .. .. .	17,600	17,759	40,817
Contributions .. .. .	751	1,009	2,037
	Expenditure		
	1918-19	1919-20	1920-21
5	6	7	8
Public works by P.W.D. .. .. .	42,524	58,429	73,318
Do Civil .. .. .	16,555	12,117	2,746
Administration and collection. .. .. .	8,414	10,632	58,317
Public Health, etc. .. .. .	29,335	34,378	32,413
Miscellaneous .. .. .	9,510	2,338	92,727

## 2. Statement showing the constitution of the Municipalities

Names of Municipalities	Date of constitution	Area in sq. miles	Number of members on the last day of the year.					
			Nominated			Elected		Total
			Ex-officio	Officials	Non-Officials	Officials	Non-Officials	
1	2	3	4	5	6	7	8	9
1. Hassan Town ..	25-3-23	1.50	3	3	6	..	11	20
2. Hole-Narsipur Town	29-3-23	.24	3	3	5	..	8	16
3. Alur (minor) ..	1-9-21	.05	3	3	5	..	4	12
4. Saklespur Town ..	Do	.04	4	4	4	..	4	12
5. Belur Town ..	1-11-21	.10	3	3	5	..	4	12
6. Arsikere Town ..	1-9-21	.09	3	3	5	..	4	12
7. Harnahalli Town ..	Do	.07	2	2	6	..	4	12
8. Channarayapatna Town.	Do	.13	3	3	4	..	5	12
9. Sravana-Belgola Town	Do	.08	2	2	4	..	6	12
10. Arkalgud Town ..	Sept. 1921	.11	3	3	5	..	4	12
Total ..		2.41	29	29	49	..	54	132

## 3. Statement showing the receipts and expenditure of the 1919-20 to

	Receipts			
	1919-20	1920-21	1921-22	1922-23
Hassan ..	38,065	26,235	31,738	32,516
Hole-Narsipur ..	16,187	13,887	15,904	20,003
Alur ..	9,335	9,795	17,760	8,486
Saklespur ..	6,885	7,225	8,470	9,952
Belur ..	8,571	5,329	4,892	5,757
Arsikere ..	17,011	21,403	18,687	16,122
Harnahalli ..	1,504	1,755	1,318	1,045
Channarayapatna ..	4,686	4,486	7,560	4,720
Sravana-Belgola ..	1,098	993	1,776	2,507
Arkalgud ..	4,214	5,196	4,862	5,445
Konanur* ..	..	..	..	..

\* No accounts are available since it was

in the District during the year 1922-23.

Sanctioned strength of members	Number of meetings held 1922-1923				Average attendance of each meeting.			Remarks
	Ordinary	Adjourned	Special or extraordinary	Total	Officials	Non-Officials	Total	
10	11	12	13	14	15	16	17	18
92	11	3	7	21	2	13	15	
16	8	5	12	25	1	9	10	
12	12	1	9	22	2	6	8	
12	11	2	1	14	3	5	8	
12	9	..	2	11	2	4	6	
12	12	1	..	20	2	6	8	
12	7	..	..	7	1	6	7	
12	11	6	3	20	1	5	6	
12	6	2	1	9	1	5	6	
12	9	3	6	18	2	8	10	
134	96	23	48	167	17	67	84	

Municipalities in the District during the years 1922-23.

Expenditure				Remarks
1919-20	1920-21	1921-22	1922-23	
30,937	29,766	52,526	33,080	
9,380	12,925	17,041	32,917	
4,339	4,915	17,768	9,355	
4,508	6,265	7,937	8,922	
7,247	6,999	4,412	5,673	
7,210	10,462	22,921	14,799	
1,585	1,635	953	632	
4,102	4,516	5,548	4,424	
1,275	748	764	1,054	
5,084	5,008	5,031	5,172	
..	..	..	..	

constituted only in December 1923.



## POLICE AND JAILS.

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 during the year 1924-25 consisted of eleven Inspectors, fourteen Sub-Inspectors, five Jameders, forty-two Sergeants or Duffedars and 396 Constables. There were sixteen investigating centres, twenty Police Stations and nineteen Police Out-Posts in the District. The total cost of the Police Department of this District for the year 1924-25 was Rs. 1,10,068-5-0.

There is one District Jail at Hassan and Lock-ups in the Head-quarters of all the taluks and the sub-taluks. The District Medical Officer is in charge of the District Jail and the Sub-Registrars are in charge of the respective Taluk Lock-ups.

Two statements showing the distribution of prisoners confined in the several jails and the particulars of jails and lock-ups in the District are given below :—

Particulars of jails and lock-ups in the Hassan District.

Admitted during 1925			Males	Females	Total
Convicts	..	..	128	3	131
Under-trial	..	..	130	1	131
Civil	..	..	..	..	..

*Daily average number of each class of Prisoners.*

Admitted during 1925			Males	Females	Total
Convicts	..	..	6.89	.59	7.48
Under-trial	..	..	6.98	.53	7.51
Civil	..	..	..	..	..

## EDUCATION.

The number of schools in the District during 1924-25 was 867 with a strength of 25,594 pupils. Besides a High

School for boys, there are 42 Middle Schools, 617 Primary, 16 Special and 191 Village Indigenous schools both for boys and girls. Of the girls under instruction, 4 are in High School, 202 in Middle schools, 4,362 in Primary, 105 in Special and 159 in Village Indigenous schools. The average number of square miles, villages and the population served by a school in the District were respectively 3.0, 2.6 and 673.

The following table furnishes the essential statistics in regard to the present condition of Education in the District:—

—	—	Males	Females
Area .. .. .	2,665 Sq. Miles		
Inhabited villages ..	2,293		
Population .. .. .	5,83,960	2,92,249	2,91,711

	Schools	Boys	Girls
High Schools .. .. .	1	248	4
Middle Schools .. .. .	42	1,851	202
Primary Schools .. .. .	617	15,985	4,362
Special Schools .. .. .	16	458	105
V. I. Schools .. .. .	191	2,220	159
Total .. .. .	867	20,762	4,832

Number of square miles served by a school ..	3.0
Do villages Do .. .. .	2.6
Do persons Do .. .. .	673

In addition to the Inspecting officers who have their head-quarters out of the District and visit it for the purposes of inspection, there are six Inspecting officers who have head-quarters in the District and who are meant solely for the inspection and supervision of the schools in the District. Inspecting officers.

The subjoined table shows the jurisdiction, etc., of the Inspecting officers in the District.

Designation of the Inspecting Officer	Territorial Jurisdiction	Headquarter	Kinds of schools under control
District Inspector, Hassan.	HASSAN DISTRICT. Hassan District	Hassan	All Kannada Middle and I. C. M. Schools.
Assistant Inspector, Hassan.	Hassan Taluk	Hassan	Primary Schools.
Assistant Inspector, Arsikere.	Arsikere and Chan-narayapatna.	Arsikere	Do
Assistant Inspector, Saklespur.	Saklespur and Belur.	Saklespur	Do
Assistant Inspector, Hole-Narsipur.	Hole-Narsipur and Arkalgud.	Hole-Narsipur	Do
Assistant Inspectress of Kannada Primary Schools.	Kadur and Hassan	Hassan	Kannada Primary schools for girls.

#### MEDICAL.

There is a District Civil Hospital and a Female Dispensary in Hassan Town. There is also the Redfern Memorial Hospital for women and children which is maintained by the Wesleyan Mission with grants from the Government and the District Board of Hassan.

There are L. F. Dispensaries in all the Taluk Head-quarters and other important stations. During the Calendar year 1925, there were 23 hospitals and dispensaries working

in the district, the total number of patients, in-door and out-door, treated in them was 2,39,552, and the total expenditure incurred on establishment, medicine, etc., was Rs. 65,27.7. The total cost of the establishment, medicines, etc., amounted to Rs. 19,426-3-1.

#### VACCINATION.

The average number of Vaccinators employed in the District during the year 1925 was 16 and the total number vaccinated during the year was 12,981. Every taluk and sub-taluk has got one or more Vaccinators and their work is supervised by the Chief Sanitary Officer.

#### SECTION V.—GAZETTEER.

**Aggunda.**—A village in Arsikere Taluk. Population 958. Aggunda.

This place has two ruined Hoysala temples dedicated to Siva and Vishnu. The Siva temple, consisting of only a *garbhagriha* and a *sukhanasi*, has perforated screens and lotus ceilings. The *sukhanasi* door-lintel has in the centre Tāndavēsvara flanked by Nandis, the right one seated and the left one standing on a pedestal, and *makaras* with Varuna seated on them. Below the seated Nandi is a drummer and below the other a female figure. The Vishnu temple, known as the Lakshmikānta, consists of a *garbhagriha*, *sukhanasi* and a *navaranga* adorned with lotus ceilings. The image of the god, about four feet high, is badly mutilated. At the entrance to the village is a slab sculptured with a pretty large cow, intended perhaps for a *gokal* or cattle stones, which generally has some diagrams on it without any figure. The village appears to have been a place of some importance at one time. It is stated that in parts of the village digging exposes ash-pits, bones and old pottery.

**Alur.**—A sub-taluk under Hassan taluk formed in 1894 Alur. consisting of Alur Pālya and Kundur *hoblis*.

**Alur.**—A village in the Hassan taluk, 7 miles west of Alur. Hassan, close to the Hassan-Saklespur road. Till 1875 it was

the Head-quarters of the old Mahārājandurga taluk and in 1894 was made the Head-quarters of a sub-taluk.

Population in 1921	Males	Females	Total
Hindus .. .. .	500	450	950
Muhammadans .. .. .	250	200	450
Total .. .. .	750	650	1,400

The large weekly fair held here on Wednesday is the chief rice market of the District. It is attended by the ryots of the Malnād, who bring their rice in large quantities for sale; and also by traders many of whom come from great distances with carts and droves of bullocks for the conveyance of the rice purchased.

Municipal Funds	1916-17	1917-18	1918-19	1919-20	1920-21
Income .. .. .	5,210	5,637	3,701	9,336	7,850
Expenditure .. .. .	2,700	4,030	4,405	4,164	4,000

**Arakere.**—A village in the Bānavar *hobli*, Arsikere taluk. Population 808.

At this place the Chennakēsvara and Rāmēsvara temples deserve notice. The former is what is known as a *trikutāchala* or three-celled temple, Chennakēsvara being the chief deity; the other cells contain the figures of Vēnugōpāla and Lakshminarasimha. On the outer walls there are at intervals rough figures of Vishnu alternating with turrets. The Rāmēsvara temple, which is exactly like the temple of the same name at Bendikere, has an excellently carved image of Vishnu leaning against the wall opposite the entrance and the *linga* in a cell facing the east. There is also in the temple, leaning against the east wall, an image of the Sun, which is exquisitely carved and richly ornamented. The villagers wrongly call it Virabhadra. The tower of this temple is built of granite in receding squares ending in a *kalasa*, resembling in some respects towers of Pallava architecture, but without any sculpture whatever. In the bed of the tank to the west of this temple was discovered a big

*vīragal* with an inscription which refers itself to the reign of the Ganga king Ereyappa.

**Arkalgud.**—A taluk in the south, area 262 square miles. <sup>Arkalg</sup> Head-quarters at Arkalgud. Contains the following *hoblis* villages and population :—

Hoblis	Villages	Hamlets	Villages Classified			Population
			Government	Sarvamanya	Jodi	
1. Arkalgud ..	66	..	55	7	4	66
2. Rāmanāthpur ..	49	..	46	1	2	49
3. Konanur ..	60	..	48	8	4	60
4. Mallipātna ..	65	..	60	2	3	65
5. Magge ..	54	..	50	..	4	54
Total ..	294	..	259	18	17	294

Arkalgud 4,457, Konanur 2,384, Kerlapura 2,052, Basavapatna 1,625, Rudrapatna 1,260, Rāmanāthpur 1,153, Holikal 1,147, Gangur 1,120, Belavadi 891, Marur 881, Mallipatna 182. <sup>Principal places with population.</sup>

The Taluk which contained 10 Hoblis (Gorur and Ponnathpur having been added in 1875 from the old Mahārājan-durga taluk) was abolished in 1882 and the Hoblis were distributed among the adjoining taluks. In 1886 the taluk was again formed with 6 Hoblis and in 1904 the number of Hoblis was reduced by one and the villages were distributed among the 5 Hoblis as detailed above.

The Hēmāvati forms the entire northern boundary ; the Cauvery runs through a portion of the south. From the Krishnarājakatte on the Cauvery, the Kattapura channel runs along the south bank, past Rudrapatna ; and the Rāmanāthpur channel along the north bank past Konanur and Rāmanāthpur to Basavapatna. Under these channels, although sugar-cane is but little grown the rice crop is one of great yield and certainty. The kinds principally grown

are *kembatta*, *puthhatta*, and *donibil*. The lands under tanks are of a very mixed character and generally inferior in quality. Under larger tanks, rice is followed by a crop of onions, which are very paying and are extensively cultivated especially in Arkalgud Hobli.

The west of the taluk up to the borders of Coorg is jungly and hilly, being on the skirts of the Malnād. The southern portion, along the Cauvery, besides paddy cultivation, supports numerous cocoanut and areca-nut gardens. But the areca-nut is the coarse variety or *gēdu*, and it takes 50 trees to produce a maund of nuts. The gardens wind along sometimes in the southern valleys for 2 or 3 miles at a stretch. On the high water shed towards the centre there is much cultivation of tobacco which is converted into snuff. The taluk formed part of the Province of Balam until 1647, when it was conquered by the Rāja of Mysore. In 1694 it was retaken from Sivappa Nāik of Ikkēri into whose hands it had fallen and has ever since been united to Mysore.

The revenue settlement was introduced in 1883. The culturable area of the taluk was thus distributed :—

Dry, 63,849 ; wet, 8,180, garden, 2,638, Total acres 74,667.

The culturable area according to the revision settlement which was introduced with effect from 1923-24 is as follows :—

<i>Occupied area</i>			Acres	Total
Dry .. .. .	..	..	1,04,273	} 1,25,486
Wet .. .. .	..	..	17,747	
Garden .. .. .	..	..	3,466	
 <i>Un-occupied area</i>				
Dry .. .. .	..	..	5,317	} 5,514
Wet .. .. .	..	..	192	
Garden .. .. .	..	..	4	
<i>Kharab land</i> .. .. .	..	..	68,092	
<i>Inam</i> .. .. .	..	..	7,460	2,06,551

The total revenue demand for 1922-23 was Rs. 1,51,953. It is now Rs. 1,88,072.

The average rainfall at Arkalgud for 25 years (1896 to 1920) is as follows:—

					Inches
January .. .. .	..	..	..	..	0.17
February .. .. .	..	..	..	..	0.25
March .. .. .	..	..	..	..	0.26
April .. .. .	..	..	..	..	1.96
May .. .. .	..	..	..	..	3.99
June .. .. .	..	..	..	..	4.71
July .. .. .	..	..	..	..	7.93
August .. .. .	..	..	..	..	4.34
September .. .. .	..	..	..	..	3.20
October .. .. .	..	..	..	..	5.67
November .. .. .	..	..	..	..	3.44
December .. .. .	..	..	..	..	0.77
					36.69

A road from Hassan through Arkalgud and Rāmanāthpur to Periyapatna runs through the taluk from north to south. This is crossed at Arkalgud by the Narsipur-Manjarābād road through Kodlipet, running from west to east and branching at Mallipatna to the Bisale Ghat. It is also crossed at Rāmanāthpur by a road following the north bank of the river from Hampapur in Yedatore taluk to Fraserpet in Coorg and there is a road running from it east on the south bank of the river to Yedatore.

**Arkalgud Town.**—A town situated in 12° 46' N. lat., 76° 7' E. long., 17 miles south of Hassan, on the Hassan-Periyapatna and Kodlipet-Narsipur roads. Head-quarters of the Arkalgud taluk and a Municipality.

Arkalgud  
Town.

Population in 1921	Males	Females	Total
Hindus .. .. .	2,040	1,920	3,960
Muhammadans .. .. .	269	213	482
Total .. .. .	2,309	2,133	4,442



The place is said to have been originally called *Arkapuri*, city of the sun, owing to Gautama Rishi having there performed penance to that luminary. He also set up the image of Arkēsvara, the erection of whose temple is attributed to a Chōla king. The present town was founded about 1,568 by Krishnappa Nāyak, one of the Aigur chiefs, who changed the name to *Arkalgūdu*, abode of the sun. But old inscriptions give the name as *Arakalgūdu*. It was captured by Kanthīrava Narasa Rāj of Mysore in 1647, and subsequently by Sivappa Nāyak of Ikkēri. In 1694, it was again besieged by Chikka-Dēva-Rāja and finally annexed to Mysore.

Municipal Funds	1916-17	1917-18	1918-19	1919-20	1920-21
Income .. ..	3,846	4,200	4,952	4,214	5,196
Expenditure ..	2,568	3,894	5,701	5,084	5,008

Arsikere.

**Arsikere.**—A taluk in the north-east, till 1882 called Haranhalli. Area 479.43 square miles, and population 92,755. Head-quarters at Arsikere. Contains the following *hoblis*, villages and population:—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayamutta	
1. Arsikere ..	69	..	..	..	..	..	22,633
2. Gandasi ..	71	..	..	..	..	..	17,533
3. Javagal ..	65	..	..	..	..	..	15,052
4. Bānavar ..	101	..	..	..	..	..	22,301
5. Kanakatte	50	..	..	..	..	..	15,236
Total ..	356	..	351	3	1	1	92,755

Principal places with population.

Arsikere 4,102, Bānavar 2,624, Haranhalli 2,172; Kenkere 1,643, Javagal 1,564, Halkur 1,118, Gandasi 1,113.

The Bānavar and Javagal hoblis were added from the Bānavar taluk when it was abolished in 1882.

The surface of the taluk is very undulating, rising here and there into rocky hills covered with scrub jungle; and these are mostly noticeable on the western border where they form a pretty continuous chain. In the north are the Hirekal-gudda hills, on which is a temple of Tirupati, called Mālekal Tirupati. The drainage of the taluk is northwards to the Vēdāvati. But there are few streams or tanks of any size. There are several Amrut-Mahalkāvals in the south, which has led to the breeding of a good stamp of cattle, in some demand in the Malnād.

The prevailing soil is of a sandy grey colour and often very stony, improving in quality in the hollows, but so poor on the high-lying lands as to be in many places unculturable. The wet lands vary from fair to good quality. Ragi is grown everywhere, but in the west and south, there is an extensive cultivation of chillies for supply to the Malnād. The cocoanuts of this taluk, allowed to remain on the tree till they drop, are much prized and largely exported in a dry state, *kobri*, to Tiptur, for the Bangalore and Bellary markets. They are grown in the northern parts without irrigation in low-lying situations. The chief exports of the taluk are chillies, oil-seeds and ragi from the south and cocoanuts from the north.

There are numerous memorials throughout the taluk of the Hoysala kings, consisting of deserted temples and large stones covered with inscriptions. This country formed part of the territory bestowed by the Vijayanagar kings on Jagadēva Rāyal (of Channapatna, Bangalore District), on the overthrow of whose power it was seized by Timmappa Nāyak of Tarikere, in whose family it remained till overrun together with the neighbouring districts of Sivappa Nāyak of Ikkēri or Bednur in the 17th century. In 1690 it was incorporated in the Mysore territory by treaty with that State.

The revision revenue settlement was introduced from 1918-19. The area of the taluk of that time was distributed as follows :—

			Acres	Total
<i>Culturable</i>				
Dry ..	..	..	57,014	} 71,067
Wet ..	..	..	2,532	
Garden ..	..	..	11,521	
<i>Un-culturable</i>				
Dry ..	..	..	17,114	} 17,305
Wet ..	..	..	118	
Garden ..	..	..	73	
<i>Kharab land</i>	..	..	94,199	94,199
<i>Inam</i>	..	..	3,457	3,457
				1,86,028

The average rainfall at Arsikere for 28 years (1893-1920) was 26.90.

The railway from Bangalore to Poona runs through the taluk from east to west, with stations at Arsikere and Bānavar, and the railway from Mysore passes through this taluk with stations at Haranhalli and Bageshpur. Alongside of the former is the Bangalore-Shimoga trunk road. From Arsikere there are roads south to Hassan, south-east to Channarāyapatna and north to the Huliyar road. From Bānavar there is a road south-west to Halebīd and Belur, and north-east to Huliyar. There is also a short cross road from Haranhalli eastwards to the trunk road.

Arsikere or  
Arasiyakere.

**Arsikere or Arasiyakere.**—A town situated in 13° 19' N. lat., and 76° 19' E. long., 25 miles north by east of Hassan at the junction of the Mysore-Arsikere and Madras Southern Mahratta railways. Head-quarters of the Arsikere taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus .. .. .	2,045	1,446	3,491
Muhammadans .. .. .	575	306	881
Jains .. .. .	44	16	60
Christians .. .. .	162	120	282
Total .. .. .	2,826	1,888	4,714

The town derives its name from a large tank, *Arasiya kere* or princess's tank, which was constructed under the Hoysalas in the 11th century. The fine ruined temples to the north, one of which is a special model of the Chālukyan style (see below), and inscriptions show that it was a large place and of considerable importance. Under the Vijayanagar kings it passed into the possession of Jagadēva Rāya of Channapatna (Bangalore District), afterwards into that of Timmappa Nāyak of Tarikere (Kadur District) and then into that of Sivappa Nāyak of Ikkēri (Shimoga District) from whom it was acquired by Mysore by treaty in 1690. At a later period it was part of the Haranhalli taluk which was one of those made over to the Mahrattas as security for the payment of tribute and suffered the general destruction at their hands which reduced it to an insignificant village. In this condition it remained with an evil reputation as the haunt of robbers who infested the high road. Since the advent of the railway in 1899 and the location here of the taluk head-quarters, it has developed into a rising and busy centre. It is now the junction of the M. & S.M. and M.S. Railways.

The Isvara temple at this place, which faces east, is a remarkable building in the Hoysala style of architecture. It consists of a *garbhagriha*, an open *sukhanasi*, an open *navaranga*, a small rectangular inner porch, a square outer porch and a circular *mukha-mantapa* which may have once enshrined a Nandi. The *garbhagriha* doorway is beautifully carved; each architrave has 5 fascias, the innermost carved with geometrical patterns, the next with scroll work, the next in the form of ornamental pilasters, the next carved with lions standing one over another and the last with scroll work again. The projecting panel below the door-lintel has Gajalakshmi and the pediment, standing over a fine cornice, has in the centre a standing figure of Siva flanked by rearing lions as well as standing figures of Ganapati and Brahma on the right and of Subrahmanya and Vishnu on the left. The ceilings of the *garbhagriha*, *sukhanasi* and the square porch are about 2 feet deep and flat with 9 projecting circular panels containing Tāndavēsvara in the centre and attendant musicians around. The *navaranga* has 8 elegantly carved

niches with *dvārapālakas* at the sides ; two of them are at the sides of the *sukhanasi* entrance and the rest opposite to one another on the north and south. All the beams of the temple are adorned with bead and scroll work. The *navaranga* pillars are well executed with bead work and sculptured on all the four faces at the bottom with figures of Vishnu, Bhairava, Durga and so forth. The ceilings, except the one in the centre which is about 5 feet deep, are about  $3\frac{1}{2}$  feet deep and have lotus buds. Each of the four beams below the central ceiling, which has likewise a lotus bud, is carved with twelve standing figures on the inner face. The ceiling of the inner porch, about 1 foot deep, is carved with a lotus. All the ceilings show elegant workmanship. The square porch has two entrances on the north and south. The *mukha-mantapa*, unique in design and execution, is a grand circular structure supported by 21 pillars, of which 8, adorned with bead work, are in the middle, and the remaining 13, which are rather plain, stand on the veranda all round. Below each plain pillar the veranda has 2 standing elephants facing different directions, the number of such elephants being 26 in all. The *mantapa* has a beautiful dome-like ceiling with five rows of carvings ; the bottom row has figures all round the beams ; the next row has 8 small niches, mostly empty, with intervening lions ; and the remaining three rows consist of lotus buds or knobs of gradually decreasing size. The centre is adorned with a big lotus bud. The outer walls of the temple have only a row of large images, numbering in all 120, of which 58 are male and the rest female. Of the male figures, nearly 30 represent Vishnu and 19 Garuda standing with folded hands near Vishnu figures. There are also a few figures of Siva. It is worthy of note that 22 of the Vishnu figures bear labels giving their names. Among female figures, 7 represent the seven mothers, Saptamātrikah, and a large number the consorts of Vishnu figures, the rest being attendants, etc. The outer walls of the *navaranga* have a niche on the north and south. The number of figures from the entrance to the niche on either side is 15, those beyond being 90. The images are mostly on pilasters between miniature turrets. The pilasters stand on well carved plinths and have seated Yakshas on three sides at the top and swans and turrets on the capitals. There are also some turreted pilasters here and there. The *garbhagriha*

is surmounted by a carved stone tower. The embankment in front of it has Tāndavēsvara on the front face and a modern Nandi in mortar in place of the usual Hoysala crest. Outside the *mukha-mantapa* runs all round above a moulded plinth, a railed parapet carved with two friezes and a rail. The first frieze has seated Yakshas in niches and the second miniature turrets with intervening figures. The rail which is mostly gone is divided into panels by double columns containing figures or flowers with lions at the corners. From *E.C.V, Arsikere* 70, we may perhaps infer that the god was known as Kattamēsvara and that the period of the temple was about 1,220.

To the left of the temple stands a double temple with an intervening niche as at Halebid, though of small proportions and devoid of high ornamentation. It seems to be known as Halavukallu-dēvasthāna. Both the shrines have a *garbhagriha* with a *linga* and an open *sukhanasi* with a common hall in front supported by 24 pillars of a red colour and adorned with 21 ceilings, about 1 foot deep, of lotuses and a veranda all round. The jambs of the doorway of the south shrine have at the bottom figures of Manmatha, *dvārapālakas* and female chauri-bearers canopied by a snake-hood, those of the north shrine, however, having male figures in place of chauri-bearers. Both have flights of steps leading to them flanked by elephants. The hall is in a dilapidated condition. There is lying in it a mutilated figure, about 5 feet high, of a standing Ganapati. From *Arsikere* 84 we may infer that one of the *lingas* was known as Ballēsvara and that the double temple was in existence in about 1,220. The compound is strewn over with mutilated figures of Durga, Ganapati, Mahishāsūramardini, etc., along with the architectural members of the same temple which are no longer in existence.

The Sahasrakūta-Jinālaya, recently restored by a private individual, is also a Hoysala building founded in 1220, by Vasudhaikabāndhava Rēcharasa, a minister of the Hoysala king Ballāla II. The ceilings are deep and well executed. The object of worship is a mountain containing 1,000 Jina figures. The outer walls have no figure sculpture. The front of the *basti* is unfortunately disfigured by a low tiled roof.

Municipal Funds				1919-20	1920-21
Income	..	..	..	19,843	21,853
Expenditure	..	..	..	9,636	33,122

Attavara.

**Attavara.**—A village in the Arkalgud Taluk.

The village is very small and there is no other temple except that of a village deity called *Kollāpuradamma* outside the village. Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the Archak's house, within the village, for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Chennakēsava.

Bānavar.

**Banavar.**—A town in Arsikere taluk, 2 miles north-west of the railway station of the same name on the Bangalore-Shimoga road. Head-quarters of the Bānavar hobli, and a Municipality. Population 2,663, all Hindus.

Till 1882 it was the head-quarters of a taluk named after itself and included in the Kadur District. In 1886, on the formation of the Arsikere taluk, Banavar was absorbed in it and transferred to the Hassan District.

It is said to derive its name from *bāna* (arrow) and *hōra* (carry), Rāma having there "carried the arrows" which Lakshmana had dropped from fatigue. It seems in about the middle of the 11th century to have been the chief town of a territory ruled by Harihara Sōmēsvara Rāya, who was also the founder of Harnahalli. It was then included in the Hoysala kingdom. After the fall of Vijayanagar, it was one of the places seized by the Ikkēri chiefs, but was eventually captured by Chikka-Dēva-Rāja in 1690 and annexed to Mysore, during his wars with the Mahrattas. Haidar Ali removed the people to form a new city at Nāgapuri on the Hirekal hills, but the place proving unhealthy they shortly returned to their original abodes.

