

CHAPTER II

HISTORY

Prehistory

Humans have been resident in parts of this area at least from the palaeolithic times (old stone-age). This is evident from certain tools of those remote days, discovered by Robert Bruce Foote, near Kadur, Nidaghatta and Lingadahalli¹. They included pointed and symmetrical hand-axes and bifacially worked and polyhedric discs, all made of quartzite. It seemed to him that the shingle-bed, capping the high ground close to Kadur, owed its position to the existance, in former times, of a small river draining the eastern slopes of the Dod-Bale-Sideru hill. A flake of dark-grey chert of the microlithic period was also found by Foote on the picturesque Kaldurga hill in Tarikere taluk.

Though sites of the neolithic (new stone) age (when man began to cultivate land for food in addition to gathering and hunting for it) have not yet come to light within the confines of this district, it can be surmised that culture of this period too must have flourished here from the fact that in the adjoining Shimoga and Chitradurga districts, considerable evidence of this age has been found. Many cists without stone-circles and some stone-circles of the megalithic period have been observed at Mattavara in Chikmagalur taluk and Sakrepatna (Sakharayapatna) in Kadur taluk². It has been now proved that there was definitely a chalcolithic period in Karnataka (i. e., when copper implements besides stone ones were used). In the adjacent district of Chitradurga, a copper chisel and a bronze rod of those days were found.

Dawn of Iron Age

Remains of the early part of the iron age have been found widely scattered in Karnataka. In this period, the skill of iron-smelting became known and was practised, and stone implements were displaced by iron ones. An old iron-smelting site was also found at Kottigehara in Mudigere taluk which is near to the top of the ghat which leads down to Dakshina Kannada area. As the hill ranges in this district have abundance of iron

ores, this tract must have played a key role in manufacturing and supplying of iron implements. Iron-axes must have brought about altogether a new phase of far-reaching significance in the whole *malnad* region. By the help of this new-found tool, with its wooden handle, men could cut down the enormous primordial forests and could make the territory well habitable for man.

In this context, the traditionally held belief inherited from racial memory that the western ghats and the coastal area were the product of the prowess of Parashurama, son of sage Jamadagni, is highly significant and can be well understood. The *puranas* call these areas as Parashurama-*Srishti* (creation). He was perhaps a most daring and pioneering hero, who led the people in this great adventure, and ushered in a new age with the iron-axe. Even to this day, he is held in deep veneration from the Konkan of Maharashtra to Kanyakumari. There are shrines dedicated to him. He has been hailed as Rama of the axe (*parashu*) which became a holy symbol associated with him. Actually there is a temple of a huge axe (representing him), albeit made of stone, which is worshipped at Hiremagalur, an ancient *agrahara*, now suburb of Chikmagalur town.

Legends and myths

When thus the territory was opened up after the advent of the iron age, many settlements must have come up in the region. There are a number of legends in respect of sages of the remote past, who are believed to have set up their hermitages in many places which are known for their wondrous natural serenity. This area, which is studded with lofty hill ranges, vales and ravines, with rivers and streams flowing across, appears to have attracted a number of spiritual seekers. Especially the *malnad* and semi-*malnad* tracts are dotted with many hoary and holy spots. Several sages and places of these tracts are associated with stories or references found in the *Ramayana*, *Mahabharata* and *puranas*.

Vibhandaka Rishi, according to a legend, performed a penance on the bank of the Tunga river at Kigga near Sringeri. He had a son named Rishyashringa who was a freak of nature with horns and face of an antelope and the rest of the body as that of a human being. This queer person grew up in inaccessible forests in an immaculate way and attained supernatural powers under the guidance of his father. His fame spread far and wide, so much so that the king of Angadesha tactfully managed to get him to his country which was suffering from a long drought. The presence of Rishyashringa there brought plentiful rains and he was married to princess Shanta of Angadesha. Then he went over to the kingdom of Ayodhya and helped Dasharatha to perform a meritorious sacrifice as a result of which Ramachandra, the hero of *Ramayana*, and his brothers were born. The name of Sringeri, a widely known holy place of the district, is derived from Rishyashringagiri which means the mountain of Rishyashringa.

Destruction of a demon called Mallasura of Malleshwara is attributed to Ramachandra. Hanuman of the *Ramayana* fame is supposed to have taken the medicinal plant called Sanjeevini from Shakunagiri, a lofty hill which rises on the bank of the Ayyanakere lake. Another legend goes on to say that Bhima killed Keechaka near a hill called Bhimana-kallu. The Pandavas are referred to in a folk-tale as having spent sometime at Machcheri or Matsyapuri-pattana of king Virata, in this district. Another traditional story narrates that king Janamejaya performed his *Sarpa-yaga* (serpent sacrifice) at Hiremagalur where a stone pillar is pointed out as the *Yopa-stambha* (sacrificial post) fixed on the spot of that sacrifice. Rukmangada, a legendary monarch, is said to have ruled from Sakrepatna.

Sages Agastya, Goutama, Mrikandu, Markandeya and others are spoken of as having been connected with several of the holy spots like Kalasa, Kuduvalli and Khandya. Hariharapura is mentioned as the place where Dakshabrahma performed an important sacrifice. Dattatreya is believed to have done penance at several spots on Chandra-drona-parvata which is now-a-days known as Baba-Budangiri. His name is associated with also another holy place named Somapura situated on the bank of the Bhadra river. The Tunga and the Bhadra rise on a mountain called Varaha-parvata named after the Varaha *avatara*, i.e., the boar incarnation of Vishnu (see also ch. XIX).

Early history

The history of the area prior to the rise of the Kadambas of Banavasi and the Gangas of Talakad in the early centuries of the Christian era is very hazy, and nothing can be said with certainty. There is a tradition preserved in much later inscriptions and legends in Karnataka that the Nandas³ who preceded the Mauryas, had exercised suzerainty over large parts of Kuntala which perhaps included the territory of the present Chikmagalur district.

Chandragupta Maurya's migration about 298 B.C. to Shravanabelgola in the adjoining Hassan district which lies to the south-east of the area of Chikmagalur district, and existence of Ashokan edicts in the neighbouring district of Chitradurga point to the possibility that this area might have been a part of the dominions of the Mauryas. There is clear evidence of the rule over the tracts of adjacent Shimoga and Chitradurga districts by the Satavahanas who succeeded the Mauryas in the Deccan. But it is not known if they had extended their sway over the territory of the present Chikmagalur district. The Sakrepatna plates (E. I. 38, p. 99 ff) of Pallava Simhavarman register the king's gift in Valvili—*Agrahara* in Sendraka-rajya (Shimoga region). The grant was issued from Mandgalitata. Hence, it can be said that this area was under the rule of the early Pallavas of Kanchi for some time.

The Kadambas

The first dynasty that is manifestly known to history, which ruled this region, was that of the Kadambas of Banavasi. Mayurasharman, the founder of the Kadamba dynasty, crowned himself king about the first quarter of the fourth century A.D. He carved out a kingdom which extended from the west coast to the Malaprabha river. It may be said that the rise of the Kadambas marked the independent political career of Karnataka. Mayurasharman was followed by Kangavarman, Bhagirathavarman and Raghavarman (their family name having been changed from Sharman to the *kshatriya* surname Varman). Raghavarman was succeeded by his younger brother Kakusthavarman who extended the kingdom considerably. It appears that the latter's four daughters were married to the princes of illustrious ruling families of the period, namely, Kumaragupta of the imperial Guptas, Narendrasena of the Vakatakas, Madhava II of the Gangas of Talakad and Pashupati, the Alupa ruler of the present Dakshina Kannada district.

A son of Kakusthavarman, named Krishnavarman I, became the chief of the southern province of the Kadambas with its capital at Tripura (probably Halebid in Belur taluk). He is described as the monarch of the southern region i.e., *dakshinapatha-vasumati*, i.e., *Vasupati*, and performed an *ashwamedha* sacrifice. Taking advantage of the rift, between the main line and this branch line of the Kadambas, the Pallavas attacked the southern province and forced Krishnavarman I to acknowledge their suzerainty. After his death, they enthroned his son Vishnuvarman Kadamba as the ruler of the southern province. With the support of the Pallavas, this Kadamba chief attempted to seize the throne of the main line also, but he was killed in a battle by Ravivarman Kadamba of Banavasi in circa 497 A.D. Thereafter, Vishnuvarman's son Simhavarman ruled over the southern province upto about 540 A.D. Simhavarman's son Krishnavarman II vanquished Harivarman of the main line and became the sovereign of the whole Kadamba kingdom at Banavasi about 547 A.D.

