

CHAPTER II

HISTORY

Legends

THERE are a few legends current in the district. According to one of them, Shukracharya, the guru of the Asuras, is said to have meditated at Ramanathapura, situated on the bank of the river Cauvery, in Arkalgud taluk, to realise the "Mrutasanjivini Mantra". Another legend says that Vahni, the fire-god, who was once cursed by Bhrigumuni, began to wander as a 'Sarva Bhakshaka' (eater or destroyer of everything) and then in order to get released from the effect of this curse, he performed penance to propitiate Swayambhu Shiva at Ramanathapura. The name 'Vahni Pushkarani', given to a pond at this place, is said to commemorate this event. Another traditional story narrates that in the *Treta Yuga*, Sri Ramachandra worshipped the Shivalinga of this place to rid himself of the 'Brahmahatya Dosha' (sin of killing a Brahmin), on his way back to Ayodhya from Lanka, and that thereafter, this Shivalinga began to be called Rameshvara.

A rock here is pointed out as the spot where the sage Vishwamitra meditated and realised the greatness of the 'Gayatri Mantra'. Another Rishi named Soubhari is said to have consecrated here the image of Pattabhirama. This place is also associated with the great sage Agasthya who is stated to have installed the Agasthyeshwara Linga. Banavar, a town in the district, is said to derive its name from Bana (arrow), Ramachandra having there carried the arrows which Lakshmana had dropped owing to fatigue. Yet another sage called Gautama is believed to have performed penance to propitiate the sun-god at Arkapuri, the city of sun-god (Arkalgud). Janamejaya, a great grand-son of Arjuna, the Pandava hero, is said to have stayed for sometime at Simhasanapura (Hassan). These legendary accounts, however, seem to be of little historical value.

Pre-History

The pre-history of the district is the same as that of the Mysore State. Palaeolithic remains found in the State show that man was resident in the region in those early times. One or two palaeolithic implements were discovered at Karadigudda, a minor site in Alur taluk of the district, while a large number of palaeolithic artifacts were found at Kibbanahalli at a short distance from the

district's boundary. (See Chapter II of Tumkur District Gazetteer, 1969). The Holenarsipur belt in the district forms a part of one of the groups of the Dharwars which occur in the Mysore State in three geographic groups. Bruce Foote did pioneering work in the study of the Dharwar rock system identified with Archaeans.¹ It has been established that the Dharwars provided the early man with various good raw materials for the manufacture of his tools. The Arsikere and Banavar hill ranges in the district belong to the younger series of the granitic complex. The early man could set up crude industries of stone and they were the palaeolithic and microlithic industries and later he developed megalithic culture. Sites in the neighbouring districts of Tumkur, Bangalore and Chitradurga have yielded a good number of microliths.

Many megalithic sites have been discovered in the Mysore State, some of which lie in the Hassan district. Writing about the megaliths in relation to raw material, Dr. M. Seshadri writes: "In fact, megalithic monuments are even more numerous than mediaeval temples for which Mysore is equally famous. Sometimes, both occur side by side, a fact which illustrates the control the raw material exercises on the location of such activities as temple building and megalithic construction"². People of megalithic age detached granite slabs from the nearby hillsides and boulders and shaped them roughly. Dr. M. Seshadri is of the view that some of the mounds which Captain J.S.F. Mackenzie noticed above the ground in the district may not be megaliths as their edges are not marked by the usual stone circles. Some menhirs and stone-circles were also found.

Recently, some more stone circles were discovered at Gunni, Halebid, Honnavara, Pumgame³, Kondajji, Sompur, etc., in the district. At Pumgame, a few menhirs were also noticed. At Sompur, small mounds were found enclosed by stone circles some of which had a pit or cavity in the centre⁴.

1. It is curious to note that two ancient tribes had their names as Ashmakas and Shilaharas which show connection with rock or stone. (Ashma and Shila mean rock or stone). A. P. Karmarkar says that the accounts of these tribes mentioned in the epics, Puranas and epigraphic records "should throw light on the Dharwar rock system which is of hoary antiquity....." (*vide* his article "The early man in Karnatak", in "Karnataka Darshana", Bombay, 1955, p. 25).

2. "The stone-using cultures of prehistoric and protohistoric Mysore" by Dr. M. Seshadri (p. 59), London, 1956.

3. About 'gamve', what A. P. Karmarkar says would be of interest in this context. He writes: "The Kannada expression 'gamve' (cave) seems to be responsible for the Sanskrit rendering 'guha', thus indicating the early habitat of man". *Ibid*, his article, p. 26.

4. *Ibid*, p. 61.

Cromlechs

At Kondajji about a furlong to the west of the Allalanatha temple, there are two dozen cromlechs. Their average diameter is of about 25 feet¹ and they are surrounded by single rings of large boulders and they have no headstones. The cromlechs have picturesque surroundings. To the west lies the Sigegudda hill and to the south-west the Garada-gudda hill, while the Bababudan hills rise in the background far away. There are more hill ranges in the north, north-west and east also at a distance.

Iron Age

Long after the palaeolithic men, came another race of men whose remains are also found in the State. These were the people of the Neolithic Age. They polished stone, made pottery and drilled stone and other hard materials. Their implements were still predominantly stone ones. Probably, the direct descendants of these people were the people of the Iron Age whose remains are found widely scattered in the State. In this age, stone implements were almost entirely displaced by iron ones and the art of iron smelting was widely known and practised. Wheel-made pottery was also in general use and metals other than iron also began to be worked. The crafts generally made great progress during this period. From the people of this age are descended the present inhabitants of the State and generally of Southern India, throughout which their remains have been discovered.

Chandragupta's Migration

The earliest event in the annals of the Mysore State in general and of the Hassan district in particular that may be regarded as historical is connected with Chandragupta Maurya, the first Mauryan emperor². It refers to his abdication and migration to this region in about 298 B.C. According to the traditions of the Jains, which are supported by literary and inscriptional evidence³, Bhadrabahu, the last of the Shrutakevalis or hearers of the first masters, foretold the occurrence of a dreadful famine in the north, which would last for twelve years. On its approach, a number of his followers left the northern regions and migrated to the south under his guidance. *Rajavali-Kathe* mentions the number as twelve thousand⁴. When they had journeyed as far as the place which later came to be known as Shravana-belgola, (which means the white tank of Jaina ascetics) in the present Hassan district, Bhadrabahu, feeling that his end was drawing near, sent a group of his disciples under the leadership of Vishakhacharya to the Chola and Pandya countries and remained behind at the smaller hill, where he died in 297 B.C. attended by only a single disciple.

1. M.A.R. (1942), p. 35.

2. Probably, this region formed a part of his empire ("Karnataka through the Ages", 1968, p. 99).

3. Mysore Gazetteer, Vol. II, Part II, 1930, pp. 466-474.

4. "Inscriptions at Shravana-belgola" by B. L. Rice, 1889, p. 5.

That disciple, it is stated, was no other than the famous Maurya emperor Chandragupta, who had assumed the name of Chandraprabha on becoming a Jaina ascetic. Probably, there were already some followers of the Jaina faith in the region.¹ Chandragupta had abdicated the throne in favour of his son and renounced the world in order to prepare for salvation by acts of penance under the direction of a spiritual guide. For this purpose, he had attached himself to Bhadrabahu, the most distinguished professor of the faith at that time living, and had accompanied him to the south. He continued to be with Bhadrabahu, his *guru*, to the last and was the only witness to his death at Shravana-belgola. According to tradition, Chandragupta survived his *guru* for twelve years which he spent in ascetic rites at the same place and died there after welcoming back Vishakhacharya and his disciples who had returned from the farther south.

In testimony of these events, not only is Bhadrabahu's cave, **Bhadrabahu's Cave** in which he expired, pointed out on the hill at Shravana-belgola but the hill itself is called Chandragiri after Chandragupta. On its summit, surrounded by several other temples, is the Chandragupta-*basadi* (Chandragupta temple), the oldest there, and its facade is minutely sculptured with ninety scenes from the lives of Bhadrabahu and Chandragupta, though these belong probably to the 12th century A.D. Evidence about their migration to this place is contained in the rock inscriptions on the hill dating from the seventh century A.D. Similar testimony is borne by two inscriptions of about 900 A.D. found near Srirangapatna (E. C.-I, Srirangapatna 147 and 148). The summit of Chandragiri at Shravana-belgola is described as having been marked by the impress of the feet of the great sages Bhadrabahu and Chandragupta. Inscriptions at Shravana-belgola, dated in the twelfth and fifteenth centuries, also support the same traditions. The *Bhadrabahu-Charita* by Ratnanandi (15th century), the *Munivamshabhayudaya* by Chidanandakavi (17th century—this author says also that Bhadrabahu was killed by a tiger) and the *Rajavali-Kathe* by Devachandra (of about 1800) confirm that Bhadrabahu and his disciple Chandragupta migrated to Shravana-belgola.² That Chandragupta was a Jaina by creed may be inferred from the statement of Megasthenes, the Greek Ambassador in his court, who, writing on the Shravanas distinguishing them both from the Brahmins and the Buddhists, says: "They communicate with kings, who consult them by messengers regarding the causes of things, and who through them worship and supplicate the deity."

1. "Jainism in South India and some Jaina epigraphs" by Desai, P.B., 1957, p. 2.

2. Vincent Smith, who did not at first believe the story of advent of Chandragupta Maurya to Shravana-belgola, later agreed that the tradition had a solid foundation (4th edition of his 'Early History of India').

There is, however, another traditional story among the Jains, according to which it was Samprati Chandragupta, a great patron of Jainism and grandson of Ashoka, who migrated to Shravana-belgola¹. But this lacks corroborative evidence and it is difficult to believe it as against the story of the migration of the first Mauryan Emperor.

Kadambas

It is not known as to who were ruling the area of the present Hassan district as a whole or parts of it at the time of the migration of Chandragupta Maurya, Bhadrabahu and the party of the Jains accompanying these two leaders to Shravanabelgola and later upto about the fourth century A.D. But that migration and the inscriptions found in the neighbouring districts and other evidence pertaining to the early history of Karnataka point to the possibility of this area also being a part of the Mauryan, Satavahana and Pallava empires. The first dynasty that is yet clearly known to history which ruled this region was that of the Kadambas. The Kadambas exercised their power mainly all over the central and western parts of Karnataka as independent rulers from about the last quarter of the third century to about the last quarter of the sixth century until the rise of the Chalukyas.

The main line of the Kadambas had its capital at Banavasi situated on the border of the present Shimoga and North Kanara districts. According to Professors L.T. Sharma and B. H. Sridhar, who recently made a special study of the Kadambas of Banavasi², Mayurasharman, the founder of the Kadamba dynasty, was crowned at Banavasi about 280 A.D. As a Brahmin youth desirous of prosecuting higher studies, he had been to Kanchipuram, the capital of the Pallavas. There, resenting the ill-treatment meted out to him by the Pallava officers, he made up his mind to take to the sword. He organised armed bands, rebelled against the Pallavas, and carved out a kingdom which extended from the west coast to the Krishna river. It may be said that the independent political career of Karnataka began with the rise of the Kadambas.

Mayurasharman was followed by Kangavarman, Bhageerathavarman and Raghavarman (their family name was later changed from Sharman to the Kshatriya surname Varman). Raghavarman was succeeded by his younger brother Kakusthavarman (*circa* 425-450 A.D.) who extended the kingdom considerably. Kakusthavarman's four daughters were married to the princes of distinguished ruling families of the period, namely, Madhava II of the Gangas of Talakad, Kumaragupta of the imperial Guptas, Narendrasena of the Vakataka dynasty and Pashupati, the Alupa ruler of the present South Kanara district.

1. "Karnataka through the Ages", 1968, p. 107.

2. "Banavasiya Kadambaru", by L. T. Sharma and B. H. Sridhar, Banavasi, 1966, p. 2.

An inscription relating to the reign of Kakusthavarman was **Halmidi** discovered at Halmidi (its old name was Palmidi) in Belur taluk **Inscription** of this district. It is considered to be of about 450 A.D. and records mainly the grant of Palmidi and Mulivalli villages by Mrigesha and Nagendra who were governing Naridavilenadu to a hero named Vija Arasa who had defeated the combined forces of the Kekayas and the Pallavas. (The Kekayas seem to have been a minor dynasty of Karnataka and Mrigesha mentioned above was grandson of Kakusthavarman and he later came to the throne of the main line of the Kadambas at Banavasi in *circa* 475 A.D.). It is the oldest lithic record found in this district, and being the earliest among the hitherto known Kannada inscriptions, great importance is attached to it from the linguistic point of view. It starts with a Sanskrit invocation and runs into 16 lines. It is inscribed in "a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Chalukyan and Ganga inscriptions"¹. From this inscription we get a glimpse of early Kannada, the vocabulary of which was already considerably influenced by Sanskrit.

Krishnavarman I, a son of Kakusthavarman, defeated the **Krishna-** distant feudatories in the southern part and began to govern the **varman I** southern province of the Kadambas from Tripura (probably Halebid in Belur taluk) where he stayed from about 475 to 480 A.D.² He is stated to have performed an Ashvamedha sacrifice. It appears that he acknowledged the suzerainty of the Pallavas, after being defeated by them, who, after his death enthroned his son Vishnuvarman Kadamba as the chief of the southern province. The latter was killed in a battle by Ravivarman Kadamba of Banavasi in c. 497 A.D. when he attempted to vanquish Banavasi with the support of the Pallavas. He was succeeded by his son Simhavarman who had a long reign of 43 years from c. 497 to 540 A.D. Simhavarman's son Krishnavarman II ascended the throne of the main line of the Kadambas at Banavasi about 547 A.D., after fighting with and slaying Harivarman (son of Ravivarman) who had no issues³. By this time, the Chalukyas of Badami, who had been subordinate to the Kadambas, had grown stronger.

Two copper plate inscriptions in Sanskrit (Bannahalli plates and Bennur plates⁴) relating to the reign of this Kadamba king were discovered in this district. Both of them record grant of

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1. M.A.R. (1936), p. 76.
 2. "Banavasiya Kadambaru" by L. T. Sharma and B. H. Sridhar, 1966, p. 6.
 3. Ibid, p. 7.
 4. Numbered Belur-121 and Belur-245 respectively in E. C. V (Part I), 1902, pp. 1-3, 79-80, 183, 184, 276, and 594).

villages to learned Brahmins. The first inscription mentions that Krishnavarma acquired the kingdom by his courage, strength and valour and that he was skilled in protecting his subjects. Through the second inscription, a royalty *dashabandha* of six *nivarthanas* was also given. (*Dashabandha* was a land granted for constructing or repairing a tank and the grantee had to pay one-tenth of the produce of that land). The second inscription seems to make a curious reference to the king as 'Dosharashivarma'. This king also performed an Ashvamedha sacrifice.

Keertivarma I, son of Pulikeshin I Chalukya (c. 540-566), as a prince, seems to have vanquished Krishnavarma II Kadamba in 565 A.D. In an inscription found at Aihole in Bijapur district, Keertivarma I Chalukya, who ascended the throne of Badami in 566 A.D. is described as the "Might of destruction" to the Nalas, Mauryas and Kadambas. Ajavarman, son of Krishnavarma II, became a feudatory of the Chalukyas, with only a small area under his control. Shaivism, Vaishnavism, Jainism and Buddhism flourished during these Kadamba times. Prakrit and Sanskrit and then Kannada and Sanskrit were used as official languages. "Some of the characteristic features of Karnataka culture in the realms of religion and literature owe a good deal to their patronage", says Dr. S. Srikanta Sastry¹, with reference to the role played by these early Kadambas. The beginnings of the Chalukya-Hoysala or Vesara style of architecture can be traced to these early Kadamba times.

Later Kadambas

After their decline at Banavasi, the Kadambas did not disappear from political history, but their minor branches held on in various parts as feudatories; notably those of Goa and Hangal survived right upto the beginning of Vijayanagar. So far as this district is concerned, there is clear local inscriptional evidence about the rule of the later Kadambas over this area during the 10th and 11th centuries A.D. Their eleven lithic records beginning with *circa* 950 A.D.² and ending with 1095 A.D.³ (HN 66) and (MJ 18) have come down to us in this district and were found in Holenarasipur, Hassan and Manjarabad taluks. The first one mentions that Kadamba Rachaya renounced the world and performed penance. From the second one (HN 38) we gather that Bammaya, a hero, who was honoured by the Kadamba king, constructed a lofty Shiva temple. This inscription, which, according to B. L. Rice belongs to c. 1000 A.D., specifically says that the king was ruling at Banavase (Banavaseya beedina (li). The third (MJ 28, c. 1000) is about a grant of land by a Kadamba and the fourth (HN 45, 1025 A.D.) about conferment of a title and

1. "Karnataka through the Ages", 1968, p. 111.

2. E. C. Vol. XV, 1943.

3. E. C. Vol. V (Part I), 1902.

estate on a hero by the ruler who is called Malapa Raja, performer of 18 horse sacrifices.

The next seven inscriptions which are very short records dating from c. 1026 to 1035 A.D. relate to the reign of Neeti Maharaja Kadamba and mostly record grants, while one of them (MJ 55) of about 1035 A.D. says that Neeti Maharaja performed *samyasanam*, i.e., a Jaina rite and died. After these, there is a long inscription (MJ 18) of 1095 A.D. which records that Maha-Devi, mother of Tribhuvanamalla Dayasimha Maharaja, who was the youngest of the three sons of Dudda¹ Maharaja, constructed a tank and a temple dedicated to god Vasudeva, and forming two villages into Arasiyapura (queen's town), she gifted it to five Brahmins. The record says that the Maharaja was a critical examiner of poems and dramas and that his court resounded with the sound of songs, drums, dances, flutes and guitars. The cognomen Tribhuvanamalla borne by him indicates that these Kadamba chiefs of the Manjarabad area were subordinate to the Chalukyas.

The Kadambas divided their territory into *nadus*, each *nadu* being sub-divided into groups of villages. The villages were administered by an assembly of elders called *Manajanas* who looked after the affairs of the villages under their charge without interference from the king's officers, except for a general supervision.

The central, southern and western parts of the old Mysore State, including the Hassan district, were ruled by the Gangas, an illustrious dynasty. The Gangas of Mysore are sometimes called the Western Gangas as distinguished from the Eastern Gangas of Kalinganagara who were an off-shoot of the former. The region ruled by them was known as Gangavadi-96,000. The name Gangadikara by which a section of the Vokkaligas residing in the area are known is obviously derived from Gangavadi. A good number of inscriptions of the Ganga kings have been found all over the area. These inscriptions mostly refer either to grants of land to some persons or to the construction of temples. There are also some *viragals* of the period which are stone slabs erected in memory of the heroes who died fighting.

There is much controversy and uncertainty about the early chronology of the Gangas and it is also not clear as to when exactly their rule began, the inferred dates ranging from the second to the fourth century A.D. In the beginning, the chief city of the kingdom was Kunalala, the present Kolar town, but later the capital was shifted to Talavanapura or Talakad on the banks of the Cauvery in the south-east of Mysore district. This remained their permanent capital, although the royal residence was fixed at

1. There is a place named Dudda in Hassan district which perhaps commemorates this king.

Mankuda, west of Channapattana in the seventh century A.D., and Manyapura which is identified with Manne, north of Nelamangala in the Bangalore district, in the eighth century A.D.

The Gangas claimed descent from the Ikshvaku dynasty. It appears that two Ikshvaku princes marched south and halted for a while at Perur which is still called Ganga-Perur in the present Cuddapah district, for finalising their plans. Tradition has it that they were helped in the achievement of their ambition by the Jain Acharya Simhanandi¹. *Madagajendra Lanchhana* (crest of the lordly elephant in rut) was their crest, while *Pinchadhwaaja* (banner of the peacock feathers) was their banner.

The two brothers had to encounter the opposition of Bana or Mahabali kings east of the Palar river and they carried an expedition into the Bana territory. Another expedition is stated to have been later led into the Konkan coast. The name of the first king appears to have been Konganivarma whose son was Madhava I. The name 'Konganivarma' (Kongunivarma, Kongulivarma, Kongonivarma, Konginivarma or Konkanivarma) was used as a surname or title by the later kings of the line. Madhava I seems to have been succeeded by Harivarma *alias* Aryavarma or Krishnavarma.

