CHAPTER II

HISTORY

COORG is the anglicized form of 'Kodagu', its original name. The name 'Kodagu' seems to have been derived from the word 'Kodimalenad' which means dense forest land on steep hills. The historical period of Coorg begins from about the second century A.D. But as in the case of almost every place in India, Coorg also had a legendary period before its history begins.

Legendary Period.

The legendary origin of the three names of 'Kodagu' *viz.*, Brahmakshetra, Matsya Desha and Kroda Desha and the adoption of Lopamudre, daughter of Brahma, as his daughter by Kavera Muni, which adoption gave Lopamudre, the name of Kaveri and later Kaveri's marriage with the sage Agasthya and her transformation into a river are all described in the 'Kaveri Mahatmya', an account of the glorification of the Kaveri. The 'Kaveri Mahatmya' is in Sanskrit. The origin of the three names of legendary Kodagu are narrated here as given in the 'Kaveri Mahatmya'.

It appears that once Brahma came on a pilgrimage to this world and in the course of his travels came to Sahyadri (the western ghats) where he saw a strange sight. A 'Nelli' tree stood before him spreading out a hundred boughs. As he stood looking at the tree, he beheld the form of Vishnu with conch, discus, and club. The next moment, when he fixed his eye upon it , he saw nothing but a bare tree. Brahma worshipped this Vishnu for many days, pouring upon the tree water from the Vraja river. But it may be pointed out in this connection that there is no river or stream in Coorg called Vraja. On account of Brahma worshipping Vishnu in this land, the country was called "Brahma Kshetra".

Of the second name, two accounts are given. "There is a mountain called Half Moon (Ardha Chandra)" says the bard, "near which there is a holy spring". In it, Vishnu took the form of a fish and worshipped Shiva. Shiva blessed the fish with immortality and Vishnu gave the land the name of "fish country" or Matsya Desha.

Siddhartha, the king of the renowned Matsya Desha, identified with Hanagal in Dharwar, had four sons. Chandravarma, the youngest among them, was the most talented. He wanted to carve out a dominion for himself, since as the fourth son of his father he had no chance of succeeding to his kingdom. Therefore, he took leave of his father and set out to seek his fortune. He was accompanied by a goodly army. In the course of his travels, he visited many holy places and at last came to Brahmagiri in the western ghats. Here he dismissed his army and devoted himself to the worship of Parvati. Pleased with the fervent worshipper, the goddess gave him a sword, a white horse and an army and asked him to conquer that land (land on the summit of the western ghats) from the wild tribes then in possession. Chandravarma overcame the wild tribes by the blessings of the goddess Parvati and was crowned king of that land; since he was a son of the king of Matsya Desha, the country was called "Matsya Desha".

Chandravarma is also said to be the progenitor of the Coorg race. Though this story may be mythological, Col. Wilks opines that this Chandravarma may have been a Kadamba prince who had his kingdom in the north-west of Mysore and from whose kingdom the first colonists of Coorg migrated. Wilks says that "a reference to the history of the Kadambas will show that the name of Chandravarma was a familiar one among the first princes of that line and also that their possessions embraced all the countries contiguous to Coorg except perhaps on its southern side". Therefore Wilks and, later Rice, have thought that the legendary origin of Coorg from Chandravarma is based on the historical fact of the Kadambas ruling in Coorg in the early centuries of the Christian era, the Coorgs being the descendants of their soldiers garrisoned in Coorg. This is only one of the several theories advanced about the origin of Coorgs but nothing authoritatively is known about their origin. (Lewis Rice: Mysore and Coorg Vol. III, page 93, I and II paras).

The third name of the country is "Kroda Desha" The following story is given of its origin. Chandravarma, the first Kshatriya king of the land, had two wives, one a Kshatriya and the other a Sudra. The Kshatriya wife bore him no children, but his Sudra wife bore him eleven sons. These eleven sons were brought up as Kshatriya princes. They married a hundred daughters of the king of Vidarbha Desha. These hundred daughters were born of Sudra mothers and all these princesses became fruitful mothers, each having more than a hundred sons. These sons and the people who came from Vidarbha with the daughters of the Vidarbha king spread themselves over the country, levelling it and bringing it under cultivation to a distance all round of five Yojanas (a distance of five miles). They changed the face of the country by the strength of their own arms and the strong nails of

their hands. Because this renovation of the country resembled the renowned deed of the Varaha or Kroda (the boar incarnation of the god Vishnu), the country of Chandravarma's sons and grandsons was thenceforth called Kroda Desha, and its inhabitants the Kroda people. This word 'Kroda' is said to have been changed and corrupted by degrees into Kodagu, which is the present name of the country.

The above stories of the origin of the three names given to Coorg or Kodagu may have been the outcome of the imagination of the author of the Kaveri Mahatmya. But in the story of Chandravarma, the prince of Matsya Desha, coming to Brahmagiri, conquering this land from the wild tribes and ruling over it may be the root of the Coorg tradition that Kadamba princes ruled in Coorg, and that, as stated by Col. Wilks in his History of Mysore, the Coorgs were descended from the conquering army of the Kadamba kings.

During the legendary period, some wild and uncivilised tribes apparently lived in what is now Coorg, or Kodagu ; for, it is said that the goddess Parvati, pleased with the meditation of Chandravarma, gave him a sword and a horse and asked him to conquer the land from the wild tribes who were then ruling Coorg. In the Kaveri Purana, it is said that Chandravarma's grandsons made Brahmins and other castes settle in the land which they had levelled and brought into cultivation. Nothing more is known of the people of Coorg of those days.

Pre-historical period and Archæology.

In the pre-historic period, a pre-Dravidian or Dravidian tribe of people seems to have inhabited Coorg. They must have belonged to the same stock of people who lived all over South India at that time. Pre-historic sepulchral remains which have been found distributed over Mysore, Coimbatore, Salem, Madurai and other districts in Southern India have been discovered in Coorg also. The first sepulchral remains were opened at the Almanda family lands in Arameri village in Virajpet nad in 1856. Subsequent discovery of these sepulchral remains or cairns, in large numbers, was made by Lieutenant Mackenzie, the Assistant Superintendent of Coorg, in 1868, on a patch of waste land near Virajpet in South Coorg. The other places where such cairns were found are Suchamakeri, Andagove, Doddabilha, Kirebilha and Kodagarahalli villages. These cairns are called Pandavapare by the people in Somwarpet taluk. They are either level with the ground or their tops crop up just a little out of it. When laid bare, they present a stone chamber, the cist or the kistavæn of archæologists. This stone chamber is about seven feet long, four feet wide and four feet high, composed of four upright granite slabs, 7 or 8 inches thick, and surmounted by a large slab that projects over the sides ; the flooring is likewise of stone. The narrow front slab has an aperture of an

irregular curve, nearly two feet in diameter, broken out from the top, and generally faces east. Sometimes, a large compartment is by a partition stone divided into two chambers. These cairns are either solitary or in groups, in some instances forming regular rows. Others are surrounded by a single or double circle of stones from two to three feet high.

The relics found in them are peculiarly shaped pottery, buried in earth that nearly fills the chambers. The vessels contain earth, sand, bones, iron spear heads and beads of precious stone or quartz. The pottery consists of pots and urns of burnt clay and is of red or black colour. Some resemble the ordinary native pots, others are narrow urns, contracted towards the mouth and tapering towards the bottom, where three or four short legs give them support for standing upright. They are smooth and shining, but can hardly be said to be glazed. There are no decorations on the surface except perhaps a line round the brim, but their forms are well-proportioned and even elegant. Some of the vessels are in miniature like children's toys, from 1½ to 2½ inches in diameter. The earth which fills the pots is the same as that within the chamber of the cairn; bones, ashes and bits of charcoal are usually found at the bottom of the urns. Grains of ragi have also been found within the chambers and it is likely that some practical farmer or wandering Kuruba of those times selected the cairn for his granary. Beads of red cornelian of a cylindrical shape and longitudinally pierced and ornamented with straight or zigzag parallel lines scratched into the stone are occasionally met with in the smaller pottery. The iron implements, spears and arrow heads are very much corroded, so that their shape is hardly distinguishable.

It is not known who the builders of these cairns were; but it seems to be certain that the people who now inhabit this little district have no relation with the people of the times when the cairns were built. But as cairns similar to those found in Coorg have been found all over Southern India, it can be presumed that the same kind of pre-historic people lived in Coorg as well as in other parts of Southern India. These cairns were most likely the resting places of the earthly remains of a generation that existed anterior to the people known to history. These people must have become extinct long before the dawn of civilisation.

Coorg in the historical period.

The earliest mention of Kodagu (Coorg) is found in the Tamil literature of the Sangam period. The Tamil poets have described the extent of the Pandyan kingdom from Kudakam, that is Coorg, in the west, to the Bay of Bengal in the east and from Tirupati in the north to Kanyakumari in the south. Apart from the mention of Coorg as Kudakam in the Tamil literature of about the second century A.D., nothing more is known of Coorg in those times.

Coorg, from the earliest times known to history, up to about the beginnig of the seventeenth century, was not ruled by any

one dynasty completely at any time. Different parts of Coorg were being ruled by petty princes and chieftains who owed allegiance to bigger powers outside the district.

The Gangas.

The history of Coorg from about the second century A.D. up to about the 16th century A.D. can be gathered only from inscriptions. The earliest inscriptions found in Coorg belong to the Ganga dynasty whose capital was Talakad on the Cauvery to the south-east of Mysore. The Gangas ruled the southern part of the present Mysore State from the western ghats to the boundaries of the present Coimbatore district. The earliest inscription of the Gangas is engraved on copper plates. These plates were found in the treasury at Mercara and hence are known as Mercara Treasury plates or as the Mercara plates. The inscription on these plates tells us of a gift made by the Ganga king, Konganimahadhiraja named Avinita, to a Jain priest. This inscription does not relate to any place in Coorg but as the next three inscriptions found in Coorg relate to the same dynasty and make mention of grants of lands in Coorg to Jain priests and Jain basadis, it may be said that the southern part of Coorg where the inscriptions granting lands were found belonged to the Ganga kings from about the end of the 5th century A.D. to about the 11th century A.D. The date of the Mercara plates is 466 A.D. and it records the gift of the village of Badanaguppe in Purnad situated in the south-west of Mysore adjoining Coorg to a Jain priest. As the Ganga kings ruled from Talkad from the 3rd century A.D., it is probable that they might have conquered parts of Coorg to the west of Purnadu or Punnatu earlier than the date of the grant of Badanaguppe village in 466 A.D.

There are three inscriptions on stone of the Ganga dynasty in Coorg. The date of the first inscription is 809 Saka era, corresponding to 888 A.D. In this inscription, it is stated that a king, who is described as Permmanadi, gave to a Jain priest for the Satyavakya Jina temple the twelve hamlets of Bilur in Peddoregare on the bank of the peddore or big river. The peddore is the Lakshmanathirtha river, which is still called the Doddahole or big river in Coorg. As the inscription is dated 888 A.D. and as the Ganga king who ruled from 870 to 907 A.D. was Rajamalla or Rachamalla Satyavakya II, the donor of the twelve hamlets was Rachamalla Satyavakya II. In the inscription, he calls himself as Satyavakya Kongunivarmmadharmma-maharajadhiraja, Lord of Konalapura, Lord of Nandagiri. The next inscription, which is of the same king but undated, records the conferment of an estate on the son of a gavunda or farmer, and fixing of the land and rice dues in permanence for the land granted to him. Another important inscription of the Ganga kings is of the time of Satyavakya Konginivarma IV, who ruled in Talakad in Saka 899 or 978 A.D. His younger brother, Rakkasa, was the governor at Peddoregare or the land by the side of the Laksh-

manathirtha river. In this inscription, it is recorded that a Jain priest of Sravana Belagola acquired possession of Peggur, a village in Kiggatnad in the present Virajpet taluk, from the Ganga king Satyavakya. A new trench called 'Posa Vadaga' was dug round the village to protect it from attack by the people from outside the village. The existence of the above three inscriptions in Kiggatnad shows that at the time of the Ganga domination of the southern parts of Mysore, the southern half of Coorg must have been under them.

Another inscription of the time of the last Ganga king dated in Saka era 921 corresponding to 1000 A.D. was found in the northern part of Coorg. It says that a man named Hanachadharma Setti who had served under Kunindora gave for dharma a khanduga of land. There is no mention of any king in this inscription. A part of north Coorg was under Ganga suzerainty at the time of Rachamalla Satyavakya II, who reigned from 870 to 907 A.D. In his reign, his nephew, Ereyappa, was the governor of the Kongalnad Eight Thousand, which territory included along with some portion of the present Arkalgud taluk of Hassan district, the present Sanivarasanthe hobli.

The Gangas were Jains. It is evident from their inscriptions that a close connection existed between the Jains of Coorg and those of Sravana Belagola.

The Gangas did not rule Coorg themselves directly. As has already been stated, Ereyappa, the nephew of the Ganga king Rachamalla Satyavakya II, was the governor of the Kongalnad Eight Thousand. In the time of the Ganga king, Satyavakya IV, his younger brother Rakkasa was the governor of Peddoregare, as is found in the inscription. In the inscription granting the village of Peggur in Kiggatnad to a Jain priest, four malepas or hill chieftains among others have been mentioned as the guardians or the protectors of the grant of the village to the Jain priest. These hill chiefs were apparently the Changalvas who ruled the western part of the Mysore district and the southern and central parts of the Coorg district from the 10th century. These Changalvas were the feudatories of the Gangas, as may be concluded from the fact that they resisted the Cholas when the latter captured Talakad, the Ganga capital, and put an end to the Ganga rule.

The Kadambas

The northern part of Coorg seems to have been under the Kadambas for some time. In the story of Chandravarma, the prince of Matsya Desha, coming to Brahmagiri and ruling over it may lie the origin of the Coorg tradition that Kadamba princes ruled in Coorg. The name of Chandravarma was a familiar one among the first princes of the Kadamba dynasty and these kings with their capital at Banavasi were ruling all the countries con-

tiguous to Coorg except perhaps on its southern side. Therefore, it is supposed that the early Kadambas were ruling the northern half of Coorg. The Kadambas were subdued by the Chalukyas in the 6th century, but held subordinate positions for several centuries later. One branch of the family existed in the eleventh century in the country now called Manjarabad, in the Hassan district, to the north of Coorg.

These Kadambas of Manjarabad exercised some suzerainty over the area round about Somwarpet; for, we have an inscription on a stone in the Suggi Deva temple in Yadoor village of Yedavanad (a part of the present Somwarpet nad) which relates to a king named Duddarasa of the Manjarabad Kadamba dynasty. This inscription is a *Vira Sasana* erected to the memory of Duddarasa by his brother Jujarasa, who was in charge of the Coorg part of the Kadamba kingdom. Duddarasa is described therein as a pleasure garden of the Malepas or hill chiefs. The existence of this inscription relating to a Kadamba king shows conclusively that that part of Coorg where the inscription was erected was under the Manjarbad Kadambas. This inscription is dated 1017 of the Salivahana Saka era corresponding to 1095 of the Christian era.

The Cholas.