But by this time, the Chalukyas of Badami, who had been subordinates of the Kadambas, were building up their power immensely, inter alia, taking advantage of the dissensions among the Kadamba princes. Keertivarman I, son of Pulikeshi I of the Chalukya family, decisively defeated the Kadambas in 565 A.D. As a result of this, Ajavarman, son of Krishnavarman II of the Kadambas, became a petty feudatory of the Chalukyas with only a small area round about Banavasi under his control. Thus ended the career of the Kadambas as the first formidable sovereign power in Karnataka. It is noteworthy that small branches of this dynasty continued in some subordinate position or other and tenaciously survived right upto the beginning of the Vijayanagara empire. About the 10th and 11th century A.D., we come across the rule of a branch of the Kadambas in the adjoining district of Hassan. It is possible that parts of the Chikmagalur

district were under the sway of this branch line. A Kadamba inscription was discovered at Halmidi (the old name being Palmadi) in Hassan district just across the southern border of the Chikmagalur district.

An epigraph found at Kigga in Sringeri taluk of this district, which is assigned to 675 A. D. 4, i.e., about a century after the downfall of the Kadambas of Banavasi, clearly mentions that Aluvarasa Gunasagara was ruling the Kadamba-mandala. This proves that even the most interior area of this district was under the effective control of the Kadambas and had formed an essential part of their kingdom. The name of the region as Kadamba-mandala continued for a long time. One Madivarma figures in two epigraphs 5 & 6 found at Mugulavalli of Chikmagalur taluk. He fought against a chief named Ayyappa on behalf of the Gangas who bestowed upon him a land-grant in appreciation of this valour. The second of the inscriptions is on a hero stone set up to commemorate him. It highly extols him who as a commander was killed in a battle along with several other warriors. B. L. Rice assigns this lithic record to about 900 A.D., and says that this Madivarma was probably a Kadamba.

Shaivism, Vaishnavism, Buddhism and Jainism were prevalent during the Kadamba times. Prakrit and Sanskrit, and then Kannada and Sanskrit were used as their official languages. The beginnings of the Chalukya-Hoysala or *Vesara* style of architecture can be traced to the Kadamba period. As pointed out by S. Srikanta Sastry, some of the characteristic features of Karnataka culture owe a good deal to the patronage extended by the Kadambas. They divided the territory into *nadus*, each *nadu* being subdivided into groups of villages. An assembly of elders called *mahajanas* administered and looked after the affairs of villages without interference from the king's officers, except for the general supervision.

The Gangas

The Gangas were another illustrious dynasty of Karnataka which rose to power in the early centuries of the Christian era. At first, the chief town of their kingdom was Kovalala (the present Kolar town). Later, they shifted their capital to Talavanapura or Talakad on the banks of the Cauvery in the south-east of Mysore district. There is much controversy and uncertainty about the early chronology of the Gangas. The first Ganga inscription discovered in this district at Siragunda (Chikmagalur taluk) mentions Nirvinita who is identified as king Durvinita. His reign appears to be a long one lasting from about 555 to 605 A.D. 7 He waged a successful war against the Pallavas, and also came into conflict with the Kadambas. He seems to have extended the Ganga dominion in the south and the east. In addition to being a valiant soldier, he was an eminent scholar and liberal patron of learning. He is said to be the author of *Shabdavatara* and of a commentary on the 15th *sarga* of *Kiratarjuneeya* of Bharavi who had probably enjoyed his patronage. *Kavirajamarga*, the earliest extant

Kannada work of the 9th century, mentions him as one of the earlier distinguished prose writers in Kannada. Durvinita was thus a remarkable monarch. Another distinguished Ganga ruler was Bhuvikrama who is said to have defeated the Pallava king in a fierce battle at Vilande. The Chalukyas, who had overthrown the Kadambas, came into contact with the Gangas.

The Ganga kingdom reached its zenith during the period of Sripurusha (725-788 A.D.). An inscription (Kadur-145) found at Asandigrama dated about 750 A.D. mentions that Vijayaditya, son of Sripurusha, was governing the area. The last days of Sripurusha's reign seem to have been unhappy owing to continuous warfare with the Pallavas and the Rashtrakutas. His son Sivamara II was imprisoned by the Rashtrakutas, who, however, released and reinstated him later. Thereafter, the Gangas became subordinate to the Rashtrakutas and also lost much of the territory to the latter. An epigraph of 899 A.D., (Chikmagalur-3) discloses that Nitimarga Kongunivarma Dharma-Maharajadhiraja Srimat-Rachamalla gave to Pemmadi Gauda of Kiriya-Muguli 200 (units) of wet land. According to another epigraph (Chikmagalur-8), when the same king was ruling, a subordinate named Madhava-Raja-Deva gave a grant to a Brahmin and constructed a *mantapa* at Muguli-*agrahara*. Perhaps, this place was Piriya-Muguli which is now called Hiremagalur.

The Ganga inscriptions are found in Kadur, Tarikere, Chikmagalur and Mudigerē taluks of this district and also in the adjoining northern part of Shimoga. This shows that they had occupied large parts of the Kadamba-*mandala* also. During the time of Rajamalla (Rachamalla) III who ruled from about 925 to 935 A.D., there were wars with the Nolamba princes and the Rashtrakutas, which sapped the strength of the Ganga kingdom. Adding to this, there was also rivalry between this king and his brother Butuga II. Eventually, Rajamalla was slain in a battle whereafter Butuga II came to the throne. This new ruler adopted a policy of friendship with the Rashtrakutas. King Amoghavarsha of the Rashtrakutas gave his daughter Revakammadi in marriage to Butuga II with a dowry of some of the areas of the present districts of Dharwad, Belgaum and Bijapur. The Gangas had now thus become important vassals of the Rashtrakutas. Butuga II was succeeded by his elder son Maruladeva in 960 A.D. He seems to have ruled only for three years whereafter his younger brother Marasimha (963-974 A.D.) ascended the throne. He was known also as Guttiya Ganga and Nalambantaka. His reign was full of military events. The Rashtrakuta king Krishna III appointed him as a leader of an expedition to Gujarat where he vanquished the Gurjaras. He led also a large army against the Nalambas and put them down. By this time, the power of the Rashtrakutas was on the wane. The Malava ruler had attacked the capital Manyakheta and had seized it. Marasimha, who was related to the Rashtrakuta family, rushed to the aid of the Rashtrakuta king Khottiga and helped him to regain his

capital. Thereafter, a part of the present Raichur area came under the sway of this Ganga king, as evidenced by a copper plate dated in the year 968 A.D., which was, a few years back, discovered at Kuknur.