Venkataramana, Bānēsvara, Kēsava and other temples here deserve notice. The remains of the fort wall lead us to suppose that the fort was a lofty substantial structure nearly 20 feet high. There is also an old high compound wall which, it is said, once enclosed the residence of the ruler of the place. In the compound of the Kēsava temple are lying about several

broken images and a well-dressed but uninscribed stone of the Hoysala period. It is stated that these were dug up in the temple compound along with the image of Venugōpāla, which is placed under a peepul tree. It is probable that excavations carried out here might bring to light among other things the remains of an ancient temple. In several houses have been found pillars and other members of old temples put to various uses. There are several indications of the antiquity of the place. In the inscriptions (12th century) the village is called Bānavar. From this, coupled with the name of the god of the place, Bānēsvara, it may perhaps be presumed that the village had something to do with the Bāna kings, though the names are, as mentioned above, otherwise accounted for by tradition.

**Bastihalli.**—A village in the Grāma *hōbli*, Hassan taluk. Bastihalli. Population 253.

The Pārsvanātha-basti at this place is a Hoysala structure with a grand central hall and a *mukha-mantapa* or front hall. The former is supported by 14 black stone pillars of exquisite workmanship, decorated with delicate bead work, the capitals too being sculptured. The pillars are of two different sizes, the central four and the two at the sides of the *sukhanasi* entrance being bigger than the others. Two each of the smaller ones stand between the central four on all the four sides. The front hall is supported by 32 pillars, all of the same design but of three different sizes, the central 4 being the biggest with intervening 8 smaller pillars as in the central hall and surrounded by 20 still smaller ones standing around the plinth. It has two elephants at the sides of the entrance. A broken lintel has been supported by a new pier. The roof of this hall, which is said to leak, has to be made water-tight. The small Ādinātha-basti to the right, which may be older than the others, looks like a Dravidian structure. The *navaranga* of the Sāntinātha-basti, which is Hoysala in style, is likewise supported by 12<sup>1</sup> black stone pillars of two different sizes as in the Pārsvanātha-basti, but the pillars are plain. There is a Brahma pillar in front, the front face of which has a caparisoned horse galloping to the east, the emblem of Brahma according to Jaina iconography. There is also a fine pond to the north-east now in ruins.



Belur.

**Belur.**—A taluk in the north-west. Area 338 square miles. Head-quarters at Belur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified			Population
			Government	Sarvamanya	Jodi	
Arehalli .. ..	88	42	75	1	12	12,938
Belur .. ..	94	56	76	4	14	21,224
Bikkod .. ..	90	69	78	1	11	10,932
Halebīd .. ..	59	49	55	1	3	15,472
Madihalli .. ..	62	18	55	..	7	10,932
Total .. ..	393	234	339	7	47	71,498

Principal places with population.

Belur 2,857; Halebīd 1,297; Arehalli 1,297; Rajansiriyur 1,266.

The western portion of the taluk belongs to the Malnād and for a short distance is bounded by the Hēmāvati which separates it from Manjarābād. The Yagachi flows through the centre portion in a south-easterly direction, and its tributary the Berinji-halla joins it in the north. The country in the west is hilly and covered with jungle, the valleys which are often deep being cultivated with rice, and the hills, where the trees are of sufficient size, with coffee. In the east, the stony and rocky hills are either bare or partially covered with scrub jungle, the valleys are of greater breadth, cultivated with rice, sugar-cane and dry crops. The intermediate portion of the taluk, in the vicinity of Belur and along the valley of the Yagachi river, partakes the nature of both east and west, but is generally more level and distinguished by extensive gravelly plains, covered with either short grass

or dwarf date. The rice lands here lie in much larger stretches.

The Yagachi and the smaller streams falling into it supply several small channels. The Bomdihalli channel from the main stream runs for  $4\frac{1}{2}$  miles on the right bank, ending near Belur. The Kittur channel, drawn from minor stream in the north-west, has a length altogether of 15 miles to the west. The Maddigatta channel, 8 miles long, is taken off from another small stream in the south. There is an old ruined dam at Ranagatta, apparently designed to carry water from the river to the Halebīd tank, by a large channel, called Sangidevar kalve, the embankment of which is 15 to 20 feet high in some places.

The soils both wet and dry are poor in the west, gradually improving towards the east until, in the neighbourhood, dark soils of the best description are found, producing good crops of sugar-cane in the wet and often two crops in the year in dry soils. Exceptions, however, occur, as in the stretch of black soil near Belur, and the poor high lying dry soils near Halebīd itself. A peculiar feature in the landscape in the south-west is the steep demarcation between high-lying and low-lying ground. Instead of the former gradually merging into the latter, it terminates abruptly, presenting an almost perpendicular scarp, varying in height from 50 to 100 feet. As the soil is very friable, landslips are not uncommon, especially in the rains. In addition to the usual wet and dry crops in the eastern hoblis, tobacco is largely grown, of fair quality. In the Malnād, to the west, are several coffee plantations which occupy the isolated patches of forest called *uduve*. Of 13,000 acres under coffee, 1,550 are held by Europeans. Brass pots are made by the Jains at Tagare and other places. In the neighbourhood of Halebīd is found the potstone which has been used in the elaborate carvings of the temples. The principal mart for this taluk and surrounding country is Bikkod, the transactions of which are valued at Rs. 4,000 a week or 2 lakhs a year.

The taluk was in the heart of the Hoysala kingdom, the capital, Dōrasamudra, being situated at Halebīd. Subsequent to the destruction of that city in the beginning of the 14th century, Belur was included in the province of Balam which the Vijayanagar kings conferred, first upon Vina Rāmappa, and then upon the Aigur chiefs. From these it was taken by Sivappa Nāyaka of Ikkēri, who bestowed it on the fugitive king of Vijayanagar, but in 1690 it was taken by Mysore. Inscriptions, however, give a somewhat different account. A number of them included in *E. C. XI*, Chitaldrug District, refer to the founders of the Belur family. In Achyuta Rāya's time, Hadapa Baipēndra, son of Timmappa Nāyaka, was apparently the chief (*Holalkere* 132, dated in 1533). Baiyapa's son, Krishnappa Nāyaka, was the chief in Sadāsiva's reign. He was apparently the chief of Begur *sime* at the same time. His agent's son rebuilt the outer *pēte* of Begur in 1504 and named it Krishnāpura, after his patron. (*Holalkere* 112). Krishnappa Nāyaka's son Venkatādri Nāyaka made a grant to it in 1559. (*Holalkere* 21).

The name Balam was applied to a tract of country round about Belur. According to Major Montgomery, it was "so called, from a village of that name (now Manjarābād). The word is said to be derived from the Kannaḍa *Bala* or strong, and to have been given in commemoration of the great bodily strength and activity of the villagers." There is no support for this name or its derivation in any of the numerous inscriptions found in the District. On the contrary, as Mr. Rice points out (*E. C. V, Hassan District*, Introd. XXXIII), it is called the Belur kingdom (*Belur* 128 and *Manjarābād* 35). Sūryānka, in his *Kavi Kantha-hāra*, a metrical vocabulary of rare Kannada words, gives the name *Kingdom of Vēlānagari*, (*i.e.*, Belur) and states that it is situated in the Hoysala country, which he describes as a hand-mirror (reflection) of Kashmir. Seeing that Sūryānka was a minister of Venkatādri Nāyaka, this seems conclusive on the point. Mr. Rice has worked out a genealogy of the chiefs of this kingdom (*in E. C. V, Hassan District*, Introd. XXXIII). Erra Krishnappa Nāyaka is represented in most of the inscriptions as the head of the family, who was enfeoffed by Krishna-Rāya of Vijayanagar. He bore the sobriquet of *Hadapada* (bearer of the king's betel bag). His father was

Timmappa-Nāyaka, who was a dependent of Achyuta-Rāya. (*Holalkere* 132). Krishnappa-Nāyaka seems at first to have received a grant of Begur in Hosdurga taluk (*Holalkere* 112) but early in the 16th century he was invested with the Government of the Belur country. He made a grant to God Channigārāya at Begur (more properly Bāgur or Bhāgyāpura), granted a village for the feeding house (*satra*) of the God Harihara, and abolished the sheep tax in the Bliched (now Bilchod) country in 1554. The *pettah* of Begur was rebuilt in 1554 and renamed after him Krishnāpura. He was followed in succession by Venkatādri Erra Krishnappa II, Venkatādri II, Krishnappa III and Venkatādri III. The last of these is called the destroyer of the Turaka or Muhammadan army. (*Belur* 128 of 1638). He was succeeded by Lakshmappa I, who built a lofty building at Kāsi, and caused to be performed the Vājapēya and other sacrifices. Next came in order Krishnappa III, Venkatādri III, Krishnappa IV, Venkatādri IV, Krishnappa V, Krishnappa VI and Venkatādri V, with whom the family ceased to exist as a ruling line. Venkatādri IV had the tower of the Kēsava temple built in 1736 and mounted a *Kalasa* on it: (*Belūr* 64). The principal titles of these chiefs were: lord of Mani-nāga-pura, (which has not yet been identified), Sindhu-Gōvinda, Dhavalānka-Bhīma. The later history of the family from the time that Belur was overrun by the Bednur forces in 1645 to the execution of Venkatādri V, the last of the line, in 1801, will be found narrated in the history of the District.

The revenue settlement was introduced in 1877. The old rates of assessment seem to have been based partly on the Vijayanagar *varāha shist* and partly on Sivappa-Nāyak's *rekha shist*. It appears that no assessment was formerly demanded on account of dry land except in a few villages to the south where the *hakkal* or dry land was included in the assessment of wet lands. The area of the taluk in 1877 was thus distributed:—

	Acres.
Culturable (dry, 79,311 ; wet, 28,853 ; garden, 1,439) ..	109,603
Unculturable (including grazing lands, roads, etc.) ..	54,079
Inam (27,158) ; 9 Amrut Mahal Kāvāls, (16,530) ..	43,688
Total ..	207,370

The area, according to the revision settlement which was introduced with effect from 1916-17, was as follows:—

	Area	Acres	Total
<i>Occupied.</i> —			
Dry	.. ..	47,718	72,985
Wet	.. ..	23,660	
Garden	.. ..	1,607	
<i>Unoccupied.</i> —			
Dry	.. ..	11,727	13,993
Wet	.. ..	2,227	
Garden	.. ..	44	
<i>Kharab land</i>	.. ..	..	88,131
<i>Inam</i>	.. ..	..	5,685
Total	.. ..	..	1,80,799

The unoccupied area in 1919-20 was 10,986 acres, of which 8,989 acres were dry land. The total revenue demand for the year 1919-20 was Rs. 2,21,764-4-1.

The average rainfall at Belur for 17 years (1903-1920) was as follows:—

	Inches.
January .. ..	0·23
February .. ..	0·40
March .. ..	0·23
April .. ..	1·70
May .. ..	4·38
June .. ..	5·91
July .. ..	9·00
August .. ..	3·67
September .. ..	3·80
October .. ..	5·91
November .. ..	3·51
December .. ..	5·22
Year .. ..	38·96

Belur.

**Belur.**—A town situated in 13° 10' N. lat., 75° 55' E. long., on the right bank of the Yagachi, 28 miles south-west of

the railway at Bānavar, and 24 miles north-west of Hassan, on the Hassan-Chikmagalur road. Head-quarters of the Belur taluk and a Municipality.

Population in 1921	Males	Females	Total
Hindus .. .. .	1,123	1,165	2,288
Muhammadans .. .. .	260	257	517
Jains .. .. .	32	8	40
Christians .. .. .	7	7	14
Total .. .. .	1,422	1,437	2,859

Belur, in the *Purānas* and ancient inscriptions, bears the name of Vēlāpura and Vēlūr, and is styled the Dakshina Vāranāsi or southern Benares. Belūr is called *Beluhur* in *Chikmagalur* 160 (*E. C. VI*, Kadur District) assigned to 1103 A.D. Here it was, according to this inscription, that the Hoysala king Ballāla I married the three beautiful and accomplished daughters of Mariyane Dandanāyaka in one pavilion and as "wages for their wet nursing," granted the lordship of Sindagere to their father. The same account is given in Nagamangala 32. (*E. C. IV.*, Mysore District). The sanctity of the town is due to the celebrated temple of Chenna-Kēsava, erected and endowed by the Hoysala king Vishnuvardhana, on the occasion of his exchanging the Jain faith for that of Vishnu, in the beginning of the 12th century. The carving with which the temple is decorated rivals in fertility of design and perfection of finish that of the Halebīd temple, and is attributed by tradition to the same master-hand, that of the famous Jakanāchāri. (See detailed description *below*). The incident related under Kaidāla (Tumkur District) would indicate that it was nearly his last undertaking. A description of the temple is given below. The annual festival, held for five days in April, is attended by about 5,000 people. The image of Chenna-Kēsava is said to have been brought from the Baba-Budan hills, but by some mistake that of the goddess being left

behind, and her wounded pride forbidding the removal afterwards, the god is under the necessity of making a trip occasionally to the Baba-Budan hills to see her. On these occasions he is said to make use of a large pair of slippers kept for the purpose in the temple. When they are worn out, it devolves upon the chucklers of Channagiri and Basavapatna (Shimoga District), to whom the fact is revealed in a dream, to provide new ones ; in order to present which they are allowed to enter the courtyard of the temple.

A few details about the Belur temple may not prove uninteresting in view of its importance from a sculptural point of view. It stands on a raised terrace in the middle of a spacious courtyard, surrounded by temples and *mantapas*, several of which are later additions, and adorned with a Dravidian *gōpura* at the outer entrance. To its south-west stand the Kappe-Chennigarāya temple and the temple of the goddess Sōmanāyaki ; to its west, the Viranārāyana temple ; and to its north-west the temple of the goddess Āndāl. Kappe-Chennigarāya is so named because according to tradition there was found in a cavity near the navel of the image a *kappe* or frog. Chennigarāya is only another name for Chennakēsava. An inscription newly discovered on the pedestal of this image gives the important information that it was set up by Sāntale, the senior queen of the Hoysala king Vishnuvardhana. The god in the principal temple, though now called Kēsava or Chennakēsava, is styled Vijayanārāyana in *Belur* 58 of 1117, which records its consecration. This is corroborated by an inscription newly found on the pedestal of the image itself, which gives Vijayanārāyana as the name of the god and says that it was set up by Vishnuvardhana. Besides these two gods, a third, Lakshminārāyana, is named in *Belur* 58, which registers grants for all the three. It is probable that the third god is identical with the image in the temple to the west which is now known as the Viranārāyana temple. We thus see that the above three temples belong to about the same period. The *garbhagriha* of the Sōmanāyaki temple with a tower over it is also popularly assigned to the same period. The tower of the principal temple, which is no longer in existence, was, it is said, exactly like that of the Sōmanāyaki temple, only much larger in size. According to expert

opinion, however, this tower is not in keeping with the style of architecture. The Balimantapa in front of the principal temple (which we may hence call 'the Kēsava temple' by its popular name to avoid confusion, is known as Nāganāyaka's *mantapa* owing to a Pālegār of that name having built it. The *Suvarnamantapa* or *kalyānamantapa* with a figure of Sugrīva in it is said to have been built by Kanthīrava-Narasa-Rāja-Wodeyar of Mysore and the front portion of the Sōmanāyaki temple by a member of the Dalavāyi family. Opposite to the Kappe-Chennigarāya temple at some distance was discovered a stone containing a male and a female figure standing side by side with folded hands under an ornamental *prabhāvali* or canopy. The rich dress and the ornaments with which they are decorated evidently indicate high rank. The male figure wears a cone-shaped cap, partly covering the ears, and a robe extending down to the feet with a cloth thrown over it. It also wears large ear-rings with four (!) diamonds in each. The female figure is richly ornamented. Unfortunately the faces are injured though the other parts are intact. Mr. Narasimhachār suggests that the figures represent Vishnuvardhana and his queen Sāntale, who set up respectively the gods Vijayanārāyana and Kappe-Chennigarāya. If so, they afford us an insight into the mode of regal dress and decoration in the early part of the 12th century. The other temples in the enclosure are the Nārasimha temple, the temple of the Ālvāra (or Srīvaishnava saints) and shrines of Rāmānujāchārya, Vēdāntadēsika and Manavālamāmuni.

The Kēsava temple has three doorways, on the east, south and north, the latter two being respectively known as the "Friday entrance" (*Sukravāra-bāgūlu*) and "the Heavenly entrance" (*Svargada-bāgūlu*). The door-frames are apparently of a subsequent period as evidenced by the mutilation of the side pillars or their concealment by the figures on the jambs. This supposition is borne out by *Belur* 72 which tells us that the door-frames, door-lintels and perforated screens were caused to be made by Ballāla II, the grandson of Vishnuvardhana. On the jambs of the east doorway are sculptured Manmatha and Rati, rare figures in temples of this style; on those of the south, Hanumān and Garuda; and on those of the north, female chauri-bearers. The lintels have a projecting panel with the



figure of Garuda, above which, flanked by *makaras*, we have on the east Narasimha killing Hiranyakasipu, on the south Varāha killing Hiranyāksha, and on the north Kēsava. The north and south lintels are carved on the back also. At all the doorways there are, as in the Hoysalēsvara temple at Halebid, two tower-like niches with two more opposite to them at some distance on a lower level, the upper ones containing as a rule figures of Vishnu and the lower ones those of Virabhadra, Bhairava, Mahishāsoramardini and so forth. There are also at the sides of each doorway figures of Śāla stabbing the tiger. Beginning at the sides of the east doorway and extending beyond the north and south doorways up to the outer wall of the *sukhanasi*, runs a *jagati* or parapet containing these rows of sculptures: (1) elephants; (2) cornice with bead work surmounted by *simhalalātas* or lion's heads at intervals; (3) scroll work with figures in every convolution; (4) another cornice with bead work; (5) small figures, mostly female, in projecting ornamental niches with intervening figures of Yakshas, seated inward; (6) delicately carved figures, mostly female between pilasters; (7) eaves with bead work with a thick creeper running along the edge of the upper slope having at intervals beautifully carved small figures and miniature turrets; and (8) a rail containing figures, sometimes indecent, in panels between double columns surmounted by an ornamental band. Above this come perforated screens surmounted by the eaves. They are 20 in number, 10 to the right and 10 to the left of the east doorway, running along the walls up to the left and right sides of the south and north doorways. Ten of them are sculptured, the two at the sides of the east doorway representing the *Durbār* of a Hoysala king, probably Ballāla II, and the others various *Purānic* scenes. The pillars at the sides of every screen have on their capitals figures standing out supporting the eaves. These *madanakai* figures, as they are called in Kannada, which are mostly female, are wonderful works of art. Once there were forty of them round the temple; it is fortunate that only two are now missing. Two of them represent Durga. Three are huntresses, one bearing a bow and the others shooting birds with arrows. The pose of the latter is imposing though perfectly natural. Most of the other figures are either dancing or playing on musical instruments or dressing or decorating themselves. Several

of them are represented as wearing breeches. The majority of the *madanakai* figures also occur in the 6th row in miniature.

Attached to the outer walls of the *garbhagriha* on the three sides are three elegantly executed carlike niches in two storeys, with Vishnu figures inside. Each storey is adorned with a parapet. On the niches are sculptured from the bottom upwards these friezes—(1) elephants, (2) lions, (3) horsemen, (4) scroll work with figures in every convolution, and (5) a rail with figures, mostly female, between double columns. There are figures on the outer walls of the niches in both the storeys. Opposite to these niches there are on a lower level three tower-like niches resembling those at the doorways and containing figures of Durga, etc. Beyond the *jagati* or railed parapet around the temple we have on the walls 80 large images, of which only 19 are female. The images are not in a continuous row as in other temples of this kind. The figures representing gods and goddesses may be analysed thus: Vishnu 32, as Lakshminārāyana 2, as Vāmana 1, as Narasimha 2, as Varāha 2, as Ranganātha 1, and as Balarāma 1; Siva and Pārvati, standing, 1; Siva as destroyer of Andhakāsura and Gajāsura 3; Hariharā 2; Sūrya 4; Pārvati including Durga and Mahishāsūramardini 5; Bhairava 2; Manmatha and Rati 1; also one each of Ganēsa, Brahma, Sarasvatī and Garuda. There are also figures of Rāvana, Daksha, Arjuna, Bali and Sukrāchārya. Two of the large figures on the walls, Narasimha in the south-west and Ranganātha in the north-east, are enshrined in ugly structures which disfigure the temple. There are also figures of gods and goddesses in the 3rd, 5th and 6th rows. A few interesting sculptures in the temple may also be noticed here. The last *madanakai* figure to the left of the north doorway, which represents a huntress, is flanked by two small figures, of which the one to the left is represented as carrying a bamboo lath to the ends of which are tied a deer and a crane shot in the chase; while the other gets a thorn removed from the leg by a seated figure which uses a needle for the purpose. The second figure to the right of the east doorway holds in its hand betel leaves which are true to nature, while the small figure at its left side spritzes scented water with a syringe. In the creeper-like canopy of the figure to the left of the north doorway is sculptured on a fruit, a fly, perfect in every detail, on which a lizard is preparing

to pounce. In the rail or eighth row, to the right of the north doorway, are seen the king and queen seated witnessing a wrestling match; also 6 *pandārams* or Saiva devotees with their heads covered; to the left of the same doorway a man with a long coat, hood and *kammarband* in the act of cutting off his own head before a seated goddess (perhaps Durga) who stops him; and to the right of the north-east ugly structure a chain of destruction—the double-headed eagle or *gandabhērunda* attacking a *sarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing a snake which is in the act of swallowing a rat—with the figure of a sage wondering at the sight. In the 6th row, to the left of the north doorway, is observed a female figure stripping itself on finding a lizard in the cloth. The lizard is shown to the left. Similarly, one of the *madanakai* figures is represented as stripping itself on finding a scorpion in the cloth, the scorpion being shown on the base. But people attribute some mysterious power to the figure in this row and believe that pouring oil over it wards off the evil effects of a lizard falling on the body. About 68 figures in this row are missing. In the 5th row, to the left of the south doorway, is seen a female figure drawing a picture on a board; also a figure of Mōhini with the usual Dakshināmūrti wearing a check long coat and *kammarband*. In the third row are seen two figures carrying a bamboo lath on the shoulders with dead game tied at the ends, figures shooting with guns and a figure of Jina.

The work inside the Kēsava temple is finer in some respects than that outside. There is a raised veranda on both sides of the three entrances. The central pillars of the *navaranga* are similar to those of the Pārsvanātha temple at Halebid but not so beautiful. The large ceiling panel in the centre is marked by a richness of ornamentation and elaboration of details rarely found in other temples. There are four exquisitely carved *madanakai* figures standing on the capitals of the four central pillars, one dressing the hair, one with a parrot on the hand and the remaining two dancing. The bracelet on the hand of the figure with the parrot can be moved as also the head ornament of the one on the south-west pillar, thus testifying to the marvellous skill of the sculptor. Inscriptions were discovered on the pedestals of three of these figures. The ceiling panels in front of the entrances are flat and oblong in size with the figures of

the *ashtadikpālakas* sculptured in three separate panels instead of in one. Two other pillars in the *navaranga* deserve notice, the well-known Narasimha pillar and the one in front of the south *dvārapālaka*. The latter has eight vertical bands with fine scroll work in the convolutions of which are seen delicately executed figures representing the Hindu trinity, the 10 *avatārs* of Vishnu, the *ashtadikpālakas* and so forth. There are also lions represented with the faces of other animals. On a beam in front of the *sukhanasi* or vestibule are shown the 24 *mūrtis* or forms of Vishnu. The lintel of the *sukhanasi* doorway, with the figure of Lakshminārāyana in the centre, shows excellent filigree work. The Kēsava image is a marvel of the sculptor's art. The ceiling panels over the verandas show better work than those at the entrances. The west veranda at the south entrance has a frieze representing scenes from the *Rāmāyana*. On the west wall at the same entrance 8 new inscriptions were discovered.

A few words may be said here about some of the other temples in the enclosure. The Kappe-Chennigarāya temple has two cells with entrances opposite to each. The chief cells with the figure of Kappe-Chennigarāya faces east, while the other with that of Vēnugōpāla faces north. The lintel over the *sukhanasi* doorway of the chief cell has the figure of Lakshminārāyana flanked by *makaras*. Here Varuna is represented as seated under a canopy leaning against the *makara* and not riding it as usual. On the lintel of the other cell we have the figure of Narasimha killing Hiranyakasipu, flanked on either side by a *makara*, a Vishnu figure and an elephant. The niches at the sides of the chief cell have figures of Lakshminārāyana, while those at the sides of the other cell contain the figures of Sarasvati and Ganēsa. Opposite to the Sarasvati niche there is also another with the figure of Mahishāsūramardini. As in the Kēsava temple there are verandas at the entrances. Three *madanakai* figures are seen on the pillars of the *navaranga*. Outside, the temple is plain without any sculptures. The Vīranārāyana temple is a small neat building with a row of large figures on the outer walls. The number of the figures is 59, of which 23 are male and the rest female. The deities represented are Vishnu, Siva, Brahma, Sarasvati, Pārvati and Bhairava. The sculpture on the north wall representing Bhīma's fight with Bhāgadatta

and his elephant is very well executed. The Āndāl temple has likewise figures on the outer walls. The basement and the top have also here and there rows of elephants, scroll work and *Purānic* scenes. The structure has the appearance of having been built with the materials belonging to some other temple. The figures on the outer walls are 31, 19 female and the rest male. Besides the usual deities, Lakshmi and Mōhini are also represented here. On the basement of the temple of the Ālvārs, both inside and outside, runs a frieze representing scenes from the *Rāmāyana*.

A large number of new inscriptions have been recently discovered in the Kēsava temple and outside. The Nanjundēsvara, Sankarēsvara, Pātālēsvara and Amirtēsvara temples deserve a passing notice. In the shrine opposite to the entrance in the Nanjundēsvara temple there is a figure of Subrahmanya seated on the peacock with five faces in front and one behind. Usually the faces are represented thus : 3 in front, 2 at the sides and 1 on the back. The Pātālēsvara temple is so called because it is situated below the level of the ground. Virasaiva tradition has it that on the death of Rāghavānka, a great Virasaiva teacher and poet of the 12th century, his body which was claimed by both the Brāhmins and Virasaivas was transformed into the *linga* which is now worshipped in the temple.

The Kēsava temple has two *mahādvēras* or outer gates on the east, of which the one to the north is surmounted by a lofty *gōpura* or tower. The other gate is known as Āne-bāgilu or the Elephant's Gate. The perforated screens, of which there are 20 in number, form a charming feature of this beautiful temple. Of these, the sculptured ones, 10 in number, deserve some notice. Five of them are to the right of the east *navarānga* entrance and five to the left.

*1st screen to the right.*—The sculptures on this are said to represent the *Durbār* of king Vishnuvardhana, who built the temple in A.D. 1117. The top panel has the god Kēsava in the centre flanked by chauri-bearers as well as Hanumān and Garuda. The middle panel shows the king seated in the centre with his queen to the left. He holds a sword in the right hand and a flower in the left. Behind the queen stands a female attendant. To the right of the king, a little to the front, are two seated *gurus*, one of them with his hand in the teaching pose,

with two disciples at the back. There are also several officers, attendants, etc., in the group. Some of the figures, including the royal couple, have large ear-lobes with ornaments. The bottom panel has roaring lions with riders as also seated lions.

*3rd screen.*—We have on this the representation of the story of Bali, the demon king, making a gift to Vāmana. The top panel shows Lakshminārāyana flanked by Hanumān and Garuda. In the middle panel we see Trivikrama in the centre with his uplifted foot which is washed by Brahma. To his right stands Bali with folded hands, and to his left two figures of Garuda, one with folded hands and the other dragging Sukrāchārya, the minister and preceptor of Bali. The lower panel represents Bali's *Durbār* his making the gift, etc.

*8th screen.*—In the top panel we have Lakshminārāyana, with attendants as in the 1st screen. The middle panel shows Krishna as Kāliyāmardana (the punisher of the serpent Kāliya) with two figures with folded hands at the sides, while the lower one represents a music party.

*9th screen.*—The 1st panel has Vishnu flanked as usual by Hanumān and Garuda. The 2nd shows Siva seated on Nandi, flanked by Ganapati and Subrahmanya and further on by warriors holding flags, swords and shields. The 3rd has the *dīkṣālakas* (or regents of the directions), Indra to Kubēra, seated on their vehicles, while the 4th represents a battle scene.

