

HERITAGE OF MYSORE DIVISION -

**Mysore, Mandya, Hassan, Chickmagalur, Kodagu, Dakshina
Kannada, Udupi and Chamarajanagar Districts.**

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The rule of Kadambas, the Chalukyas, Gangas, Rashtrakutas, Hoysalas, Vijayanagar rulers, the Bahamanis of Gulbarga and Bidar, Adilshahis of Bijapur, Mysore Wodeyars, the Keladi rulers, Haider Ali and Tipu Sultan and the rule of British Commissioners have left behind Forts, Magnificent Palaces, Temples, Mosques, Churches and beautiful works of art and architecture in Karnataka. The fauna and flora, the National parks, the animal and bird sanctuaries provide a sight of wild animals like elephants, tigers, bisons, deers, black bucks, peacocks and many species in their natural habitat. A rich variety of flora like: aromatic sandalwood, pipal and banyan trees are abundantly available in the State. The river Cauvery, Tunga, Krishna, Kapila – enrich the soil of the land and contribute to the State's agricultural prosperity. The water falls created by the rivers are a feast to the eyes of the outlookers.

Historical bakground:

Karnataka is a land with rich historical past. It has many pre-historic sites and most of them are in the river valleys. The pre-historic culture of Karnataka is quite distinct from the pre-historic culture of North India, which may be compared with that existed in Africa.

Parts of Karnataka were subject to the rule of the Nandas, Mauryas and the Shatavahanas; Chandragupta Maurya (either Chandragupta I or Sannati Chandragupta Asoka's grandson) is believed to have visited Sravanabelagola and spent his last years in this place. Asokan edicts found in Bellary, Raichur, Chitradurga and Gulbarga (Sannati) districts throw light on the extent of Mauryan empire.

Sathavahanas (30 B.C. to 230 A.D.) ruled over extensive areas in Northern Karnataka and monuments and stupas of their period have been found at Sannati in Gulbarga district, Vadgaon – Madhavpur near Belgaum and Brahmagiri in Chitradurga district, Banavasi in Uttara Kannada and Vasan in Dharwar district. After the fall of Satavahanas, Karnataka was ruled by the Pallavas of Kanchi and their domination ended by two indigenous dynasties – the Kadambas of Banavasi and the Gangas of Kolar who divided Karnataka between themselves.

The political history of Karnataka begins with the Gangas and the Kadambas ruling from C.345 A.D., the Chalukyas of Badami in Bijapur district (540-753 A.D.) overthrowing the Kadambas and subjugating the Gangas, the Rashtrakutas of Malkhed from Gulbarga district (753-973 A.D.) succeeding the Badami Chalukyas, and they in turn being over thrown by the Chalukyas of Kalyana (973-1189 A.D.) (the present Basava Kalyana) in Bidar district. The Gangas continued in Southern parts earlier as sovereign rulers (350-550 A.D.) later as allies or feudatories of Badami or Malkhed rulers till 1000 A.D. when their territory, Ganganadi (Southern Karnataka) was occupied by the Cholas. The Cholas who dominated over Southern Karnataka from about 1000 A.D. were over thrown by Hoysala Vishnuvardhana in 1114 A.D.

During the Kalyana Chalukya rule came the Kalachuri Interregnum (1162-1184). The Kalyana Chalukyas were over shadowed by their feudatories, the Seunas of Devagiri and the Hoysalas, who divided Karnataka between themselves; when the armies of the Delhi Sulthanate overthrew these two dynasties, the Vijayanagar empire (1336) and the Bahamani Sultanate (1347) came to rule over Karnataka and the Vijayanagar dynasty had control over the greater part of Karnataka.

Of the five Shahi Sultans who succeeded the Bahamanis, the Adilshahis of Bijapur (1489-1686) and the Barid Shahis of Bidar (1504-1689) ruled over parts of Karnataka. In 1619, the former dynasty was overthrown by the latter. The city of Vijayanagar was captured by the Shahi Sultans in 1565 and the capital was shifted to the South, beyond the frontiers of Karnataka till 1646.

Vijayanagar rulers were succeeded by the Mysore Wodeyars and the Keladi Nayakas. The Northern regions were under the control of the Adilshahis of Bijapur till 1686, when they were overthrown by the Mughals, with the fading away of the Mughal power in the North, the Marathas began to have control over the northern districts of Karnataka. The Wodeyars of Mysore who ruled from 1399 to 1947 with 25 generations of Kings, had Srirangapatna as their capital when Raja Wodeyar was installed on the throne in 1610 and started to rule independently. Haider Ali who usurped power from the Mysore Wodeyars merged the Keldai Kingdom in Mysore in 1763. After the fourth Anglo-Mysore War and the death of Tipu Sultan on 4th May 1799, the Mysore Kingdom was restored to Young Mummadi Krishnaraja Wodeyar who was installed on the throne by the British Dewan Purnaiah, supported the Young Raja in the affairs of the State till his retirement in 1811. From 1831-1881, the British imposed a direct rule of British Commissioners on the State by posting Sir Mark Cubbon and L.B.Bowring as Commissioners. After 50 years of direct rule, on 25th March 1881, the administration was again restored to the Mysore Wodeyars, which continued till 1947. After having been subjected to a number of administrations, Karnataka became a single State on 1st November 1956 and the State assumed the name of Karnataka on 1st November 1973.

As such the rule of various dynasties, their Kings, their feudatories, the rulers and the British administrators have left behind traces of history which have lot of importance even today. The local arts and crafts, traditional games, folklore, village fairs and festivals are still an integral part of our socio-cultural heritage.

The Mysore Revenue Division comprising of eight districts – Mysore, Mandya, Kodagu, Hassan, Chickmagalur, Chamarajanagar and Udupi is rich in possessing sites of pre-historic importance. There are thousands of monuments and heritage buildings, some protected by the

State Archaeology Department and Archaeological Survey of India and some are lying unprotected.

MYSORE DISTRICT

Mysore district has a rich history with many pre-historic sites, monuments, forts, temples, mosques and churches depicting the archaeological, architectural and heritage value of the region. The district possess excellent fauna and flora, rivers, hillocks, lakes and a moderate climate.

Mysore city is the headquarters of Mysore district which forms the southern most district of Karnataka State. Mysore is the name by which Karnataka State was known prior to 1973. The city is in the south-western direction from Bangalore at a distance of 139 Kms. and is well connected by rail and road. It covers an area of 128.42 Sq. Km. having City Municipal Corporation since 1977. The population of the city is 8,11,277 consisting of 4,12,617 males and 3,98,680 of females according to the census of 2001.

The city with the majestic Mysore Palace, the royal mansions, public buildings, gardens, water bodies and planned markets exhibit an indelible impression of the vision of the Maharajas, their Dewans and other talented luminaries on the City Municipality as early as 1862. The total harmony of buildings, sites, lakes, parks and open spaces of Mysore and the back drop of Chamundi hill adds to city's attraction.

The antiquity of Mysore dates back to the days of the Mahabharata. Tradition identifies the place as the abode of Mahishasura whom Chamundesvari killed and the name Mysore is associated with it. Mahavamsa and Deepavamsa, the two Buddhist texts, allude to the despatch of Buddhist missionary Mahadeva by the Mauryan emperor Asoka to Mahishamandala to propagate Buddhist Dharma. Inscriptions speak of Mahishapura, Mahisurapura and Mahishasurapura. Erumainad of Tamil classics is also identified as Mysore and an inscription dated 862 A.D. from

Kadalur in Mandya taluk refers the place as Maysooru. In the 10th century, the city was called Mysore Nadu of 70 villages. After 1499, this town was clearly mentioned as Mysore.

The region was governed by the Ganga Kings till the 10th century. The Cholas, Hoysalas and Vijayanagara Kings ruled over this region. Mysore was the capital of Srirangapatna in 1610. Again from 1799 to 1831, Mysore remained as the capital and even after Bangalore became the headquarters of administration, the Maharaja stayed in Mysore.

There are a large number of inscriptions and copper plates of the Wodeyar dynasty in Mysore.

With the traditional founding of the Mysore dynasty in 1399 A.D. by Yaduraya, Mysore was ruled by 25 generations of Kings, ending with the reign of Jayachamaraja Wodeyar (1947). The Mysore kingdom was a small feudatory of the Vijayanagara empire till the emergence Raja Wodeyar in 1578 A.D. Raja Wodeyar, who was installed on the throne in Srirangapatna in 1610 A.D. inaugurated the Dasara festivities in a grand manner. He was succeeded by a band of most celebrated kings like Ranadheera Kantirava Narasaraja Wodeyar (1638-1659), Chikka Deva Raja Wodeyar (1673-1704), Krishnaraja Wodeyar III (1799-1831), Krishnaraja Wodeyar IV (1902-1940) and Jayachamaraja Wodeyar (1940-1947).

Mysore city continues to be the venue of Dasara festival which signifies the triumph of good over the evil and the worship of Devi Chamundeswari, is being celebrated with much pomp and glory as a State festival. The cultural programmes held at the Mysore palace, Jagan Mohan palace, Kalamandira, Town hall and other places, the sports and wrestling events, the colourful procession of the Goddess Chamundeswari, the torchlight parade and fireworks at Banni Mantap are the chief attractions of the Dasara. The illuminated palace and the exhibition at the Doddakere grounds are an added attraction during Dasara.

MONUMENTS OF MYSORE DISTRICT

In Mysore district 29 monuments are protected by the State Department of Archaeology and by the Archaeological Survey of India. There are temples inside the Palace complex, apart from the temples on Chamundi hill.

Chamundeswari temple is situated on the top of Chamundi hill which is about 3,489 ft. above sea level and located at a distance of 13 Kms. from Mysore. The temple is dedicated to Sri Chamundeswari, the titular deity of the Mysore Royal Family also described as 'Mahishasura Mardini' for having killed the buffalo headed demon Mahishasura.

It is said that Raja Wodeyar intended to build a Gopura to the main entrance of the Prakara and created 4 pillars which were removed during the time of Krishnaraja Wodeyar III when he built the Gopura existing at present. He built a Gopura with gold finials, and set up statues of his and his three queens. In 1827, Krishnaraja Wodeyar III made arrangements for festivals and processions and gifted Simhavahana in 1843.

There are two other temples dedicated to **Narayana Swamy and Mahabaleswara.**

Sri Mahabaleswara temple was built before the beginning of the Hoysala rule. Epigraphical evidences indicate this area as Mabhala or Mabbala theertha and states that Hoysala King Vishnuvardhana has given donations to this temple in 1128 A.D.

Nandi: The colossal Nandi is one of the largest in India, 16 ft. (4.8 metres) tall at the front and 25 ft. (7.5 metres) in length. The magnificent pendent bell around its neck are exquisite Doddadevaraja was responsible for the creation of this colossal bull.

Temples of Mysore Palace

The Prasanna Krishnaswamy Temple was founded by Maharaja Krishnaraja Wodeyar III in 1829 who endowed it and presented it with metallic images of gods, saints and sages about 39 in all, each inscribed with names of respective deity.

In the prakara or enclosure of the temple is a small enshrining a figure of the sage Atri, who was the gotra rishi of the Mysore Royal family. The murals on the walls of the navaranga (the central pillared hall) depict stories from Bhagavatha and are excellent examples of 19th century Mysore paintings. Govina utsava is the main attraction during the Gokulashtami (Krishna Jayanthi) festival of the temple.

The Varahaswamy Temple is a fine Hoysala monument. It is stated that Dewan Purnaiah had this temple built with the materials of a Hoysala building in the Shimoga district. The Mysore King Chikka Deva Raja Wodeyar (1672-1704 A.D.) is said to have procured the stone image of Sweta Varahaswamy from Srimushnam in Tamil Nadu and set up the idol of God in a newly built temple at Srirangapatna, but as the temple was demolished later the idol of God was shifted to Mysore and set up in this temple in 1809. The temple has mural paintings on the walls in the navaranga (pillared hall) which are excellent examples of Mysore paintings. There is a shrine of Ambujavalli, and two inscribed images of Acharyas – Deshikar and Jiyar, both Srivaishnava teachers.

HERITAGE BUILDINGS OF MYSORE

There are more than 200 buildings in the city under the ownership of State and Central Governments, the University, local bodies, private trusts and individuals. Out of these 34 public buildings owned by the State Government are maintained by the Public Works Department.

The heritage buildings of Mysore are significantly characterized by 4 distinct architectural styles, built by the British administrators and the Mysore Rulers. They are Indo-Saracenic, Traditional Hindu, Greco-Roman and Gothic best exemplified below.

Wellington House (1709): Built in 1799 to house important personages, this is a plain double-storey earliest terraced structure in Mysore, huge in size, with rectangular openings, almost totally devoid of any embellishment. Colonel Arthur Wellesley (after wards Duke of Wellington) lived in this building for 2 years from 1799-1801.

The Mysore Palace (1912): Built in 1912, at a cost of Rs.41.50 lakhs in the Indo-Saracenic style, a combination of Hindu and Saracenic features. The construction of the new palace was started in 1897, after the old wooden palace was caught in an accidental fire. Henry Irwin was the architect and E.W. Fritchley worked as Consulting Engineer. The Mysore Palace consists of the Dolls pavilion (Bombe thotti), the Kalyana Mantapa, the Amba Vilas Durbar Hall, the Durbar hall and other places with slender columns, stained glass pavilion, fine carvings, sculptures etc., exhibit a superb artistic excellence.

Jagan Mohan Palace (1861): Built in 1861 by Mummadi Krishnaraja Wodeyar, the building is in strikingly Hindu style. The huge pavilion at the front has been used for holding meetings of the Representative Assembly and the Convocations of the University of Mysore. The installation of Krishnaraja Wodeyar IV took place in this pavilion in 1902, attended by Lord Curzon, the then Viceroy and Governor General of India. The Royal family lived in this place till the construction of the new Amba Vilas Mysore Palace in 1912. The Art Gallery houses the prestigious collection of paintings of Raja Ravi Varma, a great artist of Thiruvananthapura, who had carried out an assignment for the Mysore Maharaja Krishnaraja Wodeyar IV in 1904.

Lalitha Mahal Palace (1931): Designed by E.W.Fritchley, a much patronised Bombay-based architect of those days, the building was built in 1931 at a cost of Rs.13.00 lakhs as a guest house for European visitors of the Maharaja Krishnaraja Wodeyar IV. The building in European Classical style is a majestic two-storey composition of twin Ionic columns, a projecting porch on

the ground floor, spherical domes, the circular entrance hall, dominating central dome and the stained glass embellishment present a regal touch.

Krishnarajendra Hospital (1918): Rebuilt in 1918 at a cost of Rs.5.00 lakhs, the building is in Greco-Roman style. The central dome in Vatican model dominates the elevation. Tuscan, Ionic and Corinthian columns and Greek details present a grand look.

St. Philomena's Church (1804): Built in 1804 in typical Gothic style, with a main hall or mane with the statue of St. Philomena, and richly crafted exterior is one of the grandest churches of the Country. The structure has twin spires 175 ft. (52.50 metres) in height, stained glass windows, Corinthian columns and plastered niches, which are highly ornamental.