Madhava II and his successors

The next king was Madhava II (400-420 A.D. ?) who was the son of Harivarma². Madhava II was a scholarly king who was well-versed in the Shastras and the Upanishads. Being the author of a *vritti* or commentary on the *sutra* of Dattaka, this ruler set before himself a high ideal of kingship. The Nandi plates describe him as having accepted kingship only for advancing the welfare of the people. He was succeeded by Vishnugopa (420-440 A.D. ?) who had the title of 'Shakratulya Parakrama.' It is not definite whether Tadangala Madhava (440-469 A.D. ?) was the son or grandson of Vishnugopa. He was a great warrior "skilled in the use of 32 weapons." He gave liberal grants to Buddhist and Jaina institutions and to Brahmin scholars. He is also stated to have been crowned king by the Pallavas which shows that the influence of the Pallava power over Gangavadi had continued during that period.

Avinita

Avinita was an illustrious sovereign [469-529 A.D. ?]. His mother was a Kadamba princess. He was crowned when he was still an infant on his mother's lap. He was a man of valour, skilled in managing the elephants, horsemanship and archery and of liberal ideas. He married the daughter of Skandavarman of Punnata (South Mysore). The inscriptions describe him as devoted

1. "The Gangas of Talakad" by Krishna Rao, M. V., 1936, pp. 5-7.
2. "A History of Karnataka", Desai, P. B. (Ed.), 1970, p. 81.

to the protection of the country and maintenance of *Varnashramadharm* and to have made large grants of land to the Jaina temples and Brahmins.

Among the Ganga kings who ruled from Talakad, Durvinita **Durvinita** was perhaps the most remarkable personality. His long reign (from about 529 to 579 A.D.) has rightly been described as one that marked a transition from an inert period to one that teemed with the exuberance of life. He waged a successful war on the Pallavas. He maintained friendly relations and had matrimonial alliance with the Chalukyas of Badami. He put an end to the conspiracy of his step-brother, who being supported by the Pallavas had opposed his claims to the throne. Durvinita seems to have tried to extend the Ganga dominion to the south and east, for he is said to have waged sanguinary wars for the possession of Andheri, Alattur (in the present Coimbatore district), Poralare (in the present Chinglepet district), and other places and is described as a ruler of the whole of Pannad and Punnad. Several inscriptions referring to Durvinita have been found in Doddaballapur, Tumkur, Chikmagalur and Uttanur which lie across this district.

In addition to being a great soldier, Durvinita was an eminent scholar and a liberal patron of learning. Though he personally favoured Vaishnavism, he extended patronage to other faiths also. He is said to be the author of 'Shabdavatara' and of a commentary on the 15th *sarga* of *Kiratarjuneeya* of Bharavi who is stated to have enjoyed his patronage. He is also credited with having translated into Sanskrit the *Brihatkatha* which was originally in the Paishachi dialect. He is also mentioned in Nripatunga's *Kavirajamarga*, the earliest extant Kannada work belonging to the 9th century as one of the previous distinguished writers in Kannada. Indeed there seems to have been in him a rare combination of warrior, king, statesman and scholar. He has been hailed as "one of the great South Indian monarchs who deserves an honoured place in Indian History"¹.

Mushkara was the son and successor of Durvinita and was **Mushkara and his successors** followed by his brother Polavira after whom Mushkara's son named Srivikrama came to the throne. These three kings seem to have ruled from 579 to 654 A.D. Srivikrama had two sons who in turn succeeded him. Of them, the elder Bhuvikrama, who came to the throne in *circa* 654 A.D., was the son of a daughter of a Chola king, who was married to Srivikrama. He was apparently a great warrior and is said to have defeated the Pallava king in a great battle at Vilande. During his fairly long rule of about 25 years, the Kadambas made encroachments upon the Ganga territory. The Chalukyas, who subdued the Kadambas, came into contact with the Gangas. The conflicts between the Chalukyas,

1. Krishna Rao, M. V., op. cit., p. 45.

Pallavas and Gangas continued for over a century and a half. Bhuvikrama was tolerant of all creeds.

Shivamara-I

Bhuvikrama was followed by his younger brother Shivamara-I. His period may be taken to be between about 679 and 725 A.D. He is mentioned as Shivakumara in his Kulagana copper plates, which might be assigned to about 725 A.D. He is described as *Shishtapriya* in the Keregode-Rangapura plates, meaning a learned man of good character. According to this grant, he had two Pallava princes in his charge, perhaps as hostages, or as his wards.

Sreepurusha

Sreepurusha (725-788 A.D. ?), who was one of the most distinguished rulers of this dynasty, was the grandson of Shivamara I. The Ganga kingdom reached its zenith during his rule and came to be called *Sree Rajya i.e.*, fortunate or prosperous kingdom. An inscription, belonging to the reign of Sreepurusha, dated about 750 A.D. in the form of a *viragal* or hero stone has been found in Arsikere taluk¹. Before he came to the throne, he had governed, under the personal name of Muttarasa or Prithvikongani, over Kerekunda-300, Elengarnad-70, Avanyanad-300, Ponkonda-12, and other areas in the east of Gangavadi. From the beginning of his rule, he had to face the gradual encroachments of the Rashtrakutas and of the Pallavas against whom he was forced to wage wars. An inscription, dated about 770 A.D., says that when Sreepurusha was ruling, Niggundarasa was ruling, as his feudatory, the Niggundanad-three hundred, situated in the south-west of Chitradurga district where Niggunda still exists.² The last days of Sreepurusha's reign seem to have been unhappy owing to continuous wars with the Pallavas and the Rashtrakutas.

Sreepurusha is credited with having written an authoritative treatise on elephants called *Gajashastra* and was considered an authority on elephant warfare. Besides being learned, he encouraged men of letters and he personally seems to have been a Jaina but he patronised other creeds also.

Shivamara-II

Shivamara-II (788-812 A.D. ?) succeeded Sreepurusha about the year 788 A.D. During his reign, the prosperity of the Gangas declined. The Rashtrakuta king Dhruva seized and imprisoned the Ganga king. Dhruva's son, Kambarasa, is mentioned in an inscription as governing the 96,000 (a common designation of the Ganga territory) under his father. After Dhruva, when his younger brother, Govinda Prabhutavarsha Rashtrakuta, was on the throne, Ganga Mandala was under his occupation. However, Govinda, on the death of his elder brother, moved by reasons of compassion or

1. E. C. V, Part I, 1902, AK 176, dated 750 A.D.

2. E. C. V, Part I, 1902, CN 208, dated 770 A.D.

policy, released the Ganga king from his "long and painful confinement." But the Ganga king, during the period of his release, seems to have attacked the Vallabha or Rashtrakuta army encamped at Mudugundur in the Mandya district. Though he was perhaps victorious for a time, he was again defeated and consigned to prison. Eventually, however, Govinda reinstated him in his kingdom. Shivamara II was also a learned man. He is stated to have been a master of several subjects like logic, philosophy, dramatics and grammar. He wrote a book called *Gajashataka* in Kannada.

After the death of Shivamara II, the Ganga kingdom seems to have been virtually divided between his son Marasimha and the latter's uncle named Vijayaditya. Both were subordinate to the Rashtrakutas. Marasimha and his three successors ruled over Kolar and north-eastern portions of Gangavadi. But after a few years, this collateral line came to an end.

Genealogists mention Rajamalla I Satyavakya Permanadi **Rajamalla-I** (also known as Rachamalla) [816-843 A.D. ?], the son of Vijayaditya, as the successor in the main Ganga line after Vijayaditya. The Ganga kingdom, by now, had much shrunk in size, owing to the annexations of large portions of Gangavadi by the Rashtrakutas. Rajamalla entered into matrimonial alliance with the Nolambas. Taking advantage of the disturbed conditions and confusion in the Rashtrakuta dominions, Rajamalla recovered most of those areas which had been lost during the time of Shivamara II.

Neetimarga I (Ereyaganga) who ruled from about 843 to 870 **Neetimarga-I** A.D., was the son and successor of Rajamalla-I. He continued the heroic efforts of his father in recovering the lost territory. In a battle waged at Rajaramadu in 868 A.D., he beat back the Rashtrakuta forces. He fought against the Banas also and is stated to have captured "Banarasa Maharajaranad"¹. The Rashtrakutas and the Gangas were now reconciled to each other, and Amoghavarsha, the Rashtrakuta emperor, gave his daughter Chandrabalabbe in marriage to the Ganga prince Butuga. At the head of a stone at Doddabundi is a rude but interesting bas-relief depicting the death of Neetimarga-I, the date of which event was 870 A.D.² Personally he was following the Jaina religion. He was a great statesman and an administrator and was liberal in his patronage of art and literature.

Neetimarga-I was succeeded by his elder son Rachamalla-II **Rajamalla-II** (Rajamalla) Satyavakya (870-919 A.D. ?). According to **Satyavakya** Kudlur and Keregode-Rangapura plates, Rachamalla II's younger

1. E.C. X, Mulbagal-228.

2. E.C. III, T.-Narasipur-91.

brother Butuga, who was a great warrior, assisted him in his military conquests which extended the boundary limits of the kingdom. Butuga died before his elder brother in the course of these operations. Ereganga, the son of Butuga, was made the Yuvaraja in 887 A.D.¹ Rachamalla-II associated him in the government of the country and crowned him under the name of Ereyappa. An inscription dated *circa* 890 A.D. affirms: "While Satyavakya... Permanadi was ruling the earth and Ereyapparasa was ruling the whole kingdom, Samanta Sri Muttara was governing the Assandinadu. Samanta Muttara of Balivamsha fought and fell at Kalikatti in the battle with the Nolambas".² Kalikatti is the present Kalikatte or Kanikatte in Arsikere taluk.

**Ereyappa or
Neetimarga-II**

Ereyappa appears to have ruled the kingdom jointly with his uncle for about 32 years (*i.e.*, up to 919 A.D.) and survived his uncle for only about a year thereafter. An inscription dated about 915 A.D., which has been greatly defaced, records granting of Kalnad to a scholar³; this shows that the Ganga dominion had included this area of Hassan district also at this time. Two other lithic records dated 895 and 903 A.D. respectively make mention of the Nolamba king Mahendra, who was defeated and killed in a battle by Ereyappa. Therefore, Ereyappa was called Mahendrantaka. Ereyappa captured Surur, Nadugani, Midige, Sulisailendra 'the lofty Tipperu', Penjeru and other fortresses. Several records and plates, especially the Kudlur plates of Narasimha, speak of Ereyappa as a great warrior, fearless in battle, a Bharata in the art of singing and dancing and an authority on grammar and politics. Ereyappa had three sons, Narasimhadeva, Rajamalla-III and Butuga-II who succeeded him one after another. Very little is known about the reign of the first.

**Rajamalla-III
and Butuga-II**

Rajamalla III (or Rachamalla) appears to have ruled from 933 to 936 A.D. During this short time, wars with the Nolamba princes and Rashtrakutas were continued with great losses to both the sides. The Rashtrakuta king Krishna III defeated Rajamalla III. There was also rivalry between the two brothers (Rajamalla-III and Butuga-II). Eventually, Rajamalla was slain in a battle whereafter Butuga-II came to the throne. Rajamalla's sons were, however, assigned a small area in the north-western part of the Shimoga district. Butuga-II (936-961 A.D.) was also known as Ganga Narayana, Ganga Gangeya and Nanniya Ganga. He followed a policy of friendship with the Rashtrakutas. King Amoghavarsha of the Rashtrakutas had given his daughter Revaka

1. E.C. III, Scirangapatna-147.

2. E.C. Supplementary Inscriptions in Hassan District, Vol. XV, Ak. 215 dated 890 A.D., p. 3.

3. E.C. V, Part I, 1902, Ag. 11 dated 915 A.D.

in marriage to Butuga with a dowry of some of the present areas of Dharwar, Belgaum and Bijapur districts. Like the previous Ganga kings, Butuga used the titles of Maharajadhiraja, but acknowledged the suzerainty of the Rashtrakutas. He made grants to *basadis* and Brahmins. After him, his elder son Marula ruled for only two years.

Marasimha II (963-974 A.D.) succeeded his elder brother Marula. He was also known as Guttiya Ganga and Nolambantaka. His reign was full of military engagements. Krishna-III of the Rashtrakutas appointed him as the leader of an expedition to Gujarat, to protect the Kalachuris. Marasimha defeated the Gurjaras and came to be known after this success as *Gurjaradhiraja*. An elaborate account of the achievements of Marasimha has been given in one of the inscriptions of Shravana-belgola. A lithic record dated 971 A.D. records a grant of five *Khandugas* as a *Kadange* for Bhasagaunda who fought and fell in a battle with Rajaditya for the possession of Uchchangi fort¹. Marasimha in the last days of his life had to face a dangerous situation. The Nolamba feudatories were menacing the Ganga territory and were making encroachments on it. Marasimha led a large army against them and seems to have put them down irretrievably. An inscription dated 971 A.D. records a grant of the village Neralige to Butuga, son of Annavasayya, who fought for the king and died.²

By this time, the power of the Rashtrakutas was on the decline. The Malwa ruler advanced right up to their capital Manyakheta and captured it. Marasimha II rushed to the aid of the Rashtrakuta king Khottiga and helped him to regain his capital. Consequently, a part of the present Raichur area came under the control of this Ganga king, as evidenced by a copper plate grant dated in the year 968 A.D. which was recently discovered at Kuknur. The successor of Khottiga, Karka II, was dethroned by Taila II Chalukya. Marasimha II, who was related to the Rashtrakuta family, made a futile attempt to revive the Rashtrakuta power by setting on the throne Indra IV.

The Kudlur plates state that Marasimha II was delighted in doing good to others, and praise "his aversion in the matter of giving ear to evil reports regarding the good, his diligence in making gifts to the sages and Brahmins, his solicitude for those who sought his protection."

Taking advantage of the extinction of the Rashtrakuta power on the one hand and the death of the Ganga king on the other,

1. E.C. XV, Supplementary Inscriptions in Hassan District, 1943, Belur 308 dated 971 A.D., p. 4.

2. *Ibid*, AK 237, dated 971, p. 4.

two feudatories named Panchaladeva and Mudu-Rachayya tried to set themselves up as a paramount power. They were soon effectively put down by the heroic efforts of Chaundaraya, the faithful Ganga minister, who cleared the way for the assumption of the Ganga power by Rajamalla IV, the son of Marasimha II. For this service Chaundaraya earned the title of *Samara Parashurama*.

**Minister
Chaundaraya**

The reign of Rajamalla IV (974-985 A. D.?) who succeeded Marasimha II, is better known on account of his great minister Chaundaraya, who was a devout Jaina, a famous general, a master of Kannada, Sanskrit and Prakrit and the author of the well-known work 'Chaundarayapurana', an account mostly in prose of the 24 Teerthankaras. By this time, Shravanabelgola in Hassan district had become very famous as a place of pilgrimage for the Jains. The Ganga kings of Talakad and Chaundaraya were the patrons of the Jaina institutions of this holy place. Chaundaraya got constructed in about 982 A. D. Chaundaraya *Basadi* and got executed in about 983 A. D. the colossal, world-famous monolithic statue of Gommateshvara in Shravanabelgola.

Chaundaraya devoted himself to the service of the State and subdued the provinces that had separated themselves from the control of the Ganga king. He distinguished himself in the campaigns of Marasimha-II and showed great valour and strength particularly in the war against Nolamba Pallava and captured the fortress of Uchchangi. He punished many chieftains who showed signs of insubordination. For his great service to the king in the battle-field, Chaundaraya earned the titles like *Veeramarthanda*, *Ranarangasimha*, *Samaradhurandhara*, etc. Although a great warrior and statesman, Chaundaraya loved scholarship and is stated to have been well versed in logic, grammar, mathematics, medicine and literature. He was a contemporary of Adi Mahakavi Pampa.

Rakkasaganga

Rajamalla IV was succeeded by his brother Rakkasaganga (985-1024 A.D.), who, before ascending the throne, was a general in the army of his brother and the governor of a province on the bank of the Peddore. The first few years of his reign were peaceful, when he devoted his time for constructive works. Chaundaraya continued to be the minister and so long as he was the minister encroachments by the other kings were successfully prevented and the integrity of the Ganga dominion was preserved. But later the Ganga sovereign had to face the Cholas and the Chalukyas who had launched upon a career of territorial expansion. There followed a gradual encroachment upon the Ganga territories, especially by the Cholas, which ultimately resulted, in 1004 A. D. in Rajendra Chola, son of the reigning king Raja Raja Chola, capturing Talakad, and extinguishing the Western Ganga sovereignty. From 1004 A. D. to 1024 A. D. Rakkasaganga ruled, however, as a feudatory of the Cholas.

From lithic and other records we have a fairly clear picture of the pattern of administration of the Gangas. Their kingdom was divided into provinces which were sub-divided into *nadus* and *vishayas*, comprising groups of villages and towns, the village constituting the last administrative unit. There were organised administrative departments and graded officials with defined duties. Each province was under the charge of a viceroy who was either a prince of the royal family or a powerful noble of the State. He maintained his own army and held his own court. The *Heggades*, also known as *Rajadhyaksha Heggades* or *Rajadhyaksha Karanams*, were in charge of districts and they also combined civil and military functions in them, but in financial matters were subject to the control of *Srikarana Sarvadhikari*, who was one of the ministers, supervising the revenue and financial departments of the kingdom. Of the several other officers who were subordinate in authority to the *Heggade* were *Sunkaveggade* and *Srikarna Heggade*. This latter was an important officer of the district and was assigned work of writing down, in the *sevadi* (register), the amount of taxes due from each individual to the government and such of the remissions as the king had ordered. There were also *Gamakas* or accountants placed under the control of *Pattagaras*, *Nada Prabhus* and such other officers at various levels. The authorities at the village-level were the *Gaunda* (headman), the *Senabova*, the *Manigar* and the *Gramalekhaka*. The *Gaunda* was responsible for the collection of revenue and he also exercised judicial authority as well as that of the police magistrate. Each village had also an assembly (*Mahajana*) which had both deliberative and executive functions.

**Ganga
administrative
system**

The Kongalvas ruled a kingdom situated chiefly in the Arkalgud taluk between the Cauvery and Hemavathy rivers and the Shanivarasanthe hobli of Coorg district. They were apparently a branch of the Alva or Aluva kings, the main line of which ruled over Aluvakheda or South Kanara from an early period. Their rule lasted for about two centuries—the 11th and the 12th centuries. Their territory was called Kongalnad-8000. The Kongalva State came into existence after the Cholas conquered the Western Gangas of Talakad in about 1004 A.D. Before that the Ganga prince Ereyappa was its governor. The Kongalva inscriptions date from about 1020 A.D. to 1177 A.D. in this district. The Kongalvas were, judging from their names, at one time Chola feudatories in this part. In fact they claim to be Cholas, but we know that the Cholas imposed their names upon the provinces they conquered, while the vassal kings whom they left in the government of them took the Chola names as for example the Changalvas¹. But here the Kongalvas go further and claim actual descent from them.

Kongalvas

1. E.C. V, Part I, 1902, p. VII, Ag. 99, dated 1079 A.D., p. 263.

Raja Raja Chola bestowed upon Panchava Maharaya the title of "Kshatriya Shikhamani" for his bravery in the battle of Hanasoge against the Changalvas. The Kongalva ruler was ranked as Mahadandanayaka for Vengimandala and Chola-mandala.¹ He is stated to have defeated the chiefs of the areas corresponding to present South Kanara, North Kanara, Malabar, Travancore, North Mysore, Dharwar and Belgaum. When the Hoysalas over-powered the Cholas, the Kongalvas were subjected to the Hoysala suzerainty.