The Cholas overthrew the Ganga sovereignty in Mysore towards the end of the tenth century. Then they became the dominant power in the south and east of Mysore and in Coorg for a little more than a hundred years. After the capture of Talakad, the Ganga capital, in 1004 A.D., the Cholas began their operations westwards towards Coorg. They were opposed by the Changalvas, who were ruling in Hunsur taluk of Mysore district and in Coorg. As stated before, these Changalvas were the fendatories of the Gangas. The Changalvas were defeated in a decisive battle at Panasoge or Hanasoge on the Cauvery and came under the domination of the Cholas. This victory over the Changalvas was due to a warrior named Manija, under the general, Panchavan-Maharaya. He was rewarded by the Chola king, Rajaraja, with the title of Kshatriya-Sikamani Kongalva and granted an estate at Malavvi (now Malambi in Sanivarasanthe hobli). The Kongalva territory extended over the Arkalgud taluk of the present Hassan district and Yelusaviraseeme or the present Sanivarasanthe hobli in north Coorg.

Both the Changalvas and the Kongalvas have Chola prenomens from this time,—denoting their subordination to the Cholas. The Cholas included in the list of their conquests Kuda malainad, which is the Coorg hill country—Kodugu or Kodagumalenad, as expressly stated in the inscription number 122 of Tirumukudal Narasipura. The Cholas too did not rule Coorg directly. During their suzerainty over Coorg, they built a temple for

the deity, Veerabhadra, at a place on the eastern border of Coorg on the bank of the Cauvery and installed the deity. For this reason, the deity is known to this day as Chola-pratishta Veerabhadra. The Chola suzerainty which lasted for about one hundred years ended when they were overpowered by the Hoysalas of Dwarasamudra. They lost all their territories in the Kannada country and retired to their own country.

The Changalvas

The Changalvas are a line of kings who ruled in the western part of Mysore and in Coorg from the 10th century to the 17th century. Their original territory was Chenganad, corresponding to the present Periyapatna and Hunsur taluks. They claimed to be Yadavas and of the lunar race. These kings are generallly styled Mahamandalika, Mandaleshwara or Mahamandaleshwara, which name indicates their subordinate position to the strong and powerful kings who ruled the plain country to the east or the north of their own principality. They were originally Jains. As the inscriptions of these Changalvas are found in Coorg, Hunsur, Yedatore or the present Krishnarajanagar taluks, it can be said with certainty that the Changalvas were masters of these territories. The Jain priests of the Hottege Gachcha claimed exclusive jurisdiction over the Jain basadis at Panasoge on the south of the Cauvery and at Tala-Kaveri in Coorg. These two places may perhaps have been the limits of the Changalva kingdom, east and west.

The Changalvas of Coorg may be divided into two lines as the earlier Changalvas and the later Changalvas. The earlier Changalvas ruled in Coorg and in the present Hunsur taluk of the Mysore district from the tenth to the thirteenth century. Though Jains at first, they embraced the Lingayat faith in the beginning of the thirteenth century. Though the earlier Changalvas had established themselves as kings during the time of the Gangas, we have no certain knowledge of any Changalva king of the Ganga period. The first Changalva of whom we have any knowledge is Nanni Changalva and as he had the prefix 'Rajendra Chola' before his name, he must have been a feudatory of the Cholas and belonged to the beginning of the 11th century. He rebuilt a Jain basadi at Panasoge which had been endowed by the Ganga king, Marasimha.

It is not possible to give the correct genealogy of these kings, as they are mostly mentioned only as Changalvas, without any individual names. Nanni Changalva had the prenomen Rajendra Chola but his successors assumed the title of Kulottunga Chola as long as they were the feudatories of the Cholas. The subjugation of the Changalvas by the Cholas seems to have resulted from their defeat at Panasoge by the Chola general, Panchavan Maharaja and the subsequent kings for more than a century bore

Chola prenomens. The following are the names of the Changalva kings who owed allegiance to the Cholas :—

(1) Nanni Changalva Rajendrachola—1034.
(2) ..... Name not known.
(3) Mahadeva Changalva Kulottunga Chola—1090.
(4) Udayaditya Changalva Rajendra Chola—1097.
(5) Annadani Changalva Kulottunga Chola—1106.

These kings seem to have ruled the southern and south-eastern part of Coorg at this time. But one of them, Mahadeva Changalva, who ruled towards the end of the 11th century, exercised authority over Suntikoppa Nad of the present Somwarpet taluk; for, there is an inscription on a *Virgal* relating to Mahadeva Changalva at Gargandur village in Suntikoppa Nad. But most of the letters in this inscription have been effaced and it is not possible to decipher the writing.

Hoysalas and Changalvas.

The Chola suzerainty over the Changalvas lasted for a little more than a hundred years from 1004 to 1106. The Cholas were expelled from Mysore by the Hoysalas in 1116 but even before that year, the Hoysalas had brought the Changalvas under their power.

The Changalvas did not easily acquiesce in their subordinate position to the Hoysalas. In about 1104, the Hoysala king Ballala I, led an expedition against the Changalvas and defeated them. In 1106, Annadani Changalva seems to have been shorn of his titles. According to the Belur inscription No. 178, we find a Changalva king helping the Coorg hill chiefs against the Hoysala army in about 1124. But in this war, the Changalvas appear to have been defeated for, in 1130, Hoysala Vishnu Vardhana is described as a submarine fire to the ocean of the Changalva king and in 1139, the Changalva puranika, probably the bard or the poet of the court of the Changalvas, had to apply to the Hoysala king for confirmation of some grant. According to the Nagamangala inscription No. 76, Narasimha I of the Hoysala dynasty is said to have slain a Changalva in battle, and seized his elephants, horses, gold and jewels in 1145. In 1143-44, when Narasimha was engaged in a struggle with the Kadambas, he was harassed by the long dormant Changalva. The latter raised an army and taking advantage of Narasimha's pre-occupations, ravaged villages close to his hilly domain. In the latter part of 1145, the Hoysalas fitted out an expedition to deal with a general insurrection in the Bayal Nad and along the whole length of their southern frontier. The Changalva was completely defeated, himself having been slain, as described in the inscription referred to above. Narasimha I was Hoysala Vishnuvardhana's son. In 1155, Narasimha's general, Chokimayya, brought the Changalva country into subjection to his sovereign. An inscription of 1169 says of Govideva,

the younger brother of Bitti-deva who was a feudatory chief of the Huligere country under the Hoysala king Narasimha, that the wounds he inflicted with his spear on the face of the elephant on which the Changalva king was seated resembled the characters of an inscription recording his valour. Though this is an exaggerated account of the defeat inflicted on the Changalva king, the fact that he was crushingly defeated by the feudatory chief fighting on the side of the Hoysalas is clearly indicated. In the Sorab inscription No. 345, it is stated that in 1171, Sovi-deva, the Kadamba governor of Banavasi, took Changalva and put him in irons, as he had vowed he would do. When Narasimha's son, Prince Ballala, made a tour through the hill countries in the west, Changalva is named as one of the kings who were compelled to pay homage to him. This is stated in the Belur inscription 86. This Changalva king seems to be Mahadeva. He shifted his capital from the plains of Hunsur taluk to Palpare in Kiggatnad of the Coorg district for reasons of safety. At Palpare, he built a fort and tried to assert his independence against the Hosysalas. To this place, Ballala sent an expedition in 1174 under his general, Bettarasa, to punish Mahadeva. Bettarasa marched to Palpare and defeated and killed Mahadeva in a battle and made that place the seat of his own Government. Palpare was a big town in those days.

The constant fights between the Hoysalas and the Changalvas carried through generations show that the Changalvas did not easily submit to the Hoysalas, but were striving to assert their independence at every available opportunity.

The Changalvas, though defeated by Bettarasa, were not completely beaten. Changalva Pemma Virappa, perhaps the son of Mahadeva, attacked Bettarasa at Palpare and was assisted by Badaganada Nandideva Udayadithyadeva of Kuruchi in the south of Coorg and the Kodagas of all the nads. This is the first express mention of the Kodagas that has been met with in inscriptions. In the Palpare battle, Bettarasa was almost defeated but managed to secure a victory through the devotion and bravery of his officers, Madaya Naika and his two sons, who, however, died fighting in the battle. In the Hunsur inscription No. 20, grant of lands to the sons of these valiant fighters who shed their blood in battle, is mentioned. After this reverse, the Changalva king Pemma Virappa, seems to have submitted to the Hoysalas, for the very next year in 1175, Ballala II of the Hoysalas granted the eight rights in the land to one Mayanna in Sirha village of Bilha hobli of the present Sanivarasanthe Nad. The inscription containing this grant is in front of the Rameswara temple in Sirha village. In another inscription found in Kanve hobli of the present Kushalnagar hobli, the Hoysalas have called themselves, along with other titles, Maleraja raja or Maleparolu ganda, which

mean lord of the hill chieftains or king of the chieftains of the *male* country. *Male* means forest land.

The Changalvas appear to have been under the suzerainty of the Hoysalas for a fairly long time. In 1252, the Hoysala king, Someswara, who had taken up his residence at Kannanur or Vikramapura near Srirangam which he had subdued, resolved to revisit the capital at Dwarasamudra, on the death of his Tamil wife. On his way to Dwarasamudra, he came to Ramanathpur in Arkalgud taluk where he had to ford the river Cauvery. Somadeva and Boppa Deva, the two Changalvas who were jointly ruling then, came to receive him at Ramanathpur, which they had rebuilt in 1245. At this time, the Changalvas had changed their capital from Palpare in Kiggatnad to Kodagu Srirangapatna, south of the Cauvery, near Siddapur. As the Changalvas had rebuilt Ramanathpur in 1245, that was probably the boundary of their kingdom. When they changed their capital from Palpare, they must have defeated the Kongalvas of the northern part of Coorg and taken possession of their kingdom and also the present Suntikoppa Nad from the local chieftains. At this time, in Heroor Mudigere Nad of Suntikoppa Nad, there was a petty chieftain called Munivaraditya. In a much effaced inscription in Heroor village, it is stated that the Changalva king improved and decorated a temple built by Munivaraditya in 1220 A.D. In an inscription of his time, is the interesting account of how the brave wife of a servant of the chieftain fought with a man of the southern part who had come there to lift their cattle and overpowered him by tying his legs with a rope. For this act of bravery, it is stated, she was rewarded with a nose ring by the chieftain.

There are three more inscriptions relating to the last two kings of the early Changalva line of rulers. These inscriptions are of the years 1280, 1296 and 1300, respectively. According to these inscriptions, the Changalva king, Mallideva, and his son, Harihara Devarsu, gave grants of land, cattle, etc., to their subjects. As the inscription of 1296 refers to a grant of lands to some persons in Mulloor village of Sanivarsanthe hobli by Changalva Harihara Deva, this king must have been ruling this land at the time. But it will be remembered that these Changalvas were feudatories of the Hoysalas.

The Kongalvas and the Hoysalas.

When the Hoysalas overpowered the Cholas and brought the Changalvas under their domination, the Kongalvas, who were ruling in the northern part of Coorg, *i.e.* in the present Sanivarasanthe hobli and Arkalgud taluk of the Hassan district, were also brought under their domination. But like the Changalvas, the Kongalvas also seem to have resisted the attacks of the Hoysalas. Though they were first subdued by the Hoysalas in 1006, we have Prithvi Maharaja Kongalva fighting with Nripakama of the

Hoysala dynasty in 1022. An inscription of 1022 at Rajendrapura on the fringe of the dominions of the Hoysalas makes mention of this war. This war seems to have continued till 1026, possibly with breaks. In 1026, the same king, Rajendra Chola Prithvi Maharaja Kongalva, marched upon Hoysala Nripakama, and defeated him at a place called Manni. This Kongalva victory over the Hoysalas is recorded in an inscription at Honnur of the year 1026.

But this victory of the Kongalva king seems to have been of short duration. During this time, the Western Chalukyas had become powerful. The Chalukya emperor, Vikramaditya, sent his general, Mallideva, southwards to enlarge his sphere of influence in that quarter. We hear that Mallideva took tribute from the Changalvas, Kongalvas and the Cholas, probably of Henjeru, and also overpowered the garrison of the Hoysalas. The fact that Kongalvas' name did not appear in any inscription for thirty years after the Kongalva victory at Manni shows that the Kongalvas suffered a decline during this period. According to an inscription of the year 980 of the Salivahana era or 1058 of the Christian era, Rajendra Chola Prithvi Kongalva II granted some villages and oil for a basadi (a Jain place of worship) which his father had built at Mullur in Sanivarsanthe hobli. Rajendra Chola Kongalva's father had set up and endowed this basadi in memory of his mother, Pochabbarasi, in 1050 A.D.

Rajendra Chola Prithvi Kongalva II was apparently succeeded by a king whose name was Adataraditya. He had the titles Rajendra Prithvi Kongalva and Tribhuvanamalla Chola Kongalva. He ruled from 1066 to 1100. In 1089, Vikramaditya VI of the Western Chalukya dynasty defeated the Kongalvas along with the Changalvas. In this campaign, Vikramaditya was helped by the Hoysala king, Vinayaditya.

The names of the successors of Adataraditya are not known, but the Kongalva king in the time of Hoysala Vishnuvardhana seems to have attacked the Hoysala forces. But he was defeated by the Hoysala general, Punisha. After this victory, Vishnuvardhana called himself "the burning fire of the forest of the Kongalvas". He married Chandala Devi, the Kongalva princess, in 1115 or 1116 to mark his victory over the Kongalva kings. As was the custom in those days and even later, the vanquished Kongalva king must have concluded a treaty of peace by giving his daughter in marriage to Vishnuvardhana. From this time, the Kongalvas became the feudatories of the Hoysalas just as the Changalvas also had bowed to their superior power.

In 1171, the Kongalvas seem to have risen again against the Hoysalas, for in that year it is recorded that the Hoysalas laid siege to Moltaya Beedu in the Kongalva territory.

The last Kongalva king of whom we have any record is Vira Chola Kongalva. In an inscription of 1176, Vira Chola Kongalva made a grant of the customs dues of the Mullurnad Seventy, the country around Mullur near Sanivarsanthe, in the presence of the Queen mother, Padmala Devi, her daughter, Somala Devi and others. Padmala Devi was the queen of the Hoysala king, Vira Ballala II, and mother of the next king, Narasimha II. In the Belur inscription No. 86, the Kongalva king is mentioned along with the Changalva king as coming to do homage to Vira Ballala.

After Vira Chola Kongalva, the Kongalvas do not seem to have ruled long. There is no mention of any Kongalva king after Vira Chola. The Changalvas seem to have defeated the Kongalvas, for in the thirteenth century the Changalvas were in possession of all the territory formerly ruled by the Kongalvas.

The Kongalvas were Jains. They built many basadis and endowed them with lands. Their subjects must also have been Jains. In an inscription dated about 1050 A.D., it is said that one Jakkiyabbe, the wife of Edayya, resolved to obtain 'mukthi' by the performance of Sallekhana and expired in about 1050.

Inscriptions of the Hoysalas.