The Mysore city and its surroundings have a large number of industrial units. The city is an educational centre and in addition to many colleges and the Mysore University it has Engineering, Medical, Dental, Pharmacy Colleges, Speech and Hearing and the Central Institute of Indian Languages. The city has the oldest Chamarajendra Zoological Gardens and many parks and gardens. There is an aerodrome at Mandakalli village at about 8 Kms. from Mysore which is now being developed as an Airport. There are a few lakes in the city of which Lingambudi, Kukkarahalli and Karanji are visited by many people.

Siddalingapura, an adjacent village on Mysore – Bangalore road has a temple of Subramanyeshwaraswamy, where shrasti festival is celebrated in a grand manner.

Naganahalli, which is about 10 Km. from Mysore has an Agricultural Research Station.

Varuna, a village near Mysore has some historical remains, beginning from the Ganga times. Many inscriptions and viragals are found here. Mahalingeshvara and Mahadeswara temples are notable and remains of Jaina basadis are found here.

Near **Yelawala** situated on Mysore – Hunsur road, there is an old Residency bungalow which once used as the Residence of the British Residency which was also called ‘Aloka’ or Poets Home during the 1960s.

Nanjangud is a taluk headquarters in Mysore district and is an important centre of pilgrimage. It is situated on the right bank of the river Kapila, and is about 23 Km. from Mysore and 162 Km. from Bangalore. The name of the town is derived from the name of the deity of Nanjundeshwara or Srikanteshwara. It was also known as Garalapuri in the Sthalapuranas.

The temple is a large complex structure in the Dravidan style, and appears to have been originally built by the Gangas (or Cholas) and additions were made to it through centuries till 1900, by the Hoysalas, Vijayanagara rulers, Palegars and others. It was renovated by Krishnaraja Wodeyar III and the tall gopura was built in 1845. It is one of the biggest temples of Karnataka, 385 ft. in length and 160 ft. in breadth. There is a shrine of Parvathi and there are 200 shrines, big and small inside.

There are temples of Parashurama, Chamundeswari, Ganapathi, Dattathreya, Sathyanarayana and other shrines.

Nanjangud is famous for Ayurvedic Tooth Powder and other Ayurvedic products. One textile mill, one paper mill and other industrial units are situated in and around the town. Hullahally, Ramapura and Birwal channels are irrigating the taluk. There are many educational and religious institutions in the taluk. A vidyapeetha of Adult Education is situated near Nanjangud.

The Kabini Railway Bridge was used earlier for movement of rail and road traffic.

There are several important places of interest in the taluk.

Badanval, a village 8 Km. from Nanjangud has a Khadi and Village Industries Centre established during the freedom movement in 1927. The centre imparts training similar to that of Wardha in Maharashtra.

Devanur, a village situated about 14 Km. from Nanjangud on the Chamarajanagar road has a Dasoha Veerashaiva Matha known as Devanur Math which is a popular Guru Peetha running several educational institutions and hostels. There are gaddiges of the Swamijis of the matha.

Hadinaru, a village about 13 Km. from Nanjangud was an important principality of palegars called Hadinaru chiefs.

Hemmaragala, near Nanjangud has an attractive Hoysala temple of Gopalakrishna.

Immavu, a village near Nanjangud has a temple of enshrining Rama and Lakshmana, said to have built during the Ganga period. The Lakshmana idol here is four armed.

Kalale, 7 Km. from Nnjangud was the capital of a line of the Kalale chiefs, under Mysore. There is a Lakshmikanthaswamy temple built in Dravidian style. The Pattada Chawadi, Sati shrine and the Panchalingeswara temple are located here.

Nagarle, a village 15 Km. from Nanjangud has the Durgaparameshwari temple and there are remains of Jaina basadi.

Thagadur, a village about 14 Km. from Nanjangud was once the headquarters of the Tagadur Palegars, and there are remains of an old mud fort. A Khadi Gramodyoga Kendra, Gandhi Ashrama and a grainage centre are located in this place. The Lakshminarasimha temple is a huge structure. Mahatma Gandhi visited this place.

Thayur, a village nearby has temples enshrining Thrinakeshwara and Hanuman and also and old fort of the 15th century.

Suttur, a village in the Biligere hobli situated at a distance of 18 Km. from Nanjangud on the right bank of the river Kapila, is a popular place where a Veerashaiva Dasoha Matha known as Suttur Shivarathreswara Matha is located. This place was called Shrothiyur as it was an *agrahara* according to a Chola inscription of 1302 A.D. and a Hoysala record of 1169 A.D. It was also called Pradakshinapura. In some Vijayanagara records it was called Suttur. It was the centre of Lakmayya, general of the Hoysala King Narasimha I. The Someshwara temple of Hoysala times has the image of Harihareshwara in one of the cells. The image is flanked by Parvathi and Lakshmi, Nandi and Garuda are carved on its pedestal.

There are temples of Narayana (in Hoysala style), the Veerabhadra and shrines of Mahadeshwara and Shivarathreeswara. This place has the gaddige of Adi Sri Shivarathreeswara who is said to have lived during the 14th and 15th centuries and there are gaddiges of the Swamijis of the matha. An annual jathra and a cattle fair is held during January. The matha is running several educational institutions and many free hostels.

Hunsur, is a sub divisional headquarters situated at a distance of 45 Km. from Mysore and 184 Km. from Bangalore on Mysore – Madikere – Mangalore road. It was a taluk centre as early as 1882. The town is on the bank of the river Lakshmanateertha. According to local source, the name of the town is derived from hunase or tamarind tree found in abundance. It was a major centre of Amrit Mahal cattle and it has more than two dozen timber yards both Government and private.

The town is a commercial centre having one Coffee Curing and processing factory, the Indian Leaf Tobacco Development Company with a research wing, and about 13 tobacco companies. Tile factories, plywood factory, textile unit, the milk chilling unit and various cottage industries have been located here. Hunsur is known for the manufacture of kambli or blankets, sarees, country carts and chappals. Basket weaving by bamboo is a flourishing craft.

Kattemalalawadi, a village 5 Km. from Hunsur, has an old ruined fort and the Rameshwara temple. There are tribal colonies of Hakkipikkis and the Burudebest has at Gurupura

and Marurkaval situated about 12 Km. from Hunsur. At Gurupura Tibetan refugees were rehabilitated. Their carpets and products of handicrafts have a foreign market.

At **Dharmapur** there is a sericultural market and a training centre. A jaina basadi at Kallahalli is well maintained. At Ratnapuri, about 15 Km. from Hunsur there is an old ruined fort and there are some shrines, some of them are dilapidated. Notable are the Anjaneya and Iswara temples. There is a dargah of Jamalamma in whose honour Urus is held.

Gommatagiri a hamlet of Bettadur village of Bilikere hobli is situated at a distance of 19 Km. from Mysore. There is a monolithic statue of Gommata or Bahubali about 16 ft. in height on the hillock.

Periyapatna, is a taluk headquarters situated about 67 Km. from Mysore and 206 Km. from Bangalore. Once it was the headquarters of the Changalva Kings. Periya Raja of this line replaced the mud fort with stone in 1578 A.D. and established the town which was named after him. It was known as Singapatna in earlier times. Several battles took place here between Tipu and the Kodagu rulers. The old town is surrounded by the fort.

The temples of Periyapatnadamma, Kannambadiamma, Kolemaramma, Anjaneya Vidyeshvara, Keshava and the Mahadeshvara are located in the town. There is a shrine of Nidumamidi and Japadakatte matha and one dargah.

Tobacco is a major crop in this taluk. There is a match stick factory and tobacco curing unit in the town.

Bettadapura, a hobli centre situated about 16 Km. from Periyapatna, is an important commercial centre and the tobacco grown here is famous for its quality. The temple of Mallikarjunaswamy situated on the hill at a height of 4,389 ft. called Bettadathunga is conical in shape. Car festival and cattle fair are held annually. There is a Veerashaiva matha, called Bettadapura matha which runs educational institutions and hostels. There is a shrine of Anjaneya and remains of Jaina basadi at the place.

Bylakuppe situated 16 Km. from Periyapatna has a Tibetan Colony. There is a Buddhist Monastery and a Golden Temple of Buddha. There is also a Co-operative Society which sell carpets and other products produced by the Tibetans.

Chowkur, a village 5 Km. from Periyapatna has also accommodated Tibetan refugees.

Krishnarajanagar, is a taluk headquarters situated at a distance of 39 Km. from Mysore and 156 Km. from Bangalore. Situated on the right bank of the river Cauvery, it was earlier known as Yedathore. The present name Krishnarajanagar was given in memory of the visit of Maharaja Krishnaraja Wodeyar IV in 1937.

Arkeshvara temple on the bank of the river is a huge structure in the Chola style of the 11th century. There is also a Rameshvara temple and two mosques.

Chunchanakatte, a hobli headquarters situated about 15 Km. from K.R.Nagar has the temple of Sri Rama on the bank of the river Cauvery. Sri Rama Co-operative Sugar Factory is functioning here. Annual car festival is held during Sankranthi.

Hanasoge, a village in Chunchanakatte hobli at a distance of 32 Km. from K.R.Nagar is a famous Jaina centre and has a gुरुpeetha. It was ruled by a feudatory of the Knogalva family. There were a number of basadis, but at present there is one Trikutachala basadi having the idols of Adinatha, Shanthinatha and Neminatha, which are of fine artistic merit. Inscriptions of this place denote the importance of this place.

Doddahanasoge a village on the bank of the river Cauvery has the shrines of Karikallu Anjaneya, Avimuktेशvara and a Raghavendra Brindavana.

Kappadikshetra about 8 Km. from K.R.Nagar situated on the right bank of the river Cauvery has the paduke of Rachappaji and there are other shrines also. It is a traditional seat of Saint Manteswamy.

Dornahalli a village situated about 8 Km. from K.R.Nagar has St. Anthony's Church, one of the oldest churches known to be 100 years old. There is a railway bridge constructed across the Cauvery at Sagarakatte which is one of the oldest bridges of the State.

Saligrama, a hobli headquarters situated at 26 Km. from Krishnarajanagar is a business centre and a famous Jaina centre. There are two old basadis shrines of Srivaishnavas and temples of Ramanujacharya, Yoganarasimha and Jotirmaheshvara in the town. The place has many hero stones.

Heggadadevanakote, is a taluk headquarters situated at a distance of 52 Km. from Mysore and 193 Km. from Bangalore. It was the capital of a pategar named Heggade Devaraya, who built the fort around the town and hence the name 'Heggadadevanakote' to this place.

There are temples of Varadarajaswamy and Someshwara, constructed in Dravidian style and a Chandranatha basadi built during the 12th century. The taluk appears to have been a Jaina Centre as a large number of Jaina remains are found here. There is an Anjanaya shrine, in honour of which an animal jatra is held.

The taluk was formerly called Punnata which had Kirtipura as its capital and Kirtipura appears to be 'Kittur', situated about 10 Km. from Heggadadevanakote. The town is at present submerged in the Kabini Reservoir and the temples of Rameshwara and Basava and two Jaina basadis have also been submerged.

A dargah at Bavali and a Church at Naganahally, the Mahadeshwara Temple at Antharasanthe, Inoor Maramma at Karapura, Neelakanteshwara at Magod, Mallikarjuna temple at Madapura and the Moodala Matha near Saragur are important religious institutions in the taluk. The taluk has thick forest areas. Kakanakote, Begur, Bisalvadi, Ainur, Marigudi and Karapura are important forest areas of the taluk. Kakanakote has been noted for the world famous Khedda operation in earlier times. The last Khedda operation was held during 1968. The Begur forest area is reserved as the Tiger project to preserve the Tiger population.

Sargur, is a hobli headquarters situated at about 13 Km. from Heggadadevanakote. It was a taluk headquarters till 1880. There are two Jaina basadis and the Lakshminarasimha and the Someshvara temples of Dravidian style constructed during 17th century A.D. There are also two basadis at Malali village near Sargur. It is a main business centre in the taluk. There are a number of irrigational projects in the area. Birwal, Kabini, Taraka and Hebbal projects serve the irrigational facilities. Birwal dam is situated at 10 Km. from Sargur, constructed across the river Nugu which is the tributary of the Kapila. An agricultural school and a farm, a horticulture farm and a fisheries training centre are situated at Birwal.

Kabini project located at a distance of 14 Km. from Sargur and the dam has been constructed across the Kabini near Beechanahalli, amidst beautiful surroundings. Backwaters of the dam stretch in the Kakanakote forest range.

Tirumakudlu Narasipura is a taluk headquarters at a distance of 30 Km. from Mysore and 145 Km. from Bangalore. The name 'Tiruma-Kudlu' is a corrupt form of Thirumakudal, the holy confluence of the three rivers, the Cauvery, Kapila and Spatika Sarovara, the last being a pond, supposed to be in the bed of the Cauvery.

The temples of Gunjanarasimhaswamy in Vijayanagar style, the Mulasthaneshvara and the Parvati are situated in T.Narasipura town. The temples of Agastyeswara, Someshvara, Kamakshi, Ganapati, Biksheshvara and the shrines of the Vyasaraaja Matha and Brahmasvantha are situated in the old town of Tirumakudlu.

The Gunjanarasimha and Agastheshvara temples have large structures of Dravidian style which are of architectural importance. Annual jatras are held in honour of these two temples.

Oil mills, rice mills and silk filatures and horticultural farm are located here.

There are many notable places of interest in the taluk.

Bannur, is a hobli headquarters situated at a distance of 16 Km. from T.Narsipura and 23 Km. from Mysore. According to some inscriptions, it was known as 'Vahnipura', 'Vahni' meaning banni tree and because of this tree, the name became Bannituru and Bannur. Temples of the Kailaseshvara, Anjaneya, Hemadramba and other shrines are of importance. Bannur has experienced the reign of Ganga King Sripurusha during the 8th century and the Vijayanagar rulers and Palegar Chiefs. The place is a popular sheep breeding centre.

Mudukutore, situated about 25 Km. from T.Narsipura is a famous pilgrim centre. The Mallikarjunaswamy temple on the hill is one of the Panchalingas of Talakad and the temple has a beautiful mural painting on the wall of the temple. Car festival and cart festival are held annually. There are Gurukula Ashrama and a Veerashaive Thopina Matha.

Mugur, is a hobli centre situated about 10 Km. from T.Narsipura, which has six temples and two Jaina basadis. The temple of Tibba Devi or Tripura Sundari is a huge structure of Vijayanagara period. The Desheshvara, Naryana, Someshwara, Veerabhadra and Ganapathi temples here are of architectural importance.

Bandihabba is a famous festival of the place that attracts huge gatherings. There is a silk farm and a sericultural training centre and the place has a Lingayat matha.

Sosale, a hobli centre situated at a distance of 4 Km. from T.Narsipura. The Vyasraya matha of the Madhwas is located here. The matha is in Vysarajapura, a suburb of Sosale. There are a few lithic records in the matha of the Vijayanagar rulers and the Madhurai Nayakas. Famous poets like Revanacharya, Keerthanacharya, Purushotamdas, Srinivasdas and Ramdas hailed from this place.

Hemmige, a village situated at a distance of 11 Km. from T.Narasipura situated on the bank of the river Cauvery is a Neolithic site. There is a temple of Varadarajaswamy of the Vijayanagar period. There are many hero stones in this place.