Though the Kongalvas were first subdued by the Hoysalas about 1006 A.D., we have Prithvimaharaja Kongalva fighting with Nripakama of the Hoysala dynasty in 1022 A.D. In one of the lithic records, it is stated that Rajendra-Chola-Prithvimaharaja-Kongalva made war on Nripakama Hoysala, the father of Vinayaditya, whose life was apparently saved by his general Jogayya who died on the battle-field. He made a grant of land to his *hegadiga sasa*.² Another inscription dated 1026 A.D. narrates the encounters between the Kongalvas and the Hoysalas. Rajendra-Chola-Kongalva mentioned in this inscription is said to have been victorious in a battle fought at Manne.³ This Kongalva victory over the Hoysalas is also recorded in an inscription at Honnur of the year 1026 A.D. By this time, the Western Chalukyas of Kalyana had become powerful. The Chalukya emperor sent his general Mallideva southwards to enlarge his sphere of influence. We hear that this Mallideva took tribute from the Kongalvas, Changalvas and Cholas (probably of Henjeru) and also over-powered a garrison of the Hoysalas. The fact that the name of the Kongalvas does not appear in any inscription for thirty years after the Kongalva victory at Manne shows that they might have suffered a decline during this period. According to an inscription of the year 980 of the Shalivahana era (1058 A.D.), Rajendra-Chola-Prithvi-Kongalva II granted some villages to a *basadi* (a Jaina place of worship) which his father had built at Mallur in the Shanivarasanthe hobli in memory of his mother Pochabbarasi in 1050 A.D.

**Conflict with
Kadambas**

Rajendra-Chola-Prithvi-Kongalva II was apparently succeeded by Rajendra-Prithvi-Kongalvadeva-Adataraditya who had also the title of Tribhuvanamalla Chola Kongalva and ruled from 1066 to 1100 A.D. He defeated the Changalvas who had attacked Saligrama. An inscription considered to be of the 11th century A.D. mentions a Kongalva 'who was a Yama' to the Kadamba family⁴, which indicates that there was a conflict between the Kongalvas and the Kadambas. King Duddamallarasa, who was probably a

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1. "Karnataka through the ages", 'The Kongalvas', p. 408.
 2. E.C. V, Part I., 1902, MJ. 43, dated 1022 A.D.
 3. *Ibid*, Ag. 76, dated 1026 A.D.
 4. E.C. XV, Supplementary Inscriptions in the Hassan District, 1943, HN. 64, 11th century A.D., p. 15.

Kongalva, while residing at Hennegadanga granted the village of Aybavalli to Prabhachandradeva for the erection and occasional repairs of a Jaina temple.¹ In 1089 A.D. Vikramaditya VI of the Western Chalukya dynasty defeated the Kongalvas along with the Changalvas. In this campaign Vikramaditya VI was helped by the Hoysala king Vinayaditya. Lithic records found in the Hassan district claim Rajendra Prithvi Kongalvadeva Adataraditya (1066—1100 A.D.) to be a Jaina. Praise is given in a lithic record² to Prabhachandra Siddhantadeva who had the title of Ubhaya Siddhanta Ratnakara. This inscription mentions that Rajendra Prithvi Kongalvadeva Adataraditya made a Chaityalaya for Gandavimukta Siddhanta Ratnakara in 1079 A.D. It was composed by the minister for peace and war, Nakularyya, who says that he was able to write in four languages.

After this, we hear of Veera Kongalvadeva who was a contemporary of Hoysala Vishnuvardhana. The former seems to have attacked the Hoysala forces. But he was defeated by the Hoysala general Punisha. After this victory, Hoysala Vishnuvardhana called himself "the burning fire of the forest of the Kongalvas" and married Chandaladevi, the Kongalva princess, in 1115-1116. From this time, the Kongalvas became the feudatories of the Hoysalas.

Two inscriptions both dated *circa* 1150 A.D. refer to the reign of Mahamandaleshvara-Veerachola-Kongalva, disciple of Prabhachandra Siddhantadeva, who was in turn the disciple of Meghachandra Traividyadeva, and say that he caused the Satyavakya-Jinalaya to be built and granted the village of Hennegadalu to the same temple.³ This Kongalva ruler is specifically mentioned as a Mahamandaleshvara, *i.e.*, a feudatory. Another inscription dated 1150 A.D. indicates that there was a conflict between the Kongalvas and the Changalvas in which the former claim to have won a victory⁴.

The last Kongalva king of whom we have any knowledge was **Veera Dodda Tribhuvanamalla Veera Dodda-Kongalva Deva** (1171-1177 A.D.) **Kongalva Deva** who was one of the most important rulers of the Kongalva dynasty. In 1171 A.D., the Kongalvas seem to have risen against the Hoysalas under this Kongalva ruler, for in that year, it is recorded that the Hoysalas laid siege to Molateya Beedu in the Kongalva

1. *Ibid*, HN. 61, dated *circa* 1100 A.D., p. 15.

2. E.C. V, Part I, 1902, Ag. 99, dated 1079 A.D.

3. E.C. XV, Supplementary Inscriptions in Hassan District, 1943, HN. 26 and 27 both dated *circa* 1150 A.D.

4. *Ibid*, HN. 130, dated 1150 A.D.

territory. A lithic record dated 1171 A.D. belonging to the reign of this Kongalva informs us that during an attack on Molateya Beedu by the Hoysalas, Tammadi Rudra, by the order of the king, killed the horses of the Hoysalas and went to heaven. The Kongalva ruler who was at the place granted the village of Kotehalu to Rudra's family. A memorial stone was set up there by Somajiya and others¹. In another inscription, the Kongalva ruler is mentioned along with the Changalva as coming to do homage to the Hoysala Veera Ballala (1173-1220 A.D.)².

There is no mention of any Kongalva ruler after Tribhuvanamalla Veera Dodda Kongalva Deva. The Changalvas seem to have defeated the Kongalvas, for in the 13th century, the Changalvas were in possession of all the territory formerly ruled by the Kongalvas. The Kongalvas were Jains. They built *basadis* and endowed them with lands. Many of their subjects were also 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 A.D. The Kongalva kings assumed the titles like 'Panchamashabda', 'Sun of the eastern mountain', 'Cholakula Jatajuta' and 'Crest-jewel of Suryavamsha'. They continued to rule upto about the end of the twelfth century A.D.

Changalvas

The Changalvas were a line of chiefs who ruled in a western portion of the State including parts of Hassan district. Their inscriptions are found in several taluks of Hassan district. Their original territory was Chenganad corresponding to the present Periyapatna and Hunsur taluks of the Mysore district. They claimed to be Yadavas and of the lunar race. These chiefs were generally styled as Mahamandalika or Mahamandaleshvara, which indicated 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 and in the beginning of the thirteenth century they adopted the Veerashaiva creed.

A lithic record dated 1090 A.D. refers to the reign of Nigalankamalla Madeyarasa Changalva. (He was also called Madevanna). The site of this record shows that the Changalva territory was not confined to the south of the Cauvery river³. The first Changalva is said to have defeated Bijjalendra. It has not been possible to identify the latter. Though the earlier Changalvas had established themselves as kings during the time of the Gangas, we have no certain knowledge of any Changalva ruler of the Ganga period. The first Changalva of whom we have

1. *Ibid*, HN. 90, dated 1171.

2. E.C. V, Part I, 1902, Bl. 86, dated 1177 A.D.

3. E.C. V, Part I, 1902, Ag. 65, dated 1090 A.D.

any knowledge is Nanni Changalva and as he had the cognomen as 'Rajendra Chola', he must have been a feudatory of the Cholas and belonged to the beginning of the eleventh century A.D. He rebuilt a Jaina *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. The successors of Nanni Changalva 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 rulers for more than a century continued to bear the Chola Cognomens. The following are the names of the Changalva rulers who owed allegiance to the Cholas :—

- (i) Nanni Changalva Rajendra Chola, living about 1034 A.D.
- (ii) name not known.
- (iii) Mahadeva Changalva Kulottunga Chola [1090 A.D.].
- (iv) Udayaditya Changalva Rajendra Chola [1097 A.D.].
- (v) Annadani Changalva-Kulottunga Chola [1106 A.D.].

The Chola suzerainty over the Changalvas lasted for a little more than a hundred years from 1004 to 1106 A.D. Even before the Cholas were expelled from the Mysore territory by the Hoysalas in 1116 A.D., the latter had brought the Changalvas under their control. The Changalvas did not, however, easily acquiesce in their subordinate position to the Hoysalas. The actual date of the Hoysala conquest of the Changalvas is not certain, but two inscriptions found in the Someshvara temple at Gudda Hiranya in Ponnathapura hobli, Hassan taluk, seem to suggest the date as 1104 A.D. A lithic record with a doubtful date (*circa* 1180 A.D.?) tells us that when Tribhuvanamalla Ballala Hoysaladeva was leading an expedition against Annadani Changalvadeva, he made a grant of Sindur to provide for the Monday ceremonies and perpetual lamp of the Someshvara temple¹. Another inscription, the date of which is 1104 A.D., mentions that while Ballala I was ruling, Rama Gaunda of Changanad caused an image of the god Someshvara to be erected². In an inscription, we find a Changalva king helping the Coorg hill chiefs against the Hoysala army in about 1124 A.D.³

1. E.C. V, Part I, 1902, HN. 162, dated about 1180 A.D.

2. *Ibid*, HN. 161, dated 1104 A.D.

3. *Ibid*, Belur 178, dated 1145 A.D.

At this time we find that the Hoysala king Vishnuvardhana (whose victorious career was marked by the epithets such as **Veera Ganga, Vikrantha Chola, Vijaya Nolamba and Sahasa Kadamba**), who had driven out the Cholas was reducing to submission those who had been feudatories to them. In 1130 A.D. Hoysala Vishnuvardhana is described as "a submarine fire to the ocean of the Changalva king", and in 1139 A.D. the **Changalva Puranika** (probably, the bard or the poet of the court of the Changalvas) had to apply to the Hoysala king for a grant. Two inscriptions both dated 1139 A.D.(?) refer to the **Changalva king's Puranika** Janardanabhatta, who and the Brahmins of the place obtained grants for a temple and *matha* the former had built at Anati, where the inscriptions were found, from Vishnuvardhana who at the time was at Bankapura¹. In 1143-44 A.D. when Hoysala Narasimha was engaged in a struggle with the Kadambas, he was harassed by the Changalva. The latter raised an army and taking advantage of Hoysala Narasimha's preoccupations, started operations close to his hilly domain. In the latter part of 1145 A.D., 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 rebel Changalva ruler was defeated and slain in the battle.

**Defeat of
Mahadeva**

In a lithic record dated 1155 A.D. we are informed that Hoysala Narasimha-I's general Bokana conquered the Changalva territory. In the same year, this Narasimha's another general, Chokimayya, brought the Changalva territory completely under the control of the Hoysalas². Another record dated 1169 A.D. says of Govideva, the younger brother of Bitti Deva, who was governing Huligere region under the Hoysala king Narasimha, that the wounds he inflicted with his spear on the face of the elephant on which the Changalva chief was seated resembled the characters of an inscription recording his valour. In the Sorab inscription No. 345, it is stated that in 1171 A.D. Sovideva, the Kadamba governor of Banavasi, took the Changalva chief a prisoner, and put him in irons as he had vowed he would do. In a lithic record, it is stated that when Narasimha's son **Veera Ballala** made a tour through the hilly regions in the west, the Changalva ruler had to pay homage to him. 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 Hoysalas. To this place, Ballala sent an expedition in 1174 A.D. under his governor **Bettarasa** to punish Mahadeva. Bettarasa defeated and killed Mahadeva in a battle. The Changalvas, though defeated by Bettarasa, were not completely

1. *Ibid*, Cn. 199 and 200, both dated 1139 A.D.

2. *Ibid*, HN. 69, dated 1155 A.D.

beaten. Changalva Pemma Veerappa, perhaps the son of Mahadeva, put up a resistance against Bettarasa at Palpare and was assisted by Badaganada Nandideva Udayadityadeva of Kuruchi in the south of Coorg and the Kodagas of all *nads*. 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 appear to have been under the suzerainty of the Hoysalas for a fairly long time. Somadeva and Boppadeva, the two Changalva princes, who were jointly ruling, came to receive the Hoysala king at Ramanathapur which they had rebuilt in 1245 A.D. Probably Ramanathapur was the boundary of their kingdom. At this time, the Changalvas had changed their capital from Palpare in Kiggatnad to Kodagu—Srirangapatna, south of the Cauvery river near Siddapur. An inscription dated 1252 A.D. relates to Somadevarasa and Boppadevarasa. They are represented as possessed of considerable power; Somadeva is described as a lion to the deer Kerala chief Kulottunga Chola, a submarine fire to the ocean of the Kerala forces, and a wild fire to the forest Mukkanna Kadamba, while Boppadeva is described as the devotee of Sriranga; they are both said to have had the royal city of Srirangapatna as their residence, and to be ruling the *patta-rajya* or crown kingdom.¹

Perhaps the Hoysala king Someshvara had committed the government of Srirangapatna to these Changalva princes. To them the priests called Kailasas of the Ramanatha temple at Ramanathapur on the north bank of the Cauvery went with consecrated food and made a petition regarding the funds of the temple. These priests, seven years later, approached the Hoysala king Someshvara for obtaining confirmation of the grant of Mavanur which they had received from the Changalva princes. Then this Hoysala king and the Changalva princes and their royal children came with a retinue to this place and set up a Nandi pillar as also a stone inscription relating to their visit in the temple of Ramanatha. There are three more inscriptions relating to the last two rulers of the early Changalva line. These inscriptions are of the years 1280 A.D., 1296 A.D. and 1300 A.D. respectively. According to these lithic records, the Changalva chief Mallideva, and his son Hariharadevarasu gave grants of land, cattle, etc.

About two hundred years later, i.e., at the end of the 15th **Later** century we hear of a new Changalva line. It is not known whether **Changalvas** the later Changalvas were the direct descendants of the earlier

1. *Ibid*, Ag. 52, dated 1252 A.D., p. 253.

Changalvas. The later Changalvas also were adherents of the Veerashaiva creed and their family deity was Mallikarjuna whose temple was on the Bettadapura hill in the Periyapatna taluk. Nanjaraja of these later Changalvas ruled, from 1502 to 1533, from his capital at Nanjarajapatna.

Mangarasa in his *Jayamr̥pakavya* written about 1509 A.D. says that his father was descended from a minister of the Changalva kings and the latter derived their origin from Krishna, thus claiming to be Yadavas. The number of chiefs of the later Changalva line that can be gathered from the inscriptions is twelve as follows:—

Naga

Ranga

Periyanna

Nanjaraja (1502-33 A.D.)¹

Nanjunda Raja

Srikantha Raja (1544 A.D.)

Vera Raja Wodeyar (1559-1580 A.D.)

Periya Raja Deva Rudragana (1586-1607 A.D.)

Nanjunda Deva

Nanja Rajaiya Deva (1612 A.D.)

Krishna Rajaiya Deva (1617 A.D.)

Vera Rajaiya (1619-1644 A.D.).

The first three ruled from Kodagu—Srirangapatna, while the fourth Nanjaraja founded Nanjarajapatna or Nanjarayapatna, his new capital, also in Coorg and named it after himself. Srikantha Raja seems to have been an important chief and is given supreme titles in the Hunsur inscription No. 24. He made a gift of a land belonging to Bhakthana-kote Village as *sarvamanjya* to Linganna Wodeyaru. During the time of Srikantharasa, a beautiful Jain *basadi* was built of stone slabs, stone pillars and stone ceiling and that roofing in Anjanagere-Bettageri village near Suntikoppa. The *basadi* stands even now in a solitary grandeur in the middle of a small jungle. Srikantharaja was succeeded by Veeraraja Wodeyar (1559-1580). An inscription, Ag. 44 (E.C. Volume V, Part I, 1902, Ag. 44, dated 1579 A.D., p. 252) informs us that Mahamandaleshwara Ramaraju-Ramarajaiya-Deva-arasu, the representative of Vijayanagara, granted Basavapatna and Konanur as an *umbli* (rent-free estate) as a marriage gift to the daughter of Veera Raja Wodeyar. There seems to be a discrepancy between the figure of the Shaka year and the name of the *samvatstara* mentioned in the epigraph (E.C. Vol. V, Part I, 1902, Ag. 44,

p. 557). The equivalent Shaka year for the *Pramathi samvatsara* mentioned in the inscription would be 1502 and not 1520. It appears that the *lipikara* while engraving the epigraph made a mistake and put the figure as 1520 in place of 1502 (i.e. 1579 A.D.). Periya Raja Deva who was a reputed ruler replaced the mud fort which was constructed by Nanjundaraja or Nanjundarasu by one of stone and established a *pete* or bazaar street. He rebuilt Singapatna and encouraged merchants to settle there. He renamed the place as Periyapatna after himself. He then seems to have shifted his capital from Nanjarajapatna to Periyapatna in Mysore district.

These Changalvas were subordinate to the Vijayanagara emperors who had appointed viceroys to represent them at several places such as Srirangapatna, Vellore, Guindy, and Madurai. The Vijayanagara empire was on the decline by the time of Periya Raja. But there still remained a viceroy at Srirangapatna, named Tirumala Raja II, representing Venkataraja I of Penukonda. It is said in the Hunsur inscription No. 36 that Tirumala Raja, the viceroy at Srirangapatna, made a grant of the Malalavadi area 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 to his government at Srirangapatna.

After the death of Periya Raja, four chiefs ruled in Periyapatna. In 1644, Veera Raja, the last of the Changalvas, was ruling. His father Nanja Raja, though alive, was old and had given up the reins of government in favour of his son. In the same year, Kanthirava Narasaraja Wodeyar of Mysore laid siege to Periyapatna and held control over it for a period of one year. At that time, Nanja Raja, the aged father of Veera Raja 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 any assistance could come, the Mysore forces had captured Periyapatna. Muddu Raja entertained the aged Nanja Raja as his guest at Nanjarajapatna in Coorg. It is stated that Veera Raja Changalva, putting all his family and children to death, died fighting. The later Changalva line thus became extinct with the death of Veera Raja Changalva.

A partly legible inscription found on a *viragal* (hero-stone) at Uddur in Holenarsipur taluk (HN 17, dated 1141 A.D., p. 243, in *Epigraphia Carnatica*, Vol. V, Part I, 1902) refers to chiefs of a Nadalva family. Its date can be inferred as about 1141 A.D. from the fact that it mentions the coronation festival of Hoysala Vishnuvardhana's son Narasimha I. It invokes the protection of Cholakalagala or Choleshvara of the village for the family of Nadalvas who are stated to be the residents of Uddur,

which was an *agrahara* town. This lithic inscription gives the genealogy of the Nadalva family. The first chief was the celebrated Mayi-Nadalva. His first son was Narayana whose son was Choli Nadalva whose son was Padmanabha, whose son was Mayi-Nadalva who erected this *Viragal* for his father. They seem to have been petty local chiefs exercising authority over a few villages.

Chalukyas

It has been said earlier that in the sixth century A.D., the Kadambas became the feudatories of the Chalukyas who were ruling from Badami in the Bijapur district. Besides an effaced inscription of *circa* 700 A.D., there were found in the district 23 other lithic records of the later Chalukyan period dating from 1073 to 1174 A.D.¹ In fact they are early Hoysala inscriptions which have in their introduction an acknowledgement of Chalukyan supremacy during the period. In them, the ruling Chalukyan monarchs are just mentioned and no further information about them and their rule is given. There seems to have been no direct rule of the Chalukyas of Badami or Kalyana over the Hassan district. It appears that there was a branch of the early Chalukyan dynasty ruling from Varuna in the present Mysore District². This family seems to have exercised some authority also over the south eastern part of the Hassan district including Shravanabelgola; this is surmised from the Chalukyan-like names mentioned in two inscriptions found on the Chikka-betta at Shravanabelgola.³

Hoysalas

The Hassan district is particularly identified with the rise and growth of the Hoysala power and formed the core of their kingdom. After the conquest of the Gangas of Talakad by the Cholas of Tamilnad in 1004 A.D., the Hoysalas rose to power at first in the hilly region comprising parts of the present Chikmagalur and Hassan districts. They expelled the Cholas in 1116 A.D., and continued in power upto about the middle of the 14th century. To start with, the Hoysalas were a family of hill chiefs. They subdued the Malepas and assumed the title of *Maleparol-Ganda*. They claimed to be Yadavas and of the lunar race and bore the title of Lord of Dwaravatipura.