The struggles of the Changalvas and the Kongalvas against the Hoysalas and the establishment of the supremacy of the latter have been narrated already. The Hoysalas did not rule any part of Coorg themselves directly. But there are four inscriptions in Coorg, directly related to them. The first two of them are of the time of Ballala II dated 1175. Inscription No. 65 of Coorg is at Sirha village in Bilhanad of Sanivarsanthe hobli and records a grant for the god Mallikarjuna of Sirvur. Inscription No. 70 of the Coorg series is at Heggadahalli in the Kanive hobli of the Somwarpet taluk and except the titles of the Hoysala king the rest of the subject matter is found effaced. In this inscription, the Hoysala king is styled as the Maharajaraja and Maleparoluganda. The other two inscriptions are of the time of the Hoysala king, Narasimha III, and are dated 1255 and 1285. These are at Nidtha on the north-eastern frontier of Coorg in the Sanivarasanthe hobli and are *viragals* or memorials to warriors slain in battle. These inscriptions show that the Hoysala kings exercised more than nominal overlordship over the territories in the northern part of Coorg.

During the fourteenth century, when the Muslims from Delhi invaded the south, the Hoysalas and other southern dynasties were swept away. The Hoysala domination over Coorg also ended. At this time, we do not hear of the Changalvas. It is possible that they had sunk into an insignificant power. We find the Changalvas appearing again in the fifteenth century. But before tracing the course of their history, the conditions prevailing in Coorg in the fourteenth century are well worth study.

Coorg in the fourteenth century.

Coorg as a whole or any part of it does not seem to have been ruled by any powerful line of kings in the fourteenth century. Petty chieftains called Nayakas held sway in different parts of Coorg.

At the time of the decline of the Hoysala power, certain chieftains called Dannayakas or Dandanayakas were ruling Gundlupet taluk of south Mysore. One of these Dannayakas, Madhava Dannayaka, who had his capital at Terakanambi in Gundlupet taluk seems to have been ruling Srimangalanad in Coorg. Madhava Dannayaka was the son of Perumala Dannayaka, a great minister under Ballala III. Madhava Dannayaka was followed by his son, Ketaya Dannayaka, ruling in 1321 and by Singeya Dannayaka ruling in 1338. Srimangalanad lay to the north-west of Terakanambi. Curiously enough, in the Gundlupet inscription No. 11, the Terakanambinad is also referred to as Kudugunad, which is the name of Coorg. It may be that Terakanambinad was also called Kudugunad because it might have included a part of Coorg lying to the north-west of Gundlupet taluk. But in the absence of any inscriptions in Coorg in support of this surmise or any other reliable evidence, it cannot be definitely inferred that the Dannayakas ruled any part of Coorg. But it is said that four Dannayakas who were brothers set forth on expeditions of conquest, in the course of which they overran the country from Devasibetta (the southern part of Coorg) in the south, to Goa in the north and from Satyamangalam in the east to the Bisle ghat in South-Kanara on the west. In these expeditions, it is possible the Dannayakas overran the eastern part of Coorg. But there are no inscriptions in Coorg relating to the Dannayakas.

At about this time, Tavunad and Palur Kuyyangerinad in the western part of Coorg which projected into the South Kanara district and the Cannanore district was ruled by a chief named Melpundi Kunniyarasa who was under a king named Bodharupa Bhagavar. There are two inscriptions in Tamil and Vatteluttu characters, the only ones so written in Coorg, in the temples at Palur in the present Napoklu nad and at Bhagamandala, both in the Mercara taluk. These inscriptions record grants made to temples for the proper conduct of worship by the king Bodharupa Bhagavar. Lewis Rice, the author of "Coorg Inscriptions", is of the opinion that Bodharupa Bhagavar might possibly be identified with the ruler of Durga, now known as Maharajadurga in the south-west of the Hassan district. The only support to this theory of Rice is that in an inscription, Mudugere 87, there is the mention of one Bodha Mahadeva on the throne of Durga or Maharajadurga in the time of Bukka Raya in 1371—and Rice thinks that 1371 or thereabouts was the most likely period of the above-mentioned two inscriptions. But from an examination of the letters and the words used in the inscriptions, it seems very improbable that the princes of Durga exercised any sovereignty over Coorg.

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The letters are in Tamil and Vatteluttu which were in use in the Tamil country and Kerala till about the sixteenth century. The words used like Poduval and Amachchan are Tamil words and the verb forms Kandum, Kettum, etc., are Malayalam words. Therefore, it is possible that a king who ruled in north Malabar must have exercised overlordship over Bhagamandalanad and Palur Kuyyangerinad for a short time. The name of the king, Bodharupa Bhagavar, is a Tamil name and that of the subordinate chief Melpundi Kunniyarasu is a Malayalam name. If the Durga princes had made the grant mentioned in the inscriptions, they should have been in Kannada, the language prevailing in Hassan. Moreover, the intervening territory between the Durga principality and Bhagamandalanad also must have belonged to them. But there is no evidence to show that the northern part of Coorg belonged to them. Therefore, it can be presumed that Bodharupa Bhagavar was a king of north Malabar and that he must have had some authority over Tavunad and Palur Kuyyangerinad in the western projection of Coorg.

The suzerainty of Vijayanagar over the northern part of Coorg in the fourteenth century.

The Vijayanagar empire had by this time been established and its power had spread over Coorg as over the other parts of South India. In the fourteenth century, the northern part of Coorg was being ruled by petty Nayakas. These Nayakas seem to have been brought under the influence of the Vijayanagar rulers. In an inscription of 1390, erected near the Chandranatha basadi in Mullur in Sanivarasanthenad, it is mentioned that the Vijayanagar emperor, Harihara II, having read the deed of the original dedication of some lands to Chandranatha basadi by Rajadhiraja Kongalva in memory of his mother, Pochabbarasi, resolved to carry on the worship at the basadi and so granted the Mullurnad with that condition to Gonka Raddi Nayaka, whose bravery had been noticed. The Durga chiefs of Hassan district owed allegiance to the Vijayanagar rulers. The Belur Nayakas, who ruled the southern part of Hassan district and some territory in the north of Coorg, owed their status to Krishna Deva Raya of Vijayanagar; for the Belur family was descended from one Krishnappa Nayaka, the bearer of the *Hadapa* or betel bag, to the Vijayanagara king, Krishna Deva Raya (1509-1529) who gave him the Belur kingdom. The later Changalvas, who had their capital first at Nanjarajapatna in Coorg and then at Periyapatna and the other petty Nayakas of Coorg admitted the supremacy of Vijayanagar.

The later Changalvas or the Changalvas of Nanjarajapatna.

After the disappearance of the early Changalvas at the end of the thirteenth century, they again appear in the fifteenth century. It is not known whether the Changalvas had ruled in Coorg in the fourteenth century with diminished powers; for there is no inscription of the Changalvas of the fourteenth century.

The later Changalvas were Lingayats. The earlier Changalvas also had become Lingayats in the thirteenth century. Their family god was now Mallikarjuna whose temple was on the Bettadapur hill in the Periyapatna taluk. There is no evidence that the later Changalvas were the direct descendants of the earlier Changalvas. It is possible that they might have been a branch of the earlier Changalvas. Mangarasa, in his *Jayanripa Kavya* written in about 1509, says that his father was descended from the minister of the Changalva kings, and that the latter derived their origin from Krishna, thus claiming to be Yadavas. The number of kings of this dynasty or the exact period of their rule are not known definitely. The number of kings that can be gathered from the inscriptions is twelve but these twelve kings did not rule continuously. The following is a list of kings of this line as found from the inscriptions :—

Naga.

Ranga.

Piriyanna.

Nanjaraja 1502-33.

Nanjunda Raja.

Srikanta Raja 1544.

Vira Raja Wodeyar, 1559-80.

Periya Raja Deva Rudragana 1586-1607.

Nanjunda Deva.

Nanja Rajaiya Deva 1612.

Krishna Rajaiya Deva 1617.

Vira Rajaiya 1619-44.

The first three kings of this dynasty ruled from Kodagu Srirangapatna. The fourth of the line, Nanjaraja, founded Nanjarajapatna or Nanjarayapatna, the new capital and named it after himself. Srikanta Raja seems to have been an important person and is given supreme titles in the Hunsur inscription No. 24. There is an inscription in Cherala Srimangala village of Horoor Mudigerinad between Suntikoppa and Chettalli, in which is mentioned that Changalva Srikantarasu made the gift of a land belonging to Bakthana Kote as sarvamanya to Linganna Wodeyaru.

Srikantarasu appears to have been in possession of the lands around Nanjarajapatna as well as the whole of the present Suntikoppanad. In his time, a beautiful Jain basadi was built of stone slabs, stone pillars and stone ceiling and flat roofing in Anjangeri Bettageri village near Suntikoppa. Jains seem to have been a flourishing community round about Suntikoppa at that time. The basadi stands even now in solitary grandeur in the middle of a small jungle.

Among Srikanta Raja's successors, Periya Raja Deva was a famous king. He re-built Singapatna on the eastern frontier of his principality and encouraged merchants to settle there. He renamed the place as Periyapatna after himself. He then seems to have shifted his capital to Periyapatna.

There is an inscription at Ganagur recording the grant of land by Periya Raja Rudragana at Ganagur in order that his father and mother and fore-fathers might attain to a station in Kailasa. This grant of land at Ganagur indicates that this part of Coorg had belonged to the Changalvas at that time.

These Changalvas were subordinate to the Vijayanagara emperors who had appointed viceroys to represent them at Srirangapatna, Vellore, Guindy, Madurai and other places. The Vijayanagara empire had fallen by Periya Raja's time. But there still remained a viceroy at Srirangapatna named Tirumala Raja II representing Venkataraja I of Penukonda. The Vijayanagara rulers had shifted their seat of government from Vijayanagara to Penukonda after their defeat at the hands of the Sultans of the Deccan. It is said in the Hunsur inscription No. 36 that Tirumala Raja, the viceroy at Srirangapatna, made a grant of the Malalavadi country in Hunsur taluk in 1607 to Periya Raja Rudragana "in order that the worship of the God Annadani Mallikarjuna should not fail as long as the Nanjarajapatna kings of the Changalva family continued". At this time, Tirumala Raja also exempted those villages from paying a tax called pagudi tax to his government at Srirangapatna.

During Periya Raja's time, a prince of the Ikkeri dynasty of Shimoga district came to Coorg and founded the Haleri dynasty of kings. The history of the Haleri kings will be dealt with in detail in the future sections. After the death of Periya Raja, four kings ruled in Periyapatna. These kings had only a small strip of territory round about Nanjarayapatna on the eastern frontier of Coorg under them, their kingdom extending a little beyond Periyapatna on the east. In 1644, Vira Raja, the last of the Changalvas, was ruling in Periyapatna. His father Nanjaraja, though alive, was old and had given up the reins of government in favour of his son. In the same year, Kanthirava Narasa Raja Wodeyar of Mysore laid siege to Periyapatna and Vira Raja fell in its defence. But before he fell, he put his wives and children to death seeing that his situation was desperate. Meanwhile, his aged father, Nanjaraja, had gone to Haleri, to ask for military assistance from Muddu Raja of Coorg against the Mysore ruler. The Changalvas of Periyapatna and the Haleri kings were cousins. But before Muddu Raja of Coorg could go to the assistance of Vira Raja, the Mysore forces had captured Periyapatna. Muddu Raja kept the aged Nanjaraja as his guest at Nanjarajapatna in Coorg. The later Changalva line thus became extinct with the death of

Vira Raja at Periyapatna and of Nanja Raja at Nanjarajapatna a few years later.

The Nayakas of Belur and their rule over the northern part of Coorg.

The Nayakas of Belur, who were the rulers of the western parts of the present Hassan district, had also the northern part of Coorg under their rule for about one hundred years in the seventeenth century. A copper plate inscription records the grant of the village of Kattepura, with Hirumanahalli in the extreme north of the Sanivarasanthe hobli to a Brahmin in 1693 A.D. by Krishnappa Nayaka IV. In about 1755, Krishnappa Nayaka VI granted an elephant and the village of Mudravalli in the same hobli as an offering to a great yogi named Kaivalya. Again Coorg inscription 47 of the following year states that the same Krishnappa Nayaka made a grant of the village rent to a gowda of Malambi in Sanivarsanthe hobli.

In about 1700, Dodda Virappa Wodeyar occupied the possessions of the Belur Nayakas in Sanivarsanthe hobli. Sanivarsanthe hobli was called Yelusaviraseeme in those days, probably because this part of Coorg was yielding a revenue of seven thousand varahas. A little before the conquest of Yelusaviraseeme by Dodda Virappa Wodeyar, the remaining part of the Belur Nayakas' principality had been conquered by Chikka Deva Raja Wodeyar of Mysore. But on the conclusion of peace in 1694, six nads of Manjarabad were restored to the Belur chiefs. But after the occupation of this territory by the Coorg Raja, the rule of the Belur Nayakas ceased in the northern part of Coorg.

The petty Nayakas of Coorg.

In the fourteenth, fifteenth and sixteenth centuries, Coorg, excepting the eastern and the northern parts of it, was being ruled by petty chiefs called Nayakas. The eastern part was ruled by the Changalvas and the northern part first by the Dandanayakas of the Vijayanagara rulers and then by the Belur Nayakas. Ferishta, the Muslim historian of the Deccan, says that at the end of the sixteenth century, Coorg proper was governed by its own chiefs, called Nayakas, and that they admitted the supremacy of the Vijayanagara rulers. These Nayakas were at constant feud with one another. According to tradition, Coorg was then divided into twelve divisions called *Kombus* and thirty-five *nads*. The names of these Nayakas or the places where they were in power are not known except in the case of four or five of them. When the Haleri Rajas established their rule in Coorg, they were removed from power in the course of a hundred years from the commencement of the rule of the Haleri kings. The extinction of these Nayakas will be dealt with while narrating the history of the Haleri kings.

The Haleri Rajas of Coorg.

The constant feuds of the Nayakas in Coorg opened the way for a prince of the Ikkeri or Bednur family of kings to come to Coorg and establish his kingdom here. After the fall of the

Vijayanagara empire in 1565, the rulers of Ikkeri, who were dependent on Vijayanagara along with others, assumed independence The sixth prince of the Ikkeri family, Venkatappa Nayaka I, extended his kingdom in the west and the south. His kingdom had spread from Honnavar in North Kanara to the Chandragiri river in the present Cannanore district of Kerala State. In South Kanara, his rule extended from the coast to the foot of the western ghats. In the course of his military campaign in South Kanara, a prince of his family, who later established himself at Haleri, must have accompanied him. He must have known the semi-anarchical state in Coorg with its Nayakas fighting with one another. It is also possible that he had information of the conditions in Coorg from the Changalvas of Periyapatna, for the rulers of Coorg and the Changalvas of Periyapatna were cousins and kinsmen. It is highly improbable that a prince from Ikkeri came to Coorg and established himself as king without previously acquainting himself with the conditions prevailing there at that time. The fact that the Haleri rulers of Coorg had kinship with the Ikkeri Nayaks has been recorded in 'Rajendraname', a history of the Haleri princes from about 1600 to 1807 compiled by order of Dodda Vira Rajendra Wodeyar, the greatest of the Haleri dynasty. After his conquest of Bednur, Haider Ali claimed sovereignty over the Haleri Rajas of Coorg on the ground that the Haleri Rajas were subordinate to the Ikkeri or Bednur royal family.