Somanathapura, a village situated at a distance of 10 Km. from T.Narsipura and 45 Km. from Mysore, on the left bank of the river Cauvery has the temple of Channakeshava of the

Hoysala period. The temple was built by Soma, the Commander of Hoysala King Narasimha III during 1268 A.D. Earlier he founded an agrahara here in 1258 A.D. The Trikutachala temple standing on a jagali (platform) and looking like a beautiful casket is a perfect specimen of the Hoysala style.

The central shrine had the Keshava figure (now missing) and the other two shrines have the idols of Janardhana and Venugopala. The temple is the result of the afflorescence of the Hoysala art . The outer walls have beautifully carved sculptures. Mallithamma, Masanithamma, Parashurama and Marana were some of the sculptors involved in its construction.

There are also temples of Panchalingeswara and the Lakshminarayana built on the river bank built by Soma now in ruins.

Talakad, is a hobli centre situated at 29 Km. from T.Narsipura and 60 Km. from Mysore on the bank of the river Cauvery. It is a historically important place, as it was the capital of the Gangas for a long time. Tradition says that two hunters by name Tala and Kada attained moksha by offering worship to the deity Vaidyanatheswara and the place came to be called after them. The place was also known as Gajaranyakshetra.

The Cholas called the place Rajarajapura as it fell into the hands of the Cholas from the Gangas and later when the Hoysalas conquered it. Hoysala king Vishnuvardhana assumed the title 'Talakadugonda'.

The old city of Talakad is completely buried beneath sand dunes. The most imposing temples here are Viadyeshvara, Pataleshvara, Maruleshvara, Kritinarayana, Gourishankara and the Anandeshvara. The Kirtinarayana temple is known to have been built by the Hoysala King Vishnuvardhana to commemorate his victory over the Cholas in 1117 A.D. The deity is 8 ft. in height flanked by Sridevi and Bhudevi.

The temples buried in the sand are opened up for ceremonial worship on the occasion when there will be five Mondays in the month of Karthika and a large number of devotees visit

the place to have panchalinga darshan. The Vaidyeswara, the Arkeshvara, the Pataleshvara and the Maruleshvara temples and the Mallikarjuna at Mudukuthore are together called as Panchalingas.

Talakad was a taluk centre till 1868 A.D. There is an Asthikeri Matha conducting religious and cultural activities besides having an Ayurvedic institution, a snake museum and snake bite is treated here.

Vatal, a nearby village has a Veerashaiva Matha.

MANDYA DISTRICT

Mandya district, was carved out of Mysore district in 1938. According to a mythological account, Mandya was known as Vedaranya and later as Vishnupura. It is also said that this place was covered with thick jungles and Mandavya Rishi was doing penance here, and hence the place was named after him. The district is popular for growing sugarcane and paddy. The world famous Krishnaraja Sagar Dam is in this district. There are a large number of historical remains and monuments in the district.

Mandya, is the headquarters of the district situated about 45Km. from Mysore and 94 Km. from Bangalore on the Bangalore-Mysore highway. The importance of Mandya grew after the construction of the Krishnarajasagara dam. It continued to be sarvamanya village during the period of Tipu Sultan.

The town has an old LakshmiJanardhanaswamy temple, a huge structure, temples of Srinivasa, Basava (Nandi) and Eshwara, and two Jina basadis.

The Mysore Sugar Factory founded here in 1933, is one of the biggest sugar factories in India. A distillery unit started in 1935, the Mysore Acetate and Chemical Factory started in 1962 (now not in existence), a rice milling unit started in 1965, Implements factory, Mandya Engineering Works, Mysore Minerals and Gas Company are located in the town besides saw mills and tile factories. There is also a separate industrial estate here. Mandya has many educational institutions, including an Engineering College. Starting of a Medical College is under progress.

Gandalu, a village situated about 10 Kms. from Mandya town has a agricultural research farm started in 1951, with 665 acres of land. There is also an Indo - Japanese Agricultural Demonstration Farm which imparts technical knowledge in Japanese methods of cultivation.

Shivalli, 10 Km. from Mandya town has a seed farm.

Induvalu, a village near to Mandya town has a nature park where deers, sambhar and black bucks move freely.

Hulikere, a village 12 Km. from Mandya has a tunnel which cut through rocks to let in the water of the Visveshwaraya Canal through the Karighatta range of hills. The tunnel, 9200 ft. in length and 67 to 150 ft. in depth below the ground level is said to be one of the longest irrigational tunnels in the world and reflects the great engineering skill.

Srirangapatna, is a taluk headquarters situated about 14 Km. from Mysore and 125 Km. from Bangalore. The town derives its name from the presiding deity of Ranganatha temple situated at the western end of the island in the Cauvery River. This island is about 3 Km. in length and one Km. in breadth. At the eastern end of the island is Ganjam.

Srirangapatna is a historical and religious centre. There are temples of Ranganatha on the three islands of Cauvery, namely Srirangapatna, Shivanasamudra (in Malavalli taluk) and Srirangam in Taminadu and are properly known as Adi Ranga, Madhya Ranga and Anthya Ranga respectively. Gautama Rishi is said to have worshipped God Ranganathaswamy and there is Gautamakshetra, an island located to the west where the river Cauvery divides.

The original town of Srirangapatna appears to have been built by Udayaditya, brother of Hoysala king Vishnuvardhana in 1120 A.D. Vishnuvardhana conferred on Sri Ramanujacharya and his followers, the tract of the country on each side of the river Cauvery at Srirangapatna, known as Ashta Grama or eight villages.

In 1454, Thimmanna, a chief of Nagamangala, obtained permission by the Vijayanagar ruler to erect a fort at Srirangapatna. He enlarged the Ranganatha temple. As the place was considered important by a Vijayanagar Viceroy named Srirangaraya. In 1610, when Raja Wodeyar took possession of Srirangapatna, it was the capital of the Mysore Wodeyars and continued to be the seat of Government under Haider Ali and Tippu Sulthan until its seizure by the British in 1799.

Srirangapatna was a flourishing place during Chikkadevara Wodeyar's period. An inscription dated 1685 A.D. contains a description of the place. The town, temples, mosque and other historical monuments are surrounded by a strong stone fort, known to have been renovated during the period of Haider and Tipu. The fort has four gates. There are remains of Tipu's palace known as Lal Mahal, a Water Gate, two Dugeons, one at the north-east corner of the fort, another to the east of Delhi gate. It is said that Tipu Sultan had kept Dhondji Wagh, a Maratha warrior in the former and some British Prisoners in the latter.

The *Ranganatha temple* which is one of the largest in the State, seems to have been constructed in three stages. The temple has Hoysala, Vijayanagar and later features and the Gopura is in Vijayanagar style of architecture. Some of the images of Gods, and saints in the shrines show excellent workmanship. The idol of Ranganatha in reclining posture is about 4.5 metres in length.

The *Narasimha temple* is said to have been built by the King Kanteerava Narasaraja Wodeyar, has a large garbhagriha, shukanasi and navaranga. The image of Lakshminarasimha installed in the temple belongs to Hoysala period.

Gangadhareshwara temple is a huge structure built in 16th century. The main shrine and the mahadwara are well ornamented. An idol of Subramanya kept in the navaranga has 12 hands and 6 faces. In a mantapa are placed 15 figures of Shaiva saints.

About 30 metres away from the Gangadhareshwara temple, is a memorial plaque where the body of Tipu was located.

Adinatha basadi has images of 24 Tirthankaras.

Jumma Masjid, is a grand structure with two lofty minarets, got constructed by Tipu Sultan. A flight of 200 steps leads to the top. There are five Persian inscriptions, one in fine calligraphy giving 1787 A.D. as the date of its construction.

Garrison Cemetery containing 310 tomb stones of the European Civil and Military Officers (dated 1800-1867 A.D.) are found in Srirangapatna town restored recently.

The *Dariya Daulat Bagh* is situated outside the fort, on the island. Tipu Sultan laid out a garden here and constructed the Summer Palace in 1784 which was his favourite retreat. It is a fine specimen of Sarcenic architecture, standing on a square platform. There are excellent mural paintings depicting the war scenes, the British and the French officers, the Sultan, the Kings and others. The palace has been converted into a museum in which are displayed war weapons, paintings and coins of Tipu's period.

The *Gumbaz* is situated at the end of the town. There are the tombs of Tipu's father and mother. It is an impressive square structure, surmounted by a dome and surrounded by a corridor supported by pillars of black hornblende.

Ganjam, a suburb of Srirangapatna town, situated at the east end of the island was established by Tipu. The place was once famous for the manufacture of cloth. Paper manufacture was a thriving home industry here. There is a fig garden maintained by the Department of Horticulture. There are the Fishermen's Co-operative society and the smithy and carpentry co-operative society of Ganjam. Most of the carpenters of the area are engaged in the manufacture of bullock carts, including improved carts under the technical guidance of the Indian Institute of Management, Bangalore. Iron ploughs, and agricultural implements are also being manufactured here. There are also match box manufacturing and bee-keeping units here.

A Church founded by the French Missionary Abbe Dubois and a Mosque are here. There is an industrial unit, extracting rice bran oil.

Nimishamba temple, situated nearby Srirangapatna was built on the bank of the river Cauvery during the period of Mysore Wodeyars. The temple has the Srichakra.

Gosaighat, near Srirangapatna is a place where the divided river Cauvery meets again. There is Vishvanatha temple and the place is visited by a large number of tourists.

Paschimavahini on the Cauvery river, about 2 Km. from Srirangapatna is a sacred place for the Hindus. There are bathing ghats and choultries here.

Karighatta, situated about 3 Km. from Srirangapatna is a hill range rising to 2,697 ft. has the temple of Venkataramanaswamy in Dravidian style built during the Vijayanagar period.

Palahalli, a village 5 Km. from Srirangapatna was once the headquarters of the Astagrama taluk till 1871. It is a busy centre of rice trade and there is a smith workshop here. The St. John Baptist Church here, is one of the oldest Churches of the State.

The Ranganathittu Bird Sanctuary is situated at 4 Km. from Srirangapatna and 19 Km. from Mysore. It is an island on the river Cauvery, covering 40 acres of land visited by birds of varied colours and plumage from India and abroad. The sanctuary is maintained by the State Forst Department.

Balamuri, is an important tourist place in Srirangapatna taluk. Situated about 3 Kms from Belagola it has temples of Agasthyeswaraswamy and Anjaneyaswamy.

Belagola, is the hobli headquarters situated at a distance of 12 Km. from Srirangapatna on Mysore-Krishnarajasagara road. There is a dilapidated temple of Janardhana built of granite and the place is said to have been an agrahara founded by Hoysala Vishnuvardhana. There is a pump house built for supplying drinking water to Mysore city. Formerly the place had industries like the Mandya National Paper Mills and the Mysore Chemical and Fertilizer factory.

Krishnarajasagara situated about 18 Km. from Srirangapatna, 16 Km. from Mysore and 143 Km. from Bangalore is a reservoir constructed across the river Cauvery. A dam at the length of 8600 ft. and height of 130 ft. above the river bed was built below the confluence of the three rivers – Cauvery, Hemavathi and Lakshmanateertha in 1938. The place was formerly called as Kannambadi after the Kanveshvara temple in the village submerged in the reservoir. Earlier to this, it was known as Kanvapuri, where the sage Kanva is said to have had his ashram and worshipped shiva.

The reservoir is named after Maharaja Krishnaraja Wodeyar IV, during whose rule Sir M. Visveswaraya, as Chief Engineer of Mysore got the dam built. About 24 inscriptions are found here and one of them in Persian speaks of Tipu sultan's efforts to build a dam at the site. A jatra is held in honour of the Goddess Kamma, whose temple is found on the north bank of the dam.

The Brindavan Gardens here is the best illuminated terrace garden in India. There is a statue of Goddess Cauvery in the garden. There are varieties of fountains including the musical fountain. There are also a horticultural farm and nursery; fisheries pond and the Hydraulic Research Station here. The place is visited by lakhs of visitors annually. There are also two hotels facing the garden providing boarding and lodging facilities.

Pandavapura is a taluk headquarters situated on the right bank channel of the river Cauvery. It is about 34 Km. from Mandya, 45 Km. from Mysore and 123 Km. from Bangalore. According to a legend prevalent in the area, the Pandavas visited this place during their exile. Nearby there are two rocky hills known as Kuntibetta and Bheemanabetta and they are also called Akka Thangi bettas. The town was also called Hirode, and later as the French Rocks, as the French in Haider and Tipu's services were stationed here.

Remains of Neolithic age were discovered here by Robert Bruce Foote. The town is in the midst of sugarcane growing area and there is a sugar factory here. The Lokapavani railway bridge near Pandavapura and the aqueduct (near Katteri) where the Visveswaraya Canal passes are works of engineering skill. A huge tunnel cuts through the rocks of the Karighatta hill ranges passes through this taluk.

Chinkurli, is a hobli headquarters situated about 14 Km. from Pandavapura. It was a site where the battle took place between Haider and the Marathas (1771). There is a temple of Anjaneya and a Mastigudi are here.

At **Bebibetta** near the town, a big jatra and cattle fair are held in the honour of the deity Siddhesvaraswamy and Mahadeshvaraswamy.

Kannambadi previously known as Kanvapuri submerged is a place to have been of great antiquity. Bastigadde and Kyathanahalli were Jaina centres, according to an inscription of 9th century and Jaina basadis are found here.

Thonnur situated at 8 Km. from Pandavapura is a place of historical antiquity earlier known as Thondanur, which was the provincial capital of the Hoysalas. Bitti Deva or Vishnuvardhana was the Governor here and influenced by Sri Vaishnava faith when he met the Sri Vaishnava Saint Ramanujacharya before his departure to Melkote. It was also a Shaiva Kshetra. Inscription of the Hoysala period refers to grants made to the temples and the basadis. A huge tank called Motitalab also called Tirumala Sagara is formed by an embankment across a gap between two rocky hills. Nasir Jung, son of the Subedar of Deccan who visited the lake in 1746 A.D. gave it the name Motitalab (lake of Pearls). The place has four old temples, the largest and oldest being the Lakshmi Narayana of the 12th century. The idol of Narayana is 6 ft. high standing on a Garuda pedestal.

The *Yoga Narasimha temple* is a small structure and is traditionally connected with Sri Ramanujacharya whose idol is found here. The Kailaseshwara temple here which is in a dilapidated condition, is of the 12th century. There is also a dargah of Sayyad Salar Masud Sahib on a small hillock nearby, whose annual urus is held.

Melukote, is a hobli in Pandavapura taluk situated at a distance of 36 Km. from Mandya and 50 Km. from Mysore. It is a sacred pilgrim centre for Sri Vaishnavas and it is said that the Sri Vaishnava saint Ramanujacharya from Tamil Nadu stayed here for 12 years during the 12th century. According to mythology, the Melukote was known as Narayanadri, Vedadri, Yadavadri, Yathishaila and Thirunarayanapura as the temple of Narayanaswamy is built on granite rocky hill 3589 ft. above the sea level named Yadugiri, surrounded by a fort. The main deity is Narayanaswamy and according to local legend, the Utsavamurthy had been lost and was recovered by Sri Ramanuja.