An interesting story is told about the founding of the dynasty by Sala and how the family derived the name 'Hoysala'. It is stated that while Sala, a scion of a princely family, was going through a forest accompanied by his Jain Acharya to worship at the temple of goddess Vasantikadevi at Sosanur in

1. E. C. V, Part I, 1902, p. ix.

2. Mysore Gazetteer, Volume II, Part II, 1930, pp. 720-723.

3. Inscriptions at Shravanabelgola, New Edition, 1929, Nos. 35 and 152, dated 800 and 950 A.D. respectively, p. 8 and 77.

the present Chikmagalur district, a tiger hounded out of the forest glaring with rage and approached the teacher. The latter hastily snatched up an iron rod and handed it to Sala saying 'Poy, Sala' which meant 'Strike Sala' in old Kannada. Sala hit the tiger and killed it. (E. C. V, Part I, 1902, p. 100, Belur 171, dated about 1160 A.D.) While substantially this same story is narrated in all the accounts of the origin of the dynasty, a few details differ in them. For instance, Belur 171, dated 1160 A.D. and found at Belur, which is the earliest Hoysala inscription, says that when Sala was hunting along the slopes of the Sahya mountains on the Western Ghats, he was astonished to see a hare pursuing a tiger. Coming along and saying to himself that that was a heroic soil, a Jaina teacher named Sudatta called out 'Poy, Sala'. Before the tiger could step a span, Sala slew it with his dagger (Epigraphia Carnatica, Volume V, Part I, 1902, pp. ix-x). While the Hoysala crest, which is exhibited on temples, shows Sala killing a tiger, the seal on the copper plate grants and coins shows a dead tiger and a rod. Another inscription Hn. 65, dated 1149 A. D. (E.C. V, part I, 1902 omits the hare and states that the Muni wanted to test the bravery of Sala. Inscription Ak. 71, dated 1173 says that Yogendra Sudatta who was an adept at incantations was performing certain rites to bring the goddess Vasantika of Sasakapura into his power, when in order to break the spell, she sprang forth in the form of a tiger. Thereupon, the Yogi uttered the exclamation, 'Poy, Sala' and Sala killed it with his 'cane'.

Inscription Ak 108 dated 1255 A.D. says that Sala killed the tiger with *Kunchada sele*, the rod of the yogis (fan or whisk) which is properly a bunch of peacock feathers. It also adds that the teacher had uttered a spell into it. Epigraph B1 74 dated 1261 A.D. calls it a *Salaki*, properly an iron rod which may also mean a pointed stick. J.D.M. Derrett in his work "The Hoysalas" says that the story about Sala killing a tiger is only a charming myth invented in Vishnuvardhana's day to account for the odd name of Hoysala. William Coelho in his book "The Hoysala Vamsa" (pp. 13-14) says that from a relief of the Hoysala crest and an inscription found on a slab in the Tripurantaka temple of Belgame in Shimoga district, it is gathered that "the King, when out hunting with his dogs, speared a wild boar and brought it to the earth. At the same moment a lion, not a tiger, for it has a flowing mane, sprang out of the jungle to seize it, when the King attacked the lion single handed and on foot. Beneath the lion is the wounded boar with the spear or sword cut shown on its flank, the dogs having left it to worry the lion. There is no ascetic in this group, nor is there in the groups upon the towers of the temple here and at Rattihalli. Though this version is not popular, yet it seems

more rational than the other and perhaps marks the original of that poetical story”.

According to J.D.M. Derrett, the Hoysalas started their career as “successful brigand chiefs” in the tenth century. They then rose rapidly to the status of feudatory chiefs, first under the Rashtrakutas and later under the Chalukyas. The Hoysalas under the Rashtrakutas seem to have ruled parts of the Hassan district, for in an inscription at Marale, a village to the north of Belur it is stated that a grandson of a certain Arkella, Poysala Maruga by name, fought at Sirivur with Anniga who is known to have been a Nolamba contemporary of the Rashtrakuta king Krishna III. Derrett says that “the style of the record and that of another in the same region which likewise mentions Arkella as well as their palaeographical characteristics support this dating and indicate that the Hoysala was very well known in the middle of the tenth century”. Arkella’s son had the title “Samanta”, and from this, apart from the situation of the inscription, it can be seen that his grandson was a kind of warden of the marches under the sovereignty of the Rashtrakutas.

**Powerful
feudatory**

The Hoysala rose rapidly from the status of a petty border chief to that of a powerful feudatory under the Chalukyas within half a century. The southern parts of the State were ruled by the Gangas till they were overcome by the Cholas by the year 1004 A.D. In the north of the State, the later Western Chalukyas had established their power with their capital at Kalyana in the present Bidar district. Neither the Cholas nor the Chalukyas seem to have ruled directly the region of what is now known as the Hassan district which was an isolated area. By about the beginning of the eleventh century, the plains of this area were occupied by the Hoysalas who marched to it from their hill fortresses in the west. At this time, several battles seem to have been fought between the Hoysalas on the one side and the Chola generals and the Chola feudatories, the Kongalvas and the Changalvas on the other side as gathered from the inscriptions. In the spring of the year 1006 A.D. the Hoysala fought against Aprameya who was either the Chola general or an important feudatory of the Cholas, at the village of Kavalur (the modern Kaliyur) on the south bank of the Cauvery immediately opposite to the town of Talakad. But in this battle, the Hoysala was defeated though it was conceded that he was a formidable opponent, “fierce with pleasure and safety”. “He had a force of cavalry and an ocean of a lofty army of elephants”. He could not have attacked the Chola forces there with such a large army without the co-operation of the rulers between the hills and Aprameya’s camp.

Before long, the Hoysala was engaged in a struggle with the Kongalva, whom he had temporarily subdued in or before 1006

A.D. The latter had been extending his territory at the expense of his northern neighbour, the Kadamba. He thereby drew nearer to the homeland of the Hoysala. An inscription of 1022 A.D. at Rajendrapura on the fringe of that region refers to Rajendra Chola Prithvi Maharaja Kongalva's making war on Nripakama Hoysala, while one at Honnur of 1026 A.D. shows him marching upon the latter and being victorious at Manne. But the final outcome was not in the Kongalva's favour as is evident from the lapse of thirty years before his name reappears in an inscription. The collapse of the Kongalva was not the result of the Hoysala pressure alone. The Chalukyas who had become powerful in the northern part of the State sent a *Dandanayaka* or general a little before the year 1024 A.D. southwards to enlarge their sphere of influence in the area. The attack of the Chalukyas had weakened the rivals of the Hoysalas. But the Hoysalas also had to submit to the overlordship of the Chalukyas.

Even during the period of enforced submission to the Chalukyas, the Hoysalas were speedily and firmly establishing themselves. They defeated the Kadambas in the north and entered into an alliance with the Gangas in the south of their territory. From these activities of the Hoysalas, it is evident that their rule by now was not confined to the Hassan district, but had extended to the regions south and north of the Hassan district.

As already stated, Sala was perhaps the first ruler of the dynasty. Much is not known about him. According to the Halebid Kaifiyyat, Sala came from the north and settled at Sasakapura. The capital of Sala, also according to an inscription of about 1220 A.D., was called Sasakapura. This Sasakapura, Sasakapuri or Sasapura was later known as Sosayur. B. L. Rice has identified this place with Angadi in Mudigere taluk of Chikmagalur district on the Western Ghats. Sala seems to have conquered a small area round about Sasakapura. This beginning of the Hoysalas as chiefs is indicated in one of their titles *Maleparol-Ganda*. A later Hoysala king Someshvara even signed the Tamil inscriptions as "Maleparol Ganda" in bold Kannada letters. ("The Hoysala Vamsa" by William Coelho, pp. 22-23).

Nripa Kama or Kama Hoysala (c.1022-1045 A.D.) too is described as a Mahamandaleshwara from his inscription dated 1022 A.D. He appears to have repelled an attack by Rajendra Chola—Prithvi Maharaja Kongalva. Kannama, the general of the Kongalvas, was killed in the battle by the Hoysala general

**Nripa Kama or
Kama Hoysala**

Jogayya, but the latter too lost his own life in the battle. (E. C. V, Part I, 1902, Manjarabad 43, dated 1022 A.D.) According to the Arkalgud inscription No. 76, dated 1026 A.D. Rajendra Chola Kongalva fought Nripa Kama and claimed a victory over him at Manne in Nelamangala taluk (Bangalore district). In December 1027 A.D., Nripa Kama defeated the Kadambas at Banavasi and Rajendrapura. He seems to have been a man of considerable valour and ability and assumed the title *Rajamalla Perumanadi*.

Vinayaditya

Nripa Kama was succeeded by Vinayaditya (c. 1045-1098 A.D.). The Arsikere inscription Nos. 141 and 157 dated 1159 A.D. and 1154 A.D. say that he was the son and successor of Nripa Kama. According to the first inscription he captured Tulunad, Male-nad and Tale-kad and extended his conquests right upto Kanchi. The name of this king appears also as Binayayata and Vinayata (E.C.V, Part I, 1902, Arsikere 179 and 102a dated 1098 A.D. and 1100 A.D. respectively). He was also a feudatory of the Chalukyas and bore the cognomen of Tribuvanamalla. The boundaries of his kingdom are thus mentioned: Konkana (North Kanara), Alvakheda (South Kanara), Bayalnad (Wynad) and Talakad (south-west of Mysore district), and Savimale in the north. But it is doubtful if some of these areas were under his sway at all.

A minister of his was Mahasandhivigraha Dandanayaka Pochimayya, who was the son of Dandanayaka Echimayya. This Pochimayya built a Shiva temple near Arsikere. (E.C.V Part I, 1902, Arsikere 194, dated 1083 A.D.). The king was a devout Jaina and he respected and patronised the other sects also. A lithic record at Shravanabelgola dated 1129 A.D. states that he became a great king by the blessings of the Jaina teacher Shantideva. According to another record, he built a number of tanks, temples and Jaina shrines. "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, roads by which the mortar carts passed became ravines"—thus did king Hoysala cause the Jaina temples to be built.

Vinayaditya changed his capital from Sasanur or Sasakapura in the present Chikmagalur district to Belur in Hassan district. By about 1062 A.D., he seems to have again shifted his capital from Belur to Dwarasamudra (Dorasamudra) for strategic reasons. Belur which is about ten miles to the north-west of Dwarasamudra, seems to have been used from time to time as a subsidiary seat of the Hoysalas. Belur and Dwarasamudra were linked by a good channel, which carried the waters of the Yagachi river to Dwarasamudra.

“The reign of Vinayaditya was glorious with regard not only to the conquests he made and to his governorship of the much disputed Gangavadi Ninety-Six Thousand, but also to the constructive nature of his work. The large number of edifices and the erection of several towns and villages speak eloquently of the prosperous condition of his Kingdom”, says William Coelho in his “The Hoysala Vamsa” (p. 44). It appears that about 1093 A.D. with the connivance of the Chalukyan emperor, the Paramara Chief Jagaddeva, who was also a feudatory of the Chalukya, carried out a raid right upto Dorasamudra which was repulsed successfully by Vinayaditya’s grandsons Ballala and Bittideva.

Ereyanga (c.1098-1100 A.D.), son Vinayaditya, who was **Ereyanga** the crown prince for a long time, succeeded his father and ruled for about two years. He was already sixty years old when he succeeded to the throne. He seems to have won laurels as a general, for he is described as a powerful right arm of the Chalukya king. He was a feudatory of Vikramaditya VI. He was the first Hoysala ruler to assume the title of *Væra Ganga* which indicated the Hoysala claim as heirs to the Ganga kingdom. Ereyanga had a Jaina guru named Gopanandi to whom he made a grant in 1094 A.D. (E.C. V, Part I, 1902, Channarayapatna 148, dated 1094 A.D.). One of his queens named Mahadevi seems to have hailed from a Chola family which ruled over a part of Tumkur district.

By queen Echaladevi, Ereyanga had three sons, namely, **Ballala I** Ballala I, Bittiga (Bittideva) and Udayaditya. Ballala I succeeded to the throne in 1100 A.D. Soon thereafter he and Bittideva marched to Uchchangi of the Pandyas and after overcoming the latter carried on an unsuccessful expedition across the Tungabhadra from where they were beaten back by the Sindas of Erambarage. These campaigns indicate the first attempts of the Hoysalas to become independent. In the year 1104 A.D., Ballala I led an expedition against the Changalvas and defeated them. In 1103 A.D., Ballala I married the three accomplished daughters of a general named Mariyane Dandanayaka, on the same day in one pavilion. This unusual event has been referred to in the inscriptions. It has been also recorded that their father was confirmed in the lordship of Sindagere as the wages for their “wet-nursing”. According to a tradition, Ballala’s life was threatened by a spirit and he was helped to get over it by a Jaina guru named Charukirti Pandita. Ballala died by about 1108 A.D. without issue.

Ballala I was succeeded by his younger brother Bittideva **Bittideva or** better known as Vishnuvardhana who proved to be a great king. **Vishnuvardhana** As a prince, Bittideva seems to have been the governor of

Tonnur (in present Mandya district) where he met the celebrated Srivaishnava teacher Ramanujacharya and became a lay follower of his¹. As a prince he had already gained considerable experience of leading the armed forces and cherished ambitions of becoming an independent ruler of a great kingdom. Inscription Bl 58 (E. C. V, Part I, 1902) dated 1117 A. D. gives a glowing account of the conquests of this king. He drove away the Cholas from Talakad and Kolar where they were entrenched for long. Such was the terror he created in the camps of his opponents that even Yama (god of death) was afraid to straighten his moustaches, says the epigraph referred to above. In the campaign, the Hoysala army was under the command of Ganga Raja and prince Udayaditya (younger brother of the king). It is stated that the fleeing Chola army was pursued right upto Kanchi. The various areas of Gangavadi in the east which had been taken by the Cholas from the Gangas were recovered by this campaign. Nangli, Kongunad (Salem—Coimbtore region), Kovatur and Nilgiris in the south also came under the sway of the Hoysalas. The conquest was also extended as far south as the Chera frontier in the Annamalai hills.

The Kongalvas and Changalvas were also subdued and they became feudatories of the Hoysalas. Tuluva or Aluvakheda (the present South Kanara) and Bayalnad were also taken over. Having thus disposed of the possible interference from east, west and south, Vishnuvardhana commenced his operations in the north aiming at the Chalukya's weakest subordinate, the Pandya of Uchchangi. A pitched battle was fought in which the Pandyas were defeated at Dumme on the border of Shimoga and Chitradurga districts. Several other conquests of Vishnuvardhana are also mentioned in the inscriptions. Nolambavadi came fully under the Hoysala control and the title 'taker of Nolambavadi' is found in several records of Vishnuvardhana's reign. Using Uchchangi as a convenient base, he moved across the Tungabhadra and entered Hanungal which was under the Kadambas and took it over.

Inscriptions of the later period state that Rachavoor (modern Raichur) was one of the numerous forts Vishnuvardhana captured and that the Perddore (the Krishna river) was the northern boundary of his kingdom. A Chalukyan force that had encamped at Kannegal was also beaten off by general Gangaraja. All these successes enabled Vishnuvardhana to become practically an independent ruler. It is stated that he had a handsome personality and was inspired by the heroic deeds of the kings of Samvira, was well versed in the science of polity, skilled in training the horses and very generous. While his chief

1. M.A.R., 1944, p. 57.

queen, Shantala, was known for her accomplishments in fine arts, another queen Bammaladevi was a governor of Asandi and Nirgunda areas. Dwarasamudra was his main capital and there were also provincial capitals such as Tonnur or Yadavapura (in present Mandya district), Bankapura (in the present Dharwar district) and Talakad (in the present Mysore district) in which he resided occasionally.

Vishnuvardhana had many able generals and ministers. Five ministers are collectively mentioned as *Pancha Pradhanar* who were advising the king on all important questions. Heroic exploits of Ganga Raja who was the foremost among his generals are mentioned in glowing terms. He had a significant title as *Droha-gharatta* (a millstone to traitors). Punisha, Boppana, Mariyane Dandanayaka and his brother Bharata were other eminent commanders of Vishnuvardhana who led his campaigns. During the reign of Vishnuvardhana, a great impetus was given to the building of temples and *bastis* not only by the king and his generals, but also by the rich merchants. The Channakeshava temple at Belur (1117 A.D.), the Kappe-Channigaraya temple at Belur (1117 A.D.), Siddheshvara temple at Marale (1130 A.D.), and Parshwanatha *basti* at Halebid (1133 A.D.) are some of the outstanding monuments assigned to his reign.

Vishnuvardhana was the first Hoysala ruler to issue a coinage of his own. Three different coins seem to have been introduced by him. One of them bears, on the reverse, the legend as *Maleparol Ganda* (lord of the hill chiefs). The other two bear the legend each in three lines as *Sri Nonambavadigonda* (taker of Nolambavadi) and *Sri Talakadugonda* (taker of Talakadu) respectively. On the obverse is a *Shardula* (or mythical tiger) which faces the right, while there is a smaller one above flanked by the sun and the moon; there is an *ankusha* (elephant goad) or which may be also a lamp stand opposite to the bigger tiger.

Jainism, Vaishnavism and Shaivism flourished side by side in the reign of Vishnuvardhana. Traditionally his family had been following Jainism. Though in later years he appears to have shown a personal preference for the Srivaishnava faith, he was not hostile to any creed and continued to patronise also the institutions of other sects. His chief queen Shantala continued to be a devout Jaina. Prof. M. V. Krishna Rao has pointed out that Vishnuvardhana "worshipped a Jaina guru, Sripada Traividya-deva, in 1115 A.D., nine years after the alleged conversion to Vaishnavism. He also made munificent grants to Jaina temples and received *Sese* and *prasadam*s from Jaina priests" (*Karnataka Darshana*, p. 50). There is some controversy about the reasons that prompted Ramanujacharya to leave the Chola

kingdom and betake himself to the Hoysala territory, in which, according to traditions, he stayed for as long as about 20 years. As the previous edition of the Mysore Gazetteer has pointed out, the Cholas, being themselves founders and supporters of Vaishnava temples also, the story of his persecution is baseless. (Mysore Gazetteer, 1930, Volume II, Part II, p. 1325). However, it appears that the Acharya did not find the environment there (in Chola kingdom) quite suitable at the time for the propagation of his faith. It is clear from inscriptional and literary evidence that the Hoysala rulers were very catholic in their religious out-look and patronised very liberally the institutions of the various faiths prevailing in their kingdom. There does not appear to have been much rigidity in respect of the caste system at the time, as for instance, members of the Brahmin caste led armies, traded as merchants and followed other secular occupations also.

Vishnuvardhana's elder son Ballaladeva who was assisting him in the administration, died at an early age and another son Narasimha I was born in 1133 A.D. The latter was proclaimed Yuvaraja, when still an infant and his name was associated with that of his father as ruling the kingdom. The exact year of death of Vishnuvardhana is not known. Since there are some records dating upto 1152 A.D. which mention him as the ruling king¹, it can be said that he must have lived at least upto that year.

Narasimha I

Narasimha I or Pratapa Narasimha (1152-1173 A.D.), son of Vishnuvardhana, succeeded to the throne. His succession appears to have been disputed, for a Shravana-belgola inscription (No. 345) calls him as "a fire to the forest of rival heirs". But it is not known as to who were the rival claimants to the throne. Hulla, one of the great ministers, was a strong supporter of Narasimha. I.

According to the Nagamangala inscription No. 76, Narasimha I slew a Chandalva king in battle and seized his elephants, horses, gold and jewels in 1145 A.D. The Chandalvas were completely defeated. As he could have been only twelve years of age at the time this event took place, it must have been the exploit of one of his father's generals, most of whom sustained Narasimha's power by loyal and devoted service. Inscription No. 90 of Holenarsipur states that the Kongalvas rose against the Hoysalas during their attack on Molateyabeedu. Later events show that the Hoysalas must have won in this battle also.