Whatever may have been the circumstances that induced the Ikkeri prince to come to Coorg and establish his kingdom there, it is clear that a prince of the Ikkeri family in the Shimoga district established himself at Haleri to the north of Mercara. At first, he assumed the pious garb of a jangama or Lingayat priest and gained a considerable influence over the people of the surrounding areas. The people of the surrounding nads voluntarily offered him some paddy directly from their threshing yard. Therefore this paddy was called *dhuli batta* or the dusty grain from the threshing yard. After some time, he gained more influence over the people of those nads and felt that he could exercise some authority over them. Then, instead of the voluntary offering of *dhuli batta*, he imposed upon the people a regular tax of one and a half bhutty (120 seers) of rice and nine annas eight pies in cash per house per annum. Next, he required alternate parties of the people to guard his house on the Haleri farm. As the front verandah of the house was called chawadi, the people who guarded the house in front of the chawadi were called chawadigars. This name, chawadigar, was retained for the Raja's troops after the prince assumed the kingship over Coorg and continued throughout the reign of the Haleri kings in Coorg.

As this prince gathered more followers and strength, he openly declared himself and was acknowledged as the ruler of Haleri and of the surrounding nads. Thereafter, he proceeded to subdue the

Nayakas of Coorg. At this time, Karanembau, Nayaka of Padinalknad and Thavunad, was powerful among the Nayakas of Coorg. After some resistance, he submitted to the Haleri prince and so did the others under condition that they should receive three-fourths of the revenue of their nads and pay the remaining one-fourth to the Haleri prince. But the increasing power of the Haleri princes soon threatened the safety of the Coorg Nayakas, who were either put to death or driven out of the country within a few years and the whole country of the present district of Coorg was brought under the Haleri government.

The Haleri Rajas of Coorg were Lingayats by faith and spoke Kannada. Though the progenitor of this dynasty of Rajas was a prince of Ikkeri, he and his successors soon identified themselves with the interests of Coorg and the people were loyal to them. They were thirteen in number, including a queen who had a short-lived reign while she was a girl in her teens. They claimed to be of the Chandravamsa or Lunar race, of the Bharadwaja gotra, Aswalayana sutra and Rik Sakha. The titles they assumed were *rajadhiraja, raja-parameswara, praudhapratapa, apratima vira narapati,* seated on the jewelled throne of the Kodagu samsthana, etc.

The name of the founder of this dynasty was Vira Raja. But when exactly he came to Haleri or how long he ruled there is not known. The authority for the history of the Haleri Rajas of Coorg from the beginning of the dynasty up to 1807 is the 'Rajendra-name' or the history of the Haleri Rajas got written by the orders of the greatest prince of that line, Dodda Vira Rajendra Wodeyar. In this book, only the names of the first two Rajas of this dynasty, Vira Raja and Appaji Raja, are given without any dates, and the first king we know of having ruled at Haleri at any certain time is Muddu Raja, the son of Appaji Raja and the grandson of Vira Raja and who was said to be reigning at Haleri in 1633. It is not known when he ascended the throne.

It is said in the history of the Ikkeri Nayakas that when Venkatappa Nayaka I invaded South Kanara and defeated the chieftains there, he visited the pilgrim centre of Subramanya at the foot of the western ghats. From there he sent a force to Coorg to demand tribute from the Raja of Coorg. The Raja, probably Vira Raja, submitted to Venkatappa Nayaka and paid him the tribute acknowledging his over-lordship.

Subsequently, when Virabhadra Nayaka was on the throne of Ikkeri, his general, Sivappa Nayaka, invaded Malabar or Malayalam, corresponding to the present territory between Nileshwar and Cannanore. The Coorg Raja, probably Appaji Raja, the second of the line of Haleri kings, went to the assistance of the Malabar prince, but was beaten and put to flight. The Ikkeri

troops then entered Coorg, and plundering the territory took the Raja prisoner. The Raja's wife seeking the mediation of Krishnappa Nayaka of Belur, came to the presence of the conqueror and begged for her husband's release from custody. Sivappa Nayaka released the Coorg Raja and restored to him his kingdom on condition of his paying a tribute and engaging never again to take up arms against the Bednur State and undertaking to assist it in all offensive and defensive wars.

Muddu Raja I.

Muddu Raja I, as has been said before, was ruling at Haleri in 1633. In the time of Sivappa Nayaka, the successor of Virabhadra Nayaka on the throne of Bednur, Muddu Raja paid him a visit in his capital. After staying at Bednur as the guest of the Bednur prince, when Muddu Raja was about to return to his own country, Sivappa Nayaka requested him to ask some favour, but Muddu Raja replied that he had all he wanted. When Sivappa Nayaka pressed him again to ask for some favour, Muddu Raja stated that the only thing he lacked was a son who might succeed him. Then, Sivappa Nayaka prayed to his family deity, Rameswara of Keladi, and caused a golden lamp to be made. He gave it to the Raja of Coorg enjoining him to maintain the flame for a year and a day, by which time he should be blessed with offspring. Muddu Raja took the lamp and returned to Coorg. He obeyed the injunctions given to him by Sivappa Nayaka and true to the words of the latter, he was blessed with a son before the end of the year.

Sivappa Nayaka was highly pleased to receive the news of the birth of a son to Muddu Raja as well as the presents sent by the Coorg Raja on this occasion and in token of his pleasure bestowed a few villages near Sullia in South Kanara as a gift upon the newborn child to provide him with milk. As milk is also known as Amrita, the villages given to provide milk to the child were called Amrita magane (magane is a group of villages in South Kanara) which word in course of time got corrupted into Amaramagane. This land below the western ghats was in possession of the Coorg rajas till the deposition of the last Raja in 1834.

Muddu Raja changed his capital from Haleri to Madikeri or Mercara in 1681. There he built a mud fort and a palace in 1681. He selected an elevated place on a hill for his fort and capital on account of its central and not easily accessible position. When the capital was shifted there, the Raja's guards and officers had their residences round about the fort and soon a small town grew. As the fort and the palace were built by Muddu Raja, the whole place including the town was called Muddu Raja Keri which in course of time changed into Madikeri and later anglicised to Mercara.

Muddu Raja was said to be a popular king. While he was touring in his little country, he was always anxious to enquire into the welfare of his subjects.

In the time of Muddu Raja, as has been described while narrating the history of the later Changalvas, Ranadhira Kanteerava Raja Wodeyar of Mysore attacked the Changalva Raja, Vira Raja, at Periyapatna. At that time, as Vira Raja's forces were not strong enough to repel the attack of the Mysore forces, Vira Raja's father, Nanja Raja or Nanjunda Raja, came to Muddu Raja at Haleri to ask for his assistance. But before Muddu Raja could go to the assistance of Vira Raja, the Mysore forces captured Periyapatna and Vira Raja fell fighting in its defence. Then, Muddu Raja built a small palace for the aged Nanja Raja at Nanjarajapatna near the river Cauvery. He built also a Virabhadra temple, erected another stone temple over the Linga called Nanjundeswara and after Nanja Raja's death laid him in a grave constructed in front of the Nanjundeswara temple. He also made a grant of some lands for the performance of religious services in the temple.

Towards the end of his reign, Muddu Raja paid a visit to Rani Chennammaji of Bednur at Subramanya in South Kanara, when the Rani came to that sacred shrine and gave valuable presents to her. The Rani also gave Muddu Raja presents in return.

Muddu Raja died in 1687 after a long and prosperous reign of fifty-four years. He was succeeded by his eldest son, Dodda Virappa.

Doddavirappa Wodeyar 1687-1736.

Doddavirappa Wodeyar was a strong king. A few years after he ascended the throne, Chikka Devaraja Wodeyar of Mysore sent an army to conquer Coorg. His army entered Coorg from the south-east and passing through Balele, a village within Coorg near the border, encamped on the plain of Palpare, about five miles to the south-west of Balele. Receiving intelligence of the arrival of the Mysore army at Palpare, Doddavirappa marched with his army at night and before day-break fell upon the Mysore forces. The Mysore forces were defeated and as described by the chronicler of the Coorg Rajas' history, fifteen thousand men including seventy-seven officers were slain in the battle. When the rest fled back into Mysore, they were pursued by the Coorg Raja's forces and it is said that in the Palpare battle and in the flight after the battle, three hundred and sixty nobles, each of whom had the privilege of using a palanquin, perished. The Coorg Raja pursued them up to Hampapura in Heggadadevanakote taluk and there erected a stone containing some small figures in base relief as a monument to his victory and to mark the new

boundary of his dominions. It was but for a short time, however, that he retained these acquisitions.

As the Mysore forces were entering Coorg from the south-east of Coorg, as narrated above, Viravarma Raja of Kotangadi, a small principality in North Malabar, receiving intelligence of the entry of the Mysore troops, ascended the ghats with an army of 5,000 Nair sepoys and encamped in a wooden fort at Tomara, a village above the ghats touching the Malabar border. Hearing of the encampment of the Nairs at Tomara, Doddavirappa sent in advance a body of fifteen hundred men to check their onward march and after his decisive victory over the Mysore forces, himself went with a large force to Tomara. There he made a spirited attack, fell upon the entrenched camp of Viravarma Raja and destroyed him and his army.

After some time, *i.e.*, between 1690 and 1694, Chikka Deva Raja of Mysore attacked the Belur Nayaka's territory in Hassan district. Doddavirappa of Coorg, desirous of obtaining a share of spoil for himself in the Belur Nayakas' territory, sent a force northward and seized Yelusaviraseeme which was then included in the principality of the Belur Nayakas. The Mysore Raja having occupied most of the Nayaka's country, demanded Yelusavira district from the Coorg Raja. But little disposed to restore what he could claim with as good a right as Chikka Deva Raja, Doddavirappa did not comply and a predatory warfare ensued. After a short time, both the Rajas came to a compromise by which the Coorg Raja was allowed to retain the district, but to pay a portion of the revenue from the district, to the Mysore Raja. On this account, the Yelusavira district received the name of Itterige seeme or country paying revenue to two parties.

But Doddavirappa was not destined to rule in peace for long after this. In about 1730, Somashekara Nayaka of Ikkeri or Bednur, who was already in possession of South Kanara upto the present Nileshwar in Kerala State, invaded the territories of the Raja of Chirakal to the north of Cannanore. The territories of the Chirakal Raja were very fertile. The Raja, being a petty prince, was no match for Somashekara Nayaka. Therefore, knowing that Doddavirappa of Coorg and Somashekara Nayaka of Ikkeri were kinsmen, he appealed to Doddavirappa to intercede on his behalf with Somashekara Nayaka and to save his country from conquest. Doddavirappa persuaded Somashekara Nayaka to stop fighting with Ravi Varma and to give him back the territories conquered from him. Somashekara Nayaka, however, refused to listen to the proposals of the Coorg Raja, pleading the expense of the war in men and money. At last, he yielded so far as to agree to evacuate the country on payment of eighteen lakhs of rupees. Ravi Varma promised to pay this amount and requested Doddavirappa to stand security. Somashekara Nayaka

withdrew his army from the Chirakal Raja's territory and returned to his kingdom. While returning, he halted for some days at Subramanya, where the Coorg Raja paid him a state visit.

The Raja of Chirakal soon paid the first instalment of nine lakhs of rupees, but when the time for the payment of the second and the final instalment came, he treated the men sent by the Coorg Raja most insolently. Doddavirappa forthwith despatched a force of five thousand Coorgs under his general, Bonira Muthanna, to ask for the immediate payment of the amount. The Chirakal Raja formed a scheme to destroy the Coorg forces with their general. The news of this evil design reached Ali Raja of Cannanore, who was a friend of Doddavirappa. Immediately, he sent word to Bonira Muthanna to leave Chirakal. The same night Bonira Muthanna marched direct to Cannanore, defeating a body of Chirakal troops who opposed his passage. Meanwhile, the Raja of Chirakal blocked all the passages to Coorg from his dominions by keeping his men there. Therefore, the Coorg forces reached Kumbala, a port near Mangalore in Ikkeri Nayaka's possession and from there returned to Coorg. Doddavirappa does not seem to have taken any retaliatory action against the Chirakal Raja for his treacherous behaviour. He had paid the nine lakhs of rupees first paid by Ravi Varma to Somashekara Nayaka before this event and at this time he paid the remaining nine lakhs of rupees from his own treasury to keep his honour. Somashekara Nayaka expressed his indignation at the Malabar prince having played false to Doddavirappa and sympathised with him. Before his withdrawal from the Chirakal Raja's territory at the insistence of the Coorg Raja, he had warned him not to have any faith in the words of the Malabar prince and that the latter was sure to prove false to his words. The later happenings showed that Somashekara Nayaka was right. In appreciation of Doddavirappa's keeping up his promise of payment of money to him on behalf of Ravi Varma, Somashekara Nayaka confirmed the grant of some villages near Sullia in South Kanara, which his father had made to Doddavirappa's father. At the same time, Doddavirappa, in order to secure a regular supply of coconuts for the tutelary goddess, Cauvery, at Talakaveri and Bhagamandala, purchased the Sullia magane with the money taken from the treasury of the Talakaveri temple.

Sullia magane with Amara magane was known as Amara-Sullia magane and this remained a part of the territory of the Coorg Rajas till 1834.

In between the wars, Doddavirappa suppressed the turbulent Nayakas of Coorg, like Utta Nayaka of Beppu Nad, Achchu Nayaka of Anjigeri Nad and Kolla-Kongi Nayaka of Kaikadu. He dug deep trenches called 'Aramane Kadangas' (palace trenches) to demarcate the boundaries of different nads in his

kingdom and strengthened the fortifications. In his time, eight Coorg headmen called Desha Thakkas were nominated from among the Coorg families to look into and settle the social and other disputes among the Coorgs. Coorg proper, *i.e.*, from Kiggatnad in the south to a few miles beyond Mercara in the north, was divided into four big nads and two Coorg headmen for each of these four nads were nominated to supervise the proper observance of their social and religious customs. These headmanships or Thakkame were hereditary.

Doddavirappa evinced, throughout his long and vigorous reign, an unconquerable spirit and though surrounded by powerful neighbours, neither the number nor the strength of his enemies seems to have affected his courage or damped his enterprise. He died in 1736, when he was 78 years old. Two of his wives ascended the funeral pyre with the dead body of the Raja.

Chikkavirappa Wodeyar 1736-1766.

Chikkavirappa Wodeyar, (1736-1766) grand-son of Doddavirappa Wodeyar, succeeded in 1736. His father Appaji Raja, the only son of Doddavirappa, had caused the death by suicide of his wife at the instigation of his favourite mistress and therefore had been thrown into prison by Doddavirappa. Appaji Raja's only son, Chikkavirappa, also shared the confinement of his father. After Appaji Raja died in prison, languishing there for twelve years, Chikkavirappa was released in 1730 from prison at the entreaties of some leading men of Coorg who were in the confidence of Doddavirappa. The same year, Chikkavirappa was anointed successor to Doddavirappa and, after the latter's death, assumed full authority. As his early years were clouded by misfortune, he was sickly and subject to nervous complaints. Naturally, his reign was a weak one.