The Annual report of the Mysore Archaeological Department 1944 mentions that the presiding deity was worshipped before the visit of Sri Ramanujacharya. It appears he got it renovated through the Hoysala King and the hill fort was also built during the Hoysala period. There are a number of inscriptions which refer to the land grants and donations to the temple.

The temple has a beautiful gopura. There are shrines of Ramanuja, idols of Alvars and Yadugiramma in the temple. The temple has rich endowments, and has the most valuable collection of jewels as it had the special patronage of the Mysore Maharajas. The Mysore King Raja Wodeyar (1578-1617 A.D.) presented a Gold Crown set with precious stones known as Rajamudi. Tipu Sultan donated a Nagari and elephant to the temple. The Mysore King Krishnaraja Wodeyar (1799-1831) presented a Crown set with precious stones known as Krishnarajamudi. There is another Crown in the temple called Vairamudi. All these three crowns are used to decorate the utsavamurthy during the annual jatra usually held during March-April visited by lakhs of devotees.

On the top of the hill is the temple of Yoganarasimha Krishnaraja Wodeyar III presented a Gold crown to this upper shrine. There is a big pond here.

Melkote has been a centre of learning and produced many literary figures like Tirumalaraya, Chikkupadhyaya, Alasingachar and Pu Ti. Narasimhachar, Srivaishnava mathas of Yathirajamatha, Ahobalamath and Parakala matha are located here. Sri Veda Vedantha Bodhini Sanskrit College, an oldest institution established in 1854 and Sanskrit Research Academy have rich collections of old manuscripts and rare books.

There is an artisan training centre and a dairy unit. Melkote has been known for quality handlooms especially weaving dhotis, sarees etc. There is a vast forest land near Melkote and there is a wild life sanctuary to protect wolves, black buck and other species.

Krishnarajapet is a taluk headquarters situated at a distance of 56 Km. from Mandya, 70 Km from Mysore and 157 Km from Bangalore. It was called Athikuppe till 1891 A.D. and later

it was named after Mysore Maharaja Krishnaraja Wodeyar IV. The Hemavathi river runs through the west of the taluk and joins the cauvery.

Hosaholalu situated about one Km. from Krishnarajapet town is a agrahara village and has a beautiful Lakshminarayna temple of Hoysala style, the outer walls depicting the scenes of Mahabbharatha is remarkable for its artistic excellence. It is a Trikutachala temple. There is a ruined fort in the town. The place is well known for its weaving industry, produces sarees, dhotis etc.

Aghalaya, is a hobli headquarters, 27 Km. from Krishnarajpet and has a Malleshvara temple of Hoysala style of the 13th century.

Agrahara-Bachahally a village about 5 Km. from K.R.Pet seems to have been founded to celebrate the victory of Hoysala Someshvara. There is the Huniseshvara temple which has three Garuda pillars.

Govindanahalli, a villge in K.R.Pet taluk about 6 Km. from Kikkeri has a beautiful Panchalingeshvara temple of Hoysala style built in 13th century. The image of the dvarapalas, saptamatrikas and the images on the wall are of excellent workmanship and Mallitamma was the sculptor. The village was once well known for its breed of milk cows.

Hemagiri about 10 Kms from K.R.Pet is a hillock on the bank of the Hemavathi. There is an old anicut across the river which is an attractive tourist place. There is a temple of Venkataramanaswamy and a cattle fair and car festival are held here in January. There is the shrine of Siddalingeshvara and a Gavimatha near Kapanahalli 10 Km. east of Krishnarajapet.

Kikkeri, a hobli centre about 12 Km. from Krishnarajapet is 16 Km. from Shravanabelagola. According to a legend the village was so named after a tribesman called Keeka. The Brahmeshvara temple here is a fine specimen of Hoysala style of architecture, built in 1171 A.D. at the time of Hoysala King Marasimha I by a lady named Bamavva Nayakiti. There are two temples dedicated to Narasimha and the village Goddess Kikkeramma, which is a

huge structure. There is a dilapidated fort and the place is known for its handloom weaving of cotton and silk.

Madapura village near Krishnarajapet has a temple of Triyambakeshvara, a Hoysala structure.

Murukanahalli near Tendekere of Krishnarajapet taluk has a big horticultural farm.

Bastikote, a village about 22 Km. from Krishnarajapet, on the bank of river Cauvery has a statue of Gommata, which is about 18 ft. high. Inscriptions of Hoysala period dated 1147 A.D. speaks about this place. A stone pillar and remains of a basadi are found here.

Kallahalli situated about 25 Km. from Krishnarajapet has a temple of Varahanatha with a beautiful 10 ft. sculpture of Varahanathesvara with the image of Lakshmi seated on his lap.

Nagamangala is a taluk headquarters situated about 41 Kms. from Mandya, 70 Km. from Mysore and 130 Km. from Bangalore. It was an agrahara during the reign of the Hoysalas. A chief of the lineage of the Lohita family ruled over Nagamangala till the end of the 16th century. There are remains of two forts in the town, the inner fort created in 1270 by the Lohita family and the outer one in 1578 A.D. by Jagadevaraya of Channapatna in whose dominions Nagamangala was one of the chief towns.

There are Sowmyakeshava, Yoga Narasimha and Bhuvaneshvara temples of the Hoysala period. The Sowmyakeshava temple is a huge Hoysala structure of 12th century with a 6 ft. idol of Keshava standing on a Garuda pedestal. Temples of Veerabhadra and Kamma and a mosque are located in the town.

Nagamangala has been popular for metal work and traditionally skilled artists who make brass images and other articles. It is also noted for mat weaving as a cottage industry. A Rural Artisan Training Institute here is imparting in carpentry, smithy, wood weaving, sculpture

making etc. The town is an important commercial centre and there is a basic training institute. There are four big tanks and betel leaf gardens around the town.

Nagamangala Taluk has a large number of historical monuments, temples, basadis, mosques and other places of interest.

Kambadahalli, a village situated about 6 Km. from Shravanabelagola and 16 Km. from Nagamangala is one of the sacred places of the Jainas and the name has been derived from its tall Brahmadeva pillar (kambha) standing on a high platform to the north of the panchakuta basadi. It is about 50 ft. high and on the top, it has a figure of Brahma facing the east. Nearby are a group of 7 shrines built in granite in Dravidan style of architecture.

The Adinatha Basadi which is in the centre of a group of 5 shrines (panchakuta) is constructed in about 900 A.D. The Shanthinatha Basadi has a 10 ft. image of Shanthinatha. The Basadi is a huge building with ornamental doorways and the figures of Neminatha and Jina in dhyanasana and a Yakshi in the navaranga are notable. It was expanded by Boppa, a Hoysla general during the 12th century.

Bindiganavile near Nagamangala has the temple of Keshava is a simple structure in Dravidian style. The Garuda image here is believed to be of special sanctity.

Dadaga village has the Yoganarasimha temple of the 11th century.

Machalaghatta has the temple of Malleshwara built with soap stone is a beautiful monument of the Hoysla period.

Palagrahara, 3 Km. from Nagamangala at the foot of a hill Kotebetta, on the summit of which there is a huge temple of Srinivasa.

At **Hulikere**, near Nagamangala, a big jatra of Goddess Hulikereyamma is held.

Maddur is a taluk headquarters situated at a distance of 20 Km. from Mandya, 60 Km. from Mysore and 80 Km. from Bangalore, on the right bank of the river Shimsha. Maddur is a place of great antiquity. According to a legend, it was earlier named as Arjunagiri, an agrahara after the visit of Arjuna, one of the Pandavas of Mahabharatha on a pilgrimage. It is said that Tipu Sultan had his magazine store here and therefore the place is called as Maddur. An inscription dated 1100 A.D. mentions this place as Marudur. Under the Gangas, it was a part of Chikkagangavadi province and later in Hoysala times it is stated to have been granted as an agrahara, which was called 'Narasimha Chaturvedi Mangalam' as mentioned in an inscription of 1406 A.D. Raja Wodeyar took possession of the fort in 1617 and it was later rebuilt by Haider Ali and subsequently dismantled by Lord Cornwallis in 1791 on his march to Srirangapatna.

There is a Narasimhaswamy temple, in Hoysala style, with later additions in the Dravidian style, including a gopura. The image of Ugranarasimha 7 ft. in height is beautifully carved and is shown in the act of laying Hiranyakashipu. The temple has three stone inscriptions.

The Varadaraja temple which is on the side of the Narasimha temple is a Chola structure with the image of Varadaraja, 12 ft. tall and is of notable workmanship.

The Deshesvara temple built during the Ganga period, was renovated with soap stone walls. The small Nandi Mantapa of this temple, which appears to be of the Chola period, has four beautiful pillars. An annual jatra and cattle fair is held in honour of the village Goddess Madduramma. Fire walking is a special attraction in this festival.

Vaidyanathapura situated at a distance of 3 Km. from Maddur has a temple of Vaidyanatheshwara with an inscription dated 1406 A.D.

Maddur rose to prominence by hosting the first historic session of the Mysore Congress at Shivapura on its outskirts in 1938 during the freedom struggle. There is a Satyagraha memorial here. The Horticultural, the Sericultural farms and the fisheries ponds at the *Maddur kere* are notable places. Manufacture of village carts, potteries and house hold goods made out of bamboo are the notable crafts of this place.

The **Shimsha bridge** built in 1850 across the river Shimsha near Maddur is one of the oldest bridges in the State and served as a combined road-rail bridge for several years.

At Gejjalagere, 6 Km. from Maddur there is a milk chilling plant. Kokrebellur, about 15 Km. from Maddur on the bank of river Shimsha, there is a small bird sanctuary visited by pelicans and other birds.

At **Kalamuddana Doddi**, about 12 Km. from Maddur there is Chamundeswari Co-operative Sugar factory as sugar cane is a prominent crop of the taluk.

Nidaghatta on Bangalore-Maddur road, has a coir manufacturing unit.

At **Somanahalli** 6 Km. from Maddur there is an agricultural farm and training school. For some time earlier there was also a scooter manufacturing factory.

Shivaragudda, about 12 Km. from Maddur has a Vidya Peetha run by Adult Education Board based on the model of the Danish Folk School since 1954. It has a poultry farm under the Danish Project.

Thippur, a village about 8 Km. from Maddur has a stone statue of Gommata. 10 ft. in height. According to an inscription of this place, Thippur was an important Jaina centre, between the 9th and 12th centuries.

Malavalli is a taluk headquarters situated about 29 Km. from Mandya, 70 Km. from Mysore and 124 Km. from Bangalore. It is a place of historical importance. Haider Ali gave Malavalli as a jahagir to his son Tipu Sultan. About 3 Km. from the town, and close to the new Mysore road appears to have been the scene of an action between the British and Tipu. After the action Tipu destroyed Malavalli to prevent its being of any use to the enemies.

There are remains of an old fort here. In the fort there is an old temple dedicated to Sarangapani, with a 5 ft. high image in samabhanga posture. There are temples of Eswara and Veerabhadraswamy, two mosques, a dargah, and a church in the town. Annual jatra of Dandina Maramma, the village goddess is held here.

Marehalli, a village about 3 Km. from Malavalli has a beautiful temple of Lakshminarasimha of Chola period with the image of God Lakshminarasimha seated in Sukhasana. According to an inscription, the place was called 'Rajashraya Vinnagaram' as Rajashraya was a title of the Chola King Rajaraja (985-1012 A.D.) and the temple appears to have been built by him. There are a large number of inscriptions in and around the town covering the period from 8th – 18th century. The taluk was subjected to the rule of the Cholas, Gangas, Hoysalas, Vijayanagara rulers, Mysore Wodeyars, Haider and Tipu. An inscription dated 1685 A.D. states that the town was full of scholarly men. It was a commercial centre under Tipu. A huge tank in the town serves both for irrigation and fishing. The town and its surroundings are known for mulberry cultivation and jaggery production. A government grainage, silk weaving units, a co-operative leather industry unit and a carpentry training centre are located here. The town and nearby areas are known for weaving cloth, dhotis and sarees.

The taluk has many places of interest both from the tourist and historical point of view.

Bluff, 5 Km. from Malavalli is a Hydro Electricity Station, also named as Sir K.Seshadri Iyer Power Station started in 1902. This is one of the oldest generating station in India and is named after the 450 ft. bluff which has facilitated the laying of hydraulic pipes for feeding the turbines at the generating station. Shimshapura, 15 Km. from Bluff located at a lower level, down the Cauvery valley and in close confluence of the Shimsha river. A colony sprang up near the Shimsha Hydro Electric Station which was started in 1940.

The island of Shivasamudra has two falls which display a captivating sight. The western branch of the river Cauvery has the Gaganachukki falls, located at about 4 Km. from the Bluff, in Malavalli taluk.

The Bharachukki falls on the eastern branch of the river (in Kollegal taluk) and water rushes with force and falls down about 30 ft. here.

The Ranganatha temple in Shivasamudra island is a huge structure of the Hoysala period. The place is also called Madhya ranga. The deity is called Jagan Mohan Ranganatha, about 8 ft. in reclining posture. There are images of Goddess Cauvery, Takshaka serpent, Ramanujacharya, Alwars and huge stone image of Sugriva in the temple.

The Someshvara temple with a well executed *Mahadwara*, and images of Ganesha and Balasubramanya, was the tutelary deity of Ummathur Chiefs who had their principal features on this island.

There is a tomb of Pirsahib, a Muslim saint. The area of Barachukki, Dargah and the Ranganatha temple of the island (under Palya hobli of Kollegal taluk) are important places of tourist interest in the taluk.

Mathali, in the taluk has a shrine of Anjaneya, and the Basavana Betta has an image of Basava, which are famous places of tourist interest.

Boppagowdanapura, is a pilgrim centre with a matha and gadduge of Manteswamy, who is known to have come from North Karnataka and attained samadhi here. Folk songs of the area provide details of this tradition. The annual jatra held here attracts thousands. There are also tradition at Malavalli, Chikkalur in Kollegal taluk and Kappadi in Krishnarajanagar taluk.

HASSAN DISTRICT

Hassan district named after the presiding deity Goddess Hasanamba in the centre of Malnad region, has the unique style of Hoysala architecture. The Hoysalas who ruled the area have left behind artistic and architectural marvels at Belur, Halebeedu and Shravanabelagola.

Hassan is a district headquarters situated at a distance of about 186 Kms. from Bangalore and 115 Kms. from Mysore. The original town adjacent to the village of Channapatna was founded in the 11th century by a Chola officer named Bukka Nayaka. The Hasanamba temple appears to have built during the Palegar period. The image of the goddess is in the form of an anthill. It is opened only once in a year for about a week on the second day of the second half of Asviya (September-October).

The Siddeswara temple built by Venkatappa Nayaka, shrines of Kolala Gopalakrishna, Gangadhareswara (of the palegar times), Chennakeshava temple built by Pradhana Heggade Lakumaiah, Malleswara temple built by one Venkatakrishnappa, the Virupaksheswhvara temple renovated by Vidyaranya and the Jaina basadi are notable places to be visited.

Other notable places in the taluk are:

Kondajji, situated at a distance of 17 Km. from Hassan town has a 14th century Channakeshava temple also called Allanatha in which the image is about 4.2 metres. It is said that an old town existed near this temple and during the Vijayanagara period, it fell into ruins.