Belur inscription No. 193, dated 1161 A.D. (Epigraphia Carnatica, Volume V, Part I, 1902, pp. 105-107) informs us that

1. Desai, P.B. (Ed), *A History of Karnataka*, p. 260.

the Hoysala army defeated a Kadamba force that threatened Bankapura, a provincial capital, and won a brilliant victory. In the east and south also recalcitrant elements were put down; but efforts to retain control over Nolambavadi and reach out beyond the Tungabhadra seem to have been unsuccessful. We find that by 1153 A.D., the prefix Jagadekamalla is added to the Hoysala king's name which indicates his subordination to the Chalukya emperor Jagadekamalla; but this reassertion of Chalukyan suzerainty was only short-lived. Bijjala of the Kalachuri line, who held a high position among the feudatories and generals of the Chalukya emperor and was related to the Chalukya family, took advantage of the weakness of the new Chalukya emperor, Taila III, and usurped the Chalukya throne by about 1162 A.D. During that year, Bijjala, in the course of his campaign to suppress the feudatories who were on the side of the Chalukyas, marched to Balligave and though victory is claimed by the Hoysala in the battle that ensued, there was a setback to the latter's power around Banavasi¹. It was due to the able management by his faithful ministers and generals that the kingdom was saved and it attained considerable prosperity by this time. Narasimha lacked the sterling qualities of his father and led a life given to pleasures. His son Ballala II, who was a Yuvaraja, seems to have resented the easy-going and negligent ways of his father; he rebelled and proclaimed himself king at Dwarasamudra itself about 1173 A.D. However, there are records dating upto 1179 A.D. which mention Narasimha as the king.

Ballala II or Veera Ballala (1173-1220 A.D.) succeeded **Ballala II** Narasimha I on the Hoysala throne. His reign saw the fulfilment of the aspirations of his forefathers and the kingdom now reached the zenith of its glory. The prestige of Ballala II was so high that the dynasty came to be alternatively called later as that of Ballalas after him. Though the Chandalva and Kongalva chiefs had helped him in his rebellion earlier, Ballala II had to send expeditions against them to put down their insubordination. The Chandalva chief Pemma Veerappa who was aided by "the Kodagas of all the *nads*" had unsuccessfully attacked a Hoysala force led by general Bettarasa. This is the earliest specific mention of the people of Coorg (Epigraphia Carnatica, VI. IV, Hunsur 20). But the great victories of Ballala were in the north. He defeated the Pandya of Uchchangi and his conquest of the famed Pandya fortress is often alluded to in his inscriptions, which, however, exaggerate the strength of this fort. After this event, he took the title of *Giridurgamalla* and as it was on a Saturday that he won the battle he added another title as *Shanvarasiddhi*, which indicates the belief of those days that

1. *Ibid*, p. 261.

it was difficult to achieve anything worthwhile on an 'inauspicious day like Saturday.' Ballala allowed the Pandya chief to continue as his feudatory. His operations in the Hangal region were also successful.

After this, the Hoysala came into conflict with Kalachuri Sankamadeva about 1179 A.D., when the former tried to march into Belvolanad. Though Chalukya Someshvara succeeded in ousting the usurper Kalachuris and in regaining the Chalukya throne at Kalyana, he could not withstand the pressure of the Sevunas from the north and retired to Banavasi. This now left the field open to the rivalry of the Sevunas and the Hoysalas in the northern areas of Karnataka. By 1189 A.D., Ballala took into his possession a considerable portion of the Chalukya territory. In a memorable battle fought with the Sevunas in 1190 A. D., near Soratur in Dharwar district, the Hoysala won well whereafter he entrenched himself in Belvola and extended his sway upto the Malaprabha and also subdued the Kadambas. It is interesting to note that one of Ballala's queens, Umadevi led an expedition against the Sinda chief of Belagutti¹ who had put up a stubborn fight.

The Sevuna king Jaitugi I attempted again to take over Belvola, but Ballala emerged victorious again as is clear from an inscription from Koligunda dated 1195 A.D. Ballala was camping frequently at Lakkundi and other places in the northern parts in order to ward off the influence of the Yadavas in that region. However, after 1212 A.D., there appears to have been a setback to his hold on Belvola.

Now Ballala turned his attention to the events that were taking place in the Chola kingdom. He had married a Chola princess named Cholamahadevi. The Pandya chief of Madurai, who was a feudatory of the Cholas, had rebelled and overpowered Kulottunga Chola III. Ballala sent a force under the leadership of his son Narasimha, which intervened and restored the Chola kingdom to Kulottunga. For this, Ballala has been called *Cholarajya-Pratishthapanacharya*. Ballala II commenced an era of his own as a mark of his sovereign power. He constructed the celebrated Kedareshvara temple at Dwarasamudra (Halebid). Tantrapala Hemmadi, Bharatamayya, Bahubali, Chandramouli and Bittimayya were his able ministers. He had the benefit of faithful services rendered by generals like Machimayya, Madhusudhana or Madhuba, Sarvadhikari Sri Karanada Heggade Ereyanna, Rechimayya (or Recharasa), who had the interesting title of *Vasudhaika-bandhava* and who was formerly a commander of the Kalachuris. This king had a bodyguard of one thousand

1. Desai, P.B. (Ed), *A History of Karnataka*, p. 266.

warriors called *Garudas* who had vowed to live and die for their sovereign and they were under the command of Kuvvara Lakshma who enjoyed a high status and was looked upon by the king as his own son. It is stated that on the death of Ballala II, Kuvvara Lakshma, his wife and the one thousand warriors committed suicide.

Narasimha II, son of Ballala II, was the next Hoysala ruler **Narasimha II** who was crowned king on 18th April 1220 A.D. He had been co-regent of his father for some time. By his prowess and policy he proved himself a worthy successor of Ballala II. Between 1222 and 1230 A.D., he had to rush again three times to the rescue of the next Chola king Raja Raja III who had been defeated and pursued by the Pandya king of Madurai and his allies. The final battle in this campaign was fought at Srirangam for 90 days in which the combined armies of the Pandya and his feudatories were defeated. It is stated that the Hoysala set up a pillar of victory at Rameshvaram. He established Raja Raja on the throne and was assigned an area around Kannanur which became a part of the Hoysala kingdom. The Hoysala prince Someshvara was appointed governor of this newly acquired territory.

When Narasimha was preoccupied in the far south, Singhana, the Sevuna king, was trying to consolidate his position in the northern parts and he stationed a force in the Banavasi area. But Narasimha II hurried to meet the menace and the first battle was fought about 1223 A.D. on the banks of the Tungabhadra in which the two Sevuna generals, Vikrama and Pavusa are stated to have lost their lives. The second battle was fought about 1228 A.D. at Neralige (probably in the present Shimoga district) and a third followed about 1231 A.D. However, these fights do not appear to have proved on the whole advantageous to the Hoysala since it is found that the Sevuna control over the Banavasi area continued and the Hoysala power did not at the time extend beyond the Tungabhadra. Narasimha II like his father ruled as an independent monarch and bore the paramount titles like Pratapa-Chakravarti, Prithvivallabha. Polalvadeva, who was an eminent minister of Narasimha II, built the Harihareshvara temple at Harihar about 1224 A.D. Amita, Harihara, Appanna and Gopayya were some of his important commanders.

Someshvara, also called Veera Someshvara and Sovideva, **Someshvara** succeeded Narasimha II about 1235 A.D. As has been already stated, as a prince he had been governing the Hoysala territory in the far south with his headquarters at Kannanur (also called Vikramapura near Srirangam). Even after becoming the king, he made Kannanur his permanent residence and was visiting Dorasamudra occasionally. Taking advantage of this position,

the Sevuna king Singhana and his successor Kannara further encroached upon the northern parts of the Hoysala kingdom. Some of Kannara's epigraphs have been found as near as the Chitradurga area.

Rajendra III, who succeeded Raja Raja III to the Chola throne about 1246 A.D., adopted a hostile attitude towards Someshvara. Hence the latter was now obliged to side with the Pandya king who was attacked by Rajendra III. As a result, the position of the Chola king again became vulnerable and a Kakatiya force marched on Kanchi. Subsequently, Rajendra appears to have been reconciled to Someshvara.

Someshvara must have found it difficult to manage the affairs of his vast kingdom with its two capitals and he divided the territory into two parts—one consisting of mostly the northern area with Dorasamudra as its capital was given over to his elder son Narasimha III, while mainly the southern part was put under the charge of his younger son Ramanatha with his capital at Kannanur, where Someshvara continued to stay. Narasimha III and Ramanatha were half-brothers and it appears that in spite of the partition, they were not on good terms and Ramanatha was on the offensive. An epigraph dated in the year 1253 A.D. refers to the battle fought between the two.

**Narasimha III
and Ramanatha**

There were now (by about 1253 A.D.) two Hoysala rulers—Narasimha III at Dorasamudra and Ramanatha at Kannanur, both of whom assumed sovereign titles. Ramanatha repeatedly encroached upon the territory of his elder brother Narasimha III. Their mutual fights have been referred to in several lithic records dated between 1260 A.D. and 1290 A.D., besides the one mentioned earlier. This prolonged wrangle weakened both of them. In spite of this, Narasimha appears to have given a tough fight to an expedition led by the Sevuna king Mahadeva about 1271 A.D. Perumale Dannayaka who had an interesting title as *Drohagharatta* (mill stone to traitors) is mentioned in two inscriptions of the period as the general who was a source of strength to king Narasimha. Sevuna Mahadeva's successor Ramachandra, having made another unsuccessful attack about 1275 A.D., launched a bigger offensive in 1276 A.D. His generals were Saluva Tikkama and Haripala and their army was strengthened by a force of Irungala, the chief of Nidugal. They encamped at Belavadi, about five miles to the north of Dorasamudra, and laid siege to the fort. A fierce battle took place on the 25th April 1276. Under the leadership of Ankanayaka and Chikka Ketaya Nayaka, the Hoysala army put up a stubborn resistance resulting in the rout of the attacking forces which were driven back in confusion beyond Dumme, a hill on the Shimoga

and Chitradurga border. However, the Sevunas continued to hold on to at least a part of the Chitradurga area.

In 1285 A.D., Narasimha led a force against the Nidugal chief, who had helped the Sevuna army and broke his pride. Several fine temples were built during the regime of Narasimha, the best of which is the one dedicated to Somanatha at Somanathapur in Mysore district; this was constructed by his general Soma. Narasimha's death occurred in 1291 A.D.

Meanwhile, Ramanatha's position in the Kannanur region had been weakened owing to the strong offensive actions launched by the Pandyas who overran the area and he had to shift his capital to Kundani. As a result, he mounted pressure on his brother's territory and appears to have taken over a few parts in the Kolar-Bangalore area. He died in 1295 A.D.

Ballala III, son of Narasimha III, was crowned king in 1291 A.D., when he was about 28 years of age. Vishwanatha, who had succeeded Ramanatha, appears to have ruled only for a few years and died without an issue; about 1301 A.D. his southern Hoysala areas were united to the ancestral kingdom and Ballala III became the sole ruler. The latter suppressed several refractory chiefs and also had to contend against the Sevunas (Yadavas of Devagiri) who were frequently encroaching upon his territory. The Yadava army had once marched far into the Hoysala kingdom and it is recorded that the Hoysala king's brother-in-law Someya Dandanayaka died fighting it at Holalkere in 1303 A.D. When Ballala had been away from the capital leading an expedition in the south, he heard of the advance of the Muslim army into his kingdom from the north and hurried back with some of his forces for the defence of Dorasamudra. **Ballala III**

The first Muslim invasion of the Hoysala territory took place in 1311 A.D. under the leadership of Malik Naib Hazardinari, otherwise known as Malik Kafur, the general of Ala-ud-din Khilji. The vanquished Sevuna ruler Ramachandra had sent his general Parashurama to guide Malik Kafur's army to Dorasamudra. The latter in his long march to the Hoysala capital laid the country waste and also sacked Dorasamudra. From epigraphs of the period, it can be gathered that there were fierce fights; ultimately Ballala had to bend before the ruthless invader and was forced to surrender enormous wealth of his kingdom. The aggressor left literally laden with riches and also extorted the assistance of Ballala to march to the far south where the rival Pandya princes were fighting among themselves for succession to the throne. Ballala started rebuilding the capital and in 1313 A.D., also secured the release of his son who had been carried off to Delhi as a hostage. During that year, an assembly of the feudatories and

ministers of his kingdom was also held at Huliya (Epigraphia Carnatica, Vol. XI, Hr. 87). The Hoysala ruler further went to the help of Sundara Pandya of Madurai and strengthened the Hoysala position in the Kannanur region, and also subdued several defiant local chiefs in other tracts. There was again a second Muslim invasion in 1327 A.D., this time organised by Muhammad-bin-Tughlak, the new Sultan of Delhi. The rebuilt city of Dorasamudra was almost completely destroyed by the invading army. The Tughlak's forces then marched to Madurai and occupied it and placed it under a governor who later became practically an independent Sultan about 1335 A.D.

**Ballappa and
Harihara**

Ballala at first shifted his residence to Tonnur, a provincial capital (in present Mandya district) and then to Arunasamudra-Ballalapatna or Annamale (identified with Tiruvannamalai in South Arcot district of Tamil Nadu) which became his southern headquarters from where he could conveniently conduct his affairs in the eastern regions and also plan his operations¹ against the newly established Sultanate at Madurai. It appears that it was at this place (Annamale) that Ballala held, in 1328 A.D., the conclave of his kinsmen, which has been referred to by Ferishta who further says that it was after this assembly that a strong new city on the frontier of Ballala's kingdom which came to be called 'Beejanuggur' was built. By this time, the principality of Kampili situated on the Tungabhadra, which had put up a heroic resistance under the leadership of its chief Kampiladeva and his son Ramanatha against the repeated onslaughts of the Tughlak's forces, had been destroyed². There was a rebellion in this area as a result of which the Sultan's governor stationed there had fled. In order to secure this northern strategic area, Ballala seems to have appointed Harihara (Hariyappa Odeya), son of Sangama, as its provincial governor (Mahamandaleshvara) with its headquarters at Hampi, which later served as the nucleus of the Vijayanagara kingdom. Harihara's daughter was married to Ballappa Dannayaka who was a nephew (sister's son) of Ballala who looked upon Ballappa as his own son (this Ballappa's father was Someya Dannayaka mentioned earlier). Ballappa Dannayaka, who had been entrusted with high positions like that of a Mahapradhana and a general, wielded great power and influence in the kingdom and enjoyed close confidence of the king. Harihara was thus a near relative of the Hoysala ruler and had a pre-eminent position in the kingdom.

1. Desai, P.B., *Ballala III and Vijayanagara*, a paper presented to the Hoysala Seminar, Mysore, December 1970.

2. Other kingdoms also, namely, Sevuna (Yadava), Kakatiya and Pandya had been eliminated by repeated invasions by the Sultanate of Delhi and the only Hindu power holding out in the south was that of the Hoysalas.

It is gathered from Ferishta that with the help of a force sent by Ballala, Krishna Nayaka, who lived near Warangal, reduced Warangal, as a result of which its governor, Immad-ul-Mulq fled to Dowlatabad (Devagiri). Macheya, a general, who was a son-in-law of Ballala was appointed as the governor of Penugonda (in the present Anantapur district of Andhra Pradesh) which was an important strategic tract. Ballala established residences at various vital points in his kingdom for himself and his feudatories and generals.¹ According to William Coelho 'the most important step' taken by Ballala in the direction of mobilising his forces was to give greater rights and sometimes even partial independence to his ministers, generals and feudatories as long as they did not abuse their powers. This is well indicated by several inscriptions of the period in which the name of the king appears with the names of his ministers and generals as ruling the kingdom; in some other epigraphs, names of only the latter appear which would mean that those officers authorised them without referring the matter to the king². Dr. P. B. Desai has pointed out that these are unique instances of the king sharing his authority with subordinate officers which must have been necessitated by the extraordinary circumstances of the period. In 1338 A.D., Ballala visited Barakur on the Western Coast (in present South Kanara) and strengthened his defensive establishment there.

Having thus consolidated the position in other quarters the Hoysala ruler now turned his attention to the far south from where by now the new Sultan of Madurai had started attacking the Hoysala possessions. In 1342, Ballala marched towards Kannanur, which was a part of the Hoysala territory formerly, and after winning a battle fought near it, he laid siege to its fort which had become a stronghold of the Sultan. The latter's force sued for peace and Ballala permitted it to enter into consultations with the Sultan of Madurai. Utilising the breathing time thus gained, the Sultan made preparations and marched with large reinforcements and took the Hoysala troops by surprise. It is stated that Ballala's soldiers at the time had sent their horses for grazing. The eighty-year old Ballala was captured while mounting a horse and was treacherously slain on the 8th September 1342. Ibn Batuta, who visited Madurai a little later, informs us that Ballala's skin was stuffed with straw and hung from the top of the walls of Madurai "where I have seen it in the same position". Thus ended the long and eventful career of this great Hoysala monarch who handled the affairs of South India with considerable statesmanship and wisdom in a very crucial period of its history.

1. Coelho William, *The Hoysala Vamsa*, p. 239.

2. Desai, P.B., *Ibid.*

Ballala IV, also known as Hampeya Odeya, son of Ballala-III, who crowned himself king nearly a year later, in August 1343, was not an able person and could not rise to meet the grim needs of the extra-ordinary times through which South India was passing and nothing is heard of him after 1346 A.D., and the kingly leadership passed into the hands of Harihara and his valiant brothers who had by now proved themselves equal to the task.

The glories of the Hoysala rule live in its architectural masterpieces which have become world-famous. The memory of the Hoysalas is also preserved in their beautifully inscribed slabs and in a small section of the people called Hoysala or Hoysana Karnatakas who are found scattered in Hassan and several other districts. As J.D.M. Derrett in his book has said, "The Hoysalas were the greatest of those who can claim to be the makers of modern Mysore and the literature and architecture of their land still bear witness to the bygone splendour of their rule.¹"

**Hoysala
administrative
system**

The Hoysalas were indebted, to a considerable extent, to the earlier ruling dynasties for their system of administration. Like the Gangas, the Hoysalas also placed the provinces under the control of governors or *Samantas*, who were either members of the old ruling families of the provinces conquered or relatives of the Hoysala royal family recruited for conspicuous service or merit. Every provincial governor had a capital city of his own, where he resided. As civil officers, the governors were responsible for the collection of taxes due to the government and their remittance to the treasury, as well as for administration of civil and criminal justice within their jurisdictions. The Hoysala provinces were also divided into *nadus* for purposes of general administration.

The officer under the direct charge of the governor was the *Heggade*, variously called as *Heggade-Karana*, *Rajadhyaksha Karana* and *Rajya Heggade*, and he was in charge of both civil and military affairs. He had to obtain instructions from the governor with regard to imposition or remission of taxes and such other administrative matters. Other functionaries like *Sri-Karana-Heggade*, *Sunkaveggade*, *Khanaveggade* and *Dhandaya-veggade*, with clearly defined duties and functions, appeared to have worked along with the *Nada-Heggade* in the orderly administration of the *nadu* and the province. Each of the *Heggades* had the assistance of *Senabovas*. The village assemblies (*Mahajanas*) under the Hoysalas by and large retained their old

1. Derrett, J. D. M., *The Hoysalas*, p. 174

functions. They had their own source of revenue and possessed their own lands.

The transition from the Hoysala rule to the Vijayanagara rule was smooth. It is significant that many Vijayanagara inscriptions of the early period mention that Harihara and Bukka were ruling the Hoysala kingdom. As has already been mentioned, Harihara was closely connected with the Hoysala family. Ballappa-Dannayaka, a nephew of Ballala III and son-in-law of Harihara, who has been referred to earlier was a leading participant in the grand function held in 1346 A.D. at Sringeri to celebrate the festival of victory. The Hoysala generals and feudatories now owed allegiance to Vijayanagara. Harihara and his brothers soon established full control over all the parts of the former Hoysala kingdom. There was much controversy about the nativity and earlier career of Harihara and his brothers. From fuller investigations and studies made recently,¹ it appears now well established that Sangama, the father of the founders of Vijayanagara, was a local chief in the Hampi-Anegondi region and his son Harihara who was also a close relative of the Hoysala ruler Ballala III rose to power as his loyal subordinate.