*10th screen.*—The centre of the upper panel is occupied by a figure of Lakshminārāyana flanked by Garuda and another figure which is not Hanumān. The middle panel has a figure of Narasimha killing Hiranyakasipu with Garuda and Hanumān at the sides. The lower panel shows four seated figures of Prahlāda with folded hands undergoing various kinds of torture. Incidentally it may be mentioned here that all the four figures of Prahlāda wear Tenkale *nāmam* on their foreheads. This is of some interest as proving the antiquity of this Śrīvaiṣṇava mark, since we learn from one of the inscriptions at the temple (*Belur* 72) that the perforated screens were caused to be made by Ballāla II (1173-1220), the grandson of Vishnuvardhana.

*1st screen to the left of the east navaranga entrance.*—This is mostly similar to the 1st screen to the right. It is said to represent the *Durbār* of king Narasimha I, the son of Vishnuvardhana. The top panel shows Yōgānārasimha flanked by

chauri-bearers as well as Hanumān and Garuda. The middle panel has the king seated in the centre with his queen to the left. He holds a sword in the right hand and a flower in the left. At the left end are seen three seated figures with folded hands wearing coats. These may represent officers. There are also several attendants in the group. The bottom panel has lions like the 1st screen to the right.

*4th screen.*—The 1st panel has a seated figure of Vishnu, while the 2nd illustrates the story of the churning of the milk ocean.

*7th screen.*—The upper panel has Vishnu flanked as usual by Hanumān and Garuda. The 2nd depicts the killing of Kamsa by Krishna, while the 3rd delineates his killing the elephant Kuvalāyapīda and his contest with the wrestler Chanura. The 4th shows him as playing on the flute, the notes of which are intently listened to not only by the cows but also by the wild beasts.

*9th screen.*—This shows a figure of Ranganātha reclining on a beautifully carved serpent.

*10th screen.*—The top panel has Lakshminārāyana flanked by chauri-bearers. In the 2nd we see Hanumān and Garuda fighting over what looks like a *linga* placed between them. Both of them have laid their hands on it. The *linga* is split into two halves by the discus of Vishnu seated above. The combatants seem to have exchanged their head-dresses during the fight: we see Hanumān wearing the crown of Garuda.

The second frieze from the bottom is left blank all round the temple. The rail to the right of the east entrance gives briefly the story of the *Mahābhārata* up to the *Salya-parva*: Bhīma is shown as worshipping Ganapati and Duryōdhana as falling unwittingly at the feet of Krishna, his throne tumbling down by Krishna pressing his foot against the earth. Further on the frieze on the creeper below the rail represents briefly scenes from the *Rāmāyana*. The frieze above the eaves shows exquisitely carved tiny seated figures playing on musical instruments. Three figures in the row of large images deserve mention—Balarāma with a discus in the left hand and a plough in the right; Chandra holding *kumūdas* or water lilies in both the hands; and Narasimha with 16 hands killing Hiranyakasipu with Kayādhū, mother of Prahlāda, and Garuda at the sides.

Of the 3 car-like niches in two storeys around the *garbhagriha*, (d) Festivals, etc.  
 the south one has on the left outer wall Vishnu below and Sarasvati above; and on the right wall Vishnu below and a sixteen-armed Nārāyana seated on a lotus above, a four-armed Garuda supporting the lotus with two hands, the other two being folded. The west niche shows on the left wall Vishnu below and Bhīma attacking Bhagadatta's elephant above; and on the right wall a female figure holding a vessel in the left hand and a flower in the right hand with Garuda to the right, below, and Sarasvati and another female figure, above. The left wall of the north niche shows below a female figure with two children at the sides to represent Krishna and Balarāma. The child to the right holds a young lion with a rope. May it be Bharata, Sakuntala's son? The upper portion has a female figure. The right wall of the same niche has a female figure below and Durgi above. There are besides 9 tower-like niches or pavilions around the temple—2 each at the sides of the south, east and north entrances and 1 each opposite to the car-like niches mentioned above. They have figures inside, though in some cases the original figures have been replaced by modern ones. The left niche at the east entrance has Bhairava and the right, Durga; the left niche at the south entrance has Tāndavēsvara, which is not the original figure, and the right, Brahmāni with three faces and the swan emblem; and the left niche at the north entrance has Vishnu, not the original figure, and the right, Mahishāsura-mardini. The one opposite to the south car-like niche has Durga, that opposite to the west niche Vaishnavi, and that opposite to the north niche Ganapati, not the original figure. The last three niches have three friezes—elephants, lions and horse-men—on the base.

In the interior, the ceiling at the east entrance has Narasimha in the centre, the one at the south, Varāha and that at the north, Kēsava. The central ceiling, which is a grand piece of artistic workmanship, has the three gods Brahma, Vishnu and Siva sculptured on the lotus bud depending from the top, the bottom frieze illustrating scenes from the *Rāmāyana*. There is a rafter put across the ceiling for swinging the *utsavavighraha* or metallic figure of the god on certain occasions. As this is not only an eye-sore but also a danger to the safety of the ceiling, it has to be removed and some other arrangement made to swing the



god. The pillars are of three different sizes as in Pārsvanāthabasti at Bastihalli near Halebid, and, with the exception of the central four, all differ from one another in design. The arrangement of the pillars enhances the beauty of the structure. The well-known Narasimha pillar is sculptured with minute figures all round from the top to the bottom. One of the figures, a tiny bull, is known as *kadale-basava*, because it is of the size of a seed of the Bengal-gram (*kadale*). A small vacant space on the south face of the pillar is said to have been left blank by the sculptor as a challenge to any artist who can appropriately fill it up. Another pillar, that in front of the south *dvārapālaka*, shows marvellous filigree work. It is perhaps the most beautiful pillar in the temple.

The west cell of the Kappe-Chennigarāya temple has three niches in three directions around the *garbhagriha*. The west wall of the Vīranārāyana temple has a peculiar standing figure with three crowned heads. It is richly ornamented and holds a discus and a conch in the upper hands, the other hands being broken. It does not seem to represent either Dattātrēya or Brahma. There is a fine pond in the north-east of the temple enclosure, at the entrance to which there are two elephants at the sides and two pavilions to the north and south. It is known as the Vāsudēva pond. Two signed images are to be seen on the outer walls of two minor shrines in the enclosure. One of them, to be seen on the south wall of the Jīyar shrine, is the goddess Ādhārasakti executed by Bhandari Madhuvanna, while the other, to be seen on the south wall of the Āndāl shrine, is Vēnugōpāla executed by Madhuvanna. At a short distance to the west of Belur is the Sankarēsvara temple, a Hoysala structure, consisting of a *garbhagriha*, a *sukhanasi* and a Nandimantapa. The *navarunga* is gone, only the base being left. The temple is surmounted by a stone tower. The *sukhanasi* doorway is well executed. It has perforated screens at the sides and a well-carved pediment with Tāndavēsvara in the centre flanked by *makaras*. The *garbhagriha* and *sukhanasi* have flat lotus ceilings. There is a good figure of Tāndavēsvara in front of the embankment over the *sukhanasi*. The outer walls have single and double pilasters surmounted by miniature turrets. To the north of the temple is a small plain shrine of the goddess.

For fuller details about this temple, Rao Bahadur R. Narasimhachâr's monograph on it, in the *Mysore Archaeological Series* (No. II), might be usefully consulted.

The scenery round Belur has often been admired. Mrs. Bowring has left on record a description of the impression it left on her, when she first visited. In a letter dated December 15, 1868, she wrote (*vide* Lewin Bowring's *Eastern Experiences*):—

"I shall never forget the view on entering Belur. It was most lovely. Green rice crops, sloping down to the edge of the tank, a fine sheet of blue water, surrounded by large trees, above which appeared the grey walls of the fortress, and the white dome and towers of the famous temple—beyond, the Bababudan mountains looking purple and blue; in the foreground, the procession came out to greet us, the people in white dresses, scarlet turbans, and scarlet uniforms; a camel, with blue trappings and a big drum on her back; and a crowd, one mass of gay colour moving along the road, while women, in their bright clothes, were descending the stone steps of the tank, with large brass vessels on their heads. It was, altogether, as beautiful a sight as anything I have seen."

Municipal Funds	1917-18	1918-19	1919-20	1920-21
Income .. ..	5,154	5,798	6,029	5,329
Expenditure .. ..	3,837	7,884	6,980	6,999

**Belvadi.**—A village in the Magge hobli in the Arkalgud taluk, about 8 miles to the north of Halebid on the Bānavar-Belur Road. Population 891. Belvadi.

It is now a Jāgīr granted by Krishnarāja Wodeyar the Second in 1760 A.D. to the Srīngēri *matha*. During the time of the early Hoysala kings, it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Hale Belvādi), *Belur* 171, *E. C. V.*, dated 1160 and 1208 A. D. respectively, record the grant of certain lands to the god Jannēsvara of Belvādi. It is said that there was a Jaina

*basti* in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones, presumably of some Jaina *basti*, lie submerged in the village tank bed. Belvādi is, however, now famous for a beautiful Vishnu temple it contains. The temple is a *Trikūtāchala*, i.e., triple-shrined, in design and is dedicated to Vēnugōpāla, Yōga-Narasimha and Vīra-Nārāyana, the last being the principal image after which the temple is named. It is a fine specimen of Hoysala architecture and is perhaps the biggest in size among the *Trikūtāchala* temples in the State. The date of its construction is not known nor is there any means of ascertaining it. A huge slab measuring 11' × 6' is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscriptions is now effaced except a few letters here and there at the edges. Another inscription standing in front of the above is dated *Saka* 1531 recording the grant of the village Timmapura for the services of the god Vīra-Nārāyana. Both these are not of any help in fixing the date of the temple. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 13th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoysala king Bitti Dēva (afterwards called Vishnuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event, temples dedicated to Vishnu and Siva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan," but now more generally as "Hoysala." The plan generally adopted in the case of all these temples of this style is that the three cells containing the image with or without *sukhanasi* attached to these are connected with a *navaranga* usually of nine *ankanas*, the *navaranga* having

a porch or a *mukhamantapa* of two or three columns deep in front of it.

The Vira-Nārāyana temple at Belvādi is more elaborate than any of these in design and presents many interesting points not met with in any other *Trikūtāchala* temple so far discovered. For these reasons a date later than any of the above, namely, 1300 A.D., has been assigned to it. The temple faces east and consists of a pillared hall or *sabhāmantapa* measuring 45'—0" square and of the shape of the *broken square*. The hall is supported by forty-six freely standing pillars. Along the two axial lines of the *mantapa* there is the main entrance on the east flanked by two beautifully carved elephants and on the south and north there are two cells with their *sukhanasis* containing the Vēnugōpāla and Yōga-Narasimha images respectively. On the west, however, instead of a temple shrine as is usually the case, there is a complete temple in itself with a *mukhamantapa*, *navaranga*, *sukhanasi* and *garbhagudi*, and it is connected with the *sabhāmantapa* with a small corridor. At the east end of this corridor and at right angles to it there is an open veranda 10' by 9" deep facing the Vira-Nārāyana shrine and running across the whole width of the *sabhāmantapa*. sixteen pillars in the middle of the *sabhāmantapa* form an inner square measuring 25'—0" each way and stand on a slightly raised platform. All the three shrines and their *sukhanasis* measure 8'—6" square and 8'—2" × 8'—6" respectively. The *navaranga* of the Vira-Nārāyana shrine measures 22'—10" each way. The *navaranga* must necessarily have been very dark formerly but a window of about 3'—0" wide has been recently opened in the south wall to admit light inside. The *mukhamantapa* is of the shape of a "broken square" and is supported on twenty-two pillars, the four central pillars forming again a raised platform as usual. Both *mantapas* are surrounded by a low screen wall which also forms a raised seat inside. In front of the temple and at a distance of about fifty feet from it, there is an entrance *mantapa* on a raised platform, called *upparige* by the local people, with a flight of steps leading to it. It consists of a hall 28' square with a front porch 14' × 11' having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the *upparige* are flanked by beautifully carved elephants placed

on raised pedestals. The construction of the roof of the *upperige* is peculiar. The middle *ankana* which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining *ankanas*.

All the ceiling panels of the temple, except those of the veranda, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Besides these there are three other flat ceilings which are very interesting. The first has got Vēnugōpāla surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing *chakra* and *sankha* alternately. The second ceiling has got Krishna as Kālingamardana in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, Gōpikas and a tree with Hanumān on the top. The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual *yali*, there are birds in the act of suckling their young ones. The pillars of the *mantapa* and of the *navaranga* are all well carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. As in the case of the temples at Sōmanāthpur and Nuggihalli, the outer walls of the two subsidiary shrines of Vēnugōpāla and Yōga-Narasimha have got images carved on them. Beginning with the north end of the east wall of the Vēnugōpāla shrine and going round it, the images carved are as follows:—

A female figure with Akshamāla, *agni*, *chakra* and *sankha* as attributes, (2) Garuda, (3) Nārāyana, (4) Kēsava, (5) *A sanyāsi* with *danda* and *kamandala*, (6) Vishnu with two attendants and a chauri-bearer on either side, (7) A figure, probably Jain, in Yōga posture on a Padmāsana, (8) Vēnugōpāla, (9) Kālingamardana, (10) Garuda, (11) Purushōttama with two attendants and a chauri-bearer on either side, (12) Narasimha, (13) Sridhara, (14) Nārāyana, (15) Arjuna, in the act of shooting a fish, (16) Gōvardhanadhāri, (17) Gōvinda with two attendant deities, one with *parasu* and fruit and the other with *ankusa* and fruit,

(18) Female figure with *padma*, *chakra*, *sankha* and fruit as attributes, (19) A warrior with a bow and arrow and (20) Varāha.

Beginning with the south end of the east wall of the Yōga-Narasimha shrine, the images in order are—(1) Drummer, (2) Female figure with bells in both hands, (3) Kālingamardana, (4) Female figure with Vina, (5) Drummer, (6) Varāha, (7) Female figure with *padma* and fruit, (8) Warrior with sword and shield, (9) Garuda, (10) Vishnu with a female attendant and a chauri-bearer on either side, (11) Figure with *parasu* and fruit, (12) Female figure with water pot and *padma*, (13) Nārāyana, (14) Narasimha, (15) Female figure with fruit and *pāsa*, (16) Female figure with fruit and *padma*, (17) Pradyumna with a female attendant and two chauri-bearers on either side, (17) Female figure with mirror in hand, (19) Female figure with *padma* and fruit, (20) Kēsava, (21) Sri Krishna, (22) Female attendant, (23) Warrior with bow and arrow, (24) Garuda, (25) Pradyumna with Garuda, chauri-bearer and a female attendant on either side, (26) Figure with *ankusa* and water-pot, (27) Female figure with *pāsa* and water-pot, (28) Vāmana, (29) Figure with *padma* and water-pot, (30) Yōga-Narasimha with chauri-bearer on either side and (31) Bhakta Vighraha. All these are, however, unfortunately disfigured.

The image Narasimha in the north cell is about 6' in height including the pedestal and about 7'—6" including the *prabha* or arch behind. The god is seated on a *padmāsana* in the Utkulika posture, the Yōgapatta (band) going round and keeping the legs in position. The god has got four hands and is holding *chakra* in the upper right hand, *sankha* in the upper left while the two other hands are stretched forward and supported on the knees. This form of the image is called *Kēvala-Narasimha* or *Yōga-Narasimha*. The image is flanked by Sṛīdēvi and Bhūdēvi and the *Dasāvātāras* (ten incarnations of Vishnu) are carved on the *prabhāvali*. The image of Vēnugōpāla in the south shrine is also a very beautiful one. The figure is about 8 feet in height including the pedestal and the *prabha*. The god is flanked by Sṛīdēvi and Bhūdēvi and is surrounded by cows, cowherds and Gōpis. *Chakra*, *padma*, *gada* and *sankha* are carved on the *prabha* on the back of the image. Garuda is carved on the pedestal as usual. The image is said to be one of the best Vēnugōpāla figures so far discovered. The Vīra-Nārāyana

image in the back cell excels both these in beauty and workmanship. The image is more than eight feet in height including the pedestal and the *prabha*. The god has four hands, is standing on a *padmāsana* and is flanked by two female chauri-bearers in addition to Sridēvi and Bhūdēvi as usual. He holds a *padma* and *gada* in the two upper hands. The two lower are outstretched, the right hand of which is in the Katakahasta pose, while the left hand holds something which is called Vīramudra. The *prabhāvali* is profusely carved and contains the *makaras* and *Dasāvātāra* images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. The present condition of the temple is far from satisfactory. As already stated, no image on the walls has escaped mutilation, at the hands of mischievous people. The veranda behind the *sabhāmantapa* is much dilapidated. The pillars of the veranda are out of plumb and the capitals of two of these are broken. The southern half of the veranda is closed by an ugly mud wall. The raised seats in the *mantapas* require resetting. The drip stone of the *sabhāmantapa* is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the *upparige* has sunk and the temple is said to be very leaky.

Bendekere.

**Bendekere.**—A village in Alur Sub-Taluk. Population 25.

The temples of Gōpālākṛishna and Rāmēsvara are of interest here. On the slab containing the inscription in the Gōpālākṛishna temple are sculptured a figure of Narasimha in the act of tearing out the entrails of the demon Hiranyakasipu and a figure of Vishnu below it. In the Rāmēsvara temple, which is a pretty good structure facing south, there is a well carved figure of Vishnu in the cell opposite the entrance and a *linga* in the cell to the left. An epigraph to be seen here is very artistically executed. It contains nearly seventy lines and is excellently preserved by reason of having lain buried beyond the reach of injury.

Bommenhalli.

**Bommenhalli.**—A village in Arsikere Taluk. Population 455.

*Arsikere* 118 (E. C. V), standing in Nanjanna's backyard at this place, is one of the largest inscription stones, being more than 10 feet high and 3 feet wide. The materials of the Hoysala temple of Mallikārjuna mentioned in it are scattered about the place. The temple appears to have been a *trikūtāchala* as three gods were apparently installed in it. They are stated to be Mallikārjuna, Madhusūdhana and Sūrya. At the same time, an *agrahāra* seems to have been erected around it. Both the *agrahāra* and the three-pinnacled temple, as it is described, were built by Madhusūdhana, the leading Brāhman general of the day. His brother Dandanāyaka Māchirājayya made a grant for the daily offerings of the gods installed in the temple. The great *Kavīvara* (poet) Trivikrama is said to have composed the inscription from which the above details are taken. The inscription is dated in 1194 A.D. in the reign of Ballāla II. The temple, as above mentioned, is now a mass of ruins.

**Channarayapatna.**—A taluk in the east. Area 413 square miles. Head-quarters at Channarayapatna. Contains the following *hoblis*, villages and population:—

Channarayapatna.

Hoblis	Villages	Hamlet	Villages classified		Population
			Government	Sarvamanya	
Anathi .. ..	50	15	50	..	11,726
Bagur .. ..	60	3	60	..	12,478
Channarayapatna ..	50	13	50	..	14,301
Dandiganahalli ..	53	8	53	..	12,214
Hirisāve .. ..	60	5	60	..	14,269
Nuggihalli .. ..	55	7	55	..	13,278
Sravana-Belgola ..	61	18	57	4	17,457
Total .. ..	389	69	385	4	95,723

Channarayapatna 3,106; Sravana-Belgola 2,135; Nuggihalli 1,527; Hirisāve 1,364; Bagur 1,276.

Principal places with population.

The taluk drains southwards to the Hēmāvati, the streams forming many large tanks. An elevated ridge runs along



the north from east to west, a few small streams from which flow north and east to the Shimsha. It is a generally open and undulating country. Except a low ridge on the western boundary, the principal hills are the isolated peaks at the Jain settlement of Sravana-Belgola. The soil is mostly fertile and produces the usual wet and dry crops, but along the western border is generally shallow and very stony. The soil is of the ordinary light red and sandy description going through few gradations, except near Nuggihalli where there is some soil of a colour approaching black. The pasture lands are very extensive and support large herds of cattle and sheep. There is a little irrigation from the Hole-Narsipur north channel. A considerable amount of the labour in the coffee districts is drawn from this taluk. It may prove to be rich in minerals, and gold-mining has recently been revived. Sravana-Belgola is noted for the manufacture of brass vessels. Small articles of silk are made by Muhammadans at Channarāyapatna.

This part of the District, after the overthrow of the Hoysala power, became one of the possessions of the Chief Hole-Narsipur. It was conquered by Chāma Rāja Wodeyar in 1633, and annexed to Mysore.

The revenue settlement was introduced in 1885. The area of the taluk was thus distributed:—

<i>Culturable.</i> —			Acre	Total
Dry	..	..	.. 138,723	} 155,235
Wet	..	..	.. 11,479	
Garden	..	..	.. 5,033	
<i>Unculturable.</i> —				
Roads, etc.	..	..	..	73,353
			Total acres	.. 228,588

The unoccupied area was 13,793 acres, 13,699 being dry land. The total revenue demand for 1919-20 was Rs. 1,92,629-12-0.

The revision settlement was introduced with effect from 1924-25 and the distribution of the culturable area according to resettlement is as follows:—

<i>Occupied area.</i> —				Acres	Total
Dry	..	..	..	1,07,335	} 129,770
Wet	..	..	..	7,323	
Garden	..	..	..	15,112	
<i>Unoccupied area.</i> —					
Dry	..	..	..	14,057	} 14,129
Wet	..	..	..	42	
Garden	..	..	..	30	
<i>Kharab land</i>	..	..	..	..	104,968
<i>Inam</i>	..	..	..	..	8,323
				Total ..	257,190

The average rainfall at Channarāyapatna for 30 years (1891-1920) and at the other stations for 2 years (1918-1919) was as follows:—

Month	Channa- rāyapatna	Bagur	Dande- ganahalli	Nuggi- halli	Anathi
January ..	0.70	..	..	..	..
February ..	0.12	..	..	..	..
March ..	0.17	..	..	..	..
April ..	1.90	0.43	0.93	1.52	1.57
May ..	4.47	2.15	4.33	2.48	3.80
June ..	2.62	..	0.57	0.45	0.70
July ..	2.64	0.60	0.82	1.50	1.5
August ..	2.45	1.30	0.11	3.00	0.73
September	4.39	7.00	5.40	7.53	13.27
October ..	5.53	4.97	0.74	1.48	6.16
November	2.98	8.60	8.13	7.64	..
December	0.36	..	..	..	..
Year ..	27.63	25.05	21.03	25.60	27.73

The Bangalore-Hassan and Seringapatam-Shimoga roads cross at Channarāyapatna, whence there are roads to the north to Nuggihalli and the railway at Tiptur, south-west

to Hole-Narsipur and east to Sravana-Belgola. From Nuggihalli there is a road to Hirisāve on the trunk road. There is also a branch road from Channarāyapatna to Bagur and the main road.

Channarāya-  
patna.

**Channarayapatna.**—A town situated in 12° 54' N. lat., 76° E. long., 32 miles south by east of the railway at Arsikere and 23 miles east of Hassan on the Bangalore-Hassan road. Head-quarters of the taluk bearing the same name and a Municipality.

Population in 1921			Males	Females	Total
Hindus	..	..	1,276	1,294	2,570
Mubammadans	..	..	273	242	515
Jains	..	..	14	5	19
Christians	f.	..	1	1	2
Total			1,564	1,542	3,106

The town was originally called Kolatur, and consisted only of an *agrahāram*. Māchala Dēvi and Sāntala Dēvi, two dancing girls, built the large tank on the north-east. About the year 1600, Lakshmappa Nāyak, the chief of Hole-Narsipur, took the place from Puttagirija the Hebbar, and bestowed it as a *jāgīr* on his own son Channa Rāya, whom he had obtained by favour of the God Channarāyaswāmi, a name of Vishnu. To this deity a temple was erected, and the town was called *Channarāyapatna*.

The fort was built by a chief named Dodda Basavaiya, and when captured by Chāma-Rāja Wodeyar of Mysore in 1633, was in possession of the chief of Hole-Narsipur. It was subsequently re-built by Haidar Ali, with a wet moat and traverse gateways, having suffered much in repeated attacks from the Mahrattas.

Municipal Funds	1915-16	1916-17	1917-18	1918-19	1919-20
	Rs.	Rs.	Rs.	Rs.	Rs.
Income ..	3,278	3,156	4,104	3,782	6,209
Expenditure	1,041	2,705	3,356	4,729	4,128

**Chatachattahalli.**—A village close to Halebīd. Population 601. Chatachatta  
halli.

There are three temples here dedicated to Chattēsvara, Tirumaladēva and Virabhadra. All of these are in ruins. The Chattēsvara temple is a fine structure, though without sculptures on the outer walls. It faces the west and has three cells, with a figure of Vishnu in the cell opposite the entrance, a figure of the sun in the south cell and the *linga* in the north. All the cells have a *sukhanasi* or vestibule, which is a rare feature in temples of this style, that of the *linga* having a doorway with screens on both the sides while the others are left open. The Vishnu and Sūrya figures are well carved. All the 11 ceiling panels in the *navaranga* are elegantly executed, the central one resembling that of the porch in front of the Isvara temple at Arsikere. This appears to be the only temple of this style with a figure of Sūrya installed as one of the principal deities. All the niches in the *navaranga* are empty. It would appear that some years ago the figures in them were removed by some officer. The exterior of the Chattēsvara temple also presents a neat and elegant appearance. There is a porch in front with a good ceiling panel surmounted by a tower. All the three cells have also towers over them with a projection in front. There are again four smaller towers at the corners and one in the centre of the roof, the whole producing a very pleasing effect. The exterior of each cell has the appearance of a room having three bay windows on the three sides. The basement too bears evidence of architectural skill. The neatness and symmetry of this temple in every detail are noteworthy.

**Dodda-Gaddavalli.**—A village about 12 miles from Hassan. Population 532. Dodda-  
Gaddavalli.

The Lakshmidēvi temple at this place is a typical example of Hoysala architecture. It is quadruple, i.e., has four cells, and appears to be the only Hoysala building of this kind in the State. It is situated in a courtyard enclosed by an old stone wall, about seven feet high, with two *mahādvāras* or outer gates on the east and west. The west gate has a fine entrance porch or *mantapa* adorned with beautiful ceilings. The central ceiling shows fine bead work with a circular panel in the middle sculptured with Tāndavēsvara, while the others have floral decoration

in the middle with circular panels of *ashta-dīkṣālakas* or regents of the eight directions around. The porch has verandas all round. There was likewise a porch at the east gate, but this has fallen along with a portion of the compound wall. The materials of the porch as well as the coping stones of the wall have been removed and utilised for the steps, etc., of the tank close by. At the corners of the enclosure are four small shrines surmounted by stone towers and Hoysala crests. The doorways of the shrines are well carved, the same being the case with all the doorways of the temple. The shrine at the north-west corner has Tāndavēsvara in front of the Hoysala crest, while that at the north-east has Sarasvati on the pediment. In the north-east of the temple enclosure is a shrine of Bhairava, also surmounted by a stone tower and the Hoysala crest.

The temple is rectangular, and all its four cells, three of which are in the southern portion and one in the northern, have stone towers and Hoysala crests. Of the three cells in the south, which are attached to a common *navaranga*, the east cell has Lakshmi, the west a *linga* called Bhūtanātha and the south Bhairava, not the original figure which must have been Vishnu as indicated by the Garuda emblem on the pedestal. The cell in the north has Kāli. The Lakshmi and the *linga* cells face each other; as also do the Vishnu and the Kāli cells. The Vishnu and the *linga* cells have an open *sukhanasi*. The *garbhagriha* and *sukhanasi* of all the three cells have lotus ceilings. The common *navaranga* has verandas on all the three sides and nine good ceilings of a square shape with projecting circular panels, the central one having what looks like Tāndavēsvara and the others the *ashta-dīkṣālakas*. Lakshmi is a fine standing figure, about 3½ feet high, flanked by chauri-bearers. She has four hands, the upper holding a discus and a conch, the right lower a mace and the left lower a rosary. The lintel of the *garbhagriha* doorway of the Lakshmi cell has Tāndavēsvara, that of the Vishnu cell Yogā-Narasimha and that of the *linga* cell Gajalakshmi. The common *navaranga* of the cells in the south is attached without any partition to the *navaranga* of the Kāli cell. Both the *navarangas* measure about 30 feet in length, the width being about 15 feet. The *navaranga* of the Kāli cell has two entrances on the east and west, and its ceiling has a dancing male figure playing on the vina or lute. The west

entrance has Vaishnava *dvārapālakas* at the sides. The ceiling of the *garbhagriha* of the Kāli cell has a lotus, while that of the *sukhanasi* shows a kneeling male figure holding a sword in the right hand and a cup in the left. Kāli is a terrific eight-armed figure, about three feet high, seated on a demon, the attributes in the right hands being a trident, a sword, an arrow and an axe, and those in the left, a drum, a noose, a bow and a cup. The top of the *prabhāvali* or halo has nine seated *prētas* or ghosts armed with swords, while the pedestal has one big *prēta* with tusks. The lintel of the *garbhagriha* doorway has a tusked head in the middle flanked by three *prētas* on either side with intervening heads similar to the one in the middle. The jambs have naked female figures wearing sandals. In the *sukhanasi*, stand, facing each other, two naked male *vētālas* or goblins, about six feet high. The hands of the *vētāla* to the right are broken. The one to the left has a protruding tongue and holds a sword in the right hand and a skull together with a decapitated head in the left. Both have large ear-lobes. The two *navarangas* have ten pillars and the verandas four. There are likewise eight pilasters, two each in the *sukhanasis* of the four cells.