Another epigraph of the next year (Kadur-47) discloses a notable episode. A chieftain named Naraga was proving a menace to the people of the area, so much so that he is described as Kala, Ravana and Shishupala. A group of citizens of Tagarenad went in a deputation to the king to complain against the oppression by Naraga. Subsequently, Naraga and his supporters were put to death. In 973 A.D., Karka II, the successor of Khottiga Rashtrakuta, was dethroned by Taila II Chalukya who captured Manyakheta and crowned himself king there. Marasimha made a futile attempt to revive the Rashtrakuta power by crowning Indra IV. Lithic records give elaborate accounts of the achievements and qualities of this distinguished Ganga ruler. "He was delighted in doing good to others and had aversion in the matter of giving ear to the evil reports regarding the good". He was liberal in giving grants to the learned and had solicitude for those who sought his protection. He had the benefit of wise advice and assistance in military campaigns by his distinguished chief minister Chavundaraya. The reign of his successor Rajamalla IV (974-985 A.D.) is particularly well-known on account of the aforesaid Chavundaraya who suppressed recalcitrant feudatories and earned the title of *Samara-Parashurama*. This sagacious minister, besides being a successful general, was a master of Kannada, Sanskrit and Prakrit and was the author of a significant Kannada prose work named *Trishashtilakshana-purana* or *Chavundaraya-purana*. He got constructed in about 983 A.D. the colossal, world-famous monolithic statue of Gommateshwara at Shravanabelgola. Rajamalla IV was succeeded by his brother Rakkasaganga (985-1024 A.D.). Chavundaraya continued to be his chief minister also, and so long as he was there, encroachments by other kings were successfully prevented, and the integrity of the Ganga kingdom was preserved. But later, the Ganga monarch had to face the Cholas and the Chalukyas. Eventually, in 1004 A.D., Rajendra, son of the Chola king Rajaraja, captured the capital Talakad and extinguished the Ganga sovereignty. From 1004 A.D. to 1024 A.D., however, Rakkasaganga continued as a feudatory of the Cholas. Inscriptions (Kadur-146, 148, 156 and 157) ranging from 1180 A.D. to 1202 A.D. make references to some descendants of the Gangas as Mahamandalikas of Asandinad, ruling the area as subordinates of the Hoysalas.

The reign of the Gangas in the southern, western and central parts of the old Mysore State was memorable. The Gangas of Talakad are sometimes referred to as the Western Gangas to distinguish them from the Gangas of Kalinganagara who were the off-shoots of the former and are also called as the Eastern Gangas. The region ruled by the Western Gangas was known as Gangavadi-96,000. The name Gangadikara by which a section of the Vokkaligas residing in the area are known is obviously derived from

Gangavadi. Under the Gangas, there were organised administrative departments and graded officials with defined duties. Several epigraphs found in the district throw light on the hierarchy of the officials who were managing the public affairs of the region. The contributions of the Gangas in the spheres of architecture, literature and culture have been substantial. Some of the Ganga rulers were devout Jains. In general, they displayed a wide catholicity of religious outlook and made liberal grants to the various sects.

Santaras

About the end of the seventh century, a line of chiefs called the Santaras, who were Jains by faith, established a principality at Patti-Pomburchchhapura (modern Humcha in Hosanagar taluk of Shimoga district), with the Tirthahalli area as their nucleus. Jinadatta, the founder of the dynasty, overcame local chiefs and extended his authority to Kalasa of Chikmagalur district and upto Govardhanagiri of Sagar taluk in Shimoga district. The Santara epigraphs begin to appear in this district about 700 A.D. According to a tradition, the Santaras established a town called Vastare which exists to this day. In the Jaina temple of this place, there are two stone epigraphs, the dates of which are estimated to be 750 A.D. and 900 A.D. The first one refers to a 'sole ruler' named Sundari-Charetti. However, it is not clearly known whether this chief was a Santara. Other lithic records dated from about 1070 to 1090 A.D. found on boulders in the river near Balehonnur allude to a distinguished Santara ruler named Mara who is mentioned as the chief disciple of the renowned *muni* Vadibha-Simha Ajitasena. During this period, the Santaras appear to have been entrusted by the Chalukyas of Kalyana with governance of a wider area including Banavasi and Nolambavadi.

About 1077 A.D., the Santara chief named Nanni-Santara is mentioned as having been highly honoured by the Chalukya emperor "who came half way to meet him and placed him at his side on his throne". This indicates that the Santaras had attained a high status in the Chalukyan dominion. Bachaladevi, senior queen of Bhujabala-veera Santara-deva, made a land grant in 1157 A.D. to the Brahmins of "immemorial" Simse-agraharas who are described in glowing terms as highly devoted to their duties. This was done in the presence of an officer designated as Dharmadhikarana. During the regime of Balludeva Santara, the capital was shifted in 1209 A.D. to Kalasa, and later to Sisila (Sisugali) at the foot of the ghats in this district. Between 1246 A.D. and 1281 A.D., there were two notable queens named Jakala-Mahadevi (1246-1247 A.D.) and Kalala-Mahadevi (1270-1281 A.D.) who exercised full ruling powers after the demise of their husbands.

A copper plate dated in the year 1277 A.D. of the time of Kalala-Mahadevi (Mudigere-67) discloses a combined devotion to Kalasanatha (presiding deity of Kalaseshwara temple of Kalasa) and Jineshwara, which bespeaks of a commendable religious harmony. The Santaras made liberal

grants to the Shaiva temple of Kalasanatha also. At this time, the Kalasa area was administratively called Kalasa-1000. Kalaladevi was succeeded by her son Veera-Pandyadeva about 1290 A.D. Early in the 14th century, the Santaras again transferred their capital, at first to Keravase and then to Karkal which are both in Dakshina Kannada district, where they called themselves as Veera-Pandyas and Bhairarasas 8. Later, they became a feudatory of the Vijayanagara empire. Even then, the Kalasa area of this district continued to be under their administration for sometime, as evidenced by their epigraphs which are found here upto the year 1598 A.D.

The Taryyallas

A peculiar Sanskrit epigraph was found at Kotevuru in Chikmagalur taluk, which is assigned to 800 A.D. by B. L. Rice. It states that Marikari of the dynasty of Kusa-Taryyalla of the solar race came to this region and performed certain religious ceremonies. He had a son named Nagakeerti who founded schools for four divisions of learning, etc. His son Sangama is mentioned as having waged a fierce war. The latter's son named Taryyalla, says the epigraph, gave grants to Brahmins and endowments to temples. One Panduswami of Kashyapa *gotra*, is stated to have composed this inscription. Nothing more is heard of this family.

The Senavaras

The Senavaras, a line of minor chiefs, are found first mentioned in this district about 675 A.D. (Koppa-37). They figure about 700 and 1010 A.D. in Shikaripur-Sorab area of Shimoga district as subordinates of the earlier and later Chalukyas. It is after a lapse of a long period of 350 years that they make their reappearance in this district about 1025 A.D. when their chief Jimutavahana is referred to as the "supreme lord" of Kudalur-pura. He constructed a temple at Chittavalli (Chikmagalur taluk) and made certain grants. He is described as Sun to the Khachara-Vamsha, in an epigraph of about 1025 A.D. found at that place. They were Jains by faith and had a serpent flag and a lion crest. The other rulers mentioned are Jivitavara and Marasimha. They built several temples at Maltavur, Chakkavitta and Chelikanakaneya and made grants to them. Nothing is known about these chiefs after 1060 A.D.

The Chalukyas

There seems to have been no direct rule of the Chalukyas of Badami or Kalyana over this district. But the local rulers generally acknowledged the supremacy of the Chalukyan monarchs. The earliest reference to the Chalukyas of Kalyana in this district is to the period of Iriva-Bedanga Satyashraya. This Chalukya emperor is mentioned as a disciple of a distinguished Jaina *muni*. The other few inscriptions wherein the Chalukyan kings are alluded to are from about 1090 A.D. to 1200 A.D.

The Hoysalas

The Chikmagalur district is particularly identified with the origin and early career of the Hoysalas who gradually built up a mighty kingdom and played a decisive role in the history of South India. They expelled the Cholas in 1116 A.D. and continued to be a formidable power upto about the third decade of the 14th century A.D. In the beginning, they were a family of hill chiefs in this area. They subdued the Malepas who were some petty local chiefs of the hills, and assumed the title of Maleparol-ganda. About the early years of the 11th century A.D. after the fall of the Gangas of Talakad, the Hoysalas started venturing into the plains of the region from their hill strongholds.

An interesting story is told about the founding of the dynasty by Sala, and how the family derived the name Hoysala. It is stated that while Sala was going through a forest accompanied by his Jaina *acharya* to worship at the temple of goddess Vasantika-devi at Sosevur or Sosavur or Sasakapura, which is identified with Angadi in the south of Mudigere taluk of this district, a tiger jumped into their way with rage and rushed towards the teacher. The latter hastily snatched up an iron rod and handed it to Sala, saying "Poy, Sala" which meant "Strike, Sala". Sala hit the tiger and killed it. While substantially this same story is narrated in several records, a few details differ in them. While the Hoysala crest put up on many temples depicts Sala killing a tiger, the seal on copper plate grants and coins shows a dead tiger and a rod.