Harihara I (c. 1336-1356 A.D.), assisted by his four brothers, namely, Kampa or Kampana I, Bukka I or Bukka Raya I, Marappa and Muddappa strove incessantly to bring more areas under Vijayanagara. An inscription found at Sringeri (E.C. VI, Sringeri 1) dated 1346 A.D. says that Harihara I had already brought under his control the whole country between the eastern and western oceans. However, Harihara's rule over the south does not appear to have been as universal as that of his brother Bukka I later. Since in 1347 A.D., the new Bahmani Sultanate was established at Gulbarga, Harihara took great care to guard the northern frontiers. Ibn Batuta says that there was a Muslim chief at Honnavar on the western coast and that he was subject to Harihara. It can be said that Harihara was a worthy successor of Ballala and continued the great task the latter had undertaken. He set up a good government and ensured peace in the kingdom. He appears to have enlarged and re-built the Virupaksha temple at Hampi. Bukka I who was the Yuvaraja and was governing the Dorasamudra region, succeeded Harihara to the Vijayanagara throne. He had distinguished himself as a great warrior early in his life. A lithic record says: "Bukka Raja on coming to the throne eclipsed all past and future kings. When he was reigning, the earth brought forth abundantly, all troubles ceased, the people were happy and wealth increased...."

1. Desai, P.B. (Editor), *A History of Karnataka* (1970), p. 305 ff and his papers presented to the Vijayanagara and Hoysala History Seminars held in 1970.

he built the splendid city of Vijayanagari". He stabilised the administration. His eldest son Tippanna Vodeyar was in charge of the province of Dorasamudra, which had been previously governed by Bukka himself. This shows the importance the Vijayanagara rulers attached to this region. Another son Virupanna (or Virupaksha I) was the viceroy of Araga or the Male-Rajya. (Sovanna Vodeyar, son of Marappa, seems to have governed a part of Araga). Hiriya Kampana or Kampana II, another son of Bukka I, was the governor of Muluvai-Rajya (the province of Mulbagal).

Kampana II, son of Bukka I, conquered Sambavaraya and acquired Padaividu, his stronghold, and perhaps also Kanchi, his capital, about 1361 A.D. He then marched against the Sultan of Madurai. In the fierce battle that ensued, the Sultan of Madurai was killed and his army routed and the region ruled by the Sultan became a part of the Vijayanagara kingdom. Kampana II administered the far south as the viceroy of Vijayanagara. There is a glowing account of the heroic exploits of Kampana in the south in *Madhura-Vijayam* also called *Veera Kamparaya Charitam*, a historical poem in Sanskrit written by the poetess Gangadevi who was the wife of that great prince. During the regime of this king (Bukka I) began what are called the Doab wars between the Bahmanis and Vijayanagara for the possession of the area lying between the Krishna and the Tungabhadra. According to an inscription found in this district, Bukka I made a grant of Honnapura in the name of one of his wives, Honnayi, to god Basavalinga at Honnapura-Halandulige in Manjarabad (Sakleshpur) taluk.

On the death of Bukka I, Harihara II (1378-1404 A. D.), his son, succeeded to the throne. He seems to have been known also by the alternative name of Vijaya. (Epigraphia Carnatica, Vol. XI, Davanagere 68). The reign of Harihara II did not prove a peaceful one. There were persistent troubles especially across the northern frontier that he is spoken of as having "again established the kingdom". A lithic record says that he was very liberal in bestowing the sixteen great gifts and is credited with victory over the Chola, Kerala and Pandya regions¹. Another inscription informs us that the king in 1381 A. D. ordered the roof stones of the central chamber of the Belur temple to be repaired. They had probably cracked and the minister Kampanna had four pillars erected to support them.² Another epigraph dated 1397 A.D. opens with an interesting and liberal-minded invocation of the god Keshava identifying him

1. E.C. V, Part I, 1902, Belur 75, dated 1382 A.D., pp. 62-63.

2. *Ibid*, Belur 52, dated 1381 A.D.

with the chief object of worship in every sect, orthodox or heterodox¹.

The Vijayanagara kings do not seem to have materially **Vijayanagara administration** changed the administrative system they found in the area. The administrative practices of these kings were based on the principles of *dharma* conformed to time-honoured values and principles of social justice and welfare. "Vijayanagara not only successfully defended freedom and culture against incursions from the north, but also maintained administrative policies worthy to be emulated by any civilized people".² During this period, the kingdom was divided into several *mandalas* and these again into a number of *maharajyas* or *rajyas*. The latter were sub-divided into *seemas* and *nadus* and these again into a number of *urus* or villages.

From the time of Bukka I till almost the end of the sixteenth **Balam or Aigur chiefs** century, even after the transfer of the capital of the Vijayanagara rulers from Vijayanagara to Penukonda, in consequence of the defeat of the Vijayanagara forces in the battle of Rakkasa-Tangadgi, the country south of the Tungabhadra was under the direct or indirect rule of Vijayanagara rulers. Some Vijayanagara rulers are stated to have taken a particular interest in the province of Balam, perhaps as it was the home province of the Hoysalas. Every encouragement was given to settlers of all castes there by granting them lands at little or no rent. The wealthier immigrants were made *Patels* and received large *inams*. This is the period in which, it is assumed, the inhabitants obtained a proprietary right in the land and the *Patels* hereditary feudal powers. The western portions of the present Hassan district had been bestowed, with adjoining tracts above and below the *ghats*, by the Vijayanagara king upon Veena Ramappa, a court musician. After a reign of some years, he abdicated this province of Balam, yielding a revenue of three lakhs of Pagodas, which was then in 1397, made over by the ruler of Vijayanagara to Hiriya Singappa Nayaka, one of their generals and son of an old Palegar named Manchayya Nayaka. The Balam Palegars had their capital at Aigur which was sometimes mentioned as Maninagapura.

According to Major Montgomery, Balam was so called from a village of that name (now Manjarabad). It is said to be derived from the word *Bala* (*i.e.*, strength) and to have been given to indicate the sturdiness of its people. But there is no mention of this name or its derivation in any of the inscriptions found in the district. Suryanka who was a minister of Venkatadri

1. *Ibid.*, Belur 3, dated 1397.

2. "Studies in State Administration," edited by Halappa, G.S., 1963, p.192.

Nayaka, the last chieftain who ruled this area towards the end of the 18th century, in his *Kavi-Kanthahara*, a metrical vocabulary of Kannada, mentions the Velanagari (*i.e.*, Belur) kingdom and states that it is situated in the Hoysala country which he describes as a hand-mirror (reflection) of Kashmir, and there is no mention of the name Balam in this work either.

After Hiriya Singappa Nayaka upto the 16th century, nothing is definitely known of the chiefs of the principality. Since Era Krishnappa Nayaka (1524-1566 A.D.) is represented in several of the inscriptions as the head of the family, who was enfeoffed by Krishnadeva Raya of Vijayanagara, probably with him (Era Krishnappa Nayaka) began a new line of chiefs. He had been previously the bearer of the king's betel bag. The known chiefs who succeeded him were: Venkatadri Nayaka (1566-1584), Krishnappa Nayaka (1588-1625), Venkatadri Nayaka (1626-1643), Krishnappa Nayaka (1643-1654), Venkatadri Nayaka (1655-1670), Krishnappa Nayaka (1685-1692), Venkatadri Nayaka (1708-1751), Krishnappa Nayaka (1755-1794) and Venkatadri Nayaka (1799) (E.C.V, Part I, 1902, p. xxxiii).

The Nayakas of Ikkeri, in Shimoga district, who had been the feudatories of Vijayanagara had become important rulers by about 1582. In 1657, Shivappa Nayaka of Ikkeri laid siege to Hassan and Belur and seized the area. Kanthirava Narasaraja Wodeyar I of Mysore went to the help of the Balam chief, but they were defeated and the Balam chief's son was taken prisoner. After this, Shivappa Nayaka of Ikkeri established Sriranga Raya, the fugitive emperor of Vijayanagara, at Belur about the year 1659. Sriranga Raya, who was residing at Vellore, had been driven from there by Mir Jumla, the general of Golkonda forces, and the former had sought the help of Shivappa Nayaka. Shivappa Nayaka, who claimed to champion the cause of the restoration of Vijayanagara suzerainty, marched with a force from Belur and laid siege to Srirangapatna, the capital of the Wodeyars of Mysore, but did not succeed in his objective.

In 1662 A.D., Shivalinga Nayaka, son-in-law of Shivappa Nayaka of Ikkeri, went to Belur and obtaining reinforcement from Sriranga Raya, marched and laid siege to Holenarasipur, then in the possession of the Mysore Wodeyars. But in the battle that followed Shivalinga Nayaka was struck by an arrow from the Mysore side and fell dead on the battle-field.

In a lithic record dated 1659 A.D., it is stated that Sriranga Raya was a daily worshipper at the Channakeshava temple at Belur (E.C.V, Part I, 1902, Belur 80) and another inscription Belur 81 dated 1660 A.D. says that he was seated on the jewelled throne of Velapura. There are also other epigraphs at Belur

mentioning him during the next three years. Later, he appears to have left for Penukonda.

About the year 1693, a part of the principality was conquered by Chikka Devaraja Wodeyar of Mysore and Yelusaviraseeme, which was under the Balam chiefs, was seized by Doddaveerappa Wodeyar of Coorg. In 1694, at the time of Rani Chennammaji of Ikkeri and Chikka Devaraja Wodeyar of Mysore, peace was concluded between Ikkeri and Mysore by which the chief of Balam was allowed to retain six nads and the rest of the area of the principality was divided between Ikkeri and Mysore. According to an inscription (Belur-64), Venkatadri Nayaka (1708-1751) had the tower of the Keshava temple at Belur built in 1736. In 1755, Krishnappa Nayaka (1755-1794) granted an elephant and the village of Mudravalli in the Shanivarasante hobli of Coorg as an offering to a Yogi named Kaivalya. Again a Coorg inscription 47 of the following year states that the same Krishnappa Nayaka made a grant to a Gowda of Malambi in the same hobli.

Krishnappa Nayaka (1755-1794) joined the army of the Maratha general Parashuram Bhau when the latter was advancing to co-operate with Lord Cornwallis against Srirangapatna in 1792 A.D. On the conclusion of peace, Krishnappa Nayaka fled to Coorg fearing the displeasure of Tipu Sultan; but the latter is said to have induced him to return and permitted him to resume the government of only a part of his principality to the south of Balam. The rest of his territory was attached to Mysore. Venkatadri Nayaka, son of Krishnappa Nayaka, was in possession of Aigurseeme at the time of the fall of Srirangapatna in 1799 A.D., whereafter he strengthened his fort at Arakere in the midst of a forest and put up a resistance against the British. A force sent by the East India Company captured this fort which was again taken over by Venkatadri Nayaka. He and his followers were hunted after by the Company's troops. Ultimately he was seized near Uggihalli and hanged in 1802 as an 'example' to others.

The fort of Holenarasipur was originally built in 1168 A.D. by Narasimha Nayaka, a local chief. After the decline of the Hoysala power, Channarayapatna came under the control of the chief of Holenarasipur. Inscription HN 125, dated circa 1580, belonging to the period of Venkatappa Nayaka, refers to a land grant by the chief. Four other inscriptions (Epigraphia Carnatica, Volume XV, HN 125, 21, 22 and 62 all dated 1580 A.D., p. 19) also refer to such grants. In March 1584, Raja

Holenarasipur
Chiefs

1. T.T. Sharma, *Karnatakadalli Swatantrya Sangrama*, 1957, p. 7.

Wodeyar of Mysore captured Akki-Hebbalu from Narasimha Nayaka of Holenarsipur. About the year 1600 A.D., Lakshmappa Nayaka, the chief of Holenarsipur, took Channarayapatna from Puttagiriya, the Hebbar, and bestowed it as a *jagir* on his own son Channarayana. He built a temple for the deity Channarayana and the town was called Channarayapatna. Epigraph HN 127 dated circa 1591 A.D., informs that this chief of Holenarsipur granted the village of Nidoni to the temple of god Narasimha, in order that Chikkamayaka might attain Vaikuntha. Two grants both dated circa 1600 A.D. (HN 31 and HN 75) and two other grants each dated 1606 and 1614 A.D. (HN 56 and HN 114 respectively) have been found belonging to the rule of Lakshmappa Nayaka. Epigraph HN 147, dated 1629 A.D., belonging to the rule of Virupa Nayaka says that the village of Machigondanahalli *alias* Narasigalapur was granted to the temple of god Tiruvengalanatha of Mavmakere, while HN 124, which is undated, informs us that Rangappa Nayaka was the elder son of Lakshmappa Nayaka.

Chamaraja Wodeyar V of Mysore, about the close of the year 1631 A.D., marched against the chief of Holenarsipur and inflicted a defeat on him and accepted from him costly presents of gold, jewels and an elephant named *Kanaka Vasanthai* and annexed Channarayapatna to Mysore in 1633 A.D. Later in 1644 A.D., the Holenarsipur chief failed to pay the yearly tribute to Mysore. It is stated that the messengers of Kanthirava Narasara Wodeyar I, who were sent to demand the dues, were ill-treated by Narasimha Nayaka. Subsequently, the king of Mysore sent an expedition under the leadership of Dalavai Nanjarajaiya in April 1644. Nanjarajaiya stormed the Holenarsipur fort and opened a 'tremendous' fire and blew up its bastions. A force of the Sultan of Bijapur, consisting of four to eight thousand horsemen, came to the relief of the town but was beaten off. The Nayaka submitted himself to the Mysore forces and paid up the arrears of tribute and surrendered Hampapura to Mysore. Rangappa Nayaka II, who was a feudatory of Kanthirava Narasara Wodeyar I of Mysore, attended in 1647 A.D., the Mahanavami festival celebrated by the latter at Srirangapatna and made costly presents to the king. Narasimha Nayaka II was a devout Vaishnava and was perhaps the most prominent among the chiefs of Holenarsipur family. Epigraphs HN 25 and HN 38 both dated 1658 and HN 54 and HN 74, both dated 1659 A.D., an undated one (HN 36) and Ag. 106, dated 1665 A.D., all belonging to this chief which are merely land grants have been found in the Hassan district. The rule of this family might have come to an end after the year 1667 A.D.,

when the place was captured by Devaraja Wodeyar (1659-1673 A.D.) of Mysore.

The chiefs of Javagal (now a village in Arsikere taluk) **Javagal Chiefs** claimed to be of the lunar race, and descended from Channa. Timma was the son of Channa. Nanjendra also called Rayana was the son of Timma. Epigraph Ak 2, dated 1515 A.D., says that Bhairava or Bhaira Bhupala who was ruling the Javagal area constructed the Bairasamudra tank to the south of the village Javagal.

According to an epigraph (E.C. VI, 1901, Mg 87), the line **Durga Chiefs** of the Maharajana-durga chiefs goes back to 1371 A.D., when Bodha Mahadeva was ruling. This Bodha Mahadeva was possibly also the donor of the grants mentioned in Coorg inscriptions Nos. 8 and 9 (E.C. V, Part I, p. xxxii). Rangappa Nayaka of this family granted the Sopinahalli village belonging to Banavara to one Tiruvengalaya who made it over to the temple of Channigaraya of Belur. (E.C. V, Part I, 1902, Ak 60 dated 1595, p. 133). According to a tradition, the line came to an end after the chief named Veera Raja who threw himself over a precipice from his fort at Maharajanadurga being overcome by the remorse on finding that he had eaten the flesh of his own son. (See also Chapter XIX.)

It is stated that Nuggihalli chiefs belonged to the Pudur **Nuggihalli Chiefs** Vamsha and one of their titles meant that the chief was "champion over thirteen kings". Their genealogy goes back to Tirumalaraja who was a son-in-law of Prauhda Devaraya of Vijayanagara. (E.C. V, Part I, 1902, HN. 117 dated 1573, p. 34). Tirumalaraja had a son called Raya Wodeyar, whose son was Indushekhara Raja, whose son was Basavarajayyadeva Maha-arasu. Another record dated 1513 A.D. informs us that Nuggihalli's Virupa-Raja-Maha-arasu's son Mala Raja made a grant of land to the temple of Hanumantha of Seege (E.C. V, Part I, 1902, Hn. 98 dated 1513 A.D., p. 30), Raya Nripa, whose titles were Bhuvanaika-Veera and Gajabeteraja, was the son of Timmaraya and Virupambika and he set up an image of god Tiruvengalanatha and made a grant of the village Kattigeyahalli. His father was a son-in-law of the Vijayanagara king Devaraya II. Lingamantri, the author of "Kabbigara Kaipidi", says that he was the minister of this chief. (E.C. XV, 1943, Cn. 288 circa 1500 A.D., p. 8). During the time of Viruparajarasu, a grant was made to the Rameshvara temple at Ramanathapur (E.C. XV, 1943, Ag. 136 dated circa 1559 A.D., p. 19). The labels of the *utsava-vigraha* and some other metallic images in the Lakshminarasimha temple at Nuggihalli tell us that the images were caused to be made by Gopala who was, according to tradition, a Palegar of Nuggihalli. As the inscriptions of the Nuggihalli chiefs

have been found at Hassan, Arkalgud and Channarayapatna also, it may be inferred that their rule had been extended to these places also.

As has already been narrated, the area which was being ruled by the chiefs of Holenarasipur had earlier come under the sway of the Wodeyars of Mysore. Later Devaraja Wodeyar (1659-1673) of Mysore sent an expedition to Hassan and his force overran Sakrepatna, Hassan and other places, which had been formerly held by Srirangaraya VI with the help of Shivappa Nayaka of Ikkeri. This event seems to have taken place after 1663. During the time of the next ruler, *i.e.*, Chikkadevaraja wodeyar (1673-1704 A.D.), there was an agreement between Mysore and Ikkeri in 1694 A.D., by which six *nads* of Manjarabad were ceded to the Balam chiefs and the rest of the area of Balam was divided between Mysore and Ikkeri. By this time, all the areas in the west upto the Bababudan mountains including Hassan, Banavara, etc., except a portion of Balam, had come under the control of the Wodeyars of Mysore.

After the conquest of Bednore (Ikkeri) kingdom by Haidar Ali, the Balam (Manjarabad) area had been allowed to remain in the hands of its chiefs subject to payment of an annual tribute of 5000 pagodas. After the fall of Tipu Sultan in 1799 A.D., the Balam area was also taken over and made a part of Mysore State. (See also under Balam or Aigur chiefs). Since then, the history of Hassan district runs parallel with that of Mysore. Administratively, there were several changes in the set-up relating to this district and they have been already dealt with in Chapter I.

Political Awakening

After fifty years of direct British rule, which began in 1831 A.D., the reins of Government were handed over back to the old royal family in 1881 A.D. In this very year, the Mysore Representative Assembly, which was the first of its kind in the country, was constituted. Its members, though not elected by the general public, were expected to submit observations and suggestions in the public interest and to bring to the notice of the Government the wants and grievances of the people. Later, the establishment of the Indian National Congress in 1885 in British India and its championing of the causes of the Indian people began to influence public opinion in this princely State also. In 1907, a Legislative Council was inaugurated in Mysore with a view to associating with the Government non-official gentlemen in making laws and regulations. Several journals and social, literary and cultural associations began to create a new awareness among the people. The people of the State desired to associate themselves more and more with the administration.

The stirring speeches and writings of top political leaders like Lokamanya Bala Gangadar Tilak and Mahatma Gandhi awakened

the people to bend their energies to the national cause. The All Karnataka Political Conference held at Dharwar in 1920 gave a fillip to the political aspirations of Kannadigas. The deliberations of this conference helped to form a separate Congress province for Karnataka and the Provincial Congress Committee constituted later was invested with jurisdiction over the princely State of Mysore also. The momentous Belgaum session of the Indian National Congress held in 1924 under the presidentship of Mahatma Gandhi gave a new orientation to the struggle for freedom.