During his reign, Haidar Ali, a foujdar under the Raja of Mysore, rose to power by his military prowess and adventurous spirit and succeeded in usurping the authority of the Raja after confining him in his own palace. Then he began a campaign of conquest by bringing under his sovereignty the neighbouring independent principalities. First, he took Bednur in March, 1763, and added it to the Mysore territory. As the Bednur Nayakas had exercised overlordship over Coorg, Haidar Ali considered himself the liege lord of Coorg also and wanted the Raja of Coorg to submit to him.

Chikkavirappa was a god-fearing and pious man. He made a gift in 1756 of the village, Kodali Mande, in Arkalgud taluk, which had then belonged to him as sarvamanya to the Jagadguru of Sringeri Mutt to provide for the special worship of the deities Vidyashankara, Sharadambike and Chandramouleshwara Swamy and for the feeding of the Brahmins on Vijayadashami Day. Sringeri Mutt must have lost this gift of land when Haidar Ali

demanded the Mysore part of the Yelusaviraseeme or the Itterige or double-tax land from Chikkavirappa and took possession of it.

As a preliminary step, Haidar Ali demanded the three villages of Bemmathi, Mallipattana and Hosur in lieu of the revenue which the Coorg Raja was paying to the Mysore Raja in accordance with the terms of the agreement concluded between Doddavirappa and Chikkadevaraja Wodeyar. Unwilling to provoke so powerful an opponent, Chikkavirappa yielded to Haidar's demand and ceded them to Mysore. But Haidar Ali, not satisfied with their cession, soon found a pretext for breaking with the Coorg Raja and sent an army to Coorg in 1765 under Fazal Ulla Khan. Many battles were fought on the north-eastern frontier. At last, the Mysore army was defeated, and Haidar Ali offered to the Raja of Coorg peace and the Uchchangi district contiguous to the northern frontier of Coorg for 300,000 rupees. Chikkavirappa acceded to the proposal. He paid a portion of the sum and, as per the agreement entered into with Haidar Ali's officers, sent his general Muthanna's younger brother, Chermanna, as hostage for the remaining amount. But before the stipulations on the part of the Muhammadan commander were executed, the Raja of Coorg died.

Muddu Raja and Muddayya Raja 1766-1770.

Chikkavirappa died without children and hence the line of Doddavirappa became extinct. Doddavirappa's father, Muddu Raja, had two sons besides Doddavirappa. His second son had settled at Haleri and the third son at Horamale, four miles west of Mercara. After the death of Chikkavirappa without children to succeed him, Muddu Raja and Muddayya Raja, the representatives of the Haleri and Horamale royal families, ruled Coorg together for about four years, in harmony. They immediately demanded from Haidar Ali the cession of Uchchangi as per the treaty made between Chikkavirappa and Haidar Ali, but Haidar Ali eluded the fulfilment of the treaty on the plea that Chikkavirappa had died and therefore he could not give Uchchangi unless the full amount was paid. After protracted and fruitless negotiations, the Coorg Rajas recommenced hostilities. Linga Raja, the younger brother of Muddu Raja, attacked Fazal Ulla Khan near the Yelusavira district and defeated him in a few engagements. When Fazal Ulla Khan attempted to retire towards Mangalore by the Bisle ghat, Linga Raja out-marched and faced him again and completely routed his army. The whole camp, treasure, guns and ammunition, fell into the hands of the Coorgs. Haidar Ali then proposed peace in the year 1768 and in lieu of the Uchchangi country, gave up the districts of Panje and Bellare in return for the sum of 75,000 rupees already paid to his general, and fixed the boundary between Mysore and Coorg at the river Sarve. Thus, peace was established for a while in 1768.

Devappa Raja.

In 1770, both Muddu Raja and Muddayya Raja died within an interval of a few months. Then arose a dispute for the succession to the Coorg throne. Linga Raja, the younger brother of Muddu Raja, wished to place his nephew, Appaji Raja, on the throne, while Mallappa Arasu, son of Muddayya Raja of Horamale, proposed his own son, Devappa Raja, as successor to the throne of Coorg. A fatal family dispute arose, which led the way to foreign intervention and consequent subjection. The Horamale family was more powerful and hence Devappa Raja became the ruler. Linga Raja, being unable to enforce his claims, left the country with his son, Viraraja, and his nephew, Appaji Raja, to seek the aid of Haidar Ali. Haidar Ali was eager to seize this opportunity to intervene in the affairs of Coorg. But he could not immediately come to the assistance of Linga Raja as he had to meet an attack of the Mahrattas.

After the departure of the Mahrattas, there was a severe famine in Mysore caused by their depredations. In order to provide some relief to the people of Mysore, Linga Raja suggested an expedition into Coorg, where plenty of grain could be found. Taking his advice, Haidar marched his army into Coorg in 1773 by way of Arkalgud and Betta Kanive, but was repulsed with loss in Yedavanad. Linga Raja wrote to his friends in Coorg not to put up a fight against Haidar. The partisans of Linga Raja suggested the entry of the Mysore army through Balele in Kiggatnad. When the Mysore army passed the frontier at Balele, a large number of Coorgs joined Linga Raja who accompanied the Mysore army. Linga Raja marched without opposition to Mercara, the capital.

At the approach of the Mysore army led by Linga Raja, Devappa Raja fled to north Malabar and sought refuge with the Raja of Kotangadi. But instead of sheltering the Coorg Raja, the Raja of Kote threatened to put him to death to atone for the death of his ancestor at Tomara, if he did not redeem himself with a ransom. The hapless refugee paid what little money he had with him but, feeling insecure with Kote Raja, fled in disguise with only four faithful attendants. He intended to escape to the Mahratta country, but on his way he was seized by Haidar Ali's people at Harihar near the southern Mahratta frontier and was brought to Srirangapatna. His family was already in prison at Srirangapatna and when Devappa Raja was brought there, he was murdered together with his whole family by Haidar Ali. Thus ended the Horamale branch of the Coorg royal family.

Linga Raja I 1775-1780.

Haidar Ali now offered to restore Coorg to Linga Raja if he paid the expenses of the expedition, which of course, amounted to a very large sum. Linga Raja declared that the resources of the country were exhausted and Haidar Ali consented to receive an annual payment of 24,000 rupees to cover his expenses. Linga

on the west coast in 1784. On his way from Mangalore to his capital at Srirangapatna in 1785, he came to Coorg and offered peace and amnesty to the Coorgs on condition that they remained loyal to him. He rebuilt the mud fort at Mercara with stones, (the present fort of Mercara) doubtless for the purpose of securing more effectually his conquests, and agreeably to his system of nomenclature, he set aside the former name given to it by the Rajas, substituting in its place the Muslim appellation of Zafarabad. He kept a garrison in the fort under Jaffar Kuli Baig and appointed him as Killedar or the commandant of the fort. But scarcely had he left the country, when the Coorgs again took up arms in 1785 and repossessed themselves of their native hills. A force sent under his general Zain-ul-ab--i-din, to put them down was driven back, on which Tippu Sultan himself entered Coorg with an army and reached Mercara with but little loss. He effected an amicable settlement with the Coorgs. Then he went with his army to Tavunad or Bhagamandala nad and halted at Devatuparambu plain. Here he invited most of the Coorgs, as if to negotiate terms of peace with them. On their arrival, he seized them and their families and sent them to Srirangapatna where he circumcised them. It is said that about 70,000 persons were thus carried from Coorg. But Coorg, being a hilly country full of forests, could not have had that much of population and hence the number of people carried to Srirangapatna must have been much smaller than given in the chronicles written by the European authors. Tippu Sultan then sent into depopulated Coorg Musalmans from Mysore and gave to them the lands and the slaves of the exiles besides a supply of labourers from Adoni. These Musalmans were to search out and slay all such Coorgs as might have escaped his vengeance. Such was Tippu Sultan's anger against the Coorgs. He built forts at Kushalnagar, Bhagamandala and Beppunad and strengthened the existing fort at Mercara. In all these forts, he kept Musalman garrisons. He appointed Nagappayya, the younger brother of the Amaldar Subbarasayya, to grant agricultural loans and other necessaries to the newly settled raiyats from outside and to see that they cultivated their lands. But instead of settling the new raiyats on the land, Nagappayya allowed those raiyats to leave the country after taking bribes from them. This act of Nagappayya came to the notice of Tippu Sultan and Nagappayya was ordered to be hanged. Getting intelligence of the Sultan's order, Nagappayya fled to the Kote Raja in Malabar. The Kote Raja gave him fifty Nairs under one, Payyatu Chandu, and Nagappayya returned with them to Coorg and collecting about a hundred troops and others who had taken shelter in the jungles, began to plunder the houses of the Adoni raiyats.

Virarajendra who was kept in the Periyapatna fort with his brothers and wives, received intelligence of the state of affairs in his principality. One Thursday night, in the dark fortnight

Raja agreed to pay this amount annually on condition of Haidar Ali assisting him in the recovery of the Wynad as far as the village of Kalpatti from the Raja of Kote, who had possessed himself of that part of Coorg. After some enquiries as to whether Linga Raja's claim over that portion of Wynad was just, Haidar Ali promised to assist him. Thereupon, Linga Raja invaded the Wynad and left a garrison of 2,000 men there. Returning from Kalpatti, Linga Raja succeeded to the throne of Coorg upon which he had set up his cousin, Appaji Raja, before he went to Wynad. While he was at Wynad, Appaji Raja had died making room for Linga Raja. Appaji Raja's rule seems to have been nominal.

The Wynad garrison posted at Kalpatti by Linga Raja kept its ground for five years from 1774 to 1779. In the year 1779, however, it was forced to retreat, being short of provisions and closely pressed by the Raja of Kote. When Linga Raja received this disagreeable news, he despatched a body of 2,000 Coorgs to the Wynad headed by his two nephews. But on their way, they were intercepted by the Raja of Kote and were defeated. In the fight, one of the princes was slain and the other was taken prisoner. The latter was also put to death by the orders of the same Raja in a place called Kadanurkula in the territories of the Raja of Kote.

Rule of Haidar Ali and Tippu Sultan in Coorg 1780-89.

Linga Raja I died in the beginning of 1780. His sons, Virarajendra and Linga Rajendra, being of tender age, Haidar Ali assumed entire possession of Coorg, under the pretence of being guardian to the Coorg princes until they came of age. He wanted some pretext to occupy Coorg. Meanwhile, the princes were to reside in the fort of Goruru in Hassan district with their mother, sisters and cousins. He appointed a Brahmin, Subbarasayya, formerly Karnika or minister in charge of the accounts of the Raja, as Amaldar of Coorg and he strengthened the Mercara fort and stationed a Musalman garrison there.

The Coorgs were enraged at Haidar Ali's taking possession of Coorg and removing the princes to a place outside Coorg and also appointing the former Raja's Karnika as the Amaldar of Coorg. They broke out in open rebellion in 1782 against Haidar Ali's rule in Coorg and on hearing that Haidar Ali had marched for the Carnatic to oppose the British army under Sir Eyre Coote, they drove the garrison out of the country and proclaimed their independence.

The death of Haidar Ali the same year prevented an immediate attack on Coorg by his men, but Tippu Sultan, Haidar Ali's son, was fully determined on the reconquest of Coorg. He brought the family of the Coorg Raja from Goruru to Periyapatna and kept them under watch. Meanwhile, the second Mysore war had been continuing and Tippu Sultan captured Mangalore

on the 22nd day of Margashira, about the middle of December 1788, assisted by some of his faithful friends of Coorg, Virarajendra Wodeyar effected his escape with his family from Periyapatna after a confinement of six years. Nagappayya informed the Raja of Kote that Virarajendra had returned to Coorg. The Raja of Kote desired Nagappayya to allure Viraraja to his territory. Viraraja was inveigled beyond the Coorg frontier to the Kote Raja's territory and there he fell into the power of Vira Varma, who forced Viraraja to cede, as an atonement for the death of his ancestor who was slain at Tomara, the site of a fort at that place and to give up for ever three valuable and extensive nads, *viz.*, Kiggatnad, Ammatnad and Yedenalknad. Complying under the pressure of circumstances, Virarajendra purchased his freedom and returned to Coorg. A fortnight after, Vira Varma of Kote ascended the ghats to take possession of the ceded nads. Now came Virarajendra's turn. With a number of Coorgs, who had rallied round their chief, he surrounded the camp of the Kote Raja, and forced him not only to return the document extorted at Arala, but also to renounce every claim to the Wynad country.

Virarajendra now sallied forth at the head of his army to fight the garrisons stationed in Coorg by Tippu Sultan and to drive away the Musalman settlers in Coorg. Successful plundering expeditions into the Sultan's dominions were carried out at the same time and large supplies of cattle and grain were carried away into Coorg and divided among his adherents. Virarajendra established his camp at Siddeshwara near the Mysore border.

Tippu Sultan, irritated by these daring incursions into his territories, ordered a large force under the command of Gulam Ali into Coorg. The Mysore army entered the country by way of Siddeshwara. The Coorg Raja disputed every inch of ground and defended every pass, but was unable to beat off the strong force of the invaders. The captains of Tippu Sultan took up several strong positions in the heart of the country, seized all they could—grain, cattle, men, women and children, and burnt every house they had pillaged. The Raja of Chirakal sent a force of Nairs to the assistance of the Musalmans. Being well acquianted with the localities of the Coorg hills, these treacherous neighbours showed the Sultan's men the way to the retreats of the Coorgs. At Padinalknad in the western part of Coorg, a serious combat took place between the Coorgs and the Chirakal troops. The latter being worsted, they set fire to the temple at Padinalknad and fled. The Coorgs encouraged by their success, rose to a man and harassed the Mysore troops so much, that Gulam Ali was forced to confine himself to the more open parts of the country, where he carried fire and sword into the villages which he could attack with safety. Virarajendra would have succumbed to the superiority in numbers and discipline of the Mysore

armies, had not a revolt of the Malayalam Rajas compelled the Sultan to order Gulam Ali with his army to the western coast. Gulam Ali was not, however, permitted to leave Coorg unmolested. He was fiercely attacked at the Kodantur pass and suffered severe losses. Meanwhile, Tippu Sultan sent a considerable reinforcement under four captains, amongst them a French officer, to the assistance of Gulam Ali. The reinforcement sent by the Sultan took the Heggala ghat route through Coorg. Virarajendra, at the head of a body of his men, took his post at the pass and dispersed the Mysore forces, who left 800 men dead and 400 wounded.

Tippu Sultan was alarmed at the success of Virarajendra, and despatched Burhan-ud-din, his own brother-in-law, with a strong army and large supplies to secure Coorg by strengthening the four forts of Kushalnagar, Mercara, Beppunad and Bhagamandala. On his way to Mercara, he was attacked and beaten by Virarajendra, but escaped to Mercara with the loss of one half of his military stores. Without having the other forts, Burhan-ud-din returned to Srirangapatna to bring in more forces.