Koravangala, a village situated at a distance of about 8 Kms. from Hassan town has 3 temples of Hoysala architecture built in the 12th century A.D. The Nakeshwara and Govindeswara temples are in ruins. But the Bucheswara temple is well preserved and is an excellent example of Hoysala style which was consecrated by Buchi Raja on the coronation of King Ballala in 1173 A.D. The Surya shrine opposite to the front hall is highly remarkable for its sculpture.

Gorur, situated about 9 Km. north of Arkalgud and about 28 Km. south of Hassan is on the bank of river Hemavathi. The Yoganarasimha temple built in 1586 A.D. with the image of the chief deity is about 1.8 metres high, sitting in a yoga posture, is of Hoysala style. The Trikuteswara temple of Hoysala times, Vasudeva temple of Vijayanagara period and the Kailaseshwara temple built in the post Vijayanagara period are prominent temples of the place.

Mosale, situated about 12 Kms. from Hassan, was previously called Musala (pestle in Kannada) and the present name Mosale means crocodile. The Channakeshava and Nageshwara temples of Hoysala period assigned to the 13th century are identical. The temples with a garbhagriha, a shukanasi, a navaranga, a porch with a jagati on either side surmounted by an elegant shikhara and elaborately carved intricate design exhibit an excellent Hoysala workmanship.

Belur, a taluk headquarters in Hassan district, situated on the banks of Yagachi river at a distance of 38 Kms. from Hassan was known as Velapuri, Velur, Belapur and Dakshina Varanasi in earlier times. It was once the capital of the Hoysalas before Dwarasamudra became their capital.

The Channakeshava temple (1117 A.D.) originally known as Vijayanarayana is the main temple of Belur. It was erected during the reign of the Hoysala King Vishnuvardhana to commemorate his victory over the Cholas, is one of the earliest star shaped temples of the Hoysalas. The idol of Channakeshava is about 3.7 metres high and the madanika figures supporting the caves of the outer walls of the temples are excellent works of art. Dasoja and Chavana from Balligave were its master sculptors. The Prabhavali of Channakeshava idol consists of the artistically carved Dashavatharas of Vishnu.

The Veeranarayana temple located to the west of the Chennakeshava temple surrounded by small shrines of Kappe Channigaraya, Soumyanayaki, Andal and others has superb architecture and intricate workmanship. The entrance gopura is in Vijayanagara style, built by the ruler of Balam. The temple has scores of inscriptions covering a period 700 years.

The town has the samadhi believed to be that of the Kannada poet Raghavanka who lived in the 13th century.

Halebeedu situated at a distance of about 27 Km. north-west of Hassan town and about 17 Kms. east of Belur, was once the capital of the Hoysala Kings. The place was known as Dorasamudra or Dwarasamudra founded in the early 11th century A.D. Its foundation is ascribed to Rashtrakoota Dhruva (8th century). It came to be known as 'Halebeedu' after it was plundered by the Delhi Sultan's armies two times in 1311 and 1327 and deserted.

The Kedareshwara and Hoysaleswara temples here are remarkable monuments of Hoysala architecture. The Kedareshwara temple is Trikutachala built by Ballala II and his consort Abhinava Ketala Devi in 1219.

The complex with Hoysaleswara and Shanthaleswara temples has four entrances which are elegantly wrought with beautiful sculptured lintels, and the temples are cross shaped joined at their inner arms. The outer walls of Hoysaleswara temple have a marvelous display of art, superb bracket figures and typical Hoysala features and Percy Brown has called it 'the supreme climax of Indian architecture'. This is the largest existing structure of Hoysala times built by Kedaraja, the master builder of Hoysala period.

The Veerabhadra temple to the south-east of the town is another notable monument. A Vishnu temple rebuilt by the Vijayanagara rulers using the old materials, and the temples of Mallikarjuna and Parvati are remarkable. There is also a small museum here.

There are three Jaina basadis of Adinatheswara (1138 A.D.), Shanthinatha (1192 A.D.) and Parshvanatheswara, (1133 A.D.), the last one being the largest and is known to have been built by General Bopanna, son of Gangaraja.

About 3 Kms. south of Halebeedu, there is Pushpagiri hill which has a round pillared pavilion.

At **Chatachattahalli**, a village situated about 3 Kms. from Halebeedu on Belur-Javagal road, there is a Hoysala temple dedicated to Chatteshvara built by Chatta Dannayaka, a Hoysala Officer in 1200 A.D. The temple is a Trikutachala with three cells out of which the main shrine has the Linga and the figures of Vishnu and Surya in the other two cells. All the cells have sukhanasi, which is a very rare feature.

Doddagaddavalli, a village situated about 16 Km. north-west of Hassan town on the way to Belur is also called Dakshina Kolhapura because of the Lakshmi Devi temple. It is a panchakuta temple and at the corners of the enclosure are four small shrines surmounted by stone towers and the Hoysala crests. The temple located in a courtyard enclosed by an old stone wall of about 2.1 metres high, is a beautiful piece of architecture. The seven artistically executed ceilings adorning the sixteen pillared porch attached to the west gate of the temple, the central ceiling of the temple and the eastern doorway of the *mahadwara* with superb workmanship are of high order. The presiding deity of the temple is Lakshmidēvi also called Dakshina Kolhapuradamma. The image which is about 1.3 metres high has a conch, a discus, a rosary and a mace each in its four hands. This temple built by a merchant named Kallahana Rahuta in 1114 A.D. is one of the earliest Hoysala monuments.

Channarayapatna is a taluk headquarters situated at a distance of 32 Kms. from Hassan, originally called Kolathur. The place had one agrahara and there is a large tank said to have been built by two dancing girls called Machaladevi and Shanthala Devi. The town was taken over by Lakshmappa Nayaka, the chief of Holenarasipura from Puttagiriraja, the Hebbar and was bestowed as jahagir by him on his son Channaraya. There is a temple of Channarayaswami and an old fort originally built by Doddabasavaiah and later rebuilt by Haider Ali.

Nuggihalli, a hobli headquarters situated about 20 Km. north-east of Channarayapatna has temples of Lakshmi-Narasimha, Jayagondeshwara and Sadashiva. The Jayagondeshwara temple is known to have been constructed by the Chola Kings to which the Hoysala King Vishnuvardhana gave grants. Bommanna Nayaka, the Hoysala Commander built an agrahara called Somanathapura in 1246 and is said to have built the Lakshmi-Narasimha temple, a good example of Hoysala architecture, to which additions were made during the Vijayanagara period.

Shravanabelagola in Hassan district is an important jaina centre, located between the Indragiri and Chandragiri hills. Indragiri has the tallest monolithic statue of Gommateshwara, 58 ft. in height installed by the Ganga General Chavundaraya. It has Siddhara basadi, odegala basadi, Chennanna basadi and Chauvvisa Tirthankara basadi and a finely engraved pillar called Thyagada Brahma pillar. Chandragiri has the Chandragupta basadi of the Gangas and the big Parshwanatha basadi. The town below the hill has the Jaina matha with very old paintings on its walls. Shravanabelagola has more than 500 inscriptions and some of them refers to Sallekhana (starving to death) by the Jaina ascetics.

Mahamastakabhisheka, the head anointing ceremony of Lord Gomateshwara takes place every 12 years. During this ceremony, the statue of Lord Gomateshwara is bathed with water kept in 1008 kalashas (vessels) collected from almost all the rivers and water resources of the land. Jaina priests pour pots of curd, milk, honey, vermilion, coconut water, turmeric paste and even shower gold and silver on the statue during the ceremony.

Jinanathapura, a village situated at a distance of 14 Kms. from Channarayapatna town was founded by Gangaraja, a general of the Hoysala King Vishnuvardhana in 1117 A.D. The Shanthinatha basadi (1200 A.D.) is an artistically executed Hoysala monument founded by Rachimayya who made it over to Sagaranandi Siddhanthadeva. An inscription on the pedestal of the image says that 'Vasudhaiv Bandhana' and another inscription on a pillar of the navaranga refers to the renovation of the basadi by Paleda Padumanna in 1632 A.D.

The **Parshwanatha Basadi**, located on a rock is older than the Shanthinatha basadi and contains a marble statue of Parshwanatha set up in 1889 A.D. There is a samadhi mantapa, a square stone structure built by one Bhairoja to commemorate the death in 1212 A.D. of one Balachandradeva's son who was a disciple of the guru Nemichandra Pandita.

Kundur, situated about 20 Km. from Channarayapatna town has a Vokkaligara matha and shrines of Chamundeswari, Ranganatha and Subramanyeshwara.

Arsikere, is a taluk headquarters situated at a distance of 41 Kms. from Hassan, 120 Kms. from Mysore and 171 Kms. from Bangalore. It was also known as Udbhava Sarvagna Vijaya and Ballalapura in ancient times. Under the rule of Mysore Wodyars, it was constantly attacked by the Maratha army and was under the Marathas. During the Vijayanagara period it was under the administrative control of Jagadevaraya of Channapatna and later under Tarikere Thimmappa Nayaka and finally came under the rule of Keladi Shivappa Nayaka in 1690.

The Kalameshwara temple also known as Kattameshwara and Chandramouleshwara with a garbhagriha, an open sukhanasi, an open navaranga, a rectangular inner porch and a mukhamantapa and the sahasrakuta jinalaya are in Hoysala style.

At Malekal Tirupthi, at a distance of 3 Kms. from Arsikere, there is a temple of Venkataramana and Govindaraja. Nagapuri fortress built on the Hirekal hill is 11 Km. from Arsikere town, said to have been constructed by Haider Ali.

Harannahalli, a village situated about 8 Km. from Arsikere has the remains of an old fort erected in 1070 A.D. by a chief named Someshwara Raya and there is a big tank named Nagarthi after his daughter. There are two temples of Channakeshava and Someshwara built during the 13th century in typical Hoysala style.

Javagal, a village situated about 33 Km. of Arsikere town and 35 Km. from Hassan town has temples of Lakshminarasimha, Gangadhareshwara, Veerabhadra, Banashankari and a Chandranatha basadi. The Lakshminarasimha temple has an outer entrance and is a good example of Hoysala architecture.

Arakalgud, a taluk headquarters is 30 Km. away from Hassan and 195 Km. from Bangalore. It is said that Gautama rishi performed penance to Sun God (Surya) and installed the idol of Arkeshwara, the presiding deity of the local Arkeshwara temple. Hence the name Arakalgud came into existence.

It was founded by Krishnappa Nayaka, one of the Aigur (Balam) chiefs in 1560 A.D. It was then captured by Kantirava Narasaraja Wodeyar of Mysore in 1647 A.D., subsequently by Keladi Shivappa Nayaka of Ikkeri and finally by Chikkadevaraja Wodeyar.

Konanur is a hobli situated about 24 Km. from Arkalgud on the left bank of the Cauvery river. There is a beautiful temple of Kolala Gopalaswamy and the name 'Konanur' appears to have been arrived from 'Kolalu'(flute).

Ramanathapura is a hobli situated about 19 Km. from Arkalgud on the left bank of the Cauvery river and is also called 'Dakshina Kashi', as there are 7 temples of Subramanyeshwara, Pattabhirama, Agasthyeshwara, Prasanna Rameshwara, Anjaneya, Lakshminarasimha and Durga Rameshwari. There is Vahni Pushkarini (pond) which is considered as sacred and there are big fishes in this pond. Fishing is prohibited here.

Sompur, situated about 25 Km. from Arkalgud appears to have several pre-historic tombs in the form of earthen mounds locally known as Pandu Gutti.

Sakleshpur, is a taluk headquarters situated about 38 Kms. from Hassan and 222 Km. from Bangalore on the right bank of Hemavathi river. The town derives its name from Sakaleshwara (Sakala-Ishvara) temple located on the bank of the river. The place is about 896 metres above the sea level and is an important area of coffee and cardamom cultivation, which is a gateway to Bisleghat which leads to Kukke Subramanya.

The Manjarabad fort situated about 6 Km. from Sakleshpur on Bangalore-Mangalore road was the headquarters of the Balam (Belur) chiefs. The fort in the shape of eight pointed star, 988 metres high above the sea level and constructed of stone and mud and surrounded by trenches. Its parapet was provided with canon mouths and musket holes. Tipu sultan who visited the fort in 1792 A.D. after its construction called it Manjarabad ('Manjar' meaning a beautiful site) noticing the beautiful landscape around the place.

Holenarasipura, is a taluk headquarters situated about 32 Kms. from Hassan, 60 Km. from Mysore and 176 Km. from Bangalore. The place was in the possession of a chief called Narasimha Nayaka who built a fort in 1168 A.D. At this time it was captured by Dodda Devaraja Wodeyar of Mysore. There is Lakshminarasimha temple in Trikutachala form with an inner navaranga, three garbhagrihas and the idols are of Hoysala period (14th century). The outer navaranga and the dwarapalaka figures belong to the Vijayanagara period, while the three gopuras, the *mahadwara*, the Alwar shrine and the *patalankara* belong to the palegar period. The inner navaranga has a statue of the Venkatappa Nayaka. The town is a commercial centre noted for the production of cotton fabrics and nearby at a distance of 3 Kms. there is an asbestos factory at Kadavinakatte. The town has a branch of Uttaradimatha and the Adhyatma Prakashana Karyalaya, a charitable institution founded by Swamy Sachidananda Saraswathi (at Bangalore) since 1935.

CHICKMAGALUR DISTRICT

Chickmagalur, the district headquarters of the Coffee growing Malnad area, is 243 Kms. from Bangalore and 173 Kms. from Mysore. The district headquarters was shifted from Kadur to Chickmagalur in 1865. Referred as 'Kiriya Mugali' in inscriptions and 'Piriya Mugali' is Hiremagalur, an extension of this town where there is a Kodandarama temple of Hoysala times. According to legends Hiremagalur was the residence of nine *Siddhas* who performed penance near a pond known as *Siddhapushkarani* and also it was the place of Parashurama which was then called Bhargavapuri. Hiremagalur has the remains of a Fort and a moat.

The town is located in the background of Chandradrona Parvata or Bababudan hill of the Western Ghats and Inam Dattatreya Peetha is situated at a distance of 35 Kms. from Chickmagalur. The town has Kannika Parameshwari and Rukmini Panduranga temples which are recently built temples. The Kolhapura-Mahalaxmi temple is an old shrine.

Jamia Mosque built during the 19th century is the largest in the district. The Sangeen mosque is an old structure.

St. Joseph's Cathedral (1976) and St. Andrews Church (1880) are prominent Churches.

The town is situated at a height of 1,034 meters from the sea level and enjoys a salubrious climate.

Dasarahalli, about 10 Kms. away from Chickmagalur has a cave-like temple dedicated to Ranganathaswami and a statue of Veerabhadra.

Dattatreya Peetha, is a village situated at a distance of 35 Kms. north of Chickmagalur town. Often it is called as Sarkari Dattatreya Peetha village in order to differentiate it from the adjoining Inam Dattatreya Peetha village.

Bilekallu, a hamlet has a temple dedicated to Ranganatha. There is a Paraswanatha Basadi at *Mattavara*, which is about 5 Kms. from Chickmagalur. A Jaina epigraph of 1120 A.D. refers the place as Mattavooru and a later inscription of 1143 A.D. mentions the name as Mattavara. Mattavara has temples dedicated to Anjaneya, Deveeramma and Chandeswari.