The east outer wall of the Kāli cell has a figure of Kāli. The outer walls of all the cells have single or double pilasters surmounted by ornamental turrets with a few figures here and there. Of the towers, that over the Lakshmi cell shows here and there figures of Yakshas, etc. The turrets on the outer walls of the Lakshmi and Vishnu cells show finer work than those on the others. There are several niches on the outer walls, but these contain inscriptions instead of figures as in other temples. The Bhairava shrine appears to mar the symmetry of this fine quadruple temple. From an inscription at the temple, *E. C. V, Hassan* 149, we learn that it was built in A.D. 1114, four years before the Kēsava temple at Belur. The inscription compares the architect Maniyoja to Visvakarma, the architect of the gods, and gives at the end a technical description of the structure. This unique temple has been conserved under the orders of Government. No worship is conducted in it at present. There are several mutilated figures lying in the temple enclosure and outside. At the entrance to the village is another Hoysala temple in a dilapidated condition. The village contains 10 families of Srīvaishnavas, who are

disciples of the Parakāla-matha. It is called Abhinava-Kollā-pura in the inscriptions.

For further details, see Mr. R. Narsimbachar's monograph about this temple in the *Mysore Archaeological Series* (No. III).

**Garudangiri.** **Garudangiri.**—A conspicuous old hill-fort, 3,680 feet above the level of the sea, on the boundary of the District, about seven miles north-east of Bānavar. It was originally called Nonabanakal, but received the present name on being fortified in 1660 by the Rāja of Mysore, in order to be a protection to the frontier on that side, then overrun with jungle. In 1770 it was occupied by the Mahrattas under Tryambak Māma, after their defeat of Haidar at Chinkuruli but was restored to Mysore on the conclusion of peace. On the death of Tipu Sultān, it was delivered up to the British, and was garrisoned for some time by the Mysore troops.

**Gijihalli.** **Gijihalli.**—A village in Arsikere Taluk. Population 207. The Sambhulinga temple to the north-west of this place is a small Hoysala building in ruins. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*, and has perforated screens and ceilings adorned with lotuses. Three inscriptions are to be seen here, as also one at the entrance to the village.

**Gorur.** **Gorur.**—A village in the Hassan taluk. Population 1,015.

About six miles north of Arkalgud. The Yōga-Narasimha temple at this place stands on the left bank of the Hēmāvati, facing west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a flight of steps leading down to the bed of the river. The temple consists of a *garbhagudi*, a *navaranga* and *sukhanasi*. The structure is simple and plain. A small *prākāra* (compound wall) most of which has fallen surrounds the temple. There is a small *mantapa* with a *gōpura* (tower) in front of the temple. The image is about six feet high, sitting in *yōga* posture on a pedestal about 1½' high. The whole image as well as the *prabhāvali* is covered with metal plate. The front two hands

rest on the knee while the back hands hold *chakra* and *sankha*. Garuda is carved on the pedestal as usual. The Vāsudēva temple is in the heart of the same village. It is a simple structure facing east with no architectural beauty and consists of a *garbhagudi*, a *sukhanasi*, a *navaranga* and a porch. There are also two rooms on either side of the *navaranga*. The *navaranga* measures about 30'—0" × 24'—0", the central platform measuring 11'—7" square. Each pillar of the *navaranga* is made up of three shapes; square to a certain height, from the bottom, octagonal to a certain height, above it, and then sixteen-sided up to the capital.

There are four inscriptions within the temple, one of which, Hassan 176, dated A.D. 1575, records the remission of certain taxes on the temple lands. The temple must have therefore existed long before. Another inscription, Hassan 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the *Vimāna* of the temple was constructed and certain repairs carried out in the year A. D. 1868. The main image Vāsudēva is about 5' high standing on a pedestal about one foot high. The attributes of the god are the *conch* and *discus* in the two upper hands and *lotus* and *mace* in the two lower hands. The image is very beautifully carved. A small room has been formed by means of a mud partition wall in the left corner of the *navaranga* in which an image of Bhāshyakāra is kept. The room which is to the south of the *navaranga* contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the *abhaya* and *varada* poses. The room to the north of the *navaranga* has got the images of Vishvaksēna and the Ālvārs.

**Grāma.**—A large village, seven miles east of Hassan, on the Bangalore road. From 1882 to 1894 it was the headquarters of a sub-taluk of the same name, under Hassan taluk, comprising the Grāma, Dudda and Kattaya *hoblis*. It is now the head-quarters of the Grāma *hobli*. Population 1,928.

From inscriptions it appears that it was founded in the 12th century by Sāntala Dēvi, queen of the Hoysala king Vishnuvardhana, and was at first named Sāntigrāma.



At this place there are four Hoysala temples, of which the one dedicated to Kēsava is the largest. Its front hall and veranda with *gōpura* appear to be later additions. The former has two entrances on the east and north, the latter with a porch in front. The east doorway once belonged to a *basti* at Eleyur, Channarāyapatna Taluk: it bears a Jaina inscription on the lintel. The side stones to the north flight of steps leading to the front veranda were found to be parts of an inscribed slab; the fragmentary record on the right stone gives the name of the donor as Tippayya, while that on the left contains portions of a very common imprecatory verse. The outer walls have miniature turrets over single or double pilasters. The *garbhagriha* is now surmounted by a plaster tower. The *navaranga* has only one of the four original pillars, the other three being modern. The central ceiling has been removed and glass windows have been set up to admit light to the interior. It is stated that during a Muhammadan raid, the *navaranga*, in which all the temple things were stored, was set fire to by the raiders, the marks of injury by fire being visible even now on the walls, pillar, etc. The *utsava-vigraha* or metallic image of the god is said to have been brought from Tinnevely. The Narasimha temple consists of a *garbhagriha* surmounted by a stone tower, a *sukhanasi*, a central hall and a porch. The god is seated in the posture of meditation and is hence known as Yōga-Narasimha. The ceilings of the *garbhagriha* and *sukhanasi* have single lotuses, as also those of the *navaranga* with the exception of the central flat one which has nine lotuses. The outer walls of the *garbhagriha* and *sukhanasi* have a row of elephants at the bottom and above it five mouldings with delicate scroll and floral work, the whole forming the plinth. Above these come the usual pilasters and turrets. The porch has a ceiling with Lakshmi-Narasimha in the centre surrounded by eight other Narasimhas. In the *prākāra* or enclosure are three inscribed stones, two of them completely effaced and the third with only a few letters left here and there on it. The Dharmēsvara temple is Hoysala so far as the *garbhagriha* and *sukhanasi* are concerned, the other portions having been recently renovated. The *garbhagriha* is surmounted by a modern plaster tower. Its finely carved doorway has fine fascias on either side with well executed small figures, all the bottom ones on the right side being male and

those on the left female. The figures on the first fascias on both sides represent Manmatha and his wife Rati. The *sukhanasi* doorway has two niches at the sides enshrining as usual Ganapati and Mahishāsūramardini. The ceilings, which are about 1½ feet deep, are adorned with lotuses. The *navaranga* has two entrances on the north and east and four pillars supporting a good ceiling with a lotus of three concentric rows of petals. It has also a good doorway with Gajalakshmi on the lintel. The outer walls have single or double pilasters surmounted by turrets with occasional figures such as Mōhini, Bhairava, Siva, etc., between pilasters. One of the mouldings at the bottom has roaring lions with intervening lion heads. According to *E. C. V. Hassan* 116, this temple was caused to be erected in A.D. 1123 by Mārasingayya, father of Sāntale, the senior queen of the Hoysala king Vishnuvardhana.

The fourth Hoysala temple at Grāma is the Virabhadra, a double temple with two cells, the main cell enshrining Virabhadra facing east and the other facing north. It has an entrance porch with verandas supported by pillars which are carved on two sides with long pilasters surmounted by turrets. A good figure of Mahishāsūramardini, locally known as Kāli, which once occupied the south cell, is now kept in the *sukhanasi*. This is a eight-handed figure holding a discus, a conch, a sword, a shield, a bow and an arrow in six hands, the remaining two hands seizing the head of a demon and spearing him. Of the ceilings in the *navaranga*, which are all flat, the central one has 9 lotuses, while the others have one each except those in front of the cells and the entrance which have 4 each. There is also a *basti* in the village said to have been dedicated to Sāntinātha by Sāntale, queen of Vishnuvardhana. But the image now found in the *basti* does not appear to be the original one, inasmuch as an inscription discovered on its pedestal tells us that it represents the Jina Sumati and that it was set up by a merchant. There are also two Chaturvimsati-tīrthankara panels in the *basti*. According to the traditional account of the place, all the temples there were renovated by queen Sāntale, the work of renovation having begun in the *saka* year 1015 (A.D. 1093) as indicated by the chronogram *mayanaka*. The verse mentioning this fact runs thus:—

*Mayanaka Salivāha-vatsare Śrīmukhe tatha Vaisākha-sita-panchamyām divi prārambham atanot.*

After narrating the story of the conversion of Vishnuvardhana to the Vaishnava faith by Rāmānuja at Tonnur as a result of exorcising the spirit that had possessed his daughter Padma, the account goes on to say that on Sāntale, who was childless, showing a leaning towards Jainism, Vishnuvardhana sent her with a large sum of money to Halebid, and that on the way she restored the temples as stated above. Vishnuvardhana's successors protected the village for 235 years, and then Bukka and his successors for 325 years. The village was named Sāntigrāma, because it was built by Sāntale. An inscription at the place states, however, that Vishnuvardhana granted Sāntigrāma to Sāntale in about A.D. 1123. The village has about 25 families of Hebbar Srīvaishnavas, being one of their early settlements. Markuli, a village two miles from Grāma, is said to possess a *panchakūta* or five-celled *basti*, as at Kambadahalli, the Jinas enshrined being Ādisvara, Nēmi, Pārsva, Pushpadanta and Supārsva. There is also said to be a sixteen-armed figure of the Yakshi Chakrēsvari in the same *basti*.

Hangal.

**Hangal.**—A village in the Arkalgud Taluk.

On the outskirts of the tank called Perumāl Samudra at this place, so called after the name of the general of the Hoysala King Narasimha III, stands a small Isvara temple completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside, it must be presumed that it was once a structure of some architectural merit. The *garbhagriha* or the adytum and the *sukhanasi* or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the *garbhagriha* and the *sukhanasi* ceiling are dome-like with the usual lotus bud hanging down in the centre. *Ashtadīkṣālakas* (guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or a bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscribed slab lying in front of the temple dated A.D. 1302, which has no reference to the temple as it records only the grant of certain lands to one Manchannōpādhyāya of Hanugal.

**Halebīd.**—A village in the Belur taluk, 18 miles south of the railway at Bānavar, and 11 miles east of Belur, on the Belur-Bānavar road. Head-quarters of the Halebīd *hobli*. Population 1,297. Halebīd.

The village of *Hale Bīdu*, old capital, marks the site of the ancient city of Dōrasamudra, Dvārasamudra or Dvāravatīpura, the wealthy capital of the Hoysala kings, founded early in the 11th century. The city was taken by the Muhammadan general Kafur in 1310 A.D., and plundered of its immense wealth. In 1326 another Muhammadan army carried off what remained, and totally destroyed the city. The fallen king, after this event, took up his residence first at Tondanur (Tonnur, Mysore District), and then at other places far to the east of his dominions in the Tamil country.

The splendour of the city is attested not only by the account of the fabulous riches obtained from its conquest as related by Muhammadan historians, but by its architectural monuments, which still rank among the master-pieces of Hindu art. The most remarkable of these are the Hoysalēsvara and Kēdārēsvara temples. The latter was the smaller, and a gem of art. According to inscriptions, this temple was erected by Ballāla II and his wife Abhinava Kētala-Dēvi at the beginning of the 13th century. Ferguson, the great authority on architecture, described it as "one of the most exquisite specimens of Chālukyan architecture in existence and one of the most typical." He also points out that by a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury, and Wells, or the great French churches at Amiens, Rheims and Charters, of course without communication, and adds, "it is worthy of remark that the great architectural age in India should have been the 13th century which witnessed such a wonderful development of a kindred style (the Gothic) in Europe." This unique work of art, it is lamentable to state, is a thing of the past. Drawings of a hundred years ago show that it was then intact. But a photograph of about fifty years ago shows a banyan tree rooted in and growing

out of the Vimāna. This was allowed to continue spreading without check, and in the course of about fifteen years had covered up the most beautiful part of the sculpture. The roots thrust out the images and stones, many of which were sent to Bangalore, Mysore and other places. The tree was now removed, but it proved too late. A photograph of 1886 shows what was then left. Detailed drawings were now made to scale of the different parts, the stones were numbered and the whole was virtually dismantled, with some intention, never fulfilled, of erecting the building elsewhere. Recently a number of the best statues were transferred to the enclosures of the Hoysalēsvara temple and set up there, but eventually an enclosure wall was provided for the Kēdārēsvara itself, and there the debris of the temple now lies. The large Hoysalēsvara temple, though never completed, is in better preservation. The marvellous elaboration of ornamental sculpture round the walls, and the general architectural effect, have elicited from the highest authority on these subjects the opinion that "taken together it is perhaps the building on which the advocate of Hindu architecture would desire to take his stand."

The restoration of the ruined temple of Kēdārēsvara at Halebid has been carried out under the direction of the P.W.D. and the basement and other structural parts have been completed.

The plain Jain *bastis*, though cast completely into the shade by the ornate Brāhman temples, are also striking buildings. The city is said to have originally contained no less than 720 *bastis*. Three only now remain, those of Ādinathēsvara, Sāntisvara and Pārsvanāthēsvara, the latter of which is the largest.

Around a small hill called Benne-gudda are pointed out portions of the old wall, and the site of the palace to the east. South of the palace was the *Āne Gundī* or elephant pit. The position of the royal stables is indicated by the fields still entered in the revenue accounts as the *lāya* (stables). Part of an aqueduct, by which the city was supplied with water

from the Yagachi, may be seen on the south. The *balapam* or potstone used in the sculptures is found on the Pushpagiri, or hill of flowers, near the town.

The only part that survived the general ruin was the potters' street, which it is said was spared on account of the shelter afforded by a potter to a distracted princess, whose two sons being beheaded at the instance of a royal mistress they had slighted, and herself forbidden the city, she cursed it as well as the royal family, predicting the speedy destruction of both, save only the potters' street. (See Vol. II under Hoysalas.)

Though the celebrated Hoysalēsvara temple has been described by experts and information about it is available in published works, still a few more details about it may not perhaps be quite devoid of interest. The temple has four doorways, two on the east, one on the north and one on the south, with beautifully sculptured lintels containing the figure of Tāndavēsvara in the centre flanked by *makaras* on which Varuna and his consort are seated. At the north doorway there is only one *dvārapālaka* standing; at the first doorway on the east there is none, but at the second and at the south doorway there are two. In point of workmanship the south doorway is the best; and no wonder, as it is supposed to be the one through which the king entered the temple from his palace situated to the southwest. The big figure of Ganapathi in the south of the temple compound is supposed to have been at the south outer gate of the temple. At all the doorways there are at the sides of the steps two tower-like niches with two more opposite to them at some distance on the same level on the east but on a lower level on the north and south. Beginning from the right side of the north doorway runs along the whole of the east face of the temple up to the left side of the south doorway a *jagati* or parapet about 11 feet high, consisting of these friezes—(1) elephants, (2) lions, (3) scroll work, (4) horsemen, (5) scroll work, (6) *purānic* scenes, (7) *makaras*, (8) swans, (9) alternately seated and standing figures surmounted by a cornice with bead work, (10) miniature turrets with intervening lions and figures in front, and (11) a rail divided by double columns into panels containing figures, sometimes indecent, between neatly ornamented bands. Above this come perforated screens surmounted by the eaves. The

buttress-like structure in the middle of the east face, however, forms an exception to this arrangement, because on it in place of friezes 9 to 11 we have a row of large images with ornamental pedestals and canopies as on the west face of the temple. Above this there is a plain cornice and above this again plain pilasters with an ornamental gateway on the north, east and south faces, the whole surmounted by eaves which differ considerably in make from those of the rest of the east face. This anomalous structure, which encloses a small cell in the interior known as 'the dark room' and is the only portion on the east face with a row of large images, must be a later addition. It could not have formed a part of the original plan. The terrace on which the temple stands and which closely follows the contour of the building also proves this, seeing that no such structure is indicated in it. It may be noted here that in all temples which have a *jagati*, the rail or the uppermost frieze contains, as a rule, some indecent figures: that appears to be the portion reserved by sculptors for this purpose.

Beginning from the right side of the south doorway runs, above the frieze of swans, a row of large images with various kinds of ornamental canopies and pedestals decorated with scroll work along the whole of the west face up to the left side of the north doorway. There are also on the west face at regular intervals 6 car-like niches, about 15 feet high, in two storeys, on which we have only the first 4 friezes, the row of large images breaking off here. There are also a few large figures on the niches, but they are of a different size and on a different level. Each niche has two large figures on the outer right and left walls in both the storeys, the upper ones being sometimes excellently executed. In place of the *Purānic* frieze we have here a broader one containing standing figures with intervening miniature turrets. As the eaves of the lower storey in all the niches partly conceal the large figures on the wall on both the sides, it may perhaps be presumed that the niches are later structures. The number of large figures on the west face is 281, of which 167 are female and the rest male. Their position on the wall is as follows:—from the right side of the south doorway to the 1st niche 48, 30 female and 18 male; from the 1st niche to the 2nd 18, 10 female and 8 male; from the 2nd niche to the 3rd 18, 8 female and 10 male; from the 3rd niche to the 4th 113, 69 female

and 44 male ; from the 4th niche to the 5th 18, 11 female and 7 male ; from the 5th niche to the 6th 18, 12 female and 6 male ; and from the 6th niche to the left side of the north doorway 48, 27 female and 21 male. The figures representing the gods and goddesses of the Hindu pantheon may thus be analysed : Ganēsa, seated or standing, 4 ; Subrahmanya on peacock 1, under canopy of a sevenhooded serpent 2 ; Siva as Umāmahēsvara, 8, as destroyer of the demons Gajāsura, Jalandhara, Andhakāsura, etc., 25 ; Vishnu, seated or standing, 15, as Vēnugōpāla 12, as Varāha 2, as Narasimha 4, as Vāmana 1 and as Trivikrama 1 ; Brahma 4 ; Harihara 1 ; Dakshināmūrti 1 ; Bhairava, the only male nude figure, 6 ; Pārvati including Durga, Kāli, Mahishāsūramardini, etc., 18 ; Sarasvati, seated or standing, 9 ; Indra 2 ; Garuda 1 ; and Sūrya 1. There are also figures of Andhakāsura, Arjuna and Rāvana. Mōhini, the only female nude figure, occurs several times, adorned with serpents. The figure said to represent Dakshināmūrti wears a long robe and hood with a staff in the right hand and a disc called *chandrike* in the left instead of the fruit noticed at Javagal. It occurs, as a rule, along with Mōhini not only here but also in other rows. The *Purānic* story of Siva falling in love with Mōhini, a form assumed by Vishnu, appears to be indicated here. The other parts of the temple where we have large figures are the buttress-like projection referred to above in the middle of the east face and the shrine of the Sun to the east of the large Nandi-mantapa. On the former there are 29 figures, 18 female and 11 male, while on the north and south walls of the latter there are 21, 15 male and 6 female. It is said that corresponding to the shrine of the Sun there was also a shrine of the Moon to the east of the small Nandi-mantapa. A few noticeable features in the sculptures on the walls may also be mentioned here. In the 16 large figures from the south doorway whiskers and mustaches are beautifully shown. Several of the female figures, especially dancing girls, are represented as wearing breeches. Several horses are adorned with ornamental housings and horsemen as a rule wear long boots. In the *Purānic* frieze to the right of the 1st doorway on the east are seen figures with coats ; to the right of the 2nd doorway, a figure with a long coat and *kammarband* ; to the left of the 3rd niche the chariots of Rāma and Rāvana have spring wheels ; to the right of the same niche is a figure with



a long coat and hood and a staff under the arm-pit, said to represent an officiating priest of the Kapalika sect; to the left of the sixth niche, in the battle between Karna and Arjuna, a soldier is using a telescope; and to the right of the same niche a seated figure of Dakshināmūrti wears a long coat with buttons. Curiously enough, the *Purānic* frieze on the projection to the right of the 6th niche is made similar to the corresponding frieze on the niche itself. This is apparently a mistake made by the sculptors, as nowhere else in the temple are the two friezes like each other, the one on the niches having nothing to do with the *Purānas* but simply bearing figures representing the 11 Rudras, the 12 Ādityas, the 8 regents of the directions the 24 *mūrtis* of Vishnu and so forth. About 90 labels mostly consisting of names of sculptors were copied on the outer walls. The names that occur several times are Manipalaki, Mabala, Ballana, Bochana, Ketana, Bama, Balaki and Revoja. The only label that was found explaining the *Purānic* scene above it was *Dusvasna vadhe*, a mistake for *Dussvasana vadhe*, (i.e., the killing of Dussvāsa). The period of these short inscriptions may be supposed to be the middle of the 12th century, as *Belur*, 239 leads us to infer that the temple was built or completed in the reign of the Hoysala king Narasimha I (1141-1173). There were also found on the basement of the small Nandi-mantapa nearly 30 small inscriptions, consisting mostly of masons' marks such as *paduva* (west), *paduvala-badaga* (north-west), Indra (east), Agni-Indra (south-east), etc.

As is well known, the temple is a double one with a small intervening cell. Both are exactly alike inside with well-carved doorways and lintels and with beautifully executed *dvārapālakas* and female chauri-bearers at the sides. There are two niches on both sides of the doorway and two more a little beyond, facing north and south. There is, however, an additional niche in the south temple to the right of the south entrance. The lower panel of every niche has the figure of a man stabbing two tigers on both his sides. The four pillars in the *nacaranga* of both the temples had each 4 standing figures on the four faces fixed on the capital; but now there are only 6 left in the north temple and 5 in the south. It is probable that every pillar on the east face had such a figure standing out on its capital and supporting the eaves above as in Belur temple, but all that we have now

are two figures at the second doorway on the east. These images are known as *madanakai* figures in Kannada. They are mostly female. The small cell between the temples has a porch and two niches on both sides at some distance. Opposite to this cell is 'the dark room' enclosed by the buttress-like projection on the east. The ceiling panels in the interior, though comparatively large in size, do not show very good work. A new inscription was discovered on the steps of the 2nd doorway on the east. Two mutilated sculptures of the Hoysala crest, i.e., of Sala stabbing the tiger, are lying in the compound, one near the big figure of Ganapati in the south and the other to the south of the large Nandi-mantapa. It is not clear where these were placed formerly. The inscribed pillar to the south of the temple in the compound was closely examined. The inscription on it, Belur 112, which records the self-sacrifice of a general named Lakshma and of his wife and followers on the death of Ballāla II, is unfortunately unfinished, stopping in the middle of a verse; and it is not known where the record is continued. The top portion of the pillar is gone. Around the middle portion are sculptured 8 male figures several of which are represented as cutting off their own heads with swords. The north-west figure on the pillar is interesting as it affords another illustration of the practice of "offering the springing head" (*sidūtale-godu*) by a devoted servant on the death of his master. The figure is seated with folded hands in front of a bowed elastic rod with its cut-off head springing up with the rebound of the rod. The south-east figure holds its own cut-off head by the hair with the left hand, while the west figure is in the act of cutting off the head holding the top-knot of the hair with the left hand. The others are in various stages of preparation for the self-sacrifice. Most of the figures wear a *todar* or badge on the left leg as a mark of devotion to their master and determination to die with him.

The large mound in the south-west of the compound of the Hoysalēsvara temple represents, no doubt, the site of a former temple. Further, it is very likely that there was an inscription relating to the construction of the Hoysalēsvara temple set up somewhere near the south doorway as also a stone at the same place on which the unfinished epigraph on the pillar near the mound was continued. Unfortunately, neither of them is now

forthcoming. It is just possible that the mound may have one or both of them buried in it.

The Jaina temples at Bastihalli are remarkable for their workmanship. They are 3 in number, standing in a line, all facing the north, the middle one being a small plain building. The temple to the west has an image of Pārsvanātha, about 14 feet high. The *navaranga* is very beautiful with a well-carved circular ceiling panel, about 12 feet in diameter, and black stone pillars, beautifully polished and apparently turned in a lathe, which are elegantly decorated with bead work. Such fine pillars are not found anywhere else in the State, though a few of the same kind but of comparatively inferior workmanship are seen in the *navarangas* of the Belur temple and of the Akkana-basti at Sravana-Belgola. There are 8 niches, 3 to the right and 3 to the left facing one another with 2 more at the sides of the outer entrance. It is probable that each contained a figure once, but now all are empty. There is also in the *navaranga* a stout seated figure of Sarvahnayaksha to the right of the inner entrance and a figure of Kūshmāndini in the *sukhanasi* or vestibule seated to the left. The image of Pārsvanātha is, as usual, flanked by his Yaksha and Yakshi, viz., Dharanēndra and Padmāvati. The front *mantapa*, which has also a good ceiling panel, is supported by pillars which are ornamented with bead work. The outer walls of the *garbhagriha* have some sculptures at the top. The stone containing the old inscription *Belur 123*, which had been lying near the Lakkanna-Vīranna temple to the south of Halebīd, was directed, for greater safety, to be removed and placed at the entrance of this temple. The middle temple, which is dedicated to Ādinātha, has a small image, about 2½ feet high flanked by Gōmukha and Chakrēsvari, the usual Yaksha and Yakshi in this case. In the *navaranga* there is a seated figure of Sarasvati to the right and Ganadhara's feet to the left, both enshrined in a porch-like *mantapa*. The original image of Ādinātha, a stout seated figure about 3 feet high, is, owing to mutilation, now kept in the *navaranga* of the temple to the east. The latter, dedicated to Sāntinātha, is similar in plan to the first temple, but without any carving whatever. The doorways of both the temples are nearly 13 feet high. Sāntinātha, about 14 feet in height, is flanked by Kimpurusha and Mahamanasi, his usual Yaksha and Yakshi.

In the *gurbhagriha* there is a flight of steps on both the sides to reach the head of the image for anointing purposes. With some difficulty a photograph was taken of this image. Three inscriptions have been discovered on the pedestals of the chief images in the three temples.

The Kēdārēsvara temple resembles the Kēsava temple at Sōmanāthpur in some respects; the terrace on which it stands is supported at the angles by figures of elephants facing outwards; and the row of large images on the walls begins on the east face at the corners on both sides of the entrance where the *jaḡati* or railed parapet ends. The friezes on the outer walls are the same as those in the Hoysalēsvara temple with one exception, *viz.*, in place of lions there we have horsemen here. But the figures of this temple are smaller and sharper in outline and sometimes more elegantly executed. As portions of some of the friezes do not belong to this temple, the incongruity is, as a matter of course, marked in several places. The number of large figures now found on the outer walls is 176, of which 90 are male and the rest female. This proportion appears to be exceptional as in most temples of this kind the female figures always outnumber the male. On the south face are two labels stating that the figures above them were executed by the sculptor Maba. But it is doubtful whether these images originally belonged to this temple. Here also we have on the west wall a figure of Dakshināmūrti with the usual long coat and hood, but wearing, in addition, a neck ornament and sandals with a snake entwined round the right hand. The temple has 3 cells, that in the north having now no doorway. The south cell has the jambs of a Vishnu temple with the lintel of a Siva temple placed over them. Each cell has 2 niches at the sides. The niche in the south-west is unlike the others in formation; this is unusual. The ceiling panels are flat except the four in the middle *ankanas*. In the compound are strewn in confusion sculptures and architectural members brought from the ruins of several temples in Halebid in connection with the restoration of this temple. It has to be mentioned here that as a result of the vandalism of ignorant contractors in their eagerness to procure carvings and slabs for the restoration work, many fine sculptures and inscription stones have been broken or destroyed.