Virarajendra was bent upon capturing the forts in Coorg and driving away the Musalman garrisons before the arrival of a bigger army from Srirangapatna. Therefore, at the head of 1,500 Coorgs, he marched in June 1789 against Kushalnagar fort on the banks of the Cauvery. A sally from it checked his advance guard, but coming to its support with the main body, he captured the fort. The garrison endeavoured to escape by swimming across the river, but were pursued with such success that 500 out of 700 were killed. The Killedar's head was laid at the feet of the Raja. Kushalnagar was sacked and the fort burnt. In August, the Raja attacked the fort of Beppunad. The garrison capitulated and obtained free passage through Coorg. The stores of ammunition were seized by the Raja and the remaining things were taken by his men. The fort was then burnt to the ground.

The loss of the Beppunad fort quickened the activity of Burhan-ud-din. He moved towards Coorg with a large force, which, according to the orders of Tippu, was divided into three columns. By dint of extraordinary exertions, he succeeded in throwing supplies into the fort of Bhagamandala, but was repeatedly attacked and beaten on the march and had to fall back on Srirangapatna. The capture of the Bhagamandala fort, which was of some strength, soon followed. Virarajendra planted his guns on the hill of Mumbaratu, and pointed them with his own hands against the fort, which was well-defended. After five days the fort fell. Three copper tiles in the roof of the temple which had been destroyed by the Raja's cannon were replaced by four tiles of silver by the Raja. It must be remembered here that the Musalmans had converted the Bhagamandala temple and its

outer walls into a fort. The Brahmins had carried the images of gods and Sivalingas into some place of safety, inaccessible to the enemy troops, much before the occupation of the Bhagamandala temple precincts.

After the capture of the Bhagamandala fort, the Raja ordered one of his generals, Hombale Nayaka, to descend by the Menasinaghat and to take possession of Amara—Sullia magane and Puttur. Hombale Nayaka took all the country almost to very near Mangalore and sent back part of his troops. Mercara fort alone remained in the hands of Tippu Sultan's men. Virarajendra was now at Nalknad in the thickly wooded western part of Coorg where he was building a palace for himself. From here he sent the following orders to two of his officers, Mandyappanna Appayya and Nagarahalli Putta Gowda.—" I have settled the whole of Coorg and subdued the Tulu country (South Kanara). Madikeri (Mercara) is our own residence. There, Ali Beg still remains with a Musalman force. You must cut off Madikeri from all communications with Mysore and attack the enemy's territory ". These officers executed the Raja's orders. The Arkalgud and Konanur regions were pillaged. The farmers of these parts, however, purchased security by offering to give the Coorg Raja one rupee for every pagoda (four rupees) which they had to pay to the treasury of the Sultan. Upon this, the two Coorg chieftains proceeded to the Aigur country, expelled the Mysore forces, possessed themselves of part of the Manjarabad district, and garrisoned Arikeri. Putta Gowda commanded the troops and Mandyappanna Appayya superintended the administration of the newly acquired territory. Mercara fort was cut off from all communication with Mysore and the Killedar, Jaffar Kuli Baig, was reduced to a harmless prisoner in his own fort.

Virarajendra Wodeyar's alliance with the English against Tippu Sultan.

About this period, the first connection between the English and the Raja of Coorg took place. The Company's force was stationed at Tellicherry and as there was the prospect of the outbreak of a war with Tippu Sultan any time, the British wanted the assistance of the Raja of Coorg in permitting their force to pass through Coorg to Mysore and in furnishing them with draught cattle, grain, etc., on their march. Robert Taylor, then at the head of affairs at Tellicherry, proposed the formation of a cordial alliance and wrote a letter to this effect to Virarajendra Wodeyar. Virarajendra rejoiced at this prospect and was eager to enter into a defensive and offensive alliance with the East India Company against Tippu Sultan. On the receipt of orders from Bombay to conclude, in the name of the British Government, a treaty with the Raja of Coorg, Robert Taylor invited Virarajendra to Tellicherry for a conference. Virarajendra went to Tellicherry in October 1790 accompanied by Captain Brown who had been sent to Coorg to conduct the Raja to Tellicherry. There, a treaty between the Raja of Coorg and the East India Company officers

was concluded. The important provisions of the treaty were that both parties to the treaty should treat Tippu Sultan and his allies as their common enemies and that the Raja should render all assistance to the British troops in their war with the Sultan. The British also guaranteed the independence of Coorg and assured the Raja that in the event of a peace being concluded with Tippu Sultan, the interests of the Raja would be faithfully consulted.

Meanwhile, Tippu Sultan, afraid of losing his last strong-hold in Coorg, despatched a convoy with a considerable force under Khadar Khan, who had been a friend of Virarajendra at Periyapatna. Khader Khan was allowed to convey his convoy to Mercara but after the new provisions were consumed, the Killedar capitulated and surrendered the fort to Virarajendra. Virarajendra now for the first time was undisputed master of his ancient patrimony.

About this time, *i.e.*, in the year 1791 A. D., war had been declared against Tippu Sultan by the British who were helped by their allies. General Abercromby, Governor of Bombay, came with an army to Tellicherry to march upon Srirangapatna to join Lord Cornwallis who was marching from Bangalore after he had captured it from the Sultan's men. A passage was prepared through Coorg for the Bombay army. The route of the Heggala pass was chosen. Virarajendra assisted the Bombay army on its march to Srirangapatna with supplies, procured by wholesale plunder of the neighbouring territories. When in February 1792, Lord Cornwallis drove Tippu Sultan back into Srirangapatna, 5,000 Coorgs who had been carried away by Tippu Sultan with their wives and children, altogether some 12,000 souls, made their escape in the confusion and regained their native country. The Sultan was forced to agree to the terms offered by the British, one of which was the surrender of half his dominions adjacent to the Company's possessions. Coorg was in danger of being sacrificed, but Lord Cornwallis, the Governor-General, demanded its cession also, in order to save Virarajendra from Tippu Sultan's vengeance. So enraged was the Sultan at this, that he was about to break off the treaty, saying "to which of the English possessions is Coorg adjacent? Why do they not ask for the key of Srirangapatna?". But as Lord Cornwallis was firm in his demands, the Sultan was forced to give way and the Raja of Coorg remained a firm friend of the British. On the spot where the Raja of Coorg had first met the British Commander, General Abercromby, he founded Virarajendrapet in his own name. It is now the second town in Coorg.

On his return from Srirangapatna to Tellicherry in April of 1792, General Abercromby met Virarajendra Wodeyar at Heggala, a village near the newly proposed town of Virarajendrapet. Here

he asked Virarajendra to keep peace with Tippu Sultan, to give back the districts which he had lately wrested from the Sultan and in future to pay the tribute which the Sultan was exacting from him to the British. Virarajendra was very much annoyed at these demands of the general on behalf of the East India Company and refused to accede to them saying that he had never paid tribute to the Sultan, that he would not pay tribute to the Company, that he would not give up the districts taken from Mysore and that he would not agree to such terms. But, however, Virarajendra was persuaded to agree to the terms of the British in a slightly modified form in the beginning of 1793. Abercromby met him at Cannanore and as a result of their talks, a new treaty was drawn up at Cannanore on 31st March 1793. According to this treaty, the British admitted that the Raja of Coorg had himself recovered his hereditary principality from Tippu Sultan without any assistance from the British forces marching from Tellicherry to Mysore in their war against the Sultan, that he had refused to receive payments for his supplies of grain, cattle and other necessities to the British and that he had never swerved from his allegiance to the Company though the Sultan tried much to win him over to his side. It was further stated in the treaty that when the Company desired to take the Raja under their special protection at the end of the war with Tippu, the Sultan falsely stated that the Coorg Raja had paid him a yearly tribute of Rs. 24,000 and had offered to transfer that tribute to the Company, that the Raja had never paid him such a tribute, but that he was quite willing to pay of his own free will the sum of Rs. 24,000 to the Company every year for their friendship and protection and that the Company would not interfere with the Government of Coorg.

Tippu solicited the friendship of Virarajendra, after his defeat at the hands of the English, by promising to cede him some territories both on his eastern and western frontiers. But Virarajendra remained faithful to the Company. Then, the Sultan made more than one futile attempt to get him assassinated.

In the final war with the Sultan, Virarajendra again rendered assistance in supplies and transport to the Bombay army. He was witness of the defeat of Tippu Sultan at Siddeshwara on the eastern frontier of Coorg and his own forces laid waste the enemy's possessions around Coorg in the Tulu and Mysore countries. On the fall of Tippu Sultan at Srirangapatna in 1799, he received some of the trophies, but was disappointed in not being allowed to retain Periyapatna taluk. He obtained, however, Panje, Bellare, and Puttur taluks in South Kanara.

He also received a letter from the Governor-General in which his services rendered to the British Government during the wars against Tippu Sultan were gratefully acknowledged and, as a

compensation of the same, the tribute which the Raja had hitherto paid was remitted. But, however, it was settled that the Raja should send an elephant every year to the Company in lieu of the former tribute of Rs. 24,000. A paper to this effect was given to the Raja by Captain Mahoney at Virarajendrapet on the 13th October 1799.

Virarajendra lived on the most friendly terms with the Mysore Residents and the Madras Governors, Sir George Barlow and Lord William Bentinck and the Governor-General, the Marquis of Wellesley, from whom he received a splendid sword of honour. Sir Arthur Wellesley, the future Duke of Wellington, wrote about Virarajendra in a letter to the Governor-General "I have seen the Raja of Coorg three or four times on my journeys through this country, I have had constant intercourse with him, and I think him by far the best native that I have ever met".

In 1796, having no son, Virarajendra married a second time, his favourite queen Mahadevammaji, in the Nalknad palace. Alexander Bell with a Company of Sepoys came from Tellicherry to attend the marriage and to honour the installation of Mahadevammaji in whose name Virarajendra built Mahadevpet in the northern part of Mercara town. The new queen bore him four daughters but no son. In 1807, Mahadevammaji died and his hopes of an heir were extinguished. He wrote to the Governor-General informing him of the death of his queen and of his desire to have the succession to the throne settled on his four daughters or their male issue, in order of their seniority, but he did not receive any answer from the Governor-General. In the meantime, his mind was unhinged and he became subject to paroxysms of sanguinary rage in which he ordered executions and massacres of his near relatives, principal officers and the guards of the palace. At last, on June 9, 1809, he sent for his beloved daughter Devammaji, gave his seal into her hands, and shortly after expired. His body was laid to rest in the mausoleum on the hill over-looking the town of Mercara.

Virarajendra Wodeyar was the *beau ideal* of the Coorgs and was much beloved and respected by them. He cared very much for the welfare of his people as is seen by the contents of a letter he wrote to Lord Mornington and General Meadows, that the Coorgs who had been deceitfully made captives at Devatuparambu by the Sultan were being forced to fight against the British by the Sultan and that if such men deserted Tippu's army or if they were caught wounded, the Company's officers should look after them as if they were their own men and send them safely to Coorg. His people faithfully supported him in all his battles, but unfortunately his last days were clouded with unhappiness and he died a miserable wreck.

Devammaji 1809-1811

After the death of Virarajendra, and in accordance with his wishes and the will he had drawn up and sent for the approval of the Governor-General, his daughter Devammaji, a girl of ten years, was acknowledged as the Rani of Coorg by the assembled chiefs. A short time before his death, Virarajendra had expressed his wish that Sode Raja, his son-in-law, the husband of his daughter by his first wife, should act as Dewan during the minority of Devammaji. So, Sode Basavalinga Raja became the principal Dewan and the regent of the young queen. All people felt happy and contented. But soon, affairs began to take a new turn. Lingarajendra, the younger brother of the deceased Virarajendra, persuaded the Coorg headmen and principal officers to remove Sode Raja from Dewanship and himself became the Dewan and the regent of the Rani Devammaji. Very soon, he assumed all authority in Coorg and made his helpless niece sign a paper abdicating her sovereignty in his favour. This happened in 1811 and Lingarajendra announced to the Government of Fort St. George that he had permanently assumed charge of the government of Coorg.

Lingarajendra Wodeyar II 1811-1820.

Lingarajendra was an able ruler. He strengthened all the fortifications of the country and carried out a systematic survey of the lands and fixed the assessment, based on the classification of the lands according to their fertility. He passed a series of 54 orders called 'Hukums' for the good government of the country. His second order of public conduct is of interest as it indicated how he wanted his officers to behave with his subjects. It reads thus: (1) when collecting the palace dues, read often and remember the commands set forth in the Hukumnama; swerve never so little from what is therein ordained. Collect with discretion and diligence what is due to the palace but oppress not the people, (2) Collect from the ryots and people what is rightly due. Collect not more thinking to gain favour from your protector. By such collection the treasury will not be filled. Therefore, forego not the smallest coin of what is due, but allowing grace at your discretion, collect it. Oppress not the people.

But the Raja expected excessive reverence from his people and severely punished those who spoke ill of him or his Government. He excelled at field sports and entertained his European guests with marked consideration and cordiality. He built in 1812 the existing palace at Mercara in which the Government offices are now functioning on the site of the old palace and the Omkareshwara temple in 1820. He died in 1820 and was buried along with his wife who committed suicide immediately after his death by taking diamond powder, in the mausoleum constructed by his son by the side of his brother Virarajendra's mausoleum.

Chikkavirarajendra Wodeyar succeeded his father in 1820 and ruled Coorg till his deposition in 1834. He was young and

Chikkavira rajendra Wodeyar 1820-1834.

inexperienced in the art of government when he ascended the throne. To his misfortune, he was surrounded by evil counsellors and soon became unpopular with some of the Coorg Dewans and headmen. On his accession to power, possibly at the instance of his evil genius, Dewan Basavanna, he put to death those who had thwarted his wishes in the life-time of his father. In 1825, he put to death one Chennavira, a relative of his, with his family at Kanthamurnad for alleged treason. The British Resident in Mysore demanded of the Raja a report of all the capital punishments inflicted by him in his kingdom, but the Raja did not comply with the Resident's demand on the ground that he was an independent prince and that the British had no right to interfere in his affairs.

In 1832, however, serious differences arose between the Raja and the Company which ultimately led to the annexation of Coorg and the deposition of the Raja. Virarajendra's sister, Devammaji (not his cousin Devammaji, the daughter of Dodda Virarajendra Wodeyar) had been given in marriage by his father, Lingarajendra Wodeyar, to one Chenna Basavappa, a Coorg by birth, but who had become a Lingayat, before his marriage. This Chenna Basavappa and some others, discontented with the tyrannical rule of the Raja, formed themselves into a league to dethrone him. When Chikkavirarajendra got scent of the evil designs against him, he wanted to imprison Chenna Basavappa. But Chenna Basavappa, who was in Appagola Pannia, escaped across the frontier with his wife and a few faithful followers, and took refuge with the British Resident at Bangalore. At once, Chikkavirarajendra wrote letters, first to the Resident in Mysore to deliver up the fugitive to him and, when it was without avail, to the Governor of Madras and to Lord William Bentinck, the Governor-General, to the same effect. But the Company's officers refused to hand over the fugitive to the Raja. Thereupon, Chikkavirarajendra, who, misled by his ignorant and evil advisers, had an extraordinary idea of his power and the inaccessibility of his country, issued a proclamation calling upon the people of the neighbouring countries to join him against the English. The British then marched into Coorg in four columns from Mysore, Malabar and South Kanara. At this time, partly by a hope that a reconciliation was yet possible and partly by fear that he might lose all if matters came to a head, the Raja sent orders from the Nalknad palace where he had gone for safety from Mercara, prohibiting his men from encountering the troops of the Company. Before these orders were received by his men, they had stemmed the tide of invasion from all sides of Coorg except from the east, from Ramaswami Kanive side. On the 4th April, 1834, a flag of truce was sent to the British camp at Harangi from the Raja and on the 6th April, 1834, at 4 P.M., the British flag was hoisted in the fort at Mercara. The Raja was deposed and was deported to Benares, where he was allowed a decent pension.