Aldur, which was formerly called Arundur according to some epigraphical sources is situated at a distance of 20 Km. south-west of Chickmagalur. There are two *Veeragals* containing inscriptions engraved on them (1116 A.D.) when Hoysala Vishnuvardhana was ruling the region. The two *Veeragals* were dedicated to two heroes Machanna and Bommaiah who lost their lives fighting battles.

Ambale, a hobli centre, is situated at a distance of 8 Kms. from Chickmagalur. According to an inscription of 959 A.D. the place was formerly called as Ammale. The place has four temples dedicated to Chennigaraya, Lokeshvara, Veerabhadra and Gopalakrishna. The Chennigaraya Temple was built by Ballala II in 1178 A.D. The main deity is called Veeraballala Keshava. The temple has been built in Hoysala style with a *garbhagriha*, a *vestibule* and a *navaranga*. According to an inscription of 1249 A.D., it is called as Pratapapura. The Lokeshvara temple is built in Hoysala style. The Veerabhadra and Gopalakrishna temples are modern ones. The Gopalakrishna temple has an elegantly carved idol of the Hoysala period.

Khandya, a hamlet of Devadana village (a village donated to a temple) is located at a distance of 43 Kms. from Chickmagalur and is on the right bank of the river Bhadra. Khandya, is one of the **pancha-kshetras** (the other four being Kalasa, Hebbe, Somapura and Kudlu). **Markandeshwara**, is one of the ancient temples at Khandya. According to tradition, the place had the hermitage of Mrikandu Rishi from whom Khandya is said to have derived its name. The temple of Mrityunjaya and Janardhana are known to have been erected to commemorate this legend. The temple of Markandeshvara, also known as Triyanbakeshwara is on the banks of the Bhadra river, said to have been built by Keladi Nayakas in the 16th century. An inscription dated 1180 A.D. echoes the tradition that the Iswaralinga here was set up by Agastya.

The Janardhana temple is attributed to the Vijayanagara period. There is a waterfall at **Kudure Hebbe**, where the river Bhadra flows in a narrow space in between two huge rocks (which is locally called Mekedatu) and then rushes down from a height of 7.6 metres, called *Ramateertha*.

At **Garigundi**, a hamlet of Devadana village Hazrat Bunnabi dargah is a notable holy place.

Kadur is situated at a distance of 207 Kms. from Bangalore. It was a district headquarters as early as in 1863. During the period of the Gangas, the place was a Jaina settlement. During the 14th century, the place around Yemmedoddi Gudda were conferred upon a Chief named Mada Nayaka by Vijayanagara rulers. Then it was a small agrahara, known as Narayanapura. As per local tradition, when this Nayaka was hunting in this region, he found his dogs were turned back by an elk (Kadave) and impressed upon by this incident, he founded a fort called Kadave-uru (elk town). An inscription dated 1609 A.D. of Devanoor refers this place as Kadaooru.

Temples of Ishvara and Anjaneya on the bank of pond – “Sihineera Honda” are said to have been built during the 17th century. There is another temple of Channakeshava built in Hoysala style.

The town has Sri Renuka Matha and Sri Raghavendraswami Brindavana.

River Vedavathi flows on a rock-bed cutting it in seven places, which is locally called Kuntihole. There is a hillock very close to the pool, referred usually as Keechakana Gudda on the top of which there is a cave temple having seven stones representing Mailara Devaru or Mallideva. The place has three ruined temples dedicated to Yoganarasihma, Keshava and Ishwara.

At **Huligere**, about 23 Kms. south of Kadur, there is a Veerashaiva matha known as Huligere Dodda Matha, which is connected with the Kallumaradi Matha of Sakrepatna.

Hirenalluru, 13 Km. north-east of Kadur referred to in an inscription dated 1215 A.D. as Hiriya Nalluru and it was a agrahara. Another inscription dated 1242 A.D. calls the place as Keshavanapura and there is also a temple dedicated to Mallikarjuna.

Malleswara, is situated on the outskirts of Kadur, about 2 Kms. from the main town. The name of the place is known to have been derived from Mallasura, a giant who harassed the local people and was subdued by Lord Sri Rama. The Mallideva temple here is ascribed to the 12th century and an inscription dated 1125 A.D. mentions the place as Malleshwara and the deity as Mallikarjuna. The temple was built in Hoysala style.

Birur, situated at a distance of 214 Kms. from Bangalore is an important railway junction. An inscription dated 1063 A.D. mentions the place as 'Beeravuru'. There are temples dedicated to Antaraghattamma, Mailaralinga and Biredevaru. The Biredevaru jatra takes place once in 12 years for 15 days.

Sakrepatna, also known as Sakharayapatna is 17 Kms. to Kadur town. In a Telugu copper plate grant dated 1864, this place has been referred as Galipoje Sakarapatnam. There are ruined fortifications. The Ranganatha temple belong to the Nayaka period and are in the later Vijayanagara style.

Its *prakara*, *shukanasi*, *navaranga* and *mukhamantapa* belong to the Nayaka period and they are in later Vijayanagara style. There are bronze images of Chaturbhuj Rama, Navaneetha Krishna and Bhasyakara. There are temples dedicated to Veerabhadra, Kalahastesvara, Balleshvara, Lakshmi, Rameshvara and Someshvara in the town.

There is also Kallumaradi matha, with the *samadhi* of Ajjayyaswamy. *Ayyanakere*, a big lake also called as Doddamadagadakere is to the west of Sakrepatna, surrounded by hills and is at the base of the Baba-budan hill range. Its out flowing waters are called the Veda, a stream which unites with the Avati stream near Kadur and both the streams combine to form the Vedavati river. A legend attributes the construction of this tank to Rukmangada Raya and the

Hoysala King Narasimha is stated to have renovated this tank in 1156 A.D. There is Prasanna Ballaleshvara temple on a small hillock. There is an 'Amritamahala Kaval' (pasture reserved for cattle) and a fish rearing centre.

Hariharapura, situated on the left bank of the river Tunga, 10 Kms. west of Koppa town, was an ancient *agrahara*. According to some inscriptions (dated 1392 and 1418), it was established by the Vijayanagar King, Harihara II and Sabanna Wodeyar who was governing the Araga province. There is a Matha of Adwaitha tradition and there are temples dedicated to Sharadamba and Narasimha in the matha. The Sharadamba temple has a *Srichakra*. Varadaraya, Venkataramana, Ambika and Choudeshwari are other important temples of Hariharapura. There is a ruined fort built by a palegar named Ranganatha.

Jambittige, (meaning natural brick of laterite), a hamlet of Hariharapura has a temple of Neelakanteshwara, built in 1733. Kalanna, son of Kolhura of Kalasa was its' sculptor.

Devanur, is another village also called 'Surapura', 'Girvanapura' and 'Lakshminarayanapura' in some 12th century records was the birth place of Lakshmeesha, a popular Kannada poet who wrote Jaimini Bharatha. The place has two prominent temples – the Lakshmikantha temple (17th century) and the Siddeshwara temple (13th century). There is an old house, described as the residence of Lakshmeesha.

Asandi, was another place which served as the headquarters of an administrative division or principality called Asandi-nadu, during the Ganga and Hoysala period. There are 14 inscriptions, some Veeragals and a few notable monuments. In the eight century it was governed by Vijayaditya, son of Sripurusha Ganga and later by the Hoysala feudatories of Ganga descent in the 12th and 13th centuries. Though an inscription dated 1206 A.D. refers to the existence of 13 Shiva temples at that time there are only three temples at present.

At the entrance of the village, there is a Hoysala temple dedicated to Chandikeshwara with two garbhagrihas, adorned with Shivalingas. The other two temples – Gangeshwara and Brahmeswara built by *mahamandalika* Gangaraja in 1191 A.D. are of beautiful Hoysala

workmanship. The Veerabhadreswara temple here was built in 1205 A.D. by Haraha Sahani, a Hoysala minister. There are also temples dedicated to Beeralingeswara and Revanasiddeshwara. A special *jatra* is held in honour of Beeralingeswara for a span of 15 days.

Mudigere, is a taluk headquarters in Chickmagalur district since 1876. The Hemavathi river has its source in the taluk and flows out to the south-east. The place has pleasant natural scenery and slopy coffee plantations. The town has a temple of Gopalaswamy, Jamia mosque, Jadeed mosque, Badriya mosque and St. Anthony's Church. Out of these, Jamia mosque is an old one which has an Arabic school.

Kelaguru, situated at 31 Kms. west of Mudigere, amidst hilly surroundings, has tea plantations. There is a Parshvanatha Basadi with towers at Hanturu, which is about 15 Kms. south-west of Mudigere, known to have been constructed by Hariyabbarasi, a Hoysala prince. There are also temples dedicated to Kalleshwara and Deveeramma.

Goneebedu, which was an agrahara, is situated on the left bank of Hemavathi river, 16 Kms. south-east of Mudigere. The Subramanya temple was constructed by the Vijayanagara ruler Harihara II. An inscription of the Vijayanagara period dated 1561 A.D. records a grant made by a Nayaka.

Kalasa, situated about 60 Km. from Mudigere, also called Mavinakere and Kalasapuri, is on the bank of the river Bhadra. The place has a temple dedicated to Agasthyeshwara and Kalaseshwara, known to have been constructed by a chief named Shrutabindu. Kalasa is considered one among the Panchakshetras located on the banks of the Bhadra river. There are temples of Venkataramana, Anjaneya, Veeranarayana, Gopalakrishna, Gangadhareswara, Ganapati, Chennakeshava, Bindu Madhava, Durga and Kalabhairva. There is an old Chandranatha Basadi.

Horanadu, a place across the Bhadra near Kalasa has the famous Annapoorneshwari temple, visited by thousands of devotees.

Ballarayanadurga, situated at a distance of 44 Km. west of Mudigere town is a curvilinear hill range of the Western ghats. It had considerable military importance in the past with extensive fortifications raised by the Hoysala.

Angadi, also known as Shashakapura or Sosevuru was the original home of Hoysalas. There is a temple dedicated to Vasanthika. There are two Jaina Basadis called as Makara Jinalaya (1063 A.D.) and Neminatha Basadi. There are two ruined temples dedicated to Keshava, Patalarudreshwara (also known as Veerabhadra) and Malleswara. A jatra in honour of Vasanthaparameshwari is held annually in the month of February and a traditional rite Kendarchane is performed. The temple has some old paintings.

Malleswara, situated at 25 Kms. from Kalasa and 120 Kms. from Chickmagalur town is the Kudremukh Mines area. The actual work of the project was started in 1976 and the place is a lofty peak in the western ghats symbolizing a 'horse-face' mountain. The Kudremukha mountain is also called as the *Samseparvatha* as the approach from the Chickmagalur district side is through Samse. The iron ore deposits are located in Kudremukh-Aroli-Gangamoola range of Western ghats. The iron ore is being mined by the Kudremukh Iron Ore Company Ltd., which is a Government of India undertaking. Nearby Lakhya dam has been constructed across the Lakhya stream, a tributary of the Bhadra river, to store the waste from the factory.

Sringeri is located on the bank of the Tunga river at about a distance of 80 Kms. from Chickmagalur and is a centre of pilgrimage.

According to a legend it was the hermitage of the sage Vibhandaka and his son sage Rishyashringa and thus named as "Mountain of Rishyashringa"- Rishyashringagiri, which later became Shringagiri or Sringeri. The founder of Advaita philosophy Sri Shankaracharya founded the Sharadamba temple and the advaita matha. Vidyaranya was the head of the Matha (C.1380-86). Inscriptions refer to the visit of Bukka I to Sringeri and the land grants made by the Vijayanagar and Keladi rulers. Sringeri attained an autonomous status of a Mahasamsthana for the purpose of administration. Tipu also made several grants to the *matha*.

The Vidyashankara temple, a centrally protected monument, located on the banks of the river Tunga, is dedicated to Vidyateertha according to inscriptions of 1346 and 1356 A.D. The temple forms a blend of Chalukya, Hoysala and Vijayanagara styles. It represents the artistic transition from the Hoysala to Vijayanagara style. The *navaranga* of the temple is a complex structure consisting of 12 pillars also called *rashi kambhas*, said to represent 12 signs of the Zodiac and the rising sun's rays fall on a particular pillar in a particular solar month. The *Vimana* is remarkable, combining the features of the Chalukya and Nagara styles.

There are small temples dedicated to Kodandarama, Vageshwari, Harihareshwara, Shankaranarayana, Shankaracharya etc.

Across the river there is Narasimhavana, where the Swamiji resides in the matha. There is Sachidananda Vilasa Ashrama, a *goshala* and temples of Kalabhairava, Narasimha Bharathi and Chandrashekara Bharathi.

Rishyashringapura, which is called by various names like Mahakali, Kigga, etc., is situated at 8 Kms. west of Sringeri. It has a ruined fort. The temple of Rishyashringeshwara, with the main Linga in the **garbhagriha** was built during the early Vijayanagara period. The two pillars forming the inner porch of the temple are very old, and one of them has an early Chalukyan inscription.

Koppa is a taluk headquarters in Chickamagalur district surrounded by coffee and tea plantations. There is a small Veerabhadra temple and there are also metallic images of Veerabhadra and Bhadrakali. Kunchuru situated at a distance of 8 Km. from Koppa is popular for spectacular sunset scene.

Narasimharajapura was known as Yedehalli till 1915. It is named after the visit of Yuvaraja Kanteerava Narasimharaja Wodeyar to this place in 1915 and it is a taluk headquarters. It was the headquarters of the Lakkavalli taluk till 1882 and then of the Yedehalli sub taluk till 1897. It was called Yedehalli because a Veerashaiva matha provided food to travelers.

There is a ruined fort. It was under the Nayakas of Keladi during the 16th Century. This place is referred as one of the 11 seats of Bhattarikas, surviving in India. Lakshmisena is the traditional name of the Bhattarika here.

Singanagadde, located near Narasimharajapura, has three basadis and one jaina matha. It is an important jaina pilgrim centre. There are two Roman Catholic Churches called St. Theresa Church and Little Flower Catholic Church.

Hebbe, 26 Kms. south-east of Narasimharajapura, is considered to be one of the Panchakshetras situated on the banks of the river Bhadra. It is also known as Herambha Kshetra and it has an old Bhavanishankara temple. There is a hill called Hebbetta situated about one Km. from this place and it has an trigonometrical station. It also has the Bhadra Wildlife Sanctuary.

KODAGU DISTRICT

Kodagu is a small district with only three taluks – Madikeri, Virajpet and Somwarpet with Madikeri as the district headquarters. The river Cauvery originates at Talacauvery near Bhagamandala. The district has produced brave soldiers like Field Marshal K.M.Cariappa, Gen. Thimmaiah and also several sportsmen of national and international repute. The district is inhabited by several tribes like Bettakurubas, Jenukurubas and apart from some tribal dialects, Kannada, Kodava, Malayalam, Tulu and Konkani are also spoken. Coffee, Cardamom, Pepper and such other plantation crops have added to the prosperity of the district.