Further, a later epigraph narrates that Yogendra Sudatta, who was an adept at incantations, was performing certain rites to invoke the goddess Vasantika-devi at Sasakapura, a tiger sprang forth. Thereupon, the Yogi uttered the exclamation "Poy, Sala", and Sala killed it with his cane. An inscription dated about 1249 A.D. found at Ambale in Chikmagalur taluk relates that Sala put the tiger to death with *kunchada-sele*⁹ (a bunch of peacock feathers). It also adds that the teacher had uttered a spell into it. William Coelho in his book, "The Hoysala Vamsa" (pp. 13-14), says that from a relief of the Hoysala crest and an inscription found on a slab in the Tripurantaka temple of Belagavi in Shimoga district, it is gathered that "the king when out hunting with his dogs speared a wild boar and brought it to the earth. At the same moment, a lion, not a tiger, for it has flowing mane, sprang out of the jungle to seize it, when the king attacked the lion single-handed and on foot. Beneath the lion is the wounded boar with the spear or sword cut shown on its flank, the dogs having left it to worry the lion. There is no ascetic in this group, nor is there in the groups upon the towers of the temple here and at Rattihalli. Though this version is not popular, yet it seems more rational than the other and perhaps marks the original of that poetical story".

It is found that just two years after the capitulation of Talakad, the Hoysalas fought against Aprameya, who was either a Chola general or a

feudatory of the Cholas, at Kavalur (modern Kaliyur) on the south bank of the Cauvery, though, however, they were beaten back. They could not have gone forth to give battle to the Chola force there without the co-operation of the chiefs between the hills of their *malnad* and Aprameya's camp. As already stated, Sala was perhaps the first ruler of the dynasty. Much is not known about him. He seems to have taken over a small area round about Angadi. Nripakama or Kama Hoysala (*circa* 1022-1045 A.D.) is described as a *mahamandaleshwara* (governor) in his inscription of 1022 A.D. He was obviously a vassal of the Chalukyas of Kalyana.

Vinayaditya

Vinayaditya (*circa* 1045-1098 A.D.) was the son and successor of Nripakama. As a feudatory of the Chalukyas, he had the cognomen of Tribhuvanamalla. He was a valorous ruler who extended the boundaries of his chiefdom. His records claim that Konkana (Uttara Kannada), Alvakheda (Dakshina Kannada), Bayalnad (Wynad), Talakad (south-west of Mysore district) and Savimale in the north were adjoining his territory. A lithic record at Shravanabelgola states that he became a great ruler by the blessings of the Jaina teacher Shantideva. Vinayaditya rushed help to the Chalukyan monarch Someshwara II when the Paramaras had attacked the Chalukyan dominion. Vinayaditya's son Ereyanga, as a prince, played a notable role in the Chalukyan campaign against the Paramaras. He is described as a powerful right arm of the Chalukyas. From this time, the prestige of the Hoysalas started rising rapidly. Vinayaditya changed his capital from Sasakapura in Chikmagalur district to Belur in Hassan district. Later by about 1062 A.D. he seems to have again shifted his capital to a nearby place called Dorasamudra (Halebid). But Belur, which is about 16 km to the north-west of Dorasamudra, appears to have been used also as a subsidiary seat of the Hoysalas. Belur and Dorasamudra were linked also by a good channel which carried the waters of the Yagachi river to the capital city. During the long reign of Vinayaditya, the Hoysala territory attained considerable prosperity which laid a firm foundation for its future glory. Ereyanga was already 60 years old when he succeeded to the throne and ruled only for two years. He assumed the title of Veera-Ganga to indicate the Hoysala claim as heirs to the earlier Ganga kingdom. He had three sons named Ballala I, Bittideva (Bittiga) and Udayaditya.

Ballala I

Ballala I became the Hoysala ruler in 1100 A.D. Soon thereafter, he and Bittideva marched to Uchchangi of the Pandyas and after overcoming them carried on an unsuccessful expedition across the Tungabhadra. But they were repulsed by the Sindas of Erambarage. An inscription states that a distinguished general named Mariyane Dandanayaka had three charming daughters accomplished in singing and dancing, worthy to grace as queens in three separate royal capitals.¹⁰ These three girls were married together to Ballala I on the same day in one pavilion at Belur,

which was an unusual event. The governorship of Sindigere was bestowed on their father. According to a tradition, Ballala's life was tormented by a spirit and he was helped to get over it by a Jaina *acharya* named Charukeerti-pandita. This ruler died about 1108 A.D. without issue and so was succeeded by his younger brother Bittideva who became later more well-known as Vishnuvardhana.

Vishnuvardhana

Vishnuvardhana (1108-1152 A.D.) as a prince, had been earlier the governor of Tonnur (in present Mandya district) where he met the celebrated Shri vaishnava teacher Ramanujacharya and became his admirer¹¹. He had gained considerable experience as a military leader and cherished the ambition of becoming an independent ruler of a vast kingdom. Epigraphs give glowing accounts of his several conquests. In a fierce battle waged against the Cholas, he won a memorable victory in 1116 A.D. by which he drove them away from Talakad and Kolar where they were entrenched for long. Such was the terror he created in the camps of his adversaries that even Yama (god of death) was afraid to straighten his moustache, says an inscription. The Hoysala army was under the command of Ganga Raja and prince Udayaditya (younger brother of the king). It is stated that the fleeing Chola forces were pursued right upto Kanchi. The various areas of Gangavadi in the east, which were under the sway of the Cholas, were effectively recovered by this expedition. Nangalighat, Kongunad (Salem-Coimbatore region), Kovatur and Nilagiri in the south also came under the control of the Hoysalas. This conquest was extended as far south as the Chera frontier in the Annamalai hills. Vishnuvardhana thereafter assumed the titles of Talakadu-gonda and Kanchi-gonda.

To commemorate his glorious success in recovering Gangavadi, Vishnuvardhana constructed the world-renowned Vijayanarayana (Channakeshava) temple at Belur and Keertinarayana temple at Talakad. The Kongalvas and Changalvas were also subdued and they became feudatories of the Hoysalas. Tuluva or Alvakheda (the present Dakshina Kannada) and Bayalnad (Wynad) were also taken over. Having consolidated the Hoysala position in the east, south and west, Veera-Ganga-Pratapa-Hoysala Vishnuvardhana commenced his operations in the north. Having reduced Uchchangi and using it as a convenient base, he marched across the Tungabhadra and entered Hanungal (present Hangal) which was under the Kadambas. Nolambavadi came completely under the Hoysala sway. A Chalukyan force that had encamped at Kannegal in 1118 A.D. was beaten back by general Ganga Raja.

All these successes enabled Vishnuvardhana to become practically an independent ruler. He was the first Hoysala king to issue a coinage of his own. It is stated that he had a handsome personality, was well versed in the science of polity, highly skilled in the management of horses and very generous. While his chief queen Shantaladevi was reputed for her splendid

accomplishments in fine arts, another queen Bammaladevi was administering Asandi and Nirgunda areas. His provincial capitals were Tonnur, Talakad and Bankapura. His five ministers were collectively referred to as "pancha-pradhanar". Ganga Raja, who was his most eminent general, had a significant title as droha-gharatta (a mill-stone to betrayers).

During the reign of Vishnuvardhana, a tremendous impetus was given to construction of temples. Architecture and sculpture attained a high distinction. In this district, the Channakeshava and Siddheshwara temples at Marle are two outstanding monuments of his reign. Vishnuvardhana's infant son Narasimha I was proclaimed the Yuvaraja and his name was associated with that of his father as ruling the kingdom, as the elder son Balladeva, who had been assisting the monarch in the administration, had died at an early age. There are records of Vishnuvardhana dating upto 1152 A.D.