Before the Raja was deposed and pensioned off, he pleaded that he might be allowed to remain on the throne under the close supervision of the British Resident. But the British, who had known the strategical importance of Coorg in controlling the neighbouring districts of Mysore, Malabar and South Kanara and who liked the pleasant and temperate climate of Coorg, were determined to bring Coorg directly under their rule. Therefore, to justify the rather unjust and hasty deposition of the Raja, Col. Fraser, who was the officer in over-all command of the British forces and the political officer of the Company, made a pretence of consulting the wishes of the people as to the future administration of the State. He called for an assembly of the headmen and principal officers of the State in front of the European guest house at Mercara. When these headmen and officers found that they would be treated as if they were the masters of the country, they were greatly pleased with the sudden change from abject servitude to a kind of consequential independence and readily agreed to be ruled by the Company. The upshot was that Col. Fraser issued a proclamation, which declared that Coorg was annexed because it was the express wish of the people of Coorg to be ruled by the British Government.

The character of Chikkavirarajendra appears to have been intentionally blackened by the later European historiographers of Coorg, like Dr. Moegling, G. Richter and L. Rice. William Jefferson, an officer of the East India Company, who was in Coorg for some time at the time of the last Raja and who knew the conditions in Coorg at that time, has written in the book "Coorg and its Rajas" published in England in 1855, that "we were particularly gratified at finding that this prince was easy of access to his ryots, listening patiently to their grievances and manifesting towards them the utmost consideration and kindness; this ensured him in return their loyalty and affection as a proof of which whenever we travelled with the Raja into the interior of the country, hundreds of natives, men, women and children with curiosity crowded my companion and me— an Englishman being a rara avis in those parts—received the Raja with every demonstration of respect and attachment. It gives me the greatest satisfaction to mention this, being aware that the most sinister reports for interested purposes, were industriously propagated to the Raja's prejudice."

As further proof of the esteem in which the Raja was held by his subjects, it may be mentioned that, on his being deposed, he issued a written order addressed to his Dewans, Subedars, and Munshees requiring them to state in writing the manner in which he had governed the country from the time of his assuming the reins of government up to his dethronement and whether they were satisfied or not with his system of government. The reply to this was a declaration signed by more than

four hundred persons expressive of their entire satisfaction with the manner in which the Raja had conducted his government and administered justice among them.

But Chikkavirarajendra and his predecessors were impatient of opposition even if the opposition was justified. A Lingayat, formerly in the service of Chikkavirarajendra, gave the following opinion of the Rajas to Mr. Graeme, an officer of the Madras Government, six months before the annexation of Coorg by the Company "He (Chikkavirarajendra) and his predecessors ruled the people justly but strictly, prohibited the people from talking even in private conversation about the transactions of the Government or those of the ruling family. Any person who infringed this rule was punished by the Raja himself according to the severity of the offence committed."

Chikkavirarajendra went to England in 1852 with two of his wives and his favourite daughter, Gouramma. He was the first Indian prince to sail to England from India. He died in London on the 24th September, 1859.

Pretenders to the Coorg throne.

After the annexation of Coorg by the Company, two pretenders to the Coorg throne, Aparampara and Kalyanaswamy, appeared on the scene in 1835 and 1837, respectively. Aparampara claimed to be Virappa, the first son of Appaji Raja, the uncle of Chikkavirarajendra. But his claim was disproved by the Coorg Dewans and Aparampara was soon apprehended and imprisoned. Kalyanaswamy pretended to be the second son of Appaji Raja, but both the sons of Appaji Raja had been imprisoned and starved to death, it is said, by Chikkavirarajendra in order to make his position safe on the throne. Kalyanaswamy had some initial success in the South Kanara part of Coorg, though he had not much support in Coorg proper. He took possession of Mangalore from the Company's officers who had fled from the town before the arrival of his men and had it under him for thirteen days, before the British returned from Tellichery with a bigger force and captured Mangalore. Kalyanaswamy was taken prisoner and hanged. The Coorgs helped the British in capturing the forts of Sullia and Bellare from the rebels and they were rewarded with lands on permanent tenure and pensions for three generations.

Coorg under British Rule.

After annexation by the British in 1834, Coorg was brought under the administration of the Foreign and Political Department of the Government of India, with the Commissioner of Mysore State as the Commissioner of Coorg also. The Commissioner had his headquarters at Bangalore while under him the Superintendent was the chief local authority in Coorg. The Superintendent was assisted in his work by two Assistant Superintendents, one a European officer and the other a local man. Lt. Col. Fraser, the Political Agent and also the officer in over-all command of the

British forces when they first occupied Coorg, was the first Commissioner and Captain C.F. LeHardy was the first Superintendent of Coorg.

At the time of the annexation, the principality of Coorg had included the two taluks of Amara-Sullia and Puttur below the ghats, comprising an area of about 580 square miles. In 1834, these two taluks were, for the convenience of administration, separated from Coorg and added to the Collectorate of South Kanara. The remaining territory was formed into the separate province of Coorg and placed under the Government of India. It was then constituted into a non-regulation province, which meant that it was practically not subject to the operation of the legislative acts of the Government of India except when they were specially made applicable to it. At the time of the annexation, Lt. Col. Fraser issued a proclamation that the inhabitants of the State would not again be subjected to native rule and that their civil and religious usages would be respected and that the greatest desire would invariably be shown by the British Government to augment their security and happiness. The British upheld the authority of the officials who were under the deposed Raja and continued them in their places. In August 1834, Fraser issued "Rules for the conduct of the District functionaries in Coorg" which stated how the revenue authorities, the Subedars Sheristedars, Parpathigars, should visit the villages in their jurisdiction and render all help to the raiyats to cultivate their fields and how justice should be administered by the Subedars, Parpathigars and Patels in their respective areas of authority. The ultimate appellate authority lay with the Superintendent of Coorg representing the British East India Company. The ghee tax which had been paid during the times of the Rajas was abolished and the dhuli paddy tax was added to the land revenue assessment. In other respects, the administration continued in the same manner as it was being conducted during the Rajas' times. But the British abolished the system of slavery which was prevalent in Coorg. The Coorg Dewans and the Government officers who were themselves the owners of slaves opposed the abolition of slavery but the British were firm on this reform.

The general condition of the people was improved. The safety of person and property was secured; taxation was simplified and assessed with precision; the country was intercepted by roads passable at all seasons; schools were opened for the education of the children; imperial currency was introduced and medical treatment and vaccination were offered to all classes of people in course of time.

From the second half of the nineteenth century, the prospect of the country began to change by the large-scale cultivation of

coffee in Coorg. Probably introduced by Moplahs (Malayalam-speaking Muslims of Malabar) in Nalknad, who first concealed their success, it was encouraged by Capt. LeHardy, the first Superintendent of Coorg. But when Europeans took it up, it soon became the main industry of Coorg. The first European plantation was opened at Mercara in 1854. Others followed in different parts and by 1870, most of the forest land in Coorg was converted into coffee estates. As the climate of the district was suited to the Europeans, a good number of them settled in Coorg, owning or managing coffee estates. The estates gave employment to the persons who were formerly enslaved and also attracted thousands of labourers from Mysore, Hassan, South Kanara and the northern part of Kerala to Coorg. Coffee estates were taxed and brought in considerable revenue to the Government. Trade increased as the number of imported articles increased. New towns sprang up and old towns and the existing market towns had a greater volume of trade. Cardamom lands which were under the control of the Revenue Department, were transferred to the Forest Department in the second half of the last century and the Forest Department began the system of leasing out the cardamom jungles to the highest bidders. This system of leasing also brought in more revenue to the Government.

The improvements brought about and the amenities provided by the British administrators improved the standard of living of the people, particularly the land-owners. The Coorgs were the principal land-owners in those days, as they are even to-day. They proved very loyal and devoted to the British rulers. As said on a previous occasion, they evinced their loyalty and fidelity to the British by proceeding under their own chiefs to the suppression of the rebellion in the former Rajas' territories below the ghats in South Kanara. Later, when British supremacy in India had been shaken to its foundation in what is now known as the first war of independence in 1857, a body of Coorgs, armed to the teeth, suddenly made their appearance at Periyapatna in Mysore District under the secret instructions of Sir Mark Cubbon, the then Commissioner of Mysore, and by their presence tended to suppress the disaffection of the Muslim classes of Sriringapatna and the adjacent parts. In recognition and appreciation of their loyalty and fidelity to the British, Sir Mark Cubbon exempted the Coorgs from the operation of the Arms Act.

When the administration of India was transferred to the British crown from the East India Company, many legal enactments of the Government of India were made applicable to Coorg. In 1861 and 1862, Coorg was under the operation of the Indian Penal Code and the Criminal Procedure Code and subsequently of other legislative Acts. The first Forest Rules for Coorg were introduced in 1865, but when forest operations increased in the province, these rules were superseded and new rules for the

better management and preservation of Government forests in Coorg were issued by the Government of India in 1871.

In 1869, the post of Commissioner was redesignated as Chief Commissioner, the post of Superintendent as Commissioner and those of Assistant Superintendents as Assistant Commissioners. The Chief Commissioner exercised the powers of the Inspector-General of Police, Director of Public Instruction, Conservator of Forests, etc. The Commissioner had revenue powers similar to those exercised by a Collector of Madras and in judicial matters, both civil and criminal, the powers of a District and Sessions Judge. The first Assistant Commissioner who was also the District Magistrate had supervision over the police, while the second Assistant Commissioner presided over the civil court and was also in charge of the treasury. The various other departments of Government, such as Education, Public Works, Forests, Prisons, Registration, etc., were, till about 1890, administered by the heads of the same departments in Mysore.

The amenities provided to the people during the seventies of the last century were the upgrading of the Mercara English Central School to the Matriculation standard, the opening of the hospitals at Mercara and Virajpet and the extension of the Postal Departmental facilities.

In 1870, the two towns of Coorg, Mercara and Virajpet, were constituted as municipalities. The committee for each town was composed of *ex-officio* and nominated members. The Commissioner of Coorg was the President of the Mercara Municipality, while the Munsiff-Magistrate of Virajpet was the President of the Virajpet Municipality. In 1901, a District Board was constituted to administer local funds. It was then composed of nine nominated, two elected and five *ex-officio* members, under the presidency of the Commissioner. Their duties included the maintenance of roads and ferries, diffusion of primary education, upkeep of dispensaries, travellers' bungalows and labourers' shelters.

A regiment of the Madras Infantry which had been quartered at Mercara from 1837 was withdrawn in 1883.

Things continued in this way till a few years after the second decade of the twentieth century. By this time, a number of people of Coorg had received English education and had known the advantages of people's participation in the government of a district or a State. They felt that the Chief Commissioner was autocratic and that this was not conducive to efficient administration of the district. Therefore, they began to agitate for a change of government in the district. About 1918, an organisation of the people called the Coorg Land-holders' Association was

started with its headquarters at Mercara. At a meeting of this association held in the same year, the leading non-officials, landholders, retired Government officers and planters of Coorg passed a resolution denouncing the autocratic rule of the Chief Commissioner and requesting the Governor-General of India to amalgamate Coorg with the Madras Presidency. Consequent on this agitation of the people of Coorg, and under the new constitutional reforms introduced in the country under the Government of India Act of 1919, Coorg was constituted as a Chief Commissioner's Province with a Legislative Council consisting of 15 elected members and five members nominated by the Chief Commissioner, of whom four were officials and one non-official to represent the Scheduled Castes and Scheduled Tribes. Of the 15 seats allotted for elected members, two seats were reserved for Europeans. The Chief Commisioner of Coorg was the President of the Council and the Commissioner was the member for finance and vice-president of the Council. This Council began to function from the year 1924.

The Council was an advisory body. The Chief Commissioner had full powers to refuse or to accept any resolution passed or recommendation made by the council. But though an advisory body, Coorg was the first and the only Chief Commissioner's province to be given even such a body.

But the people of Coorg were not satisfied with the grant of an Advisory Council in which no measure which went against the wishes of the Government was accepted or passed. Therefore, in 1928, a resolution urging amalgamation of Coorg with the proposed Karnataka province was passed in the Coorg Legislative Council with a large majority. In the year 1938, a large majority of the people of Coorg favoured the amalgamation of Coorg with Mysore. But as there were sections of people opposed to the amalgamation of Coorg with any other province and as the Government was not in favour of changing the status of Coorg, these movements came to nothing.

The financial condition in Coorg was worsening year after year from 1924 to 1940. There were successive deficits in the Budget of the province. Therefore, the Government of India directed a general enquiry into its financial position. The enquiry was carried out by Mr. P. K. Wattal, then Accountant-General at Madras. Purely as a measure of economy, Mr. Wattal recommended among other things, (1) to divest the Resident in Mysore of his powers and functions as Chief Commissioner of Coorg and to raise the status of the Commissioner of Coorg to that of a Chief Commissioner and (2) to abolish the post of the Subordinate Judge in Coorg, and create a post of District and Sessions Judge.

The Government of India accepted Mr. Wattal's recommendations, and with the sanction of the Secretary of State for India, divested the Resident in Mysore of his powers and functions as Chief Commissioner of Coorg. The post of the Commissioner of Coorg was abolished and his functions as Commissioner were divided, between the new Chief Commissioner and the Assistant Commissioner. The office of the Chief Commissioner which was at Bangalore attached to the Resident's office was shifted to Mercara in 1940. Thus, Coorg in every respect became a self-sufficient unit with all the offices located within its territory and was governed by a full-time Chief Commissioner.

After the attainment of Independence, there was some agitation in Coorg about its future. A conference of the representatives of the different political groups in Coorg was held in Delhi, in November 1949 by the Ministry of Home Affairs, Government of India. A member from the Coorg Legislative Council was elected to the Indian Constituent Assembly and he continued to be the member of the Indian Parliament till the General Elections of 1957.

Under the Constitution of India, Coorg became a Part 'C' State and after the passing of the Part 'C' States Act, 1951, a new Legislative Assembly with 24 members was constituted in March 1952. Three seats were reserved for the Scheduled Castes and one for the Scheduled Tribes. The Chief Commissioner was directly responsible to the President of India and in the disposal of Government business, he was assisted by two elected ministers appointed by the President under Section 37 of the Part 'C' States Act, 1951.