Kodagu was subjected to the rule of Gangas, Cholas, Hoysalas, Vijayanagar rulers and their feudatories like Kongalvas and the Chengalvas. The rule of the Rajas of Kodagu (who ruled from 17th century), Haider and Tipu Sultan and the British have contributed in their own way to enrich the socio-economic and cultural life of the district. The Veerasashiva (Lingayat) rajas of Kodagu built many lingayat mathas and the Omkareshwara temple in Madikeri.

Madikeri, is the headquarters of the district, situated at a distance of 253Km. from Bangalore via., Mysore and 114Kms., from Mysore. It is approachable by road from Mangalore and Hassan located at 134 Kms. and 114Kms. respectively from both the places. Madikeri was founded by Mudduraja, a prince of the Haleri dynasty in 1681, and was originally named as Muddurajakeri after its founder and later it was shortened as Madikeri.

The fort, the former palace, the Omkareshwara temple, the Gaddige (the Raja's tomb) and the Raja seat are places of interest in Madikeri.

The fort standing on an elevated place was built of stone during Tipu Sultan's period. However in 1790, it fell into the hands of Veerarajendra.

The palace within the fort was rebuilt by Lingarajendra Wodeyar II during 1812-1814. It is an imposing structure which now houses the Deputy Commissioner's Office and other Government offices.

The Omkareshwara temple was erected by Lingarajendra in 1820 in Indo-Saracenic style, and the Linga is known to have been brought from Varanasi. Gaddige is situated at the northern side of Mahadevpet. It is said that Veerarajendra started the construction of Gaddige (the Raja's tomb where Veerarajendra and his queen were buried), during his life time and was later completed by Lingarajendra, his younger brother.

The Raja's seat is an elevated place with an extensive green valley below it.

Haleri, situated at a distance of about 9 Kms. from Madikeri has historical importance because of its association with the Haleri Rajas who ruled over Kodagu and is noted for its Coffee estates.

Chettalli, situated at 16 Kms. from Madikeri on the Madikeri-Siddapur-Virajpet road is an interesting place. About 7 Kms. from Chettalli, there is an Orange and Citrus Research Station and also a Coffee Research Station.

Somwarpet is a taluk headquarters on the Madikeri-Hassan highway and is 3,710 ft. above the mean sea level. It is situated at a distance of 256 Kms. from Bangalore and 40 Kms. from Madikeri. The town has Coffee plantations, Cardamom estates and Orange Orchards. There is an Agricultural Implements Factory here.

Abbimatha located at 6 Kms. is a Veerashaiva matha established by Doddaveeraraja, the Kodagu ruler in the 18th century.

Madapur situated at 16 Kms. from Somwarpet has the two tombs of Kodagu princes and a Veerashaiva math.

Nanjarajapatna, in this taluk was founded by Nanjaraja, the Chengalva prince Periyanaayaka, and there is a Nanjundeshwara temple.

Virajpet is a taluk headquarters situated at 32 Km. south of Madikeri. It was founded by Doddaveerarajendra in 1792 in commemoration of a meeting which took place between the Raja and General Abercromby at this place while the General was marching with British forces from Bombay against Srirangapatna. Originally it was known as Doddaveerarajendrapet. It is said that the place appears to have been populated by people from various provinces like the Telugu weavers, Konkani Christians, Bengali Muslims etc., at the instance of the Raja.

Virajpet is an important commercial town in the district having trade connection with the West Coast in Coffee, Rice and Cardamom, situated at the foot of the Maletambiran hill.

The Roman Catholic Church in the town situated next to the public office is the most conspicuous building.

At a distance of 16 Km. south-east of Virajpet, is the Barapole Hydro Electric Project with an estimated electricity generating capacity of 1,80,000 Kwts.

Irupu, is a place of pilgrimage in Kurchi village, located at a distance of 44 Kms. from Virajpet.

Srimangala has a temple dedicated to God Shiva on the banks of Lakshmanatheertha river. A jatra is held on the Mahashivarathri day.

Coffee and Orange are grown on the hills surrounding Irupu. The Brahmagiri peak in the proximity of Irupu towards Wynad forests is another interesting place.

DAKSHINA KANNADA DISTRICT

Mangalore is the headquarters of Dakshina Kannada district situated at a distance 347 Kms. from Bangalore and 248 Kms. from Mysore. It has a City Corporation. It is an ancient town and is on the coast with an old and modern port. For a long time it was the capital of the Alupas. The Vijayanagara rulers posted one of their Governors here. It came under the Banga Feudatory and the Portuguese opened a factory here for trade and introduced Roman Catholic Religion here. Haider conquered it and it served as the chief port of Mysore and Sultan's Battery near the port signifies his rule. When it fell to the English (1799) they made it as the headquarters of Canara. The Basel Mission (1834) started its activities here by opening an English School, printing press, tile factory and weaving and contributed in bringing many social changes. The first Kannada newspaper 'Mangaluru Samachara'(1843) was published from this place.

Mangalore has the old Mangala Devi Temple and the Kadri Manjunatha Temple. There are fine bronze statues of Avalokiteshwara and Dhyani Budha and some laterite caves around the Kadri temple.

The Venkataramana, Mahamayi and the huge modern Gokarna Natha are the important temples of Mangalore.

Bengre has a beautiful beach. The Light House hill has the Idgah.

The St. Alosius College has a chapel with fine paintings. St. Rozario Church, Church of the Most Holy Rosary and the Milagres Churches are some of the notable Churches. Shanthi Cathedral of the Basel Mission is also popular.

The port area has an old mosque with very fine wood work. Shamir Mosque is located in Dongarkery.

Mangalore is famous for its seafood and Jasmine popularly known as “Mangalore Mallige” known for its unique aroma.

Mangalore has the University and the First College founded in Karnataka in 1868-69. Mangalore has tile, coffee curing, fish processing and cashew processing units. Beedi production is a home industry. Mangalore Fertilizers is a major public enterprise.

KARKALA:

Karkala in Dakshina Kannada (52 Km from Mangalore) has been a notable Jaina Centre with the seat of Jaina dynasty called Bhairarasas or the Shantarsas who raised the Gommata statue here in 1432 (by prince Veera Pandya). They also built the ornate Chaturmukha basti with four entrances. It houses Ara, Malli and Suvrata Trithankaras and was built during the 16th century. There is an Ananthashayana Temple and Venkataramana temple of considerable antiquity and the vast sheet of water in Ramasamudra. There is another basadi on its bank. The St. Lawrence church here is highly venerated. **Mudabidri**, 28 km. from Karkala has nearly 20 basadis of which Savirakamabada Basadi, was built in 1429-30 by the merchants of the town and is the biggest Basadi in Karnataka. It has unique metallic images. There is the old Chauta Family’s Palace with very fine decorative wood work in it.

BELTHANGADY:

Belthangady, situated about 60 Kms. east of Mangalore, is a taluk headquarters. The old Somanatha temple built in granite, a basadi with a 15th century inscription and a ruined fort, all said to have been built by the Banga Chiefs, who ruled from Bangadi, a place located about 15 Kms. from Belthangady, The place was known as Bolter in Tulu, and was made as a taluk in 1954. It has a Venkataramana temple also.

Nada, also called **Jamalabad**, previously called Narasimhangadi, is about 6 Kms. from Belthangady. In 1794, Tipu Sultan built a fort, named it after his mother Jamalbi, and on the

ruins of this old fort, the existing hill fort was built. From this Jamalabad fort, a picturesque view of the surrounding area can be seen.

Bangadi situated about 15 Km. from Belthangady, was the capital of the Banga rulers, and there is a Shanthinatha Basadi, which has a huge collection of Jaina bronzes and a Veerabhadra shrine with a 16th century inscription.

Venuru or Yenuru in Belthangady taluk was once the capital of the Ajilas and there is a Shanthinatha Basadi and a monolithic Gommata statue installed in 1603.

Puttur situated about 50 Kms. south-east of Mangalore is a taluk headquarters. The Mahalingeswara temple is the oldest with an inscription of 1431 A.D. belonging to the period of Vijayanagara King Pratapa Devaraya. The other temples are of – Venkataramana, Mahamaya, Radhakrishna and Bhavani Shankara. Here copper vessels are made by Goans and local Christians. The place has an old 18th century church of the Mother of God.

Uppinangadi, situated 13 Km. north-east of Puttur and 48 Km. east of Mangalore was the taluk headquarters till 1882, when the headquarters of the taluk was shifted to Puttur. The Lakshmivenkatarama and Sahasralingeswara temples both situated side by side stands at the confluence of the two rivers, the Nethravathi and Kumaradhara.

Koila near Uppinangadi situated at 60 Kms. away from Mangalore has the district live stock farm on the Mangalore-Subramanya road which supply free seed materials for propagation of improved varieties of fodder grasses. Demonstration of scientific animal husbandry practices etc., are also undertaken by the farm.

Kollur also called Kollapura, about 42 Km. north-east of Kundapur town and one of the important places of pilgrimage has a temple dedicated to Goddess Mookambika, who is known to have slain the demon Mookasura. The Goddess is described as in the form of a Jyothirlinga incorporating both Shiva and Shakti. The *panchaloha* image of the goddess on Sri Chakra is known to have been consecrated by Sri Adi Shankaracharya. The *shikhara* of the temple which is

gilded with gold is known to have been donated by Sankanna Savantha. Around the main shrine of Mookambika, there are many other shrines. The idol of Chandramouleshwara is known to have been installed by Sri Adi Shankaracharya, which was later renovated by Keladi rulers.

Dharmasthala is a very popular Shaiva pilgrimage centre, situated at a distance of 75 Km. east of Mangalore and about 16 Km. south-east of Belthangadi. The river Nethravathi flows at a distance of 3 Kms. from this place. The Manjunatha temple has the main linga which was reconsecrated by Madhwa saint Vadirajaswamy of the Sode Matha who visited this place in the 16th century and called this place as 'Dharmasthala', which was till then known as Kuduma. This shaiva temple has Madhwa Vaishnava priests and the family of Heggade is the temple administrator who is of Jaina tradition. The annual *Deepotsava* festival is held in November-December.

The place has a Chandranatha basadi. A huge monolithic Gommateswara statue 11.9 metres in height and 175 tonnes in weight was installed in 1973.

The '**Manjusha**' museum with rare antique objects is unique. There is also a vintage car museum displaying various old models of cars.

Sullia situated about 86 Kms. south-east of Mangalore, is a taluk headquarters. The place was once a part of Kodagu, and later during the British period it was merged with Dakshina Kannada in 1834. Till 1966, it was under Puttur taluk.

It is noted for rubber plantations and many repatriates from Sri Lanka work in these plantations and have settled near this place. The notable places in the taluk are:

Bellare, about 10 Kms. north-east of Sullia on the way to Kukke Subramanya. It was the seat of the family of Ballalas who had their palace and a basadi. There was a fort built by Keladi Venkatappa Nayaka.

Subramanya, known as Kukke Subramanya and Pushpagiri, is about 44 Kms. south-east of Sullia. During the Vijayanagara period the place was called Kukkepatna and was under the

control of Bangarasa. It is one of the seven sacred places in the region and is known to have been visited by Shri Adi Shankaracharya. God Subramanya is worshipped in the form of Naga. There are other small shrines dedicated to Lakshminarasimha, Subramanya and Umamaheswara. There is another shrine of Adi Subramanya on the bank of the Kumaradhara river. The Lakshminarasimha shrine is maintained by the Madhwa matha which is known to have been founded by Vishnuteerthacharya, a disciple and brother of Madhvacharya, the founder of Dwaitha Philosophy.

UDUPI DISTRICT

Udupi is a district headquarters carved out of the old Canara district. This small district has the Arabian sea on the West and the rocky Western Ghats on the east. The district has a number of rivers and rivulets, beaches and full of coconut palms and paddy fields.

Udupi, is a prominent religious centre, also known as Rajatha Peetha and Shivalli (Shivabelli) situated at a distance of 58 Kms. north of Mangalore, 285 Kms. from Mysore and about 422 Kms. north-west of Bangalore. The name Udupi, is derived from 'Udupa' meaning moon and is connected with the founding of Chandramouliswara temple.

Udupi, is considered as one of the sacred places in Dakshina Kannada. The Krishna temple is visited by the pilgrims all over India. The idol of Lord Krishna was installed by Madhwacharya (1238-1317 A.D.), the founder of Dwaitha Philosophy. The temple has 'Kanakana Kindi', the hole through which the 16th century saint Kanakadasa is said to have got *darshana* of Lord Krishna who turned from east to west towards his devotee. The *Astamathas*, the eight mathas founded by Madhwacharya are located near the temple. The temple has Madhwa Sarovara, a tank with a stone mantapa in the center used for *teppotsava (float)* of Lord Krishna idol during festivals. Within the temple premises, are Nagalaya or Subramanya temple and an auditorium called Vasantha Mahal.

Paryaya is an important festival of the Matha observed during the third week of January of every even year of the Christian era, when one of the eight *Swamijis* hands over the charge of administration of the Krishna temple to another matha in rotation.

The old temples of Ananteshwara, Chandramouliswara, the Ambalpadi Devi temple with idols of Janardhana and Mahakali (the shrine of Mahakali made of wood) and Kadiyali Mahishamardhini are notable temples of Udupi town.

The Rashttrakavi Govinda Pai Research centre has an interesting museum with a good collection of objects housed in the M.G.M. College premises.

Malpe, situated at 4 Kms. west of Udupi, at the mouth of the Malpe or Udyavara river has a beach and has been a centre of commercial activities. The place has an old tile factory founded by the Basel Mission. There are three rocky islands to the west of Malpe, the Daria Bahadurgad, the Daria Gadara Kallu and the Karillada Kallu.

There are Balarama and Anantheswara temples, with Balarama having six faces like Subramanya. It is said the fort of Daria Bahadurgad was built by Basavappa Nayak of Bednur. It has a temple of Odabandeswara here. The Shankaranarayana temple at Kodavuru (also known as Krodhasrama) near Malpe, has the deity in a rare double linga form. Fishing and fish curing are the main industries of the place. To the north of Malpe, is the St. Mary's Island (also called Tonseparu), a group of small islands. Vasco da Gama landed here in 1498. The island is noted for its basalt rocks which have crystallized into columns.

Manipal, a plateau of laterite rocks, situated about 3 Kms. east of Udupi, is an progressive educational and banking centre. Apart from the Medical College and other educational institutions and the head office of Syndicate Bank, there is a museum in memory of Dr. T.M.A.Pai, the architect of Manipal township. There is a temple of Venugopalakrishna founded in 1973, with unique design.

Udyavara, also called Udayapura and Odevura, situated about 4 Kms. from Udupi was the capital of Alupa Kings. There is a fort and some Kannada inscriptions dating back to 7th century are found here. Among the temples, the temple of Shambu-kallu Bhairava situated on a huge boulder is notable. Excavations conducted near the coast have brought to light the remains of a fortified port.

Belle is situated about 9 Kms. from Udupi. Pajaka Kshetra near Belle, is the birth place of saint Madhwacharya. An idol of Madhwacharya was installed here by the Swamiji of Sode Matha and the place was called Mudu Matha. The Swamiji of Kaniyar matha looks after the buildings of the Matha at the village. There is a small shrine of Surya in front of the Mahadeva temple.