Narasimha I

Narasimha I or Pratapa-Narasimha (1152-1173 A.D.) defeated a Kadamba force that had threatened Bankapura. In the east and south also, refractory elements were put down. It is found that in 1153 A.D. this Hoysala ruler bears the prefix Jagadekamalla which demonstrates his subordination to the Chalukya emperor. Bijjala of the Kalachuri line usurped the Chalukyan throne by about 1162 A.D. During that year he marched right upto Balligave in the course of his campaign to suppress the feudatories who were supporting the cause of the Chalukyas. This shows that at this time the area round about Banavasi was not under the control of the Hoysalas. Ballala II, son of Narasimha I, seems to have resented the easy-going and callous ways of his father. He revolted and proclaimed himself king at Dorasamudra itself in about 1173 A.D.¹² However, there are records upto 1179 A.D. which mention Narasimha I also as the ruler.

Ballala II

Ballala or Veera Ballala (1173-1220 A.D.) fulfilled the aspirations of his forefathers to be completely independent rulers. During his reign, the Hoysala kingdom reached the zenith of its glory. He reasserted the authority of the Hoysalas all-round. The Pandyas of Uchchangi were again vanquished. Thereafter, Ballala II came into conflict with the Kalachuri Sankamadeva about 1179 A.D. Though Chalukya Someshwara achieved some success against the Kalachuris, he could not withstand the pressure of the Sevunas from the north and retired to Banavasi. This now left the field open to the rivalries of the Sevunas and the Hoysalas in north Karnataka where they fought several fierce battles. Now, Ballala II, who had married a Chola princess named Cholamahadevi, turned his attention to the events that were taking place in the Chola kingdom. He sent a force under the leadership of prince Narasimha which restored the power of Kulottunga

Chola by warding off the attack by the Pandyas of Madurai. For this, he has been called *Cholarajya-Pratishhtapanacharya*. Ballala II commenced an era of his own as a mark of his sovereign power. This king had a body-guard of a thousand warriors called *garudas* who had vowed to live and die for their sovereign. A record of his dated in the year 1218 A.D. calls him Dakshina-Chakravarti (Emperor of the south)¹³. This monarch's epigraphs describe him as ruling the seven and a half lakh territory under the shadow of his sole umbrella¹⁴. He was constantly on the move engaged in military campaigns. In his long absence from the capital, his queen Ketaladevi seems to have been managing the affairs of the government effectively. As evidenced by an inscription, she had won wide renown¹⁵. His another queen named Umadevi successfully led the Hoysala force against the defiant Sinda chief of Belagutti in Shimoga district, who had allied himself with the Sevunas. Kedareshwara temple at Dorasamudra (Halebid) was constructed by this monarch.

Narasimha II

Narasimha II (1220-1235), son of Ballala II, proved himself a worthy successor. He repeatedly went to the rescue of the Cholas and established Raja Raja Chola on the throne and set up a pillar of victory at Rameshwaram. He was assigned an area around Kannanur (near Srirangam) which thus became a part of the Hoysala dominion. Prince Someshwara Hoysala was appointed as the governor of this newly acquired territory in the interior of Tamilnadu. Narasimha II like his father ruled as an independent monarch and bore paramount titles like *Pratapa-Chakravarti* and *Prithvi-Vallabhha*. He was succeeded by Someshwara about 1235 A.D.

Someshwara

Even after becoming the king, Someshwara made Kannanur his permanent residence and was visiting Dorasamudra occasionally. As he found it difficult to manage the affairs of the vast kingdom with its two capitals, he divided it into two parts—one consisting of mostly the northern area with Dorasamudra as its capital was given over to his elder son Narasimha III, while mainly the southern part with its capital at Kannanur in Tamilnadu was put under the charge of his younger son Ramanatha. Someshwara continued to reside at Kannanur. Narasimha III and Ramanatha, who were half brothers, assumed sovereign titles. They engaged themselves in prolonged wrangles which weakened both of them. Taking advantage of this, a formidable Sevuna army penetrated far into the Hoysala territory and encamped at Belavadi in the present Chikmagalur district, about eight km to the north of the Hoysala capital Dorasamudra itself in 1276 A.D. In a fierce battle that followed, the attacking forces were driven back in confusion. An inscription dated in the year 1275 A.D. mentions the names of five *kampava-acharyas* of Asandinad, and in the same epigraph, Shrimad Rajaguru Rudrashaktideva figures as a witness to an important grant it records. This shows that Asandinad was a centre of the

Kalamukhas. A Panchamathadacharya Bhutaguru of Arasiyakere is also referred to in this record. This Asandinad, which lies in Kadur area of the Chikmagalur district, is described as an ornament of the Hoysala kingdom. Several fine temples were built during the reign of this king, the best of which is the one dedicated to Keshava at Somanathapura in Mysore district. This was erected by his general Soma Dandanayaka.

Ballala III

After the death of Narasimha III in 1291 A.D., his son Ballala III became the sovereign when he was 28 years of age. About 1301 A.D., he brought about the unification of his ancestral kingdom and became its sole monarch. The Sevunas (Yadavas) of Devagiri had continued to encroach upon the Hoysala territory frequently. It is recorded that the Hoysala ruler's brother-in-law Someya Dandanayaka died fighting them at Holalkere in 1303 A.D.

In 1311 A.D., when Ballala III had been away from the capital leading an expedition in the far south, he heard of the advance of an army of the Khalji Sultan of Delhi under the command of Malik Kafur into his kingdom, and hence, he hurried back with some of his forces for the defence of Dorasamudra. From epigraphs of the period, it can be gathered that there were fierce fights. Ultimately, Ballala had to bend before the ruthless invader and was forced to surrender enormous wealth of his kingdom. The aggressor left literally laden with riches. In 1313 A.D. the king secured the release of his son who had been carried off to Delhi as a hostage. The Hoysala ruler went to the help of Sundara Pandya of Madurai and re-established the Hoysala position in the Kannanur region. In 1327 A.D., there was another devastating invasion of his kingdom, which was this time organised by Muhammad-bin-Tughlak, the new Sultan of Delhi. The city of Dorasamudra, which had been partially destroyed earlier, was now almost completely ruined by the invading army. The Tughlak's forces then marched to Madurai and occupied it, and placed the area under a governor who later became practically an independent Sultan about 1335 A.D.

By this time, the principality of Kampili situated on the northern bank of the Tungabhadra, which had put up heroic resistance under the leadership of its chief Kampila-deva and his son Ramanatha against the repeated onslaughts of the Tughlak's forces, had been destroyed. Other kingdoms too, namely, Sevuna, Kakatiya and Pandya had been eliminated. The only indigenous power holding out in the south was that of the Hoysalas. There was a popular revolt in the Kampili area near Hampi, as a result of which, the Sultan's governor stationed there had fled. Ballala III took steps to secure this northern strategic area. At this point of time, he seems to have appointed Harihara (Hariyappa Odeya), son of Sangama, as his provincial governor (*mahamandaleshwara*) with headquarters at Hampi (which later served as the nucleus of the Vijayanagara kingdom). Ballala III had built

a new fort at Hampi and called the place as Vira-Vijaya-Virupakshapura, Virupakshapattana and Virupaksha Hosadurga. Inscriptions reveal that the Hoysala king had camped at this place in 1330, 1331, 1333, 1339, 1340 and 1342 A.D.

Marvellous statesmanship

Harihara's daughter was married to Ballappa Dannayaka who was a nephew (sister's son) of Ballala who looked upon Ballappa as his own son (this Ballappa's father was Someya Dandanayaka mentioned earlier). Ballappa Dannayaka, who had been entrusted with high positions like that of *mahapradhana* and a general, wielded great power and influence in the kingdom and enjoyed also confidence of the king. Harihara who became later the first emperor of Vijayanagara, was thus a near relative of Hoysala ruler and had a pre-eminent position in the Hoysala kingdom. The Hoysala ruler appointed Macheya, a general, who was his son-in-law, as governor of Penugonda, and posted Singayya Dannayaka¹⁶ to protect the Tirupati region, which were two other important strategic tracts. It is gathered from Ferishta that with the help of a force sent by Ballala, Krishna Nayaka, who lived near Warangal in Andhra Pradesh, attacked Warangal as the result of which its governor Immad-ul-Mulk fled to Daulatabad (Devagiri).