As early as in 1918, the Praja Mitra Mandali, which had been formed in the State to work for the advancement of the backward communities and was led by Shri H. Channaiah and others, had urged reformation of the Representative Assembly and the Council and the local self-government institutions. It was running its own journals to propagate its views. Later a new local party called the Praja Paksha also came into being which was led by Shri D. S. Mallappa and others. Both these parties were later merged to form the Praja Samyukta Paksha under the presidentship of Shri H. B. Gundappa Gowda. This new body was also later merged in the State Congress. In the elections held to the Assembly and the Council in 1927, a new generation of leaders emerged, who demanded full-fledged democratisation of these bodies. The people of the State amply responded to the national call and co-operated in the activities of the national movement. Swadeshi towels on which the pictures of Gandhiji and Bhagat Singh were printed were distributed and local merchants were prevailed upon to sell these towels.

Several aspects of the nationalist constructive programme such as Khadi, encouragement of Swadeshi articles, Harijan uplift, revival of rural industries were adopted in the district. There were demonstrations, bonfire of foreign cloth, processions and flag hoistings. Many of the Congressmen of old Mysore took part in the nationalist movements in other Kannada areas when they were precluded from such activities in the old Mysore State. In the course of his tour for Harijan uplift, Gandhiji visited Hassan, Holenarasipur, Belur and Arsikere in 1927 and appealed for full co-operation for implementing the constructive programme. Later Dr. Pattabhi Sitaramaiah and Shri C. Rajagopalachari also visited the district to encourage the nationalist activities. After 1937, by which time the neighbouring British-governed provinces had made considerable progress in achieving democratic rights, the movement for constitutional reforms and establishment of responsible government in the State gained a fresh momentum.

**Constructive
Programme**

Early in 1938, an independent organisation called the Mysore Congress was formed to intensify the work for this purpose and

during that year Shri H. B. Gundappa Gowda of this district was its president. In the agitation that followed, a number of nationalist leaders were arrested and there was much ill-treatment of political prisoners in the district. Shri J. B. Kripalani and Shri Mahadev Desai were deputed by the Indian National Congress to enquire into the matter in 1939. The demand for establishing a responsible form of Government under the aegis of the Maharaja of Mysore was championed in the district by several persons like Sriyuths A. G. Ramachandra Rao and his brother S. G. Atri, K. M. Rudrappa, Gopala Rao Belavadi, B. N. Boranna Gowda, L. T. Karle, D. V. Ramaswami, H. Ramaswami, K. Lakkappa, H. Siddananjappa, G. A. Thimmappa Gowda, M. C. Gundu Rao, H. V. Rangaswami, Gorur Ramaswami Iyengar, H. Channappaiah, B. A. Garuda Sharma and several others.

Shri Gopala Rao Belavadi of this district had attended the A. I. C. C. meeting on 8th August 1942 in which the 'Quit India' resolution was passed. In August 1942, when the national leaders were arrested by the British Government and repression was let loose in the country, there was a spontaneous and vehement reaction of the people in the district as in other parts. There was a firing at Shravanabelagola, where three persons were killed. There was another shooting at Dasanakoppa in which one person died. An enraged mob set fire to the Banavar railway station on the Poona-Bangalore railway line and also to some other stations. There was extensive ticketless travelling by students and local labourers for about 15 days. Milk and vegetable supplies to the military were stopped for about a week. Thereafter soldiers accompanied the supplies in trains and buses. Telegraph wires were extensively cut and removed; many poles were also broken up. Lawyers and other influential men of the district and students took an active part in several centres to further the national cause. Shri A. G. Ramachandra Rao, a prominent Congressman of Hassan, surrendered his *sanad* and gave up his practice. The villagers refused to pay the duty of the weekly bazars at some of the places in Hassan district as a result of which there were lathi charges.

The movement for responsible Government gained much strength after the achievement of independence. A vigorous *satyagraha* was launched on the 1st September, 1947, and this upsurge continued all over the State for about a month, and a good number of persons braved repressive measures and courted arrest in the district. Ramachandra, a young son of Shri Gorur Ramaswami Iyengar of this district, was one of the three persons killed in firing at Tumkur on the 14th September 1947. Veeraputtappa, son of Shri H. M. Shivananjappa of Holenarasipur, also fell a victim to firing in the "Chalo Mysore" agitation in 1947. The agitation ended next month after an agreement was reached between the Maharaja's Government and the Mysore Congress.

On the 24th October 1947, a popular Government headed by Shri K. C. Reddy as the Chief Minister was formed in the State. As the Constitution of India was in the offing, the Mysore Constituent Assembly, which was set up under the agreement, got itself converted into a legislative body. With the promulgation of the Indian Constitution in 1950, Mysore became a 'Part B' State and the Maharaja of Mysore was made the Rajapramukh of the State.

In 1953, when the new State of Andhra was formed, the district of Bellary was added to the Mysore State. On 1st November, 1956, the new Mysore State came into existence consequent on the implementation of the States' Reorganisation Act of 1956 and a Governor was appointed as the constitutional head of the State. The new State of Mysore included the whole of the former Mysore State including Bellary district and nine other Kannada-speaking districts. This was an epoch-making event in the history of Karnataka which was now unified after a long period of dismemberment.

ARCHAEOLOGY

Jainism has long been one of the religions followed in Karnataka since ancient days. Its influence probably dates from a period anterior to the introduction of Buddhism. It is also probable that because of the influence of Jainism, Buddhism did not make rapid progress in this region. Perhaps, the first structures raised for religious purposes by the Jains were in wood and it was only in later days that the use of stone became more general. We find the first definite references to Jain monuments in the records of the times of the Ganga kings. The monuments constructed by them or during their times are *Jinalayas* or *bastis*, which are temples dedicated to one or the other Jain saints called Teerthankaras and *stanbhas* or pillars and memorial slabs or *veeragals*. Early Jain structures

The *bastis* situated on the Chandragiri hill date probably from about the 8th century. Among them are the Shantinatha, the Suparshvanatha and the Parshvanatha *bastis*. All these are in the Dravidian style of architecture. The Shantinatha image is a standing one which is 11 feet high, while the image in the Suparshvanatha *basti* which is in a sitting posture, is about three feet high and is canopied by a seven-hooded serpent and flanked by male *chauri*-bearers, whereas that in the Parshvanatha *basti* is the tallest image on the Chandragiri hill, being about 15 feet high; it is also canopied by a seven-hooded serpent. The Chandragupta *basti* named after the great Mauryan emperor Chandragupta, who is stated to have spent his last days here, is the smallest on this hill and consists of three cells standing in a line, with a narrow verandah in front. The middle cell has a figure of Parshvanatha, the one to the right has a figure of Padmavati and the one to the left a figure of

Kushmandinidevi. In the verandah, there are Dharmendra Yaksha at the right end and Sarvahana Yaksha at the left. The Chandraprabha *basti* on this hill, where there is a figure of Chandraprabha, the eighth Teerthankara, with the images of a Yaksha and Yakshini in the *sukhanasi*, is apparently the *basti* which the Ganga king Shivamara, son of Sripurusha, built on this hill, according to an inscription engraved on a rock close to it (E. C. II, Shravanabelgola 415). This *Jinalaya*, accordingly, may belong to the beginning of the 9th century.

Chamundaraya Basti

The Chamundaraya *basti* also on this hill is not only the largest, but also the most handsome of the temples on this hill. It was, according to an inscription, built by Chamundaraya, who also set up the colossal image of Gommateshvara on the larger hill. The time of construction of this building appears to be about 982 A.D. Its outer walls are decorated with pilasters and with three fine friezes, one of which has small ornamental niches; the second frieze has heads and trunks of Yalis, nestling in pairs facing each other, while the third has larger ornamental niches with seated Jina and other figures at intervals. The upper storey of this temple was, it is gathered from an inscription, built by Jinadevanna, son of Chamundaraya. Its year of construction may be, as suggested by R. Narasimhachar, about 995 A.D. The son apparently adorned his father's structure by adding an upper storey to it; the outer walls of this upper storey are also ornamented with three friezes similar to those found on the walls of the lower temple.

Stambhas

The 'stambhas' or pillars are of two kinds, Manastambhas and Brahmadeva Stambhas. Manastambhas have a pavilion at the top containing standing Jina figures, facing the four directions. These differ from the Brahmadeva pillars which have a seated figure of Brahma at the top. The Kuge Brahmadeva Pillar was set up as a memorial in honour of the Ganga king Marasimha. This lofty pillar stands at the south entrance to the enclosure on the Chandragiri Hill at Shravanabelagola, with a small seated figure of Brahmadeva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An inscription (E. C. II, Shravanabelagola No. 59) engraved on the four sides of the pillar commemorates the death of the Ganga king Marasimha which took place in 974 A.D. The period of the pillar cannot, therefore, be later than that date. The Thyagada Brahmadeva Pillar is a more beautiful and greater work of art. It is decorated with a graceful scroll of fine well-shaped flowers and a beautiful flowering and climbing shrub, the far-famed honey-suckle. It rests on a base beautified by figure sculptures. Chamundaraya set it up; an inscription on its north side gives a glowing account of his exploits. It must, therefore,

be set down to about 982 A.D. On the south side, at the base, there are some human figures. Of them, the one flanked by *Chauri*-bearers is said to represent his guru Nemichandra, who is said to have written the 'Gommata Sara', a Prakrit work for the instruction of Chamundaraya.

The greatest monument of the Ganga period is the colossal statue of Gommateshvara at Shravanabelagola. The steep hill on which it stands is the larger of the two at Shravanabelagola and is known variously as Doddabetta, Indragiri and Vindhyagiri. It is about 3,347 feet above the sea-level and about 470 feet above the plain at its foot. A flight of about 500 steps cut in the granite rock leads up to the summit of the hill on which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. In the centre of the court stands the huge statue of Gommateshvara about 57 feet in height. The image is nude and stands erect facing north and has a majestic and impressive grandeur. The face is serene and remarkable. The hair is curled with short spiral ringlets all over the head, while the ears are long and large. The shoulders are very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards, the legs are somewhat dwarfed. The figure has no support above the thighs, upto which point it is represented as surrounded by ant-hills, from which emerge serpents; a climbing plant twines itself around both the legs and the arms, terminating at the upper parts of the arms, with a cluster of berries or flowers. This is intended to symbolise Gommata's complete absorption in penance.

Gommateshvara
statue

On both sides of the image of Gommata, a little to the front, are two *Chauri*-bearers about six feet high, beautifully carved and richly ornamented, the one to the right being a male Yaksha and the other a female. This statue of enormous size is notable for boldness of conception and for the manner in which the idea underlying it, the idea of man's victory over his Karma or a saint in perfect peace with himself and all else in the universe, has been artistically shown. It was caused to be made by Chamundaraya, a minister and general of the Ganga king Rachamalla IV, between the years 974 and 984 A.D., probably about 983 A.D.

The imposing *Dwarapalaka* to the left of the enclosure has four hands, in three of which he holds maces of different kinds, while the fourth is in an *abhaya* pose. The pillared hall (*mantapa*) in front of the image of Gommata has nine well-carved ceilings. Eight of them have figures of *Ashta-Dikpalakas* (regents of the eight directions) in the centre surrounded by other figures, while the ninth ceiling, which is the central one, has, in the middle, a figure of Indra holding a *kalasha* (water-vessel) for anointing Gommata. Indra's figure is enclosed in an inner circular panel

Well carved
ceilings

cut out within the square panel, the four corners between the circular and square panels being adorned with *Simha-lalatas*. It is a fine and handsome figure. He is adorned with a crown, ear-rings, garlands, wrist-bands and other ornaments and draped in a garment. While two of his hands are at *kalasha*, he is holding *ankusha* with the third (left) hand and *vajra* with the fourth (right) hand. The cloisters around enshrine forty-three images; except for two, all of them represent the twenty-four Teerthankaras, some being repetitions having been set up at different times by devotees.

According to the story narrated in literary works and inscriptions, Adinatha the first Teerthankara, had two sons, Bharata by his first wife Yashowathi and Bhujabali or Bahubali by his other wife Sunanda. The latter married Ichchhadevi and was the ruler of Paudanapura. Owing to some misunderstanding, there was a battle between the two brothers, in which Bharata was defeated. But Bahubali renounced the kingdom and became a great saint.

There is another statue of some interest on the Chandragiri hill and it also belongs to about the 10th century. It is said to represent Bharata, brother of Bahubali. The image is an unfinished one being complete only to the knees, from which point it rises from the face of the rock. It appears to have been carved out of a large upright boulder on the spot where it stands. The statue, though incomplete, is not without sculptural merit.

Hoysala Architecture and Sculpture

In the Hoysala style of architecture and sculpture, a new striking development of the Chalukyan style is seen. Temples in the Hoysala style came to possess certain distinctive features. Their figure sculpture is elaborate and is often a distinguishing mark and their workmanship is highly delicate. In the Hoysala temple, the shrine in which the image of the presiding deity is installed is polygonal or star-shaped. The sides are not obtained as in the northern style by increments added flatly to a square, but are points touching a circle which were at one time apparently right angles but afterwards, either more acute or flatter than a right angle. There are four principal faces larger than the others, three occupied by niches and the fourth by the entrance. The porch is simple consisting of columns disposed equidistantly over its floor. The porch is generally surrounded by a wide stone seat or bench, with a sloping back, which runs completely round the porch and forms a sort of a low wall on every side. The details are often of great beauty, especially of the entrance. The temples generally stand on a terrace, a few feet high. This is one of the characteristic features of the Chalukyan design and adds very considerably to the effect of these temples.

Designs of Pillars

The pillars too are rich without being overdone. It is only when in pairs that they are of the same design. The effect of the whole is singularly varied, pleasing and elegant. The pillars in the

later temples are marked by different designs from the earlier forms. They are massive, richly carved and often circular and highly polished. Their capitals are usually spread out with a number of circular mouldings immediately below and under these is a square block. The middle section of the shaft is richly carved with mouldings. In many cases, the capitals and circular mouldings have been actually turned in a sort of lathe, the shaft being held in a vertical position.

Writing of the ornamentation of the doorways, Burgess says : "As we see at Ajanta and elsewhere, doorways were, from a very early period, objects on which artistic skill was lavished and this taste was maintained in the utmost elaboration bestowed on the sculptures surrounding the doors of Dravidian and Chalukyan shrines. Pierced stone windows were employed in Dravidian temples at Pattadakal, Ellora and other places, but the richly carved and highly ornamented pierced windows belong specially to this style". Mortar was not used in constructing these buildings and it is found that joints, especially in the earlier temples, were well fitted.

The Lakshmidēvi temple at Dodda-Gaddavalli, which is in the rare quadruple form appears to be one of the earliest examples of the Hoysala style. The symmetrical disposition of its plan is its chief merit. It was built by a great merchant and his wife in 1113 A.D. during the reign of Vishnuvardhana. The Keshava temple at Belur, which is one of the most exquisite specimens of the Hoysala style, was built under orders of the king Vishnuvardhana himself in 1117 A.D. During his reign at least ten other temples came to be erected. Among them is the famous Hoysaleshvara temple at Halebid which might be assigned to c. 1152 A.D., which is also the first year of the reign of Narasimha I, the successor of Vishnuvardhana. During Narasimha's time, the building activity appears to have continued unabated; over fifteen temples built during that period are known, among them being the fine Bucheshvara temple at Koramangala in Hassan taluk. During the regime of Ballala II, the enthusiasm for erection of temples reached its high water-mark. Nearly a couple of dozen temples are known to have been built during his reign of 47 years; among them are the Chatteshvara temple (c. 1200 A.D.) at Chata-chattanahalli in Belur taluk, Ishvara temple at Arsikere (c. 1219 A.D.) and the famous Kedareshvara temple at Halebid (1219 A.D.).

The Someshvara temple at Harnahalli in Arsikere taluk and the Lakshmi-Narasimha and Sadashiva temples at Nuggihalli in Channarayapatna taluk are well-known among over a dozen temples constructed during the period of Narasimha II. In the reign of Narasimha III, the Lakshmi-Narasimha temple at Hole-narasipur and a few others came into existence. Even the troubled

times of Ballala III saw the erection of a couple of temples, but the period was too disturbed for a peaceful continuance of building activities. Royal munificence combined with the piety of ministers, generals, feudatories and merchants gave immense impetus to the master-craftsmen of the times to put forth their very best. The names of many gifted sculptors such as Maniyoja, Revoja, Mallitamma, Dasoja, Ramoja, Baichoja and Nandi are known. The temples at Halebid and Belur may be regarded as masterpieces of the Hoysala style.

**Lakshmidēvi
temple, Dodda-
Gaddavalli**

The Lakshmidēvi temple at Dodda-Gaddavalli in Hassan taluk referred to above is an architectural gem and has been described at length in a special monograph issued in the Mysore Archaeological Series. (*The Lakshmidēvi Temple at Dodda-Gaddavalli* by R. Narasimhachar, 1919). The seven artistically executed ceilings, adorning the sixteen-pillared porch attached to the west gate of this temple, deserve praise. The central ceiling shows fine work with a circular panel in the middle, sculptured with a figure of Tandaveshvara while the others have floral ornaments in the middle with circular panels carved with the figures of *Ashta-dikpalakas* (regents of the eight directions) around. The elegantly carved doorway of the east *mahadvara* shows workmanship of a high order. The sculptured figure of Lakshmidēvi, the presiding goddess, is a fine one about 3½ feet high with an attendant on either side. The goddess has four hands, the upper right holding a conch, the upper left a discus, the lower right a rosary with an *abhaya* pose and the lower left a mace. The *navaranga* has nine good ceilings of a square shape with projecting circular panels, the central one having what looks like Tandaveshvara and the others the *Ashta-dikpalakas*. The terrific eight-armed figure of Kali and the Betalas (goblins) in the *sukhanasi* (vestibule) of the Kali shrine are specimens of a high class work.

**Keshava temple,
Belur**

The Keshava temple at Belur (Belur taluk), which is one of the best specimens of the Hoysala architecture, stands unrivalled for its sculpture as well. It was caused to be built by Vishnuvardhana in 1117 A. D. to commemorate his conquest. (A complete description of this temple, with numerous plates and full notes on its architectural and sculptural peculiarities, has been given in a monograph in the Mysore Archaeological Series).¹ One of the glories of this temple is the raised parapet with successive horizontal friezes of elephants, cornice with bead-work surmounted by *simha-lalatas* (*i.e.*, lions' heads) at intervals, scroll work with figures in every convolution, another cornice with bead work, small figures, mostly female in projecting ornamental niches with intervening figures of Yakshas seated inward, delicately carved figures

1. Later, a restudy of the temple was made by the State Department of Archaeology in 1931 (*vide* M.A.R. 1931, pp. 25-46).

mostly female, between pilasters, leaves with bead work with a thick creeper running along the edge of the upper slope adorned with miniature turrets, lions and beautifully carved tiny figures and a rail containing figures in panels between double columns surmounted by an ornamental band. The rail to the right of the east entrance illustrates briefly the story of the Mahabharata up to the Salya Parva; Bheema is represented as worshipping Ganapati and Duryodhana as falling unwillingly at the feet of Krishna, his throne tumbling down.

Further on, the frieze depicts scenes from the Ramayana. The same frieze exhibits here and there exquisitely carved tiny seated figures playing on musical instruments. Above the rail come pierced stone windows or perforated screens surmounted by the eaves. They are twenty in number and form a charming feature. Ten of them are sculptured with *puranic* scenes and the rest decorated with geometrical designs. These screens appear to date from the time of Ballala II (1173-1220), the grandson of Vishnuvardhana. One of these screens represents the *darbar* of the king Vishnuvardhana and another that of Narasimha I, while a third one represents the story of Bali, the demon king, making a gift to Vamana, the dwarf incarnation of Vishnu, and a fourth is devoted to the story of Prahlada from the Bhagavata. The pillars at the sides of every screen have, on their capitals, figures standing out, supporting the eaves. These bracket figures, which are mostly female, are wonderful works of art. They are locally known as *madanike* figures. Two of them represent Durga and there are huntresses, one bearing a bow and the others shooting birds with arrows. Most of the other figures are either dancing or playing on musical instruments or dressing or decorating themselves. Several of them are represented as wearing breeches. The majority of these figures are to be seen in miniature in the sixth frieze of the railed parapet.