Kunjaru, is a small hamlet about 11 Kms. from Udupi and consists of two small hills called the Kunjarugiri and Parashuramagiri. Atop Kunjarugiri, is a small temple of Mahishasuramardini, which is known to have been worshipped by Madhwacharya. Parashuramagiri (also called Vimanagiri) has several caves and four ponds in four directions called Banateertha, Gadateertha, Parashuteertha and Dhanushteertha.

Kallianpur, situated on the southern bank of the river Swarna at about 6 Kms. from Udupi. The fort belonging to the later Vijayanagar period is in ruins. The temples of Kenchamma, Veerabhadra, Ganapathi, Mahalingeswara and Venkataramana here belong to the Vijayanagar period. At Akkalabettu near Kallianpur there is an idol of Narayana and at Uppur village there is a shrine of Ganesha belonging to Vijayanagar period. The place has the Milagres Church dedicated to the Lady of Miracles, built in the later part of the 17th century and was renovated in 1941. There is another Catholic Church, the Mount Rosary Church founded in 1837.

Kaup situated about 12 Kms. south of Udupi has an old light house that has been a guiding star to navigators. A chieftan by name Marada Heggade, became powerful here during the Vijayanagar period. There is an old ruined fort, a jaina basadi, old Janardhana shrine and two temples of Mariamma.

Kota situated about 25 Kms. north of Udupi and about 12 Kms. south of Kundapur is the place of Jnanapeetha awardee Dr. Shivarama Karanth.

Mandarathi, a hamlet of Heggunje, is about 25 Kms. north of Udupi. Has a Durgaparameshwari temple. It has nine old wooden masks which depict different face forms of the Goddess. This place is also famous for the Yakshagana troupe.

Nandikoor about 28Kms. south of Udupi has a Mahishamardini temple, and it is the place of Achyuta Prekshacharyaru, who was the spiritual preceptor of Madhwacharya.

Padubidri , a small village situated about 26 Kms. from Udupi was once the seat of the Jaina chiefs known as the Ballals, and has a Brahmasthana, a Mahalingeswara and a Mahaganapathi temple. A religious festival called the *dakke-bali* is held in the Brahmasthana once in two years.

Ermal, a place near the north of Padubidri is a fishing centre. It has a temple of Janardhana, the main idol of the temple is said to have been rescued from a boat by Madhwacharya.

Suralu, a hamlet of Pejamangoor is situated about 64 Kms. north of Mangalore and 24 Km. north-east of Udupi on the Brahmavara-Barakur-Kokkarne road. It was once the seat of a line of chiefs called the Tolahas who were feudatories of the Alups and Vijayanagar, who fought against the Portuguese bravely. There are 12 *Samadhis* of the Tolaha Chiefs. The Mahadeva temple here is built of black stone and stone chains hanging from the four corner ends of the roof is remarkable.

Kundapur situated about 104 Kms. north of Mangalore is described as the ‘Town of the Sun’ (Adityakshetra), named after Kundeshwara temple built by Kundavarma in the vicinity of Panchagangavali river. There is an old temple of Mahalingeswara. Under the Vijayanagara and the Nayakas of Keladi, it was an important port. The Portuguese who settled here built a fort and a church. *Badagathittu*, a form of Yakshagana evolved here. Muddanna (Nandalike Lakshminarayanappa) who wrote many memorable Kannada works stayed here.

Basrur is an prominent harbour town, 06 Km. away from Kundapur. The place has many notable temples such as Nagareshwara (10th – 11th century), Tuluveshvara, Koteswara and Mahalingeshwara. There is an Adinatha shrine which appears to be a Nathapntha centre. There is a Church dedicated to Nostra Senora de Rosana, founded originally by the Jesuits in the 16th century. There is a private house, of a former Keladi Officer with excellent wood work.

According to some foreign travelers it was a place of prosperous trade and during the 16th century the Dutch and the Portuguese had factories here. Shivaji plundered the town once. The

epigraphs found in the Nagareshwara temple mention the prosperity of Shettigars (traders of the town. This ancient temple renovated during the Vijayanagara times has a beautiful bronze *deepasthambha* and two *dwarapala* idols.

Gangolli located about 3 Kms. north of Kundapura has the port of Kundapur. Tippu Sultan had a dock here. The Portuguese called it Cambolim and had control over this place.

Koteshvara situated about 4 Kms. south of Kundapur is a place renowned for the temple of Kotiswara or Kotilingeshwara. The main temple is surrounded by small shrines of Ganapathi, Subramanya, Mahishasuramardhini,. Jyeshtha-Lakshmi, Gopalakrishna and Saptamatrikas. The temple has some inscriptions of the Alupas and Vijayanagara period.

Kumbhashi situated about 9 Km. south of Kundapur, the place is famous for its two temples – the Mahalingeshwara and the Anegudde Vinayaka temples. The name of the place is derived from a demon Kumbhasura who was slain here. The Anegudde Vinayaka temple situated on a small hillock, is believed to have formed naturally and is revered as Udbhava Ganesh. There are Pushkarnis (ponds) on each side of the lake called Surya Pushkarani and Chandra Pushkarani. There are shrines of Channakeshava, Lakshminarayana and Sathyanarayana on the banks of the tank.

CHAMARAJANAGAR DISTRICT

Chamarajanagar situated about 61 Kms. from Mysore and 198 Km. away from Bangalore was known as Arikutara in earlier times. The Maharaja of Mysore Krishnaraja Wodeyar III, in memory of his father Chamaraja Wodeyar (who was born here in 1774) changed the name of this place as Chamarajanagar and constructed a huge temple of Chamarajeshwara in 1825. There are also temples of Veerabhadra and Lakshmikantha and a Parshwanatha basadi built by Punisa-Raja, a Hoysala general during the time of Vishnuvardhana in 12th century.

Mulberry being a main crop it is an important business centre of silk, with a silk marketing centre, cocoon yards and sericultural farm.

Ramasamudra situated about 3 Kms. from Chamarajanagar town has the ruins of an old fort and according to tradition, it was known as Manipura (locally called Aralukote) where Chitrangada, Arjuna's wife is known to have lived. The Janardhana temple in Hoysala style belonging to 12th century is in a dilapidated condition. There are also two shrines of Veerabhadra and Anjaneya.

Haradanahalli, a hobli headquarters situated about 5 Kms. from Chamarajanagara town has temples of Divyalingeswara and Gopalaswamy, which are in dravidian styles. There is a mud fort, and an agricultural farm. There is also a *gaddige* of lingayat saint Gosala Channakeshava and Tontada Siddalingeswara.

Amachavadi situated about 3 Kms. from Haradanahally was once the seat of a Palegar. Nearby there is a hill consisting of a shrine with a huge granite statue of Veerabhadraswamy 12 ft. tall with 30 hands and weapons in each hand. The temple has grants from the Mysore Royal Family.

Maleyur, a village situated about 24 Kms. from Chamarajanagar is a Jaina pilgrimage centre. It has two jain basadis and the *padukas* of 24 Teerthankaras are installed on the hill which

are similar to that of Samedhagiri in North India. On the hill there is Parshwanatha basadi and idols of Padmavathi and Jwalamalini, beautifully carved.

Narasamangala, a village in Hardanahalli hobli is located about 24 Kms. from Chamarajanagar town. The Ramalingeswara temple of the Ganga period has beautiful images of Saptamatrikas and Ashtadikpalakas. This 8th century temple has many idols and hero stones scattered around it. The outer wall of the garbhagriha and vimana of the temple shows an influence of the Pallava architecture.

Ummathur, a village about 10 Kms. from Santhemarahalli, situated on Nanjangud-Yelandur road was the headquarters of Palegar rulers. There is a huge irrigational tank and a jaina basadi. The remains of an old fort and the temples of Bhujangeshvara and Ranganatha in Dravidian style built by the Palegars are notable monuments of the place.

Kollegal, a taluk headquarters in Chamarajanagar district is situated about 64 Kms. from Mysore and 140 Km. from Bangalore. It has derived its name from two saints Kahala and Galava, who were said to have lived here. The town is an important business centre, having a large number of silk weaving units, Government Silk filatures, timber shops and other industrial units. There is also a training unit attached to the Sericultural Farm. Kollegal is famous for Silk sarees.

There are temples of Maruleshwara, Subramanyeshwara, Lakshminarayana, Chowdeshwari and Kannikaparameshwari and remains of Jaina basadi are found in the town. The place is known to have been in association with a jaina poet Pujoyapada and saints Mahadeswara, Nijaguna Shivayogi and Muppina Shadakshari. There is a shrine and a matha of saint Nijaguna Shivayogi, who was a great scholar and kannada writer and an annual jatra is held every year.

At **Kuntur** a place near Kollegal has Mahadeshwara Co-operative Sugar Factory.

Chikkalur, a place near Kollegal has a *gaddige* of saint Siddappaji of the Manteswamy tradition and attracts large number of pilgrims during the *jatras*.

Sathyagala, situated on the bank of the Cauvery river has a ruined fort, many shrines and old temples like the Someshwara and Ranganatha. There is a dargah on the right bank of the Cauvery river. A lofty hill of the Bandalli Dargah, Hogenkal falls and the Gopinatham tank are important places of interest. At Bylore, 50 Km. from Kollegal, Tibetan refugees have been accommodated. The Male Mahadeshwara hill and Shambhulinga hill in Kollegal taluk are important places of pilgrimage in the taluk. **Mahadeshwara hills** in Ramapura hobli, Kollegal taluk is an important pilgrimage place situated about 80 Kms. from Kollegal town, 142 Km. from Mysore and 220 Km. from Bangalore. It is a hill range close to the eastern ghat 3200 ft. above sea level. According to the local folk songs, seven hills ranges constitute it. This hill has ranges called, Anemale, Jenumale, Kadumale and Pachchemale etc., and very rich in fauna and flora.

Atop the hill there is the temple dedicated to Mahadeshwara and the deity is in the form of a linga. According to some epigraphical records of Suttur Matha and folk literature. Mahadeshwara, a Veerashaiva saint lived here during 14th- 15th centuries, and made *dasoha* at Suttur matha, moved towards Kuntur near Kollegal and finally settled on the hill called Mahamale and attained *samadhi*. In his honour, this huge temple with a gopura and Mahadwara was constructed. There is a big image of Nandi and there are a number of other shrines around the place. Antargange, a perennial source of water flows here and pilgrims take a holy dip here. Devotees from South India congregate here at the time of car festival held during Shivarathri, Ugadi, Gauri, Mahalaya Amavasya and Deepavali. On every new-moon day, large number of devotees visit this hill.

It is a major muzrai institution. The Mysore Wodeyars have made several grants and gifts to the temple. There is an old Veerashaiva Dasoha Matha known as Saloor matha which runs educational institutions at the hill and at Kollegal town. There is a residential Sanskrit school. Religious and cultural activities are conducted by the matha.

Shrines and *gaddiges* of the Swamijis of the matha are found and the remains such as footwear, conch, begging bag (Jolige), walking stick etc., known to have been used by saint Mahadeshwara and the adiguru of the matha, are displayed here.

Alambadi fort is a historical site located on the bank of the Cauvery river, at the foot of the Mahadeshwara Malai Reserve Forest. From Gopinatham to Alambadi is a poor cart tract through thick forest. There is an old 15th century mud fort in ruins surrounded by a moat and there is a temple of Hanuman ascribed to Vijayanagara period. There is a Ranganatha temple of about 30 metres in length.

Yelandur is a taluk headquarters 61 Kms. from Mysore and 155 Km. from Bangalore. Yelandur was a jahagir given to Poornaiah, who was the Dewan of Mysore. An inscription calls the place as “Yeleaduru” and for some time Yelandur was the capital of the Hadinadu principality.

The Gowreswara temple known to have been built by Sungideva of Hadinaru in 1450 A.D. has beautiful carvings on the door of *dwaramantapa*. There are temples of Varahaswamy, Parvathi and Kapileshwara, the latter being a Chola monument. The Cholas founded an agrahara here. The river Suvarnavathi flows here.

There is a *gaddige* of Shadakshara-deva, a noted Kannada poet, who calls himself as the head of the “Balendupura”(Yelandur) matha. There is a cave associated with him, 5 Kms. away at the Shambulinga Betta.

Agara, a hobli, is located at a distance of 10 Kms. from Yelandur, which served as an ‘agrahara’. Agara and Mamballi are twin villages having large number of silk weaving units. Agara has temples of Durga, Narasimha, Rameshwara and Varadaraja which are of archaeological importance. There are two big tanks in the taluk used for irrigation purposes. Mulberry is an important commercial crop of the taluk.

Biligirirangana Betta (B.R.Hills) situated at a distance of 120 Km. from Mysore and 247 Km. from Bangalore. A hill range with deciduous trees, the hill is at a height of 5,091 ft. above the sea level and stretches from north to south for about 16 Kms.

On the hill is the Biligirangaswamy temple in Dravidian style, has the deity of Ranganatha, worshipped by the local Soliga tribes. There are idols of Ramanuja and Alvars installed in the temple.

Kanakadasa cave, Brindavana and other shrines in the hill range are important religious places. Kanchikote, an old fort in ruins, stated to have been built by the Gangaraja of Shivanasamudra during 15th - 16th centuries. A stream called Bhargava flowed at the bottom of the hill range.

The hill has the forest with long grass and tall trees and abounds in elephants, tigers, panthers, sambhars and even bears. There are bee keeping, honey making and basket making units. On plain lands of the range, there are horticulture and sericulture farms as well as fishing ponds which preserve fish seedlings.

Gundlupet is a taluk headquarters in Chamarajanagar district named after the Gundlu river. It is situated on the left bank of the Gundlu river on the Mysore-Ooty road. It is about 61 Km. from Mysore and 201 Km. from Bangalore. It was earlier known as Vijayapura and it was an agrahara named Prasanna Vijayapura, which was later included in the territory of the palegars of Terikanambi.

The Rameshwara and Paravasudeva temple are huge structures, constructed in 1367 A.D. which are of notable architectural importance. There is Vijayanarayanawamy temple with an inscription dated 1543 and the Rameshwara temple has four inscriptions.

Tobacco, and betel leaves are extensively grown and hence manufacture of beedi, perfumery etc., are the special occupation of the people.

Gopalswamy Betta, in Gundlupet taluk is about 16 Km. from Gundlupet. It is at a height of 4,770 ft. above the seal level. It is described as Dakshina Govardhanagiri, and the hill is also called as the Himavad Gopalswamy Betta as the hill appears to be covered by clouds and mist. There is old fort built by the Palegars of Terakanambi during 13th century and inside the

fort is the Gopalaswamy temple. The temple has gifts donated by the Mysore Royal family and there is a guest house said to have belonged to the Mysore royal family. There is also a forest lodge.

Terakanambi a hobli headquarters is situated at a distance of 12 Kms. from Gundlupet town. It was the headquarters of a Palegar line and earlier known as Trikadambapura. There is an old fort and there are about 12 temples, important being the Mulasthaneswhwara, Hande Gopalaswamy, Lakshmivaradarajaswamy, Anjaneya, Srinivasa, Triyambakaswamy and Sugriva. The Sugriva idol is 7 ft. in height. This place is said to have been the birth place of Jaina poet Bommarasa and Ranadheera Kanteerava Narasaraja Wodeyar. Near Terakanambi, there is the Venkataramanaswamy temple at the Huliganamaradi betta.

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