Ballala now turned his attention to the far south from where the Sultan of Madurai had started attacking the Hoysala possessions. In 1342, he marched towards Kannanur which was formerly a part of the Hoysala territory, and after winning a battle fought near it, he laid siege to the fortress of Kannanur-Koppam. The Sultan's force sued for peace, and Ballala permitted it to enter into consultation with their chief. Utilising the breathing time thus gained, the Sultan made preparations and took the Hoysala troops by surprise. The eighty-year old Hoysala monarch was captured while mounting a horse and was treacherously slain on the 8th September 1342 A.D. Ibn Batuta, who visited Madurai a little later, recounts that Ballala's skin was stuffed with straw and hung from the top of the walls of Madurai, "where I have seen it in the same position". Thus ended the long and eventful career of this highly sagacious Hoysala sovereign who handled the affairs of South India with marvellous statesmanship, courage and wisdom in a very crucial period of its history.

A hero stone dated in the year 1367 A.D. which was found at Bidure in Kadur taluk of this district, records that Kankeya, the hero, who fought in the battlefield along with king Ballala III, was killed in action on 8th September 1342 A.D. in the capture of Beligi, smiting the army of Turukas¹⁷. A year later, Ballala IV, son of Ballala III, also known as Vira-Virupaksha Ballala, Vira-Vijaya Virupaksha, Hampaiah or Hampeya Odeyar, was anointed to the crown. He was not a capable person and could not rise to meet the grim needs of the extraordinary times. A land grant given by him on the occasion of his coronation dated in the year 1343 A.D. is found in this district.

Jainism, Vaishnavism and Shaivism flourished side by side during the Hoysala times. While traditionally, the Hoysala royal family had been following Jainism, Vishnuvardhana showed a personal preference for the Shrivaisnava faith. But he was not hostile to any creed and patronised other sects also. His chief queen Shantaladevi continued to be a devout Jaina. His daughter Hariyabbarasi, who is described as the lay disciple of the "world-renowned" Ganda-vimukta Siddhantadeva constructed "a lofty chatyalaya" (Jaina temple) at Hantiyur of this district, and also made land grants for its up-keep, in 1129 A.D.¹⁸ M. V. Krishna Rao has pointed out that Vishnuvardhana "worshipped a Jaina guru Sripada-Traividyaadeva in 1115 A.D. nine years after the alleged conversion to Vaishnavism. He also made munificent grants to Jaina temples and received *sese* and *prasadams* from Jaina priests"¹⁹. The glories of the Hoysala rule have well survived in architectural and sculptural masterpieces which have become world famous. Their memory is also preserved in the elegantly inscribed slabs, and in a small section of the people called Hoysala-Karnatakas who are found in this district and several other districts.

Vijayanagara rule

Many Vijayanagara inscriptions of the early period mention that Harihara and Bukka were ruling the Hoysala kingdom. As already stated, Harihara was closely connected with the Hoysala family. Ballappa Danna-yaka, a nephew of Ballala III, and son-in-law of Harihara, who has been referred to earlier, was a leading participant in the grand function held in 1346 A.D. at Sringeri to celebrate the festival of victorious establishment of the new kingdom from the eastern sea to the western sea. On that occasion, they made a grant of nine villages to help Swami Bharati-Teertha Sripadangalu and his disciples to carry on their religious devotions at Sringeri. An interesting fact revealed by this inscription is that Ballappa is mentioned as one of the donors of the grant of these villages. Harihara was a worthy successor of Ballala III and continued the great task the latter had undertaken.

Bukka I, who was the Yuvaraja, was appointed as the governor of the Dorasamudra region which included Chikmagalur district. He had distinguished himself as a valiant warrior early in his life. After succeeding to the throne of Vijayanagara in 1356 A.D. Bukka I stabilised the administration. His eldest son Tippanna Vodeyar was in charge of the province of Dorasamudra. This shows the importance the Vijayanagara rulers attached to this territory. One Teppada Naganna of this area is described as the *sabhapati* of king Bukka. Sosevur, the birth-place of the Hoysalas is stated as the Kakare-nad of the Pariya-ghatta²⁰ (western ghats). Virupanna Vodeyar another son of Bukka I, is found administering Kalasa of this district along with Araga of Shimoga district in 1359 A.D.

From a record of 1408 A.D. (Koppa-33), it is gathered that Vithanna-Vader, who was the governor of Araga, which consisted of 18 Kampanas,

was also looking after the affairs of Gutti, Barakur and Mangalore provinces upto the western sea under instruction from prince Bhaskararaya, son of king Veera Prataparaya. This governor gave grants to Vidyashankar temple and Bhanupur-agrahara.

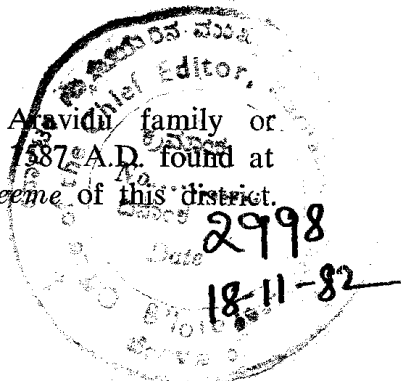
Some tracts of this district were included in the Malerajya (hilly province), the chief town of which was Araga in Shimoga district. Generally, a prince was appointed as its governor. We find several grants made by them in this district. An epigraph of 1493 A.D. (Mudigere-50) of the time of king Kathari-Saluva-Immadi-Narasinga Raya discloses that Bhairarasas were administering the province of Kalasa under Vijayanagara. Sale of a whole village named Nuju (now called Nuche) by three Hebbars of Kalasa and other places with the consent of original residents of Nuju to one Surappa Senabova of Karkal with all rights relating to it and free from all taxes and payments and with liability to pay certain amounts to the temples of Veeranarayana and Kalasanatha is recorded in an epigraph (Mudigere-88) of 1515 A.D. At this time also, the area had continued to be known as Kalasa-1000 which was earlier being called Kalasa-300.

Expedition to Mangalore

There is an interesting inscription dated in the year 1516 A.D. (Mudigere-41) which refers to a military expedition personally headed by the Vijayanagara king Krishnadevaraya to the Tulu province and to his camping at Mangalore. Some persons, who were displaced owing to this military action of the "mighty Maharaya", made a vow that they would renovate the temple of Kalasanatha of Kalasa if they were enabled to return home in peace. As their desire was fulfilled, they carried out the repairs of the temple through Surappa Senabova. They paid also 30 *varahas* in the presence of "three *prabhus* of Kalasa" for permanently arranging *sone* service in that temple. At this point of time also, the Kalasa-Karkal area was being governed by the Bhairarasas. Achyuta-Deva-Raya-Maharaya, who is described as ruling a "stable (sthira) kingdom", had granted Budihal *seeme* to Singana-Nayaka, a military commander, and Belagur of that *seeme* to Sankarasaiyya who was the chief door-keeper of the king. This Sankarasaiyya, with the approval of Singana-Nayaka, donated lands of Sirigeripura, a hamlet of Belagur, to the temple of Siddharameshwara of Belagur in 1530 A.D. In an epigraph of 1545 A.D. (Tarikere-13), Ramaraja Odeyar, who is designated as the agent for the affairs of the kingdom (*rajya-karyake-kartaru*) of Sadashivadeva-Maharaya of Vijayanagara exempted barber Kondoji from payment of professional tax custom dues, etc., in appreciation of his work.

Shelter to Aravidu King

King Ventatapatiraya (1586-1614 A.D.) of the Aravidu family or Vijayanagara kingdom is mentioned in an epigraph of 1587 A.D. found at Khandya (Khandeya) in the Yadavalnad of Vastare *seeme* of this district.