The buttress-like projection on the east face of the Hoysalēśvara temple has a row of 31 large images, of which 19 are female. The gods and goddesses represented are Vishnu 2, Siva 3, Brahma and Sarasvati 2. The other figures represent attendants, chauri-bearers, etc. One of the female figures is a signed image executed by Dasoja. Every pillar on the east face of the temple had once a *madanakai* or bracket figure on its capital as at Belur as is evidenced by the sockets on the capitals. Now, however, only three such figures are left, two at the east doorway of the north shrine and one to the right of the buttress. The scroll-work friezes (the 3rd and the 5th) around the temple have small figures in some of their convolutions in some parts, as around the south shrine, all the convolutions have them. The 9th frieze above that of the swans has standing figures in projecting niches with intervening seated figures in niches further back. The seated figures are mostly Yakshas, some holding a flower in the right hand, the other hand being placed on the thigh; some holding a fruit in the right or left hand; and some holding both a flower and a fruit. In some parts musicians take the place of the Yakshas. The projecting niches have dancing or dressing female figures with some gods and male figures here and there. At the corners this frieze has roaring lions on both the sides. The same is the case with the rail which contains mostly female figures, some with the face of a horse representing perhaps the Kimpurusha variety of the demi-gods. There is also a solitary Jina figure on the rail. In the *makara* frieze (the 7th) there are tiny human figures either standing or seated and in some cases riding the *makaras*. In front of the miniature turrets above the cornice are small seated figures holding garlands or playing on musical instruments. Attached to the outer walls of the *garbhagriha* of both the north and south shrines in the three directions are six car-like niches in two storeys with beautifully carved figures on the outer walls. The outer walls of the lower storeys have, as a rule, Umāmahēśvara on one side and Lakshminārāyana on the other, while those of the upper storeys have Bhairava on both the sides. The right outer wall of the upper storey of the north niche of the north shrine has in place of Bhairava a figure of Sūryanārāyana with four hands, the upper ones holding a discus and a conch and the lower ones lotuses. The lower storeys of the niches

around the south shrine as well as the upper storeys of those around the north shrine have female *dvārapālakas* or door-keepers with roaring lions at the sides represented as attacking a man seated below. The lower storeys of the niches around the north shrine have, on the other hand, male door-keepers, while the upper storeys of those around the south shrine have none. The tower-like niches or pavilions in front of the entrances have three friezes, elephants, lions and scroll work on the base and screen work on the side walls. It is worthy of note that, unlike the temples at Belur, Nuggihalli and Sōmanāthpur, this temple has very few individual signed images, though signatures of a large number of sculptors occur on the friezes and the basement. Some of these friezes have been reproduced in the *Indian Antiquary* for May 1915 by Mr. Vincent A. Smith, M.A., from photographs supplied by the State Archæological Department.

Inside the temple there is also a niche to the left of the north entrance so that the number of niches in the interior is 12 in all. There are 25 large ceilings, oblong in shape, which are all flat, though one foot deep. Each shrine has 11, 9 in the *navaranga*, 1 in the *sukhanasi* or vestibule and 1 in the east porch. There is also one in the south porch. The corresponding one in the north porch has disappeared; a modern terraced roof is now in its place. Two more come between the north and south shrines. The central ceiling of the *navaranga* of the north shrine has in the middle panel Tāndavēsvara flanked on the right by Brahma and on the left by Vishnu; in the upper two seated female figures flanked on the right by Subrahmanya and on the left by Ganapati; and in the lower dancing female figures with attendant musicians. The other ceilings of the *navaranga* have the respective *dikpālakas* or regents of the directions in the centre, while the one in the porch has dancing Ganapati for its central figure. All the ceilings of the south shrine have Tāndavēsvara in the centre with the *dikpālakas* around. The same is the case with one of the two middle ceilings, the other having Narasimha for its central figure in place of Tāndavēsvara. It is noteworthy that the pediments of the east doorway of the north shrine and the south doorway are sculptured on the inner side also.

The larger Nandi-mantapa is supported by 30 old and 2 newly set up pillars and has 9 large flat ceilings, some with 9 and some with 15 panels. The bull is 13 feet long, 6½ feet broad

and 8½ feet high. The ears are missing. The north and south outer walls of the *mantapa* have a row of 23 large images of which only 6 are female. The gods and goddesses represented are Brahma, Vishnu and Siva, the same with their consorts, Narasimha, Varāha, Vēnugōpāla, Tāndavēsvara, Bhairava 4, Garuda, Sarasvati and Mahishāsūramardini 2, the remaining figures consisting of drummers, attendants, etc. The smaller Nandi-mantapa is supported by 19 pillars, the central four being bigger than the others. The bull here is 10 feet long, 5 feet broad and 7½ feet high. It is made of hard polished stone and is fortunately intact. Some repairs have been done to the temple.

A few other temples in the village may be mentioned. In the Ranganātha temple, a small neat building with a well-carved image of Ranganātha, two inscriptions were found on the beams. The Virabhadra temple has a row of large figures on the walls of the *garbhagriha* with the Hoysala crest in front of the tower. The Hoysala crest is also found in the Rudradēva temple to the south-west of the travellers' bungalow. The ruins of the five temples known as Panchalingēsvara are situated to the west of the travellers' bungalow. It was from these that a large number of sculptures was obtained for restoring the Kēdārēsvara temple. The figures, sculptured slabs, pillars and beams that are still left in the ruins lead us to the conclusion that these temples, though small, were not very inferior to the Hoysalēsvara temple in artistic beauty. Two interesting inscriptions have been discovered near the hillock known as Bennegudda, one on a large slab near the *Nelamālige* or underground cellar to its north and the other on a boulder to its east. The former is an important record of the time of the Hoysala king Narasimha III, while the latter is of interest as it refers to a channel led off from the Yagachi, the river that flows by Belur, for the water-supply of the Hoysala capital. The *Nelamālige* mentioned above is supposed to have been an underground cellar of the palace during the Hoysala period and a hole with a stone pillar is pointed out as its entrance. The inside is mostly filled up with earth. This place has been noted down for excavation by the Archæological Department.

The Virabhadra temple, above referred to, is a small Hoysala structure surmounted by a stone tower and the Hoysala crest. It has two elephants at the sides of the entrance and a frieze

of 56 large figures on the outer walls of the *garbhagriha* and the *sukhanasi*. The *navaranga* appears to be a later addition. Of the 56 figures, several of which are unfinished, 30 are female. The figures consist of Vishnu and his forms such as Lakshminārāyana, Vēnugōpāla, Narasimha and Varāha; Siva as Umāmahēsvara, Dakshināmūrti and Tāndavēsvara; Brahma, dancing Ganapati, Sūrya, Bhairava, Garuda, Arjuna shooting the fish, Sarasvati, Kāli, Durga, Mahishāsūramardini and Mōhini, besides several others representing drummers, musicians and attendants. To the north of the Virabhadra is the Guddalēsvara, also a Hoysala temple, but completely ruined. Supported by 4 good pillars and 12 pilasters, the *navaranga* has 9 ceilings, about 1½ feet deep, ornamented with lotuses. Traces are also found of the niches which once adorned the *navaranga*. The tower is gone. The temple had also a two-pillared porch. The outer walls have no figure sculpture but only mouldings and pilasters. There is a good but ruined portico to the right of the temple. Judging from its *mukhamantapa* or front hall and the ornamental entrance porch, the Ranganātha temple also appears to be a Hoysala building. But the *navaranga*, which has perhaps been newly built, looks Dravidian. The Rudrēsvara is a small shrine surmounted by a stone tower and the Hoysala crest like the Virabhadra. Attached to it are two more shrines surmounted by stone towers, all the three standing in a line. At the old entrance of Halebīd is to be seen an inscription built into the ceiling. It is dated 1189 and refers to a battle between the Hoysalas and the Kalachūryas.

The restoration of the Kēdārēsvara temple has been completed. The scattered sculptures are arranged around the compound wall. The outer entrance to the temple is on the north. Three flights of steps leading into the temple have been built on the north, east and south. At the sides of the north flight of steps are set up figures of Tāndavēsvara and Umāmahēsvara. But they are made to stand on pedestals belonging to other gods; the figures of Aruna and seven horses sculptured on the pedestal of Tāndavēsvara clearly show that it once belonged to Sūrya, while the figure of Garuda on that of Umāmahēsvara marks it out as the pedestal of Vishnu. These incongruities might have been avoided by those in charge of the restoration. A more serious incongruity is the doorway of the south cell the interior



of which has a pediment sculptured with Tāndavēsvara set over jambs sculptured with Vaishnava *dvārapālakas*. To admit light to the interior a sheet of glass has been inserted in the roof between the *garbhagriha* and the *sukhanasi*. This is a good idea. The temple has 13 large ceilings, 9 in the *navaranga*, 1 in the *sukhanasi*, 2 in the side cells and 1 in the front porch. Of the 4 in a line in front of the main cell, the first is flat, while the rest, adorned with lotus buds, are about  $2\frac{1}{2}$  feet deep. The remaining ceilings, which are all flat, though 1 foot deep, are marked with lotuses. Several of the figures on the outer walls did not originally belong to the temple. They have been procured from other ruined temples during restoration. Still, a few details about the figures now to be seen in the temple may be of some use. The figures representing gods and goddesses may be grouped thus:—Vishnu 12, the same as Lakshminārāyana 2, as Varāha 2, as Trivikrama 2, as Vāmana 2, as Gōvardhanadhāri 2, as Kāliyāmardana 2, as Vēnugōpāla 2, and as Rāma 1; Brahma 3; Siva 2, the same as Tāndavēsvara 8, as Umāmahēsvara 4, as Dakshināmūrti with sandals and snake ornament 1, and as Gajāsurāmardana 1; Ganapati 1; Bhairava 5; Manmatha 2; Garuda 2; Sarasvati 9; Durga 5; Mahishāsūramardini 1; and Mōhini 4. There are also figures of Arjuna shooting the fish and Rāvana lifting the Kailāsa mountain. The remaining figures represent drummers, musicians, dancing or dressing females and attendants. Among noticeable sculptures may be mentioned two monkeys holding between them what looks like a fruit, said to represent a *linga*; a four-armed female figure resembling Sūryanārāyana, bearing in the upper hands a discus and a conch and in the lower lotuses; a male figure with a *kaupīna* (or piece of cloth worn over the private parts) and snake ornament blowing a horn; a standing monkey with a *kaupīna* and large ear-rings; and a huntress shooting a parrot. A figure of Sarasvati newly set up to the right of the east flight of steps is a signed image executed by the sculptor Haripa. There is also another on the south wall, a female figure, executed by Maba.

Hallimysore.

**Hallimysore.**—A village in the Hole-Narsipur Taluk. Population 666.

An old *vīragal* of the time of the Ganga king Mārasimha

(961-974) is to be seen here. The village appears to have been a place of some importance at one time. According to tradition, it was the capital of an old kingdom, and several of the villages around the place are said to have once formed its suburbs. It is said that Gōhalli had the king's cows, Kallahalli his milch cows, Tējūr his horses and Kannambādi his elephants. The king's barber lived at Kētanhalli and the other barbers at Bada-Kētanhalli. The stones used for the old Kannambādi fort were gigantic in size. Some people seem to think that the Mysore kings had their residence here before Mysore became their capital.

**Haranhalli.**—A town in Arsikere Taluk, 5 miles south of Haranhalli. the *kasba*, on the Hassan-Arsikere road. Till 1882 headquarters of a taluk of the same name. It is now a municipality.

Population in 1921	Males	Females	Total
Hindus .. .. .	905	801	1,706
Muhammadans .. .. .	177	153	330
Total .. .. .	1,082	954	2,036

The fort is said to have been erected in 1070 A.D. by a chief named Sōmēsvara Rāya. The large Nagati tank was named after his daughter. There are several fine temples, partly in ruins, and other monuments, without the fort walls, which indicate the existence of a large city in former times. The inscriptions that are legible belong to the Hoysala rule.

Among the more important temples above mentioned are the Chennakēsava and the Sōmēsvara, which are good specimens of Hoysala architecture. They were built in the 13th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysalēsvara temple at Halebīd, which

they resemble in the interior also though the area is much smaller, and the towers are in a good state of preservation. The Sōmēsvāra temple is in an unfinished state as regards its exterior owing probably to some political trouble intervening at the time of its construction, portions of the rows of animals, etc., on the outer walls and nearly half the tower being left uncarved. The Chennakēsava temple is well preserved while the Sōmēsvara temple has been woefully neglected. The northern wall has in part fallen down. But there cannot be much difficulty in restoring it as all the stones are lying on the spot. This charming little temple has been conserved under orders of Government and the idea of restoring it has been suggested by the Archæological Department.

The later history of the place is the same as that of Arsikere (see above).

Municipal Funds					1919-20	1920-21
Income .. .. .	..	..	..	..	1,505	1,756
Expenditure .. .	..	..	..	..	1,586	1,636

Harihara-  
pura.

**Hariharapura.**—A small village in the Hole-Narsipur taluk, situated near the border of the Channarāyapatna Taluk, about 6 miles to the north of Grāma. Population 396.

The temple in the village is a neat little structure after the model of Dodda Gaddavalli temple. It faces east, is *Trikutāchala* in plan and consists of three *garbhagrihas*, one *sukhanasi*, one *navaranga*, and a porch. Each of the *garbhagrihas* measures 8' 7" × 8", and the *sukhanasi* which is in front of the west cell measures 7' 8" × 7' 6". The *navaranga* and the porch are squares measuring 18' and 11' respectively. The central platform in the *navaranga* is 10' 6" square. There are two elegantly carved niches in the *navaranga* and one on each side of the *sukhanasi* doorway. Elephants are placed on either side of the flight of steps leading to the temple in front of the porch. The ceilings in the temple are ordinary but very well carved and crisp in outline. The central one of the *navaranga* is flat and contains

*Ashtadikpālakas* with Krishna in the central panel. All the others are deep dome-like ones ornamented with lotus buds in the centre. Rati and Manmatha are carved on either side of the *sukhanasi* which has been provided with fine perforated screens. There are no images in the temple. The first central panel of the pedestal of the image in the west cell has got a bull and Garuda carved; and a crocodile and an elephant are carved on the side panels of the same. The pedestal in the south cell has a peacock and that in the north cell has *garuda*. The lintel of the west *garbhagriha* has Harihara flanked by chauri-bearers; those of the north and south cells have Ranganātha and Sarasvati respectively. It may therefore be easily inferred that Harihara, Sarasvati and Ranganātha were the deities for which the temple had been dedicated, the first one being considered the chief deity and giving its name to the village. The niches in the *navaranga* also are empty. From the figure of a mouse carved on the pedestal in the south niche, it can be presumed that the image of Vignēsvara stood there. The pedestal in the north niche is missing, but a beautiful image of Lakshmi-Narasimha lies mutilated near it. This might have been inside the niche originally. It was reported that the images of this temple were removed about 20 years ago by Mr. D. Devaraj Urs, the then Deputy Commissioner of Hassan, for being shipped to Denmark in connection with an exhibition there. Gajalakshmi and Vēnugōpāla are carved on the lintels of the *sukhanasi* and *navaranga* respectively. The *gōpuras* are built of thin horizontal courses of plain stones as in the case of the temple at Dodda-Gaddavalli. Only the western *gōpura* has got a projection in front which has Tāndavēsvara carved on it.

There is an inscribed slab in front of the temple which has been noticed in *Hassan* 62, (*Epigraphia Carnatica* V). The inscription is completely effaced. It is dated *Saka* 1255. It is difficult to decide whether this is the date of the construction of the temple or not. On the whole, the temple, though small, is beautiful in appearance and the carvings inside show the fine artistic taste of the sculptors employed.

**Hassan.**—A taluk in the centre. Area 475 square miles. Head-quarters at Hassan. Contains, including the Hassan.

Alur sub-taluk, the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvananya	Jodi	Kayangutta	
Alur ..	56	7	53	..	2	1	11,143
Dudda ..	77	..	73	..	4	..	20,296
Grāma ..	74	..	71	..	3	..	19,325
Hassan ..	80	..	75	..	4	1	28,150
Kattaya ..	77	..	73	1	3	..	19,549
Kundur ..	67	20	61	..	5	1	8,855
Pālya ..	58	10	50	..	7	1	7,242
Sāligrāme ..	83	..	80	..	3	..	14,300
Total ..	572	37	536	1	31	4	128,860

Principal places with population.

Hassan 8,097, Grāma 2,057, Alur, 1,894, Kattaya 891, Ponnāthur 861, Dudda 674, Sāligrāma 539, Kundur 388, Bhaithur.

The Hēmāvati forms the southern boundary. The Yagachi flows through the west from north to south, receives most of the small streams, and joins the Hēmāvati near Gorur. But a considerable water-course, running down through the east to the Hēmāvati, forms a chain of numerous tanks. The Yagachi is dammed near Hassan, and supplies the Halvagal channel, six miles long. In the north is a group of hills called Sige-gudda. There are some low hills on the south, separating the taluk from Arkalgud and Hole-Narsipur.

The south-western *hoblis* are partly Malnād, Pālya being the most so, with fine breezy uplands, presenting in some parts the appearance of grassy open downs, and in others being covered with small scrub jungle. The climate and soils here are well suited to the production of rice of a superior description, but sugar-cane is raised only under special large tanks. Dry cultivation is little esteemed, and a crop once

in three years is often deemed sufficient. Some 1,285 acres have been taken up for coffee. In the east of the taluk, the villages are far apart, with extensive stretches of waste land which support large flocks of sheep. The soils, which run through many gradations, from light sandy grey to rich dark brown, are superior in the vicinity of the Yagachi river, but deteriorate on the uplands as the river is receded from. Ragi is the staple crop in dry lands and rice in wet, with a fair proportion of sugar-cane. Dod-ragi is grown in the east, but gid-ragi in the west, which admits in good years of an after crop of horse-gram. Fields in the east not adapted for ragi are largely sown with chillies, between rows of castor.

Hassan is the carrying taluk for the coffee districts which border it on the west, and supplies nearly all the carts required in this and the Kadur District. There is much good pasturage, and the large Sige gudda kāval, belonging to the Amrit Mahal, can maintain 2,500 head of cattle.

The taluk was included successively in the Chālukya and Hoysala dominions. It afterwards formed part of Balam and shared the fortunes of that province. It was incorporated with Mysore in 1690 by treaty with Ikkēri.

The culturable area of the taluk is distributed as follows, according to the settlement which was introduced with effect from 1922-23:—

<i>Occupied area.</i>	Acres.	Total
Dry .. ..	98,191	
Wet .. ..	25,103	126,915
Garden .. ..	3,621	
<i>Unoccupied area.</i>		
Dry .. ..	10,715	
Wet .. ..	266	10,995
Garden .. ..	14	
<i>Kharab land</i> .. ..	117,984	117,984
<i>Inam</i> .. ..	8,744	8,744
		<hr/>
Total area ..		264,638

The total revenue demand for the year 1923-24 was Rs. 2,55,310.

The average rainfall at Hassan for 25 years (1896 to 1920) is 34·64. The fall in the west is probably about 65 inches.

The Bangalore-Mangalore trunk road by the Manjarābād Ghat runs through Hassan, and from this town there are roads north to Arsikere—with a branch from Dudda north-east to the railway at Tiptur,—north-west to Belur, south to Arkalgud—with a branch from Kattaya west to Hoskote,—and south-east to Hole-Narsipur.

Hassan.

**Hassan.**—The chief town of the District, situated in 13° N. lat., 76° 9' E. long., 25 miles south by west of the railway at Arsikere, and a Municipality.

Population in 1921	Males	Females	Total
Hindus .. .. .	3,225	2,786	6,011
Muhammadans .. .. .	695	627	1,312
Jains .. .. .	199	184	383
Christians .. .. .	154	233	387
Jews .. .. .	3	1	4
Total .. .. .	4,266	3,831	8,097

The original town was at the adjacent village of Chennapatna. This was founded in the 11th century by Bukkana or Bukka-Nāyak, said to be an officer despatched by the Chōla king to put down the depredations committed by neighbouring petty chieftains. In this enterprise, he succeeded so well that he received permission to erect a fort and *petta* on the site of his encampment. He named the place Chennapatna, the handsome city, and made the large tank between it and Hassan. After a prosperous rule of 43 years, Bukka-Nāyak died and was succeeded by his son Būchi-Nāyak, who after 6 years was followed by his son Chennappa-Nāyak, and he was followed after 45 years by his son Būcha-Nāyak. The latter died after 50 years without leaving male issue.

Chennaptna was then conferred by the Hoysala kings on Sanjīva-Krishnappa-Nāyak. On one occasion a hare which he had started took to the town and entered the gates. While in great distress at this bad omen, Hāsin-amma, the smiling goddess, appeared to him and directed him to build a fort on the spot whence the hare had started, and where he would find her image. This he did and named the place *Hāsana* after her. The present town therefore dates from the end of the 12th century. The *Sihala-purāna* derives its name from a contraction of Simhāsana-pura, and hither Janamē-jaya is said to have come.

Hassan was included in the province of Balam and partook of its fortunes until annexed to Mysore in 1690, during the reign of Chikka-Dēva-Rāja-Wodeyar.

In the European cemetery here lie buried a number of planters who built up the coffee industry. The tomb stones date from 1867. A tomb of some interest is that of Dye Thiseltone-Dye, who died on 3rd January 1888 aged 41 years.

Municipal funds	1916-17	1917-18	1918-19	1919-20	1920-21
Income ..	16,192	19,852	30,778	35,065	26,235
Expenditure	11,410	17,692	18,092	30,937	29,765

**Hemavati.**—Golden, also called in Kannada *Yenne Hole*, Hēmāvati. oily or shining river. One of the chief tributaries of the Cauvery. It rises just beyond the limits of the District, at Jāvali, near Melbangādi, in Mudgere taluk, and flowing south is joined near the head of the Bund Ghat by the Sōmāvati. Continuing south through Manjarābād, past Saklespur, it receives from the south the Aigur river, near the place of that name, and the Kete halla at the Coorg frontier. Thence turning east, it crosses a small portion of Coorg, and re-entering Mysore receives from the north the Yagachi near Gorur. With an easterly course it flows past Hole-Narsipur to Ganni, some distance beyond which it bends round to the south, and runs down into the Cauvery,



near Hoskote, in Krishnarājpet taluk. Its length within this District is 113 miles.

Its waters are dammed in several places, from each of which channels are led off. Only two are now in this District. The first dam is the Srīrāmadēvar *anicut* in Hole-Narsipur taluk. This work was originally constructed of rough stone by Danāyaka Hebbāraiya in 1533. It afterwards breached, and was three times repaired during the administration of the Dewan Pūrnaiya. The dam was 1,000 feet long and 24 feet high. In 1863 it again breached, since when a new *anicut* has been erected by the Public Works Department, at a cost of Rs. 2,78,504, a little below the former spot, on the principle now adopted of making the dam water-tight, which none of the others are. Two channels are led off from it, the Uttara or North channel, 51½ miles in length, on the left bank; and the Dakshina or South channel, 21 miles long, on the right. The former irrigates 5,604 acres, and the latter, which runs through the town of Hole-Narsipur, 606 acres. The Madapur *anicut*, ten miles below Hole-Narsipur, breached in 1863. The channels under it irrigated 417 acres.

The Hēmāvati is crossed at Saklespur by a fine iron girder bridge of four spans, formed by lattice girders, each 120 feet long and resting on cylinders. It was finished in 1870 at a cost of Rs. 1,94,620.

The river is fabled to be the daughter of Daksha and wife of Īsvara. The insult put upon the latter in not being invited to Daksha's sacrifice led to her casting herself into the fire, from which, when rescued, she was of the colour of gold (*Hēma*). Becoming incarnate as the daughter of Himavat, she performed penance with the view of being reunited to Īsvara, who appeared to her and directed her to take the form of a river for the good of the world.

Heragu.

**Heragu.**—A village in Dudda *hobli* in the Hassan Taluk. Population 688.

There are two temples and one *basti* in the village, the most important being the Kirti-Nārāyana temple. In the

inscription stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it (*Hassan* 61), it is called Jaita-Nārāyana. The temple faces east and consists of a *garbhagūḍī*, *sukhanasi*, *navaranga* and a porch. The image is about 7'—6" high including the *prabha* behind it and stands on a pedestal 1'—6" high, which has got Garuda, carved on it as usual. The image holds *lotus* and *mace* in the two back hands and *discus* and *conch* in the two front hands. The god is flanked by Sṛidēvi and Bhūdēvi. *Dasāvātāras* are carved on the *prabhāvali*. The processional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got *conch* and *discus* in the back hands; and a *mace* in the front left hand while the front right hand is in the *abhaya* pose. According to the inscription mentioned above, the temple was built in the *Saka* year 1139, i.e., 1217 A.D. It is built in the early Hoysala style with plain, straight, outer walls and step-like tower of uncarved blocks. The finial or *kalasa* is very fine. In front of the tower above the *sukhanasi* ceiling, a fine Garuda has been carved, the head of which is unfortunately missing. The *navaranga* ceilings are all well-carved; figures of Nammālvār, Bhāshyakāra and Ganapati are placed therein. The *garbhagūḍī* lintel has got the figure of Nārāyana, the *sukhanasi* lintel has got Kālingamardana and that of the *navaranga* Vēnugōpāla. The other temple in the village is called Kamatēsvara and consists of a *garbhagūḍī*, *sukhanasi*, and a *navaranga*. To the right of the *sukhanasi* is a room in which an image of Isvara with Pārvati sitting on Nandi is kept. The *sukhanasi* lintel has Gajalakshmi carved on it and in the *sukhanasi* are kept two Basavas (bulls) and an image of Bhairava. The temple is unimportant architecturally. The Jain *basti*, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it (*Hassan* 57) tells us that this *basti* was built in the *Saka* year 1077, i.e., 1155 A.D., and was dedicated to Pārsvanātha. It is thus nearly a century older than the Kīrti-Nārāyana temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the *basti* still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built

elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jaina image that was in the *basti* was removed by some Government officer thirty years ago.

Hole-Narsipur.

**Hole-Narsipur.**—A taluk in the south-east. Area 233 square miles. Head-quarters at Hole-Narsipur. Contains the following *hoblis*, villages and population :—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayangutta	
Dod Kadanur..	93	55	77	1	5	..	26,252
Halekote ..	79	16	75	..	2	..	16,953
Hole-Narsipur..	67	50	57	5	5	..	20,817
Total ..	229	121	209	6	12	2	64,022

Principal places with population.

Hole-Narsipur 6679; Jodi Hariharpur 1669; Gubbi 997; Thathunhalli 957; Uddur; Hosahalli 849; Dod Kadanur 817; Doddahalli 796; Hale Mysore 666; Tejur 664; Malali 644; Kunche 603; Bidarakka 588; Halekote 412.

The *Hēmāvati* runs through the taluk from west to east, and then turning south, forms a good part of the eastern boundary. The channels drawn from it are, the North channel of 51½ miles, and the south-channel of 21 miles, both led off from the *Srīrāmadēvar* dam. Another dam, the *Madapur*, is breached. Near Hole-Narsipur are a few isolated hills. Except for the channel irrigation, the taluk may be described as sterile. As the river is receded from, especially to the south, the uplands become bleak and unpromising. Even under the channels, the soils are not very good, and in the taluk generally they are decidedly poor.

The taluk seems to have been in the possession, in the 12th century, of a chief named *Narasimha-Nāyak*, who also owned *Channarāyapatna*. It was conquered from his descendants in 1667 by *Dodda-Dēva-Rāja* of Mysore.

The culturable area of the taluk is distributed as follows, according to the resettlement which was introduced with effect from 1923-24 :—

<i>Occupied area—</i>			Acres.	Total.
Dry .. .. .	..	..	52,424	} 63,371
Wet .. .. .	..	..	9,158	
Garden .. .. .	..	..	1,789	
<i>Unoccupied area—</i>				
Dry .. .. .	..	..	3,752	} 3,793
Wet .. .. .	..	..	39	
Garden .. .. .	..	..	2	
<i>Kharab land</i>	..	..	46,936	46,936
<i>Inam</i>	..	..	2,745	2,745
Total .. .. .				1,16,845

The total revenue demand for 1891-2 (15 months) was Rs. 1,05,716 and for 1892-3 it was Rs. 1,19,172. It is now Rs. 1,19,172.