The classification of States constituting the Union of India into three categories known as Part 'A', Part 'B' and Part 'C' States was adopted essentially as a transitional expedient and was not intended to be a permanent feature of the constitutional structure of the country. Public opinion, both within and without the Part 'B' and Part 'C' States, was critical of the anomalous position which, it was argued, offended against the principle of equal rights and opportunities for the people of India. It was therefore considered desirable to reorganise the States on a rational basis and to do away with the distinctions existing between the States.

On 22nd December 1953, the Prime Minister made a statement in Parliament to the effect that a Commission would be appointed to examine "objectively and dispassionately" the question of the reorganisation of the States of the Indian Union "so that the welfare of the people of each constituent unit as well as the nation as a whole was promoted". Accordingly, the States Reorganisation Commission was appointed to make recommendations to the

Government of India not later than 30th June 1955, which date was subsequently extended to 30th September 1955. The Commission submitted its report on the 30th September 1955. So far as Part 'C' States were concerned, the conclusion arrived at by the Commission was that the merger of the Part 'C' States with the adjoining States was the only solution of their problems and it suggested that Coorg be included in the proposed State of Karnataka which they had recommended. With regard to Coorg, the Commission, in paragraphs 344, 345 and 346 of their report, said :

> " (344) Coorg has retained its separate administration owing to what the Indian Statutory Commission has described as "historic causes ". It is a Part 'C' State. The question of its separate existence has, therefore, to be determined by the general considerations set out in Chapter I of this part. The affiliations of this State are predominantly with Karnataka. Kannada-speaking people form the largest linguistic group in the State, accounting for 35 per cent of its population ; Coorgi or Kodagu, which is spoken by about 29 per cent of its people is akin to Kannada and is regarded by some authorities as a dialect of Kannada. Culturally, Coorg has had more links with the east, which is mainly Karnataka country, than with the west and the south, and geographically the whole of Coorg forms part of Malnad which belongs essentially to Karnataka.
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> (345) Referring to Coorg in connection with the question of the formation of Karnataka, the Dar Commission expressed the view that if a Karnataka Province was created, " it would have also solved the problem of the small province of Coorg which has been carrying on a difficult and isolated existence ". The future of this small State, therefore, lies with the adjoining Kannada-speaking areas in which it should merge.
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> (346) While the case for integration of Coorg in the proposed Karnataka State appears to us to be indisputable, we wish to take note of the claim to a distinct individuality which the people of this minor administration have put forward. We suggest that a concession should be made to this sentiment by demarcating it as a separate district of the prospective Karnataka State ".

The Government of India considered the report of the States Reorganisation Commission and introduced a bill in Parliament to provide for the reorganisation of the States of India and for matters connected therewith. The States Reorganisation Act, 1956, among other things, provided for the formation of a new Mysore State and declared that from the appointed day, *i.e.*,

1st November 1956, "there shall be formed a new Part 'A' State to be known as the State of Mysore comprising the following territories, namely :—

(*a*) the territories of the existing State of Mysore.

(*b*) Belgaum District except Chandgad Taluka and Bijapur, Dharwar and Kanara Districts, in the existing State of Bombay.

(*c*) Gulbarga District except Kodangal and Tandur Taluks, Raichur District except Alampur and Gadwal Taluks, and Bidar District except Ahmadpur, Nilanga and Udgir Taluks and the portions specified in clause (d) of sub-section (1) of section 3, in the existing State of Hyderabad.

(*d*) South Kanara District except Kasargod Taluk and Amindivi Islands, and Kollegal Taluk of Coimbatore District, in the State of Madras ;

(*e*) the territories of the existing State of Coorg ;

and thereupon the said territories shall cease to form part of the said existing States of Mysore, Bombay, Hyderabad, Madras and Coorg respectively.

2. The territory comprised in the existing State of Coorg shall form a separate district to be known as Coorg District, and the said Kollegal Taluk shall be included in, and become part of, Mysore District, in the new State of Mysore".

With effect from the same day, the Government of India Part 'C' States Act, 1951, was repealed with the proviso that the said repeal would not affect any laws made by the Legislature of a Part 'C' State by virtue of any power conferred on that Legislature by the Act so repealed, and all such laws in force immediately before the appointed day shall continue in force, subject to such adaptations and modifications as may be made therein under section 120, until altered, repealed or amended by a competent Legislature or other competent authority.

After the reorganisation of the States, Coorg District was allotted two seats in the Mysore Legislative Assembly, in accordance with the Delimitation of Parliamentary and Assembly Constituencies Order, 1956, and elections were held in 1957 to fill up these two seats. One seat was given to Coorg in the Mysore Legislative Council.

Thus, Coorg which was for a long time a separate unit, became a part of Mysore State with effect from 1st November 1956

and formed one of the districts of that State. After the formation of the new Mysore State, Government considered it necessary to divide the State for administrative purposes into four divisions, *viz.*, Bangalore, Mysore, Belgaum and Gulbarga Divisions. Coorg district formed part of the Mysore Division.

Political awakening in Coorg.

In 1928, a District Congress Association was started in Coorg and many people took part in the civil disobedience movement initiated by Mahatma Gandhi in 1930 and the Quit India movement in 1942. In 1927, when Lord Simon as Chairman of the Indian Statutory Commission came to India to ascertain the views of the leading people in public life about the constitutional changes or reforms required by them, some leading men from Coorg waited in a deputation on Lord Simon at Bangalore and presented a memorandum to him. Three main desires of the leading inhabitants were (1) to amalgamate with a bigger province or to obtain complete provincial autonomy, (2) that Coorg should be represented permanently in the proposed Council of State and (3) to obtain a number of changes of purely local importance. In the report of the Indian Statutory Commission, no change in the form of Government was recommended but a recommendation was made that Coorg should send one representative to the Council of State in turn with Baluchistan and Ajmer Mewara and that the term of such a member was to be seven years. This recommendation about Coorg disappointed the people, and it did not even materialise. Therefore, discontent among the people grew and this added to the tempo of the civil disobedience movement. Many leading politicians courted arrest and were imprisoned or fined. Legislative Council members who were returned on the Congress ticket resigned from the Council. As the Coorg Congress organisation was a branch of the Karnataka Provincial organisation, it followed in the footsteps of the parent organisation. With the advent of freedom, the anti-Government agitational attitude of the Congress organisation ended. The Congress was popular with the people and the General Elections were held in Coorg in 1952 after Coorg was constituted as a Class 'C' State. Candidates put up by the Congress party were returned in a majority and they formed the Government. A two-member ministry was formed and this ministry continued in office till the date of integration with the bigger new State of Mysore. One member represented Coorg in the Lok Sabha and one member in rotation with Ajmer Mewara represented Coorg in the Rajya Sabha for three years.

After the integration of Coorg in the reorganised State of Mysore, candidates supported by the Congress have been elected to the Mysore Legislative Assembly.

Archaeology

There are no buildings or structures of great archaeological interest in Coorg, except a Jain basadi of the fifteenth century and the Palace, the Omkareswara temple and the Rajas' tombs of the beginning of the 19th century. The Jain basadi which is in Betageri village near Suntikoppa is built of cut stones and cut stone slabs. On the pillars, there are figures of the lotus engraved. Inside the basadi, are the stone images of Thirthankara and Padmavathi of different sizes. They are beautifully sculptured. The Palace in Mercara which was built by Lingarajendra Wodeyar II in 1812 A.D. on the site of the old palace is a solid building, but has no architectural beauty. The ground plan of the Palace is that of a big house with an open square in the middle. It consists of two storeys, is lofty and spacious and covers a great extent of area. Considerable changes, however, have been made with regard to the face of this structure which is quite after the European fashion, presenting a very handsome front. A range of arches runs nearly along the whole extent of the bottom part, the upper having a contiguous row of windows shut in by glass sashes and venetian blinds, the centre window projecting into a small balcony supported by two rearing horses formed of masonry. The whole palace is built of brick and mortar and altogether finished with solidity and elegance.

The mausoleums of Doddavirarajendra and Lingarajendra are remarkable. They are square buildings, much in the style of Muhammadan edifices, with a handsome dome in the centre, and four minaret-like turrets at the corners, surmounted by *basavas* or bulls. On the top of the dome is a gilded ball, with a weathercock above it, and all the window frames are of handsomely sculptured syenite blocks, with solid brass bars. A flight of stone steps flanked on the top by two well-carved pillars with representations of Shiva, leads to an open platform all round the building.

The Omkareswara temple built by Lingarajendra Wodeyar is in the same style as the mausoleums of the Rajas. There is a small tank below in front of the temple.

Seventy-five inscriptions, six on copper plates and the others on big stone slabs, on stone pillars or pedestals or on martyrs' stones called *Virakallus* in Kannada have been found in Coorg. Of these, the inscriptions dating from the 4th century to the 15th century are of historical interest, as they are the only source material for the history of Coorg during those centuries.

Genealogical table of the Ganga Kings

Padmanabha

- Dadiga
  - 2. Madhava II, Kiriya Madhava
    - 3. Harivarma 247–266
      - 4. Vishnugopa
        - Prithvi-Ganga
          - 5. Madhava III 357–370, Tadangala Madhava, married Kadamba Princess
            - 6. Avinita 430–482, Nirvinita, Kali Ganga, married Punnad Princess
              - 8. Durvinita 482–522
                - 9. Mushkara, Mokkara married Sindhu Princess
                - 10. Srivikrama
                - 11. Bhuvikrama 679, Srivallabha
                - 12. Sivamara I 679–713
                - Navakama, Sishya Priya, Prithvi Kongani
                - Ereganga
                - 13. Sripurusha 726–776, Muttarasa
              - 7. A Son
- 1. Madhava 1, Kongunivarma 103

Prithvi-Kongani II
Permmanadi

14. Sivamara II 816
Saigotta

Marasimha 797
Marasing Ereyappa
Loka Trinetra

Prithivipati I 815
Pilduvipathi
Dindika

Marasimha

Prithvipati II 910
Hastimalla

Vijayaditya

15. Rajamalla
Satyavakya I
817–828

16. Nitimargga I 869
Ereyanga
Ranavikramayya

17. Rajamalla Satyavakya II
870–907

Butugendra 870
Butarasa
Gunaduttaranga
married Rashtrakuta
Princess.

18. Ereyappa 886–913
Ereganga
Nitimarga II
Satyavakya
Mahendrakanta

19. Rachamalla Satyavakya III
Kacheya Ganga 920

Pambabbe

20 Butuga 938–953
Butayya
Nanniya Ganga
Ganga-Gangeya
married Rashtrakuta
Princess.

Morula Deva

Somi Devi

21. Marasimha 961–974
Guttiya-Ganga
Nolamba Kulantaka

22. Rachamalla
Satyavakya IV
977

23. Rakkasa Ganga 984
Rachamalla

24 Nitimarga III
Rachamalla (?)
989, 999

Arumuli Deva

Rajavidyadhara

Among the names found in the above genealogical table, only four names are found in the inscriptions and copper plates found in Coorg. The copper plate found in the Mercara Treasury does not refer to Coorg. It mentions about a gift of a village outside Coorg made by the Ganga king Kongani Mahadhiraja named Avinita. The first stone inscription dated 888 A.D. is of the time of the Ganga king, Rajamalla Satyavakya II. The second stone inscription also mentions the name of the same king. He comes 17th in the genealogical table. The third stone inscription is of the time of Satyavakya IV who ruled about 977 and 978 A.D. He is number 22 in the table. The fifth inscription dated 1000 A.D. is of Ganga times and is of the last Ganga king, though no mention is made of any king in the inscription.

Genealogical Table of the earlier Changalvas.

Nanni Changalva	1034
Nanni Changalva	1060
Madeva	1090
Udeyatya	1097
Annadani	1106
Mahadeva	1174
Pemma Virappa	1175
Soma Deva, Boppa Deva	1245-52
Malli Deva	1280
Malli Deva, Harihara Deva	c1280
Malli Deva, Harihar Deva	1296
Harihar Deva	1297

It is evident from the big gaps in the times of the several kings named here that there were some other kings ruling in between.

Genealogical Table of the later Changalvas.

Naga	Date not given
Ranga	"
Piriya, Piriyana	"
Nanja Raja	1502-33
Nanjunda Raja	Date not given
Srikantha Rajaiya Srikantharasu	1544
Viraraja Wodeyar	1559-80
Piriya Rajaiya Deva Rudragana	1586-1607
Nanjunda Deva	Date not given
Nanja Rajaiya Deva	1612-19
Krishna Rajaiya Deva	1617
Vira Rajaiya	1619-44

Genealogical table of the Kongalvas as can be gathered from the introduction to Coorg Inscriptions by Rice. The table as such is not given in that book.

Panchavan Maharaya Kshatriya Sikamani Kongalva 1004
|
Rajendra Chola Kongalva 1026
|
Rajadhiraja Kongalva about .. 1050
|
Rajendra Kongalva 1058
|
Adaraditya Rajendra Prithuvi Kongalva and Tribhuvanamalla Chola Kongalva 1066-1100
|
Vira Chola Kongalva 1176

Genealogical table of the Hoysala Family.

Nripa Kama Rachamalla Permadi 1006—47
|
Vinayaditya Tribhuvanamalla 1047—98
|
Ereyanga Tribhuvanamalla 1098—1102
|

- Ballala I 1102—08.
- Vishnuvardhana Bittideva Tribhuvanamalla 1108—42. married Santala, Bommala, Lakshmi Rajala, Devaki Santala II Chandala (Kongalva)
  - Narasimha I Vijayanarasimha, Vishnuvardhana Jayadekamalla 1142—73
    - Ballala II Vira Ballala-devarasa 1173—1220
      - Narasimha II
- Udayaditya

Viranarasimha-devarasa 1220—35
Someswara Sovi Deva, Vira Somesvara 1235—(?)60

- Narasimha III Viranarasimhadevarasa 1254—92
  - Ballala III Vira Ballala devarasa Vishnuvardhana Vira Ballala-devarasa 1292—1343
    - Ballala IV Vira Virupaksha Ballala 1343(?)6
- Ramanatha Vira Ramanatha 1254—95
  - Vishwanatha 1294—7

From: The Hoysalas by Duncan M. Derrett

The Nava Dannayakas

1. Permala Dannayaka (had eight brothers)
2. Madhava Dannayaka 1318
3. Ketaya Dannayaka 1321.
4. Singeya Dannayaka.

Genealogical Table of the Haleri Family

1. Vira Raja
2. Appaji Raja
3. Muddu Raja I.

- 4. Doddavirappa 1687—1736
  - Appaji Raja died 1729
    - 5. Chikkavirappa 1736—66
- Appaji Raja
  - 6. Muddu Raja II 1766—70
    - Appaji
  - 8. Lingaraja I 1766—70 1775—80
    - 9. Vira Raja I Doddavirarajendra Wodeyar 1780—1809
      - 10. Devammaji 1809—11
    - 12. Vira Raja II Chikka Vira Rajendra Wodeyar 1820—34-deposed—died in 1859 in England.
    - 11. Linga Raja II 1811—20
- Nanda Raja
  - 6. Muddayya Raja
    - Mallayya
      - 7. Devappa Raja 1770—4.