His feudatory in this area was Era Krishnappa Nayaka of Balam line of chiefs, who gave a grant. According to a lithic record dated in the year 1615 A.D. found in Virupaksha temple of Muttinapura village of Chikmagalur taluk, Vira-Pratapa Ramachandra-Raya renovated this temple. From the fact that he is mentioned with sovereign titles as *Rajadhiraja-Parameshwara*, it seems that he was a ruler (1614-1629 A.D.) of the Aravidu dynasty of Vijayanagara kingdom, which was ruling from Chandragiri in Andhra Pradesh. The same epigraph recalls that earlier, Hoysala Veeraballalaraya had visited the temple, caused its repairs and had granted it 11 villages. About the year 1659 A.D. Srirangaraya III (1642-1678 A.D.) of the Aravidu family, the fugitive emperor of Vijayanagara, was established at Sakrepatna (i.e., Sakharayapatna) and Belur by the Keladi ruler Shivappa Nayaka. He had been driven from Vellore by Mir Jumla, the general of the Golkonda forces. The *Keladinripavijayam* of Lingannakavi relates that the fortification of Sakrepatna was strengthened and was provided with a military force, equipment and a palace to serve the needs of Srirangaraya. It is stated that he was the daily worshipper at the Chennakesava temple of Belur. An epigraph of Belur dated in the year 1660 mentions that he was seated on jewelled throne of Velapura (Belur). In 1663, A.D. he gave approval for grant of a village named Kalasahalli of Kalasapura-*sthala* of Chikmagalur taluk to the temple of Cheluvanarayana-swami situated at Kalasapura. This demonstrates the fact that the suzerainty of the fourth and last ruling dynasty was acknowledged in this area for about a century after the destruction of Vijayanagara in 1565 A.D. This district, being in the interior parts of the Vijayanagara kingdom, was safe from the scenes of sanguinary battles and clashes that were taking place frequently in the northern areas. Tranquillity and security of persons and property prevailed in the territory. From all accounts, we learn that law and order were well maintained and the people followed their occupations peacefully. There was general prosperity, and liberal patronage was extended to learning, arts and crafts under the Vijayanagara dispensation.

Balam chiefs

It appears that in 1397 A.D., the Vijayanagara rulers bestowed upon Hiriya-Singappa Nayaka certain tracts round about Sakaleshpura which lies across the southern border of this district. Perhaps he was the originator of a line of chiefs who had their capital at Aigur which is sometimes mentioned as Maninagapura. Their earliest inscription found at Tarive in Mudigere taluk is undated, and it might be of about 1400 A.D. according to B. L. Rice. Thereafter, nothing is known about this family for more than a century. Later, one Era Krishnappa Nayaka is mentioned as the head of the family in several inscriptions. He had been the bearer of betel bag of the Vijayanagara king Krishnadevaraya. He was enfeoffed by this monarch. Hence, probably with him (Era Krishnappa Nayaka) began a new line of chiefs of Balam. The epigraphs of this family range from 1514 A.D.

to about 1705 A.D. They are found in parts of Mudigere, Chikmagalur and Tarikere taluks and record certain grants. These chiefs sometimes came into conflict with the more powerful Nayakas of Keladi. They survived in an enfeebled condition right upto the days of the East India Company. The last chief, who was a rebel, was hanged by the British in 1802.

Keladi Nayakas

The Nayakas of Keladi, which is in Shimoga district, beginning their career in *circa* 1499 A.D., gradually built up a powerful kingdom. The Araga and Chandragutti areas, Honnali-*seeme*, Barakur-*rajya* and Mangalur-*rajya* were transferred to their control by Vijayanagara during the period of Sadashiva Nayaka (1544-1563 A.D.). The Gerusoppe principality was also made subordinate to Keladi.

The records of the Keladi kingdom found in this district range from 1621 to 1719 A.D. Venkatappa Nayaka of this family extended munificent help to the Sringeri Matha and earned the title "Re-establisher of Sringeri". As already stated, Shivappa Nayaka had given shelter to king Srirangaraya at Sakrepatna in this district. Several epigraphs record restoration of endowments to Sringeri Matha. We learn from the *Keladinripavijayam* that having heard that the Sringeri Matha had run into debts, queen Veerammaji invited its pontiff to her capital Bidanur. She received him at a splendid function (*paramotsavadim*) there in January 1758 A.D. and greatly honoured him. She presented him with a *sphatika-linga*, a *ratna-khachita* icon of Gopalakrishna, several other valuable objects and two land-grants and also arranged to discharge the debts of his monastery. At the zenith of its power, the Keladi kingdom extended from Ankola in Uttara Kannada district to Yalarpattanam in Kerala and from Udupi in Dakshina Kannada district to Chikkanayakanahalli in Tumkur district.

This dynasty of rulers, which was nurtured in the Vijayanagara tradition, upheld the values and ideals which had inspired the founding of Vijayanagara. Their kingdom played an effective and vital role in Karnataka and was an acknowledged power in South India. In 1763 A.D., Haidar Ali invaded the Keladi kingdom and vanquished queen Veerammaji and annexed its vast territory to Mysore.

Tarikere chiefs

In the 16th century, a small principality was founded with Sante-Bennur in Shimoga district as its seat. The family had its origin at Basavapatna in the asme district. They were subordinate to the Vijayanagara kingdom. One Puvalakula Kenganna appears to have been the founder of this chieftdom which later extended from Harihar in Chitradurga district to Tarikere of Chikmagalur district. According to their epigraphs, found in this district, his successors were Hireya-Hanumappa Nayaka, Immadi-Hanumappa Nayaka, Nichcha-Maduvaniga Hanumappa Nayaka, Sarja-Hanumappa

Nayaka and Seeta-Ramappa Nayaka. Balagiri Nayaka, brother of Hire-Hanumappa Nayaka of this family, is described as a right hand to the Vijayanagara king Veera-Venkatapatideva of Penukonda.

According to *Keladinripavijayam*, Venkatappa Nayaka I (1592-1629 A.D.) of Keladi vanquished the chief of Sante-Bennur. Consequent thereon, the latter sought and obtained the help of Adil Shah of Bijapur against the Nayakas of Keladi. But later about the year 1636 A.D. general Rana-dulla Khan of Bijapur dislodged and drove out the chief of Sante-Bennur himself, who then moved out to Tarikere in Chikmagalur district and recouped some strength with Kaldurga as his fortress. Since then, the chiefs of this line were known as the Tarikere Palegars. Haidar Ali, in one of his expeditions, wiped out this principality in 1761 A.D. Later, Tipu Sultan is stated to have utilized the services of the ex-chiefs of Tarikere in his military campaigns. After 1799, Krishnappa Nayaka of this family and some of his camp-followers were imprisoned on suspicion of being sympathetic to the military adventure of Dhondia Wagh who had taken up arms against the British. In 1802, he was released and a political pension was granted to his family.

Wodeyars of Mysore

In the 17th century, the Wodeyars of Mysore were making efforts to make a thrust into the *malnad* areas. An expedition sent by Devaraja Wodeyar (1659-1673 A.D.) overran Sakrepatna and places which had been formerly held by Srirangaraya with the help of Shivappa Nayaka of Keladi. During the period of the next ruler Chikkadevaraja Wodeyar (1673-1704 A.D.), there was an agreement between Mysore and Keladi by which the tracts held by Balam chiefs, barring only six *nads*, were divided between Mysore and Keladi. About this time, the area in the west upto the Baba-Budangiri appears to have come under the sway of the Wodeyars of Mysore. On the conquest of the Keladi kingdom by Haidar Ali in 1763 A.D. practically the whole area of the present district of Chikmagalur was annexed to Mysore. After the fall of Tipu Sultan in 1799 A.D. the Balam area was also taken over and made a part of the Mysore State. Since then, the history of Chikmagalur district runs parallel with that of Mysore. Administratively, there were several changes in the set-up relating to this district, and they have been already dealt with in Chapter I.

Rebellion

About 1830, there was a grave discontent in the region. *Inter alia*, the mode of farming the revenue had been oppressive. One Budi-Basavappa, who claimed that he was connected with the Keladi royal house, was recognised as the chief of the Keladi dominion by many *patels* of villages. A number of village headmen and even government officials were present when this pretender was installed as the Raja of Nagar. He promised reduction of assessment and remission of all balances, among other things. The

farmers held meetings called *kootas*, and expressed their indignation against Government. The *Fauzdar* of Nagar Division made use of troops and killed and wounded many agriculturists. Sarja Hanumappa Nayaka, a descendant of the Palegars of Tarikere, joined these insurgents. The commotion spread beyond the Nagar Division to parts of Chitradurga and Bangalore Divisions also. Reinforcements of troops were rushed to the disturbed areas to suppress the rebellion.