The average rainfall for 36 years (from 1888 to 1923) at Hole-Narsipur and for 27 years (1894-1923) at the other stations was as follows :—

Months			Hole-Narsipur	Sri Rāma-dēvar dam
January	..	..	0·04	0·07
February	..	..	0·14	0·20
March	..	..	0·43	0·46
April	..	..	2·06	1·74
May	..	..	4·02	4·36
June	..	..	2·54	3·36
July	..	..	3·45	4·28
August	..	..	2·29	2·63
September	..	..	3·08	3·13
October	..	..	6·19	6·14
November	..	..	2·45	3·03
December	..	..	0·61	0·52
Year .. .. .			27·30	29·32

The Mysore-Hassan road runs through the taluk from south-east to north-west, and is crossed at Hole-Narsipur by the

Channarāyapatna-Arkalgud road, running from north-east to west. There is also a cross road from the latter to near Kikkeri. The Mysore-Arsikere railway passes through this taluk with stations at Hole-Narsipur and Mavinakere.

Hole-Narsipur.

**Hole-Narsipur.**—A town on the right bank of the Hēmāvati, situated in 12° 47' N. lat., 76° 18' E. long., 21 miles south-east of Hassan, on the Mysore-Hassan road. Headquarters of the Hole-Narsipur taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus .. ..	3,026	2,849	5,875
Muhammadans .. ..	377	350	727
Jains .. ..	199	184	383
Christians .. ..	19	9	28
Total .. ..	3,621	3,392	7,013

The fort was built in 1168 A.D. by Narasimha-Nāyak, a chief whose territories included Hole-Narsipur and Channarāyapatna. The place was captured from his descendants in 1667 by the Rāja of Mysore. The town is the residence of the *guru* of the Mādхва Brāhmins of the Uttarādi branch. Cloth of good quality is made here. About thirty years ago, the manufacture of *goni* bags gave occupation to a good many people here.

Hullekere.

**Hullekere.**—A small village in the Arsikere taluk, about 9 miles to the west of Konehalli, a Railway station on the Bangalore-Poona line. Population 468.

The Channakēsava temple here, though small, is a neat structure in the Hoysala style, standing in the middle of a cloistered courtyard, portions of which have gone to ruin. The outer walls are not profusely sculptured, nor are there horizontal rows of animals, etc., in succession, as in the temples at Halebīd, Basaral, Nuggihalli, etc.; but instead there are fine figures of Vishnu alternating with well-executed turrets and pilasters,

with the names inscribed at the base, such as Nārāyana, Vāmana, Dāmōdara, Sankarshana, Aniruddha, Achyuta, etc. The labels are effaced on some of the figures, of which there appear to be 24 in all, representing the 24 *mūrtis* or forms of Vishnu. The temple has a fine tower in front of which we have the usual Sala and the tiger. Sala's figure is well carved and richly ornamented. In a niche on the east face of the tower, which resembles that of the Būchēsvara temple at Kōramangala, Hassan Taluk, is a richly carved figure of Kēsava flanked by *chauri*-bearers. There is also a well-executed *jagati* or parapet in front of the temple, as in those at Kōramangala, Sōmnāthpur, Basaral, etc., with two well-carved elephants at the sides of the steps leading to it. All the figures on the outer walls are injured. The stone used is a kind of soft potstone which has exfoliated in several places. The interior of the temple is very dark. The image of Chennakēsava is pretty well carved. All the ceiling panels inside show good work, the central one being, as usual, the best of all. The ceiling panels in the porch and *mukhamantapa* are also well executed. The villagers state that some of the images in the temple, such as Ganapati, etc., were removed some years ago at the instance of some officer. From an inscription in the temple (*Arsikere* 172) we learn that it was built in A. D. 1163 during the reign of the Hoysala king Narasimha I, and the short inscriptions below the images referred to above, which are 18 in number, have to be assigned to the same period.

The Saptamātrikah, Isvara and Ānjanēya temples in the village are also worth inspection. In the last is placed a sculptured slab with the figure of a man riding a horse and a servant holding an umbrella behind. This the villagers call Sōmadēvaru. It apparently represents some chief. The Isvara temple, which is mostly buried in the bed of the large tank near the village, contains besides a *linga*, pretty figures of Ganapati, Bhairava and Virabhadra. On the way to Hullekere is the Biredēva temple at Sōmenhalli which is worth a visit. Though with a very plain exterior, the temple has good pillars and an ornamental doorway inside. It is probable that this doorway originally belonged to the Channakēsava temple at Hullekere, where we now find a rough wooden doorway in place of the original one in the *navaranga*.

Isvarahalli.

**Isvarahalli.**—A village near Belvādi.

The Lakshmi-Nārāyana temple at this place was once a *Trikuṭāchala* temple and is reported to have once contained Lakshmi-Nārāyana, Yōga-Narasimha and Vēnugōpāla images. The present structure, however, is quite a modern one, and is built mostly of old material and contains only the first two images, a big image of Nammālvār taking the place of the third. The temple consists of a *garbhagūḍi* and *sukhanasi* each measuring 6' × 6', an open *navaranga* 18' × 10' and a covered portico with pials one either side. On both the sides of the *navaranga* are two small cells containing the Yōga-Narasimha and Nammālvār images. The old materials utilised for the building have been used indiscriminately; for example, the perforated slabs which are usually seen on either side of the *sukhanasi* doorway now form part of the walls of the main entrance. The image of Lakshmi-Nārāyana is about 4' high and is sitting on a pedestal, 1 foot in height. He holds a lotus in the back right hand, *gada* in the left, and *sankha* in the front right. The front left hand holds *chakra* and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

Jskkanhalli.

**Jakkanhalli.**—A village in Hassan Taluk. Population 290.

There is here a ruined Isvara temple in the Hoysala style consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *mukha-mantapa* or front hall. The *sukhanasi* doorway is flanked by perforated screens. The ceilings in the *navaranga*, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling left in front of the *navaranga* entrance. From the big inscription stone, measuring 9' by 3', in the temple (*E. C. V*, Hassan 53-4), we learn that its name was Kālēsvara and that it was built in 1770 by the great minister Heggade Kalimayya during the reign of the Hoysala king Narasimha I. To the north of the temple is a ruined *mantapa* or hall containing a fine *vīrgal*, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a *linga* surmounted by a beautiful turret.

**Javagal.**—A village in Arsikere taluk. Population 1564. Javagal.

The Lakshmi-Narasimha temple here is a good specimen of Hoysala architecture with a tower and with rows of animals, etc., on the outer walls. It has also, like the temples at Hullekere, Sōmnāthpur and Kōramangala, a *jagati* or parapet in front; but a brick wall has latterly been built on the *jagati* to which have also been attached front *mantapas* with a lofty outer entrance, so that the front view of the temple is that of a Dravidian structure. The tower and the sculptures above the eaves are plastered with mortar, with a view probably to preserve them from injury; but this mostly conceals the carvings. On the outer walls, beginning from the bottom, we have these usual rows of sculptures:—(1) elephants, (2) horsemen, (3) scroll work, (4) *Purānic* scenes, (5) *Vayalis or sārḍulas*, (6) swans, (7) large images with canopies, (8) cornice, (9) turrets, and (10) eaves. Above the eaves all round there are at intervals turrets with *kalasas*. These are also plastered and a brick parapet wall built all round the roof. On the *jagati* in front of the temple, there are from the bottom the same four rows as those on the walls; but above these we have (5) a row of turrets and (6) a row of columns with figures between, as in the temple at Sōmnāthpur. Altogether there are 137 large images on the walls, of which 77 are females and the rest male. On the east wall the second figure from the north stands with what looks like a staff in the right hand and some fruit in the left and wears, besides, a long coat, a hood and a belt-like thing in the manner of a sacred thread. Similar figures at Halebīd are said to represent Dakshināmūrti. The temple is a three-celled one, *trikūtāchala*, with Kēsava in the chief cell, Gōpāla to the right and Lakshmi-Narasimha to the left. Though occupying a subsidiary cell, Lakshmi-Narasimha is regarded as the chief deity. Tradition has it that the image of this god, which was formerly in the hill known as Hariharēsvarabetta, revealed itself in a dream to the Hoysala king Vishnuvardhana, who brought it from there and set up here. The usual story of a cow dripping milk over the image is also related; and a rafter,  $4\frac{1}{2}' \times 6" \times 4"$ , is shown as having been prepared from the Tulasi tree which overshadowed the image when at Hariharēsvarabetta. Though a Vishnu temple, figures of Ganapati and Mahishāsuramardini find a place in the niches on both the sides of the chief cell. The



ceiling panels are all well executed, some of them being nearly two feet deep. The temple is in a good state of preservation. No inscription relating to the construction of the temple has been found in the village. It has been stated, however, that some years ago an inscribed stone was chiselled out and used for the pavement of the front *mantapa*! Though there is no regular inscription to help us, still the period of the temple can approximately be fixed by the names of the sculptures discovered on the outer walls. For, here also, as at Nuggihalli and Sōmnāthpūr, are labels below some of the large images giving the names of the sculptors who executed them with sometimes the names of the gods also. Altogether 21 such labels have been made out. Among the sculptors may be named Mallitamma, Chikka Mallitamma and Makasa. The first name occurs in 10 places, the second in 3 and the third in 5. We know that Mallitamma had a great deal to do with the execution of the images on the outer walls of the Nuggihalli (A.D. 1249) and Sōmnāthpūr (A.D. 1268) temples. We shall not therefore be far wrong in assigning the construction of this temple to about the middle of the 13th century. An inscription is to be seen on the ceiling of the front *mantapa*. The Gangādhārēsvara, Virabhadra, Chandranātha and Banasankari temples are also worthy of note. The first two show some good work, though in ruins. On the pillars, beams and other members of the first temple are to be seen mason's marks, such as *Varuna* (west), *Vāyabya-madhya* (north-west), etc., incised in characters of the Hoysala period. On the outer walls of the third, which is a Jaina temple, are rows of the Tīrthankaras here and there. A few other sculptured slabs found here do not appear to belong to this temple.

Kānchina-  
kōvi Marati.

**Kanchinakovi Marati.**—A hillock to the north-east of Kallangere, strewn over with the remains of several temples. It appears that many of the stones were removed and used for the bund of the Kallangere tank. The Marati is supposed to be the site of an old city and it is said that gold coins are picked up there occasionally. In one place a mutilated headless image was found with a mostly defaced Kannada inscription in two lines on its pedestal, only the letters *ya* and *na* at the end of the lines being legible. It is apparently

a Jaina image, presumably of Pārsvanātha, as indicated by the coil of a serpent at the back.

**Karagada.**—A village near Belur. Population 709. Karagada.  
There is here an important lithic record of the reign of the Ganga King Mārasimha. The village is so called because, according to tradition, the goddess Lakshmidēvi, whose temple is situated at some distance to the west, lost her *kara-gadaga* (hand bracelet) in the large tank of the village. The village appears to have been an important place once. It has three gates and it appears that at the west gate stood a fine temple known as the Singēsvara, the materials of which were removed to Belur some years ago. Lakshmidēvi is an important deity of the place. She is said to be the consort of the god Channigarāya or Kēsava of Belur, her *jātre* taking place a week before his.

**Konanur.**—A large village on the left bank of the Cauvery Konanur.  
in Arkalgud taluk, about 15 miles south-west of the *kasba*. Head-quarters of the Konanur *hobli*, and since 1893 a Municipality. Population 2,383.

It was the place to which Nanja-Rāja was required to retire in 1759, and from which he was induced by Haidar under false pretences to return to power.

**Koramangala** (also called **Koravangala**).—A village Kōramangala also called Kōravangala.  
9 miles north-east of Hassan. Population 936. Three miles away from the 6th mile-stone on the Hassan-Arsikere road, reached by a cart-track.

The village contains three temples in the Hoysala style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Būchēsvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Būchēsvara temple may be looked upon as an excellent specimen of the Hoysala style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Sala

in the act of stabbing the tiger is an excellent piece of workmanship both as regards expression and ornamentation. The same may be said of the images inside the temple, especially Sārada and Ganapati, which are wonderful works of art, and which have fortunately escaped mutilation owing to the darkness in the interior of the temple.

From an inscription in the Būchēsvara temple here, (*E.C.* V, Hassan 71), we learn that it was consecrated by Būchi-Rāja on the day of the Hoysala king Ballāla II's coronation in 1173, the first year of his reign. The temple faces east and consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga*, a *mukhamantapa* and a porch. The *garbhagriha* and *sukhanasi* have flat ceilings of nine lotuses. The lintel of the *garbhagriha* doorway has Gajalakshmi in the centre. The *navaranga* has nine beautiful ceilings, each about 5 feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishna carved on the under surface of the central pendent. There are also six fine niches in the *navaranga*, 3 on the right and 3 on the left. The latter are now empty, while of the former, one has Ganapati, one Sarasvati and one Saptamātrikah or the Seven Mothers, all exquisitely carved, Ganapati and Sarasvati showing marvellous workmanship. The Saptamātrikah panel has at the right end Dakshināmūrti and at the left Ganapati. The *navaranga* doorway has also Gajalakshmi on the lintel. The *mukhamantapa* is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters; 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and *dvārapālakās* or door-keepers with female *chauri*-bearers on the jambs. The outer walls of the *mukhamantapa* have a frieze of scroll work at the bottom, above this a frieze of turreted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncarved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful turrets. The total number of the large images is 81, of which 29 are female. The gods and goddesses of the Hindu pantheon represented by them are—

Vishnu 4; the same as Narasimha 2, one issuing from a pillar and one, ten-armed, tearing out the bowels of the demon Hiranyakasipu; as Vēnugōpāla 2, in one case surrounded by cows; as Navanita-chōra (stealing butter) 1, as Kāliyamardana (punishing the serpent Kāliya) 1, as Gōvardhanadhāri (lifting up the mountain Gōvardhana) 1, as Varāha 1, as Vāmana 1, as Trivikrama 1, as Ranganātha reclining on the serpent Śeṣha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Rāma 1, Siva 2; the same as Gajāsūramardana (slayer of the elephant demon) 1, as Umāmahēsvara (seated with Umā) 1, and as Isana (the regent of the north-east seated on the bull with Pārvati) 1, Brahma 3, one, four-faced with Sarasvati at the side, holding a book and a rosary, and one with a single face and the same attributes; Ganapati 1, Bhairava 4, one with the attributes of a skull and a sword, and a snake in the *jata* or matted hair; Dakshināmūrti, dressed in a long coat and hood and holding a *Chandrike* or disc, 2; Lakshmana 1, Garuda 1, Hanumān 1, and Sūrya 1; Sarasvati 1, Durga 1, Chāmunda 1, Varāhi 1, and Mōhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Rāvana lifting the Kailāsa mountain, Prahlēda undergoing various kinds of torture, and a Nāga couple. One of the figures of Prahlēda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the *jagati* or raised parapet of the *mukha-mantapa* has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The *garbhagriha* is surmounted by a well carved stone tower adorned with the Hoysala crest, the front panel showing a fine figure of Tāndavēsvara.

Opposite to the front hall is a shrine of Sūrya the front porch of which has a ceiling of 9 lotuses. Sūrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruna, his lame charioteer. The *prabha* or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Ādityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Siva, Umāmahēsvara, sixteen-armed dancing Ganapati, Dakshināmūrti, Manmatha; Sūrya 4, one with a coiled serpent behind

and 7 steeds on the pedestal; Durga and Mōhini 2. There are also two compositions depicting *Gajendra-mōksha*, the *Purānīc* story of Vishnu delivering an elephant from the jaws of a crocodile and a chain of destruction—a double headed eagle or *ganda-bhērunda* attacking a *sarabha*, which attacks a lion, which in its return attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antelope—with the figure of a sage wondering at the sight. (See Plate III, *M. A. R.* for 1920—page 5). A similar panel of a chain of destruction occurs in the Kēsava temple at Belur. The remaining figures around the Sūrya shrine represent dancing, playing or decorating figures, drummers, *chauri*-bearers, etc. In the *prākāra* stands a *virgal*, about 6 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a *linga* and the 4th Umāmahēsvara in the centre flanked by Brahma to the right and Vishnu to the left. It bears the inscription *E. C. V, Hassan 70*, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a *garbhagriha* and a *sukhanasi* with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a *Vētāla* or goblin to the left.

The Būchēsvara temple is on the list of temples conserved by Government. The *prākāra* was once thickly covered with rank vegetation and strewn with heaps of debris. These have been since removed. The roofs of the *garbhagriha* and *sukhanasi* which are leaky have to be made water-tight by a coating of concrete and cement.

Near the Būchēsvara are situated two ruined temples in the Hoysala style, facing east, named Nākēsvara and Gōvindēsvara, which were founded a few years earlier than the Būchēsvara. The first, which, according to *E. C. V, Hassan 76*, was erected by Nākimayya in about 1170 during the reign of the Hoysala king Narasimha I, consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga*, a porch, and at some interval a *mukha-mantapa*. The *navaranga* has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendants. One of these figures looks like Garuda and two like Vidyādharas holding garlands. The central ceiling has Tāndavēsvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The

outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a *garbhagriha* and a *sukhanasi*. The *mukha-mantapa* is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the *ashta-dikpālākās* or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing figures with turrets at intervals. The Gōvindēsvara temple which, as stated in *E. C. V., Hassan 72*, was erected in 1160 by Gōvinda-Rāja, a minister of the Hoysala king Narasimha 1, also consists of a *garbhagriha*, a *sukhanasi*, a *navaranga*, and, at some interval, a *mukha-mantapa*, a pillared veranda and a porch. *Hassan 72* describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The *sukhanasi* doorway has perforated screens at the sides. The *navaranga* has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters. The porch which was built in about 1180 as indicated by an inscription, *Hassan 74*, on one of its beams, has a fine ceiling with Chāmundēsvari in the centre and the *ashta-dikpālākās* around. The Ānjanēya temple at the village has a well carved *virgal*, about 5 feet high, the bottom panel of which shows a hero holding his own cut-off head in the left hand and a sword in the right.

**Maharajandurga.**—A hill in the Alur Sub-taluk, about 3,300 feet above the level of the sea. It contains a huge precipitous rock and was once the head-quarters of the old Mahārājandurga Taluk. On it there are visible the remains of a fort built in the old fashion. From the top of the hill, a good view can be had of the country around. Mahārājandurga.

**Malekal Tirupati.**—A well-known temple in the Hirekal hills, near Arsikere. It is dedicated to Sṛī Venkataramana-svāmi as at Tirupati in the Chittoor District of Madras, Malekal Tirupati.

after which it is named. It is situated on the top of the Hirekal-gudda on the northern side. A flight of 1,700 steps leads to the temple. There is also a spacious temple at the foot of the hills, of the same name. Both the temples are frequented by a large number of pilgrims and devotees throughout the year. The car festival which is annually celebrated here in the early part of July is attended by about three to four thousand people.

Manjarābād.

**Manjarabad.**—A taluk in the west. Area 455 square miles. Head-quarters at Saklespur. Contains the following *hoblis* villages and population:—

Hoblis	Villages	Hamlets	Villages classified				Population
			Government	Sarvamanya	Jodi	Kayangutta	
1. Belagod	39	15	33	..	4	2	7,232
2. Byagadahalli	31	21	31	..	..	..	3,762
3. Hanbal	30	22	30	..	..	..	4,962
4. Hoskote	60	28	53	2	4	1	8,987
5. Marnahalli	94	15	24	..	..	..	4,235
6. Saklespur	49	29	48	..	..	1	11,298
7. Yeslur	47	47	46	1	..	..	10,580

Principal place with population.

Saklespur 2,270.

The northern *hoblis* were transferred in 1881 to the Mudgere taluk (Kadur District).

The whole taluk is Malnād, and comprises some of the most beautiful scenery in Mysore, flanked by the stupendous range of the Western Ghāts. The country to the east of the Hēmāvati is more open than that to the west. The Hēmāvati flows from the north-eastern angle down a part of the eastern border, and then crosses the taluk to the southern border, where it turns east, separating the taluk from Coorg. Near Aigur it receives the Aigur river, and on the Coorg frontier the Kote halla from the south. The western waters

of the taluk flow down the Ghâts to the Nêtrāvati in South Kanara.

Elliot in his *Experiences of a Planter* (I. 42) thus describes the country in this vicinity:—"The principal beauty lies in the wonderful contrasts which may be seen at a single glance. Scenery stern, rugged and precipitous is always to be enjoyed; but when you can contrast it, in almost a single glance, with the softest features of an English park landscape, the effect is heightened to an extraordinary degree. Even amongst the hills themselves the contrasts are very striking, and nature seems to have furnished in a single group every variety of mountain conceivable. In Europe, the Pyrenees are the Pyrenees and the Cheviets the Cheviets, with one common feature pervading each range of hills. But from a piece of elevated land not far from the spot where Arthur Wellesley pitched his camp of occupation, may be seen a complete amphitheatre of frontier mountains, presenting the greatest variety of character; one an overhanging precipice of rock, from which you may drop a stone thousands of feet into the gorge below; the next all grass, and softly rounded at the summit with cattle grazing on the slopes; a third rising abruptly into a pointed peak, with feathery strips of jungle clothing the lower ravines, and extending far up to the mountain-side; while to the north of the group stretches a barren, serrated, rocky range, which in turn is broken by hills of a milder type."

The soil on the hills is generally of a rich deep red, while in the valleys it is sometimes red and sometimes approaches to black. The grain principally cultivated is rice, which grows, most luxuriantly in the valleys and fields cut in terraces on their sides, and in the western parts double crops are regularly raised. At the head of each valley is usually a small tank, with a common mud embankment, which serves to collect a little water from the spring rising above it, to be used when the rains hang off; but artificial irrigation is generally rendered superfluous by the exceeding abundance of the rains. Dry cultivation is found to the east of the river. To the west scattered patches of ragi may be met with, but the practice is to grow it only once in 2 or 3 years or at even longer intervals.



The cultivation of coffee has assumed great importance. Though only three-fourths of a century old, it has already, by attracting the investment of European and indigenous capital and the settlement of European planters, changed the face of the country and revolutionised the old feudal customs and immunities of this region. Cardamoms are also cultivated in the western parts, throughout the taluk.

The old name of this part of the country was Balam, said to be derived from *bala*, strength. The history of the province has already been given, and the succession of Nāyaks. (See under *Bēlur*).

When the Aigur chief fled to Coorg in 1792, on the withdrawal of the British forces, he was invited back by Tipu Sultān and granted an estate yielding a revenue of 5,000 *Pagodas*, composed of the *mandes* of Karodi, Yesalur, Aigur, Bisale and Uchchangi. The remainder of the territory of Balam was annexed to Mysore, and a fort erected on one of the central heights for a garrison. The country being enveloped in fog when the Sultān inspected the works, he is said to have called it from that circumstance Manjarābād, "the abode of fog" (*manju*).

Manjarābād proper consisted of 6 *nāds*, sub-divided into 36 *mandes*. Each *mande* had a patel, and one of these in each *nād* was the Nād Patel, a position of much local weight and influence. The senior Nād Patel was called the Shime Gauda, and had the precedence. Three of the Nād patels were Lingāyets, and the other three Hale Vokkalu, ancient farmers. The *mande* and *grama* patels were *Devar Makkalu* God's children; the slaves, now free, *Hale Makkalu*, ancient children, and Holeyaru.

The houses of the Patels are generally fortified, and in some instances surrounded with a deep fosse. Within these precincts, they still maintain much of the authority they formerly exercised as feudal chiefs, each farm being complete in itself, and in respect to the requirements of daily life, independent of its neighbours. Cloths, blankets, household utensils and such other articles as cannot be made up or

manufactured in the house are readily procured at the fairs held in different parts.

The Patels and headmen are a fine manly race, very superior to those of the plains. Their usual dress is a black *kumbli*, passed round the body and fastened over the left shoulders, leaving the right arm free. The waist is girded with a similar article, or with a cloth, generally dark blue with a white stripe. The turbans are mostly white, or dark blue with a small gold edging. The labourers have a similar dress of coarser material and usually wear a leather skull-cap. The *kumbli* is gradually giving place to the coat. All classes carry a knife, and few are without a matchlock or musket.

The revenue settlement was introduced in 1882. The area of the taluk was distributed as follows:—

<i>Culturable—</i>		Acres.		
Dry	.. ..	31,061	2	} 1,23,470
Wet	.. ..	38,462	15	
Garden	.. ..	326	5	
Coffee	.. ..	53,301	15	
Cardamom	.. ..	164	20	
Rubber	.. ..	154	19	
<i>Unculturable—</i>				
(Including roads)	.. ..			1,35,067
Inam	.. ..			6,301
State Forest	.. ..			24,426
Waste land	.. ..			19,704

According to the resettlement which was introduced with effect from 1924-25, the culturable area of the taluk is distributed as follows:—

<i>Occupied area—</i>		Acres.	
Dry	.. ..	20,114	
Wet	.. ..	35,243	
Garden	.. ..	1,949	
<i>Unoccupied area—</i>			
Dry	.. ..	11,834	
Wet	.. ..	2,259	
Garden	.. ..	94	
<i>Kharab land</i>	.. ..	2,08,383	
<i>Inam</i>	.. ..	1,940	

The unoccupied area was 20,086 acres of which 15,917 were dry land.

The total revenue demand for 1891-2 (15 months) was Rs. 2,08,087 and for 1892-3 it was Rs. 2,33,457. It is now Rs. 2,02,707-3-7. (1919-1920).

The average rainfall at Saklespur for 15 years (1870 to 1920) was as follows:—

	Inches.
January .. ..	0·13
February .. ..	0·09
March .. ..	0·49
April .. ..	2·18
May .. ..	4·64
June .. ..	16·89
July .. ..	29·57
August .. ..	15·67
September .. ..	6·13
October .. ..	7·03
November .. ..	3·34
December .. ..	0·82
Year .. ..	67·36

The Manjarābād Ghāt road from Hassan crosses the taluk through Saklespur; and the Bisale Ghāt road runs through the south. The taluk is intersected longitudinally by a road from Mudgere through Saklespur to Kodlipet and Arkalgud, giving off cross-roads to Vangur, to Yesalurpet, and by Kenchamma Hoskote to Pālya and Belur, and to Hassan.

The fort at Manjarābād is an octagonal structure containing a pond, a few powder magazines and other adjuncts. The plan of the fort is beautifully shown on the roof of the first gate. From the top of the fort a grand panorama of landscape consisting of hills, forests, streams and ravines meets the eye on all sides. There is a secret passage leading out of the fort. Two Persian inscriptions are to be seen near a tomb at the foot of the hill. These and two more records at Malali have been copied by the Archaeological Department.

Markuli.

**Markuli.**—A small village in the Hassan taluk, about

three miles to the east of Ambuga, a Railway Station on the Mysore-Arsikere line. Population 678.

There is a Hindu temple called Rangasvāmi temple and a Jaina *basti* in the village. The first is quite modern and is of no architectural or archæological importance. The *basti* is an ancient structure and has some architectural beauty. It is a small structure of early Hoysala style. A fine inscription stone standing in front of it, viz., *Hassan* 119 (*E. C. V*), tells us that it was constructed in *Saka* 1095, i.e., 1173 A. D., by Būchimayya, minister of Ballāla II. It is *trikūtāchala* in plan and consists of 3 *garbhagrihas*, 3 *sukhanasis*, a *navaranga* and a porch. The structure faces north and is enclosed by a high compound wall with a gateway which is reached by a flight of steps. On either side of the gateway within the enclosure, two more shrines are constructed consisting of a *garbhagriha* and a *navaranga*. These latter are plain and are apparently later additions. Each of the three cells of the main temple measures 8' × 7' and each of the *sukhanasis* 7½' × 7½'. The *sukhanasis* in front of each of the east and west cells are open while that in front of the south cell is closed by two fine perforated screens. The *navaranga* and the porch are squares measuring 17' and 6' respectively. The *garbhagriha* and the *navaranga* of the front shrines measure 8' × 7' and 20' × 19' respectively. The central ceiling of the *navaranga* of the main shrine is flat with 9 flowers. Others are small but deep. The ceilings of the *garbhagrihas* and the *sukhanasis* are also flat and adorned with lotuses. The chief or the south cell in the main temple contains a seated figure of Ādisvara about 5' high, its hands being in the *yōgāmudra* pose and placed palm over palm on the crossed legs in front of the image. Behind the image and detached from it is a *prabhāvali* built against the wall. The east cell contains a standing image about 6' high, which the villagers call Bāhubali. The west cell has got a standing image about 5' high, of Pārsvanātha, with a serpent of five hoods. The eastern of the front shrines contains an image of the Bāhubali while the western shrine contains Pārsvanātha. The Bāhubali image is flanked by two small figures one of which has got six hands and the other only two. The six-handed has got the attributes of *ankusa* in three hands, *kalasa*, trident and fruit, in each of the remaining.