Around the temple on its walls, there are eight large admirable images of gods and goddesses. Near the image of Ranganatha included in this group, is a double-headed eagle (*gandabherunda*) attacking *sharabha* which attacks a lion, which, in its turn, attacks an elephant, the latter seizing a snake which is in the act of swallowing a rat and there is a figure of a person wondering at the sight. Attached to the outer walls of the *garbha-griha* (inner sanctuary), in the three directions, are three elegantly executed niches in two storeys enshrining figures of Vishnu. Inside this temple, the sculptural work is even finer. The figure of Keshava (or Vijayanarayana as it is called in the inscriptions) is a very handsome one. The *prabhavali* has the ten *avatars* of Vishnu sculptured on it. The *sukhanasi* doorway, flanked by *dvara-palakas* (doorkeepers), is elegantly executed. Its pediment, with a figure of Lakshmi-Narayana in the centre, shows excellent filigree work. The pillars of the *navaranga* (central hall) are artistically executed.

They are in three different sizes and with the exception of the central four, all differ from one another in design. The arrangement of the pillars enhances the beauty of the structure. Two other pillars here deserve special notice. The well-known Narasimha pillar, which apparently used formerly to revolve, is marvellously carved with minute figures all round from the base to the capital.

A tiny bull is known as Kadalebasava, because it is of the size of a seed of the Bengalgram (*Kadale*). A small space on the south face of the pillar is said to have been left blank by the artist who prepared the pillar as a challenge to any artist who could appropriately fill it up. The other pillar, standing to the right of the *sukhanasi* door, shows marvellous filigree work. It is carved with a female figure in front and has eight verticle bands with fine scroll work, the convolutions of which show delicately executed figures representing the Hindu triad of gods, the ten incarnations of Vishnu, the *ashta-dikpalakas* and so forth. There are also lions represented with the faces of other animals. The four central pillars support a large domed ceiling about 10 feet in diameter and 6 feet deep, which is a grand piece of artistic workmanship; remarkable for richness of ornamentation and elaboration of details. The lotus pending from the top has Brahma, Vishnu and Shiva on it and the bottom frieze illustrates scenes from the Ramayana. There are four exquisitely carved *madanike* figures standing on the capitals of the four central pillars. The one on the south-east pillar has a parrot seated on the hand. The bracelet on the hand of this figure can be moved up and down. The head ornament of the image on the south-west pillar can be moved. The figure on the north-east pillar is shown as dressing the hair and the one on the north-west pillar as dancing. The west verandah at the south entrance has a frieze depicting scenes from the Ramayana. About this temple, Fergusson in his "History of Indian and Eastern Architecture" says: "It is not, however, either to its dimensions, or the disposition of its plan that this temple owes its pre-eminence among others of its class, but to the marvellous elaboration and beauty of its details."

**Kappe-
Channigaraya
temple**

The temple of Kappe-Channigaraya, within the enclosure of the Keshava temple, is equally noteworthy for its fine sculpture. The *sukhanasi* doorway and the ceilings are elegantly done. The *madanike* figures on the capitals of the four pillars of the *navaranga* are splendid specimens of the sculptor's art. The image of Channigaraya was, according to an inscription on it, set up by Shantala Devi, the senior queen of the king Vishnuvardhana. Opposite to this temple, near the Elephant Gate, stands a stone slab with a male and a female figures standing side by side, in *anjali* posture, under an ornamental canopy. This couple has been identified by Mr. Narasimhachar as Vishnuvardhana and Shantala Devi.

The Veera-Narayana temple, to the west of the Keshava temple, has numerous finely sculptured figures of various gods. The sculptures on the north wall representing Bheema's fight with Bhagadatta and his elephant are spirited to a degree. This temple belongs to the same period as that of Keshava. The temple of Andal, in the north-west of the Keshava temple, has sculptured images on its outer walls, the canopies over which show elegant workmanship. The basement and the top have the usual frieze of elephants, scroll work and *puranic* scenes. The temple of the Alvars, in the enclosure, is specially noteworthy for the friezes representing scenes from the Ramayana. The *sukhanasi* doorway of the Shankarashvara temple, to the west of Belur, is excellently executed. It has perforated screens at the sides and a well-carved pediment with Tandaveshvara in the centre flanked by *makaras*. The *garbha-griha* and *sukhanasi* have flat ceilings with lotuses.

The other temple which shares, with the Belur temple, the fame of being the finest examples of the Hoysala art is the Halebid temple built about 1141 A.D. Probably it was begun in the reign of Vishnuvardhana and continued in that of his son Narasimha I. It is a double temple dedicated to Hoysaleshvara and Panchikeshvara. Writing about the Hoysaleshvara temple at Halebid, Fergusson says :—

Hoysaleshvara
temple, Halebid

“If it were possible to illustrate the Halebid temple to such an extent as to render its peculiarities familiar, there would be few things more interesting or more instructive than to institute a comparison between it and the Parthenon at Athens. Not that the two buildings are at all alike one another, on the contrary they form the opposite poles—the Alpha and the Omega of architectural design, but they are the best examples of their class and between these two extremes lies the whole range of the art. All the pillars of the Parthenon are identical, while no two facets of the Indian temple are the same; every convolution of every scroll is different. No two canopies in the whole building are alike, and every part exhibits a joyous exuberance of fancy scorning every mechanical restraint. All that is wild in human faith or warm in human feeling is found portrayed on these walls; but of pure intellect, there is little—less than there is of human feeling in the Parthenon.

“The great value of the study of these Indian examples is that it widens so immensely our basis for architectural criticism. It is only by becoming familiar with forms utterly dissimilar from those we have hitherto been conversant with, that we perceive how narrow is the purview that is content with one form or one passing fashion. By rising to this wider range, we shall perceive that architecture is as many sided as human nature itself and learn how few feelings and

how few aspirations of the human heart and brain there are that cannot be expressed by its means. On the other hand, it is only by taking this wide survey that we appreciate how worthless any product of architectural art becomes which does not honestly represent the thoughts and feelings of those who built it, or the height of their loftiest aspirations."

The reign of Narasimha I was equally conspicuous by its output of beautiful temples. He also continued the erection of the great Hoysaleswara temple at his capital. Among those belonging to his period perhaps the most significant one is the Bucheshwara temple at Koramangala (Hassan taluk). The image of Ranganatha reposing on the serpent at Hire-Kadlur (Hassan taluk), is beautifully carved. The Govindeshwara temple at Koramangala (Hassan taluk) was built by Govindaraja, minister of Narasimha I. The inscription Hassan—72 (E.C.V. Part I) describes it as charming with its strongly built plinth and as supported by beautiful round pillars. The *navaranga* doorway is beautifully carved with scroll work. The porch built in 1180 (*vide* inscription No. Hassan—74) has a fine ceiling with Chamundeshwari in the centre and the *ashta-dikpalakas* all-round.

Hullekere
temple

On the outer wall of the Keshava temple at Hullekere (in Arsikere taluk) are to be seen the 24 forms of Vishnu alternating with well executed tunnels and pilasters. In front of the tower of this temple, we have the usual *Sala* and the tiger, *Sala's* figure being well carved and richly ornamented. In a niche, on the east face of the tower, is a richly carved figure of Keshava. The image of Chennakeshava is well carved. Ceiling panels show good work. The ornamental doorway of this temple is in Somenahalli, a nearby village.

Bucheshwara
temple,
Koramangala

The Bucheshwara temple at Koramangala is an excellent specimen both in design and execution. The tower is very artistically executed and the sculpture in front of it representing *Sala* in the act of killing the tiger is an excellent piece of workmanship, both in respect of expression and ornamentation. The same may be said of the images inside the temple especially the *Sharada* and *Ganapathi* which are wonderful works of art. The sculptures in this temple, in some respects, are perhaps unsurpassed. There are 811 figures most minutely carved. Practically the whole Hindu pantheon is represented in it. The *Surya* shrine opposite to the front hall is also remarkable for its splendid sculpture. The figure of *Surya* is specially worthy of note because of its elaborate carving. According to E.C.V., Hassan 71, this temple was consecrated by Buchi Raja, on the day of the king Ballala's coronation in 1173.

Kedareshwara
temple, Halebid

The Kedareshwara temple at Halebid (Halebeedu) in the Belur taluk of the Hassan district was built by Ballala II and his

junior wife Abhinava Ketala Devi at the close of his reign, about 1219. The temple was endowed in 1220 by Narasimha II and his mother Padmala Devi immediately after the death of his father (Belur 115). The only name of a sculptor found in connection with it, is Revoja. Fergusson considered this temple to be "one of the most exquisite specimens of Hoysala architecture in existence and of the most typical If it were possible to illustrate this little temple in anything like completeness, there is probably nothing in India which would convey a better idea of what its architects were capable of accomplishing. By a curious coincidence, it was contemporaneous with the English cathedrals of Lincoln, Salisbury and Wells, or the great French churches at Amiens, Rheims and Chartres, of course, without any communication. But it is worthy of remark that the great architectural age in India should have been the 13th century which witnessed such a wonderful development of a kindred style (meaning the Gothic) in Europe".

The temples of Chennakeshava (a triple one) and Rameshvara at Arakere in the Arsikere taluk show good workmanship. The Rameshvara temple has an excellently carved image of Vishnu leaning against the wall opposite the entrance and the *linga* is in a cell facing the east. There is also in the temple, leaning against the east wall, an image of Surya (the Sun God) which is exquisitely carved and richly ornamented. The tower of this temple is built of granite in receding squares ending in a *kalasha* resembling in some respects towers of Pallava architecture, but without any sculpture whatever. The Parameshvara temple at Bendekere (also in Arsikere taluk) which is exactly like the Rameshvara temple at Arakere, probably belongs to the same period. In the Gopalakrishna temple at this place, there is sculptured on an inscribed slab the figure of Narasimha in the act of tearing out the entrails of the demon king Hiranyakashipu and a figure of Vishnu below it. The inscription itself is very artistically executed.

Temples at
Arakere

The Hoysala crest (Sala and the tiger) in the Veerabhadra temple (built about 1220 A.D.) at Halebid is a highly realistic piece of work. The well-developed fierce beast with its twisted tail, raging and fuming with anger and making a bid for its life is seen resisting with all its might Sala's dagger thrust into its mouth. Sala is shown in a calm, cool and deliberate spirit sitting down crouching on his knees and doing his work with all the composure of a practised tiger-hunter bent on his prey. The animal has turned on him snarling with anger.

Hoysala crest in
Veerabhadra
temple, Halebid

The Ishvara or Shiva temple at Arsikere, which faces east, is a remarkable building in the Hoysala style of architecture, built about 1220 A.D. It consists of a *garbhagriha*, an open *sukhanasi*, an open *navaranga*, a small rectangular inner porch

Ishwara
temple,
Arsikere

and a circular *mukha-mantapa*. The *garbhagriha* doorway is beautifully carved. The *navaranga* has eight elegantly carved niches with *dwarapalakas* at the sides. The pillars in the *navaranga* are well executed with bead work and sculptured on all the four faces at the bottom with figures of Vishnu, Bhairava, Durga and so forth. All the ceilings of the temple show elegant workmanship. The *mukha-mantapa* is unique in design and execution. It is a grand circular structure supported by 21 pillars of which eight are adorned with bead work and the rest are rather plain.

The *mantapa* has a beautiful dome-like ceiling with five rows of carvings. The outer walls of the temple have only a row of large images, numbering, in all, 120. The images are mostly on pilasters between miniature turrets. The *garbhagriha* is surmounted by a carved stone tower. The presiding deity of this temple is known as Kalameshwara (also called Chandra-mauleshwara by the devotees). It appears that in the olden days, the presiding deity of the temple was known as Kattameshwara.

Harnahalli temples

At Harnahalli in the Arsikere taluk, about five miles from Arsikere, there are two temples, the Chennakeshava and Some-shvara, which are also good specimens of Hoysala architecture. They were built in the 13th century. In both the temples, there are rows of elephants and some other figures on the outer walls as in the Hoysaleshvara temple at Halebid which they resemble in the interior also, though they are much smaller. The Some-shavara temple is in an unfinished condition in respect of its exterior, probably owing to some trouble at the time; portions of the rows of animals and such figures on the outer wall and nearly half the tower were left uncarved.

Nuggihalli temples

The Lakshmi-Narasimha temple at Nuggihalli in Channarayapatna taluk is a fine specimen of Hoysala architecture resembling the Chennakeshava temple at Harnahalli, though the tower which is of a different design is similar to that of the Bucheshvara temple at Koramangala. It belongs to the class of temples known as *trikutachala*. The frieze of animals and such figures on the outer walls are complete like those of the Hoysaleshvara temple. The images of the outer walls have, in most cases, their names engraved below, often with the names of the sculptors who executed them. The figures on the south wall were made by Baichoja and Nandi and those on the north wall by Mallitamma. The Sadashiva temple at this place is also a good Hoysala temple which has on its southern side a big hall with a shrine of goddess Parvati, another hall on a lower level in front of the main temple and a lofty *mahadvara* or outer gate; the three latter were constructed in the Dravidian style.

The three-celled Lakshmi-Narasimha temple at Javagal in the Arsikere taluk is a typical Hoysala temple of the king Someshvara's reign (1235-1253 A.D.). It is replete with sculptural work. On the outer walls are to be seen the usual rows of sculpture, elephants, horsemen, scroll work, *puranic* scenes, *yalis*, images with canopies. Above the eaves, all round, there are at intervals, turrets with *kalashas*. The *jagati*, in front, has the same four rows as on the walls and above them are a row of turrets and a row of columns with figures in between as in the temple at Somanathapur in the T.-Narasipur taluk of the Mysore district. Labels disclose that Mallitamma, the sculptor of the Somanathapur and Nuggihalli temples, was responsible for the ornamentation of this temple also.

Lakshmi-narasimha temple, Javagal

There is a dilapidated Jaina temple at Hale-belagola in Channarayapatna taluk. It was constructed about 1094 A.D. This is one of the temples that marks the transition from the Chalukya to the Hoysala style of architecture. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashta-dikpalakas* seated on their vehicles with their consorts, the middle panel being occupied by Dharmendra, with a five-hooded canopy. The *navaranga* doorway shows a fine workmanship.

Jaina temple at Hale-belagola

The Bahubali or Terina Basti at Shravana-belagola, which enshrines Bahubali (or Gommata), has a peculiar car-like structure in front of it. It is known as *mandara* and is sculptured on all sides with 52 Jaina figures. Two types of *mandara* are mentioned, *viz.*, Nandeshvara and Meru. The present structure belongs to the latter variety. The temple and the *mandara* belong to king Vishnuvardhana's time.

Bahubali Basti

The Adinatha Basti on the Chandragiri hill at Shravana-belagola was also built during Vishnuvardhana's reign. The image of Adinatha is a fine seated figure, about six feet high, flanked by male *chauri*-bearers. The sculptor has brought out the deep contemplative mood of the saint. The *chauri*-bearers who are Yakshas, with their half-shut eyes, are shown to be in sympathy with the attitude of the sage. They have clubs in one of their hands and in the other a fruit. This is the only temple on this hill, which has a circum-ambulatory passage around the *garbhagriha*.

Adinatha Basti

General Ganga Raja founded Jinanathapura about 1117 A.D. and built a Shantinatha *basti* which is one of the most ornate Jaina temples. The figure of the saint is a fine image, about 5½ feet high and is flanked by male *chauri*-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work. There are nine good ceilings each about 1½ feet deep. One of

Shantinatha Basti

them is of the lotus pattern with no figure sculptures except for the *simha-lalata* at top and bottom.

Polished Pillars

Among other *bastis* of sculptural interest belonging to Vishnuvardhana's time are the Savati Gandhavarana *basti* on Chandragiri hill at Shravana-belagola constructed by his queen Shantala Devi and the Parshvantha *basti* at Bastihalli near Halebid, known for its turned and polished pillars, which yield double reflections.

The Bhandari Basti is the largest temple at Shravana-belagola and belongs to the period of Narasimha I. It was constructed by Bhandari (treasurer) Hulla and is dedicated to the twenty-four Teerthankaras. The twenty-four figures, each about three feet high, stand in line on a long, ornamented pedestal in the *garbhagriha*. The middle one of the three doorways is well carved. The lintel of the *navaranga* doorway has fine human and animal figures and foliage. The *manasthamba* in front of the *basti* is a fine monolith. An inscription (Shravana-belagola 345) says: "Hulla caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Teerthankaras, resembling a mass of religious merit, was thus completed by Hulla".

Chandragupta Basti

Various additions to the Chandragupta Basti on the Chandragiri Hill at Shravana-belagola seem to have been made about the 12th century. Among these additions was a well-executed ornamental doorway put up in front with perforated stone screens at the sides. The screens are pierced with square openings in ten regular rows and the inter-spaces are carved with minute figure sculptures which are said to represent scenes from the lives of Bhadrabahu and Chandragupta Maurya. Dasoja, the name of the master-sculptor who made the screens and the doorway, is carved here. This Dasoja was the son of the sculptor Ramoja entitled Sevanuballara Deva. The outer walls are decorated with pilasters. There are two fine friezes; one of them has two ornamental niches, while the other has heads and trunks of lions mostly in pairs facing each other.

Mantapas

To the south of the *garbhagriha* of the Adinatha Basti on the Chandragiri Hill at Shravana-belagola there are two fine four-pillard *mantapas* which were built during the reign of Ballala, II. Both of them have inscribed pillars in the middle. The inscribed pillar in the north *mantapa* is beautifully executed, especially its top which is in the form of an elegant tower. There are also

several other *mantapas* containing inscribed pillars of ordinary workmanship.

The Achiyakkana or Akkana Basti at Shravana-belagola built **Akkana Basti** about 1181 A.D., during the time of the Hoysala king Ballala II, is an attractive structure, well-known for its sculptural work. Its *garbhagriha*, which enshrines a standing figure, about five feet high of Parshvanatha, sheltered by a seven-hooded serpent, has a well-carved doorway. The *sukhanasi* has fine seated figures of Dharmendra and Padmavati, the Yaksha and Yakshini of this Jina. They are about three feet high and canopied by a five-hooded serpent. The *navaranga* has four well polished black stone pillars ornamented with bead work and nine elegantly executed ceiling, which are about two feet deep. The tower has, on its front embankment, a beautiful panel very artistically carved with scroll work and surmounted with a *simha-lalata* (lion's head). The panel has a seated Jina figure under a *mukkode* or triple umbrella in the centre, which is flanked on either side by a male chauri-bearer, a standing Jina and Yaksha or Yakshini.

(For various other monuments in the district, please see Chapter XIX).

In the olden days, there was a practice to adorn the walls **Paintings** and ceilings of temples, *mathas*, etc., with paintings which were additional embellishments in those sacred buildings. The images produced on them were significantly called as only *chitrabhasa* (*i.e.*, resemblances or appearances of figures) as it was not possible to show them in full or in relief.

While some of the wall-paintings at the Jain *Matha* at Shravana-belagola and at the Dodda-Basti at Hassan have survived and appear to date from the 19th century, at a few other temples in the district here and there only a few traces of paintings can be seen. In the Jain *Matha* referred to above, there are some fine and interesting panels. On the north wall, Parshvanatha's *samavasarana* is depicted in a huge circle by curious representations. (*Samavasarana* is said to be a heavenly pavilion where a Jina or Kevali preaches eternal wisdom). In another panel, the three good and three bad *lesyas* (tints) of Jaina philosophy are illustrated with a tree and six persons who are shown on or near the tree. There are other scenes depicting the lives of Bharatesha, Dhanyakumara, Nagakumara, car festival of Shravana-belagola, etc. Only a few traces of the scene of the Dasara Durbar of Krishnaraja Wodeyar-III of Mysore are now left. There is a proposal with the *Matha* to get all these panels of old paintings renovated. There are also some recent large-sized impressive paintings which are framed and kept at the

Matha. They depict scenes from the life of Bahubali (Gommateshvara) and were drawn by the late Shri Manjaya Heggade of Dharmasthala.

In one of the panels of the old faded wall paintings at the Dodda-Basti at Hassan mentioned earlier, again, the six *lesyas* are illustrated with a tree and six persons. In other panels, *samavasarana* scenes from the life of Adinatha, etc., are depicted and there is also a figure of Saraswati.