Maharaja Krishnaraja Wodeyar III himself toured the area with an armed force and proclaimed that the grievances of the agriculturists would be enquired into. There were encounters between the troops and the insurgents at various places. Many were hanged or flogged or punished otherwise. The *Fauzdar*s of Nagar Division were removed and replaced several times. The Kaldurga and Kamanadurga forts had been seized by the rebels. The situation being now very serious, the entire subsidiary force was employed to quell the upsurge. Martial law was enforced in the area. The British resident then personally directed the military operations in the Nagar Division and issued *kowl* (agreement) to the farmers in his own name. In October 1831, the British took over the Government of Mysore. They issued a proclamation severely warning the rebels against their continued operations. Then, while some insurgents surrendered and others carried on their defiant activities for sometime more upto 1833 A.D. Sarjappanayaka of the family of the old Tarikere chiefs, who tried to continue the fight, was captured and hanged in 1834. It is note-worthy that there was a similar upsurge about the same time in Kanara which had been annexed by the British. Kanara had been also a part of the Keladi kingdom and its people were closely allied to those of the Nagar Division.

Political awakening

In 1881, soon after the rendition of the State to the Wodeyar royal family, a beginning was made to provide a forum for expression of public opinion by prominent citizens from all the districts of the princely State by establishing a Representative Assembly. The momentous events that were taking place in what was British India, after founding of the Indian National Congress in 1885, were exercising considerable influence on the people of the State. In 1907, a Legislative Council was formed in order to associate with the Government some non-officials, who had knowledge of local conditions and requirements, in making laws and regulations. There were Prajamitra-Mandali and Praja Paksha which were urging reformation of the Assembly and the Council as also local bodies so as to make them democratic. Later, those two organisations merged to form the Praja-Samyukta-Paksha. After the highly significant session of the Indian National Congress held at Belgaum in 1924 under the presidentship of Mahatma Gandhi and formation of a separate Karnataka Provincial Congress Committee including therein the old Mysore State, the people of this region came

closer to the nationalist movement. A number of patriotic youths joined the Congress organisation and propagated the ideas of nationalism.

About this time, Hosakoppa Krishna Rao of this district organised a political conference at Hariharapura which called for introducing democratic reforms in the administration of the State. He was a representative of the princely states in the All-India Congress Committee and the Vice-President of the Karnataka Congress Committee. He was helping to start branches the Hindustani Sevadai in the area. Several aspects of the nationalist constructive programme such as *khadi*, encouragement to *swadeshi* articles, Harijan upliftment and rejuvenation of rural industries were adopted in this district.

In 1927, in the course of his tour of Karnataka, Gandhiji, who was accompanied by Gangadhararao Deshpande, visited Chikmagalur and Kadur when he was presented with purses of money, gold articles, etc., as tokens of assistance to the nationalist cause. Gandhiji's exhortations inspired many people to participate in the nationalist activities. He persuaded the Mysore Government to encourage *khadi* production and to open centres of sale of *khadi* cloth. Many of the Congress sympathisers of old Mysore State took part in the non-cooperation movement in other Kannada area as they were precluded from such activities in this area. Shriyuths S. Subrahmanya Setty, B. K. Narasimha Murthy, A. G. Narayana Nayak, C. V. Dhruva Rao, Ramachandra Vasudeva Rao, S. Hanumaiah and several others were among those who stepped up the nationalist constructive activities in the district. A national school was opened at Chikmagalur. Picketting of liquor shops, *prabhat pheris*, bonfire of foreign cloth, etc., were also resorted to. A *khadi* centre was started at Ajjampura which was inaugurated by Dr. P. C. Ray from Bengal. In 1934, a *khadi* and village industries exhibition was organised at Chikmagalur. After 1937, by which time the neighbouring British-governed provinces had made considerable progress in achieving democratic rights, the movement for constitutional reforms and establishment of responsible government in the princely State gained a fresh momentum. Early in 1938, an independent organisation called the Mysore Congress was formed to intensify the work for this purpose.

A meeting of All-Mysore Congress Committee was held at Chennapura village near Ajjampura in this district, after defying repressive orders of the regime. In the 'Quit-India' movement launched in 1942, many nationalist workers were arrested. The demand for responsible government in the princely State gained far more strength after the achievement of Independence. A vigorous agitation called "*Chalo Mysore*" was started on the first September 1947, and this upsurge continued all over the old Mysore State for more than a month when a good number of persons braved suppressive measures and courted arrests in the district. Several *jathas* of *satyagrahis* from various places like Birur, Ajjampura, Tarikere, etc., marched to Chikmagalur where a mammoth public meeting was held in

Azad Park. The demand for establishing responsible Government under the aegis of the Maharaja of Mysore was championed in the district by several persons like Shriyuths M. Huchche Gowda, K. N. Veerappa Gowda, B. P. Basappa Setty, Y. N. Chandrashekharajah, Bagamane Deve Gowda, S. Subrahmanya Setty, K. H. Mudiyappa, D. H. Rudrappa, K. M. Thammiah and several others. The agitation ended after an agreement was reached between the Maharaja's Government and the Mysore Congress. On the 24th October 1947, a popular Government headed by Shri K. C. Reddy as the Chief Minister was formed in the State. As the Constitution of India was in the offing, the Mysore Constituent Assembly, which was set up under the agreement, got itself converted into a legislative body. With the promulgation of the Indian Constitution in 1950, Mysore became a 'Part B' State and the Maharaja of Mysore was made the Rajapramukh of the State. On 1st November 1956, the new Mysore State came into existence as per the States' Reorganisation Act of 1956 and a Governor was appointed as the constitutional head of the State. This was an epoch-making event in the history of Karnataka which was now unified after a long period of dismemberment. The new Mysore State was renamed as Karnataka in 1973. (see also ch. XIX).

NOTES AND REFERENCES

- 1 M. Seshadri, The Stone-using Cultures of Prehistoric and Protohistoric Mysore, (London, University of Mysore, 1956), p. 21
- 2 *Ibid*, p. 60
- 3 B. L. Rice, ed., Epigraphia Carnatica, Vol. VII, Shimoga district, Shikaripur-225 (Mysore, Mysore Government Central Press, 1902), p. 32
- 4 *Ibid*, Vol. VI, Kador district, Koppa-38, Mysore, Mysore Government Central Press, 1901, pp. 82-83.
- 5 *Ibid*, Chikmagalur-129
- 6 *Ibid*, Chikmagalur-128
- 7 The regnal period assigned to Durvinita in the History of the Western Gangas by B. Sheikh Ali, is 495-535 A.D.
- 8 B. L. Rice, ed., *op. cit.*, Vol. VI, Kador district, p. 10. Rice says that the chiefs of Kalasa-Karkala became Veerashaiyas. However, it is not a fact. They continued to be Jains.
- 9 William Coelho, The Hoysala Vamsha, (Bombay, Indian Historical Research Institute, 1950) pp. 13-14
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- 11 Annual Report of the Mysore Archaeological Department for the year 1944, (Mysore, Mysore Govt. Branch Press, 1946) p. 57
- 12 B. L. Rice, ed., *op. cit.*, Vol. VI, Kador district, p. 17.
- 13 *Ibid*, Kador-129
- 14 *Ibid*, Kador-148 and 156
- 15 *Ibid*, Kador-127
- 16 T. K. T. Viraraghavacharya, History of Tirupati (Tirupati, Tirumala Tirupati Devasthanams, 1977), p. 58
- 17 B. L. Rice, ed., *op. cit.*, Kador-75
- 18 *Ibid*, Mudigere-22
- 19 M. V. Krishna Rao and M. Keshava Bhat, *Karnatakada Itihasa Darshana* (Kannada) (Bangalore, Karnataka Sahakari Prakashana Mandira, 1970) p. 249
- 20 B. L. Rice, ed., *op. cit.*, Vol. VI, Mudigere-25