Mavattan-  
halli.

**Mavattanhalli.**—A village in the Arsikere taluk, six miles from Bānavar. Population 201.

The Mahalingēsvara temple at this place is a small structure in the Hoysala style. The tower and the outer layers of some of the walls have come down. There are only a few sculptures here and there on the outer walls; but the unworked projections on the stones fixed in their places on the walls intended for carving images lead us to the conclusion that the exterior of the temple was left in an unfinished state owing to some reason or other. The interior, however, shows artistic work of a unique kind, not usually met with in other temples of this style of architecture. The temple has 3 cells with the *linga* in the cell opposite the entrance and the images of Nara-simha and Harihara in the others. Every one of the ceiling panels is beautifully executed. There is no elaboration of details as in other temples but delicate work of a superior kind which at once captivates the eye. Several of the panels are in the form of lotuses with their petals arranged in beautiful colours, which have not faded, though over seven centuries must have elapsed since the temple was built. The panels over the three cells are exquisitely designed and executed. They look like mosaic work wrought in various colours. The other images in the temple are Ganapati, Mahishāsuramardini, Subrahmanya, Virabhadra, Hayagrīva, Nāgadampati and a Nāga. Every one of the figures is beautifully carved, the stone used, which is of a creamy colour, adding considerably to its beauty. It is a matter for wonder that most of these images are intact, though the temple is dilapidated and not even secured with a lock. There must be some inscription connected with the temple, but none has been found, though a diligent search has been made by the Archæological Department. It is probably buried in the debris in front of the temple. In an inscription newly discovered in a field of the Patel of the village, the god of the temple is named Sri-Ballāla-Harihara-Narasingēsvara, though the villagers call it Mahālingēsvara. This name seems to give us a clue to the period when the temple was built. As stated before, two of the gods in the temple are Harihara and Narasimha. The third, which is the *linga*, may have been set up during Ballāla's reign and named after him. If this surmise is correct, the period of the temple would be about A.D. 1200.

**Mosale.**—A village in the Hassan taluk, about eight miles south of Hassan. Population 405. Mosale.

The two Hoysala temples at this place stand side by side at a few feet apart and are identical in design and workmanship. They are very good examples of Hoysala art and belong to the Kōramangala class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (*Hassan* 165) relates only to some endowments granted to the temples in the year A.D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A.D., when most of the ornate structures in the State came into being. Each temple consists of a *garbhagriha*, 8' × 7', a *sukhanasi* 7'—9' × 6'—7", a *navaranga* about 19' × 18'—8" and a porch with a *jagati* on either side. Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Sala with tiger and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. The *navaranga* consists of nine *ankanas*, the central one of which is raised as usual. Each *navaranga* has got six niches, two on either side of the *sukhanasi* doorway and two each against the north and south walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of gods and goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicate designs. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amritēsvara temples at Amritapur in the Tarikere taluk. In the centre of the *navaranga* walls both on the north and the south side are two niches which must have once contained images but are now empty. Above these figures there is the usual drip-stones (or *chajja*). On the top of this, several mutilate figures, some of them being monkeys in all sorts of prankish postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full

of delicate tracery work images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block face of the tower. A projection in continuation of the tower is constructed above the *sukhanasi* ceiling. It is on the top of this the Sala figure already referred to is standing. On the east face of this cavity, a dancing image of the God within the temple is carved. The *kalasa* or finial on the top is beautifully carved. The basement has got the usual moulding and consists of un-carved blocks which help to add interest to the carved portion above them. The porch has got a raised *jagati* on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle. In front of the porch of one of the temples, there is a landing about 8' wide and beyond this a platform 26' square and 2' high is constructed. In the centre of this platform, there are foundations of a small room about 9'—6" square. Most probably a *mantapa* stood here formerly. One of these temples is dedicated to Isvara and is called Nāgēśvara, while the other contains a Vishnu image called Chennakēsava. The existence of these temples of two different sects in such close juxta-position is noteworthy, such a rare combination having been so far found only in one place within the State, viz., at Marale in the Chikmagalur Taluk. There is no doubt that both these temples at Mosale had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though at first Jains and Vaishnavites later by faith, still built temples dedicated to Tirthankaras, Siva and Vishnu and were patrons of all sects alike. The Vishnu temple is to the north of the Siva temple. Of the large images found on the outside wall, 45 are male, 23 female and 11 are worn out beyond recognition. The following are the principal images in order :— Manmatha; Vāsudēva; Madhusūdana; Varāha; Kālingamardana; Vēnugōpāla; Narasimha; Janārdana; a seated male figure with discus and conch in the two upper hands, the other two hands being broken; a similar figure with mace and lotus in two hands, the remaining hands broken; Gōvardhanadhari sanyāsi, a figure of Mōhini, Yogā-Narasimha, Anuruddha, Mādhava,

a seated male figure with conch and discus in two hands, the other two being *abhaya* and *varada*; a seated male figure believed to be Paravāsudēva; Śrīdhara; a male figure with lotus, mace, conch and discus; Mādhava; Gōvinda; Sankarshana; Tri-vikrama, Bali, with Vāmana; Hari; Achuta; Lakshminārāyana and Janārdana.

The ceiling of the front porch is very beautiful. As already stated, the ceilings in the *navaranga* are all very artistic, especially the central one. *Ashtadīpālakas* are carved on the central blocks of the octagon of this ceiling. Above this, Chaturvimsati-mūrtis (24 aspects of Vishnu) are carved three on each side and flanked by *chauri*-bearers with Garudas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the *navaranga* contain Lakshmi-Nārāyana, Sārada, Ganapati, Mahishāsūramardini, Lakshmi and Yōga-Narasimha.

There are perforated screens fixed on either side of the *sukhanasi* doorway and *Dvārapālakas* are carved on the pillars next to them. Lakshmi flanked by *makaras* is carved on the lintel above the *sukhanasi* doorway. The ceiling of the *sukhanasi* is flat with flowers and flower bands. The *garbhagudi* lintel has got Gajalakshmi carved on it. The image Chennakēsava is about 6' high and 7½' with the *prabhāvali* behind it. The images hold *conch* and *discus* in the upper hands and the lower hands hold *lotus* and *mace*. Śrīdēvi and Bhūdēvi are carved on the sides below. The *prabhāvali* also is very beautifully carved and *Dasāvātāras* (ten incarnations of Vishnu) are seen on it as usual. The Siva temple has got 70 figures on its outside walls; 20 male and 36 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images and the remaining subsidiary ones such as *chauri*-bearers and other attendant deities.

The following are the principal images in order :—

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and *Sūla* in two hands, the other two arms broken.
3. Male figure standing with *Damaruga*, *Sūla* *Abhaya*, the fourth arm broken.
4. Mahishāsūramardini.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and *Kamandalu* carved at the bottom.



7. Female figure standing with *Pāsa*, serpent, lotus, and the fourth arm broken; the letters *Gauri* are carved below the figure.
8. Sarasvati.
9. Seated female figure, four hands all broken; serpent carved at the bottom.
10. Female figure standing, holding an arrow, *Sūla*, *Kamandalu*, the fourth hand in *abhaya* pose, words *Manōhari* written below.
11. Seated female figure with eight hands broken. Words *Rākshasi* written below.
12. Seated figure of Mahishāsūramardini.
13. Male figure standing with *Sūla*, *Damaruga*, andarrow, the fourth arm broken. Words *Vajrabhūta* carved below.
14. Brahma.
15. Standing female figure with four heads and two hands.
16. Standing female figure with *Sūla*, *Damaruga*, book and *Kamandalu*.
17. Standing male figure with arms broken, word *Chitrasēna* carved below.
18. Standing male figure called Mahakala.
19. Standing Sarasvati.
20. Seated female figure holding *Damaruga*, *Sūla*, *varada* pose and rosary.
21. Brahma.
22. Standing male figure with *Sūla*, *Damaruga*, *abhaya* pose and *Gada*.
23. Male figure standing, two arms broken and holding *Damaruga* and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
25. Nārāyana.
26. Standing male figure below which the word *Chitradhara* is written.
27. Sarasvati.
28. Female figure with six hands, discus being in the two back hands, other arms broken. The word *Chakrasika* (?) carved below.
29. Standing male figure holding *Sūla*, *Damaruga*, third arm broken and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvasi.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding *Sūla*, *Damaruga*, fruit and *abhaya* pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word *Mahakala* written below.

Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Saivite iconography. As noticed above, many of the images have got names of gods carved below them. Besides

the names mentioned above, the names Lakshmidēvi, Sriyadēvi, Bhūmidēvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word *Gombira* is carved. This is not apparently the name of any goddess or god. It may therefore be presumed that it may be the name of the sculptor. The ceiling of the front porch is flat and richly carved. The square shape has been converted into an octagon which again is re-converted into a square. *Ashtadikpālakas* are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab, a big full-blown lotus flower and, in the centre of it, the figure of Gajāsūramardini are carved. The lintel of the *navaranga* doorway has got Siva, Pārvati, *chauri*-bearers, and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the *navaranga* contain *Saptamātrika* (seven mothers), Sārada, Ganēsa, Mahishāsūramardini, Linga and Kēsava. The bull with the usual *linga* placed in the centre is very fine. On either side of the *sukhanasi* doorway perforated screens are fixed as in the Kēsava temple and below these *dvārapālakas* are carved. On the pillars next to the doorway, *chauri*-bearers are carved. The *sukhanasi* ceiling as well as that of *garbhagriha* are flat with flowers and flat bands. The image is the usual *linga* with a *pītha*.

**Mudugere.**—A village in Hassan taluk. Population 236. Mudugere

At this place there is a ruined Isvara temple which must once have been a grand Hoysala structure. The only portions now left are the doorway of the *garbhagriha* or adytum, the door-lintel of the *navaranga* or central hall, a fine *nandi* and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Ānjanēya temple in the village, the Mudugere, *katte* or pond and the outlet of the Bommenhalli tank. Near the Ānjanēya temple is also lying a huge tiger apparently a part of the Hoysala crest which once stood over the structure. The *garbhagriha* doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and the lintel on both sides are said to be always occupied by two cobras. From the inscription mentioned above (*E. C. V, Hassan 69*),

we learn that the temple, named Eragēsvara in the record, was founded in 1155 by Ereyamaheggade during the reign of the Hoysala king Narasimha I. There is besides another temple in the village, known as the Yōga-Narasimha, in a dilapidated condition. It is likewise a Hoysala building consisting of a *garbhagriha* or adytum surmounted by a stone tower, a *sukhanasi* or vestibule and a *navaranga* or central hall. The god is seated on a pedestal about 2 feet high, his *prabha* or halo being sculptured with the ten incarnations of Vishnu. The *garbhagriha* ceiling is flat with nine blown lotuses. The *sukhanasi*, whose doorway is flanked by perforated screens, has a large artistic ceiling. The *navaranga* is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the *garbhagriha* ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is the shrine where instead of the usual figure of Garuda there is an image of Lakshmi-Varāha said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple; it probably belongs to the close of the 12th or the beginning of the 13th century.

Neralige.

**Neralige.**—A village in the Arsikere taluk close to Javagal. Population 613. A large *virgal* of the Ganga King Mārasimha's time is to be seen in this village. This slab, about 6' × 5', forms the roof of what is called the *Karugal-mantapa* in the middle of the village. It is an important find, as its sculpture elucidates the meaning of a doubtful expression occurring in some of the Ganga records.

Nuggihalli.

**Nuggihalli.**—A village in Channarayapatna taluk. Population 1,528.

The temples of Sōmēsvara, Sadāsiva and Narasimha are worthy of note here. The last is a good specimen of Hoysala architecture, resembling the Chennakēsava temple at Haranhalli,

though the tower, which is of a different design, is similar to that of the Būchēsvara temple at Kōramangala. The friezes of animals, etc., on the outer walls are complete like those of the Hoysalēsvara temple and not left unfinished like those of the Sōmēsvara temple at Haranhalli. It is interesting to note that unlike in other temples the images on the outer walls have in most cases their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichōja of Nandi and those on the north wall by Mallitamma. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 A.D., the year in which the three gods of the temple were set up. The temple is in a good state of preservation. It belongs to the class of temples known as *trikūtāchala*, literally, a three peaked mountain, meaning a temple in which there are images of three different gods set up in separate cells facing the three cardinal points, the entrance facing the fourth. The Chennakēsava temple at Haranhalli and the Narasimha temple at Javagal belong to the same class.

The Sōmēsvara temple is in a dilapidated condition. It has two cells, each with a *sukhanasi*, the main cell containing a *linga* and the other a figure of Vishnu. The *navaranga* is a large hall supported by 25 pillars. It has flat ceilings decorated with lotuses. In the Lakshminarasimha temple, above the row of large images, the pilasters surmounted by turrets have tiny figures on or between them all round. The main cell is surmounted by a carved stone tower, those over the other cells being modern plaster towers. Of the three beautiful niches in the three directions around the *garbhagrīha*, the south niche has a figure of Kāli with Vaishnava *dvārapālakas* and female *chauri*-bearers at the sides. The left outer wall has a seated figure of Varāha flanked by figures of Lakshmi, one of them holding lotuses, the other water-lilies, while the right wall shows Narasimha similarly flanked. The west niche which enshrines Harihara has on its left wall Nambinārāyana flanked by Lakshmi and on its right a figure of Vishnu with a discus, a conch, a mace and a rosary for attributes, flanked by what look like Pārvati and Sarasvati. The north niche, which has Sarasvati inside, has on the left wall, according to the labels given below them, Yōga-Nārāyana flanked by Bhūmi (the

goddess of the Earth and Lakshmi and on the right, Hayagrīva holding a rosary, a book and a fruit in three hands, the fourth being in the attitude of meditation, flanked by Ganapati and Sarasvati. The friezes on the niches are the same as those on the walls up to the row of large images. A curious figure in the frieze of large images is what looks like Sūryanārāyana with two hands, the right holding a fruit and the left a water-vessel, a discus and a conch being sculptured on the large nimbus behind. In the interior, the main cell has on the lintel of the *garbhagriha* doorway Kēsava above and Lakshminārāyana below and on that of the *sukhanasi* doorway Lakshmi. The ceiling in front of the *sukhanasi* entrance is flat with Lakshmi in the centre and figures of the planets around. The lintel of the north cell shows Yōga-Narasimha above and Lakshminarasimha below, while that of the south cell has Paravāsudēva. The lintel of the *navaranga* doorway has a figure of Sarasvati, and the grand ceiling in front of it has on the circular under-surface of the central lotus bud Sūryanārāyana, on the petal around the *Dvādasādityas* or twelve suns and on the lower panel the *dvādasa-mūrtis* or twelve forms of Vishnu alternating with other figures. To the right of the *dhvaja-stambha* or flag-staff is a pillar with an ornamental capital known as the *jaya-stambha* or pillar of victory. Tradition has it that this pillar was set up by the sculptor who built the temple as a memorial of the victory gained by him over other sculptors. The west view of this temple has been reproduced by Mr. Vincent A. Smith on page 41 of his *History of Fine Art in India and Ceylon* from a photograph supplied by the Archæological Department.

The Sadāsiva temple is likewise a fine specimen of Hoysala architecture. The original structure consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* with porches and a Nandi-*mantapa*. To this have been attached on the south a big hall with the shrine of the goddess, another hall on a lower level (*pātālankana*) and a lofty *mahādvara* or outer gate, all in the Dravidian style. The temple stands on a raised terrace which follows the contour of the building. The *garbhagriha* is surmounted by a carved stone tower with the Hoysala crest in front. The tower is decorated with scroll work between vertical rows of turrets and resembles that of the Mule-Sankarēsvara temple at Turuvekere. The outer walls have fine pilasters of a large size, but scarcely

any figure sculpture. The *linga* faces east. The *garbhagriha* and *sukhanasi* have ceilings adorned with lotus buds. The same is the case with most of the others in the temple. The *sukhanasi* doorway has Ganapati on the lintel and Siva on the pediment. The ceiling in front of it has in the middle a circular projecting panel of Tāndavēsvara with figures of *ashṭa-dīkṣālakas* around. The *navaranga* has two entrances with porches on the east and south, the east porch being attached to the Nandi-*mantapa* and the south to the later Dravidian structures. Of the other ceilings in the *navaranga*, the central one, about 3 feet deep, is very artistically executed; it is carved on all sides including the beams also which have three friezes of scroll, bead and flower work. The one inside the east entrance is similar to that in front of the *sukhanasi* entrance noticed above. The *navaranga* south doorway has on its lintel Siva and Pārvati seated on Nandi, while the east doorway has Umāmahēsvara flanked on the right by Brahma and Sarasvati and on the left by Vishnu and Lakshmi, Ganapati and Subrahmanya seated on their vehicles being also shown below Brahma and Vishnu respectively. In the *navaranga* are kept a number of exquisitely carved figures. To the left we have Mahishāsūramardini, about 3 feet high, with 8 hands, 6 of them holding a discus, a trident, a sword, a shield, a bow and a bell, 1 placed on the head of a demon and the 8th taking out an arrow from the quiver; Brahma seated on the swan with a noose, an elephant-goad, a fruit and a rosary for his attributes; Kēsava; seated Bhairava holding a trident, a sword, a drum and a decapitated head; and 2 Nāgas; and to the right Sūrya bearing lotuses in his two hands, flanked by female archers as usual; Ganapati and a panel of Saptamātrika with Ganapati and Sarasvati at the ends. In this panel the mungoose is shown on the pedestal as the emblem of Chāmundi. The east porch, which has a flat ceiling of 9 lotuses, had once two entrances on the north and south which are now walled up. The Nandi-*mantapa* has ornamental screens and verandas all round and a ceiling similar to that of the porch. Its well-carved doorway has perforated screens at the sides and a fine lintel with a panel of Gajalakshmi. The period of this temple is very probably about the same as that of the Lakshminarasimha temple, namely, A.D. 1249. The Singēsvara temple in the bed of the tank at Hebbalalu, about 2 miles from Nuggihalli,

is also a Hoysala building. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* with a fine porch in front of the south entrance. The *linga* faces east. The outer walls have only pilasters. From *E.C. V*, Channarayapatna-257, we learn that the temple was erected about A.D. 1200 during the reign of the Hoysala king Ballāla II.

Saklespur.

**Saklespur.**—(Called *Sucklespore* by European Coffee planters). A town on the right bank of the Hēmāvati, situated in 12° 57' N. lat., 75° 51' E. long., 24 miles west of Hassan, on the Bangalore-Mangalore road. Head-quarters of the Manjarābād taluk, and a Municipality.

Population in 1921	Males	Females	Total
Hindus .. ..	897	781	1,678
Muhammadans .. ..	279	186	465
Jains .. ..	27	4	31
Christians .. ..	27	35	62
Animists .. ..	17	17	34
Total ..	1,247	1,023	2,270

It owes its importance to the spread of coffee cultivation, for the traffic connected with which the Hēmāvati has been spanned at this point by an iron girder bridge, leading to the Manjarābād Ghāt road, over which trade finds an outlet to the port of Mangalore. The town derives its name from a temple on the bank of the river, dedicated to Saklēsvara (*sakala īsvara*, the fragmentary *īsvara*, the *linga*, having a small chip or dent).

The Sakalēsvara temple referred to is a comparatively modern Dravidian building. According to the *Purānic* account, a *sakala* or piece of the *linga* came out when some one ignorantly began to cook on it. He repented for the injury unwittingly done to the *linga* and built a shrine for it.

Municipal Funds	1915-16	1916-17	1917-18	1918-19	1919-20
Income .. ..	5,474	5,261	5,624	5,400	6,821
Expenditure .. ..	3,838	4,339	4,621	4,651	4,730

**Sambhunathpur.**—A village in the Arkalgud hobli. Sambhunāthpur.  
Population 232.

Here is a fine temple which is visible from the road leading to Hassan. It is a structure of moderate dimensions. The temple is dedicated to Sambhunāthēsvara or Swayambhunāthēsvara as mentioned in the inscription which stands in front of the temple. (Arkalgud 6). It consists of a *garbhagriha* (adytum), a *sukhanasi* (vestibule), each 7'—0" square, *navaranga* 16'—0" square and a spacious *mukha-mantapa* (front Hall) 33' × 28'. The ceilings of the *garbhagriha*, *sukhanasi* and *navaranga* and the central ceiling of the *mukha-mantapa* are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the *mukha-mantapa* are round and not ornamented but those of the *navaranga* are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the *navaranga* and *garbhagriha* are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the *garbhagriha* as well as the parapet wall over the rest of the structure seem to be quite modern. The goddess is kept in the right corner of the *navaranga*. The image is standing about 2 feet high and holds *damaruga* and *trisūla* in the upper hands; there is a lotus in the lower left hand while the lower right hand is in the *abhaya* pose. The inscription mentioned above records a grant to the temple in *Saka* year 1312, i.e., A.D. 1390. The temple must necessarily have been built in the early part of the 14th century.

**Sattihalli.**—Also known as Sathalli. A village in the Sattihalli.  
Hassan taluk, ten miles south-west of the chief town. Population 795.

The village is interesting as being the centre of a Christian agricultural community, which had its origin in the labours of the well-known Abbē Dubois. Mr. Lewin Bowring wrote some sixty years ago: "There are twelve villages in the neighbourhood almost entirely inhabited by Christians, numbering about 1,000 souls. They are what are called caste Christians, that is to say, while following the Christian belief in all matters touching their faith and morals, they preserve their ancient



social customs in everything which does not trench upon religion, and in respect to degrees of relationship in marriages and to succession to property have the same rules as their neighbours of the same caste who are not Christians." Attached to the church is a convent, where girls are taught by Indian Christian nuns. There is a separate school for boys. The priests have also established a dispensary from which they supply medicine gratis to all comers.

Saulanga.

**Saulanga.**—Saulanga is a place between Belur and Belgāmi.

A *māstikal* (*mahā-sati-kal*) in front of the *musafirkhana* at Saulanga is worth noticing. It is not like the usual stones having a post sculpture on them with an arm and hand projecting from it, but is in the form of a regular *vīrgal* with three sculptured panels. The lowest panel has two female figures, richly dressed and ornamented, standing side by side with the right hand raised at right angles to the arm and holding a lime between the thumb and forefinger. Flames of fire are shown as encircling their heads. In the upper panels are some female figures doing something the meaning of which is not quite clear but which is probably intended to show the manner in which *satis* are honoured in the other world.

Sompur.

**Sompur.**—A village in Arkalgud Taluk. Population 246.

On an eminence to the north of the village are a number of mounds of earth which are locally designated as *Pāndu Gutti*. Similar sites are said to be found in other parts of the State where they are called other *Pāndu-Kuli* or *Moryara dinne*. These mounds are only a foot or two above the ground level with a small depression of about 9'—0" diameter in the centre. Each is surrounded by one or two circles of stones. The circumference of one of these outer circles measures 176'—0". The central depression of one of these which is thrown open by some treasure seekers reveals a cavity of about 10' long and 6' broad covered with a thick slab of stone. All other mounds are believed to have such cavities underneath. The object of their construction is not known. Tradition seems to connect these with the Pāndavas of the *Mahābhārata*; but such an

association seems rather imaginary than real. It has been suggested that they might either be artificial caves of some aboriginal tribes or tombs of some early settlers of the locality. They may be, as known by excavations, prehistoric burial grounds. Complete excavation of a few such mounds will not fail to bring to light the archæological relics in them and furnish some information as to their origin.

**Sravana-Belgola.**—An important village, between two rocky hills in the Channarayapatna taluk, 8 miles south-east of the *kasba*. Head-quarters of the *hobli* of the same name, and since 1893 a municipality; now a minor municipality. Population 2,135. Sravana-Belgola.

It is the chief seat of the Jain sect, being the residence of the principal *guru*. At the summit of Vindhya or Indrabetta, 3,347 feet above the level of the sea, and about 470 feet above the village below, is the colossal statue of Gommatēsvara, 57 feet high and surrounded with numerous sacred buildings. On Chandra-betta there are also many temples, and between the hills a splendid tank (*bel-gola*). A considerable trade is carried on in brass utensils.

A detailed description of the antiquities of this place has been furnished by Mr. Narasimhachar in his revised edition of *E.C. II, Inscriptions at Sravana-Belgola*. What is given below is mainly based on it. Reference may also be made to Volume II, Chapter V of this work dealing with *Sculpture and Painting*.

That Sravana-Belgola was an acknowledged seat of learning in early times is proved from the fact that a priest from there, named Akalanka Bhatta, was in 788 summoned to the court of Hemasitala at Kānchi, where, having confuted the Buddhists in public disputation, he was instrumental in gaining their expulsion from the south of India to Ceylon. The temple was subsequently endowed by Narasimha and other Hoysala kings. Despite Vishnuvardhana's conversion to Vaishnavism, the influence of the Jains at court continued practically unabated. Differences between the Jains and Sri-Vaishnavas existed, but a compromise was brought about in the time of Bukka-Rāya

of Vijayanagar, which resulted in a declaration of tolerance which was inscribed on stones and set up in public places. One is still at Sravana-Belgola and another at Kalya (Magadi taluk). The Jain establishment, which received the support of the Mysore Rājas as well as of the dynasties preceding them, was shorn, in common with others, of many of its privileges and emoluments by Tipu Sultān, but the temple has regained its importance since then.

Sravana-Belgola, or Belgola of the *srāvana* or *srāmana*, a Jaina ascetic, is so named with reference to the colossal Jain image of the place, and its prefix *Srāvana* also serves to distinguish it from two other Belgolas with the prefixes Hale and Kod in the same neighbourhood. One of the inscriptions names the place *Dēvara Belgola*, that is, Belgola of the god (Jina). The usual derivation of Belgola is from the two Kannada words *bel*, white, and *kola*, by euphony *gola*, a pond, evidently in allusion to the splendid pond in the middle of the village; and this derivation derives support from the Sanskrit equivalents *Svēta-sarōvara*, *Dhavalasaras* and *Dhavala-sarōvara* used in the inscriptions to denote the place. The name *Velgola* occurs in an inscription of about 650 and *Belgola* in another of about 800. Other forms of the name occurring mostly in later inscriptions are *Belgola*, *Belugula* and *Belagula*, which have given rise to another derivation of the name from the herb white *gulla* (*solanum ferox*) in allusion to a tradition which says that a pious old woman completely anointed the colossal image with the milk she had brought in a *gulla-kāyi* or *gulla* fruit. This derivation which presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated *Gommatapura*, the city of *Gommata* (the name of the colossus), in some inscriptions and is called a *tīrtha* or holy place in several others. Further, the epithet *Dakshina-Kāsi* or Southern *Kāsi* is applied to it in some modern inscriptions.

It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore, it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here." The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore

District, a distance of about ninety-two miles to Chennarāyapatna and then another eight miles to the village. The larger hill, known as Dodda-betta or Vindhyagiri, situated towards the south, has on it the colossal image of Gommatēsvara and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-betta or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis*. It will be convenient to deal with the buildings, etc., under these four heads—(1) Chikka-betta, (2) Dodda-betta, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Sravana-Belgola is thirty-two, eight on the larger hill including the statue of Gommatēsvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

*Chikka-betta*.—The smaller hill or Chikka-betta, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Katavapra in Sanskrit and Kalvappu or Kalbappu in Kannada. A portion of the hill appears to have been known as Tīrthagiri and Rishigiri. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another; a *garbhagriha* or adytum, a *sukhanasi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area.

*Sāntinātha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhanasi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Sāntinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tīrthan-karas. It is not known when the temple was erected.

*Supārsvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to Sāntinātha-basti. It enshrines a seated figure, about 3 feet high, of Supārsvanātha, the seventh Tīrthankara, canopied by a seven-hooded serpent and

flanked by male *chauri*-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tirthankaras, Supārsva and Pārsva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

*Pārsvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārsvanātha, the 23rd Tirthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishēna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *manastambha* stands in front. *Manastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *manastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvati, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-goad and a fruit in three hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kūshmāndini with the same attributes, and on the west a galloping horseman, the emblem of Brahmadēva. According to a modern Kannada poem (*Belgolada Gommatēsvara charite* by Anantakavi) of about 1780, the pillar was set up by a Jaina merchant of the name of Puttaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Wodeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

*Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhanasi* with the *navaranga* attached to it, a *mukha-mantapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this

is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvati-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *matha* or monastery in the village. Ādinātha, the first Tirthankara, to whom the temple is dedicated, is a fine figure, about 6 feet high, flanked by male *chauri*-bearers. From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Rāja, the general of the Hoysala king Vishnuvardhana, caused the *basti* to be erected for his mother Pochavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy-three years ago by the ladies Dēvirammanni and Kempammanni of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

*Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pārsavanātha, the 23rd Tirthankara, the one to the right a figure of Padmāvati, and the one to the left a figure of Kūshmāndini. In the veranda there are Dharanēndra-Yaksha at the right end and Sarvahna-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides, thus closing up the former open veranda. The doorway is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Srutakēvali Bhadrabāhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs

a label *Dāsōjah* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshētrapāla on an inscribed pedestal. The temple is so called because according to tradition it was caused to be erected by the Maurya emperor Chandragupta. (See *Munivamsābhyudaya*, a Kannada poem by Chidānandakavi, written in about 1680). It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

*Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhanasi* are Syāma and Jvālāmalini, the Yaksha and Yakshi of this Jina. Jvālāmalini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Sivamāra. The palæography of the record leads us to conclude that the reference is in all probability to the Ganga king Sivamāra II, son of

Srīpuruṣa, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandra-prabha-basti itself. If this conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

*Chāmunda-rāya-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. It consists of a *garbhagriha*, an open *sukhanasi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Nēminātha, the 22nd Tīrthakara, flanked by male *chauri*-bearers. At the sides of the *garbhagriha* doorway in the *sukhanasi* are good figures of Sarvahna and Kūshmāndini, the Yaksha and Yakshi of Nēminātha. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yālis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Nēminātha now enshrined in the temple No. 120 (66), of about 1138, says that Echana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana which was also known as Boppana-chaityālaya. From this it is clear that either the image of Nēminātha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Echana which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārsvanātha, and an inscription on its pedestal, No. 121 (67), says that Jinadēvan, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārsvanātha.



Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

*Sāsana-basti*.—This *basti* is so called from the *sāsana* or inscription No. 73 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male *chauri*-bearers at the sides. In the *sukhanasi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the inscription on the pedestal of Ādinātha, No. 74 (65), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirakulagriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parama which he had received from king Vishnuvardhana. The *basti* was probably built in 1117.

*Majjiganna-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tirthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

*Erudukatte-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhāvali* or glory and has male *chauri*-bearers at the sides. The *sukhanasi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (63), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

*Savatigandhavarana-basti*.—This *basti* is so named after the epithet Savati-gandhavarana, a rutting elephant to co-wives, of Sāntala-Dēvi, queen of Vishnuvardhana. It is usually known as Gandhavarana-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. The image of Sāntinātha, about

5 feet high with *prabhāvali* or glory, is flanked by male *chauri*-bearers. In the *sukhanasi* are kept figures of Kimpurusha and Mahāmanasi, the Yaksha and Yakshi of this Jina. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Sāntinātha, we learn that the temple was caused to be built by Sāntala-Dēvi, queen of king Vishnuvardhana, in 1123.

*Tērina-basti*.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommata enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhanasi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandīsvara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Machikabbe and Santikabbe, mothers respectively of Poysala-setti and Nēmi-setti, the royal merchants of king Vishnuvardhana, caused the temple to be erected and the *mandara* made.

*Sāntīsvara-basti*.—This *basti* is dedicated to Sāntīsvara or Sāntinātha. It consists of a *garbhagriha*, an open *sukhanasi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhanasi* has figures of Yaksha and Yakshi. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

*Kuge Brahmādēva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmādēva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Mārasimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

*Mahānavami-mantapa.*—To the south of the *garbhagriha* of the Kattale-basti stand two fine four-pillared *mantapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *mantapa* is beautifully executed, especially its top which is in the form of an elegant tower. The inscription on the pillar, No. 66 (42), is the epitaph of a Jina teacher named Nayakīrti who died in 1176, set up by the minister Nāgadēva, his lay disciple. There are likewise several other *mantapas* containing inscribed pillars of ordinary workmanship; one to the south of the Chāmundarāya-basti, one to the east of the Eradukatte-basti, and two standing side by side like the Mahānavami *mantapa* to the south of the Tērina-basti.

*Bharatēsvara.*—To the west of the Mahānavami-mantapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēsvara, brother of Bāhubali or Gommata and son of Ādinātha, the first Tirthankara. The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Arittonemi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the *guru* Arittonemi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Arittonemi is the Prākṛit form of the Sanskrit Arishtanemi, which is the name of one of the Jinas, namely, Nēminātha. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards. The names of sculptors have as a rule the suffixes *āchāri* or *ōja*.

*Irve Brahmādēva temple.*—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a

*garbhagriha* and enshrining a figure of Brahmādēva. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

*Kanchina-donē*.—To the north-west of the Iruve Brahmādēva temple is the Kanchina-donē within a rectangular enclosure. A *donē* is a natural pond in rocks, and it is not known why this pond is known as Kanchina-donē or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kadamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Manabha in the year *Ananda* which probably represents 1194.

*Lakki-donē*.—Another pond to the east of the walled area is known as Lakki-donē, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina *gurus*, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

*Bhadrabāhu Cave*.—According to tradition (see *Muni-vamsābhyudaya* by Chidānandakavi), the Srutakēvali Bhadrabāhu came to Sravana-Belgola and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandragupta came there on a pilgrimage and having received *dikshe* or initiation from Dakshināchārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabāhu-svāmi, thus showing that the footprints represented according to the tradition at that time the feet of Bhadrabāhu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

*Chāmundarāya's Rock.*—An inscribed boulder near the foot of the hill is known as Chāmundarāya's rock. Tradition has it that on Chāmunda-Rāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommata, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina *gurus* with labels below giving their names.

Most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Pārsvanātha-basti or on that in front of the Sāsana and the Chāmundarāya *bastis*.

*Dodda-betta.*—The larger hill or Dodda-betta, also known as Vindhya giri, is 3,347 feet above the level of the sea and about 470 feet about the plain at its foot. It is also sometimes designated Indragiri. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position. In the centre of the court stands a colossal statue, about 57 feet high, named Gommatēsvara.

*Gommatēsvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jainas, the plant is Mādhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kādu-gulagunji* in Kannada. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale

corresponding to three feet, four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place, this measure, when multiplied by eighteen, gives the height of the image, but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet, four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting.

"It is probable that Gommata was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt.

"The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

"The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet, six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommata gazes out on the struggling world.

"Gommatēsvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size." (Workman, *Through Town and Jungle*, 82-84).

"The statues of this Jaina saint (Gommata) are among the most remarkable works of native art in the south of India.

Three of them are well-known, and have long been known to Europeans. That at Sravana-Belgola attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 58 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit." (Fergusson, *History of Indian and Eastern Architecture*, II, 70).

Inscription No. 234 (85), of about 1180, which is in the form of a short Kannada poem in praise of Gommata composed by the Jaina poet Boppana, also known as Jujanottamsa, gives the following particulars about Gommata :—

He was the son of Purudēva or the first Tirthankara and the younger brother of Bharata. His other name was Bāhubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bāhubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a *Kēvali*, and attained such eminence by his victory over *karma* that Bharata erected at Paudanapura an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkuta-sarpas* or cockatrices, the statue came to be known as Kuk-kutēsvara. It afterwards became invisible to all except the initiated. But Chāmunda-Rāya, having heard a description

of it, set out with the desire of seeing it. Finding however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

As stated before, inscription No. 234 (85), of about 1180, makes the clear statement that Chāmunda-Rāya had the statue of Gommata made. The same statement is also made in inscription No. 254 (105), of 1398. We have further synchronous records No. 175 (76), 176 (76), and 179 (75) in Kannada, Tamil and Mahrāthi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmunda-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannada work on the 24 Tirthankaras, popularly known as *Chāmunda-Rāya-purāna*, composed by Chāmunda-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmunda-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvana. The traditional date of the consecration of Gommata by Chāmunda-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of *Chaitra* of the cyclic year *Vibhava* corresponding to the year 600 of the *Kaliyuga* era.

Reference has been made to the anointment of Gommata. This is popularly known as *mastakābhishēka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhishēka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other



workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishēka* is found in No. 254 (105), of 1398, which states that Panditārya had it performed seven times. The poet Panchabāna refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visālāksha-pandita, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Wodeyar, in 1677, and Santarāja-pandita, as stated above, to a third caused to be performed by the Mysore king Krishna-Rāja-Wodeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest one took place in 1925. The anointment performed in 1887 was at the expense of the Kolhapur Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommatēvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples and *pāda-pūja* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthen pots, filled with sacred water, covered with cocoa-nuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhapur Svāmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took

place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja,' and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing, fifteen different substances were used, namely, water, cocoa-nut meal, plantains, jaggory, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

There is a story that after the conversion of the Hoysala king Vishnuvardhana to the Vaishnava faith, the Vaishnava apostle Rāmānujāchārya mutilated the statue of Gōmmata so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the fore-finger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again.

This particular form of desecration would easily have suggested itself, if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina *guru* to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

On both sides of the image of Gōmmata, a little to the front, are two *chauri*-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, a Yaksha and the other a female, a Yakshi. They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarōvara (or the lovely pond), the name being engraved on the ant-hill opposite to it, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gullakāyajji-bāgilu. The *mantapa* or pillared hall in front of Gōmmata is decorated with nine well carved ceilings. Eight

of them have figures of the *ashta-dīkṣālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalasa* or water vessel for anointing Gōmmata. The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in the early part of the twelfth century. Inscription No. 267 (115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatadēva built; No. 182 (78), of about 1200, records that Basvati-setti, a lay disciple of Nayakirti-siddhanta-chakravarti, caused the wall of the enclosure and the twenty-four *Tirthankaras* to be made, and his sons the lattice-windows in front of those *Tirthankaras*; and No. 228 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēsavantha who was the chief minister of the Changāva king Mahādēva, and the *śravakas* (Jaina laymen) of Nanjarāyapattana caused the *ballivada* (? upper storey) of Gommatasvāmi to be renovated.

*The Enclosure.*—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Mahratti languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāya state that the enclosure around Gōmmata was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 240 (90), of about 1175, and 397 of ? 1179. Ganga-Rāja was the general of the Hoysala king Vishnuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Ganga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gōmmata enshrine 43 images. With the exception of three, two of which represent the Yakshi Kushmandini and the third Bāhubali or Gōmmata,

all of them represent *Tirthankaras*, there being in some cases two or more figures of the same *Tirthankara*, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected.

At the sides of the entrance to the enclosure are two *dvārapālakas* or door-keepers, about 6 feet high. Opposite to Gōmmata, outside the enclosure, is a Brahmādēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmādēva. Below this pavilion stands the figure of Gullakāyajji, about 5 feet high, facing Gōmmata and holding a *gulla-kāyi*. According to tradition, these figures of Brahmādēva and Gullakāyajji were caused to be made by Chāmunda-Rāya.

The other temples and objects of interest on the hill may now be briefly noticed.

*Siddhara-basti*.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavamimantapa on the smaller hill and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Panditārya who died in 1398, the composer being the Sanskrit poet Arhaddasa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *thavanakolu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (108), commemorates the death in 1432 of another Jaina teacher named Srutāmuni, the composer in this case being the Sānskrit poet Mangarāja.

*Akhanda-bāgilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side. According to tradition this doorway was caused to be made by Chāmunda-Rāya. On both sides of this entrance are two small shrines, that to the right containing a figure of Bāhubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatēsvara, a lay disciple of Gandavimukta-siddhānta-dēva. Their

period seems to be about 1130. The erection of these statues by Bharatēsvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhanda-bāgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-gundu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina *gurus*. Some of the figures have labels below them giving their names.

To the right of another entrance known as Gullakāyajji-bāgilu, is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Gullakāyajji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-setti and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Gullakāyajji, she being conspicuously represented by the figure standing opposite to Gōmmata, holding a *gulla-kāyī* in the hands.

*Tyagada Brahmādēva pillar.*—This elegantly carved pillar is a beautiful work of art. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmunda-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact, we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergade Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmunda-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmunda-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these figures, the one flanked

by *chauri*-bearers is said to represent Chāmunda-Rāya and the other his *guru* Nemichandra. In the Sānskrit commentary on the *Gommatasara*, a work in Prākṛit, it is stated that the *Gommatasara* was written by Nemichandra for the instruction of Chāmunda-Rāya, the great minister of the Ganga king Rājamalla. The pillar is also popularly known as Chagada-kamba (pillar of gifts, *chaga* being a corrupt form of the Sānskrit *tyāga*). The name is accounted for by the statement that it was the place where gifts were distributed.

*Chennanna-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmādēva pillar. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranātha, the eighth Tirthankara. A *manastambha* stands in front of it. From inscription No. 390 of 1673, it may be inferred that the temple was built by Chennanna at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennanna and his wife. To the north-east of the *basti* is a *mantapa* or pillared hall situated between two *donēs* or natural ponds.

*Odegal-basti*.—The Odegal-basti, also known as Trikūta-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior. It stands on a lofty terrace, like the Santisvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well-carved *prabhāvali*, flanked by male *chauri*-bearers; the left cell, a figure of Neminatha, and the right, a figure of Sāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Marvādi inscriptions in Nāgari characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

*Chauvisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagriha*, a *sukhanasi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them. In the shape of a *prabhāvali* are arranged small seated figures

numbering twenty-one. A Marvādi inscription, the shrine No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1648 by Chārukīrti-pandita, Dharmachandra and others.

*Brahmadēva temple.*—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion which the people call Brahma or Jaruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauda of Hirisavi, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārsvanātha.

*The village.*—A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-betta and Dodda-betta.

*Bhandarti-basti.*—This is the largest temple at Sravana Belgola, measuring about 266 feet by 76 feet. It is a solid structure consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga*, a porch, a *mukha-mantapa* and a *prakara* or enclosure. The *basti* is dedicated to the twenty-four Tirthankaras and is hence known as the Chaturvimsati-Tirthankara-basti. The *garbhagriha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well-carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vasupujya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhanasi* has to the left, figures of Padmāvati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing. The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *manastambha* in front of the *basti* is a fine

monolith. The temple is popularly known as Bhandāri-basti because it was erected by Hulla, the *bhandari* or treasurer of the Hoysala king Narasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138), we learn that the *basti* was built in 1159, and that king Narasimha, giving it the name of Bhavyachudamani, granted for its upkeep the village Savaneru. No. 345 speaks of it thus: "The general Hulla gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gōmmatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Hulla."

*Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a porch. The *garbhagriha* with a well-carved doorway enshrines a standing figure, about 5 feet high, of Pārsvanātha, sheltered by a seven-hooded serpent. In the *sukhanasi* whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of Dharanēdra and Padmāvati, the Yaksha and Yakshi of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the Pārsvanātha temple at Bastihalli near Halebid. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāta* or lion's head. The panel has a seated Jina figure under a *mukkode* or triple umbrella in the centre flanked on either side by a male *chauri*-bearer, a standing Jina, and a Yaksha or Yakshi. The pedestal is flanked by elephants.



The embankment has, at its sides, figures of Sarasvati. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), we learn that the temple was erected in 1181 by the Jaina lady Achiyakka, wife of Chandramauli, the Brāhman minister of the Hoysala king Ballāla II, and that the king granted for its upkeep the village Bammeyana-halli. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male *chauri*-bearers with an elephant to the right and a cow and a calf to the left. The temple is called Akkana-basti, which is a shortened form of Achiyakkana-basti, that is, the *basti* founded by Achiyakka. The fact that Achiyakka founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of Pārsvanātha and in another at the village granted by king Ballāla II, namely, E. C. V, Chennarāyapatna 150, of 1182.

*Siddhānta-basti*.—In the west of the *prakara* or enclosure of Akkana-basti is situated the Siddhānta-basti, so called because all the books bearing on the Jaina *siddhānta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavalā*, *Jayadhavalā* and other rare philosophical works were carried away from here to Mudabidare in the South Kanara District. This temple has an inscribed marble Chaturvimasti-Tirthankara image, about 3 feet high, with Pārsvanātha standing in the middle and the other Jinas seated around. The inscription which is in Marvādi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

*Danasale-basti*.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramēshti image, about 3 feet high. The *pancha* or five Paramēshtis are (1) the Jinas, (2) the Siddhas, (3) the Āchāryas, (4) the Upādhyāyas and (5) the Sādhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamsabhyudaya* of Chidānandakavi (c. 1680) Chikka-Dēva-Rāja-Wodeyar of Mysore visited Belgola during the rule of his predecessor Dodda-Dēva-Rāja-Wodeyar (1659-1672), saw Danasale and got the village Madaneyā granted by the king for its upkeep.

*Kalamma temple.*—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kāli or Kālamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a *linga* in front of the image. It is worthy of notice that rice is received from the Jaina *matha* or monastery for the offerings of the goddess.

*Nagara-Jinālaya.*—This is a small plain building consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhāvali* or glory, of Ādinātha. In a cell to the left in the *navaranga* stands a figure, about two feet high, of Brahmādēva with two hands, the left hand holding a fruit and the right, something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nāgadēva, a lay disciple of Nayakīrti-siddhānta-chakravarti and the *pattanasvāmi* of the Hoysala king Ballāla II (1173–1220). The temple was named Nagara-Jinālaya because the *nagara* or merchants were its supports. It also appears to have borne another name Srinilaya. Other pious works attributed to Nāgadēva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamatha-Pārsvadēva-basadi and the erection of an epitaph to his guru Nayakīrti-siddhānta-chakravarti who died in 1176. This epitaph is the inscription No. 66 (42). According to Nos. 326 (122), of about 1200, he also constructed a tank called Nagasamudra after him, but now known as Jigankatte. Inscription No. 258 (108,) of 1432, states, however, that Nagara-Jinālaya was brought into existence by the glory of Panditayati's great penance.

*Mangayi-basti.*—This is also a plain structure, consisting of a *garbhagriha*, a *sukhanasi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Sāntinātha. At the sides of the *sukhanasi* doorway stand two *chauri*-bearers, each about five feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple

are two well carved elephants. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangayi of Belgola, a disciple of Abhinava-Chārukīrti-panditāchārya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chudāmani. The period of these records may be about 1325. Sāntinātha does not appear to be the original image set up by Mangayi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhīma-Dēvi, a lay disciple of Panditāchārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamana mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatayi who was a lay disciple of Panditadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 314(134), we learn that the *basti* was repaired by Gunmatanna, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

*Jaina matha* or *monastery*.—The *Jaina matha* which is the residence of the *Jaina guru* is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. The pillars of the porch are elegantly carved. The *matha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Neminatha in an artistically executed brass *mandāsana* or pavilion, while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvati and the lower Jvālāmālīni. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the *Mahāvīra* and *Saka* eras. The images were presents mostly from people of the Madras Presidency.

The walls of the *matha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and *Jaina* kings. The panel to the right of the middle cell represents the

Dasara Darbar of the Mysore king Krishna-Rāja-Wodeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēshthis at the top, Neminatha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *matha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Pārsvanātha's *samavasarana* with a big circle containing curious representations; and the south wall, to the right of the *guru*'s room, has, portrayed on it, scenes from the life of the emperor Bharata. *Samavasarana* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgakumāra. The forest scene portrayed on one of the panels on the west wall is particularly good. The tree to the right with six persons on or near it is intended to illustrate the six *lesyas* of Jaina philosophy. *Lesya* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lesyas* are of orange-red (*pīta*), lotus-pink (*padma*) and white (*sukla*) colours, while sinful *lesyas* are of black (*krishna*), indigo (*nīla*) and grey (*kapota*) colours. The former lead respectively to birth as man and to final emancipation, while the latter lead respectively to hell and to birth as plant or animal. The picture illustrates the acts of persons affected with the different *lesyas*. With the desire of eating mangoes a person under the influence of the black *lesya* uproots the mango tree; another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *matha* are set up a seated marble image of Pārsvanātha and a black stone panel containing figures of the twenty-four Jinaṣ with Pārsvanātha in the centre. According to tradition Chāmunda-Rāja, after erecting the colossus on the larger hill, appointed his *guru* Nemichandra as the head of the *matha* at Sravana Belgola. It is also stated that there was a line of *gurus* at the place even before this period. One of the *gurus* of this *matha*, Chārukīrti-pandita, is said in some inscriptions

(Nos. 254 (105) of 1398 and 258 (108) of 1432) to have cured the Hoysala king Ballāla I (1100-1106) of a terrible disease and to have thence acquired the title of Ballāla-jīvarakshaka.

*Kalyāni*.—The *kalyāni* or pond in the middle of the village has already been referred to more than once. It is a beautiful large pond stepped on all sides and surrounded by a wall with gates surmounted by towers. To the north is a large pillared hall on one of the pillars of which is an inscription, No. 365, stating that the pond was caused to be built by Chikka-Dēva-Rājendra. The latter was the king of Mysore who ruled from 1672 to 1704. From the *Gommatēsvara-charīte* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja, who ordered the construction of the *Kalyāni* at the request of Annayya, his mint-master, died before the completion of the work and that Annayya completed the pond with towers, pillared hall, etc., during the rule of Krishna-Rāja-Wodeyar I (1713-1731), the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgola from this pond, but if the pond came into existence at the period noted above, it could not be the source of the name Belgola which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

*Jakki-katte*.—This is a small tank to the south of the Bhandari-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkimavve, a lay disciple of Subbā-chandra-siddhānta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Vishnuvardhana, the period of these records must be about 1120, and Jakki-katte, so named after the builder Jakkimavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Rāja of an epitaph to his *guru* Subhāchandra-siddhānta-dēva, who was likewise the *guru* of Jakkimavve. Another of her pious acts in the shape of the erection of a *basti* now in ruins at Sanehalli, about three miles from Sravana Belgola is recorded in inscription No. 400 at that village.

*Chennanna's pond.*—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill. He thought it fit to record the making of this pond, as also of a grove and a *mantapa*, in a good number of inscriptions, namely Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

*Adjacent Villages.*—A few words may now be said about the temples, etc., in some of the neighbouring villages.

*Jinanathapura.*—This village is situated about a mile to the north of Sravana Belgola. According to inscription No. 388, the village was founded by Ganga-Rāja, the general of the Hoysala king Vishnuvardhana, in about 1117. The Sāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhanasi* and a *navaranga*. Sāntinātha is a well-carved figure, about 5½ feet high with *prabhāvali*, flanked by male *chauri*-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. There are likewise in the *navaranga* two well executed niches, facing each other, which are now empty. The outer walls have a row of large images, some in an unfinished state, surmounted by beautiful turrets and scrolls. The images consist of Jinas, Yakshas, Yakshis, Brahma, Sarasvati, Manmatha, Mōhini, drummers, musicians, dancers, etc. The number of female figures is 40. There are also niches outside corresponding to the inner ones. The south wall being a little out of plumb, stone props have been set up to strengthen it. The *basti* is the most ornate of the Jina temples in the State. From the inscription on the pedestal of Sāntinātha, No. 380, we learn that the general Vasudhaikabandhava Rechimayya founded the temple and made it over to Sagarānandi-siddhānta-dēva. *E.C.* V, Arsikere 77, of 1220, states that this general had been the minister of the Kalachuryas and that he subsequently placed himself under the protection of the Hoysala king Ballāla II (1173-1220). We may therefore take the period of the erection of the Sāntinātha-basti to be about 1200. An inscription on a pillar of the *navaranga*, No. 379, says that the *basti* was renovated by Paleda-Padumanna in 1632.

There is another *basti* in the east of the village, known as Aregal-basti, which is older than the Sāntinātha-basti. It consists of a *garbhagriha*, an open *sukhanasi* and a *navaranga*, and enshrines a fine seated marble figure of Pārsvanātha, about five feet high with *prabhāvali*, canopied by an eleven-hooded serpent. At the sides of the *sukhanasi* are well carved seated figures, about 2½ feet high, of Dharanēdra and Padmāvati. The temple is very neatly kept. It is called Aregal-basti because it is built on a rock (*aregal*). From the inscription on the pedestal of Pārsvanātha, No. 383, we learn that the image was set up so recently as 1889 for the spiritual welfare of one Bhujabalaiya, a resident of Belgola. This was done because the original image had suffered mutilation. The original image, a standing figure, is now lying in the bed of the tank close by, its *mukkode* or triple umbrella being kept near the inscription, No. 384 (144), of about 1135, standing to the right of the entrance to the temple. As usual in Jina temples, the *basti* has ~~good~~ metallic figures representing Chaturvimsati-Tirthankaras, Pancha-Paramēshitis, Navadēvatas (p. 30), Nandisvara, etc.

To the south-west of the village is an inscribed Jaina tomb, generally known as *samādhi-mantapa* but designated *śilakuta* or stone house in the inscription. It is a square stone structure, about four feet broad and five feet high, surmounted by a turret but walled up on all sides with stone slabs without any opening. The inscription on it, No. 389, commemorates the death, in 1213, of Balachandradēva's son (name defaced), a disciple of the royal *guru* Nemichandra-pandita of Belikumba as a result of an attack of severe fever, and states that the *śilakuta* was built by Bairoja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kalabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tavarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārūkīrti-pandita who died in 1643.

*Hale-Belgola*.—This village is at a distance of about four miles to the north of Sravana Belgola. It has a ruined Jina temple, in the Hoysala style of architecture, consisting of a *garbhagriha*, an open *sukhanasi* and a *navaranga*. The *garbhagriha*

contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanasi* leans a mutilated standing figure of Pārsvanātha, about five feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga* which is beautifully carved, has figures of the *ashta-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharanēdra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved *chauri*-bearers, about five feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about three feet high. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, E.C. V, Chennarayapatna 148, of 1094, states that the Hoysala prince Ereyanga, the father of Vishnuvardhana, granted to the Jaina *guru* Gōpanandi, Rachanahalla and the Belgola Twelve for repairs of the *basadis* of Belgola and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100 A.D. It is probable that the period of the *basti* is about 1094 A.D.

There are also a Vishnu and a Siva temple at the village which are small structures built of brick. The former has a figure of Kēsava, about four feet high, and two figures of Ālvārs or Srivaishnava saints, while the latter has a *linga* behind which stands a figure of Vishnu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of the temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

*Sanehalli*.—This village, about three miles from Sravana Belgola, has a ruined *basti* which was caused to be built in about 1120 by Jakkimavve, the wife of the elder brother of Ganga-Raja, the general of the Hoysala king Vishnuvardhana. (See inscriptions Nos. 369 and 400).

*Inscriptions*.—The number of inscriptions found in Sravana Belgola and the neighbouring villages is about 500. These are



collected together in *E.C. II Inscriptions at Sravana Belgola*, Revised Edition, by Mr. R. Narasimhachār. These are arranged in the volume under the four heads; Chikka-betta, Doddabetta, the village of Sravana Belgola and the adjacent villages. The largest number of records have been discovered on the Chikka-betta. According to the characters in which the inscriptions are engraved, 45 are in Nāgari, 17 in Mahājani, 11 in Grantha and Tamil, 1 in Vatteluttu and the rest in Kannada. Many of those found on the Chikka-betta are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of the old ones are epitaphs of Jaina monks and nuns; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Doddabetta has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

#### MUNICIPAL INCOME AND EXPENDITURE.

Municipal Funds	1918-19	1919-20
Income .. .. .	1,108	1,198
Expenditure .. .. .	944	1,275

Yagache.

**Yagache.**—Yagache or Badari, the chief tributary of the Hēmāvati, rises in the Bābā Budan hills, and flowing south, receives the Berinji halla from the west, passes the town of Belūr, and joins the Hēmāvati near Gorūr in the Hassan taluk. *Yagache* in Kannada and *Badari* in Sānskrit is the name of the jujube tree (*Zizyphus*). There are three dams on the Yagache in this District, from which irrigation channels are led off. The Bomdihalli dam in Belūr taluk, which is the first, provides irrigation for 290 acres from a channel of  $4\frac{1}{2}$  miles. The Halvagal dam, three miles west of Hassan, gives rise to a channel six miles long and irrigates 184 acres; and the Chengravalli dam, three miles from the point of confluence with the Hēmāvati, also feeds a channel nine miles long and irrigates 281 acres.